THE AWAKENING OF SUPREME CONSCIOUSNESS

Lectures of

Swami Lakshman Joo

Jankinath kaul 'kamal'
THE AWAKENING OF
SUPREME CONSCIOUSNESS
Lectures of Swami Lakshman Joo

Recorded, translated & Edited
by
Jankinath Kaul 'Kamal'

Published by
Ishwara Ashrama Trust
Srinagar Jammu Delhi
and
Utpal Publications
Delhi
नमस्कुर्मेहे
OBEISANCE

अद्वैते प्रथितं समीक्ष्य रुचिरे वैज्ञानिकैरचितं ।
शिष्येऽ साधुभिराधितं नमसितं सुज्ञोऽमुनीन्द्रैरपि ॥
केसर-क्षुण्डमृभूषितं गुणनिधि संख्यावतां सदुगुरुं ।
तं वन्दे श्रीलक्ष्मणं नरहरिं सचिवितसुखं देशिकम् ॥२॥

Salulation to venerated Lakshmana,
The treasury of qualities,
Who evinced great intelligence
For investigating the Supreme Truth;
Resorted to by willing disciples,
And adored by proficient men of thought;
Lion among men,
Revered by the conversant and enthusiast;
A good Preceptor of the learned,
With *kum kum kesar* anointed on forehead;
That Supreme spirit of Joy
The spiritual teacher.
स्वच्छान्तः करणं कृपातवपुष्यं विज्ञानमर्तिकथं ।
प्रस्तोतुं प्रभवामि तस्य गुरुता निश्शीमभूता यतं ।
आनन्ददि सुलक्षणं यतिवर्ज्ज्ञानन्दकल्पदुरम् ।
तं वन्दे श्रीलक्ष्मणं गुरुवरं सर्वार्थसिद्धिप्रदम् ॥१॥

How can I eulogize him
Whose greatness is unbounded!
The embodiment of knowledge;
Deity of assumed compassion
    And, pure conscience;
An ascetic of high order,
That excellence of Joy,
Fulfiller of all desires
Like delightful wish-yielding-tree of heaven;
Salutation to graceful Lakshmana
    That revered preceptor.
By drinking deep
Whose sweet juice of immortal utterances
A person of purified intellect becomes delighted;
By receiving whose grace—
Caused through discrimination—
One attains the abode of peace;
who, being the treasure of bliss,
Is easily apprehended brilliance,
Venerable and highly purificatory;
To that auspicious preceptor in Thee
O Lakshmana! we offer obeisance with devotion.
THE SAGE OF ISHABER
A Brief Life-sketch

Introduction

Fathers of the Kashmir Monistic Śaiva Thought, who flourished in the valley from ninth to thirteenth century A.D., were erudite scholars and eminent saints. They recorded what they practiced and accomplished thereby. Later, there were interruptions in this line of thought, and it was mostly the ritualistic faith that kept the tradition alive. After Śivopādyāya, the eighteenth century scholar-saint who wrote commentaries and books of the kind, there appeared saints of the order during the nineteenth century. But they only taught the lore and made no use of pen. In the early twentieth century the Kashmir of past glory was blessed with a son who, not only practised and lived this wonderful philosophy --the Trika Śaiva of Kashmir named Pratyabhijña Darśana - but also disseminated its postulates by teaching and writing among the seekers of the Truth in the country and among those from foreign lands.

Birth and Initiation

A luminary of the first magnitude on the spiritual firmament of modern times, Lakshmana Raina was born at Namchibal in Srinagar (Kashmir) on May 9th, 1907. He showed signs of spiritual fertility from his very birth. Finding the child far too precocious, his noble, god-fearing and devout parents put him in the tutelage of Swami Rama, who had been their family priest, later turned a saint of high order in the tradition of the refined Tantric Monism of Kashmir known as the Trika system. From his
early childhood Lala Saab cast a spell not only over his parents and relatives but also on Swami Rama. At sixteen, however, the boy was ripe enough for being initiated by Swami Mahatab Kak, who had been commissioned by his illustrious preceptor just before entering mahāsamādhi, when the promising Lakshmana was only seven years old. The enterprising and well-to-do parents could not prevail upon the young boy, for entering the life of a householder or even for taking up a job.

Renunciation and Learning

It was typical of young Lakshmana to take his own time to do things rather than act on the spur of moment and force the pace. He had requested his loving parents to make a place available for him in solitude. But it took them some time to execute the promised plan. Yet the spiritual urge compelled the earnest aspirant to leave home for practicing yoga at the famous forest ashrama of Sādha-mālyun in Handawara District of Kashmir. He left no clue about himself at home except a line on a piece of paper requesting his brothers to give comfort to his parents. Getting the clue after a thorough and anxious search for the young Lakshmana his father, Pandit Narayan Das² and his preceptor Swami Mahtab Kak³ went there to meet him. They succeeded in persuading him to come to the city and accept to live in a newly built house in their factory premises as he had desired. Here the earnest scholar-saint devoted himself to the study of Kashmir Śaiva literature available at the Research Department of the Jammu and Kashmir Government started early by Sir Pratap Singh, the then Maharaja of the state. Highly learned Pandits had helped the Department in editing and publishing of a number of books on Kashmir Śaivism⁴, excavated and discovered throughout the state. Lakshman Joo engaged the most efficient Pandit, Rajanaka
Supreme Consciousness

Maheshvara to teach him Śaiva śāstra at home. He also studied the Sanskrit grammar and the allied schools of Indian philosophy at full length. He edited the Bhagavad Gītā with its Sanskrit commentary by Abhinavagupta and appended important notes to it. This was published when he was about twenty-five years old.

Seclusion

During the year 1934-35 Brahmacari Lakshman Joo chose a secluded place at the foothill above Ishaber village in the vicinity of the famous Nishat Garden. He loved the spot because his ideal preceptor Abhinavagupta, one of the most prominent authors of Kashmir Śaivism, had lived somewhere around the place in vineyards about nine centuries ago. A bungalow was constructed by his parents at the selected site. It had a spacious garden with multi-colour flower-beds, fruit-bearing trees and a vegetable garden. Adjacent to this spiritual abode Sri Jia Lal Sopori of Srinagar built a house for his daughter Sharika Devi, who, after taking a vow of leading a celibate life, had found her worthy preceptor in Brahmacari Lakshman Joo. Deviji remained in utter penance for attaining perfection in the monistic Śaiva order by learning Āgama śāstra from him and practising Śaiva-yoga under his care. Devotees and seekers of Truth began to pour in now. It was about this time that the present author5 was introduced to this holy soul of divine charm by his own master and was later recommended for the study of Utpaladeva’s masterpiece Śivastotrāvalī. This marked the beginning of Sunday class at the āshrama that always remained increasing and surcharged with wonderful spiritual vibrations.
Meeting Ramana Maharshi

Suddenly the young saint made a silent trip to certain places of his own choice in India. He wanted to confer with saints of high order perhaps to ascertain his attainments. He spent some time at Bombay beach to establish his power of spiritual perception. Then spending a very short time with Mahatama Gandhi at Sevagram he rushed to have a glimpse of Sri Aurobindo at Pondicherry where the Mother evinced interest in him. Therefrom he found his way to Tiruvanamalai to meet Ramana Maharashi at the Ramanashramam. Bhagavan Ramana looked at the young attractive saint graciously. It must have been the moment of Drṣṭidiksā – initiation by mere sight. Swami Lakshman Joo spent some weeks in the presence of the Maharshi. He later expressed: “I felt those golden days were indeed divine”6. Thus Swamiji revived the spiritual link in 1938 that united Madras and Kashmir when a monk of Madurai, named Madhuraja had travelled to Kashmir in the eleventh century to meet the great Abhinavagupta. Swamiji returned to Kashmir with greater spiritual charm. Then wrote a Hindi translation of the Sambapancasika, adding important hints as footnotes to it. This was published in 1943.

Aurobindavan Solitude

Swami Lakshman Joo took to strict seclusion in his own ashrama premises for several months. During that period of ‘Aurobindavan solitude’, he concentrated on the Kramastotra called out from the Tantraloka. Giving a wonderful exposition of the twelve forms of Saiva yoga in lucid Hindi preceded by the original Sanskrit text, this small book of deep insight into the Reality of Dvadaśakālī was published in the year 1958. Along with his progress in spiritual attainments, Swamiji propagated the
Saiva faith so efficiently and effectively that scholars and seekers after Truth got drawn towards him, not only from his own country but also from abroad.

The Ishwara Ashrama

After India was declared a free country, she has virtually remained in shambles, not tidy as before. A sense of insecurity increased day by day in everyone’s mind and almost everywhere. In the suspicious circumstances, Swamiji disposed off his immovable property along with that of Sharika Devi ji, about the year 1957 and started to live in a small house newly constructed at a stone’s throw from the general road near Gupta Ganga Temple in Ishaber village. ‘Ishwara Ashrama’ was the name given to the ashrama and the disciples began to call Swamiji Īshwara Swarūpa. (This ashrama is now the headquarter of Ishwara Ashrama Trust).

Ashrama Activities

The Ashrama activities gathered momentum. Swamiji held regular Sunday class/satsaṅga. On Mondays he observed silence (maunam) and spent his day in ‘God’s House’, the tiny cottage for meditation, built in a beautiful small garden near the previous ashrama-place. A set programme was followed on other weekdays. A spacious lecture-hall with cupboards on one side for library and a havana-śālā for annual jag were constructed in the premises of Shri Ranvir Siva Temple, Gupta Ganga by the Dharmarth Trust of Jammu and Kashmir under the trusteeship of Dr. Karan Singh, former Union Minister and Ambassador. The complex was named ‘Kashmir Śaiva Pāthikā’. Sunday discourses on Tantrāloka by Swamiji, lectures by eminent spiritualists and seminars were held there with grace and glory. Swamiji, at certain
occasions gave series of lectures on spiritual topics for the
elevation of common people, besides taking special classes and
guiding scholars in their research work. Maiden translation with
footnotes in Hindi of his favourite stotra the Sivastotravali was
published by the Chowkhamba Sanskrit series office, Varanasi in
1964. This, Swamiji taught with a new exposition each time.

Honours Conferred

Two saintly persons of Swamiji’s calibre, contemporaneous
with him, were Pandit Nilakantha Jyotishi (later Swami
Nilakanthananda Saraswati, D.L.S, Rishikesha) and Pandit Satram
Bhat of Ishaber. Although each had a different mode of thought
yet the ‘spiritual trio’ was destined to meet and corroborate on the
yoga-bhumi of Ishaber. They met closely on Brahma-sūtra
Śaṅkarabhāṣya and Yogavāśiṣṭha Mahārāmayana. Scholars and
professors came to Swamiji from the universities of Torino (Italy),
Paris, Oxford, and America for guidance in Pratyabhijña and
Tantrāloka. To the scholars and his disciples from foreign lands
he gave pithy and short lectures on abstruse topics in English. For
Kashmiri disciples he explained the tenets of Śaivism in a literary
style full of elegance and wit. To general audience he spoke in
lucid Hindi. Swami Lakshman Joo read his paper in Sanskrit on
‘Kuṇḍalinī Vijñāna Rahasyam’ at the All India Tantra
Sammelanam held under the auspices of the Varanaseya Sanskrit
University at Varanasi in the Year 1965. 7 His exposition of the
subject was much applauded by the great luminary
Mahamahopadhyaya Gopinath Kaviraj and other scholars of great
repute. After some years the Varanaseya Sanskrit University
conferred upon Swami Lakshman Joo the degree of D.Lit., honoris
causa, in recognition of his splendid and valuable services to the
cause of Sanskrit. When Swamiji was informed about this, he
simply gave an innocent smile and said in an expression of humour "I have become a doctor now". The Jammu and Kashmir Akademi of Art, Culture and Languages presented the robe of honour to Swamiji at a special function while Mir Qasim was Chief Minister of the state.

**Contribution**

Swamiji’s contribution to the promotion of the studies in Kashmir Śaivism, propagation of the *Trika* philosophy and growth of Kashmiri culture will be remembered for long. This considerably helped the revival of this philosophy and the way of life which had otherwise been fading away due to political changes in the valley. Swamiji, however, became known nationally and internationally as the best exponent n a luminous fashion the mystical experiences in the texts namely *Pratyabhijñā hrdaya*, Śiva *sūtra*, Vijñānabhairava and *Parātrīśikā* which also bear his elaborate introductions. Swamiji’s immense erudition stimulated some more disciples and admirers to expound these Śaiva texts. Prof. Nilakanth Gurtoo wrote Hindi translations of *Parātrīśikā* and *Spandakārikā*. The present writer, wrote an independent, pithy and up-to-date Hindi commentary on Śiva-śūtras that was highly praised by the Master. Smt. Kamala Bawa translated the text and commentary of *Pratyabhijñā hrdayam* into Hindi. Smt. Prabha Devi translated into Hindi *Parāpraveśikā*, *Paramārthasāra* and *Guru stuti*. All these have been published. Dr. Oscar Botto (Italy) wrote on Abhinavagupta and *Tantrāloka* in Italian and Dr. Lillian Silburn (France) translated some Śaiva hymns and certain texts on Śaivism into French respectively. Thus Swamiji taught as well as spread with effective measure this unique philosophy of Kashmir in the country and abroad.
Birthday and Excursions

Swamiji’s birthday was celebrated every year on such a grand scale that it turned to be a great fair for common people and an auspicious day for his admirers and devotees who flocked from all parts of the country to have a glimpse of the sage sitting in long samadhi. Indian as well as foreign disciples attended to see this godman ‘living free’ on this earth. Sri Dinanath Ganjoo, Smt. Kamla Bhagati, Sri Narayan Joo and Smt. Raj Dulari Kaul among many others sang Kashmiri poems of eulogy to their preceptor. This cheerful holyman of wisdom, wit and peace distributed prasāda all day long. The next day Swamiji spent in giving gifts to devotees and disciples. Once Swamiji remarked “If I had to celebrate my birthday twice a year I would finish up all my extra property by distributing it.”

Excursions to places of sanctity and natural scenery in the valley were occasionally arranged. Kirtans by disciples and discourses by Swamiji were usual features all along. Prominent places visited on large group excursions were: Verināg, Takshakanāg, Karkutanāg, Sādha-mālyun, Umā Nagarī, Hāngalgund, Tangamarg, Nāran-nāg (Sindh Valley), Dācchigām and Dārā etc. by bus and different places around and in Dal Lake by dunga (house-boat) during summer besides longer trips to Hardwar and Rishikesh during winter.

Moments of bliss were experienced when saints and men of learning came to meet the sage of Ishaber. Dr. Karan Singh often visited the ashrama to receive blessings. Smt. Indira Gandhi, the former Prime Minister of India sought interview with the sage, whenever she came on a visit to the state. Swamiji had a meeting with J. Krishnamurti at Kotarkhana in the Dal Lake. Maharashi Mahesh Yogi visited the Ishwara Ashrama and invited Swamiji to his house-boats in the Dal Lake. Swamiji gave an interesting
exposition of the *Vijñānabhairava* to his devotees on request. Paul Reps, in his short introduction to the chapter ‘Centering’ says: “It presents 112 ways to open the invisible door of consciousness. I see Lakshman Joo gives his life to its practice”. Swami Ramdas (a *jīvanmukta*) of Kanhangarh, Mangalore; Swami Satyananda Saraswati of Munger and Swami Muktananda of Ganeshpuri were pleased to meet the Swami when they visited Srinagar. Swami Lakshman Joo himself attended and presided over spiritual meetings held occasionally in the valley and outside it. In 1976 Sri Ramakrishna Ashram, Srinagar (Kashmir) organized a spiritual congregation in the Ashrama precincts. This was graced by the world famous cultural ambassador of India, Swami Ranganathananda while the meeting was presided over by Swami Lakshman Joo, who described Sri Ramakrishna as a *siddha yogī*.

Another time Swami Ranganathananda was invited by Swamiji to address a special meeting of scholars and devotees and declared the chief guest as ‘messenger of peace’. Swamiji occasionally went to Hardwar and Rishikesh to meet saints especially Swami Sivananda Saraswati of the Divine Life Society giving expositions to parallelism of Kashmir Śaiva Mysticism with Mysticism of Śaṅkara Vedanta.

**Ecstasy**

During his years of maturity, Swami Lakshman Joo was writing a comprehensive compendium of Kashmir Śaiva Darśana in lucid Hindi. It runs into several chapters. Excerpts from the manuscript were at times read out by him to the selected disciples among whom present writer was fortunate to be one. It is understood that writing of the book remained incomplete but was published later in 1994 by Smt. Prabha Devi ji. Prof. P.N. Pushpa, while writing his foreword to this book titled *Trika Rahasya*
Prakriya has also observed the incompleteness of this work. During his later days of ecstasy Swamiji only explained selected pithy verses from the Āgama śāstras and Yogavāśistha and sang these along with his disciples in divine rapture. These continue to be sung by the devotees at the Sunday satsanga meeting with the wonderful Gurustuti composed early by one of Swamiji’s illustrious disciple of Varanasi, Sri Rameshwar Jha, who having studied and practised Vedanta Mysticism had found great interest in the Kashmir Śaiva Mysticism and had accepted Lakshman joo as his preceptor of the Faith.

**Ocult Powers**

Though Swamiji was a master of occult powers but he never made a display of those powers. Swamiji was against their being used as he was convinced that the use of occult powers was an impediment on the spiritual path. He was the master of self-control and care. However he appeared to have made use of his divine power sparingly and with great caution. Not only his close disciples but also un-acquainted people of different beliefs, from far and near, some of whom had not even met the Swami in person, were convinced of his powers which he might have used unassumingly for their upliftment. Certain contemporary saints of the country expressed that Swami Lakshman joo had been strictly guarding his earned treasure of powers and if at all, he used those scarcely. His awe-inspiring sight and proverbial sympathy drew people of all walks of life near him with their problems to which he was often sharp in giving decisions. It was also observed that he gave a healing touch to those who needed it. Common people believed him to be a redeemer from evils. Some persons of pure heart felt a current of mysterious joy running through their body while receiving his touch on bowing at his lotus feet.
Swāmī Rāma, the illustrious Preceptor of Swāmī Lakshman Joo.

Swāmī Rāma (the Preceptor in the middle) with Pandit Nārāyan Dās and Arñimal (Parents) of Swāmī Lakshman Joo.
Swāmi Mahatāb Kāk who initated Swāmi Lakshman Joo at the age of sixteen years.
With Maharshi Ramana, 1938.

With Maharshi Mahesha Yogi, 1964.
Photo by: Kapil Kaul
Swāmi Lakshman Joo in a gay mood.
Swāmi Lakshman Joo in deep trance on his birthdays.
Picture of Personality

Swamiji had disciplined himself into such unwinking vigilance that he was never found saying or doing a thing that was not in consonance with the Truth of his way of life. Only eight months before Swamiji choose to merge in the infinite, his chief disciple Brahmavadini Sharika Devi entered the Divine on Feb.1, 1991. He did wonderfully well what was quite befitting to his nature and practice. In fact there was very high aiming in the core of the Swamiji’s very existence which was manifest in a happy combination of three elements:

i Simplicity, an expression of simplicity;
ii Enthusiasm, the vital push of the spirit within;
iii Wisdom, the light of the soul as the portion of the Divine Himself.

Endowed with magnetic personality, divine charm and wide scholarship behind his spiritual attainments Śaivacārya Īśwara Swarūpa Śrī Swami Lakshman Joo was an inextricable combination of life and religion. By years of study and contemplation, his practice of yoga had ripened to such an extent that his teachings contain the best solution to the problems that face humanity today. His very presence was salve to the depressed, hope to the forlorn, joy to the seeker, inspiration to the scholar and satisfaction to the soul striving for spiritual upliftment. The best in him was all-lovingness that attracted towards him people of all faiths and of different creed. An embodiment of magnificent qualities, he was a faithful friend, a benefactor brother, a fondling father, a true teacher, a noble neighbour, an instinctive
instructor, an affirmed administrator, a congenial companion and above all the girdling guide of all who came near him. His disciples and admirers sought to throng around his radiant personality as honey-bees hover about a fragrant lotus in bloom. Īswara Swarupa’s sagacity made him into an exemplary sage. He looked simply divine, when he made a short tour to United States in June-July, 1991.

Homage

The playful ways of the Master—the sage of Ishaber—came to an end on this earth in Delhi in the early hours of the 27th September, 1991 in moments of calmness and tranquility. He had verily been a yogabhraṣṭa (fallen from yoga in previous birth) for he was born in a house of pious as well as wealthy and well-thought parents — śucinām śrīmatām gehe yogabhraṣṭobijāyate.11

The present life of grace and glory was only the means for this Divine Being to merge into Supreme Śiva, the final beatitude of life. The powers of Truth and light may not be visible to the naked eye but they are there for the discerning. To pay homage to the beloved ‘Gurudeva’ let us live for the Divine and let Divine take control of our life to fulfil his purpose.

Notes

1. Pet name given to Swami Lakshman Joo by his parents.

2. The pioneer house-boat merchant of Kashmir—had provided complimentary house-boats to Swami Vivekananda on his visit to Kashmir in 1897-98. It is understood that the great Swami had visited Swami Rama, the grand-preceptor of Swami Lakshman Joo, at Fatehkalashram.
3. The chief disciple of Swami Rama and preceptor of swami Lakshman Joo. Swami Mahtab Kak had also been the preceptor of my father Pt. Jagannath Kaul who could see only 32 summers till c.1927 A.D.

4. Sri Jagdish Chandra Chatterji, in his book: *Kashmir Shaivism* published by the state Government in 1914 writes - “The first beginnings of what has been called Kashmir Shaivism to distinguish it from other forms of Shaivism known and still practised in different parts of India, may have to be traced to the Śiva-sūtras which together with the commentary on them by Kshemaraja called the vimarśinī, have been published as the opening volume of this series of publications i.e. *The Kashmir series of Texts and Studies*.

Shri Chatterji, with a group of enthusiastic and erudite workers had done yeoman’s work in establishing the Research Department (of J & K Govt.) which was nurtured by Mahamahopadyaya Mukundaram Shastri, Sri Ram Chandra Kak (who later rose to be the Prime Minister of the state), Pandit Maheshwara Razdan, Pandit Harabatta Shastri and other scholars. Besides discovering works related to Kashmir Śaivism, some manuscripts of historical like the Gilgit Mss. etc. were also published by the Department.

5. One fine day probably in April 1935, Brahmacari Nilakantha (of Drabiyar) at whose lotus feet I studied Śaṅkarāṇandalī then and who was a close friend of Brahmacari Lakshman Joo, asked me if I desired to go to see the Mahatma at Ishaber, Nishat. I readily agreed as I had already heard about his endeavour of holding fast to the virtues of renunciation. The Mahatma was performing Purusācaraṇa Yañña prior to graha pravesha- entering to live in the new house. On being introduced as a poet-in-becoming, I was asked to read one of my compositions. Taking out a piece of paper I sang from it my latest poem in Hindi: -
When I looked up I saw pearl-like tears trickling down the smiling brilliant face of the Mahatma on whose left and right were Brahmačari Nilakantha ji and Swami Sarvananda ji, all sitting in chairs. I was all wet with sweat but soon held myself with his applaud. This was my first blissful meeting with Swami Lakshman Joo.

6. Refer to the Mountain Path, (Tiruvannamalai), April 1985.

7. A paper in Sanskrit ‘Pūrnahantan Vimarśa’ by Jankinath Kaul ‘Kamal’ was also read at the Sammelana.

8. Refer to the last of the seven lecture series.


10. A chapter from Zen Flesh Zen Bane Compiled by Paul Reps, 1957.

11. The Bhagawad Gita, VI-41.
## CONTENTS

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ṛṣiṇiḥ Obeisance</td>
<td></td>
</tr>
<tr>
<td>The Sage of Ishaber</td>
<td></td>
</tr>
<tr>
<td>Introduction</td>
<td></td>
</tr>
<tr>
<td>1. First Lecture</td>
<td></td>
</tr>
<tr>
<td>2. Second Lecture</td>
<td></td>
</tr>
<tr>
<td>3. Third Lecture</td>
<td></td>
</tr>
<tr>
<td>4. Fourth Lecture</td>
<td></td>
</tr>
<tr>
<td>5. Fifth Lecture</td>
<td></td>
</tr>
<tr>
<td>6. Sixth Lecture</td>
<td></td>
</tr>
<tr>
<td>7. Seventh Lecture</td>
<td></td>
</tr>
<tr>
<td>8. Vatulanātha Sūtras</td>
<td></td>
</tr>
<tr>
<td>9. Śrīmadbhagavadgūḍārtha -</td>
<td></td>
</tr>
<tr>
<td>samgraha</td>
<td></td>
</tr>
<tr>
<td>10. Kūndalinī-Vijñāna</td>
<td></td>
</tr>
<tr>
<td>Rahasya</td>
<td></td>
</tr>
<tr>
<td>Appendix I</td>
<td></td>
</tr>
<tr>
<td>Appendix II</td>
<td></td>
</tr>
<tr>
<td>Appendix III</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>CONTENTS</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jankinath Kaul 'Kamal'</td>
<td>iii</td>
</tr>
<tr>
<td>A Brief Life-sketch</td>
<td>vii</td>
</tr>
<tr>
<td>External Discipline- Yama-Niyama</td>
<td>5</td>
</tr>
<tr>
<td>Purity of Mind and Internal Posture</td>
<td>9</td>
</tr>
<tr>
<td>Journey of Prāṇāyama:</td>
<td></td>
</tr>
<tr>
<td>Ajāpā Gāyatṛi and Cakrodaya</td>
<td>16</td>
</tr>
<tr>
<td>Cakrodaya Prāṇāyama, Pratyāhāra, Dhāraṇā and Dhīyāna</td>
<td>25</td>
</tr>
<tr>
<td>Svacchandānātha Śīva</td>
<td>35</td>
</tr>
<tr>
<td>Important Points for Aspirants: Niyama and its Fruit</td>
<td>38</td>
</tr>
<tr>
<td>Important Points for Aspirants: Yama and its Fruit</td>
<td>44</td>
</tr>
<tr>
<td>The Essence of Abhinavagupta's Commentary on the Bhagavad Gītā</td>
<td>55</td>
</tr>
<tr>
<td>The Secret of Understanding the Primal Power of Śiva (English translation)</td>
<td>65</td>
</tr>
<tr>
<td>Sayings of Swami Lakshman Joo collected by Anupam Kaul</td>
<td>87</td>
</tr>
<tr>
<td>कुण्डलिनी-विज्ञान रहस्यम् (text)</td>
<td>99</td>
</tr>
<tr>
<td>प्रणामाज्ञान-कमलेति कौलो जानकीनाथ:</td>
<td>103</td>
</tr>
</tbody>
</table>
Introduction

The Awakening of Supreme Consciousness is a compendium of practical knowledge about the rise of Kundalini power in man and the related discipline required for the purpose. Such hints crucial to realization of Self are hardly recorded; however, when the Master and the seeker happen to come together these hints acquire articulation. Actually it is heart-to-heart talk. When the cup is filled outpouring falls to the lot of the souls who simply wait and watch. In this book the reader will find these collections full of sweetness and charm as these are from the mouth of a great soul of supreme devotion and high erudition.

Swami Lakshman Joo gave inspiring talks on Sundays to his disciples and admirers, taking breaks from his usual teaching of Tantra texts e.g., Tantrāloka of Abhinavagupta, Śivastotrāvali of Utpaladeva, Śiva-Sutra of Vasugupta, Bhagavad-Gītā, Pañcaastavī, Sāmbāpañcāśikā, Mukundamālā and a host of texts related to Kashmir Saivism. He also taught advanced texts of the same nature like Parātrīśikā, Īśvarapratyabhijñā, Vijñāna-Bhairava to selected few in a special class on Saturdays. Some of these talks he gave in English and some in Kashmiri and Hindi as the occasion demanded. To his disciples and devotees in general he taught the texts and gave talks in Kashmiri at the Sunday satsanga meetings, mostly at the Kashmir Śaiva Pāthikā in the premises of Sri Ranaviresvara Temple, Gupta Ganga, Īśabhar and occasionally at his Isvara Ashram quite near the famous Nishat Garden in Kashmir.

Swamiji gave a series of seven talks from April to July, 1980 at the Sunday meetings. He chose to do so to acquaint the
devotees with preliminary disciplines and esoteric expressions concerning the Kashmir Śaiva mystic philosophy as the texts had not been easily comprehensible to some members of the audience. This he did in his usual ecstatic mood. I recorded these talks, given in original Kashmiri, to the best of my capacity and love for learning. I hardly missed to record any expression of the benign speaker as they came from the depth of his heart. Sincerity and faith enabled the writer to maintain the tone and temper of Swamiji’s utterances. These pithy discourses contain useful instructions for earnest aspirants on the path of Self-realization. Swamiji profusely quoted Sanskrit verses and aphorisms from Pātanjala Yoga Sūtra, Netra Tantra, Tantrāloka, Yoga Vāsiṣṭha, Manusmṛti and the Jnana-Prakasa of Paramananda, the famous devotee-poet and saint of Kashmir in the 19th century.

After editing the recorded material simultaneously with translation into English I placed the manuscript at the Master’s desk. On going through the matter he remarked, with graceful pleasure, that no detail was left out. The original Kashmiri lectures were published under the caption ‘Pazar Pazaravun (Awakening to the Truth) by Ishvar Ashram Trust and released in Jammu on the 4th October, 1993 - the second anniversary of Swamiji’s mahāprayāna. An English translation of these lectures was published in 1982 by the erstwhile Universal Śaiva Trust in Srinagar. The book was wrought with editorial and printing mistakes and contained only five lectures, lacking details. It is out of print now. The present English edition is a literal translation of the original in which chronological and other details are maintained. Besides this, discourses on advanced topics of Śaivism, delivered by Swamiji in English, have been added. This includes a paper rendered into English from the original Sanskrit. Details are given below:
i) Vatulanatha Sutra - Swamiji was pleased to give two lectures on the Sūtras in English at the request of this writer who had previously gone through the text with Sanskrit gloss by Anantasakti-padacarya. This he agreed to do in the Saturday evening class when he taught his foreign devotees residing about the Ashram. At the very outset he said that the writer of the gloss had not understood the meaning of the sūtras and their application well. The sūtras refer to the Supreme Conscious state of an advanced seeker after Truth, which is attainable beyond the three means Ānavopāya, Sāktopāya and Śambhayopāya by very great courage of equalising subject-object relation termed Anupāya, the means without-any-means. Explaining the Trika system of Kashmir Śaiva philosophy he concluded that it was the great courage of complete awareness of Self and was recognized by the stamp of astonishment on the very personality of the realized soul.

ii) Essential teachings of the Bhagavad-Gītā: In his Gitārthasamgraha, brief commentary on the Bhagavad-Gītā, Abhinavagupta composed a concluding verse to every chapter. Therein he boldly declares that freedom from miseries can neither be got by renouncing the world nor by harbouring hatred towards it, but by feeling the presence of God everywhere and in every walk of life. The verses uniquely point out the original significance of the ‘Celestial Song’. Swamiji poured out pithy expositions of the verses in English, during the winter of 1978, to benefit aspirants in their day-to-day life. Preceding the expositions it became necessary to include the original summary (samgraha) ślokas along with English translation. This I did as was also suggested by some venerable friends. This will make clear the inherent philosophy of the Bhagavad-Gītā.
iii)Kundalini-Vijñāna-Rahasya : Swami Lakshman Joo presented a paper in Sanskrit on the topic at the All India Tantra Sammelana organised by Sampurnanada Sanskrit University, Varanasi, in 1965. This is about the secret of understanding the primal power of Siva. Different aspects of Kundalini are explained in it. A comprehensive translation is presented for an easy grasp of this subtle Yoga practice.

In the end are appended some important sayings of the saint-philosopher, culled out by Shri Anupam Kaul and a Sanskrit hymn to the Master -Pranāmaṇjali.

Acknowledgements:

Due to the fearful exodus of Kashmiri Pandits about eight years ago, all the records of my works and my small library of selected and rare books remained back in Srinagar. Publication of this work could not be possible without the help that Prabha Deviji and Anupam Kaul rendered in collection and consolidation of the material respectively. I have a good word for them.

I am greatful to Dr. Bettina Baümer for revising the manuscript and taking great care in getting the same type set.

I am also thankful to the Secretary, Ishwara Ashram Trust for undertaking the publication of this important collection of Swamiji’s lectures.

Jai Guru Dev

Jankinath Kaul
Every human being must strive for self-realization. When the individual self has right knowledge of the universal Self and recognizes its Divinity without the least apprehension, it is known as union or Yoga. Patañjali has explained eight limbs of Yoga in his Yoga-Sūtras. The Kashmir Śaiva philosophy also recognizes the Yoga-Sūtras for its own system, where it is stressed that the first two parts, i.e. Yamas and Niyamas must have already been practised. In Kashmir Śaivism the eight limbs of Yoga begin from Āsanas – the right posture. By practising the first two one prepares oneself for the spiritual path. This is the development of etiquette. This is the external behaviour. Unless one develops the external behaviour how can one delve deeper into subtleties!

नित्योदिता पराशक्तिर्युपयोग्या तथापि च ।
संवेदन्तयत्वंविद्धीनस्य दुर्लभा कौलिकी स्थिति: ॥

quoted by Jayaratha on Tantrāloka 12.16
The power of supreme consciousness is always present in awareness, always pure and untainted. But for a person who lacks in external behaviour, it is impossible to get established in this unalloyed bliss.

Therefore, unless the aspirant has become well prepared in the external behaviour, or developed the right etiquette, he is bound
down with chains of illusion and doubt more and more in the prison of this world.

तथा हि शंका मालिन्यं ग्लानि: संकोच इत्यद: ∥
संसारकारागारान्त: स्थूलस्थूणाघटायते ।

_Tantraloka 12.20–21_

Ignorance is the subtlest impurity which gives rise to doubt. This loosens the spirit of courage to advance towards purity of mind and renders lethargic. Automatically one gets bound to limitation of body etc. This causes degradation. Thus the human being gets strongly tethered like tame animal with the rope of ignorance in the prison of this world.

Therefore, it is necessary that one must first execute one’s efforts towards the development of external behaviour or etiquette for becoming fit to receive grace of the Master. Otherwise, “the one upon whom the Master becomes angry is left out”:

_गुरुहि कुपितो यस्य स तिरोहितं उच्चये ।_

_Tantraloka 23.63_

The favour of doing good is denied to him. It is, therefore, stressed that the five _Yamas_ (internal disciplines) should be followed first:

i. _Non-violence_ (ahimsā): Do not hurt anybody by mind, word or deed. Do not reveal the faults of others. Keep quiet. Do not look to others’ faults. Seeing your ideal they will by themselves be set right. By practising this virtue one’s foes turn into friends in course of time.

ii. _Truth_ (satya): Do not harbour any idea of deceit and trouble in the mind in your dealings with others. Speak the loving and sweet
Supreme Consciousness

truth. Do not use harsh words in doing so, lest the listener's feelings should get hurt in any way. Be friendly with all.

Being truthful in this sense your word of blessing will bear immediate fruit. Your word will be effective.

iii. Non-stealing (asteya): Do not have any idea of stealing through your mind, word or deed. Never even think, for instance, 'what a nice watch he has. I would like to have this'. Mere thinking like this involves you in the crime of theft. One who never steals or becomes greedy, enjoys real happiness.

iv. Celibacy (brahmacarya): Maintain high character in mind, word and deed. Even the householder, who leads his life according to the injunctions of the Sacred Ordinance, can live the life of brahmacarya — celibacy.

To be given to the practice of the Realization of Self is also termed celibacy. Such a person gets wonderful powers and no common man can compete him.

v. Non-hoarding (aparigraha): Hoarding money and articles of enjoyment out of selfish aim will avail you no good. Do not keep more than what suffices your needs. If you do you are committing a great social evil.

By the practice of this virtue you can have clear knowledge of past and future births.

You must also practise the following Niyamas (external disciplines) in right earnest:

i. Purity (śauca): Dress and food must be clean and pious. Internal purity is to have healthy and pious thoughts and friendliness towards all. Attachment and hatred are both impurities. Throw them off into the river so that they do not come to you again. By doing so you
will understand that this body is always impure. Renunciation will
dawn.

ii. Contentment (sāntōṣa): Have faith in yourself and never be greedy.
You will get immense joy. You must be always up and doing but do
not feed greed.

iii. Penance (tapas): Follow your duty according to your own capac-
ity and circumstances, even if you may have to face hardship. Your
internal organs will get purified by doing so. You will develop fine
intellect to enable you to understand the subtleties of life.

iv. Self-study (svādhyāya): Study of the sacred scriptures leading to
knowledge of Self. Repetition of Gāyatrī Mantra with Aum syllable
and breathing exercise (Prāṇāyāma) will lead you to study your own
self. By this you can receive the favour of your ideal deity.

v. Surrender to God (iśvarapraṇidhāna): Always resign yourself to
the will of God. That will ward off all obstacles and grant success in
concentration.

In summing up, I have to say again that unless you are friendly
among yourselves, unless you cultivate the habit of being truthful,
unless you give up looking to the faults of others, unless you eradicate
greed and unless you cast your life according to the injunctions of
the Sacred Ordinance, mere studying and learning lessons will avail
nothing. Your thoughts must be pure and pious, you must be able to
avoid greed with full confidence and faith in your own actions – both
past and present – you must increase your power of tolerance and
endurance and you must witness your own deeds resigning everything
to the will of God. Then life will be beautiful and you will be blessed.
Second Lecture

Purity of Mind and Internal Posture

Sunday, May 4, 1980

Purity of mind is the first requisite for spiritual practice. If the mind is free from attachment and detachment, love and hatred, praise and blame, it can remain stable; and then it is termed a clean mind. You must be able to cultivate equality in spirit. Then only will spiritual practice become successful. Otherwise all goes vain and nothing is achieved.

The first and foremost condition for spiritual practice is the adoption of a steady posture. Whichever recognized pose you adopt for yourself or is advised by your master, you must stick to it and you must be able to remain in it for long – at least two hours – and without the slightest movement or distraction. There should be no cause for making any movement. You should not yawn, nor look side-ways, you should not stretch your muscles. There should be no bending position. You must be able to sit straight with your spinal column erect. You must sit like a rock. Then by mere sitting thus and even without doing any spiritual practice, your mind will become steady, serene and purified. This is called the ‘conquest of posture’ – āsana-jaya. By this the spiritual practice easily gains strength. You can see this for yourselves. Even one hour’s sitting without any movement, will give your mind steadiness. You will feel peace. Then you will feel no necessity of practising the conquest of mind according to this śloka of the Bhagavad-Gītā:

यतो यतो निष्ठरति मनवा दलमस्थिरम् ।
ततस्ततो नियम्यैतदाल्मन्येव शमं नयेत् ॥

Gītā VI.26
Restraining the restless and unsteady mind from all those objects after which it runs, one should concentrate it on God.

There is no need of following this practice. By conquering the posture the mind automatically becomes stable. This is stated in the Gītā:

सम्म कायशिरोग्रीवं धारयन्त्रचलं स्थिर: ।
स्मेश्चय नासिकांग्यं स्वं दिश्यानवलोकयन् ॥
प्रश्नातात्त्मा विगतभीष्टाचारितं स्थित: ।
मन: संयम्य मधिण्टो युक्त आसीत मत्तर: ॥

VI.13–14

With body, head and neck upright and steady, eyes turned to the point of the nose and gaze not wandering; maintaining internal calm, fearless, determined on the vow of brahmacarya and with the mind well governed, he should sit harmoniously absorbed in Me.

सम्म कायशिरोग्रीवं
Samaṃ kāyaśīrogrīvam – that means that body, mind, neck and head should remain straight during the whole time of spiritual practice. That is the true posture. That should be acalaṃ – without any movement, and then the practiser’s mind should be sthirah – one-pointed, fixed on one object. All the formalities and preliminary duties should have been fulfilled, even the obligations pertaining to bodily needs. There should be no kind of distraction, i.e. clothes must have been washed and vegetables etc. purchased. Then sit in your posture for spiritual practice. Where? Which is the place for that?

संपश्चयानासिकायं स्वं
Sampasyannāsikāyam svam – at the end of the twelve unit measure of your breath i.e. at dvādaśānta. You must seat yourself at the
Supreme Consciousness

point of concentration as taught to you by your master. Exactly with the same zeal and in the same way as at the beginning should you mentally sit at the point of concentration. What else is to follow?

दिशास्चानवलोकयन्
Disāscānavalokayan — you should carry no load of unnecessary thinking with you, no worry, and no care.

प्रशान्तत्त्वम्
Praśāntatmā — You must not have to think: ‘I shall be late for office, I have to see such and such a person, I have to attend this business or that. Now I should run through my practice and leave early’. No, forget all this first and then take to spiritual practice.

विगतत्भि:
Vigatabhī — You should not have this fear in mind that you have left that piece of work half-done and that you will have to face a loss. In this context you may think, ‘this is a more important piece of work to attend, this is duty. So I shall leave this spiritual practice half-way or I shall resume it later’. This must not be done.

ब्रह्मचारिन्ते स्थितः
Brahmacārivrata sthitah — You must remain in continued concentration on the real nature of Brahman, which is Supreme Consciousness. That is the vow of brahmacarya. A brahmacārī is not only one who has a big tilaka (a colour sign besmeared) on his forehead or who only attends to his long matted hair hanging from the top of his head, or who displays a big rosary round his neck or any other sign of the sort. Maintaining Supreme Consciousness alone, constant and continued, is brahmacarya.

So far I have talked to you about the conquest of posture — āsana-jaya — in the process of purifying the mind.

Now I shall speak to you about the conquest of Internal Posture.
This is to get established at the junction – the middle or the meeting point of the two breaths. This is called the Pause.

मध्यमं प्राणमात्रित्वं प्राणायामपथान्तरस् ।
आलम्ब्यं ज्ञानशक्तिं च तत्त्वं चैवासनं लभेत् ॥

Netra Tantra VI.1ff
Resting in the middle path at the junction-point of the inhaling and exhaling breaths with full awareness, constitutes the seat – āsana – of the yogi.

मध्यमं प्राणमात्रित्वं

Madhyamam prāṇamāśrītya means that you should be aware at the juncture. You must be able to sit or pause at the middle path – the point where the two breaths meet; i.e. the point where the out-going breath exhausts and the in-coming breath takes strength. This is the junction of the middle point. You have to pause there. This is the centre of the two breaths. This is the important point which you can mark just after the stoppage of the out-going breath and just before the start of the in-coming breath and vice-versa. This point is at the end of the external measure of twelve units and at the end of the internal measure of twelve units of breath respectively. You have to concentrate with awareness at that point, which may be termed as centre also. Not only this. You have to concentrate at this centre even while you are taking your breath in or sending it out. Even while inhaling and exhaling you have to try to dwell at this centre with awareness. This is a super-conscious state, attainable through psychic energy.

न दिवा पूजयेद्वैं रात्रिः नैव च नैव च ।
अर्जयेद्वैं देवदेवेश्वर दिनरातिपरिश्रये ॥

Do not worship the self-luminous Lord either at night or
during the day. You must worship the Lord of lords at the junction of day and night.

Day here means the out-going breath — prāṇa. Night means the in-coming breath — apāṇa. Parikṣaye does not mean ‘on being destroyed’. It means ‘at the junction, at the middle point of the two breaths’ or you may call it the centre. So you must try to remain aware at the meeting point of the two breaths. I tell you firmly, if one can truly remain at the junction thus one is bound to succeed in one’s spiritual practice.

When my master taught me spiritual practice, I did not follow first. Without following the instructions correctly I started the practice. Just as I ask Makhan Lal Mujoo to do a particular work, he stands up quickly and starts doing it without following the instructions well. I was just taking my breath in and out. Nothing happened, no experience. In this course I felt sleepy and in a dreaming condition also I was taking my breath in and out in the same way as I did while awake. In this condition also I felt that I was achieving nothing. I thought, during the course of the dream, that it was mere waste of time. I went to the Ashrama. There I saw my grand master\(^1\) sitting in his usual pose. I related my difficulty to him. I told him that my master had instructed me to do spiritual practice in such and such way and that on doing so nothing had happened. He, in reply, told me that I should remain at the junction. Just then I woke up.

Later I related this whole dream and the preceding disappointment to my master. He said, "You make haste, without following the instructions well you got up and took to spiritual practice. You must follow the instructions perfectly well first and then sit for the practice. Taking to spiritual practice with awareness is not an easy job. You have to be aware there at the door of brahma-puri. You have

\(^1\)Swami Ram Joo.
to remain waiting and watching at the middle point, called sandhi or sandhi." 

So you will succeed in spiritual practice only when you can remain aware at the junction, at the middle point. This is called madhya dhåma. I just told you: na divå pûjayet devam, råtrau naiva ca naiva ca.

युज्ज्वलं सदात्मानं योगी नियतमानसः।
शान्तिः निर्वाणपरमां मृत्तस्थामिधिगच्छति॥

Gītā VI.15

Thus the yogī who with his well-governed mind, constantly dwells on Me, attains lasting peace that consists of supreme bliss.

You must not do the spiritual practice in a routine way. You have to do it with eagerness. You must be earnest about it. You must sit for spiritual practice after liberating yourself from all kinds of distraction.

Maddbhaktah means 'one who is attached to spiritual practice'. One who is very earnest about it.

You must be able to find and feel joy in spiritual practice. It must not be like a burden to you, or you must not feel it like that.

Śāntim means that you must attain to the peace of the true self. You must feel peaceful. What kind of peace?

Nivåna-paramām - this means that peace which will lead you towards mokṣa or liberation. That is it.

Matsamsthām means that peace should be in my kingdom. It should be in my true Self.
Supreme Consciousness

So you must first try to undo all the intricate knots of your mind. This is very important. You must try your utmost at this otherwise it is all waste. All time and all efforts get wasted. You cannot get any fruit of your efforts without awareness. You must attend to this point first.

You must follow your preceptor, your guide. Do not look for help from your fellow-traveller. To get rid of all kinds of obstacles you must follow the instructions of your Guru alone. You must wait for his word and you must watch his hissing sound. That is the clear way for the purification of mind.

That will do for today. Rest on the next Sunday.
Third Lecture

Journey of Prāṇāyāma –
Ajāpā Gāyatrī and Cakrodaya

Sunday, May 11, 1980

Last Sunday I told you that one’s mind must have become perfectly clean. That is possible by conquering the pose (āsana-jaya). In that connection I explained the śloka:

मध्यमं प्राणमाश्रित्य प्राणायामपथान्तरस् ।
आलम्ब्य ज्ञानशक्ति च तत्स्थं चेतासनं लभेत् ॥

Netra Tantra VI.1ff

Resting in the middle path at the junction-point of the inhaling and exhaling breaths with full awareness, constitutes the seat – āsana – of the yogī.

That means prāṇāpānāpatāntaraṃ madhyamam prāṇamāśritya; katham how? ālambya jñānaśaktim ca – when one is perfectly aware. In the middle of the exhaling and inhaling breaths you have to experience the central breath. It is the uniformity in the breath when it stops in a very natural way – kumbhaka. This is experienced at the junction of the two breaths. At that point one has to remain aware of the super-conscious Self. That is termed the real pose or āsana. Āsana does not really mean here the different physical postures such as bhadrāsana, svastikāsana etc. etc.

The internal organs (antahkaraṇas) can be really clean when one cultivates perfect awareness of the Supreme Consciousness. The state
of your mind must be perfectly clean. It is, therefore, that I tell you that you should never speak ill of others. No back-biting. You should never hate or think undesirable about each other. Eradicate the sense of avarice in you. You must treat each other with love and sympathy. Help each other. Think well of each other. That will bring you a perfectly clean mind.

When you are able to maintain awareness in the middle of the in-coming and out-going breaths (prāṇāpāna pathāntaram), that verily is called constant assimilation of the Supreme Self (tadevānusandhānam): That is anusandhāna. That is the real conquest of pose. Practise this well.

Therefore, by āsana is meant gradual dawning of awareness for a spiritual aspirant. It is the constant awareness of the Supreme Self at the centre, the middle point between the inhaling and exhaling breaths. Only those yogis can have this glorious achievement, who have gained purity of mind, who are quite free from ego and who have no prejudice.

Next comes prāṇāyāma – exercise or control of breath. Like āsana, prāṇāyāma is internal and very subtle. It is not mere inhaling and exhaling like a bellow.

प्राणादिस्थूलभावं तु त्यक्तव्यसूक्ष्मपथान्तरम् ।
सूक्ष्मातीतं तु परम स्पन्दन लभते यतं;
प्राणायामं स उद्दिष्टो यस्मात्रच्यवतेपुनं ॥

Netra Tantra VI.12,13cd

Leaving the gross movement of incoming and outgoing breaths, when the yogi continues to maintain awareness of Self, he enters (or catches hold of) its subtle form. The breath becomes more and more refined. When it gains spontaneity it attains the universal movement. The wise
point to this as *prānāyama*. There is no falling then.

Our great masters have explained the mode of regulated movement of vital airs (*prānāyāma*) in two ways:

The first is *Ajañā Gāyatri-Prānāyāma*. In this there should be no sound at all. Even the person near you should not feel the movement of your in-coming or out-going breath. The sound of the movement of breath in you should not be audible to him. The breath should become so fine that you should not yourself be able to know about its movement. Such a person has only awareness of Supreme Consciousness. His movement of breath is so fine, so slow and so soundless that he himself knows not about it. It is in this context that Paramānanda has said:

अस्त्रे अस्ते खस्त पचालसय
सोठइं भैरव बालसय
टख युध न लगि अथ लालसय
मन ध्यर कर खुजुन प्रभु ।

From Amarnāth Lilā of *Jñāna Prakāśa*

by Paramānanda

Slowly and steadily ascend the mound of God-consciousness.

Realize “He am I”;

Beware! lest the pearl of continuity in *japa* should get cut.

In this way, worship your Lord with concentrated mind.

The first word of the third line in the above quotation is *takhl* and not *tukhl*. The latter means ‘a cut’, ‘a bruise’, ‘a hurt’ which conveys only an injury that can be cured, while the former word means ‘break’, ‘cut off’ or ‘fall out’, which conveys that it should
remain constant, it should not break or it should not on any account
get detached. Therefore the line should be ‘तंख युथ ना लागी अथा
ललासेय, and not ‘तुख युथ ना लागी अथ ललासेय’. This, in short, should
mean that the Ajapā Gāyatri Prāṇāyāma (constant uniformity of
breath in awareness) should, in no case, break. It must remain uni-
formly constant. It must be so fine, light and constant that awareness
of supreme-consciousness continues. Even one breath should not go
without awareness. I have just said प्राणादि स्थुला भावम् तु त्यांक्तवः.
That means that the movement of prāṇa in its process of coming-in
and going-out must have become thin and fine. When the vital air
of the yogī becomes very fine he attains to the movement-without-
movement or you can call it universal movement of prāṇa. This is the
real prāṇāyāma or control of breath. After being established in this
practice, the yogī has not to return to this mundane cycle of birth
and death – samsāra. He does not fall back. This is a superior kind of
adopting true pose (āsana). But this mode of maintaining constant
uniformity of breath in awareness (called Ajapā Gāyatri Prāṇāyāma)
is very difficult to practise. This cannot be done easily. The second
prāṇāyāma is the mode of Cakrodaya. If you are established in this
Cakrodaya (Prāṇāyāma) with awareness, that also is a good pose
(āsana).

इत्येवसुक्ष्मपरिमेयमाण्यः ।
ञ्जनोदयोऽनुभवशास्त्रज्ञातश्च मयोऽकः ॥

Tantrāloka VII.71

This indeed, is subtlety of awareness that must be prac-
tised constantly. Thus have I described cakrodaya accord-
ing to my own experience (after the master taught me)
and as explained in the Śāstra.
ityesa : verily, this is
sūksmaparimarśana : the innermost awareness
śilaniyāḥ : (which is) to be practised constantly and
          with great alertness.
cakrodayo’nubhava : (this is) the practice of cakrodaya,
mayoktaḥ : that I have said
śastradrśā : from the point of view of sacred ordinance.

This is Cakrodaya Prāṇāyāma.

Now, we shall consider the points of difference between Ajapā Gāyatī and Cakrodaya.

Ajapā Gāyatī is very difficult. During the practice of the Prāṇāyāma you are liable to dose and tumble down. While trying to get hold of the central force, a slumber may overtake you. It is very very hard to practise. It is, therefore, important that one should practise Cakrodaya first. When one gets established in it then, in the end, one may try for Ajapā Gāyatī Prāṇāyāma. Otherwise all effort becomes useless. Ajapā Gāyatī is thus the great pose for advanced Yoga practice. Yogi Kākabuṣundī had mastered this pose (āśana). While being established in this pose one should do as sage Vasiṣṭha instructs Rāma:

हस्तं हत्तेन संपीख दन्तैर्दन्तान्त्रिब्युज्यते ।
अन्जन्ये श्रिवात्रकम्य जयेदात् स्वक मनः ॥

Yoga Vāsiṣṭha IV.23.58

The primary requisite is the conquest of mind which must be done by seizing the hands, by pressing the teeth and by squeezing the limbs.

Bhagavān Vasiṣṭha tells Rāma: ‘O Rāma! for Ajapā Gāyatī Prāṇāyāma one must first have conquest of mind. One has always to be on the alert. Press one hand with the other. Squeeze it. Fasten
Supreme Consciousness

your teeth, I mean, both the jaws together. Squeeze your limbs like a tortoise and thus conquer your mind. Purify it with good thoughts and then thoughtlessness. It must be void. No vasanās should accumulate. This is called the conquest of pose. Established well thus you get firm in the Ajapā Gāyatrī pose just as Kāka ḍāḍasundī did.

Therefore, it is necessary to note that you must not sit for Ajapā Gāyatrī Prāṇāyāma unless you have conquered your mind by Cakrodaya pose or the first Prāṇāyāma method.

So far I have talked about Ajapā Gāyatrī and Cakrodaya and the right pose which is the right setting for Prāṇāyāma.

Having got established in the right pose you can now begin the right type of Prāṇāyāma.

प्राणादिस्फुलभावं तु त्यक्तः सुश्रममयान्तरम्।
सुश्रमातीतं तु परमेष्ट्वतेन स्थमृतेते यत्।।
प्राणायामः स उद्दिष्टो यस्मात्र चयवते पुनः।।

Netra Tantra VI.12–13

Overcoming the gross vital airs by thinning or lengthening process you have to enter the subtle path. Then it becomes subtler and in its subtlest fineness you find movement without movement. You experience the universal flux of Divine unity.

The inhaling and exhaling is here done very slowly and in perfect awareness by which the finest movement, the subtlest prāṇa or the universal flux is experienced. This is called spanda – movement without movement. This has to be practised.

(Note: Here Sri Swamiji found the audience consisting of his disciples and admirers spell-bound and looking ignorantly towards Him and he made an interrogative remark in a short Sanskrit sentence:}
Kimcidavagamyate bhavataḥ? “Do you understand anything?” Then he continued in Kashmiri as before.)

If one is not competent to adopt this pose then one may continue practising this pṛāṇāyāma for one thousand one hundred and eleven years, nothing will happen. All efforts will go in vain. Ultimately one will feel that nothing had at all been achieved.

One must be able to adopt this pose by the grace of the master or by one’s own sincere efforts. Individual effort is very important. The grace of the master will do nothing if one does not put in one’s own efforts. It is clearly said in the Yoga Vāsiṣṭha thus:

न शास्त्रैन्नि पुरुषा दृश्यते परमेश्वरः ।
दृश्यते स्वातंनेत्रवत्मा स्वयमं सत्त्वस्यया धिया ॥

Yoga Vāsiṣṭha VI.118.4

Neither the sacred ordinance (Śāstras) nor the master can help unless the intellect of the practiser (sādhaka) has become serene, clear and sharp, unless it has got established in the suddha sattva guṇa i.e. pure subtle state.

Therefore the intellect of the sādhaka must have become pure and serene which means pious. Pious intellect is always sharp. So to get established in this pose which is also termed as the real pṛāṇāyāma, means to get entrance and stay in the Middle Path – madhya-dhāma or madhya-bhāva. This ought not to have been explained openly. Anyway, it may help some. How long shall I continue in this mortal body! Śri Śaṅkarācārya has expressed the same process in this stanza. The śloka runs:

यद्वावानुभवः स्यात्रिन्द्रादो जागरस्यान्ते ।
अन्तः स वेतवस्यः स्यास्मभते हि तद्हत्यानन्तः ॥

Prabodha Sudhākara - 160
Supreme Consciousness

When the experience of beingness, that occurs at the point where sleep begins and wakefulness ends, gets stable, the Joy of non-duality abides.

There is a point at the end of wakeful state and in the beginning of sleeping state. This point is pure and pious. No impressions of thought (vāsanās) abound here. This is the state of subjectless subject. If that state is caught hold of and if it stays for some time that is the real and true Prāṇāyāma. This state, if it is favoured, stays or continues for a very short time. You must continue your efforts on both ends so that this state of thoughtlessness stays. When this state becomes firm, that gives the grace of monistic non-duality which is unparalleled joy called advayānanda.

This is meant by the line (quoted above):

प्राणायाम: स उद्विषो यत्साम प्रचकते पुनः

Netra Tantra VI.13cd

This is that Prāṇāyāma after getting established in which one does not fall back into the pit of birth and death. With this we finish with Prāṇāyāma to-day.

A number of years earlier I expressed my own experience in these lines:

There is a point between sleep and waking
Where thou shalt be alert without shaking.
Enter the New World where forms so hideous pass.
They are passing, endure, do not be taken by the dross.
Then the pulls and pushes about the throttle,
All those shalt thou tolerate.
Close all ingress and egress, yawnings there may be;
Shed tears, crave, implore and thou wilt not prostrate.
A thrill passes and that goes down to the bottom.
It rises – may it bloom forth.
That is Bliss.
Blessed being! Blessed being! O greetings be to thee!
Fourth Lecture

Cakrodaya Prāṇāyāma, Pratyāhāra, Dhāraṇā and Dhyāna

Sunday, May 31, 1980

Last Sunday I talked to you about the two types of prāṇāyāma: one Ajapā Gāyatrī and the other Cakrodaya. Jankinath says that the second type of prāṇāyāma called Cakrodaya could not be comprehensive to most of you. So I take it up again today. You have to thin out your breath. You must inhale slowly and exhale slowly. Then it occupies less space. The quicker the process of inhaling and exhaling the greater is the span of space it occupies.

Kallaṭa has said:

तुटिपाते सर्वज्ञत्व सर्वकर्त्तृत्वलाभः ।

One becomes omniscient and omnipotent by making one's breath extremely subtle and refined.

Sometimes when the breath extends to seventeen units (called tuṭis), it occupies less space. But when it moves along a less number of units, it occupies greater space. If a lion runs after you, you try to run in hot haste for safety and your breathing, at that time, sounds like kha ha, kha ha, the span of space of your breath becomes large rather than the largest. Now, what is to be done? While doing Cakrodaya Prāṇāyāma the breathing process of inhaling and exhaling must be
quite slow, as already instructed by your master. But this two-fold breathing process is not soundless. If there is anybody around, your breathing sound must be audible to him or her. You must take in and give out long breaths, so that the breathing sound is audible to another person present nearby.

There are two ways of this Cakrodaya Prāṇāyāma:

1. One way is that of prāṇa (exhaling) and apāna (inhaling) through the throat.

2. The other way is through the heart. But this second way of cakrodaya (soundless) should not be practised. It creates abundant heat in the system. If this is practised, heart failure is sure in eight days. Therefore, this prāṇāyāma through heart should not be practised. This is the most difficult way.

Cakrodaya Prāṇāyāma should be practised through the throat only. The breath is to be thinned out. But you must do it constantly and with awareness. Otherwise, you may fall into a slumber. If you do it with awareness, you will not go into sleep. The breath here becomes very thin, and finds its passage to the middle point between the sleeping state and the waking state. If you are able to maintain awareness at that point, you attain the fourth state i.e. turya. In fact, perfect awareness is called turya. One is not overtaken by sleep at this point. There is no chance for giddiness. This is the journey of prāṇāyāma. The third kind of impurity called kārma-mala vanishes here for the sādhaka. His limbs and whole body continue to remain in the position in which they have been in the beginning. There is no change, no movement in any part of the body. If your leg remains stretched it will continue to remain like that during this process. The hand will remain where it was at first, and so on. In short, the organs of action (karmendriyas) do not act during this course of cakrodaya.
Supreme Consciousness

They are as if non-existent. Such a sādhaka can move his eyes only. His eyes see but nothing catches his attention. He sees with his eyes but there is no thought with this sight.

रथ्यान्गमने तृणपर्णवत्

Just as one is going along a road, and one’s eyes fall on a minor blade of grass or a small leaf. What will he think of it? Nothing at all. These petty things will not catch his attention. In the same way does this yogi feel unconcerned, when his eyes move this way or that way. He sees with his eyes but does not pay any heed. He sees at things around him but without any concern at all, because his gaze along with all other senses (touch, taste, hearing and smell) is centered at the middle point referred to above. If he is sitting in a hall where people talk around and where there are other sounds, he hears all that but is quite unconcerned. He pays no heed to any side. This is the external journey of prāṇāyāma (cakrodaya) during waking, dreaming and sleeping states.

Now, we come to its internal journey which is the attainment of turya state.

शुरुस्त्य धारा निशित्ता दुरुल्लया ।
दुर्गोमपथस्त्तल्कवयो वदन्ति ॥

Kāṭhopaṇiṣad II.14

In the Upaniṣads it is proclaimed with emphasis that ‘this internal journey of prāṇāyāma is just like walking over a razor’s edge, as is the opinion of the wise.’ This journey is very much trying. It is therefore, that the wise call it a ‘hard path’, an ‘uphill task’ and ‘very trying’. Now, in this internal journey of prāṇāyāma, the yogi experiences divine sounds and divine touch, from inside. He sees divine figures and wonderful scenes where celestial beings of wonderful
beauty move about. He tastes divine juice and smells divine smell. He has very wonderful experiences of all these. But his breath continues going in and coming out. He hears very beautiful and melodious tunes: He witnesses wonderfully beautiful things and beings. He also experiences tender and soft touch. Similarly divine tastes and divine smells pass his way. But all these things are nothing but obstacles in the path of Yoga. These divine experiences of sense objects distract his attention from the path. So he should not pay any heed towards these, however arresting they may be.

But such experiences can give a clue to the yogī that he is marching on the path. In case of his being aware of the supreme Self, these prove of help to him. They serve as torch lights provided the yogī is bold and treads the path with perfect confidence in the Ultimate Reality. No sooner does he, on any account, succumb to these distracting agents, than he falls in a ditch of hardships. So let them pass on, but do not pay any heed towards these. This is the internal journey which should be overcome in perfect awareness.

Awareness is the watch-word, awareness is the safeguard in this journey.

After this we come to pratyāhāra – bringing the mind back to the source.

शब्दादिगुणवृत्तियां चेतसाहुसुभुयते ।
त्वक्त्वा तो परम धाम प्रविष्टोछतत्वचेतसा ॥
प्रत्याहार इति प्रोक्त: भवपाशाशिक्षनम्ः ।

Netra Tantra VI.13,14

Whatever knowledge the mind gets through the five senses viz. touch, taste, (sound or) hearing, sight and smell – that all pertains to objects of enjoyment which give us pain or pleasure. All these senses are the cognizers
Supreme Consciousness

of objectivity alone. All that is to be given up at the time of spiritual practice. This is called *pratyāhāra*. It destroys the bondage of existence.

You have to try hard for that. You have to be sincere. In this *śloka* there are two words which need your very careful attention. One is *praviśet* which means that you must practise well, with heart and soul in what you are doing. Divine touch, divine taste, divine hearing, divine sight and divine smell experienced in the fourth i.e. *turya* are to be experienced directly through the super-intellect which is one with the Supreme Self. The other word which needs your attention is *svacetasa* which means with perfect confirmation of Supreme Consciousness. In Vedānta and Yoga philosophy it is termed *ṛtambharā praญā* – the sharpest form of intellect, the magnetic intellect or it may be clearly called the purest form of intellect. One can recognize the Supreme Self through this *ṛtambharā praญā* alone. *Bhavapāśanikrantana* is a very apt adjective of *ṛtambharā praญā*. It sets asunder the *saṃsāra pāsa* i.e. the intricated net of this cycle of birth and death.

You have to be very careful here. You must not think of any *vikalpa* – response of any emotion is in no case to be attended to here. You have to do away with the divine senses viz. touch, taste etc. You just do not get involved with these.

परमार्थविकल्पेषु न हि लिपेत पण्डत: II

The wise do not get involved even in spiritual distractions.

In our last meeting at *satsāṅga* here Makhan Lal told you about the *madhumatī bhūmikā* of a *yogī*. The divine vision with the help of which the self-realized soul recognizes *Brahman*, the Supreme Self
in all this objective world is called madhumati bhūmikā. He sees his own self in all what he sees about him and beyond. He is thoughtless even among the showering thoughts from outside. He is he — nothing else, and nothing else is beyond him. He is brave.

At this stage deities and divine spirits or more clearly divine forces try to mislead the yogī. They try their utmost to take him away from the tract. They dissuade him — they want his immediate fall. He comes in contact with these divine forces, which are called superintending deities (sthāniya devatās). Such experiences befall the yogī at the rise of rtambhāra praṇā when he enters the madhumati bhūmikā. But he leaves all allurements of the divine senses. Although the exhaling and inhaling process of vital airs goes on in this stage also, yet he traverses this journey in the field of turya — the fourth state.

After this he has to set out on another journey and that is the journey of dhyāna — concentration:

धिगुणान्तिन्धिनक्म्य निर्षेष्यं परमं विभुम् ।
ध्यात्मा, ध्घेयं स्वसंवेदं ध्यानं तथा विदुर्ध्वा: ॥

Netra Tantra VI.15

The yogī crosses over the qualities of the intellect. Dhyāna is only concentration on the objectless object. When it matures, the movement of vital airs also ends here. The yogī wants to enter the susumnā dhāma, the middle state of the central nerve. When his concentration gets firm and well established, this happens automatically.

We often hear old women singing folk songs. Sometimes they sing (in Kashmiri):

त्युथ म्य करनाव यथ न’आसि करनुय केह
त्युथ म्य सुरनाव यथ न’आसि सुरनुय केह
Supreme Consciousness

Make me do where nothing more is left to be done.
Make me think that there is nothing more to be thought,
and so on. (Paramānanda)

The process of vital airs (prāṇāpāna) ceases here. They go down into the susūmnā dhāma – the central nerve. They become one and enter the middle path.

It is also said in the Spanda:

यामवस्त्रां समालम्ब्य यदयं मम वक्ष्यति ।
तदवशयं करिष्येहृतिति संकल्प्य तिष्ठति ॥
तामात्रित्योध्यक्षामण्ड गोमसूर्यवुभावपि ॥

सौष्ठवपदवन्मूढः प्रबुद्ध: स्वाधनावृत्त: ॥

Spanda Kārikā I. 23–25
When the awakened yogi takes firm hold of spanda tattva he holds up the resolution ‘I will carry out whatever God consciousness wills.’ Resting in Spanda experience, both Sūrya (prāṇa) and Soma (apāna) get merged in the susūmnā which rises to universal consciousness, ārdhva kuṇḍalini. There also he must remain alert and aware or he will be overtaken by sleep.

After this there is no effort to be done: The same process continues. After the vital airs leave their process of in-coming and out-going, there remains the life current alone. It is called prāṇana rūpata, just as electric current is applied to any living being. What happens? The whole body trembles and shudders. This life current is like the high tension power current of electricity. The electric current gives enormous pain and takes life. But in this life current of high tension the power is blissful. So it may be called the life current of high blissful power. It is this life current that gives life to vital airs. So here
the process of vital airs gives place to this life current. This is called physical death – bhautika mṛtyu. In this state the pulse does not beat in the body of the yogi, but the circulation of blood goes on.

During this course of the life current changes of many processes take place. It is not that the life current only appears and works, it works in wonderfully different ways. Abhinavaguptapāda calls it vedha-dīkṣā in his Tantrāloka. It is the elevated initiation – vedha-dīkṣā. This is given to a disciple who is highly elevated, who has successfully completed all the required qualifications and whose intellect is perfectly pure. The disciple must have completed all the courses of the required practices. Then only the competent and true master can give him initiation with penetration. Just as a hole is bored with an auger by a skilled workman, so is this initiation with penetration given by a true and able master by boring his prāṇa (vital air) into the disciple. It is therefore said in the Upaniṣads – prāṇa eva ātmā – ‘verily this prāṇa is the Self’. This penetration takes place automatically. It is this high tension power filled with bliss. This is called ātma-vyāpti – expansion of the Self.

This ‘Initiation with penetration’ or vedha dīkṣā, is of six kinds:

1. Śākta Vedha:
   About this I told you just now.

2. Bindu Vedha:
   Multiply the pleasure experienced at the time of sexual copulation of husband and wife, million and billion times. What an immense pleasure must that be, such joy is experienced by the yogi who has got initiation with penetration through bindu vedhā. The master gives this initiation to his chosen disciple but the latter is unaware of that. He only experiences the joy.
3. **Bhujārga Vedha:**

This is the combination of *vedha dāksā* and *bindu vedha*. The disciple feels himself of the shape of a serpent. During this experience he has infinite joy.

4. **Bhramara Vedha:**

In this initiation the yogī feels something like the buzzing of bees.

5. **Nāda Vedha:**

This is experienced as inner sound.

6. **Mantra Vedha:**

This is experienced as the knowledge of the *mantra*.

That is the extent of concentration. After this the yogī does not sit for concentration. That is the seventh kind of initiation. This is called *para vedha*. In this state the yogī is nothing but Supreme Consciousness. The supreme Self only remains. There is neither the approach of *prāṇa* and *apāna* nor is there concentration and meditation. He is what he is. Nothing else at all.

After this journey, we come to *dhāraṇā* meditation:

*भारणा परमात्मत्वं धारंते येन सवंदा ।
भारणा सा विनिदिष्टा पशुपाशविमोचिनी॥*

*Netra Tantra VI.16*

Meditation (*dhāraṇā*) is the very being of the Supreme Self, as this state is maintained in every state of life viz. wakeful, dreaming and sleeping states. This state of meditation, as has been pointed out by the great sages, sets one free from the complicated net of limitations.

---

1 *bhavabandhavimocikā*.
Now, after crossing the four courses of the process of prāṇāpāna (the vital forces) successfully, the yogī at this stage of dhārāṇā (meditation) can open his eyes or can keep them open. The four courses of prāṇa and apāna, as explained above, may be pointed out here again as a reminder. They are:

i. The external prāṇāyāma of Cukrodaya in the state of wakefulness, dream and sleep.

ii. The internal prāṇāyāma where the five senses are in their divine nature experienced from inside.

iii. The internal prāṇāyāma in the field of the turya state.

iv. Going down and entering of prāṇa into suṣumna – the central path.

When these four stages of the spiritual journey are over, the yogī is in meditation even while his eyes are open. His organs of action are also active now. But in what manner? For him every action is performed by the organs in the state of Supreme Consciousness. There is nothing but knowledge, absolute, supreme and self-eternal Consciousness. This is jagadānanda.²

²In a low voice Swami ji’s loving words reached the ears of the few who sat near him. The words in Sanskrit ran:

नात्र क्षाप्यं न च गोपयम्

By this he seems to have remarked that these words of nectar should neither be wasted by giving them to those who cannot digest them, nor should they be hidden from those who are able to catch them well.
5

Fifth Lecture

Svacchandananātha Śiva

Sunday, June 2, 1980

May Svacchandananātha Śiva vouchsafe all with His eighteen arms.

Lord Śiva Himself revealed the Sacred Āstras of Śaivism called Tantras to the suffering humanity. He is out to redeem all. He is ready always to help all. He did not speak the Tantra Āstras through one, four, six or ten mouths. Then what? Śiva is called Svacchandananātha. He has five mouths, the names of which are given as follows and which correspond to His five aspects:

Īśāna = Consciousness aspect
Tatpurusa = Bliss aspect
Sadyojāta = Will aspect
Vāmadeva = Knowledge aspect
Aghora = Action aspect

Lord Śiva uttered the Śaiva Āstras through these mouths which comprise His glorified powers known as:

Cit-Śakti = Consciousness
Ānanda-Śakti = Bliss
Icchā-Śakti = Will
Jñāna-Śakti = Knowledge
Kriyā-Śakti = Action

Thus the five mouths, as named above, are the agencies of His Divine powers called together the five-fold glory of Lord Śiva.
very expressions of His glories are called the Tantra Śāstras or Śaiva Śāstras, which are divided into three classes as follows:

1. Abhedā Tantras:

These are monistic expositions, which teach the essential unity and identity of all that appears as the many. This is advaita. The Tantras are sixty-four and are called the Bhairava Śāstras.

2. Bhedābheda Tantras:

These expound the unity from one point of view, and diversity from another, of the principles according to the comprehension of others. They are eighteen in number and are called the Rudra Śāstras.

3. Bheda Tantras:

These give the diversity of principles which as such could be comprehended by some as the essence of things. They are ten in number and are also called Śaiva Śāstras.

Thus all these ninety-two Tantras are spoken by Lord Śiva for the welfare of humanity in general. In this way Lord Svacchandananātha revealed His five-fold glory through the five mouths to re-establish the Śaiva principles. For the expression and spread of these Śāstras Svacchandanātha Śiva adopted eighteen arms emanating from His five glories. His subtle aspects evolved into gross forms thus:

i. Consciousness evolved as mind (manas);
ii. Bliss evolved as intellect and ego (buddhi and ahamkāra);
iii. Will evolved as the five vital airs viz. prāṇa, apāna, samāna, vyāna and udāna.
iv. Knowledge evolved as the five organs of cognition (ear, skin, eyes, tongue and nose).
v. Action evolved as the five organs of action (speech, hands, feet, organ of excretion and organ of reproduction).
Thus the total number of arms adopted by Svacchandanātha Śiva is eighteen. With these arms he wields all His powers to protect His devotees. In their limited nature these powers sustain us all. Do not think that this is my imagination. This is all true.

I have already told you that it is essential for us all to adhere to the five niyamas (the external disciplines) and five yamas (the internal disciplines) in the very beginning of sādhanā (spiritual practice). The devotee who strictly adheres to these disciplines is surely protected and saved from all kinds of evil by Lord Svacchananātha with His eighteen arms. If one adheres to even one of these disciplines strictly and correctly and with sincere effort combined with true faith, the others will automatically follow. Therefore, it is very essential for every sādhaka to follow these external and internal disciplines at first. On the other hand, the one who does not follow and act upon these disciplines sincerely, Lord Śiva with these very eighteen arms will push him down into the ditch of births and deaths, i.e. one is put to untold misery.

May Lord Śiva bestow upon you His grace always with His eighteen arms and save you all from evil.
Sixth Lecture

Important Points for Aspirants:
Niyama and its Fruit

I spoke to you on *yamas* and *niyamas* in my first lecture. Since these are very important for spiritual aspirants, I want to give you more details.

I shall speak to you on some very important points. You must attend whole heartedly and try to practise these very carefully. Bhagavän Patañjali has given us the five external disciplines called *niyamas*. These are piety, contentment, penance, study and surrender to God. He has given us the five internal disciplines also to follow. These are non-violence, truth, non-stealing, celibacy and receiving no gifts or non-possession. But we shall take these up later. First we explain the external disciplines:

1. Piety or purity is called *Śauca*. This is three-fold:

   a. Purity of body
   b. Purity of mind
   c. Purity of speech

   a. Purity of body means that the body must be kept clean internally and externally and at all times. Your clothes must be neat and tidy. It is not necessary that you must have valuable or superfine clothes. No. You may use ordinary or common quality clothes but these must
be washed and pressed. Do not allow any dirt to accumulate on them. Use your clothes according to your needs and not for fashion. Do not let your nails grow beyond your finger-tips or toe-tips. Keep your ‘eye-ear-nose-throat’ always clean. Attend to the cleanliness of your surroundings. Keep your house and the streets around all neat and clean.

b. Purity of mind means that no evil thought should be harboured in your mind. Always be ready and eager to assimilate the teachings of seers and sages. You must make full efforts in this regard. You must take pious food earned through honest labour.

c. Purity of speech is that you must always speak the truth – lovely truth. One who thinks himself to be a devotee and does not speak the truth is not fit for reciting Lord’s hymns. He will experience no peace by reciting hymns, nor is he worthy of doing so. By following this one item of the external discipline correctly and constantly, the aspirant will attain purity and efficiency in all the other four also. This means that the other four disciplines will also get strength in their own spheres by speaking the truth.

If we strictly abide by the laws of piety then Lord Śiva will protect us all with His eighteen arms.

Now, the fruit of observing the laws of piety (i.e. purity of body, mind and tongue) are, as taught by Patañjali:

शौचात्मकास्थिजुगुप्ता परेरससम्बर्गं:

_Yoga Sūtra_ II.40

As a result of practising purity, one gets disgusted with one’s own body and avoids contact with others.

By practising the laws of piety one gets fed up with one’s own organs and limbs as they need cleaning all the time. Again, when
one's body is very clean one does not like to remain in close company of another's body. By feeling constant need of cleaning the body one becomes certain that it is only a lump of dirt. Besides, one gets this notion that – 'I am not fit for anybody, I would like to remain aloof'.

2. Contentment is Santoso. It is a great quality for every person. You have to follow your own path of duty honestly and sincerely and also remain content with what you get. Do not think: 'That person possesses much more than I do. Wherefrom has he got so much wealth? He was junior to me only till yesterday. He was inferior to me in every way but has been given a higher grade overnight thus superseding me'. Never have this kind of worry. The Upanishad declares at the very outset:

उपाध्यायस्यमिदं सर्वं यत्किंत्य जगत्यां जगत्
तेन त्यक्तं भुगीयमया गृथं कस्यस्वित्वमेते

Iśāvasyopanishad I

Iśāvasyamidam sarvam: All this property that I possess is under the control of Lord Śiva. We have no right to think as to why He gives more to one and less to another. We should not think why Lord Śiva makes this differentiation.

Tena tyaktena bhunīthā: Enjoy yourself with what Lord Śiva has granted to you. Make the best of what you have.

Mā grdhā kasyasvāt dhanam: Do not covet another’s property. Do not try to grab what is due to another.

Now, the fruit of contentment, as announced by Patañjali is:

सन्तोषदनुस्तम मुखलाभः

Yoga Sūtra II.42
Supreme Consciousness

Contentment gives unparalleled bliss. A person of contentment can have a sound sleep even on a bed of rock. While a businessman, a money-making merchant, who has no contentment, sleeps a disturbed sleep over his account books only. He cannot enjoy a sound sleep.

3. Penance, tapas as defined by Patanjali, is to adhere to one’s own line of action.

स्वधर्मानुशासनमेव तपः:
It means that one must abide by one’s own Dharma or duty to the best of one’s own capacity and ability. In doing so, whatever hardship the mind and the body have to face, must be faced with a cheerful heart. That is penance. You must not eat more than what your body needs. Do not be addicted to eating. Avoid greed in eating. Do not go on eating halva, puris, laddus, pudding and all sorts of things at a stretch. Eat only what keeps you fit. Be regular and punctual in eating your meals. Please listen to me, be restrained in eating.

Penance means tolerance and that is possible only when you are humble. The world crushes dust under its feet but the seeker after Truth should be humbler than dust. This is penance.

Now the fruit of penance is:

कायेन्द्रियसिद्धिरशुद्धिक्षयातपसः ||
Yoga Sutra II.43

With the vanishing of impurity through penance, purity prevails in the body and the organs. The body of the yogi becomes healthy, clean and light. He attains to kāyasampatsiddhi – which means that he can hear sound from a far off distance, and he can see objects at a great distance without any obstacle. Do you not see that Sri Sat Sai Baba gets watches from afar and sacred ashes appear at the places of his devotees who live far away from him? But where lies the necessity
of getting distracted by these siddhis? Is not Lord Śiva ready to vouchsafe us with His eighteen arms? You must give some work to Him also. You yourself be engaged in worshipping and meditating upon Him. He will save you from all ills and evils.

This means that you must stop all kinds of gossip. Do not talk about others. Do not speak ill of anyone. If a friend or a concerned person is seriously ill then you have to talk about him or her. That is necessary. This is emergency. Svādhyāya (self-study) does not mean reading all sorts of books, novels and literature. It means only the sincere study of Vedas, recitation of hymns and learning of the sacred ordinance with reflection and deep thinking.

The fruit of self-study as termed by Patañjali is:

स्वाध्यायादिशेषेदेवतासंप्रयोगः ॥

Yoga Sūtra II.44
With sincere self-study the form of your desired deity will be revealed unto you.

नमस्ते-योऽपि ये सोमकलाकलित शेषरेः ।
नार्ये स्वन्देहपि पश्यन्ति परमानन्ददायिनम् ॥

I offer prostration to those devotees also who, even in dream, have the glimpse of Lord Śiva, the bestower of bliss and peace, with the crescent moon on His forehead.

5. Self-surrender – Īśvara-pranidhāna
This is surrender to God who is the Self of all. This surrender must be complete, where both body and mind are to be surrendered to the will of God. There must be physical as well as mental surrender. All the obstacles in the practice of Yoga are removed by self-surrender and the yogi is benefitted with the bliss of concentration or samādhi.
This is because it is by surrender to God alone that one sticks to spiritual practices and does not feel anxious and desirous of the result thereof. In that case the burden of the destruction of obstacles and the success of the spiritual practices remains on God. Therefore the practices bear success without hard efforts and are completed in a short time. This is the fruit of self-surrender, highly appreciated in the Yoga Sūtra thus:

समाधिसिद्धिर्वश्यक्रणिभानात् ॥

Yoga Sūtra II.45

The success in samādhi lies in self-surrender.

Thus, if you follow all the above-mentioned external disciplines well then it is quite certain that Lord Śiva will vouchsafe you with His eighteen arms. There is no doubt about it.

Note:

At this point one of the listeners put this question to Swamiji: Sir! Does surrender to God come first or surrender to the Guru?

After a little pause, Swamiji addressed the questioner thus: O simpleton! is the Guru different from God?

A wild laughter dispersed the audience.
Seventh Lecture

Important Points for Aspirants:
Yama and its Fruit

Sunday, July 6, 1980

Today I am going to speak on the five internal disciplines. According to Patañjali these are:

i. Non-violence \( (ahimsa) \)
ii. Truthfulness \( (satya) \)
iii. Non-stealing \( (asteya) \)
iv. Celibacy \( (brahmacarya) \)
v. Non-hoarding \( (aparigraha) \)

1. Non-violence is of two kinds: indirect non-violence and direct non-violence.

Indirect non-violence is when no harsh or undesirable words are used towards anybody on any account. Hard words, which may hurt the feelings of the other, should not be used at all. But direct non-violence is that we should abstain from meat eating. Great punishment is suggested by the sacred ordinance for the non-vegetarian. Eight people are involved in the great sin when one person takes a piece of meat. They are i. the proposer, ii. the acceptor, iii. the cook, iv. the seller, v. the buyer, vi. the butcher, vii. the one who carries and viii. the one who eats; as Mañu says in Manuṣmṛti (the code of Manu):
Indirect or subtle non-violence must be followed with strict discipline of body, mind and soul. Such a person influences with his presence even those who are, by nature, enemies to each other. He has developed in himself a great vibrating power that makes a cat and a mouse, a lion and a goat, a snake and a mongoose or a bird sit or move about together in his presence. This is the all-pervasive power of non-violence that makes even the creatures maintain peace. Patañjali says:

अहिंसा प्रतिष्ठायं तत्साधिभौ वैरत्यागः ॥

Yoga Sūtra II.3

All living creatures cease to feel enmity towards each other in the presence of a person who has become steadfast in his abstention from harming others.

There is no greater sin than killing a living being. You must shun killing. You must be a complete vegetarian. Then only can you be successful in meditation. It is not only the butcher who is a sinner. A vegetarian who does not oppose the act of extreme violence is also a sinner, judged to have committed the same crime. The Śāstra says:

यथाह्यत्मन्यौद्धेति पतितां तैः समागमात् ॥

You may not be a thief. Yet you are considered to be one if you associate with thieves.

A vegetarian having any contact with a butcher, is equally a sinner and receives punishment. Therefore, oppose killing of animals and taking meat. Carry this message from me and communicate this truth
to everyone who is near and dear to you – your relatives, mothers, fathers, sons and daughters. Your friends also.

Yājñavalakya, in his Yājñavalkya Smṛti advocates that a person commits three sins by eating meat. They are:

a. Prāṇahāraṇa: the sin of taking life.

b. Vīryakṣepaka: the meat eater does not live a full life in twenty births. After that what happens to him, no one knows.

c. Pīḍā: pain, the person faces unforeseen pain for twenty births.

Death lays its cold hands on everyone, it may be an infant, a child, an adult or an aged person or even one just conceived in a womb. The cruel hand of death can reach anyone and everyone. Mahākāla visits everyone everywhere. This is the way of the world.

बालांष्य यौवनस्यांष्य वृद्धान् गर्भगतानि ।
सर्वानाविषाः मृत्युरेववृंभते जगदिदम् ॥

So why worry and involve oneself in misery? Just be happy, remembering God everywhere and every time. This body is just a clod of earth which gets mixed with the common ground when struck with rain. Nothing is permanent here. So why be greedy? Why be a victim to temptation? Why tell lies? Why hoard whatever you come upon?

This world is like a dream. Everyone must be careful for a safe crossing. Vasiṣṭha says to Rāma:

स्वेत्र्यजालवत पश्य दिनानि तीनि पश्च वा ।
क्षेत्रभिन्ननागार दारादायादि सम्पदा ॥

The prosperity of possessing land, friends, wealth, buildings, wife and children, does not last long. Therefore, all
these items of worldly prosperity should be considered as a dream or magic of a magician.

Prāṇaharana is the crime of taking life away from an innocent animal.

Vīryakṣepa is the crime of taking away its strength.

Piḍā is the crime of inflicting pain on an animal by killing it.

Such sinners will not get peace of mind. They will be tortured by family feud and the like. They will always be unhappy and helpless. They will remain in tension and anxiety. Their life will always be uneasy and uncertain. They will remain void and wasted like the living-dead. That is why we call meat ‘māṃ-sa’ (māṃ+sa = he will eat me).

मां स भक्षयितांसुः वस्य मांसमिहद्यहम्
एतम्यांसस्य मांसत्वं प्रवदन्ति मनीषिणः: ||

Manu V.55

Ancient sages teach the meaning of ‘māṃsa’ as — “whose flesh I eat in this world, he will eat me.”

Then why should man do such great misdeeds after coming into this world which is like a dream? You should not persuade your dearest one even to take meat. Do not do such a favour even to your son-in-law. The sin occurred by taking meat does not only last for one life span but for many more. Manu has said:

यावनि पशुलोमाणि तावत्कृत्यो हि मारणम् ।
वृथा पशुभ: प्रामोदि प्रेत्य जन्मति जन्मति ॥

Manu V.38

The fear of sin follows the meat-eater in as many births as there are hairs on the body of the animal killed.
वर्षें वर्षेंमेधेन यो यजेत शतं समाः।
मांसानि च न खादेत्यस्तस्योऽपित्यलं समम्॥

*Manu V.53*

One who performs *aśvamedha*, the horse sacrifice, every year for a hundred years, and the one who is a perfect vegetarian get equal fruit of their virtues.

It is, therefore, impressed that one should neither indulge in meat-eating nor persuade others to do so. You should neither suggest nor tempt anyone to take meat. In Śaiva doctrine also it is prohibited. In Śaiva ordinance we find that this act is denounced in all performances and on all occasions:

न विवाहेऽपूतु हन्यात्त न चात्मार्येऽ कदाचन ।
यागकालेऽपि न हन्यात् न वेद्यु समागमे ॥

Do not kill an animal on the occasion of rejoicing at a marriage. Never kill one for your own sake. Do not kill it even at a religious performance, and not even for the departed soul.¹

¹Sri Satram, the intimate friend and devotee of Swamiji also was in the audience. He stood up and asked permission of Swamiji to say a few words on the subject. He began with the following verse of the Śāstras:

सुरा मत्स्य पशोऽसं हिजातीनां वत्स्तथा ।
पूर्तनु: प्रवृत्तिन्य व्यक्ते नेतृदेशेयः कथ्यते ॥

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.

But there are people who love luxury. They are of *rājasic* taste. They cannot abstain from meat-eating. To accommodate such people and persuade them to take up the progressive attitude in the long run, the Vedas give a compromising suggestion: कपिजालालपति

Kapinjala is a certain forest bird. The one who desires to taste meat, should
procure the bird, kill it and then make a religious offering of its meat at the sacrificial fire. The residual meat should be taken by him along with his relatives and friends. This persuasion tantamounts to dissuasion. The person with such rājasic tendency will automatically desist from taking meat in the long run. This is the policy of the Vedas – persuasion for dissuasion. It is said:

न मांसभक्षणे दोषो न मये न च वैभुवि ।
प्रवृत्तिरेषा भूतानां निर्वृत्तस्तु महामक्ता ॥

Manu V.56

Because of the irresistible inclination of people there is no restriction for indulging in meat eating, drinking and sexual dealings, but desisting from these will bear the fruit par excellence.

Pravṛtti or indulgence here means ‘possessing the inclination of coming and going into this world’. One who has renounced the path of transmigration finds his way to Supreme Consciousness. Lord Kṛṣṇa says in the Gitā:

अनेकजन्मसंसिद्धतातो याति परां गतिम् ॥

Gitā 6.45

In his commentary on the Gitā Śaṅkarānanda says that ‘anekajanma’ (numberless births) means ‘dvītri janmān’ (two or three births). That means if an aspirant abstains from incurring the sin of taking meat for two or three births, he also goes to higher planes. It is therefore that meat eating has been denounced.

Again, we find in the Śastras:

नाकाशात्यतिं मांसं न वृक्षान्त न च पर्वतातु ॥
रक्षोषितसम्भूतं तस्मात्मांसं परिस्वल्पएतु ॥

Meat does not come from the sky nor does it grow on trees, nor is it obtained from mountains. It is formed out of the blood of male and female. Therefore one must give it up.

There is a story in the Mahābhārata. Arjuna felt weak while fighting with Karna. His eldest brother Yudhiṣṭhira, in utter disgust, told him that he should give up his Gandiva bow. Arjuna was pained to hear this. He was a man of right resolve. He had already resolved to behead the person who would dishonour his mighty bow thus. So he, at once, took out his sword. But soon after he fell in the dilemma. On one side there was the consideration of his brother who was like a father to him while on the other there was the strong will of keeping up his resolution. Lord Krishna gave him an instant solution. He said:

प्राणिभधःतात सर्वज्ञायान्ततो मम ।
अनुष्ठो वा वदेद्वाच न तु हित्स्यात् कदाचन ॥
2. Next comes Truth (satya). To speak the truth means to speak correctly. How?

सत्यं बुधात्प्रियं बुधान्त्रभुयात् सत्यमप्रियं

Speak the truth which is sweet. Do not speak that truth which is undesirable.

Even in a joke you must not take recourse to falsehood. Even making ‘April fool’ amounts to telling a lie.

But at the same time:

यथावृत्तकथनम् न सत्यम्

‘Telling just as it has happened’ is not speaking the truth. You must use your intellect i.e. common sense in telling the truth. There is strength in telling that truth. It must always be harmless.

Do not meditate keeping your eyes closed. I mean to say that you should meditate in awareness and with full consciousness. Do not lose it in any case lest you should be robbed by your sense thieves headed by the mind. These are your internal robbers against whom you have always to be vigilant. Do not be a hypocrite. The Bhagavad Gītā cautions you:

कर्मेन्द्रियाणि संयम्य य आस्ते मनसा स्मरन्
इन्द्रियार्थानिन्मूढ़त्वामामिथ्याचारः स उच्चते

Gītā III.6

He who sits controlling the organs of action but dwells in

My dear! this is my first opinion that nobody should be killed. You may tell a lie but never ever kill anyone.
his mind on the objects of the senses is a deluded man. He is called a hypocrite.

One who does not utter falsehood even by chance or error has a great power in his utterance. If he happens to say “May God bless you” to a person, God surely blesses the person. This is the proof of his truthfulness.

3. Non-stealing is the third discipline. This means that one should not even harbour a desire of stealing. Physical stealing is punishable, no doubt, but even the thought of stealing is injurious to a spiritual aspirant. Such thoughts of jealousy should not be given any place in the mind.

इश्वास्यमिदं सत्वे यत्किंचि जगत्यां जगत् ।
तेन त्यक्ते भुजीथा मा गृः: कस्यस्विद्दनम् ॥

Īśāvāsyopanishad 1

The meaning of the first line is: Lord Śiva is the Supreme Ruler of this world. He has given you the passport to come here for some time.

tena, tyaktena bhunjīthā: Enjoy yourself happily with what He has given to you.

mā grhdhakkasyasvid dhanam: Does wealth belong to anyone? Whatever is granted to you to enjoy for some time, do enjoy. Do not covet the wealth of another.

The fruit of non-stealing is:

अस्तेयप्रतिष्ठायां सर्वर्लोपलब्धि: ॥

Yoga Sūtra II.37

When the idea of non-stealing gets established and firm
in the aspirant, then he gets easy access to diamonds and jewels.

Therefore the fruit of being established in honesty is that all luxury will automatically be at your disposal. As is said in the Bhagavad Gītā:

तेषां सत्तयुक्तां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मां प्राप्यन्ति ते ॥

Gītā X.10

To those who adore me with spiritual awareness and thus never forget me, I bestow intellectual clarity by which they achieve whatever they need for coming to me and make others to realize my Supreme Self.

4. Celibacy should be observed to one’s utmost ability. Even the idea of sexual dealings should be given up by the aspirant. This fourth internal discipline is very important. Celibacy is to be observed through body, mind and speech.

The fruit of celibacy is that one is benefitted with power, strength and ability to march ahead. Power-preservation for a superior use is very important. This gives cheer and glow to body and intellect:

ब्रह्मचर्यप्रतिष्ठायाम् वीर्यलाभः ।

Yoga Sūtra II.38

Celibacy bestows that power which is necessary for cultivating toleration and attaining self-realization. It is also said:

तत्तद्यस्मि स्वादुद्मार्थं भर्मी ज्ञानार्थमेव च ।
ज्ञानं तु ध्यानयोगार्थं सोऽचिरात्यप्रियमञ्ज्ञयते ॥
Supreme Consciousness

Power of celibacy should be preserved for developing the right conduct (dharma), which is of utmost importance for attaining spiritual knowledge. That knowledge ensures clear concentration. One who gets established in this becomes free from the cycle of birth and death. This power of celibacy was preserved by Lakṣmaṇa while courting exile for fourteen years with Rāma and Sītā. While Sītā was carried away by Rāvana from Citrakūṭa forest, in her utter helplessness, she threw away her ornaments from the flying chariot. These were scattered. When the search was conducted, monkeys found the ornaments and got these to Rāma and Lakṣmaṇa. When Lakṣmaṇa was asked to see if these belonged to Sītā, he expressed his inability to recognize them. He said, "I have never looked at Sītā; of course, I can recognize her anklets for while I had to talk to her I held my eyes at her feet alone". This is how brave Lakṣmaṇa preserved the power of celibacy.

नाइं जानामि केसुरेण नाइं जानामि कुण्डले ।
नुुरे त्वभजानामि नित्ये तत्सादसेवनात् ॥

5. In the end we come to non-hoarding – aparigraha. It is a big disease with people to hoard. Not only the extra money and valuables are hoarded by people but they also keep unserviceable things like broken nails, torn clothes and broken pieces of furniture here and there in the eyes of their house-roofs. What use are those? One gets only care-worn. Some people dump and hoard articles of daily use which causes scarcity in the market. This is detrimental to human progress and social well-being. We must practise non-hoarding. This discipline is of great help to a spiritual aspirant.

अपरिग्रह्यः जन्मकथन्ता संबोधः ।
Yoga Sūtra II.39
Firm in the discipline of non-hoarding, the yogi can probe into other births as well. He can have a clear knowledge of his previous and future births like Jādabhārata.

Had I to celebrate my birthday twice a year I would easily do away with my extra articles of property by distributing them among the people around me!
Today we are taking up *Vātulanātha Sūtras* to explain the Trika system of Kashmir Śaiva philosophy. These Sūtras refer to the super-conscious state, which is attainable beyond the three means – Āṇava, Śākta and Śāmbhava, by very great courage of equalising subjective-objective relativity, and is termed as *anupāya* – the means without any means. It is complete awareness termed as the exposition of great courage.

A gloss has been written on these Sūtras by Anantaśaktipādācārya. But he does not seem to have understood the meanings and their applications fully well.

**महासाहस्वृत्त्या स्वरूपलाभः: ॥१ ॥**

By the exposition of supreme and great courage the real nature is acquired.

This is the superior way. It is purely subjective consciousness which is above the objective or cognitive world. Pure subjective consciousness is when you are away from subjective and objective world which is the inferior way.

Here ‘Exposition’ (*vṛtti*) is classified as under:

(i) *Svātmavṛtti*

It is the ascent from subjective to cognitive. Oneness of consciousness is not clear here. It is to find out your own nature in the cognitive and material world. It may be automatic.
(ii) Mahāśāhasavṛtti

It is purely subjective consciousness. You have to rise to this from above to below. This is rising while descending. Why descending? It is descending from subjective to objective consciousness with full awareness of the Self – the true and real nature; so that there are no ascending and descending processes. It is not automatic. Here you must have great courage, and that courage is only the awareness of the real nature both in ascending and descending. When you ascend in awareness you must be able to descend with the same state. Everybody in the world has some ability which surpasses all. This exposition is supreme and the real nature which is acquired with the greatest courage in ascending-descending process. This is transcendental Supreme Consciousness.

तत्वाभाद्युगद्वृत्तिप्रवृत्ति: ॥ २ ॥

By acquiring the transcendental Supreme Consciousness which is without any succession of opening and shutting, ingress and outgoss or ascending and descending, one is already established in the fourth state (turya) – the state of will gets established in the state of action (turyāṭita), or the state of Universal Being.

Descending with awareness requires gigantic mental strength to cultivate great courage. It is a yeoman’s task to be established in the Universal Self, where subjectivity and objectivity both get dissolved.

उभयपद्धतिहृदन्नान्महाशून्यता प्रवेशः ॥ ३ ॥

When you burst open the boards of subjectivity and objectivity, inbreath and outbreath, man and woman, I-ness and This-ness (sāmbhavopāya and sāktopāya) or when you are aware of both, you will be in great fullness which is the state of the Great Void – Parama śūnya.
Supreme Consciousness

I-ness will never shine when thine-ness is not there and vice-versa. Here your I-ness is realised in thine-ness and thine-ness in I-ness, i.e. I-ness and thine-ness (Śiva and Śakti — the Creator and this world) are one. Oneness prevails in past, present and future, in wakeful, dreaming and deep-sleep states; in this world, the space and the heaven. This is Supreme Consciousness.

युग्मग्रासात्मिकर्तवकाशसंविन्निष्ठा || ४ ॥

When you are sucking both I-ness and thineness in your own nature there is no room for any other foreign consciousness. You are established in that Supreme Consciousness which is Universal and wherein I-ness and thine-ness, in fact the whole world consciousness, is found. You are aware of the self in all moods, all stages and all states and that is the Universal state of Supreme Consciousness.

सिद्धयोगिनीसंघान्त्रकमहामेलापोदयः || ५ ॥

By the unification of ego and mind (Siddha) with organs of action and cognition (Yoginis), or Universal Self with the five-fold process of consciousness (energy of consciousness, bliss, will, cognition and action), or I-ness with thine-ness and vice-versa, you will find in everything and everywhere the trance of Śiva and Śakti. Even in degraded state of action you will find it, not to speak of the elevated one. Both in praise and abuse you will find the same trance.

त्रिकशुकपरित्यागात्मिकराज्यपदावस्थिति: || ६ ॥

By unfolding the three coverings one gets established in the inexpressible state of Being.

The triple covering which enfolds the self consists of the knower,
knowledge and known, or sound sleep, sub-conscious state and this conscious state respectively. These are the ways of expression as expressing is reaching objectivity. But after uncovering the three sheaths that state becomes inexpressible. Subjectivity and objectivity are one. Guru Yājñavalkya impressed this upon his disciple-wife Majtreyī by saying – “By whom can the knower be made known?” vijnataramare kena vijanyat.

वाक्चतुष्टोदयविरामप्रथासु्स्तरः प्रथते ॥ ७ ॥

When the beginning and the ending processes of all the four forms of speech appear in your conscious state of awareness, then the reality of Universal Consciousness is revealed.

As long as the parā-vāk is there, the lower state of this is to be neglected, just as this-ness (idam) is neglected on the affirmation of I-ness (aham).

The four forms of speech (vāk) are explained in the following lines:

(i) Parā is called avyaktagā. This is the subtlest form and so inexpressible. In the Tantrāloka (29th Āhnika) it is explained as avyaktātigā param.

(ii) Paśyantī is called avyakta i.e. just the starting point when you prepare to utter anything. This is the subtle form of speech.

(iii) Madhyamā is called vyaktāvyakta. It is between subtle and gross. It is just the feeling of speaking. It is uttered in the mind only and not by the lips.

(iv) Vaikharī is called vyakta. It is only gross. It is the speech with lips.
Supreme Consciousness

When these four forms of speech appear in the conscious state of awareness, Universal Consciousness stands revealed.

By tasting the three movements of will (icchā), knowledge (jñāna) and action (kriyā), Universal Truth floods forth in universal force (brahmavega) and not in conscious force (ātmavega) only when you are cautious. It is free from all bondages now.

The three movements of tasting are explained here:

(i) Will (abhyudaya) is admitting your own nature i.e. the whole Universe is existing.

(ii) Knowledge (jñāna) is to give the Universe expansion in the delight of super-conscious state.

(iii) Action (kriyā) is to intensely grasp that this world is not separate from you.

You have to taste these movements with awareness. That state is free from bondage.

By the four-fold rise of supreme energies there is gapless consciousness of subjectivity and objectivity which, in reality, is called the kingdom of Universal Consciousness.

The four fountains of force are:

(i) Rise (udyoga) or srṣṭi:

This is rise of the fountain of force in the supreme state.
(ii) Preservation (avabhāsa) or sthiti:
This is preservation or establishment of this fountain of force in the supreme state.

(iii) Consumption – carvāna or samhāra:
This is consuming this fountain of force in the supreme state of subjective-objective unity.

(iv) Complete Consumption – anākhya or alamgrāsa:
This is complete consumption of the fountain of force in the supreme state of the kingdom of Universal Consciousness.

Thus the rise of the four-fold supreme energies (the fountain of force) is the supreme state of Universal Consciousness when there is no gap between the subjective consciousness and the objective consciousness.

By the twelve-fold flow of the energies (senses, whose actions are transformed into flow) there is transformation into the Universal Consciousness of Supreme Energy.

Whatever you see with these gross eyes, you see Universality. So the twelve senses do not remain the senses but become energies.

The twelve energies are as follows:
1. Five senses of action (karmendriyāṇi)
2. Five senses of cognition (jñānendriyāṇi)
3. Mind and Intellect (manah buddhiśca)

These are called the organs of senses when they function as parts of the body. But when their actions are transformed into flow they
Supreme Consciousness

are called Energies. The rise of the fountain of these Energies in supreme state is the kingdom of Universal Consciousness.

चर्यापद्वकोदये निस्तरंगसमावेशः ॥ ११ ॥

When observance of the five great acts in the universal way gets established in the realised Being, the Supreme state, where there is no agitation at all, is entered into.

Agitation, if at all, only appears in him. In reality, there is no such state in the self-realised soul.

There are two kinds of five-fold acts:

The one is karma pañcaka – the individual way. It is the way of the common people.

The other is caryā pañcaka – the universal way. It is the universal way observed by the realised being. It consists of the five great acts, which are:

(i) Silence, which is full unawareness – ajñāna, with desire to know the Self.

(ii) Agitative movement – ksobhasya sisṛkṣā. This is agitative mood in objectivity.

(iii) Agitated state – kṣobha. This is the agitated state in awareness.

(iv) Its confirmation – avabhāsa. Awareness is confirmed in this state.

(v) Supreme state of silence – nirañjana. This state is all-bliss and all-awareness.
In the silent mind you have to start from objectivity and agitative mood, then in the agitated state; if you are aware, it will carry you to the supreme state, which is the supreme state of silence. Then it is all bliss and awareness.

महाबोधिसमावेशात्युण्यपापासंवन्धः ॥ १२ ॥

By entry into the supreme Good-consciousness the realised soul feels that nothing is right and nothing is wrong. This feeling must come through God-consciousness.

Objection:

Why is it necessary to purify consciousness? It is already pure.

Answer:

In ignorance also, we see that nothing is right and nothing is wrong, but this is the impure state. This impure state of consciousness, which brings about ignorance, is to be purified by developing God-consciousness, which is all-bliss and all-awareness. In the latter state there is nothing right, nothing wrong. The yogī acts in the living present – vartamānānuvartī – on the basis of eternity.

अकथनकथाबलेन महाविस्मयमुद्रा प्रास्या सत्वरता ॥ १३ ॥

By maintaining the power of the speechless state of speech there is the stamp of great astonishment in the realised soul and he shines in the real nature – cidākāśa – the Supreme Consciousness.

The yogī here is in mahāvismaya mudrā or cakita mudrā which is the state of great astonishment. He feels ‘what for have I done all this: the state of Supreme Consciousness has always and eternally been
there! This state is above bhairavi mudrā. This state is expressed in the Śiva Sūtras thus:

विस्मयो योगभूमिका ।

Śiva Sūtra I.12

The stamp of astonishment is the state in the real nature of Supreme Consciousness. This is termed as parāvāk – the speechless state of speech where the yogī shines in the Supreme Self of great universal awareness.
Introduction by the Editor

In his brief commentary on the Bhagavad-Gītā, Abhinavagupta has composed a concluding verse given at the end of each chapter. Therein, he boldly declares that freedom from miseries can neither be got by renouncing the world nor by harbouring hatred towards it, but by feeling the presence of God everywhere and in every walk of life. These verses uniquely point out the original significance of the Gītā. It was on this basis that during the winter of 1978, His Holiness Swami Lakshman Joo poured out the following pithy exposition of the ‘Celestial Song’ to benefit aspirants in their day to day life.

An unceasing battle is going on between right and wrong in the mind of every individual almost every time. This is analogous to the battle of the Pāṇḍavas and Kauravas in the battle-field of Kurukṣetra, rightly called Dharmakṣetra. Each side tries to have the upper hand. But, it is ultimately the right that conquers the wrong.

Since the purpose of Yoga is to uplift and transform the lower status of consciousness into the higher, it is incumbent on every individual to adhere to the tenets so briefly presented in these lectures, which were later edited with notes adding the original verses in Devanāgarī and Roman with translation for a clear comprehension of the general reader.
Chapter I
बिषादयोगः:

विचारिविद्याघातसंघठिताविशेषीकृतः
युक्ता द्वयमपि त्यक्ता निविवेको भवेन्मुनि: ॥

Translation:
Anyone who is moved by inward impulse meets despondency when knowledge and ignorance toss with each other in the mind. Behaving with propriety if one finds a device of getting rid of both one becomes free and enters Supreme Peace.

Exposition:

There is war going on between a sense organ and its object. In the senses thus war is always going on. Sorrow fights with pleasure and pleasure fights with sadness. Lust fights with detachment and detachment fights with lust. It is all going on in one’s own body. This is war. One is apt to give in.

What has the yogi to do in this battlefield of life: Here good fights with bad; right fights with wrong; pride fights with humility and vice versa. This fight does not only go on in the waking state, but it also continues in the dreaming state. He will find this fight going on everywhere. This always goes on in his mind. He says – “Should I do the right or I should do wrong. Should I do this or I should do that.” He is in a fix.

There is a way, there is a yukti and that is: Do not think right, do not think wrong. Be relaxed in your own nature. Just enjoy this fight. You only witness it. Do not get entangled either in right or in wrong. Just witness this war between senses and their objects. Then
you will be neither right nor wrong.
This is the Yoga of overcoming despondency.

Chapter II
सांख्ययोग:

अहो नु चेतसशिश्वा गतिस्त्यागेन यत्कित।
आरोह्येव विषयास्त्र्ययंस्तांस्तु परित्यजेत॥

Translation:

Wonderful is the way of the mind as regards enjoyment of the world: while renouncing it enjoys; while enjoying it renounces.

Exposition:

Here is a unique and wonderful attitude towards the mind. If you get attached with the objective world you are, in fact, detached. If you get detached from the objective world, you become attached to it. If you renounce this world and go for meditation in the cave of a dense forest you think of what you have abandoned — a box, the bed-room, a towel or a transistor. This way you have actually not renounced. You are holding those things. In fact, by abandoning, nothing will happen. But by enjoying everything will happen. Therefore, by enjoying you will remain detached because you will not think of the otherwise renounced things you possessed. Traces will vanish while enjoying. Being detached will entangle you because traces of attachment remain there.

This is the Yoga of Knowledge.
Chapter III

कर्मयोगः:

धनानि दारान्देहं च योजन्यत्वेनाधिपिगच्छति।
किं नाम तत्स्तु कुर्वर्तति क्रोधावशिष्टविश्राममः॥

Translation:

One who knows for certain,
That wealth, woman and one's body,
Are quite different from the Self,
Is never attacked
By a fit of anger, irritation and the like;
Disturbers of the mind.

Exposition:

You have earned a bundle of currency notes which is lying on your table. Think at that moment that it is not yours. Then you will not be sad or worried even if it is destroyed by your son, wasted by your wife or is somehow lost. In this manner think about all your animate or inanimate possessions. No wrath or loss of temper will be experienced by you. This way you must live unattached in this world.

This is the Yoga of Action.
Chapter IV

विधते कर्म यत्किष्ठिद्वैर्च्छामानात्पूर्वकम् ।
तेनैव शुभभाजः स्युस्तुमः करणेवता: ॥

Translation:

Whatever action, done in concordance with the senses, fills them with satisfaction and turns them divine. Finally they lead one to liberation.

Exposition:

You will only suffer if you control your mind by negation or by suppression. Don’t waste your time in controlling the mind. Enjoyment of the world of senses is meant for meditation. You have to enjoy the world for the sake of meditation. Go and do everything but be focussed towards the Lord in every action. That is meditation.

This is the Yoga of Discipline of Knowledge and Action.
Chapter V

कर्मसंन्यासयोग:

सर्वाण्येवात्र भूतानि समत्वेनानुपशयतः ।
जड़वंतविहारोर्वः मोक्षायेवावलयते ॥

Translation:

The aspirant who recognizes the same ātman (life force) in every creature; even his benumbed behaviour in this world turns to be the means for liberation.

Explaination:

Anything can happen in this world. Even what appears impossible to you, may come to happen. One may die at any moment. Your house may catch fire and turn to ashes. Your bank draft or money balance may be taken away. Be in an equilibrium state always. If you have $1000 in your pocket, well and good. If you have nothing and you are a pauper, then also, well and good. Think like that. You will be liberated from the repeated births and deaths.

This is the Yoga of Renunciation of Action.
Chapter VI
आत्मसंयमयोः

भगवत्रामसंप्रासिनिमात्रलसंभवायते ।
फलिता: शालय: सम्यग्वृष्मितमात्रेवलोकिते ॥

Translation:

Everything is achieved
By remembering God (in each and every action in this world).
Just as, when it rains,
Paddy fields change to ripening colour
Even at every nook and corner.

Exposition:

Remember God in each and every action in this world. Then everything is achieved, even if you feel that it is not. Sometimes, you see paddy fields ripe at one place only; but when rainfall takes place and roots get wet, then all fields turn into ripening colour in a short time. So remember God. You have already achieved everything. It is only a question of a few days now.

This is the Yoga of Self-control.
Chapter VII
ज्ञानविज्ञानयोग:

स्फुटं भगवतो भक्तिराहिता कल्याणकरी ||
साधकसन्नासुचितां येनाशं परिपूर्णेत् ॥

Translation:

Devotion to God, entertained, becomes like a boon-granting creeper, taking recourse to which every desire of an aspirant is fulfilled.

Exposition:

You must develop intense love of Lord Krishna in yourself and nothing else. Then, everything will be solved. The Lord’s name becomes Kalpamañjari – the boon-granting creeper for you. For instance, you need money. Money will come out of your love for Lord Krishna. Lord Krishna gave a promise to Arjuna – ‘If you remember Me always. I will take care of your anxieties. That will by My worry. You just remain attached to Me I will do the other things of your life.”

This is the Yoga of Knowledge of Nirguna Brahman and Manifest Divinity.
Chapter VIII
अक्षरब्रह्मयोगः:

सर्वत्रत्वगतत्वेन विज्ञाते परमेश्वरे ।
अन्तर्बहिं सावधा न यस्यां भास्ते विभुः ॥

Translation:

Knowing with certainty
that the Supreme Being
permeates all the elemental categories,
the aspirant realizes the Self,
inside and outside,
all-pervading.

Exposition:

There is a trick in how you find out the reality of Lord Śiva everywhere. Remember Him while recording your speech in your tape-recorder. Just remember Him while struggling in your office or doing your work there. Remember Him when you busy yourself in taking a delicious dish. He will be with you. If you go and witness a motion picture and you are enjoying it, then Lord Śiva will be sitting by your side. He will relate to you what the meaning of the picture is. You won’t see that He is Lord Śiva. You will only think that he is somebody who has come to see the picture. So, inside and outside Lord Śiva will be by your side always.

This is the Yoga of the Indestructible Brahman.
Chapter IX
राजविद्याराजगुह्ययोगः

अदैते ब्रह्मणि परा सर्वनुग्रहशालिनी ।
शक्तिविर्जुम्भते तेन यतनीयं तदासये ॥

Translation:

It is Parā-śakti, the Supreme Power, eternally established in non-dual Brahman, the mystic beauty of universal consciousness, that blossoms forth to reveal Her nature unhindered. Therefore effort is to be made in waiting for receiving that grace.

Exposition:

There are five energies of Lord Śiva. They are – creative energy, protective energy, destructive energy, concealing energy and revealing energy. But all these energies are meant for revealing His nature. You have just to see and analyse that. You have to see where the revealing nature of struggle is, where the revealing nature in sadness, in joy, in enjoyment and in torture is. You must find that revealing nature. It exists everywhere. Watch your breath each and every second, that is remembering the Lord.

This is the Yoga of Sovereign Science and the Sovereign Secret.
Chapter X

विभूतियोग:

इच्छायामिन्द्रियेव वापि यदेवायाति गोचरम् ।
हठाहिलाप्यंस्तात्तत्त्वशान्तं ब्रह्म भावयेत् ॥

Translation:

Whatever sense-object comes in the range of experience, it may be a mere desire or an organ in action, merge this with effort\(^1\) in the Infinite Self and contemplate on serene Brahman.

Exposition:

Lord Krishna said, “O, Arjuna! I will repeat My supreme word to you, so that you understand it fully well. I do so because you are dear to Me. Nobody knows Me and I know everything.” Abhinavagupta concludes that any thought or any action that comes in your mind or in your senses, you do according to your movement of senses. You should just hold that movement and divert it towards your own nature, and see that nothing is moving. There is no thought at all. It is just the routine. You have nothing to do with it.

This is the Yoga of Divine Glory.

\(^1\)Great effort (sādhanā) is needed for merging the trichotomic sense of activity — authority (pramātā), means of physical strength (pramāṇa) and the thing to be proved (prameya) — into the Infinite Self.
Chapter XI

विश्वस्तर्पदर्शनयोग:

शुद्धाशुद्धविमिश्रोत्सविदेशविमिश्रणात ।
भूभुवःस्वस्तर्य प्रयत्नसमत्वेन समो मुनि: ॥

Translation:

With great deliberation on the śuddha pramātā (pure knower), aśuddha prameya (impure object) and śuddhā-śuddha pramāṇa (pure-impure knowledge), when an aspirant comes to right conception (pramiti), he understands and experiences the earth, the atmosphere and the heaven in oneness. Then he realizes sameness of the spirit.

Exposition:

Lord Krishna explains to Arjuna in a practical way how He is everything in this world. He reveals His Universal form—Viśvarūpa—to Arjuna. “I am the sky. I am the air, I am the fire. I am the water. I am the earth. I am the mountain. I am the ocean. I am everything.” Therefore, you must feel that God-consciousness is pervading in the same scale in all the three worlds. The three worlds according to Sāṅkhya Philosophy are this world, the earth; the world of stars and planets, the space and beyond i.e. the Heaven. The impure world is earth. The world of heaven is pure, the world of stars and space is both pure and impure. But God-consciousness which pervades all the three worlds is neither pure, nor impure, nor pure and impure for the yogī. If you thus understand this whole universe, this cosmos, you will become one with Lord Śiva.

This is the Yoga of the Vision of the Universal Form.

---

2 The earth stands for wakeful state, the atmosphere for dream state and the heaven for deep sleep. Tūrya is the Fourth, the all pervading state of Brahman.
3 But according to Śaivism there are 118 worlds.
Chapter XII
भक्तियोगः:

परमानन्दवैवश्चः ज्ञातावेशसंपदः ।
स्वयं सर्वास्ववस्थासु भ्रास्ता एष्ण्यलतः ॥

Translation:

*Inspired with love of God, an inspired person (yogi) spontaneously enters the domain of Supreme Bliss. He then effortlessly experiences the ultimate Reality in all states of life.*

Exposition:

Your meditation will be all useless unless you have attachment and love for Lord Śiva. Your meditation must be with full zeal and devotion to Lord Śiva, not routine-like. As all the activities of a wife are focussed towards her husband and those of a husband towards his wife, so must all your actions be focussed towards meditation on Lord Śiva or Lord Krishna. When this longing goes beyond control (*vaīvaśya*), at that point the yogi feels the existence of Lord Śiva everywhere. You must feel that you can’t live without Him, without the presence of God. Then God is very near you.

This is the Yoga of Devotion.
Chapter XIII

क्षेत्रक्षेत्रविभागयोगः:

पुमान्प्रकृतिरित्येष भेदः संमूढज्ञेतसाम्।
परिपूर्णाःस्तु मन्यन्ते निर्मलात्ममयं जगत्॥

Translation:

The differentiated perception of Prakṛti and Puruṣa is the field of the ignorant. Those filled with God-consciousness accept (i.e. experience) this universe as a pure reflection of the Supreme Spirit.

Exposition:

Lord Krishna explains to Arjuna that there are two elements existing in this universe. One is Prakṛti and the other Puruṣa. Prakṛti is active but unconscious. Puruṣa is inactive but conscious. When both unite, creation of the world takes place. For instance, if Puruṣa who is conscious, wants to go to the town, he knows the road leading there, but he cannot go because he is inactive. So he unites with Prakṛti. But Prakṛti is unconscious. Puruṣa whips on her back and makes her move this way and that way till he reaches the town. Therefore the presence of both Prakṛti and Puruṣa is necessary in the formation of this universe.

But from the Śaiva point of view, this differentiated perception of these two elements is the field of the ignorant. Those who are filled with God-consciousness feel that Puruṣa and Prakṛti are one Reality only. That is Śiva.

This is the Yoga of discrimination between the Field and the Knower of the Field.
Chapter XIV

गुणत्रयविभागयोगः

लस्यक्तिरसावेशश्रीनायास्कारविभमः ।
स्थितेऽधिगुणसंबंधो गुणातीतः समो यति: ॥

Translation:

As a result of divine ecstasy brought about on taking the juice of bhakti (devotion), whose ego has totally vanished, that sādhanā goes beyond the three qualifying qualities even while in struggle with them. Such an ascetic gets established in a state of equality, having gone beyond the qualities.

Exposition:

Here Lord Krishna describes the position and differentiated actions of the three guṇas. Abhinavagupta concludes that ego does not at all remain in the mind of the yogī who has attachment, love and zeal for the Lord. For him it does not matter whether he is in sāttvīc state, rājasic state or tāmasic state.

There are three kinds of waves moving in this world. One is sattva, another is rajas and the third is tamas. They vibrate in individuals. They do not vibrate universally. When one person has a sāttvīc wave passing through him, it is not necessary that the person sitting near him will also feel the same wave. That person may feel the tamas wave and some other person may feel a rajas wave at that time.

---

4 The three guṇas sattva, rajas, tamas.
5 The universal oneness that remains untainted by the three guṇas.
6 The organs or the five senses that always flow towards sense-enjoyments which are not of lasting nature.
When the sāttvic wave functions, love of God appears in your mind. You have great inclination for meditation then. Detachment for worldly pleasures is experienced. When the rājasic wave functions, there is attachment for worldly pleasures and love of God is ignored. When there is a tāmasic wave, you are inclined to sleep; you feel giddy and dull. All you want to do then is to lie down, sleep and snore.

But the yogī, who has found passage to the supreme flow of the wave of devotion to Śiva, is not affected by any or many waves of the three guṇas at a particular time. He is ‘guṇātīta’ – beyond the play of the waves of the guṇas.

This is the Yoga of going beyond the Guṇas.
Having dispelled the delusive darkness of duality and identifying the ātman with brahman, an inspired muni remains absorbed in the all-pervading Supreme Consciousness, even while moving in the world.

Exposition:

Lord Krishna says that this whole universe, the whole cosmos of the three worlds is like the big tree called Āsvattha. It is a wonderful tree. It is upside down. The roots are in heaven and branches in hell. It is the universal tree. This big tree is Lord Śiva Himself – the expansion of His own body (Self). He is Himself the root, the trunk and the branches – everything.

Abhinavagupta means to convey that you must not sit for meditation. You must not meditate at some particular time or in a particular place or with particular vibrations or particular āsanas. If you do so, then other times, other places and other conditions will be devoid of Lord Śiva for you. You must, therefore, be conscious of Lord Śiva’s presence at every time, in every place and in all states of mind. That is true meditation. You must feel the presence of the Lord everywhere and in each and every action of your daily life.

There is a beautiful verse given by Abhinavagupta, addressed to Mother Pārvatī – the Supreme Consciousness incarnate:
व च काचन न स्तुतिरम्बिके
सकलशब्दमयी किल ते तनुः
निकीलमूर्तिं से भवदन्वयो
मनसिजासु विहिश्चासरासु च।
दति विचिन्त्य शिवे शमिताशिवे
जगात जातमयलवशादिदम्
स्तुतिजपार्बंविचिन्तनवर्जिता
न सल्लु काचन कालकलास्यि मे॥

Śivaśaktyavinābhāvastotra
quoted in Gitārthasaṅgraha XV.19

'O Pārvatī! since Thou art the root of all speech, I may sing Thy glory or do otherwise, all that is adoration to Thee. Thou art present for me in all forms both mental and physical. When I ponder over these thoughts, O Mother (consciousness), the doer of good and destroyer of evil! Without any effort on my part thus passes all my time in singing Thy glory, in repeating Thy name, in adoring Thee and in meditation on Thy True Self.'

Thus the yogī adores the Lord in each and every way which he adopts in doing the actions of his daily life. He does not adore Him only when he sits for meditations, he adores Him also when he is weeping or when he is laughing. He adores Him while doing right and wrong, good and bad. He adores Him always. That is the real way of understanding Lord Śiva.

"Therefore, O Arjuna!" says Lord Krishna, "you must focus your thought on Brahman always. In each and every action of yours, you must focus your mind on one point and that is the Lord." Diffe-
rentiated perception is the great illusion – “dvaitain mahāmoham”
When you say, this is the pure way of meditation and that is an
impure way, that means there is absence of true meditation. When
you think that you are out of meditation, you are gone. You do
not meditate at all. True meditation is remembering Lord Śiva with
love and zeal in every activity of the world. So even in the worldly
activities the yogī is in trance. You can go to the temple, you can go to
dress your hair, you may do any other work you are called upon but
you must remember Lord Śiva with devotion, love and attachment
for Him in yourself. Then everything is well and divine.

Guru Nanak was a realized soul. He has written a verse in his
own way. The meaning runs:

“If a yogī is called that person who has controlled lust and sexual
desires then there are eunuchs who have no sense of sexual pleasure,
are they saints? If a yogī is that person who always keeps clean,
washes his body and everything with water, then there are frogs
and fishes always moving in water, are they saints? If a saint is he
who always takes milk, no bread nor solid food then what of those
babies and children, and calves that live on milk alone? Are they
called saints? No. O Nanak! you find out the Lord, then everything
is right.”

Thus you have to develop constant remembrance of God in your-
self with devotion and love.

This is called the Yoga of the Supreme Person.
Chapter XVI
दैवासुरसम्पद्विभागयोगः

अवोधे स्वात्मबुध्येव कार्य नैव विचारयेत् ।
किन्तु शास्त्रोकविधिना शास्त्रं बोधविवधेनम् ॥

Translation:
While in the field of ignorance one should never take for
granted what one thinks about doing right or wrong ac-
tion. One should only act according to the injunctions of
scriptures (sāstras) as it is these that give right and im-
partial dimension to one’s intellect.

Exposition:
You must try hard to become divine and not cultivate demoniacal
properties in you. By saying that a yogī adores the Lord by doing
good as well as bad, and right as well as wrong, one has to understand
that one has to rise above both. It is said just to make one understand
how to do actions in a detached manner. You have to understand that
‘not doing bad action alone’ cannot carry you to that point.

But still you must not do bad actions. You must follow the in-
juctions of the Śastras, the ordinances. At the same time you have
to know that this way of routine life is not the chief aim. The final
goal of life is to merge in Lord Śiva.

So you must not boast of being pure or virtuous, while you must
remain so. You should not tell lies but at the same time do not boast
of being truthful, for truthfulness only is not the goal. The goal is
something else, and that is attachment, love and devotion for Lord
Śiva.

This is the Yoga of Distinction between the Divine and Demoni-
acal Properties.
Chapter XVII
श्रद्धात्रयविभागयोगः:
स एव कारकावेशः क्रिया सैवाशीशोपिणी ।
तथापि विज्ञानवतं मोक्षायं पर्यवस्यति ॥

Translation:
*Even if the wise and the worldly have the same approach to actions and there seems no difference in their acts, yet the actions of the wise lead them to liberation.*

Exposition:

What you were doing during the period of ignorance you continue to do the same actions during the period of knowledge, when you are a realized soul. There is no change in your activities – eating, walking, talking, cutting your nails and hair, going to bath-room, etc. – on realization of God-consciousness activity remains the same but the fruit is unique. The fruit is liberation from the pangs of repeated births and deaths. Faith in the essential and non-committal Self is necessary.

This is the Yoga of Division of the Threefold Faith.
Chapter XVIII
मोक्षसंन्यासयोग:

भड्क्का ज्ञानविमोहमन्यरमयीं सत्त्वादिरित्रां धियं
प्राप्य स्वात्मविभूतिपुंदरत्या विश्वु विकल्पातिगम्
1
यत्कांचित्वसरसीवदिन्द्रियनिजज्ञापारामानस्तिते
हैलात: कुहते तदस्य तकलं संपथाते संकरम् ॥

Translation:
Having done away with the intellect that got blunt under the delusive influence of knowledge and ignorance, and adopted the course of duality pervaded by the three guṇas (of prakṛti) one may obtain the favour of Viṣṇu, the ideal of self-realization. Then he may let his sense-organs have their natural course taking it to be a mere play. Consequently those sense-powers become Śaṅkara (messengers of tranquillity) for the yogī, i.e. all his actions in the world are glorified.

Exposition:

It is the three guṇas (qualities) which give rise to the differentiated intellect. The intellect then becomes dull and stupid. It becomes ignorance in the absence of God-consciousness. You must cut such intellect to pieces, by being established in the guileless ātmasvarūpa. Shatter the limited intellect and awake to the universal oneness of Supreme Consciousness. That is the state of Viṣṇu, which is beyond thought, which is beautiful with His own nature.

When a yogī evolves into that state, when the little self of jīva merges in the universal Self of Śiva, then whatever action is done, that becomes a means to attain Lord Śiva. Understand this secret.

This is the Yoga of Liberation through the Path of Knowledge and Self-surrender.
The Primal Power of Śiva

The Primal Energy –
Flashing from her Divine innate source,
With sublime illumination perceived in her radiance,
Piercing the six wheels of Energy,
Arousing awareness of Self,
Producing a sweet resonant note while in upright course;
And, imparting bliss
As She attains union with Her Lord
In the lotus of thousand petals,
Centered in consciousness that pervades the universe;
May that Kaulikī Kuṇḍalinī –
The Power of Śiva that manifests the universe –
Bestow on you all
The spontaneous flow of cosmic ecstasy.

Kuṇḍalinī, in general, is Śiva’s power of emission (visargaśakti) identical with self-hood in perfection (pūrṇahantā) which, according to sacred tradition, assumes three-and-a-half coils (at the base of the spine of all creatures). Of these coils the first is that mode of self-hood in which the object of cognition (prameya) predominates; the second is that I-ness in which the act of cognition (pramāṇa)

1Translation of the paper read by Brahmacārī Rājānaka Laksmana of Isvar Āśram, Gupta-Gangā, Kashmir, at the All India Tantra Sammelana, held in the Sanskrit University, Varanasi in the year 1965. See Appendix II for the Sanskrit text. Translation by Jankinath Kaul.
predominates, and the third is that in which the agent of cognition (pramātṛ) predominates. While the remaining half coil is that "I" whose essential state is pure awareness (pramā). This is the esoteric analysis of Kuṇḍalinī as revealed in the Āgama Śastra.

In this way when Supreme Consciousness, in its highest deliberative mood, first shines within itself alone in the self-willed impulse to manifest as diverse phenomena of extroversion (bahirmukhatā), then this supreme power, representing itself as subjective diversity or one with its own identity, is like a coiled snake sunk as if in half-sleep. It is termed Śakti-Kuṇḍalinī in the scriptures. According to Tantrāloka (III.139) "She (Śakti-Kuṇḍalinī) is not as yet projecting the entities which She will subsequently make manifest." Though her nature is emission (visarga) she does not take on the form of actual manifestation. She is only in the act of blissful relish within the Self alone as the power of Śiva, which is His initial emergence towards objectivity (ādyonnmeṣa).

Moreover, according to the point of view of the Śaiva Doctrine, when a yogī gets established in that state of absorption into Śiva-hood in which he realises this entire universe as his own identity as the result of sustained awareness of the nature of Śiva, then, in a simultaneous occurrence with the power of emission, he merges with the Śakti-Kuṇḍalinī, relishing within himself the ultimate degree of the vibration of power. The nature of Śakti-Kuṇḍalinī is described in the Tantrasadbhāva Tantra as follows:

The ultimate and subtle power termed as ‘unbearing’ (nirācārā) rests introverted, enveloping the subjective centre of awareness (hrd-bindu) like a sleeping serpent. Sleeping in that state, O Glorious Umā! She remains completely withdrawn and does not mind anything external. The Goddess dissolving in the core of her being
Supreme Consciousness

(kṣiptodare) the fourteen worlds along with the moon, the fire, the Sun and the stars, is drowsy in her own poison (like a serpent).

The Tantrāloka (III, 137-139) describes the same Goddess Śakti-Kuṇḍalinī in a passage which begins –

“Therefore the seventeenth phase (kalā) which is of the form of nectar of immortality...” and ends “that Śakti-Kuṇḍalinī is not as yet projecting the entities which she will subsequently make manifest.”

This is the intermediate, the germinal state of that power of emission which is otherwise called parāparā – the power uniting both its absolute (parā) and finite (aparā) aspects. The initial and final states of this power of emission will be described when I come to define prāṇa-kuṇḍalinī and parā-kuṇḍalinī.

The Kaula (Śiva) yogī also realizes Śakti-Kuṇḍalinī as ‘the essence of Desire’ (kāmatattva) through contemplation of the power of desire (kāma-kalā) during the observance of the secret religious rite (caryākrama) at the moment of absorption (samāveśa), i.e. the com-penetration (samghaṭṭa) of siddha and yoginī. In this regard the revered master Abhinavagupta has said:

Therefore, the emission represented by the latent phoneme “ha” in the state of latency is termed kāmatattva, the real state of desire or beauty, in the Ku-laguhvara Tantra. The fulfilment of all desire (kāma) is realised in compenetration (saṅghaṭṭa).

Tantrāloka III.146.
The great master Vātulanātha has used the term mahāmelāpa for describing Śakti-Kuṇḍalinī in the following Sūtra:

The Supreme unification (mahāmelāpa) comes about by close contact (or union) through penetration of siddha and yogini.

Esoterically this unification comes about when ego-and-mind (siddha) penetrates the organs of action and cognition (yoginis). In this Sūtra, by the word mahāmelāpa is meant that very Śakti-Kuṇḍalinī in which state a kula yogi establishing himself even for a moment experiences, through the melting away of the duality of Śiva and Śakti (vedyavedātmaka Śiva Śakti) that equilibrium (sattāsāmānya sthīti or mahāsāmarasya) which is the supreme fusion in the identity of essence of the pervading unity as the subject of awareness. Thus it is clear that the kaula yogi alone who experiences the state of Śakti-Kuṇḍalinī within the supreme fusion (mahāmelāpa) or the compenetration of siddha and yogini during the secret rite, is entitled to undertake caryākrama and none else. Therefore, those fully established in the highest spiritual development, are qualified for this secret rite, the source of the ultimate penetration (samāvesa) in recognition of their all-inclusive identity (paripūrṇasvātma), as is said by revered Kṣemarāja:

They are not qualified for this. Rather let this be relished (realised) by the most elevated, by those of the highest spiritual deliberation.

Spanda Nirṇaya

Now let us consider the nature of prāṇa-kuṇḍalinī:

“The power of liberation (visarga sakti) is of the nature of blissful relish (camatkṛti) of pure and absolute I-consciousness. The state
Supreme Consciousness

of this emission is projecting (kṣepa) or throwing open deliberately (with force) of one’s own self by one’s own self into one’s own self.” This is according to Abhinavagupta’s teaching (Cf. Tantrāloka III.141). This state represents itself as the generic vital energy (prāṇana-śakti) according to Kallata’s axiom: “The initial consciousness gets transformed into vital energy,” (assuming the states of intellect, etc. and moving in thousands of nādis in the process of evolution). This blissful relish is described in our revealed texts as prānakundalinī – ‘Kundalinī as vital energy’ – when it cognizes evacuation (unmeṣadaśā) within its own self.

Although the throwing open of the vital energy as Kundalinī (prāṇa-kundalinī) appears to be going out as the specific energy in as much as its form is the generic energy, yet the out-going breath and the rest do not emerge; only the state of all-pervading fullness remains operative with the experience of bliss of one’s own self. It is this power of consciousness in its prāṇa-kundalinī aspect that flashes forth in the reality that is the first instant of spontaneous impulsion as experienced by kaula yogīs. Here I relate something of my own experience also:

Resting on the experience of that spanda (thoughtless centre), both prāṇa (sūrya nādi) and apāna (candra nādi) get merged in the Suṣumṇā and through the upward path of Suṣumṇā they rise up to the great (infinite) sky of (universal) consciousness by abandoning the sphere of the body together with brahmarandhra and are completely dissolved in it. There the un-enlightened yogi, who considers that state a kind of deep sleep, remains stupefied, while the one who is not covered with darkness of infatuation, is established in that sky of universal consciousness and abides as fully enlightened.” (Tr. Jaideva Singh).

Spanda Kārikā I,24–25.
When, according to this description given by revered Vasugupta, a Śaiva yogī contemplates his identity with Śiva, without a moment’s unslackened awareness and consequently draws to the state of absorption (samāveśa penetration) of the individual consciousness into the Divine, then, by virtue of his unbroken self-awareness both of his breaths – egress and ingress – dissolve in the path of suṣumṇā. Immediately after this his prāṇa-śakti (the vital energy) comes down to rest in the perennial centre, mūlādhāra. Then from mūlādhāra it (prāṇa-śakti) flows up in radiant expansion through the central path and the yogī experiences the state of prāṇa-kuṇḍalinī.

In this state (of the absorption of individual consciousness in the supreme through prāṇa-kuṇḍalinī method of realization) there are two possible courses for yogīs. The first course for some is this: When the two breaths, prāṇa and apāna, dissolve in the suṣumṇā, the central channel, they first turn downwards to break through the lambikā-place, producing a sound that one hears on blocking one’s ears with fingers and then penetrate mūlādhāra, the perennial centre. The yogī experiences first the centre spinning at great speed with sound as described above. Then the vital energy (prāṇa śakti) rises, piercing the second centre at the navel which also revolves with the same speed and same sound. Then the yogī experiences this revolving state in both the centres. Further this prāṇa-śakti rises with the same speed and piercing the heart-centre moves ahead. The same sensation is experienced there also. Reaching the throat centre (viśuddhi) it penetrates both the centres, at the throat and between the eyebrows in a flash. Then these also begin to spin at a high speed. A yogī alone can have such an experience. When it pierces the abode of bindu at the centre between the eye-brows, the yogī experiences within himself the pulsation of prāṇa-kuṇḍalinī with rapid simultaneous rotation of all the centres from mūlādhāra to ājñā cakra. Soon after this happening aṇimā etc., the eight miraculous powers are ac-
Supreme Consciousness

accomplished by the yogī.

The revered master Abhinavagupta confirms this experience of the yogī while treating the subject on ‘Initiation through Penetration’ – vedhadikṣā, in the Tantrāloka (29.237-38) thus:

Vedhadikṣā is variously described in various scriptures. It is to be performed by an expert teacher (Guru) whose powers have developed to such an extent that he can ensure the disciple of experiencing the piercing of the centres right from the perennial (mūladhāra) to ājñācakra. By this he knows about the accomplishments the disciple may have attained.

Now we speak about the other course. In the case of certain yogīs of less inspiration, when prāṇa and apāna dissolve into suṣumṇā, their vital energy, flowing therein by reason of a low degree of Paramēśvara’s grace (saktipāta), penetrates first the ājñā cakra and vibrates and resonates there. Then it flows down to the throat region and all the rest down to the perennial centre. In this way the yogī experiences nothing because there is still the transmigratory impression existing within him. Accomplishment of miraculous powers is out of question for him. Such a yogī experiences nothing but continual impediments because of piśācavēśa, the demonic penetration, as Śiva explains to Pārvatī in the Śrī Ratnamālā:

O Beautiful one! when yogīs penetrate the central channel from below upwards that alone is the state of release or mokṣa, that alone is the field of enlightenment. But when penetration begins from the uppermost centre and descends to the lower centres it is demonic penetration that becomes the cause of a course of impediments only.
Now reflecting on kāma-kalā (the conduct relating to the moment of the union) a yogī, in the tradition of simultaneous entrance at the moment of the union of siddha and yogini, experiences this prāṇa-kuṇḍalinī state at the time of viṣatattva praveṣā – entering the top of adhaḥ-kuṇḍalinī right up to the place where ārdha-kuṇḍalinī rests. What is experienced in the aforesaid state of the great union, is described in the concerned Āgama. Six forms of Initiation through Penetration (vedha dikṣā) are described in the Śrī Kulaguhvāra Tantra:

The six ways (of vedha dikṣā) are declared to be mantra-vedha, nāda-vedha, bindu-vedha, śakti-vedha, bhujāṅga-vedha and para-vedha.

A specific mention of the six forms of vedha-dikṣā is made hereunder:

(i) Mantra-vedha-dikṣā is imparting the power of supreme self-consciousness. It pierces all the six cakras in the way of prāṇa-kuṇḍalinī awakened with awareness of the mantra of supreme I-consciousness.

(ii) Nāda-vedha-dikṣā is experienced as the increasing sound while the power rises through the central vein, suṣumṇā.

(iii) Bindu-vedha-dikṣā is the imparting of joy that million and billion times multiplies the joy experienced by a husband and wife in sexual copulation. Prāṇa-kuṇḍalinī pierces all the cakras simultaneously with a seminal trance.

(iv) Śākta-vedha-dikṣā is the initiation through penetration given by a true and able master by, so to say, pouring his prāṇa into the disciple, who must have completed all the courses of the required practices.
(v) Bhujaṅga-vedha-dīkṣā is the combination of śākta-vedha and bindu-vedha. The disciple feels himself of the shape of a serpent and rises up piercing the cakras.

(vi) Para-vedha-dīkṣā is nothing but the state of supreme consciousness. The supreme Energy only remains, having pierced through all the cakras.

Now let us consider the parā-kūṇḍalinī state. When the energy of emanation (visarga śakti), in its supreme understanding (para-citi) is experienced, it is the wonder of bliss (camatkāra). It happens in the internal location where praṇa ceases to move and where thisness (iḍanta or objectivity) is absorbed completely in the I-consciousness and I-consciousness pervades thisness. It is then that the bliss of self becomes established in krama-mudrā, a successive occurrence of nimilana and unmilana samādhi – that gives equipoise between trance and the normal condition of life. Then the state of parā-kūṇḍalinī is revealed. This state of the bliss of Self is termed jagadānanda as defined in the Tantrāloka (5.51-52):

That cidānanda (knowledge-bliss) state, where there is no obstacle (of any kind), where bliss of self-realization is in full swing, where the spontaneous power of consciousness is nourished with ambrosia and where there is no access of concentration and contemplation etc., (that) is the yogi's state of the cosmic bliss (jagadānanda), as (I was taught) by my master Śambhunātha.

Here also I want to express something on the basis of my own experience. When the vital airs (praṇāh) of a Śiva-yogi, who is endowed with grace of extreme intensity (tīvra śaktipāta) get entrance into the Royal Road (susumnā mārga) then his vital power (praṇa-śakti) without touching the course of piercing the sat-cakras in the
system of its rising through the middle path, reaches the aperture of Brahman (brahmarandhra, the prāṇic centre at the top of the head – the sahasrāra cakra) towards being-consciousness-bliss itself. In this way that yogī abides in krama-mudrā. This is also said in the Krama-sūtras:

A sādhaka, with the internal penetration of krama-mudrā (the condition in which the mind, by the force of samāveśa, swings alternatively between the internal essential self and the external) becomes engrossed (or absorbed) externally also. He first enters thoroughly from the outer to the inner self and then, due to absorption, he pervades from the internal to the external. This is the mudrā-krama, swinging alternatively between the internal essential self and the external (the world that appears as Śiva).

Moreover, while experiencing such a state of samāveśa it is by the power of bliss of trance (or penetration) that on coming to normal consciousness (vyutthāna), the yogī finds everything conceived by the mind dissolving into the mass of consciousness. I.e. when the yogī somewhat comes to normal consciousness, all his sense-organs, together with vital airs, having come into existence for an instant, get absorbed again in the supreme Self. In this manner, while experienc-ing the state of expansion of the internal self and the external world in total absorption as in the sport of a swing, the yogī enters the prāṇa-kuṇḍalinī dhāma (the state or seat of supreme or transcendent divine Energy). With this he gets totally absorbed in the power-of-action of urdhva-kuṇḍalinī. Under such influence even a kaula-yogī, at the time of union with siddha yoginīs (supreme spiritual powers or accomplished powers of the Divine) possesses the supreme and unstained state. It is said – “Accomplished: Power of action is the
unstained abode of self.”

In this way, with the aim of divulging the secret of kāma-kalā (the moment of union or the actual manifestation of the potency of creativity), kāma-tattva (potency of procreation) is included in icchā-śakti; viṣatattva praveśa (entering adah-kuṇḍalinī to rest in ūrdhva-kuṇḍalinī) is included in jñāna-śakti and nirañjana-tattva, the unstained divine state is included in kriyā-śakti. Therefore, by icchā-śakti is awakened śakti-kuṇḍalinī; by jñāna-śakti is experienced prāṇa-kuṇḍalinī and kriyā-śakti makes the yogī enter parā-kuṇḍalinī as is mentioned frequently in the Śaiva Āgamas.
Appendix I

Sayings of Swami Lakshman Joo

Collected by Anupam Kaul

1

O lover of eternal peace! Why do you vainly strive to cultivate it by catching hold of outward objects? You will never find it there. It is ever resting in your own Self. It is ever and anon within yourself. When you go from wakefulness in the dreaming state, you have to pass through it. Feel it; for it is the real rest you search for. Why do you lose it every now and then? If you are feeling it why do you come back again and mix yourself in innumerable pains of the world? Deeply crave for it. Deeply melt in its infinite Beauty and Love. It is beyond all beauties and the lights of the world. Drink it deeply. Deeply feel it now or by losing it you may yourself be lost. If you shall find it now, you will find it hereafter; if not, you are still entrapping yourself in the wheel of unlimited pains. It is your own self, your own being. It is your own power and light.

2

For the average man, the best means for ascent in the spiritual path is to find out a competent guru or spiritual guide and take initiation from him.
Japa, constant awareness, and dhyāna or meditation are the best means for self-realization.

Constant awareness is the best means for the unfoldment of spiritual consciousness, known as unmesa in the Śaivāgamas. Between disappearance of one and appearance of another, there is a junction point which is Divine Consciousness. If one is constantly aware of this junction point one is sure to have unmesa or awakening of Divine Consciousness.

So far as dhyāna or meditation is concerned, the best is the meditation on Śivo’ham or ‘I am Śiva’. I am not the body or the emotions or thought but I am Śiva Himself. One should concentrate on this thought in hrdaya or the spiritual centre. This is a mental concept, no doubt, but this will dissolve all other vikalpas or mental concepts, and finally disappear itself. The aspirant will then have realization of the true Self within him.

Parama Śiva or the Supreme Reality is both static and dynamic. The dynamic aspect of Parama Śiva is known as Śakti. The world is not an illusion but an epiphany, an expression of the Divine Śakti.

The manifestation of Śakti is in subtle and gross forms. Puryașṭaka, i.e. the subtle body consisting of the five tanmātras,
Supreme Consciousness

manas, buddhi and ahamkara is the subtle form, and physical matter and the physical body are the gross form.

7

There are two arcs of manifestation – the downward arc and the upward arc. In the downward arc, Sakti plunges into grossest form. In the upward arc, Śakti rises towards self-realization, towards the Supreme. The downward arc is the vilaya or the veiling of the Divine. The upward arc is anugraha or grace of the Divine. In the upward arc, divinity is slowly but surely unfolded. Man is in the upward arc, and should do his level best to realize the divinity within him.

8

One should learn mental japa of ‘Aum’ from a guru and practise it asiduously. This mantra will open the door to Parama Śiva. The mantra has, however, to be given by one who can transfer spiritual power known as saktipāta.

9

Ignorance is the cause of sorrow and perfect knowledge is the cause of happiness. This is universally accepted by philosophers, but only few know the reality of knowledge and ignorance.

10

Mokṣa, liberation, in the real sense is ānanda, bliss, and nothing else. When one is residing in the field of saṃsūra, he becomes victim of the fivefold veil: ignorance (avidyā), ego (asmitā), attachment
(rāga), hatred (dvesa), and being bent upon one’s own conception although that may be wrong (abhiniveśa). These are to be eradicated by knowledge of the Reality (tattvajñāna). When one resides in one’s own nature completely, that is moksa, liberation.

11

If God’s grace descends upon a devotee, then he may stand, chew cardamon or move, he does not lose sight of his Supreme Self, like Bhagavān Krishna.

12

Mind, an uncontrolled thing, is to be controlled by dhyana, meditation.
Appendix II

कुण्डलिनीविज्ञानरहस्यम्

श्रीब्रह्मचारी राजानकलक्षणः, काश्मीरस्थगुप्तग्नानंतरस्त्रांगवांस्तवः।

स्वाधारादुःखस्ति दृष्टिप्रदित्तमहादिब्यतेजः स्वरूपः
षट्चक्रं स्फोरयन्ति गतिकुलपुरुषान्मावेदन्ति।
प्राप्येशं तोषयन्ति दशशतकमलं व्याप्य विश्वं स्थिता या
विश्वानन्दप्रवाहान् वितरतुं भवतां कौलिकी कुण्डली सा॥

अष्ट तन्त्रसमेलनसमारोहिद्वीरे मया कुण्डलिनीविज्ञानविषयमधिपृतः
यथाबुद्धि यथागृहवाप्रायमयं किष्ठत् प्रस्तुतेः।

सामान्यरूपतया पूर्णांहन्तारूपा शैवी विसर्गशक्तिः कुण्डलिनीति कथ्यते,
या सार्धविलयाकारा आमायेपु प्रतियावते। तत्र प्रमेयप्रधानमहंतारूपं
कुण्डलिन्यः प्रथमो वलयः, प्रमाणप्रधानमहंतारूपं द्वितीयो वलयः,
प्रमातुप्रधानमहंतारूपं चाचयु तृतीयो वलयः, तथाविश्वादर्शवलयः
प्रमाप्रधानान्मात्मक इत्यस्य आगमिकी रहस्यप्रक्रिया।

इत्येवरूपा परविमार्शात्माओऽपि परा संविदेश यदा वहितमुख्यलक्षणात्
स्वातन्त्र्यात्मचित्तोपत्यायविभासविषया स्वात्मवेद प्रोज्ञसिद्वति, तदा सा
पराशिवान् तपाटिदिवाः स्वात्माभिन्नरूपतया विसर्गशक्तिसुसाहिष्ठुद्वी
शक्तिकुण्डलिनीति सर्वमायेपु निगाहते। येवम् –

प्रकाशस्य सर्वस्वतुं विसर्गरहिता तु सा।

[3-१३९]

इति श्रीतन्त्रालोकनीत्यत्वा विसर्गरूपापि विसर्गरूपपतमनुवाना
स्वात्मन्येव चमत्कृतिमयी शिवश्लायोनेषात्मिका शक्तिभवित।

किंतु, श्रीवशासनदृष्ट्य यदा योगी स्वात्माभिन्नशिवरूपपरामाश्नुः
सन्धायनशादिशाल्मसाधारणस्तरूपायं समावेशभूमी तिष्ठति तदास्य

1 The Skt. text has originally appeared in: Sūrasvatī Susma, 20/1, Varanasi 1965.
विसर्गशक्ति समावेशो जायते, येन स परम शक्तिस्तन्द्र स्वात्मनि चमत्कृवन् शक्तिकुण्डलिनीदशामाविशिष्टि। शक्तिकुण्डलिन्या: स्वरूपं तन्त्रस्वाभावे यथा –

या सा शक्ति: परा सुक्ष्मा निराचारेति कीतः ।
हृद्विन्दुं वेदपित्यान्त् सुपुर्णभुजगाकृतिः ॥
तत्र सुंदरा महाभागे न किंचित्तमन्यते उमे ।
चन्द्राणनं विनम्रकृत्येखुः साधार्यं नाञ्च ।
क्षिपोच्चे तु या देवी विष्णूदेव सा गता ॥

सैव शक्तिकुण्डलिनी भगवती श्रीतन्त्रालोके –

कला समस्ती तस्मादमूलताकाररूपिणी ।

इत्याभ्य –

प्रकाशसवृवस्तूनां विसर्गरहिता तु सा ।
शक्तिकुण्डलिका……………………………… ॥

इत्यन्तं निरूपितास्ति । परापराशक्तिपरप्रयोगाया विसर्गशक्तिरियं
वीजातिका मध्यमा दशा भवति । अस्त्य विसर्गशक्तिराव्यंतदशायोंवर्णं
प्राणकुण्डलिनी – पराकुण्डलिनीनिरूपणावसरे भविष्यति ।

कामकलापरामर्शनसुत्तुनारेण कौतियेश्वरी च चत्रेत्रमे तान्त शक्तिकुण्डलिनी
सिद्धयोगिनीसुप्रभातकसमावेशावसरे कामतत्वमूलतया साक्षात्कारोरिति ।

यदाहुरार्चायभिमिनवगुस्पदा: –

अत एव विसर्गश्चयमच्यकहकलात्मकः ।
कामप्रभावितं श्रीमत्कुल्गुहर उच्यते ॥
कामस्त्य पूर्णता तत्चं सहस्रं प्रविष्टते ।

[तं ३-१४६]

श्रीवाटुलनाथाचार्येणापि –
"सिद्धयोगीनीसंहार्धमाहेमलापोदयः"

इत्यस्मि सूत्रे महामेलापश्चन्दन सत्यं शक्तिकुण्डलिनी निरूपिता, यस्यां
क्षणमात्रमणि स्मिति प्रायौ कौलयोगी वेदवेदकात्माध्यक्षकाचार्यभष्यदेवतानिगलनेन
tां शिवश्वात्ममहासामरस्यरूपं स्थितिमनुभवति—इत्यस्यं सिद्धयोगीनी-
संहार्धमाहेमलापदशया शक्तिकुण्डलिनीदशामनुभवन् यः कौलयोगी
चर्याकर्ममाचरति, स एव चर्याकर्म धीर्ध्वकृतोज्जति, नान्य इत्यवधातव्यम्।
तत्स्मात् परिपुर्णस्वात्माद्वभिन्निन्द्राणां पूर्णशयानामेववास्मित्रशुल्करसः
समावेशायस्ये चर्याकर्मेऽधिकारो नेत्रतंशाम्। यदाहुः श्रीकृष्णराजपादः—

tे नात्राधिकृताḥ परः पुनरिर्द पूणाण्यावेश्यव्यताम्।

[स्पृं २० निं]

अथ प्राणकुण्डलिनीस्वरूपं निर्पनयते। चिन्मत्तकृतिरहुपा विसर्गशक्तिः,

स्वात्मनं: स्वात्मापि स्वात्मकेतो वैसर्गीकिः स्थितिḥ:।

[तं ३-१४१]

इत्याचार्यभिन्नवास्तवादोदकः स्वात्मान्येव विसर्गस्योभ्येष्यश्चाद्वादश्चाद् परामृष्टाती
प्राकृत संवित्राणे परिणाताः। इति नयेन प्राणन्युपतात चावभासयन्तां
प्राणकुण्डलिनीरूपयागमेवतन निरूपते। यद्यपि प्राणन्युपतात दहिभिष्मवास्मान्यमेव
विसर्गशक्तिः प्राणन्युपततः हिर्मिभीवास्मान्यमान्यः स्थितिम् प्रयुक्तं तथायतः।
तथायतच प्राणादिपश्ववाहस्यातुमनात् स्वात्मान्यन्यन्त्रकृतितत्तावते
सर्वक्षेरविन्द्योग्योद्वयनोपिनीयते। अत: तु स्वात्मोवस्तास्यपि
किल्लिन्या वषयते—

तामाष्टित्थोर्ष्टत्तामणिः सन्द्रूपायुधावहचिष्मिः।
सौपुष्पेदन्वन्यायस्यमतिमतो हिस्त्रा श्रिहवाण्डगीवर्षम्।
तदा तस्मिन् महायोगिः प्रतिनिष्टिश्वास्करेः।
सौपुष्पपदवन्त्मूः प्रसंधुः स्वादनालुः।

[स्पृं २४-२५]
इति स्रीसुगुप्तप्रतिपादितनियेन यदा श्रीवृत्ती श्रीमयम्यवदान-
शैवित्यसहमा: सत्तात्म मित्रभाषमनुसन्दिधान: समावेश-
दशायामुनुस्सो भवति, तदास्य स्वात्मानसन्धिवलादेवोभी प्राणात्मानी सौपुष्पें 
मागें लयं गच्छितः, तदनन्तरमस्य प्राणशक्तिमूलालागधरपदवीमात्रयते ।
तस्मानूलालागधरभोधयोधिमार्गेन प्रोच्चलन्त्त्यां विकस्वरायों प्राणशक्तियोगी 
प्राणकुण्डलिन्यस्थामाृतवति ।

अत्र [प्राणकुण्डलिनीसमावेशदशायां] योगिनाः हे गती भवतः ।
तत्रसय यथा – केषापिद्यदा प्राणात्मानी मध्यमागें लयं गच्छतत्तदा 
प्रथमं तात्वद्योमुस्सो सन्तो लम्बिकायामं भित्राकुलिपिधितकर्णीयोपवर्द्ध 
ध्यनन्तो मूलालागधरकं वेध्यतः, तदास्य योगिनी नूलालागधरकस्मक्योकादेवि 
सन्तो पूर्णवेगेन परिवर्तते इति योगी प्राथमथेयानुभवति । 
ततो मूलालागधरकावृत्तितमा मध्यवाहिनी प्राणशक्तिहीनीयः 
नाभिस्थानायं चक्रं वेध्यति, यदुमात्तद्वितीयमपि नाभिचक्रं वेगेन सन्तो 
परिभ्रमणि । 
तदानीयोगी योगापयोनानयुक्ताओऽपि परिवर्तनद्यामुनेवभवति ।
ततु तस्य योगिनः प्राणशक्तिनिअनावचकारः नषुवथाय वेगेन हृङ्कारं वेधित्वोधथ 
गच्छितं, तदा स योगी हृङ्कारस्यापि वेगेन परिवर्तनद्यामुनेवभवति ।
ततः कण्ठस्थानायां सा मध्यवाहिनी प्राणशक्तिः कण्ठस्थानायं चक्रेन्मेवं 
भूमिस्थानायं चक्रं वेगेन वेधित्वोधथ । यदुशाशां उभे चक्रेन अपि 
वेगेन परिवर्तते – इतस्य योगिन एवानुभवगोचरवत्ते । इतथा 
विन्दुस्थानायं चक्रं वेधित्वायं योगस्योऽपि प्राणकुण्डलिनीस्य 
मूलालागधरकस्मनादरास्य भूमिस्थानायं चक्रपयस्यात्मानी 
समस्तानायं चक्रादेव योगापस्य चक्रेन परिवर्तनस्य प्रवृत्तमुनेवभवति । तदनन्तरमेव 
योगिनम-अशिष्टार्थादितसद्यः समाप्यते । अनुमेवाशयं वेधीकाविचारावसे 
आचायोहिन्नवुस्सपादा: श्रीनालोक उपोद्वलण्णिः –

वेधीकाशा च बुध्या ततः ततः निरुपीता ।
सा चायासवतः कायः येनोभोवर्धीप्रवेशतः ॥
शिष्यस्य चक्रसंबंधप्रत्ययो जायते ध्रुवः ।
येनाणिमादिका सिद्धः......................... ॥

[२९ २३७–२३८]
अथार्या सृतिर्यथा – केशाधिक्ष मन्दयोगिनां मध्यनाद्या यदा प्राणायामावस्तं गच्छतस्तदा तेषां परमेश्वरशक्तिपातस्य मन्दत्वादिव मध्य्वांहिनी प्राणशक्तिविद्येयेव प्रथमं भृज्ञश्चायानगतं चक्षु वेधयति, यद्यान्यस्य योगिनस्तुव्रं प्रथमं सत्यं वृजू च तदनु कण्ठस्यान्गतं चक्षु ततो मूलाधारस्यां यावदसिलानि चक्राणि सत्यं परिवर्ततं, थेन तत्स्य योगिन: संसारावासनायास्त्रावस्थितत्वेन न किंदिधनुभववोगरतमेति। अणिमाण्यसिद्धीनां कथा तु दृष्टास्तेव; प्रत्युत्तर स योगी निमाण्यविने पिशाचवेशन समाविश्वो भूतवा विद्वानर्मयानेवानुभवति। यहुः श्रीराममालयान् –

अधोपास्या यदा ऊर्ध्वं संक्रामनति वरानो।
सैव मोक्षपदावस्य सैव ज्ञानस्य भाजनम्।
ऊर्ध्वचक्रंगतावस्त्रयं यदाधि: संबन्धिता च।
तदा पैशाच्छ आक्षेपः स वै विद्वान कारणम्।

अथ कामकलां पराशुशे योगी सिद्धयोगिनीसहस्त्रावसरातमके चर्याक्रम
इस्मां प्राणकुण्डलिनीद्वारा विष्टत्वप्रवेशसमयेशुनुभवति। पूर्वक्रूपसाम
महामेलापदशायामानौ या दशा ह्यानुभूयते, सैव विष्टत्वरूपागमेशु
विशिष्टतातिः। श्रीकुलगुहानस्ते इयमेव वेषदिक्षा मन्त्-नाद-विन्दु-शाक-मूकु
परेतिक्रूपा योढा विशिष्टा –

मन्त्रवेधं तु नादावल्यं विन्दुवेधमत: परम्।
शाकं मूकुवेधं तु परं चषुमदाहारम्।

वेषदीक्षापूर्वस्य स्वरूपमध्यस्तानिविशिष्टयते। मूलाधारश्रावातितियं पूर्णा-
हत्तात्स्यमन्त्रवेधरूपां प्राणकुण्डलिनी पूर्णाहत्तात्स्यमन्त्रवेधम् सम्बन्धी चक्राणि
वेधयति आदिमा मन्त्रवेधदीक्षेति कथयते। मध्योध्ववाहकमेण च
प्रोक्तिली नादाकारा सा द्वितीया नादवेधदीक्षेति भण्यते। वैयस्वरूपा
सा प्राणकुण्डलिनी समस्तं चक्रवर्गी वेधयति तृतीया विन्दुवेधदीक्षेति नामहा
व्यपदिश्यते। शक्तिरुपतामाप्ना चक्रवेधनक्रियापरा सा तु यती शाकवेधदीक्षा।
भवति। सर्पाकारतामादधाना चतुर्वेधनष्ट कुर्वाणा व्युत्तिष्ठन्ति भुजवेशथिद्विक्षा पद्मिनी। पराशक्रियपतामाश्रयन्ति समस्तचतुर्वेधनशीला सा परवेशथिद्विक्षा पश्चिति।

अथ पराकुण्डलिनीस्वरूपं विमृशयते - परचितरूपा विसर्गशक्तियङ्गा अन्तर्भावौऽन्मुख्यरूपान्तः कोशालमात्र स्वरूपे स्वात्मानं चमकुर्वाणां पुर्णंहृतां वदं इदं तासमाश्च तथेदनास्तमां पदं यत् समाश्च भाव कुर्वाणी समाधिपुत्रानसामर्पणार्यां क्रममुद्रारूपं जगदानंदस्वरूपं आत्मार्यं पराकुण्डलिनीदशं प्रकाशयति। जगदानंदस्य लक्षणं श्रीरत्नालोकस्य यथा –

यत्र कोष्ठपि व्यवच्छेदो नास्ति यद्विन्यन्ति स्तुतत्वू।
यदनाहतविन्यन्तिरप्रमाणमृहुतितमू।
यत्रविन्यन्ति भावनादिनां न मुख्या कामचं संगति।
तदेव जगदानंदमवस्त्रृध्यं सम्भूखुचितवर्।

[५-५०-५२]

अत्रापि स्वानुभवानुसारं यथा किष्ठिलिङ्गयते - तीग्रशक्यिपतभाजनस्य शिवयोगिन: प्राणा यदा सोपुष्पे गांमे समाविष्ठं, तथा तस्य प्राणशक्तिकूर्मयोज्यवहितमेण पञ्चकवेशनक्रममुद्रूपं ब्रह्मान्तप्रवधानमासावधि चिदानंदस्वरूपा भवति। हतयं तस्य योगिनः कुमुद्रायं समावेशो जायते।
क्रममूः श्युक्रमूः

“क्रममुद्राया अन्तःस्वरूपं वहितसं: समाविष्ठि भवति साधकः। तत्रातै वाह्यावतः प्रवेशः, आभावन्तराद्वहरुस्यपं प्रवेश आवेशवशान्यते। इति सवाध्यान्तरोश्यं मुझाक्रमः।” इति।

किष्ठिलिङ्गम प्रामायं चातं बाह्यावहितसं: क्रममुद्रायं कसमस्तं भावजातं चिह्नने लीलामाण पशयने योगी यदा किष्ठिलिङ्ग व्यवविष्ठयति, तथा तस्य सवांद्रियाणि प्राणानुपलस्वितानि क्षणप्रामुः चतुर्वेधनयेव लीलार्यं, हतयं स हिण्डोलीलावदभायतः।
प्रसरत्नीमन्तवंहि: समावेशात्मिकां दशामनुभवत्रेव पराकुण्डलिनीधाम प्रविष्टति, येनास्योप्यकुण्डलिनीहृदयां क्रियाशकां समावेशो जायते, यद्वाति कौलयोगिपि सिद्धोगिनिसब्रह्मबेलायां निर्जनवथभागु भवति ।
उसं हि—

“क्रियादेवी निर्जनम्” इति ।

एवं कामकलारहस्याभिमाणेन कामतत्त्वमिच्छाशकां, चिवतत्त्वं ज्ञान-
शकां, निर्जनतत्त्वं क्रियाशकावन्त्यभवति । तथेच्छाशकां: शकि-
कुण्डलिनीति, ज्ञानशकां: प्राणकुण्डलिनीति, क्रियाशकां: पराकुण्डलिनीति
च तत्र तत्र शिवागमेषु व्यपदिश्यते ॥
Appendix III

प्रणामाभ्यासी:
—कमलेति कौलो जानकीनाथः

लालोंसाँवें सलसत्काय त्यकन्नणप्रययदर्शनः
ईश्वर स्वरूपतीप्रती चरणों ते नमो नमः ११
कृष्णागतचतुर्थ्यां त्रि सरपष्ट्यपुष्पसहयकः
भारतीन्द्रपुर्या प्रातः चरणों ते नमो नमः १२
चन्द्रमृलिचमत्कारचर्वणनन्ददायिने
मातृभक्तिप्रयादर्शी चरणों ते नमो नमः १३
नैषिकाय नितीनाम नित्यबोधप्रवृत्तोऽधकः
नारायणनन्ददाय चरणों ते नमो नमः १४
काश्मीरे कुलवासाय काश्मीरजन्तुप्रयायः च
कृष्णमवारि विजूम्भिन् चरणों ते नमो नमः १५
ईश्वर—आश्रमस्थाय हृदयस्थाय भानवे
वरदायो वरिष्ठाय चरणों ते नमो नमः १६
गुहराजाय रम्याय शिवकालक्षणलस्तरुणः
शुभलक्षणलक्ष्याय चरणों ते नमो नमः १७
श्रीवश्वतस्वथविनोदाय शिवशक्तिकारपिणे
शास्त्रसाराय पाराय चरणों ते नमो नमः १८
विकल्पशान्तवृताय संविव्वसामक्ष्यदायिने
कौमिकदैशिकेन्द्राय चरणों ते नमो नमः १९
शारिका—शार्करा—जुष्ट प्रभा—पीयूष—पूरितः
गुरुवर्ग नमस्तुभ्यं चरणों ते नमो नमः २०
स्वभक्तृदिपूज्याय विरक्तवरङ्गारिणे ।
सर्वतोकातिष्ठाराय चरणी ते नमो नमः । ११ ।
साक्षात्कारभगल्मण्य साक्षिःपराक्षसदृश ।
वहितसप्रचण्डाय चरणी ते नमो नमः । १२ ।
आचार्याचार्यवर्त्याय शैवाचार्यशिरोमणे ।
काशमीर-शैवसाराय चरणी ते नमो नमः । १३ ।
शरणाय शरणाय घोरसन्तायन्त्रारिणे ।
सोमसूर्यमरीचियाय चरणी ते नमो नमः । १४ ।
शारिक्या वरेण्याय प्रभया परिपूजिते ।
शिष्यवृद्धिशिरभद्र चरणी ते नमो नमः । १५ ।
चर्मदृष्टि मिरस्कृष्टि मर्मदृष्टिशिवात्मने ।
सर्वदृष्टि-सुयुक्ताय चरणी ते नमो नमः । १६ ।
विशुद्धमहस्तिवृद्धाय ज्ञाननेच्छ पूजिते ।
क्रिया-विशेष बुधलाय चरणी ते नमो नमः । १७ ।
प्रपञ्चजनवेदाय प्रस्फुताय चिदात्मने ।
निरालम्बाय नित्याय चरणी ते नमो नमः । १८ ।
कायकेशोपवेदाय कायवर्जितकामिने ।
सर्वकारसंपर्याय चरणी ते नमो नमः । १९ ।
उपायवनचैत्याय शिवाय शिवयोगिनाम् ।
भविनां कल्पवृक्षाय चरणी ते नमो नमः । २० ।
आचार्याचार्यवर्त्याय स्वात्मविश्राण्तिहेतवे ।
नरविग्रहरूपाय चरणी ते नमो नमः । २१ ।
प्रकृत्या मन्त्रहरूलाई हासन्याङ्ग विधायिने।
बाललीलाविलासाय चरणौ ते नमो नमः। १२२।
कृत्तिकुलाय कान्ताय कृत्तिकुलायवर्जित।
कर्मार्क्षिक्याधिका चरणौ ते नमो नमः। १२३।
विश्ववन्द्याय विश्वाय विश्वोत्सीर्यादिरूपिणे।
विश्वपाय सुरूपाय चरणौ ते नमो नमः। १२४।
लक्ष्मणाय सुलक्ष्याय शुभलक्षणशालिने।
लक्ष्मभूतविभूतीनां चरणौ ते नमो नमः। १२५।
सर्वधर्मधुरीणाय धीमुक्तातिवर्तिने।
धीरघोराद्वारांरूढ़ चरणौ ते नमो नमः। १२६।
शिवशंकरशर्वाय भूतभाव्यविभाविने।
भारुपयार बृहत्काय चरणौ ते नमो नमः। १२७।
विवाधराय बीराय बीरपानमदोहन।
श्रान्द्रायविकाराय चरणौ ते नमो नमः। १२८।
देवावदेवाराध्याय देवावदेवदीयसे।
दुर्गिरीक्षाय दिव्याय चरणौ ते नमो नमः। १२९।
कथं वर्णोमहे तुभ्यं कथं वन्दं च स्वरं विमुः।
कथं स्वरं नित्यं वत्त तुभ्यं नमो नमः। १३०।
In the early twentieth century the Kashmir of past glory was blessed with a son who practised and lived the wonderful philosophy of the Trika Śaiva of Kashmir known as Pratyabhijñā Darśana. Swami Lakshman joo disseminated the postulates of this philosophy through his teachings and writings among the seekers of the Truth.

Swamiji chose to deliver a series of seven talks from April to July, 1980 at the Sunday meetings which were open to all. The purpose of this series of talks was to acquaint the devotees with preliminary disciplines and esoteric expressions concerning the Kashmir Śaiva mystic philosophy because the texts were not always easily comprehensible to all.

Amongst his devout disciples Pt. Jankinath Kaul ‘Kamal’ recorded these talks which were originally delivered in Kashmir, to the best of his capacity with great faith, sincerity and the love for learning. “Nothing has been left out”—had expressed Swamiji himself on seeing the manuscript of originally recorded material alongwith its English translation by ‘Kamal’.

The present edition contains the same English translation of the lectures delivered by Swami Lakshman joo. The translator has appended a brief life-sketch of Swamiji, besides adding the discourses on advanced topics of Śaivism delivered by Swamiji in English viz. i. Vātulanātha Sūtras, ii. The Essence of Abhinavagupta’s commentary on the Bhagavadvītā, iii. Kundalini-Vijñāna-Rahasya. Two Appendices include sayings of Swami Lakshman joo and the text of Kundalini Rahasyam. The concluding appendix is the Pranāmānjali to Swamiji by Pt. Jankinath Kaul ‘Kamal’.

Late Pt. Jankinath Kaul ‘Kamal’ was one of the close associates of the Śaiva saint - Swami Lakshman joo of Kashmir. ‘Kamal’ was an epitome of a gentle and a sobre soul. His radiant face emitted spiritual lustre and effulance. His distinguished contributions in the field of promoting our rich tradition through his writings of erudite explanations and translations of the texts will stand as monuments to inspire the posterity. In the present volume the oral tradition of Kashmir Śaivism has been recorded for the benifit of the seekers of Truth.

The recipient of President’s award for his outstanding contributions in the field of Sanskrit studies, Pt. Kaul has received several other awards for the recognition of his contributions in other languages viz. Kashmiri, Hindi, Urdu and English.