

ISSN : 2582-1857  
Text - 68 Pages, Price : ₹50

# AIKS masaa



A Monthly Publication of **all india kashmiri samaj**

Special Issue

VOL XXIX No. 11

November 2019



**Abhinavgupta**  
The Light Of India



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## THIS MONTH'S COVER

The cover page painting is depicting Abhinavagupta with disciples along with other Shaivite Guru's. The painting is made by Claudia Dose.

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From the

Editor-in-Chief



## Sri Abhinavagupta – The Light of India

Kashmir has been the melting pot of various schools of knowledge where philosophy, grammar, literature, dance, drama and other aesthetic pursuits emerged leaving an everlasting influence in the Indian subcontinent. The knowledge-based society of Kashmir, with its presiding deity Sharda, the Goddess of knowledge, made it a crucible for learning and education. It was here that great scholars like Udbhatt, Vaman, Rudratt, Bhatta Lollat, Bhatta Shankuk, Anandvardhan, Vasugupta, Somanand, Utpaldev, Bhatta Narayan, Bhatta Totuk, Bhatenduraj, Mammata, Kshemendra, Jayratha, Kshemraja, Sharnagdev and many others evolved as great thinkers.

It was they who delved deep to unravel the nature of existence and evolution. In this lineage around 11th CE, a great polymath, Abhinavagupta, came on the scene. With his sharp intellect and inquisitive mind, he distilled the philosophy, polished the concept of Rasas and synthesized the philosophical streams in such a manner that it connected all this phenomenal existence to Supreme Shiva, the one on which the universal existence hinges upon.

Abhinavagupta continued with intellectual tradition of thinkers of Kashmir and touched all spheres of life which includes aesthetic experience, tantric praxis and universal consciousness. It was the encyclopaedic genius of Abhinavagupta which endeared him to people from Kashmir to Kanyakumari. He was an exponent of Trika philosophy, theory of art & literature, poetics, nature of sound, etc. He was the greatest jewel of ancient India, who

glorified Kashmir immensely. There are almost forty four different works which he had authored, though many have been lost due to upheaval in Kashmir. But whatever is available, is so profound and scholarly that even after thousand years, we are unable to fathom the genius of this super human being. Many scholars have referred to him as an incarnation of Dakshnamurthy – Shiva and some refer to him as Sheshnaga. By whichever name we may refer to him, we are simply awe struck by expositions, clarity of thought, depth of understanding, approach to natural laws and above all to his methodology of convincing arguments with facts and logic.

### Abhinavagupta & Non-Dualism

Among the various works of Abhinavagupta is his 'magnum opus-Tantraloka', which essentially explains the unity of human beings, sentient and insentient objects and highest reality, 'Param Shiva', all bound together. Abhinavagupta referred this connection as non-dualism (Advaita) and explained that phenomenal world is an extension of consciousness which can appear in diverse forms by its own free (Swatantra) nature. According to him, the reality is one and because of its blissful nature (Anugreh) it creates universe of diverse forms. So, in Abhinavagupta's view the existing phenomenon is the outward manifestation of the Absolute Param Shiva, whose nature is pure, blissful, independent, playful activity, which involves Creation, Preservation, Absorption, Obscuration and Revelation. Abhinavagupta lays emphasis on the fact that one does not only need to



know what Absolute is, Shaivites must feel the presence of Supreme to enable them to rise above mundane existence and merge their beings in the Divine being. This is what Abhinavagupta means;

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

### **Works of Abhinavagupta**

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

To understand various schools of esoteric theories and practices one needs to go through the works of Abhinavagupta. His analysis in terms of psychic-physical analysis of human mind is very insightful. It was because of this intricate understanding of human evolution and human mind that sets him apart from the other scholars of his time. His fame spread to various parts of South Asia, attracting seekers to travel all the way to Kashmir.

### **Integration of Shaivite Schools**

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

The treatment given to tantra praxis by Abhinavagupta is such that the difficult

philosophical and esoteric expositions became so simple and rational, eventually helping seekers and scholars.

### **Early Years**

Abhinavagupta’s mother was Vimala and his father was Narsimhagupta, who also was his guru. The early death of his mother had a deep influence on the mind of young Abhinava, which led him to become more reflective and evoked in him an interest in metaphysics. During his lifetime, Abhinavagupta is credited with learning from various masters and his sharp innovative disposition made him the dearest disciple of all those with whom he learnt various subjects. Abhinavagupta emphasized that one should keep learning from various gurus and enhance one’s wisdom. He writes,

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

### **Remembering Abhinavagupta**

It is a strange fate that genius like Abhinavagupta is not known to the world or among the Indians or even to Kashmiri Hindus. Perhaps, he was much too ahead of his time. Perhaps his teachings and philosophy were so esoteric and subtle that ordinary mind was unable to comprehend these. Indians in general and Kashmiri Hindus in particular, need to study and dedicate themselves to learning the teachings of the Great Abhinavagupta. In fact, Kashmir will be poorer if we do not know this great personality. Therefore, by dedicating this special issue of Naad we shall try to remove the darkness of ignorance and transform our life to wisdom and knowledge.

मनील गौतम



## REMEMBERING ABHINAVAGUPTA

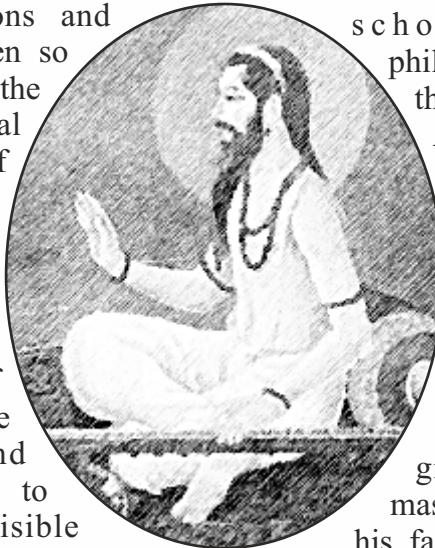
Our sages and saints of Kashmir have, over the centuries, nourished Kashmir and the rest of the Indian subcontinent with their rich theological debates and enriching spiritual discourses, the like of which are rarely seen in any other place in the world. Their teachings, treatises, poems and revelations and philosophies have been so effective in molding the religious and spiritual thought process of millions of people to such an extent that even today the richness of their influence is clearly visible. The depth of their thoughts, the intense *tapasya* and unparalleled capacity to look beyond the visible spectrum, have ensured the immortality of their teachings and of their own selves. It will be interesting to find out if any place in the world has produced so many giants of their respective fields as Kashmir has done.

Abhinavagupta followed and preceded spiritual masters like Attrigupta, Sangamaditya, Ananandvardhana, Vasugupta, Bhatta Narayana, Bhaskara, Kallatachayra, Somadeva, Utpaladeva, Kshemaraja, Somananda, Lal ded, and many more between the eighth century and

fourteenth century CE. Many consider him to be the greatest in the line of these sages who illumined the path of spiritual regeneration that Kashmir witnessed during this period.

Born in the family of scholars and mystics, Abhinavagupta devoted himself to the study of various schools of religious philosophy. He was born in the glorious family of Attrigupta 200 years after him. It is believed that he studied these philosophies and various forms of fine arts like, music, art, literature, drama, etc., from as many as fifteen *Gurus*, who were the greatest teachers and masters of his time. From his father, Nasimhagupta, he learned grammar; from Lakshmangupta, he learned *Pratyabhijanasastra*; and Sambunatha initiated him into the meditative practices of Kaula Sect. Abhinavagupta acknowledged in his writings with reverence the role of his nine teachers in shaping his future.

One of India's greatest philosophers, Abhinavagupta is considered to be the foremost authority on Shaivism and its mysticism. In fact, he is rightfully



described as the Shankaracharya of Kashmir Shaivism. Besides being a theologian, musician and philosopher, he also wrote on mysticism and logic, leaving an indelible mark on the culture of India. Though he wrote extensively, only few of his writings survived. It is said that he authored 42 books, out of which only 20-22 have survived. There are nearly 248 manuscripts of the Master available in various libraries, spread all over India. What is even more intriguing is that his works contain references to more than 100 religious scriptures, which unfortunately are now extinct. It is interesting to note that the manuscripts of his works have been found deep down in Kerala. His *Tantraloka* or 'Light of Tantras' is considered as one of the greatest works on Indian theology.

Abhinavagupta was a genius who molded many philosophies and modes of meditation to create one single form or a holistic philosophy. The varna system in the ancient period might have been created to run the affairs of the society smoothly. But, over a period of time, it divided the society, which turned into Bhharat Varsha's biggest bane. Abhinavagupta insisted on treating a Brahmin and a Shudra at same level, because both are actually on the path of Shiva. He emphasized that in the path of devotion, there is no lower and a higher birth. According to some thinkers, he anticipated by centuries the ideas that were later propounded by Kant, Hegel and Schopenhauer. His description of this "undifferentiated and ineffable" night of Shiva as "Light of all lights, darkness of all darkness", is a symbolism of the Mystical Night that had the stamp of Uttapaladeva on it and

served as an inspiration to Lalleshwari, much later. In India or elsewhere it is difficult to find such a fusion of these diverse forms of knowledge in a single master.

Abhinavagupta's final journey is believed to be around 1025 A.D., as there is a common belief that he, along with 1200 of his disciples, entered into a cave located in village Beerwa (originally Bhairawa), south of Gulmarg, while reciting a prayer. They never returned. It is believed that they achieved Shivaloka (God realization) through conscious exit from the body. The prayer that Abhinavagupta and his followers recited while entering the cave, has achieved great significance as a sacred hymn, and is recited on important religious occasions, particularly on Shivaratri.

Abhinavagupta left behind a number of disciples, numbering nearly 10,000 in Kashmir alone, of whom the most outstanding were Ksemaraja, Ksemendra and Madhuraja. The tradition continued to the present century through Swami Lakshman joo. The land of Kashmir, abode of Mother Goddess Sharda, has been a fountainhead of India's culture and religious thought. Abhinavagupta is its biggest and greatest proponent.

I hope this issue serves to highlight the contribution and relevance of Abhinavagupta to the modern times, when Kashmir and rest of the world is riven with violent conflicts and inability of people to live in peace with each other.

- Col. Tej K. Tikoo  
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## General Secretary's Column

### Core Committee Meetings

A number of meetings were held at AIKS office to discuss several issues concerning activities of the organisation. A meeting was specifically held to discuss an important issue as follows.

As is widely known that some individuals had gone to the Supreme Court in an appeal against the Government of India's decision to abrogate Article 370 and article 35A on August 05, 2019. A group of Lawyers lead by Sh Narsimhan, Sr Advocate at Supreme Court along with some other lawyers of high repute went in for intervention in the matter against the above mentioned appeal. Intervention basically and simply means "we too are interested in the matter and need to be heard"

These lawyers, after their wide consultations, reached a conclusion that if any KP organisation joined them, then their intervention will become far stronger. They, therefore, approached the former Additional Advocate General of J&K State, Sh Tej Kumar Moza at Jammu. He in turn referred them to AIKS, because as per them "it is a credible organisation"

Thereafter, a group of lawyers came to AIKS office and discussed the whole issue in detail. We, in turn, shared with

them details about AIKS and also briefed them about our PIL presently being adjudicated in the High Court of Jammu and Kashmir, Jammu bench.

Subsequently the Core Group members deliberated and agreed to join this team of lawyers and other interested community individuals to help this national cause and a resolution was accordingly adopted to this effect. The detail of intervention sought is given hereunder.

### **AIKS seeks intervention to dismiss writ petition challenging the constitutional validity of the 2019 order and the 2019 Act**

Through a legal application, All India Kashmiri Samaj (AIKS) has sought intervention in the matter dealing with the case of a few persons having approached the Hon'ble Supreme Court of India to set aside the August 6, 2019 orders of Government of India to nullify Articles 370 and 35A of the Indian Constitution.

The Apex Court has decided to refer the matter to the Constitution Bench. By way of the application, AIKS has supported the Presidential Order of August 5, abrogating Article 370 & 35A and bifurcating the Jammu & Kashmir into two Union Territories- Union Territory of Jammu & Kashmir and

Union Territory of Ladakh.

The application drawn by Advocates, Rahul G Tanwani, Manan Sanghai, VC Shukla and Prashant Singh will be filled through Advocate Anantha Narain MG.

The application says that Article 370 was a transitory provision that was enacted keeping in mind the peculiar situation of Jammu & Kashmir and to enable the State to completely integrated with the Union of India. It categorically provides power to the President to cease the operation of the Article by way of public notification.

The notification is in consonance with the provisions of Article 370. The treaty of Accession of Jammu & Kashmir to the Republic of India was an unconditional one and it was always the

intention of the State of Jammu & Kashmir to be completed integrated with the Republic of India. Article 370 was a temporary provision inserted with the object of peace, security, law and order in the State, the application says.

Further the application states that the separate Constitution will cease to operate and UTs would be subject to the Constitution of India

Hence AIKS wishes to intervene and Implead in the writ petition filed in the form of PIL to oppose the said writ petition as the important stake holders in the determination of the Kashmir issue. Further requests to dismiss the writ petition challenging the constitutional validity of the 2019 order and the 2019 Act.

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***Abhinava-ramaṇīyaṃ saccidānanda-kandaṃ  
Sva-nava-nava-vilāsollānaika-praviṇam:  
Anubhava-surahasyaṃ maṅgalaṃ maṅgalānam  
Adhi hr̥di Parameśaṃ maunamevāśraye' ham.  
(Ātmāvilāsa, I.1)***

Through the means of absolute silence (of speech, mind, intellect, etc.), I take the shelter of the Supreme God in my heart, because He, having a beauty which is always fresh, is the bulbous root of existence, consciousness and blissfulness and is the only true master of bringing the ever fresh exuberance of His (divine) play to full (outward) bloom. He is the innermost secret of Self-experience, and is the auspiciousness of everything that is auspicious.



## **PNBMT Honours Kashkari VP, AIKS**

In a function, held at Jammu, Pt. Prem Nath Bhat Memorial Trust awarded Sh. Vijay Kashkari, Vice President AIKS, along with Sh. K B Jandial with Pt. Prem Nath Bhat Amateur Journalist Award for year 2019. The award was presented by Union Minister of State in PMO with independent charge of North Eastern States, Dr. Jitendra Singh.



Earlier citations of Sh. K B Jandial, former Secretary J&K Government and Columnist and Sh. Vijay Kashkari VP AIKS and columnist for AIKS Journal Naad and Voice of Silence were read by Sh. Shiban Khaibri and Sundari Lal Kaul respectively. Sundari Lal Kaul highlighted Kashkari's contribution in various fields especially post migration period.

On the occasion, the Minister said that Kashmiri Pandits were the first stakeholders on Kashmir. He further said that Union Government has the capacity and capability to address the aspirations and expectations of the community.

Paying tributes to the Martyrs, Dr. Jitendra Singh said that Modi Government and BJP were indebted to KP martyrs'.

A large number of intellectuals and KP leaders attended the function who included Padamshree Dr. K N Pandita, Prof B L Zutshi, K K Khosa, KP Sabha President, President ASKPC Ravinder Raina, ASKPC General Secretary Dr. T K Bhat, NC migrant cell President M K Yogi, President YAIKS R K Bhat, Chairman Vyeth

Virendar Rawal, PNMBT Trustees, Advocate Kashmiri Lal Bhat, Dr. R L Bhat, H L Bhat, Brij Lal Bhat, M K Jalali, Shadi Lal and Sharda Nandan.

The welcome address was read by Prof A N Sadhu and vote of thanks was proposed by Sh. Shiban Khaibri, Chairman Trust.

## **KPs Receive Physically Challenged Engineer in Jammu**

A physically challenged engineer R. Thangraja from Vivekananda Kendra, Kanyakumari was received at Ramakrishna Mission, Udheywalla, Jammu by a galaxy of prominent persons of the community, including Padamshree Prof K N Pandita, Prof A N Sadhu, Er. Shardanandan Bhat, Neel Kanth Bhat and Vijay Kashkari, Vice President, AIKS.

The welcome function was arranged by SRMA (Shri Ramakrishna Mission Ashram) Nagdandi, Achabal, Kashmir. The Chairman of the Ashram Shri Brij Lal Bhat and his executive members of the Administrative Committee of SRMA were in attendance. The Chairman Brij Lal Bhat gave the introduction of Er. R. Thangarajan, who is on Bharat Parikrama, Ek Bharat Vijay Bharat Mission.

The physically challenged Engineer on his three wheel scooter entered Jammu with the message of Shree Ramakrishna and Shree Vivekananda on humanism, on completion of





50th year of living Vivekananda Rock Memorial, promoting intra-interstate integration from Kashmir to Kanyakumari.

He was also warmly welcomed by Swami Nirantaranand ji of Ramakrishna Mission, Udheywalla, Jammu.

## **Kashmiri Pandits brief members of U.S. Congress on Way forward in Troubled State**

Kashmiri Pandits from across the U.S., on Oct. 16 to interact with U.S. lawmakers and their



aides at a Congressional briefing titled, ‘Kashmir, the Way Forward,’

“The objective of the briefing was to promote pluralism, reconnect and to reintegrate the hearts and minds of the people of Kashmir following the removal of Articles 370 and 35A on August 5, 2019.”

Taking the lead in organizing the briefing was the Indo-American Community Federation (IACF), founded by longtime Kashmiri Pandit activist Jeevan Zutshi, who got Congresswoman Anna Eshoo (D.-Calif.) to co-host the event. Partnering with the IACF, were the Kashmiri Overseas Association (KOA) and U.S.-India Political Action Committee (USINPAC), led by their chairpersons, Dr. Shakun Malik and Sanjay Puri.

Besides Eshoo, among the lawmakers who marked their presence included Reps. Ro Khanna, Mike Thompson, Zoe Lofgren, Mark Desaulneir and Dorthy Matsui, all Democrats from California.

The chairman of House Foreign Affairs Committee, Elliot Engel (D.-N.Y.) also attended the event, and in his brief remarks, said, “Democratic and pluralistic communities are very much needed to live harmoniously, and I commend all of you for promoting harmony across the globe.”

## **APMCC Chairman felicitated in South India for his pioneering work for Shardha Peeth**

All Parties Migrants Coordination Committee (APMCC) Chairman Vinod Pandit was felicitated on October 13, 2019 at a function organized by Adamyta Chetana, a voluntary organisation working in the field of social development set up in the memory of Smt. Girija Shastri, mother of Late Shri Ananth Kumar, the then Union Cabinet Minister and MP from



Bangalore (South), where the veteran social activist and chairperson of Adamyta Chetna Dr Tejasvini Ananth Kumar presented him with a souvenir as a token of love and appreciation.

Dr Tejasvini while appreciating the work done by Vinod Pandit and Team APMCC for the reopening of The holy Shardha Peetha at Shardi Village in Muzaffarabad and other issues on ground zero in Kashmir.

Vinod Pandit briefed them about the struggle of APMCC for various issues including Shardha Peeth for which Vinod Pandit had observed two historic fast unto death protests at Jammu and Porbandar and has also met Narendra Modi in this regard.



- Dr Harmohan Mishra



## Making of Abhinavagupta The Ambience that was Kashmir



*(Painting made by Veerji Sumbly)*

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

- Abhinavagupta

When we encounter a great mind we are struck with wonder, when we follow him we admire, but coming closer we feel as if transformed, as if we are molded in his greatness. Abhinavagupta was such a great person; the above statement is literally applicable to him. His writings on diverse subjects are enormous, but the field where he is second to none is the Agamas. Not only for the understanding of the Tantric wisdom and practice, but for the understanding of spirituality in general, his works are immensely helpful. Kashmir Saivism along with the Upanishadic philosophy is the highest attainment of Indian mind in

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**Abhinava describes in a beautiful sloka — “Where everybody is either a poet or a learned person, where even a warrior is capable of learned discourses, where women of the cities are remarkable with luster of the moon and charming gait.”**

---

the field of philosophy and religion. Its greatness came to be perceptible only through Abhinava's exposition. As Shankaracharya interpreted the Upanishadic texts and gave a systematic shape to Vedanta, likewise Abhinavagupta consolidated the Tantric texts and gave a definite shape to the wisdom of Tantra which is highly abstruse both in theory and practice.

To understand a great personality, we have to study both his writings and his life. Sometimes, events and encounters in life shed more light than even the commentaries. But unfortunately, in the case of great ones like Abhinavagupta we have very scanty information; opinions and beliefs, in most of the cases, cannot be authenticated. Here, the literary works penned by the author and his close associates come to our rescue. It is said that the path of a flying bird cannot be accurately followed; likewise, it is difficult to trace the path of a great one and ascertain his inner attainment. The ambience, both physical and mental, plays invariably a vibrant role in making of a great personality. Fortunately, Abhinavagupta has left for us a vivid description of his ambience in the concluding parts of his great works *Tantraloka* and *Paratrisika Vivarana* which regales us as well keeps us spell-bound by the magnificent picture of Kashmir, both in the inner and outer expressions. The persons and the places which give us a feel of Kashmir that he describes are noble and grand which consummate in his embodiment. Only Kashmir, exuberant in the scenic beauty, vibrant with its refinements and culture, reverberating with scholarship and spirituality could make it possible for the coming of Abhinavagupta. To understand him we have to pose us in that ambience. Understanding Abhinava is tantamount to understanding the entire spiritual wisdom in whatever form it might have been expressed.

At the time of Abhinavagupta Kashmir was

verily a heaven on the Earth. In the concluding verses of *Tantraloka*, Ch. 37, from the verse 33 till the end, he gives a detailed account of the places and the people associated with him. Among the innumerable universes, he writes, built with the thirty-six *tattvas*, the present universe is the most beautiful one in which the unique is our Earth where the movement of the sun and the moon along with the expanse of day and night are decorated with the varieties of enjoyment. Then he praises the *madhyadesa*, otherwise known as *kanyahvaya* or *kumarika* (probably *kanyakubja* not *kanya kumari* as it is wrongly interpreted by some), as the abode of all the scriptures where *Atrigupta*, a man of great learning was born in his ancestry. King *Lalitaditya* brought him to Kashmir and provided a house on the bank of *Vitasta*, in *Pravarapura* (*Srinagar*) facing the temple of *Siva* along with a lot of wealth. In his lineage was born *Narasimhagupta*, also called by the name *Chukhulaka*, *Abhinava's* father, with great learning and intense devotion to *Siva*.

In the meantime, *Abhinava* gives a splendid picture of Kashmir which according to him is the best part of the Earth incomparable with anyone else for the accomplishment of both enjoyment and emancipation. In his words—“Where, here and there the sages make their dwelling, where in every place resides *Siva* himself, except such a place as Kashmir, I feel, for the fulfilment of all wishes and for the achievement of the perfect spiritual realization, there is no other place in the world”. Here *Goddess Sarada*, bright as the autumnal moon, being worshipped by the devotees fulfills their wishes. In Kashmir, flows *Vitasta*, verily the *kalpalata* granting both *bhoga* and *apavarga*, surpassing even the divine river *Ganga* in glory, which emerges from the strike of *pinaka*, the bow of *Hara* (*hara-pinaka-kala-vatirna*). Here *Abhinava* refers to the legend described in the *Nilamata purana* that *Devi Uma* herself



manifested from the Nila kunda out of the strike of the trident (here mentioned as *sula*) of Siva and began flowing as the sacred Vitasta.

In a glowing language he likens the wine produced from grapes to Mahabhairava, endowed with the four *Saktis* in the four shades of luster emanating from it, which has efficacy to give both enjoyment and emancipation. Then he dwells on the mystic beauty of the fields of the saffron flowers, the distinct feature of Kashmir. The saffron fields laden with the whitish sprout, dark leaves with shade of red and the vibrant red *kesara* (stamen), thus dazzling with three hues appear as the garden of worship of the three Goddesses (Para, Parapara and Aparā).

The ambience of Kashmir, Abhinava describes in a beautiful sloka—"Where everybody is either a poet or a learned person, where even a warrior is capable of learned discourses, where women of the cities are remarkable with luster of the moon and charming gait, where the band of *yoginis* (female adepts in tantric practice), just like the clear sky, are remarkable, having got the sun and the moon (*prana* and *apana* or *ida* and *pingala* symbolized) eclipsed, with their opening of the infinite path of *susumna* blazing like the burning charcoal."

What we gain from Abhinava's description is a picture of the loftiest Kashmir, vibrant and vivacious, which no doubt, it was. But another feature of the then Kashmir was its political turmoil and ill governance as described by Kalhana in his Rajatarangini which started around this time, the later part of tenth century. Abhinava has not mentioned the name of the king who ruled at his time. He referred to king Yasaskara of the earlier years immediately preceding before him but remained silent on the rulers of his time. We learn from the account of Kalhana that after Yasaskara, Kashmir passed into the hands of some mean, ignoble, lascivious and frivolous rulers who kept themselves engaged in intrigues, murders and licentious

practices. Abhinavagupta's exalted personality and his lofty spiritual attainment did not bend him to seek any favor from the frivolous rulers. He was oblivious to any worldly gain; any name and fame in the world were trifling for him. So he does not mention any ruler of his time. The surprising fact that Kalhana does not refer to such a great parsonage becomes transparent from his not being associated with any ruler of his time which the former used to depict.

Abhinavagupta's brief description of his own life, his lineage and relations reveal a lot of his character. His intellectual and spiritual background speaks a lot about his mindset and molding. His love for the multiple

features of life and his all-surpassing *vairagya* speak of his great character, a rare appreciation, sympathy and love for life with a great sense of non-involvement and transcendence. This is a special feature of Kashmir Saivism, unblemished (not unbridled) *bhoga* blended with *vairagya*, without any contempt or disdain for the world. He was not simply a tantric sadhu, wanton or bizarre, but the blending of the refinements and wisdom which Indian mind had achieved through centuries.

Abhinavagupta's father was Narasimhagupta and mother was Vimalakala, both gifted with highest sort of devotion, esoteric knowledge and practice. Abhinava is said to be a *yoginibhu*, born of a *yogini*. He extols his parents in the beginning of Tantraloka, Tantrasara and Paratrisika Vivarana in the benedictory verse with a double meaning, signifying his parents in one sense and Siva and Sakti in the other. His life had a turning point when his mother died in his childhood. An overwhelming *vairagya* engulfed him and he was cut off from all bondages and wandered widely to grasp the essence of the scriptures and find the meaning of life. His scholarship under his learned father and his moorings in the *Sastras* led him to different teachers, but his

Abhinava's real personal life is gleaned from his concluding verses suffixed to his great works, the most voluminous Tantraloka and the short and the most abstruse Paratrisika Vivarana

craving for enlightenment met satisfaction in the *Saiva Sastras*, which he learned from his accomplished teacher Laxmanagupta in the lineage of Somananda and Utpala. However, his learning of the scriptures consummated in *sadhana* and bore fruit only when he met Sri Shambhunatha, well-versed in *Trika*, *Krama* and *Kaula*, the greatest of the *siddhas* of his time. He likens his heart to a lotus bud which opened up with the touch of the sunlight of the feet of Shambhunatha.

Abhinava's real personal life is gleaned from his concluding verses suffixed to his great works, the most voluminous *Tantraloka* and the short and the most abstruse *Paratrisika Vivarana*. From his personal accounts, contrary to his perceived image, it is conspicuous that he was not living in any *mathika* (monastery) with a band of isolated *dutis* (female mates in spiritual practice) and disciples, but was living with his close relatives and associates, many of them being his brother, cousins and friends; all of them were remarkable for their unshaking detachment, unswerving devotion and learning. He mentions the names of his brother Manoratha, his friend Mandra, his friend and relation Karna, his cousins Ksemaraja, Utpala, Abhinava (his cousin bearing identical name with him), Chakraka and Padmagupta, who were all devoted to him.

However, Abhinavagupta's account would be incomplete without a great family with all its members gifted with greatest human qualities, wisdom, devotion and enlightenment. Abhinava, in a glowing language, showers all his praises on them. Sri Sauri was a minister of the king of Kashmir who relinquished his post with a view to devoting his entire time to the worship of Siva. He was the son of Ballabha, the foremost of the ministers of the king Yasaskara whom we have referred to earlier. His wife was Vatsalika, in Abhinava's esteem, the epitome of sublime womanhood, who offered a dwelling to him where he wrote his greatest work, the

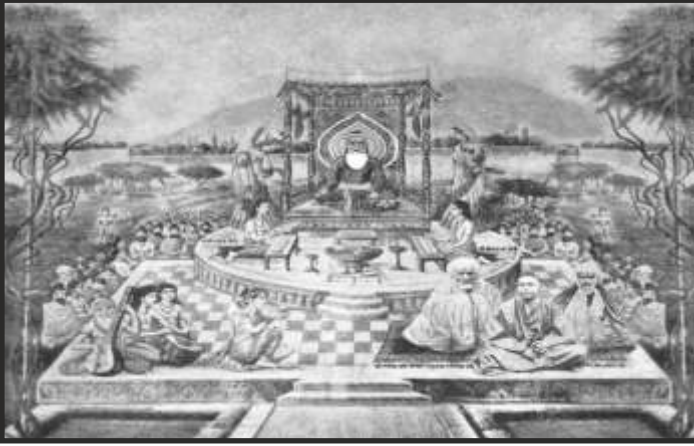


*Tantraloka*, possibly also other works (Ref. *Tantraloka*, 37. 82-83). Karna was their son, a close friend of Abhinava, accomplished in both *Sastra* and *Sadhana*, whom he describes as a *yogin* of the previous birth who came down to complete his spiritual practice and left his body in youth being a *jivanmukta*. Amba, his wife, bereft of her husband in the young age, with extreme detachment and unswerving devotion to Siva, was engrossed in intense *sadhana* whom the Lord absorbed as his own. From Abhinava's account, it seems that she was his cousin sister. It is this emotional bonding which made him sympathetic to life despite his burning detachment. Abhinavagupta's core personality bears an unmistakable imprint of all of them which greatly contributed to his making.

To whom Abhinavagupta offers his greatest tribute after his teachers and parents was none other than Vatsalika, who was like a loving mother; She provided a dwelling to him, thus helped him complete his writings. In glowing language Abhinava extols her-

“*murta ksameva karuneva ghrhitadeha  
dhareva vigrahavati subha-silatayah /  
vairagya-sara-paripaka-daseva purna  
tattvartha-ratna-ruchi-ruchi-rohanorvi*” //  
(*Tantraloka*, 37.74)

“She is as if forbearance embodied and compassion incarnate; she is as if auspiciousness flowing as a stream; as if the matured state of renunciation has taken her



Abhinava  
and his  
Kashmir,  
both are the  
valued  
common  
heritage  
of mankind.

form; and she is verily the precious terrain bearing the lustrous mine of the gems of meaning of the supreme truth". In the Paratrisika Vivarana, he praises her in a splendid language—"His life-mate (Sauri's wife) is the venerable Vatsalika (*srimad-vatsalika-abhidha sahachari*) who is the abode of good conduct, the field of opening of the fame of others, the resting place of good humor and the ground of origin of filial love and great compassion, whose mind blossoming in devotion and surging with emotion regales only in bowing to Siva in reverence" (concluding verses, sloka.5). (Note: All the editions of Tantraloka following the first Kashmir Sanskrit Text Series Ed. misread the sloka 75 of Ch.37 as "*bhratapi tasyah*" which should be "*bhartapi tasyah*" as the later reading only corroborates with the Paratrisika Vivarana sloka translated above. So, Sauri was the husband (*bharta*) not brother (*bhrata*) of Vatsalika. No editor or researcher has compared both the works to correct the error of the scribe who first recorded it wrongly.)

Kashmir was not only famous for the special type of Saivism, now bearing the name Kashmir Saivism. It was the melting pot of all kinds of knowledge both secular and religious including Buddhism. The entire Vedic, Puranic and philosophical literatures along with poetics and dramaturgy were studied in Kashmir. So, Abhinavagupta's world view is the outcome of the entire Indian wisdom culminating in his Advaita Saiva conception, the Trika combined with *Krama* with a sideline touch of *Kaula*

doctrines. His personal life as gleaned from his writings contradicts the highly imaginary and spurious depiction of Madhuraja who never actually met him but created a widespread misconception. (Note: The false and distasteful picture based on Madhuraja's description is printed on the cover of some books) A genuine picture of Abhinava's personality one can get from K.C.Pandey's depiction—"Thus noble was his birth, loving and gentle his temper, honest and rigorous his life, strong and admirable his character, brilliant and highly useful his career, memorable and lasting his contribution to both poetics and philosophy, and glorious was the last scene of his earthly existence, when like Tennyson's legendary king Arthur, he parted from his followers never to be seen again"(Abhinavagupta: An Historical and Philosophical Study).

The ambience of Kashmir made it possible for coming of Abhinavagupta. Kashmir would be poorer without him. Abhinava and his Kashmir, both are the valued common heritage of mankind. By understanding them humanity will better understand its inner craving for spiritual realization. By following Abhinavagupta mankind will discover the ultimate oneness of all, *Advaya*, for the exposition of which he devoted his entire life. ♣

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- Moti Lal Pandit



# Abhinavagupta

## An Introduction



The Trika Shaivism  
of Kashmir  
has been called  
the religion of grace.



Abhinavagupta appeared at that point of historical time when Shaivism had taken deep roots as a distinctive religio-philosophical system in the soil of Kashmir. During Abhinavagupta's time (10-11<sup>th</sup> CE), Shaivism had become so embedded in the psyche of the Kashmiri populace that it had branched itself into various philosophical schools of thought, such as Spanda, Pratyabhijna, Karma, and Kaula. Although a sufficient degree of integration among the above schools of Shaivism had been realised, yet there existed a number of lacunae of thought and practice among them. It was left to the genius of Abhinavagupta to fill these up, which task he successfully accomplished through his magnum opus the *Tantraloka* (TA), or "The Light on the Tantras". This mission of synthesis derived its inspiration from the basic philosophical principles of Somananda and Utpala as well as from the study of the esoteric practices of the Karma and Kaula tantric systems. Insofar, as the integration of various philosophical principles is concerned, Abhinavagupta accomplished this goal by writing, later on, commentaries on such a fundamental philosophical text as the *Ishrarapratyabhijnā* (IPV), or 'The Stanzas on the Recognition of God', of Utpala. Kashmir Shaivism, moreover, is not only a close ally of Tantrism, but is permeated by the presence of esoteric practices. Prior to Abhinavagupta, scholarship on these esoteric tantric practices was scattered and in a state of diffusion. There was no text comparable, for instance, to Patanjali's *Yogasuras* (cf. *Tantraloka* I.14), where one could locate them. To fill up this glaring gap, Abhinavagupta undertook the task of systematically interpreting the meaning and significance of these practices in relation to the Yoga of Kashmir Shaivism. In

the *Tantraloka*, he treats systematically all those esoteric practices that would otherwise have been consigned to historical oblivion (TAI.19)

Abhinavagupta was not only a prolific writer, but also a man of letters, of unfathomable wisdom and deep philosophical insights, an aesthetician and above all, a yogi par excellence. The spirit of learning and experience permeates whatever he wrote or commented upon. He began his writing career when he had gained mastery over the various schools of Indian thought, including those of Buddhism. He had studied about the dualistic school of Shaivism, that is, the school which traces its lineage to Amardaka, from Vamanatha, the son of Ekanatha (TAI.37-60). From Bhattenduraja Abhinava learnt the subtle aspects of the mono-dualistic philosophy of Shaivism, while Lakshmanagupta, the disciple of Utpaladeva, and the author of the *Ishrarapratyabhijnā*, imparted the necessary instruction to Abhinavagupta on the subject of the monistic philosophy of Shaivism. From Shambhunatha, the great master in tantric lore, he learnt the esoteric practices of Tantrism. The school of Tantrism that Shambhunatha represented owes its origin to Trayambakaditya, and it was Trayambakaditya's daughter who initiated the preceptorial line of this school of Tantrism. Of his teachers, Shambhunatha, who initiated Abhinava into the esoteric lore of Tantrism, comes in for greatest praise (TAL.21).

Abhinavagupta appropriately called his synthesis of all the schools of Kashmir Shaivism the Trika, or Triadic Shaivism, with Shiva, Shakti and Nara making up the triad. Traditionally, it is believed that the sources of Trika Shaivism are the sixty-four Bhairava Agamas. These Agamas, considered canonical, have been listed in the *Sbrikanthi Sambita*, and have been quoted by Jayaratha in his commentary, *Viveka*, on the *Tantraloka* (TAVI. 39-44). Most of the Bhairava Agamas, on account of historical upheavals, are no

more extant. What we possess at this time are the two Agamas, namely, the *Svacchanda* and the *Rudrayamala*. Apart from the Bhairava Agamas, there are other Agamic texts that are also thought of as sources of Trika Shaivism: these are the eighteen Rudra Agamas and ten Shaiva Agamas. Abhinava relies upon three main Agamic texts in writing the *Tantraloka*: namely, the *Vamaka Tantra*, the *Siddha Tantra*, and the *Malini Tantra*. The last two texts have been extensively quoted in the *Tantraloka*, thereby indicating their importance and significance.

Most of the esoteric practices of Tantrism discussed in the *Tantraloka*, particularly the practice of meditation through the six ways of space and time, seem to have been extracted mainly from the sixty-four Bhairava Agamas. This system of meditation is called *shadadbvan*. The other meditational practice, called *kalinaya* (the Method of Kali), too seems to have been extracted from the Bhairava Agamas. This complex meditational practice is part and parcel of the *shaktopaya*, or the Way of Energy, and can be understood only by those who have made much progress in the practice of the method. The esoteric aspect of this meditational technique is embodied by the twelve mysterious powers of Kali, Kali being the representation of ultimate Reality. The Trika Shaivism School conceives of Kali in a manner different from the Shakta School of Tantrism, which identifies the Feminine Principle with Ultimate Reality. The Trika thinkers see Kali as being the absolute power of Shiva who, as the transcendent principle, is thought to be the embodiment of Reality. It is through this power, that is, Kali's power, that Shiva as the philosophic Absolute performs the five cosmic activities of creational emanation, preservation, destruction, concealment, and disclosure, as the *Tantrasara* (TS 28-30) notes. The doctrines and practices of Kalinaya have their source in the *Kramasutra* of Siddhanatha (TAV 3.1 57-58), and Abhinavagupta has discussed them

threadbare in his *Tantraloka*. Though the text of the *Kramasutra* is not available any more, quotations from it are to be found in *Jayaratha's Viveka*. As numerous such quotations from lost texts are to be found in the *Tantraloka*, it is a veritable storehouse of information. In the absence of the *Tantraloka* we would have been deprived even of such little knowledge of important esoteric practices and doctrines of the various schools of Kashmir Shaivism as we now possess. Abhinavagupta has, thus, rendered great service to humanity by preserving these now lost practices in his magnum opus, the *Tantraloka*.

### The *Tantraloka*

The published text of the *Tantraloka*, which consists of twelve volumes, is encyclopedic in the range and depth of its discussion of the essential features of Trika Shaivism. The first chapter constitutes the first volume and the second and third chapters the second volume of the *Tantraloka*. The first chapter deals with the basic characteristics of Trika Shaivism while the second chapter concerns itself with the significance of what is termed the *anupaya*, or the Null Method, thus designated because in it the Shaiva yogin is completely free from both internal and external exertions. On account of Shiva's grace, the yogi has spontaneous experience of liberation, in terms of which the fetters of bondage are not seen as fetters anymore. This method is regarded as the highest on account of it's being totally the result of divine grace. The third chapter of the *Tantraloka* concentrates its attention on another important method that closely resembles the Null Method, namely, the *shambhava upaya*, or the Method of Shiva. Although little exertion in terms of meditation is involved in it, this method too is the result of divine grace (anugraha, prasada). This chapter

Abhinavagupta was not only a prolific writer, but also a man of letters, of unfathomable wisdom and deep philosophical insights, an aesthetician and above all, a yogi par excellence.

also discusses the concept of *matrika*, or of Mothers, alongside the Method of Shiva. The *matrikas* as Mothers are the embodiment of Sanskrit letters, which symbolically represent the power of divine generation. As letters, the matrikas constitute mantras, and mantras are forces that unlock the mystery of existence.

While the first two volumes of the *Tantraloka* deal with the greater methods of salvation, the Null Method and the Method of Shiva, volumes three and four study the two lesser paths to salvation, namely, the *shaktopaya* or the Way of Energy, and the *anavopaya* or the Individual Way. The fourth chapter, which constitutes the third volume, not only explains the liberative Way of Energy, but also discusses the tantric concept of the twelve Kalis, of twelve energetic modes of the Goddess, besides also the philosophic notion of reflection (pratibimbavada). The theory of reflection tells us how the absolute Shiva as Pure Consciousness is present in that which is manifest.

The presence of Shiva is reflected in the manifest realm in the same manner as one's reflection is reflected in a mirror. The fifth chapter, which explains and discusses the liberative method of the Individual Way, begins with a discussion of the unique features of Shaivite techniques of meditation (*dhyana*). These differ radically from the ones enunciated in Patanjali's *Yogasutras* as Shaivite meditation is characterised by a pictorial visualisation of one's own inner potencies or forces. The meditator, while visualising pictorially these internal forces, correlates them to Shiva's cosmic activities of creational manifestation, preservation, withdrawal, concealment, and revelation. The meditator, through this process of



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visualisation, arrives at a point of heightened experience whereby complete identity between the individual consciousness and the Cosmic Consciousness is experienced. Also, in this method the meditator is asked to focus his concentration upon the *shaktichakra*, or the Wheel of Energy, which is also known as the *kalinaya*, or the Way of Kali. The concentration upon the Wheel of Energy is so focused as to result in the emergence of a state in which the various so-called internal forces are integrated in the womb of Cosmic Energy. This method of meditation is also known as the Yoga of Intellect (*buddhiyoga*). The *anavopaya*, or the Individual Way, is meant for the beginner and is therefore considered to be inferior to the other methods mentioned above. Here, the meditator is asked to engage in such preliminary practices as are easy to practice. In order to stabilise his concentration, the meditator is advised to practice a specific type of *pranayama* or breath control that has been devised by the Trika Shaivism, which is a technique of breath control quite different from the one prescribed by the Yoga Sutras. The Trika system speaks of this technique as the *uttarayoga* or the Yoga of Emergence. The technique is devised so as to enable the meditator to concentrate on the five functions of breath (*prana*) - *the prana, apana, samana, udana, and mana*. The meditator who gains proficiency in this technique is expected to have six types of blissful experiences: the *nijananda, nirananda, paranananda, brahmananda, mahananda, and chidananda* while the highest possible blissful experience from the practice of this meditational technique is termed *jagadananda*.

Volumes four through seven of the *Tantraloka* consisting of chapters six to twelve, deal thoroughly with the most important cosmological doctrine, that of the Six Ways (*shadadbran*) of space and time. The meditational techniques used in relation to the six ways are jointly thought of as belonging to the external aspects of yoga (*bahya-yoga*). The meditator, while meditating upon the six ways of space and time, concentrates on such meditative objects as are external to consciousness. The sixth and seventh chapters also delineate, alongside the meditative techniques used in relation to time, the esoteric aspects of the mantra, besides also informing us about how to correlate mantras to the movement of breath in relation to time. This type of meditation is called *chakroday*, or the Emergence of the Wheel. The Trika cosmology is explained in the eighth chapter of the *Tantraloka*. The cosmological structure of Trika Shaivism is based upon the twenty-five Samkhya categories of existence (*tattwa*). It, however, adds eleven more categories, thereby taking the total up to thirty-six. The highest category is Paramashiva and the lowest one is that of the phenomenal world. Trika believes in the existence of numerous realms besides our empirical world, and these realms are thought to be inhabited by beings invisible to the naked eye. The eighth chapter discusses, in the context of the Trika cosmology, such tantric deities as are thought to be ruling over these various realms. The ninth chapter concerns itself with such theological issues as, for example, the problem of creation, the appearance of three types of impurities (*malas*), and the nature of impure beings and



of impure realms.

The Trika mainly follows the Samkhya concept of causation, which believes in the presence of effect in the cause (*satkaryanada*). This chapter also throws light upon the nature of the beings that inhabit the various realms, discussing thereby their respective practices and powers. The notion of *kala* in relation to space is studied as well, and technical details are furnished as to how *kala* can be made use of when meditating upon space. The theological concept of grace (*shaktipata*) is discussed in chapters thirteen and fourteen of the *Tantraloka*. The Trika Shaivism of Kashmir has been called the religion of grace, as it is through divine grace that the seeker of salvation is enabled to reach his esoteric goal of liberation in terms of realising his unity with the supreme Consciousness, namely, Paramashiva, Grace is said to be of three kinds, namely, intense, medium, and slow. Each kind of grace gives rise to a result that befits it. Chapters fifteen

“ Trika believes in the existence of numerous realms besides our empirical world, and these realms are thought to be inhabited by beings invisible to the naked eye. ”

through twenty-seven mainly discuss such tantric rituals as have a philosophical significance and meditative function, along with rituals that are used in various modes of tantric initiation (*diksha*). The twenty-eighth chapter studies the tantric rites that a *tantrika* adept makes use of in his daily worship while the twenty-ninth takes into consideration the important esoteric practices of Kaulism, which basically follows the left-handed tantric path (*vamachara*). The last volume of *Tantraloka*, the twelfth, consisting of eight chapters, from thirty through thirty-seven, discusses various kinds of mantras and mandalas, though the most esoteric practices are never explicitly discussed, and are instead, clothed in a language of great ambiguity. The Trika system of thought is thoroughly analysed, with the conclusion that such a system of religious thought supersedes all others. The *Tantraloka* is abstruse and cannot be understood without the help of a good commentary. Fortunately, we have the *Viveka*, a detailed commentary on the *Tantraloka* by Jayaratha (12th century), who also wrote another commentary on the tantric text *Vamakeshvarimata*, a text belonging to the Kaula tantric school. The *Viveka* is a commentary that is of immense help in understanding the arcana of both the theory and the practice the *Tantraloka* studies besides being a storehouse of quotations from several tantric texts that are no more available.♣

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-Subhash Kak



## Play of Consciousness

Who are we? Why are we here? Are we free? If yes, what is the source of our freedom?

Science tells us we are machines, and looking from it our freedom is an illusion. In science there is no place for the spirit.

We are sure that there is something real to our inner world.

But ordinary science cannot reveal to us the nature of consciousness. This is because science can only tell us of the laws of objects which are expressed in language. With language we can only speak of objects.

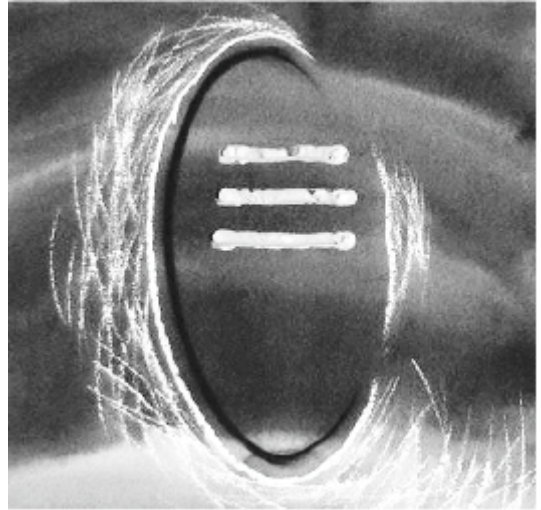
*But Consciousness is not an object.*

It is the searchlight with which we see objects in our inner or outer spaces or through the medium of the senses. *Consciousness is the perceiving subject.*

Science, through its study of the brain in the search of the source of awareness can only reveal its limitations. It can show that the brain is like a machine but it cannot create a machine that is like the brain. We face paradoxes; science has reached its limits. That is where the 1200-year old Śiva Sūtra comes in. Vasugupta saw the Sūtra in a dream. A great classic of the Vedic tradition, it speaks to the mystery of consciousness.

### **The universal and the individual**

Our phenomenal knowledge can only be in terms of the associations of the outer world. But the associations in themselves need something to bind them together. The binding is the māṭṛkā, the womb of elementary sounds. It is this that makes it possible to understand words or symbols when they are strung together. Since they lack the māṭṛkā, computers cannot understand language.



***Everything evolved from nothingness and is again going into nothingness. This nothingness is Śiva***

Universal consciousness, as a unity, is Śiva or Bhairava. Śiva makes it possible for the material associations of the physical world to have meaning. The domain of the union of Śiva and the phenomenal world is an astonishing mystery.

The ṛgveda speaks of two birds are sitting on a tree where one of them eats the sweet fruit and the other looks on without eating; one of the birds is the Universal Consciousness, the other the Individual Consciousness. In truth, there is only one bird; the other is just the image of the first as reflected in the fruit!

Although we cannot explain consciousness using science, we can intuitively grasp it. Our root consciousness — Śiva, *prakāśa, cit* — is what makes it possible to comprehend it.



The capacity of consciousness to reflect on itself is *vimarsā*. We can also say that the Sun of Consciousness illuminates the associations in the mind. What facilitates this illumination is the “*power of the will*.”

But why isn't everyone a genius? Because the lamp of consciousness is obscured by coverings created by habits and *saṃskāras*, by education and culture. To obtain knowledge, one must remove these coverings of the mind. Sometimes, some light streams in spontaneously through a crack into the mind, and that can be a life-changing epiphany.

But if mind is the problem, it is also the only instrument that one has. The practitioner must leverage the perceptions of the mind to transcend its limitations.

Innate knowledge emerges from the mind, which is the *mantra*. It leads to the knowledge of the reality that lies beyond material associations.

Sound is made meaningful by strings of words. But what about the *meaning* of elementary sounds? This meaning is grasped as one opens the *crack* between the universal and the individual.

The individual is transformed into a state where knowledge is food.

Detachment from associations is the key to the knowledge of the Self or the Universal Being. Be an outsider. By separating the senses from the source of consciousness, it becomes possible to reach to the heart of the Self.

Could meditation on Consciousness have led the ṛṣis to insights that remain beyond the

pale of our current understanding of the nature of reality?

The Śiva Sūtra deals with questions such as: How do the senses emerge in the emergence of the mind? Could there be more senses than we possess?

The stories of Śiva are a retelling of the astonishing insights of the science of consciousness. We can enjoy the dance of Śiva.

The Śiva Sūtra has three movements:

*The first movement is about universal consciousness.*

*The second movement is about the emergence of innate knowledge*

*The third movement is about self-transformation.*

These movements begin with the question of who we are.

We couldn't be just our life-history, our memories, and our desires and aspirations. A lot of that is the accident of our birth and our social experience.

When we strip off layer upon layer of the social self, we come to the essential being. The process of the stripping of the social self is painful but it is liberating.

It is this process that transforms the individual. It is this process that is the greatest sacrifice.

The Śiva Sūtra requires instruction by a master. Without that it is like talking of a fast moving current in the middle of a raging river. The only way to experience the force of the current is to be in it.

## The Śiva Sūtra

### 1. Śāmbhavopāya, Śiva's View

1.1 Consciousness is the self. चैतन्यमात्मा ॥१॥

1.2 (Ordinary) knowledge consists of associations. ज्ञानंबन्धः ॥२॥

1.3 Emanations of the source are embodied activity. योनिवर्गःकलाशरीरम् ॥३॥

1.4 The ground of knowledge is *mātrkā*. ज्ञानाधिष्ठानंमातृका ॥४॥

1.5 The upsurge (of consciousness) is Bhairava. उद्यमोभैरवः ॥५॥

1.6 By union with the energy centers one withdraws from the universe.

शक्तिचक्रसन्धानेविश्वसंहारः ॥६॥

1.7 Even during waking, sleep, and deep sleep one can experience the fourth state (transcending ordinary consciousness). जाग्रत्स्वप्नसुषुप्तभेदेतुर्याभोगसम्भवः ॥७॥



- 1.8 (Sensory) knowledge is obtained in the waking state. ज्ञानंजाग्रत ॥८॥
- 1.9 Dreaming is free ranging of thoughts. स्वप्नोविकल्पः ॥९॥
- 1.10 Deep sleep is *māyā*, the (state of) delusion. अविवेकोमायासौषुप्तम् ॥१०॥
- 1.11 The experiencer of the three states is the lord of the senses. त्रितयभोक्तावीरेशः ॥११॥
- 1.12 The stages of the union are astonishing, *vismaya*. विस्मयोयोगभूमिकाः ॥१२॥
- 1.13 The power of the will is the playful Umā. इच्छाशक्तिरुमाकुमारी ॥१३॥
- 1.14 The observed is embodied. शयंशरीरम् ॥१४॥
- 1.15 By fixing the mind on its core one can comprehend the perceivable and emptiness. हृदयेचित्तसङ्घट्टाद्दृश्यस्वापदर्शनम् ॥१५॥
- 1.16 Or by contemplating the pure principle one is free of the power that binds animal instincts. शुद्धतत्त्वसन्धानाद्वापशुशक्तिः ॥१६॥
- 1.17 Right discernment is the knowledge of the self. वितर्कआत्मज्ञानम् ॥१७॥
- 1.18 The bliss of the sight is the joy of *samādhi*. लोकानन्दःसमाधिसुखम् ॥१८॥
- 1.19 The body emerges when the energies unite. शक्तिसन्धानेशरीरोत्पत्तिः ॥१९॥
- 1.20 Elements united and elements separated and the universe is assembled.  
भूतसन्धानभूतपृथक्त्वविश्वसङ्घट्टाः ॥२०॥
- 1.21 Pure knowledge leads to a mastery of the wheel (of energies).  
शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः ॥२१॥
- 1.22 The great lake (of space-time) is experienced through the power of *mantra*.  
महाहृदानुसन्धानान्मन्त्रवीर्यानुभवः ॥२२॥

## 2 Śāktopāya, the Process

- 2.1 The mind is a measure, mantra. चित्तमन्त्रः ॥१॥
- 2.2 Effort leads to attainment. प्रयत्नःसाधकः ॥२॥
- 2.3 The secret of mantra is the being of the body of knowledge.  
विद्याशरीरसत्तामन्त्ररहस्यम् ॥३॥
- 2.4 The emergence of the mind in the womb is like a dream based on inferior knowledge. गर्भचित्तविकासोऽविशिष्टविद्यास्वप्नः ॥४॥
- 2.5 When the knowledge of one's self arises, one moves in the Sky of Consciousness — Śiva's state. विद्यासमुत्थानेस्वाभाविकेखेचरीशिवावस्था ॥५॥
- 2.6 The guru is the means. गुरुरुपायः ॥६॥
- 2.7 The awakening of the wheel of *mātrkā* the elemental energies.  
मातृकाचक्रसम्बोधः ॥७॥
- 2.8 The body is the oblation. शरीरंहविः ॥८॥
- 2.9 The food is knowledge. ज्ञानमन्त्रम् ॥९॥
- 2.10 With the extinction of knowledge emerges the vision of emptiness.  
विद्यासंहारेतदुत्थस्वप्नदर्शनम् ॥१०॥

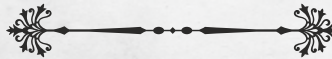
### 3 Āṇavopāya, the Individual's Means

- 3.1 The mind is the self. आत्माचित्तम् ॥१॥
- 3.2 Material knowledge is bondage association. ज्ञानंबन्धः ॥२॥
- 3.3 Māyā is the lack of discernment of the principles of transformation kalā. कलादीनांतत्वानामविवेकोमाया ॥३॥
- 3.4 The transformation is stopped in the body. शरीरेसंहारःकलानाम ॥४॥
- 3.5 The quieting of the vital channels, the mastery of the elements, the withdrawal from the elements, and the separation of the elements. नाडीसंहारभूतजयभूतकैवल्यभूतपृथक्त्वानि ॥५॥
- 3.6 Perfection is through the veil of delusion. मोहावरणात्सिद्धिः ॥६॥
- 3.7 Overcoming delusion while enjoying the world innate knowledge is obtained. मोहजयादनन्ताभोगात्सहजविद्याजयः ॥७॥
- 3.8 Waking is the second ray of consciousness. जाग्रद्वितीयकरः ॥८॥
- 3.9 The self is the actor. नर्तकआत्मा ॥९॥
- 3.10 The inner self is the stage. रङ्गोऽन्तरात्मा ॥१०॥
- 3.11 The senses are the spectators. प्रेक्षकाणीन्द्रियाणि ॥११॥
- 3.12 The pure state is achieved by the power of the intellect. धीवशात्सत्त्वसिद्धिः ॥१२॥
- 3.13 Freedom creativity is achieved. सिद्धःस्वतन्त्रभावः ॥१३॥
- 3.14 As here so elsewhere. यथातत्रतथान्यत्र ॥१४॥
- 3.15 Emission of consciousness is the way of nature and so what is not external is seen as external. विसर्गस्वाभाव्याद्अबहिःस्थितेस्तत्स्थितिः ॥१५॥
- 3.16 Attention to the seed. बीजावधानम् ॥१६॥
- 3.17 Seated one sinks effortlessly into the lake of consciousness. आसनस्थःसुखं हृदेनिमज्जति ॥१७॥
- 3.18 The measure of consciousness fashions the world. स्वमात्रानिर्माणमापादयति ॥१८॥
- 3.19 As limited knowledge is transcended, birth is transcended. विद्याविनाशेजन्मविनाशः ॥१९॥
- 3.20 Māheśvarī and other mothers sources of beings reside in the Pkṣ sound elements. कवर्गादिषुमाहेश्वर्याद्याःपशुमातरः ॥२०॥
- 3.21 The fourth state of consciousness should be used to oil the other three states of consciousness. त्रिषुचतुर्थतैलवदासेच्यम् ॥२१॥
- 3.22 Absorbed in his nature, one penetrates the phonemes with one's mind. मग्नःस्वचितेनप्रविशेत ॥२२॥
- 3.23 A balanced breathing leads to a balanced vision. प्राणसमाचारेसमदर्शनम् ॥२३॥
- 3.24 The lower plane arises in the center of the phoneme. मध्येऽवरप्रसवः ॥२४॥
- 3.25 What was destroyed rises again by the joining (sandhāne) of perceptions (svapratyaya) with the objects (mātrā) of experience. मात्रास्वप्रत्ययसन्धानेनष्टस्यपुनरुत्थानम् ॥२५॥



- 3.26 He becomes like Śiva. शिवतुल्योजायते ॥२६॥
- 3.27 The activity of the body is the vow. शरीरवृत्तिर्ब्रतम् ॥२७॥
- 3.28 The recitation of the mantras is the discourse. कथाजपः ॥२८॥
- 3.29 Self knowledge is the gift. दानमात्मज्ञानम् ॥२९॥
- 3.30 He who is established is the means and knowledge. योऽविपस्थोज्ञाहेतुश्च ॥३०॥
- 3.31 The universe is the aggregate of his powers. स्वशक्तिप्रचयोऽस्यविश्वम् ॥३१॥
- 3.32 Persistence and absorption. स्थितिलयौ ॥३२॥
- 3.33 Even when this (maintenance and dissolution) there is no break (anirāsaḥ, in awareness) due to the perceiving subjectivity.  
तत्प्रवृत्तावप्यनिरासःसंवेत्तुभावात् ॥३३॥
- 3.34 The feeling of pleasure and pain is external. सुखदुःखयोर्बहिर्मननम् ॥३४॥
- 3.35 The one who is free of that is alone (with consciousness). तद्विमुक्तस्तुकेवली ॥३५॥
- 3.36 A mass of delusion the mind is subject to activity. मोहप्रतिसंहतस्तुकर्मात्मा ॥३६॥
- 3.37 When separateness is gone] action can lead to creation.  
भेदतिरस्कारेसर्गान्तरकर्मत्वम् ॥३७॥
- 3.38 The power to create is based on one's own experience.  
करणशक्तिःस्वतोऽनुभवात् ॥३८॥
- 3.39 That which precedes the three (states of consciousness) vitalizes them.  
त्रिपदाद्यनुप्राणनम् ॥३९॥
- 3.40 The same stability of mind (should permeate) the body, senses and external world. चित्तस्थितिवच्छरीरकरणबाह्येषु ॥४०॥
- 3.41 Craving leads to the extroversion of the inner process.  
अभिलाषाद्बहिर्गतिःसंवाह्यस्य ॥४१॥
- 3.42 When established in pure awareness, (the craving) is destroyed and the (empirical) individual ceases to exist. तदारूढप्रमितेस्तत्क्षयाज्जीवसङ्क्षयः ॥४२॥
- 3.43 Although cloaked in the elements that are not free, like the Lord, one is supreme. भूतकञ्चुकीतदाविमुक्तोभूयःपतिसमःपरः ॥४३॥
- 3.44 The link with the vital breath is natural. नैसर्गिकःप्राणसम्बन्धः ॥४४॥
- 3.45 Concentrating on the center within the nose, what use are the left and the right channels or suṣumnā. नासिकान्तर्मध्यसंयमात्किमत्रसव्यापसव्यसौषुम्नेषु ॥४५॥
- 3.46 May (the individual) merge (in the Lord) once again. भूयःस्यात्प्रतिमीलनम् ॥४६॥

ॐ तत्सत्



*The writer is Professor of Computer Science in Oklahoma and is well known writer of Philosophy.  
The writer is Padma Shri Awardee.*



- Swami Lakshman Joo



# Abhinavagupta

## Shiva Incarnate to Enlighten Humanity

*Abhinavagupta was one of the most outstanding Acharyas of the Shaiva philosophy. We learn from references about him in Tantraloka and Paratrimshika Vivarana that he lived in Kashmir about the end of the tenth and the beginning of eleventh centuries A.D. The earliest ancestor of Abhinavagupta was a famous Brahmin, Attrigupta, who lived in Autarvedi, the ancient name of tract of land lying between the Ganga and the Yamuna. Attrigupta, a great Shaiva teacher, was invited by King Lalitaditya, who ruled over Kashmir from 700-736 A.D. A spacious house was soon built by the orders of the king on the banks of the Jhelum (Vitasta) for Attrigupta and a big Jagir was granted to him for his maintenance. Many generations after him, one of his descendants, named Varahagupta, became a great scholar of Shaiva philosophy. His son, Narasimhagupta, alias Chukhala, father of Abhinavagupta, was also a great Shaiva teacher.*

### Kashmir Shaivism

Abhinavagupta was a great scholar and Shaiva teacher, who possessed knowledge in all matters relating to Kashmir Shaivism. The versatility of this genius was recognised in his own time. He was one of the best authorities on Shaiva philosophy and various branches of Sanskrit literature. The great Acharya sat at the feet of many teachers for the traditional and authoritative knowledge. Such was his humility and devotion that these teachers imparted to him all the learning they possessed. The celebrated author of Kavya Prakash, Rajanaka Mammatta calls him the Shankaracharya of Kashmir.

### Yogic Powers

There are eight great Yogic powers explained in Shastras as follows:

- ♦ The first is the superhuman power of becoming as small as an atom;
- ♦ The second is the Yogic power of increasing the size of one's own body at will;
- ♦ The third is the supernatural power of assuming excessive lightness at will;
- ♦ The fourth is the superhuman power of

obtaining anything desired;

- ♦ The fifth is the Yogic power of attaining irresistible will;
- ♦ The sixth is the superhuman power of commanding the whole world;
- ♦ The seventh Yogic power is to fascinate the whole universe; and
- ♦ The eighth is to possess unrestrained will viz. whatever he wills comes true.

All these eight Yogic powers were possessed by Acharya Abhinavagupta.

In Malinivijayotara Shastra six great signs of spiritual advancement are explained as follows:

### The Six Signs

- (1) Unswerving devotional attachment to Shiva;
- (2) Full attainment of Mantra Siddhi;
- (3) Attainment of controlling power over all the five elements;
- (4) Capacity to accomplish the desired end;
- (5) Mastery over the whole science of rhetorics and poetics; and
- (6) The sudden dawning of the knowledge of all the Shastras.

He comes to the conclusion that in this universe you have to see and realise the Kingdom of God-consciousness only everywhere and nothing else.

These six great spiritual signs also were observed by discerning people in Abhinavagupta and in his time everybody looked upon him as Shiva incarnate.

Kashmir Shaivism is called Trika philosophy. Trika means threefold science of man and his world. This Trika contains the science of (individual), (the energy) and (the universal). The purpose of Trika is to show how an individual rises to the state of universal through energy. The Trika philosophy is classified by Abhinavagupta in four systems which are Krama system, Spanda system, Kula system and Pratyabijnaya system.

Abhinavagupta says that Krama deals with space and time. He explains that actually there is no space. When one deals with forms, the space appears. When one is established in formless state of being, for him there is no space. In the same way when there is something to be done, then only the existence of time shines and when you have nothing to do, then time has no existence.

Explaining the Spanda system, Abhinavagupta says that it is that movement which actually is no movement. Spanda makes us realise that whatever is in movement actually is established in unmoved point. So although everything seems moving actually it is not moving at all.

### Science of Totality

As for the Kula system, he says that Kula means the Science of Totality. In each and every part of the universe totality shines - throughout. Take a

small part of any object. In that part you will see the universal energy existing.

The Pratyabijnaya system deals with the school of recognition. Abhinavagupta, while explaining this school of recognition, says;

To make it clear, at the time of God-realization nothing new is realised; on the contrary, the Yogi feels that this state of God-consciousness which he was experiencing was already known to him.

In this school of recognition, Abhinavagupta says, the state of God-consciousness is already there. He comes to the conclusion that in this universe you have to see and realise the Kingdom of God-consciousness only everywhere and nothing else.

Many works have been attributed to Abhinavagupta though only a few are extant. Some of the works of his authorship are:-

- (1) Bhairavastotra;
- (2) Malinivijaya Vartika
- (3) Bharata Natya Shastra-Tika;
- (4) Dwanmalokalochana;
- (5) Natyalochana;
- (6) Purva-Panchika;
- (7) Gitarthasangraha;
- (8) Bodha Pancha Dashika;
- (9) Paramartha Charcha;
- (10) Dehastha Devatachakrastotra;
- (11) Paratrimshike Vivarana;
- (12) Paratrimshika Lagu Vitti;
- (13) Kramastotra;
- (14) Ishwara Pratyabijnaya-Vimarshini;
- (15) Ishwar Pratyabijnaya Vivriti Vimarshini;
- (16) Paramartha Sara;
- (17) Tantraloka;
- (18) Tantra Sara, etc.

Besides these, he wrote many other works. Madhuraja, a devotee of Abhinavagupta, writes that:

Lord Shree-Kantha-Nath Shiva Himself appeared in Kashmir in the form of Abhinavagupta to enlighten the people. Madhuraja also asserts that Abhinavagupta was, in fact, the incarnation of Bhairava-Nath Shiva. In conclusion I would say that Abhinavagupta was the pride of Kashmir. He is even now the pride of Kashmir, as his works and teachings continue to deeply influence the discerning people. ♣



- Victoria Dmitrieva



# Tantric Perspective of Ahimsa as explained by Abhinavagupta

*Why freedom? Herds have these vocations; Be meat for slaughter or wool to shear.  
Continuing endlessly across generations; A yoke with a bell and a whip.*

- A.S. Pushkin

Tantric tradition – both *Shakta* and *Shaiva* – is based on a rich literary foundation, known as Tantra or Agama. Initially received by the *rishis* and later written down in Sanskrit around the 4th century BC, it has come down to us in the form of a conversation between two celestial beings – Shiva and his consort Parvati. Similar to the Vedas, these texts are considered *apaurusheya*, that is, not man-made, but divinely revealed to the ancient yogis.

Essentially important for the reader to understand is that contact with the tantric tradition is not just an immersion into the lore of "times of yore", merely out of aesthetic or academic interests. The message of these texts is charged with unparalleled value for humanity, regardless of era or fashion. Tantra should be treated primarily as a direct guide, a kind of eternal life hack, still extant by the great mercy and able to radically transform our lives and make them happier and conscious.

This article is primarily addressed to those who are already looking for a way out of the deadlock of everyday routine, to those who are not satisfied with well-trodden joys of life, whose soul, in the words of Abhinavagupta, "yearns for true grace in an alien land" and recognizes that it is immeasurably larger than the surrounding day-to-day matrix.

The divine couple – Shiva and Parvati - discuss in detail the burning questions of existence – origin of life, its basis, meaning, purpose, diversity of its forms, causes of suffering for all living beings and ways of getting rid of those sufferings, mystery of death and posthumous



existence, as well as recognition of immortality and methods leading to that recognition. Because these questions are vital for all times and for every thinking and spiritually thirsty person, we must carefully listen to the opinion and advice of the gods with a maximum of attention and gratitude. It is also believed, within the tradition, that tantric methods are most suitable for the troubled present age of Kali.

*kr̥teśrutiyuktamārgaḥsyāttretāyāmsmṛtibhāṣitaḥ  
dvāparevaipurāṇoktaḥkalāvāgamasaṃbhavaḥ<sup>1</sup>*

"Shruti are prescribed for Krita-yuga, Smriti – for Treta, Puranas – for Dvapara. For

<sup>1</sup>*Puraścāryārṇava* 1, 213; and, with slight alterations, *Sarvollāsa Tantra* 23; *Viśvasāra Tantra* 1. 3771-3772; *Kulamuktikallolīnī* 1. 1972-73; *Tantracintāmaṇī* 1. 968-9; *Bṛhattantrasāra* 40



Kali-yuga – only Agamas”.

From among the number of practical instructions given by Maheshvara to his divine consort, we can allocate those that are especially valuable and timely for modernity. Thus, the Lord of all Yogins speaks of the five basic *pashas* – (पाश) nooses, or fetters enslaving every living creature and thus turning living beings into cattle being led by a rope, - a *pashu* (पशु). In this short article, we will focus on each of the five *pashas*, because they are all painfully familiar to each of us, we experience them daily, if not hourly. Nevertheless, we do not attach much importance to them and are not nearly attentive enough to them.

So, the five main fetters: 1) Pity for ourselves and others (गृहण). Self-pity is unacceptable to the yogin, for it inevitably arises from inflated self-esteem, sense of self-importance, and a false identification with the transient (body, name, fame). Pity cannot help your neighbor but can only aggravate his deplorable condition. Don't confuse pity with compassion. In the Russian language compassion is “*sostradanie*” which means “collaborative work”. Pity is unable to show a way out of affliction, only compassion is able to affect such change.

2) Melancholy and despondency (शोक)

One of the greatest Russian saints Seraphim of Sarov said: "There is no worse sin, and nothing is more terrible and more harmful than the spirit of despondency." Why? Because, like pity, despondency is an evidence of a dead-end sense of self-importance and, at the same time, the adoption of a false insignificance.

3) Fear (भय). Perhaps the most powerful of all emotions, suffocating human beings throughout life, fear settles in us from the moment we first become aware of our mortality. The fear of complete dissolution of what we perceive as our precious "I", plunges us into despair and depression. It is this fundamental horror of the inexorable march toward the abyss

of death that gives rise to all other types of fears and anxieties, forcing a person to seek external, temporary and material consolations, in *Trika* known as लौकिक.

4) Sense of shame (लज्जा). Deliberate belittling of oneself, disbelief in oneself, and, therefore, denial of one's divine essence, can in no way be a virtue from the point of view of the liberating teaching of the *Agamas*. At the same time, absence of लज्जा does not mean rude, unbridled behavior, but rather a serene yogic dignity.

5) Disgust (जुगुप्स ). Again, not being squeamish doesn't mean you have to eat slop or stop cleaning up your house. It is important not to shudder internally, not to be hooked by this noose. Thus, for example many people who come to India, especially for the first time, are deterred by the garbage they see scattered around. The problem of pollution in India is truly egregious, but if one focuses only on it, he won't be able to see the treasures of this country, still alive.

Note, that all the above-mentioned *pashas* (*aka* emotions) cause us to contract, to shrink internally. They destroy us both externally and internally, while love, joy, acceptance is always expansion, always full openness. All *pashas* encourage disbelief in our own innate divine nature, in its immutable beauty, strength and radiance. Instead of the omnipotence of Shiva, *jiva* feels small, helpless, dependent, and, in fact, godless. The power of the nooses over us is, in fact, atheism. As a result, *jiva* feels its isolation from everything and everyone, in its limited microscopically focused individuality, stiffened within a strong armor of chain, woven by name, profession, status, career, origin, family, achievements. This is how the greatest substitution is built up: we begin to take temporary, perishable, short-lived things as our basis, and we grieve when suddenly they begin to melt in front of our eyes. All our lives we

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The real ahimsa is not external, but that which is constantly happening within ourselves. It consists of discovering the non-harming of our original divine nature, in the discovery and awareness of Shiva permeating all aspects of existence without exception.

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devote to cultivation and nurturing of the things that ultimately leave us like smoke in the wind, completely unaware of the imperishable, always living inside, as our genuine, integral essence. So completely absorbed by the roar and flicker of external impressions, that we do not hear the gentle beating of the essence. That's how *pashas* work.

The real *ahimsa* is not external, but that which is constantly happening within ourselves. It consists of discovering the non-harming of our original divine nature, in the discovery and awareness of Shiva permeating all aspects of existence without exception. And such *ahimsa* implies complete liberation from the evil fetters. Only such inner *ahimsa* spontaneously generates an external reach as well. For the unchanging divinity of the world will reveal itself and shine in all its manifold splendor and the whole universe – from minerals to stars, from snails to humans – will appear as a single world soul (वश्वत्माक). If one part of it is harmed by our thought, word or deed – the whole is harmed. Without this holistic awareness, all the external manifestations of so-called mercy, compassion and humanity, manipulated by notorious “political correctness” and “tolerance” with their absent humanitarian purposes, will remain as only fragments of the same *pasha* of pity.

The main difficulty of getting rid of these fetters is that to be a *pashu* in the present world is regarded as not only irreproachable behavior, but even prestigious to some extent. The whole massive socio-political machine, almost the entire system of education, accepted norms of behavior, the whole scale of values and standards of modern society are aimed at strengthening and promotion of the *pashu* cult. A well-groomed, successful and absolutely satisfied slave. Since cattle being led on a rope are easy to manage, they are subordinate, predictable and completely harmless. Similarly, people under the grip of *pashu* continue to vote for those they are told to vote for, continue to buy the what they are directed to buy, open credit in the banks they are directed to use, and so forth. People can easily swallow any heresy and will be repeating it with a foaming mouth as an immutable truth. The *pashu* slave may even be

**To see and recognize your fetters, to break out of the convenient yoke of the ego, and to do it yourself, without waiting for any external help - is a truly heroic act.**

ready to die for a heresy, a mirage.

The *pashu* is also an excellent target audience for all kinds of false gurus and sects, the number of which is growing with each passing year, and sometimes it is not easy to recognize them under all the beautiful and dazzling symbols of spiritual seeking, personal growth and the quest for the expansion of consciousness. So, my friends, the world is interested in maintaining our bestiality and slavery, as we become docile creatures in this easily persuaded state of vulnerable ignorance. And what, if according to the beliefs of Sanatana Dharma, such a sad story is repeated over many and many rebirths! This thought can in itself be very disturbing. But! We know that despondency, fear and shame are *pashas*. We see them in ourselves, can observe them carefully, become aware of them, and thus gradually dissolve them. This kind of internal work is suitable only for those who are ready to take full responsibility for all their thoughts, words and actions. In the tantric tradition, these are called *vira* – heroes. To see and recognize your fetters, to break out of the convenient yoke of the ego, and to do it yourself, without waiting for any external help - is a truly heroic act.

Thus, for the practice of real *ahimsa* it is not enough to be a vegetarian, vegan, raw food eater, to love children, flowers and animals. First of all, it is necessary to direct all efforts to detect our inherent divine nature. It is in this discovery of freedom and thereby love that, according to Tantra, lies the meaning of human life.♣

*(The writer is an indologist and translator. Having graduated from the English Philology Department of St. Petersburg University, Russia. She has studied agmas under Dr. Balji Nath Pandit, an outstanding scholar of Kashmir Shaivism. She has number of publications to her credit.)*



- Lalit Parimoo



## Rasa Theory and Abhinavagupta

It is a well known fact that Indian Art and Aesthetics had reached its greatest heights roughly, two thousand years back and that was the period when India was at its peak with its unique achievements in culture and civilization. With classical music, dance, poetry, philosophy, painting, sculpture, architecture etc. this ancient culture of India was shining like a jewel on its crown and thousands of artists and poet philosophers were contributing their works in this Cultural Evolution.

It was around this time that one of the master-piece work on aesthetics named Natyashastra was conceived and written by Bharatmuni and this work till date has remained as a guiding light for all artists and poets .We do not have anything parallel to Natyashastra in entire world literature that could express art and aesthetics in such details and precision. Its also called as Fifth Veda and was created to give aesthetic pleasure to the masses, to uplift them from their drudgery of monotonous and mechanical life and also to guide them in their social and political lives. But this culturally evolved civilization could not protect itself from the external invasions, attacks and other political instabilities and so in next few centuries slowly the whole movement started getting degenerated.

Art and artists suffered but great efforts were made to revive it and put it back on the right path by philosophers, patrons and connoisseurs. In this background, nearly one thousand years back in Kashmir, a great poet-philosopher, saint, thinker, artist, aesthetician named Abhinavagupta took birth and in short span of time made great contributions in art and philosophy especially Tantra thereby reviving the ancient culture with its universal appeal.

Here we shall talk briefly about his



contribution to the Theory of rasa, which formed an integral part of Indian aesthetics as compiled and elucidated in Natyashastra .The period in which Abhinavagupta worked can be called as socio-religious-cultural renaissance in Kashmir and his works and contribution travelled far and wide and was recognized and hailed by other luminaries. Although his main writings revolved around Tantra and Kashmir Shaiva philosophy but he has contributed in aesthetics too and explained the Theory of rasa as done in Natyashastra and has added one more rasa named Shaant rasa which he said is the source of all rasas and this discovery of Abhinavagupta is

phenomenal and thus could form a link between the aesthetic delight and supra-aesthetics.

The main reason of adding Shaant rasa to the list of other eight rasas was due to the fact that Abhinavagupta on one hand was a practicing tantric and must be experiencing the delight of pure consciousness or Shiva and at the same time being a poet and a musician, must have felt the compelling inner urge to express the beauty of inner bliss which cannot be expressed in any ordinary language. The inner bliss and the longing for the bliss by a spiritual aspirant needs an expression and art is the only way to do it and any form of art which could lead the artist and the spectator to the inner peace, thereby linking the finite with the infinite and create a rasa named Shaant rasa.

Most of the artists were not philosophers and practicing Saadhaks and most of the Saadhaks and philosophers were not practicing artists but Abhinavagupta had the opportunity of being both and hence could realize the importance of introducing a new rasa to the repertory of rasas. This addition of Shaant rasa paved the way for coming poets, dramatists, painters, sculptors writers to create such works of art leading to the expression of inner peace and benediction.

I do not want to say that before the introduction of Shaant rasa by Abhinavagupta, we didn't have such works that depicted the inner peace. Of course we had whole body of paintings and sculptures but Abhinavagupta gave value to this rasa and spoke about its importance and inspired the artists to create such works that could lead to peace after expressing phases of turmoil and turbulence through other rasas. The images of meditative Buddha, Lord Shiv with half closed eyes, Lord Krishna with his flute on lips, Goddess Saraswati and many others were classic examples of art that evoked the feeling of inner peace. Although common people could not have fathomed the hidden Rasas which Saadhaks and lovers of philosophy could do so but ABHINAVAGUPTA encouraged artists to bring Shaant rasa in their work.

Let's have a look at the other Rasas which formed a basic guideline for all artists to compose their works as mentioned earlier in Natyashastra and then later on by Abhinavagupta in Abhinavabharati.

Rasa in poetry or drama as defined in

Natyashastra cannot be translated as emotions rather it's the essence of emotion. It's the juice, like the rasa of a delicious food. The delightful taste of food can be achieved by the right mixing and blending of various components with proper cooking method, in a similar way a particular Rasa is evoked by right mixing and blending of various Bhavas and feelings along with the proper use of Shabd or words and expressed in a particular style.

Shringaar, Karun, Haasya, Veer, Raudra, Adbhut, Bhayanak, Veebhatsaare the other eight rasas and Shaant being the ninth one. I would like to explain the essence of all above Rasas in modern language keeping the essence of it same as was done by ancient scholars and Rasiks or the aestheticians.

**1. Shringara Rasa** is the most prominent rasa depicted in drama and now in films and TV shows too. This Rasa is created by the love of a man and woman and has many other feelings associated with it. The root emotion or Bhaav is Kaam Bhaavor erotic love but Rasa is something different which needs some explanation. In today's lifestyle, an ordinary dating over a cup of coffee cannot evoke Shringara rasa. Much more is needed than that. Suppose after initial dating the man and the woman consider their relationship to be a serious one and feel that they must keep on meeting and romancing and then one fine day they find an obstacle in the form of either the brother or father of the woman or the mother of the man and their meetings and dating are stopped for some time. Both long to see and meet each other but are deprived due to external circumstances. Now at this juncture two things can happen. First, if the passion is not strong then they might forget each other and secondly if the passion is strong they will find ways and methods to see each other. Let us assume that the passion is strong and they are trying their best to find the way to meet and have failed several times, thereby increasing the longing towards each other. Their desire gets fulfilled, with nature also supporting them by a wonderful weather or slight rains or some musical get together or anything else that supports their desire to see each other. At this moment when they both meet and talk, Shringararasa is evoked and this gets



transmitted to the viewer or the spectator also who enjoys the same rasa with its full intensity as if participating in it. So a poet or a dramatist or a writer must have a deep understanding of human behaviour and feelings in order to create a particular RASA.

**2. Karuna Rasa** the root feeling is misery or unhappiness and the expression of this RASA is through tears after prolonged period of depressions or despair.

**3. Hasya Rasa** is associated with mirth and laughter and sometimes to hide the painful feelings or weaknesses that one has. This rasa is generated after a particular energy is stored inside for a long time and due to overdose of it finds an outlet through laughter.

**4. Veer Rasa** is linked with valour and courage and creates a feeling of strength and increases the spirit of a warrior. This also needs to be added that one has to struggle against the initial inertia or lethargy to bring VEER bhava.

**5. Raudra Rasa** has a feeling of anger in it but expressed for a noble cause by a noble person who fights against the injustice or exploitation. This RASA is meant for a purpose of defeating your enemy and protection of the weak that are dependent on the protagonist.

**6. Adbhut Rasa** evokes the sense of wonder in us, be it through nature, sports, arts, science etc.

**7. Bhayanak Rasa** deals with the feelings of fear hidden inside a human being as it is one of the most primitive emotions.

**8. Veebhatsa Rasa** is associated with everything that is negative in human mind like hatred, jealousy, sadism, all complexes, vanity, self-love, ego etc. Generally, a villain of a drama or film is depicted through this rasa and its expression is monstrous.

**9. Shaant Rasa** is the last but the origin of all Rasas and is connected with the inner poise and serenity.

The rasa theory as propounded by ancient seers and later on explained by great scholars and teachers like Abhinavagupta is a wonderful gift to the humanity. It had a great therapeutic impact on the viewers and artists and transported them to a different world altogether where they experienced sheer delight and prolonged

happiness. To a common viewer or audience, it was a great experience of healing and helped them to rise above the painful and miserable existence of daily grind.

In the language of yog and tantra this rasa can also be explained with the help of chakras and koshas. All experiences of rasa are through Anahat Chakra also known as Heart Center thereby purifying this particular chakra for the wellbeing of that person who experiences it. Amongst the koshas or the layers of consciousness as explained in Yog it is the ATIMANAS KOSHA that gets activated by the reproduction of Rasas. Few hormones are secreted and that brings a sort of relief to the person.

As Abhinavagupta was a great yogi and tantric and was very well acquainted with the techniques of both the above schools, so he declared in a clear voice that the root of all rasas lies in the Supreme Consciousness or Shiva Consciousness. He must have been aware of the great saying that 'Rasao Vai Sah'. He is the embodiment of Rasa or Bliss. The perennial source of bliss is SHIVA and every effort of human beings to find pleasure in arts is actually the search to get merged into the Ocean of Bliss or rasa named Shiva.

Every individual by pursuing any form of art can reproduce these RASAS for one's own benefit and aesthetic pleasure. A day spent without any experience of RASA is a day wasted. Real life provides us with lot of raw material to work so as to create, rather recreate, a particular rasa. Be it a song, music, painting, drama, film or dance let the whole world throb in delight and slowly move towards the supreme Father celebrating with ecstasy and joy.

Where the hands go, the eyes follow. Where the eyes go the mind follows. Where the mind goes there the bhaava is created. Where there is bhaava, rasa is produced. ♣

**Yato Hastah Tato Drishti,  
Yato Drishti Tato Manah  
Yato Manah Tato Bhaavah,  
Yato Bhaavah Tato Rasah.**

*[Abhinayadarpanam]*

*(The writer is well know TV personality who conducts classes on theater and Rasas).*



- Upender Ambardar



# Abhinavagupta

## Journey Through Kashmiri Folklore & Oral Traditions

*Editor's Note – The writer has revealed the Jayanti of Abhinavagupta, hence Shaivites must now onwards celebrate this day with utmost reverence and devotion.*

Many happenings and occurrences allied with Acharya Abhinavagupta are prized part of Kashmiri oral history and folk memory. They have been passed on to the generations by word of mouth. The most notable and striking one is related to his birthday. The related lore says that Acharya Abhinavagupta was born on the eleventh day of the *Shukla Pakash of the Jyeshtha* month corresponding to English month of May or June. The said day incidentally happens to be the holy festival of *Nirjala Ekadashi*. The Jayanti related fold belief is a part of oral tradition of Swami Ram Shaiv (Trika) Ashram, Srinagar (Kashmir). The said Ashram happens to be the oldest celebrated Shaivite centre of Kashmir in contemporary times. It was established in May 1884 by the renowned Shaivite saint philosopher of Kashmir, Swami Ramji Maharaj. He is famously remembered for his voluminous services and contribution in the revival of Kashmir Shaiva darshan, which sadly enough had almost phased out due to the upheavals of tumultuous times during Muslim rule. The devotees of the Ashram would celebrate Acharya Abhinavagupta Jayanti with the



preparations and pooja of turmeric mixed rice, locally called *Taher* and amidst the recitation of *Bhairavstotra*.

In a conversation with the author Shri. Bansi Lal Wangnoo, an ardent devotee and a well versed Ashramite also endorsed it. Sh. Sanjay Raina, another ashramite, also affirmed it. Sadly, enough this tradition got discontinued due to the forced exodus of the community from Kashmir in 1990.

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

One more folk legend declares that at the time of Acharya Abhinavagupta's entry into the cave, many of his followers and admirers gathered at a vast open stretch of land in the vicinity of the cave. They had assembled to bid

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

*“Abhinavgupt Aachaer Owas, Jaanane, Geeta Paanie Poojaie Sano, Panthai Dhraav Bah Saas Chaet Heath Panai, Vyapth Characher Gaevaan Voat Touth, Yete Shiv Shakti Che*

“Acharya Abhinavagupta was a people friendly saint, scholar cum philosopher who is said to have dared to shatter the then prevalent stereotypes of narrow mindedness of supposed caste supremacy and gender prejudices.”

*Maelaan, Chaeth Vimrush Diptimaan Bhagwan”* (meaning Acharya Abhinavagupta accompanied by 12000 devotees went to the cave where Shiv and Shakti are merged into one... )

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

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

An additional lore also advocates that Abhinavagupta had undertaken a pilgrimage of the holy shrines located in the neighbourhood of the cave before his entry into it. His yatra to the scared shrines is said to have run into many days. It seems most probable that he may have visited and paid obeisance at Poshkar, Narainnag, Gangjattan and Sitaharan as they enjoy reverence even to the present times. Incidentally enough the present day place names of Bonsharan, Chari Sharan, Peth Sharan, Nagbal, Shaliganga, Sukhnag, Nilnag, Badipur and Raithan (ancient name Raegnassthal) loudly proclaim their religious and now sanctimonious past, however most of them are now restricted to the folkloric remembrance.

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

The Beerwah hillock cave in which

Acharya Abhinavagupta entered is variously known as Abhinavagupta cave, Bhairava guffa and Bhat gouff. The folk also speaks that he entered the cave amidst loud recitation of self-composed Bhairavastotra. Once inside the cave, he is said to have conducted pooja to the Shivlinga. A connected legend says that cave inside once has twelve Shivlingas.

The author could spot one during the course of his visits to that cave as insufficient light carried by him proved to be hindrance. An additional cave shrine fable stipulates that Acharya Abhinavagupta at the end of the pooja is said to have offered his material panch manabhootas like Akash (ether or space), Prithvi (earth), Jal (water or apa), Taej (Agni or fire) and Vayu (air) to the presiding deities of the respective five great elements, of which the physical body is composed. It is said to be the highest yogic kriya, in which the individual souls or Jeev atma merges with the Param atma or the universal soul, to achieve the shiv dhaam. It is known as “Shiv Vilai” In accordance with it in Kashmiri tradition the death anniversary of realized saints Vilai Divas and not as Nirvana divas. In the after math of the unification of the physical panch mahabhootas with that of the cosmic mahabhootas, the corporeal body is said to be vanish from the sight. The Bhairav cave lore believes that Acharya Abhinavagupta underwent the same yogic kriya. In Kashmiri tradition the famous Yogini Lal Ded and the legendary Saintess Rupa Bhavani are said to have undergone this ancient practise in which their physical bodies become invisible.

The Acharya Abhinavagupta cave shrine used to witness annual pilgrimage. The smooth running of the yatra got disrupted in the after math of the Pakistan sponsored tribal raid in 1947. The last yatra successfully undertaken to the cave shrine was in the 1980 when ritualistic pooja was performed in the cave.

However, sadly enough the pilgrimage was disrupted in the subsequent year of 1981 when the ongoing pooja was forcefully stopped by some disruptive elements. This yatra was headed by the reputed Shaivite and scholar Dr. T.N. Ganjoo. It included Shri Jiya Lal Razgaroo, then local VHP general secretary Shri Moti Lal Zadoo, Shri Pushkar Nath Seeru, Shri Iqbal Nath



Kenu, Shri Rajnath Raina, Shri Triloki Nath Bhat of Kahihama Budgam, Shri Shayam Sundar Shashtri of Sopore, Shri Janaki Nath Mantoo of Anantnag, Shri Damodhar Bakshi and Shri Sanjay Raina of Drabriyar Srinagar. In consequence apart of the FIR a complaint was also filed in the high court Srinagar under case titled “State vs Damodar Bakshi”. Shri Damodar Bakshi at that time functioned as President, Kashmiri Pandit Sabha Bangil area Budgam.

Lately during the global Acharya Abhinavagupta millennium celebrations, permission to have a religious pilgrimage to cave shrine at Beerwah Budgam was denied. In recent times the cave hill is said to be under threat due to quarrying carried around it. In this regard the few years back a PIL was filed by social activist Shri Veer Saraf and Mr Tanveer Khan.

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

He was also known for his open-minded streak of mind and socially conscientious perception. A few veiled indications of it are said to be available in his Shrimat Bhagwat Gita



commentary titled “Geeta Sangrah”. One more lore believes that Abhinavagupta conducted discourses at populated areas of then Srinagar city. The area seems to be one starting from the present day Maisuma locality of Srinagar city. The holy shrine of Anandeshwar Bhairav, the senior most Bhairav, amongst Ashst Bhairav stands here. He composed his famous Bhairavstotra in praise of his most favourite God the Lord Shiva in its premises on the day of Posh Krishna Paksh Dashmi, corresponding to the December / January month of the English calendar, 968 AD. This also happens to be the jaynati diwas of Anandeshwar Bhairav. The native lore also regards this day as his nirvan or

vilai diwas. The present day Maisuma locality owes its name to Makshak Swami, after whom it was named.

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

*The writer has done extensive research in Kashmiri Rituals, Folklore and Oral Traditions.*

जय माता दी

# कश्मीरी कर्मकाण्ड पंडित

लग्न, देवगुण, मेखाल, काहनेथर, जन्मदिन, गृहप्रवेश, भूमि पूजा, नवग्रह पूजा, बड़ा हवन, दहिम् कहिम् बहिम्, शिवरात्रि, काल सर्पयोग महामृत्युंजय जप, जन्मपत्री मिलाना एवं देखाना इत्यादि।



संपर्क

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- Riya Rozonova



# Abhinavagupta

## The Great and Immortal Master

The scale of Abhinavagupta's personality, the authority and the scope of his written heritage in Indian spiritual culture is astounding. He is one of the most prominent representatives of Kashmiri Shaivism, in particular its non-dualistic direction. Abhinavagupta was a great tantric yogi who made an invaluable contribution to the development and restoration of this spiritual tradition.

**S**hri Abhinavagupta (10th - 11th century A.D.) - is the greatest Kashmiri mystic philosopher, the greatest aesthetician, the foremost poet. The scale of his personality, the authority and the scope of his written heritage in Indian spiritual culture is astounding. He is one of the most prominent representatives of Kashmiri Shaivism, in particular its non-dualistic direction. Abhinavagupta was a great tantric yogi who made an invaluable contribution to the development and restoration of this spiritual tradition.

Abhinavagupta's teaching is based on the idea of the cosmic union of two entities (more precisely, two aspects of the same indivisible entity), which are personified in the image of Shiva and His beloved Shakti. In this conjunction Shiva represents the clear, unclouded light of consciousness (prakasha), while Shakti symbolically denotes the dynamic, active aspect of reflection, its intentionality, outward orientation (vimarsha). Two sides of consciousness are in a state of constant



**The main work of Abhinavagupta is Tantraloka - a fundamental and comprehensive exposition of the philosophy and practice of non-dualistic Kashmiri Shaivism.**

pulsation, wave-like motion (spanda), in accordance with rhythms of which the whole Universe unfolds and again coagulates. At the same time the active movement of Shakti is a kind of projection of internal potencies, latently embedded in the heart of Shiva. Only by the permission of the Supreme Lord this Shakti energy manifests itself outwardly - primarily as the phonic energy of the Higher Speech (for each successive cycle of manifestation of the world invariably begins with the renewal of the alphabet, with the restoration of sacred texts - a kind of universal paradigm of the created world), and then as the completeness of others phenomena and objects of the universe. The same pulsation of consciousness manifests itself in every living being. And as soon as an adherent correctly guesses this nature in himself, he comes to a sudden mystical illumination (pratibha), recognition (pratyabhijnya) of himself as the Supreme Lord.

Abhinavagupta's creativity is usually divided into three main periods. The first of them - tantric - is primarily dedicated to the generalization of the ritual practice of Kashmir Shaivism, with particular attention paid to the religious direction of Trika. In the second period Abhinavagupta wrote mainly works on aesthetics and poetics. Finally, the third period of creativity includes his philosophical works, in which he sought to find an acceptable synthesis between two main philosophical concepts of Kashmiri Shaivism - Spanda and Pratyabhijnya.

The main work of Abhinavagupta is Tantraloka - a fundamental and comprehensive exposition of the philosophy and practice of non-dualistic Kashmiri Shaivism. In this work Abhinavagupta masterfully synthesized the teachings of numerous tantric schools, of which he was an adherent, revealing the tantric

teachings of Trika in the form of a deep and complex metaphysical doctrine. This doctrine is in no way inferior to the best achievements of orthodox religious and philosophical thought, and in some parameters surpasses them in many ways, skillfully overcoming their internal contradictions. According to Abhinavagupta, the main agent for the non-dual synthesis of various darshanas is the One Absolute Consciousness, which is always present and participating in all educational, cognitive and creative acts. This Absolute Consciousness is personified in the face of the God Shiva, most often referred in the texts of Kashmiri Shaivism as Paramashiva (Supreme, Transcendental Shiva), as well as Bhairava, Anuttara (One Above which there is no one), Bhattaraka (Lord). The Absolute Consciousness of Paramashiva is the Source of Being, its substratum and the point of ultimate return.

Among religious and philosophical works of Abhinavagupta stands out Gitarthasangraha - his commentary on the Bhagavad Gita. The originality of Abhinavagupta's commentary is in omitting secondary and self-evident moments and in avoiding scholastic pedantry. He reveals the inner, deep semantic layers of the Bhagavad Gita and considers them as an integral part of his Tradition. And also he sees his own Tradition as a secret teaching, hidden in Bhagavad Gita.

No less interesting and valuable in all senses writings of Abhinavagupta are: commentary on Utpaladeva's treatise Ishvara-Pratyabhijnya (Ishvara-pratyabhijnyavimarshini) and interpretation to it (Ishvara-Pratyabhijnya-Vivriti-Vimarshini), treatises Tantrasar (The Essence of Tantra) briefly summarizing the basic concepts of Tantraloka, Paramarthasar, Tantraloka (The Light of Tantra), Para-Trimshika-Vivarana (Interpretation of thirty six shlokas about the Supreme Goddess) and many others. It is also necessary to mention a number of works on aesthetics and drama theory.

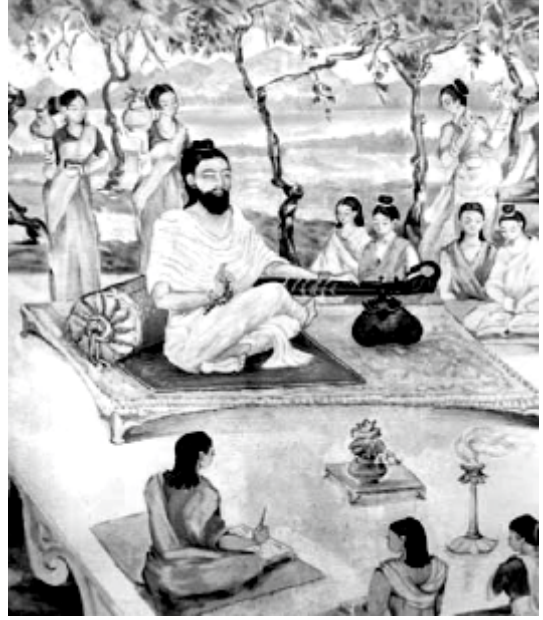
Being one of the most outstanding thinkers and spiritual teachers of Kashmiri Shaivism, Abhinavagupta made an extremely great contribution to the development of aesthetic theories. The basis of his aesthetic views was reflected in the concept of sudden

comprehension, insight. From his point of view, the artist and spectator, poet and listener are fundamentally equal in their creative effort. A joyful thrill of recognition, which brings aesthetic pleasure, is possible only because the same essence was originally inherent in their souls (the concept of sahridaya, or the concept about heart listener). The Abhinavagupta's idea of aesthetic pleasure (rasa) is closer not so much to the idea of pleasure, tasting, but to the same ontological passion. In the instant of this passion, in the experienced ecstatic amazement (chamatkara), the adherent is cleansed from superficial, vain concerns and the true nature of the world is revealed to him.

He is the author of Abhinavabharati, a commentary to the Natya Shastra, a fundamental treatise on the theory of ancient Indian theatre and dramatic art, traditionally attributed to the sage of ancient Bharata Muni. The innovation of Abhinavagupta here consisted in a detailed elaboration of the theory of rasa - an emotional and aesthetic feeling experienced by the viewer and listener in the process of contemplating artistic images and composing their beauty and artistic expressiveness. Subsequently, the theory of rasa had a serious impact on the medieval religious movement of bhakti, becoming, in fact, the basis of its mystical doctrine.

Among aesthetic works of Abhinavagupta, the treatise on poetics Lochana (The Eye) also deserves attention. It is a commentary on the famous work – Dhvanyaloka (The Light of Dhvani) by another Kashmiri poet, theorist and commentator Anandavardhana. In this treatise Abhinavagupta develops ideas of Anandavardhana, who formulated the doctrine of dhvani (overtone) - subtle, hidden semantic figures of poetic speech, which, according to Anandavardhana's words, are the soul of poetry. It should be noted that aesthetic and poetic works of Abhinavagupta are a direct application of his metaphysical concepts.

My first acquaintance with the works of this great master was many years ago. It all started with Tantrasar. I still remember how it captivated me. With all my being I absorbed Tantrasar in astonished rapture. With greed I was swallowing every written line. This text took



possession of me so much that for a while, it seemed, I didn't just live it, but I inhale and exhale the knowledge, inherent in it. It was not a mere reading, study and research of the metaphysics of this treatise. It was living in the truest sense of this word. I had an amazing experience. No less exciting journeys into the world of Abhinavagupta's Word was followed after this.

The master left for us a magnificent legacy, instructions for action. All we need is perseverance. Work hard and work again. Step by step. To be a persistent and stubborn yogi, who does not lose hope to advance a little to salvation.

As Shri Abhinavagupta said:

*Sarvottīrṇaṃ rūpaṃ sopānapadakrameṇa  
saṃśrayataḥ,  
paratattvarūḍhilābhe paryante  
śivamayībhāvaḥ*

**(Paramārthasār, 97)**

Climbing up the stairs step by step, [the adept] through his aspiring for an Entity superior to everything else, [Gradually] realizes his rise up to the highest principle and in the end is also identified with Shiva.

*(The writer is based in Ukraine and studies and follows Kashmir Shaivism, she is currently researching on works of Mata Roop Bhawani)*





- Dr Ramachandrasekhar Padmanabhan



## Acharya Abhinavagupta's Concept of Sattarka

यत्सारस्वतरससिद्ध एव शुद्धः सर्वोद्धा विलसति  
वाच्यवाचाकात्मा  
काश्मिरी जयति जगद्धितावतारः स श्रीमान्  
अभिनवगुप्तदेशिकेन्द्रः

*Mahamaheshvara Acharya Abhinavagupta was verily the personification of Parashiva, as stated in the Isvara-pratyabhijna-vimarshini-vyakhya;*

इह विश्व-अनुजिघृक्षात्परः परमशिव एव  
सकलभूमण्डलोत्तरे श्रीमच्छारदादिव्यक्रिडासदने  
श्रीकाश्मीरदेशे श्रीनरसिंहगुप्त-सहधर्मचारिण्याम्  
श्रीमत्यां विमलायां लीलया अवतीर्य  
श्रीमदभिनवगुप्तनाथ इति प्रख्याताभिदानः

*i.e Lord Parasiva, out of his compassion towards upliftment of the world, incarnated as Sri Abhinavagupta as a son of Sri Narasimhagupta and Smt. Vimala, in the holy land of Kashmir, the divine playground of Goddess Sharada.*

Acharya was a Polymath, who authored numerous works on almost all the subjects of Sanskrit Literature of which only thirty six have come to light. His greatest contribution was in establishing the Anuttara Saiva Philosophy of Kashmir, which is also referred to by the names Trika and Pratyabhijna, two of its basic concepts. It is a monoist system which arose on the background of the manifold religious and religious and philosophical practices prevailing in India, especially in Kashmir. By establishing a balanced approach, Acharya perfected the eclectic tenets of the school, and attempted a

synthesis of Personal-Impersonal, Idealistic-Realistic trends of thought. He took within its sweep the Agama and Tantra, Shaivism and Shakta, devotion and aesthetic activity, giving a wide scope for a sadhaka to stay within its fold without feeling a discomfort. A single instance to prove the greatness of his flight of intellectual acumen is attempted here.

Acharya uses a special type of logical reasoning that he calls sattarka. All prevalent logic (tarka) is based on those conventions that have evolved out of the mundane experiences of people working within the usual confines of the mind and emotions. By contrast, sattarka is based on the intuitive experiences of yogins who transcend limited existence and experience reality at the plane of unity in diversity (vidya).

Acharya teaches that an insentient object cannot prove or assert its existence through its own power, but requires the help of a sentient being to witness it and to say that it exists. This brings to mind Berkeley's famous dilemma of the tree falling in the forest. If no sentient being is present, does the tree falling make a noise? The Kashmir Shaivite would say, "Yes. There is noise, because it all happens within and is witnessed by Absolute consciousness".

In this philosophy, sentience alone is said to have an independent existence. It proceeds to some insentient object, assumes its form, and appears as that object as well. The manifested insentient object itself is thus considered real. However, such an object is considered to be in a more real and pure form when it shines within the consciousness of some living being where

that object can actually be said to exist. Finally, the insentient object is eternal and therefore absolutely real (paramartha-sat) only with infinite Consciousness itself.

This approach to the truth through the intuitive vision of unity in diversity clarifies the non-dualism of divinely potent Consciousness, and shows that this consciousness has the power to assume the forms of unconscious entities and to shine in their forms as well.

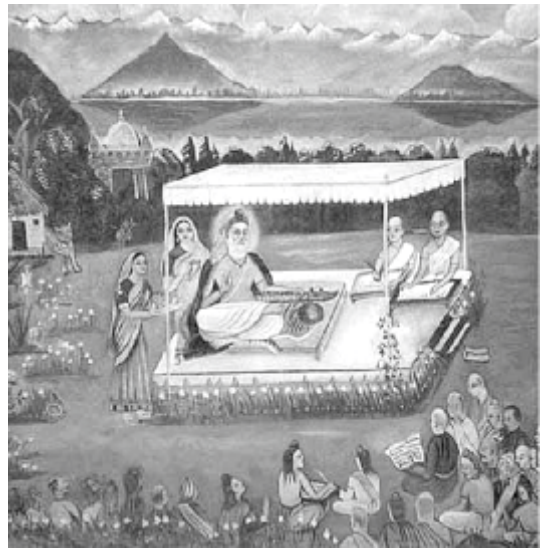
As Acharya says:

*Therefore, only the Atman shines (everywhere) taking as its form the whole objective existence known as the universe, and appearing as all this without any break. The object, being itself of the nature of consciousness, is also wholly immersed in the light (of consciousness); since the ultimate truth is merely that the light (of consciousness) shines, what distinction could there be between omniscience and its absence? (Ishvarapratyabhijnnavimarshini)*

Instead of depending on conventional logic, sattarka is based on the authority of intuitive experiences of supreme monism realized during the practice of Yoga. The views and teachings of Acharya may initially be considered illogical by certain scholars of Western philosophy, but exposure to this method might also lead them to take a closer look at the essence of their own form of logic, which depends solely on the mind and the mind's ideation for its authority.

There is an important difference between Indian darshana and Western philosophy. Basically, Indian philosophy (darshana) derives from intuitive realizations of truths, while books dealing with these truths are considered darshanas in a secondary sense. In Indian darshanas, logic is used only in the writings of this secondary form in order to present and debate the truths gleaned during Yogic experience. By contrast in the West, philosophy is basically a tradition of worldly wisdom and logic developed through ordinary intellectual abilities. Because there is no Yogic practice involved, this use of the intellect is essentially the only method that Western philosophy has for arriving at truths.

Acharya explains the paradvaita principle



of Kashmir Shaivism at several places in his prominent works and discusses it from several points of view. Seeing through the lens of supreme monism, he says that the Lord can appear as anything and everything in the universe, because He enjoys full independence and is capable of bringing about even the impossible. Elucidating this principle further, he says that the Lord shines Himself in different ways as (1) uncovered truth, (2) disguised truth, and (3) partly hidden truth. Emphasizing the principle of supreme non-dualism, he says that the single absolute Consciousness, being endowed with independent creative power, appears itself in wonderfully varied forms. He adds that it is pure Consciousness alone that appears in the form of all different phenomena.

The paradvaita of Kashmir Shaivism is clearly a logical non-dualism because it sees only one absolute reality in all phenomenal and noumenal entities. It sees perfect unity even in mundane transactions. The mind of a paradvaitin becomes double-edged. It conducts worldly transactions through its outward edge and remains immersed in the absolute unity through its inward edge. Great royal sages like Janaka are examples of yogins who have been described as established in paradvaita. ♣

*(The writer is awarded his Doctorate degree for his work on Comparative Epistemology with special reference to Nyayamanjari of Jayanta Bhatta, a polymath scholar from Kashmir and has released his thesis on Study of Adbhuta Rasa with Neuro-linguistic perspective.)*



- Sandeep Raj Koul



## Upayas In Kashmir Shaivism

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Upayas lead one to the state of one's transcendental consciousness. The difference in these upayas is that anavopaya will carry one in a long way, Saktopaya in a shorter way and Sambhavopaya in the shortest way. Although the ways are different, the point to be achieved is one

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**K**ashmir Shaivism offers practical methods to the realisation of the Absolute reality. These methods depend upon the ability of the seeker. These methods/approaches are also termed as Upayas (means to get Grace/state of Shiva) in Kashmir Shaivism. They are classified as:

1. *Anupaya* (no means)
2. *Sambhavopaya* (supreme means)
3. *Saktopaya* (medium means)
4. *Anavopaya* (inferior means)

### **Anupaya:**

Anupaya actually means no-means. It can also be termed as The negation of all means. Abhinav Gupta has interpreted this in two ways. He opines that the Self, that already exists is the ultimate goal of life and is already achieved. It is not something that has to be created afresh. It is also not really covered even when clouds seem to cover it. There is thus really no question of acquiring the self or doing any practice to attain it.

The realm of anupaya is the realm of what is 'anuttara' (the transcendent), which is beyond everything and in which doing or achieving anything is irrelevant as it is complete in itself.

In Anuttarastika, Acharya Abhinavgupta writes:

In the transcendent, where is the talk of the difference between the worship, the worshipper and the worshipped? Who transits (into the real), who makes one transit, and what is the process of transition? All this (difference) is false; there is nothing separate from the unity of consciousness. Everything is the experience of the self and is pure by its very nature; so don't worry.

He further writes,

Here there is no going anywhere, no applying of any technique, no contemplating, no meditating, no reciting of mantra, no practicing anything, no making efforts, Nothing. Then what is the real thing to do? The real thing to do is this- do not leave anything, do not take anything and enjoy everything as it is.

Anupaya stands at the highest point in the hierarchy of means (upayas) and it is sometimes taken as the culmination of sambhavopaya, saktopaya, and anavopaya. Anupaya is thus not merely the negation of means.

Before, understanding the other 3 upayas, it will be pertinent to mention the literal meaning of Moksha in Kashmir Shaivism.

Moksha is fullness of Shiva or realization as one's own self as Shiva. The meaning of Shiv according to KS is Chaitanya (supreme consciousness), Ananad (supreme bliss), Iccha (supreme will due to Shiv-Iccha), Gyan (supreme knowledge) and Kriya (supreme action).

Sambhavopaya is Iccha (shiv-Iccha), Saktopaya is Gyan (Knowledge or means) and Anavopaya is Kriya (action). Iccha, Gyan and Kriya has been explained in detail in Kashmir Shaivism.

### **Sambhavopaya:**

The state where thoughtlessness is maintained by the grace of master. A transcendental state of consciousness wherein the highly realized soul finds that whole universe has come out from sentences, sentences from words, words from letters and letters from that real "I" which is Param Shiva. The yogi finds that this whole universe is reflected in his own consciousness and that it is reflected from within rather than from without.

In sambhavopaya there are no means to travel upon. It is the meant. There is nowhere to go. The masters grace is of utmost importance in this upaya. Sambhavopaya functions in Matrikachakra (the world of alphabets, words and sentences), Pratyahara (withdraw of senses) and pratibimbavada (theory of reflection of shiva in 36 elements from Shiva tattva to Prithvi tatyva). It is said that a Yogi in the Sambhavopaya state shines like the midday sun for the whole universe. Sambhavopaya is also called icchopaya. Kaula school of Kashmir shaivism is referred as Shambavopaya.

### **Saktopaya:**

Saktopaya is also called Gyanopaya. It is functioned by the means of energies as it is the means which originates from Gyan Sakti (energy of knowledge). In this upaya, the yogi does not have to recite mantras or be aware using his breath or concentrate on any particular spot. He

has only to see and concentrate on that supreme being that is found in two actions without action. This is called centering in "Vigyana Bhairava Tantra".

In Saktopaya centering can be practiced between any and all actions and or thoughts. In centering, the yogi must develop great velocity of awareness (firmness of awareness). There must be continuity in the cycle of yogi's awareness. The yogi can center between any two thoughts or any two movements, between one thought and another thought, between waking and dreaming, between one step and the next step, between one breath and next breath. The saktopaya yogi must simply insert breakless awareness in the center of any two actions or thoughts. If this awareness is faulty and is not

breakless, then he falls and enters into the lowest upaya i.e. anavopaya.

In this upaya the yogi must make himself capable of receiving Master's grace.

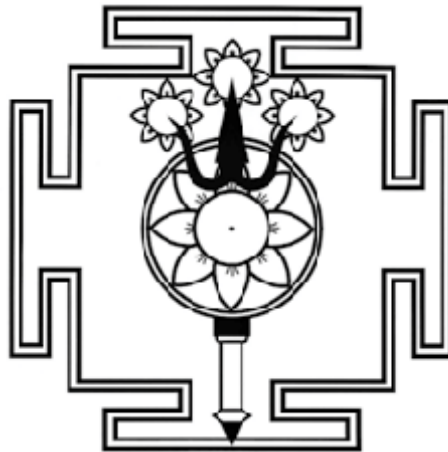
### **Anavopaya:**

Anavopaya is concerned with anu (individual soul). It is that upaya (means) which is functioned by the process of

concentrating on uccara (breathing), Karana (organs of sensation), Dhyana (contemplation), and sthana prakalpana (concentrating on some particular place). Anavopaya is also known as Kriyopaya.

Concentration on the breath is the essential element of the practice of cakrodaya. In practicing cakrodaya, one has to continue breathing deeply and find out the point, the center between the two breaths, the incoming and the outgoing breath. In cakrodaya the beginning points and ending points of the span of the breath are predominant. This is uccara, concentration on the breath. It can either be with sound or without sound.

Concentration on karana means having and maintaining one pointedness through vision or







“ Moksha is fullness of Shiva or realization as one's own self as Shiva. ”

through any sense organ. It can be through vision or sound or any other sense organ.

Dhyana (contemplation) is another mode of anavopaya. Dhyava is contemplation on some point. There are different forms of dhyana, like contemplating on heart, or on the meaning of some mantra (such as soham, aham or siva) contemplating on object is lower form of this upaya and concentrating on mantra is higher form as it is contemplation without any shape or form.

Sthana Prakalpana means concentration on some particular place. The higher form of sthana prakalpana, which is a practice of higher anavopaya, is that practice where one has to find out where each aspect of reality is found in the span of the breath. One has to see where the Devas and Lokpalas are residing, where is the location of Dawn and morning, the location of midday, sunset and midnight. Location and time when the Sun moves towards northern side and southern side. These are all Sthana Prkalpana, and these are the particular points, one has to

concentrate on, to discover in the course of ones breath. The practice of Sthana Prkalpana is to see the vastness of this universe in one breath. The second and the lower form of Sthana Prkalpana, which is lower form of anavopaya is where one concentrate on different points in the body. These particular places for concentration are divided into three. One particular place for concentration is between the two eyebrows (bhrumadhya). The second place for concentration is the pit of the throat(Kantha kupa), and the third place of concentration is the heart(Hridaya).

In avavopaya the strength of one's awareness is such that one has to take the support of everything as an aid to maintain and strengthen one's awareness. In Saktopaya one begin with the center and then become established in that center. In sambhavopaya the strength of awareness is such that no support is needed, One is already residing in the meant.

It is important to realize that though there are different upayas, yet all these upayas lead one to the state of one's transcendental consciousness. The difference in these upayas is that anavopaya will carry one in a long way, Saktopaya in a shorter way and Sambhavopaya in the shortest way. Although the ways are different, the point to be achieved is one.♣

*The writer is Trika follower.*

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- Swastik Banerjee



## Re-thinking Trika Outside of Sādhanā

The system of Trika Philosophy is what gives life to Kashmir's spiritual and intellectual tradition. This school of thought commonly came to be known as Kashmir Saivism, due to a book published by J.C. Chatterjee by the same name. In this short article I would be doing a comprehensive analysis of their idea of Self (*Ātman*), which is rather unique compared to other views. An understanding of this concept enables us to understand the philosophy and their yogic practices. Then I would see on what this particular view has to offer to us.

There are two major views of the Self- the metaphysical Self and of the phenomenological Self. The former speaks of a permanent Self which exists beyond body, while the later speaks of an experiential Self which we can know of here and now. The third view I would propose is the view of Trika Self, which is a combination of both the views.

Proponents of the metaphysical Self, like the *Śaṅkara Vedāntins* suggest that the Self is the one non-mutable substance which lies as the substratum of all changes. The objects of our experience. The objects of experience like pot, tends to change when another experience (say cloth) occurs. They hold the view that for something to be 'Real' it must not be negated by another knowledge. There are falsifiable cognitions in the worldly experience, and with the realisation of *Brahman* the world itself gets sublated. So the permanent entity which we call Self must be unchanging substratum. The other pattern of metaphysical self is that of those who believe that the soul is a separate entity than the

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Trika philosophy has something much greater to offer in the society. It is regarding understanding other, resolving conflicts, and harmonious co-existence.

body, and it lives on beyond death.

Buddhists propose that everything is momentary, which is backed up by their view of dependent origination. According to them everything is in a state of flux, an object comes to existence in a moment and is immediately destroyed, followed by a new existence. They argue that if change is to be explained then it has to be in every moment, not that a thing exists for a certain period of time and suddenly mutates to something new. To accept anything permanent as the substratum is a fallacy. Thus they do not accept any permanent Self, and propose what we can understand as the Phenomenal Self. Even certain western thinkers like David Hume follow a similar stand regarding the nature of Self. According to them, when we try to reach to the conclusion of a permanent Self we tend to collapse on our own presupposition of the existence of such a substance beyond what can be inferred. What we do know of “Self” is a series of experience where I can identify with. Beyond that there is void, therefore nothing can

be spoken of. Furthermore, the changing experience is something that strengthens the claim.

The Trika system of thought partially accepts the Buddhist stand of changing Self, but establishes a permanent Self. They state that the arguments of an unchanging Self is inevidently supposed to collapse upon itself against the Buddhist views, and therefore cannot be accepted. However for these Buddhists again, they have mixed up the subject "self" as an object. To establish the permanence of Self, they state that the self by nature is not 'static' but dynamic. And this dynamic nature makes it plastic, and therefore capable of infinitely becoming and revealing itself. Thus, it is marked with infinite possibilities. The Self, which is Consciousness may reveal within itself an elephant by imagining it, but that does not limit itself to become an elephant. Thus this dynamic nature of the Self is what explains the problem of changes. Trika Philosophy strengthens their stand by exposing the unity of one Supreme Consciousness in the multiplicity of Awareness.

Beyond this theoretical discussions the Trika philosophy has something much greater to

offer in the society. It is regarding understanding other, resolving conflicts, and harmonious co-existence. By nature a person wants to be free, and Trika speaks of this 'freedom' as the very nature of Being. Since this particular school of thought neither rejects the world where we exist as an individual, nor speaks of renunciation of the society to attain spiritual bliss. Instead it speaks of being here and now and acting with awareness. Thus, it is one of the few schools of thought which can bring about a spiritual revolution that can affect the society in a positive way. The deeper realisation, through recognition of oneself as Bhairava, also means that recognizing the objective experience as the revelation of Bhairava. When one tends to hate the other, s/he experiences the other as separate form himself/herself. The awakened who has drowned in the grace of this Bhairava Consciousness sees everything as being revealed through this awareness only and therefore enjoys the multiplicity while being in oneness. The beauty of this philosophy lies here, unexplored.♣

*The writer is doing research  
on Kashmir Shaivism*

*When one follows this path of the transcendental Reality  
according to the teaching of the master,  
suddenly by means of extremely intense shaktipat,  
one certainly becomes Shiva Himself.  
- Abhinvagupta, Paramarthasara, Verse 96*



*By focussing on the revelation of Supreme Consciousness  
he unveils the inner Self. Thus great Shiva unfolds  
His Prodigious game of bondage and liberation.  
- Abhinvagupta, Paramarthasara, Verse 33*



- Madhav Prasad Lamichhane



# Bhairavastavaḥ of Abhinavagupta

*In Bhairavastavaḥ Abhinavagupta has praised Bhairava  
as an absolute knowledge, the ultimate reality.*

Abhinavagupta was an intellectual giant of non-dual (Advaita) Śaivism. He was born in a noble and learned Śaiva Brāhmaṇa family in Kashmir between 950 and 960 A.D. His father's name was Narasimhagupta, alias Ćukhulaka. He was a great intellectual and had much proficiency in all the śāstras. Abhinavagupta studied Śabdaśāstra, Vyākaraṇa from his father, Narasimhagupta. His mother's name was Vimalakalā. He studied the literature of Kula system and practises from Śambhunātha who was from Jālandhara Peeth. He studied Pratyabhijñāśāstra from Lakshmanagupta. *Bodha Pañcadaśika, Mālini Vijaya Vārtika, Parātrimśikā Vivṛti, Tantrāloka, Tantrasāra, Paramārthasāra, Īswara Pratyabhijñā Vivṛti Vimarśini, Krama Stotra, Bhairavastavaḥ, Dhvanyāloka Loćana, Abhinava Bhārati, Kramakeli* etc. are his known works. He wrote many other works.

I am presenting here a translation of *Bhairavastavaḥ* written by Abhinavagupta. In *Bhairavastavaḥ* Abhinavagupta has praised Bhairava as an absolute knowledge, the ultimate reality. We can see that Bhairava is described here as Upanishads describe Brahma with the adjectives like unique, eternal, pervasive, absolute consciousness etc. Although Bhairava is beyond the world but he has brought in light himself as an

entire world so Bhairava is the soul of each and every being. So the entire world and each and every being is not different from Bhairava. We can know him only with his grace. If we get his gracious look karma, mṛtyu (death) and Niyati have no effect on us. Such rituals like fasting, offerings, bath, austerity etc can reduce worldly sorrow but the devotion of Bhairava alone take a Sadhaka, Practitioner to the eternal blissful Dhama.

**Vyāptaćarāćarabhāvavišeṣam  
Ćinmayamekamanantamanādim /  
Bhairvanāthamanāthaśaraṇyam  
Tanmayaćittatayā ḥṛdi vande //**

Bhairavanāth who is immanent in the universe as a form of super consciousness. He is unique, infinite and beginningless. He is the shelter of orphange. I salute him in my heart with the mind that consists the unity with Bhairava.

**Twanmayametadaśeṣamidānīm  
Bhāti mama twadanugrahaśaktyā /  
Twam ća maheśa sadaiva mamātmā  
Swātmamayam mama tena samastam //**

Oh Mahesh! Due to the grace of you, I am now feeling the entire world as your own form. Oh Mahesh! You are always myself. Hence I am experiencing the entire world itself in my being.



**Swātmani viśwagate twayi nāthe  
Tena na samsr̥tibhītiḥ kathāsti /  
Satswapi durdharadukkhavimoha  
Trāsavidhāyīṣu karmagaṇeṣu //**

Although there is a collection of Karma, Good and bad deeds which give a lot of harsh, sorrow and attachment but I am not afraid of worldly troubles at all because the whole world is in you, a form of me.

**Antaka mām prati mā dṛśamenām  
Krodhakarālatamām vidadhīhi /  
Śankrasevanaśīntnadhīro  
Bhīṣaṇabhairavaśaktimayosti //**

Oh Yama ! Do not cast the rage of angry look at me. With the service and contemplation of Shankara I have also become terrible like Bhairava.

**Itthamupodhabhavanmayasamvid  
Dīdhitidāritabhūritamisraḥ /  
Mṛtyuyamāntakakarmapiśācāir-  
Nātha namostu na jātu vibhemi //**

Oh Lord! I prostrate at you. Hence, by the radiations of knowledge of experiencing the whole world as yourself I am in a state of diffusing the darkness of ignorance. So I am not afraid of the death, Niyati and the demons of Karmas at all.

**Proditastyavibodhamarīci  
Prokshitaviśwapadārthasatattwaḥ /  
Bhāvaparāmṛtanirbharapūrṇe  
Twayyahamātmani nirvṛttimemi //**

The rays of absolute knowledge is raised and the worldly elements are cleaned. I get divine peace, the ultimate nectar and total fulfillment.

**Mānasagocarameti yadaiva  
Kleśadśātanutāpavidhātī /  
Nātha tadaiva mama twadabhedas  
Stotrparāmṛtavṛṣṭirudeti //**

Oh Lord ! When I am in a state of extreme grief in my mind then there will be a rise of hymn in me which gives me the experience of non-separateness between you and me which is like a shower of pure elixir.

**Śankara satyamidam vratadāna  
Snānatapo bhavatāpavināśi /  
Tāvakaśāstraparāmṛtaśīntā  
Syandati śetasi nirvṛtidhārā //**

Oh Shankar! What is true that fasting, offerings, bath, austerity etc. destroy the earthly sufferings but the thinking of you and the scriptures related to you are the stream of liberation and a stream of nectar which falls in my mind and gives me an experience of bliss.

**Nṛtyati gāyati hr̥ṣyati gādham  
Samvidyam mama Bhairavanātha /  
Twām priyamāpya sudarśanamekam  
Durlabhamanyajanaiḥ samayajñam //**

Oh Lord Bhairava! You are not available to common people. You are knower of time. You are beautiful. By getting such a lovely vision of you my conscious being is deeply dancing and singing in the state of ecstasy.

**Vasurasapauṣe kṛṣṇadaśamyā-  
Mabhinavaguptaḥ stavamidamakaroḥ /  
Yena vibhurbhavamarusantāpam  
Samayati jhatiti janasya dayāluḥ //**

Abhinavagupta has written this *Bhairava Stavaḥ* on 10<sup>th</sup> day of darker half of Pousa in the year 68 of the Saptarshi era i.e B.S. 1049. By reciting regularly this hymn, all the earthly sufferings of human beings are destroyed by the very kind and all-pervading Lord Shankara. ♣

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Nepal Sanskrit University, Nepal)*

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- Abhinavagupta, Īsvara-pratyabhijñā-vimarśinī, (Ed.) K. A. Subramanyam Iyer and K. C. Pandey, Delhi : Motilal Banarasidas, 1986.



Just as the surface of the firmament is not soiled by the clouds, smoke and dust, in the same way the supreme spirit is not affected by the modifications of maya.

- Abhinvagupta, Paramarthasara, Verse 36



Thus awakened by the power of mystic insight, he sacrifices all dualistic thoughts in the luminous flame of the Self, and becomes identical to that light.

- Abhinvagupta, Paramarthasara, Verse 68

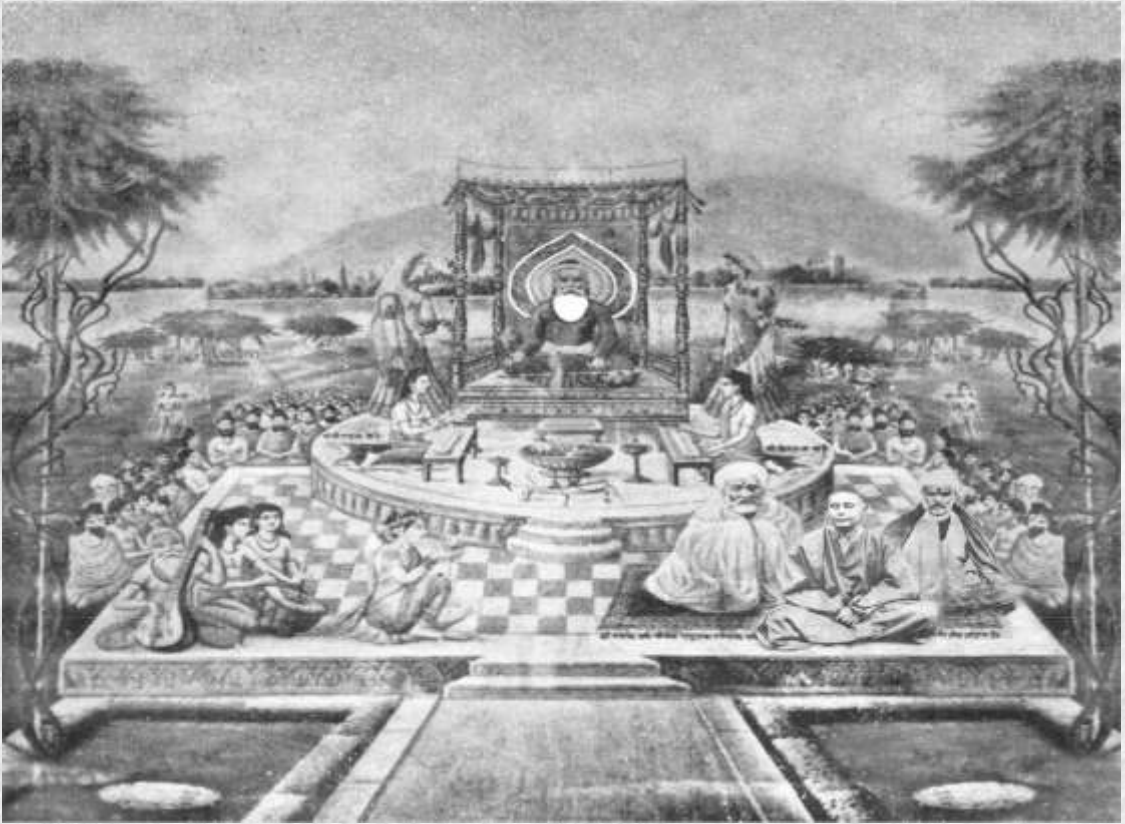


He who has broken the bonds of ignorance, who has conquered doubt and error, in whom good and bad actions have been annihilated, this one is liberated even though he remains in the body.

-Abhinvagupta, Paramarthasara, Verse 61



# History of Kashmir Shaivism



## Lord Shiva (Svacchandanaatha)

Satyuga

Tretayuga

Dvaparayuga

- ❖ Masters and Disciples initiated verbally
- ❖ Power of memory extremely developed
- ❖ No written notes

### Onset of Kaliyuga

- *Masters and Disciples disappointed, hid themselves from worldly people*
- *Theory of Kashmir Shaivism became unknown*





## Onset of Kaliyuga - 5000 years ago

Lord Shiva reappeared  
In the form of Srikanthanatha



Durvasa Sage

**Created 4 Mind born children**

**1** Tryambakanatha  
(Monistic Tradition)

**2** Amardaknatha  
(Dualistic Tradition)

**3** Srinatha  
(Mono-Dualistic Tradition)

**4** Ardhatryambaka  
(Monistic Tradition)

15 generations of mind born children

15<sup>th</sup> Sage married a noble lady in Kashmir

Sangamaditya

Varshaditya

Arunaditya

Ananda

Somanadanatha

8<sup>th</sup> Century A.D

Utpaladeva

Lakshmanagupta

Abhinavagupta

Kshemaraja

Yogaraja

Unknown saints for > 800 years

Swami Manakak ji

Swami Ram ji (1854 -1915)

Swami Mahtab Kak ji (1878-1942)

Shaivacharya Swami Lakshamanjoo  
Maharaj (1907-1991)

- 1. Started Practice of written scriptures (Cardinal Text: Shiv Drishti)
- 2. Started the Guru to Disciple tradition from the earlier Father to Son tradition

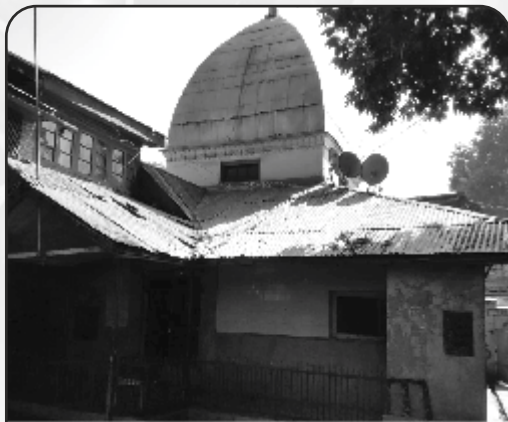


*By the eighth century this system became known as Kashmir Shaivism which distinguished it from other schools of Shaivism*

*Compiled by Dr. Anusheel Munshi*



# Places Associated with Abhinavagupta



*Temple of Anandeshwar Bhairav at Maisuma, Lal Chowk, Srinagar where it is believed Abhinavagupta composed Bhairavstotra*



*Gopi Tritha, near Nishat where Abhinavagupta has performed penance*



*Bhagwan Abhinavagupta*



*Beerwah Cave*



*Sankarpal at Dachigam*

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Web : www.aiks.org E-mail : hqaiks@gmail.com

Application No. : .....

Date : .....

**The President**  
**All India Kashmir Samaj**  
244, Sector-3, R.K. Puram  
New Delhi - 110022

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I hereby apply for Life membership of the All India Kashmiri Samaj.  
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**Date of Birth :** ..... **Father's/Husband's Name :** .....

**Address :** .....

.....

.....

..... **Pin :** .....

**Tel : (Res.) :** ..... **Office :** .....

**Mobile :** ..... **Email :** .....

I have studied the AIKS Constitution and agree to abide by the policies and programmes of the AIKS.

**With best wishes**  
**Yours Sincerely**

**Signature**

A Cheque of Rs 5,000/- (Rs. Five Thousand) only favouring All India Kashmiri Samaj is enclosed here with.

**Cheque No. :** ..... **Drawn on (Bank) :** .....

**Amount :** ..... **Date :** .....

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A Monthly Publication of **all india kashmiri samaj**

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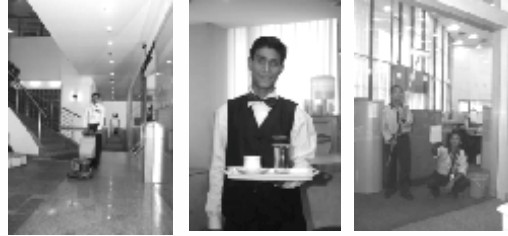


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# APPEAL FROM KMECT TO COMMUNITY MEMBERS

At the outset, we are beholden, as ever, to you for your continuous support to KMECT, which in totality, is "by the community, of the community & for the community, has become a God send Saviour for the community patients. It has been rendering its discerning services not only to the marginalized segment but also to the middleclass patients of the community who require bags full of money for the treatment of their life-threatening diseases & horrendous accidents.

At this critical hour, I am constrained to address this mail to you to make you aware of the developments at KMECT over the past few months. With the passing of each day, the number of patients is on the increase while the funding becomes difficult because of the shortage of available resources. Last year, the funding was aprx Rs15 million to 225 patients. This year we have already registered about 170 Patients in 5 months & the out flow has crossed Rs 7.2 million while as receipts have been Rs 2.6 Million only. For you, it will be interesting to know that we have provided support to over 1275 patients so far and over Rs 82 million released till date.

Poor patients who underwent treatment for cancer or kidney treatment and the like, required medication for prolonged periods of time and in many cases lifelong. Cases of kidney failure, very rampant in our community, are on the increase. KMECT created a separate head to deal with these ballooning numbers called "sustenance patients" to differentiate them from regular "emergency" cases. With the passage of time the patients under "sustenance" category have now inflated to a significant number and account for about 55% of our annual expenditure as opposed to 15% in the initial years.

Dear Hon'ble friends, disease does not follow any calendar, it strikes unannounced. **When any emergency comes up, the trustees lose no time in responding to the situation. Saving a life then overrides all other considerations.** In view of the current situation where cases of "sustenance patients" has reached a high proportion, our Corpus Fund gets depleted at an alarming rate and, if this trend continues, we would find it difficult to continue serving (if at all!) our marginalized brethren.

As said earlier, KMECT belongs to each one of our community members and has to become sustainable for all time to come. Hence, we appeal to my philanthropic brothers, sisters & more importantly my children to consider this appeal in its entirety, contribute liberally for the community cause and help the poor, sick & needy. God has given us enough and it is our duty to be of assistance to others in times of their express need. Let me end this mail by Rabindra Nath Tagore's saying:-

I slept.  
And dreamt that life was all joy.  
I awoke.  
And saw that life was but service.  
I served.  
And understood that service was joy.

Warm regards  
**Sqd Ldr (Retd) B L Sadhu**  
Mob +91 9872992186.  
Chairman

## APPEAL FROM KMECT TO COMMUNITY MEMBERS

**For sending your contributions in INDIAN CURRENCY through NEFT / RTGS / BANK:-  
BANK DETAILS:**

Bank : Corporation Bank  
 Branch : MayurVihar Phase-I Extension, New Delhi - 110091  
 Beneficiary Name : Kashmiri Medical Emergency & Charitable Trust  
 Account No : 520141001310212  
 Account Type : CLSB  
 IFSC/RTGS Code : CORP0000546

**Cheques/Demand drafts can be sent to:**

**Jatinder Kaw**

Plot no: E-15, Flat no: 16-C,  
 Shatabdi Vihar, Sector-61,  
 Noida (U.P.) - 201307, India.  
 Cell: 98 101 34829

**Contributions at Jammu can be sent to:**

**Pt. Sunil K Thusu**

SHYAMALYA, H.No-47, Lane-2, Shyam Vihar, Opp  
 Dir of Agriculture, Talab Tiloo, Jammu - 180002.  
 Cell No: +91-9419103744,  
 WhatsApp: +91-7006404650

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The contributors who would like to remit in Foreign Currency, Kindly let us know, we will sent you the bank details on receipt of your pledge.

**All Contributions to KMECT are tax exempted under Section 80G of Income Tax Act 1961.**

### Events of the Month

Sankat Nivaran Chaturthi	15th November
Sankranti	17th November
Ekadashi (Krishan Paksh)	23rd November
Amavasya	26th November
Kumar Shashti	02nd December
Ashtami	04th December
Ekadashi (Shukal Paksh)	07th December
Purnima	12th December

**Note | Panchak starts on December 2nd, Ends on December 07th**



## PLEASE TAKE NOTE

F.No. 3-4/2017-NER  
Government of India  
Ministry of Human Resource Development  
Department of Higher Education  
Economic Administration Division

\*\*\*\*\*

Shastri Bhawan, New Delhi

Dated: 15<sup>th</sup> October, 2019

To

1. The Chairman, UGC
2. The Chairman, AICTE
3. The Vice Chancellor of all Universities
4. The Principal Secretaries of Higher Education & Technical Education of all State Govts./UTs

**Subject: Concession for the wards of Kashmiri Migrants and Kashmiri Pandit / Kashmiri Hindu Families (Non-Migrants) living in Kashmir valley for admission in Higher Educational Institutions - Regarding.**

Sir/Madam,

Attention is invited to this Ministry's letters No. 3-1/2012-NER dated 12.03.2015 and 22.07.2016 regarding certain concessions for the wards of Kashmiri migrants for their admission in Higher Education Institutions in other parts of the country.

2. In this connection, representations have been received from Kashmiri Pandits (Non-Migrants) living in the Kashmir Valley to extend the existing concessions being provided to Kashmiri Migrants for them also.

3. The matter has been considered in this Department in consultation with Ministry of Home Affairs and State Government of Jammu & Kashmir. Now, it has been decided to allow the following concessions to the wards of Kashmiri Migrants as well as Kashmiri Pandits/ Kashmiri Hindu Families (Non-Migrants) who are living in the Kashmir Valley, in the matter of their admission in the educational institutions in other parts of the country from the academic year 2020-21 and onwards till further orders:

- (i) Relaxation in cut-off percentage upto 10% subject to minimum eligibility requirement.
  - (ii) Increase in intake capacity upto 5% course-wise.
  - (iii) Reservation of at least one seat in merit quota in technical/professional institutions.
  - (iv) Waiving off domicile requirements for Kashmiri Migrants only. Kashmiri Pandits/Kashmiri Hindu Families (Non-Migrants) living in the Kashmir Valley need domicile certificate.
4. This issues with the approval of Hon'ble IIRM.

Yours faithfully,

(V.L.V.S.S. Subbarao)

Sr. Economic Advisor (Higher Education)  
Tel. No. 011-23384245

» **COUNSELLING**

**LNTA Examination Schedule Released**

The National Testing Agency (NTA) has released the schedule of Examinations to be conducted by the agency during December 2019 to June 2020. Schedule of the examination is given hereunder:

Sr.	Name Of Entrance	Date of Submission	Date of Examination
1.	Joint Entrance Examination(Main) April-2020	Registration will start from 7th February to 7th March	Examinations will be held on 3rd to 9th April, 2020
2.	Indian Institute of Foreign Trade (IIFT) MBA Admission Test-2020	Registration ends on 25th October-2019.	Examinations will be held on 1st December, 2019
3.	Common Management Admission Test (CMAT)-2020	Registration Dates are 1st to 30th November, 2019	Examination on 24th January, 2020
4.	Graduate Pharmacy Aptitude Test (GPAT)-2020	Registration Dates are 1st to 30th November, 2019	Dates of Examination is 24th January, 2020
5.	National Council for Hotel Management (NCHM) JEE Admission Test	Registration Dates are 1st January to 29 <sup>th</sup> February, 2020.	Dates of Giving Examinations are 25th April, 2020.
6.	Indira Gandhi National Open University (IGNOU) MBA and B.Ed. Admission Test-2020	Registration Dates are 31st January to 29 <sup>th</sup> February, 2020.	Examination date 29th April, 2020.
7.	National Eligibility cum Entrance Test (NEET) UG-2020.	Registration starts on 2 <sup>nd</sup> December, 2019 to 31 <sup>st</sup> December.	Examination date is 3rd May, 2020.

Apart from issuing the schedule of the examination, NTA has informed that a network of Test Practice Centres (TPCs) has been created across the country to let students have first-hand experience of taking Computer Based Test (CBT) before the exam. A total of 4000 schools/ engineering colleges with computer centres will be available on every Saturday/Sunday starting from September 1, 2019 for this purpose. The facility will be available free of cost.

The examination schedule of Indian Council of Agricultural Research (ICAR) AIEEE 2020, Jawaharlal Nehru University Entrance Test (JNUET) 2020, Delhi University Entrance Test (DUET) 2020 and Indian Institute of Foreign Trade (IIFT) MBA admission test 2020 will be published in the next issue of 'Naad'

For details visit website:- <https://neta.ac.in>

» **ADMISSIONALERT**

**Tata Institute of Social Sciences Admission**

TISS notifies admission to 53 Master's Programmes at Mumbai, Tuljapur, Guwahati and Hyderabad campuses.

- Deadline to apply is Nov. 25, 2019.
- Visit Website: [www.tiss.edu](http://www.tiss.edu) for details.

**Symbiosis Institute of Business Management Nagpur**

Admission to MBA

SIBM Nagpur invites application for admission to Master of Business Administration (MBA) for the academic session 2020.



- Registrations will end on 23rd November 2019.
- Test will be held on 15th December 2019.
- Browse Website: <https://www.sibmnagpur.edu.in> for full details.

## »» NEWS BYTES

Government plans 1 National Test for Universities

The New Education Policy (NEP-2020) is set to propose a single test across the country, to be conducted by the National Testing Agency (NTA), human resource development minister Ramesh Pokhriyal said.

## »» SCHOLARSHIPS

### • Gaurav Foundation Merit Scholarship 2019

Gaurav Foundation Merit Scholarship is offered for studies at the postgraduate level. Submission of Form & Documents is upto 20th November 2019. The candidate must be an Annual Member/Special Applicant of Gaurav Foundation.


To obtain Scholarship Form, visit website and check request Form Section for more details. For more details, please visit [www.gauravfoundation.org](http://www.gauravfoundation.org)

### • NTSE Scholarship numbers increased from 1000 to 2000

The government has announced to increase the number of scholarship for National Talent Search Examination (NTSE).

The students who are in 10th standard are eligible to give this exam. After fulfilling certain conditions, the scholarship amount continues until the PhD level.

*Feedback: vijaykashkari@gmail.com*



***Kintu durghaṭakāritvāt/Svācchandyān-nirmaladasau; /  
Svātmapracchādana-krīḍā/Paṇḍitaḥ Parameśvaraḥ.  
(Tantrāloka, IV.10)***

*But Almighty God, being able to do even the impossible, and possessing pure  
Self-dependence, is skilled in playfully concealing His real Self.*



# AIKS Matrimonial Service



Looking for suitable qualified good looking alliance for our son slightly Manglik born on 22 Oct.1990 at 3.50PM at Jammu, Height 169cm, Qualification BTech. EC, working as business analyst engineer in HSBC Bank, Pune. Interested may contact on mobile nos 7827427686, 8851887320 or [urmilabhannikhil@gmail.com](mailto:urmilabhannikhil@gmail.com)



Suitable Alliance invited for our Daughter Born on 14th November 1992 at 14.55 Hours at New Delhi, Height 164 cm, Qualification BBA (General) & MBA (Media Management). Presently working at Gurgaon. Interested may respond with Biodata, Tekin & Kulawali at [oaria637@gmail.com](mailto:oaria637@gmail.com) or Call on Mobile : 9810096064



We invite a suitable alliance, from respectable families, for our daughter, MBBS, currently studying for MS [Ophthalmology] second year. Our daughter is 1992 born and is 163 cms. tall. The boy should be an India based doctor [MD/MS]. Those interested may please respond with a tekni and a short bio-data on [skjailkhani@gmail.com](mailto:skjailkhani@gmail.com).



Looking for a Suitable Match for our Son Born, 7th September 1991 (11.02AM) at Jammu, height (178cms). B.E (C.S.E). Presently working in MNC AS Team Leader in Gurugram (Haryana), earning handsome salary. Interested person may contact on MB- 8826008555. Email- [vijaykaul622@gmail.com](mailto:vijaykaul622@gmail.com).



Looking for a Suitable Match for our Son Born, 2nd January 1991 (6.30PM) at Jammu, height (5'.11"). B.Tech (C.S.E) computer Science from VTU Bangalore, Karnataka University. Presently working as Senior Business Development specialist in Sales in Net Surion (USA) MNC at Bangalore, earning handsome salary. Parents are settled in Jammu & Pune. Interested person may contact on MB- 7006171324, 9055272134, 8717090264. Email- [hldhar1958@gmail.com](mailto:hldhar1958@gmail.com)



Seeking a suitable alliance for our daughter born on Aug 30, 1992 at 3.37 AM at Jammu. She is 180 cms tall. She has done B.Com & M.Com from H. L. College of commerce, Ahmedabad. Additional. Qualification Data Scientist. Presently working as Business Analyst in Tatvic Analytics, Ahmedabad. Interested may send tekni & kulawali on email id- [ashok.kachroo2@gmail.com](mailto:ashok.kachroo2@gmail.com), Mob: 9419147374.



Suitable alliance invited for our son Bipin Wanchoo born on 22nd June 1990 at 08.15 AM in Jammu. Height 5'9". Studied B.E from University of Mumbai. Working as a senior Consultant with Capgemini in Pune, earning handsome salary. Parents living in Jammu. Interested may contact with full Kulawali at [akwanchoo@rediffmail.com](mailto:akwanchoo@rediffmail.com) & MB-7006410298/7889971482

Suitable alliance for our daughter born on December 9, 1991 in Faridabad (Time: 9.58 AM). She is 5'7" tall and has had done BBA from IP university, Delhi. She is an Asst. Manager Talent acquisition (Recruitment) in NCR. Parents belong from Habba Kadal Srinagar. Presently living in Faridabad. Interested may send CV & Kulawali along with snaps of the boy on our email id- mansi.kaul18@gmail.com. You can also contact us on mob: 8447956643.



Suitable alliance is invited for my daughter who is legally separated, issueless, born on 22.4.1986 at 10.25 hours at Srinagar. She is BE (CSE) from MIET Jammu, through Jammu University and M.Tech (IT) through Karnataka State Open University, Mysore. She is working as an Executive in a Govt. of India Enterprises, and presently posted at Jammu. Job transferable anywhere in India. The previous marriage lasted for a very brief time due to certain peculiar circumstances which ultimately lead to legal separation. Interested may kindly send their tekni and Kulawali per return mail to R K Raina on email id rkrjgk@gmail.com or phone 7006003635 or can WhatsApp the details on 9419264309.



Seeking divine matrimonial alliance from respectable KP families for our son, BE (E & TC); Born: 29 June '89, Srinagar, Kashmir (Time: 9.12 am); Height - 5'8". Presently posted at Pune as 'Team Leader' in ACCENTURE (A fortune 500 Global MNC). Those interested may kindly contact our family ( now in NOIDA ) with relevant details on Mob : 9412224683 / 7982907003; Email : paannyaar@rediffmail.com / rameshmanvati@yahoo.co.in



Alliance invited for our daughter, born 30.11.1992 at 3:42 am in Mumbai. Height 164 cm, B.E. (Comp. Engineering Gujarat University), P.G. (Animation Gujarat University). Presently working in an internationally reputed Noida based company as an Animator. Parents based at Baroda. Interested may respond with Tekni and Bio-data to susheel819@yahoo.com. Mob: 9898046098 / 9898086097



11. Seeking suitable alliance for our son, born at Srinagar on 23rd July, 1988 at 11.59 AM, 173 CMS. He is pursuing his own business at Valsad, Gujarat having a decent annual income in seven figures. The family is currently based in Faridabad. Interested may please contact for further details on email: rajindermagazine@gmail.com or Mobile/WhatsApp: 9810847376



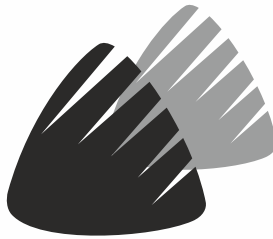
12. Wanted Alliance for my Son Date of Birth 3rd July 1983, Time of Birth 11:10 AM @ Kashmir. Qualified BDS Doctor with Post Graduation in Endon, Presently working at Delhi. Boy is legally divorced after short marriage of few months. Interested may contact me @ 9419853205; rlgaroo99@gmail.com



13. Wanted suitable match for our daughter born on, 11th Aug. 1993 at 12.10 A.M. at Delhi. Height 5'6", Education B.E. (Electronic & Communication) and MBA (Marketing and Finance) currently working with Insurance Company at Gurugram. Interested may please contact with Tekni/Kulawali on E-Mail: dileepdhar@yahoo.com or contact on Mob. No. 9810775153, 9958866998.



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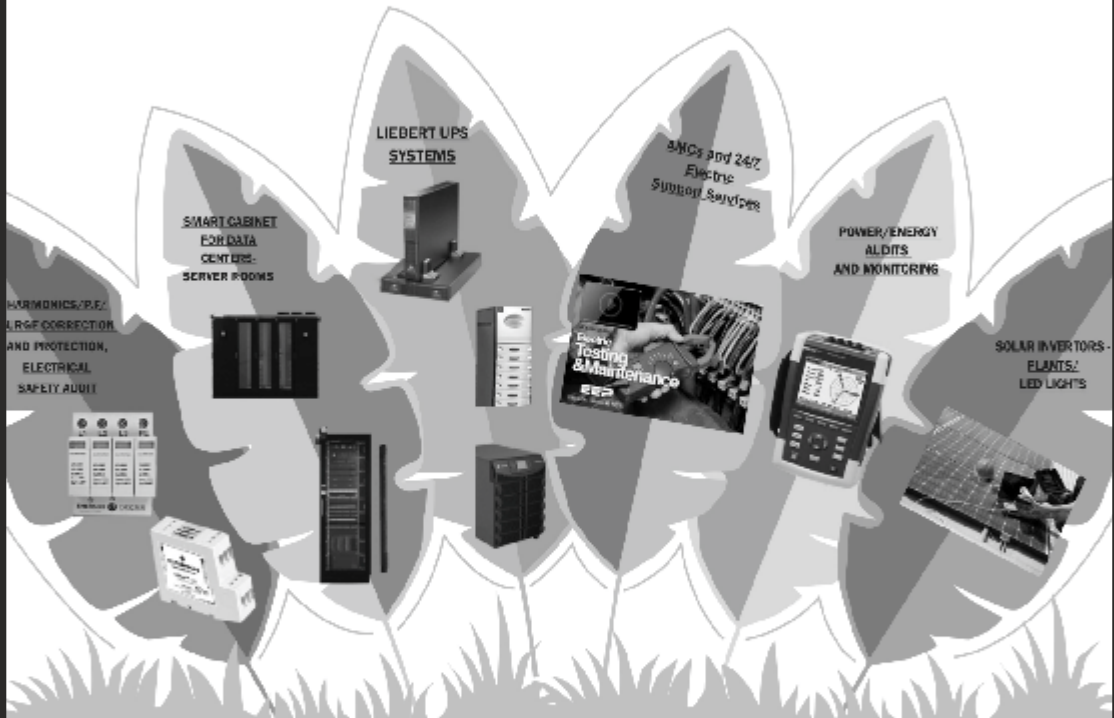


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- Top right frame: Text reads "We love you too" next to a close-up image of a woman's lips and a glass of wine.
- Center: A bottle of Aik's Naad wine. The label features a crest with a lion and the text "AIK'S NAAD", "GOLFER'S SHOT", and "GO CARTING GAMES". Below the bottle, the text "Better Your Game" is written.
- Right side: A circular award medal with a globe in the center, surrounded by the text "MONDE SELECTION", "SINCE 1966", and "2018". A ribbon attached to the medal reads "GRAND GOLD" and "QUALITY AWARDS".
- Bottom left frame: Text reads "Recipe We have simply added Gold to Water".
- Bottom right frame: Text reads "Popular Well Made" with a checkmark icon.

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