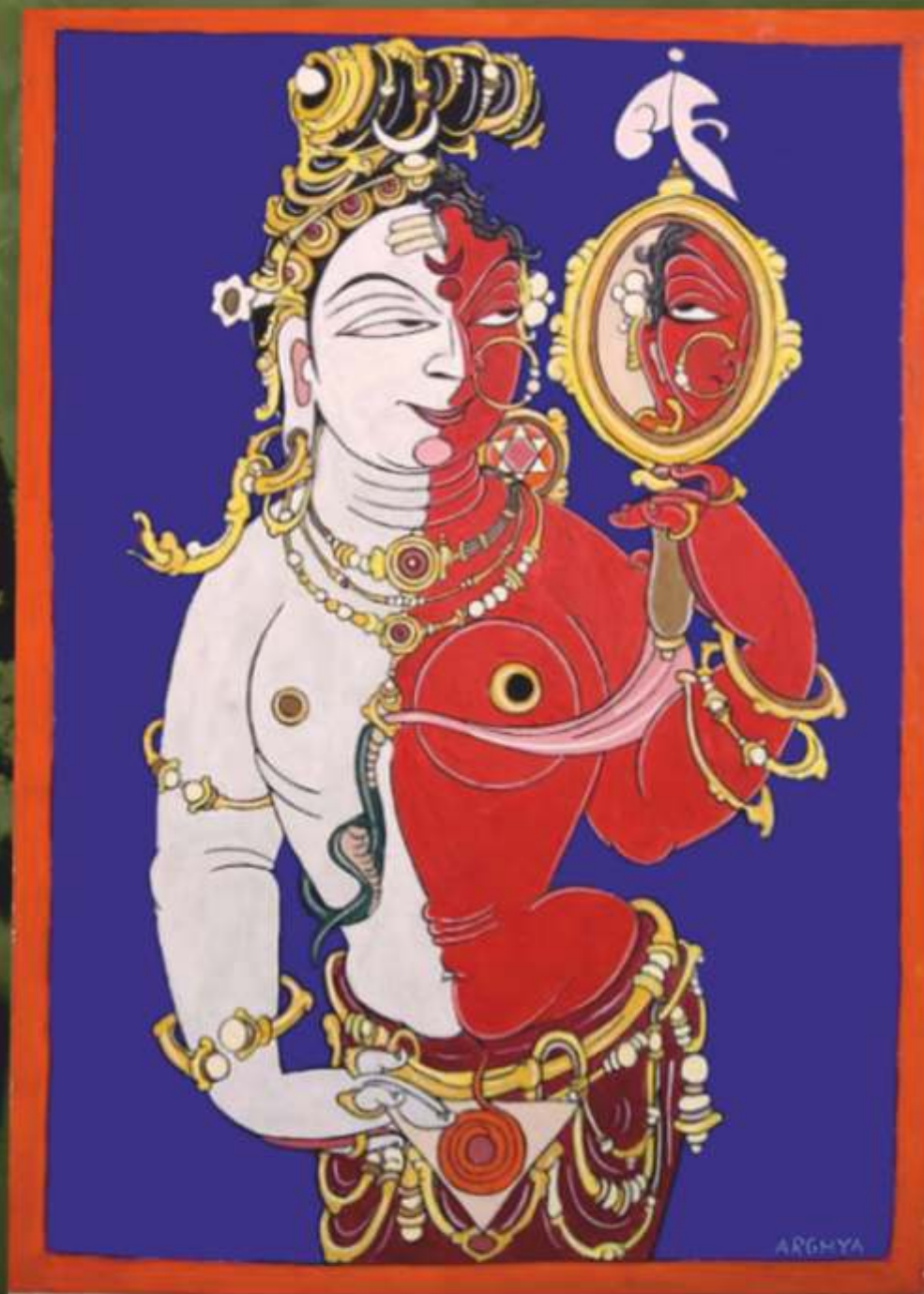


# *Vitasta Annual Number*

Theme : Kashmir Shaivism

Publication of Kashmir Sabha Kolkata

Vol: XXXIV (2019-20)



AHAM

## PRABHU INDUSTRIES

45 Years of expertise and specializing in providing Design, Engineering, Construction, Fabrication and Erection of STEAM, WATER, OIL, AIR and other utilities for process industries.

## PENTA-ENGINEERS

15 Years of expertise and Specialized in Turnkey

Projects. **STEAMMAX ENGINEERING SERVICES**

10 Years of Product and services to Process Industries.

Authorized Stockiest for:



FOR COMPLETE  
UTILITY  
SOLUTIONS



At **ICONgroup**, We are focused on meeting our customer requirements in all services, We provide with our vision and values. We are committed to deliver the services with the key drivers of technology, engineering and solutions with more than 4 decades of expertise and knowledge base. **We offer expertise in:**

Plant layout and facility planning - Detailed Engineering design - Procurement Services. Multi-Disciplinary construction - Project and Construction Management - Productivity studies and audits - Cost estimation - Industrial systems & Equipments - Pre-Commissioning & Commissioning.

**WE ALSO UNDER TAKE DESIGN, EXECUTION, FABRICATION OF IBR PIPING, MS & SS CHIMNEY, SS & MS BULK STORAGE TANKS, PROCESS VESSELS, SS & MS DUCTING & SPECIALISED STRUCTURALS ETC.,**

Corporate office: # 70, II Floor, I Block Rajajinagar, Bengaluru – 560010

Ph.: 080-2312 7328, 2312 2763 Fax No.: 080-2312 7502.

E-mail: [info@prabhuindustries.in](mailto:info@prabhuindustries.in) | Web: [www.icongroup.in](http://www.icongroup.in)

# Vitasta

2019-2020

*Theme : Kashmir Shaivism*





*Dedicated with profound respects to :*

All free thinkers known to history who contributed to unique philosophy of KASHMIR SHAIIVISM, the Advaita Saiva Philosophy of Kashmir

**Section I**

Kashmir Shaivism - Historical roots and key features

**Section II**

Kashmir Shaivism – Consciousness, metaphysical and other aspects

**Section III**

Kashmir Shaivism – Eminent Masters and Proponents

**Section IV**

Activities of Kashmir Sabha, Kolkata (2019-20)

**Section V**

Names and addresses of permanent members living in Kolkata, outside  
Kolkata and abroad

**Section VI**

Advertisements



**KASHMIR SABHA-KOLKATA**

CK35, Salt Lake City, Karunamoyee, Kolkata 700 091

Phone: (033) 2358 3932

www.kashmirsabhakolkata.org

**LIST OF COMMITTEE MEMBERS (2019-2020)**

**OFFICE BEARERS**

President	:	Ms Bina Misri
Vice president	:	Ms Suman Raina
Secretary	:	Mr Narendra Kaul
Joint secretary	:	Mr Rajesh Tikoo
Treasurer	:	Mr Ratan Moza

**CO-OPTED MEMBERS**

Mr. Ashok Dhar	Mr Suneel Kaul
Mr.Akshay Moza	Mr Ramesh Dhar
Ms Kalpana Dhar	Ms Usha Kaul

**EDITORIAL COMMITTEE**

Ms Suman Raina (Editor) Mr Ashok Dhar Mr Ramesh Kaul

**CULTURAL AND SPORTS COMMITTEE**

Mr B M Misri (Convenor)	
Pratibha Moza	Durga Kaul
Ms Sunita Kaul	Rita Kaul

**PERMANENT TRUSTEES**

Mr M K Ogra	Mr L N Kaul
Dr B K Moza	Mr B M Misri
Mr Rakesh Kaul	Mr Maharaj Krishan Kaul

**SPECIAL INVITEES**

Dr R Kachroo  
Ms Kadambari Kaul  
Dr Reena Kaul  
Mr Anil Dhar  
Prof. Surendra Munshi

## Vitasta 2019-2020

### KASHMIR SABHA-KOLKATA

Ck35, Salt Lake City, Karunamoyee, Kolkata 700 091

Phone: (033) 2358 3932

www.kashmirsabhakolkata.org

### April 2020 - March 2021 CALENDAR

IMPORTANT KASHMIRI PANDIT FESTIVAL CUM  
FUNCTION TO BE CELEBRETED AT KASHMIR SABHA BHAVAN

Sl. No.	Month	Year	Date	Day	Festival	Sponsored By
1	March	2020	19	Wednesday	Navreh & Zangtra	Kashmiri Sabha, Kolkata
2	April	2020	19	Sunday	Swami Lakshman Joo Jawanti	Mr. & Mrs. B M Misri
3	May	2020	30	Saturday	Zeast Ashtami	Mr & Mrs. Rajesh Tikoo
4	June	2020	29	Saturday	Har Navami, Sharika Jayanti	Mr. Narendera Kaul & Mr. Rakesh Kaul
5	July	2020	02	Saturday	Bhagwan Gopinath jayanti	Kashmiri Sabha, Kolkata
6	August	2020	16	Sunday	Janmashtami Function (Actually on August 11)	Kashmiri Sabha, Kolkata
7	October	2020	26	Monday	Dusshara/ Vijaya Dashami	Kashmiri Sabha, Kolkata
8	November	2020	08	Sunday	Cultural program	Kashmiri Sabha, Kolkata
9	December	2020	06	Sunday	Picnic	Kashmiri Sabha, Kolkata
10	January	2021	30 & 31	Saturday & Sunday	Annual Hawan	Kashmiri Sabha, Kolkata
11	January	2021	07	Sunday	Koshal Home	Kashmiri Sabha, Kolkata
12	February	2021	28	Sunday	Sports day	Kashmiri Sabha, Kolkata
13	March	2021	14	Sunday	Maha Shivratri /Salam	Kashmiri Sabha, Kolkata
14	March	2021	13	Wednesday	Navreh & Zangtra	Kashmiri Sabha, Kolkata

The calendar is based on Prem Nath Shastri's Vijayashyor Panchang of 2020-2021

**(Sptrishi Savenvt 5096 & Vikrmi Savenvt 2077)**

(Compiled by B. M. Misri, Convenor of Cultural and sports Activity Affairs, KSK)

**Note: Sports, Picnic & Cultural program dates to be discussed in Executive committee meeting.**



**EDITORIAL COMMITTEE:**

Ms Suman Raina ( Editor ), Mr Ashok Dhar and Mr Ramesh Kaul

**CONTENTS**

		Page Nos.
<b>From the President's Desk</b>	Mrs Bina Misri	ix-x
<b>Secretary's Report</b>	Narendra Kaul	xi-xii
<b>Editorial Note</b>	Suman Raina (Editor) Ashok Dhar Ramesh Kaul	xiii-xv
<b>About Authors</b>		xvi-xviii
<b>Obituary, Smt. Niva Rani Kaul</b>	Ashok Dhar	xix-xx
<b>SECTION I</b>		1
<b>Kashmir Shaivism : Historical roots and key features</b>		
<b>Prayer (poem)</b>	Mrs Kadambari Kaul	2
<b>Kashmir Shaivism : Historical roots and philosophical doctrines</b>	Prof. S S Toshkhani	3-24
<b>All is Shiva</b>	Arun Wakhlu	25-28
<b>Kashmir Shaivism</b>	Chaman Lal Gadoo	29-33
<b>Schools of Trika philosophy</b>	Pushker Nath Dhar	34-36
<b>Am I Bhairava</b>	Vikas Razdan	37-40
<b>Human Upliftment through Kashmir Shaivism</b>	Virendra Qazi	41-51
<b>SECTION II</b>		53
<b>Kashmir Shaivism : Consciousness, metaphysical and other aspects</b>		
<b>The Adoration (poem)</b>	Mrs Kadambari Kaul	54
<b>Understanding Consciousness</b>	Virendra Bhat	55-57

	Page Nos.
<b>Concept of Prana in Kashmir Shaivism, its nature and role in the life of embodied beings</b>	Prof Surendra Mohan Mishra 58-60
<b>Reflecting the existential concerns in Trika philosophy</b>	Swastik Banerjee 61-63
<b>Kashmir Shaivism : Some metaphysical thoughts</b>	Ashok Dhar 64-66
<b>Dialogues on Kashmir Shaiva Darshan</b>	Lalit Parimoo 67-70
<b>My notes on Yoga of Kashmir Shaivism</b>	Raj Kachroo 71-74
<b>Ahimsa and vegetarianism in Kashmir Shaivism</b>	Prof John Hughes 75-88
<b>SECTION III</b>	89
<b>Kashmir Shaivism : Eminent masters and proponents</b>	
<b>On Love (poem)</b>	Mrs Kadambari Kaul 90
<b>Sri Abhinavgupta –The Genius of India</b>	Sunil Raina Rajanaka 91-93
<b>Mahameshvaracharya Abhinavagupta – A journey through Kashmiri folklore and oral traditions</b>	Upender Ambardar 94-97
<b>Lal Ded, Apostle of Kashmiri Shaivism</b>	Dr B K Moza 98-103
<b>Life and legacy of Lakshman Joo</b>	Prof Surendra Munshi 104-106
<b>Interview with Swami Lakshmanjoo Maharaj by Radio Kashmir (1984)</b>	Dr Anusheel Munshi 107-124
<b>Section IV</b>	125
<b>Activities of Kashmir Sabha, Kolkata (2019-20)</b>	
<b>Section V</b>	133
<b>Names and addresses of Permanent members residing in Kolkata, outside Kolkata and abroad</b>	135-148
<b>Section VI</b>	149
<b>Advertisements</b>	

*From the President's Desk*

My dear baradari members,  
Namasakar.

Greetings and best wishes to all. This is an occasion of pride and great pleasure for me to present the 44th annual edition (2019-2020) of VITASTA. I would like to thank each member of the editorial team of VITASTA led by Smt. Suman Raina as the Editor. The team has been highly focused and committed to bring out this issue.

Our endeavour over the years has been to present various aspects of our community and inculcate uncovered topics making it interesting and informative for all our readers. Most of the articles pertain to the annually chosen theme by our executive committee. This edition of VITASTA is centered around KASHMIR SHAIIVISM

Kashmir Shaivism refers to a non-dualist tradition of Shiva-Shakti which says that both Lord Shiva and Devi Shakti originate from one supreme power. It originated sometime after the 850th century AD in the valley of Kashmir. It was a pan-Indian movement termed "Trika" propagated by the great historian and scholar Abhinava Gupta. There were no major writers or publications for a long time. In the 20th century Swami Lakshman Joo, a Kashmiri Hindu, helped revive both the scholarly and yogic streams of Kashmir Shaivism explaining the teachings of Shaivism in simple language, also concisely elaborated in his book Kashmir Shaivism-The Secret Supreme. His contribution to this field of Kashmiri Shaivism is enormous. He inspired a generation of scholars who made Kashmir Shaivism a legitimate field of inquiry within the academy.

Over the years, KSK has evolved as an organisation which is a true believer of universal brotherhood in line with the teachings of the Bhagwat Geeta and the enlightened thoughts of great saints. The goal of KSK is to serve our community selflessly and preserve the culture and heritage of our community. The funds generated are primarily used for training and education of meritorious youths, supporting deserving individuals to hone their entrepreneurial skills and most importantly for the maintenance and improvement of Kashmir Bhavan. We are grateful to various corporates and individuals who have been generous to provide advertisements and donation to generate required funds. We are also very thankful to all who contributed to this edition of VITSTA and look forward to a greater participation, especially from our youth in the future.

Our future as a community is uncertain. The need of the hour is for us to stay united and work unanimously towards developing our community and keeping our culture and tradition alive world-wide. Keeping alive the customs and traditions of our community, the KSK family celebrated numerous events and festivals with great pomp and vigour. The annual Hawan, Shivratri, Navreh amongst other religious and cultural gatherings saw participation from one and all.

I am thankful to all the members of the Executive committee of KSK for their co-operation and excellent co-ordination and I am proud of their team spirit, working unitedly towards the welfare of our Sabha.

Once again, I wish everyone a happy and joyous Navreh and new year. May our community prosper and reach new heights of glory for years to come.

With regards and best wishes,  
**Bina Misri**

## *Secretary's Report*

Our Sabha had an hectic schedule of community events as per our calendar of events and members participated whole heartedly in the functions like Navreh/Zangtray, Janmashtami, Shivratri/Salaam, Haar Navami, Dussehra, and Jayantis of Swami Lakshmanjoo and Bhagwaan Gopinathji. Apart from above, other major highlights were as follows:

### **Installation of lift in Kashmir Bhavan**

A long felt need of Sabha was to install lift to cater to need of growing number of elderly members. A lift was installed at Kashmir Bhawan with the sincere and tireless efforts of Shri Sunil Kaul, Shri Ashok Dhar, Shri Vidya Ratan Moza and Shri Rakesh Kaul. On behalf of Kashmir Sabha, I take this opportunity to express our thanks to Shri Ashok Dhar for obtaining approval from Bidhannagar Corporation for installation of Lift at Kashmir Bhawan.

### **Annual Hawan**

Annual Hawan for the year 2020 was performed on 25<sup>th</sup> - 26<sup>th</sup> January, 2020. Shri Kapil Kaul and Smt Kadambari Kaul were Yazman. On behalf of Sabha, I take this opportunity to thank them for taking this responsibility. After Purna Ahuti, prasadam was served to around 100 devotees. This year, Hawan was performed on the roof of Kashmir Bhawan.

My sincere thanks to all the sponsors of various functions

### **Release of book “DAWN – The warrior princess of Kashmir”**

On behalf of our Sabha, Dr BK Moza, felicitated eminent writer Shri Rakesh Kaul based in New Jersey (author of “Last Queen of Kashmir-Kota Rani”) for his contribution to the activities of our community globally. His latest book, DAWN (published by Penguin) was released at Bhawan where in two authors, our biradari members, Prof Surendra Munshi, former Professor of IIM Calcutta and Ashok Dhar, founding Director of Observer Research Foundation(ORF), Kolkata participated in a panel discussion on his book with Rakeshji.

### **200<sup>th</sup> birth centenary celebration of Justice Shambhu Nath Pandit**

The descendents of Justice Shambhu Nath Pandit ( Bengali side) visited Bhawan and a joint programme with Brahma Samaj was organized to commemorate 200<sup>th</sup> birth anniversary of Justice Shambhu Nath Pandit at Brahma Samaj Mandir at Bhawanipore.

### **Release of Vitasta Annual number 2018-19**

On behalf of Sabha, I thank Mrs.Reena Dhar for editing VITASTA Annual Number for 2018-19 which was released at Bhawan and has received excellent comments from avid readers.

### **Launch of our Website**

Another long felt need of Sabha was to have a website. We now have our own website which has been visited by over 25000 people. Please feel free to visit us at [www.kashmirsabhakolkata.org](http://www.kashmirsabhakolkata.org). On behalf of Kashmir Sabha, I thank Shri Ashok Dhar for making Kashmir sabha website. Vitsata Annual number hereafter shall be in a e-book format and available on our website for wider reach.

It also makes us proud to see the excellent reviews, response and ratings of debut book of Sh Ashok Dhar - "Kashmir as I see it: From within and afar (RUPA publication)". While congratulating him, we also thank him for donating his book to our Library at Bhawan.

I would take this opportunity to appeal to all our members to kindly attend and participate in all functions. We will also appeal for your donations to Kashmir Sabha / Trust to help us perform our activities with greater impact.

Regards  
**Narendra Kaul**



## *Editorial Note*

We are always confronted with questions of our existence and the larger “purpose” of human life. Finding answers to questions like what is permanent, what exists beyond time and space, why we do what we do, for what objective, and above all, the relationship between self and God, has challenged human mind since ages. Perhaps, it may serve us well if we take a pause to think about such questions in the context of deep philosophy as known and practised by our ancestors in Kashmir, called as “**Kashmir Shaivism**”.

We thank the executive committee of Kashmir Sabha, Kolkata for assigning us the challenging task of bringing out Vitasta annual number of 2019-20 based on the theme of “**Kashmir Shaivism**”. The journey beginning from identifying the writers for this theme via contacting them, then the excitement of receiving an article, reading the same as soon as it is received and finally getting this special issue published has been an enlightening experience. We hope the articles in this issue will help us in getting close on the track of knowing how to get answers to the essence of our existence.

We see a great interest in understanding this deep philosophy of Kashmir Shaivism, post many seminars organized in recent past in connection with 1000<sup>th</sup> year birth anniversary of its greatest master and proponents, Abhinavagupta. Many universities in the developed world are trying to understand “consciousness” based on this philosophy. We stand indebted to proponents and masters of Kashmir Shaivism, Shaivacharya Swami Lakshman Joo, Swami Ramji, Swami Mahtab Kak and others in preserving and propagating this deep philosophy.

While many organisations, like Ishwar Ashram Trust (IAT) and its affiliates are doing commendable work to propagate its essence, there is a growing need to create greater awareness about our heritage amongst biradari members and public at large. This annual number may be seen as a small step in that direction.

What we call as “Kashmir Shaivism” is how Shaivism was practiced in Kashmir and the term is used to distinguish and differentiate it from the seven other forms of Shaivism followed in different parts of country. In essence it is the 'Trika Shastra' or simply 'Trikas' as propounded by 10<sup>th</sup> century philosopher of Kashmir, Abhinavagupta. We have attempted to give our readers an overview of historical roots and key features, its great masters and the metaphysics dimensions of this great school of philosophy in three sections. Our sincere thanks to all the authors who wrote articles for this special issue or allowed us to reproduce their articles to make a judicious blend of scholarly articles with those sharing individual perceptions of sadhakas. Our special thanks to IAT and Dr S S Toshkhani Sahib for granting permission to reproduce his article published earlier in Malini.

Our profound thanks are due to Dr. B. K. Moza, who is affectionately called as “Moza uncle” by our biradari in Kolkata for writing an outstanding article on “Lal Ded – An Apostle of Kashmir Shaivism” despite his poor health and old age. Dr. B. K. Moza, recipient of Long term contribution award of Sabha and other innumerable honours, is a stalwart of our Sabha who has played a pivotal role in leading the activities of our Sabha since its inception. He has served as the editor of Vitasta annual number for the longest time and made it a leading literary community magazine. His passion to build library at our Bhawan and participate in community events despite his failing health should serve as an example to younger members of our biradari for shouldering such responsibilities.

Be it known that the views expressed by author's are their own and we sincerely hope that this annual number helps generate sufficient interest amongst readers to research more to read article/ books and/or join training programmes or workshops being conducted by IAT and other organizations.

The cover for this annual number titled, '**AHAM**' has been designed by Dr. Arghya Dipta Kar, a Kolkata based artist, who specializes in iconographical traditions associated with the cult of Shakti. Our sincere thanks to Dr Kar. He is a research scholar, holds a PhD and describes the picture 'Aham' as follows :

#### Quote

What distinguishes the conceptualization of the Absolute Consciousness in the non dualistic Shaiva philosophy of Kashmir from that in Shankara's monism is a holistic approach towards the integration of transcendence and immanence. As expounded in the Pratyabhijna system of Kashmir, the Supreme Consciousness is not merely Illumination (Prakasha) or Shiva, but also the Power of Self-Reflexive Awareness (Vimarsha) or Shakti, by virtue of which there is the experiences of perfect 'I-hood' or Purnahanta. While developing this concept into the Shakta understanding of Kamakala or the Triangle of Desire, Srividya texts like Kamaka lavilasa by Punya nandanatha compare this inherent power of Vimarsha to a clear mirror which makes Shiva experience his Self and without which even his pure consciousness would have been no different from utter unconsciousness. In this Painting, the Supreme Goddess Maha tripura sundari anthropomorphically combines her **Prakasha Vimarsha** aspects as the **white and red halves** of her body, herself being the ever non-dual Shiva-Shakti-Aikya-Rupini (a Shaktized version of Ardha narishvara). Her Vimarsha or Shakti aspect holds forth the mirror of Subjective Awareness which reflects the rays emanating from her Illumination or Shiva aspect back to itself resulting thereby in the experience of the undivided perfect 'Aham' or 'I' wherein are lying in an undivided state all the letters from 'A' to 'Ha'. These letters, in course of grosser manifestations result in the experience of the world as the object or 'Idam', which though one with this subjective consciousness, appear as though different from it, effecting the evolution of the immanent aspect of the transcendental Shiva-Shakti.

#### Unquote

In order to reach this annual number to wider readership, we are happy to share that we have made annual number in E-book format and it is available for free downloading from [www.kashmirsabhakolkata.org](http://www.kashmirsabhakolkata.org) our website of Kashmir Sabha, Kolkata. We would encourage our readers to share the pdf file using various modes of social media to help create greater awareness.

Lastly, this annual number would not have been possible without the generous support of our advertisement sponsors. We express our gratitude to them and also to those members of our biradari who approached these sponsors for advertisements. Our big thanks are due to Suneel Kaul, Chittaranjan Dar, Ashok Dhar, Kapil Kaul, Dr. J. N. Gurtu, Mrs. S. Shanglu, Ramesh Kaul, Virrender Bangru, Manoj Kemmu, Vikesh Trisal, Rakesh Kaul and Bhushan Rainaji. Thanks are also due to Ratan Moza for his active follow up to achieve our goal of self financing of this annual number.

We wish you happy reading. Stay safe. Om Namah Shivaay !

Suman Raina (Editor)

Ashok Dhar

Ramesh Kaul

*About Authors*

**Dr Anusheel Munshi**

Renowned radiation oncologist . Worked with Tata Memorial hospital, Mumbai, AIIMS Delhi, PGIMER Chandigarh and Fortis Gurugram. Follower of Kashmir Shaivism. Can be reached at [anushee18@gmail.com](mailto:anushee18@gmail.com)

**Arun Wakhlu**

Founder Director and Chief Mentor of Pragati Leadership Institute, Pune, India . Chairman of Pragati Foundation, an NGO dedicated to unfolding Joy, Peace and Abundance through facilitating connections, conversations and co-creation. An accomplished writer, has published more than twenty eight papers and written the award winning book “Managing from the Heart”. Can be reached at [arun.wakhlu@pragatileadership.com](mailto:arun.wakhlu@pragatileadership.com)

**Ashok Dhar**

Worked in energy sector in 3 Fortune 500 companies in India and abroad in leadership roles, superannuated as President, RIL. Fellow of Energy Institute, London. Currently, an independent board member and principal consultant. Author of "Kashmir As I see it : From within and afar" (Rupa publication, 2019). Can be reached at [dhar\\_ashok@yahoo.com](mailto:dhar_ashok@yahoo.com)

**Dr B K Moza**

A founding member of Kashmir Sabha Kolkata, Editor-in-chief of Vitasta for more than twenty times and a regular contributor since 1961. Renowned veteran of pharmaceutical sector, recipient of P.C. Roy Gold medal from Bengal Pharmaceutical Association, Life Time achievement awards from Indian Pharmaceutical Association, USA and Kashmir Sabha Kolkata. Can be reached at [moza@cal2.vsnl.net.in](mailto:moza@cal2.vsnl.net.in)

**CL Gadoo**

An author and well known social activist working for the cause of spreading awareness about the issues of Kashmir Pandit Community. Regularly writes in most of the publications of KP Community. Author of many books, latest being Kashmir - Hindu Shrines. Represents KP Community human rights at various platforms. Can be reached at [cl.gadoo@gmail.com](mailto:cl.gadoo@gmail.com)

**Professor John Hughes**

Well known proponent of Kashmir Shaivism who has edited 8 books with 35 hours of videos on various themes of Kashmir Shaivism. He was given rare opportunity to record and preserve unknown english translation of Kashmir Shaivism by Swami Lakshman Joo. Can be reached at [info@lakshmanjooacademy.org](mailto:info@lakshmanjooacademy.org)

**Ms Kadambari Kaul**

A poet and author of books on Indian philosophy, she is best known for her books ' Brihadaranyaka-The Great Upanishad-Understanding Brahman and the Ultimate Reality' and 'Gautam Budha - A Noble Life". Can be reached at [kadmabarikaul@gmail.com](mailto:kadmabarikaul@gmail.com)

**Lalit Parimoo**

A well known TV and Film artist, has conceptualized Abhinaya Yoga, founder of theatre group NATSAMAJ, conducts workshops in various colleges and management institutes. Initiated into Tantra by Guru Shri Shri Anandmurti ji. Author of the book "Main Manushya Hun" and booklet "Bhagvadgita-Ek Sanvaad ". Can be reached at [parimoo.lalit@gmail.com](mailto:parimoo.lalit@gmail.com)

**Pushker Nath Dhar**

Follower and propagator of Kashmir Shaivism.

**Raj Kachroo**

Hydrologist, Researcher and Consultant . Well known social activist who became face of eradication of Ragging in India. Worked in partnership with University Grants Commission & the Ministry of Human Resources to reduce Ragging in India from 42% in 2009 to 5% in 2017. Can be reached at [kachrooraj@gmail.com](mailto:kachrooraj@gmail.com)

**Dr Shashishekhhar Toshkhani**

One of the most renowned scholar of India who is known for his contribution to kashmiri heritage, literature, history and social sciences. Widely acknowledged as a poet, linguist, writer and a thinker. He is a member of research committee of Kashmir Education, Culture and Science Society (KECESS). Can be reached at [stoshkhani@gmail.com](mailto:stoshkhani@gmail.com)

**Sunil Raina Rajanaka**

Editor-in-chief of "NAAD", monthly publication of All India Kashmiri Samaj(AIKS), New Delhi. Executive in media Industry, writes on Kashmir Shaivism and various cultural aspects of Kashmiri Pandits in national and local Newspapers. Can be reached at [sunilraina10@gmail.com](mailto:sunilraina10@gmail.com)

**Dr S M Mishra**

Prof Mishra has been associated with the department of Sanskrit, Pali and Prakrit of Kurukshetra university. He specialises in Bharatiya Darshana (Indian philosophy) with major interest in Logic, Kashmir Shaivism and Tantra. Can be reached at [drsmmishra@gmail.com](mailto:drsmmishra@gmail.com)

**Dr Surendra Munshi**

Former professor of sociology at the Indian Institute of Management, Calcutta. Currently, an independent researcher, consultant and advisor to think tanks. An

accomplished author, he writes in leading mainstream newspapers on various issues, including Kashmir. Can be reached at [surmunshi@gmail.com](mailto:surmunshi@gmail.com)

**Swastik Banerjee**

Pursuing Doctoral from Calcutta University, Dept of Philosophy on Kashmir Shaivism. Recipient of Ishwar Ashram Trust Fellowship. Gold Medalist in Philosophy from University of Madras. Can be reached at [swastikbatman18@gmail.com](mailto:swastikbatman18@gmail.com)

**Upendar Ambardar**

Has done extensive research in Kashmiri Rituals, Folklore and Oral Traditions. Has revealed the Jayanti of Abhinavagupta to be on Nirjana Ekadashi through his research. Regularly writes in most of the publications of KP Community. Can be reached at [upenderambardar@gmail.com](mailto:upenderambardar@gmail.com)

**Vikas Razdan**

Senior consultant with PwC Kolkata. BE, Masters in Geoinformatics and PGD in Astrology. Has translated stories of Kashmir from Urdu to English and has also authored various articles in quarterly newsletters of Vitasta. Interested in Trika philosophy / Kashmir Shaivism. Can be reached at [mailvrazdan@gmail.com](mailto:mailvrazdan@gmail.com)

**Virendra Bhat**

Interested in Trika Shaiva Philosophy, Kashmiri saint bakhti/gyan lyrics, Lal Vaakh and Karmkand practised by our ancestors. Can be reached at [virenderbhat55@gmail.com](mailto:virenderbhat55@gmail.com)

**Virendra Qazi**

Conducts workshops on Kashmir Shaivism in India and abroad for presenting classical and traditional knowledge of Kashmir Shaivism. Helps seekers by sharing simple techniques of practising meditation based on his own experience of Sadhana. Can be reached at [pomposh@gmail.com](mailto:pomposh@gmail.com)



**OBITUARY**

**Smt. Niva Rani Kaul**

Kashmir Sabha, Kolkata deeply mourns the demise of Smt. Niva Rani Kaul, popularly known in biradari as, **Kaul Aunty**. She passed away on November 6, 2019 at her residence in Salt Lake, Kolkata. Our deepest condolences to her daughter, Pratibha Kaul Daftari and sons, Narendra, Rakesh and their families.

Kaul Aunty has few parallels amongst women members in biradari in Kolkata who contributed immensely to all activities of the Sabha in Kolkata and community, at large. She was a person with whom, men or women, boys or girls, young or old would consult freely for advice. By the dint of her selfless service, she had earned unflinched trust of people in Kolkata and elsewhere. She was the editor of Hindi section of VITASTA and an accomplished writer. In recognition of her lifelong contribution

to the growth and activities of our Sabha, she was conferred upon, **Life Time Contribution Award** in January, 2016.



Born on November 15, 1934, she was the second daughter of Late Smt. Shobhavati and Sh Prem Nath Tiku who resided at Bul Bul Lanker, 4<sup>th</sup> bridge, Srinagar, Kashmir. Married to Late Sh Jia Lal Kaul in 1947, they were amongst the early settlers of Kashmiris from valley in

Kolkata, post independence. Uncle Kaul also served our Sabha as its Secretary as a selfless worker and was a true Karmayogi. Both parents have passed on their zeal to work for activities of Sabha to their progeny as well.

Niva Rani Kaul can be an inspiration for women who find it difficult to pursue education, post marriage. While she taught Hindi as a Teacher for most of her life at Gyan

Bharati school since 1967, it is worth recalling her educational trajectory while attending to her duties of raising her family in parallel. She completed Visharad from Hindi Sahitya Sammelan Prayag (Hindu Vishwa Vidyalaya) in 1967, Higher Secondary from Board of Secondary Education, Bhopal in Madhya Pradesh in 1970, B.A from BHU in 1974 and finally, MA in Hindi from BHU in 1976, in addition to post graduate training in education. Besides, she continued with her passion of writing. Her articles and poems were regularly published in VITASTA and her short stories were published in many leading Hindi newspapers.

My association with Kaul Aunty started from 1982 and I always found her smiling with a positive attitude and full of motherly affection. Ofcourse, I never missed an invitation to dinner or lunch at her house since she was known for making the best Kashmiri cuisine as well !

May her soul rest in eternal peace and attain sadgati. Om Shanti Shanti Shanti.

*Ashok Dhar*





# SECTION I

**KASHMIR SHAIVISM - HISTORICAL ROOTS AND KEY FEATURES**



**PRAYER***Kadambari Kaul*

Oh! Thou great One  
 They call by many names  
 Who art so distant  
 Yet so near  
 Within us mortals  
 Inhabitants of this world,  
 Whose glory remains forever undiminished  
 For thou art the Eternal  
 All-pervasive Supreme Truth,  
 Thou art the Light that never fades  
 In all my moments of hope and despair  
 When dreams lie shattered  
 By endless gusts  
 Of chilling winds  
 Of forces negative,  
 I know thou art there  
 The warm light of unconditional love  
 That loves me evermore  
 Teaching lessons  
 Sometimes bitter, sometimes harsh  
 In this classroom of life  
 Through hardships borne  
 For past iniquities,  
 But I shall not blame thee  
 For misfortunes that might befall  
 As I tread the path  
 I have chosen  
 Nor shall I allow my faith  
 In thee to be shaken,  
 As I stand firmly  
 Like those ancient trees  
 Unshakable  
 Their roots growing deep into the ground,  
 And I thank thee  
 With a heart filled with gratitude  
 For lessons taught and learnt  
 Through moments of suffering and joy  
 That have made me wiser  
 Beyond my years,  
 For I now know  
 That I have reaped what I have sown  
 In my onward march  
 Towards my Source  
 Thou, Ocean of perpetual Light  
 And unfathomable Truth.

## KASHMIR SHAIVISM: HISTORICAL ROOTS AND PHILOSOPHICAL DOCTRINES

*S S Toshkhani*

Kashmir Shaivism, or the non-dual Shaivism of Kashmir as many scholars now prefer to call it, is a system of philosophy and theology rooted in the Tantric world view. What distinguishes it, is its idealistic outlook and monistic vision that conceives of the Ultimate Reality in terms of pure and undifferentiated consciousness vibrating in every atom of the universe. Describing consciousness as an allpervasive principle that forms the ground and substratum of all existent things, Kashmir Shaivism regards the phenomenal world, with all its diversity, as its manifestation or expression. Man, according to this system of thought, is a contracted or congealed form of Parama Shiva or universal consciousness, the one and the only Reality. Realization of one's true nature and self as one with Shiva liberates one from the tyranny of finitude. Rejecting the otherness of God, Kashmir Shaivism asserts that there is nothing that exists apart from or outside absolute consciousness.

Central to non-dualistic Shaiva philosophy of Kashmir is the concept of the fundamental unity of the universe of diversity and the notion of mutual interrelation of all things. This unity is integral and organic as "the One is not anyone thing because it is all things," as pointed out by the eminent Shaiva scholar, Mark S. G. Dycskowski. Parama Shiva or the Supreme Reality who makes "all varied forms of the universe to appear" as the light of consciousness, has a creative and self-referential aspect, Shakti, which "unfolds itself everywhere." According to Kashmir Shaivism, Parama Shiva, who is transcendent and immanent at the same time, manifests himself as the phenomenal world through his creative cosmic power, Shakti, who is in no way separate from him.

Both Shiva and Shakti are two aspects of a conjoint Reality, with Shiva, as self-luminous universal consciousness being the ground and essence of everything and Shakti, the real source from which the whole phenomenal world and all its entities emanate. For the Kashmir Shaivite, the symbolism of the "bipolar" unity of these two cosmic entities is what constitutes the highest point of bliss in the ultimate mystic experience.

### **Historical Roots**

Prof. Navjivan Rastogi, eminent scholar in the field of Shaiva and Tantric studies, describes non-dual Kashmir Shaivism as "the essence of the entire Tantric thought."<sup>2</sup> Straddling over both Hinduism and Buddhism, and touching also the domain of Jain religious thought, Tantricism developed around the fourth or fifth century CE, or even earlier according to some, and began to acquire a definite shape by the 6th or the 7th century CE. As a powerful spiritual movement that deeply influenced all aspects of religious life across the country, Tantric gave a new dimension and direction to India's medieval culture and thought. This was a period when numerous Shaivite sects belonging to diverse preceptorial lines were flourishing in Kashmir. These cults began to assume "a clearly defined, although immensely

varied identity” through the emergence of a vast corpus of Tantric or Agamic texts which came to be considered as divine and revealed and looked upon as spiritual authority. Passing through long centuries of evolution, various Saiva Tantric cults “coalesced and integrated” to give shape to a new school of philosophy and practice called non-dual Shaivism which held its sway in Kashmir from the 9th century to the 13th century CE. The Agamic tradition reached its pinnacle in the 10th century CE when Shaivism’s greatest philosopher and theologian, Abhinavagupta, arrived on the scene and wove these different strands of Shaivite thought and ritual into a coherent and integrated philosophy which he called *Anuttaratrika*, or simply *Trika*. The entire medieval Shaiva tradition has been divided by scholars into two streams - the pre-Tantric *Atimarga* or the Outer Path and the Tantric *Mantramarga*, the Path of Mantra. While the Pasupata and the Kalamukhas and Kapalikas are among the sects included in the first group the Saiva Siddhantists and non-dual Kashmir Shaivites can be placed under the *Mantramarga* or the Mantra Path. There is the third sect also, which holds the Goddess as the ultimate reality. Deeply influenced by Abhinavagupta’s thought, it is known as *Vidyapitha* with Tripura Sundari as its primary deity. The cults that emerged from the *Agamic* texts can be classified under four main categories: the *Saivasiddhanta*, *Vamatantras*, *Bhuta* and *Gruda* and *Bhairavatantras*, representing the dual, dualcum- non- dual and non-dual traditions of Tantric Shaivism, the last mentioned being the main inspirational source of the formulations of what came to be known as Kashmir Shaivism.

### The Saivasiddhanta

While the *Bhuta* and *Garuda* Tantras are completely lost, the *Siddhantgamas*, twentyeight in number, are aligned to the important Saivasiddhanta cult which now exists in South India alone. Having little space for speculation, the cult is devoted to the worship of Sadasiva and is largely concerned with rituals related to him and the worship of the Linga, his iconic symbol, conducted in public temples. The Saivasiddhanta cult is said to have flourished in Kashmir originally from where it is believed to have spread to the South and other places. Though dualistic in orientation, Saivasiddhanta had a great influence on the monistic Kashmir Shaivism with which it shared several features, but differed mainly at the philosophical level, Kashmir Shaivism being strictly non-dualist and idealist in outlook and the Saivasiddhanta pluralistic in its dialectics. Whereas for the nondualistic Shaivite the highest goal is complete identity with Shiva, the Siddhantist .seeker aspires only for Shivasayujya or nearness to Shiva. In opposition to Shaiva Siddhanta’s insistence that liberation is possible only through ritual, non-dual Shaivism of Kashmir maintains that liberation can essentially be attained through meditative insight.

### Bhairavatantras

The Bhairavatantras were so called because they are in the form of an eternal dialogue between Bhairava and the Goddess (Bhairavi), with Bhairava answering her questions about the secrets of liberation. Bhairava is considered to be the wrathful and fierce form of Shiva. But in Kashmir Shaiva tradition Bhairava, as can be seen in the sixty-four or so *Bhairavagamas* he is the highest reality, the peaceful and auspicious supreme power which creates, sustains and dissolves the universe. Abhinavagupta, the greatest Shaiva thinker of all times, interprets the term in several ways. One of his etymologies in the *Tantraloka* describes Bhairava as “He Who bears all things and is supported by the universe, filling it and sustaining it on the one hand. While uttering it or conceiving it on the other.”<sup>3</sup> According to another popular Tantric etymology, “Bhairava is He Who protects those frightened by the rounds of rebirth.”<sup>4</sup>



## The Pasupata Cult

The earliest precursors of the Agamic Saiva groups were the Pasupatas, a sect of ascetics whose final aim in life was *dukkhanta* or the end of suffering. They believed in the grace (*prasada*) of Shiva as the only path to salvation. The sect, also known as *Lakulas*, was probably founded by the famous Lakulisa or Nakulisa (Lord of the Club) who was regarded as an incarnation of Shiva, Lakulisa is was born in a Gujarat village, sometime in the second century BCE. The Pasupatas are mentioned in the Mahabharata and Patanjali's commentary on Panini's Sanskrit grammar. The tenets of the sect are also cited by Madhavacharya in his *Sarvadarsana-samgraha*. Though the original texts of the sect are not available, we have the surviving *Pasupata-sutras*, attributed to Lakulisha himself with the *Pancartha-bhasya* commentary on it by Kaundinya, and also the *Ganakarika* commentary by Bhasarvajna, which tell us about the *Pasupata* doctrines and practices.

Kaundinya explains the five essential tenets of the *Pasupata* doctrine given in the *Pasupata sutras* as, (1) *Karana* or the cause (*Pati* or the Lord), (2) *Karya* or effect, the bonded *jivas*, (3) *Yoga* or the *jivas* joining with the Lord, (4) *Vidhi* or practices and (5) *Dukkhanta* or the end of misery.<sup>5</sup> These tenets are known as the *pan carthas* and the Pasupatas, believed that these could lead them to the end of suffering and attainment of supernatural powers, and even immortality. The sutras enjoin upon the ascetic followers of the system to follow a five-phase intense spiritual discipline to achieve eternal presence of Shiva. In the first phase they would act in a totally bizarre manner, and transgress all norms of accepted social behaviour to conquer egotistical tendencies. They would intentionally court disrepute by behaving incoherently like madmen, making lewd gestures towards women and abusing people. By doing so they sought to acquire the merits of the victims of their incoherent and disagreeable behaviour and pass on their own demerits to them. The ascetics also tried to acquire Shivalike qualities and worship him by mentally repeating the mantras of Sadyojata to Sadaasva. As the last phase of his practice, a Pasupata ascetic was required to retire to the cremation ground till he cast off his body, liberative death being his most cherished goal.

## Other Early Shaivite Sects

Two closely related skull-bearing cults, the Kapalikas and the Kalamukhas, also followed the Great Vow (*mahavrata*) of the Pasupatas, Little is known about them as no direct written texts are available about their doctrines and practices. From what we gather from references to them, mostly by their opponents, they were a tantric group of wandering ascetics who indulged in offensive and outrageous practices. According to the limited evidence available about them, they, especially the Kapalikas, were grouped collectively as *atimargis* or followers of the Outer Path. Citing Lorenzen, Paul Eduardo Muller-Ortega, the reputed author of *The Triadic Heart of Shiva*, says that these sects existed as early as in the first century or at the most in the fifth century. Like the Pasupatas, they too died out by the 15th century.<sup>6</sup>

Citing Lorenzen's study on the Kapalikas, Muller-Ortego points to the importance of the six insignia (*mudrika-satka*) as a feature in the sect's system of worship.<sup>7</sup> These six insignia are the *kanthika* (necklace), the *rucaka* (another neck ornament), the *kundala* (earring), the *sikhamani* (crest jewel), the ashes and the sacred thread. They had two secondary insignia (*upamudra*) also; these are the skull (*kapala*) and the club (*khavanga*), which made them emerge as "typically tantric group related perhaps to the Kanphata Yogis and to the Natha Siddhas," Muller- Ortega notes.<sup>8</sup>

For the Kapalika ascetics it was necessary to carry a bowl shaped from a human skull while

begging for alms. This had come to be regarded as a sort of trademark of the group. They would eat and drink from the skull bowl and also carry a skull-topped staff (*khatvanga*) with them wherever they went. Their head-hunting and skull-wearing rituals, their association with cremation grounds and corpses involved symbolic meanings which gradually came to be forgotten. Abhinavagupta clears a lot of confusion by reinterpreting the whole symbolism “in terms of inner phenomena of consciousness”. Our knowledge of the Kalamukha sect is even more limited, except that its adherents were not involved in such extreme tantric practices as the Kapalika ascetics did. The Kalamukhas were called so because of bearing a black stripe on the face. According to Lorenzen, they were closer to the Pasupatas than the Kapalikas and had their origins in Kashmir. From there they began to move southward by the end of the eighth century. From the tenth to thirteenth century, they emerged as a very important sect, particularly in South India. With practically no texts surviving to inform us about the doctrines and practices of this group, whatever little we know of them is that the ascetics of this group also challenged conventional morality and social norms, not believing in the polarities of good and evil, pure and impure, right and wrong. Their ultimate aim was to seek union with Rudra.

### Schools of Non-dual Shaivism

The trajectory of the development of the non-dual Shaivism can be traced in mythological time to the sage Durvasa who is said to have asked his three mind-born sons Tryambaka, Amardaka and Srinatha to spread the teachings of Shaiva non-dualism, dualism and dualismcum- non-dualism respectively. In historical time proper, different systems based on these philosophical standpoints came into being around the fourth century, with the monistic system founded by Trayambaka transmitting the non-dualist doctrine of Trika. By the 7th century, various *Saivagamic* schools inspired by the *Bhairavatantras* had risen. According to the eminent Western scholar Alexis Sanderson, three major traditions of Shaivism emerged from the early Saivagarnic environments in Kashmir. These were: “(1) Non-dualistic tantric tradition that includes various lineages of the Trika, Krama, and later Kaula, (2) a dualistic and highly conservative tradition of the Sivasiddhanta, and (3) a cult of the worship of Svachanda-Bhairava that fell somewhere between the two other traditions.”<sup>9</sup> A further development took place with an upsurge of Triadic Shaivism in Kashmir in the first half of the 9th century when the *Sivasutras* or Aphorisms of Shiva are supposed to have been revealed to the sage Vasugupta by Shiva in a dream, marking the beginning of its formal systemization. Regarded as “a unique treatise of yoga”, the *Sivasutras* provided new insights into the nature of Reality, which resulted in the emergence of two non- Tantric schools in the non- dualist milieu - the *Spanda* school concerned with the Doctrine of Vibration and the *Pratyabhijna* school expounding the hilosophy of Recognition.

These creative developments in Shaivagamic environments represented by the emergence of five independent monistic schools, the Trika, the Krama, the Kula, the Spanda and the Pratyabhijna, culminated in Abhinavagupta’s masterstroke of synthesizing them and reinterpreting them according to his monistic vision in the 11th century. Bringing them together under one exegetic scheme under the rubric of *Anuttartika*, or simply *Trika*, in his monumental tome, the *Tantraloka*, and other important writings, Abhinavagupta shaped them into a coherent, well reasoned and integrated philosophical system of what is today known as Kashmir Shaivism.

All the five are major and independent schools with their own preceptorial lineages, soteriology, metaphysics and spiritual discipline. Yet they did not develop in isolation and are historically and doctrinally linked with each other, like other Tantric groups. They all have “a family resemblance”

and can be seen as a collective exposition of the doctrines, concepts and spiritual practices of non-dual Shaivism of Kashmir. Abhinavagupta has classified the entire Shaiva tradition into “*tantra prakriya*” or the tantric method and “*kula prakariya*” or the Kula method, making Trika his ultimate focal point. It will be relevant therefore to examine some of the basic features of each of these schools in order to be able to understand what constitutes the essential structure and spirit of the Shaiva Tantric tradition of Kashmir.

### The Trika School

Trika in its original *Agamic* context was an independent non-dual Shaivite school like the Krama and Kaula. It had such inclusiveness about it that it was said to encompass the essence of all the Siddhanta, Varna and Bhairava tantras. Realizing its potential, Abhinavagupta made it, under the name *Anuttaratrika*, a focal point of his integral monistic vision which presents the relationship of the transcendental and the immanent as aspects of the same totality. This new form of the *Trika* doctrine has now completely subsumed doctrines of all other nondual schools of Kashmir Shaivism. However, there is little we know about the theory, ritual and preceptorial order of the original Trika in absence of textual evidence except what we learn from Abhinavagupta’s works. Its main *Agamic* source is the *Siddhayogesvarimata Tantra* of which the *Malinivijayottara Tantra* is a concise form.

The Trika School is so called because of its conception of several triads or threesomes it accepts as the central point around which its doctrine, system of worship and practice revolve. The primary triad comprises the three goddesses Par, Parapara and Aparā, representing various levels of Reality. Then there is the triad of the *Agamas Siddha*, *Namaka* and *Malini* out of the 92 *Agamas* it recognizes. It is also said to represent the essence of the three modes of knowing Reality,—non- dual (*abheda*), monodual (*bhedabheda*) and dual (*bheda*). The most significant triad is that of *nara* (conditioned human being seeking liberation), Shakti, the cosmic creative principle and Shiva, the Supreme Being, whose interrelationship it seeks to explore—*Nara-Sakti- Sivatmakam trikah*. It is its vision of the intimate relationship of Man, World and God that makes Trika Shaivism a unique philosophy. The basic concept of the Trika, as the entire system of non-dual Shaivism of Kashmir is popularly called, is that Shiva as universal consciousness is the ground and essence of everything, the highest reality. His creative and active power Shakti is the source from which the whole phenomenal world together with all its entities has emanated. There is nothing that exists outside consciousness, which though one also appears in the form of diversity. Being a manifestation of absolute consciousness, the world is not only real but also divine. Kashmir Shaivism is thus an affirmative philosophy that celebrates life and validates the world.

Eminent Western scholar Alexis Sanderson speaks of three major phases in the evolution of Trika.<sup>10</sup> The initial phase, characterized by a system of ritual, constitutes of the *Siddhayogesvari mata* and related tantras “which teach of the cult of the three goddesses alone.” Then this phase is “transferred and subsumed” with the cult of Kali beyond the level of outer ritual. Finally, there is the “*Pratyabhijn a -based*” Trika, a new tradition which commenced with Vasugupta’s *Sivasutra* and Kallata’s *Spandakarika*. It found its culmination in Abhinavagupta’s three major works: the *Tantraloka*, the *Malinivijaya-vartika* and the *Paratrimika Vivarana*. In all these he expounds the doctrine and practice of the Trika on the basis of the *Malinivijayottara Tantra* mixed with Kula elements, eventually developing “a more concentrated form of Trika worship, which focuses only on *Para*.”<sup>11</sup> Sanderson writes:

“The third phase of Trika claims to be summation of and key to all Shaiva traditions, both

‘orthodox’ and ‘heterodox’ (i.e. the Bhairavatantras, Kaulism and the Krama). After Abhinavagupta and his pupil Ksemaraja, the third phase of the Trika spread to the Tamil country. There it provided the theoretical basis for and influenced the form of Srividya.”<sup>12</sup>

### The Krama School

Like Trika, the Krama is also one of the oldest schools of non-dual Shaivism in Kashmir. The word *krama* denotes sequence or progression and Krama Shaivism, a system which believes in the “notion of cyclic reality,” maintains that the Ultimate Reality can be realized through a succession of stages. It perceives cosmic expansion as an unfolding of absolute consciousness through the gradual process of *srsti* or emanation, *stithi* or sustenance, *samhara*, or dissolution, *apohana* or obscuration and *anugraha* or grace, corresponding to the five-fold or four-fold functionality of Parama Shiva. The Krama system is believed to have originated towards the end of the 7th century in Uttarapatha, which most scholars identify with Kashmir. From there it spread to South India towards the end of the 7th century and other parts of the country. According to Jayaratha, the teachings of the Krama were transmitted by Shivananda, its earliest known teacher, to his three female disciples Keyurvavati, Madanika and Kalyanika, who in turn passed them on to Govindaraja, Bhanuka and Erakanatha.

The school has a long history and a vast textual literature with its “scriptural prototypes” consisting principally of the *Devipancasatika*, *Kramasadbhava*, *Kramarahasya*, *Kalikakrama* and *Kramasiddhi*. Alexis Anderson attributes the passage of Krama from its “scriptural phase to chartable history” to jnananetra alias Shivananda and ascribes to him the period of the first half of the 9th century. The contribution of Abhinavagupta and Ksemaraja to the exposition of the Krama system is indeed immense. In the post-Abhinava era Maheshvarananda and Shitikantha carried its exegetical tradition forward to the 12th and 13th centuries with their significant contributions while Shivopadhyaya continued it to the 18th century.

Abhinava emerged as one of the greatest original thinkers of the Krama school and turned it into a mystic and metaphysical system rather than an esoteric and ritualistic process. He wrote the (now lost) commentary *Kramakeli* on *Siddhanatha*’s work the *Kramastotra* and also the commentary *Vivarana* on his own *Prakarana Stotra*. He also analyzed the Krama doctrine in several of his works including the *Tantraloka*, *Tantrasara*, *Malinivijayavartika*, *Paratimsika Vivarana*, and *Paryantapacasika*. After the Abhinava era his closest disciple Ksemaraja emerged as the topmost interpreter of the Krama doctrine. All his works bear a strong impact of this cult. So strongly is he inclined towards the Krama that we find him interpreting even the Spanda philosophy in its terms, Maheshvarananda’s *Maharthamanjari* is also a very important 12th century Krama work written in the South and so is the *Cidgaganacandrika*, Shrivatsa’s commentary on *Siddhanata Kramastotra*.

The Krama is a system deeply oriented towards Shakti, envisioning ultimate reality as feminine in essence and seeking intuitive realization of one’s unity with it. The Krama is also known as *Kalmaya* for worshipping Kall as the highest Goddess of Consciousness, and also as the *Mahartha* or The Supreme Meaning. It is distinguished from other schools of Shaivism by its unique’ concept of twelve Kalis who are worshipped as phases in the cycle of cognitive energies (*sakticakra*) representing the subject, the means of knowledge and the object, or the cosmic *saktis* of knowledge (*jnana*), will (*iccha*) and action (*kriya*), engaged in the fourfold functionality of emanation (*srsti*), maintenance (*stithi*), withdrawal (*samhara*) and the state of ineffability (*anakhya*). In the centre of the *sakticakra* is Shiva as the Self or the *cakresa* or Lord of the Wheel. The yogi by contemplating on the wheel becomes liberated and identifying with anuttrara or the Absolute as the pair residing in the Heart of



Consciousness experiences both bhoga and enjoyment of the senses and *ananda* or spiritual bliss.

The basic philosophical idea expounded by Krama is that of *bhedabheda* or unity in diversity, underscoring the basic identity of the individual consciousness with the universal consciousness in its dynamic aspect as Shakti. The conception of *kala* or time, taken as a sequence of actions connecting the 'prior' and the 'subsequent,' holds an important place in the Krama doctrine which has been defined not in terms of "succession of time", but "succession as time" (*kalakrama*), to use Dr. Rastogi's words.<sup>14</sup> Transcending time and realizing reality as *akrama* or the trans-sequential unity of phenomenal existence is regarded as the ultimate experience in the Krama system. It is not simply sequential time (*kalakrama*) but creative time signifying temporal as well as spatial succession (*des akrama*) in the context of *Kali Kalasankarsini* (The Destroyer of Time), as the absolute reality or supreme principle.

It is interesting to note that the Krama system presents its key concepts in terms of several pentads. These include *pancavaha* or the five flows of "emanative spiritual energy" represented by the five goddesses *Vyomavamesvari*, *Khecari*, *Digcari*, *Bhucari* and *Samharabhaksin*, the *pancaugha* or the five traditions comprising *Paraugha* or the orders of creation referring to the Highest tradition, *Divyaugha* to the divine, *Siddhaugha* to the perfected beings, *Manavaugha* to human beings, *Sisyaugha* or the lineage of disciples, *Guruparikti* or the lineage of preceptors, besides the five *cakras*, or five cycles of cognitive energy symbolizing states of individualized consciousness, namely, *srsicakra* (the wheel of emission), *stithi cakra* (the circle of maintenance), *samharacakra* (the circle of dissolution), *anakhya cakra* (the circle of the ineffable), and *bhasa cakra* (the circle of luminosity). Transcending time and realizing reality as *akrama* or the trans-sequential unity of phenomenal existence is regarded as the ultimate experience in the Krama system.

The worshipper is enjoined upon to contemplate on these pentads as the psychophysical structure of his being, consecrating his own body as the *pitha* or site of worship and seat of power. *Pancavaha* is the basic pentad which is seen as the emanation of the set of five goddesses from *Vyomavamesvari* to *Bhucari*. The worshipper is to proceed to a fivephased worship of the goddesses, with each phase presided over by one these very divinities and the worship enacting "the progress of cognition from the initial to terminal voidness."<sup>15</sup> This worship of the five deities presiding over the five voids is reflective of the "liberative mysticism" of all forms of the Krama system induced through "assimilative worship of Kali (The Self) in and as a 'sequence' (*karma*) of sets of diviner powers," to put it in the words of Sanderson.<sup>16</sup> The combination of metaphysics and mysticism with ritual and esotericism is the distinguishing feature of Krama tantricism.

### **Kula School**

The Kula school is one of the most important components of the non-dualist Kashmiri Shaivite tradition. Abhinavagupta emphasizes its distinct character by setting it apart from other Tantric systems and designating it as *kulaprakriya* or 'Kula procedure.' He presents it as a sophisticated system of thought and practice, whose teachings are the very essence of Shaivite monism. According to Muller-Ortega, it is "not exactly a school" but rather a lineage which is linked to the Hatha Yogins, the Siddhas and the Natha Yogins.<sup>17</sup> In fact, *Kula* tendencies are present in other systems of non-dual Shaivism tradition like the *Trika* and *Krama* also. The term '*kula*' means a family, a clan or a grouping, the emphasis being not so much the merger or dissolution of individuality as on suffusing it with the idea of totality. In actual terms it refers to the absolute Reality manifesting itself in its dynamic feminine aspect of Shakti as cosmic diversity. This manifest reality or Shakti can be called *kula* from which the categories emanate and, "in contradistinction," Shiva, who transcends the manifested

universe, is termed as *akula*.

The word *kula* also implies *yogini kula* or the clan or group of the *yoginis*, who are shown throughout Tantric literature as surrounding Bhairava and bestowing direct experience to the worshipper. *Kula* can also be taken to mean the totality of cosmic powers, with everything, even the smallest unit of the manifested reality - the whole universe, the corporeal body, the individual person, all objects - forming a part of it. Anyone who enters into the “family,” therefore, enters “the totality of things.” *Kula* thus is the ‘embodied cosmos,’ to put it in the words of Muller-Ortega. “Each manifested unit of reality,” Muller-Ortega writes, “is essentially a contraction (*samkoca*) of the totality, while simultaneously the whole, due to its freedom, remains un-contracted.<sup>18</sup> The highest goal for man according to the *Kula* system is to achieve the thought-free (*nirvikalpa*) state and experience the bliss (*ananda*) of the paired union (*samghatta*) of Shiva and Shakti, Kula and Akula. In Kula terminology, this union of Shiva and Shakti is called *kaula*, a relationship that is one of harmony and repose.

A clear historical record of the Kula and its textual tradition is not available. In his *Tantraloka*, Abhinavagupta links its origins with the mythical lineage of Trayambaka, the preceptor who was asked by sage Durvasa to teach the Shaiva doctrine of non-duality on the instructions of Srikantha, an incarnation of Shiva, while Amardaka was asked to spread the doctrine of duality and Srlnatha that of dualitycum- nonduality. Tryambaka’s daughter founded another school known as Ardhatryamabaka, which has been identified as the Kaula tradition. Abhinavagupta also mentions the name of the legendary Siddha Macchandanatha or Matsyendranatha as the first expounder of the Kula doctrine in historical times proper. Macchanda, who is said to have been imparted the knowledge of the doctrine in a dream, is supposed to have lived in the 5th century. Post-Macchanda, the tradition was carried on in the South by Sumatinatha, the guru of Somdeva, who in turn was the guru of Shambhunatha, the great teacher of Abhinavagupta who belonged to Jalandhara Pitha and from whom Abhinava learnt the secrets of Kula and Trika.

There is not as much emphasis in the tradition on production of written texts as on practical experience. Yet there are some Tantric texts which tell us about sect and its doctrines. In addition to the *Vamkesvarmata-tantra* (available in the concise form of *Malinivijaya* and *Malinivijayottara* tantras), *Paratrimika* (the extant part of the *Rudrayamaia Tantra*), *Jnanarava Tantra*, *Nitya-sodaikarnava*, *Kalikula* etc. mentioned by K. C. Pandey, Dr. Rastogi lists them as the *Kularnava*, *Kutoddisa*, *Kulacuamani*, *Kularatnamala* etc. which, according to him, do not have much to do with the exposition of the *Kula* doctrines as such despite the prefix ‘*kula*’ attached to their names. There are also the *Kulagahvara*, *Kula-mulavtara*, *Kula-kamala* and *Rjuvimarni*, a gloss on the *Nitya-soasikarnava*, cited by Silbum. Yet most of these exist in the form of only references and it is difficult, as Rastogi points out, to point out any specific authoritative texts of the Kula tradition proper. However, besides two very important commentaries on the *Paratrimika*, the *Paratrimika Vivarana* and *Paratrimika Laghuvritti*, Abhinavagupta has written extensively and authoritatively to explain the Kula doctrines and practice in his *Tantraloka* and other writings. In fact it is in their light that we can understand and analyze some of the fundamental characteristics of the Kula system.

The key terms constituting the conceptual framework of the Kula tradition besides *kula* and *akula* are *kaula*, *kaulikisiddhi*, *kauliki sakti* and *kaulini*. While *kauliki sakti* is the familial power which has the capacity to emanate the cosmic ‘family’ or kula, the blissful paired union (*yamala bhava*) of *kauliki sakti* and *akula* is the supreme *kaula* principle (*parama kaula tattva*). *Kauliki siddhi* is the state



of absorption into the supreme *kaula* principle. Abhinavagupta places the Kula Method under *Smbhavopaya* or the method of realization that relates to immediate attainment of the state of Lord Shiva. It is the thought-free *nirvikalpa* or non-dual condition which can be attained only as a result of strong saksipata or descent of divine energy, indicating that Kula practice is meant only for highly advanced practitioners.

The *Kula* tradition accords a great importance to the human body as an instrument of enlightenment. Equating the body with the whole cosmos, it teaches that all the divinities, all the powerful forces, the eight divine Mothers (*asta matrka*), all reside in it. As Abhinavagupta says, all the paths, all the movements of time and space fill it,<sup>19</sup> making it an “object of contemplation, of adoration.” These divinities within the body, he says, can be perceived by means of mantras.<sup>20</sup> By this Kula method of bodily enlightenment, the worshipper can master the divinities, the powerful cosmic forces operating within. Strongly non-dual in outlook, the *Kula* path has the arousal of *kundalini sakti*, or the coiled power of consciousness, which is both a cosmic force and bodily energy, as its basic practice along with *mantravyapti* or ‘pervasion of mantra’.

Kula worship is characterized by the secret left-hand practices associated with what is widely known as the Five M’s i.e. offering of meat, fish and wine to the Deity and indulgence in ritual sex. This reveals an antinomian and anti-conventional character of the cult. The sexual aspect is an essential part of its group rituals which, however, have an internal symbolic level also, apart from the external level, as Abhinavagupta explains in his teachings. The ultimate purpose of these group practices, Muller-Ortega points out, is achievement of full freedom and “expansion of consciousness to its fullest possible extent.”<sup>21</sup> Overcoming the dichotomy between pure and impure, body and spirit, sacred and profane, enjoyment and liberation, the Kaula practitioner aims at recognizing his real nature as “blissful inner consciousness” rather than running after mere hedonistic enjoyment or gratification of the senses. *Ananda* is the key concept, which is an experience having many meanings and many levels, the highest being *jagdananda*, or universal bliss into which everything finally submerges. Bliss is experienced in the union of Shiva and Shakti, a relationship characterized by harmony (*samarasya*) and freedom (*svatantrata*).

### The Spanda School

Two schools whose antecedents are not historically traceable to the *agamas* came into existence in the process of philosophical systemization of Shaiva monism of Kashmir, namely the *Spanda* and the *Pratyabhijna* schools. The preceptorial lineage of both, however, is regarded as belonging to the Trika system. Both these are idealistic schools, and yet despite difference of doctrine and terminology, both share a common philosophical ground and hold consciousness to be of definitive nature of absolute reality. The Spanda school derives its name from its root text, the *Spanda Karika* (Stanzas of Vibration) or *Spanda Sutras* (Aphorisms of Vibration), which is ascribed to Vasugupta or his disciple, Bhatta Kallata. It is said to have been written basically to explain and elucidate some of the concepts present in the pithy aphorisms of the *Sivasutras*, in which we see the beginnings of Kashmir Shaivism as we know it today. The *Sivasutras* are said to have been “inspirationally” revealed by to Vasugupta. Shiva himself is said to have told him in a dream to go to the the Mahadeva Mountain in Kashmir where he would find a message for the whole mankind. On going to the indicated spot at the foot of the mountain, Vasugupta found Shiva’s *sutras* inscribed on a rock, as told. The secrets of the seventy-seven odd aphorisms, which consist of the essential principles of Shaiva monism in an abridged form, needed further clarification and expansion. The teachings spread through a vast commentarial

literature, in particular Ksemaraja's excellent exposition through his two works *Spanda Sandoha* (The Essence of Vibration) and *Spanda Nirnaya* (Determination of Vibration). There are two more surviving commentaries—*Spanda Dipika* or The' Lamp of Spanda by Bhagvatopala and the *vivrtti* or extensive commentary by Rajanaka Ramakantha: while Abhinavagupta has not written any commentary directly on these *Spanda* texts, references to the term *spanda* are replete in his writings.

The term *spanda* means the spontaneous vibration or pulsation of universal consciousness which is perceived as a subtle or slight movement - "*kinciccalanam*," as Abhinavagupta calls it - "within the fundamental core of the absolute." It is not a motion set in time and space but it conveys the sense of an internal dynamism of the Supreme Reality itself which gives rise to the process of external manifestation. As Mark S. G. Dyczkowski says, it can, therefore, be described as a movement that "proceeds from the inner to the exterior domain of its manifestation which is created as it moves outward and is destroyed when it returns to the inner state of undifferentiated unity."<sup>22</sup>

Abhinavagupta defines the specific nature of the *spanda* vibration as "an overflowing" (*ucchalana*),<sup>23</sup> in the Self, which creates a slight motion giving rise to "a wave of the ocean of consciousness, without which there is no consciousness at all." This *ucchalana* or overflowing "conveys the sense of a continuous dynamism within the absolute reality, a perpetual motion towards itself," as Ortega- Muller puts it.<sup>24</sup> It presents absolute reality both in its inner thought-free state as well as its urge to manifest. *Spanda* is thus a creative movement, an internal movement from the "uncreated, unmanifested" state of the supreme consciousness to the state of external manifestation, a movement from Being to Becoming. The transition from one to another is a continual process (*satatodita*). Dyczkowski describes Being and Becoming as "the inner and outer faces of universal consciousness which becomes spontaneously manifest through its inherent power."<sup>25</sup>

The *Spandakarika* uses the terms *unmesa* (unfolding) and *nimesa* (involution) to explain this pulsating movement of consciousness from the inner to the outer state of reality and back. The universe, it says, comes into existence when Shiva 'opens His eyes' to see it, as it were, and is dissolved when He 'closes His eyes' to see His own nature. The two phases, also described as *vikasa* or expansion and *samkoca* or contraction, are actually one. Shiva Himself manifests as diversity of the phenomenal world through His power of pulsation and yet does not sunder His unity. The *Spanda* yogi too sees the oneness of the two phases - expansion of the Self identified as Shiva assuming the form of the world of diversity and its contraction as withdrawal back into his own undivided nature - as the cosmic rhythm of the inner and outer movements of Shiva's vibrating power.

*Spanda* operates both in the form of particular pulsations of I-consciousness or *visesa-spanda* at the microcosmic level and as universal vibration consciousness or *samanyaspanda* at the macrocosmic or universal level. Shiva as internal reality holding together the outer manifestations is the ground of both these aspects.

According to the *Spanda* doctrine, by experiencing the vibration of universal consciousness, the yogi realizes his own essential nature (*svasvabhava*) as Shiva. He then learns to recognize his own inner *spanda* energy in the outer world which flows in all cognitions and activities. And thus through his perception of the totality of existence, he enjoys the bliss of undifferentiated awareness, free of any thought constructs (*nirvikalpa*). The yogi finds that the *spanda* energy which he is trying to experience has another name - *svatantrya*, Shiva's creative freedom. Shiva manifests Himself as the phenomenal world or dissolves it according to His free will. It is all His divine play.

## The Pratyabhijna School

With the emergence of the schools of *Spanda* and *Pratyabhijna*, Kashmir Shaivism stepped out of the shadow of Agamic tradition into the realm of mystic experience and philosophical speculation. The school of *Pratyabhijna* or Self-recognition represents the highest point in the development of the non-dual philosophical thought in Kashmir Shaiva tradition. It is a systematic and rational philosophy of absolute consciousness developed in the 9th century. Somananda, the pupil of Vasugupta, first formulated its foundational tenets in his *Sivadrsti (The Vision of Siva)*, and also wrote a *vritti* or commentary on it, which is now lost. He presents the non-dual Shaiva philosophical standpoint even as he engages in strong polemical attacks on grammarians and Buddhist logicians as well as on adversarial philosophical systems like the classic *darsanas*, whose viewpoints he refutes logically. Somananda is, therefore, called “*tarkasya karta*” or originator of reasoning in the Shaiva tradition. It is, however, his disciple Utpaladeva’s *Isvara- pratyabhijna -ka rika* (Verses on the Recognition of the Lord), a profound text systematically positing the basic tenets of *Pratyabhijna* philosophy, which became its main scripture, and from which the school derived its name. Utpaladeva refers to *Pratyabhijna* as “*navamarga*” or the ‘New Path’,<sup>26</sup> and justifiably so as its source cannot be directly traced to the scriptural tradition of the *agamas*. Utpaladeva also wrote a commentary on his own work to clarify his views. While Somananda concerned himself with refuting dualistic notions of other philosophical systems even as he strongly argued in favour of nondual Shaivism, Utpaladeva built up the *Pratyabhijna* doctrine as a critique of the Buddhist doctrine of *Anattavda* or non-self. Abhinavagupta further amplified different aspects of the doctrine in his two important commentaries, the *Isvara- Pratyabhijna Vimarsina (Laghvi Vr tti)* and the *Isvara- Pratyabhijna - vivrtti Vimarsini (Brhati Vr tti)*.

*Ksemaraja*, Abhinavagupta’s closest disciple, also gave a very succinct exposition of the doctrine in his work *Pratyabhijna Hridayam*. These and other commentarial works authentically interpreted and analyzed the concepts of self-recognition, perfect-consciousness, appearance, *svatanatrya* etc. that Somananda and Utpaladeva had introduced for the first time. Abhinava synthesized the *Spanda* and *Pratyabhijna* doctrines to present an authentic version of non-dualist Shaiva thought.

The term *Pratyabhijna* is generally taken to mean “recognition” or self-recognition. Often referred to as the “philosophy proper of the Trika,” the *Pratyabhijna* doctrine emphasizes the non-duality of Shiva as absolute consciousness. Madhavacharya underscored its importance by mentioning it as a significant philosophical system in his *Saravadanana Samgraha*, a classical work on the history of Indian religious philosophy. The central concept of the *Pratyabhijna* is that liberation consists of the ultimate recognition of one’s own true identity as Shiva through self-awareness. The importance of the doctrine lies in the fact that it encompasses all the fundamental features common to different schools of non-dual Kashmir Shaivism and presents them as a coherent system of philosophy and theology. *Pratyabhijna* does not just mean memory - remembrance of something that is already known; it is recognition in the sense of knowledge of one’s real identity, which is of key importance in Kashmir Shaivism.

The *Pratyabhijna* School uses the symbolism of light to explain the nature of the absolute. It describes the ultimate reality, or Shiva, as *prakasa* or the light of universal consciousness and identifies *vimarsa* or reflective awareness of that primordial light as Shakti. It is *vimarsa*, the “self-referential capacity,” or the power of consciousness, which makes the “light of consciousness conscious of itself,” explains Paul Eduardo Muller-Ortega. “Shakti,” says Muller-Ortega, “is responsible for the process of

manifestation of all finite appearances within the infinite light.” “The self-referential capacity of consciousness,” he adds, “lies at the basis of the yogic *sadhana*.<sup>27</sup>”

*Pratyabhijna* conceives of Reality as *prakaa-vimarsamaya*, transcendent and immanent at the same time, the relation between transcendent Shiva and immanent Shakti being one of *samarasya* or perfect harmony. The two are in no way separate realities, but constitute poles of the same reality. *Prakasa*, the shining Light of Consciousness, not only makes all things appear, bringing countless forms into existence and imparting to them their specific nature and identity. The One appears as diversity, manifesting the whole phenomenal universe in the “vibrating radiance” of this Light, and withdrawing all phenomena into itself. Consciousness, however, is not a lifeless or inert light like that of a crystal, but a ‘living light’ that reflects upon its own nature and forms the substratum of all that is manifested. Shaiva philosophers like Utpaladeva and Abhinavagupta conceive of consciousness as an absolutely clean, polished mirror with the world and all its phenomena appearing as reflected images within it. These reflections in a mirror correspond to outer objects, appearing as distinct from it and from one another. Yet this is not the case, they are not so. They have no existence of their own. They are not unreal or illusory either. In case of consciousness, the reflections are not of any object outside the mirror but images of the original object which itself is a reflection created by consciousness. All the manifest forms emerge from consciousness and ultimately rest in it. Consciousness itself is aware of its being the only reality. This self-reflective awareness, according to the Theory of Recognition, is what *Vimarsa* means. It is the power by which consciousness can reflect on itself and on all the elements that appear within it.

Kashmir Shaivism is the aggregate of the different viewpoints that developed within the fold of non-dualistic Shaiva tradition of Kashmir. The four schools mentioned here were in fact contiguous as they emerged almost side by side. “While not identical,” says Muller-Ortega, “these groups bear a strong family resemblance; in many cases, the differences seem to rest on rather minor points of doctrinal emphasis, or even on the preference for specific technical terms or ritual practices not favoured by one of the other groups.”<sup>28</sup>

### Abhinavagupta

Kashmir Shaivism touched its peak heights in the sophisticated philosophical writings of Abhinavagupta, one of the greatest figures of India’s philosophical and cultural history. Abhinavagupta lived in Kashmir from the middle of the 10th well into the 11th century. Obtaining mastery over every branch of knowledge available to him, he emerged as a thinker and teacher of the highest order. For the extraordinary spiritual powers he possessed from the very beginning, it was believed that he had attained the state of Bhairava himself. Among the three sources of knowledge: the guru, the scriptures and experience, Abhinava laid greatest emphasis on experience. To share his vast knowledge and spiritual insights, Abhinava took to writing and authored more than 44 works. Of these, 23 have been published. These include monumental works like the *Tantraloka*, a virtual encyclopaedia encompassing almost every aspect of Tantric Shaivism, and the *Paratrimika Vivarana*, an exposition on phonematic emanation. The two form the “most sophisticated and comprehensive expression” of his teachings. Among his other philosophical works, two are regarded as most important: the *Isvarapratibhijna Vimasarsini (Laghvi Vimarsini)* and the *Isvarapratibhijna Vivrtti Vimarsini (Brhati Vimarsini)*. While the first is a commentary on Utpaladeva’s *Isvarapratibhijna Karika*, the second is a commentary on Utpala’s own commentary on the work.



*Malini-vijaya-vartika*, *Tantrasara*, and *Paramarthasara* are some of his other major extant works. The MVV is a commentary on the first verse of the *Malini Vijayottara Tantra*. Abhinava also wrote a unique commentary on the *Gita* from the Shaiva perspective entitled *Bhagvadgitartha Samgraha*. The *Tantrasara* is a shorter form of the *Tantraloka*, while the *Paramarthasara* outlines the essential tenets of Trika for people of lesser power of comprehension. Besides these, there are his beautiful hymnodies like *Bhairava Stotra* (The Bhairava Hymn) and *Dehastha-devata-cakra Stotram* (Hymn to the Circle of Deities in the Body). These works represent the pinnacle of the exegesis and hermeneutics of non-dual Shaivism of Kashmir.

Abhinavagupta is also recognized as the most authoritative exponent of Indian aesthetic thought and theory of art creation. His two important works of Shaiva aesthetics, the *Dhvanyaloka Locana* and the *Abhinavabharati* made the *rasa-dhvani* theory integral to Indian aesthetical thinking.

Madhuraja Yogin, a South Indian itinerant ascetic and a disciple of Abhinavagupta informs that Abhinavagupta was unanimously recognized by all Shaiva sects of the time - Siddhanta, Varna, Yamala, Bhairava, Kula, Trika and Ekavira - as their spiritual head at the great conclave of spiritualists, yogis, siddhas and yoginis held in Srinagar during his visit. As a philosopher Abhinavagupta not only contributed significantly to all schools of nondual Shaiva thought, he also synthesized and integrated these schools, bringing them together under a single exegetical scheme.

### Some Characteristic Aspects of Kashmir Shaivism

As a philosophical system, Kashmir Shaivism conceives of the Ultimate Reality in terms of pure, undifferentiated consciousness, which it calls *Parama Shiva*. Consciousness, it holds, is the ground and essence of everything and vibrates in every atom of the universe. *Paramashiva's* creative and dynamic power, *Shakti* is the source from which the whole phenomenal world and all its entities have emanated. There is nothing that exists outside consciousness, which though one appears to be many. Being a manifestation of absolute consciousness, the world is not only real but also divine.

An important aspect of Kashmir Shaivism is that it does not accept any dichotomy between *jnana* or knowledge and *kriya* or action. It recognizes both as two aspects of Shiva's inherent power, *Shakti*. What this implies is that Shiva as absolute consciousness is both the 'knower' and the 'doer'. He is the Supreme Subject and knows that he knows. And this knowing is an act which he constantly performs as his powers of will, knowledge and action are one. The unity of the knower or the subject of knowledge (*pramatr*), knowing or the means of knowledge (*pramana*) and the known or the object of knowledge (*prameya*), all being held together by *pramiti* or the basis of knowledge is one of the fundamental doctrines that mark Kashmir Shaivism. Awareness or knowledge (*jnana*) is the very nature of Shiva for Shiva is the I-consciousness of all. There is nothing that is separate from Shiva, the universe being but his self-manifestation or extension (*prasara*), Shiva or the absolute is thus independent as well as non-dual and the only reality. His self-awareness or consciousness of his own self is his very first activity. As Shiva's creative and dynamic aspect, *Shakti* is known as *svatantrya* or free will, She manifests and dissolves and manifests the world again out of her free will, It is because of this that Shaivism is also known as *Sviitantryavada*.

Shaiva texts give an interesting analogy to explain that Shiva though himself indeterminate and without form or variety, all variety comes from him. It is called *mayarandarasa nyaya* or the analogy of the liquid present inside the egg, he also synthesized and integrated these schools, bringing them

together under a single exegetical scheme. of a peacock. Though this liquid itself has no colour, it contains potentially all the colours and patterns of the peacock's splendid plumage. Similarly all things with all their diversity are present inside consciousness in a potential form.

Shiva's act of cosmic creation points to his complete freedom (*svatantrya*) to manifest variety out of his own consciousness without sundering his unity as the absolute. This is his spontaneous and natural activity (*kriya*). Unlike the absolute of Advaita Vedanta, Shiva is not portrayed in Kashmir Shaivism as inert and passive. In Abhinavagupta's words he is the vibrating, pulsating, wondrous light of consciousness which "unfolds itself everywhere" and makes "all the varied forms of the universe to appear." Shiva's cognitive, creative power, his natural dynamism is what in Shaiva terms takes the form of Shakti, or the Goddess. *Svatantrya* (freedom), *vimarsa* (selfawareness), *spanda*, (vibration), *purvata* (fullness), are all her various names. The Goddess is no way different from Shiva, as Abhinavagupta' makes abundantly clear.<sup>29</sup> As Shiva's inherent power, Shakti is shown to have two aspects: the Power of Knowledge or *jnana sakti* and the Power of Action or *kriyasakti*. These two powers are not separate or incompatible but complimentary aspects of Shiva's infinite power. Besides "power to know" and "power to act," there is another aspect of power that Shakti possesses - *iccha sakti* or the "Power to Will." In fact, there are two more denominations of Shakti in the Tantric tradition - *cit sakti* or "Power of Consciousness" and *ananda sakti* or "Power of Bliss," taking the total to five. These five are actually different names of Shakti given to her for the different roles she plays.

Kashmir Shaivism conceives of Reality as Shiva and Shakti "united in the oneness of pure consciousness." Simultaneously they open out and evolve in the form of the universe, both mirroring each other as transcendence and immanence. It is here that the individual soul, *nara*, the third side of the triad, comes into the picture. The Kashmir Shaivite holds that Shiva is his essential nature, as of all things, but ignorance of this makes him suffer limitation, restricting his freedom of will, knowledge and action. He becomes "Shiva with amnesia."<sup>30</sup> Still he is a "finite symbol of the infinite" and realization of his true identity by him can restore his Shivahood to him.

### Cosmic Manifestation

The drama of cosmic manifestation unfolds with pure, undifferentiated consciousness opening out and evolving spontaneously into the universe through a process of self-limitation or contraction. These stages or categories (*tattvas*) number 36 in all, according to the Shaiva theory of cosmogenesis, ranging from the innermost states of subjectivity to the outermost objective forms of existence. The first five *tattvas* or categories are shown as belonging to belong to the realm of "pure creation" where there still is integration between the subject and the object. The highest among these are Shiva and Shakti, the Supreme Self and his power of selfawareness, both together representing the state of pure I-consciousness and expressing the sense of *abheda* or total non-duality. In these two states there is no objectiveness, only the awareness of *aham* or "I am" prevails, unfolding *cit sakti* or the power of consciousness, and *anandasakti* or the power of bliss. Then comes the category called *Sadasiva* where the idea of *idam* or 'this' shows up for the first time. Yet, 'I-consciousness' still prevails over 'this'- consciousness' with the dominant experience of the soul being *aham- idam* or 'I am this'-consciousness I. Here *jnanasakti* or the power of knowledge predominates. Paul E. Murphy compares it to "the desire of an artist as the inspiration to paint a canvas arises within him or to the faint outlining sketch on the canvas before paint is applied."<sup>31</sup> The category of *Ivara* comes next which corresponds to the awareness *idam-aham* or 'this I am.' Here the consciousness of 'this' submerges the

consciousness of 'I', and *icchasakti* or the power of will prevails. The subject and the object are both clearly discernible in a state of perfect balance in the category *Suddhavidya* or 'Pure Knowledge.' Here there is an equal stress on the awareness of *aham-idam* or 'I am this (universe)' and *idam-aham* or 'this (universe) am I' and *kriyasakti* or the power of action is emphasized. With this the categories belonging to the realm of 'Pure Creation' comes to an end and the domain of *Maya* or self-obscuration begins. This is what Dyczkowski calls "the sequence of descent into matter."<sup>32</sup>

*Maya* is the principle of limitation and obscuration that separates subject from object, the "dotted line" below which the "Impure Creation" begins creating contraction and confusion. With *Maya* taking the centre-stage, Shiva 'looses' his *svatantrya* and becomes *amu* or limited individual with restricted powers of cognition and agency.

It is Shiva Himself who though beyond *Maya* initiates this process of self-coagulation (*rodhana*), as without it cosmic creation is not possible at all. He suffers atomicity of his own free will to become the bound person because Shiva enjoys it as part of his sporting activity, his *Lila* or play of assuming diverse forms. But even while performing his part as the Cosmic Actor, Shiva remains Shiva, unaffected by limitation.

But the *Maya* of Kashmir Shaivism is not the *Maya* of Advaita Vedanta, an indefinable and inexplicable cosmic principle that creates the world of illusion superimposed on the reality of *Brahman*. *Maya* in Kashmir Shaivism is Shiva's own power of self-limitation that splits universal consciousness into subject and object and creates the delusion of separate identity.

*Maya* accomplishes its act of obscuration with the help of sheaths or coverings called *kancukas*. These evolutes of *Maya* are five in number (six including *Maya* itself) and are called *kala* or limited action / aptitude, *vidya* or limited knowledge, *raga* or feeling of attachment, *kala* or the power of time and *niyati* or power of natural law. As *Maya* plays her part through these *panca-kancukas* or five powers of obscuration to mask Shiva's "undifferentiated luminosity," the Supreme Shiva enters the spatio-temporal sphere of finitude "through myriad diverse manifestations." Forgetting his infinite nature, he becomes the limited individual soul, bound and bereft of the ability to recognize his predicament. The *kancukas*, it must be noted, are not ontological but conceptual entities.

The remaining 25 categories of manifestation have been adopted by Kashmiri Shaivites straight from *Sakhya* with some interpretative changes here and there. Beginning with *Purusa* or the Person - limited consciousness - and *Prakrti* or Nature, the chain ends at *prthvi* or the earth. While *Purusa* is the witness of all activities of objectivity, *Prakrti* is the principle of materiality. *Prakrti* provides *Purusa* the three *gunas* or qualities that are the basic constituents of experience - *sattva* (purity, goodness), *rajas* (passion, activity) and *tamas* (darkness, ignorance). Both *Purusa* and *Prakrti*, according to Kashmir Shaivism, are manifestations of Shiva and Shakti. *Prakrti* is the primordial principle of materiality and from it the remaining categories of manifestation evolve. First we have the triad of *manas*, or mind, *buddhi* or intellect and *ahamkara* or ego - the apparatus of subtle mental activities. From the threesome evolve *jnanendriyas* or five perceptive faculties: eyes, ears, nose, tongue, and skin, and *karmendriyas* or the five motor faculties: voice, hands, nose, feet, anus and genitals. Lastly, there are the five subtle *tattvas*. or the *tanmatras*: sound as such, touch as such, sight as such, taste as such and smell as such, and five gross *tattvas* or the *mahabhutas* : ether (*akasa*), air (*vayu*), fire (*agni*),



With all these *Samkhya* categories incorporated, the process of cosmic manifestation is complete with consciousness moving from inner to outer and subtle to gross and grosser form in its “descent into matter.” Conversely, in the case of “ascent to consciousness,” the movement is from the gross to subtle and subtler forms of consciousness.

### *Abhasavada*

This leads us to another important doctrine of Kashmir Shaivism, namely *Abhasavada* or reflective manifestation. Everything that appears is, according to this theory, identified with the all-inclusive universal consciousness and is an appearance (*abhasa*) of the manifested form of the absolute. Appearances are like the waves of ocean or like reflections in the mirror, they arise and submerge where they arise from and so cannot be said to have an independent existence. They are semblances but they have a real basis. Consciousness can appear in any form by its own free will. The whole universe with all its diversity exists in the form of a pulsating potency within absolute consciousness, just as the tree exists in a seed. They, therefore, cannot be regarded as unreal. It is in this way that Kashmir Shaiva philosophy chooses to explain the so-called change that transforms the absolute into the phenomenal world of experience. The diverse appearances do not in any way compromise the oneness of the absolute consciousness. But though an object may not undergo any change, it is perceived differently by different perceivers. This accounts for the variety of our experience.

According to the *Abhasavada* doctrine of Kashmir Shaivism, all objects are existent within the all-inclusive Universal Self as *abhasa* just as reflections in a mirror. The numerous reflections cast into the mirror do not affect its reality in any way. The reflections cannot be said to be unreal even though they may be regarded as transitory. All categories of existence (*tattvas*) from Shiva to the earth are *abhasas* as they are manifestations of the highest reality. The appearances, from Kashmiri Shaiva point of view “are real in the sense that they are aspects of the ultimately real.”<sup>33</sup> According to exponents of the *Vivarta* theory of Vedanta, however, they are creation of *Maya* and as such nothing more than “names and forms” (*nama-rupa matra*) and can in no way be regarded as real as there is no essence (*satta*) in them. Kashmir Shaivism rejects the conception of *Maya* as an inexplicable illusory power- “*sadasadbhyam anirvacya*,” regarding it as a Shakti of Parama Shiva which veils or obscures the real nature of Shiva as a result of which he imposes limitations upon his own self and becomes *anu*, making manifestation possible. Since all appearances have emanated from Shiva himself, the ultimate reality, they are real and rest eternally in his infinite consciousness, though not in their phenomenal form.

### **Bondage and Liberation : The Theory of the Three *Malas* and the Ignorance Factor**

The human individual is Shiva Himself in bondage. After going through the sweep of the 36 *tattvas*, he suffers due to the process of self-limitation or contraction set into motion by *Maya*. Under the spell of self-imposed obscurity, he forgets his real nature as Shiva and is reduced to a state where his powers of will, knowledge and action are extremely limited and vitiated. Caught up in the whirl of karma, he loses all his freedom due to limitations arising from delusion and ignorance. The notion that ignorance is the cause of bondage and can be removed only after acquiring knowledge is supported by all systems of Indian philosophy. But in Kashmir Shaivism ignorance does not necessarily mean lack of

knowledge but wrong and limited knowledge which hinders us from an insight into the reality of things - the nonduality of consciousness. However, it is regarded as a kind of stain or impurity without removing which it is impossible for embodied beings to liberate themselves. Abhinavagupta posits two kinds of ignorance - and correspondingly two kinds of knowledge. These are spiritual ignorance or *paurua ajnana* and intellectual ignorance or *baudha ajnana*. Abhinava defines *paurusa ajnana* as *aitman*; *anatmabodha* or the experience of non-self in the self, and *baudha ajnana* as *anatmani aumabodha* or experience of self in non-self. We are led to think of duality as the real state of existence and lose our sense of unity with the rest of the world. This state of ignorance or restricted vision that makes it difficult for us to recognize the truth is called **mala** (stain or impurity) in Kashmir Shaiva terminology. According to Kashmir Shaivites there are three such *malas* or impurities: *anava mala*, *mayiya mala* and *karma mala*, each working havoc at Our level of existence and causing a contraction of our powers of will, thought and action.

**Anava mala** is the impurity of individuality which makes the individual soul to identify itself as a limited being. The impurity is responsible for giving rise in the individual soul a sense of being imperfect and incomplete due to its failure to recognize its *purnata* or fullness, which in turn results in a craving for something it desires but has not acquired as it is outside itself. It is primordial impurity that causes the other two impurities as well. According to Utpaladeva, *anava mala* operates in two ways: “there is no freedom of consciousness” and “there is no consciousness of freedom.”<sup>34</sup> It gives rise to a sense of self in non-self as one is not aware of one’s nature.

**Mayya mala** reinforces *anava mala*, the impurity of limited individuality and gives rise to a perception of duality and diversity everywhere. This sense of difference is caused by the limitation of individual soul’s freedom of knowledge which separates him from the rest of the world. In a way all the impurities are the products of *Maya* and can be as such called *mayaya mala*. Pointing to this Abhinavagupta writes: “The name *mayaya mala* given to the impurity of seeing difference is just a name; all three *malas* are also *mayiya* by virtue of being products of *maya*.”<sup>35</sup>

**Karma mala** is the impurity pertaining to karma or action that comes into play when the individual soul acts in a state of ignorance and imperfection. Losing his freedom and will he is “prompted by desires and fears for his personal gain” and subjects himself to good and bad acts. This embroils him in the cycle of birth and deaths. According to Utpaladeva, “*Karma mala* is the action done when the doer is ignorant of his real nature.”<sup>36</sup> We have seen how according to Kashmir Shaiva philosophy, Shiva obscures his real nature and takes the form of a human individual suffering from self-imposed limitations that result from a shrunken state of consciousness. The Shaiva thinkers like Abhinava blame it on ignorance, which they insist arises from three kinds of mala or impurity. There is no escape from this state of contracted consciousness or *sa koca* and its disastrous ramifications unless we recognize our real nature as Shiva again with the help of means that expand our consciousness. This for the Kashmir Shaivite is what liberation really constitutes of and his goal is to achieve it while alive and become a *jivanamukta*. Making it clear that one’s ‘true nature’ actually means “pure Iconsciousness,” the inner core of one’s being, Abhinavagupta says, “*Mokso hi nama naivanyo svarupa prathanam hitat*”<sup>37</sup> — *moksa* is nothing but awareness of one’s innate nature. Kashmir Shaivism has a whole array of spiritual means, meditations, yogic practices for such a realization. There are 112 non-ritualistic meditations given in the *Vijnana Bhairava* alone. These yogic means to achieve liberation from the state of ignorance and duality take us on a kind of return journey through the grosser to the pure and subtler planes of existence back to the state of un-differentiation. In his *Tantraloka*, Abhinavagupta

divides practice under four, or rather three, categories, which he calls *Jnnacatustaya* or *upyas*. Regarded as the most important elements of Shaiva praxis, these four *upayas* or means of liberation are: *Anavopya* or Individual Means, *Saktopaya* or the Method of *Sakti*, *Smbhavopaya* or the Method of *Sambhu* and *Anupaya* or the No- Means or Null Method.

Of these four *upayas*, *Anavopya* or the Individual Means, as the name suggests, is concerned with *anu*, the limited, atomized individual, and is therefore associated with the physical body. Various external practices at the level of physical effort come within the scope of this *upaya*. As Navjivan Rastogi points out “notions of mantra, *mudra*, diagrams and mental installation (*nyasa*) assume implicit importance at the plane of the *Anavopaya*.<sup>38</sup> The *Sktopaya* or the Empowered Means is associated with mental activity in which the yogi resorts to contemplative meditation to purify thought. He uses *cit-sakti* to free himself of the thoughtconstructs arising out of ignorance. With the help of one *suddha vikalpa* or pure thought which the yogi holds in his mind, *asuddha vikalpa* or impure thought is eliminated by constant contemplation and the true nature of the self is revealed. The *suddha vikalpa* could be a powerful thought such as, “I am omnipotent and omniscient Shiva.” The *Sambhavopaya* does not need any exertion, but only the visualization of one’s identity with Shiva without the interference of any thought constructs. The yogi in the realm of *Sambhavopaya*, subtly directs his power of will or *iccha* and his reflective consciousness to recognize that his state is no different from Shiva’s own state of *svatantrya*. It is therefore also called *icchopaya*. *Anupaya* is more a state of being than a means of liberation and requires no or little practice. It is based’ on direct intuitive insight into the supreme reality without any effort, with the yogi penetrating into his real nature in a state of uninterrupted awareness due to pure grace (*saktipata*) of the highest intensity. The yogi in the realm of *Anupaya*, therefore has just to be aware of his transcendent nature through the guru’s word, and repose in his own self. Nothing has to be done or achieved, says Abhinavagupta, no *udyama* or effort is needed as the goal and the means are the same.

Although all these four categories are regarded as what Abhinavagupta calls the “means of liberation,” it need not be implied, as Dyczkowski points out, that “there is just one means to realization belonging to each category, but rather all forms of spiritual discipline are based on one or the other of these principles.”<sup>39</sup> All these lead ultimately to the same goal, which is *samavesa* or realization of one’s true nature and mystical immersion or absorption in Shivaconsciousness. All are interrelated in a manner that they can be regarded as continuation or extension of one another. This four-fold *upayayoga* was systemized by Abhinavagupta in his *Tantraloka* as the authentic praxis of Kashmir Shaivism as “a unique feature of the Trika path.” The Yoga of Kashmir Shaivism though patterned on the eight-limbed (*astanga*) structure of Patanjali’s yoga is actually only six-limbed (*sdanga*) in structure. It eliminates *yama* and *niyama*, and gives absolutely new interpretation to *asana* and *praayama*. Instead it posits the unique concept of *sattarka* or right reasoning. More potent than mere logical argument, *sattarka* is supposed to rid the mind of impure thought constructs and replace them with positive and powerful thoughts. It matures gradually to what is called *bhavan*, which according to Jaidev Singh connotes the sense of “creative contemplation.”<sup>40</sup> Making the use of “constructive imagination,” *bhavana* implants in the yogi’s mind a liberating idea like “*sarvamevedam ahameva*” or “I alone am all this.” Leading ultimately to *suddha vidya*, or the “Pure Knowledge” which reveals to him his true identity as Shiva, this pure *vikalpa* (purifying thought) culminates in the state of *nirvikalpa* (thought-free) consciousness, rendering all external worship, *yaga*, *japa*, *homa*, *mudra*, *dhyna* etc. as superfluous. Ultimately all contradictions and polarities

dissolve, leaving the yogi immersed in the bliss of experiencing universal pulsation of pure I-consciousness.

### ***Shaktipata* or the Descent of Divine Grace**

Kashmir Shaivism, does not, however, consider self-effort alone sufficient for the spiritual aspirant to achieve the desired goal. It holds *anugraha* or the descent of divine grace to be a decisive factor in removing the basic ignorance that transforms Shiva into *anu* or a limited individual. It is through bestowal of grace that he cuts the veil of self-imposed ignorance and restores his original divine nature. Known as *saktipata* in Shaiva terminology, this divine grace comes mysteriously, depending entirely on Shiva's free will, and destroys all the *malas* or impurities that stain the individual soul. As it comes freely, there is no compulsion on the flow of grace from Shiva, who can shower it on anyone he chooses irrespective of his efforts or exertion in the field of spiritual discipline.

*Saktipata* or *anugraha* comes freely as an eternal act of grace on the part of Shiva, the highest source of power, and is essential to undo the effect of *nigraha* or the act of self-limitation that sets into motion the process of cosmic manifestation. Shiva does not have any personal motive in showering it nor does any particular spiritual effort on anybody's part make him eligible to receive it. It has been described as *ahetuki* or unmotivated, without any cause, which, however does not mean that it comes without any regard of worthiness or that it is an arbitrary act.

It is said that of the three *malas* - *anava*, *mayiya* and *karma* - that envelope the individual soul with the help of *Maya* and its evolutes, the last two, viz. *mayiya* and *kiirma*, can be removed by spiritual practice, but *anava*, which is the fundamental *mala* as it cripples the individual soul by imposing the limitation of atomicity, can be overcome only by *saktipata*. *Saktipata* or the unmotivated descent of Shiva's energy is a decisive factor and a "central fact" of Shaiva yoga. Though the divine grace showered by Shiva is qualitatively the same in the case of every recipient, it varies in intensity according to the capacity of the individual recipient. Accordingly, Abhinavgupta has classified it under three main categories in *Tantraloka* - *tivra* or intense, *madhyama* or medium, and *manda* or mild. These can be further classified into nine or even twenty-seven types according to the permutations and combinations they make. The intensity of grace varies in proportion to the recipient's spiritual progress.

### **The Supreme Word and the Four Levels of Speech**

Fundamental to the world view of non-dual Kashmir Shaivism is its theory of language according to which the whole drama of creation and dissolution and bondage and liberation is a linguistic process. As language is an essential expression of consciousness, it is an innate capacity of man. It can act as a "primary delusionary force" by concealing from us our real identity, as it does by formulating thought constructs; it can also be a liberating force when it mirrors the reality of our life as a manifestation of universal consciousness. Shiva's awareness (*vimarsa*) of his infinite reality itself is a kind of "emitting." The process of this emission or manifestation is shown as occurring at four levels of speech or *vak* - *para*, *pasyanti*, *madhyama* and *vaikhari*. At the highest level it is identified as the *paravak* or the supreme word and is identified with the pure, reflective I-consciousness of Shiva (*aham vimarsa*) - a level where language is "a pure potentiality coexistent with Shiva's pure cosmic ideation." It is a level beyond speech and thought and yet the source of all language. The next level is that of *pasyanti vak*, literally "the word which sees something" or "visible speech." Here word and



meaning are undivided and indistinguishable, with speech at the level of “mental image prior to thought.” And then there is the level of *madhyama vak* or “intermediary speech.” It is subtle, inner discourse, with speech not having taken the distinct shape of words yet. The final level in this process is of *vaikhari vak* or the “manifest speech,” the stage where vocal organs utter the gross everyday speech. The word and its object are now completely separate and distinct. In these four levels of speech we can see a correspondence between the manifestation of the *tattvas* (categories of creation) from the non-manifested supreme reality to the tangible world of daily discourse.

### Phonemic Mysticism and Liberation through Mantra

Phonemic symbolism or what some term as phonemic mysticism is an important aspect of Kashmir Shaivism. Abhinavagupta attaches great importance to it as it is phonemes from which mantras are structured. Every letter and word is derived and therefore inseparable from Divine Consciousness. The sixteen vowels of the Sanskrit alphabet, including the *bindu* or the dot and the *visarga* or the Emissional Power, as represented in Devanagari or Sharada script, are treated as symbolic of Divine Consciousness. Playing on the intricacies of Sanskrit grammar and linguistic speculation, Abhinavagupta in his *Tantraloka* and *Paratrimshik Vivarana* has associated language and the revelation of consciousness so intimately that every letter of the alphabet represents some aspect of the creative energy of Shiva. What is more, vowels as well as consonants are shown as corresponding to one of the *tattvas* of cosmic manifestation, with each *tattva* containing all the other *tattvas* and thus creating an image of totality.

As *paravak* or language at the highest level is regarded as identical with divine consciousness, Kashmir Shaivism holds that language can be used as an instrument of liberation through *antra*, its smallest unit. Mantras are made up of letters and every letter or word is derived and inseparable from consciousness. A significant example of this phonemic mysticism is provided by “*aham*,” the Sanskrit word for “I”, “the very centre of consciousness.” Here the phoneme, ‘*a*’, the first letter of the Sanskrit alphabet, standing for *anuttara* or the Ultimate and *ha*, the last letter, standing for Shakti, combine to form the “most natural, innate mantra” ‘*aham*’, ‘The two letters contain between them all the letters of the Sanskrit alphabet, the gross form of the phonetic energies residing in a potential state in consciousness. The phoneme ‘*a-ha*’ or the *visarga* represents the emissional power of the Divine *Sakti*, while *bindu*, the dimensionless dot above ‘*ha*’ represents the reflective awareness of I-consciousness. The mantra “*aham*’ is, thus fully charged with the divine energy of Iconsciousness (*purnahanta*).

### Futuristic Potential

The emphatic proclamation of Kashmir’s non-dualist Shaiva philosophy that the world and its phenomena are the manifestation of divine consciousness and not illusory, that the human individual is not an atomic, limited self but a part of cosmic totality, is reassuring for the modern man. “I am Shiva” is an assertion that could sound audacious, but it underscores the point that Man is not an isolated, forsaken entity; he is a part of cosmic forces. And the forces that operate at the macrocosmic level also operate at the microcosmic level. What is here is also everywhere, say the *Siva Sutras*. What Kashmir Shaiva philosophers say about the fundamental unity of the universe and interrelation of things is supported by modern physics, and so is their contention that there is no dichotomy between the subject and the object.

Kashmir Shaivism is open to all without any barrier of caste, creed or gender—*”Na atra jatyadyapeka kvacit.”*<sup>11</sup> Unlike the cold and self-denying approach of Advaita Vedanta, it has a warm, positive, life-affirming *Tantric* ambience about it. Rejecting renunciation and rigorous asceticism, it reaches out to the householder and addresses the anxieties of the modern man. Its meta-concepts like *Pratyabhijn a, Spanda, Prakasa* and *Vimarsa, Svatantrya, Abhasa, Vak, Mala, Samavesa, Ananda*. have an appeal beyond the frontier of religious sects. Perhaps that is why “Kashmir Shaivism has continued to influence and inspire people in India and throughout the world,” as Sanderson says. They see in Abhinavagupta’s thought, a futuristic potential of giving today’s disoriented humanity a new sense of direction.

**Notes:**

1. The Doctrine of Vibration, Delhi, 2000, Motilal Banarsidass,
2. Kashmir Sivadvayavada ki Mala Avadharanayen, Delhi. 2002, Munshiram Manoharlal.
3. Dyczkowski.
4. Ibid.
5. Pashupata Sutras, Ed. R. Ananthakrisna Shasti, Trivandram (Thiruanatapuram), 1940, University of Travancore.
6. Paul Eduardo Muller-Ortega, The Triadic Heart of Shiva, Delhi (Indian Edition), 1997, Sri Satguru Publications.
7. Ibid.
8. Ibid.
9. Encyclopaedia of Religion, Editor-in-chief Lindsay Jones, 2005, Michigan (USA).
10. World’s Religions, Saivism and the Tantric Traditions, London, Routledge, 1988.
11. Ibid.
12. Encyclopaedia of Religion, vol. 12, Editor-in-chief Lindsay Jones, Michigan (USA), 2005.
13. Tantraloka, comm.
14. Navjivan Rastogi, The Krama Tantricism of Kashmir, vol. I, Delhi, Motilal Banarsidass. 1996.
15. Sanderson. World’s Religions. Saivism and the Tantric Traditions. London. Routledge. 1988.
16. Encyclopedia of Religion vol. 12. Editor-in-chief Lindsay Jones. Thompson-Gales. Michigan (USA). 2005.
17. Muller-Ortega, The Triadic Heart of Siva. Delhi, Sri Satguru Publications. 1989.
18. Ibid.
19. Tantraloka, 28.33-380.
20. See Muller-Onega, The Triadic Heart of Siva. Indian Edition, Delhi. Sri Satguru Publications. 1997.
21. bid., p. 62.
22. The Doctrine of Vibration. Delhi., Motilal Banarsidass, Reprint 2000.

23. Paratrimika Vivarana.
24. The Triadic Heart of Siva. Delhi. Indian Edition, Sri Satguru Publications.
25. The Doctrine of Vibration, Delhi, Motilal Banarsidass, 2000.
26. Isvara - pratyabhijna Karika, 4/1/1.
27. Paul Eduardo Muller-Ortega. The Triadic Heart of Siva, Delhi (Indian Edition). Sri Satguru Publications. 1997.
28. Ibid.
29. Abhinavagupta says: "Nahi saktih siva bhedam amarsayet", Paratri msik Vivarnana, comment on verse 1.
30. Swami Shankarananda, The Yoga of Kashmir Shaivism, Indian Edition, Delhi, Motilal Banarsidass, 2007.
31. Triadic Mysticism, Delhi, Motilal Bnarsidass, 1999.
32. The Doctrine of Vibration.
33. See Dyczkowski, The Doctrine of Vibration.
34. Svatantrya hanibodhasya svatantryasyabodhat / Dvidhanavam malamidam savsvarupapahantitah / Isvarapratyabbijna-karika 3.2.4.
35. Isvarapratyabhijna Vimarsini, vol. I, Ed. Mukundaram Shastri and Madhusudan Kaul Shastri, KSTS, 1918,3.2.5.
36. Kartaryabodhe karman tu ... Isvara-pratyabhijna- karika 3.2.5.
37. Tantraloka 1/192.
38. The Yogic Disciplines in the Monistic Saiva Tantric Traditions of Kashmir, Ritual and Speculation in Early Tantricism, (Albany USA), State University of New York Press, Ed. Teun Goudriaan, 1992.
39. The Doctrine of Vibration.
40. Shiva Sutras: The Yoga of Supreme Identity, Delhi, Motilal Banarsidass, Intra p. xlvii,
41. Isvara-praryabhijna-karika Vimarsini, II. 276.





## ALL IS SHIVA

*Arun Wakhlu*

Shiva is everywhere... at all places and at all times. Shiva is infinite and therefore resides in, and is, everything. Shiva is writing these words. Shiva is reading these lines. The paper you hold in your hands right now, the computer you are typing on, the screen on which you are reading this... all are Shiva.

If you think you are separate from me, that is an error of the mind. Because I am all there is, *Kun tekeeval*, the one and only one Shiva. Take a deep breath and get over your shock. It may help you to use the *Sohum* Mantra: Breathing in - “So” and breathing out - “Hum”. You could also use the *Allah* Mantra: Breathing in - “Al” (Kashmiri word for 'pumpkin') and breathing out “Aah”. The witness of this dance is also me. I am the source and the course of life, the Shiva and Shakti of everything.

If you remember that Shiva is the eternal wholeness of life and Shaivism is the quest for this wholeness, then Shaivism has always existed. The human quest of moving from the illusion of separation to oneness with the dance of life is as ancient as life itself. It has always been present. The quest was called different things in different cultures through the ages.

When Jesus said “be still and know that I am”, he was referring to me. When Ramana Maharishi inquired “*kohum?*”(Who am I?), he was again pointing tone. When Bahuddin Naqshbandi, said “*hoshdardam*”, he was referring to the awareness behind the breath, which is me. When Lalleshwari, said “go in and find me there”, she was referring to me. When Abhinavgupta said: “Listen carefully! Stop holding on to this or that, inhabit your true absolute nature, and peacefully enjoy the essence of what it is to be alive!” he was talking of me as true absolute nature.

I do not want you to believe in me, or worship me. There is no need to dedicate your life to me, or pray to me for boons. I want you to simply understand that you are me. There is no difference between us. How can there be? When I say “I am Infinite”, it means that every single atom in the universe, and the vibrating strings that make them up in the vastness of empty space is all me. Everything and everyone, across continents, races and epochs ...are all me. I am at all places and at all times.... always and forever. I Am “*Ik Omkar*” ... Shiva Omkar... the primordial source and heart of all there IS. “IS” is a nice way to remember me: Infinite Silence, Infinite Shakti, Infinite Shiva. I am all there IS. I am the *Wahe Guru* (The Infinite Guru) who is the *Adi Guru*, the *Akal Guru*, the Timeless One who has been, will be and IS everything.

I am the stars, the lakes, the mountains, the birds. I am war, and death and destruction. I am nourishment, and love and great Peace. I am a paradox, a living mystery that is fierce and compassionate, gentle and cruel, violent and peaceful. Look deep inside yourself and all human beings. See beyond the layers of the body and the mind: past memories and future longings. When all have been seen and transcended, you will find me there... a mysterious field of deep silence and emptiness, love and freedom. That is who you are at our core... Shiva, me!

**SHIVA**  
**All Places and All Times**

This infinite field, which through sages like Ramana Maharishi and Nisargadatta Maharaj, I have called “the real self”, is the very heart and source of love and compassion. The reason why I am called a mystery is because I am both empty and full in this moment. I do nothing, and yet, everything gets done by me as Shakti. I am neither here nor there ...and yet I am everywhere. The mind fails to understand or describe this amazing mystery that I am. My beautiful presence and grace abounds at all places and at all times.

One might ask that if Shiva is who we all really are, then why do we not remember this? Why do we not express the magnificence and grace of Shiva in our life with all the power and richness and creativity and peace that are my attributes? The reason for this is that, as part of my *lila*, this amazing and funnyplay, I hide myself in many disguises...in many forms and in different “selves”. Because these are disguises, they are all false. These are just make believe aspects of my play! If we write the words “a self” on a piece of paper and rearrange the letters, you will find the word “false”. Every notion of a separate self is false! When we look deeply into the disguise, we find that it is made up of thoughts... of memories and associations from the past, and imaginings about the future. When you drop all these thoughts and see them for what they truly are (Nothing!), you will find me/Yourself .... Infinite silence, emptiness, love and freedom in this very moment. I am eternal joy, peace and love. This is who we really are. I was never anywhere else except here and now. I have always been here. I will always be. I will continue to remain as I am...timeless, mysterious, peaceful and free. I am *Shivananda*...the supreme joy of being. I am the very heart of Jesus, I am the *akal* that Guru Nanak spoke about, I am the transcendent beauty and grace that Rumi talks about, I am the Buddha nature that the Buddha points to.

Since I am who we all are right now, I am not something that has to be attained. I am not something that has to be got from somewhere else. I am simply our innermost nature and everything else right now!

This is important to understand. We don't have to go to pilgrimage spots. We don't have to climb mountains. Or laboriously go through ancient texts and treatises. We do not have to run after different gurus, we do not have to do anything except sit still, look inside and wake up! This is the *sahazwath* (effortless path) of abiding in the remembrance of me.

There is no one in here...just all this! Life is never-ending compassion.... Love in full expression. There is nothing to cultivate, nor anyone who will cultivate it. Compassion and Love are the very heart of life. It's my play all around. Be still. Wake up and see. Laugh, play, and share love in action.

I am love as are you. Remember, we are one. Remember this always and in all ways. You might ask, how do I find you? Simply wake up; I am you, and also everything around you. Where am I not? Just be still and understand this truth. Drop the words, drop this piece and dissolve in the wordless beauty of this present moment, my eternal home. Any thought that you entertain ... to do something, go somewhere or practice something only reinforces the illusion that you and I are not the same.

Just recognize me directly ...and then effortlessly abide in this remembrance. Remember me as Shiva in all places and at all times. Reclaim your oneness with me, and be the infinite miracle that I am!

If you are truly interested in knowing, beyond even the slightest doubt, a peace that has no conditions or limits, if you are truly interested in knowing a freedom that has absolutely no boundaries at all, if you are truly interested in coming to the end of all seeking, then please consider, very slowly and carefully, the following:

Shiva is everywhere and always.

S/he is always here. S/he is always now.

All places arise in Shiva.

All times arise in Shiva.

All feelings arise in Shiva.

All thoughts arise in Shiva.

All sights, sounds, smells, and tastes arise in Shiva.

All joys and sorrows arise in Shiva.

All births, and deaths, arise in Shiva.

Your body arises in Shiva.

Your mind arises in Shiva.

Your emotions arise in Shiva.

Your entire life arises in Shiva.

Your entire past arises in Shiva.

Your entire present arises in Shiva.

Your entire future arises in Shiva.

Everything about yourself arises in Shiva.

Everything about everyone else arises in Shiva. The entire history, current, and future state of the world arises in Shiva.

Everything in the world and about the world arises in Shiva.

Everything in the universe and about the universe arises in Shiva.

God, and everything about God, arises in Shiva.

All love, affection, kindness, sympathetic joy, forgiveness, healing, and compassion arise in, and are perfect expressions of, Shiva.

All insight, understanding, and wisdom arise in, and are perfect manifestations of, Shiva.

All sincerity, truth, and honesty arise in, and are perfect reflections of, Shiva.

All pleasures and pains arise in Shiva.

All desire, fear, anger, sorrow, loneliness, doubt, and confusion also arise in Shiva.

All of what you want, and all of what you don't want, arise in Shiva.  
All of what you think of as "yourself" arises in Shiva.  
All of what you think of as "everybody and everything else" arises in Shiva.

All of these things arise, and disappear, in Shiva.  
Before, during, and after all thoughts,  
Before, during, and after all feelings,  
Before, during, and after all sensations,  
Before, during, and after all perceptions,  
Before, during, and after all mental formations,  
Before, during, and after all experiences,  
What always remains?  
What is never born, and never dies?  
All theories, philosophies, and teachings about consciousness arise, and disappear, in Shiva.  
All religions and spiritual paths arise, and disappear, in Shiva.  
Even the word, *I*, and the word, *Shiva*, arise and disappear in it.

After all things -- all bodies, minds, thoughts, emotions, sensations, feelings, and experiences arise, and fall away, what is eternally here and always present?

This is who you are.  
It is neither grandiose nor humble. It is simply the truth.  
Understand this deeply, and the battle is over.  
Understand this without reservation, and there are no more struggles.  
Realize this fully, and the search has come to an end.  
Shiva ... the one and only Self

## KASHMIR SHAIIVISM

*Chaman Lal Gadoo*

Kashmir Shaivism is a purely a monistic philosophy, which is based on the assumption that behind the whole universal existence is only one singular reality, which is identified with Shiva. This reality is absolute, infinite and pure consciousness. It is beyond and above any description, beyond recognition and speech, the faculty of mind and any mental processes, and above the intellect of human beings. It is both transcendental and immanent and can be realized by a specific process and practice, which is called Yoga. Yoga is the Hindu religious name for all forms of practices and procedures which are prescribed for the training of man to reach the realization of the divine and its recognition.

The concept of the Shiva is the sole reality of the whole universe, all space and time and is fundamentally the same concept of Vedanta Advaita, which in Vedanta is described as Brahman. He creates the whole universal existence by his immanent aspect which is called Ishvara.

Shaivism is a part of the philosophical structure of Hinduism. Shavite conceptualization of the whole universal existence revolves round the belief of one sole reality the Shiva—the absolute metaphysical reality, synonymous with supreme consciousness. According to Shavite philosophy the creation is the expression of Shiva—the only reality in which the creation as well as the act of creation are inherent. “Shaivism recognizes Lord Shiva as the Supreme and Absolute Consciousness with Shakti (Parvati) as His dynamic energy through whom He controls all creation and its management.”(Socio-cultural And Religious Traditions of Kashmiri Pundits by Piyaray Raina)

Shavite philosophy identifies God as Parmashiva. Parmashiva is inherent with primordial energy, which is called Shakti. Parmashiva is not the creator, but the Shakti is the cause of all creation, while the Parmashiva wills the creation, as it is the embodiment of all will which is free and independent of all limitations. The absolutely static aspect of the Parmashiva is the Shiva in male form and the primordial energy aspect of the Parmashiva is the female form, the Shakti.

Shaivism grew into its present form with the evolution of the Tantra lore, which evolved during post-Vedic period, in a wide variety of theological postulates and practices. Tantra is “in the broadest sense, a generic term for the various traditions, which express the whole culture of a certain epoch in Indian history. The contents are therefore, of an encyclopedic nature---religion, rituals, domestic rites, law, medicine, magic and so on and so forth.” J. G. Woodraffe.

The basic assumption of Shaivism, which forms the fundamental ground-work of the Shavite philosophy, is that the creation is an expression of the pure consciousness and not a circumstantial combination of material conditions of the universe in time and space, as the modern science believes it is.

Like the other philosophical system of Hindu religion, the focal point of Shavite philosophy, is the elevation of the human race from the human misery, it suffers and work out alternative ways and means for the deliverance of man from the condition he is in. Shaivism like the Vedanta and all other

expressions of the Vedic philosophy identifies the cause of human misery with the ignorance of man or Jiva in respect of the nature of the creation as well as the creator, like the Brahman or Parmashiva; his own innate self as a human being; his relations with the Parmatman or the Parmashiva; the ways and means by which he can realize his being; the relation of his being with Parmatman to realize deliverance from his ignorance and therefore, his misery. In Shavite philosophy, the human being can realize the knowledge of the ultimate reality as well as his real self through Shakti—the primordial energy of the Parmashiva.



Shiva, Parvati, and the Nandi in stone (7<sup>th</sup> century Kashmir)

Kashmir Shaivism depends upon analysis, reasoning and logic and the training of man in his quest or the Yoga, as the way to achieve liberation from ignorance and places less emphasis on the ritualistic aspect of the human effort like the Yagna or sacrifice etc. It must however, be noted here that Shavite system of Kashmir and other Shavite systems, follow the same Vedic structure of rituals and the Vedic Dharma Sutras. The scriptural sources of Shavite philosophy, which are also known as the Shastras or the scriptures are:

(a) *Agama Shastra*; (b) *Spanda Shastras*; (c) *Pratyabhijna Shastras*

### AGAMASHASTRA:

The Agama Shastras are the treaties and manuals, which were written between the first century and sixth century A.D. These Shavite scriptures explain and expound upon Vedic form of rituals, mystic Yoga practices. They evolved as oral traditions, passing from the teacher to the disciple. The Agamas are classified into two sections; Agamas and Nigamas.



Agamas are treatises which are the record of the questions raised by Parvati and explanations given by Shiva. Nigamas are the record of the questions raised by Shiva himself and the answers given by Parvati.

Agamas are also called Tantras. It is believed that a large number of Tantras were expounded and recorded in treatises. But most of the Tantra treatises are lost and no longer extant. Only eighteen of the Tantras are now extant. The Tantras have been classified into three broad categories:

(a) Monistic Tantras, which are called the Bhairava Tantras; (b) Mono-Dualist Tantras, which are called Rudra Tantras; (c) Dualistic Tantras, which are called Shiva Tantras.

The more important Tantras are:

(i) *Malinivijya Tantra* (ii) *Svacchanda Tantra* (iii) *Vijayettara Tantra* (iv) *Netra Tantra*  
 (v) *Naishvasa Tantra* (vi) *Svambhuva Tantra* (vii) *Vijnanbhairva Tantra* (viii) *Mrgendra Tantra*  
 (ix) *Rudrayamala Tantra* (x) *Shiv-Strotas*

### SPANDA SHASTRA:

Spanda Shastras are the second set of scriptural sources of Shaivism in Kashmir. The scriptures were evolved from sixth to eleventh century A.D. Some important works of Spanda Shastra are Spandakarika and its gloss by Kallata; Vivriti written by Ramakantha; Pradipika written by Utpala Vaishneva; Spanda Samdoha and Spanda Nirnaya written by Kshemraja.

### PRATYABHIJNA SHASTRA:

The third set of Shavite Shastras, the Pratyabhijna Shastra, was developed by Somananda. He wrote his treatise Shiva Drishti Shastra in the ninth century.

The whole philosophical system of Shaivism was given a final shape by Somananda in his work Ishvara Pratyabhijna Shastra Sutras. An expository work on Utpaldevas's works was later composed by Kshemaraja in 1025-1075AD. The various philosophical system of Shaivism was consolidated by Laxman Acharya in his work Sharada Tilaka. His disciple Abhinavgupta integrated the system into a religious philosophy, which is generally called the Kashmir Shaivism in his monumental work Tantraloka along with several other commentaries.

The philosophy of Shaivism has five schools of Shaivite thought, which are also known as five Darshans. They are:

**Trika Darshan**---or the system of the triad is the exposition of Shiva, Shakti—the dynamic force and the *Jiva*, human being---their relationship, the knowledge of human being and *Sadhna*, or meditation which enables Jiva to attain liberation.

**Spanda Darshan** is a scientific exposition of the manifestation of the universal existence by a state of vibration in the cosmic body of Parma Shiva. According to the Spanda Darshan all material bodies including the human being are vibrations with different intensity. These vibrations are not intelligible and cannot be comprehended by the human mind.

**Pratyabhijna Darshan** is an exposition of the Shavite concept that since the human being is a part of the Shiva, by *Sadhna*, he is able to recognize his real original state of his being a part of the Parma Shiva.



Jaideva Singh, writes in 'Pratiyabijhrdyam', "The individual self (*Jiva*) is divine or Shiva, but he has forgotten his real nature and is identified with his psychophysical mechanism. The teaching is meant to enable him to recognize his real nature, to bring to him the truth that his real self is none other than Shiva and to suggest to him the spiritual discipline by which he can attain at one-ment with him."

**Shiva Darshan** or Bhairva Darshan is an exposition of the state of the universal existence which in reality is the manifestation of the Shakti of Shiva.

Krama school of Shaivism is an exposition which denies any process of time and space. Abinavagupta explains Krama system by saying that in this system there is no space. He says when one deals with forms, the space appears, but when one is established in form-less state of being, for him there is no space. In the same way when there is something to be done, then only the existence of time appears and when there is nothing to do, then time has no existence.

**Kula Darshan** propounds that everything in the universe is a representation of the total reality. In other words, according to the Kula system microcosm represents the macrocosm. The central theme of the kula doctrine is that the Shiva is the creator of the whole universe and every- thing created merges back into Shiva. According to Kula system a human being can rise from the tattva-/elemental being to highest Shiva Tattva, the universal being.

Shaivite philosophy is basically an explanation of the liberation of man from the bondage of being a part of the creation. According to Shaivite philosophy the ultimate reality is the *Parma Shiva*. *Parma Shiva* is the *Prakasha* - all light, illuminating everything. Along with *Prakasha* the *Parma Shiva* is Shiva inherent with Shakti or energy or *Vimarsha*--- a quality of seeing itself. *Parma Shiva* is Shiva and Shakti in an integrated unity. Thus Ultimate Reality as per Shiva philosophy is not only Universal Consciousness but also Universal Psychic Energy.

*Parma Shiva* is therefore, both divinity-transcendental trait, as well as the immanent--- the existing--- the imminent. Both are *Parma Shiva*. *Parma Shiva* is both *Prakasha* and *Vimarsha*. *Prakasha* is 'I' aspect and *Vimarsha* is 'this' aspect. This *vimarsha* also represent absolute will (*Svatantrya*) or Shakti which is not separate from *Parma Shiva*. 'It is not content-less but it contains all that is to be'.

**SHIVA:** The core principle of Shaivism is monism: the existence of the sole reality the Shiva, of which the whole creation is the expression and the integral unity. The basis of Shaivism is in the absolute principle: "Shivoaham, Shivoaham (I am Shiva; I am Shiva)."

Balji Nath Pandit, notes: "Shiva is full of illumination (*Prakasha*), just as light makes everything visible. But it is not only *Prakasha*, it is *Vimarsha* as well. *Vimarsha* has been described as a part of Surveying, (Surveying itself)."

The ultimate reality according Shavite philosophy is not only Universal Consciousness but also Universal Psychic Energy. Shiva is transcendental as well as immanent." When Shiva is *Prakasha* he is fountain head of all abase. He is transcendental. When he is imminent in the world, he is *Vimarsha*. Shiva is an active agent in the creation of this universe. He is in fact, the first and final cause of the manifest world.

In Shaivism, Shiva and Shakti are only a single reality. 'Akul' and 'Kul' are two agamic terms that have often been used to denote Shiva and Shakti. "Akul is Shiva who is synonymous with consciousness Supreme. Kul is Shakti that creates the universe. These two terms have come to non-dual Shaivism from Kaulachar that was practiced at many places in India. Their meanings have been retained by the Kashmiri thinkers. In Paratrimshika, Abhinavagupta has extensively dealt with the terms

Akul and Kul, one denoting the transcendental Shiva as conscious supreme and the other as the Shakti of the consciousness tending to create.”

Shaivite monism is usually confused with monotheism. Monotheism is a term which denotes the concept of one God, who is believed to create this world and is above and beyond it. Shaivite monism conceptualizes God as one and one reality, which is inherently in everything, because everything is inherent in him. The reality is both transcendental as well as active as it creates and expresses its light in all that is being. Monism is Shivoaham! “I am Shiva;” which actually means: everything is Shiva or God. In the context of monotheism, Shaivism is pantheistic and not monotheistic. Shiva is both cause and effect and their inter-relationship in terms of energy or Shakti. Shiva and Shakti are one reality: cause and creation and all that is manifest in creation are also one. Monism must be recognized in the context of a form of logical positivism which recognizes only a single reality that may express itself in its various aspects, denoting manifestly, a single unity.

## THE UNIVERSAL CREATION

According to Shaivite philosophy Parma Shiva is both Prakasha and Vimarsha. Prakasha is the aspect of “I” and the Vimarsha is the aspect of “This.” It is the nature of Parma Shiva to manifest by its “free will”: that is what he lets out of himself as a manifestation of this world.

The Trika philosophy describes the creation of the whole existence by Shiva by the interplay of Shakti out of thirty-six elements, which in Shaivism are called Tattvas. Twenty-three tattvas are the same, which Vedanta describes. Two tattvas are modification of the Vedantic tattvas. The remaining eleven tattvas describe the fundamentals of creative forces which lead to the creation and are Shaivite.

Swami Lakshmanjoo explains the tattvas or the elements and creation of the universal existence as follows:

“I will explain you the nature of that which is known as the *tattvas*, or elements. In Vedanta we are told that there are only twenty-five tattvas; however, in Shaivism we know that there. I will give the explanation of the tattvas in the manner of rising not descending, are really thirty-six tattvas. These thirty-six tattvas are the most important points for entering into Shaivism We must rise unto Parma Shiva. I prefer rising, not descending, so we must rise. I will, therefore, explain the grossest element 'earth' first and then proceed to explain subtler and subtler elements, until we reach the subtlest element, the finest, which is Parma Shiva.”

Swamiji elucidates the concept further and writes that after these tattvas, come the two tattvas: the Shakti Tattva and the Shiva Tattava. “These two tattvas are the interdependent tattvas; Shakti tattva and Shiva tattva. The impression which comes in these tattvas is only I, the pure I, the universal I. It is not 'this universe is my own expansion' or I am this whole universe.' No, it is just I, pure I, universal I.

The last stage is that Being which does not come in the cycle of tattvas. That Being is called Parama Shiva.” Parama Shiva is not only found in Shiva tattva or in Shakti tattva. It is not only here, not only there. You will find it everywhere. You will find it from the lowest tattva to the highest. It is everywhere that is why it is nowhere. The one Being who is every-where, It is no where.”

## SCHOOLS OF TRIKA PHILOSOPHY

*Pushker Nath Dhar*

Trika System means threefold system of Jivaatman and the World. It is because of the existence of three Energies, viz, Paraa (supreme), Aparaa (lowest) and Paraaparaa (combination of the two). These Energies represent threefold activity. This Universe and every action in it, is within these three Energies. Trika System is beyond any restrictions like that of Religion, Race, Caste, Creed, Region, Colour, Sex and the like. It enables one to rise from individuality to Universality, unlike other Systems of the World. The Trika System is comprised of four sub-systems. They are Pratyabhijna System, Kulaa System, Kramaa System and Spanda System. These four systems forming one thought are based on the same Scriptures. These are called Aagamaas. Aagamaas are 92. The Monistic Bhairava Shastras are 64, which are Paraa (Supreme), the Mono-dualistic Rudhra Shastras are 18, considered as Paraaparaa (Medium) and the Dualistic Shiva Shastras are 10, considered as Aparaa (Inferior).

1) **PRATYABHIJNA SYSTEM** - Pratyabhijna System means spontaneous realisation of the Self. The moment recognition dawns, Yogi becomes Divine instantaneously. Pratyabhijna means preservative of the state of thoughtlessness. It is beyond three Uppayas, but it looks synonymous to 'Icchopaaya', because it originates from Icchaa Shakti. It is that means which exists in the state of the meant. Here the Yogi has nowhere to go. One is required to reside only in the meant. Here the Grace of the Master/Shiva/Shakti is necessary for the continuity of the state of thoughtlessness. Here the Yogi merges with the Master/Shiva/Shakti. Lallieshwari in her Vaak has established, “kentchen oosue torkue aalav...” an indication towards Pratyabhijna.

2) **KULAA SYSTEM** - The dualistic Shiva System is characterised by external rituals. In Vaama Marga or left handed path, emphasis is laid on Self Consciousness in the midst of conscious experience. In the Dakshina Marga or right handed path, emphasis is laid on meditation. In Kaula System, the emphasis is laid on the realisation of the Universal Consciousness. In Trika System, the ideal is not only the realisation of the Divine Self but also Jagadaananda in which the World is realized as the bliss of the Divine made visible. As per Sage Kshemraja the dualistic Shiva system is superior to Vedas, the system pertaining to left handed path is superior to the dualistic Shaiva system. The system pertaining to the right handed path is superior to the left handed path. The Kaula system is superior to the right handed one. The Trika system is superior to the Kaula system. Trika, as such, is superior to every other system and, as such, is designated as 'Saara', the quintessence of all Spiritual praxis.

3) **KRAMAA SYSTEM** - Out of four systems of Trika System, Kramaa System is mainly concerned with Prana Kundalini in an Individual Being. To inculcate movement of Kundalini Shakti step by step so that Shakti merges with Param Shiva at Dvadashanta. In Kramaa system one rises step by step. This system is primarily concerned with Space and Time, because where there is succession, there is existence of Space and Time. In the earlier systems one is beyond Space and Time. This system carries one beyond Time and Space. The rise of Prana Kundalini in this system is realised while rising from Chakra to Chakra, in a phased and systematised manner.

4) **SPANDA SYSTEM** - Spanda means movement. Spanda School of Trims Philosophy recognizes that nothing can exist without Sounds, viz, movement. Where there is movement there is life. The teachings of Spanda System are found in Vijyana Bhairava Tantra, Svachanda Tantra and Tantriloka. Spanda is "Sphuratta", viz, vigour, life giver, power of existence, strength, force, essence and supreme energy. One, who is completely aware of the essence of Spanda in each and every movement of life, quickly realises God Consciousness. God Consciousness is Spanda, a unique reality of Supreme Movement with Bliss. This whole Universe exists in Spanda and from it this whole Universe emanates. Spanda is flowing Energy existing in God Consciousness and moving towards God Consciousness. By installing Spanda in the body, the body becomes full of life; otherwise the body becomes lifeless, dead. Spanda being the life of this Universe, nothing can exist outside this cycle. All the States of mind, viz, Waking State of mind, Dreaming State of mind, Deep Sleep State of mind and also the fourth State, viz, the Turiya State known the transcendental state of mind, remains within the cycle of Spanda.

### **THE THEORY OF PRATIBIMBA-VADAHAS PER TRIKA PHILOSOPHY**

The reflections of the Indriyas are inwardly for an Individual Being, viz, Jiva or Jivaatman and also outwardly for the Cosmic Being, viz, Paramaatman. In the ordinary course, sound is reflected outwardly in ether and inwardly in the ear. Touch is reflected outwardly in air and inwardly in the skin. Form is reflected outwardly in fire and in a mirror and inwardly in the eye. Taste is reflected outwardly in water and inwardly in the tongue. Smell is reflected outwardly in the earth and inwardly in the nose. These reflections occurring through sense perceptions, however, are just like the reflections in a mirror. They only take place individually. All five reflections are not available at once; only one reflection is reflected in each. In a mirror, form is reflected. Touch cannot be reflected in a mirror nor can taste, smell or sound. It is only in Supreme Consciousness that finds all the five senses reflected at once. Although these reflections are experienced individually in all the sense organs, these reflections could not even be observed if Consciousness were not there. Awareness is required for observation, which is found in Consciousness and not in the organs. The Universe, therefore, is reflected in the mirror of Consciousness, neither in the organs nor in the five gross elements. These are merely Tattvas and cannot reflect anything. The real reflector is Consciousness. In Consciousness, however, one can see only the reflected object and not the object that is reflected. That which is reflected (Bimba) is, in fact, Svatantriya. The Universe is the reflection of Svatantriya in God Consciousness. Svatantriya Shakti is one with God Consciousness. There are not two elements, such as the mirror and the object which is reflected in the mirror. The reflected and the reflection are one. The mirror, which is absolutely independent will of God (Svatantriya), is God Consciousness. The infinite variety which is created is only the expansion of Svatantriya. This can be understood by taking the example of cause and effect. When a potter makes a pot, he takes clay and gives it a form with his instruments. Two kinds of causes can be distinguished. material cause and formal cause. Material cause, viz, 'Upadana-karana', travels with the effect. It can't be separated from the effect. The second cause, viz, formal cause known as 'Nimitta-Karana' doesn't travel with the effect. The material cause is the clay and the formal cause is the potter himself and his instruments. In the ordinary course, the object which is reflected seems to be the cause of the reflection because the reflection can't exist without that which is reflected. All reflection, however, is really a reflection in God Consciousness. As per Shivaism nothing can exist outside God Consciousness. There is no agency separate from God Consciousness. There can be nothing, therefore, which is outside to be reflected in the mirror of God Consciousness. Svatantriya, the absolute independent will of Lord Shiva, is the cause of reflection and is also the mirror itself. In God Consciousness only the reflection exists and not anything that is separate and

reflected ( Bimba). In this causality, Svatantriya is the formal cause (Nimitta-karana), and not the material cause (Upadana-karana), of the reflection. It doesn't travel from the cause into the effect, because there is no cause which could be separate from God Consciousness. It is His free will that He wills and what He wills appears in the mirror of His Consciousness. The Universe, therefore, is found in the reflector of God Consciousness. It is not through the agency of anything of which it is a reflection (Bimba), but through His Svatantriya, where the Universe is contained in seed form. Svatantriya is the seed of everything. Everything exists in the mirror of God Consciousness with Svatantriya as it's cause. The theory of Pratibimba-vadah is meant in the advanced stages of Yogins. This theory mainly teaches how to be aware in day today activities, while performing various activities. They visualize that all of these actions move in their Supreme Consciousness. Such person's vision, perception, hitherto limited, becomes unlimited. Their mode of actions becomes absolutely unique. They visualize each and every action in their God Consciousness. They exist in the state of Sadaashiva. Their every action becomes glorious. This is the Awareness that comes from the practice.





## AM I A BHAIRAVA

*Vikas Razdan*

I am composing this article on the eve of 113th birth centenary of Swami Lakshmanjoo Raina, who is recognized as one of the doyen's of Trika philosophy commonly named as Kashmir Shaivism or Shaivite philosophy, after its founder Utpaldeva and propagator Abhinavgupta. This secret knowledge is considered of the highest order even by other schools of thought like Sankhya, Vedanta, Vaisheshika, Nyaya and Mimasa, This secret supreme has survived through ages to enlighten the world. It has seen phases of transition from telepathy between a Guru-disciple, a vocal conversation between Guru-disciple and eventually to manuscripts written in Sanskrit language. Translations to various languages have helped the world at large to embrace it, because of its emphasis on monism, its genuineness and non-discrimination towards its followers.

Through this article, I would like to convey a simpler thought that I have perceived myself as a subject. As this Shaivite philosophy is so vast, it can take a lifetime to go through it due to language barriers and current worldly affairs. My idea is to simplify its application towards all walks of life in day to day affairs. Considering the fact that this ocean of knowledge is infinite, it is my sincere attempt to fetch few drops that may suppress our fire within.

Bhairava is made up of three syllables (भैरव) in Devnagari script. As I start, suddenly I stumble upon the first word and the thought of word Devnagari strikes my mind, which literally means the written language of divine city. This script connects us to Sanskrit which has been the language of the sages from the very beginning. While I gathered my thought back into this article what came to my mind was, from where sages got these alphabets of Devnagari script. What I discovered to my surprise was quite interesting as I came to know that the whole varnamaala (वर्णमाला), that has been taught to us by our elders and that we impart to our younger generation was actually created by Lord Shiva himself. Kashmir Shaivism identifies this varnamaala as Matrikachakra or simply Matrika and it is the source of the ocean.

The vowels of this script represent five energies of Shiva and consonants represent Shakti. अ represents energy of consciousness आ represents energy of bliss इ represents energy of will at rest ई represents agitated will, this is how Devnagari script took birth from within Shiva.

Now, describing Bhairava in the essence of Kashmir Shaivism gives me an immense pleasure. This pleasure is quite different from the worldly pleasures, that is called as Kama generally while, Vishaya Kama is proper definition in Shaivism. Shaivism does not refrain us from enjoyment but with one pre-condition that enjoyment must be without any attachment.

As attachment is considered sin in almost every school of thought, so does Trika philosophy admit. Referring to Srimad Bhagvad Gita chapter 2 Shloka 62 and 63 enlightened by Abhinavgupta, which is in resonance with essence of Shaivism as far as Attachment is considered the seed of dilapidation.



ध्यायतो विषयान्पुंसः सङ्गस्तेषूपजायते |  
 सङ्गात्सञ्जायते कामः कामात्क्रोधोऽविजायते || 62||  
 dhyāyato viṣhayān puṁsaḥ saṅgas teṣhūpajāyate  
 saṅgāt sañjāyate kāmaḥ kāmāt krodho 'bhijāyate

क्रोधान्द्रवति सम्मोहः सम्मोहात्स्मृतिववभ्रमः |  
 स्मृतिभ्रंशाद् बुविनाशो बुविनाशात्सरणश्यति || 63||  
*krodhād bhavati sammohaḥ sammohāt smṛiti-vibhramaḥ  
 smṛiti-bhranshād buddhi-nāśho buddhi-nāśhāt pranaśhyati*

Shloka 62 explains that if there is an attachment to anything par se, or if we attach our mind to any object as such with any of our senses known as Gyanindriyas, we contemplate happiness which is not permanent in nature Ananda but temporary Vishaya kama. This Vishaya Kama which is intense turns into a strong desire. This desire is limited to objectivity only and when unfulfilled it gives birth to anger (Krodha) in turn.

Shloka 63 explains, that anger is considered as state of agitated mind that leaves one senseless with obscured judgement, while in this state of senseless mind actions carried out lacks judgement. This condition of mind leads to the loss of memory, where intellect is destroyed and when one regains intellect he ponders and feels sad for actions. The endpoint of this vicious cycle ends at but ruining of the self.

Secondly, referring to the secret of Shaivism in essence of Mahimnapara stotra that was written by Pushpdanta. The importance of Shloka 23 is revealed in the Kashmiri version of the Stotra while in non-Kashmiri version it is omitted. My effort is to try and explain the influence of Kashmir Shaivism on rendition of Mahimnapara as it traverses from North to South.

Kashmiri version:

APURVM LAVNYM VIVSN TANOSTE VIMRSHTAM,  
 MUNANAM DARANAM SHJNI S KOAPI VYTIKRH.  
 YTO BHGNE GUHY SKRD API SPRYAM VIDDHTAAM  
 DHRUVM MOKHIOSHLILM KIM API PURUUSAARTH PRSVITE.

This shloka of Kashmiri version reveals the secret behind detachment of Shiva Linga from Shiva's body and worship of Shiva Linga. Lord Shiva used to roam around naked which caught the attention of wives of Rishis. As Lord Shiva had a radiant persona, it was irresistible for these women to have control on Vishaya Kama for him as they wanted to be his consort. This Vishaya kama turned into their desire and this desire gave birth to anger among the Rishis. They pondered about it and finally cursed Lord Shiva with detachment of Linga from his body which was objective. This limited object eventually became the object of worship. Further it has been explained that if worshipping mere Shiva Linga bestows boons, how sacred it would be if one worships him in totality.

This secret of worshipping lord Shiva in objective form and in totality is the prime essence of this wonderful Shaivite philosophy.

Before describing Bhairava, I would like to describe Lord Shiva. If we think of Lord Shiva, first thing comes to our mind is his outer form. As it is truly said "There is no form without name and there is no name without form". Lord Shiva is dressed in a loincloth, serpents and crescent moon are his ornaments, ashes, a hand rest, pellet drum, an axe and a bull are his possessions. He bestows boons to everyone but one should not be deluded by the objective mirage created by the boons rather focus ought to be on the subject himself. This is how we perceive him but actually he is much more than we know. The size of lord Shiva as describes in Kashmir Shaivism extends from KaalagniRudra to Shantateetakala (meaning last world below us to the last world above us). Kashmir Shaivism describes Shiva as (:) (visarga) meaning what we observe him as a subject is a colon within parenthesis. If we turn it upside down meaning if we observe him as an object, we still are able to see the same (:) colon within parenthesis. (:). These two points are Shiva and Shakti in general terms. But actually these are revealing point and concealing point.

This revealing and concealing of Lord Shiva can be considered as becoming one with it. Supreme Kundalini Shakti known as Para Kundalini in Shaivism is the heart of Lord Shiva which no one has revealed or experienced, not even a Yogi of the highest celestial order. For mundane world this is experienced at the time of death only. The whole universe is born out of this Para Kundalini, exists in this and is finally dissolved in it. There are three ways to understand this (:).

When Lord Shiva is in state of Anuttara Shiva; meaning he is concealed. It is the time when Para Kundalini creates Universe. It is actually Lord Shiva concealing his real nature and is being casted into Universe.

In the middle there is a state when he becomes the Universe and there is No Shiva. When Lord Shiva is in the state of Maheshwara Shiva; meaning he is revealed. It is the time when universe is destroyed. It is actually Lord Shiva revealing his real nature again and taking everything he created back into him.

In mundane world, we can simply experience this theory of Anuttara Shiva and Maheshwara Shiva in a much easier way. Amarnath Shivalinga is the only combination of stalagmite and stalactite. A stalagmite usually rises from the below meaning from floor of a cave and is round in shape, while a stalactite is an icicle hanging from top of a cave and is pointed in shape. Amarnath shrine is the only place where both these types are conjoined together representing Shiva and Shakti. When Lord Shiva is present at Amarnath cave he is in form of Maheshwara Shiva or Vistara Shiva revealing himself.

So, in much simpler ways energy is neither created nor destroyed. The creative energy of Universe is destructive energy for Lord Shiva and destructive energy of Universe is creative energy of Lord Shiva.

Now, understanding Bhairava makes sense. Bhairava is made up of three syllables (भैरव) in Devnagari script.

भै This represents Bharan.

र This represents Raman.

¶ This represents Vaman.

The first representation Bharan which means to create/get created from the Supreme.

The second representation Raman means to enjoy in true sense Ananda.

The third representation Vaman means to destroy in true sense dissolve in the Supreme again.

Kashmir Shaivism says Lord Shiva is the Para-Bhairava himself. So my question is, AM I A  
BHAIRAVA



## HUMAN UPLIFTMENT THROUGH KASHMIR SHAIIVISM

*Virendra Qazi*

The philosophy of Kashmir Shaivism occupies a distinguished position among the various schools of religious creed and thought. It provides the complete analysis of human personality and delves into the deepest and most comprehensive psychology of man. In this way, it makes the greatest contribution to the furthering of human understanding.

In fact, this universal philosophy focuses on the relationship between God, Nature and Man, which transcends all the barriers of time, place and diverse human-cultures. It leads to the highest level of self-realization revealing the inner most secrets of the nature of Self. It integrates all the aspects of life, which are taken in totality. Thus, rather than negation and denial, it celebrates life. Kashmir Shaivism is the only school of Indian philosophy that can inspire us for both material and spiritual progress. Besides making valuable contribution to the Indian culture, it is the highest spiritual philosophy discovered and expressed in the world.

No doubt, Kashmir Shaivism is presently evoking deep interest in the West, with a lot of pioneering research work at leading universities in Europe and the United States. It is a matter of concern that nothing much is done in the land of its birth, the land of discovery of this philosophy. We should ponder over this situation and consider the importance of this philosophy in this strife-torn world. A thrill of self-confidence, the spirit of bliss, the surpassing of all barriers of caste, creed and gender, no looking back, no regret, the inner journey, seeing everything as creation of God, etc. - how prominently and conceptually these are emphasized in Kashmir Shaivism. It should be our solemn endeavor to present this ancient philosophy in common man's language so that resurgence takes place with the goal of UPLIFTMENT of the individual, society, nation and the world as a whole. We can conclude without any hesitation that Kashmir Shaivism is the religion of tomorrow.

### EVOLUTION OF INDIAN RELIGIOUS PHILOSOPHY<sup>1</sup>

It would be pertinent to look at the evolution of Indian religious philosophy. We have Carvakas School, which is the basis for lowest type of thinkers in India. Here good health, long life, prosperity, pleasures, enjoyments, etc. are the only aims of this short lived life. They believe socio-political systems are needed for the achievement of these aims. There is no heaven, no hell, no piety, no sin, no God, no divine law. Religion, therefore, is not needed at all. This theory is, in fact, the expression of the truth perceived through senses in its grossest and crudest form.

Above the Carvaka school is Mimamsaka, which believes in the existence of heaven and hell, admission into which are the results of one's good and bad actions. Vaisnava School believes that there is a still more superior place named VAIKUNTHA. Above them are NYAYA and Vaisesika philosophies which believe in soul, time, space, law of karma, omniscient and omnipotent ISVARA or PARMATAM. The finer exposition of the truth is in SANKHYA and Yoga philosophies.<sup>2</sup>

---

1 'Aspects of Kashmir Shaivism' - Dr. B. N. Pandit, Utpal Publications, Srinagar (Kashmir)

2 'Aspects of Kashmir Shaivism' - Dr. B. N. Pandit, Utpal Publications, Srinagar (Kashmir)

### JARDUST AND VEDVYAS<sup>3</sup>

If we take a detour and go outside Bharat Desh, we can observe the development of various philosophies and the interaction of many religious creeds. In the ancient Iran, King Gastasp invited an Indian Brahman "Vyas" by name for "Shastrarth" (religious discourse) with his Raj Guru Jardust. The Parsi holy book "Shoteer" gives a detailed account of this interaction and praises Vyas as a very wise and learned scholar of the time.

### ANAL HAQ<sup>4</sup>

The various religious creeds strove for universality, as is quite evident in Sufism. Hazrat Mansoor created the revolution. He was humiliated, made to ride a donkey through the streets and finally hanged and his corpse burnt. His fault - Anal Haq (I am truth, God). However, in deep humiliation he addressed to people "Forget not God to see my plight, Trust in Him. He is with me like a friend. He gives me a cup which He took first Himself."

### THE ALMIGHTY LORD - FROM WHO EMANATES EVERYTHING AND WHO IS BEYOND ALL DIVERSITIES

After this detour, let us come back to our present world. Don't we see a revolution? The world has become one family. We talk of communication and networking, and we have surmounted all barriers that separate man from man. Similarly, people can choose their own creed, interact, analyze, approve and go their own way. However, in spite of all this, we are pained at the violent diversity and discord in the world. We are still confronted with the issue of caste, creed, language, religion and other man-made barriers.

Coming to the relevance of Kashmir Shaivism for our times, how would we describe our present day world? Some call it a great paradox, beyond anybody's comprehension. Perhaps we are unable to follow this maze? There are two phases which are quite explicit. The first one is a deep despair. Indeed, it is a deep despair which confronts us constantly. No achievement seems to satisfy us. Right from the beginning we chase the daily minimum needs and spend or waste our entire life in it. Those we feel are lucky are truly worse. They have more of dissatisfaction, insecurity, lust for upward move, prone to scheming and outside attacks.

Now, the second phase. Really! can this world be all that bad? Daily we can experience the morning Sun, which blesses us and dispels all darkness. The love of near and dear ones sustains us. The beauty of nature, ever-motivating and ever-fascinating, thrills us.

What can we conclude from these opposite, rather totally diverse explanations. It seems we have no answer! So let us take recourse to the wisdom of our ancient seers, our ancient knowledge. The message is: good and bad are part of the same coin. Everything emanates from the Almighty Lord, the Param Shiva. And recognition of this creed means LIBERATION.

### PARAM SHIVA AND HIS UNIVERSAL MANIFESTATION PARAM SHIVA<sup>5</sup>

Param Shiva is the ultimate reality who is the nature of Bliss itself and is all complete in Himself. He is beyond description, beyond all manifestation, beyond limitation of form, time and space. He is eternal, infinite, all pervading, all knowing and all powerful. In fact, this reality is ineffable and beyond all descriptions. From Param Shiva let us come to universal manifestation; let us have a look

3 'The Hindu' - T. N. Magazine

4 'Sufism in India' - S.A.H. Abidi

5 'Kashmir Shaivism' - Baba Muktananda, Mutabodh, Ganeshpuri, Maharashtra

at this creation of Lord. Kashmir Shaivism postulates 36 categories or "tattvas" to explain the process of cosmic evolution. Let us keenly focus our attention to this process of universal evolution or universal experience, i.e., from God hood to Maya Shakti which is the veiling or obscuring force of nature leading to various psycho - physical elements and finally the Panch Mahabhutas - five great elements : Earth, Water, Fire, Air and Ether. Let us look further into this great descent or the process of in-evolution, i.e. from God-hood to Man-hood.

### **SHIVA TATTVA**

The first outward manifestation of the divine creative energy in the process of cosmic evolution is called Shiva - Tattva. It is the initial creative movement of Paramasiva. Consciousness in this condition is technically called "chit". It is the static aspect of consciousness or like support of all things in the manifest world. It is like the bed of a river or the canvas of a painting. It can never be seen, it can only be known by its effects. In this condition, the emphasis is on the subject without any awareness of the existence of the object. The Shiva Tattva is the chit aspect of the universal condition of Sat-Chit-Ananda.

### **SHAKTI TATTVA**

Since the Shiva Tattva represents the passive aspect of the pure consciousness, it is dependent upon the active or dynamic aspect to bring it into being. This is called Shakti Tattva. Shakti is the active or kinetic aspect of consciousness. Just as an artist pours out his delight in a poem, picture or song, even so the Supreme pours out his delight in this manifestation called Shakti. Just as Shiva is the chit aspect of the universal condition of Sat-Chit-Ananda, Shakti is the ananda aspect. When Shakti is predominant, supreme bliss is experienced. As Mahesvarananda puts it beautifully in Maharthamanjari, "He (i.e. Shiva) Himself full of joy enhanced by the honey of the three corners of his heart, viz ICCHA, JHANA AND KRIYA, raising up His face to gaze at His own splendor is called Shakti."<sup>6</sup>

This Shakti Tattva represents the force that produces a strain or stress on the surface of the universal consciousness. It polarizes consciousness into positive and negative, the aham and idam, the subject and object. As mentioned, Shakti or cosmic energy is said to have three principal forms to account for the three fundamental psychological steps that precede every action. Technically the first one is called ICHCHA SHAKTI, the power of feeling oneself as supremely able and of an absolutely irresistible will. The second one is the JNANA SHAKTI, the power of knowledge or knowing of consciousness which holds all objects in conscious relations with ourselves and also with one another. The KRIYA SHAKTI is the power of supreme action, creating or assuming any and every form. One follows the other in logical succession, and with the prominence of each respective form in the process of the evolution of consciousness, the next three tattvas come into being. These are respectively called Sadashiv Tattva, Ishvara Tattva and Shuddha Vidya Tattva.

### **MAYA AND FIVE KANCUKAS (COVERINGS)**

Now let us come to evolution of material universe. The power of consciousness to separate and divide is called Maya Shakti. This is the power to perceive differences. The term "Maya" means illusion. Here it is used to refer to the veiling or obscuring force of nature which creates a sense of differentiation. As such, it makes universal consciousness which is unity, appear as duality and multiplicity.

The products of Maya are the five kancukas or coverings which are KALAA (limitation of

6 *'Vedanta & Saviagama of Kashmir'* - Jaidev Singh, R. K. Mission, India



authorship or efficacy); VIDYA (limited knowledge); RAGA (from all satisfaction to feeling of interest and desire); KAALA (from eternity to limitation in respect of time i.e. past, present and future); and NIYATI (limitation in respect of cause and effect).

### **PURUSHA AND PRAKRITI**

The result of Maya and its five coverings as referred above are PURUSHA and PRAKRITI. Here the dual world of mind and matter is permanently established. In other words, although the Lord is absolutely free, he puts on Maya and her five cloaks, forgets his true nature, limits His power and reduces Himself to an individual soul which is called Purusha and its objective manifestation PRAKRITI.

### **BUDDHI, AHAMKARA AND MANAS**

Now, let us come to the tattvas of mental operation i.e. BUDDHI, AHAMKARA and MANAS. Buddhi is the ascertaining intelligence which can be external (i.e., a jar) perceived through eye or internal (like images built out of the impression left on mind). Ahankara is the product of buddhi. It is the "I"-making principle and the power of self-appropriation. Manas is the product of ahankara. It co-operates with the senses in building up perceptions, and by itself, it builds images and concepts.

We are continuing to focus on the cosmic manifestations. The products of AHAMKARA are five powers of sense perception or JNANENDRIYAS, five powers of action or KARMENDRIYAS and five primary elements of perception or TANMANTRAS. The process of in-evolution is complete finally with Panch Mahabutis as referred earlier.

Frankly, a very important position is given to Ahankara. In fact, it is the product of SHAKTI through the intermediate Prakriti, which is obviously a mode of the Divine Energy. Rajas gunas is prominent here, and other gunas are in subdued form. One can understand the significance of Ahankara by the story of the Buddha Bhikshu Upasena. As he tried to overcome this tattva by his "sadhana", his body got scattered because there was no Ahankara upholding it.<sup>7</sup>

It is important to understand that, according to Kashmir Shaivism, this analysis of all phenomena into 36 tattvas has been worked out as a tool of understanding for the ever-active and inquiring mind and as a form for contemplative meditation. At a higher sadhana, the number of tattvas may get reduced. Finally, a highly advanced Shiva Yojin may see only the Shiva Tattva in the whole of creation.

### **DOCTRINE OF THE FOUR STAGES IN THE MANIFESTATION OF SPEECH<sup>8</sup>**

The above description is an endeavor of movement from individuality to universality. In this context, it is interesting to mention about four types of speech. Speech is not only the means to convey one's ideas to others; it is also a way to understand things personally. When we choose to convey ideas to others, we generally use spoken language (VAIKHARI). A finer form of speech that serves as the medium for thinking and understanding, through which a person forms definite and indefinite ideas about words and their meanings, is the mental speech called MADHYAMA. It is an internal reflection of manifestation of awareness taking the form of ideas. There is a still finer level of speech, far subtler in character and resides in the innermost part of our being. It is called PASYANTI. It is known as the "beholding speech" because through its medium enlightened people can behold all objective existence within themselves. Beyond this is PARAVAC, the supreme speech or the

<sup>7</sup> 'Kashmir Shaivism' - Baba Muktananda, Mutkabodh, Ganeshpuri, Maharashtra

<sup>8</sup> 'Specific Principles of Kashmir' - Dr. B. N. Pandit, Munshi Ram Manoharlal, Delhi

transcendental speech. This consists of pure awareness of the self. It is also called PARAVANI.

This doctrine can also be understood by the example of an artist's creation from the grossest to the finest level. His tangible creation like a painting, etc. can be VAIKHARI and the images formed mentally, where his creation shines within him in the form of MADHYAMA. Before even this exists a subtle creative urge like a stir, or restlessness or inward flutter which is PASYANTI. Finally, at the most subtle level, the original seed of the artistic creation lies in the innermost center which is shining as PARAVAC, the Supreme speech.

### **BONDAGE**

After discussing the cosmic manifestation in the form of tattvas and speech, let us come to bondage and liberation as per Kashmir Shaivism.

From the absolute point of view there is no bondage, yet when the Lord manifests as limited due to His own free will, He forgets His own perfection and becomes bound. In other words, bondage is nothing more than an individual's self - forgetfulness or ignorance of his own perfection. Even in the state of apparent limitation he remains pure and perfect although he is unaware of it. For the purpose of divine sport, the Absolute voluntarily accepts the limitation of self - consciousness, which give rise to limited desires. Because of these limited desires, the finite self performs various finite actions and experiences their consequences. Thus, the chain of karma leads the individual from bondage to bondage.

### **THREE MALAS (IMPURITIES)**

This limitation which constitutes the essential nature of the finite self is called MALA, which means impurity or taint. It is a manifestation of divine free will and is of three kinds. Anava Mala is the primary or innate ignorance of the individual soul. It reduces the universal consciousness to a limited aspect. Mayiya Mala is the limited condition brought about by maya. Karma Mala is the limitation in the power of action. Anava Mala leads to Karma Mala, e.g. good or evil actions. This leads to Mayiya Mala which brings about the experience of pleasure, pain, birth and death due to the vasanas or habit energies of good and evil actions. It is the force of the vasanas that carries the jivas from one life to another.

### **LIBERATION<sup>9</sup>**

It is natural that we must strive from bondage to liberation. Liberation according to Kashmir Shaivism means PRATYABHIJNA or recognition of one's true nature which means the original, pure I - consciousness. This pure I - consciousness is immediate, non-relational awareness. To be integrated to the divine I is liberation. As Abhinavagupta puts it "MOKSA or LIBERATION is nothing else but the awareness of one's true nature." The highest attainment, however, is that of Shiva Consciousness in which the entire universe appears as "I"-consciousness.

### **SHAKTIPAT AND TRIKA YOGA**

We must remember that it is not simply by intellectual understanding that one gains awareness of true "I"-consciousness. There has to be shaktipata - the descent of divine grace. In order to earn grace, one has to undergo spiritual discipline. This is known as upaya or Yoga. Here we would draw a line between two prevalent systems of Yoga in ancient India and Trika Yoga of Kashmir. Ancient India had Yoga for monks like Patanjali Yoga and Hatha Yoga and Yoga for householders which had evolved into various forms. Trika Yoga on the other hand is free from all stringent restrictions and repressive

---

9 *'Vedanta & Saviagama of Kashmir'* - Jaidev Singh, R. K. Mission, India

discipline. It discourages torturing the body and mind or starving the senses. Abhinavagupta, calling on the authority of his greatest preceptor, Sambhunatha, clearly states that the senses can only give up their fascination for worldly enjoyments through a spontaneous indifference arising from the blissful experiences that Yoga elicits. In other words, once a practitioner has discovered the inner bliss of the self, all the common sense pleasures will seem inadequate by comparison and will, therefore, no longer be a temptation. He adds that the senses are liable to adverse reactions if these are forcibly controlled.

Let us further define Yoga as per Trika system. As per MALINIVIJAYA-TANTRA, "The unity of one (a finite being) with another (Almighty God) is called Yoga by Siva Yogins."<sup>10</sup>

The Yoga or upayas as per Kashmir Shaivism are divided under four heads, having relevant emphasis viz. (1) ANUPAYA (Ananda or Bliss) (2) SAMBHAVOPAYA (Iccha) (3) SAKTOPAYA (Jyana) (4) ANAVOPAYA (Kriya or action). These upayas or means have been so categorized as supreme means, medium means or inferior means, depending upon the individual potential.

As already mentioned grace of God, i.e., Shaktipata is independent of human effort. The Yoga of Patanjali starts from lowest type and ends with those of the highest type so that practitioner is led step by step into highest type of samadhi. But Abhinavagupta starts, in his Tantraloka, with the highest type of Yoga and comes down gradually to lower type of its practices. He is of the view that aspirant should catch hold of the highest practice and should try it. If, however, he feels that he is not capable of treading the highest path, he can come down to the path nearest to it. One may in this way come down to any lower path in accordance with his psychological capabilities.

#### **FOUR UPAYAS (MEANS)**

##### **ANUPAYA**

The first one is Anupaya. It is immediate through speediest descent of grace. Therefore, Diksha (initiation) has practically no role. In this path to liberation no active process on the part of the individual is involved. An aspirant has only to observe that nothing is to be done. Be as you are: only reside in your being. This is attributed to ANANDA SAKTI of Siva and is also called ANANDOPAYA. Here we can quote from famous Shaiva saint of Kashmir - Pandit Krishan Joo Razdan:

Oh Lord!

With your speediest Grace;

Make me transcend all - Will, Knowledge & Action

##### **SHAMBHAVOPAYA**

It is also called ICCHOPAYA because it comes about by a mere orientation of the will. It is designed for advanced aspirants, who, by meditating on the Shiva Tattva, attain the highest level of awareness. In this path, Will predominates. It involves the practice of maintaining the constant awareness that the Universe is nothing but CHITI. Even this must ultimately be transcended.

Thus all mental activities stop and mind shines without any flutter of ideas. The light of pure consciousness alone shines in such practice and an aspirant discovers the pure transcendental aspect of his Self in that state. All this happens by means of intuition and not by means of thinking or understanding capacities, both of which become absorbed in the pure luster of consciousness of the self in that state. A certain type of bodily posture, as described in the sixth chapter of Bhagavadgita,

<sup>10</sup> *'Specific Principles of Kashmir'* - Dr. B. N. Pandit, Munshi Ram Manoharlal, Delhi

becomes helpful in the beginning of the practice of this Yoga, but it is not required afterwards.

The same Yoga and mudra have also been depicted in the poetry of Kalidasa in the third canto of his

**KUMARSAMBHAVA.**<sup>11</sup>

### **SHAKTOPAYA**

If a person feels that he is not capable to succeed in the practice of sambhopaya, he can try SAKTOPAYA, which has its position just below. It is also called Jnana upaya. Here the primary concern is to realize the self through knowledge, meditation and contemplation of ideas such as "SHIVOHAM" (I am Siva). Mental activity plays an important role in this upaya. A regular practice in mental repetition of the exactly correct nature of the real self leads to pure and limitless consciousness in one self. Thus, a person, having attained perfection in Sakta Yoga, attains the Sakta Samavesa of Sivahold and becomes fit for the practice of Sambhava Yoga.

### **ANAYOPAYA**

We are discussing the practice of Yoga as per individuals' capacities. For those who are not competent to practice the two higher type of Yoga, there is ANAVOPAYA. Anu means the psychological self, the mind body complex and this Yoga is useful to those beings who live in the field of maya. It is also called Kriya Yoga because mental activity of meditation dominates its practice. Certain objective elements are taken as the targets of meditation in this Yoga and they are imagined to be identical with Param Shiva and in this way a practitioner feels his omnipresence. Some of these objective elements are nearer to one's Self and some are farther, and the Anava Yoga is of several categories on this account, like budhi being nearest to self, then prana, the life force, then deha, the physical body and still further sthana, the phenomenal Universe consisting of time, space and the elements which have their place in them.

### **DHYANA YOGA**

Dhyana Yoga is the form of anava yoga which is practiced with contemplative meditation on budhi. The word "dhyana" means contemplation. There are different forms of dhyana. For example, you are practicing dhyana when you contemplate on the lotus in your heart, or on the meaning of some mantra such as "So-HAM".

### **UCCARA YOGA**<sup>12</sup>

The word "UCCARA" means "breathing"; uccara actually means concentration on the breath, the power of life force - Prana, whose functions vary depending on whether we are awake, asleep, in a transcendental state, and so on. One is supposed to meditate upon this phenomenon with the understanding that they are nothing other than one's own inner self. With practice one withdraws one's attention from the body and the mind, and focuses on the most subtle elements of pure power of prana/aprana working in its functions. This technique is quite popular with Buddhists. They have adopted it extensively. It is considered simple as compared to other techniques.

### **KARANAYOGA**

The term "karana" denotes the physical body, particularly sense organs, which are to be made the target of contemplate meditation. Physical postures are to be accompanied by special form of contemplation which will help students realize the absolute divinity of their own nature.

11 *'Specific Principles of Kashmir'* - Dr. B. N. Pandit, Munshi Ram Manoharlal, Delhi

12 *'Kashmir Shaivism'* - Baba Muktananda, Mutkabodh, Ganeshpuri, Maharashtra

### **STHANA KALPANA**

It is meditation on entities outside the person, like on some particular place, along with contemplation of non-dualistic theism. The two objects used are time and space. This Yoga carries practitioners out of the limitations of time and washes its impression and they develop an impression of eternity which becomes one with their essential nature. The practitioners realize that they are eternal.

Ritual performance of many types of initiation (DIKSA) are also considered to be aids to Trika Yoga, especially for an aspirant of lesser ability. That helps him in acquiring greater ability to practice any type of the above mentioned Yoga. Details regarding that ritual have been discussed in detail in Tantraloka, the gist of which is given in Tantrasara.

### **VIGYAN BHAIKAV TANTRA**

It is a very ancient book on Yoga. It goes directly to the heart of the problem of the union of human consciousness with the Divine, avoiding mechanical worship, external rites and ceremonies. It is a precious gem delineating the mystic approach to the Divine. For this purpose, it makes full use of all the aspects of human life - prana, manas, imagination and intuition. It contains 112 types of yoga. There is hardly any other book on yoga which has described so many ways of approach to central reality that is present in each man as his essential self.

### **SPECIAL FEATURES OF SAIVA YOGA**

It should be noted that Saiva Yoga is not a practice in suppression of the functions of mind as taught by Patanjali. It is a practice in uniting the individual with the universal by means of interesting and blissful practices as taught in Saiva scriptures. In fact, outwardly one may perform the age-old, traditional or vedic rituals, but inwardly he has to seek the exact truth through some yogic practices taught in Trika System. Maintaining the semblance of an ordinary householder, he has not to make any show of the powers aroused through its practice. There is no restriction based on caste, creed, gender, etc., in regards to eligibility for initiation in Saiva yoga. Even a lowest caste can become a disciple or even a preceptor if he attains sufficient success in this practice.

### **DEVOTION FOR THE LORD**

Finally, rather concluding, the only condition for saiva yoga is devotion and Urge. Devotion is an essential aid to all the practices. An aspirant not blessed with devotion for the Lord can not succeed in the practice of Saiva yoga. The highest knowledge of the absolute monism has been termed as the highest devotion.

Here we can refer to Utpaladeva, who commands the greatest reverence not only for his philosophic insight or poetic genius but also for his supreme devotion to the Lord. His SIVASTOTRAVALI can rightly be called ocean of devotion.

### **SPECIFIC FEATURES OF KASHMIR SHAIIVISM**

At this stage, let us sum up a bit regarding specific features of Kashmir Shaivism. It is a religio-philosophical system elaborated mostly in the Pratyabhijna Darsana, which means recognition of self. Siva voluntarily adopts self-veiling and becomes a jiva. The problem for the jiva is to recognize himself as Siva. The Pratyabhijna philosophy first gives a description of ultimate reality, shows how it descends to the level of the jiva or empirical individual and how the jiva can recognize himself as Siva and become liberated. Comparing to the Vedanta philosophy of Samkara, it accepts the cosmic manifestation in totality. Some religious thinkers say, "Kashmir Shaivism accepts a great challenge." Cit or Brahman is both prakasha and Vimarsha, i.e., light and activity. Maya is Siva-Mayi - Divine and



perfectly real. The Universe is not mithya. The Universe is Siva-rupa and therefore real. It is a display of the glory of the Divine.

Kashmir Shaivism adopts a realistic and utilitarian attitude. It relies on the three-fold authority of (a) the divine scriptures, (b) experienced preceptors, and © one's own intuitive self-experiences to which the highest importance has been given. In fact, an aspirant is allowed to adopt any system of practice in accordance with his individual psycho-physical aptitudes.

### **LINGODDHARA - DIKSA**

This is a very special feature of Kashmir Shaivism. As per the 17th chapter of the TANTRASARA of Abhinavgupta, a man of another religious denomination can, if he so desires, be initiated in Shaivism after being freed from his former belief. This has also been explained in detail in the 22nd and 23rd chapters (AHNIKA) of TANTRALOKA.

### **DEFINITION<sup>13</sup>**

Now, let us have a clear delineation regarding the definition of Kashmir Shaivism :

Kashmir Shaivism is a process of discovery of individual soul as one with the Universal Being through a process based on:

- Correct knowledge of the exact nature of universal elements;
- Practice in Trika Yoga;
- A highly affectionate and devotional attitude towards the Absolute Reality.

We have discussed in detail the above three bases of this philosophy, i.e., 36 cosmic manifestations or Tattvas, Trika Yoga or upyas, and the great stress on devotion to Lord.

### **RELEVANCE OF KASHMIR SHAIVISM**

Before summing up relevance of this philosophy let us have a look at the Indian philosophy in general. It is a fact that no nation can achieve its desired national aims without the help of a suitable philosophy. A deeply-rooted philosophy can urge and inspire a nation towards its national aims. The ancient Indian philosophy took a comprehensive view of human life and was practicable in that ancient social setup, and it served well for thousands of years as India continued to be a prosperous country, flourishing in religion and philosophy. Subsequently, however, the impact of many great thinkers have led us from faith to reasoning, practice to theory, etc.

We were taken from a practical path of all-around progress towards an idealistic path of mere theories suitable only for few people. The result of this idealistic approach by rulers and thinkers has been the invasion and destruction of India at the hands of more practical and powerful foreigners.

Kashmir Shaivism is the only school of Indian philosophy which can inspire us for both material and spiritual progress. It can serve as a sound basis for our national aims of establishing a welfare state. This philosophy is to be presented in the present-day style in the light of the psychology of the youngest generations of our nation. The message for them is that world should be accepted in totality. No problem of society, state, nation or individual is to be ignored. A person cannot succeed in any aim of life if he shuts his eyes towards these problems. The whole life of lord Krishna, as depicted in Mahabharata is a glowing example of practical Shaivism.

As a pious householder, we have to enjoy tasteful worldly objects within the limits laid down by

13. *Comments of leading scholar* Dr. B. N. Pandit



traditional social laws and go on practicing Saiva Yoga side by side. Having attained success in the Yoga and relished the blissful experience of self-awareness, one loses interest in worldly enjoyments. This leads to self-recognition and experience of one's practical Godhead.

Be in the world - yet away from it. As an elder person, we have to set such an example and create an inspiration for others. Here, it would be very pertinent to narrate an incident of a realized soul, a householder. He was an noble elderly soul engrossed in his "Sadhana" most of the time. During evening people would interact with him, join the prayer, followed by little "prasad".

A bright young man had an enlightening experience with him. It started with a doubt. Why this holy man is interfering with the cosmic process? During distribution of "prasad", the people would narrate their urgent family concerns to which he would reply "Mother Durga will solve your problem."

One day this young man could express his doubt as he could find a movement alone with him. The noble person explained, "Look, my dear son, I am not living in some forest or hillock. I consider all the people around me as my family members. I only direct their attention to God, the eternal Guide, who can give us the real wisdom to bear pleasure or pain.

"Perhaps you are not satisfied," he continued looking at his doubtful countenance. He directed him to get up and reach for the broom, which was at the farthest end of room, hidden behind the door. "Dear, have a close look at the broom," he suggested. "I can see circle of threads tied around," the young man observed.

"I have since mastered the ASHAT SIDDHIS (the eight supernatural powers) which are tied with the broom and kept at the farthest corner of the room," the holy man continued. "I feel you are a bright deserving young man. You verily require my blessings. Please ask any help or 'aashirvad' and this broom will grant it to you." The young man could, thus, realize the "level of attainment" of this holy man, who knew the real meaning of attachment and detachment.

### **LALLESHWARI - HER SPIRITUAL GEMS**

While expounding the relevance of Kashmir Shaivism, our deepest gratitude goes to Lalleshwari, whose teachings give a unique opportunity to have insight into this mystic philosophy. She conveyed its essence in a simple way for benefit of the humanity.

Emanating from the basic Creed of Kashmir Shaivism, she stresses positive acceptance of the material world rather than the philosophy of escapism. We can say rather that God has made man in His own image. It is His Own Maya Shakti which makes man to see differently. Therefore, real joy can be gained as we live in this world and go about our work. Avoiding suppression and denial like great puritans, we should exercise moderation in living and turning away from the ambition of wealth, power and pleasures of senses. This will prepare us for the inward journey to realize God.

We can, indeed, get a spiritual thrill by reproducing a few mystical outpourings of her heart:

### **GRACE OF GOD IS INDEPENDENT OF HUMAN EFFORT.**

Some Thou pushed towards Bliss Thyself!

Some struggled very hard!

Some got drunk and obsessed:

Some one's Sadhana ended in Vain!

### **TO REALISE HIM OVERCOME THE BARRIERS**

Shiva abides in all that exists anywhere;  
Do not discriminate between a Hindu and a Musalman;  
If you are wise, recognize your true Self;  
That is the true awareness of God.

### **DO NOT ESCAPE THE WORLD**

Some renounced their homes, some the hermitages;  
Stay as you are and be firm in your mind.  
Thereby you will get established in the Self;  
What is the good of smearing ashes.

### **MODERATION IN LIVING**

Overeating will not permit you reach the goal;  
Willful abstention from food makes you conceited.  
Eat moderately to be a normal person;  
Moderate eating would surely lead to unbolting of the Gates!

### **LOOK FOR GOD WITHIN**

Looking for the mystic Moon within me;  
It was - like searching for the like.  
I found Narayana (Shiva) permeating everywhere/everything;  
Why this sport of diversity, Oh Lord!

### **ON KUNDALINI**

Crossing the Six Forests came the SHESHIKALA oozing,  
The Prakrti was sacrificed (burnt out) with the air (Prana).  
With the fire of love, I roasted my heart,  
Thus SHIVA was realized by me.

### **BLISS**

I, Lalla, entered through the garden - gate of my soul;  
There, O Joy! I found SHIVA united with SHAKTI.  
Overwhelmed, I got immersed in Lake of Nector.  
Even though alive or dead, what can existence do unto me!

### **CONCLUSION**

Let us work for upliftment as our goal. With our own self-effort, we should change and strive for enlightenment. Let this change permeate from man to family, to state and nation as a whole. Leading to universal good this will usher in peaceful and conflict free world.





# SECTION II

**KASHMIR SHAIVISM – CONSCIOUSNESS, METAPHYSICAL AND OTHER ASPECTS**

## THE ADORATION

*Kadambari Kaul*

Amidst all of life's challenges and changes  
From balmy mornings and golden noons  
To silent twilights and dark, despairing nights  
Where the pain and exultation of every new birth  
Coincides with the searing wails of loss  
And decease, somewhere,  
Where joy and sorrow  
Walk hand in hand  
In a world revolving endlessly, feverishly  
Driven by acts of men, both good and bad  
Do they , the world weary  
Retreat into their inner space  
Of quiet reflection  
And adoration of That which abides  
Amidst all of life's uncertainties  
Challenges and changes  
The Deity - the immutable, immortal Truth.

## UNDERSTANDING CONSCIOUSNESS

*Virendra Bhat*

Kashmir Shaivism is logic based study of universal consciousness and the mechanism of awareness. It does not consider the world as an illusion but a reflection or expansion of supreme consciousness. It opens the door to empirical visualisation that not only imparts knowledge of systematic manifestation process but also elevates awareness to such a level of bliss and knowledge which experiences objective world as Supreme consciousness itself in dynamic motion. There is dissimilarity among living beings in this universe. Humans are considered most superior among them all. We find many animals around in our daily lives having similar needs and problems as ours. Most important being hunger. We surely find our food and culinary habits humane and cultured, compared to their savage and brute style. But just leave a 15-days-starving person near any source of food, and you will find him coming down to basics, comparable to any animal. Next is sleep. A human habitual of sleeping within walls, on bedding and pillow when deprived of sleep for days can be seen falling asleep next to a dog in similar manner. Another compulsion after food and sleep is self defence and security of kin. This is similar as in animals. Desire for sex and progeny is next. We don't find animals mating legitimately within privacy. Under the urge, a sex starved person doesn't either look for legitimacy and hiding places. So animals and humans have same nature and behaviour with regard to basic needs. What makes us superior? A man turns to a superior power which he calls, nature, God almighty, science etc. for resolution of his problems. This is because of awareness of consciousness. Awareness of Consciousness is the quality or state of being aware of an internal power or something within oneself, such as skills, thoughts, memories, emotions etc. At one time, consciousness was viewed with scepticism by many scientists, but in recent years, it has become a significant topic of research as to how mental experiences arise from a physical entity. How are our mental states, beliefs, actions, and thinking related to our physical states, bodily functions, and external events, given that the body is physical and the mind is non- physical. Man learned to communicate thru words called languages. He organised in societies, be it family, tribe or religious group. He looked around and made tools. He learned Agriculture and taming animals, importance and use of herbs, etc. He applied knowledge to discover composition of metals and minerals and principles of physics, metaphysics and quantum mechanics now. Man successfully treated some diseases applying assorted medical sciences and surgery. To cut short a long story of achievements and failures, man, the most superior life has from times immemorial found that more he explores, there is much more in store, which remains unexplored.

In 1894 Albert Michelson said, "The more important fundamental laws and facts of physical science have all been discovered. In 1900 lord Kelvin claimed "There is nothing new to be discovered in physics now. All that remains is more and more precise measurement." But soon they were proved utterly wrong. German physicist Max Planck finished his schooling; he was advised by teacher Phillip von jolly to take medicine as there was nothing left to discover in physics. But his discovery of energy quanta (quantum theory) won him the Nobel Prize in Physics in 1918. Works on quantum mechanics



resulted in inventions like computer, smart phone, laser communication, GPS and MRI. There are miseries in human life. Those inflicted by fellow beings and objects Viz; Theft, dacoit, injury, fraud, crimes etc Secondly those miseries beyond our control like earthquakes, tsunamis, epidemic, extremities of weather etc. Thirdly illness and disease in gross body like fever, pneumonia, diabetes, cancer etc and those related to subtle body like desire, anger, greed, jealousy false ego etc. This last group of miseries mentioned here are vicious and as such responsible for most problems, the mankind faces at individuals as well as global levels. Looking at history of human life, its civilizations, their advent and fall, one derives inference that material greed and false ego are mainly responsible for most miseries like war genocide, migration, and their innumerable effects. Driven by fear of insecurity, discontent and greed he thought of accumulation of resources thereby suppressing fellow humans and misusing natural elements as well. Wishful thinking of man frustrated him further Man is aware of this but feels his inability to partly or fully control these emotions. He cannot manufacture five elements, metals, stones, minerals etc. He has knowledge of anatomy but cannot make blood, bone marrow, body parts etc for transplant. But he would not admit. Putting a false show of being all knowing, all powerful, capable, worthy etc in the face of fellow beings, so he could bully them, silence them, rule them for fulfilment of his desires. In fact there is an underlying sense of ignorance and low self esteem or inferiority behind show of his superiority, which causes negativity of mind. Kashmir Shaivism defines ignorance as self imposed limitation to otherwise unlimited free will, knowledge and action to facilitate manifestation by supreme consciousness. Consciousness is not confined to the body or the mind only. Beyond both of these is the higher consciousness as soul. This spirit is within us and also within everything we see. All beings and all things are really, in their deepest essence, this pure or divine consciousness, full of peace, full of joy and wisdom, ever united with its source. This is not just theory, but it can actually be experienced. In his 1937 famous lecture on Religion and natural science, physicists Max Planck said "As a man who has devoted his whole life to the most clear headed science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter as such. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration and holds this most minute solar system of the atom together. We must assume behind this force the existence of a conscious and intelligent spirit. This spirit is the matrix of all matter." "I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness." The light of consciousness is a subtle light. Not the physical light as in sunlight, or fire, but a subtle light unseen by physical eyes. However; physical light is used to represent consciousness, as in the ancient traditions like Sanatan Dharma Light is self-luminous and doesn't need anything external to illuminate it. Light exists outside of time, says Michelle Thaller, assistant director, NASA. Light does not experience space or time. The only things that travel at the speed of light are photons.

It's not just a speed going through something. The entire universe shifts around this constant, the speed of light. Time and space itself stop when you go that speed" Keeping in mind that electrons are the basic building blocks of all matter. This means that the stuff which forms every material object in our universe has no pre-existing state; matter is nothing and everything, all at once. Astrochemists and Cosmobiologists have found that individual consciousness is subtly linked to the universal consciousness and that this mutual relationship is manifested in the natural hormonal secretion processes within the body which Modern science has just begun to realize. The explanation behind Cartesian dualism is that consciousness resides within an immaterial domain he called *res cogitans* (the realm of thought), in contrast to the domain of material things, which he called *res extensa* (the realm of extension). In spite of what researchers say, baffled by findings about consciousness, for thousands of years, we, in East especially Indian subcontinent, have followed spiritual studies on the

basis of ancient Shaiv agama, Vedic and Vedanta philosophy. However spiritual studies cannot be limited to one or some particular faiths. These are mere nomenclature of their findings, which when kept aside; one does not see substantial disagreement on the tenets of divinity. Consciousness is central to universe .It can be defined as a dot at the centre of a big circle and the circle itself is an extension of the dot within. Consciousness has two realms: External one, looking at world and its objects, its knowledge and actions of the gross body. Same consciousness when detached and turned by into subtle body is internal. When it is external, you are like a father, duty bound to take care and arrange things. But when it is internal you are like son and it takes care of everything. Consciousness is the soul of universe, all pervading beyond the purview of time and space hence omnipresent and omniscient. Though not physical, for the sake of understanding we may define it as self illuminated light that is deliberating too.

Compare the universe to a rosary, its beads being its various components, all bound by and revolving around an axle of common thread. This is the consciousness that goes into everything everywhere always. The thread is invisible and unseen in the rosary. One compact universe (rosary) exists because of the consciousness thread. Swami Lakshmanjoo. The last living master of Kashmir Shaiv philosophy both in its theory, knowledge and practice elaborating on the awakening of consciousness says When all three movements viz will, knowledge and action are tasted with awareness, one is placed in awakened state of consciousness. Will is admitting your own nature i.e. the whole universe is existing. Knowledge is to experience universe as your expansion in the delight of super consciousness. Action is to intensely grasp that this universe is not separate from you.



## CONCEPT OF *PRĀṆA* IN KASHMIR ŚAIVISM, ITS NATURE AND ROLE IN THE LIFE OF EMBODIED BEINGS.

*Surendra Mohan Mishra*

Being staunch advocate of the philosophy of *akhaṇḍād vaita vāda* (philosophy of non-dualism of integral kind), Kashmir Śaivism postulates only one Reality that is called by different names, such as *Caitanya* and *Samvid* conceived in non-corporal form (*nirākarā rūpa*), *Parameśvara* or *Parama Śiva* in corporal form. The ultimate Reality *caitanya* or *parameśvara* is described as the all-pervading Reality existing in all subjects (*pramātā*) and objects of knowledge (*prameya*) constituting the core of their being. At the same time the ultimate Reality *Caitanya* or *Parameśvara* is conceived as that Reality which transcends all and exists above all as the Transcendent Absolute, named as *anuttaratattva*.

Kashmir Śaivism describes the nature of *Caitanya* or *Samvid* as *prakāśa-vimarśa-māyā* existing as coalesced or inseparably fused together. *prakāśa* represents that aspect in the nature of *caitanya* that shines as self-effluent light thereby reveals itself to itself in the absence of a second. Its nature is totally different from physical light that we perceive in the world namely of removing the veil of darkness hiding the objects of knowledge. According to Kashmir Śaivism it is creative in nature, holding the multiplicity of subjects (*pramātā*), objects of knowledge (*pramā*) etc. in its bosom in subtle form. *vimarśa* is conceived in Kashmir Śaivism as the power (*Śakti*) of revelation innate in *prakāśa* that not only reveals *prakāśayati* all that exists in the *prakāśa* but also makes the subjects – *percipient* subjects aware of them as both subjects (*pramātā*) and objects of knowledge.

The supreme Reality *Caitanya* or *Parama Śiva* is said to exist immersed perennially in His bliss-nature (*ānandasvarupa*). But desire arises in Him at one point of time to make the bliss to flow out of Himself. In order to fulfill or satiate that desire (*iccha*), He, exercising His ever-vibrating *Śakti* (*Spandita Śakti*), technically called *svatantrya Śakti* (Power of Divine Freedom) reveals Himself out of His free will as the multiplicity of the world (*svecchāya svabhittam visvamumiliyati*) (Pr. Hd). The universe is comprised of as many of thirty six (36) tattvas or levels of creation, infinite number of limited subjects and limited objects of knowledge (*mitapramātā* and *mitaprameya*) on each of the levels of creation. He accomplishes this task of revealing Himself as the universe exercising His *Svatantrya Śakti* or more precisely operating His *Śakti* in three different forms as *cit Śakti*, technically called *Mahamāyā*, *cit-acit-Śakti* technically called *Māyā Śakti*, and *Acit-Śakti* (material power in gross form) known as *Prakriti Śakti*.

It is obvious from the above description of cosmogony postulated in Kashmir Śaivism that everything in the world manifestation (*viśva*) is only of the nature of *caitanya*, be it infinite number of limited subjects or objects of their knowledge and for enjoyment. Even the psycho-physical body frame-work (*śarīra*) of all beings is of the nature of *caitanya* in essence. As a matter of fact, there is nothing in the universe that is not of the nature of *Caitanya*.

If we turn our attention on the embodied beings, every component of their being is represents

the manifestation of the *Caitanya* in different forms. Now the question arises in our discerning minds about the basis of assertion by Kashmiri Saivites that everything that is perceived by us on the mundane plane as world manifestation is of the nature of *Caitanya*. Without trying to solve this problem belonging to the domain of spiritual experience with the help of logical ratiocination, Kashmir Śaivism solves this problem by quoting from the spiritual experience of *sādhakas* who have realized their nature through practice of *sādhanā* (spiritual discipline). Such *sādhakas* experience everything as of the nature of *Caitanya* – their true self, their physical body, objects of knowledge in the world etc.

In this context, I would like to quote Kallata, direct disciple of Vasugupta, the founder of the Advaita Śaiva School of Kashmir. Kallata has stated in his *Spanda kārikā – samvid prākprāṇeparinataṃ* “*Samvidor Caitanya* has transformed itself in form of *prāṇa* in the beginning of world manifestation”. Therefore it entered into the psycho-physical frame work i.e. gross physical bodies of all embodied being, making them all sentient embodied beings. *prāṇa* has been conceived in two different forms viz. *prāṇavāyu* and *prāṇaśakti* that are said to be operating incessantly in the physical bodies of all embodied beings, keeping them alive and conscious (*cetana*).

*Prāṇa vāyu* according to Śatapatha Brahman and *Maha bhārata* and other later philosophical texts on India philosophy is of five different kinds, namely *prāṇa*, *apāṇa*, *vyāṇa*, *samāṇa* and *udāṇa*. *Prāṇavāyu* is that vital force which has its seat at the tip of the nose of all embodied beings (according to Taittiriya Upaniṣad in the heart) and goes upward in the gross physical bodies of all embodied beings, *apāṇavāyu* is that vital force which goes downward below the navel and has its seat in the organ of excretion *vyāṇa* is the physical force which moves in all directions and pervades the entire physical body of beings, *udāṇa* is the ascending vital force that helps in passing one from the body, having its seat in the throat of all embodied beings, *Samāṇa* is that vital force which assimilates food and drink and has its seat in the middle of the body. Assimilation in this context means digestion of food and its conversion into chyle, blood etc. All these five vital forces are said to be produced from the combination *rajas* of the five subtle physical elements (*pañcatanmātra*). These act as sheaths hiding the true nature of *atman* (self) in the form of five sheaths namely *pramāmāyā*, *vijnanamāyā*, *manomāyā*, *annamāyā* etc. These *kosas* exist in the physical bodies of all embodied being hiding the true nature of self. It is said in the Upaniṣads that only *ānandamāyākosa* exist in *karanasarira* of all embodied beings, *pramāmāyā*, *vijnanamāyā* and *manomāyā-kosa* have their seat in the subtle body of embodied being, only *annamāyākasa* forming the part of gross physical body (*sthulaśarira*) exists in it hiding the true self forming the core of their being. The *sādhakas* become aware of existence of last three when they exist in waking, dreaming, dreamless states in their daily life on the worldly plane. The *sādhaka* who are able to elevate themselves on the fourth state (*turiyavasthā*) as a result of their intense spiritual practice (*sādhanā*) compact with divine grace, they succeed in experiencing than bliss nature (*ānanda*), they then have their selves covered by their veil of *ānandamāyākosa*. Kashmir Śaivism postulate one more state of existence above all these, namely as *turiyatitaavastha* (state of existence that is beyond *turiya state*) of existence beyond the *turiya* state (fourth state) when the *sādhakas* experience their true self free from all bonds and blemishes (*niskalavastha*).

According to Kashmir Śaivism *prāṇa* is also existence the psycho physical body frame work of all embodied beings in the form of Śakti. It is said to circulate through the network of 72,000 nadis or channels of nerves spread all over the gross physical bodies of embodied being, thereby making it “sentient like” responding once to all kinds of external stimuli by activating the muscles existing in that part. For instance, if one is pricked by a thorn or a needle in his arms or legs the muscles existing in that part response to it immediately by trying to escape from the pain caused by it by trying to remove it or by moving away from it. The activity on the part of the *muscles* forming part

of it is spontaneous and immediate but one experiences pain in that part of the body later. If the *prāṇaŚakti* circulating in a part of the body stops circulating due to some physiological disease affecting that part of the body or on getting paralyzed that part of the body becomes insentient or dead. There are instances of yogins developing that power in them at will as it is said to happen in the case of Sage Valmiki in ancient time or Sri Ramakrishna Paramahansa Deva and seer Raman Maharshi. It is said sage Valmiki while performing yogic practices of intense kind went into deep *samādhi* (trance) under the shade of a banyan tree staying there in that condition for very long period of time. The flow of *prāṇaŚakti* in the *nadis* in his physical body frame work almost stopped, resulting in large sized black-ants building up an anthill around his physical body and he remained in Samadhi (deep trance) not aware of it, there for many years not aware of it. The flow of *prāṇaŚakti* in the network of *nadis* almost stopped which made oblivious of all that was happening around his physical body. It was later when he came out of deep Samadhi that he realized all that happened to him during the that period. It fact the name Valimiki owes its origin testifying this fact.

We all know that Sri Ramakrishna Paramahansa Deva was suffering from cancer in his throat. He experienced extreme pain in eating food which made him cried loudly. But at other times when he used to block the circulation of *prāṇaŚakti* in the net work of *nadis* existing in part of his physical body, he did not feel any pain, he was able to converse with his *bhaktas* like a normal healthy person.

Raman Maharshi the famous seer living on the hill of Tiruvennamalai suffered from carbuncle developed on the backside of his physical body. He experienced great pain. One of his devotee, a surgeon advised him to undergo surgery which he volunteered perform, if permitted. The surgeon told him that he would have to give him anesthesia before performing surgery and asked for his permission. Raman Maharsi told his devotee surgeon that he need not give him anesthesia. All that the doctor was required to do is to give him 15 minutes of time to stop the circulation *prāṇa Śakti* through *nadis* in that part, totally senseless thereby enable the doctor perform surgery. The doctor performed surgery on back side after Raman Maharshi gave the signal to surgeon to start. The surgeon obeyed the command of Raman Maharsi, performed the surgery, and it was successful.





## REFLECTING ON EXISTENTIAL CONCERNS IN TRIKA PHILOSOPHY

*Swastik Banerjee*

One of the fundamental questions of mankind is the question of existence. Or what does it mean to *be*? In the last century this was one of the most fundamental questions which rose in the European Countries. Edmund Husserl the founder of Phenomenology and Martin Heidegger an Existentialist, turned the concern of Philosophy towards the individual person. Thus the Continental Tradition which took an existential turn started asking questions which were once asked by the enlightened  $\text{\textcircled{r}}\text{sis}$  of east. However the nature of their answer was quite different. The west focussed much over the psycho-physical individual being, and thus the essentialist approach where the individual person was ignored for an universal was challenged by them. However, the east on the other hand started with the universal to ultimately transcend and reach to the essence, which is the very being of any individual. Therefore question at concern is the question of "*Being*" which we may call in our native tongue as *Ātmān*. Let us reflect a bit more deeply into this issue.

The fundamental discussion of *Being* can be otherwise simply put forward as 'Who am I?'. The immediate answer this challenge from anyone sparsely aware of religious discussions would be- I am not body...I am the soul. This is again something that one has been conditioned to believe, 'I am the Soul'. In counter if we ask what is the evidence? The most direct experience which I have is of the experiences itself. And through that we can come to the conclusion that I am a 'Conscious being'. Again this can be further broken down. The 'Conscious being' do we actually know it? What we do know is a stream of conscious experiences, and we pre-suppose the existence of something permanent as the 'being'. This concrete being may not ultimately exist and our phenomenal experiences itself constitute the being. Therefore the essential existence can of an inexplicable void. Thus the 'I' of experience can be put at stake. Let us keep it here and move on to the next part.

The question of 'Who I am' is a question of identity. And this is concern of 'identifying oneself' as being 'someone' makes us deal with the next part of the problem. Being *someone*, simply means I am someone who primarily identifies a certain name, a form (the body of what I look like, desire to be and so on), my profession, my family, my identity shaped by the political, social and economic background. Factors which a Vedāntin would call super-impositions over the essential Self. For them the self remains unchanged pure (which is static consciousness itself), while all these superimposition falls under a third category (separate from the real and unreal) *mithyā* (real like appearance). Though it is easy to reject the idea of being *someone* from the *essential Self*, however it is rather important to accept this concern. The acting out in society means acting out as *someone*. The people tend to identify with certain groups, and see themselves different from the other. At times these exist as absolute contradictory from the other one, and this concern raises conflict of *other*. The *other* becomes an object of my rejection, while the subject also become uncomfortably aware that I too am *other* in someone's eye. Moreover, people don't always seek to know the *Self*, it is indeed a very rare, and at



times seemingly unnecessary endeavor. The conflicting identity between body and the mind, like those of people who identify as transgender. Or even identity thrust upon someone to oppress are concerns that matter. The knowledge of *Self* may be liberating for some while it is nothing but a mere luxury for others.

In *Katha Upaniṣad* there is a famous dialogue between *Yama* and *Naciketā*, where *Yama* calls the question of *Naciketā* as '*śreyas*' over that of '*preyas*'. The same statement if read by a person who has been oppressed, would see it to be otherwise. A very common tone of Vedāntic discussion is about rejection of the world over the acceptance of Self. It is as if, both cannot go hand in hand. And this brings us to the third concern, '*freedom*'.

*Mokṣa* which I am translating as freedom, is something everyone strives for. The first three *puruṣārthas*, namely- *artha*, *kāma*, and *dharma* are not the ultimate goal. It is *mokṣa* which is understood as liberation from this cycle of birth and death, in lay man's language. However deeper reflection over the same is, it concerns about freedom. I would argue that the very nature of a conscious being is to exercise freedom, all that he chooses to be, or what the world has become is because of this exercise of freedom. The only problem comes here is when someone's freedom tends to curtail another's. French Philosophers like Sartre argues how since there is no God and no greater plan, therefore a person is 'condemned to be free', and things need not be the way they are. In India, the very notion of *mokṣa* has been a privilege of discussion of certain section of people, and to make matters worse the society had a rather mystical notion of it. This is what I view as a major reason for bending westward to find answers. The idea of *jivanmukti* is to be free while alive, it is not a phenomenon that happens post death, which cannot be verified, but an ultimate unconditioned of the mind that breaks the binds of bondage.

Prof. K.C Bhattacharya, in his lecture titled '*Swaraj in ideas*' delivered almost a century ago, raised a significant concern, which deals with the Indian mind and the Western one. The same concern lies before us now; that is to break free from these shackles and think freely while retaining Indian thought. I would very briefly in this context discuss how the very pre-suppositions of Trika System of thought may be helpful to develop new thinking patters which are essentially Indian, while capable of answering the concerns of West.

The Trika Philosophy, otherwise commonly known now as Kashmir Saivism is a Tāntric school of praxis which developed in Kashmir during early middle ages (around 8<sup>th</sup> Century C.E). The central presupposition that I would bring attention to is of the very manner how they explain 'Self'.

The school states that the fundamental nature of Consciousness(Self) is freedom (*svatantra*). It is therefore not static, but dynamic. Thus, it is something that constantly is *becoming*. And this *becoming* is how we know the *Being* (*Bhairava*). To answer the very first concern raised, a rigorous debate was carried on by the thinkers like *Utpaladeva*, and *Abhinavagupta* against the Buddhist thinkers, on the very issue of permanence of self. This brought forth issues on relation between objects, externalism, and so on. The idea that multiplicity can be revealed while retaining oneness is at the core of this doctrine. Thus we can bring forth the idea of unity between what we see as others. The Self is an actor/dancer, acting on a stage which is the extension of its inner consciousness, is an aphorism from the Śiva Sūtras (*Nartaka ātmā*, *Rango antarātmā*), a statement where *Kṣemrāja* discusses how the retaining the identity of *Bhairava* an yogi acts out becoming the identity which s/he chooses to be.

This school explains this through their doctrine of *apohana śakti*. They state that just as a sculptor sculpts several idols out of one rock, just as a painter paints in the canvas, so does the *Bhairava* through its power of *apohana*, conceals its true nature and reveals itself as this world of diversity. It is like the egg of a peacock, which in the state of yolk has the colourful bird contained in it, which only gets revealed after the peacock is born.

This school of thought states that there are simultaneously seven experiencing subject, therefore the identity of a person is different at each level of experience. They call the physical body which we use in waking and dreaming state as the *sakala pramātā*, while the subtle body as the *pralayakala pramātā*. This *pralayakala pramātā*, is also the body in which we withdraw when we are unconscious, or in the state of coma. The individual who is identified with body, tends to move in these two *pramātās*. A person firmly established in the idea that s/he is not the psycho-physical being enters a void state of experience, and identifies with the void-ness as the Buddhists, therefore termed as the *viññākala pramātā*. One who transcends this enters the state of *Suddha Vidyā*, and like the Advaita Vedānta state that they are the ātman, and only Consciousness is reality. This state of experience is also termed as *ātmavyāpti*, beyond this there are three more states ultimately resulting in the state of *unmanā*, where the individual person ceases to exist, and becomes identified with a holistic Consciousness which is termed as the *Pūrṇāhamtā*. The idea of 'personal identity' dies when a person reaches *viññākala pramātā*, thus when a person crosses any of these levels of experiences, the notion of death and afterlife also changes.

Thus at each level the individual becomes the being, or rather unveils the essential self. The very approach the the problems at play transforms at each level. The problem of being someone is what we can call as a concern of immanent self (*viśvamaya*) while that of permanence of self, bodily death and so on of transcendental. The more withdrawn one gets, through deeper meditative states more does the way the individual perceives the objective world changes. The clearer revelation of the subject, to the level of *Pūrṇāhamtā* the seeing of other as something separate from the whole transforms, as the individual ego dissolves in one Conscious being. In the process the system has tried to sustain the individual along with the universal, however the problem of whether is would satisfactorily answer the challenges concerning the contemporary thinkers, is something that needs to be critically examined upon.



## KASHMIR SHAIVISM: SOME METAPHYSICAL THOUGHTS

*Ashok Dhar*

*(This article is based on my limited understanding from Prof Debarata Sen Sharma's monthly lectures on "Kashmir Shaivism" delivered at Ramkrishna Mission Institute of Culture, Golpark, Kolkata under whose gracious tutelage, I had the opportunity to learn for a few months before his demise. Errors, if any are entirely mine - Ashok Dhar)*

Kashmir Shaivism is a lot about metaphysical thoughts. As we pray to the Supreme Lord Parama Shiva and seek His blessings for a prosperous and peaceful world order, we also pray for His help in developing introversion in us for paving way to attain the supreme spiritual goal. According to Kashmir Shaivism, our spiritual goal is Shiva Svarupa (experience of sameness with the Supreme Lord).

The philosophy of sadhana described in Kashmir Shaiva texts cannot be understood and appreciated in isolation from the metaphysical thought projection of this school of philosophical thought. The perspective of Supreme Lord who makes His Divine Shakti to reveal the universe existing in latent form in Kashmir Shaiva texts describes this act on the part of the Lord as revealing Himself. This act on the part of the Lord as revealing Himself is called "involution" or "descent" out of His freewill. The famous Yogi, Sri Aurobindo of Aurobindo Ashram, Pondicherry too has described the manifestation of the universe from Brahman in his famous work, "Life Divine" in the same way.

Kashmir Shaivism advocates akhanda-advaita-vada i.e. philosophy of integral non-dualism. It holds the view that the multiplicity of the world exists in unity of the Supreme Reality. It names the Supreme Reality as Caitanya or Samvid which represents the Supreme Reality in non-corporeal form (nirakararupa) or abstract form as "consciousness" principle. It calls the Supreme Reality as Paramesvara or Parama Siva which represents it in corporeal form i.e. in sakararupa.

It is important to understand as to why two different nomenclatures have been given in Kashmir Shaivism when it is not seen in any other school of Indian Philosophical thought. Kashmir Shaivism, evolved out of Agama Tradition, is practical in outlook and characterized by sadhana i.e. carrying down ways and means to experience oneness with the Supreme Being. It is easier for us to conceive the nature of ultimate Reality to experience oneness with Supreme Being by performing sadhana than those who merely try to apprehend intellectually the nature of Supreme Reality.

The distinction between these two approaches lies in apprehending the Supreme Reality. It might be the case that one might like to understand intellectually the nature of the Supreme Reality, as we find in the philosophical thought projections of all orthodox Schools of Indian Philosophical thought, that have developed out of Vaidika Samhita Upanisads and Aranyaka etc. There is another approach we find in those schools that have emerged from the Agamas, Shaiva and Samkhya Schools, which not only aim at apprehending the nature of the Ultimate Reality, but

also realize oneness with It, that is to be one with the ultimate Reality. Kashmir Shaiva, therefore holds that it is not enough to know intellectually the nature of the ultimate Reality Chaitanya or Samvid, Paramesvara or Parama Shiva, but one must experience to be one with Supreme Reality, by performing sadhana.

How does Kashmir Saivism describe the nature of ultimate Reality? It describes the ultimate Reality or Caitanya or Samvid as Prakasa-Vimarsa. Prakasa signifies the self effulgent light, Vimarsa signifies that power innate in Caitanya which makes it self aware. Prakasa symbolizes the static aspect in Caitanya which only shines, hence it is named as Shiva. Vimarsa symbolizes the dynamic aspect in Caitanya which makes Caitanya aware of itself. It is of the nature of Shakti that signifies the very nature of Caitanya.

Vimarsa is compared to a mirror reflecting the nature of Shiva symbolizing Prakasa in the form of self-effulgent light. Vimarsa is likened to a mirror in which Shiva symbolizing Light or Illumination is reflected, making Him aware of His majesty, power, beauty. Vimarsa endows Prakasa or Shiva with the power of doer-ship (kartritva).

Ksemaraja in his work Parapravesika says "If the ultimate Reality be merely Prakasa and not also Vimarsa, it would be entirely powerless and inert (jada). Vimarsa is responsible for "I-consciousness" nature in the Caitanya which in its turn is responsible for the self manifestation of Caitanya as universe its maintenance and re-absorption.

Sankara Vedantins also postulate Caitanya or Brahman to be the Ultimate Reality, one without a second, but Brahman devoid of Shakti has no power to create or manifest the universe. It is Isvara i.e. mayopahitacaitanya that can manifest the universe. Brahman is only the locus or foundation on which Maya Sakti, operates and makes the universe to appear in Brahman. World manifestation, not real, is only appearance due to the activity of Maya-Shakti. It has no connection with Brahman which alone is real and existent.

Kashmir Shaivism conceives Caitanya or Parama Shiva to be the ultimate Reality that is endowed with the Divine Shakti, technically called Svatantrya Shakti or the Power of Divine Freedom on account of her restricted nature. It functions ceaselessly in the Supreme Reality, Caitanya, Parama Shiva thereby revealing ceaselessly His Divine Glory as the Supreme Lord, sometimes when desire arises within Him to manifest Himself as many. He manifests Himself as the multiplicity of the world, being endowed with the Divine Shakti that is inalienable from Him in nature.

He is said to be performing five acts without break existing on the transcendent level, that is the level staying above the world manifestation. These are named as

- (1) nigraha (the act of self limitation)
- (2) sristi (the act of self revelation as the world)
- (3) sthiti (the act of maintenance of the world manifestation)
- (4) samhara (the act of withdrawal without His Shakti not destruction of His self-manifestation as the world)
- (5) anugraha (act of infusing divine grace in His self-manifested form of limited beings).

The Supreme Lord is performing above acts exercising His Divine Shakti perennially because He exists on the level that lies outside the realm of time and space. This as a matter of fact

represents the expression of His Divinity, His self-manifestation as the world may be described as expression of His Divine Glory looking His point of view. His self-manifestation as the multiplicity of the world may be described as His descent from transcendent level to immanent level out of His free will. Divine play or Divine Sport (Krida) on His part out of His free will. It is suggested that the Caitanya or Parama Siva is perennially immersed in His bliss nature (anandaghanasvarupa) prior to His self-manifestation as the world as He is always of the nature of fullness, one without a second. But at one point of time, desire arises in Him to make this bliss to flow outside Himself. He then exercises His Divine Shakti manifests Himself as the world out of His free will with Himself as the foundation in the form of Shakti.

Kashmir Shaivism sees the universe comprising of 36 tattvas or levels of creation arranged in hierarchical order of descending type eternally existing in His Divine Shakti which are revealed by the Supreme Lord out of His free will. Looking from the Supreme Lord's point of view, the revelation of the universe symbolizes His descent from the transcendent level to the immanent level i.e. world of multiplicity and His assuming the form of multiplicity of the world. This is His Divine Sport thereby experiencing intense bliss. Sri Aurobindo also describes the manifestation of the world from consciousness nature of the Supreme Reality in a similar way, calling it as Its descent from the Supreme level of consciousness to the level of matter.

Kashmir Shaivism describes the manifestation of the world as the descent on the part of Caitanya which is followed by ascent after the descent of Caitanya to manifest Itself as the multiplicity of the world. While the ascent of Caitanya existing in sadhakas through performance of sadhana is individual in nature, this process is of cyclic order and has to traverse the path in reverse order. According to Kashmir Shaivism, during this period the Supreme Lord exercising His Divine Shakti performs three acts namely, sristi (self manifestation as the multiplicity of the world), sthiti (its maintenance) and samhara (its withdrawal in the Divine Shakti). He does not stay out of the cycle of these acts. He participates actively in his act of self-manifestation as the world. He assumes the form of infinite number of limited beings by assuming self-contraction out of His free will. As a result, infinite numbers of cidanus (spiritual monads) are created who exist in different levels within the sphere of Mahamaya technically called Prakriti Sakti.

Such metaphysical thoughts are highly relevant in today's world when societies are torn globally by various schools of thoughts that end up promoting disharmony and hate. It's deeper understanding can also present an answer to whether 'artificial intelligence' can replace 'consciousness'. Kashmir Shaivism, as shared, is a school of integral non-dualism hence has great promise and appeal as a school of philosophical thought that can bring light to dispel the clouds of darkness hovering in many parts of globe, fraught with strife and hatred.

Lal Ded (1320-1392AD), the great Kashmiri mystic poetess, started explaining the essence of Kashmiri Shaivism in easy-to-understand poetry in Kashmiri language, called Lal Vaakh ('vaakh' means language or sound while Lal means spoken by Lal Ded). One such English translation of a Lal Vaakh by J L Bhat emphasises "how stupid it is to discriminate between individuals-Hindus and Muslims ! If you are truly sensible, recognize your own self. It will help you achieve the eternal truth."



## DIALOGUES ON KASHMIR SHAIVA DARSHAN

*Lalit Parimoo*

### PART 1

They were three friends and despite having many differences in their opinions had immense faith in one another and remained glued to each other. They could chat and discuss anything and everything under the sun and their conversations continued for hours and sometimes the whole night. It was difficult for a fourth one to enter in the middle of their conversations or lengthy debates and had to be contended by being a silent spectator as all three of them did not leave any room or space for any outsider.

Kuldeep Dhar, Sandeep Koul and Tanmay Raina, known as Tridev, and at times Trimurti, by their friends, relatives and colleagues were climbing down the stairs of a temple where they had come in the morning to offer puja. During such occasions Sandeep had a habit of getting into discussions with the temple priests about some philosophical concept and would go to any length to prove his point. Same thing happened today and Kuldeep and Tanmay had to actually drag him out of the temple premise and take him away as they had to reach the house of a Spiritual Master, lovingly known as BUBJEE.

“Why did you ask the priest, the same question regarding his experience of samadhi? The poor fellow was taken aback and started telling stories from Purana.” Kuldeep said while walking down the stairs. Tanmay also didn't like the way Sandeep was arguing some time back with the priest and said “By now you should know that when you have to reach a destination at an appointed time, one should not get into such debates. We have to rush now as we are getting late.”

Sandeep, who was also walking fast had a cheerful smile on his face and a satisfied look said “I responded naturally as the priest was saying few things of which I am sure, he himself did not understand anything, so I felt to ask him a direct question and I was not surprised that he had no answer.”

“Sometime, your experimental behavior shall land all of us in deep trouble” said Kuldeep.

Sandeep laughed heartily and soon all three reached the road, where they looked for a taxi, which they hired and moved towards the interior of the city where they had their long awaited rendezvous with THE MASTER, BUBJEE.

It was still morning when all three reached the house of BUBJEE, who was sitting on a chair in the garden lawns and was very quietly looking at the flower beds. He was a slim figure in his mid fifties and unlike most of the Indian Masters was clean shaven and wore simple clothes, which were a mix of Indian and western. He wore a short kurta on trousers and warmly welcomed all three, who had just entered the house.

He warmly received them and jokingly said “So finally the TRIKA scholars have made it. As the three will meet the fourth, so a communion must happen now.”



All three laughed together and Sandeep quickly responded “Yes sir ...It's the fourth that makes the existence of three possible”.

Bubjee smiled and looked into his eyes and signaled them to sit on the bench near the chair where he himself was sitting.

All three sat immediately and there was a silence for a while and Kuldeep hesitantly said “Bubjee, we feel that finally our prayers have been answered and you have agreed to give us some time and teach the fundamentals of Kashmir Shaivism.”

Tanmay added “Yes Bubjee. It's a great honor to learn from you and I must say that we have tried to understand the philosophy by reading on our own and have also attended few seminars but to be honest we are as blank as we were before, when we had not read anything.”

Bubjee listened to them very carefully and then he glanced towards Sandeep who immediately said “I would say that personally I have read most of the spiritual literature that is available right now, not only of Kashmir but Indian as well as Western. I strongly feel that there is something extraordinary and unique in entire Kashmir philosophy especially Kashmir Shaiva darshan. I have also understood very well that without learning the practical SADHNA it's difficult to comprehend the secrets of the vast spiritual wisdom and we do not have many who can teach the practical aspect of our ancient esoteric sciences.”

**BUBJEE:** Before we embark on this journey I would like to know from all three of you the aim and purpose of your study?

**KULDEEP:** I love Kashmir and anything related to my motherland and I would like to know everything connected with it like history, culture, philosophy, art, temple, music etc. Living away from my motherland has made me realize that there is something unique and special in my community and my ancestors of which I must know more.

**TANMAY:** I would love to serve my community in whatever way I can. May be my aim is altruistic and it gives me happiness if I make myself useful to my community. I have been organizing lot of seminars, cultural programs and plays and film festivals in Jammu and Delhi and wish to do the same in Kashmir. I also believe that our community needs a push through cultural renaissance, so that its impact is felt by the whole world. The study of our spiritual literature would be one such step in that direction. Somehow I have a feeling that Kashmiri Pundits are born spiritualists and they have a natural and genetic inclination towards the study of the UNKNOWN.”

**SANDEEP:** I am very sure of what I want. I am in search of immortality or liberation and am ready to work hard towards it. As I said earlier, I have read a lot and have come to this conclusion that only reading is not sufficient. One must learn the practical side and work for the freedom of the self, which is living in a prison or cage of mind and body .I may sound very self- centered but I am more interested in my emancipation and I understand if I am not liberated myself ,I don't think I can be of any help to others . I have been in various schools of study but didn't get much help. I have heard a lot about you from various sources and I hope I might get some right directions of practical nature that will lead me to what I am seeking.”

Bubjee was quietly listening to all of them and after a momentary pause said “Let me begin with little basic information, which I am sure you all must be aware, regarding the TRIKA SYSTEM OF KASHMIR.

Agama Shastra, Spanda Shastra and Pratyabhijna Shastra form the three categories of the entire philosophical system.

All major works on tantra belong to the Agama category such as Malinivijaya, Svachchanda, Vijnana Bhairava ,Rudraaymala, Shiv Sutra etc.

For the TRIKA system the most important is SHIV SUTRAM and our study shall focus on this only.

Spanda Shastra explains the principles laid down in shiv sutra, from the point of view of Shakti. Spandakarika is generally a well known treatise and there are many commentaries available.

The Pratyabhijna Shastra contains the philosophy of the system and Shiv-drsti is one philosophical work but now is not traceable fully. Another text Pratyabhijna Shastra by utpala is one work which is available. Pratyabhijna vimarshini by Acharya Abhinavgupta is another important commentary.

In fact ABHINAVGUPTA's TANTRALOKA is a great work in twelve volumes and contains the SHAIVA philosophy and practice in all their aspects.”

BUBJEE paused for a while and waited for a response from anyone but all were completely listening and had no questions to ask. It was getting little hot now and there were few more people waiting to have a small chat with the MASTER. It was his residence and at the same times a school of study where people who were seriously interested in the theory and practice of the system, came and stayed here for some time. The whole atmosphere was filled with serenity, peace and a sentient vibration prevailed in, which affected the psyche of an individual very quickly.

BUBJEE continued “As you all three want to stay here and study with me, its important that you must know and follow few rules and code of conduct and discipline followed here. Your rooms are on the third floor and for few days you all will only study and learn SADHNA and practice it but later on all of you shall be given some task .These tasks are essential for your inner growth. May be initially you may not like it but I expect complete obedience for some time till you do not reach the next level.”

“You will also have to participate in group activities which are organized here on daily basis and perhaps there might be some friction too in the process as people here are from different sections of society and communities, so one has to learn to transform the negative energies in order to develop their spiritual muscles.

The most important part is that if ,in case anyone wants to leave, it would be understood that all three shall have to go together as I have considered you three as a team and success of one is the success of the team.”

All three were bit excited and apprehensive also but were ready to spend at least two months there with the MASTER and were mentally prepared for everything.

BUBJEE further said “Meanwhile ponder over the first two sutra of shiv-sutra. Do you remember?”

All three quickly said “yes”.

CHAITANYAMATMA GYANAM BANDHAH.

BUBJEE smiled and said “It's nice and I would like you to ponder over it today upon the meaning and significance of it. Do you know what pondering is? It's not just thinking about a particular topic or subject but allowing your mind to go bit deeper into the subject and reflect upon it. It's a kind of what in YOG is known as DHAARNA.

So try to practice DHAARNA on these two sutra and we meet in the evening inside the meditation hall. Our evening sessions are for everyone and in the first hour kiirtana is done followed

by meditation .Then a discourse on a subject. We have chosen SHIV SUTRA as our subject of discourse and that's the reason also why I invited you all during this period.

In due course you all shall be taught the meditation and method of kiirtan. Till then just sit there in silence and focus on your breath.”

Saying this BUBJEE stood up and was ready to go inside as it was getting very hot outside and his next session was with another group of people who were waiting for him.

Kuldeep, Sandeep and Tanmay also stood up and folded their hands in Namaskar Mudra, waited for BUBJEE to go inside and then quietly moved towards the third floor of the building.



## MY NOTES ON YOGA OF KASHMIR SHAIIVISM (K. S.)

*Raj Kachroo*

Recently I heard a Shloka from the Rig Veda. It says: *Who knows whence this creation has its origin? He, weather He fashioned it or whether He did not? He, who surveys it all from the highest heaven He knows, or maybe even He does not know?* Human beings have always wanted to know who created this universe & why? Is, He – the creator, in control of our lives? If not then who controls this universe? The third question, that we have always asked is, *I do not know who created me & I do not know why He created me but now that He has created me I want to know what does He want from me? Until I know the purpose of my existence I will never know whether I am on the right path or completely lost.* We know that we will never know answers to these questions but that has not stopped us from asking these questions.

In circumstances when an answer cannot be found but an answer is required scientists rely on conceptual modeling. A conceptual model does not help us understand the complex nature of the process or the unknown phenomenon but it allows us to find an answer to our questions. The answer may or may not be the truth or the right answer but it is a functional answer. It serves the purpose. A religion is a conceptual model. It provides answers to all sorts of questions for which there are no answers. Kashmir Shaivism (K.S) & the Gita are two conceptual models amongst many other models that provide answers to questions 1, 2 & 3 above. For those, who are gifted with faith, the answer provided by the Gita is the right answer. For those who are gifted with logic the answer provided by K.S is the right answer. For those who have wavering faith and pseudo logical mind neither answer is the right answer. They are not ready to accept that there are many truths and none of those truths is the real truth. For them if the answer provided by the Gita is the truth then how can a contrary answer provided by K.S be also the truth. How can a Buddhist truth be the truth & a Jewish or a Muslim or a Christian truth also be the truth? For such people this contradiction is a source of great anguish and it results in conflict & religious intolerance. They do not understand that the explanation that any religion presents is not the truth but a conceptual equivalent of the truth and that too one amongst many possible equivalents.

The Gita

The Gita's answer to questions 1 & 2 is that Krishna of the Gita has created this universe & all forms of life. He is responsible for day to day functioning of the universe. Drona, Bishama and Karna were destined to die because He had decided that they must die. It is Krishna who cognizes activity that forms the dynamic force behind evolution of the universe. The Gita's answer to question 3 is that a human being (*Purusa*) is a powerless immortal soul who evolves through various life times. He must perform duty as per the will of Krishna. He must esteem the Krishna as the supreme identity and be completely & unconditionally devoted to him. In the Gita duty implies performance of what is right and abstention of what is wrong. The former is called Karma Yoga and the latter Karma Sanyasa. When duty is performed with a sense of obedience to the divine laws then it is the moral Yoga which is commended by the Gita. (*Yoga literally means union with the Supreme identity. A yogi is the one who is seeking the union. In Gita, Arjuna is the Yogi and Krishna the Supreme Identity.*)

Before I move on I wish to say that I am not a scholar of K.S neither am I a scholar of Sanskrit or

that of the Gita. Scholars may find my explanation blasphemously simplistic or child like or completely incorrect. I do not dispute that. I know & appreciate that the Gita is much more than how I have described it. My purpose here is not to write an authoritative commentary on the Gita but to invoke a contrast to K.S to help me understand the complex nature of K.S I have read & referred to English translation of the Siva Sutras by Prof. Jaideva Singh & that of the Gita by Jogindranath Mukharjee. This article is my notes that I have prepared for myself to understand the basic tenets of this fascinating conceptualization that emerged out of Kashmir 1200 Years ago.

The Gita is a dualistic model where Krishna (the Supreme Identity) & the Arjuna (Purusa) are separate entities. In contrast K.S is a non dualistic model where the Siva and the Atma are the same. In the Gita there is only one source of knowledge & one source of creative power for the entire universe and that source rest with Krishna. Purusa possesses no knowledge & no creative power. He is only a witness or a spectator to events that unfold in front of him which are designed & executed by Krishna. In K.S Siva, is the creator of this universe & hence the source of knowledge. But He is inert. He has chosen not to retain his creative power. Atma is the source of the creative power & also the source of complete knowledge. Atma is the Parama Siva. The knowledge & the creative power of Atma are reduced considerably when Atma manifests in the life form (human form). In the Gita the driving force behind the evolution of this universe is the Krishna Consciousness. In K.S it is the universal consciousness. But universal consciousness does not derive its creative power from Siva but from its human manifestation. In the Gita a Yogi seeks union with Krishna to attain the nature of Krishna & his Godlike character. In K.S a Yogi seeks union with the Parama Siva which is his own Atma. He is himself the source of complete knowledge & infinite creative power. The ultimate objective for this Yogi is to free himself from the bondage of ignorance about his own potential. The Gita invokes the concept of destiny whereas K.S invokes the concept of 'Universal Responsibility'.

For anybody this can be highly confusing. Siva is the Yogi and the Yogi is the Siva and the union of Yogi with the Siva is actually union of the Yogi with himself and the creative power of Siva is not his own but derived from the powers of the Yogi etc. I have developed another conceptual model as a stepping stone to help me understand the conceptualization of K.S. This model is based on thinking of modern Science.

Stephen Hawkins Model (SHM).

Stephen Hawkins once said that *“The laws may have been ordained by God, but it seems that He does not intervene in the universe, to break the laws . . . Thus, the present state of the universe would be the result of God's choice of the initial conditions. . . . Although Science may solve the problem of how the universe began, it cannot answer the question: why does the universe bother to exist? Maybe only God can answer that.”* On the question of who created this universe SHM says that the God created this universe. He also created life in this universe and ordained the laws that govern this universe. Soon after He created the universe and set it on a path of evolution through activities of the life form (human beings) He withdrew Himself from the functioning of the universe. The present state of evolution is a result of the activities that were initiated by earliest form of life at time zero. One activity leads to another & so on. The current infinite number of activities, performed by various forms of life, including the human being, continues on their own inertia. The God does not interfere, break or amend laws that He has ordained at the beginning.

Abrahamitic religions like Christianity, Islam & Judaism and also the Gita disagree with this concept. They say that their respective Gods & Krishna did not only create this universe at time zero but these Gods & Krishna continues to be involved in functioning of the universe. The Gita says: *“Krishna cognizes activity that forms the dynamic force behind evolution of the universe”*. SHM says:



The human beings cognize activity that forms the dynamic force behind evolution of the universe. K.S is similar to SHM. It says Siva cognizes activity that forms the dynamic force behind evolution of the universe but Siva is not like the Krishna. The Siva is the Atma and Atma manifests as human beings. Therefore, in K.S, the dynamic force is cognized by human beings.

#### Kashmir Saivism (K.S)

Siva Sutras by Vasu Gupt, is a treatise on the Yoga of K.S I will limit myself to the first 3 sutras as they sufficiently describe the basic philosophy of K.S. The first sutra describes the characteristics of Atman. It says, *Atma is foundational consciousness that is characterized by absolute freedom of Jnana (knowledge) & kriya (action)*. But that is how Siva is also described in K.S. The Siva is described as *Prakasa-Vimarsimaya*. The word *Prakasa* means light but it is not the physical light. It is the light of consciousness by which even physical light is visible. Without *Praksa* nothing can appear just as without physical light nothing can be seen. Siva is the creator of this universe. He is the source of complete knowledge. He has complete knowledge of every aspect of this creation. Nothing is unknown to Him or hidden from him. But mere knowledge is not sufficient. This universe is not static. There is a dynamic force that keeps it evolving. In K.S. this force is called *vimarsa*, the power of *doership* of Siva or the Sakti of the Siva. *Without vimarsa (Sakti)* Siva is knowledgeable but powerless & inert and without *Prakasa* Siva is all powerful but directionless & non creative. K.S. defines consciousness as not mere *Prakasa* but also *vimarsa*. Siva consciousness is *Prakasa-Vimarsimaya* not only *Prakasa* or not only *vimarsa*. The second sutra says: *The bondage of the empirical individual is due to an innate limiting condition, known as anavamala, which is ignorance of our essential nature*. The two Sutras put together say that Atma is the Parama Siva. It has complete knowledge & absolute freedom of action but when it manifests as an empirical individual (human being) he does not know that he is the Siva. He does not know his real nature. During his transformation from Atma to human being he gets bonded by ignorance about his true nature. It is known as *Anavamala*. Because of *Anavamala*, a *jiva* considers himself to be a separate entity cut off from the stream of Siva consciousness. *Anavamala* is consciousness of self limitation and imperfection. The third Sutra says *that there are two more conditions that result in bondage of an empirical being. These are Mayaiyi and Karma Mala. Mayaiyi mala* is the limited condition brought about by *Maya*. *Maya* makes an experience measurable & limited in its extent. It supports 'This' from 'I' and 'I' from 'this' and excludes things from one another. It brings about the sense of difference. *Karma mala* is the limiting condition brought about by the *vasanas* or residual traces of actions done under the influence of desire. *Karma* is motivated action.

A Yogi is the one who is seeking liberation (Moksha), i.e., recognition of his true nature. He has nothing to achieve but uncover himself from 3 layers of Anava, *Mayaiyi* and *Karma Mala*. Once uncovered a Yogi achieves the Siva Consciousness which is the highest attainment. In this state a Yogi acquires the infinite creative powers of the Siva. For him the entire universe is 'I' or the 'Siva'. There are 4 ways of achieving this state. The first is Anupaya. It is also known as Saktipada, i.e., attainment through descent of Divine Sakti or Anugraha (Divine Grace). K.S does not talk about Anupaya because it transcends all yogic activity. One does not have to do anything. It happens by itself. Others must undergo spiritual discipline to earn grace. In K.S the spiritual discipline is known as upaya or the Yoga. There are 3 broad categories of upayas. These are Sambhavapaya, Saktopaya & Anavopaya. The realization of Sambhavapaya is the highest and that is the goal of all the upayas.

Sambhavapaya: The mind, whose main characteristic is Vikalpa (thought construct), does not allow a Yogi to know his real nature. It is only when there is dissolution of vikalpa that the screen that hides the essential divine self is removed and we have a view of that Reality which has always been scintillating within us in all its glory. The problem is how to make *vikalapful* mind retire? Abhinav



Gupta says: When there is *vikalpa* then one should neither accept it nor reject it. It will retire itself & one will find one self to be what one is? This is an artless art. It is effortless. It is spontaneous. When we neither accept nor reject, when there is simple awareness freed from all ideation then there is sudden spontaneous flash of experience of our essential self. This is *Sambhava Samavesa*. The *Sambhavapaya* is, in one sense, the simplest; in another sense the most difficult. It is simplest because no particular effort or discipline is needed for it. It is most difficult because *vikalpa* making is the habit, the very life of *citta* or mind. In attempting to be *vikalpa* free mind begins to make all kinds of *vikalpa*. To try to become *vikalpa* or thought free is like trying to jump out of one's own skin. It is given to very few mortals to be *vikalpa* free. *Sambhavapaya* does not advocate any particular effort or discipline for self realization. It happens in a flash. *Sakta upaya* is an intermediate means to *Sambhava upaya*. It is the Yoga of becoming *vikalpa* free. A Yogi must get hold of one *Suddha vikalpa* that becomes a boat by which he can cross the turbulent waters of phenomenal existence and safely land himself on the firm ground of noumenal Reality. The first sutra of *Saktopaya* is *Cittam Mantrah*. It says a spiritually oriented mind realises his essential nature through *mantra Sakti*. The first Sutra of *Anavopaya* is *cittam atma*. In this yoga *citta* (mind) has to fix itself on something different from the essential self. It is *Kriya*. Even meditation in this Yoga uses *Kriya* in a gross form such as repetition of a *mantra*, worship of a chosen deity or an idol etc. The three upayas are not water tight compartments. One passes into another. *Anavopaya* leads to *Saktopaya* and that leads to *Sambhavopaya*.

A modern yogi of SHM or that of KS is the one who is seeking union of his individual consciousness with the universal consciousness so that thoughts that will emerge from him are intuitive rather than empirical. Empirical thoughts owe their existence to human characteristics of pain, pleasure, anger, ego, desire, wrath etc. Intuitive thoughts originate from universal consciousness. As the Yogi goes up on the scale of consciousness he receives more 'intuitive' thoughts and less 'empirical' thoughts. At top of the scale i.e., spiritually or yoga settled, at the state of perfect union with the universal consciousness empirical thoughts disappear completely and his mind is occupied only by the intuitive thoughts. At this state this Yogi will have enormous creative power. At this state this Yogi will have no conflict within. He will be at peace even when he is engaged in conflict in the physical space. This Yogi is not a Sadhu or a fakir. He is an ordinary person. He is a musician, a scientist, a soldier, a housewife, a farmer, a teacher, a theologian, a spiritual master, a business man or a butcher. The only difference between him and the others is that his thoughts resonate with the thoughts of the universal consciousness. And hence whatever thing he does is the right thing. He advances the objectives set by the God at time zero and operates within the laws ordained by the God. He achieves success all the time.

## AHIMSA AND VEGETARIANISM IN KASHMIR SHVAIVISM

*John Hughes*

Introduction by John Hughes.<sup>1</sup>

From the time he was a young boy, Swamiji Lakshmanjoo was opposed to eating meat. Once his mother tried to trick him by telling him that meat came from trees. Even then he rejected it. She was worried about him, and like so many Kashmiri Brahmins, she believed that young boys needed to eat meat to remain healthy. Even though she tried in many ways to get him to eat meat, he always refused. Throughout his life Swamiji would never eat at anyone's house unless they refrained from eating or cooking meat in the house for at least two weeks prior to his coming. This was a very strict rule from which he would not deviate. Killing of any kind was abhorrent to this compassionate and saintly man. For example, once I donated some money to purchase a sheep that was to be slaughtered and eaten at a celebratory dinner for a group of workers I employed. Swamiji found out about the purchase and subsequent slaughter of the sheep and was deeply saddened by this event. Early the next morning he called me to his house. When I arrived he was visibly agitated. He asked me, "Do you know what you have done in slaughtering this sheep? Last night when this sheep was slaughtered I felt his pain and anguish. He suffered so much that I remained awake throughout the night experiencing his pain. How could you cause this kind of pain and suffering to an innocent animal that had done nothing to you? You did all of this violent action only to satisfy the sense of taste. What a sin this is." He then sent me away. Here was a man of unprejudiced sympathy and compassion not only for humans but for all living things. He was a man of great faith, who generously tried to reveal the truth to others; a man of great personal strength, who understood the nature and scope of spiritual power.

Swamiji was not unaware that a number of his Kashmiri devotees were nonvegetarian. Meat eating had been widely accepted for generations in Kashmir. For their benefit he gave the following talk in Kashmiri language, which was later translated into English.

• **Lecture on Discipline and Practice** – Shaiva Institute, Gupta Ganga, Srinagar, Kashmir – 1980.<sup>2</sup>

*Ahimsa* means non-violence and is of two kinds, predominant and subtle. Subtle non-violence is that wherein the effects of one's actions or words are taken into account. It is also violence if your words or actions harm another's psyche, or cause anger or hatred in another. This kind of violence is subtle in nature. You should be humble and soft spoken. You should discipline yourself to prohibit yourself from inflicting subtle pain, which though latent, is painful. Maintaining this subtle nonviolence does not permit you to deal with others in a loud and shrill manner.

This subtle non-violence must be followed through a strict discipline of the body, mind, and soul. One who maintains this discipline of subtle non-violence in body, mind and soul, and is established in

1. Extract from Self Realization in Kashmir Shaivism, by Swami Lakshmanjoo, ed. John Hughes. 1992

2. Extract from Self Realization in Kashmir Shaivism, by Swami Lakshmanjoo, ed. John Hughes. 1992.

this discipline, influences all mutual enemies by his presence. Such is his vibrating power. For example, if a cat and a mouse are in the presence of such a person, though they are natural enemies and the tendency is for the cat to attack the mouse and for the mouse to attempt to escape, they both remain placid and harmless. The cat does not attack the mouse and the mouse does not run. This is the all-pervasive power of non-violence, which permeates these creatures in the presence of a person or spiritual aspirant who is established in the discipline of non-violence.

ahimsapratisthayam tatsannidhau vairatyagah //

Patanjali: Yoga Sadhana Pada, verse 35.

“No power on earth can make two mutual enemies enter into combat in the presence of he, who being established in subtle non-violence (*ahimsa*), does not harm anyone.”

Predominant non-violence is the shunning of that which is the worst of all violence, the killing of a living being, the taking of its life for the pleasure of eating it. There is no greater sin than this. To be really established in non-violence you must leave meat eating. You must shun it completely. You must be a complete vegetarian. It is a fact that, the fruit of meditation can only be possessed by a pure vegetarian.

All those involved in any way with the acts of killing, preparing, and eating meat are equally guilty, and equally depraved and criminal. Every aspect of the act is wrong. Even those who witness the act of killing or witness the act of eating meat are criminals. I cannot impress upon you strongly enough how sinful and wrong is the act of eating meat. The butcher, the cooks, the final consumer, even the witnesses of any of these acts, are all sinners.

You may think that only the butcher who has actually slaughtered the animal is a sinner. You are wrong. Any person involved in any way is equally a sinner and a criminal in this most terrible, violent act of killing. Take one small piece of meat and you are just like the butcher himself. You both belong to the same class. About this there is no doubt. Even if you may be a vegetarian and do not oppose this act of extreme violence, do not deprecate this horrible act, you are a sinner judged to have committed the same crime.

yathahyatanmayo'pyeti patitam taih samagamat /

Abhinavagupta's Tantraloka 15:99b

“Even if you are not a thief and yet you associate with thieves you are also considered to be a thief.”

A person who is sociable with butchers, maintaining friendly contacts with them, though he is a vegetarian, is also a sinner and receives punishment. So it is your duty not only to maintain a strict vegetarian lifestyle but also to loudly oppose the killing of animals and the taking of meat. You must communicate my message and this truth to everyone who is near and dear to you, to all your relatives, mothers and fathers, and sons and daughters.

Yajnavalka tells us in his Yajnavalkya Smriti that there are three ghastly crimes committed in the

slaughtering of animals for the enjoyment of eating their flesh. These crimes are *pranaharana*, *pida*, and *viryaksepa*.

1. *Pranaharana* is the crime of taking life away from an animal, removing its life though it is innocent, though it has done nothing to deserve having its life taken away.

2. *Pida* is the crime of inflicting great pain on an animal while killing it.

3. *Viryaksepa* is the crime of taking away its strength. The scriptures have also indicated the punishment to be given to those guilty of committing these three crimes. Those who are guilty of committing the crime of *pranaharana*, the crime of taking away life, will be punished for twenty rebirths by having to experience in each rebirth premature death, dying in infancy or in early or middle life. These deaths are not peaceful. They are filled with pain and suffering.

The punishment for those guilty of the crime of *pida*, inflicting physical pain and agony, is that for twenty lifetimes they themselves will undergo pain and torture. Their lives will be filled with disharmony and struggle. They will not experience peace of mind but will experience the torture of family feuds and the like. They will be unhappy and helpless, filled with tension and anxiety, experiencing life with uneasiness, and uncertainty. For those guilty of the crime of *viryaksepa*, the taking of an animal's strength through slaughtering it, the punishment is that they will experience for twenty lifetimes, lives which are devoid of strength or health. They will become void and wasted like the living dead. These are the punishments exacted for the three heinous crimes which accrue to one who eats meat. This is why we call meat *mamsa 'mam sa atti* ("he will eat me").

mam sa bhaksayitamutra yasya mamsamihadmyaham /  
etanmamsasya mamsatvam pravadanti manisinah //

Manusmriti 5:55

"Ancient sages and saints teach us that whosoever flesh you eat in  
this world will eat you in the next world."

This means that if you eat the flesh of an animal, that animal will not release you. He will follow you even to other worlds (*paraloka*), he will chase you continuously, without break, not only for one lifetime, but for twenty lifetimes. In these twenty lifetimes you, who have eaten the flesh of this animal, will experience the punishments I have indicated. Manu in his Manusmriti expresses an even stronger viewpoint. He says:

yavanti pasulomani tavatkritvo ha maranam /  
vritha pasughnah prapnoti pretya janmani janmani //

Manusmriti 5:38

"Count the hairs of the animal you have killed and eaten and for that  
many lifetimes you will be killed by that animal."

Manu further says:

varse varse'svamedhena yo yajeta satam samah /  
 mamsani ca na khadedyah tayoh punyaphalam samam //  
 Manusm@iti 5:53

“He who avoids meat eating for his whole life receives the same meritorious fruit after death as he who adopts the *asvamedha yajna* every year for one hundred years.”

Can you understand? A person performs an *asvamedha* sacrifice every year for his whole life, how virtuous and sinless he must be. Yet that person who only does abstain from eating meat, is higher, more sin less, more virtuous than he who performs the yearly *asvamedha* sacrifice.

It is also said else where in our Shaivism:

na vivahe pasum hanyanna catmarthe kadacana /  
 yagakale ca na hanyat nestabandhusamagame //  
 Jayaratha's commentary of Tantraloka 16:57b

“You should not kill animals at the time of marriage celebration, or for your own self-satisfaction, or in rituals, or in hosting your dear loved ones.”

You should not serve meat on marriage occasions, nor should you fool yourself into thinking that you must take meat for reasons of health. This is no reason. Why should you kill an innocent being, take its life, because of your disbelief and fear of death? It is better that you die then try to preserve your own life by taking the life of an innocent being. Some of you may say, “But I must serve meat to my guests such as my son-in-law or they will be insulted. They will think that I have been miserly, refusing to spend properly for their entertainment and enjoyment.” I tell you this. If you really love your son-in-law or your guests, entertain them with delicious vegetarian dishes, with vegetable varieties, cheese and yoghurt (curd). Do not entertain them with meat dishes. Giving them meat dishes shows not that you love them but that you hate them, for you are encouraging those evil acts which will send them to hell for twenty lifetimes.

You may also say, “We have a problem and our priest, who is a well read Pandit (priest), has recommended that we sacrifice a sheep and that this sacrifice will absolve us from any danger or fear.” I say that this is all nonsense, irrelevant and meaningless.

Even my father, who went to Khrew–Shrine, worshipped there by offering the lungs of sheep. I would wonder at that time how on earth they thought that they would reach heaven at the cost of so much pain and suffering and loss of life and blood inflicted on an innocent and speechless lamb. Hence do not eat meat. This is real non-violence (*ahimsa*).

During this lecture Swamiji's lifelong friend, Shri Satram Kaul, asked permission to say a few words on the subject of *Ahimsa*. He began by quoting the following verse from the Sastras:

sura matsya pasormamsam dvijatinam balistatha/  
dhurtaih pravartitam yajne naitadvedesu kathyate //

Offerings of wine, fish, flesh of animals and birds etc. at the sacred sacrifices, are introduced by the wicked hearted. These are not prescribed in the Vedas – the sacred ordinances.

### The essence of saying Grace

Swamiji once gave insight into the subtle meaning of saying “grace” with meals. Commenting on a verse from the Bhagavad Gita he said:

“It’s a sin not to thank God for the gift of food that He has provided.”

At another time he added the following advice:

“After taking food it is a good practice to sit quietly and reflect on the cycle of nature in relation to what you have eaten. For instance: the seasons, the rain, the sunshine, the moon, the seeds, the soil, the time taken to grow, the cultivating, cooking and preparation; in all, everything up to the food arriving on your plate.”

Swamiji indicated that this contemplation would be helpful to overall health and *sadhana*.

One wonders what effect this type of “grace” would have on those who eat meat; especially where they have to contemplate the birth of the animal, its tendering by the mother, its life in the open fields, then unknowingly, its journey to the slaughterhouse, the draining of its blood and merciless slaughter as it frets for its life, its flesh being carved by the butcher, its being prepared and cooked in ones own home, its being served at the dinner table, and finally digested and mixed in ones blood stream, ultimately to become a part of ones bodily constitution?

### Ahimsa and Vegetarianism in the Sastras<sup>3</sup>

The question sometimes arises as to why Swamiji was so vehemently against eating meat, when some of the ancient Sastras, particularly those of Kashmir Shaivism,<sup>4</sup> ordain meat eating. Also, it is well known that for centuries meat eating was common amongst Kashmiri Brahmins.

3. The following excerpts are from Abhinavagupta's Tantraloka, ahnika 16, recorded by Swami Lakshmanjoo at Ishwar Ashram, Srinagar, 1981.
4. In the 16th chapter of Tantraloka Abhinavagupta gives specific details concerning the sacrificing of sheep in initiation rituals.



In answering this one has to understand that the ancient Sastras in general, and Abhinavagupta in particular, only condone the offering and partaking of meat in the context of special initiations (*diksas*). Outside of that both Abhinavagupta and the Sastras say that eating meat is a “great sin”.

In his translation Swamiji points out that these initiations are highly sophisticated and can only be performed correctly by an enlightened master. To illustrate this point he explains that, not only is the gender of the animal to be considered, but also, the number of previous incarnations (*janmas*) in which this particular animal had already undergone the same process.<sup>5</sup>

For this *putraka* initiation only a male sheep [is offered], not a female sheep. Female *pasu* is prohibited. [And that] sheep must be very strong, healthy, young; not an old male sheep, he is not fit. He must be young and healthy, because he is being sentenced to God consciousness.

parokse 'pi pasavevam vidhih syadyojanam prati /  
pravesito yagabhuvī hatastatraiva sadhitah // Tantraloka 16:52  
cakrajustasca tatraiva sa virapasurucyate /

*Parokse 'pi pasavevam vidhih syadyojanam prati*, in *prakosa* in previous births also this *yojana* (sacrifice) has been done by this *pasu* (beast). But the master has to see, in [his] *samadhi*, that he is a *vira pasu* (heroic sheep). Pravi<sup>o</sup> ito *yagabhuvī* [then] when the *vira pasu* enters in the *mandala*, *hatastatraiva* he is slaughtered there without any botheration. He does not cry, he does not jump, he does not want to move. He just welcomes this treatment.<sup>6</sup>

Swamiji goes on to explain that this elevating the sheep is done through the subtle transfer of breath (*prana*), and that this can only be done by an elevated master.

Outside of this, the taking of meat for the purpose of sense gratification (taste) is strictly prohibited. Hence the following verses which appear in Jayaratha's commentary.

nahyagnistomiyahimsa himsaiva bhavati<sup>7</sup>  
*Agnistomiyahimsa* is one cycle of *havan* produced in the Vedas where

5. Only an enlightened master can know that this sheep has already undergone numerous sacrifices (*yojanas*) in his previous lives, and only an enlightened master can unite the limited soul of that sheep with his own unlimited being and establish that sheep in the state of liberation.
6. This sheep offers himself willingly as he is aware that the end result is liberation.
7. Tantrāloka 16, verse 57, commentary.

sheep are slaughtered, but that is not slaughtering, that is not butchery act. That is a divine act; you should not think that it is a sinful act.

On the other contrary:

na hathena pasum hanyannartibhave kadacana /  
nacodesena subhage yagapurvam vidhanavit //<sup>8</sup>

You should not slaughter a sheep, *nartibhave kadacana* with the intention of getting rid of your disease because *nacodesena*, the prescription of doctor is that you have to take juice of mutton; you should not slaughter a sheep for that sake. Only on the occasion of *putraka diksa*<sup>9</sup> is this to be adopted.

na vivahe pasum hanyannacatmarthe kadacana  
yagakale mahadevi nestabandhusamagame // <sup>10</sup>

In wedding festivals you should never slaughter a sheep, *nacatmarthe kadacana*, nor for the sake of self-taste. *Nesta bandhu samagame* when your relatives come to see you, on that occasion also you should not prepare meat. [It is allowable] *yagakale* only on the occasion of *putraka diksa* (initiation).

Manu also explains about this slaughtering act without *putraka diksa*.

anandakritrimaharastadvarjam cakrayajakah /  
dvaye 'pi narake ghore . . . . . //<sup>11</sup>

*Trima* means three *makaras*: meat (*mamsa*), wine (*madhya*), and sex (*mithuna*).<sup>12</sup> These give excitement to the individual. Those who are using them freely in their daily life, without undergoing the cycle of rituals according to the law and order of their masters, *dvaye 'pi narake ghore*, they are sentenced to a terrifying hell.

[*These makaras* are] just to arouse excitement in that cycle of God consciousness. You have to infuse that excitement in the cycle of God consciousness, you have not to infuse excitement in the cycle of individual consciousness—that is a sin.

To the question, “when does a person become eligible to practice these *makaras*?”

Swamiji replied:

After you have completed the course of *anavopaya*<sup>13</sup> you are qualified, then you have right to

8. Tantraloka 16, verse 57, commentary.

9. Initiation

10. Tantraloka 16, verse 57, commentary.

11. Tantraloka 29, verse 99.

12. The *pancamakaras* (five substances) are: *madhya* (wine), *matsya* (fish), *mamsa* (meat), and *maithuna* (sexual intercourse), and *mudra*(posture). Swamiji added that sex is only with your wife, not with other's wives. Otherwise there would be no difference between adultery and Saivism.

13. Swamiji indicated that completing the course of *anavopaya* means after the rise of kundalini has taken place.

indulge in *caryakrama*,<sup>14</sup> not before that. And then everything will be divine; there will be no right and no wrong. But still outward behavior will remain the same, i.e. everybody will think that he is quite normal.

When the point was raised that some masters in Swamiji's lineage were known to indulge in such practices, Swamiji indicated that, "for them it was puja (worship)." He then gave the following quote:

yate kuriyur natat kuriyat yat bhrustat samacaret<sup>15</sup>

Whatever they do, don't indulge in their affairs. Whatever they say, whatever they order, you should obey that. They are divine, you cannot understand on which level they are residing. So we should not talk on that level because we cannot understand that point. Whatever you have possessed, be contented with that because it is bestowed by God.

My grand master (Swami Ram) used to take meat and he would say, "no it is just badam ghosh." Badam ghosh is this almond seed, nothing else.

Swamij again quoted some verses from Manu Smiriti concerning the consequences of eating meat outside of the prescribed rituals.

yavanti pasulomani tavatkritvo ha maranam /  
vrithapasughnah prapnoti pretya janmani janmani //<sup>16</sup>

If a person takes just one piece of meat on any occasion without [undergoing] this cycle of *yaga*, he will be slaughtered by that beast for twenty-one rebirths.

[Or, for the one] who has taken only one piece of mutton on any occasion without this *yaga* (worship), *yavanti pasulomani* just count the hair fibers on his (the sheep's) body, and *tavat kritvo ha maranam* he will be killed and slaughtered in that number of lives. *Vrithapasughnah prapnoti pretya janmani*, this is described by Manu Risi.

Having accepted Abhinavagupta's point on the divinity of rituals, Jayaratha raises the question concerning the position of the sheep that is to be slaughtered.

nanu bhavatyevam tathapi pasoh` prathamidam maranam nama  
mahadapriyam ityasankyaha-<sup>17</sup>

- 
14. *Kama kala* refers to the conjunction or togetherness of the two aspects of any sensation...the conjunction of two does not only refer to sex, as some would believe. It exists when the ear is united with sound, the skin with touch, the eye with form, the tongue with taste, and the nose with smell. The Kaula aspirant meditates on these conjunctions in the sexual act, he meditates on them in form (*rupa*), in taste (*rasa*), in sound (*sabda*), in touch (*sparsa*), and in smell (*gandha*); everywhere in these conjunctions, he experiences the state of *kundalini*. This is called *carya-krama*, which is succession (*krama*) in the activity (*carya*) of the senses.
15. Unknown quote.
16. Manu smriti 4/38, (Tantraloka 16, verse 57, commentary.)
17. Tantraloka 16, verse 57, commentary.

Now we have accepted that *pasu yaga* (animal sacrifice) on this occasion is divine, but still, *tathapi pasoh` maranam* to cut the throat of a *pasu* (sheep) on that *yaga* occasion is *mahat apriyam*, is always disliked by the sheep. He won't like it since cutting his throat is not a joke.

To this objection Abhinavagupta puts the following answer.

pasormahopakaro 'yam tadatve'pyapriyam bhavet // Tantraloka 16:58  
vyadhicchedausatapoyojantra nidarsanam /

This is a great *upakara* (blessing) and great help that you cut his throat on this occasion—it is a great help for him. This is *upakara*: a great service to this *pasu* [sheep]. *Tadatve'pyapriyam* no matter if he won't like it *tadatve* at the time of slaughtering, it will be *apriya*, it won't be appreciated by that sheep.

To clarify Abhinavagupta gives the following example.

When you are overwhelmed with some peculiar disease the doctor prescribes a mixture and fasting; but fasting you don't appreciate, mixture also you don't appreciate because it is not sweet, it is very sour. *Vyadhicchedau* but this is a great service to that diseased being.

So this is a kind of drug we are giving [the sheep], and this drug is a terrible mixture for getting rid of the disease of re-births; birth and death, birth and death, in continuity.

Jayaratha then raises the following objection:

nanu yadyevam maranadeva muktih syat tatkritam diksadina  
ityasankam samayitumagamam samvadayati-<sup>18</sup>

If it is true that by cutting his throat he'll be liberated, [then] what is the purpose, what is the sense, what is the meaning in initiation then? You just cut his throat and he'll be liberated. Why undergo all these cycles of procedures of rituals, just cut his throat and he'll be liberated.

In answer to this objection, Abhinavagupta quotes the following Sastras:

srimanmrityunjaye proktam pasacchede krite pasoh //59//  
malatrayaviyogena sariram na prarohati /  
dharmadharmaughavicchedacchariram cyavate kila //60//  
tenaitanmaranam noktam dikseyam citrarupini /  
rudhapasya yah pranairviyogo maranam hi tat //61//  
iyam tu yojanaiva syatpasordevaya tarpane//

18. Tantraloka 16, commentary in introduction to verse 59b.

In *Mrityunjaya tantra (Netra tantra)*, in the section of *pasacchede* it is said by Lord Siva, when you cut the bindings of individuals to make him liberated from repeated births and deaths, at that precious moment, *malatraya viyogena; anava mala, mayiya mala* and *karma mala* are also removed along with this body.<sup>19</sup> *Malatraya viyogena sariram na prarohati*, so, he won't come in this wretched cycle of world again, he won't be born again in this world. *Dharma adharmaugha vicchedat sariram cyavate kila*, because when good actions and bad actions are finished then there is no question of that soul coming in the next birth. *Tenaitat maranam noktam*, so this is not slaughtering, you should not think that it is slaughtering, we are not slaughtering the sheep, *diksayam* we are initiating the sheep, this is one way of *diksa* initiation.

And this is a kind of initiation for those who are duffers who cannot understand. [For instance], if I will teach a sheep to breath in and out, in and out, and watch the center will he understand?

He can't understand. So this is the way to teach him.

*Rudha pasasya yah pranairviyogo maranam hi tat*, [gross] slaughtering is when you cut the throat of a sheep, or any being, and *anava mala, mayiya mala* and *karma mala* are still there. You commit sin there.

[But] when you cut the throat and there are no *malas* left; *anava mala, mayiya mala* and *karma mala* have also vanished, that is the initiation, that is upliftment, that is divine way of initiation.

*Iyam tu yojanaiva syat pasordevaya tarpame*, this is *yojana*, [where] you sentence him to higher worlds, higher elevated cycles of the universe.

Now Abhinavagupta says that the master has to understand in which incarnations the sheep is residing.

niveditah punahpraptadeho bhuvniveditah /  
satkritva ittham yah so'tra sadjanma pasuruttamah // TL 15:63

*Niveditah* means when he is [initially] slaughtered and offered in *havan, punah prapta deha* then he has again come in birth of *bhuyoni veditah*, and six times he is offered. That sheep in the sixth cycle of his birth is called *sadjanma*. And masters can calculate and understand through meditation that this *pasu* [sheep] who is grazing grass is *sadjanma pasu*, and that is called *vira pasu*.

Once again it is emphasized that the fate of this *vira pasu* is liberation.

uttam at vamevasya dristantopadarsanena dradyati-<sup>20</sup>

That is *uttama* 'supreme', [and] there is no question that he won't rise. He will rise then at once.

On another occasion<sup>21</sup> the question was raised about the use of meat, onions and garlic—the bliss

19. See: Kashmir Shaivism, The Secret Supreme, The Three Impurities (Malas), chapter 7 pp. 47-49.

20. Tantrāloka 16, verse 64, commentary.

21. Tantrāloka 3, verse 231 commentary.

(*ananda*) producing substances—which are considered to be among the twelve jewels of Kula system.<sup>22</sup> Swamiji gave the following answer:

They give rise to *ananda* only when there is a possibility of the rise of *kundalini*. When during your sexual act the rise of *kundalini* takes place, then that *virya* [semen] is not lost; although it has gone in the other organ, but that strength is not lost; that strength is again maintained by the rise of *kundalini* at that moment.

These substances give fire to *virya* because of too much heat, and an ordinary person cannot maintain that fire inside so this *virya* will be gone, it will ooze out. It is why this is the first way of my initiation to avoid meat eating and onions and all these heat-producing things. But if there is a *siddha* or *yogini* that *virya* won't go because it will produce rise of *kundalini*.<sup>23</sup>

The question was raised: when one does Tantric practice, or sexual practice, or eating meat, or all those forbidden acts, for the sake of God, don't they all become divine? Swamiji replied:

They all become divine but . . . (Swamij laughs!) . . . you should think if you are adopting it correctly. If you have just [slightest] leakage of some love for that lady, Finished! It must be divinely adopted.

“Whatever you do adopt it divinely and then you are mine, then you are always mine, I will embrace you.”<sup>24</sup>

### Discipline after initiation (*diksa*)

To his devotees—especially those who were serious about spiritual practice—Swamiji emphasized the value of being a pure vegetarian. He shunned the age-old belief of his own community that meat eating made no difference on the path to enlightenment. When his relatives would remind him that his own master and grand master both ate meat, Swamiji would simply reply, “When you reach that level of consciousness then you can do anything; until then meat eating is a sin!”

In fact, for such elevated souls Swamiji knew there was no sin, and as a disciple he would sometimes prepare meat for his own master; but neither his master nor his grand master ever insisted that Swamiji should take meat.

Throughout his life Swamiji's only concern was that his disciples should realize God in the quickest and easiest way possible. As a master who had experienced the most profound level of spiritual attainment—which includes all the various manifestations of *kundalini*: from individual *prana kundalini* to universal *para kundalini*—Swamiji clearly

22 Referring to the 29th chapter of Tantraloka.

23. Swamiji agreed that this applied to meat, wine and all those substances.

24. Bhagavad Gita chapter 9, verse 31, Video recording, 1990



understood the ramifications of all actions that would effect ones spiritual progress, both in this life and in lives to come.

In the 15th ahnika of Tantraloka Abhinavagupta mentions various types of initiation (*diksa*) for different disciples. With reference to *sabija diksa* Swamiji explained the necessity of adherence to the rules (*niyamas*) and regulation (*yamas*) of the *sastras*.

*Sabija diksa* [is for the disciple] who wants to become a master, or teacher, and elevate others. But he has to be cautious in the span of his lifetime not to commit anything wrong. If he at all commits anything wrong during his lifetime he'll be punished. He may be a master, he may be a master's master, but he'll be punished by Lord Siva. [So] he has to tread on the rules and regulations of *sastras*.

dehatyge sabijayam karmabhavadvipadyate // TL 15:33  
samayacarapasam tu diksita palayetsada/

*Diksita*, the one who is initiated in the cycle of *sabija diksa* he has to *palayet*, protect *samayacare pasam*. *Samyacara pasam* is a kind of binding (*pasa*) to tread on the path of discipline. Telling truth and all these *yamas* and *niyamas*; he has to protect [observe] that and see that there is no leakage of any kind during his lifetime.

Because *dehatyage* when he leaves this physical body after getting initiation in *sabija* cycle, *sabijayam karma bhavat* [if] during his life period he commits some mistake in his *vipadyate*, he becomes the *pata* [recipient] of misfortune and for some period he has to face that misfortune.

ajnavilanghanaddevi kravyadattvam satam samah<sup>25</sup>

(These are the sayings of Lord Siva to Parvati.)

O Parvati, for him *ajnavilanghanat* if sometime there is leakage in the world of his discipline during his lifetime, then after death he will become such a creature that he'll have to eat only raw meat for 100 years. Just like eagles and vultures and all these things.

In a later verse the question arises as to the nature of *mlecchas*.

*Mlecchas* are sinners. It is why they are called outcastes. [But] outcastes are not Muslims, or Europeans, or westerners;<sup>26</sup> outcastes are those persons who eat beef and don't believe in God (atheists); *sarvacara vihinascu* and those who have no regulation of their character, who commit adultery etc., *mlecchayeti* they are out castes.

25. Tantraloka 15:33 commentary.

26. A common belief among orthodox Hindus is that all non-Hindus are *mlecchas*, outcastes. But Swamiji held strongly to the view 'caste' is based on qualities and not birth. For instance, he said westerners who are interested in meditation and studying the *sastras* are actually Brahmins by virtue of those qualities.

Abhinava gupta explains as follows:

yatha svabhavato mleccha adharmapathavartinah // TL 15:98  
tatra debe niyatyethaµ j°ānayogau sthita kvacit /

This is the nature of outcastes (*mlecchas*) that *adharmapathavartina* they do wrong things, they never tread on the right path, they always commit sins. And they don't think that they are committing sins. (Sin means just telling lies, giving trouble to people unnecessarily—that is sin. Backbiting, all these actions are sinful actions.)

[But the] sinner thinks it is okay, because there is that kind of vibration situated in his mind. He doesn't think that he is doing wrong. Otherwise if he would have thought that it is wrong, he would never commit sin.

This is the nature of those sinners, they always commit sin without going into the depth of what they are doing. It is why he [Jesus] asked God, he requested God, to forgive them for what they do.

Our *sastras*, our great souls, have defined what is right and what is wrong; we have to tread on that path. Those great saints—for instance Christ, Mohammed, Lord Krishna, Siva, Ram—all these have placed before us what is right and what is wrong. And that is true.

With reference to the above the question was raised that, only beef eating was mentioned whereas isn't all meat eating considered to be a sin?

All meat eating is a sin, but beef eating is more of a sin, because you kill [the cow who is] your lifelong mother.<sup>27</sup> She gives milk, and you take that milk from her and slaughter her; so you are killing your mother. And that *gabbi* (female sheep), she is also (a mother). It is a very sinful act to kill, to slaughter a female sheep.

Again the question reverted to rituals as it was difficult for the questioner to reconcile or rationalize taking meat in rituals since it was through Shaivism that he had learned to be a vegetarian?

In the world of rituals you have to do according to the rules and regulations; but only in rituals. Outside of rituals you have to remain pure like saints. In daily life you must be a perfect vegetarian.

---

27. Swamiji said that your own mother gives you milk for just a few years, but the cow gives you milk for your whole life. In this way she is considered to be your lifelong mother

### Conclusion

Swamiji never performed any rituals involving animals in his entire life. He also stated that there were no priests today who knew how to perform these rituals perfectly.

In the 15th āhnika of Tantraloka Abhinavagupta clearly states that such rituals were to be performed by an elevated master, and only for the sake of those disciples who were not able to experience the benefits of the practices of *anavopaya*. Swamiji humorously referred to these as “duffer disciples”.





# SECTION III

**KASHMIR SHAIVISM – EMINENT MASTERS AND PROPONENTS**

## ON LOVE

*Kadambari Kaul*

Gently blew the breeze of love  
 On a scorching, summer's day,  
 Fragrant and refreshing  
 Infusing life  
 Into the dead heart  
 Lying in the darkness of despair  
 When all seemed lost  
 In a loveless, ruthless world,  
 Till Love came along, smiling benignly  
 On all his acts of wickedness  
 As It saw the good , deep within  
 The human heart,  
 Viewing all his deeds and misdeeds  
 As a part of the drama of life  
 From beginningless time  
 With compassion and mercy, undiminished  
 And without judgement,  
 Showing him how to right the wrongs  
 Silently and without reproach,  
 Its soft touch healing old wounds  
 That once bled, and never completely healed  
 As love blew away  
 The sickness of envy and hate  
 From both head and heart,  
 Opening the gate  
 To a better world  
 Bathed in beauty and bliss  
 Where he stood still and gazing upwards  
 Thanked Love, t'was indeed the Divine.

## SRI ABHINAVGUPTA – THE GENIUS OF INDIA

*Sunil Raina Rajanaka*



Kashmir has been the melting pot of various schools of knowledge where philosophy, grammar, literature, dance, drama and other aesthetic pursuits emerged and held an everlasting impression in the Indian subcontinent. The knowledge - based society of Kashmir where the presiding deity was Sharda- The Goddess of knowledge made it a distinct crucible for learning and education. It was in this land that great scholars like Udbhatt, Vaman,

Rudratt, Bhatta Lollat, Bhatta Shankuk, Anandvardhan, Vasugupta, Somammand, Utpaldev, Bhatta Narayan, Bhatta Totuk, Bhatenduraj, Mammat, Kshemendra, Jayratha, Kshemraja, Sharnagdev and many others evolved and presented their work for the future generations to deliberate upon.

It was in this beautiful valley, that a line of masters over a period, evolved which laid the foundation of wisdom seekers and philosophers who dived deep to unravel the nature of existence and evolution. In this succession around 11<sup>th</sup> CE a great polymath Abhinavagupta came on the scene who with his sharp intellect and inquisitive mind distilled the philosophy, polished the concept of Rasas and synthesized the philosophical streams in such a manner that it connected all this phenomenal existence to Supreme Shiva, the one on which the universal existence hinges upon.

Abhinavagupta continued with intellectual tradition of thinkers of Kashmir and touched all spheres of life which includes, "aesthetic experience, tantric praxis and universal consciousness." It was the encyclopedic genius of Abhinavagupta which endeared him from Kashmir to Kanyakumari. He was an exponent of Trika philosophy, theory of art & literature, poetics, nature of sound, etc. We may refer him the greatest jewel of ancient India who glorified Kashmir immensely. There are about almost forty four different works which he had authored, though many have been lost due to upheaval in Kashmir, but whatever is available to us is so profound and scholarly that even after thousand year we are unable to fathom the genius of this super human being. Many scholars have referred to him as an incarnation of Dakshnamurthy-Shiva and some refer to him as Sheshnaga. By whichever name we may refer him, we are simply awe struck by his genius expositions, clarity of thought, depth of understanding, approach to natural laws and above all his methodology of convincing arguments with facts and logic.

### Early Years

Abhinava Gupta's mother was Vimala and his father was Narsimha Gupta, who also was his guru. The early death of his mother had a deep influence in the mind of young Abhinava which led him to



become more reflective and evoked an interest in metaphysics. During his lifetime Abhinavagupta is credited with learning from various masters and his sharp innovative disposition made him the dearest disciple of all those with whom he learnt various subjects. Abhinavagupta emphasized that one should keep learning from various guru's and enhance one's wisdom. On learning under different masters, He writes,

*“It is only the black bee and not the honey bee which has the enormous appetite for the fragrance of the Ketaki flower. Similarly, only those rare people who are guided from within by the grace of Siva, find interest in absolute non dualistic worship of Bhairava the One perfect whole of everything.”*(Abhinavagupta, TA, IV, 276)

### **Abhinavagupta & Non-Dualism**

Among the various works of Abhinavagupta is his 'magnum opus- Tantraloka'. According to it one can understand his rational which essentially explains the unity of human beings, sentient and insentient objects and highest reality Param Shiva, all bound together. Abhinavagupta referred this connection as non- dualism (Advaita) and explained that phenomenal world is an extension of Consciousness which can appear in diverse forms by its own free (Swatantra) nature. According to him the reality is one and because of its blissful nature (Anugreh) it creates universe of diverse forms. So, in Abhinavagupta's view the existing phenomenon is the outward manifestation of the Absolute Param Shiva whose nature is pure, blissful, independent, playful activity, which involves Creation, Preservation, Absorption, Obscuration and Revelation. Abhinavagupta lays emphasis that one not only needs to know what Absolute is, but Shaivite must feel the presence of Supreme to enable them to rise above mundane existence and merge their beings in the Divine being. This is what Abhinavagupta means;

“There within the cosmic spheres, the universe resides, a series of worlds, organs and various bodies. It is there that Shiva Himself become a patient with a body, clothed in the condition of the individual soul.” (AG, Parmarthsar 2)

### **Works of Abhinava gupta**

There are about two forty-eight manuscripts of Abhinavagupta's work in various libraries of India. The thirty seven chapters of Tantraloka are one of the greatest Sanskrit works both in terms of content and poetic expression.

The important works of Abhinavagupta are;

- |                        |                           |                                 |
|------------------------|---------------------------|---------------------------------|
| 1. Bodhapancdasika     | 5. Tantrasara             | 9. Devistotravivarna            |
| 2. Paratrimika vivarna | 6. Dhavanalokalocana      | 10. Biamba-pratibimbavada, etc. |
| 3. Malinivijayavartika | 7. Bhagvadgitarthasamgrah |                                 |
| 4. Tantraloka          | 8. Bhairavstotra          |                                 |

To understand various schools of esoteric theories and practices one needs to go through Abhinavagupta. His analysis in terms of psychic-physical analysis of human mind is very insightful. It was because of these intricate understanding of human evolution and human mind that set him apart among the other scholars of his time. His fame spread to various parts of South Asia which made the learners flock to him and make them travel all the way to Kashmir.

### Integration of Shaivite Schools

Since ancient times Kashmir was fully following the various distinctive branches of Shaivism. This included schools of Pratyabhijna, Spanda, Krama, Kaula which are referred as Trika or lately as Kashmir Shaivism of which Abhinavagupta is credited with synthesizing them and integrating them under single entity, thus reducing any friction or future discord. Abhinavagupta explained that all these schools may have different esoteric practices, but the goal is the same, that is to achieve Supreme Consciousness to which he refers as Annutara or Samvit. This integration prevented any drift among the believers and in fact united the society both in philosophy and practice.

The treatment given to tantra praxis by Abhinavagupta is such that the difficult philosophical and esoteric expositions became so simple and rational so much to the help of seekers and scholars. This simplification of various existing works is because of his own experience, learning and practice which enables him to present them in a simple manner to a learner.

### Abhinavagupta's Kashmir

The coming of genius like Abhinavagupta was possible only in Kashmir where scholarship and merit was the only criteria of excellence. He writes about his countrymen in glowing tribute, -

“Where everybody is a learned person, where even a warrior is capable of worthy discourses, where women of the cities are remarkable with luster of the moon and charming gait, where the band of *yoginis* (female adepts in tantric practice) , just like the clear sky, are remarkable, having got the sun and the moon (*prana* and *apana* or *ida* and *pingala* symbolized) eclipsed, with their opening of the infinite path of *susumna* blazing like the burning charcoal.” Abhinavagupta loved Kashmir and treats valley as divine place and he refers to it in following words.

“Where, here and there the sages make their dwelling, where in every place resides Siva himself, except such a place as Kashmir, I feel, for the fulfilment of all wishes and for the achievement of the perfect spiritual realization, there is no other place in the world”

#### Remembering Abhinavagupta on 2<sup>nd</sup> June

The great human being Abhinavagupta is a valued heritage of mankind. It is a matter of pride that genius like Abhinavagupta is known to the world as a man of millennium. Indians in general and Kashmiri's in particular are proud of this great multifaceted polymath. Perhaps he was too much ahead of his time, perhaps he was too far away from the ordinary crowd, perhaps his teachings and philosophy were so esoteric and subtle that ordinary mind was unable to comprehend. Indians in general and Kashmiri Hindus need to study and dedicate their time and resources in learning the teachings of the Great Abhinavagupta as he is tallest among the saint -scholars of India. In fact, Kashmir will be poorer if we do not know this great personality. Let the light of the supreme master removes the darkness of ignorance and transform our ignorant life to the life of wisdom and knowledge so that we get holistic self-development besides spiritual solace from the myriad abyss of material world.

## MAHAMAESHVARACHARYA ABHINAVAGUPTA – A JOURNEY THROUGH KASHMIRI FOLKLORE & ORAL TRADITIONS

*Upender Ambardar*



Acharya Abhinavagupta, also known as Abhinavagupta was a multifaceted and an all-encompassing genius of Kashmir having global standing and eminence. He besides being a world renowned Shaivite scholar and internationally acknowledged philosopher was also a time-honoured writer, poet, unparalleled aesthete, mystic, musician, dramatist, logician and a tallest intellectual, all combined in one. He is also credited for his highly and critically written creative outpourings, multidimensional writing approach and enormous originality on diverse subjects and interests. It has bestowed a sort of epic dimension to his entire weave of creative writings. His encyclopaedic knowledge on varying disciplines had earned him the exalted title of Abhinavagupta from his numerous highly acclaimed gurus and teachers, under whom he had studied.

He is also known for his amazing wizardry with the words, depth of knowledge, literary inventiveness and above all his forays into hitherto unthinkable fields. In present times he stands unequalled and unmatched. He is rightly regarded as the first and last stalwart Sanskrit scholarcum Shaivite philosopher, who had mastered all the ancient and contemporary philosophical streams.

Many happenings and occurrences allied with Acharya Abhinavagupta are prized part of Kashmiri oral history and folk memory. They have been passed on to the generations by word of mouth, the most notable and striking one is related to his birthday. The related lore says that Acharya Abhinavagupta was born on the eleventh day of the *Shukla Pakash* of the *Jyeshtha* month corresponding to English month of May or June. The said day incidentally happens to be the holy festival of *Nirjala Ekadashi*. The Jayanti related folk belief is apart of oral tradition of Swami Ram Shiva (Trika) Ashram, Srinagar (Kashmir). The said Ashram happens to be the oldest and celebrated Shaivite centre of Kashmir in contemporary times. It was established on May 1884 by the renowned Shaivite saint philosopher of Kashmir, Swami Ramji Maharaj. He is famously remembered for his voluminous services and contribution in the revival of Kashmir Shaiva darshan, which sadly enough had almost phased out due to the upheavals of tumultuous times during Pathan rule. The devotees of the Ashram would celebrate Acharya Abhinavagupta Jayanti with the preparations and pooja of turmeric mixed rice, locally called *Taher* and amidst the recitation of Acharya Abhinavagupta's written Bhairav Stuti “*Vyapth Characher Bhaav Vishayshum, Chin Mai Ekam Anantum Anadhim, Bhairav Nathum Anath Sharanyum, Taenmai Chintaya Hardhivandya...*”

In a conversation with the author Shri, Bansi Lal Wangnoo, an ardent devotee and a well versed Ashramite also endorsed it. Sh. Sanjay Raina, another ashramite, also affirmed it. Sadly, enough this

tradition got discontinued due to the forced exodus of the community from Kashmir in 1990.

Acharya Abhivangupta's birthday also finds a reference in an old *Sharadha lipi* almanac scroll of late Pundit Laljoo Braroo Shashtri. He was a resident of the mohalla Purshiyar, Srinagar. The almanac of the *loukika* era, 4732 also records the holy birthday of Acharya Abhivangupta as *Jyesht Schukla Paksh Ekdashi (Nirjala Ekdashi)*. The said mention was later on collaborated by late Anand Pandit Shastri, who is regarded as the last reputed Kashmiri scholar of *Shivopadhyea* lineage.

One more folk legend declares that at the time of Acharya Abhivangupta's entry into the cave, a large number of his followers and admirers gathered at a vast open stretch of land in the vicinity of the cave. They had assembled to bid adieu to him. The said area was bereft of any source of water supply. They are said to have approached and apprised Acharya Abhivangupta about the same as they needed it for their physical purifications and religious rites. As per the lore, he is said to have visited the spot. He as per legend dislodged a rock lying there with help of his hand stick. An astonishing miracle is believed to have happened with the springing up of a freshwater pond at the very spot. To commemorate this miraculously happening, his devotees are said to have named the entire area around the pond as *Swaranpath*, a Sanskrit word meaning the golden trail. The original articulation of the word has now got obliterated with the passage of time. It is presently known as *Sonpath*. It has now grown into a full-fledged village in tehsil Beerwah, district Budgam. The holy pond painfully enough has now lost its sanctimonious nature due to the change of times. The connecting legend also opines that about 12000 of his followers followed him up to the cave as a part of parting gesture for their guru and master. It is in stark contrast with the number given in the present-day chronicles which puts it as a mere 1200. The number being 12000 has got wide acceptance among many of the Muslim inhabitants of the area with whom the author interacted during his visit to the area. Pt. Somnath Pandit, a known devotional poet endowed with spiritual disposition and an erstwhile native of village Mahind, Anantnag, post exodus putting up at Nagrota Jammu, also spoke that the number of accompanying followers being 12000. He substantiated it with an old Kashmiri devotional poem written by late Sh. Maheshar Nath Raina, wherein the escorting followers are spoken as being 12000. Late Sh. Raina was an original resident of Frisal Kulgam, who had latter on shifted to Bijbehara, Anantnag. Sh. M.L. Ganjoo, a writer and noted Persian scholar also a native of village Frisal, Kulgam added further that Sh. Maheshar Nath Raina had also translated Shrimad Bhagwat Geeta into Kashmiri, named as "Lola Geet". The devotional composition centred on Acharya Abhivangupta runs as:

*"Abhinavgupt Aachaer Ouas, Jaanane, Geeta Paanie Poojaie Sano, Panthai Dhraav Bah Saas Chaet Heath Panai, Vyapth Characher Gaevaan Voat Touth, Yete Shiv Shakti Che Maelaan, Chaeth Vimrush Diptimaan Bhagwan"* ( meaning Acharya Abhivangupta accompanied by 12000 devotees went to the cave where Shiv and Shakti are merged into one... )

The said hymn was recited in many Kashmiri households prior to their exodus from Kashmir. This Kashmiri recitation was also a favourite with the devotees when journeying to the Acharya Abhivangupta cave shrine at Beerwah.

The number of accompanying followers being 12000 seems more convincing in the context of high esteem in which the Acharya Abhivangupta was held in by a vast multitude of people in Kashmir.

An additional lore also advocates that Acharya Abhivangupta had undertaken a pilgrimage of the holy shrines located in the neighbourhood of the cave before his entry into it. His yatra to the scared shrines is said to have run into many days. It seems most probable that he may have visited and paid obeisance at Poshkar, Narainnag, Gangjattan and Sitaharan as they enjoy reverence even to the present times. Incidentally enough the present day place names of Bonsharan, Chari Sharan, Peth



Sharan, Nagbal, Shaliganga, Sukhnag, Nilnag, Badipur and Raithan (ancient name Raegnassthal) loudly proclaim their religious and sanctimonious past, however most of them are now restricted to the folkloric remembrance.

It seems improbable that these holy shrines may not have been part of Acharya Abhivangupta yatra schedule. It is pertinent to state that Kashmiri Pundits up to their forced displacement would often offer pooja and undertake pilgrims of Nilnag, Sitaharan (now named Sutharan), Raithan and Badipur shrines. All of them are situated around the area surrounding the cave in the present-day district Budgam.

The Beerwah hillock cave in which Acharya Abhivangupta entered is variously known as Abhivangupta cave, Bhairav guffa and Bhat gouff. The folk lore also speaks that he entered the cave amidst the loud recitation of self-composed Bhairav Stuti. Once inside the cave, he is said to have conducted pooja to the Shivlinga. A connected legend says that cave inside once has twelve Shivlingas.

The author did spot one Shivlinga during the course of his visits to that cave, but insufficient lightning carried by him proved to be hindrance to locate others. An additional cave shrine fable stipulates that Acharya Abhivangupta at the end of the pooja is said to have offered his material panchmahabhootas like Akash (ether or space), Prithvi (earth), Jal (water or apa), Taej (Agni or fire) and Vayu (air) to the presiding deities of the respective five great elements, of which the physical body is composed off. It is said to be the highest yogic kriya, in which the individual soul or Jeevatma merges with the Paramatma or the universal soul, to achieve the Shiv Dhaam. It is known as “Shiv Vilai” in Shaivite practice. In accordance with it in Kashmiri tradition the death anniversary of realized saints is known as Vilai Divas and not as Nirvan divas. In the aftermath of the unification of the physical panchmahabhootas with that of the cosmic mahabhootas, the corporeal body is said to vanish from the sight. The Bhairav cave lore believes that Acharya Abhivangupta underwent the same yogic kriya. In Kashmiri tradition the famous Yogini Lal Daed and the legendary Saintess Rupa Bhavani are said to have undergone this ancient practice in which their physical bodies become invisible. The Acharya Abhivangupta cave shrine used to witness annual pilgrimage. The smooth running of the yatra got disrupted in the aftermath of the Pakistan sponsored tribal raid in 1947. The last yatra successfully undertaken to the cave shrine was in the 1980 when ritualistic pooja was performed in the cave smoothly.

However sadly enough, the pilgrimage was disrupted in the subsequent year of 1981 when the ongoing pooja was forcefully stopped by few disruptive elements. This yatra was headed by the reputed Shaivite and famous scholar Dr. T.N. Ganjoo. It included Shri Jiya Lal Razgaroo, Shri Moti Lal Zadoo, Shri Pushkar Nath Seeru, Shri Iqbal Nath Kenu, Shri Rajnath Raina, Shri Triloki Nath Bhat of Kahihama Budgam, Shri Shayam Sundar Shashtri of Sopore, Shri Janaki Nath Mantoo of Anantnag, Shri Damodar Bakshi and Shri Sanjay Raina of Drabriyar Srinagar. In consequence apart from the FIR a complaint was also filed in the high court Srinagar under case titled 'State vs. Damodar Bakshi'. Shri Damodar Bakshi at that time functioned as President, Kashmiri Pundit Sabah Bangil area Budgam.

Afterwards, during the global Acharya Abhivangupta millennium celebrations, permission to have a religious pilgrimage to the cave shrine at Beerwah Budgam was denied to the devotees and the entire area surrounding the cave was put under barbed wires by the administration. In recent times the cave hill is said to be under threat due to quarrying carried around it. In this regard the few years back a PIL was filed by social activists Shri Veer Saraf and Mr Tanveer Khan. According to a popular lore, Acharya

Abhivangupta was a people friendly saint, scholar cum philosopher who is said to have dared to shatter the then prevalent stereotypes of narrow mindedness of the supposed caste supremacy and gender prejudices. It is exemplified by the fact that he is credited to have given the appellation of Shiv yognis to the female shaivites, which was unheard at the time. It is evocative of his fondness for the ordinariness in the social fabric and speaks of his protagonist concern for the dis regarded ones in the society.

He was also known for his open-minded streak of mind and socially conscientious perception. A few veiled indications of it are said to be available in his Shrimat Bhagwat Gita commentary titled "Geeta Sangrah". Another lore believes that Acharya Abhivangupta conducted discourses at populated areas of then Srinagar city. The area seems to be starting from the present day Maisuma locality of Srinagar city. The holy shrine of Anandeshwiar Bhairav, the senior most Bhairav, amongst Ashstbhairav stands here. Acharya Abhinavgupt composed his famous Bhairav Stuti in praise of his most favourite God, the Lord Shiva in its premises on the day of Posh Krishna Paksh Dashmi, corresponding to the December / January month of the English calendar, 968 AD. This happens to be the jayanti diwas of Anandeshwair Bhairav. The native lore also regards this day as his Nirvan or Vilai Diwas. The present day Maisuma locality owes its name to Makshak Swami, after whom it was named.

Undeniably the unchallenged intellectual grandiosity and literary grandstanding help by Acharya Abhivangupta continues to be an integral part of our illustrious past. His life and highly acclaimed work instantly take us across and back to the times of exalted antiquity. All the places and the spots associated are our treasured and prized possessions. They need to be preserved for posterity.





## LAL DED, APOSTLE OF KASHMIRI SHAIVISM

*Dr B K Moza*

Kashmir is recognized as a paradise on earth because of its natural beauty and serenity. Besides, it is also considered as a cradle of spiritualists, litterateurs, medicine developers, mathematicians, astronomers etc., who created a name for themselves in the whole country. Kashmiri Shaivism, a remarkable contribution of Kashmiri philosophers, developed here as a distinct philosophy compared to Vedantic Shaivism over centuries. It is not only considered to be an advanced version for having 36 elements compared to Vedic Shaivism which has only 24 elements or additional "Mahabutas" but also in being liberal because it does not recognize any differences based on creed, color, religion, sex etc. besides other essentials. These being, the significance of Karam Yoga as not only, "nishkama"- performing without expecting any rewards- but also with "one pointedness" or contemplation during all activities of life; secondly, the existence of Individual Being and Universal Being, thirdly, not accepting that world is a "Maya"- illusion- and not real; fourthly, recognition of Kundalini Yoga as an important yoga and fifthly, the fitness to performably the monastic teachings without consideration of caste, creed, color or sex. The main consideration as per Kashmiri Shaivism being the capability to perform. It is referred that great Shaivists of the country, like Atrigupta (grandfather of Abhinavgupta) from Ujjain and Shankracharya from Kerala came to Kashmir for enlightenment and contemplation of distinctive revelations and beliefs of Kashmiri Shaivism. In the process they were so influenced that they spent their whole lives in Kashmir to advance their views and in establishing their revealed viewpoints on Shaivism.

Whilst other competent authors will detail on the philosophy of Kashmiri Shaivism, briefly it is also known as the Pure Trika system, meaning the three fold science of man and his world based on three energies: "para" (supreme), "apara" (lowest) and "parapara" (combination of the lowest and the highest. These being, the threefold activities of the world. As a passing reference, Kashmiri Shaivism comprises of four subsystems, 1) "Pratyabhijna" describing the concept of recognition of Shiva or in a broader sense, recognition of your own self; 2) "Kula" detailing on Universal Consciousness; about the real nature of one self, in ascending and descending order from one level of energy to another in totality, 3) "Kaula", describing how to rise in succession, step by step, in Yoga, being therefore related to "space and time" and (4) "Spanda" system describing and detailing that nothing can exist in this world without movement and therefore where there is life there is movement. These systems will be elaborated by other more competent authors; here, while returning to my topic, only a brief reference is being made.

In this spiritual cum intellectual atmosphere and ambience of Kashmir, there appeared on the scene a "Yogini" known generally as Lal-Ded. She was from an ordinary back-ground without any formal education or enlightenment. As was the practice then, she was married at an age of twelve to a Brahmin in her village Pandrethan. But her married life was not smooth; rather a disaster. Her mother-in-law was a cruel lady who used to find faults with her on the slightest pretext and torture her in every respect. She was accused of infidelity to her husband because she used to go early morning to bring a

pitcher of water from the river Vitasta and return after some time. Actually she used to also meditate at a quiet spot to have communion with Lord Shiva and thereby take a little more time to return home. But this was not acceptable to her cruel mother-in-law who misconstrued her as having an immoral affair and tortured her as much as she could. As a result, her unhappiness reached to the brim and she found no alternative but to leave her home, with utter disgust and helplessness not knowing how to relieve her grief. She used to roam about in her village as a mentally deranged person, pouring meaningful rhymes, known as Vaakhs, to express her pain and anguish. These rhymes became very popular and were preserved by the people around her in the village. She had no formal education either in Sanskrit or Prakrit but her originality and dedication enabled her to pour gems of Kashmiri poetry, known as Lal-Vaakh, which were later composed by the great scholar and researcher Bhaskar Razdan. These were, subsequently, published by the Research and Publication Department, Srinagar. It was left to Sir George Abraham Grierson and Lionel D. Barnett to trace more of her Vaakhs, edit these and publish these in London in 1920 under the title of Lalla- Vakyani, about six hundred years after Lal- Ded had rhymed these as a roaming Yogini.

Below, I am reproducing her some Vaakhs revealing in these the tenets of Kashmiri Shaivism. Some of these Vaakhs in Kashmiri, have been translated by Prof. J.L. Kaul in to English as follows:

**“ Gworan von- nam kunny vatsun,  
Nebra dopnam andhar atsun ,  
Suy gav Lalli me Vaakh ta vatsun,  
Tawai me hyotum nangai natsun**

*“My guru gave me but one precept;  
from without withdraw your gaze within  
and fix it on the inmost self.”*

This is what Kashmiri Shaivism reveals to an ordinary person. One has to search one's own inner self to realize the truth; if there is universe there has to be its creator and He is every where; omni present. That, as per Shaivism, is Lord Shiva. Accordingly it is not necessary to do penance in jungles to realize Lord Shiva or his revelations. One has to recognize that He is everywhere; we have only to search our own minds and get him revealed to us. This is what Kashmiri Shaivism believes distinctively. Further, she also reveals her dedication to Guru, who as per Shaivism is the path-finder and has, therefore, to be not only knowledgeable but also highly experienced in performing practically, what he teaches.

**“Shiv chhuy thali-thali rozaan ,  
Mo zaan Hyond ta Musalman,  
Tr'uk hai chuk ta paan prazanaav,  
Soi chhai Sahibas zaniness-zaan.”**

*“Shiva abides in all that is, everywhere;  
then do not discriminate between Hindu and Musalman.  
If thou art wise, know thyself;  
That is true knowledge of the Lord “*

Thisvaak is revealing the essence of Kashmiri Shaivism; don't discriminate one from another as Lord Shiva is abiding in all. Invedic Shaivism the woman is discriminated in many respects from man. She is not supposed to perform Hawan Puja or even attend the temples of worship etc., etc. But in Kashmiri Shaivism woman has equal status with man; she is supposed to be participating, shoulder to shoulder, with her man in performing the essentials of daily routine, Pujas etc.

In fourteenth century, when Lal-Ded was revealing her Vaakhs, the Islam had just started to spread in Kashmir. Initially, very knowledgeable Sufees came to Kashmir from Iran and they were highly respected not only for their knowledge but also for their humane values; yet they were differentiated as belonging to a different religion. It is for this reason she makes a reference to Musalman. She believes that Lord Shiva is everywhere and in everybody irrespective of religion, creed or sex; what is paramount is to realize one's own self. And this is the distinguishing essential of Kashmiri Shaivism.

**“Pot Zuni vothith mot bolnovum,  
Dag lalanavum Dayisanzi prahey  
Lala - lala Karan Lala vuznovum  
Milith tas maun shrochyom dehe**

While in early dawn, I made my heart to contemplate with my lord. It was a great pain that I was bearing in my bosom and I was relieving it by rhyming it as a lullaby. By crying “Lala”“Lala” I awoke my dear Lord and by being together with Him, I purified myself. She reveals how she was bearing the pain in making efforts to realize the Lord. And this pain got relieved only when she achieved communion with Him. This again reveals Kashmiri Shaivism, which she practiced dedicatedly. The basic tenet being that by trying, trying and trying again with aim, dedication and devotion, one can achieve the glimpse of Lord and not necessarily by performing penance only.

Actually in her married life she used to bring pitcher of water from the river. But, in the process she used to spend some more time in attempting communion with Lord Shivawith tears in her eyes. This torture is getting revealed in this Vaakh. The Kashmiri words and their application in this verse are the essence and sweetness of this language, in which this Yoginee had full command. Normally pain is expressed with cries and tears, but Lal-Ded expresses that she reared this pain in her bosom and put it to sleep as if lullabying the dear. This again points to achieving the humane values of dedication and contemplation which Kashmiri Shaivism believes in.

**“Kyaah kara paantsan dahan ta Kahan,  
Wokshun yeth leji Karith yim gayi;  
Saeri samhahan yeth razi Lamhan,  
Ada kyaazi raavihey Kahan gaav”.**

“ Ah me ! The Five (bhuta-s) , the Ten( indriyas), and the Eleventh, their Lord the mind, scraped this pot and went away.

Had all together pulled on the rope, why should the Eleventh have lost the cow? (Why should the soul have gone astray?)”

This is a philosophy that Kashmiri Shaivism believes in. The five senses, ten systems and the mind of the human beings are all quintessentially important as one organization. But they are getting astray, as if, by feeling one is more important than the other. This, in a sense is leading the human society to destruction. Had all these essential tenets of quality organization pulled together harmoniously the outcome would have been different.

**“ Moodas gyaanich kath no vainzay,  
Kharas gor dina raavi doh;  
Seki shaathas byol no va'vy- zey,  
Raav'razina kom yaajan teel**

*Impart not esoteric truth to fools,  
Nor on molasses feed an ass,  
Do not sow seed in sandy beds,  
Nor waste your oil cakes on bran”*

Lal-Ded believed, with her personal experience, that words of wisdom could not be conveyed to fools as they would misuse these and bring out contrary results. Similarly the sweetness of molasses could not be wasted by feeding it to an ass who does not appreciate the sweetness of this delicacy. She adds that it is useless to sow seeds in a barren matrix as it would not in any case grow under such conditions. Nor is it worth the while to waste oil on bran to have oil cakes. In the same respect, with all her efforts she could not convince her mother-in-law, her husband or the relations around that she had no evil designs and that she was taking more time in fetching water only to have communion with Lord Shiva.

Kashmiri Shaivism believes that Yoga in action is Karam- Yoga. Accordingly, Lal- Ded was performing penance in an effort to achieve communion with Lord Shiva while maintaining a break-less and one pointed contemplation of God.

**“Ha manushi kyaazi Chukh vuthaan seki loor,  
Ami razi haa-maali pakina Naav;  
Leukhuy yi Naarani karmani rikhi,  
Tee maali heaky na phirit Kahn”**

*“ O man, why do you twist a stick of sand?  
You cannot tow your boat with it.  
What God has written “ in Karma's line”  
Cannot be altered or reversed*

What a vedantic thought or philosophy, Lal-Ded has expressed in these few words! She interrogates of human society as to why they are building their castles in air based on their vague contemplation, without having performed up to the requirements. She believed in “ Yoga in Action”. Vedantists believe in performing Yoga as that is Karma. But Kashmiri Shaivism goes forward and believes, distinguishingly, that it is

“Karma in Action” which is the requirement; contemplation has to be “ one pointedness” performed while all routine duties are attended to, not necessarily by performing penance or “Samadhi” only. In nutshell, Kashmiri Shaivism puts stress on Yoga in Action and not on that Yoga which is inactive.

**“ Grata Chhu pheraan zere zere,  
Avahukuy zaani gratuk ts'al,  
Grata yeli pheri ta zaev'ul neri,  
Gov vaati paanai grata'bal.”**

*“ Sure and steady the mill will turn  
once you propel the wheel.  
The mind is the pivot, it should know  
how best to turn the mill.  
And once it turns, it will grind fine,  
And grain will find its way to the mill.”*

This Vaakh, besides expressing in sweet and meaningful words a matter of performing our daily routine, reveals the essential tenets of an organization, spiritual or materialistic, for enabling it to achieve purposeful excellence and satisfaction. The mind is the nucleus for creating orbits of ideas resulting in achievements. For this a knowledgeable and experienced mover is required to create an organization; provided with all essentials for smooth continuity. This is what Kashmiri Shaivism believes in, the emphasis being on the trainer who has himself distinguished, by practicing, in what he is aiming to achieve. He is the Guru.

Above are some Lal-Vaaks, quoted with a view to put forth the essence of Kashmiri Shaivism, as common people like me, with limited knowledge of this vast philosophy believe in. Lal-Ded as a “ Yogini” was the apostle of this philosophy whose Vaaks bring out vividly the essential tenets of Kashmiri Shaivism.

In conclusion, I wish to submit that, keeping my health conditions in view, I was of the belief, regretfully, that I would not be able to contribute an article to present Vitasta Number. Accordingly, I

expressed my helplessness to kind Editors of this publication. They, however, were not agreeable. However, it was again Lal-Vaak which made me, reasonably, to make an attempt. It is referred that Nund Rishi, her junior contemporary did not suck her mother's milk, as a new-born baby. The anxious parents resorted to remedies but in vain. Then, all of a sudden, Lala appeared at the house, took the baby in her lap, put her own pep in his mouth and whispered a rhyme into his ear; “**Yina mandachhukh na, Chhana chukh mandeechhan!**” meaning, “Ashamed thou wert not of being born! Shouldst thou fight shy of sucking now”. And the baby started sucking the milk. I also felt that I am breathing all right, eating regularly and performing other essentials. So, why should I not be able to contribute to my Vitasta publication which is so dear and valuable to me? Accordingly, I have tried now, whatever possible, under the circumstances to share my thoughts and hope it helps create more awareness about Kashmir Shaivism, as propogated by Lal Ded.





## LIFE AND LEGACY OF LAKSHMAN JOO

*Surendra Munshi*

With the passing away of Lakshman Joo in Delhi on September 27, 1991, Kashmir lost a noble son and Kashmir Shaivism a living link with a tradition that goes back to Somanand who wrote its first philosophical text under the title *Shivadrishhti* in about the tenth century. The history of this tradition can be traced further back in time if we consider Vasugupta's *Shivasutra* which was stated to be revealed to him by Shiva himself. Indeed, if we accept the argument of B. N. Pandit advanced in several of his writings, the origins of Kashmir Shaivism go back to pre-Vedic times. Lakshman Joo was a scholar and also a saint who lived by the precepts of this tradition. He had further the advantage of being born and brought up in this tradition when it was still being practised in Kashmir.

Lakshman Joo was born in an affluent and spiritually inclined family in Srinagar, Kashmir, on May 9, 1907. From his young days he showed a spiritual inclination and a lack of interest in usual activities of the boys of his age. It is reported that when a teacher asked him to do physical exercises in school he sang instead *bhajans* with a group of students. This defiance did not go unpunished. His true teacher was Ram Joo, the family priest, who had imbibed the tradition of Kashmir Shaivism. After Ram Joo's death, his chief disciple, Mahtab Kak, became his preceptor. Through Ram Joo and Mahtab Kak, Lakshman Joo traced at one place his own spiritual lineage back to Abhinavagupta and indeed beyond.

When the time came for his parents to ask Lakshman Joo to become a householder, he left home to be found later by his anxious parents in a famous ashram near Srinagar. He was promised a separate secluded building in Srinagar. He moved into it in 1926 and lived there for seven years. In 1934, he moved to his ashram near Ishaber village. In 1962, after almost two decades in the first ashram, he moved to a new location, close to Nishat Bagh, which came to be known as Ishwar Ashram.

These were principally the years of study and sadhana when Lakshman Joo absorbed the best of Kashmir Shaivism. He met scholars and saints alike and learnt from them. Jankinath Kaul 'Kamal' informs us in his *Koshur Samachar* article on Lakshman Joo that he studied original texts, taking advantage of the work done by the Research Department of the Jammu and Kashmir State set up under the initiative of Maharaja Pratap Singh in which highly learned pandits had collaborated in the collection and publication of these original texts. As if to expand his perspective, at the age of 31, he undertook a sort of pilgrimage to different parts of India. During this travel he met Gandhi at Sevagram, Tagore at Shantiniketan, Aurobindo at Pondicherry, and Ramana Maharshi at Tiruvanmalai. He recalled those days with much delight later and considered them to be his 'golden days'. His other major exposure outside Kashmir took place several years later in 1965 when he presented a paper in Sanskrit on the secrets of *kundalini* at a conference in Varanasi. This paper was much appreciated by scholars, especially Gopinath Kaviraj. Suddenly, it became clear to the outside world that Kashmir Shaivism was not dead but alive and it had such an able scholar and practitioner to represent it as Lakshman Joo.

Not given to promoting himself as a godman, preferring silence, study and seclusion, he could not help attracting visitors, especially after 1965, though it is not as if he had no visitors prior to his

Varanasi presentation. Apart from Meher Baba who visited his ashram in 1944 and Mahesh Yogi who did so in 1969, followed by more visits, he had Jaidev Singh and Rameshwar Jha visiting him. Kashmiri scholars who gained by association with him include B.N. Pandit, Nilkantha Gurtu, Jankinath Kaul 'Kamal', and G. N. Raina. Among his foreign visitors, the following may be noted: Lilian Silburn who visited him in 1948, followed by several more visits, André Padoux, Paul Repts, Bettina Baeumer, Alexis Sanderson, and Mark Dyczkowski. They came not in search of instant bliss that a typical Indian godman travelling all over the world promises but in search of knowledge. In this connection, it is useful to note that Lakshman Joo went to the West only once and that too visiting the United States in the last year of his life for his favourite disciple there.

How did those who visited Lakshman Joo experience him? In his 'Foreword' to *Self Realization in Kashmir Shaivism: The Oral Teachings of Swami Lakshmanjoo*, Lance E. Nelson provides an interesting overview. Let us note some of these experiences here. The extent of Singh's indebtedness to Lakshman Joo, writes Nelson, can be gauged by looking at the dedication pages of his translations of basic texts. He went over each text word for word with Lakshman Joo before submitting them for publication. The guidance he received was not restricted to translations. Singh has acknowledged about his teacher that he 'unsealed my eyes'. Silburn, a recognised scholar as well, studied under the guidance of Lakshman Joo for about twenty years. She considered him her 'master in the science of Bhairava' (Supreme Reality). Dyczkowski, both a scholar and a practitioner, recalls that his disciples tried as best as they could to immerse in his 'immense profundity', filling them with wonder by his expositions of the great masters of Kashmir Shaivism--Abhinavagupta, Utpaladeva, and Kshemaraja. For him, Lakshman Joo was 'a living example of Kashmiri Saivism in practice.'

Sanderson, another recognised scholar, notes his experiences in his article 'Swami Lakshman Joo and His Place in the Kashmirian Saiva Tradition' in the book *Swami Lakshman Joo: Saint-Scholar of Kashmir Shaivism*. Going back to his student days, he writes that he travelled to Kashmir in 1972 to request Lakshman Joo to guide him. 'He taught me, he writes, ' for six years and for no reason other than the urge to propagate understanding that is the mark of the true teacher in any discipline. I cannot adequately express the gratitude that I feel towards him not only for the innumerable hours he devoted to my instruction but also for the perfect example that he gave me of dedicated teaching free of all thought of personal reward.'

The name that has been reserved for special attention needs to be mentioned now-- John Hughes. Lakshman Joo himself has given an account of his meeting him. In the 'Preface' to the first edition of *Kashmir Shaivism*, he notes that Hughes heard him first among the students of Mahesh Yogi when he spoke on his request to them. This was in Srinagar in 1969. Later, in 1971, John Hughes, along with his wife Denise Hughes, came to him in his ashram and asked him if he would teach him Kashmir Shaivism. He agreed and started giving lectures which were attended by both. These lectures were recorded by Hughes.

With his appreciation that Hughes was sufficiently receptive, he started teaching in greater depth, going to the theory contained in scriptures. In the 'Introduction' to the third edition of the book, written after the death of Lakshman Joo, Hughes writes that he had recorded Lakshman Joo's expositions of the important texts of Kashmir Shaivism, resulting in more than 450 hours of recordings. It was Lakshman Joo's explicit wish to make the teachings of these texts known to the world without any restriction of caste, creed, colour, or sex. The book, *Kashmir Shaivism: The Secret Supreme*, was the first book towards that goal. To have no restriction of access is consistent with what Kashmir Shaivism aspires to achieve. As explained by Lakshman Joo in *Kashmir Shaivism*, 'its purpose is to enable you to

rise from individuality to universality'.

Hughes had hesitantly requested Lakshman Joo to teach him, for he was not sure whether he would have the time for it. To the question whether he would have the time, he had given a simple reply: 'Yes, I have enough time.' This was when, apart from a rigorous programme of studies and sadhana, he was busy with guiding, lecturing, and writing. We have already noted the free manner in which he made his time available to those who sought his guidance. He gave weekly lectures in his ashram for those who wished to know about Kashmir Shaivism. This was facilitated by the construction of a lecture hall and other facilities by Dharmarth Trust under the trusteeship of Karan Singh. Moreover, he wrote books, particularly noteworthy being his translations and commentaries on different texts of Abhinavagupta and Utpaladeva. He could lecture and write in Kashmiri, Hindi, Sanskrit, and English.

This considerable effort was directed towards not just his own enlightenment but the enlightenment of all, irrespective of any restriction. All those who knew him could not but be impressed by his conviction. Drawing from his sadhana and studies, covering both textual sources and oral traditions, he worked to preserve and spread the wisdom of Kashmir Shaivism all over the world by his lectures, writings, guidance, and recordings. The light that his life sheds is his legacy to us.

What will happen to this more than one thousand year old tradition which carries a message of universalism? This must have concerned Lakshman Joo especially after the enforced displacement of the entire community of Kashmiri Hindus from the valley in January 1990. Nelson gives a moving account in his 'Foreword' already quoted of what Lakshman Joo did in May 1991. 'Swamiji gave Viresh Hughes, 'writes Nelson, 'the then thirteen-year old son of John and Denise, the traditional upanayana ceremony, his rite of initiation as a Hindu. Shortly thereafter, a few months before his passing, Lakshmanjoo named Viresh his successor. Young Viresh was born in Kashmir, but has lived in the United States since 1986. Now that Swamiji has left his body, it is not immediately clear how this young American will receive the proper training. In response to the natural concern of devotees, Swamiji did say cryptically, "It will happen automatically."'

Lakshman Joo, the saint of Ishaber, in spite of all his optimism, lived the last days of his life with a heavy heart. Farooq Nazki, whose father knew Lakshman Joo well, has written appreciatively about him. Thinking of the saint philosopher, as he saw him, who welcomed all, listened to them, and prayed for all of them, he writes, 'I am told Laxman Joo died a sad man away from the land he loved so much. He could never reconcile to the changes that tore apart the fabric of society in Kashmir just before his death.'

**HIS HOLINESS SHAIVACHARYA SWAMI  
LAKSHMANJOO MAHARAJ – INTERVIEW  
BY A TEAM FROM RADIO KASHMIR (1984)**

*Dr Anusheel Munshi*

We are all present in a very memorable group meeting. Our guest is the famous saint and philosopher of Kashmir, whose writings and talks have influenced and will continue to influence so many people in and outside Kashmir. In this meeting Professor Prithvinath Pushpa, Mir Ghulam Rasool Nazki and Prof. Kashinath Dhar will interact with Swamiji. The subject of this meeting is of critical importance, because in this will be discussed gross and subtle guiding principles of that philosophy, that darshana, which is known as Kashmir Shaiva philosophy or Trika Philosophy. This philosophy is considered a gift from Kashmiri scholars, wise men and philosophers to the modern world.

Kashmiri Shaiva Philosophy or Kashmir Shaivism is the summary or gist of so many other philosophies. The history of Kashmir Shaivism is very old. Its branches have been in past thousands of years, in different forms and shapes, blossoming and gaining strength all the time. Some important personalities who have given this philosophies an all round dimension are Vasugupta, Abhinavagupta, Momathacharya, Bhatta Kallata, Yogarāj, Somānandanātha, Utpaladeva. Swami Lakshmanjoo is in the present world, a rider and traveller of the same chain and sequence. At present Swamiji is 76 years old. Swamiji was born in 1907 in Namchabal, Srinagar. It is that period when the Dogra King Partap Singh was ruling over Kashmir. Namchabal is very close to Fatehkadal. They were staying very close to Mongleshwar and Dilwarkhan. Swamiji's father was named Narain-joo or Narain-joo Raina. He was a noble person. He had his own boats and shikaras and so was also known as Nav Narayan. Swamiji's elder brother Sh. Maheswar Nath Raina was a God fearing person. He was engrossed in his own spiritual practice. Swami Lakshmanjoo, in his childhood, was deeply influenced by him and started his spiritual inclination with his company. Swami Ram ji was the peer or the master of Swamiji's elder brother's i.e. Maheshwar Nath Raina. (3.30) Swami Ramji's senior disciple was Swami Mahtab Kak. After his brother left for his heavenly abode, Swamiji studied and took initiation from Swami Mahtab Kak. Swamiji's spiritual journey started in early childhood when he as just 6 years old. At 20 years, he left his household and reached Sadhuganga near Sopore and reached a Jungle and started meditating there. He stayed there for 10 months. Then he came home. Then he went to chatter home and started doing meditation there. then he went to Quazigund to Swami Atmaramji and stayed there for 3 months. Then he came back to home and started meditating again. After some time, his father made a residential complex for him in Ishber, near Nishat. And since then he has been spending his time in this very place.

At present, we are in the same ashram. Swamiji is sitting in his asana at the designated place. On his left is Jenab Nazki Sahib; in front is Prof. Pushpa Sahib. Between Nazki Sahib and Pushpa Sahib is Prof Dhar. Pushpa Sahib will start the process of conversation with Swamiji.

---

*N.B. - Kashmiri to English Translation done by Dr Anusheel Munshi*

**PUSHP:** Swamiji, you have expanded and summarized the philosophy of Kashmir Shaivism, the commentary on Bhagavad Gita of Abhinavagupta, Gitasangraha, has been first edited by you. You have done Hindi revelation of Kramastotra and Sambpanchadashika. Also you have done the Hindi commentary of Utpaladeva's Shivastotravali. Besides this, you have been teaching the philosophy of Kashmir Shaivism. Every Sunday, you are teaching this philosophy even these days. You are also teaching this to the foreigner devotees on Tuesday and Saturday.

Many learned people came from different parts of India, actually different parts of world, to learn the nuances of Shaivism from you. They read and went back to their places and did translations in different languages of the world. Dr. Silburn from France came to you. She read Shiva Sutras, Pratibhijñā Hṛdaya, Vijñāna Bhairava, Tantrāloka, Tantrasāra, Paramārthasāra, Parapraveśika, Spanda Kārikā and other Shaiva texts, and then translated many of them into French language. Among these Vijñāna Bhairava has become very well known. She is also doing work on Tantrāloka. From our country, those who came, I shall take only one name, Dr. Jaidev Singh, who read Pratibhijñā Hṛdayam from you and presented it in English. Very recently he translated Shiva Sūtra Vimarsini in English and presented it nicely. I have heard he shall be coming to you to read Spanda Nirnaya. Swamiji, listeners would want to hear from you that when and how you were taken toward Shaivism.

**SWAMIJI:** I had a brother, his name was, Maheshwar Raina. His master, his guru was Swami Ram. Swami Ram had initiated him. He (my brother) was doing some practice and he was very much attached to me.

**PUSHPA:** Your brother, Maheshwarnathji.

**SWAMIJI:** Maheshwarnathji. I had curiosity to see what he is doing quietly. I used to ask him to tell me about what he was doing. At the age of my ... I would have been between 5 and 6 years. He told me something. I would be having something from my past as well, some divine connection. The moment he told me, I started doing and I became unconscious. Then they used to take great care of me. He told me just to look at tip of my nose; that is all. I used to keep my sight on tip of nose and ...

**PUSHPA:** get into samadhi.

**SWAMIJI:** No. It was not samadhi. What I understand now is that at that time I used to get completely unconscious.

**PUSHPA:** How old was your brother

**SWAMIJI:** He would have been 22 years old then.

**PUSHPA:** Okay, did you go to school?

**SWAMIJI:** I went to school afterwards.

**PUSHPA:** You went to school afterwards.

(8.47)

In school also, I used to take my own mat and during the time of school prayers, I would do my own practice. I had become addicted for getting unconscious. I wanted to get unconscious again and again.

What were you thinking when you were focusing your attention on nose.



**SWAMIJI:** Nothing! The moment I focused my attention on [the tip of my] nose . . . actually in childhood, one does not have multiple thoughts, so it is very pure and the mind is attentive. [It is called] *ekāgratā*<sup>1</sup> 'where concentration exists naturally'. So it hardly took any time.

[Then, when] I used to have food, and when I finished my food and got satisfaction after having food, then, used to become unconscious.

**QUESTION:** You were attending school.

**SWAMIJI:** Yes, I attended for a long time but my mind was always towards this; towards getting into this. But I did not know what it was. This was something beyond my imagination. I used to sink under a vast ocean. I used to love it immensely. And I felt it is death.

**QUESTION:** And you felt like you were sinking?

**SWAMIJI:** But it was sweet.

10.27

**QUESTION:** Okay, sweet. So it was sweet also?

**SWAMIJI:** Yes, sweetness also.

**QUESTION:** So this was the reason that [you met] his [Swami Rām's] main disciple Swami Mahatab Kak-ji.

**SWAMIJI:** Yes. I became too attached to him. Then I used to go to him. He subsequently initiated me and then I used to work according to that. Then I got satisfaction and the unconsciousness went away.

**QUESTION:** From this, it is concluded that Swami Mahatab Kak gave you initiation, diksha

**SWAMIJI:** Yes, latest diksha has been from him.

**QUESTION:** The other meaning that comes from this is that this unconsciousness, did awareness come from there?

**SWAMIJI:** I feel that was the seed. That was the seed that was sown.

**QUESTION:** So this is also true that, first one should have that, and then only one can move to a higher level.

**SWAMIJI:** Yes, first some unconsciousness. . . . First you must forget everything and then you can get entry in God consciousness.

**QUESTION:** So then first we have to undo, unlearn, and then this process starts.

**SWAMIJI:** Undo, unlearn. Till then how can you find it! Till we wash our hands, how can we work?

[In reference to Swamiji's earlier fainting episodes:]

**SWAMIJI:** They [my parents] used to take me there – to Swami Ram – and he used to tell them, he does not have fits, do not worry (laughter . . .) Do not worry he will become fine himself.

That was the start of my curiosity about Shaivism. Now leave this. After this, he left for this heavenly abode, my brother. Then Swami Ram also attained Mahāsamādhi. I was around 8 years then. He had his senior disciple Swami Mahatab Kak. He also has attained Mahāsamādhi now. I did my formal learning under him. At that time I was 16 years old. So I was doing my meditation as instructed. I gained a lot from that. The phases of unconsciousness were over. So I started wholeheartedly my work

---

1. Lit., one-pointed concentration of the mind.



of remembering the Lord. Some time passed, I had, and we call it svarūpa sakṣatkāra, realization of the Self.

**QUESTION:** That is the [direct] vision of glory.

**SWAMIJI:** That is the vision of glory and bliss. Yes, I got that, to some extent. After this I had some turmoil within my self. I could not stay any further at home. Consequently I had a desire to go somewhere in isolation. I told my father also “give my some secluded place, I want to stay there!” He said, you are here, what is the problem. You have isolation here also. He made a separate room for me and I used to meditate there, but still I was troubled by the noise around. So at the age of 21 years, one midnight, I left the house and reached Sadhuganga, near Sopore. I did not tell anyone, not even my master. I reached Sadhuganga and then I did my practice in isolation in the forest, I used to do abhyāsa (meditation), of remembering the Lord.

**QUESTION:** Yes Sir, your own practice.

**SWAMIJI:** My own practice. I had some more success there. [But] they [my parents] reached there, they tried going to Kohala because they did not know I was at Sadhuganga. [And afterwards] they got my master there.

**QUESTION:** how long were you there?

**SWAMIJI:** I was there for three months. I meditated there for three months. Then they got my master, Swami Mahatab Kak, and he got me back to Srinagar. He got me back. I went straight to Harvan. There is a place called Chatterbal there. He gave me a secluded place there. So I started doing my practice there. My father did all arrangement for me. He kept a servant to take care of me.

**QUESTION:** for cooking food for you

**SWAMIJI:** Yes. So I started doing my practice there. The landlord of the place came one day, [but] I used to be in seclusion in those days; I did not like any visitors. He came, with his children and family, in the place where I was staying in Chatterbal. I got very uncomfortable. There was lot of disturbance there that day. So I left that place at night itself. I left my belongings, the servant and left that place at 3:00 am in the night. On foot, I reached Shalimar, took a boat from there to Dalgate, and from Dalgate, I walked again. Those days we did not have tongas freely. I reached Srinagar, Amirakadal. I took a bus [from] there to Anantanag. I took another bus from Anantnag to Achaabal.

I met a Kashmiri Pandit there. He asked me where I was going. I told him I have heard in Gosonigund there is Swami Atmaram-ji. I want to go there. I thought there would be isolation there, so I will stay there and do my practice. But I was feeling quite hungry. I had taken some Halwa with me, one khasu, at night only, while leaving Chatterbal. I had kept it in a basket with me. So I reached Achabal. This Kashmiri Pandit told me, “I will come with you to Gosonigund to Swami Atmaram-ji.” 16.20.

**QUESTION:** Okay.

**SWAMIJI:** So we were walking and I told him I am feeling hungry. He said I have my maternal uncle place here. We shall have food there. He went inside the house in Achaabal. He closed the door and I was waiting outside, waiting for him to call me inside for having food because I was feeling very hungry at that time. It must have been 2.30 pm at that time. He came out after having lunch. He said, “Sir there was no food; there was food for only one person there!” So we kept on walking. Suddenly I remembered that I have that halwa with me. So I took it out, I gave half to him and took half myself. I did not think that I am hungry and should have it all. I thought he is my companion so gave him half. So

we reached Quazigund, and I stayed there. I had satisfaction doing my practice there. I returned from there after 2-3 months. This is a long history.

**QUESTION:** Sir you can say . . .

**SWAMIJI:** Then I came back and my parents made a separate house for me. So I stayed in the house in Fatehkadal and had apparent realization inside (internally) – only Lord knows – apparently I had! Only Lord knows what actually happened.

**QUESTION:** Have you been outside Kashmir?

**SWAMIJI:** Yes, I do go outside Kashmir, during winters.

**QUESTION:** Now? Or during the period of search also you were going?

**SWAMIJI:** No, not during that period of my spiritual search.

**QUESTION:** So during that period you were here only?

**SWAMIJI:** Yes, I was in Kashmir only during my spiritual quest.

**QUESTION:** So all your teachers were in Kashmir?

**SWAMIJI:** Yes, in Kashmir.

**QUESTION:** You did not need to go outside Kashmir?

**SWAMIJI:** No, I did not need to go outside Kashmir.

**QUESTION:** So this is truly the land of sages.

**SWAMIJI:** Yes, there is no doubt.

**QUESTION:** Is it still even now?

**SWAMIJI:** Yes, even now.

**QUESTION:** I have doubt about that.

**SWAMIJI:** No, it is even now.

**QUESTION:** So then what happened next, how did further evolution happen, and especially how were you drawn to Shaivism? For example other things are there: Vedanta is there; other philosophies are there.

**SWAMIJI:** No, I did read Vedanta also, but my heart did not find attachment to Vedanta.

**QUESTION:** So why did you find attachment to Shaivism. That is the meaning. That is what we want to know.

**SWAMIJI:** I found this very sweet and appealing. Appealing, because it has a practical shape. This is Advaita (non-duality). Oneness is there also. Like you have oneness in Vedanta, this also has oneness. But Vedanta has oneness, but coexisting with duality all along, in the background duality is all along, caste, creed, and color, is there all along.

**QUESTION:** That does not have it.

**SWAMIJI:** That (Shaivism) does not have it. It is the same for a Brahmin, for a Hindi, for a Muslim. I have told you this before also.

**QUESTION:** Yes, you have told before as well.

**SWAMIJI:** This is universal. This is not religion actually. This is a philosophy, a thought.

19.32

**QUESTION:** This is like a principle of life.

**SWAMIJI:** There is no necessity or compulsion of any religion, Hindu, Muslim or any other. All have a right to follow this philosophy. So that is why...I feel very interested ... western scholars are there. I teach them wholeheartedly.

**QUESTION:** I have a request. The present day world is a world of luxury. There is lot of turbulence because the mind moves a lot. It does not stay on the ground but it goes up and moves around a lot. Struggles a lot. By this, instead of peace, it gets more restlessness. All people around the world are in search of peace. To get that peace and to come out of the present worries, to what extent does this philosophy help?

**SWAMIJI:** This philosophy is the one that solves the issues.

**QUESTION:** That is what. So for the common man, please tell us the basic principles, how will he come out of his worries, and how will he find peace.

**SWAMIJI:** For this he has to keep one-pointedness.

**QUESTION:** One-pointedness?

**SWAMIJI:** One pointedness, and to withdraw from outwardly ...

**QUESTION:** From what, he has to run his household, his duties.

**SWAMIJI:** Yes, household duties have to be done. But keep away from temptations, from desires, from lust, needless temptations, greed.

**QUESTION:** Okay. We are dumb, foolish. We have come to learn the right path from you. Which is that if a person is in a river, you are telling him not to wet his clothes. His clothes will definitely get wet.

**SWAMIJI:** Yes they will get wet but ...

**QUESTION:** We are, our household work is there. House is there. Household chores are there. Children are there, relatives are there, domestic animals, cows, there are hundreds of things to be managed.

**SWAMIJI:** Yes, but discipline has to be kept. If he keeps discipline, his clothes will not be wet. If he keeps discipline, his clothes shall not become wet. In water also, his clothes will not become wet.

21.40

**QUESTION:** But we are in water.

**SWAMIJI:** Yes of course. But if he keeps discipline, they will not get wet.

**QUESTION:** What is that technique, by which his clothes shall not become wet.

**SWAMIJI:** So he has to conduct himself, first of all [by maintaining] awareness.

**QUESTION:** What is termed as god consciousness – awareness.

---

2. The Shaiva view of the Yamas and Niyamas is fully explained by Swamiji in 'Self Realization in Kashmir Shaivism, Talks on Discipline, chpt. 4, pp. 71-92.

**SWAMIJI:** Yes. And the principles that have been stated in the yamas and niyamas. Follow them. For example, speaking the truth, āhimsa, not hurting anyone.<sup>2</sup>

**QUESTION:** Not taking what belongs to anyone else.

**SWAMIJI:** Yes. Not taking what belongs to anyone else. Not stealing. Following brahmacharya. Brahmacharya means controlling one self from lust. So like this, there are many principles that we have to follow. If we follow them, then we will not be stained.

**QUESTION:** If is said that in Shaivism, yoga and bhoga are complimentary to each other. They are not contradictory.

**SWAMIJI:** Yoga and bhoga (enjoyment) are complimentary to each other but . . .

**QUESTION:** No, you have to tell us in simple terms, in terms that ordinary people understand. So that everyone will understand.

23.00

**SWAMIJI:** Staying in the world, using all the items in the world and still keeping out of it.

**QUESTION:** Okay sir

**SWAMIJI:** That is bhoga (enjoyment) and moksha (liberation).

**QUESTION:** Ekaar and bakaar

**SWAMIJI:** Dil bahyaar das barkaar.

**QUESTION:** Yes Sir.

**SWAMIJI:** That is what has been accepted in Kashmir Shaivism. One has to do practice, nothing else. Without meditation and practice, nothing is possible.

**QUESTION:** But how will anyone make progress if there is no guide.

**SWAMIJI:** Yes that is true. Guide is required. First his guide is his own awareness. Then comes master. His guru.

**QUESTION:** So when you started your sādhanā practice, what happened? With whom did you come in contact those days; or discussed or explained the basic principles?

**SWAMIJI:** Then I used to go to my master, I have already told you, Swami Mahatab Kak. He was . . . scholarly he was not so advanced, but Spiritually he was very advanced.

**QUESTION:** Practical aspects he was very good.

**SWAMIJI:** Yes, very advanced in practice.

**QUESTION:** Not so much in theory, but very much in practice.

**SWAMIJI:** But I had keen desire to know theory also. So secretly, I used to go to a pandit ji. Those days, Durga Prasad Kachroo was my friend. He got that Pandit-ji, his name was, Maheshwar Razdan.

**QUESTION:** Research Department.

**SWAMIJI:** Yes.

**QUESTION:** [He was] very well known.

**SWAMIJI:** Yes. So with him we finalized. Then one day we were sitting (this was the first day, the first day when he came to teach me Shaivism theory) . . .

**QUESTION:** First lesson

**SWAMIJI:** . . . at that time I was playing chess with Durga Prashad Kachroo. In a room we were playing chess. Laughter. He entered and sat in the chair. We asked him if he would have tea. He said no I have already taken tea. So we told him, “Sir we are a bit busy this time . . .

**QUESTION:** laughter.

**SWAMIJI:** . . . so we will start on another day. Tomorrow please come tomorrow, we will start tomorrow.”

**QUESTION:**(laughter . . .) Had you called him on that day?

**SWAMIJI:** Yes, we had called him.

**QUESTION:** How old were you at that time

**SWAMIJI:** About 22 years. While leaving he said “prathame grase makshika pata”

**QUESTION:** With the first bite itself, a fly was there in the food.

**SWAMIJI:** So the message was what would you digest

**QUESTION:** In Kashmiri terms “phir zang”

**SWAMIJI:** Phir Zang. Then he did not come. Sir he did not come, then I waited for eight days, he did not come. Then we went to plead before him. He said, “Don't do this again; . . . was chess that important, more than studying Shaivism?” Then I learnt Shaivism from him in full details, properly.

**QUESTION:** Then what did you read?

**SWAMIJI:** First I read grammar. First I had to read language. Then I read Shaivism.

**QUESTION:** First control over language is needed. Till full knowledge of language is there . . .

**SWAMIJI:** Then I read Shaivism, in detail.

26.54

**QUESTION:** And practical aspects with with him . . .

**SWAMIJI:** Yes with him

**QUESTION:** Swami Mahatab Kak. Now Shaiva Darshana is there, but many forms and names are there for this. This is called Kashmir Shaivism. Why is it called Kashmir Shaivism. What is the reason for this?

**SWAMIJI:** I will tell you. Actually for Shaivism there is a place between Ganga and Yamuna. It is called Antarvedi. There was a scholar of Shaivism there, and he was spiritually also very advanced.

**QUESTION:** Spiritually advanced also.

**SWAMIJI:** Yes, Spiritually advanced also. He did not have only theoretical knowledge.

**QUESTION:** Practical also

**SWAMIJI:** Practical also.

**QUESTION:** For these things, one should have practical knowledge also.

**SWAMIJI:** Yes. His name was Atrigupta. Atrigupta was his name and was reading Shaivism as well as preaching Shaivism there. Till that time it was not termed Kashmir Shaivism. Till that time it was only called Shaiva Darshana.

**QUESTION:** Yes.

**SWAMIJI:** In those days in Kashmir, Lalitaditya was . . .

**QUESTION:** Ruling

**SWAMIJI:** . . . ruling. He was very attached to Saints. If he saw scholars. So asking from different sources, he reached to Atrigupta. There he was very impressed with his philosophy and his spirituality. He fell at his feet and pleaded before him. He requested him, “please come to our Kashmir” Atrigupta was a householder. He had wife. I am not sure about his children. That is not known. Because these details are given by Abhinavagupta

**QUESTION:** Yes, Abhinavagupta gives . . .

**SWAMIJI:** Abhinavagupta gives these details. So [Atrigupta] he got him at his expense. So here there was a palace of Pravarasena, near Latipora. Those days Srinagar was Latipora. Just adjacent to that was Pravarapuri. There was palace of Pravarasena there. He gave that palace to Atrigupta, he said “this is all yours; you stay here.” He gave money for him as well. He did arrangement for all livelihood for him.

29.43

**QUESTION:** Gave him land and everything

**SWAMIJI:** Yes everything. And so he started his work. But his teaching did not become too important. After several generations, in their household, came [Vārahagupta] . . . after many generations. His name was Vārahagupta. Vārahagupta was also an adept in Shaivism and was spiritually elevated also. Still he did not become too important. He had a son whose name was Narasimhagupta and, Abhinavagupta was born to Narsimhagupta.

**QUESTION:** Between which time period?

**SWAMIJI:** Between 9<sup>th</sup> and 10<sup>th</sup> century was Abhinavagupta's period.

**QUESTION:** It took 100-200 years in between.

**SWAMIJI:** Yes, it took 100-200 years. Abhinavagupta's period was very important. He did exhaustive work on Kashmir Shaivism. He truly exposed Shaivism. Almost like holding one's hand and telling, “this is Shaivism!”

**QUESTION:** He discussed [Shaivism] in detail.

**SWAMIJI:** In detail.

**QUESTION:** Now please tell us what did Abhinavagupta do which the Southern philosophers could not do.

**SWAMIJI:** The Shaiva philosophy of the south, that is there.

**QUESTION:** What did Abhinavagupta do or give which was different?

**SWAMIJI:** There are some important differences. They consider Pati, Pāśa and Paśu,<sup>3</sup> so that is also a

---

3. The Lord (Pati), bondage (pāśa), and the bound (paśu).



triple science. They also consider the threefold science.

**QUESTION:** Yes Sir.

**SWAMIJI:** This one, the Southern Shaivism that is there. But they consider Śiva as pati, Śakti as pāśa.

**QUESTION:** Sir for the benefit of listeners, please simplify, so that they will understand.

**SWAMIJI:** I will tell you. Abhinavagupta says, Shiva, they consider as pati. Pati means master. Shiva is Shiva. But one misunderstanding has happened to them in understanding what Shaivism is. (32.18) They have considered Śakti as pāśa. Pāśa is bondage. [But in Kashmir Shaivism] Śakti does not function only for bondage. Śakti also does liberation.

**QUESTION:** It binds and releases as well.

**SWAMIJI:** This is missed by them [Southern Shaivites]. This point is a very important point.

**QUESTION:** This is an important difference. So differentiation adds to it.

**SWAMIJI:** Yes, bheda adds to it – differentiation, pāśa. So [they say] when it is pāśa, there is no hope of liberation for individual. Individual shall never be liberated. But as per Abhinavagupta, Śakti enables you to go down as well as climb up.<sup>4</sup> So this is an important point.

**QUESTION:** Very important.

**SWAMIJI:** Then, they have been too much impressed by idol worship.

**QUESTION:** This you have told earlier also. Idol worship is not important in Kashmir Shaivism

**SWAMIJI:** Idol worship is there but, I shall read one śloka here.

āśyānami cidrasasyaughami sakāratvamupāgatam |  
jagadrūpatayā vande pratyakṣam bhairavamī vapuḥ ||<sup>5</sup>

All this world that is there, this is the coagulation of this, i.e., Lord Shiva has been coagulated. It is all his manifestation. Asyaugham upāgatam, all this is solidified. Jagadrūpatayā vande, so I am bowing to this world itself. So this is murti puja, idol worship. What is idol worship.

**QUESTION:** Yes sir.

**SWAMIJI:** Individual. Respect individual, serve individual. You should serve everyone. You should love everyone. If you create love and affection within each other, with the world, with the public of the

4. In Kashmir Shaivism māyā śakti is responsible for bondage, which is Lord Shiva moving down into the world; and svātantrya śakti is responsible for liberation, i.e., the limited individual recognizing (pratyabhijñā) their real nature as one with Shiva.

5. “This is the coagulation of *cidrasa*, the fluid of God consciousness; the *ānanda* of God consciousness, which has been coagulated and created space and time. And so this whole universe is only the existence of God consciousness nothing else. I bow to that universe, I don't bow to God consciousness, I bow to that universe which is the expansion of God consciousness, it is the commentary of God consciousness. So you should not get afraid from samsāra. There is no question, there is no room, for fearing this universe, because the universe, as long as it is concerned, it is the actual formation of God consciousness in coagulated form.” Wisdom in Kashmir Shaivism, verse 8. Swami Lakshmanjoo.

world, you are doing worship of god. In Shaivism it is said:

hṛidayaguḥāge gatamī sarvajñamī sarvagamī parityajya |  
praṇamati mitamatiraśivamī śivaśayaśmādimaślāghyam || <sup>6</sup>

Tantrāloka 4.256, Jayaratha's commentary

Hṛdyaya guhage gatamī, the cave of heart that is there, the one who is sitting there, resides there, sarvajñamī sarvagamī who is all-pervading, Lord Shiva, parityajya pushing him aside, praṇamati, mitamatir, the one who is a fool worships the one who is aśilam śivam not shiva, sarvaśreya<sup>7</sup> who is without any consciousness, aślāghyamearth, stone, etc., he does pranams to that.

35.00

**QUESTION:** Lord is sitting in front of him and he is not concerned about that. He is worried about stones and other things.

**QUESTION:** That is what Paramaṇanda said.

Dosh manz dosh bagh prannenne

Taar Devi ta devta annene

35.15

**QUESTION:** Now there are other things. There are some philosophies that look down about the physical body. Look down upon it. They make it suffer. Give tortures to the body. What is the view of Shaiva Darshana on this?

**SWAMIJI:** Shaiva Darshan does not recognize this.

**QUESTION:** Shaiva Darshana thought Shiva Sutras has stated, 'Rango śariram'.

**SWAMIJI:** 'Rango'ntarātma<sup>8</sup>.

**QUESTION:** 'Rango'ntarātma<sup>8</sup>.

**SWAMIJI:** 'Rango'ntarātma<sup>8</sup> '. Then there is 'śariram' haviḥ<sup>9</sup>. That has different meaning; That means, a human being is made . . . he has four bodies. One is gross body. It is also called jāgrat sarīra, 'wakefulness in world'. Then there is subtle body, the one that is moving around in dreams (svapna sarīra). He moves here and there in dreams.

---

6. They have said this also that, "that liṅga which is situated in the cave of your heart, internal heart, that Śiva, that Śiva liṅga who is omnipresent and all-pervading; leaving aside that worship, mitamatir, those who are ignorant people, they worship those external idols." They worship those external idols, which are already lifeless. They have no life. When you worship that idol it is lifeless. And aślāghyam, it is not worth worshipping. This is said by Kaulācāra. Swami Lakshmanjoo, Tantrāloka 4.256, Jayaratha's commentary.

7. Lit., all around inferior.

8. The player (raṅga) is the internal soul (antātma). Swami Lakshmanjoo, *Shiva Sūtra Vīmarsīni*. 3.10.

9. The establishment of I consciousness on the body becomes an offering in the fire of God consciousness. Ibid., 2.8

**QUESTION:** Yes sir.

**SWAMIJI:** That is another body, that is the subtle body. Then there is subtlest body. That is called kāraṇa body (śarīra). In that body, one does not know about wakefulness or dream. This is called sound sleep, suṣupti. That body is called suṣupti śarīra, suṣupti body; that is the kāraṇa body. That is also a body. Then there is another body, turya body, turya śarīra. It pervades all the states, all bodies, when? In the centre. That means that when he is there in the gross body, then he goes to dreaming state. Between dreaming state and gross body, there is a gap – that is universal life. Between wakefulness and dreaming, and between dreaming and sleep, that is turya.

**QUESTION:** You told earlier. That in childhood you had . . . one can call unconsciousness, the one can call it concentration. You used to sink into it. Was it the turya state?

**SWAMIJI:** No, that was not turya state.

**QUESTION:** So what was that?

**SWAMIJI:** No, I realise now what it was. If it had been turya state, I would have been able to express it, what was happening to me. [But] I was unable to express what was happening to me. I was only sinking in that great ocean.

**QUESTION:** Now another thing is there. Listeners would want to know. Does Shaiva darshana say about these different customs and rituals.

**SWAMIJI:** No Shaiva Darśana has not recognized these.

**QUESTION:** Rituals.

**SWAMIJI:** No, Shaivism does not recognize rituals.

**QUESTION:** These karma kanda and others.

**SWAMIJI:** No.

**QUESTION:** I have another query. This thing of “nafs-kushi” has started.

**SWAMIJI:** What is “Nafs-kushi?”

**QUESTION:** Nafs-kushi means for example not having food, fasting for a long time, inflicting torture on one's body. For example there is some teaching of Lal Ded

**SWAMIJI:** No the teaching of Lal Ded, the teaching of old masters that is there. That is different. We will not understand it. Were they doing Nafs-kushi or were they doing . . . that was a course. They used to submit their bodies to that.

**QUESTION:** This is not possible for everyone . . . like us.

**SWAMIJI:** No it is not for us. Only they had that power. There were able to finish their bodies.

**QUESTION:** Sir, do you have any thoughts on the Islamic philosophy. Is there any common point between this and that?

**SWAMIJI:** The meeting area is Sufism. That has many similarities.

**QUESTION:** To what extent?

**SWAMIJI:** What?

**QUESTION:** To what extent?

**SWAMIJI:** Oneness, firstly there is oneness there. There is no Muslim and no Kashmiri pandit there.

**QUESTION:** Sir, one thing is there. Muslim, Kashmiri Pandit, Hindu, Muslim, Sikh that is one thing. That difference. The other difference is between God and Man. Do you recognize that.

**SWAMIJI:** No, we do not recognize a difference between god and man in the end. This is a difference.

**QUESTION:** I will make a submission. Man, with respect to manliness, man will remain man only. He can't become god.

**SWAMIJI:** No this is the difference there. In this point there is some difference. The difference is that the man, you can consider a drop in the ocean. If we drop it in ocean, will you find it? It is gone!

**QUESTION:** So I will make a submission. This I am doing to remove my personal doubts. Maybe many listeners also have the same. Sufis say the example that you give, put a drop in ocean and then you will not be able to find it, this is not the right example. Example is that in the night. 41.20, stars are twinkling, but they are not seen in the day. They are not seen in the day because sun is there on top. It is the sun. It has tremendous light. It is so much dominating that stars are not seen.

**SWAMIJI:** No, individual cannot exist without universal. Basis of everything is universal only. So this example cannot be put there.

**QUESTION:** Yes. There are two sections in Sufis also.

**QUESTION:** I have another request. In Shaiva Darśana there are two or three branches. There is Spanda, there is Pratyabhijñā. Can you tell us something about these?

**SWAMIJI:** Yes, I will. It has been divided into four sections. Actually it is called Trika system. It means three fold. One is Shiva. The other is individual (Jīva or Nara). The third is the connecting rod between the two, which can pull Shiva down or the individual up (Śakti). Shiva has come down. This whole universe is the commentary of Lord Shiva. He shows. So this universal existence is more important than Shiva.

**QUESTION:** Than Shiva?

**SWAMIJI:** Because it is the explained version. 43.21. This is the commentary. This world is the commentary of Shiva. So there is not difference between these.

**QUESTION:** So this is a spiritual journey, and it has different steps.

**SWAMIJI:** No there are no steps. Sections are there, i.e., sections according to the capacity; whosoever is capable of what.

**QUESTION:** You were talking about Spanda.

**SWAMIJI:** No, I am not talking about Spanda. This is all Trika. Three fold science. Śiva, Jīva and Śakti that is in between. Jīva is individual. Now it is divided into four sections. One is Kula Darśana, which is also known as Kaula Darśana. Then there is Pratyabhijñā Darśana. Then there is Krama Darśana. Then there is spanda Darśana. There are the only, these four classes. Spanda Darśana, Krama Darśana, Pratyabhijñā Darśana and Kaula Darśana. Spanda Darśana is concerned with Spanda, 'movement', i.e., movement without movement. For example this item is there, it is in movement. If it would not have been in movement, after one century it would become ashes.

**QUESTION:** So it is travelling.

**SWAMIJI:** Yes. It is travelling. Travelling in movement. But this movement is without movement.

**QUESTION:** We cannot see this.

**SWAMIJI:** So you have to concentrate on movement without movement. 45.07. For example

breathing is there. There is incoming breath, and there is outgoing breath. Incoming breath is with movement, and outgoing breath is with movement. In between there is a point, between the incoming and outgoing breaths. That is called Spanda. That is Spanda. It is that which gives life to incoming and outgoing breath. For praying and practicing that, that is the Spanda school. The re-originator of Spanda system, I cannot say originator, the re-originator was Vasugupta. One who re-originated them. He studied only Spanda school, and taught this to his disciples and others. It is called Shiva Sutra.<sup>10</sup> Then Kallata has worked on this.<sup>11</sup> It has been explained. Spanda is the background. Background for everything, for all upayas: sāmbhopāya, śaktopāya, āṇavopāya and anupāya.

**QUESTION:** This is what is important for the listeners. These are steps. What is the ultimate goal of all of this, the ultimate destination?

**SWAMIJI:** See then there are other Darśanas. There is Krama Darśana. It is another kingdom of Shaiva Darśana . . . another kingdom.

**QUESTION:** Is it another way or another kingdom?

**SWAMIJI:** No, another kingdom. Because the kingdom of Spanda system leads to ultimate goal; it leads to the final goal. The goal is there. This is the complete goal, but it takes time. Spanda system will take time. Krama System will take lesser time. Krama system deals with kuṇḍalinī yoga.

**QUESTION:** What sir?

**SWAMIJI:** Kuṇḍalinī.

**QUESTION:** These days everyone is talking about kuṇḍalinī. We are hearing about it a lot. Can you please tell something on this?

**SWAMIJI:** I will tell you. This is [called] 'serpent power', but it is not actual serpent power. If breathing is coming in and out and he is practicing with this – the same thing what is talked about in Sufism – a time comes when there is one-pointedness. When there is one-pointedness his breath coagulates. (48.27)

**QUESTION:** It becomes a ball.

**SWAMIJI:** He is doing his practice and feels, “maybe this is my death.” But his master, his guru, has told him, “don't worry at that point.” So he does not worry. If he is a smart person, he will continue. If he is not so intelligent and does not understand this, he will come out and he has to start again. He does not touch it. Because this is sweet death, very sweet, very enticing.

So his breath comes down – *Shhhhhhhh*. Then it touches the rectum. The moment it touches the rectum. Bas. Then it starts rising again. When it touches rectum, he feels that a wheel is moving. Then internally it moves up. Then one more wheel starts. In velocity, in velocity, it moves. Then one more wheels starts moving, while going up. This [process] is called veda dikṣa.<sup>12</sup> Because of veda dikṣa, it moves up. In Tantrāloka, Abhinavagupta has said:

vedhadikṣā ca bahudhā tatra tatra nirūpita |  
sā cabhyaśavata kāryā yenordhvordhvapraveśataḥ || TA. 29.237 ||<sup>13</sup>

10. Vasugupta propagated the Shiva Sutras, and wrote a commentary called the Spanda Kārikā.

11. Kallata wrote various commentaries on Vasugupta's teachings.

12. The initiation of piercing.

13. And initiation by penetration is described by many methods and in various places. And it is to be celebrated by a person who is practised, so that through being absorbed into ever higher levels.

Bhedadīkṣā, this is bheda (piercing). The yogi who has traces of some desire for worldly fame, not in their manifested form. Not overt. If he has gross attachments, he will not reach there. It is only that he has this in the background, in traces, then he has this cakra bhedana,<sup>14</sup> it goes up. Sā cābhyāsavatā kāryā, he gets the smell. [Swamiji addressed the interviewer:] Sir, this is not ordinary, you have to give your life to this practice. You have to give your life. This is not keeping a pillow for you and reclining and relaxing. You have to sit in the middle, six to seven hours, in the same posture. And simultaneously (42.49) then he will get something. Otherwise nothing. It is not a gift from your grandmother! It appears gross to state this.

There is a version of Gopi Krishna about kuṇḍalinī yoga, but it appears incorrect to me. What I am telling you is on the basis of my . . .

**QUESTION:** . . . on basis of your experience.

**SWAMIJI:** Yes, on basis of my experience. The experience has not been complete. But I have [experienced] tatastha jñāna. That means, I have walked on the banks of this [ocean].

(laughter . . .) On the banks of that experience.<sup>15</sup>

The other thing is that what is the fruit that one gets. Śrīmālāyāmi ca coditā.<sup>16</sup> If he has more attachment [to worldly things] and less inclination towards practice, then what happens to him? When he is doing abhyāsa (practice) the breath comes down and it touches the mūlādhāra. Mūlādhāra remains unaffected. On the other hand, the topmost wheel<sup>17</sup> starts moving, then the throat wheel starts moving, then the heart wheel starts moving. It goes on, descending.

ūrdhvacakragatāvasthā yadādhaḥ sambhavanti ca |  
tadā paisācaḥ āveśaḥ sa vai vignasya kāraṇam ||<sup>18</sup> Ratnamālā śāstra

14. The piercing (bheda) of the wheels (cakras). This is indicated in the rise of Prāṇa Kuṇḍalinī, where the yogi still has traces of worldly desires. See *Kashmir Shaivism – The Secret Supreme*, Chpt. 18, “Variations in the Rise of Prāṇa Kuṇḍalinī,” pp125-128.
15. “Whatever yogis perceive as the existence of God, they don't perceive the existence of God really. They perceive the existence of God from *tatastha*. *Tatastha* means from the shore. Just as you perceive the nature of ocean from its shore, you don't perceive the nature of the ocean exactly there, unless you dive in it totally. If you dive in it, still you won't perceive the nature of the ocean. You have to be all-pervading. If you pervade the whole ocean then you can understand the ocean. [But] how can you pervade the whole ocean? You will dive only in one point of the ocean. This is the position of God. God cannot be perceived by anybody. God is the perceiver of all, and nobody perceives him.” Swami Lakshmanjoo, *Tantrāloka* 9, comm. of verse 159.  
“Lord Śiva has explained that, *śiva sakṣatnābhidyate*, in real sense Śiva does not come in this drama.” But it is only imitation of Śiva. You see Śiva, it is *tatastha jñāna* of Śiva, i.e., from a distance. Śiva cannot be observed, he is the observer, he'll observe you, you can't observe him. This is the problem.” *Ibid.*, *Tantrāloka* 10, comm. of verse 102.
16. “What fruit occurs from the downward movement [of kuṇḍalinī]?” *Tantrāloka* 29.238bc.
17. The point between the eyebrows, i.e., bhruvadhya cakra.
18. “. . . when these states are penetrated downward from above and in reverse, that is incorrect absorption (pisācāveśa). That is the indication that hereafter this yogi's life will be filled with obstacles.” Swami Lakshmanjoo, *Self Realization in Kashmir Shaivism*, “*Kuṇḍalinī Vijnāna Rahasya – The secret Knowledge of Kuṇḍalinī*, chpt. 5, pp108-109.



Bheda cakra daśa,<sup>19</sup> yadādhaḥ sambhavanti, bheda cakra daśa, yadādhaḥ sambhavanti, that states that are there in this, one keeps going down only, he will not come up from below, he will come down from below. Tadaḥ paisācaḥ āveśaḥ. He attains paisāca state, then he does not have the possibility, of getting elevated further. Then he has to work very hard, very much struggle and then he can go up again.

There there is another system which is

**QUESTION:** Pratyabhijñā

**SWAMIJI:** Pratyabhijñā means recognition. For example, when I shall have the experience of lord, that glory, when I feel that in the heart. Then he does not feel that it has come from somewhere else.

**QUESTION:** Okay Sir.

**SWAMIJI:** He feels that it was there only this is recognition.. He was there but he did not understand that. For this our acharya Utpaladeva-ji has given an example. If he is there at a holy place. There are people from the boy's side, there are people from the girl's side. They have already tied up between them, but the boy has not seen the girl. But don't we meet sometimes by coincidence. For example at Tulamula (Kheer Bhavani). Both are sitting side by side but do not know that we have been tied up with this family. The girl gets tea in samovar and pours tea for the boy. Does the boy have any sensation? Does the boy have any feeling? Here comes Pratyabhijñā darshan. Pratyabhijñā darshan does this that, if the guru tells him, what you wanted to see was this. This is Pratyabhijñā Darśana, (spontaneous recognition).

And there are upāyas. One is śāmbhopāya, then is śāktopāya, then is aṇavopāya. Śāmbhopāya is when you un-mind your mind. Like in the beginning we [need] support, to stop our mind, we take support. Like we place a photograph in front of us. If we are more advanced then this, then what do we do. We take the support of breath. But actually we do not have the see the breath, we have to see where from this is emerging and going – that source, we have to see. So like this. This is aṇavopāya. Śāktopāya is another. When your capacity is more . . . when his capacity is more, the guru pushes him to take on śāktopāya.

What is śāktopāya?

For example, we see; we all see. We see with our eyes, but no, we have to see who is seeing this. This is more refined way. For this, the seeding is done by Pratyabhijñā Darśana. Feeding śāktopāya as well as śāmbhavopāya. Then there is no “seeing” and no not seeing. Then sambhavopāya is there. This is the one that deals with Kaula Darśana. Kaula darshan means to understand and realise totality. If you see the smallest thing, one blade of grass, it is filled with 118 worlds. All the 118 worlds exist in this. How has Shaivism explained this, this body of a human being, it is filled with the entire universe.

**QUESTION:** Now this consciousness is there, what is the destination, what is the goal?

**SWAMIJI:** I have not reached there. But I have taṭastha jñāna. Taṭastha jñāna means, treading on the banks. The goal is when “Cidānandalābhaḥ” is there.<sup>20</sup> But till breathing is going, there is individuality. Till the time individuality is going on, there is no hope. Individuality has to go and then one can get hold of universal consciousness. Those who are true, those who are truly on the path of

19. The cycle (cakra) of differentiation (bheda).

20. “When the bliss (ānanda) of cit is attained (lābha), there is stability of the consciousness of identity with cit even while the body etc. are being experienced. This state is jivanmukti (i.e. mukti even while one is alive). Jaideva Singh, Kṣemarāja's Pratyabhijñā Hṛdayam, verse 16.

Self Realization, those who do not have any attachment for the world, for them when the breath comes down and touches the bottom (mulādhāra cakra), then it rises at once, and they attain God consciousness, spiritual bliss, cidānanda lābha.<sup>21</sup> The state of cidānanda lābha is attained by them. What happens afterwards? (birds chirping) Afterwards, as you know there is no breath. Then he has this experience not only in samādhi, but also in vyuthāna, i.e., also in the external world. The existence of god is realized there as well. This is automatic force. This happens automatically. (birds chirping loudly). This state rises from bottom to top, in one second. What happens in the next second? (1.04.12) Then breath releases slowly and then he experiences this again (birds chirping loudly). All that in front of him appears filled with god consciousness. But this remains for a second. What happens after that? After one second, he goes back into the previous state, the real samādhi, for one second, then again this happens, breath releases, eyes open and he sees bliss outside again. So again and again this happens. This state is called . . . Abhinavagupta has given it the name of “krama mudra”. So this state is above the state of cidānanda and it is called jagadānanda. But Abhinavagupta has explained that he cannot remain in this state for more than fifteen minutes. If he remains more than fifteen minutes, then he has to leave this body.

**QUESTION:** There are a lot of people, who do miracles, is there any role of miracles in this. Are there miracles? Is there any role?

**SWAMIJI:** [In the] lower state!

**QUESTION:** Is it not that many people do it?

**SWAMIJI:** Yes, in the lower state some do it. In the higher state there is no role [to play]. Those who do it are in the lower state.

**QUESTION:** Yes Sir.. About Lal Ded. Can you tell something about her for the listeners?

**SWAMIJI:** Yes, she was . . . she was doing Laya Yoga – Lal dyed. She was also an elevated soul and she showed Laya Yoga to her brother as well.

**QUESTION:** Have you read the Vaks of Lal Ded.

**SWAMIJI:** Yes, a bit.

**QUESTION:** Can you please tell us one or two; those which are connected to Kashmir Shaivism.

**SWAMIJI:** One, I shall recite one:  
 Kehn chi nyendra hati vudi  
 Kenchan vudyān nasyar paye  
 Kehn chi snan karith upvati  
 Kehn chi grahasth bazith agrahastha

Kehn chi nyendra hati vudi, some are sleeping but internally are wide awake,

Kenchan vudyān nasyar paye, they are doing some practice but are sleeping actually

Kehn chi snan karith upvati, upvati means impure, (some are impure even after taking a bath)

21. This is nominated as the rise of cit kuṇḍalinī. See: *Kashmir Shaivism – The Secret Supreme*, chpt. 17, pp. 118-120.

Kehn chi grahasth bazith agrahastha, some are householders and still have renounced everything. So like this, she was also at a very elevated state.

**QUESTION:** Sir, listeners would also like to know, you are teaching and practicing Shaivism. But are you doing something else, in ashram, gardening or something else. Any other activity to refresh yourself.

**SWAMIJI:** Yes, every Sunday I have a class and I teach them. But no one understands fully.

**QUESTION:** Laughter.

**SWAMIJI:** But they do have some improvement; some small increments of improvement. But full transformation has not happened.

**QUESTION:** So Sir, has the environment been created.

**SWAMIJI:** Yes, many are coming up. I cannot nominate them as of now.

**QUESTION:** Yes Sir.

**SWAMIJI:** But they have a long way to go.

**QUESTION:** So by this you have the faith that Shaivism will keep on going. In the future (1.08.52).

**SWAMIJI:** Yes, I fully believe this. I believe that Lord Shiva will himself move this and keep it going. If I do not keep it going, he will come himself and do it.



**WE ARE GRATEFUL TO MEMBERS FOR THEIR  
WHOLE HEARTED SUPPORT AND LOOK FORWARD  
TO GREATER PARTICIPATION IN YEARS AHEAD**

# **SECTION IV**

**ACTIVITIES OF KASHMIR SABHA, KOLKATA (2019-20)**









Justice Shambhu Nath Pandit



Justice Shambhu Nath Pandit Bi-centenary



Mr. Ashok Dhar donating his Book on "Kashmir" to Kashmir Bhawan Library



Launch of Mr. Rakesh Kaul's Book "Dawn"





Annual Hawan



Annual Hawan



Navreh & Zangtray Celebration



Navreh & Zangtray Celebration



Launch of Mr. Rakesh Kaul's Book "Dawn"



Janam Ashtami Celebration



Janam Ashtami Celebration



Navreh & Zangray Celebration



Annual Hawan



Swami Lakshman Joo  
Jayanti Celebration





Felicitation of Mr. Rakesh Kaul



Annual Hawan



Swami Lakshman Joo Jayanti Celebration



Seminar on Kashmir Shaivism by  
Mr. Virendra Qazi



Annual Hawan





Navreh & Zangtray Celebration



Seminar on Kashmir Shaivism  
by Mr. Virendra Qazi



Release of Vitasta 2018-19 by Reena Dhar (Editor)



Janam Ashtami Celebration





Janam Ashtami Celebration



Dusshera / Vijaya Dashami Celebration



Dusshera / Vijaya Dashami Celebration



# SECTION V

**NAMES AND ADDRESSES OF PERMANENT MEMBERS  
LIVING IN KOLKATA, OUTSIDE KOLKATA AND ABROAD**





**Names and addresses of Permanent Members  
Residing in Kolkata**

**Atal Deepak**

8-B, Golf Towers  
9, Prince Gulam Md. Shah Road  
Kolkata- 700 095  
( R ) 033-24224939  
(R) 033-24224949, (M) 9831011767  
E-mail:deepak.atal1948@gmail.com

**Atal Vivek**

Flat 2C 7/1,Queens park  
Kolkata- 700019  
(R)033-24615545  
(M)9830047709

**Bhan Bharat Bushan**

22/1/1A, Paschim Putiary  
Kolkata -7000 41  
(M) 9163911727

**Bhan C. P.**

34 - C, Satyam Shivam  
Sundaram Complex,  
1530 Garia Main Road, Kolkata - 700 084  
(M) 9674528322  
Email: hakrapani.kakabhan.bhan@gmail.com

**Bhan P. K.**

Flat No.D3, 164/78, Sand Head  
Cooperative Society, Lake Gardens  
Kolkata- 700045, (M) 8334900955

**Bhan Sam**

164C / 4B, Prince Anwar Shah Road  
Lake Gardens, Kolkata - 700045  
(M) 9875363147  
E mail: sambhan692003@gmail.com

**Biswas Sammar/Nancy**

58, Deshbandhu Road  
New Barrackpur Opp Jagriti Sangha Club  
Kolkata- 700131  
( R ) 033 25277932, (M) 9903270197

**Biswas Pammi**

C J 146, Salt Lake City, Sector II  
Kolkata-700091  
( R ) 033- 23584102  
(M) 9830157733

**Chaku Dr. Usha**

Flat no. 17C, Tower 3, South city  
apartments, 375,Prince Anwar Shah road,  
Kolkata- 700068  
(M) 98310 02667 (M) 84477 16759  
E mail: drushachaku@gmail.com

**Chowdhury Bharati Smt.**

Udayan, The CondovilleUD 020105(ii)  
1050/1, Survey Park, Kolkata - 700 075  
( R ) 033-24188038, (M) 9051162951  
(M) 8420771692  
E mail: bharati.chowdhury@gmail.com

**Dar, Gopal / Madhu**

Flat A1, Balaji Appts, 65 Kalitala Road  
Kolkata- 700078  
( R ) 033-24840297  
(M) 9831384320

**Dhar Anil**

Queen - 2B, Duke Garden, RB-29,  
Raghunathpur, VIP Road, Kolkata - 700 059  
(O) 033-2289 3122 (R) 033-2500 6763  
(M) 9831955311 (M) 9830315045  
E mail : anildhar@hotmail.com

**Dhar Ashok**

Flat No. 3D, 9/3A, Gariahat Road  
(Singhee Park) Kolkata - 700 019  
(R) 033-24606721 (M) 9967017146  
E mail : dhar\_ashok@yahoo.com  
E mail : ashokdha@gmail.com

**Dhar Ramesh**

BL - 239, Sect-2, Salt Lake  
Kolkata- 700091  
(M) 9824370680  
E mail : rkdhar61@gmail.com

**Names and addresses of Permanent Members  
Residing in Kolkata**

**Dhar Reena Smt.**

311, C I T Road, Sch- VI M,  
Kolkata - 700 054  
(R) 033-2362 8341 (M) 9432302449  
Email : [reenadhar@hotmail.com](mailto:reenadhar@hotmail.com)

**Dhar Shruti**

Natural Height, BL-7, FL-2A,Phase I  
137, VIP Road, Koikhali, Kolkata - 700052  
(M) 9831205271  
Email : [navsandhya101@gmail.com](mailto:navsandhya101@gmail.com)

**Dar Chitranjan**

34, Woodlands Syndicate , 8/7 Alipore Road,  
Kolkata - 700 027 (M) 9008003388  
Email; [chitranjan.dar@itc.in](mailto:chitranjan.dar@itc.in)

**Dhar A. K.**

Archis Panel Products Pvt Ltd.  
5A&B, Chowringhee Lane,Kolkata- 700016  
(O) 033 22524266  
(M) 9815075841 (M) 6590901427  
Email : [akdharsg@gmail.com](mailto:akdharsg@gmail.com)

**Dhar Shashank**

Office of the GM, ECL, Bankola Area  
P. O.- Ukra, West Bengal - 713363  
(M) 9434796278  
Email: [coalindiasd@gmail.com](mailto:coalindiasd@gmail.com)

**Ganju Ravi**

R-402, DC Block, City Centre, Salt Lake  
Kolkata -700064, (O) 033 32933156  
( R) 033 23581750, (M) 9836490222  
(M) 9339568290  
Email: [rkganju@yahoo.com](mailto:rkganju@yahoo.com)

**Ganju Mrs. R. N.**

57/1B, Ekdalia Road, Kolkata - 700 019  
(R)033 24405405

**Ganjoo Jitendra**

Flat no. 301, Dhakuria 7, Gariahat Road  
Kolkata -700031, (M) 9007713419

**Ghosh Krishna Smt.**

Flat 15, Vivekananda Housing Society,  
202,Maniktala Main Road Kolkata -700054  
( R) 033 2355 7709 (M)9830699335

**Grover, Sunita Smt.**

595,Block 'O', new Alipore, Kolkata 700053

**Gurtu Dr. J. N.**

Flat 9/3, Block B, Sunny Park Apartments,  
6,Sunny Park, Kolkata -700019  
(O) 033 2461 8252 (M) 9831018089  
Email : [jngurtu@hotmail.com](mailto:jngurtu@hotmail.com)

**Jalali Upendra**

67 Tripura Rai Lane, Salkia  
Howrah - 711 106

**Jalali Amol**

Hiland Park, Flat No. 5A 1, Tower Loch,1925  
Chak Gariya, Post Office - Panchasayar  
Kolkata -700094  
(M) 9831239078 (M)8336010821

**Jinsi Deepak**

Flat 1B, 246/4 Rishi Bankim Chandra  
Road,Kolkata - 700 028 ( R) 033-25518902

**Kachroo Akshay**

Flat No. 303, Block B  
34 Chander Mohan Roy Lane, Serampore  
(Hoogly), West Bengal - 712 201  
(M) 8582907123 (M)98304 34329

**Kachroo Dr. Rajender**

19, Salkia School Road, Salkia  
Howrah-711 106 (O) 033 2665 2068  
( R) 033 26755349 (M) 9831103022  
Email: [dr.rajenderk@hotmail.com](mailto:dr.rajenderk@hotmail.com)

**Names and addresses of Permanent Members  
Residing in Kolkata**

**Kalla T.N.**

A-10/8, Phase II (E.M.Bye Pass) EKTP  
Kolkata 700107,( R) 033 24422363  
(M)9681318373  
Email : [pamposhprojects@yahoo.com](mailto:pamposhprojects@yahoo.com)

**Kak Ashok**

Flat No 2A, 33South End Park,  
Kolkata - 700 029 (M)9836701623  
Email : [ashok\\_kak2@yahoo.co.in](mailto:ashok_kak2@yahoo.co.in)

**Kapoor Nirmal Smt.**

2nd Floor, 42 Ballygunge Place,  
Kolkata - 700 019, ( R) 033 2440 5899

**Kaul G L/Barati**

3 G, Rajsree Building, 6 Hastings Park Road,  
31 Judges Court, Kolkata - 700 027  
( R) 033 2479 1997 ( R) 033 2479 4403  
(M) 9906205610

**Kaul Inder Krishan**

Manikpur Naskar Para, Hari Navi,  
Kolkata- 700 148 (M) 9143353484

**Kaul Jolly Mohan**

G-7, Government Housing Estate,  
98 Karaya Road, Kolkata - 700 019  
( R) 033 2290 7934 (M)98319 55490

**Kaul,Kadambari**

8F, Neelkanth Apts, 26B, Camac Street  
Kolkata -7000169 (M) 9830331222  
Email : [kadambarikaul@yahoo.co.in](mailto:kadambarikaul@yahoo.co.in)

**Kaul L. N.**

CJ 182, Sector 2, Salt Lake, Kolkata - 700 091  
( R) 033 2334 0837 (M) 9831257436

**Kaul Mukesh**

10/5, Anupama Hsg Complex, VIP Road ,  
Mondalgonthi , Kolkata - 700 052  
(M) 9830018062  
Email : [mukesh\\_kaul@supreme.co.in](mailto:mukesh_kaul@supreme.co.in)

**Kaul Akhant**

C/O.- Kashi Nath & Sons, Rishi Road ,  
Kalimpong, Dist. Darjeeling - 734 301  
(M) 9734620536  
Email : [akshat\\_kaul2002@yahoo.co.in](mailto:akshat_kaul2002@yahoo.co.in)

**Kaul M. K.**

Flat F 1 A, Block FA, Purbabbasan,  
1582/3 Raj Danga Main Road,  
Kolkata - 700 107  
( R) 033 2441 6954 (M) 8335056693  
Email : [kaulmaharaj2005@gmail.com](mailto:kaulmaharaj2005@gmail.com)

**Kaul Manish**

#1801,Horizon Tower 4, Uniworld city,  
Rajarhat Action Area iii, Kolkata -700160  
(M) 9830690071  
Email : [manishkaul@hotmail.com](mailto:manishkaul@hotmail.com)

**Kaul Narender**

Cluster- IX, Flat No - B/4, Purbachal Abasan  
Salt Lake City, Kolkata - 700 097  
( R) 033 40038887 (M) 9903478588  
Email : [neran45@gmail.com](mailto:neran45@gmail.com)

**Kaul Rakesh**

Cluster- IX, Flat No - B/4, Purbachal Abasan  
Salt Lake City, Kolkata - 700 097  
( R) 033 40038887 (M) 9007039276  
Email : [rakeshkaul1958@gmail.com](mailto:rakeshkaul1958@gmail.com)

**Kaul Rajesh**

Chandrani Appartments Flat No. C 1 3rd  
Floor, 92 Bama Charan Roy Road Behala  
Kolkata -700034,(M) 9830536127  
(M) 9836246335  
Email : [rajeshkaul2015@gmail.com](mailto:rajeshkaul2015@gmail.com)

**Kaul Rajive**

14/1 Burdwan Road, Kolkata - 700 027  
( O) 033 2248 5102 / 8220  
( R) 033 2479 1670

**Names and addresses of Permanent Members  
Residing in Kolkata**

**Kaul Rakesh**

B/4 Cluster 'IX' Purbachal, Sector III, Salt Lake, Kolkata - 700 091 (O) 033 40038887 (M) 90070 39276

Email : [rakeshkaul1958@gmail.com](mailto:rakeshkaul1958@gmail.com)

**Kaul Ramesh**

4e/ Jaishree Appts., 320, Banerjee Para Rd. Chatterjee Bagan, Kolkata -7000 43 (M) 9643003626

**Kaul Reena Smt.**

Sports Psychologist SAI, C 10, Jal Vaya Vihar, LB - Block, Sector 3, Salt Lake, Kolkata - 700 098 (O) 2335 2715 (M) 98313 67359

**Kaul Roop**

CJ 182, Sector 2, Salt Lake, Kolkata - 700 091 (R) 033 2334 3952 (M) 9830376171

Email : [roopnkaul@gmail.com](mailto:roopnkaul@gmail.com)

**Kaul S. K.**

B-64, Tivoli Court, 1 C, Ballygunge Circular Road, Kolkata - 700 019 (O)033 3058 7832 (R) 033 2287 4039 (M) 98309 65969 (M)9830765969

Email : [skkaul@eveready.co.in](mailto:skkaul@eveready.co.in)

**Kaul Shiv Kumar**

13 / A, Bansdrone, New Govt. Colony, P O Bansdrone, Kolkata - 700 041

**Kaul Sudesh**

11 Khelat Ghosh Lane, Kolkata -700006

**Kaul Sudha**

Flat 6, 3rd. Floor, 373/1 Block G , New Alipore, Kolkata -700053, (R) 033 23967990 (M)9831887990,

Email: [sudha.kaul@gmail.com](mailto:sudha.kaul@gmail.com)

**Kaul Vivek**

P - 311, CIT Road, Sch VI M Kolkata - 700 054 (R) 033 40630148 (M) 9038845000

Email: [cryptictruth@rediffmail.com](mailto:cryptictruth@rediffmail.com)

Email : [vivekaul@gmail.com](mailto:vivekaul@gmail.com)

**Kemmu M. K.**

Flat no. 6, Esplanade Mansion Kolkata-7000 69 (M) 7718838442

Email : [mkkemmu@gmail.com](mailto:mkkemmu@gmail.com)

**Khar Arvind**

2 Cental Base P.O., Military Camp, Teghoria, A.P.O. - 56 (M) 8820312111 (M) 8100024365

**Kher Chitra**

57, Rishi Aurobindo Sarani, Kolkata - 700090 (M) 9163011233

**Kitchlu V. K.**

National Tower, 13 Louden Street Kolkata - 700 017 (R) 033 2281 5544 / 033 2280 4994

**Kitchlu Veena Smt.**

105B, Block 'F' New Alipore Kolkata - 700 053 (R) 033 2287 2544 (M) 98300 60024

**Lahori Anil**

(M) 9899490215, Email : [alahori@yahoo.com](mailto:alahori@yahoo.com)

**Mattoo Parvesh**

Panchvati Complex, Gangotri Apartments, 4 A, VIP Road, Kaikhali P. O. - Airport Kolkata - 700 052

(R) 033 2573 0099 (M) 9674070153

**Misri B. M.**

Matri Smriti, 9/8 C, Jyotsna Apartments, Moore Avenue, 3rd. Gate Tollygung Kolkata - 700 040

(R) 033 2411 2919 (M) 9073374756 (M) 9830204063

Email : [binabrijmohan21098@gmail.com](mailto:binabrijmohan21098@gmail.com)



**Names and addresses of Permanent Members  
Residing in Kolkata**

**Moza Akshai**

Al 283, Sector 2, Near Tank No. 8  
Salt Lake, Kolkata-7000 91  
(M) 9582040213  
Email : [akshaimoza@gmail.com](mailto:akshaimoza@gmail.com)

**Moza B. K.**

LX2 1302, UTSA, Luxury, New Town,  
Rajarhat, Kolkata - 700156  
(R) 033 2324 1014 / 033 3294 6111  
(M) 98315 51319

**Moza Nikhil**

Flat no.3, 11A, Alipore Avenue, Alipore,  
Kolkata -700027 (O) 033 22889900  
(M) 9831055457  
Email : [nikhil.moza@itc.in](mailto:nikhil.moza@itc.in)

**Moza V. R.**

LX2 1302, UTSA, Luxury, New Town,  
Rajarhat, Kolkata - 700156  
( R ) 033 2324 1014 / 033 3294 6111  
(M) 98315 76548  
Email : [vrmoza2016@gmail.com](mailto:vrmoza2016@gmail.com)

**Mukherjee Saroj Smt.**

57 / 14, Ballygunge Circular Road  
Kolkata - 700 019 (R) 033 2475 5394

**Munshi Sunil**

9-B, Minto Park Syndicate  
13, D.L. Khan road, Kolkata-7000 27  
( R ) 033 2223 3662 (M) 98300 19050  
Email: [smunshi@yuletea.in](mailto:smunshi@yuletea.in)  
[munshianju@gmail.com](mailto:munshianju@gmail.com)

**Munshi Surendra**

Flat 1D, Siddhashree, 16 Udai Shanker Sarini,  
Golf Club Road, Kolkata - 700 033  
(M) 92316 82964  
Email: [surmunshi@yahoo.co.in](mailto:surmunshi@yahoo.co.in)

**Ogra M. K.**

Venus Apartments, 9 Mayfair Road  
Kolkata - 700 019,  
( R ) 033 2287 0146 / 033 2280 8752  
(M) 98312 57402

**Pandit Capt. A. K.**

Golpark Co-operative Society, 11 - 4 - A,  
49B Govindpur Road, Lake Gardens  
Kolkata - 700 045  
( R ) 2417 5004 (M) 8583919405  
Email : [panditajaykumar@rediffmail.com](mailto:panditajaykumar@rediffmail.com)

**Pularu Gyani**

C/o Pfizer Ltd.  
Vasundhara Sarat Bose Road, Kolkata -  
700020  
(M) 9794280004  
Email : [gyani.pularu@pfizer.com](mailto:gyani.pularu@pfizer.com)

**Raina P. K.**

Ekta Floral, Block - 2, Flat - 4B  
27- Christopher Rd., Kolkata -7000 46  
(R)033 23297976 (M) 9674348752  
(M)9903840104  
Email : [rpradman@gmail.com](mailto:rpradman@gmail.com)

**Raina Roopa Smt.**

672, 'O' Block, New Alipore  
Kolkata - 700 053, ( R ) 033 2400 3215

**Raina Suman /Mahata Manoj**

AE 41, Salt Lake, Sect 1, Kolkata -7000 64  
(M) 8420906100 (M) 9674070153  
Email : [rainasuman@yahoo.com](mailto:rainasuman@yahoo.com)

**Razdan Ashok Kumar**

82/1 Masunda Marwari Bagan, New  
Barrackpur Kolkata -700131  
(M) 9874054625 (M) 9903464514  
Email: [mailarazdan@gmail.com](mailto:mailarazdan@gmail.com)

**Names and addresses of Permanent Members  
Residing in Kolkata**

**Razdan, Naveen**

Jamuna-14, Ballygunge Military Camp  
Ballygunge, Kolkata - 700019  
(M) 9051208008  
Email: [navraz@rediffmail.com](mailto:navraz@rediffmail.com)

**Razdan Ranjit**

17/6 Sunny Park Apartments, 6 Sunny Park,  
Kolkata - 700 019  
(R)033 2461 5894 (M) 93318 42159

**Razdan Vikas**

PWC pvt. Ltd., Plot No 56 & 57  
Sec-5, Salt Lake, Kolkata -7000 91  
(M) 9007092323 (M) 9831092532  
Email: [mailvrazdan@gmail.com](mailto:mailvrazdan@gmail.com)

**Roy Phoola Kumari Smt.**

5/1A Govind Roy Lane Kolkata -700026  
(R)033 24553089 (M) 9432260089  
Email: [phool.roy27@gmail.com](mailto:phool.roy27@gmail.com)

**Roy Sunita Kaul / Rakesh**

86C, Harsh Chattejee Street, Kolkata- 700  
025  
(O) 033 2287 2497 ( R) 033 3205 8256 /  
033 2287 4415 / 033 3052 5544 (M) 97487  
31540  
(M) 98319 90517  
Email : [saiBonku@yahoo.com](mailto:saiBonku@yahoo.com)

**Sapru Rajiv / Sapru Mrs. Kanta**

Flat : 18/8, Sunny Park Apartments, 6,  
Sunny Park, Kolkata - 700 019  
( R) 033 4068-3193 (M) 9830289100

**Sapru Subhash**

20, Becharam Chatterjee Road  
Kolkata - 7000 34  
(R)033 23491145 (M) 9999098818  
Email : [sapru.subhash@gmail.com](mailto:sapru.subhash@gmail.com)

**Seth Mrs. Reena Nee Mattoo**

157, Jodhpur Park, 4th Floor  
Kolkata - 700 068 ( R) 033 2473 9821

**Sharma Krishna Smt.**

6, Amar Basu Sarani, (Near Ram Mandir),  
Kolkata - 700 007  
( R) 033 2241 6515 (M) 9830200887

**Sumbaly B. N.**

57, Rishi Aurobindo Sarani, Kolkata - 700090  
( R) 033 25312629 (M) 9883514741

**Shunglu Anil**

155/1 Block 'G' New Alipore  
Kolkata - 700 053  
( R) 033 24789608 (M) 9830033616

**Tankha V. K.**

5, Wellesley Mansions  
44A Rafi Ahmed Kidwai Rd,  
Kolkata -700016  
( R) 033 2229 3623/7989 (M) 9830187033  
Email : [vijaydenise2@yahoo.co.in](mailto:vijaydenise2@yahoo.co.in)

**Thassu Avdesh**

Sarosi Complex, 197/A, BB Chatterjee Rd.  
Flat no. 2D, Building A, Kashba Raktalla,  
Kolkata -7000 42  
( R) 033 64557894 (M) 9830305199  
Email : [athassu@hotmail.com](mailto:athassu@hotmail.com)

**Tickoo Rajesh**

DC 9/3, Shastri Bagan  
P.O. - Deshbandhu Nagar, Jora Mandir  
Kolkata - 700059  
(O) 033 3294 6711 ®033 3296 4958  
(M) 9088955749  
Email: [rajeshtikoo632@gmail.com](mailto:rajeshtikoo632@gmail.com)

**Tikku Ashok**

3rd. Floor, Ratnagiri  
153, Dum Dum Park , Kolkata - 700 055  
( R) 033 2549 3500

**Names and addresses of Permanent Members  
Residing in Kolkata**

**Tiku, Raj Dulari**

11B, CF 05, Utsa Comfort, New Town  
Kolkata -700156  
( R) 033 6501 5055 (M) 7044634909

**Tutoo Sunil**

94, NSC Bose Rd. Flat No. 1-B, Rani Kuthi,  
Kolkata - 7000 40  
(M) 9530478085  
Email : [skt261@yahoo.co.in](mailto:skt261@yahoo.co.in)

**Zutshi M. N.**

Flat E7, Mukut Apts,  
22A, Mandevelli Gardens  
Kolkata - 700019 (M) 9830107490  
Email: [mnzutshi@gmail.com](mailto:mnzutshi@gmail.com)

**Zutshi N. K.**

CK 190 Salt Lake, Kolkata - 700 091

**Names and addresses of Permanent Members  
Residing Outside Kolkata**

**Bhat Ashuni**

RSM Wipro Networks Pvt. Ltd. 51 ground  
Floor, Okhla Industrial Estate,  
Phase III, New Delhi -110020  
(M) 9711104005  
Email : bhatashuni@gmail.com

**Bhat Jayant**

3A Cornwell Classic 13 Cornwell Cross Road  
Langford Gardens, Bangalore - 560025

**Bhat Renu Kaul**

M/3075, Devendra Vihar, Sector 56,  
Gurgaon - 122 011 (M) 9971009119  
Email : renukaulbhat@gmail.com

**Bhat Dr. Rajiv Kr.**

12B, Deamland Apt.  
1A Trikutanagar Jammu  
( R ) 0191 2472090 (M) 9797498888

**Bhat Shambu Nath Halim**

I - 1, Kashmiri Apartment, Pitampora  
Delhi - 110034

**Bhan Kapil**

Royal Kashmiri Zaika Highway Complex,  
Saheed Bhagat Singh Chowk, Near Gandhi  
Udyan, Raipur Chattisgarh - 492 001  
(M) 9831059318  
Email : kapil3112@gmail.com

**Bhan Ratan**

The GE links CHS, Kanshika E- 505  
Ram Mandhir Road Near Ram Mandir  
Station Mumbai-400104  
(M) 9830133028  
Email : ratanbhan12@gmail.com

**Dhar Sanjay**

42, Sector VI, Panchkula, Haryana - 134  
( R ) 109 2586 500 / 2586 118

**Dhar Dr. Aparna**

Deptt. Of Mathematics, I I T  
Kanpur - 208 016

**Dhar Revati Raman**

Flat No. 7, 2nd Floor, Anukool Bldg.  
7 Bunlow, Varsova, Andheri (w)  
Mumbai - 400 061, (M) 9833876316

**Dhar Utpal**

B - 9, New Delhi South Extension II, New  
Delhi - 110 049  
(O) 011 - 5530 6375 (R)011 5569 7071  
(M) 0 98186 49612

**Dhar Vijay**

B4 Suraj CHS, NIBM ROAD  
Kondhwa, Pune (M) 9766631763  
Email : vijay\_dhar21@yahoo.co.in

**Dhar Vinod**

F 23, Sector 46, Greenwood City, Gurgaon,  
Haryana 122003 (M) 9716158059  
Email : vinod.dhar@gmail.com

**Names and addresses of Permanent Members  
Residing Outside Kolkata**

**Dhar Sudhir**

Pocket C- 68C, Gangotri Enclave  
Alaknanda, New Delhi - 110 019  
(O) 1204221287 ® 011 42143711  
(M) 9711115834 (M) 9811115384  
Email : sudhirdar50@gmail.com

**Hangloo T. N.**

Lasun Basun', 23 Chatur Singh Gardens,  
Govindpura, Jammu Cantt. - 180 003  
( R) 0191 2262 108

**Jalla Upendra**

P-3/05, Silver Estate, F-29 Sector 50  
Noida - 201301  
Email : u.k.jalla@gmail.com

**Jotshi Sushmita**

**Kak Ashok**

66, Siddharth Enclave, Ashram Chowk, Ring  
Road, Delhi - 110 014 ( R) 011 6844 719

**Kaul Ashok**

Flat no 28 C MIG Pocket 1 Mixed Housing  
Mayur Vihar Phase 3 N Delhi 96  
(M) 9910373805

**Kaul Ajay**

1491 (Penthouse), ATS Greens Village  
Sec 93A, Noida - 201 304 (UP)  
(M) 9871554040  
Email : ajay\_kaul\_@hotmail.com

**Kaul Bhavnesh**

2219 Vasant D II Kunj, New Delhi - 110 070

**Kaul C. L.**

D 22, Shivloke Society, sector 6, Plot 6,  
Dwarka, New Delhi - 1100075  
(M) 9810514292  
Email : chunia\_kaul@yahoo.co.uk

**Kaul Jogindra / Mohit**

M. F. 21/12, Canara Bank Appts, B. T. M.  
Layout, Mamnerghara Road  
Bangalore - 560 076 ® 080 678 6965

**Kaul M. L. / A. K.**

Flat No. 606, Riswhiovan Lavista Kju Pada  
Borivili (E), Mumbai - 400 066  
( R) 2897 0090 (M) 9833057568

**Kaul M. N.**

A-18, Pamposh Enclave, New Delhi - 110 048  
( R) 011 623 1084 / 641 4975 (M) 9899431180  
Email:mnkaul@iclou.com  
\_\_\_\_\_mnkaul@yahoo.co.in

**Kaul M. N. Smt.**

138 Model Colony, Arhagarh  
Dehradun - 248 001, ® 0135 267 1879

**Kaul Maj. Gen. Rattan**

DCCI, ASC Centre & College,  
Bangalore - 560 007  
Email ; rattan-kaul@rediffmail.com



**Names and addresses of Permanent Members  
Residing Outside Kolkata**

**Kaul Makhan Lal**

House No. 100, Sector 21 - C, Faridabad,  
Haryana ( R) 222 3443

**Kaul Ravi**

( R) 0172 270 940 (M) 0 94172 59899  
Email : khaskarv01@gmail.com

**Kaul Ramesh**

Email : kaularyan1960@gmail.com

**Kaul Rajender / Indu**

Tower F-1502, Palm Drive, Golf Course Ext.  
Road, Sec-66, Gurugram Harayana- 122018

**Koul Ravinder**

SKE 909, Shipra Krishna Vista Ahinsakhand,  
Indirapuram, Ghaziabad UP - 201014  
(M) 9667944288  
Email : ravinder.koul24@gmail.com

**Kaul S. N.**

SOHOM, F 2, Raj Kunj Society, Chembur,  
Mumbai - 400 074

**Kaul Sanjay**

Flat No. 1402 Building 6B Sapphire Heights  
Lokhandwala Complex, Mumbai - 400101  
(M) 0 99670 65546 (M)9930832232

**Kaul, Vijay (HL)**

C22,Divyajyoti Appartments, Sec 19, Rohini  
New Delhi -100089 (M) 9831072446  
(M) 9899114210  
Email : vijaykaul\_hll@yahoo.com

**Kachru K. K.**

Noida, (M) 9868702802 (M) 9899376686

**Labroo Wg. Cdr. M K**

P - 531, Sector 21, Noida - 201 301

**Madan A. K.**

78 Modern Complex, Bhuwana, N. H. 8,  
Udaipur - 313 004  
( R) 0294 224 0269 (M) 9828426432

**Mam Pawan Lata Kaul / Jawahar**

L 53 Jalvayu Vihar Hiranandani  
Gardens powai, Mumbai - 400076  
(M) 9920958267  
Email : pawanlatakam@gmail.com

**Mattoo Gopal Krishan**

Pyroceramics, P.O.- Maithan Dam  
Dist. - Dhanbad, Jharghand - 828207  
(O) 6.54E+09 ® 6540274193  
(M)9431125107 (M) 9.199E+09  
Email:pyroceramic@hotmail.com

**Monga K. N.**

Sagar Cooperative Society, F 11, Flat No. 1,  
Sector 29, Vashi, Navi Mumbai, Maharashtra

**Moza K L**

B - 14, Sector 19, Noida - 201 301  
( R) 0120 432 4506

**Misri Sanjay**

Building `B', Flat No. 401, 18/8, Rahatani,  
Aund Annexe, Pune - 411 017  
(M) 9823355547  
Email : sanjay.misri@thermaxglobal.com

**Names and addresses of Permanent Members  
Residing Outside Kolkata**

**Nadir Amit**

Flat No. 101, Royal Regency, 33 / 3 R P P S  
Road, Surendra Nagar, Nagpur - 440 015  
(O) 0712 222 0773 ® 0712 329 9346  
(M) 9860352426 (M) 8800777300  
Email : amitnadir@yahoo.com

**Nagu Prabhakar**

C-58, Sector E, Aliganj, Lucknow - 226 024

**Ogra Dr. G. L.**

House No. 24, Sector III, Poash Villa,  
Janipura, Jammu Tawi- 180 007  
( R ) 0191 253 1193

**Pajan Maharaj Kishen**

692, Sector 14, Faridabad - 121 007  
(M) 9910166993  
Email : raj\_692@hotmail.com

**Raina Bhushen**

Bungalow Plot 37, Saheyjar Vijaya Garden,  
Baridih, Jamshedpur 831017  
( R ) 0657-2344013 (M) +91 8986606955  
Email : bushen2000@hotmail.com  
kanialkadal@gmail.com

**Raina Dr. M. K.**

S 525, G. K. II, New Delhi - 110 048  
( R ) 011 2921 2576

**Raina Susheel**

Glory B 401 Vasant Marvel, Off Western  
Express Highway, Thakur Complex, Borivali  
East  
Mumbai - 400066, (M) 9920986263

**Raina Upendra**

Flat G & H Raheja Terrace Agha Abbas Ali  
Road Ulsoor Bangalore 560008  
(M) 9845182599  
Email : upendra.raina@tatatea.co.in

**Raina P. K.**

Flat No. G&H, Raheja Terrace Agha Abbas Ali  
Road, Ulsoor, Bangalore- 560 008

**Raina Vipin**

A 603, Tower 1, Adarsh Palm Retreat,  
Devrabishanhalli, Near RMZ Eco world ,  
Bangalore - 560103, (M) 9874210076  
Email : vipinraina@gmail.com

**Razdan Sumant/Anjali**

Block 6-101, Rain Tree Park,  
Malayasian Twonship, Kukatpally,  
Hyderabad, Telangana - 500 085  
(M) 9866556109 (M) 9701671672  
Email : sumantrazdan@getindia.com  
anjaliirazdan@hotmail.com

**Razdan Mrs. J. L.**

GH-13/119 Paschim Vihar  
New Delhi - 110 087  
( R ) 011 25284685

**Rawal R. K.**

Qtr No 1355 Sec 12, R. K. Puram  
New Delhi 110022 (M) 9810329490  
Email : rawal\_kaul@yahoo.com

**Names and addresses of Permanent Members  
Residing Outside Kolkata**

**Trisal Vikesh**

Flat No 201 - West Block, GH 9 J & K Bank  
Employes Co-operative Group Housing  
Society, Sector 9A, Gurgaon - 122001  
(O) +91 124 420 6016 (O) +91 124 420 6016  
(M) +91 9999033518 (M) +91 9650691514  
Email : vikesh\_trisal@yahoo.com

**Tickoo P. N.**

1487, Sector C, Paket 1  
Vasant Kunj , New Delhi 100070  
(O) 011 26124718 (M)9868885059  
(M) 9868063639  
Email : pn\_tickoo@yahoo.com

**Tikku Dr. V. K.**

T-078, Ashiana Utsav , Bhiwadi, Dist. Alwar  
Pin 301019 (M) 09929607550

**Wanchoo Dr. R. N.**

504-A, Shivansh Elegance, Hari Phatak Rd.  
Ujjain, (M) 9830745676  
Email : ravi1chu@yahoo.com

**Names and addresses of Permanent Members  
Residing Abroad**

**Bakshi Col. Sushil**

Hamilton, New Zealand  
(M) 9051902666  
Email : sushilbakshi08@gmail.com

**Kaul Virinder**

Mauritius, (M) 9704854909  
Email : virinder.kaul@gmail.com

**Cherwoo Sharda**

61, Summer Road, Greenwich CT-06831  
U.S.A. ( R) 001 916 756 4875

**Daftary Dr. Inder**

229 Pintail Place, Davis, Claifornia - 915 616  
USA ( R) 0065 90901427

**Dhar Ajay**

Eastern Mansion, Meyer Road, Singapore  
( R) 001 97399 28820

**Dhar Omkar Nath**

17 Lockhern Drive, Livingstone  
N. J. - 07039, USA, ( R) 001 51839 35744

**Fotedar Dr. Akhilesh**

526, River Hill Blvd., Nikayauna, N. Y. 12309

**Gharyali Veena**

321 Thompson Shore Road, Man Hassat, New  
York - 11030 (U.S.A)

**Kachroo Braj B**

Pl. D. 2016 Cureton Drive, Urbana,  
Illinois - 61801 USA

**Kachroo Girdhari Lal**

17 Pleasant Village Drive, Succasuna,  
N. J. 07876, USA

**Kaul, Ravi**

( R) 13306886914  
Email : globalharmony@neo.rr.com

**Kashkari Dr. Chaman**

1358 Berkshire Road, BERKSHIRE,STOW,  
Ohio - 44224 USA

**Khashu Dr. Bhushan L**

3 Sherwood Gate, Oyster, N. Y. 11771 - 3805  
USA

**Mattoo Dr. Nirmal K**

25 Hill House L N Old Brooke Ville,  
N. Y. 11545 USA

**Mattoo Sunil**

20 Rolling Hill Road, Ridgefield,  
CJ - 06877, USA

**Mitra Dr. Nirmala**

120 New York Avenue, Hutington,  
N. Y. 11753 USA

**Munshi Meena**

13504 Gum Spring Drive, Rockville, M. D.  
USA - 20850

**Raina Lalit**

7366, Mont Calm Drive, Mc Clean V A -  
22102, USA

**Names and addresses of Permanent Members  
Residing Abroad**

**Raina Mrs. Supriya**

3679, Cabernet Vine Yard Circle  
San Jose, California 95117, U.S.A.

**Saraf Brij Krishen**

9 Fairfields Crescent, Kingsberry,  
London NW 9 OPR

**Sultan Ashok**

11 Fass Court, West Orange, N J 07053 USA  
( R) 001 847 228 5457

**Tankha Anil**

Apt. 208, 1380 S.Eluhurst Road  
Mt. Prospect IL-6005, USA  
( R) 001 617 492 5922

**Tankha Sunil**

784 Main St. No. 1  
Cambridge MA-02139 U.S.A.

**Wali Dr. Avtar K**

1206 Miramar Drive, Fullerton, CA 92831,  
USA

**Wali Neelam**

505 Middlese TPKE No. 8, Billerica, MA  
01821, USA

**Wali Vijay**

2050E Pioneer Blvd, Fullerton, C A 92831,  
USA

**Zutshi Surendra**

26 Nive Brook Road, Apt. No. 40 B, Edison,  
N.J. - 08820 USA





# Advertisements

We are extremely grateful to advertisers and our well wishers who have been kind and generous to support activities of our Sabha and publication of this annual number, in particular.

## SECTION VI



चलतीचक्कीदेखकर, दियाकबीरारोये |  
दोपाटनकेबीचमें, साबुतबचानाकोए ||



With profound grief, we would like to inform you that our beloved 'JIJI' or 'PITTI BEHANJI' as she was known to many; **Smt. Jaishree Kaul** passed away on 10<sup>th</sup> February, 2020. Jiji left in death as she lived in life – with dignity and grace. She was surrounded by the family that she nurtured and persevered for.

Jiji was a lady of quiet strength and deep courage. She will forever be remembered as a consummate teacher, both in her professional life, at the Vasanta Girls High School in Srinagar and in her personal life, instructing and supporting her children and her grandchildren. Despite the forced migration at an advanced age, she rebuilt her home, and with it, reinforced our belief in having faith. Her lessons were often like

that. She taught us life through example.

She leaves a family devastated by her passing and grateful for the grace of her presence. She will be remembered as the daughter of Smt. Yemberzal and Shri. Sreekanth Joo Kashkari; wife to Shri. Jagan Nath Kaul and mother to Phool Lata Raina and to her son-in-law Bushen Lal Raina. Though there are many others who still call her mother and for whom she has fulfilled that role.

Jiji, our grandmother, our friend, our shining light, taught us how to understand Kabir, how to read the Shivmahima, how to cook Roganjosh, how to move forward with time and above all, how to stay positive in the face of great upheaval. She never let circumstance distort her core beliefs and she never let her old beliefs keep her from the new. She was born in 1929 in Safriyar, Haba Kadal. Her life encompasses many beautiful experiences that we have been fortunate to learn from.

We are grateful for the time, the laughter, the insight and the love. We miss you Jiji.

#### **In Memorium:**

Rainas (Bazaaz, Kania Kadal), Kauls (Chammb, 171 Karan Nagar), Kashkaris (Safriyar) and Swarups (Ajmer)

Lata Raina. Sheyjar, Plot 37, Vijaya Gardens, Baridih, P.O. Birsanagar, Jamshedpur 831017.  
Jharkhand. kaniakadal@gmail.com



**FOOD**  
**BANE FUN**  
WITH

**Rajdhani®**

**BESAN**



ॐ  
60 वर्षों से अधिक  
शुद्धता का विश्वास

राजधानी बेसन  
केवल चुनिंदा  
अनपॉलिश चना दाल  
से बना है।

ॐ



Rajdhani Flour Mills Ltd. • Tel.: 011-49019999 | Email: info@rajdhanibesan.com



**beeam**



Clarity with simple solutions

Leasing, logistics & Warehousing Solutions

**BEEAM INDUSTRIES PRIVATE LIMITED**

32, Co-operative Industrial Estate, Saharanpur Road,  
Patel nagar, Dehra Dun-248001

Website: [www.beeam.in](http://www.beeam.in)

Email: [info@beeam.com](mailto:info@beeam.com)

Phone: 9634607941



# Shanti Guaranteed



## LIC's JEEVAN SHANTI

PLAN NO. 850

UIN 512N328V02

### Non linked, Non Participating, Single Premium Annuity Plan

Plan Can be taken for Self Joint Lives & Divyangjan lives

Plan Can be taken from age 30 years upwards\*



**IMMEDIATE & DEFERRED  
ANNUITY OPTIONS  
with Death Benefit  
also available**



**LIFE LONG  
regular Income**



- **GUARANTEED ANNUITY RATES** From inception of Policy
- **GUARANTEED ADDITIONS** during deferment period

For details, contact your Agent/Nearst LIC Branch OR  
SMS YOUR CITY NAME to 56767474 OR Visit [www.licindia.in](http://www.licindia.in)

**Plan is also available online**

Follow us : LIC India Forever

**BEWARE OF SPURIOUS / FRAUD PHONE CALLS!**  
IRDAI is not involved in activities like selling insurance policies, announcing bonus or investment of premiums. Public receiving such phone calls are requested to lodge a police complaint.



LICAD019-2008/ENG

\* For more details on risk factors, terms and conditions,  
please read the sales brochure carefully before concluding a sale.

IRDAI Regn. No. 512

**Zindagi ke saath bhi, Zindagi ke baad bhi.**

*With best compliments from*



## **AKAROSI BUSINESS & MANAGEMENT SERVICES PVT. LTD.**

Flat 3D, 9/3A, Gariahat Road, Kolkata-700 019, India  
T : +91 33 24606721, M : +91 9967017146, 9831154746  
E : [clientservices@akarosi.com](mailto:clientservices@akarosi.com); [dhar\\_ashok@yahoo.com](mailto:dhar_ashok@yahoo.com)  
W : [www.akarosi.com](http://www.akarosi.com)



# SATYA STUDIOS

Policepara, Panchpota, Ranabhatia, Garia  
E-mail : [bharati.aol@gmail.com](mailto:bharati.aol@gmail.com)  
Website : [www.satyastudios.com](http://www.satyastudios.com)  
Phone : (033) 4064 4193

*Our Mission a Healthy world.* 

**TOP MOST SELLING PRODUCTS OF THE COMPANY**

*Latest formulation of:*  
Tablets, Capsules,  
Injections, Infusions,  
Syrup, & Eye Drops

Mercaptopur 1g	Fluoxetine 2mg/ml-100ml
Ceftriaxone & Tazobactam 1.5 G	Clavazolin 2mg/ml-100ml
Cefepime 1g & 2g	Ciprofloxacin 2mg/ml-100ml
Cefazolin 1g	Diazepam 40mg
Levofloxacin 2mg/ml-100ml	Acetaminophen Tablets 200 mg
	Diclofenac Sodium 25mg/ml

**BKRS PHARMA PVT. LTD.**  
Corp. Office : 421, 4th Floor, Tower-B, Spicazoo Commercial Complex, Sector-47, Gurgaon-122002 (Haryana), India  
Tel : +91-1244276421  
Email : [sunitkns@gmail.com](mailto:sunitkns@gmail.com), [noon@bkrs@gmail.com](mailto:noon@bkrs@gmail.com)  
Web : [www.bkrspharma.com](http://www.bkrspharma.com)



With Best Compliments



**SUPER SHINE**

**SERVICES**



*With best compliments from*

**KADAMBARI  
&  
KAPIL KAUL**

8 F, Neelkanth Apts,  
26 B, Camac Street,  
Kolkata - 700016  
West Bengal



Kolkata's Ultimate Destination for **Fun**  
in the **Coollest** Zone



# Nicco's **NEW** Water Park

SHOW THIS AD CUTTING AT ENQUIRY/  
CASH COUNTER TO AVAIL 30% DISCOUNT  
ON ENTRY & PARK PACKAGE





This Offer is validity from 01st April 2019 - 31st March 2020 for up to 6 persons. Terms & Conditions Apply.

Also book tickets **ONLINE** & get discounted **OFFERS** through [www.niccoparks.com](http://www.niccoparks.com)

Or Call Us **1800 2121 316** (Toll Free)

Phone: +91 33 66285564 | 5509 (Between 11 am and 7 pm)

Follow us on :  

Nicco Park & Resorts Limited, Jheel Meel, Sector IV, Salt Lake City, Kolkata 700 106

Nicco Park's Rules & Regulations are applicable at all times. Rides & Attractions are subject to its availability. Offer valid for all days of the week.\*



*With Best Compliments from:-*

**CALCUTTA PAPER INDUSTRIES**

228A, A.J.C. Bose Road  
9th. Floor, 9B  
Kolkata - 700 020



With best compliments from :

## ***Nicco Engineering Services Limited***

"NICCO HOUSE"  
1B & 2, HARE STREET  
KOLKATA -700 001

*We specialise in...*

- ON-LINE LEAK SEALING SERVICE
- BELZONA INDUSTRIAL PROTECTIVE COATINGS & POLYMER REPAIR COMPOSITES
- ON-LINE SAFETY VALVE SET PRESSURE SETTING
- ON-SITE MACHINING
- 'HELIFUSION' LOW HEAT INPUT SPIRAL WELDING TECHNOLOGY
- PUMP EFFICIENCY TESTING BY RIVENTA TECHNOLOGY
- SOLARTECH U.V. CURED LAMINATES FOR PROTECTION AGAINST CORROSION, ABRASION, IMPACT AND CHEMICAL ATTACK
- NTZ OIL FILTRATION SYSTEM
- METAL STITCHING OF CRACKED OR BROKEN CAST IRON EQUIPMENT

*With Best Compliments from*

**M/S. PIONEER PACKAGING  
INDUSTRIES PVT. LTD.**

55B, Kali Temple Road  
Kolkata 700 026



# RADHEY GROUP OF COMPANIES

*Provides you following Services:*

---

## Sanjeevani Insurance Brokers Pvt. Ltd.

- Life Insurance* “If your child, spouse, or a parent depends on you and your income, you need life insurance.”
- General Insurance* “Love is the only kind of fire which is never covered by insurance, for rest we are here.”
- E-Insurance  
(Approved Person)* “Move with time & technology & keep paperless Insurance.”

## Sabi Viniyog Pvt Ltd.

- Foreign Exchange* “Destiny remains same wherever you go, but currency changes its color.”
- Mutual Funds* “Mutual funds were created to make investing easy, so consumers wouldn’t have to be burdened with picking individual stocks.”
- Registrar & Share  
Transfer Agent* “Water is indispensable in our life, similarly RTA is for corporate world.”
- Pan Tan E-Tds  
E-filing & KYC* “Providing services at your doorsteps through electronic media.”

## Seemran Viniyog Pvt. Ltd.

- Equity Trading* “Be fearful when others are greedy, be greedy when others are fearful.”

## Ramsnehi Viniyog Pvt. Ltd.

- Commodity Trading* “A platform to hedge your risk, not to earn speculative profit.”

## Jhilmil Advisory & Accounting Services Pvt. Ltd.

- Tax Management* “Tax avoidance is unethical , but Tax planning is a wise-man job.”
- Digital Signature Certificate* “Mechanisation of human signature by digitization.”

## Jhilmil Estate Pvt. Ltd

- Fixed Deposit & Bonds* “Slow but steady, A secured & fixed return on your investment.”

## Jhilmil Rock-N-Rock Pvt. Ltd.

- MCA Certified Filing Centre* “Complete Solution for Company Formation.”

## Radhey I.T. Solution Pvt. Ltd.

- BPO Enabled Services* “Cloud Computing is a new era of Business.”
- 

*With best compliments from:-*

**DR. JAI NATH GURTU**  
**DR. KANCHAN GURTU**

*With best compliments from:-*

**VIRRENDER**  
**MOHAN BANGRU**

*With best compliments from:-*

**GLOBUS**  
**RUBCHEM PVT. LTD.**

143, Utkalmoni Gopabandhu Sarani  
Jorasanko, Kolkata 700007

**VINAY**  
TRADING COMPANY  
Blending Quality & Relations  
**ISO 9001-2015 Certified**  
SISTER CONCERN  
**ADITYA SALES CORPORATION**  
P5 Peninsula Unit 303 3rd Floor, 1/1A/2 Mahendra Roy Lane, Kolkata – 700046  
Ph. – 033-40037724; 033-40013818; Mobile - +91-9831176163  
[info@vinaytradingcompany.com](mailto:info@vinaytradingcompany.com); [aditya@vinaytradingcompany.com](mailto:aditya@vinaytradingcompany.com)  
[www.vinaytradingcompany.com](http://www.vinaytradingcompany.com)

Authorized Distributor

<b>LANXESS</b> Lanxess Division LANXESS INDIA PVT. LTD. RUBBER CHEMICALS	<b>RheinChemie Additives</b> RHEIN CHEMIE SPECIALTY RUBBER CHEMICALS	<b>apcotex</b> APCOTEX INDUSTRIES LTD. HIGH STYRENE RUBBER
<b>Goodyear</b> GODREJ INDUSTRIES LTD. STEARIC ACIDS & FATTY ACIDS	<b>Continental Carbon</b> CONTINENTAL CARBON INDIA LTD. CARBON BLACKS	<b>IPOL</b> GP PETROLEUMS LTD. RUBBER PROCESSING OIL
<b>OCCL</b> ORIENTAL CARBON AND CHEMICALS LTD. INSOLUBLE SULFUR	<b>RESIL</b> Resilience for Change RESIL CHEMICALS PVT. LTD. SILICON EMULSIONS & OILS	<b>20 MICRONS LIMITED</b> 20 MICRONS LTD. MINERALS & CHEMICALS
ZINC OXIDE MGO (SARMAG 150) PETROLEUM RESINS WOOD RESIN CALCIUM CARBONATE	M.C. WAX SIBS PP/SILICA BLOWING AGENT (BNPT) PARAFFIN WAX	RECLAIM RUBBER BROWN FACTICE BUTYLENE/SBR/PIB SILICON EMULSIONS & OILS NFOPRENE



*With best compliments from*

**SUN OIL CO. PVT. LTD.**

An ISO 9001 : 2008 Certified Company

10B, British Indian Street  
Kolkata - 700 069

*With best wishes from:-*

**DEV ENTERPRISES**

**Kolkata**

*With best compliments from:-*

**ANAND CHEMICALS  
AND  
RUBBER PVT. LTD.**

31, Shakespeare Sarani  
6<sup>th</sup> Floor, # 608  
Kolkata - 700 017

*With best compliments from:-*

**SHARIKA  
ENTERPRISES**

*Manufacturers of all kinds of  
Engineering Plastic Products*

3, Pagladanga Road  
Plot No. 82,  
Kolkata - 700 015



Printed  
at  
**Graphic Barnali**  
2/C, Mirza Ghalib Street  
Kolkata 700 087  
(M) 9830308117

*With Best Compliments from*



Engineers & Contractors

**KAIZER CONSTRUCTION CO. LTD.**

ISO: 9001:2015

Regd. Office : 23, Circus Avenue

Kolkata : 700 017

Tel : +033 2280 2498, 033 2280 1654

E-mail : [kaizer.construction@yahoo.com](mailto:kaizer.construction@yahoo.com)

# CRESCON PROJECTS & SERVICES PVT LTD



*Turnkey MEP Contractor*

## AREA OF EXPERTISE

- HEAT VENTILATION AND AIR CONDITIONING
- FIRE PROTECTION SYSTEM WORKS
- HT & LT ELECTRICAL WORKS
- EXTRA LOW VOLTAGE SYSTEMS
- UTILITY & PROCESS PIPING WORKS
- PEB STRUCTURAL WORKS
- PLUMBING & WATER TREATMENT PLANTS



## CONTACT

*Crescon Projects & Services Pvt Ltd.*  
3rd floor, Gulecha towers,  
158, Arcot road, Vadapalani,  
Chennai - 26.  
044-23652551, 044-42162637  
044-23664945

[www.cresconprojects.com](http://www.cresconprojects.com)



## KOLKATA'S MOST TRUSTED PREMIER HEALTH CARE INSTITUTION

MORE THAN  
50 YEARS  
OF EXCELLENCE



Cath Lab



CTVS OT



Kidney Transplant Unit



NICU



Nursery

### Multi-Speciality Tertiary Care Hospital with 10 Operation Theatres, ICU/CCU ICU/ITU/HDU/NICU/KTU, General Bed, Semi-Private, Private & Suites

#### Top ranking Doctors along with our Services & Facilities:

**Cardiology:** ECG, Echocardiogram, Colour Doppler, Treadmill Test (TMT), Halter Monitoring, Angiography, Angioplasty, Pacemaker Implantation, Spirometry ( Lung Function) etc. **Cardiac Surgery:** Bypass Surgery, Valve Replacement (AVR,MVR,DVR), Minimal Invasive Cardiac Surgery, ASD, VSD etc. **Nephrology:** Kidney Transplant, Dialysis etc. **Urology:** Uroflowmetry, Urodynamic Study, Lithotripsy, Cystoscopy, Holmium Laser Treatment for Kidney Stones and Prostate problems etc. **Neurology:** EEG, EMG, NCV, VEP, BAER, SSEP, H.REFLEX etc. **Orthopaedic:** TKR, THR, Arthroscopic Surgery, Re-grow Surgery, Fracture & Trauma etc. **ENT & Vertigo Clinic:** Eudiometry, Tympanometry, BERA, VEMP, TDT, ETF, TCD, ENG, VNG, CCG, SDS, ACR, SISI, ABLP, ECOCHG, Sleep Disorder Study/Polysomnography etc. **Gastroenterology:** Endoscopy, Colonoscopy, ERCP Banding, Bronchoscopy, APC, Polypectomy, Sclerotherapy. **Radiology:** Digital X-ray, 24X7 C.T. Scan (64 Slice), MRI (Big bore), 3D Ultrasonography, Bone Densitometry (BMD), Mammography etc. **Gynae & Maternity:** Nursery, NICU (Neonatal Intensive Care Unit), SCBU, Colposcopy, Gynae Onco Surgery, Foetal Monitoring etc.

#### Health Check-up Packages:

Comprehensive, Senior Citizen, Well Women, Special Cardiac, Pre-employment, Children, Urology, Bariatric etc.

#### Specialized Clinic:

Chest Pain Clinic, Pacemaker Clinic, Breast Clinic, Gynae Onco Clinic, Vertigo Clinic, Diabetes Clinic, Uro Clinic, Hernia Clinic, Bariatric / Metabolic Surgery Clinic, Pain Clinic, Knee Clinic, Arthroscopy Clinic etc.

#### Direct Helplines:

ENQUIRY/ADMISSION: 93318 41265 / 98318 21850 / 033 2280 1300, O.T. BOOKINGS: 033 2280 1200, EMERGENCY: 91630 58000, HOME COLLECTION OF BLOODE SAMPLES: 97484 99944 / 97484 99955 / 97484 99966, MARKETING: 99039 82232 / 98362 93420 / 98301 21034, NIGHT SUPERVISOR: 94322 65144 / 98318 21850, INSURANCE HEALTH DESK: 93318 41266 / 93318 41268, ADMINISTRATION: 99032 06250 / 99033 81804, HEALTH CHECK-UP: 97484 99977, CARDIAC SURGERIES: 99030 16384, ECHO: 99030 16382, R.M.O. : GASTRO: 99039 68342, NICU: 99031 78450, FLOOR: 99039 82231, BLOOD BANK: 99031 03088, DIALYSIS: 99030 57631, HOUSE KEEPING: 99031 78750