

Nakulīśapāśupatadarśanam

There are mainly four Śaivadarśanams, which advocate the worship of Śiva. Nakulīśa or Lakulīśa was the founder of this Darśanam. Paśupati means Śiva / Maheśvara. This Darśanam (the system that helps in realizing the noumenon / Tattvam) is based on five Padārthas (things) and the followers of this Darśanam strongly believe that one would get relieved from the fetters of the universe and attains Mokṣa by accepting this Darśanam as an authority (Pramāṇam).

More

In Vaiṣṇavadarśanam the devotee is called Dāsa (servant), which suggests that he is not independent. Consequently, such a devotee has to undergo suffering as he has no freedom and therefore he cannot be considered as "Mukta" (one who is relieved or got Mukti). The one who is Mukta is free from all the miseries and independent, just like Parameśvara. Therefore, argue some Māheśvaras (devotees of Śiva), the Vaiṣṇavadarśanam is not a good choice.

Liṅgapurāṇam defines the term Paśu –

ब्रह्माद्याः स्थावरान्ताश्च देवदेवस्य शूलिनः।

पशवः परिकीर्त्यन्ते समस्ताः पशुवर्तिनः॥

brahmādyāḥ sthāvarāntāśca devadevasya śūlināḥ.

paśavaḥ parikīrtyante samastāḥ paśuvartināḥ..

Right from Brahmā (the creator) down to the stable things, i.e. all, both beings and others, do behave like animals (without Jñānam / cognition) and as such they are called Paśus of Śiva. And therefore, Śiva is Paśupati (lord of Paśus).

The System (Darśanam) preached by Paśupati is Pāśupatam. Here is the first Sūtram (an elliptical sentence of Pāśupatadarśanam) –

अथातः पशुपतेः पाशुपतयोगविधिं व्याख्यास्यामः।

athātaḥ paśupateḥ pāśupatayogavidhiṃ vyākhyāsyāmaḥ

After the disciple asked the Guru, we elaborate the injunction of Pāśupatayoga of Paśupati.

The qualifications of Guru are given in Gaṇakārikā –

पञ्चकास्त्वष्ट विज्ञेया गणश्चैकस्त्रिकात्मकः।

वेत्ता नवगणस्यास्य संस्कर्ता गुरुरुच्यते॥

लाभा मला उपायाश्च देशावस्था विशुद्ध्यः।

दीक्षाकारि बलान्यष्टौ पञ्चकास्त्रीणि वृत्तयः॥

pañcakāstvaṣṭa vijñeyā gaṇaścaikastrikātmakāḥ.

vettā navagaṇasyāsyā saṃskartā gururucyate..

lābhā malā upāyāśca deśāvasthā viśuddhayāḥ.

dīkṣākāri balānyaṣṭau pañcakāstrīṇi vṛttayāḥ..

Each one of the eight Gaṇas (groups) such as Lābha, Mala etc. is five-fold.

Each one of the Vṛttis, due to sub-division, is three-fold and these (Vṛttis) are the ninth Gaṇa, The one, who knows these nine Gaṇas and is capable of reforming the disciple, is called a Guru.

Lābhas (benefits), Malas (defects), Upāyas (devices), Deśa (place), Avasthā (situation), Viśuddhi (purity), Dīkṣākārī (material, time etc.) factors useful in attaining Jñānam / Cognition and Balam (the strengths such as Gurubhakti or the devotion to Guru etc.) – these are the eight Pañcakas (each one having five parts). There are three Vṛttis.

1. **Lābhaḥ**: The result of the device that is being ordained is Lābha (benefit / purpose). It is five-fold – Jñānam (cognition), Tapas (leading an ascetic life), Nityatvam (eternity), Sthiti (existence) and Śuddhi (purity). Haradattācārya says:

ज्ञानं तपोऽथ नित्यत्वं स्थितिः शुद्धिश्च पञ्चमम्

jñānam tapo'tha nityatvam sthitiḥśuddhiśca pañcamam

2. **Malaḥ**: The vices that surround the Ātmā (soul) are called "Mala" and it is five-fold –

मिथ्याज्ञानमधर्मश्च सक्तिहेतुश्च्युतिस्तथा।

पशुत्वमूलं पञ्चैते तन्त्रे हेया विविक्ततः॥

mithyājñānamadharmaśca saktihetuścyutistathā.

paśutvamūlaṁ pañcaite tantre heyā viviktataḥ..

Illusion, Adharma, Saktihetu, i.e. the association etc. of things that would cause interest, Cyuti, i.e. slipping from good behavior – these five factors cause life. It is stated in Tantra that these five should be given up through the capacity to distinguish.

3. **Upāyaḥ**: The device that is useful in cleansing is five-fold –

वासचर्या तपो ध्यानं सदा रुद्रस्मृतिस्तथा।

प्रपत्तिश्चेति लाभानाम् उपायाः पञ्च निश्चिताः॥

vāsacaryā tapo dhyānaṃ sadā rudrasmr̥tistathā.

prapattiśceti lābhānām upāyāḥ pañca niścītāḥ..

The procedure for ideal living, recitation of Mantra, meditation, recollecting Rudra (Śiva) always, and prayer to Maheśvara for protection – these five are decided as devices for Lābha.

4. **Deśaḥ**: Gurus etc., by the association of which one can connect the five things and increase his Jñānam and Tapas are called "Deśa" (resort) –

गुरुर्जनो गुहो देशः श्मशानं रुद्र एव च।

gururjano guho deśaḥ śmaśānaṃ rudra eva ca.

The Gurus, the council of Jñānis (those who have cognition), cave, burial ground and Rudra are called Deśa.

5. **Avasthā**: The person maintains the same state right from the Upāyas down to attaining the Jñānam and such a state is called Avasthā –

व्यक्ताव्यक्ता जया दानं निष्ठा चैवहि पञ्जमम्।

vyaktāvyaktā jayā dānaṃ niṣṭhā caivahi pañjamam.

Some people, depending on their taste, perform Upāyas (devices) in the open so that people would know that. They will be indifferent, while ignorant people commend or condemn it. This is called Vyaktāvasthā (open state). Some people do it secretly and this is called Avyaktāvasthā (secret state). The same person may open certain matters but not all. Conquering mind and sense-organs is Jayāvasthā (conquered state). Renouncing everything is Dānāvasthā (state of Donation). Eternal devotion in Maheśvara is Niṣṭhāvasthā (state of Devotion).

6. **Viśuddhiḥ**: Destruction of illusion etc. is called Viśuddhi (literally cleanliness) –

अज्ञानस्याप्यधर्मस्य हानिः सङ्गकरस्य च।

च्युतेर्हानिः पशुत्वस्य शुद्धिः पञ्चविधा स्मृता॥

ajñānasyāpyadharmasya hāniḥ saṅgakarasya ca.

cyuterhāniḥ paśutvasya śuddhiḥ pañcavidhā smṛtā..

Viśuddhi (or Śuddhi) is five-fold – the destruction of a) nescience, b) Adharma, c) the cause of the attachment, d) slipping from good behavior and e) Paśutva, i.e. the Saṃskāra (activity or impression) that causes the birth of a Paśu (just like we treat animals etc. as Paśus, i.e. ignorant, Maheśvara treats all beings as Paśus and their Dharma / phenomenon is called Paśutvam – gotvam means cowness).

7. **Dīkṣākārī:** The following five are called Dīkṣākāris (useful in Dīkṣā or an ascetic life) –

द्रव्यं कालः क्रिया मूर्तिः गुरुश्चैव हि पञ्चमः।

dravyaṃ kālaḥ kriyā mūrtiḥ guruścaiva hi pañcamah.

The material required for Dīkṣā, the auspicious time, the activity such as service to Guru, the idol of the deity and Guru, i.e. the preaching that is inherited – these five are called Dīkṣākāripañcakam.

8. **Balam:** Literally it means strength. The following five are called Balapañcakam –

गुरुभक्तिः प्रसादश्च मतेर्द्वन्द्वजयस्तथा।

धर्मश्चैवाप्रमादश्च बलं पञ्चविधं स्मृतम्॥

gurubhaktiḥ prasādaśca materdvandvajayastathā.

dharmaścaivāpramādaśca balaṃ pañcavidhaṃ smṛtam..

Devotion to Guru, purity of intellect, conquering the Dvandvas (pairs) such as comfort and misery, heat and cold etc., Dharma, alertness – these five factors are called Balam.

9. **Vṛttis**: The three devices that are useful in acquiring food as per the scriptures for reducing the five Malas are –

- i. Bhaikṣyam: The food acquired through Bhikṣā (going house to house and begging) is called Bhaikṣyam.
- ii. Utsṛṣṭam: The leftover food is Utsṛṣṭam.
- iii. Yathālabdham: The food offered spontaneously by others (without begging) is called Yathālabdham.

Āgamāvirodhinaḥ (as per scriptures) is to suggest that the food that is infested or that of people belonging to lower grade (Patita etc.) is not to be taken. In some texts there is the term "mānāpamānavirodhinaḥ" – it means while acquiring food one should not feel happy if praised or feel worry if insulted.

The procedure runs like this – among the nine Gaṇas it is the Lābhagaṇa that is important. The Sādhaka (the person who follows this Darśanam) would take up the Vṛttis, viz. Bhaikṣyam etc., gets cleansed from Malas, viz. Vāsacarya etc. and attains Vyaktāvasthā and Avyaktāvasthā. Further, with the help of Dīkṣākāris, viz. Dravya, Kāla etc. and Balas like Gurubhakti, in proper places like Gurujana, he attains Lābha of Jñānam etc.

The Lābhagaṇa is to be achieved, whereas the Malagaṇa is to be renounced. The rest of the seven Gaṇas are, either directly or indirectly, useful in the above tasks.

Here is an elaboration of the Sūtram –

अथातः पशुपतेः पाशुपतयोगविधिं व्याख्यास्यामः

athātaḥ paśupateḥ pāśupatayogavidhiṃ vyākhyāsyāmaḥ

Earlier the meaning of the term "atha" is explained. "Ataḥ", the second word in the Sūtram proposes "Duḥkhānta" (end of misery). "Paśu" means the "Kāryam" and "Pati" means "Kāraṇam". "After the disciple asked the question, for achieving Duḥkhānta and reaching Maheśvara, we elaborate the Vidhi of Yoga, preached by Maheśvara" – is the meaning of the Sūtram.

Generally, Paśus are dependent and therefore are called "Paśus". "Pati" denotes Maheśvara, who is the cause. Both the words, "Kārya" and "Kāraṇa" are used as technical terms in this Śāstram. The entire universe of movable and stable things, that is dependent, is called "Kāryam", whereas the cause of it and independent, i.e. Maheśvara is called "Kāraṇam".

Japa (recitation of a Mantra) and Dhyāna (meditation) are called "Yoga". Vidhi is bathing with dust etc. The "Aiśvaryam" or "Īśvaratvam", that is achieved after getting rid of the miseries, is called "Duḥkhāntam".

Kārya, Kāraṇa, Yoga, Vidhi and Duḥkhānta – are called "Pañcatattvāni" (the five factors) in this Darśanam.

Among them Duḥkhānta is twofold – Anātmaka and Sātmaka. Destruction of all miseries is called Anātmaka. The Aiśvarya (wealth) is in the form of Dṛkśakti and Kriyāśakti.

Dṛkśakti, although one, is divided into five following the subject (Viśaya) –

1. Darśanam: The complete knowledge (perception) related to eyes, skin etc. (five sense-organs) of a thing that is minute, obstructed and distant (by time and space).
2. Śravaṇam: The knowledge attained through Yoga that is related to Śabda is called Śravaṇam.
3. Mananam: The knowledge related to all kinds of thinking is called Mananam.
4. Vijñānam: Achieving the knowledge of both text and meaning of all the Śāstras is called Vijñānam.
5. Sarvajñatvam: Literally it means the faculty of all-knowing. The knowledge, that is related to all subjects, said and unsaid, briefly or elaborately, in divided form and coherent, in the real form and ever emerging, is called Sarvajñatvam. The same is also called Dhīśakti.

Kriyāśakti, although a single one, is threefold –

1. Manojavatvam: Doing the things at a very high speed (the speed of mind) is called Manojavatvam.
2. Kāmarūpitvam: Maintaining the body and sense-organs having similar forms, irrespective of Karma (activity) etc. is Kāmarūpitvam. Those with similar properties of humans, animals, birds etc. are Salakṣaṇas. If the bodies are formed by the assembly of limbs of different entities, i.e. one limb is that of an animal and another is that of a bird etc., then they are called Vilakṣaṇaśarīrāṇi. Many bodies similar to each other are called Sarūpas or the bodies, which are similar to that of Devadatta etc. available in the world, are Sarūpas.
3. Vikaraṇadharmitvam: Being connected with most of the Aiśvaryam (wealth) and Sāmarthyam (capacity), even after withdrawing the body and sense-organs, i.e. even without body and sense-organs, is called Vikaraṇadharmitvam.

Everything that is dependent is Kāryam and it is threefold – Vidyā, Kalā and Paśu.

Clarification of doubts etc. is the result of the knowledge of these three factors.

The properties of Paśus (Jīvas / beings) are called Vidyā and the Jaḍas (immovables) such as earth etc. associated with properties are called Kalās.

Vidyā is twofold – Bodhasvabhāva and Abodhasvabhāva. Bodhasvabhāva vidyā is twofold - Vivekapravṛtti and Avivekapravṛtti. Bodhasvabhāva vidyā is called "Cittam" (not mind). Bodhasvabhāva vidyā means the one in the form of Jñānam (cognition).

Abodhasvabhāva vidyā means Ajñānam (nescience). In this Darśanam the term "Cittam" does

not denote "mind" (Manas). Cittam is the desire to know things and it is a kind of behavior that is there in Jīva. It is a property (Guṇa) of Jīva.

Just like the Sun, who besides shining himself, illuminates the things like the pot etc., the "Cittam" which is in the form of light, illuminates things like the pot etc. The Cittam, which is a behavior, that is there in Jīva is associated with Viveka (the capacity to distinguish) in some places and without that in some places.

The lifeless thing that is in the control of a living thing is Kalā and it is twofold – Kāryākhyā and Kāraṇākhyā. The five elements, i.e. earth etc. and the five qualities, i.e. form etc., are called Kāryākhyā. Kāryākhyā is of thirteen types – five sense-organs of cognition, five sense-organs of activity, intellect, ego and mind. The last three are called Antaḥkaraṇatrayam.

Paśu is the one that is connected with Paśutvam (the Jāti / property of a Paśu). It is of ten kinds. Sāñjana and Nirañjana. Sāñjana is the Paśu connected with body and sense-organs and Nirañjana is without them. The details are given in Pañcārthadīpikā etc.

Kāraṇam (literally cause) is the one (noumenon of Maheśvara) that effects the creation, destruction and impassion of the entire universe. Even though it is one, due to difference in qualities and activities difference is said by "patiḥ", "sādyah" etc. Patitvam is having unparalleled Drkśakti and Kriyāśakti and being eternally connected with that wealth. Ādyatvam is being connected with the natural wealth (Aiśvaryam).

Yoga is the cause of the connection between Ātmā and Īśvara, through Cittam. It is twofold - Kriyālakṣaṇayoga and Kriyoparamalakṣaṇayoga. Japa (repetition), Dhyāna (meditation) etc. is Kriyālakṣaṇayoga whereas the one called by names such as Niṣṭha, Saṁvit, Gati etc. is Kriyoparamalakṣaṇayoga. Unflinching devotion in Maheśvara is Niṣṭha. Saṁvit means Tattvajñānam. Gati is seeking protection.

The activity that is useful in achieving Dharma (Maheśvara) is called Vidhi and it is twofold - Pradhānabhūta (principal) and Guṇabhūta (subordinate). Pradhānabhūta is the direct cause of Dharma. It is of two types – Vratam (ascetic path) and Dvārāṇi (gates).

1. Vratam:

भस्मस्नानशयनोपहारजपप्रदक्षिणानि व्रतम्

bhasmasnānaśayanopahārajapapradakṣiṇāṇi vratam

bhasmasnāna , śayana, upahāra , japa and pradakṣiṇa – are called Vratam.

Bathing with dust or Bhasmasnāna is prescribed by Nakulīśa –

भस्मना त्रिषवणं स्नायीत, भस्मनि शयीत

bhasmanā triṣavaṇaṁ snāyīta, bhasmani śayīta

One should bathe three times a day with dust and should lay / sleep in dust.

Upahāra means a norm and it is sixfold. Nakulīśa says

हसितगीतनृत्यहुडुक्कारनमस्कारजपषडङ्गोपहारेणोपतिष्ठेत

hasitagītanrtyahuḍukkāranamaskārajapaṣaḍaṅgopahāreṇopatiṣṭheta

One should serve with a norm having six factors - hasita ,gīta , nṛtya , huḍukkāra ,
namaskāra and japa .

Hasitam (laughter) is laughing loudly with a sound of "ahaha". Gītam
(singing) is thinking about the causes things that are the cause of the qualities
etc. of Maheśvara, as per Gandharvaśāstram. Nṛtyam (dance) is moving hands
and legs etc. as per Nāṭyaśāstram. Huḍuk is an auspicious bulls' like sound.
The term "huḍuk" is an imitation of the sound. All this is to be performed in a
place where there will be common people. Namaskāra (traditional salute) is
known. Japa is repetition of a Mantra.

2. Dvārāṇi: Dvārāṇi (gates) means Krāthana, Spandana, Mandana, Śṛṅgāraṇa, Avitatkaraṇa
and Avitadbhāṣaṇa. Krāthana means pretending as if one is asleep. Spandana is unnatural
shaking of body as if one is suffering from gout (vāta). Mandana means walking like a
lame person. Śṛṅgāraṇa means to behave like a lover, by different kinds of body language,
at looking a young and beautiful girl. Avitatkaraṇam is doing things that are censured in
the society, just to be counted as a fool. Avitadbhāṣaṇam is speaking with
self-contradiction and something nonsense. All the above devices are meant to achieve
isolation from public by annoying.

So, this Pāśupatadarśanam is the best to know the Tattvam (noumenon) and attain
Mokṣa.

Bibliography

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