

LECTURE ON SIXTEEN VOWELS SWAMIJI LAKSHMANJOO 1985

Now, there are some more *ślokas*, very important, to be recited along with these [Amṛiteśvara verses]. These *ślokas* are just sixteen on the sixteen vowels and they are composed by our Abhinavagupta in that Pratyabhijñā.

Shall I recite those also?

There is no harm if you just memorize it afterwards.

a - ā - i - ī - u - ū - ṛi - ṛī - ḷi - ḷī - e - ai - o - au - am - aḥ; these sixteen letters.

Each letter has got one *śloka*.

These letters are the *mantra akśaras* for those *rudras*, and those *rudras* are sixteen in number. Those are called Bījasamudbhūtāḥ Rudraḥ.

- 1) Amṛitaḥ.
- 2) Amṛitapūrṇaḥ.
- 3) Amṛitābhaḥ.
- 4) Amṛitadravaḥ.
- 5) Amṛitaughaḥ.
- 6) Amṛitormīḥ.
- 7) Amṛitasyandanaḥ.
- 8) Amṛitāṅgaḥ.
- 9) Amṛitavapuḥ.
- 10) Amṛitodgāraḥ.
- 11) Amṛitāsyah.
- 12) Amṛitatanuḥ.
- 13) Amṛitasechanaḥ.
- 14) Amṛitamūrtīḥ.
- 15) Amṛiteśaḥ.
- 16) Sarvāmṛitadharah.

These are sixteen. And for these sixteen he has composed these sixteen *ślokas* in Brihat Pratyabhijñā in his commentary [Vivṛti Vimārsinī].

Shall I recite it?

1) First is the turn of Amṛitah - a

अमृतमनन्तमनुत्तरमघोरषोडशकशक्तिचक्रगतम् ।
औन्मनसपदनिरूढिप्रथमोपोद्धातकं वन्दे ॥ १ ॥

amṛtam-anantam-anuttaram - aghoraṣoḍaśaka-śakti-cakra-gatam |
aunmanasapada-nirūḍhi - prathamopoddhātakam vande || 1 ||

2) Now the śloka for the second *rudra* – Amṛtapūrṇah - ā

आनन्दममृतपूर्णं सामनसे परपदे परं सत्यम् ।
घटितानुत्तरदृढतमनिरूढिभाजं शिवं वन्दे ॥ २ ॥

ānandam-amṛtapūrṇam sāmanase parapade param satyam |
ghaṭitānuttara-dṛḍhatama-nirūḍhi-bhājam śivam vande || 2 ||

3) Third *rudra* is – Amṛtābhah - i

इच्छाशक्तिसुनिर्भरममृताभमनन्तभुवनजननपटुम् ।
वन्दे स्वशक्तिलहरीबहलितभैरवपरानन्दम् ॥ ३ ॥

icchāśakti-sunirbharam-amṛtābham-ananta-bhuvana-jananapaṭum |
vande svaśakti-laharī-bahalita-bhairava-parānandam || 3 ||

4) Now fourth is – Amṛtadravaḥ - ī

ईश्वरमशेषतापप्रशमनममृतद्रवं सदा वन्दे ।
अप्रतिघातिस्वेच्छाविकासविश्रान्तममृतकरमौलिम् ॥ ४ ॥

īśvaram-aśeṣa-tāpa-praśamanam-amṛtadravam sadā vande |
apratighāti-svecchā-vikāsa-viśrāntam-amṛtakara-maulim || 4 ||

5) Now fifth is – Amṛtaughah - u

यदनुत्तरसम्बोधादानन्दविकस्वरेच्छया पूर्णम् ।
ईश्वरमुन्मिषदमृतौघसुन्दरं तत्स्तुवे धामम् ॥ ५ ॥

yad-anuttara-sambodhād-ānanda-vikasvarecchayā pūrṇam |
īśvaram-unmiṣad-amṛtaugha-sundaram tat-stuve dhāmam || 5 ||

6) Now sixth is – Amṛtormiḥ - ū

अहमानन्दघनेच्छाघटितेश्वरतोन्मिषत्समस्तोर्मिः ।
इत्युल्लासतरङ्गितममृतोर्मिमहं चिदर्णवं वन्दे ॥ ६ ॥

aham-ānanda-ghanecchā-ghaṭiteśvaratonmiṣat-samastormiḥ |
ityullāsa-taraṅgitam-amṛtormimahaṃ cid-arṇavam vande || 6 ||

7) Now seventh is – Amṛtasyandanah - ṛi

स्वप्रसरप्रेङ्खितविलसदूर्मिसंक्षुभितचिद्रसापूरम् ।
अमृतस्यन्दनसारं भैरवसंविन्महार्णवं वन्दे ॥ ७ ॥

svaprasara-preṅkhita-vilasad-ūrmi-samkṣubhita-cidrasā-pūram |
amṛtasyandana-sāraṃ bhairava-saṃvit-mahārṇavam vande || 7 ||

8) Eighth is – Amṛtāṅgaḥ - ṛi

पूर्वं यदनुत्तरममृतभूमिमासाद्य सप्तमीं कलनाम् ।
विश्राम्यति तत्प्रणमाम्यममृताङ्गदं परानन्दि ॥ ८ ॥

pūrvaṃ yad-anuttaram-amṛtabhūmim-āsādya saptamīm kalanām |
viśrāmyati tat-praṇamāmyam¹-amṛtāṅgadam parānandi || 8 ||

9) Now ninth is – Amṛtavapuḥ - ṛi

शिवममृतवपुषममृतकलाचतुष्टयतृतीयभागजुषम् ।
प्रणमामि भासयन्तं क्रमरहितेऽपि क्रममनेकम् ॥ ९ ॥

śivam-amṛtavapuṣam-amṛtakalā-catuṣṭaya-trtīya-bhāga-juṣam |
praṇamāmi bhāsayantaṃ krama-rahite'pi kramam-anekam || 9 ||

10) Tenth is – Amṛtodgārah - ī

संजीवनतुर्यकलाकलितविबोधं समस्तभावानाम् ।
दूषणविषशीर्णानाममृतोद्गारं शिवं वन्दे ॥ १० ॥

saṁjīvana-turyakalā-kalita-vibodham samasta-bhāvānām |
dūṣaṇa-ṛṣa-śīrṇānām-amṛtodgāraṁ śivaṁ vande || 10 ||

11) Eleventh is – Amṛtāsyah - e

एकमनुत्तररूपात्प्रभृतित्रिकशक्तिपपूरितानन्दम् ।
अमृतास्यमस्य जगतः प्रमाणभूतं शिवं वन्दे ॥ ११ ॥

ekam-anuttara-rūpāt-prabhṛti-trikaśakti-papūritānandam |
amṛtāsyam-asya jagataḥ pramāṇa-bhūtaṁ śivaṁ vande || 11 ||

12) Twelfth is – Amṛtatanuḥ - ai

ऐक्यपरमार्थकलया त्रिशक्तियुगघटितवैश्वरूप्यमहम् ।
अमृततनुमतनुबोधप्रसरमहाकारणं स्मरामि हरम् ॥ १२ ॥

aikya-paramārtha-kalayā triśakti-yuga-ghaṭita-vaiśvarūpyam-aham |
amṛtatanum-atanu-bodha-prasara-mahākāraṇaṁ smarāmi haram || 12 ||

13) Thirteenth is – Amṛtaṣecanaḥ - o

ओतप्रोतं सकलं विद्धा स्वरसेन शिवमयीकुरुते ।
योऽनुत्तरधाम्नुदयन् स्वयममृतनिषेचनं तमस्मि नतम् ॥ १३ ॥

otaprotam sakalam viddhvā svarasena śivamayī-kurute |
yo'nuttara-dhāmy-udayan-svayam-amṛtaniṣecanaṁ tamasmi natam² ||

13 ||

14) Fourteenth is – Amṛtamūrṭiḥ - au

औषधमाधिव्याधिषु पाशत्रयशातनं त्रिशूलकरम् ।
वन्देऽहममृतमूर्तिं पूर्णत्रिकशक्तिपरमार्थम् ॥ १४ ॥

auṣadhāṃ-ādhi-vyādhiṣu pāśatraya-śātanāṃ triśūla-karam |
vande'ham-amṛtamūrtiṃ pūrṇa-trika-śakti-paramārtham || 14 ||

15) Fifteenth is – Amṛteśaḥ - aṃ

बैन्दवममृतरसमयं वन्दे योऽनुत्तरे निजे धाम्नि ।
पूर्णीभावयति तमाममृतेशं तं नमस्यामि ॥ १५ ॥

baindavam-amṛta-rasa-mayaṃ vande³ yo'nuttare nīje dhāṃni |
pūrṇī-bhāvayati-tamām-amṛteśaṃ taṃ namasyāmi || 15 ||

16) Sixteenth is – Sarvāmṛtadharāḥ - aḥ

प्रसृतमनुत्तररूपादानन्दादिक्रमेण विश्वमदः ।
सर्वामृतधरमन्तर्बहिश्च विसृजन्तमभिवन्दे ॥ १६ ॥

prasṛtam-anuttara-rūpād-ānandādi-krameṇa viśvam-adah |
sarvāmṛta-dharam-antar-bahiśca viśṛjantam-abhivande || 16 ||

Afterwards, when you memorize it I will translate it.

The first *rudra* is Amṛita . . . Amṛta means nectar.

Second *rudra* is Amṛitapūrṇaḥ . . . filled with nectar.

Third *rudra* is Amṛitābhaḥ . . . just like nectar.

And the fourth is Amṛitadravaḥ . . . he who flows out nectar, that is Amṛitadravaḥ.

JOHN: Who produces nectar?

SWAMIJI: . . . flows, who flows out, produces outside. That is Amṛitadravaḥ. Or, there is another meaning of Amṛitadravaḥ – who is soaked with nectar.

Fifth is Amṛitaughāḥ . . . where there is confusion of nectar all around, i.e., Amṛitaughāḥ.

JOHN: Confusion means?

SWAMIJI: Confusion means all round nectar. This way nectar, this way nectar, this way nectar, everywhere . . . he is confused. That is Amṛitaughāḥ.

Sixth is Amṛitormīḥ. Amṛitormīḥ means tides of nectar – tides – you know tides? Amṛitormīḥ is the sixth *rudra*.

Seventh is Amṛitasyandanāḥ. Amṛitasyandanāḥ means who vomits

out nectar, Amṛitasyandanah always.

JOHN: What is the difference between that person who vomits out nectar and that other *rudra* who produces nectar, who flows out nectar?

SWAMIJI: That *rudra* who flows, is in steadiness.

JOHN: It comes always in a flow, this is in spurts.

SWAMIJI: This is just, *bas*, you'll just die, you'll just be buried with that nectar.

DENISE: Uncontrollable.

SWAMIJI: Uncontrolled, yes.

Amṛitāṅgaḥ . . . whose all limbs are filled with nectar, made of nectar; whose all limbs are made of nectar – that is eighth *rudra*.

Ninth is Amṛitavapuḥ . . . who is embodiment of nectar.

Amṛitodgāraḥ . . . who screams “always nectar”; he cries, “nectar-nectar, only nectar!” – that is Amṛitodgāraḥ.

Amṛitāsyah . . . whose mouth is nectar – *āsyah* means mouth. It is the eleventh *rudra*.

Amṛitatanuḥ, i.e., whose body is built with nectar, whose body is manufactured by nectar – that is Amṛitatanuḥ

Amṛitasecanaḥ . . . who sprays nectar everywhere; you know spray?

DENISE: Yes.

SWAMIJI: This is the thirteenth.

Fourteenth is Amṛitamūrtīḥ – whose beauty is nectar – Amṛitamūrtīḥ.

Amṛiteśaḥ, who is governor of nectar – Amṛiteśaḥ – who controls nectar; that is fifteenth.

Sarvāmṛitadharah, who sprinkles nectar everywhere. That is Sarvāmṛitadharah

So you should transcribe that also with this.

DENISE: This is by Utpaladeva?

SWAMIJI: No, this is not Utpaladeva's work; this is the work of Lord Shiva.

It is Mālinīvijaya Tantra. In Mālinīvijaya Tantra you will find these names on the fourteenth or sixteenth page of Mālinīvijaya Tantra.

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1. NOTE: Here Swamiji recites *praṇamāmyam* in place of *praṇamāmi*
 2. Swamiji changes the last word of this verse from *nataḥ* to *natam*. This is a common habit of Swamiji to change visarga 'aḥ' to 'm'. The significance is that, '*nataḥ*' has the carries the sense of the reciters own position, i.e., "I am bowing to that..." whereas '*natam*' carries a more devotional flavour of, "to *That* I am bowing" putting the object of devotion, i.e., Lord Shiva, before the subject.
 3. Again Swamiji recites *vande* in place of the original *vedyam*.