Vijñāna Bhairava
The Practice of Centring Awareness

Commentary by
Swami Lakshman Joo
विज्ञानभैरवः

VIJṆĀNA BHAI Rivera

The Practice of Centring Awareness

Commentary by

Swami Lakshman Joo
Swami Lakshman Joo teaching at Ishvar Ashram, Srinagar

Photo: Kapil Kaul
CONTENTS

प्रक्कथन – सुश्री प्रभादेवी . . . V

Foreword by Prabha Devi . . . VII

Introduction by Bettina Bäumer . . . XI

Bhairava:
Text, Translation and
Notes by Swami Lakshman Joo . . . 1

. . . . . 187
प्राक्कथन

अनुभव की कष्टी पर यह कथन अक्षरणः सिद्ध है - गुरुकुपा अहैतुकी होती है। शिक्षिपाट का प्रथम चिह्न गुरुकुपा ही है। भृगुमालिनी-विजयतन्त्र में भी कहा है "तौरे तु प्रथम चिह्न खंडे भक्ति: सुनिश्चिता"। भगवान् में अत्ल भक्ति का होता ही शिक्षिपाट का पहला चिह्न है। इसके द्वारा मानव वर्णविवेकी गुरुजनों के पास पहुँचा जाता है। गुरुदेव प्रसन्नान के और इस शिष्य की कर्मवासना की भी समाप्त कर देते हैं।

हमारे गुरुदेव साक्षात् महेश्वर ही थे। जन्म लेते ही इन से पारस्परिक चिह्न स्वतः विधमान थे। बालकाव्य, किशोरावस्थ, मौनावस्था तथा वार्तकप्रायावस्था, इन चारों अवस्थाओं में यह एकत्र परमार्थ के रश्च में रहे थे। इनका शिष्यत्व जित भावशालीयों को प्राप्त हुआ है, वे भी सत्यत: अपने में एक अलौकिक भगवदस्सा का अनुभव करते हैं।

सौभाग्य से मुझे भी गुरुदेव ने अपने चरणों की रज बनने का मुख्यार्थ दिया। मैं वचन से ही महाराज जी के सम्मर्थ में रही। गुरुदेव ने अपनी दयादृष्टि का उपलब्ध किया। जिसके फलस्वरूप मुझे पारमार्थिक बीज का अहूर अहूर राममात हुआ। महाराजजी ने मुझे तथा अपनी प्रधान शिष्या ब्रह्मादिनी सुधी शारिकादेविनी को विकस्तवक के प्रायः सभी रूपवृत्ति शाखा को घटाया, मनन कराया तथा अभ्यास के द्वारा इन्का वास्तविक मर्म निगमाया। हम दोनों को विज्ञानभौत ग्रन्थ भी कई बारः कधी कधी भाषा में पढ़ाया। उन दिनों मेरी बुद्धि तनिक सुकुमार अवस्था में ही पनप रही थी। अतः शब्दार्थ सुनकर ही तुप्त थो जाती थी।

कई बर्षों के बाद महाराजजी ने इसका अध्ययन लिया निर्लेख सिल्वर, पालरेफा तथा ठाकुर जयराय सिंह के भी कराया और हम दोनों शिष्याओं को उनके साथ पढ़ने की अनुभा दी। इसके बाद दूसरे भक्तों ने
भी इस प्रथ्य का अध्ययन कराया। उस समय गुरु-प्रवह ने भैयरवानश्वेमें आकर इस प्रथ्य के रहस्यमय प्रविष्टियों को बजे गम्भीर रूप से सुलझातेका प्रयत्न किया।

इस निधि का वितरण भारत तथा पाश्चात्य देश में भी हो, इस वृद्धिकोण को समक्ष रखकर महाराजजी ने यह पुस्तक आभारमें रखकर मुखे सौंप दी। इस पाण्डुलिपि को अमूल्यनिधि के रूप में मैंने सुरक्षित रखा।

ईसवी सन् १९९१ में जब सुभीत देवीजी तथा पृथ्य गुरुदेव दोनों एक ही वर्ष में शिवाशोक गमन कर गये तो मैंने गुस्सेरणा से वंशीभूत होकर इस निधि को उनकी सत्र महत्वपूर्ण शिष्याओं सुभीत सारला कुमार तथा सुभीत बीतीना बौमर जी के साथें बोला। पहली तो आज्ञाती भाषा की विद्वानी है और दूसरी विकासशील तथा संस्कृत की अच्छी जानकारी रखती है। मैंने उचित समझा कि इन दोनों को दिखाने से यह प्रथ्य जन्ता तब सहज रूप से पहुंच सकेगा। इन दोनों ने इस निधि को सहरख आदरपूर्वक प्रस्तुत किया। इस को अंति भ्रम से गहन अध्ययन किया। स्वामीजी महाराज के रहस्यार्थों को समझा और कहीं कहीं कैसेट के बोल में कहीं गई गप्पे समझता को सही अर्थ में लिखने का प्रयास कराया कार्य किया। इस महान कार्य के उपलब्ध में मैं इन का दृष्टि से आभारी हूँ।

इस उपयोगी प्रथ्य का अध्ययन मुमुधु भाषाक महें उत्साह से करें। इन १२ धाराओं का मनन तथा अभ्यास करें। गुरुदेव के वचनपूर्वक का पान करें। अपने दैनिक जीवन में इन धाराओं को घटायें। यह सत्यत: मुक्तिपद पाने के लिए सोपानतुल्य उपाय है। गुरुकुलसे सहइय पाठकों को अवश्य परमार्थिक लाभ होगा। ऐसा होगा तो हम सबों का सुप्रभात भी सफल होगा।

गुरुकुलपाठणानिधित्व
प्रभादेवी
FOREWORD

The guru's grace is spontaneous and unconditional. This axiom has been tested on the anvil of time and experience. The first evidence of śaktipāta\(^1\) is the guru's grace. The Mālinī Vijaya Tantra states: tatraitat prathamam cihnam rudrabhakti sunīscalā. "The initial confirmation of śaktipāta lies in the unswerving devotion to the Supreme". This devotion carries the individual to the guru as if by divine force. The Master then gives supreme knowledge to the disciple and removes his craving for worldly activities. This is the true significance of initiation given by the guru.

Our guru, Swami Lakshmanjoo was the embodiment of Lord Śiva. Even at birth certain spiritual manifestations were observed. Throughout childhood, adolescence, youth and old age (the four stages of life) he was continually immersed in the ocean of spirituality. Those who were fortunate enough to have the opportunity of being his disciples verily experienced some extraordinary divine grace.

Fortunately, I too had the great occasion of becoming symbolically the 'dust of his feet'. Even from childhood I was in close contact with our Master. Through his compassionate gaze the seed of spirituality sprouted and emerged. Maharajji taught me and Sharika Devi, his principal disciple, who was established in the Supreme, almost all the texts of Trika Śāstra. As we reflected upon these truths, he revealed to

\(^{1}\) Descent of śakti, divine grace by which the empirical individual turns to and realizes his essential divine nature.
us through meditation the subtleties and secrets of Reality. He taught us the Viññāna Bhairava several times in Kashmiri. At the time my intellect was still budding and I was content with the verbal explanations. Later the French scholar Lilian Silburn, the Zen master Paul Reps and Thakur Jaideva Singh studied this text with Swamiji. He gave Sharika Devi and me the permission to be present at these sessions. At that time our revered Master revealed some intricate secrets of this divine text in great depth and in a state of Bhairava consciousness.

Gurudeva handed over a copy of his commentary to me in the Ashram. I kept this manuscript like a priceless treasure. In 1991 both Gurudeva and Sharika Devi took mahāsamādhi and passed away to enter the realm of Lord Śiva. After some years through the inspiration of our Master I revealed this sacred manuscript to Swamiji's disciples Dr. Sarla Kumar and Dr. Bettina Bäumer. Since the former is an English scholar and the latter not only a Sanskrit scholar but is also well-versed in Trika philosophy, I thought that they could be instrumental in bringing forth this secret text to the public at large. They studied the manuscript thoroughly and after many revisions prepared the present text. This formidable task was achieved only because they had Gurudeva's inspiration, and silent inner guidance. I am deeply grateful to them for performing this arduous task.

May the seekers of liberation study this unique and awe-inspiring text with devotion and zeal. Let them delve deep in these one hundred and twelve dhāraṇās and practise them assiduously in their daily lives. Thus they will taste the nectar
of Gurudeva's words. These are verily the steps which carry the seeker to Eternity.

It is our ardent desire that devoted readers have the unparalleled experience of the guru's divine grace. Thus will our undertaking in publishing this work find its final fulfillment. This is the prayer of Prabha who is forever immersed in the Master's grace.*

Prabha Devi
New Delhi
Mahaśivarātrī 2000

* Translated from Hindi by Dr. Sarla Kumar.
INTRODUCTION

by Bettina Bäumer

The Text

The Vijñāna Bhairava, one of the basic Āgaras containing the spiritual practice of the non-dualistic Śaivism of Kashmir, is an extraordinary text. It has been considered authoritative by all the masters of the Śaiva tradition of Kashmir, such as Somānanda, Abhinavagupta, Kṣemarāja and Jayaratha. It is called the essence of the Rudrayāmala Tantra (verse 162), which is now lost in its entirety. The Parātrīṣikā² equally belongs to the Rudrayāmala as it is said to be a significant chapter of that extensive Tantra. Abhinavagupta shows his great respect for the Vijñāna Bhairava by calling it Śivavijñānōpaniṣad³, "the Secret teaching of the (mystical knowledge of Śiva)", and he frequently refers to it or quotes verses from it in his Tantrāloka, Parātrīṣikā Vivaraṇa, and in other works⁴. As the title suggests, this Tantra belongs to the Bhairavāgamas, and along with Mālinīvijaya and Parātrīṣikā it is among the most revered Tantrik texts of the tradition.

The title has been explained as "the (mystic) knowledge of the Ultimate Reality (named Bhairava in this tradition)". Vijñāna implies here experiential knowledge, pure consciousness, awareness, rather than analytical knowledge. It

³ In Īśvarapratyabhijñā Vivṛti Vimarśini, vol. II.
⁴ It is interesting to note the selection and the context of these verses, as also his interpretation.
refers to the aim of the text, i.e. to lead to a state of entering Divine Consciousness.

Bhairava is the name given to the Absolute Reality in this tradition, and it does not have the mythological and popular connotations found in other parts of India. The text itself gives a mystical etymology of the word Bhairava:

*bhayā sarvaṁ ravayati sarvado-vyāpako' khile īti bhairava-śabdasya santatoccāraṇācchivaḥ ||130

Bhairava is one who with fear (*bhayā*) makes everything resound (*ravayati*), and who pervades the entire universe. He who utters this word 'Bhairava' unceasingly becomes Śiva.

The first syllable, *bhai*, is explained in two different ways, meaning fear (*bhaya*) or resplendent light (*bhā*), both meanings referring to the nature of Bhairava.

All-pervasiveness (*vyāpakatva*) is a constant characteristic of the Divine Reality (cp. verse 132).

Abhinavagupta explains the word Bhairava in different contexts: In the Tantrāloka (III.283 - 285) he describes the nature of Bhairava which can be realized in oneself, with the awareness: "I am manifesting the universe in the space of my own consciousness, I am the creator, being of the nature of everything — by this act of awareness, one attains the nature of Bhairava." (III.283) The same non-dual I-consciousness is applied to the states of continued existence (*sthitī*) and dissolution (*samhāra*) (284-285). In his Parātrīśikā Vivaraṇa Abhinavagupta also relates Bhairava to pure I-consciousness, which is called mahāmantra. "The most perfect Consciousness of Bhairava is in its essence
unrestrained, non-relative, delightful flash of knowership". Here we find some of the important characteristics of Bhairava. In the first āhnikā of the Tantrāloka, a theological etymology of Bhairava is given, where God (deva) is called Mahābhairava, Lord (pati) and Supreme Śiva (I.95), and the syllables constituting the name of Bhairava are related to his activities:

\[
\begin{align*}
\text{viśvam bibharti pūraṇa} - \\
\text{dhāraṇayogena tena ca bhriyate} \\
\text{savimarṣatayā rava-} \\
\text{rūpataśca saṃsārabhīrūhitakṛccā. (I.96)}
\end{align*}
\]

He who carries the whole universe, who nourishes and supports it, and who is carried by it (bha), he is the sound (rava) who by his power of awareness, protects those who are frightened by the world of transmigration (bhīru).

At the end of the explanation of the name of Bhairava, Jayaratha quotes Vijñāna Bhairava verse 130 as an authority (Tantrāloka I.100, commentary).

What emerges from the different explanations of the name Bhairava are some important characteristics, which are related to constitutive syllables and their root meanings: Bhairava is of the nature of pure I-consciousness (ahām) which is therefore resounding in every conscious being. He pervades, sustains and absorbs the universe. He liberates beings from the fear (bhaya) of saṃsāra and he illumines everything with his light (bhā). By becoming one with non-

---

5 paripūrṇā parabhairavasamvit tasyā svayamunargalānapaṃsatrahāca- matkāratvāt, P.7
dual I-consciousness one can attain the Divine Bhairava nature (cp. Tantrāloka II.283). These characteristics already throw light on the mystical experience as described in the Vijñāna Bhairava, and the meditation on the nature of Bhairava or repetition of his name itself leads to union with Śiva, the very meaning of the name (cp. dhāraṇā contained in verses 130 and 132).

The Vijñāna Bhairava is an Āgama, as we have said, and we find a very subtle definition of Āgama by Abhinavagupta as: "the inner discourse (or internal word) of the Lord whose nature is pure consciousness, consisting of a firm act of reflection, which is the very life of any (other) means of knowledge such as direct perception." If we approach an Āgama with this understanding, it will truly become a source of revelation and illumination. And in the words of Lilian Silburn: "What the Āgamas offer us of the deepest and most original expression of the mystical experience is found in condensed form in the Vijñāna Bhairava".

The present edition and commentary
by Swami Lakshman Joo

The Vijñāna Bhairava was published for the first time in the Kashmir Series of Texts and Studies (Vol. No. VIII) in 1918, along with the commentaries of Kṣemarāja ( upto verse 23) and Śivopādhyāya. A French translation and commentary with an exhaustive introduction by Lilian

---

6 Īśvara-pratyabhijña Vimāraśiṇi, Vol II, p. 80; āgamastu nāmāntaraḥ śabdānarūpo dr̥ḍhiyastamavimārtmatā cittvaḥbhāvaya iśvarasya antaraṅga eva vyāpāraḥ prayakṣāderapi jīvitakālpaḥ.

Silburn was published in 1961, and an English translation by Jaideva Singh in 1979.

Both authors have studied this unique text at the feet of the Ācārya of Kashmir Śaivism, Swami Lakshman Joo, who has taught it several times and in several languages (Kashmiri, Hindi, English) to different students, scholars and disciples. Lilian Silburn states in her introduction: "These texts relate to a secret doctrine which is transmitted by initiation from master to disciple and which should not be divulged. In fact, rare are the masters who know its secret, because one has to be at the same time a yogin and a pandit well-versed in the tradition... Without the help of an initiated pandit the difficulties (in understanding the text) are unsurmountable." And she adds a significant note: "(Such a pandit is) One who is initiated in practising yoga, who bathes in the mystical life and who knows the texts perfectly, as exemplified by Swami Lakshman Brahmārin of Srinagar." (p.8) Both translators thus acknowledge their indebtedness to Swami Lakshman Joo. Their translations and commentaries have made this mystical text known and have attracted other scholars and spiritual practitioners to study it.

With the existence of these editions, translations and commentaries one may ask, what was the need to add one more commentary? But are there not hundreds of translations and commentaries of the Bhagavad Gītā? The Vijñāna Bhairava equally belongs to the great spiritual classics of humanity. But the main reason for this new edition is that it is Swami Lakshman Joo who passed on this text, being in full possession of the knowledge and experience required to

---

8 Jaideva Singh, Vijñānabhairava or Divine Consciousness, Delhi (Motilal Banarsidass) 1979 ff.
understand it. The present edition contains his direct teaching of this text with an emphasis on the yogic practice and flowing from his total immersion in the Reality described therein. Complementing the scholarly commentaries, his commentary is an expression of the immediacy of experience and it can guide seekers on this path with clarity and depth.

There is a difference between the spoken and the written word. The commentary by Swami Lakshman Joo was an oral teaching given to some of his disciples, which was transcribed. A copy of the transcript was handed over by Suśrī Prabhā Devī to Dr. Sarla Kumar and myself for editing. Repetitions which are normal in any oral teaching had to be reduced, and answers to questions by devotees had to be connected with the flow of Swamiji’s commentary. All this editing has been done in order to produce a cohesive commentary, without altering Swamiji’s words or thought.

Since translation and commentary by Swamiji are flowing together, it was felt necessary to add a literal translation of the verses in order to give an overall meaning, especially for readers who are not conversant with Sanskrit. I have added these translations which are shorter than those of Jaideva Singh and as literal as possible (in bold face, following the Sanskrit in Devanāgarī and Roman transliteration).

While explaining the text, Swamiji uses the Sanskrit words, in the traditional style. For readers not familiar with Sanskrit the literal translation, occasional footnotes and the Glossary will be useful.

It is not possible to give here an exhaustive introduction to this text, and the reader is referred to the earlier introductions by Jaideva Singh, Lilian Silburn (in French)
and V.V. Dvivedi (in Hindi), as well as by R. Gnoli (in Italian). However, for understanding the text it is important to elucidate its background and to introduce the content.

The form of the Āgama

A complete Šāivāgama consists of four sections or parts (pāda), concerning ritual (kriyā), way of life (caryā), philosophy (vidyā) and spiritual practice (yoga). The Vijñāna Bhairava is only concerned with yoga, and the philosophical background is presupposed but not explained, and it has to be complemented by other Tantras and basic texts of the Kashmir Śaiva tradition.

As most Šāivāgamas, the Vijñāna Bhairava is also presented in the form of a dialogue between Śiva and Śakti, or Bhairava and Bhairavī.

The Goddess states in the beginning that she has "heard" the Rudrayāmala, that is the Tantra coming out of the union of Śiva and Śakti, and the Trikabheda, which contains the essence of the Tantras. Trika is the ultimate revelation of the different schools of Tantra, as Kṣemarāja quotes in his commentary on verse 1: "The Śaiva is higher than the Veda, the Vāma is higher than that, and the Dakṣiṇa higher (than Vāma). The Kaula is superior to Dakṣiṇa, and the highest, beyond Kaula, is the Trika." (KSTS p.4) Trika, or the triadic school, implies the three ultimate categories Śiva (Lord), Śakti (his Energy) and Nara (the created beings, or Man). It also refers to the three Energies of Śiva: the Supreme (parā, transcendent), supreme-cum-non-supreme or transcendent-immanent (aparā) and the immanent or non-supreme (aparā). Therefore the questions of the Devī relate to these fundamental categories.
Her questions which appear complicated at first sight (contained in verses 1-6), can be reduced to one fundamental question: How can the various differentiations of the Divine Energies and their manifestation in language, through letters consisting of vowels and consonants, and mantras constituted by these letters, reveal the essence of the transcendent Divinity? Is transcendence (paratvam) not free of all divisions and differentiation (niṣkalatvena)? How can it then assume a composite nature (sakalatve na tad bhavet, verse 6)? And this is not just a theoretical or abstract question. The Goddess (and with her, every seeker or aspirant) wants to gain practical realization of the same transcendence, and for this she is asking the grace of her Lord (prasādam kuru me nātha), to cut the knot of her doubts (niḥśeṣam chindhi samśayam, verse 7a).

The nature of Śakti

This text cannot be understood without an insight into the nature of Śakti, the Divine Energy. In her two aspects, she is both, the cause of the multiplicity of the universe, and of the manifold differentiations of language (śabdārāśi, verse 2), as well as the cause of the return to the Source, of unification and union with Śiva. One of the most frequently quoted phrases of the Vijñāna Bhairava is the definition of Śakti as “the face (mouth, door, opening) of Śiva”: śaivimukham ihocytate (verse 20)\(^\text{10}\) which occurs in the context where the non-difference of Śiva and Śakti is emphatically stated (verse 18). This non-difference is compared to that of fire and its power to burn (verse 19). It is only by entering the state of Śakti by a contemplation free from all differentiation that one

---

\(^{10}\) This phrase is quoted by Jayaratha on Tantrāloka I.1, I.74, II.172, II.194, 29.274, among others.
becomes one with Śiva (verse 20). And a very simple simile is used to explain the function of Śakti: Just like the light of a lamp or the rays of the sun illumine space, in the same way Śiva is known by means of Śakti (verse 21). Śakti is therefore the mediatrix par excellence, and all the ways and means of attaining union with Śiva are her aspects.

According to the triadic manifestation of Śakti at the three levels mentioned above (parā, parāparā, aparā) there are also different ways and means (upāya) to realize Śiva which are classified according to the scheme of Trika as: the individual or lower means (ānava, corresponding to anu and aparā), the means of Energy (śambhava, corresponding to sakti and parāparā), and the Divine way (śambhava, corresponding to Śiva and parā). These upāyas which we find systematized by Abhinavagupta in his Tantrāloka, can be applied to the different methods of yoga described in the Vijñāna Bhairava, although they are not explicitly mentioned as such. Swamiji, in his commentary, ascribes these means to the different yogic practices (dhāranā) and he makes it perfectly clear why and how they are related. It is therefore not necessary to expand on this topic.

The nature of Bhairava

From the question of the Devī it is clear that she is asking for understanding her very own nature, which, ultimately, is non-different from the nature of Bhairava. The process of her realization is thus a process of recognition of her own nature (pratyabhijñā, although this term of the philosophy of Kashmir Śaivism does not occur in the Tantra). Her confusion due to the manifoldness of the energies, of language and its components, which is also an aspect of her nature (vāc) is first of all removed by Bhairava by refuting all the well-known Tantric theories about his nature (verses 7
- 13). He then positively describes his own transcendent nature as being free of all differentiations and of all thoughts and concepts (vikalpa) (verses 14 - 15). His nature can only be an object of one's own, inner, blissful experience (antah svānubhavānanda ..... avasthā, verse 15). Hence this inexpressible (akathyā), pure (vimalam), universal and full (viśvapūraṇam) nature is to be realized by a process of interiorization, full of bliss (verse 15). This requires practical methods, and therefore the Goddess asks about the "how", about the ways (upāya) to realize the Divine nature directly and perfectly (samyak, verses 22-24a). This concludes the introductory frame of the Tantra.

The dhāraṇās

The Vijñāna Bhairava teaches 112 methods or means of concentration and of union with the Divine, traditionally called dhāraṇās.11 However, the text itself does not speak of dhāraṇās. It calls these ways "undistracted instructions" (nistaraṅga upadeśa, verse 139), or spiritual instructions leading the mind to an undistracted, "waveless" state. In another summary verse (148) these methods are called yukti, which has the double implication of yoga as spiritual method and as union with the Divine. At the conclusion of the Tantra, its teaching is simply called "the supreme, immortal Ultimate" (paramāmṛtamuttamam, verse 157), all adjectives without a corresponding noun. This reluctance to name or objectify the mystical teaching and the Ultimate Reality to which it leads the sincere aspirant, is a characteristic feature of this text, which hesitates to make any metaphysical statements. There

11 They are also called ways of yoga, but the term yoga does not occur in the text, although the practitioners are called yogin and yogini. The term dhāraṇā is not to be understood in the restricted sense of the Yogasūtras of Patañjali, where it only means the practice of concentration.
is also no attempt to make a system out of the various means or spiritual practices. If they appear divergent, there is yet an underlying unity in that the different methods aim primarily at emptying the mind of its distractive and conditioned thoughts (vikalpa), in Swamiji's expression, at "unminding the mind", in a state of nirvikalpa.

We find an incredible variety of spiritual practices and ways of discovering pure consciousness in all kinds of conditions and circumstances. In fact, no realm of experience is excluded from the field of spiritual realization, from the body with its various functions, the mind and imaginative meditation (bhāvanā), external and internal situations, the universe, as well as traditional methods such as mudrā (mystical attitudes of the body), mantra, devotion to Śiva, and others. Ritual practice is not recommended except in a completely spiritualized and internalized way.

The dhāraṇās contained in a single verse can be practised individually, since every one leads to the goal. This is clearly stated in two verses at the end of the text:

If one is established (yuktah) in any one (of these 112 ways), one becomes Bhairava himself. (verse 140)

and similarly in verse 148:

If one is established in any one of the methods (yuktistha), what one experiences is fulfilled day by day, until one's spiritual satisfaction reaches its utmost fullness.

This clearly shows that every method or practice is complete in itself, and yet there is a certain order and grouping of dhāraṇās in a mystical progression. It is not
possible in this short introduction to develop this theme\textsuperscript{12}, although it would be very helpful in understanding the structure of the dhāraṇās. By way of example we may look at two important themes.

Bhairava starts his teaching of the dhāraṇās in verse 24 with the practice of centering one's awareness on the points where inbreath (apāna) and outbreath (prāna) take their origin (heart and dvādaśānta). The same practice is developed and modified in the following verses (25-27), all centered on prāna. The three following verses (28-30) describe and recommend the meditation on the ascension of the kundalini śakti, rising through the various centres (cakra) of the subtle body. Both these fundamental themes of dhāraṇās come up again at different places of the text. What appear to be repetitions are in fact variations of the same theme with a subtle difference. To give an example: The dhāraṇās contained in verses 82 and 83 recommend sitting on a seat (or lying on a bed) and making the body supportless (nirādhāram) by which practice one becomes free of mental agitation and attains a divine state. But in verse 82 this is attained by a quiet posture and by meditating on the body as being without any support, whereas in verse 83 this state is reached by movement of the body in a moving vehicle. The methods are different, although the result is the same.

Here a note on the style may be appropriate. Most of the dhāraṇās are presented in an elliptic manner, by first stating the practice or the experience which is the starting point or cause of attaining the Divine Reality, and at the end of the verse, sometimes in one word only, the result of the practice

\textsuperscript{12} Lilian Silburn has shown this order in the Postface to her translation, titled "The cycles of mystical progress." (pp. 173-196).
or experience is stated. This may be described as becoming one with Śiva (bhairavarūpatā, verse 26), merging in him, as great awakening (mahodayaḥ, verse 57), as attainment of the highest, transcendent state (paramo bhavet, verse 53), as revelation of God (devaḥ prakāśate, verse 35) or of the supreme Goddess (parā, verse 54 and 75), as attaining the absolute Void (śunyatā, verse 39), as merging in brahman (verse 38, 39), as becoming filled with supreme bliss (parānandamayaḥ, verse 65, paramam sukham, verse 67), as revelation of the Reality (tattvam prakāśate, verse 66), or as manifestation of one’s Self (svātmārūpam, verse 76), or just as merging in "that" (verse 96, 97), as vision of the true Reality (tattvārthadārsanam, verse 98), or as reaching a state of peace (śamam vrajet, verse 133). The variety of these expressions hinting at the ultimate state attained through these dhāraṇās reflects the richness of spiritual experience, which is an ever growing inner development from fullness to fullness (cp. verse 148), and, according to the Śivasūtras, an ever new wonder of surprise (vismayah yogabhūmikāḥ, Śivasūtra, I.12).

We may consider another example of a group of dhāraṇās which is very prominent in the Vijñāna Bhairava, the meditation on the Void or emptiness: śūnya. Many experiences and practices aim at emptying the mind of its oscillating thoughts (vikalpa) and making it supportless (nirādhāra), in this way gaining access to a state of pure consciousness. One way of entering the void is to focus one’s awareness on the void between any two states, movements, breaths or thoughts. It is a practice of centring (madhya), which could be called the fundamental theme of the Vijñāna Bhairava. A typical example for this practice of centring is the following dhāraṇā:
Meditating on the knowledge of two things or states one should rest in the middle. By abandoning both simultaneously, the Reality shines forth in the centre. (verse 61).

In the words of Swamiji: "When that centre is established, then you have to discard impressions of both objects and be established in the centre and then the universal centre will be revealed." (Comm. on the same verse).

But there are various other ways of entering the Void, related to the body, the senses and the universe. Even ordinary experiences can lead to a transcendental state, if they happen in a state of awareness:

At the beginning and end sneezing, in a state of fear or sorrow, standing on top of an abyss or while fleeing from a battlefield, at the moment of intense curiosity, at the beginning and end of hunger: such a state comes close to the experience of Brahman. (verse 118)

In such ordinary or extreme experiences the mind is automatically emptied of its egocentric thought content and finds itself in a vacuum. There are many other forms of meditation on the Void (śūnyabhāvanā), such as:

One should meditate on the void in one's own body on all sides simultaneously. When the mind has become free from thoughts, one experiences everything as the Void. (verse 43)

The ultimate Reality is itself void (anuttaram śūnyam, verse 32), and the contemplation on Bhairava is based on the negation of all knowables:
Introduction

The unknowable, the ungraspable, the void, that which even pervades non-existence, contemplate on all this as Bhairava. At the end (of this contemplation) illumination will dawn. (verse 127)

These are only some examples of the richness of spiritual practice and mystical experience contained in the Vijnana Bhairava. This text is unique in that everything, from the most ordinary daily experience to the most sublime contemplation, can be used for attaining God Consciousness. It offers thus a practical application of the Trika maxim that "everything is contained in everything" sarvam sarvamakam), and that everything is a manifestation of the supreme, Divine Consciousness.

An attentive reading of the text and, even more so, the practice of even one of the dharaṇās, can reveal the hidden connections and can lead to a perfect harmony (samatva) between the inner and the outer, oneself and the other, the body, the universe and the Divine. Swami Lakshman Joo is the perfect guide on this path.
Vijñāna Bhairava

This is Vijñāna Bhairava, a chapter in the Rudrayāmala Tantra. Another chapter in the Rudrayāmala Tantra is Parātrīśikā. This chapter embodies the Bhairava point of view. It is neither Rudra-Śāstra, nor is it Śiva-Śāstra. This is Bhairava-Śāstra, which is purely monistic.

श्रीदेव्युवाच

शृंदे देव मया सर्व हृद्यामलसम्भवम् ।
त्रिक्षेदमङ्गेषि सरास्त्रवेदाविभागः: ॥ १ ॥
अद्यापि न निवृत्तो में संशयः परमेश्वर ।

śrī devī uvāca:

śrutaṁ deva mayā sarvaṁ
rudrayāmala-saṃbhavam |
trika-bhedam-aśeṣeṇa sārāt-sāra-vibhāgaśah ||1
adyāpi na nivṛtto me saṃśayaḥ paramēśvara | 2A

The Goddess said: O God, I have already heard the essence of the Trika school of thought in its entirety, which has originated from the Rudrayāmala (Tantra) along with its subdivisions, but even now, O Supreme Lord, my doubts are not fully removed.
Oh Lord, I have already heard the essence of the threefold school of thought, *aśeṣena*: entirely, that has come forth from the *Rudrayāmala Tantra*, or which has originated from the union of Bhairava and Bhairavī.

*rudra-yāmala-sambhavam*

You can translate this both ways:  
Outcome of the union of two energies: the Lord and Pārvatī; or *Rudra-yāmala Tantra*. By finding out the reality of thought as *trīka*, that is

*sārāt-sāra-vibhāgaśaḥ:*

I have already heard from you but my doubts are still not cleared.

*adyāpi na nivṛtto me saṁśayaḥ:*

\[\text{किं रूपं तत्त्वतो देव शब्दराशिकलामयम्} \ || \ 2 \ ||
\text{किं वा नवाल्मेशेन भैरवे भैरवाकुलो} \ ||
\text{विशिष्टरूपविभिन्नं वा किं वा शक्तिव्यात्मकम्} \ || \ 3 \ ||
\text{नादबिन्दुमयं वापि किं वा मनोचन्द्रपूर्णम्} \ || \ 4 \ ||
\]

\[\text{kim rūpaṁ tattvato deva śabda-rāśikalāmayam} \ || \ 2\]
\[\text{kim vā navātma-bhedena bhairave bhairavākṛtau} \]
\[\text{trisiro-bhedā-bhinnāṃ vā}
\text{kim vā śakti-trayātmakam} \ || \ 3\]
\[\text{nāda-bindumayam vāpi}
\text{kim candrārdha-nirodhi kāḥ} \]
\[\text{cakrārūḍham-anaccaṁ vā}
\text{kim vā śakti-svārūpaṁ} \ || \ 4\]

2. O God, what is in reality the essential nature which consists of the energies of the collection of letters (phonemes)?

3. And how does it reside in the form of Bhairava according to the Bhairava (Tantras) in
a ninefold division (of mantras)?
How is it differentiated in the Triśira (Bhairava Tantra, or) a divinity with three heads?
And how does it consist of three Energies?

4. How (is the ascent of the mantra through nāda and bindu, ardhacandra (half-moon) and nirodhikā (obstruction)? Or what is the nature of the Energy in the vowel-less mantra within the movement of the cakras?

Oh Lord, dear one, what is the real essence of the way we have to tread (kim rūpaṁ tattvato deva)? This line forms a complete sentence. Tattvato means in reality, in real essence. Is this the way of śabda-rāśi-kalā? The way we have to journey from ‘a’ to ‘kṣa’ and return from ‘kṣa’ to ‘a’ again? Is this the way? She (Pārvatī) puts this question.

kim śabda-rāśi-kalāmayam tattvam?
kim vā navātma-bhedena?

The journey of the nine states from the first state to the second and so forth, up to the ninth and then back again to ‘a’. Is this the way? She puts this question to Lord Śiva.

The nine states (tattvas) are as follows: The first state is prakṛti, the original source of the material world. Puruśa is the individual soul who moves in that material world, which is the second. The third are the kañcukas – five coverings of puruṣa. The kañcukas are kalā, vidyā, rāga, kāla and niyati. The fourth state is māyā. Māyā is the personified Free Will of kriyā-svātantrya. There is a difference between prakṛti and māyā. Prakṛti is the original source of the material world, whereas māyā is the personified will of the supreme Lord, the supreme Self.
bility takes place, i.e. anackam. Anackam means without movement and soundless. Cakrārūḍham means in the wheel of movement. So is that svarūpa of energy, the way to get established in that state?

This is the question of Pārvatī.

Cakrārūḍham-anacka: that sound which is soundless. Anacka means it is not uttered. You cannot utter it. Anacka means where there is no aca: svara [vowel-less consonant]. You cannot utter it. You cannot express it in words.

There one reaches a state where you are going so fast that you become motionless. When the speed [of the rising Energy] reaches such velocity that it becomes motionless.

Now there is another question which Pārvatī asks Lord Śiva:

\[
\begin{align*}
\text{parāparāyaḥ sakalam aparāyāśca vā punah} & \mid \\
\text{parāyā yadi tadvat syāt paratvam tad-virudhyate} & \mid 5 \\
\text{na hi varṇa-vibhedena-deha-bhedena vā bhavet} & \mid \\
\text{paratvam niśkalatvena sakalatvena vā bhavet} & \mid 6
\end{align*}
\]

5. Again, what is the form of the transcendent-and-immanent (parāparā śakti) and of the immanent ( aparā) (Energy) with parts and if the transcendent Energy (parā) is the same or whether it is incompatible with the immanent (Energy) ( aparā)?
6. The transcendent (state) cannot be differentiated in phonemes (of mantras) or in bodily forms, because of its undivided nature; for it cannot be composite in nature.

Oh Lord, please tell me the state of parāparā, which is situated in the particular mantra and particular form.

"Parāparāyāḥ sakalaṁ rūpaṁ brūhi, aparāyāśca brūhi, aparāyāśca sakalaṁ rūpaṁ brūhi". Make me understand what is this sakala-rūpa of aparā, aparā with particular mantra and particular form. Because in rūpa, there are two things to be noted: mantra and form. [Take for example the mantra] sauḥ. By sauḥ you can feel that state, when you are rising from above going downwards. That is the particular state of formation of that mantra. Its mantra is sauḥ and its state is that movement of rising downwards. Please tell me the sakala-rūpa of parāparā and aparā, and if the sakala-rūpa of parā is also like that?

Tad paratvaṁ virudhyate. Where is that supremacy then? That supremacy does not remain then. If the sakala-rūpa of parā is just like the sakala-rūpa of parāparā or just like the sakala-rūpa of aparā, then where is the supremacy of parā found? Parā is superior to these two. Paratvaṁ tad virudhyate is tad paratvaṁ virudhyate: Then that paratvaṁ, that supremacy is not found there.

nahi varṇa-vibhedena deha-bhedena vā bhavet.

Paratvaṁ, paratā i.e. attainment of the supreme state of the Lord is not possible by the process of mantras or by the process of formations. Varṇa-vibhedena means by the process of mantras, deha-bhedena means by the process of space and form. Paratā is not found there, although it is the individual way (sakalatvena). Niṣkalatvena sakalatvena paratvaṁ na bhavet. The supremacy disappears then.
prasādam kuru me nātha
nihṣeṣaṁ chindhi saṁśayam 7A

Oh, Lord, do me this favour, prasādam kuru.
Nihṣeṣam chindhi saṁśayam: please remove all my doubts entirely.

Here you must add “Bhairava uvāca” because it is omitted.

भेरव उवाच

साधु साधु त्यया पृष्ठम् तन्त्रसारभिमिदं प्रिये || ७ ||
गुहनि‍यतामां भद्रे तथापि कथयामि ते ।

Bhairava uvāca

sādhu sādhu tvayā prṣṭam tantr-sāram-idaṁ priye||7
guhaṇīyatamam bhadre tathāpi kathayami te | 8A

7. O Lord, grant me your grace and dispel my doubts entirely.
Lord Bhairava answered:
Very good, o Dear one! Your questions concern the essence of the Tantras.

8A. O Blessed One! this (knowledge) is most esoteric, but I will reveal it to you.

Śādhu sādhu tvayā prṣṭam
Oh, dear Pārvatī, you have asked me a worthy question.

Tantra-sāram-idaṁ priye!
Because this is the essence of all Tantras.
Guhaṇīyatamam bhadre!
Oh Devī, although it is already concealed, you must conceal this, it is worth concealing, it must not be exposed in any case because it is secret. Even so I will clarify it for you. I will explain it, I will reveal this secret to you.

yat kīnic sakalam rūpaṁ bhairavasya prakīrtitam  || 8  
tad asāratayā devī viñeyam śakrājālavat  || 9A

8B-9A. Whatever is known as the composite form of Bhairava, that, O Goddess, is deceptive like magic, because it has no essence.

Whatever form (of the Lord) in the divided formations of mantras and forms, or in undivided formation of mantras and forms, whatever formation you find explained in all the Tantras, is written only for the sake of writing and not to be understood. It is not worth understanding. It is delusion, because it has no sense. For instance, śabdarāsi, 50 fold journey, or ninefold journey, or threefold journey or elevenfold journey, all these are meaningless. It has no essence in it (tad asāratayā devī).

You must know that this is only delusion and nothing else. Not only this:

māyā-svapnopamaṁ caiva
gandharva-nagara bhramam  || 9

9B. It is only māyā (illusion), like a dream, it is imaginary like the city of the Gandharvas (in the sky).
This is only māyā. This is the expansion of māyā. All these states and all these processes are just like a dream, or:

\textit{gandharva-nagara-bhramam}

It is a wrong conception, just like an imaginary city in the sky, which is called \textit{gandharva-nagara}.

The question then arises why are these ways mentioned in the Tantras? What is the point of putting them in these \textit{Bhairavāgamas}?

\begin{quote}
\textit{ध्यानार्थं भ्राण्तबुद्धिनां कियाक्षमबवर्तिनाम्।}
\textit{केवलं वर्णितं पुंसां विकल्पनिहत्तात्मनाम्॥ १० ॥}
\end{quote}

\textit{dhyānārtham bhrānta-buddhināṁ}
\textit{kriyā-ādambaravartināṁ|
kevalam varṇitaṁ puṁsāṁ
vikalpa-nihitātmanāṁ॥10}\footnote{It is not \textit{nihatātmanām}. This reading is incorrect, but it is \textit{nihitātmanām}.}

10. The description of (this form of Bhairava) is given to those people whose mind is confused, for their meditation, those who are distracted by (worldly) activities and who are enmeshed in divisive thoughts.

\textit{Bhrānta-buddhināṁ}: those whose intellect is always scattered and those people who are caught in the cycle of vikalpas.

\textit{Kriyā-ādambara-vartinām}: \textit{ādambara} means commencement. For example, Śrikaṇṭha\footnote{One of the Pandits.} has now commenced \textit{havāna} of Chaṇḍī, but all these things are bogus. They have no value. He has collected a great deal of money and will...
spend it there but this is kriyādambara. These ways are written in the Tantras for such people.

kriyādambara-vartināṃ kevalaṃ varṇitāṃ pumāṃ. vikalpa-nihītātmanāṃ

This is stated for them, for those people whose minds are always enmeshed in differentiated thoughts: vikalpa-nihītātmanāṃ.

11. In reality, Bhairava is neither ninefold nor does he consist of a multitude of letters; he is neither a three-headed God nor does he possess three Energies.

In fact it is not the ninefold way. It is not the 50 fold way. This Bhairava is not śabda-rāśī: this is not the collection of 50 fold way or the journey from ‘a’ to ‘kṣa’ and return again.

na caśau triśiro devaḥ na ca śakti-trayātmakāḥ

This deva is not the holder of the threefold energies, nor is it holding para, parāparā, and aparā.

nāda-bindumayo-vāpi na candrārdhānirodhikāḥ
na cakra-krama-sambhinno
na ca śakti-svarūpakaḥ || 12
12. He neither consists of nāda and bindu, nor of ardha-candra and nirodhiśa. He is neither differentiated on account of the order of cakras (to be pierced), nor is Śakti His nature.

It is not nāda, bindu, candra, ardha-candra, nirodhiśa, śakti, vyāpini, samanā, all these. It is not there (na cakra-krama-saṃbhinnō).

This is not the establishment of that movement which is without movement. Not even that.

It is not the svarūpa of the universal energy (na ca śakti-svarūpakaḥ). It is something else. What is it then?

अप्रबुद्धमतिनां हि एता बालविभिषिकः ।
मात्र-मोदकवत्सवं प्रवृत्त्यर्थमुदाहरं || 13 ||

aprabuddha-matīnāṁ hi etā bālavibhiṣikāḥ |
mātr-modakavat sarvaṁ |
pravrīttyartham-udāhṛtam ||13||

13. All this is nothing but a phantom for frightening children, or a sweet given by the mother (to attract the child). These descriptions are only meant for the spiritual advancement of the unenlightened.

These ways established in the Tantras are just like bālavibhiṣikā, just for diverting ignorant boys from bad action. You terrify these boys by saying that if they do such actions, the ghost will eat them. This is bāla-vibhiṣikā. And this terrifying process is meant for whom? Not for great souls, highly elevated souls but for those whose intellect is not developed (aprabuddhamatiḥ).

mātr-modaka-vat sarvaṁ pravrīttyartham-udāhṛtam |

You have to take a medicine which is not sweet. It is bitter. It is not tasty. You do not like to take it. Then
what does your mother do? She puts something sweet in your mouth first, and says, “Take it now.” Just as a mother directs her son towards something good, by giving him some sweet first; that is *modaka.*

These processes are just a starting point but one should not dive into them. The meaning of *pravṛtttyartham-udāṛtam* is just to begin with. You begin and leave them aside and then go on the right path. What is the right path?

He states that now:

\[
\text{dik-kāla-kalanonmuktā desoddeśā-višeśini ∥}
\]
\[
vyaṇḍeṣṭumaśaṣṭyaśāvakathyā paramārthataḥ ∥ 14
\]
\[
\text{antaḥ svānubhavāndaḥ vikalponmukta-gocarā ∥}
\]
\[
yāvasthā bharitākārā bhairavī bhairavātmanaḥ ∥ 15
\]
\[
tad-vapus-tattvato jñeyaṃ-vimalam viśva-pūraṇam ∥
\]
\[
evanvidhe pare tattve kah pūjyaḥ kaśca trpyati ∥ 16
\]

14. This state of Bhairava is free from the limitations of space, time and form. It is not particularized by a specific place or designation. In reality, it is inexpressible, because it cannot be described.

15. It is filled internally with the bliss of one’s own experience, and it is beyond the realm
of thought. This state which is always full is the state of Bhairavī who is Bhairava himself.

16. His body of glory should be known as immaculate, all-inclusive fullness. In this supreme reality, who can be the object of worship and who is there to be pleased?

This state of Bhairava is beyond the limitation of space, time, and form. It is beyond these three,

dik-kāla-kalanonmuktā desōddeśa-aviśeṣīṇī |

There is no uddeśa and deśa. There is no nomination of the seat of Lord Śiva. Do you know where Lord Śiva resides? In Śivaloka. Śivaloka is the residence of Lord Śiva in the heavens and the residence of Lord Śiva in this universe is Kailāsa. This is all humbug.

dik-kāla-kalana-unmuktā

And there is no uddeśa, no nomination of a particular place.

desōddeśa-aviśeṣīṇī vyapadeṣṭumaśakyaśasau |

This state is in fact indescribable.

akathyā paramārthataḥ

In reality it cannot be expressed. Antah: it is internal, it happens internally. It is filled with your own ecstasy, your own ānanda.

vikalponmuktagocarā

It is beyond even the apprehension of vikalpa, beyond thought.

yāvasthā bharitākārā bhairavi bhairavātmanah:

That state which is always full, that full state of Bhairava is in reality to be known as absolutely pure and absolutely filled with universal existence (viśvapūraṇam).

evaṇvidhe pare tattve kaḥ pūjyah kaśca tṛpyati |
In this supreme essence of transcendental truth, who is to be worshipped? Who is the worshipper?

एवंविभा भेरवस्य यावस्था परिगीयते ।
सा परा, पररूपेण परादेवी प्रकीर्तिता ॥१७ ॥

evaṃvidhā bhairavasya yāvasthā parigīyate |
sā para pararūpeṇa para devi prakīrtitā ॥ 17 ॥

17. This state of Bhairava which is praised (in the Tantras) is the supreme state, which is known as the highest Goddess in transcendental form.

This state of Bhairava that is already sung in the thought of the Tantras (yāvasthā parigīyate), that state in its supreme way is the state of Bhairavī, para devī, i.e. the real state of Bhairava is the state of Bhairavī. Whenever you explain, whenever you find out what is the real state of Bhairava, you cannot find it out, because the real state of Bhairava is in fact the real state of the knower. It cannot be found. It is the finder. The real state of Bhairava is the perceiver. It is not perceived. You cannot perceive that state. When there is desire in you to perceive it, you can perceive it when it comes down to the state of Bhairavī. So that is the way. When you tread on the level of Pārvatī, then you are treading on the right path. This is the journey we have to undertake. The journey is in the field of Pārvatī. There is no journey in the field of Bhairava. He is the Knower of everything. So he cannot be found, that state cannot be found. That state can only be found when it comes down one step lower, i.e. at the level of Pārvatī.

So now we will describe 112 ways to enter in the universal and transcendental state of Consciousness. 112
ways will be explained in this book and those reside only in the field of Pārvatī, they cannot reside in the field of Bhairava because Pārvatī is the way.

Here he lays the foundation stone for entering universal consciousness in 112 ways.

evāṇvidhā bhairavasya yāvasthā paripīyate |
sā parā pararūpeṇa parādevī prakīrtitā || 17

This state of Bhairava which is found in the Tantras is really [revealed] in the Supreme State of Goddess Pārvatī (parā devī prakīrtitā).

The supreme way is parā devī. But is there any difference in supremacy? Is there a difference in supremacy between Lord Śiva and Pārvatī?

This is what he explains now.

शक्तिशक्तिमतयथायदु: अभेद: सर्वं तथे: ।
अतस्तद्वर्ध्मित्तवातु परशक्ति: परात्मन: || १८ ॥

śakti-śaktimator-yadvat abhedah sarvadā sthiyāḥ |
atas-tad-dharma-dharmitvāt

parā śaktiḥ parātmanah || 18

18. Since there is never any difference between Śakti (Energy) and the Lord of Energy, and between the attribute and the possessor of the attribute (substance), therefore the supreme Śakti is not different from the supreme Self (parātman).

Just as between energy and the holder of energy, there is no differentiation at all to be found. There is always abhedā – there is unity between the energy and the holder of the energy, Śakti and Śiva. There is no differentiation. In the same way;
tad-dharma-dharmitvāt

tad-dharma means all the aspects of Lord Śiva. All the aspects of Lord Śiva are held by Pārvatī Herself. Dharmī is the bearer of all aspects. Who is dharmī? Pārvatī. Tad-dharma: the aspects of Lord Śiva are held by Pārvatī.

parā saktīḥ parātmanah

That supreme energy is the energy of the Supreme Lord. There is no difference.

We may think it has two meanings because we want to own the state of Lord Śiva. How can we own it? How can we own the owner? We can own the owned, not the owner. It is absolutely difficult, or impossible. The owner cannot be owned.

न वहनेर्दाहिकाः सक्त्योऽवहनायनं प्रारम्भोऽयं प्रवेशने

na vahner-dāhikā-śaktīḥ vyatīrīktā vibhāvyate |
kevalaṁ jñāna-sattāyām
prārambho'yaṁ praveśane || 19

19. The power to burn is not conceived to be different from fire. It is only the initial stage, when one enters the true knowledge.

Because when there is fire for instance, its energy is dāhikā. Its energy is pācikā, prakāśikā. All these energies, giving light, burning, heating, are owned by fire. All these energies are produced by the same fire, but these energies are undifferentiated from fire.

That is what he says. Na vahner: from fire, dāhikā śakti, the energy of burning is not separated; vibhāvyate, found. It is not found as separate.

kevalaṁ jñāna-sattāyām prārambho'yaṁ praveśane |
Just to enter in that state of fire, to heat a kettle, to light a lamp or to put some fuel in it – dāhikā, prakāśikā and pācikā – is to enter in the state of fire. The goal is to enter in this jñāna-sattā of Lord Śiva. You have to enter in the jñāna-sattā of Lord Śiva and you are practising navātma-mantra when all these are nothing. It is only prārambha, just the beginning.

शत्यवस्थाप्रविष्टस्य निरविभागेन भावना ।
तदासौ शिवरूपी स्वात् शैवी मुखिषोष्ट्यते || २० ||

śaktyavasthā-praviṣṭasya nirvibhāgena bhāvanā |
tadāsau śivarūpi syāt śaivi-mukham ihocyte || 20

20. When one who enters the state of Energy realizes the non-distinction (from it), then he becomes one with Śiva. Śakti (Energy) is called the entrance (leading) to Śiva.

When you endeavour to enter in the state of energy and still retain the individual state, you do not enter in that state of energy, for in the end you always have to throw off the individual state. Unless you ignore your individuality, universality will not rise, so you have to enter in the state of energy first (śaktyavasthā-praviṣṭasya), afterwards that non-differentiation comes in your consciousness, then there is no difference between energy and the holder of energy (yadā nirvibhāgena bhāvanā bhavet). When non-distinction arises in you, when you feel that the differentiation has gone, you have already become one. You feel that these are one and you feel that it is you. You are not the feeler.

_Tadāsau śivarūpi syāt_: at that very moment the bhāvanā of this sādhaka becomes one with Lord Śiva. So the path is not Śiva. Śaivi means Śakti [and this very]
Energy is mukham [the mouth of or the entrance to Śiva]. Ucyate means explained. Energy is the real path you have to tread.

यथालोकेन दीपस्य किरणेभास्करस्य च ।
झायते दिगविभागादि तदवच्छेत्त्र शिवः प्रिये ॥ २१ ॥

yathālokena dipasya kirāṇair-bhāskarasya ca |
jñāyate dig-vibhāgādi tadvac-chaktyā śivah priye ॥ २१ ॥

21. **Just as parts of space are known by the light of a lamp or the rays of the sun, in the same way, o Dear one, Śiva is known through Śakti.**

Oh dear Pārvatī, just like with the light of your candle or torch (dipasya alokena) or by the rays of the sun, all the differentiated points of space are known, in the same way Śiva is being understood by Śakti, by His Energy. Energy is the means by which you can understand and enter in the state of Lord Śiva.

Śrīdevī uvāca:

deva-deva triśūlāṇka kapāla-kṛta-bhūṣaṇa |
dig-deśa-kāla-śūnyā ca vyapadeśa-vivarjita ॥ २२ ॥
yāvasthā bharitākārā bhairavasyopalabhyate |
kair-upāyair-mukham tasya |
parā-devī katham bhavet ॥ २३ ॥

Śrī Devī uvāca:
yathā saṃyag-aham vedmi
   tathā me brūhi bhairava |

22-23. The Goddess said: O God of gods, whose emblem is the trident and who has (a garland of) skulls as ornament, by what means can the supreme state which is free from any sense of direction, space and time and which cannot be described, the state of fullness of Bhairava, be realized? How is the supreme goddess the mouth (entrance) of Bhairava? O Bhairava, please tell me (this), so that I may know perfectly.

Oh Lord of Lords, glorified by the triśūla (triśūlānka), kapāla-krṭabhūṣaṇa, i.e. glorified with the skullbone. This is āmantraṇam i.e. invoking Lord Śiva.

That state which is beyond space, time and direction (vyapadeśa-vivarjita), that state cannot be named. That which is always full (bhāritākāra), that state of Bhairava, which is

kairupāyair mukhaṃ tasya para-devī kathāṃ bhavet |
   tasya mukham kair-upāyair?

What means can be adopted for this journey? Kairupāyair tasya mukhaṃ bhuvati? Parā-devī kathāṃ bhavet: How can para devi be realized? Parā devi svarūpam kathāṃ bhavet, sākṣāṭkārataya prāpnyat? Yathā saṃyagaham vedmi. Show me that way oh Lord, by which I can understand it.

Itah uttaram Śrī Śivopādhyāya kṛtā vivṛttih: from here onwards the commentary is by Śivopādhyāya.

श्रीमेरव उवाच
24. Bhairava answered: The exhaling breath (*prāṇa*) should ascend and the inhaling breath (*jīva*) should descend, (both) forming a *visarga* (consisting of two points). Their state of fullness (is found) by fixing them in the two places of (their) origin.

*Bhairavasya sthitiḥ syāt:* one becomes one with Bhairava because of His fullness. This is connected with *āṇavo-pāya.* It cannot be *śāktopāya* or *śāmbhavopāya,* it is *āṇavo-pāya,* because it is functioning in the objective field of consciousness. You have to take the breath from the heart to *dvādaśānta* and take it in from *dvādaśānta* to the heart again and recite *prāṇa* and *jīva.* To recite *prāṇa* means to recite ‘sa’ in outward *dvādaśānta* and *aṃkāra* of ‘ha’ will be recited in the heart. When you take your breath inside it will end in ‘aṃ,’ when you take it out, it will end in *visarga:* ‘saḥ,’ and if you concentrate at these two starting points, you will become one with Bhairava because of His fullness. [This constitutes the *mantra so’ham,* “I am He”.] This is *āṇavo-pāya.*
25. O Bhairavī, by focussing one's awareness on the two voids (at the end) of the internal and external breath, thereby the glorious form of Bhairava is revealed through Bhairavī.

Antar-bahir: internally or outwardly. Marutaḥ: this energy of breath, is followed by two voids; by returning to two ethers,

vīyad-yugmānivartanāt

Anuvaranāt ityapi pāṭhaḥ. Anuvaranāt, this reading is also found. By maintaining uninterrupted awareness therein, bhairavī: by means of bhairavī, bhairavī means uninterrupted awareness. When you maintain uninterrupted awareness in these two voids, internally and externally (there is the internal and the external void), without the recitation of ‘sa’ and ‘ha’, it is only awareness that functions here. That is why this is sāktopāya. It is not ānavopāya because you have to maintain awareness only. No recitation of mantra, only you have to inhale and exhale breath and see where the two voids are, between the outgoing and the incoming breath. Here there is twelve fingered space between the eyebrows and in the heart.

Itham: in this way, by this process, bhairavasya vapuḥ vyajjyate: the form of svarūpa of Bhairava is revealed. ‘Bhairavi’, this is āmantraṇa (vocative), oh Bhairavi! Oh Pārvatī!

न ब्रजेश्वर विशेष्चक्तिमारुदरूपा विकासिते ।
निर्विकल्पत्या मध्ये तया भैरवरूपता ॥ २६ ॥

na vrajena viśeçchaktim-arud-rūpā vikāsite |
nirvikalpatayā madhye tayā bhairavarūpatā ॥ २६ ॥

26. The Energy of Breath should neither move out nor enter; when the centre unfolds by
the dissolution of thoughts, then one attains the nature of Bhairava.

Now he goes to the more subtle process. 

madhye nirvikalpatayā

When you establish one-pointedness in the central vein (madhye means in suṣumnā), when you maintain one-pointedness in that central vein, nirvikalpatayā, then what happens? marud-rūpā Śakti, the energy of breath neither goes out nor comes in, because madhye vikāsite, this central vein is already held in one-pointedness. It is already illuminated and by this process, one becomes one with Bhairava (bhairava-rūpatā bhavati). This is śāmbhavo-pāya, this is not śāktopāya because there is only nirvikalpa-bhāva: one-pointedness in that central vein, no recitation of mantra, and no objectivity in that consciousness. It is spontaneous, centered awareness. There is no support of the two voids, there is no duality.

कुंभिता रेविता वापि पूरिता वा यदा भवेत् ।
तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते ॥ २७ ॥

kumbhitā recitā vāpi pūritā vā yadā bhavet |
tadante śāntanāmāsau śaktyā śāntah prakāśate || 27

27. When (the Energy of Breath) is retained either outside or inside, at the end (of this practice) the peaceful state is revealed by means of Śakti.

This is a practice with a little effort, what you call haṭha yoga. When you take your breath inside, when it reaches the point of the heart, just stop for a while and take it out. When it reaches the point of dvādaśānta outside, then stop. Just wait. Do not take it in again rapidly,
just wait. *Recitā sati prāṇa-śakti; kumbhitā.* When you exhal e this energy of breath stop it outside for a while. It is not to stop it forever. Just stop it for half a minute or a quarter of a minute. That is *kumbhaka*. *Kumbhaka* is not to stop it with full force, only as long as one can do so easily. You have to begin to practise this while taking the outside first and then take it in again and stop in the heart till such time as the supreme is revealed.

Do this for six hours a day. It is not a harmful practice. You have to hold it only for ten seconds outside and ten seconds inside.

*recitā sati; kumbhitā, pūritā sati;*

*Kumbhitā yadā bhavet prāṇa-śakti; tadante:* in the end what happens? *Śāntah nāmāsa; śāntah,* the state of *Sadāśīva; śānta-nāma* means in the state of *Sadāśīva.* *Śānta* means *savargaśya antah; sakārah.* *Sakāra* is the representative letter of *Sadāśīva.* It is *śānta,* the appeased state, full of peace.

*Śāntanāma* means *Sadāśīva.* The state of *Sadāśīva* which is *śānta,* is absolutely peaceful, calm. That is *prakāśate* revealed. *Tadante:* in the end; *śaktyā,* by this way of *prāṇa-śakti,* by this process of *prāṇa-śakti,* you have to take it out and hold it for some time. Take it in and hold it in the heart for some time and go on practising like this and in the end what will happen? The state of *Sadāśīva* which is completely appeased, that *svarūpa* will be revealed by practising *prāṇa-śakti,* Energy of breath. So it is *ānavopāya* moving to *sāktopāya,* because as long as there is *kumbhaka* it is *ānavopāya.* You have to hold the breath, there is the functioning of the mind. It is not dead there. Therefore it is *ānavopāya.* And when you reach that appeased state of *Sadāśīva,* then it is *sāktopāya.* So it is *ānavopāya* leading to *sāktopāya.*
Śadāśiva is also Bhairava, but Bhairava is that state of Śadāśiva when you do not return in this body.

Śadāśiva is as good as Śiva, but in the embodied state. As long as the body is there, that is the Bhairava state of Śadāśiva. Śiva means that state of Bhairava in his solo state. Solo means just only Śiva.

आ मूलात्मकरणाभासां सूक्ष्मात सूक्ष्मतरात्मिकाम् ।
चिन्तयत्यतां द्विषटकान्ते शाम्यान्तीं भैरवोदयः ॥ २५ ॥

ā mūlāt-kiraṇābhāsāṃ
sūkṣmāt sūkṣmatarātmikām |
cintayettāṃ dviṣatkānte
śāmyantīṃ bhairavodayah ॥ २८ ॥

28. Meditate on the Śakti rising from mūlādhāra (cakra), which is luminous like rays of the sun and which gets subtler and subtler until it dissolves in dvādaśānta. Then the state of Bhairava will awaken.

This is the state when one concentrates on that prāṇa-śakti which rises in the form of kuṇḍalinī. From mūlādhāra cakra to ārdhva-dvādaśānta, it is ārdhva-dvādaśānta not dvādaśānta. Simple dvādaśānta is bāhya-dvādaśānta (external). Ārdhva-dvādaśānta is brahma-randhra here. Kuṇḍalinī rises from mūlādhāra, from the rectum to ārdhva-dvādaśānta here, not bāhya- dvādaśānta. It does not rise like this, through the way of the breath. Kuṇḍalinī rises straight from mūlādhāra to brahma-randhra, and that brahma-randhra is called ārdhva-dvādaśānta.

Tām cintayet; tām prāṇa-śakti. You must contemplate on that prāṇa-śakti which rises from mūla: mūlādhāra, from the rectum, in the form of rays. And those rays are most subtle:
sūkṣmāt-sūkṣmatarātmikām
When you contemplate on that prāṇa-śakti in this way,
dviṣaṭkānte śāmyantīm.
When that prāṇa-śakti takes hold of brahma-randhra
(dviṣaṭkānte: ārdhva-dvādaśānta) and is appeased there,
is established in complete tranquillity, the state of Bhairava
is revealed. This is the rise of prāṇa-śakti in the form of
kuṇḍalinī.
This is one technique explained in two verses (28–29).
Katham: how?

उद्गच्छन्ति तत्र तद्दृष्टं प्रतिचर्तं क्रमात्क्रमम् ।
ऊध्वेऽमुष्टित्रयं यावत् तावदन्ते महोदयः ॥ २९ ॥

udgacchantiṃ tādit-rūpāṃ
praticakram kramāt-kramam |
urdhvam muṣṭitrayaṃ yāvat
tāvad-ante mahodayah || 29

29. (Meditate on) the rising Śakti in the form of
lightning, as it moves upward from one cakra
to the other until it reaches dvādaśānta. At
the end is the great awakening.

It shoots upwards, udgacchantiṃ; it happens in the form
of shooting. It shoots upwards just like the streak of
lightning (tādit-rūpāṃ), and it does not shoot straight
from mūlādhāra to brahma-randhra. It shoots in a suc-
cessive way (praticakram). This is the formation of prāṇa
kuṇḍalinī. For instance it shoots from mūlādhāra cakra
to the cakra of the navel, and from the navel it shoots to
the heart, and from the heart to the throat. From the
throat it shoots to bhrūmadhyā and from bhrūmadhyā it
shoots again to brahma-randhra:
prati cakram kramaṁ-kramaṁ muṣṭitrayam

Muṣṭitrayam means dvādaśānta.17 All these are shooting in the span of dvādaśānta, because from mūlādhāra to the navel is a span of twelve fingered space. There is a twelve fingered space from mūlādhāra to navel, from navel to heart, from heart to throat, from throat to bhrūmadhya and from bhrūmadhya between the eyebrows to brahma-randhra is again a twelve fingered space. Therefore the span of all these spaces is called dvādaśānta and this dvādaśānta is called urdhva-dvādaśānta in the end. Praṇa kuṇḍalini takes place when there is also a desire for siddhis. Otherwise it is cit kuṇḍalini.

In both cases, if practised properly, then it will go to sahasrāra.

When it rises from mūlādhāra cakram to each and every cakram it shoots upwards, then eight great powers are possessed by that sādhaka yogī. It rises from mūlādhāra to navel, from navel to heart, from heart to throat, from throat to bhrūmadhya.

If it goes straight from mūlādhāra to urdhva-dvādaśānta, then there is no power.

It is not in the power of the sādhaka to stop at bhrūmadhya, unless there is some defect.

It cannot stop by itself. When the sādhaka is worried, disturbed or still has attachment to worldly pleasures, it can stop because of some defect in this process. When the process is quite clean and flawless, then he will go straight to bhrūmadhya and from bhrūmadhya to sahasrāra.

When kuṇḍalini has risen up to the level of bhrūmadhya, the level of consciousness will end in mantra pramātr-bhāva, not mantrasvara-bhāva. He will not fall. He will

17 Three fists are equal to the breadth of twelve fingers, hence dvādaśānta.
never fall. He is always on the path, but he will not gain anything in his life.

udgacchantiḥ taḍit-rūpāṁ
praticakramāḥ kramāt-kramam|
Just like a streak of lightning. This is sāktopāya leading to sāmbhavopāya. It is not āṇavopāya.

When you achieve that state of kuṇḍalinī, you have to be aware.

You make yourself present there, do not ignore your awareness.

ūrdhvaṁ muṣṭitravyam yāvat
tāvad-ante mahodayah

There in the end is mahodaya: the supreme bliss of Lord Śiva shines.

krama-dvādaśakam samyagdvādaśākṣara-bheditam|
sthūla-sūkṣma-parasthiyā muktvā muktvāntataḥ śivah || 30 ||

30. There are twelve successive centres associated with twelve letters, on which one should concentrate in their gross, subtle and supreme states (respectively). Transcending each centre (successively), in the end Śiva is realized.

Now there is the successive way of complete āṇavopāya. There are twelve successive states, krama-dvādaśakam, that is twelve fold krama. These twelve successive processes, kramas, are explained in the commentary. The points are: janmāgra, mūla, kanda, nābhi, hṛt, kaṇṭha,
tālu, bhrūmadhya, lalāṭa, brahma-randhra, Śakti and vyā-pinī. These are the twelve successive points. One rises from janmāgra, (i.e. meḍhra-kanda), one is meḍhra-kanda and the other is kanda, meḍhra-kanda is the opening of the rectum. Mūla is higher than that. Kanda which is higher than that, is where conception occurs in the womb. And higher than that is the navel, higher than that is the heart, higher than that is the throat, then the palate, then bhrūmadhya, then lalāṭa, forehead, then brahma-randhra. After brahma-randhra there is Śakti. Śakti means that force which breaks the randhra and penetrates it to move outside in the universal sphere of ether. When one enters in that universal ether, that is vyāpinī. These are the twelve successive kramas, and these twelve stages are represented by the twelve vowels.

dvādaśāksarabheditam

The twelve vowels are from ‘a’ to ‘ah’ but excluding r, ṛ, l and ḷ. There are only twelve vowels for these twelve states.

Sthūla-sūkṣma-para-sthityā

Practice and process it with gross awareness, medium awareness and supreme awareness. Grossness of awareness is dhyāna. Medium or subtle awareness is spandamāṇatā\(^{18}\) and supremely subtle awareness [is expressed by] muktā-muktvā. After leaving dhyāna of these twelve you go in its movement; after establishing one’s consciousness in that movement you leave that movement and establish yourself in the flame of these twelve successive states. Then one becomes one with Śiva. So this is the ascending process. These states must be converted in vowels first, because these states are gross. For instance, there is the rectum. Do not go to the grossness of this

---

state, go to the letter ‘a’. ‘A’ has no meaning there, so it will come into that subtleness. When you enter in the twelve subtle movements of these twelve states, you have to put dhyāna first. Then spanda-mānatā and then jyotirūpatā. It is a kind of laya-cintana, the process of laya or layī-bhāva. To put one in another successively and in the end, antataḥ-Śivah, only Śiva will be revealed. It is the inferior way of ānvopāya, because it is a successive way. You have to see janmāgra and recite its mantra ‘a’. You have to see mūla and recite ‘ā’ and in the end you will go to ‘ah’: visarga i.e. vyāpiṇī and then you have to do dhyāna of these, then spanda-mānatā and then jyotirūpatā.

Dhyāna means first with breath. When there is breath it is gross, this means the ingoing and outcoming breath. It takes the form of spanda-mānatā. You can understand it when you practise it. You cannot understand it without practice.

Spanda-mānatā means vibrating. At that time this sādhaka feels his whole body is vibrating i.e. throbbing. That is the state of spanda-mānatā. When you experience spanda-mānatā it is already an automatic process.¹⁹

The two breaths are moving without any span of space. It is only due to the power of concentration. When there is no power of concentration, then that will go up to the 36th finger space. One-pointedness is developed by and by, and by the power of one-pointedness the breath becomes shorter and shorter, both ingoing and outcoming

¹⁹Cp. for this process Tantrāloka 3.211-215 where Abhinavagupta describes the three stages: the first is cittaviśrānti, “resting of the mind”, which corresponds to ānvopāya, since the individual is not yet dissolved; the second is cittasambodha, “awakening of the mind”, corresponding to śaktropāya, and the third cittapralaya, “dissolution of the mind”, in śāmbhavopāya.
breath, and in the end it moves only on one point. That is spanda-mānatā. And afterwards what happens? Jyoti-rūpatā. Then shines forth that reality of Lord Śiva. Jyoti is the fire of realization. After that realization takes place. Realization can take place even without the rise of kundalinī.

तयापूर्याशु मूर्घान्तं भुज्वा भृक्षेपसेतुना ।
निर्विकालम् मनः कृत्वा सर्वोष्ट्रेः सर्वगोद्गमः ॥ ३१ ॥

tayā-pūryāsu mūrdhāntam
bhaṅktvā bhrūkṣepasetunā |
nirvikalpaṁ manah kṛtvā
sarvordhve sarvagodgamaḥ || 31

31. Having filled (the body upto) mūrdhānta with the same Energy of Breath and having crossed it like a bridge by contracting the eye-brows and making one's mind free from thoughts, one becomes all-pervading in the highest state.

This is the way of ānovopāya without succession. The former was the way with succession. Tayā: by that energy of prāṇa, breath, you must fill your body upto Śakti, after having suspended the movement of breath, by bhrūkṣepasētunā: only you have to concentrate on the centre of the eyebrows. Bhrūkṣepa means bhrū-bhedena, that is, fixing one-pointedness between the two eyebrows. When you fix that one-pointedness between the two eyebrows, while you are moving your breath inside and outside, then what happens? mūrdhāntam apūrya: you fill your whole body upto brahmarandhra with this breath, and bhaṅktvā: after doing that the movement of prāṇa-śakti is suspended for the time being. It is not kumbhaka. It is one-pointedness. You have to stop your breath by one-pointedness. You do
not have to stop the breath by holding it. If you hold your breath, then it is kumbhaka. If your breath is held automatically by one-pointedness, it is this practice. Concentration. Not only concentration but one-pointedness. After it is suspended, then you must see that your mind becomes absolutely unminded:

nirvikalpaḥ manah kṛtvā.

When in that supreme state of Lord Śiva (sarvordhve), sarvagodgamaḥ: means all-pervasiveness shines. He becomes all-pervading in that supreme state. This is the way of ānavopāya because you have to practise with breath. As long as there is breathing exercise it is ānavopāya, it cannot be sāktopāya, it cannot be sāmbhavopāya.

When there is only concentration on voidness, that will always be sāktopāya. When there is concentration on breath, it will be ānavopāya and when there is only awareness, not concentration, or one-pointedness, that is sāmbhavopāya.

In the 6th book of Tantrāloka Abhinavagupta refers to a different sort of rise of kuṇḍalini by one-pointedness only. You have to keep your mind attentive on the state between the eyebrows. One-pointedness. Do not move even for half a second. That is bhūkṣepasetunā. It is called setu; it stops, it rejects the breath. It does not allow the breath to move onwards. That is why he has called it setu.²⁰ Bhūkṣepa is a setu.

शिखिपक्षेष्ट्रसैद्धिक्रूपमेमण्डले: शून्यप्रवकम् ।
ध्यायतोऽनुतारे शून्ये प्रवेशो हुदये भवेत् ॥ ३२ ॥

śikhīpakṣaśaiscitramadgalaḥ śūnyapāṇcaḥ

dhyāyato'nuṭtāre śūnye praveśo hṛdaye bhavet ॥ ३२ ॥

²⁰Setu means both, a dam or a bridge.
32. By meditating on the five voids of the senses which are like the various colours of the peacock’s feathers, the yogi enters in the Heart of the absolute Void.

Śikhipakṣair means like the wings or the feathers of a peacock, which are filled with various colours – multicoloured. Citra-rūpair means with various formations. In the same way maṇḍalair means the fivefold organs of the senses. The five organs of the senses are just like the wings or feathers of a peacock. When the fivefold organs are directed to their own objects, think that the object which is perceived by the eye, the ear, the nose or the skin – by touch or tongue; you must know that all these objects are only śūnya, void. There is nothing in it. It is only void, all these objects are void, without allowing your consciousness to be affected by these objects. You must concentrate simultaneously on these five and realize that it is only void and nothing else. You have to concentrate forcibly that these objects are nothing. What appears to me is nothing. The sensation of what I hear, see, touch, taste and smell is nothing. It is only śūnya. There is no cittavṛtti or pratyāhāra\(^{21}\) which means to withdraw. It is not withdrawing. It is drawing out. You have to draw it out. Keep it out and perceive it as nothing.

    rathyaṁ gamane triṇaparṇādīvat bhātampi
    abhātamiva \(^{22}\)

Like the blades of grass and leaves etc. scattered on

\(^{21}\)Ref. to Yogasūtra of Patañjali: cittavṛtti are the mental modifications which have to be suppressed in Yoga (Yogasūtra I.1), pratyāhāra is one of the eight yogāṅgas, i.e. the withdrawing of the senses from their objects.

\(^{22}\)Cp. Parātrīśikā Laghuavṛtti on verse 2.
the road are not seen even though already seen.
śūnyapañca kākam-dhyāyataḥ
Concentrate on all these just like śūnya, fivefold voids.
anuttare śūnye hṛdaye praveśo bhavet.
Then what happens? You enter in that supreme heart
which is full of void and that supreme heart is Lord Śiva.
You enter in that anuttara, the supreme heart, śūnya.
It is absolutely pure sāktopāya.

ईद्र्शेन क्रमेन यत्र कुद्रयिः पिँतना ।
शुन्ये कुद्रये परे पात्रे स्वयं लिना वरप्रदा ॥ ३३ ॥

iḍrśena krameṇaiva yatra kutrāpi cintanā |
śūnye kuḍye pare pātre svayaṁ līnā varapradā ॥ ३३ ॥

33. In the same way, if one concentrates one's
awareness on anything, be it an empty space,
a wall, or a worthy disciple, this (energy of
concentration) will merge by itself and be-
stow grace.

By adopting this means, iḍrśena krameṇa; yatra kutrā-
pi cintanā, this one-pointed thought, whenever you focus
on this one pointed thought or awareness, you may fix it
on voidness, or on some wall, or on the consciousness of
your favourite disciple.
svayaṁ līnā varapradā

The Energy of Lord Śiva is revealed there and then.
This energy revealed in that voidness which has been the
object of practice is the giver of boons. It is revealed on
that wall on which one-pointedness has been focused. It
is revealed in the heart of the disciple and that disciple
will also be illuminated at once.
sāṅkētānādare sābdaniṣṭham,
āmarśaṇam paṭhi, tādādare tādarthastu
cinteti paricaryatām

When sāṅketa (the conventional meaning) is put aside and you concentrate on that sābda (word), that is dhyāna in part, tādādare tādarthastu cinteti paricaryatām: just maintain that and concentrate on that one-pointedness. That is cintanā, which is more subtle than dhyāna.

śūnye kuḍye pare pātre

You may concentrate this one-pointedness on the voidness of the sky, or kuḍye: on some wall, or pare pātre, on the heart of a disciple. This varapradā: giver of boons, is the Energy of Lord Śiva. Svayaṃ linā: it is revealed. This is pure śāktopāya because you have to concentrate on something, it may not be with mantra or with breath or with anything. When you have to concentrate on something it will be automatically śāktopāya. It cannot be sāṁbhavopāya.

कपालान्तरमो नयस्य तिष्ठनीलितलोचन: ।
क्रमेण मनसो दार्धात् तक्षयेवलक्ष्मयुत्तमम् ॥ ३४ ॥

capālāntar-mano nyasya tiṣṭhan-mīlita-locanāḥ |
krameṇa manaso dāṛḍhyāt
lakṣayel-lakṣyam-uttamam ॥ 34 ॥

34. By fixing one’s mind on the inner space of the skull and sitting motionless with closed eyes, gradually, by the stability of the mind, one attains the supreme goal.

This is what you have to do next in this practice,

\[23\] Tantrālōka, 4.103.
tiṣṭhan-milita-locanaḥ: You have to sit in some posture with your eyes closed.

Kapālāntar-mano-nyasya: establish your mind, fix your mind in the skull of your brahmāṇḍa. You must keep your mind kapāla-antar: in the vacuum of the skull, but you have to see that there is fire shining all around, in your kapāla. It is not imagination. There is fire of cit, ārdhva-kundalinī. That is cit-prakāśa. In the vacuum of the skull there are flames of fire shining. When you think in this way, kramaṇa: successively; manaso dārḍhyāt; when the mind becomes fully established in this way or process, laksayet: you observe, uttamam laksyam: the supreme goal, i.e. the consciousness of Lord Śiva. “Aimed consciousness”. What you aim at is the goal, the target. Laksyam means that supreme object aimed at which is being revealed. This upāya is pure sāktopāya.

laksayet-laksyam-uttamam: That Supreme Lord Śiva is revealed.

मध्यनाधी मध्यसंथ्या बिसुत्राभरूपया ।
ध्यातन्तर्व्योमया देव्या तया देव: प्रकाशते ॥ ३५ ॥

madhyanāḍī madhyasāṃsthā baisātrābhārūparayā |
dhyātāntarvyomayā devyā tayā devah prakāṣate ॥ ३५ ॥

35. The central vein which is situated in the middle is subtle like the fibre of a lotus stalk. By meditating on the space within it through that goddess (of the inner space) God is revealed.

Suṣumṇa which is madhya-saṃsthā, is situated in the central path. One should concentrate on this madhyanāḍī as it has the formation of baisātra which means
the fiber of a lotus [called *nadroo* in Kashmiri], very tiny, very subtle.

When you cut this *nadroo*-fibre and that fibre is revealed to you, you must feel that the *madhya-nādi* is just like that fibre of the lotus. *Bisa-sūtrābha*, and this way, when that *madhya-nādi* is *dhyāta*, concentrated, meditated upon, the central vein, the formation of which is very minute, goes from bottom to top in the form of the lotus fibre. You have to concentrate, not with your mind.

*antar-vyomaya devyā*

*Dhyātā sati*: the *madhya-nādi* keeps you in a state of concentration. It is *madhya-nādi* which is realized by *madhya-nādi* itself, not by any other agency. There is no agency other than the *madhya-nādi*, that central path. Your individual consciousness will not reach there. It is a state of consciousness that is realized by the consciousness of that state. It is not realized by another agency. There is no other agency working there. *Para-pramāṭṛ-bhāva*. The Lord is revealed by that *parā-devī: tayā devaḥ prakāśate*

It is only *madhya-nādi*, central vein, *suṣumṇā*. *Suṣumṇā* is so subtle that it cannot exist in the objective field. This is complete *śāṃbhavopāya*.

You know that there are three *upāyas*, three means. One is superior, the other is medium and the third is inferior. The inferior one is called *āṇavopāya*, the medium is called *śāktopāya* and the superior one is called *śāṃbhavopāya*. *Śāṃbhavopāya* is just to maintain awareness in thoughtlessness. When you maintain awareness in the elementary world, that is *āṇavopāya*. Means such as breathing, *mantra*, recitation of *mantra* and all these are called *āṇavopāya*. When you are in a concentrated mood, while in the organic world, without recitation of *mantra*, with-
out breathing exercise, that is śāktopāya. When you are maintaining awareness in thoughtlessness, that is śāmbhavopāya; it is supreme. You have to see for yourself which way (dhāraṇā) is śāmbhavopāya, āṇavopāya or śāktopāya in this book.

Now there is pure āṇavopāya in the following 36th verse:

\[
\text{कररुढ़स्त्रेण भूर्धर्धाद्र द्वाररोधनात् ।}
\text{दृष्टे बिन्दू रक्ताज्जोने तन्मध्ये परमा स्थिति: || ३६ ||}
\]

\[
kara ruddha dṛgastrena bhrūbhedād-dvārarodhanāt |
dṛṣṭe bindau kramāl-line
\]
\[
tanmadhye paramā sthitih || 36
\]

36. By closing the openings of the senses by the hands and by piercing the centre between the eye-brows, when the bindu (light-point) is perceived and there is a gradual merging, then the supreme state is found in the centre.

\[kara ruddha dṛgastrena\]

By closing all the openings of the head, I mean, two eyes, two nostrils, two ears and the mouth. You have to close them with your own hands like this: (Swami Ji gave a practical demonstration of closing these openings) but before closing these openings you have to maintain awareness or one-pointedness first. When you have achieved that one-pointedness, then you must close them at once. Because if you close them without maintaining that one-pointedness, you will only get suffocation of breath and you will die. So you have to maintain awareness by continuity of abhyāsa; practice, in āṇavopāya. How do you maintain awareness? bhrū-bhedaḥ, by piercing the centre
between the eyebrows. Piercing means just contemplating between the two eyebrows. When you contemplate between the two eyebrows, after you close all openings of your head by your hands, *dvāra rodhanāt*: by closing all these openings, you will experience and feel *tāraka-prakāśā*\(^{24}\) in front of you. This is *bindu-prakāśa* (drop of light) and that *bindu*, that *tāraka-prakāśa* will subside gradually. *Tan-madhye*, in the centre you will find yourself in *paramā-sthitiḥ*, in the supreme state of Lord Śiva; you will enter in *samādhi*. It is not *unmilana*, it is *nimilana*.\(^{25}\) It is not *sāktopāya*. It is pure *āṇavopāya*. The *sāktopāya* state is achieved by this *āṇavopāya*. Closing *drk* with the hands means not only the eyes but all openings, by centering, by concentration between the two eyebrows:

*dṛṣṭe bindau kramāl-line*

Successively you will find that *tāraka-prakāśa* is fading away and when it has faded away completely, then you will find yourself situated in the state of Parama Śiva. This is pure *āṇavopāya*.

This *nimilana samādhi* is experienced just after the *bindu* has disappeared.

\[\text{धामान्त: कोभ्सम्भूतसुक्ष्माग्निसिद्धकावृत्तिम्} \]
\[\text{बिन्दुं शिखन्ते हृदये लयानं ध्यातो लयः} \]

\[dhāmāntaḥ kṣobha-saṃbhūtasūkṣmāgni-tilakākṛtim | \]
\[binduṇi śikhante hṛdaye layānte dhyāyato layaḥ || 37 ||\]

37. By agitating the eyes a subtle flame in the form of a *tilaka* mark appears within. One

---

\(^{24}\)The light which makes one cross over, which leads to release from bondage.

\(^{25}\) *Nimilana*: inward-turned *samādhi* with eyes closed; *unmilana*: outward-turned absorption with open eyes.
should meditate on this bindu at the top (ūrdha dvādaśānta) and in the heart. When that concentration is complete, there is absorption.

DHĀMA means the pupil of the eye by which we see and perceive form. You must agitate it by pressing it with a finger. This is also āṇavopāya. It cannot be sāktopāya because there are so many things to be done, there is sthāna [place] and karaṇa [organ] and pressure of the eye. DHĀMA means pupil, antah, inside; ksobhaḥ saṁbhūta: you will agitate it by pressing. What do you find?

sūkṣmāgni-tilakār̥tim

Before your eyes a subtle formation of flame appears. BINDUM: that one-pointed flame; when you concentrate on that one-pointed flame which has appeared due to the agitation of the pupils of the eyes, sikhānte hṛdaye dhyāyataḥ: when you meditate on that bindu of the flame in dvādaśānta and in the heart, sikhānte means ūrdhva-dvādaśānta, above the top of the skull; hṛdaye: in the heart, between two breaths. You have to meditate on both places, on dvādaśānta and in the heart also. Layānte, then in the end that concentration is over or that concentration is perfect, laya. You are absorbed in Śiva, in the state of Śiva, laya means samāveśa.

Now it is sāktopāya:

अनाहते पात्रकर्णेभग्नशब्दे सरिद्धूते ।
शब्दब्रह्मणि निषेधात: परं ब्रह्माधिगृंहति ॥ ३८ ॥

anāhate pātra-karṇe bhagna-śabde sarid-drute |
śabda-brahmaṇi niṣṭātah param brahmādhigacchati

38. He attains the supreme Brahman who is deeply merged in the Brahman-that-is-Sound (śab-
dabraham), which is vibrating within, without striking and is perceived by the ear; this sound is uninterrupted like that of a waterfall.

Sound that is unstruck is called anāhata, pātrakarṇe means that which is heard by your own ears. It does not come from external sources. Or if you cannot meditate on anāhata sound, or abhagna-śabde, you can meditate on any sound produced without a break, for instance the sound of a waterfall. Sariddrute, like the flow of sarit: a cascade which is flowing at great speed, at great velocity. Šabda-brahmanī: śabda-brahman is that sound which is one with brahman, and in that śabda-brahman, whoever is niṣṇātaḥ, has taken a bath, a dip, he is bound to reach param-brahman. This is śāktopāya because there is no mantra. There is nothing of that sort to be done. No mantra, no recitation, no breathing exercise. Just concentrate on that sound or the continuity of that sound of the waterfall or anāhata-śabda. E.g. if you put your fingers on your ear you find anāhata-dhvani, if you put your hands like the shape of a cup, you will feel the continuity of that sound. Just contemplate on that sound. This is pure śāktopāya.

Now the text will explain another way, another process which is āṇavopāya leading to śāktopāya. That is the following 39th śloka:

praṇavādī-samuccārāt śrutane śūnyadhāvanat
śūnyāya parayā śaktī śūnyatām-eti bhairavi || 39 ||

praṇavādī-samuccārāt plutante śūnya-bhāvanat
śūnyāya parayā śaktī śūnyatām-eti bhairavi || 39

39. O Bhairavī, by uttering the praṇava (mantra) and by meditating on the void at the end of
the protracted sound, one attains the state of the Void by means of the Supreme Energy of the Void.

Bhairavi: oh Pārvatī, praṇavādi-samuccārāt: There are three types of praṇava: vaidika praṇava is “om”, Śiva praṇava is “hum”, māyā praṇava is “hrīṁ”.

“Hrīṁ” is called māyā praṇava from our Śaiva point of view and “hum” is called Śiva praṇava. “om” is called Veda praṇava. Just recite these, any of these. You may recite “om”, you may recite “hum”, or you may recite “hrīṁ”.

praṇavādi-samuccārāt

You must recite them in a prolonged way, plutānte, you must not recite just simple “om”, you must end it in pluta i.e. om.m.m, three mātrās long. In the same way you must recite “hrīṁ”. Any of these mantras you may recite, and in the end concentrate on the voidness of that sound, i.e. where this sound merges in silence. After the sound is finished you must contemplate there (śūnya-bhāvanāt).

parayā śūnyayā śaktyā

And by that supreme awareness of voidness we enter in the transcendental void state of Lord Śiva: śūnyatāmeti. praṇavādi-samuccārāt plutānte śūnya-bhāvanāt |

Only there is a touch of ānavopāya in the beginning, just to start with, but in the body of this process it is all pure śāktopāya.

One does not have to meditate on that sound. One has to meditate when the sound is over.
yasya kasyāpi varṇasya pūrvāntav-anubhāvayet |
śūnyaya śūnya-bhūto‘sau
śūnyākāraḥ pumān-bhavet || 40

40. One should meditate on the beginning and end of (the uttering of) any letter (or mantra) by becoming void due to the power of the void, one will reach the state of pure Void.

At the beginning of uttering any mantra, om or sauḥ or any mantra whatever is found in our thought, in Śaivism – when you are just about to recite, you are not reciting as yet, you are going to recite, there, at that place, that is pūrvāntau. Pūrvakāle antakāle ca, at the beginning and at the end you must anubhāvayet; contemplate on that nothingness. In the beginning of uttering any mantra, what is there? Nothing. There is some force only, there is some energy. That is icchā-prasara.

The mantra is not to be recited, just think that you will recite it, you hold that energy of reciting the mantra; just like when you are going to eat something and I hold your mouth at once, I will not let you eat this. There you have to concentrate, not while eating or reciting.

And by doing this, śūnyayā, by maintaining awareness on the void, this person who is reciting, who does this process, asau: that person becomes bhavet śūnya-kāraḥ: his svarūpa, his form becomes the embodiment of voidness and that is Lord Śiva. That is the state of Lord Śiva. That is viśvottirṇa avasthā [the transcendental state]. This is sāmbhavopāya. This śūnyata is nothingness.

Śūnyayā sākyā pūrvāntau anubhāvayet; I have already explained that all these processes are based on Śakti. These processes are not based on Śiva, even in sāmbhavopāya. Śaivāmukhamihocyate [the Energy of Śiva
is the entrance to Śiva).

तन्त्रयादिवादशबद्धेषु दीर्घेषु क्रमसंस्थिते: ॥
अनन्यचेता: प्रत्यन्ते परव्योमवपुर्भवेत् ॥ ४१ ॥

tantrādi-vādyā-sabdeṣu
dīrghesu krama-saṁsthiteḥ |
ananyā-cetaḥ pratyante
para-vyoma-vapur-bhavet ॥ ४१ ॥

41. If one listens with undivided attention to the sounds of string instruments and others which are played successively and are prolonged, then one becomes absorbed in the supreme ether of consciousness.

Musical string instruments are called tantrī. Tantrādi, all string instruments which are vādyā-sabdeṣu: vādyā means musical instruments. In these sounds, for instance in the Sitār you will find separate sounds, but if you go to the depth of hearing, you will see that collectively one sound is proceeding from the instrument. One collective sound. This can be heard by anyone, but especially by those who are maintaining awareness.

And dīrghesu: those sounds, that collective sound is dīrgha: without any successive movement. It is continuous, without break, although it is kramasāṁsthiteḥ, successively played because the player puts his fingers successively on those strings. And on that sound ananyacetaḥ: the one who is one-pointed, who is concentrating on that collective sound, in the end,

para-vyoma-vapur-bhavet

he becomes one with the supreme ether of consciousness, cidākāśa.
This is śāktopāya touching śāmbhavopāya. This would have been pure śāmbhavopāya but there is some touch of śāktopāya in the beginning. There is concentration first on those differentiated sounds because one has to perceive the collective sound from those differentiated sounds. Collective sound is to be sought. As long as one is seeking that collective sound in those differentiated sounds, that is śāktopāya. When he has found that collective sound he is in śāmbhavopāya. It is nimilana, śāmbhavopāya is all nimilana. Afterwards krama-mudrā will take place and then he will enter in unmilana-samādhi.

This is pure śāmbhavopāya.
Now next will be āṇavopāya rising to śāmbhavopāya;

पिण्डमन्त्रस्य सर्वस्य स्थूलवर्णक्रमेण तु ।
अर्धेन्द्रुबिन्दुनादान्तः शून्योद्धाराद्भवेच्छवः ॥ ४२ ॥

piṇḍa-mantrasya sarvasya
sthūla-varṇa-krameṇa tu |
ardhendu-bindu-nādāntah
śūnyocchārād-bhavet śivah ॥ 42 ॥

42. By uttering all the piṇḍamantras in the order of gross letters, ending in ardhacandra, bindu and nāda, (finally) by the vibration of the void one becomes Śiva.

This process is āṇavopāya rising to śāmbhavopāya. Piṇḍa-mantras are those where all these letters are put together: h, s, r, kṣ, m, l, v, y, ṇuṇ; r, kṣ, kliṃ, sauḥ etc. All these letters are piṇḍa-mantras.

piṇḍa-mantrasya sarvasya sthūla-varṇa-krameṇa
First utter them in their gross state. Then carry that grossness to its subtle state and then to the subtlest. For
instance, take first the utterance “om-kāra”, when you utter om, this is actually piṇḍa-mana, although it is not piṇḍa-mana. Om is not piṇḍa-mana because it has vowels also along with consonants. Piṇḍa-mana are mantras without vowels. h, r, ks, m etc. these are piṇḍa-mantra. Om is not a piṇḍa-mana but here Śaivism has recognized this as piṇḍa-mana.

Sauḥ is piṇḍa-mana, it has ‘ś’, ‘au’ and ‘ḥ’ is visarga. ‘Ś’ is without ‘a’. When you recite om this is sthūlavarga-krama, a, u, and m. This is the recitation of om-kāra in its grossness. Then

ardhendu-bindu-nādāntaḥ

Instead of ardendu-bindu-nādāntaḥ you can also correct the reading as bindvradhacandra-nādāntaḥ. This is also an alternative reading. When you recite om-kāra, you recite it in its grossness and that grossness ends in m-kāra, ‘a’, ‘u’ and ‘m’. That grossness is over. Then comes its subtleness, bindu-ardhacandra. Bindu and ardha-candra are its subtleness. This is the subtle formation of the mantra. Then up to nādānta; nādānta means nāda, Śakti, vyāpinī, samanā and unmanā too. That is in its most subtle formation. Akāra, ukāra, makāra are the gross formations of om-kāra. Bindu, ardha-candra is the subtle formation of om-kāra. Nirodhini, nāda, nādānta, Śakti, vyāpinī, samanā and unmanā are the subtlest formation of om-kāra: Then you recite om-kāra and while reciting om-kāra you enter in the unmanā state. The unmanā state is that state of om-kāra where the functioning of the mind has stopped altogether. That is unmanā, when recitation of om-kāra has reached the topmost point.

It is that subtle, unstruck sound just as when you listen to music.

First one has to recite om-kāra and after recitation
Vijñāna Bhairava

of om-kāra one has to rise more and more to the subtle formation and from that subtle formation one has to rise to its most subtle formation. It is a gradual process. That is sthūla-varṇa-krameṇa which shows you that it is a successive process.

This is ānaṇavopāya rising to sāmbhavopāya, the sub-test process. After that point of sthūla-krama, it is sāmbhavopāya.

By attaining awareness it is spontaneous afterwards. After bindu and ardhacandra you reach the third state, then it will be pure sāmbhavopāya.

Śūnyoccārāt; by utterance of voidness, or by the trance of voidness one experiences this and enjoys it. Voidness is to be felt, that feeling of voidness leads to utter voidness. You can utter words, letters, but you cannot utter voidness. You have to feel voidness. That is śūnyoccārāt. To ‘utter’ śunya. So uccāra is here feeling, not uttering. Bhavet-Śīvah, he becomes one with Śiva.

Śūnyoccārāt, by the utterance of unmanā, by the feeling of unmanā, bhavet-śivah: you enter in the state of Śiva. You become one with Lord Śiva, and when you become one with Lord Śiva, that is the real uccāra. That is the real uccāra found in Parātrimśikā.26

Uccāra is held by feeling that śunya, voidness. It is felt in your internal rtambharā-prajñā. It is a feeling of prajñā, it is not a feeling of senses. Rtambharā tatra prajñā, is not a term of Śaivism. It is the word of

---

26Cp. Parātisikā, verse 11: hṛdayam devadevasya sadyo yogav-imuktidam, asyoccāre kṛte samyāṁ mantramudrāgaṇo mahān. In the translation of Jaideva Singh (p. 203): “This is the (very) heart of the God of gods, and bestows immediately (both) yoga and liberation. When this mantra (i.e. sauh) is perfectly well recited, the grand multitude of mantras and mudrās immediately appears before him.” For the technical meaning of uccāra, see Glossary.
Patāñjali.\textsuperscript{27} \textit{Rtambharā} he says in his Yoga-darśana, that \textit{prajñā} is full of actuality, full of truth. \textit{Rtambharā}: filled with \textit{satyam}.

Now next comes \textit{āṇavopāya} leading to \textit{sāmbhavopāya}. This is another process.

\begin{quote}
\text{nījadehē sarvadikam yugapad-bhāvayed-viyat}  
\text{nirvikalpa-manās-tasya, viyat sarvam pravartate}  
\end{quote}

43. One should meditate on the void in one’s own body on all sides simultaneously. When the mind has become free from thoughts, one experiences everything as the Void.

Just sit in some posture, close your eyes, and feel that on your right, left, front, and back, there is nothing. Just imagine that around your body there is nothing. It is all voidness.

\textit{nīja-deha-sarva-dikkam}

All around, \textit{yugapad}: simultaneously; \textit{bhāvayet}; you must concentrate on voidness. How should you concentrate on that voidness? \textit{Nirvikalpa-māna}, by remaining free of all thoughts, devoid of all impressions in your mind. Do not let any thought come in your mind, and see that on all sides of your body there is only vacuum, nothing. It is \textit{āṇavopāya} in the beginning. You have to feel that you have got a body and afterwards you have to feel that you have got sides of your body – right, left, front, back, bottom and top. So it is \textit{āṇavopāya}, up to

\textsuperscript{27}Yoga Sūtra I. 48. In the translation of J.H. Woods: “In this [calm] the insight is truth-bearing.”
that point. Afterwards, nirvikalpamāna, by contemplating on that voidness, that voidness is dissolved, or that voidness dissolves all grossness, everywhere, all around. The body is finished, the sides are finished, only voidness remains.

\textit{viyat sarvaṁ-pravartate}

Everything is vacuum, only vacuum and whatever is vacuum that is Lord Śiva. Nothingness is Lord Śiva, because Lord Śiva is not this thing, not that thing. What is Lord Śiva? Nothing is something. Something which is not thinkable, expressable. It cannot be felt. It cannot be imagined. It cannot be known. It cannot be thought. That is “nothing”. It is Śūnyātiśūnya. This is nimilana samādhi. All these practices are leading to nimilana samādhi; not unmilana samādhi. Unmilana samādhi will take place afterwards, after it is completed.

Another process.

\begin{align*}
\text{पृष्ठशून्यं मूलशून्यं युगपद्भावयेचे यः ।} \\
\text{शरीरनिरपेक्षिण्या शून्या शून्यमना भवेत्} \ || 44 \ ||
\end{align*}

\begin{align*}
\text{prśṛtha-sūnyam mūlaśūnyam} \\
\text{yugapad-bhāvayec-ca yah} | \\
\text{śarīra-nirapekṣinyā} \\
\text{śaktī śūnyamanā bhavet} \ || 44
\end{align*}

44. Meditating simultaneously on the void above and the void at the base; by the power of the energy which does not depend on the body, one’s mind attains the state of Void.

This is śāmbhavopāya with slight touches of ānapopāya.

Now you have to imagine first that above you there is voidness; below you there is voidness – below your body. And afterwards just try to find your body. But when you
try to find the existence of your body, there is no body. The body is missing. When the body is missing, this dhāraṇā, this process, will be completed. You must feel that your body is missing. Afterwards. This is just the intensity of maintaining awareness on voidness. When you maintain awareness on voidness intensely, above and below your body, your body will be missing. Just try for half an hour and you will see your body is missing. Because when there is no support for your body, there is vacuum, where will your body remain? And above there is vacuum, there is voidness. Your body must be missing, if it is not missing then this process is not complete. So this is sāṃbhavopāya. This has touches of āṇavopāya. You have to concentrate on that voidness, the two voids, top and bottom, simultaneously.

yugapad-bhāvayec-ca yah, śarīra-nirapekṣīnyā śaktyā; By that energy which is forcing your body to disappear.

śarīra-nirapekṣīnyā śaktyā.
You enter in that voidness of Lord Śiva.

प्रःथा-शून्यम् मुल-शून्यम् हृच्छुन्यम् भावयेत्तिथरम् ।
युगपतिर्विकल्पत्वात्रिविकल्पोदयस्ततः ॥ ४५ ॥

prṣṭha-śūnyam mūla-śūnyam
hṛc-chūnyam bhāvayet-sthiram |
yugapan-nirvikalpatvānirvikalpodayas-tataḥ ॥ 45

45. If one meditates firmly on the void above, the void below and the void in the heart, thus being free from all thoughts, then there arises simultaneously the thought-free state.

With firmness one should simultaneously (yugapat) imagine that on the upper side of the body where subjective
consciousness prevails it is void, and on the lower side of
the body where the objective field exists imagine there is
also voidness (mūlasūnyam). And in the midst of your
heart, where the cognitive state is existing, you must
imagine that it is all void. Cognitive state, in the heart,
there is nothing. This you should imagine simultaneously,
all round in your body, then the state of thoughtlessness
is revealed nirvikalpodayas-tataḥ

This is sāktopāya.

Next:

तनुदेशे शून्यतैव क्षणमात्रं विभाव्येत् ।
निर्विकल्पे निर्विकल्पो निर्विकल्पस्वरूपमभाक् ॥ ४६ ॥

tanū-deśe śūnya-taiwā kṣaṇa-mātraṁ vibhāvayet|
nirvikalpaṁ nirvikalpo nirvikalpa-svarūpa-bhāk ॥ 46 ॥

46. If one contemplates in a thoughtfree way on
any point in the body as mere void even for a
moment, then, being free from thoughts one
attains the nature of the Thoughtfree (Śiva).

Tanū-deśe; at the place where your body is seated; just
imagine that your seat is nowhere;

kṣaṇa-mātraṁ vibhāvayet

You have to imagine your body is seated nowhere.
Within your thoughtless state, you have to imagine that
although you are seated, you are sitting nowhere, and dis-
card all the thoughts in your mind. The state of thought-
lessness arises. Niralambara, you become supportless,
then the state of samādhi is obtained. This is sāktopāya
leading to śāmbhavopāya.
sarpaṇaḥ dehagatam dravyam
viyad-vyāptam mrgeksaṇe |
vibhāvayet-tatas-tasya
bhāvanā sā sthirā bhavet \| 47

47. O gazelle-eyed Goddess, if one contemplates
on all the elements constituting the body as
pervaded by void, then one’s contemplation
(of the Void) will become firm.

This is also šāktopāya. Just imagine that dravyam, the
material; dehagatam: which exists in the centre of your
body– the flesh, bones and marrow– there is nothing in-
side.

tatas-tasya-bhāvanā sā,
sā bhāvanā sthirā bhavet.

Then that state of awareness of the void becomes estab-
lished, sthirā bhavet; becomes firm. Thus he enters in the
nirvikalpa state of samādhi. This is pure šāktopāya.
Next:

देहान्तरे त्वरिवभागं भित्तिमूतं विचिन्त्येत् ।
न किंचिदं तत्स्तय ध्यायप्रभवंभवेत् \| 48 \|

dehāntare tvag-vibhāgam bhitti-bhūtam vicintayet |
na kińcīd-antare tasya
dhyāyān adhyeyabhāg bhavet \| 48

48. One should meditate on the body as only en-
closed by the skin with nothing inside. Med-
itating in this way, one attains the One who
is not an object of meditation (i.e. Śiva).
Or consider this way. This is the description of one dhāraṇā only in both verses, 47 and 48. It is only one technique of the same process.

dehāntare tvag-vibhāgam,
bhitti-bhūtam vicintayet.

You have to imagine that your body is enclosed, supported by your skin.

na kiñcid-antare tasya:

And inside there is nothing; it is hollow. You try to concentrate that all this flesh, bones, and marrow are nothing but void.

Or concentrate on your body in which nothing exists. There are only outside walls of skin to make the exterior covering of your body and inside there is nothing. The one who is concentrating in this way, perceives Lord Śiva.

adhyeya-bhāk bhavet

Adhyeya means the one who is the knower and is never known. He perceives Lord Śiva. This is śāktopāya leading to śāmbhavopāya.

हुसाकाशे नितीनाथः पद्मसम्पुटमध्यगः ।
अनन्यचेता: सुभगे परं सौभाग्यमारुयात् ॥ ४९ ॥

hṛdyākāše nilīnākṣah padma-sampūta-madhyagaḥ |
ananya-cetabh subhage

paraṃ saubhāgyam-āpnuyāt ॥ 49 ॥

49. If one merges one's senses in the space of the heart, i.e. at the centre between the two halves of the heart-lotus with an undistracted mind, then, O Blessed One, one attains supreme blessedness.

Subhage: Oh Pārvatī,

hṛdyākāše nilīnākṣah
the one whose thought is centred on the ether of the heart; in the voidness of the heart which is situated between two lotuses therein, above and below. One lotus is facing upwards and the other lotus is facing downwards. In between there is the ether of the heart; the word ākāśa does not only mean sky. Nilīnākṣaḥ: whose attention is focused without the intrusion of any thoughts. Ananyacetaḥ, when he attains perfect one-pointedness in this process, he attains the glory of entering in the Kingdom of God-consciousness.

param saubhāgyam-āpnuyāt
This is sāktopāya.

sarvataḥ svam-śarirasya dvādaśānte manolāyāt
drṣṭhā-buddher-drṣṭhibhūtam
tattva-lakṣyam pravartate || 50 ||

50. If one's mind is absorbed at the dvādaśānta, (or by meditating that) the body is void in all parts with firm intellect, then the firmly established Reality is revealed.

All round in your body just imagine that all these pores, these connecting points, are nothing, there is only vacuum between the two eyebrows. Imagine the vacuum that is perceived by you in-between the two eyebrows, that voidness is found in each and every pore of your body. You have to imagine that for a while and let your mind melt in that one-pointedness between the two eyebrows. That state between the two eyebrows must be found in each and every pore of your body, all round, with firm intellect. Then revelation of the Self takes place.
tattva-laksyam pravartate
This is pure saktopaya.
Or in each and every action focus your mind in dvadasanta.

yathā tatthā yatra tatra dvādaśānte manah kṣipet|
pratikṣaṇam kṣiṇa-vṛtter
vailakṣaṇyam dinair-bhavet ∥ 51 ∥

51. If one fixes one's mind on dvādaśānta every moment, in any way and wherever one is, then the fluctuations (of the mind) will dissolve and within days one will experience an extraordinary state.

When you are walking or talking or doing some household work or doing any other trivial act, just concentrate your mind on dvādaśānta. Your mind must hold the state of dvādaśānta in each and every act of your daily routine of life. But this must be held in continuity: pratikṣaṇam. Then one is born anew – in days, not in months,
vailakṣaṇyam dinair-bhavet
Some days will pass and he will be born anew, he will become all around new. This is ānavopaya moving towards sāmbhavopaya.
There is another reading of the last line of this verse:
vailakṣaṇyam kṣaṇair bhavet
In some moments he will become new; just in some moments, say just 15 moments and household work will continue.

कालाबिन्नः कालपदः दुष्कर्मं द्वितियेति स्वकं पुरम् ॥
सुदूरं विचिन्तयेदं शान्ताभासस्तदा भवेत् ∥ ५२ ∥
52. One should meditate on one's own fortress (the body) as if it were consumed by the Fire of Time, rising from the foot. At the end (of this meditation) the peaceful state will appear.

This dhāraṇā is sāktopāya leading to sāmbhavopāya.

The commentator has explained this as pure ānavoropāya but from my point of view it is not ānavoropāya. It is sāktopāya moving towards sāmbhavopāya. Kālapadāt means from the big toe of your right foot. Just imagine that kālāgni, fire of God consciousness has risen from that point. You have to imagine that your whole body has been put to ashes, is burnt. Svakam puram: your body, plusṭam vicinatayet: you have to imagine that it is burnt to ashes. Ante, in the end sāntābhāsas taddā bhave

The peaceful state of Lord Śiva is attained.

53. Meditating in this way by imagining that the entire world has been burnt, a person whose mind is undisturbed will attain the highest human condition.
In the same way just imagine, *vikalpataḥ*: it is a *dhāranā* based on imagination; that this whole universe is burnt to ashes, and this imagination should occur in one-pointedness.

*ananya-cetasah-pumṣah*

This imagination must be in chain formation. It should not stop, it should not be fragmented.

Just meditate and see that the whole universe is burnt to ashes, then supreme God consciousness is revealed. *Parama* means supreme. *Pumbhāvah*: God consciousness, *bhavet*: takes place. You have to imagine and that imagination will at some time come true just as you say, let this dream come true. This imagination will not remain imagination only. It will come true.

Śvadehe jāgato vāpi sūkṣma-sūkṣmatarāṇi ca

Tattvāni yāni nīlayaṃ dhyātvānte vyajyate para

svadehe jagato vāpi sūkṣma-sūkṣmatarāṇi ca

tattvāni yāni nilayaṃ dhyātvānte vyajyate para

54. If one meditates on the subtle and subtlest elements in one's own body or of the world as if they are merging one after another, then in the end the Supreme (Goddess) is revealed.

This is also *śāktopāya*. When it is concerned with the body, then it must be *śāktopāya*. It cannot be *sāmbhavopāya*.

svadehe jagato vāpi

sūkṣma-sūkṣmatarāṇi ca

Tattvāni yāni... In your own body or in this whole universe, just make all these elements enter in their subtle formation in a successive way. Successively make your body enter in its subtle formation of dreaming state, and
take that dreaming state of your own body in its sub-tler formation of dreamless state, suṣupti, and carry that dreamless state of suṣupti of your body in that supreme consciousness of turiya, and take that state of turiya in turiyāṭīta and so on. Or take this gross universe: just imagine that this gross universe is existing in your consciousness, your individual consciousness; carry that individual consciousness in your ‘I’-consciousness and carry that ‘I’-consciousness to universal ‘I’-consciousness. Nilayaṇaḥ dhyātvā. Nilayam: this is the method of the process. This is melting one after another. Ante: in the end supreme God consciousness appears. Vyajyate means appears, parā: Supreme God consciousness, ante: in the end. This is sāktoṭāya.

Now next is āṇavopāya leading to śambhavopāya.

पीनां च दुर्बलां शकि ध्यात्वा द्वादशोचरे ।
प्रविष्ण्य हुदये ध्यायनं मुकः स्वातन्त्र्यमाजुयात् ॥ ५५ ॥

pīnāṃ ca durbalāṃ saktiṁ
dhyātvā dvādaśa-gocare |
praviśya hrdaye dhyāyan
muktaḥ svātantryam āpnuyāt ॥ ५५ ॥

55. If the energy of breath is meditated upon as gross and feeble at dvādaśanta, and entering the heart (at the time of sleeping), then one will attain mastery over one's dreams.

There are two alternative readings: suptah svātantryam āpnuyāt and muktaḥ, but, in fact muktaḥ and suptah are both incorrect readings. In place of muktaḥ svātantryam āpnuyāt put svapna-svātantryam-āpnuyāt. This is the real reading revealed by Lord Śiva in Vijñāna-Bhairava. This is the kingdom in the dreaming state. How can one attain the kingdom in the dreaming state?
Śaktim: energy of breath. Let your energy of breath be situated in dvādaśānta and unite it with svātantryam. The energy of breath should be focused in dvādaśānta. Dvādaśānta prevails in three places: Either in the heart or in the throat or between the two eyebrows. One out of these three. Put your concentration of breath on any of these, either between the two eyebrows, or the throatpit or the heart. These are three states of dvādaśa-gocara. Let the energy of your breath be focused in this dvādaśa-gocara. The energy of breath should function pīnāṁ ca durbalāṁ. Pīnāṁca: with sound. Durbalāṁ: lengthy. It must be with sound and it must be lengthy. Your breath must produce sound. And it must be long. You must be sitting in some posture, some āsana first and then lie straight flat; go on doing this practice and this energy of breath should function in such a way that it produces sound and it is lenghtenend more and more so that your consciousness is held permanently.

Go on following this process for a while and when you find that giddiness occurs and you want to rest, continue this practice and lie flat. But that giddiness or drowsiness has to come, it will come. It must be developed in this posture first for some time, without leaning, and when you feel giddiness, then begin with this practice. But you must not stop this practice while lying down. Then what will happen? Ananyacetasaḥ, by doing this without any other thought, with one-pointedness, just concentrating. Dhyāyan hṛdaye praviśya, when he is situated in hṛdaya, in the real heart, either in the throatpit or between the two eyebrows or in the heart. All these three places are called heart; and in that heart; dhyāyan: the one who practises this in continuity and praviśya: while entering in the dreaming state,
svapna-svātantryam āpnyāt:

He attains the power in the dreaming state also (svapna). That is to say, as soon as he enters in that dreaming state, he knows that he has entered the dreaming state. He is not unconscious of that and when he enters in the dreaming state, it is for him to decide what dream he will see. If he wants to see Lord Śiva in his dream, Lord Śiva will appear before him. If he wants to see worldly things, he will dream of that. Whatever he wants to dream, he will dream. He becomes the holder of the power in the dreaming state also; not only in wakefulness.

Because he enters in turiya and finds the dreaming state in turiya and is conscious of that state, he can dream whatever he likes.

There will be sound in the dreaming state also, you will continue because you have practised. You will see, you try for two hours, you sit in one posture doing this practise and then lie down and you will do the same practise unconsciously in the dreaming state also. Although you will not enter in that svapna-svātantrya in the beginning, but you will be practising in the dreaming state also. While dreaming you will see that you are practising, and you are breathing deeply.

Next is āṇavopāya leading to śāmbhavopāya:

भुवनाध्वादिरूपेण चिन्तयेत्कमशोठ्ठितम् ।
स्थूलसूक्ष्मपरस्थित्या यावदन्ते मनोलयः ॥ ५६ ॥

bhuvanādavi-dī-rūpena cintayet kramaśo'khilam |
sthūlasūkṣma-para-sthityā |
yāvad ante mano-layah ॥ 56 ॥

56. One should meditate successively on the entire universe in the form of the stages (ad-hvan) of bhuvana (world) and others, in their
condition of gross, subtle and supreme, and in the end the mind will dissolve.

In some cases this dhāraṇā is considered as sāktopāya leading towards sāmbhavopāya. The gross formation of the world is bhuvaṇādṛṣṭva. The subtle formation of the world is tattvādṛṣṭva and the subtlest formation of the world is kalādṛṣṭva. Just take the gross formation of the world, make it enter in its subtle formation through imagination. Take the gross formation of the objective world in its subtle formation and take that subtle formation of the objective world in its most subtle formation.

sthūla-sūkṣma-para-sthityā

By making the journey successively from gross to subtle and from subtle to subtlest and in the end, he transcends the level of the mind. Ante, in the end; manolayah, transcends the mind. He becomes unminded. That is samādhi.

अस्य सर्वस्य विश्वस्य पर्यन्तरूप समन्त: ।
अध्यप्रक्रियया तत्त्वं शैवं ध्यात्वा महोदय: ॥ ५७ ॥

asya sarvasya viśvasya paryanteṣu samantataḥ |
adhva-prakriyayā tattvam |
śaivam dhyātvā mahodayah ॥ ५७ ॥

57. While perceiving the Reality of Śiva in this whole universe upto the ultimate limit by the method of the ‘stages’ (adhvan), one will experience the great awakening.

This is another way of supreme dhāraṇā. You just have to put some additions to it. Just sit or stand outside in your garden. While standing see this whole universe. Imagine that around you this whole universe exists and
there you see adhva-prakriyā. How great is this universe! How wide and vast is this universe! What is there below, and what is there above? Just imagine these 118 worlds around you; above you, below you, below your body. You have to imagine that this whole universe is my own God-consciousness. Just imagine, I am pervading each and every part of this universe consisting of 118 worlds. This is adhva-prakriyā. This is a technical term. Adhva-prakriyā means journey of adhvan: the universal path.

This is supreme śāktopāya. Just imagine the vastness of the universe and think that this whole is only the kingdom of God-consciousness, of the kingdom of my consciousness, self-consciousness, ‘I’-consciousness and then: mahodayah. Mahodayah means God-consciousness is revealed at the end. This is adhva-prakriyā. At many a place you have read: na prakriyā parām jñānaṁ: there is no supreme knowledge other than prakriyā knowledge. This is prakriyā knowledge. Prakriyā knowledge means the knowledge that the whole universe is my own self. It is just expansion of myself. It is the state of aham sarvam. This is pure śāktopāya.

विश्वेत्तन्महादेवि शून्यभूतं विचिन्तयेत् ।
तत्राविच मनो लीनं ततस्तत्तज्ञभाजनम् ॥ ५८ ॥

viśvam-etān-mahādevi śūnya-bhūtam vicintayet |
tatraiva ca mano līnaḥ tatas-tallaya-bhājanam || 58

58. O Great Goddess! If one imagines this whole universe as being void, one’s mind gets dissolved in it and one becomes worthy of merging in that (supreme Void).

28 Adhva-prakriyā: according to Tantrāloka 8th āhnika (deśādhvan).
Oh Pārvatī, just imagine that this universe has no substance and is only a vacuum.

\[ \text{visvam-etan-mahādevi śūnya-bhūtam vicintayet} \]

It is only vacuum – there is nothing. If you perceive, this is a key, but in reality this is not a key. This is nothing, this is only vacuum. In that vacuum establish your mind firmly.

\[ \text{tatraiva ca mano línaḥ:} \]

Let your mind merge in that vacuum. In that great and vast vacuum. \text{Tataḥ:} then you are fit for entering in that supreme vacuum. When you establish your mind in that void or make your mind merge in that vacuum, then you become worthy of entering in that supreme void of God-consciousness. This is \text{sāmbhavopāya} with some slight traces of \text{sāktopāya}.

\[ \text{घटादिभाजने दृष्टिः भित्तीस्यतमः विनिक्षिपत्} \]
\[ \text{तत्त्वं तत्त्वानाद्गत्वा तत्त्वात्तन्मयो भवेत्} \]

\[ ghaṭādi-bhājane drṣṭiṁ bhittis-tyaktivā vinikṣipet | \]
\[ tal-layam tat-kṣanād gatvā tal-layāt tanmayo bhavet \]

59. One should cast one’s eyes in the empty space of a jar or any other vessel, leaving aside the enclosing walls (containing the space). Then one merges instantaneously in that (empty space), and by virtue of this merging one becomes united with that (great Void).

Just keep a pot before you, some pot, jug, tumbler or anything. Focus your sight on it for a while with one-pointedness and imagine that it is only a pot without the substance of its outside, that wicker or mud or that copper or glass is nothing. It is only a pot, and outside there is nothing to give it shape.
Bhattis tyaktvā
Just look at that pot, imagine it is only vacuum. There is nothing. There is no covering of clay or mud. Only shape without substance. This is śāmbhavopāya.

ghaṭādi bhājane drṣṭim
Or just imagine someone sitting before you, just imagine that this is his form but there is no substance of the body. It is only vacuum.

ghaṭādi bhājane drṣṭim
You must discard all these walls. Bhattis-tyaktvā: bhattis means enclosures of a particular shape and its characteristics.

tal-layaṁ tat-kṣaṇād-gatvā tal-layāt tanmayo bhavet |
At that very moment when you enter in the vacuum of that pot, you enter in the void of God-consciousness, just there and then. This is śāmbhavopāya.

You have to see nothing. You have your eyes open but you see nothing, only just go on seeing. What is seen? Only vacuum. There is nothing.

This is the creation of the thought of God-consciousness, without putting ‘I’ there because as soon as you put ‘I’, the body will make it limited. Your body will make your ‘I’ limited. Think it is only God-consciousness of I. ‘I’ God-consciousness. It is not ‘I’ in my consciousness, it is God-consciousness. That ‘I’ is in God-consciousness. That is universal.

Next:

निर्वृक्षागिरिभित्त्यादि-देशे दृष्टि विनिक्षिपति ।
विलोचने मानसेभावे वृत्तिक्षीणः प्रजायते ॥ ६० ॥

nirvṛkṣa-giri-bhittyādi deśe drṣṭim vinikṣipet |
vilone mānase bhāve vṛttikṣiṇaḥ prajāyate ॥ ६० ॥
60. One should cast one’s gaze on an open (stretch of) land devoid of trees, mountains, walls etc. When the state of the mind is fixed there, then the fluctuating thoughts dissolve (by themselves).

Just go out in some field where there are no trees, no mountains or anything. No houses, nothing. No roads, no shape, no waterfalls, nothing. Only bareness around, just like the desert.

_nirvrkṣa-giri-bhityādi-deśe_

Where there are no trees, no mountains, no walls. At that place come and sit or stand and, _drśṭim vinikṣipet:_ look with eyes wide open on that field, on that desert. See there is nothing, there is only void.

_vilīne mānase bhāve_

When you fix your sight on the land without trees, without mountains etc., then thoughts end in thoughtlessness.

_mānase bhāve vilīne_

when thoughtfulness on that state is established, then

_vṛttikṣinaḥ prajāyate_

thoughtlessness arises. For instance, _āsane vilīno’ham;_ this means, I am seated on my own _āsana_. That is establishment.

उभयोभावयोज्ञानेन ध्यात्वा मध्यं समाश्रयेत् ।
युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते ॥ ६१ ॥

_ubhayor-bhāvayor-jñāne_

dhyātvā madhyam samāśrayet |
_yugapac-ca dvayaṃ tyaktvā_

_madhye tattvaṃ prakāśate ॥ 61 ॥_

61. Meditating on the knowledge of two things or states one should rest in the middle. By
abandoning both simultaneously, the Reality shines forth in the centre.

Just take any two pots or two things; meditate on any two objects, for instance, this case of spectacles and this paper. Concentrate on these two objects and reside and rest in-between these two objects. When you perceive this object and after perceiving this object, you perceive this paper. When you perceive this object and this act is over and perceiving of this paper has not yet begun; that is madhyam; that is the in-between. Fix your consciousness there, on madhya; the madhyama state, put your consciousness there. Madhyam dhyātvā, concentrate on that centre. While concentrating on that centre, be established in that centre. When you are established in that centre; simultaneously leave the impression of these two objects altogether. While making yourself established in that centre, the reality of God-consciousness will be revealed. While entering in the centre of these objects; you have to take support every now and then of these two objects. For instance, that centering will vanish, while you concentrate on that centre. The centre will disappear and you have to take the support of these objects again and again. See this and see that and see what is in-between and when that centre is established, well, then you have to discard impressions of both objects and be established in the centre and then the universal centre will be revealed. This is śāktopāya.

At the same time when you breathe in and breathe out take the support of breathing in and breathing out for establishing your centre. When the centre of these two breaths is established well, then leave breath aside and enter in that centre and the universal centre will be revealed. There you will enter in śāktopāya, this will not
be śāmbhavopāya. In the first āhnika of Tantrāloka also you will find that this is śāktopāya.

भावे त्यसे निरुढ्या चिन्तन नैव भावान्तरं प्रजेत।
तदा तन्मध्यभवने विकसत्यतिभावना॥ ६२ ॥

bhāve tyakte niruddha cit
naiva bhāvāntaram vrajet |
tadā tan-madhya-bhāvena vikasaty-atibhāvanā || 62

62. When the awareness has abandoned one object and remains fixed without moving on to another object, then through the state in between (the two) the supreme realization will unfold.

The reading “bhāve nyakte” as given in the printed edition\(^{29}\) is incorrect, so correct it as “bhāve-tyakte”. In fact there are two readings in this dhāraṇā as under:

One dhāraṇā is just to look at a pot. When you look at that pot, go on looking, bhāve-atyakte: at that one pot. Do not think of any other thing. Go on thinking of that one pot, do not think of this paper, tape-recorder or flower or anything. Go on concentrating on that pot only. Niruddha-cit; establish your thought. Your thought must be established in that one object, in objective consciousness.

naiva bhāvāntaram vrajet

Do not go to any other object. Keep your consciousness alive there. It must not be dead. When you are tired of seeing it again and again, your consciousness is dead and your consciousness wants to see another object because you want to see something new. But do not do

\(^{29}\) Kashmir Series of Texts and Studies N. 8
that; it must not be dead. Keep it alive with one objective consciousness. If it is not alive, then the dhāraṇā is over. There is no dhāraṇā. You have to keep it alive for the time being. You must not, at any cost, go to another object.

Then tanmaya-bhāvena: then you will become one with that object. When you become one with that object, objective consciousness melts in your subjective consciousness. The mixture of that particular objective consciousness and your particular subjective consciousness of that object only enters in universal consciousness.

Now another reading. There is another explanation of this sloka: bhāve tyakte. Keep two objects, do not look at these two objects simultaneously. Go on looking at one single object with live consciousness, with full awareness. Go on looking at this object and when you are aware of that, when you perceive it well, leave it. Try to find another object, do not look at it; leave this object, to perceive another object, but do not go to that other object yet.

When you leave this object and you do not reach another object yet, you travel only up to that, up to another object, do not enter in the kingdom of another object. Leave the kingdom of the previous object, but do not enter in the kingdom of another object, roam in the centre. Leave it for good, do not enter another objective kingdom, and

\[ \text{tan-madhya-bhāvena} \]

So roam in that centre. Tan-madhya-bhāvena, vikasati: blooms forth, ati-bhāvanā, the supreme state of God-consciousness.

When there is support of the objective world it cannot be āṇavopāya. Āṇavopāya is when you take the support
of mantra; you take the support of breath; you take the support of dhāraṇā. When all these things are combined, that is āṇavopāya. When God consciousness is meditated upon based on an objective support, that is sāktopāya. Next:

सर्वं देहं चिन्मयं हि जगद्वा परिभाव्येत् ।
युगपत्तिर्विकल्पेन मनसा परमोदयः \| ६३ \|

sarvaṃ dehaṃ cinmayam hi
jagad-vā paribhāvayet ।
yugapan-nirvikalpena manasā paramodayah \| 63

63. If one contemplates simultaneously that one’s entire body or the world consists of nothing but Consciousness, then the mind becomes free from thoughts and the supreme awakening occurs.

You have to just imagine that your body, although it is individual and seems to be limited, is actually universal. This, your individual body is actually the universal body. This is why he has said:

sarvaṃ dehaṃ jagad-vā

Your whole body from toe to head, is this entire universe. You have to imagine that this is full of God-consciousness.

cin-mayaṃ pari-bhāvayet

Just imagine that this whole universe is filled with God-consciousness, from toe to head. Sarvaṃ dehaṃ jagad-vā; you have to imagine and think this simultaneously. Think that your body and this universe are the same.

nirvikalpena manasā
You have to adopt this consciousness with a thought-free mind. This is the highest state of śāktopāya. It is not śāmbhavopāya. If it had been śāmbhavopāya, then there was no question of thinking.

uccāra-rahitaṃ vastu cetasaiva vicintayam, śāktah sābhidhiyate,
uccāra-karaṇa-dhyāna-varṇa-sthāna prakalpanair,
sa saivāvesah ānavaḥ,
akiñcic-cintakasyaiva, sa śāmbhava.30

(Mālinīvijaya Tantra)

वायुद्वयस्य संघट्टादन्तवाः बहिर्न्ततः ।
योगी समतविज्ञानसमुद्गमनभाजनम् ॥ ६४ ॥

vāyu-dvayasya samghaṭṭat antar-vā bahir-antataḥ |
yogī samatva-vijñānasamudgamana-bhājanam ॥ 64 ॥

64. By the coming together of the two breaths, at the extreme point, either within or outside (the body) the yogī becomes capable of experiencing the rise of the knowledge of harmony.

Samghaṭṭat: when the two breaths meet, they meet at one place. The beginning of inhaling is the ending point of exhaling. The beginning of prāṇa is the ending point of apāṇa. That is samghaṭṭa: meeting of these two. Antar vā bahir: it may take place inside or it may take place outside. Inside between the two eyebrows or the heart or

30“When a thing is meditated upon by the mind only, without any utterance, that is called śākta. The absorption attained by means of recitation, senses, meditation, and concentration on letters and centres (in the body) is ānava. Śāmbhava is (that absorption) where there is no thought.”
outside in external dvādaśānta. But antataḥ: in the end when both the breaths stop, the yogī becomes capable of knowing the rise of the oneness of Self.

samatva-vijñāna-samudgamana-bhājanam:

Bhājanam means capable. He becomes capable, fit, to know the rise of the oneness of Self. This is āṇavopāya.

sarva jagnātram vā svāntam smaret yugapat svāmṛtenaiva parānandamayo bhavet || 65 ||

65. (The yogī) should contemplate simultaneously on the whole world or his own body as filled with the bliss of the self, then by his own blissful nectar he becomes united with the supreme bliss.

Take the whole universe or your own body, and think that it is filled with the bliss of your self. Either you imagine that this whole universe is filled with your own bliss or your body is filled with bliss. Bharitam: filled. But you must not fill it with succession. You think that it is already filled, yugapat: simultaneously. You must think that it is filled with that blissful kingdom of Lord Śiva and by that bliss one melts and becomes one with supreme bliss. This is sāktopāya.

In the 63rd śloka it is said that the whole universe is filled with prakāśa and here the whole universe is the coagulation of one’s own consciousness. In the 63rd śloka you must know that the whole universe is filled with prakāśa and here it is filled with bliss, i.e. vimarśa. This is sāktopāya.
66. O gazelle-eyed (goddess)! by applying a trick (of tickling under the arm-pits) there arises suddenly great bliss by which (experience) Reality is revealed.

*Kuhana prayoga* is one kind of trick. This is a trick. By tickling in the armpit, when someone tickles you under the armpits and you laugh, you laugh wildly without any limit and there you have to see where this laughter comes from. If actually this laughter was blissful, why do you hate it? So there is something unknown to you that makes you laugh, otherwise you are worried by that. Are you not worried? Why do you laugh? You ought to weep, but you do not weep, you laugh. So you must find out the source of that laughter and there and then *mrgekṣaṇe*: Oh Devi, the supreme bliss shines forth by which your own self is revealed.

*yena tattvam prakāśate.*

The tickling must be done by somebody else. This is *śāktopāya*. In *śāktopāya* there is no recitation of *mantra*, no breathing process, only observation of that source of laughter.

**Sarvasroto-nibandhena prāṇa-śaktyordhvaya śanaiḥ || 67 ||**

*sarvasroto-nibandhena prāṇa-
śaktyordhvaya śanaiḥ |
pipila-sparśa-velāyāṁ prathate
paramaṁ sukham || 67**
67. Closing all the openings of the senses, by the slow upward rise of the Energy of Breath, one feels a sensation like the movement of ants. At that time the supreme joy is revealed.

*Sarva-sroto-nibandhena:* by checking slowly the flow of all the cognitive senses, *srota* means the flow of the cognitive senses. But how can this checking be done? He says:

*prāṇa-śakti-ūrdhvayā*

By the elevated energy of *prāṇa.* *Pipīla-sparśa-velāyām:* When the time comes of getting the sensation of ants moving over the body the awakened energy of *prāṇa* is functioning there, because if the elevated energy of *prāṇa* was not functioning, the flow of the cognitive senses cannot be checked. You check slowly all the flows of cognitive senses. All the five flows i.e., śabda, sparśa, rūpa, rasa and gandha (hearing, touching, seeing, tasting and smelling). This flow will be checked only by means of the elevated energy of *prāṇa-śakti*, not by the individual energy of *prāṇa-śakti*. Elevated energy of *prāṇa-śakti* means one-pointed *prāṇa-śakti.* When *prāṇa-śakti* is without thought, without the movement of thought. It is not in *madhya-dhāman.* It is *madhya-dhāman* in the outside world, not in *suṣumnā,* not in the central vein.

*Madhya-dhāman* is everywhere, if you are aware. Elevated *prāṇa-śakti* simply means centering. When there is one-pointedness in *prāṇa-śakti,* that *prāṇa-śakti* is elevated, and also when that *prāṇa-śakti* is already existing in *suṣumnā* i.e. in *madhya-dhāman.*

It is functioning in *madhya-dhāman.* It is not functioning in the individual field of life. When one-pointedness is prevailing in *prāṇa-śakti* that *prāṇa-śakti* is not simply
prāṇa-śakti. It is elevated prāṇa-śakti.

It is real breath, but breath without any movement of breath.

It is not prāṇa-kundalini, it is prāṇa-śakti, Energy of prāṇa. When there is one-pointedness in that prāṇa-śakti, that point is madhyā-dhāman.

When madhyā-dhāman is everywhere then kundalini rises.

pipila-sparśa-velāyām

A time comes when pipila-sparśa takes place. You feel the sensation of the movement of ants, moving from bottom to top in your body and there

paramam sukham prathate:

supreme bliss is revealed.

Here this breath does not enter in madhyā-dhāman because it resides in madhyā-dhāman. If it has already entered in suṣumnā, why to make it enter somewhere else? Where can it enter? It is already residing in madhyā-dhāman in the external world. External and internal madhyā-dhāman are one. It is universal suṣumnā from the point of view of realization. At the moment of centering kundalini just rises at once. There is no stopping of breath. It is the flow of all the senses simultaneously. It happens by maintaining that higher prāṇa-śakti by thoughtlessness. By one-pointedness. For instance, when you breathe in and breathe out, you breathe in and out without any thought. Without any impressions of outward movement. That is the energy of prāṇa-śakti.


That leads to the rise of kundalini. That is pipila-sparśa and that kundalini rises very minutely and slowly there, not abruptly; not in a flash. This is not that
kundalini where breath is sucked down. It is already sucked. It is moving but the basis is madhya-dhāman. The eyes are open and there is no attention on breath. One-pointedness is gained while breathing. It is ordinary breath without any movement of breath.

This is ānavopāya but leading to śāmbhavopāya. In sāktopāya there is no breath. There is no breathing exercise. In ānavopāya there is breathing exercise.

This one-pointedness is meant for those who are elevated sādhakas, elevated yogis. It cannot be done by everybody. This ānavopāya is superior ānavopāya. When one-pointedness prevails then all the cognitive senses are already merged in that one point, that is checking of the senses, when they merge in oneness. That is why it carries you from ānavopāya to the state of śāmbhavopāya.

Just centre yourself and then breathe. That is the elevated energy of prāṇa-śakti.

vahner-viśasya madhye tu
cittam sukhamayaṃ kṣiptet|
kevalam vāyupūrṇam vā
smarānandena yuṣyate || 68 ||

68. One should place one’s mind full of bliss between ‘fire’ (vahni) and ‘poison’ (viṣa), or filled with breath, then one will be united with the blissful union (of Śiva and Śakti).

Now he presents another process. This is sāktopāya. Between the energy of will and knowledge, icchā and jñāna, make your mind rest. Your mind should rest in between the energy of will and knowledge. Vahni is will
and viṣa is knowledge. Or between the rise of sexual excitement and the appeased state of that act. When the rise of sex excitement takes place that is the state of vahni, and when the sex excitement is appeased, that is viṣa-tattva. Śānta means appeasement.

Make your mind rest in between these two states. Between the energy of will and knowledge or between the rise of sex excitement and its appeased state, I mean when such desire is appeased, śānta.

smarānandena yujyate

He is united in smarānanda. Smarānanda means the saṃghatī or union of Śiva and Śakti, and he attains the state of supreme ānanda. Smarānanda here does not mean the ānanda of the sexual act. The literal meaning of smarānanda is kamānanda. It is joy, bliss of the sexual act. But in fact in the present context you must not take it that way. You must see that smarānanda is the ānanda which arises in the union of Śiva and Śakti or Rudra-yāmala. It is the state of cidānanda.

It is nimilana. When you are not married you rest your mind between will and knowledge. When you are married you can put your mind in the beginning of the sex excitement and in the end when it is appeased. Vahni is will, viṣa is jñāna.

kevalam vāyupūrṇam vā

Do not let your breath move out there. If you let your breath move out after this act, or after this state, the concentrated point, you have not achieved anything. You have to maintain the breath inside. You will not die there. This is not kumbhaka. It is automatic kumbhaka, automatic nimilana.

Knowledge means jñāna and will means icchā. For instance, this is a handkerchief. What is this? This is will.
This is a handkerchief, this is jñāna. Between these two movements you must make your mind rest. Your mind must remain there. Soon after will, your mind must stop and not move to knowledge. It should come out from will. This is in-between. For instance, look at this. There are two movements. I want to join these two fingers. They are not yet joined. When I am about to move them for joining, that is will. When it is joined, it is knowledge. But this movement must not take place. You have to come down from this first movement, but you should not reach the second movement. It is almost stopping the movement. It is just ālocana, the edge of knowledge, the edge of will, before knowledge. The point between nirvikalpa and savikalpa. The first movement of perception is nirvikalpa and then savikalpa comes. The movement in between is nirvikalpa, but when you go straight into that nirvikalpa moment, that is śāmbhavopāya.

Nirvikalpa: thoughtlessness. It is just ālocana; prathamābhāsa [the first appearance in the mind]. But it is not actually prathamābhāsa, for if it were actually prathamābhāsa, it would be without support. You have to take support also, so I have described this as śāktopāya. You have to take support of these two movements first, the support of will and the support of knowledge. Where you see the gap in between, for resting, that is śāmbhava. Where you rest that is the śāmbhava state. As long as that resting takes place by means of these two supports, it will not be śāmbhava.

From the point of view of some saints, these two ślokas are two separate processes of sādhanā. These 69th and 70th ślokas are sexual, they have no place in the world of dhāranās.
69. The delight experienced at the time of (sexual) union when the female energy is excited and when the absorption into her is completed, is similar to the spiritual bliss (lit. the bliss of Brahman) and that bliss is said to be that of the Self.

70. O Goddess, even in the absence of a woman there is a flood of delight by merely remembering the sexual joy experienced while kissing, embracing, pressing etc.

This is the direct way of the sexual act (69) and the indirect way of the sexual act in the 70th sloka. The 69th sloka is the direct way of the sex act when you are united with each other, sakti-samgama. When your female partner is agitated, that is samkṣubdha-sakti. Āvesavasānikam at the end of that agitation, whatever joy is experienced by both partners, that joy is similar to that supreme realization of Lord Śiva.

It is just a simile as to what kind of joy you perceive in samādhi. You perceive that kind of joy in samādhi when you think of this sexual act, by thinking of kissing
or embracing, or all these acts. But this thinking is to be
done not by the way. *Bharat-smrteh:* it is to be done in
an intensive way because if you do not think of this act
in an intensive way, you will not get that joy. Although
there is no partner, *sakti-abhāve’pi:* by thinking only in
an intensive way, that *ānanda* rises, that bliss is compa-
rable to sexual bliss, is just like the *ānanda* of your state
of *samādhi.* This is not a real process. These two are not
*dhāraṇās* from my point of view, but some teachers of
these books say that these are also *dhāraṇās.* This must
also be practised like this.

From my point of view, it is not a *dhāraṇā.* Abhinava-
agupta compares it to *brahma-sukha.* How can *brahma-
sukha* be experienced, the sort of bliss you get in *samādhi*?
You get the blissful state of *samādhi* just like this bliss.
It is the nearest typical example.

If other *ācāryas* including Abhinava have taken it as
a *dhāraṇā* here, I disagree on this point. It is just to show
you what kind of bliss and joy you perceive in *samādhi,*
and Vijñāna-Bhairava, this very book itself, will tell you
in the 71st *śloka* that these are not processes. This is only
a simile.

71. At the time of experiencing great bliss, or
the joy of seeing a friend or relative after a
long time, one should meditate on the rising
of this bliss and, while merging with it one’s
mind will become one with it.
Now this is a process. Now he will explain to you the process of the sex act. In the preceding verses there was no process at all. There was only the enjoyment of the sexual act. Is there any process written? Now he will tell you what to do at the time of the sexual act.

\textit{ānande mahati prāpte}

When that supreme bliss is experienced in the sexual act or,

\textit{dṛṣṭe vā bāndhave cirāt}

your own dearest one is seen after a long interval of time. When you see your dearest one who has been out of sight for so many years and when you see him, at the very first moment you are filled with that joy. This is like that joy.

\textit{dṛṣṭe vā bāndhave cirāt}

What do you have to do there? In these two states, i.e. in the sexual act, when the joy arises, or, when you see your dearest one after a long interval of time, you have to find out the source of this joy (\textit{ānandam-udgatam dhyātvā}). Just find out from which point this joy has arisen at the very moment of rising. Fix your mind there with full awareness and then you will attain that \textit{nirvikalpa state of samādhi}. This is the process pertaining to the two previous \textit{slokas}.

In the two earlier \textit{slokas} we have explained the direct sexual act and the indirect sexual act. The indirect sexual act is in memory and the direct sexual act is face to face.

\textit{Tal-layah:} the one who has melted in that, the one who has been absorbed in that, \textit{tan-manā bhavet}, he becomes one with that.

Where \textit{ānanda} has risen from the sexual act, whether direct or indirect, think from which point this has risen? Remain there. Put your consciousness and mind and thought there. When you fix your thought without any
obstruction, then you are in that state of Lord Śiva. This is pure śāktopāya.

Now next:

\[
\text{Jagdhi-pāna-kṛttollāsarasānanda-vijṛmbhanāt} | \\
\text{bhāvayed bharitāvasthām} \\
\text{mahānandas-tato bhavet} || 72 ||
\]

72. When one is filled with joy arising from the pleasure of eating and drinking, one should meditate on the state of fullness. Then the great bliss will arise.

Or take some sweet dish. Put some sweet dish before you or a sweet drink. Jagdhi means sweet dish and pāna means sweet drink. It may be kṣīra-pāna (milk drink) or it may be beer-pāna (wine), anything you like. That which you find delicious, eat or drink whatever you like most, and at that moment what is to be done?

\[
jagdhi-pāna-kṛttollāsā rasānanda-vijṛmbhanāt: \\
\text{bhāvayed bharitāvasthām}
\]

When you are full of that blissful state while eating or while drinking, you merge yourself in that blissful taste.

\[
\text{bhāvayed bharitāvasthām}
\]

Do not think yourself as an individual being. Consider yourself or imagine that you are all round full.

\[
\text{bhāvayed bharitāvasthām: pūrṇam avasthām bhāvayet}
\]

You must imagine that you are situated in the supreme and full state of Lord Śiva. It is śāktopāya because of its support; wherever nirvikalpa takes place with support, it is śāktopāya, it cannot be śāmbhavopāya. If it takes place without a support, that is śāmbhavopāya. You can
yourself discern where śāktopāya and where śāmbhavopāya can be applied. Šāmbhava is a state, not a practice. Practice is śāktopāya. Śāktopāya carries you to the śāmbhava state. States are something else and a process is something else.

A man in that śāmbhava state could also resort to the sākta state or even to āñava but what is the joy in that? For fun's sake he can come down if he wants to.

73. When the mind of a yogī is one with the unparalleled joy of music and other (aesthetic delights), then he is identified with it due to the expansion of his mind which has merged in it.

Now take some musical instrument or some musical performance.

Gitādi-viṣaya: that is also viṣaya like our diet; oral diet, or diet through the ear.

gitādi-viṣayāsvāda sama-saukhyā-aikatātmanah

The yogi whose mind is focused on the unparalleled ecstasy while experiencing these musical tunes, is united or has become one with that unparalleled bliss (asama saukhya).

tan-mayatvena manorūḍhe

The yogi experiences this when he becomes one with that sound of music, and when his mind is absorbed in the one collective sound of music, not the different notes, nāda that prevails in all the seven svaras. When you
concentrate on that collective sound there, of that string instrument. Concentrate on the beauty of sound.

The musician touches all the seven strings simultaneously and one collective sound is produced from seven sounds and you have to put your mind on that collective sound only. Do not put your mind in a successive way on each and every sound of these svaras. But whatever you hear, if you hear it in a collective way, you have the scope to enter in samādhi.

If you have no feeling while hearing the collective sound then you are jaḍa (insentient); you cannot feel:

\[
\text{yesāṁ na tanmayibhūtiste dehādi nimajjanam} \\
\text{avidanto magna-saṃvit manas-śvahṛdayā iti} \| \\
\]

Tantrāloka III.240-241

These are the sayings of Abhinava himself in Tantrāloka. Those who have no capacity to find that collective sound in music, te dehādi nimajjanam avidanto: They have no capacity to absorb their individuality in universality. Tvahṛdaya iti: so they are without heart, they are jaḍa. We are not talking of the dead; we are talking of those who are living. This is what Abhinava has said in the Tantrāloka.

An elevated yogī can enter in samādhi through the feeling of that sound which is not a sound in any sound. Abhinava says you can rise very high with that collective meaning as suggested in poetry. Elevated souls can rise even in ordinary talk of life. Not only in poetry, in ordinary talk also there is scope for rising, for those who are elevated.

Fully elevated souls can rise in ordinary talk also, even in hearing bad names from anybody. This is for those
elevated souls, not for everybody. Awareness is needed always. This is śāktopāya.

\[
yatra yatra manas-tuṣṭirmanas-tatraiva dhārayet
\]
\[
tatra tatra parānandasvarūpam sampravartate \|
\]

74. Wherever the mind finds satisfaction, let it be fixed there, for there itself the nature of supreme bliss will become manifest.

Wherever your mind becomes peaceful, wherever your mind is situated peacefully, hold your mind there. If your mind is situated peacefully while working in the garden, put your mind there, do not go in the prayer-room at that moment. That is a sin for you and working in the garden is the right way. Wherever your mind is fixed, attracted, put your mind there. Do not go anywhere else. Do not think that this is an impure act and that is a pure act for you. The pure act is an impure act for you in that situation,

\[
tatra tatra parānanda svarūpam sampravartate \]

there and then at that very place the supreme state of ānanda will occur. Wherever your mind is at peace, there and then the supreme kingdom of ānanda will appear to you.

This is what Abhinavagupta has described when he says:

\[
yat-kiñcin-manasāhlādi yatra kvāpindriyahasthitau |
\]
\[
yojyate brahma-sad-dhāmni pūjopakaraṇam hi tat |
\]
Tantrāloka IV.120-121
Whatever makes the mind rejoice, that state of the sense-organs becomes an instrument of worship which unites one with the true abode of Brahman.

अनागतायां निद्रायां प्रणष्टे बाह्य गोचरे ।
सावस्था मनसा गम्या परा देवी प्रकाशते ॥ ७५ ॥

anāgatāyāṁ nidrāyāṁ praṇaṣṭe bāhya-gocare |
sāvasthā manasā gamyā para devī prakāśate ॥ 75 ॥

75. One should concentrate on the state when sleep has not yet come, but the external awareness has disappeared (between waking and sleep) – there the supreme Goddess reveals herself.

When sleep has not yet come:

anāgatāyāṁ nidrāyāṁ praṇaṣṭe bāhya gocare

when wakefulness is over and sleep has not yet come, if you realize that state in-between by your mind, the supreme energy of God consciousness will appear to you. This is śāmbhava state because there is no support.

There is no drowsiness there. It is just awareness. It is only when awareness is developed in such a way that you are aware of entering in the dreaming state. If you maintain that awareness when you have to be operated in a surgical theatre and you are given chloroform, you cannot be affected by that if you maintain that awareness. Those people cannot be afraid of chloroform, because they are always aware. How can they forget their being?

You are aware in sleep and in between sleep. You know where wakefulness has ended and where the dreaming state has started.

You do not go in the dreaming state. You never sleep. It is that point which gives you rest and relaxation and
that relaxation of going to sleep is because of entering through that channel. You are not aware of your body. The body is not there. You do not see your body, you do not see dreams, but you are aware of your being.

The body is not sleeping actually. Every other person will observe you are in samādhi. You do not see your body. You are conscious of the self only. But this is the real rest. The turiya is the real rest. That centre is the real rest. It is the turiya state. This is sāmbhavopāya.

76. One should direct one’s gaze on space which is filled with variegated light of the sun or of a lamp. There itself one’s own essential nature will be revealed.

Just imagine that the whole ākāśa, space, is filled with the effulgent light of the sun. It is outside, I think it is a dhāraṇā done outside or a dhāraṇā done in your room in the light. Put the bulb on and go on concentrating and put your eyesight on that light of the bulb. Do not think of any other thing in between. You will enter in samādhi. Only see the light of the bulb without that enclosure of glass, you must ignore that, only see the light in the room or the light of the sun in the whole ether.

You have to look at the light. Not the sun. It is just imagination. Just have some acquaintance with this light and think that the whole atmosphere is filled with that light. Or look at the light of the bulb in the room and just have acquaintance with that light for some time and
close your eyes and see that the whole room is effulgent, filled with that light. It is not in continuity. It is just imagination. Just look at it, have acquaintance with it, know it, remember it and get lost in it. This is śāktopāya. It is not the highest form of śāktopāya because there is a support here. The highest is the one described in that śūnya-paṇcakam (verse 32). The whole universe is my own self.

करुणकिण्या क्रोधनया भैरव्या लेलिहानया ।
सेचर्या दृष्टिकार्ले च परावासिः प्रकाशते ॥ ७७ ॥

karaṇkīṇyā krodhanayā bhairavyā lelihānayā |
khecaryā drṣṭi-kāle ca parāvāptih prakāśate ॥ ७७ ॥

77. At the time of vision (of oneness) (while practising) the mudrās Karaṇkīṇī, Krodhanā, Bhairavī, Lelihānā and Khecārī, the pervasiveness of Supreme Consciousness is revealed.

These are the five states of the five ancient saints, i.e. schools of thought of five ancient saints. These five ancient saints are jñāna-siddhas, saints risen from knowledge; from mantras, from melāpa – yogini melāpa, from enjoyment and saints risen through a thought-free state, nirvikalpa.

The process begins in thoughtlessness and ends in thoughtlessness i.e. śāmbhava-siddha is the highest form of siddha. Śāmbhava-siddha is the highest propounder of a school, which is called the śāmbhava school.

Now for jñāna-siddhas, i.e. those who have become elevated by knowledge of books. They have got the final position of mudrās, that is called karaṇkīṇyā. In that position the body is lying flat on the ground just like a corpse, without any movement. They lie down and
have no movement in the end. That is karāṅkini-mudrā, this karāṅkini-mudrā was practised from ancient times, from the hoary past, by jñāna-siddhas, by those saints who were siddhas through knowledge. This enlightenment refers to ancient sāktas initiated by the guru or by devibhīḥ-dikṣitaḥ (initiated by devīs).

The krodhini posture pertains to those who have become siddhas by mantra yoga, i.e., by recitation of mantras. Those ancient saints who have attained siddhis, powers, by recitation of mantra, these are called mantra-siddhas. For them the ending posture of the body is in a furious position. They make the face furious, without movement, with wide open eyes, wide open mouth, wide open teeth and then lie down and rest in that oneness of awareness. That is krodhana. By this mudrā they attain oneness with Lord Śiva. They experience cit-kuṇḍalinī and the state of ūrdhva-kuṇḍalinī.

They practise by mantras, because by recitation of mantras the body has become more attached to them, to their soul. So they have to settle it by krodha; by the posture of wrath. The word krodha does not denote wrathfulness in the present context. Here it simply refers to krodha-mudrā, a kind of posture in yoga and has nothing to do with anger.

Postures vary. Krodha is sitting, karāṅkini is lying because corpses are already lying. And there is bhairavī mudrā. Bhairavī is another posture for those who have become saints by melāpa, by the union of yoginiś, in sleep or in samādhi.

In deep sleep, not in dreaming state. Have you read the Mahārthamañjarī:

\[ \text{nidrā-jagaryor madhye} \\
\text{adhirūhya daśāṁ parām} \]
That is the dreaming state. When sleep has not yet come and wakefulness is over, there the yogini appears to him. That is melāpa. Yogini-melāpa takes place there. Yogini-melāpa does not take place just like we are sitting here. The yogini will come during the night and embrace him, or kiss him, or give him some filthy thing to eat, because whatever they give is divine. He must consider everything, whatever they give as divine.

If they give him filth to eat, he must eat it. While eating, he will find the nectar in it. But it will appear to him as filth. Yogini-melāpa takes place between sleeping and wakefulness. That is bhairavi. Bhairavi-mudrā is meant for those melāpa-siddhas in the end. By this melāpa one is sealed in anupāya which is the highest state. But all upāyas are divine.

Bhairavi-mudrā is to keep the eyes wide open without blinking. The mouth also wide open. Bhairavi-mudrā is actually a combination of bhairavi and cakita-mudrā. Antar-laksyo bahir-drṣṭih\textsuperscript{31} that is bhairavi-mudrā. Just keep the eyes wide open and the breath within fixed. Should I take it in or take it out? Neither going out, nor coming in.\textsuperscript{32} Then you will come to know this state of mudrā, you will come to know it in cakita-mudrā. Cakita-mudrā is the pose of astonishment. Actually this is bhairavi-mudrā because you do not breathe in or out. Your eyes are wide open. Your mouth is open. You do not breathe.

Bhairavi-mudrā and cakita-mudrā united, that is bhairavi.

\textsuperscript{31} Cf. Abhinavagupta, Anubhava-nivedana verse 1.

\textsuperscript{32} Cf. Kālidāsa, Kumārasambhava in the context of Umā’s tapas: when she recognizes Śiva she can neither move nor stand still: na yayau na taśtahau.
Bhairavi-mudrā is the ending point of yogini-melāpa. When melāpa is over then he enters in bhairavi-mudrā.

Now comes lelihāna. Leleihāna is just like the taste of the grapes of Kabul, just taste those delicious grapes of Kabul that used to come in overfilled plates in those days, when we were young. Just taste those, only at the moment of moving the lips, you go into ecstasy. That is lelihāna-mudrā. When you are filled with the taste of some sweet thing. This is practised by saints who are sākta-siddhas.

And in the end is khecari-mudrā, which is another mudrā for those who are siddhas in the sāmbhava state. Khecari is meant for sāmbhava-siddhas in the final state. Khecari is done while sitting, lelihāna is done while sitting, bhairavi is done while sitting, krodhani is done while sitting and karaṅkiṇi is done while lying flat, just like a dead body.

Drṣṭi-kāle here does not mean when you experience these states of mudrās. Drṣṭi-kāle means at the time when you practice these states.

Khecari-mudrā is actually no mudrā. Khecari-mudrā is functioning in each and every act of daily life. For instance, I talk to you. When I talk to you: “How do you do? Are you well?” Actually I do not mean what I say. At that very moment I am elevated. I am residing in the elevated state, when I talk to you: “How do you do”? I do not mean “How do you do”? at that time. I am above, I am in ākāśa and am in vacuum. I am talking in vacuum, I am putting words in vacuum, I am smelling in vacuum, I am embracing in vacuum, I am doing the sex act in vacuum, I am doing every degraded thing in vacuum.

This is an elevated state. You are not where you ap-
pear to be. When you talk, you are talking in the elevated state of talking but actually you are not existing there, you are above it. When you are eating you are not actually eating, you are above it. That is khecarī. Khecarī- mudrā is realized by those who are śāmbhavas, who have practised śāmbhavopāya for their whole life and have established their thought in the śāmbhava state, every now and then. It is the state of all the acts that Lord Kṛṣṇa did in his life. He did all his acts in the śāmbhava state. He actually resided in the śāmbhava state of life; in khecarī. We should elevate ourselves from what we say. We should be above it. That is khecarī.

It is that state in which you register everything but you are still yourself. This is khecarī-sāmya.33

He moves in the individual things, but still while moving in the individual things, he is above them, in each and every movement. This is śāmbhavopāya. Drśṭikāle: while practising these mudrās, parā vyāptiḥ prakāśate: the pervasiveness of supreme God-consciousness or universal God-consciousness appears.

मुद्रासने स्पितजेकः हस्तपादौ निरास्रयं ||
निधाय तत्प्रसाङेन परा पूर्णा मतिर्भवेत् || ७८ ||

mrdvāsane sphijaikena hasta-pādau nirāśrayam |
nidhāya tat-prasaṅgena parā pūrṇā matir-bhavet ||

78. Sitting on a soft seat one should hold one’s hands and feet without any support. By maintaining this position the individual mind will reach a state of supreme fullness of consciousness.

33Cf. Parātrīśikā, verse 1.
This is āṇavopāya cum śāmbhavopāya. Mṛdvāsane: sit on a soft seat, for instance a cushion or pillow. Sit on that soft seat only on your buttocks, and then:

hasta-pādau nirāśrayam nidhāya

Put your hands and feet, nirāśrayam; without any support. Mṛdu means on a soft seat, otherwise there will be bedsores. Sphījaikena; while sitting only on the buttocks. Tat prasārīgena: by doing this act your individual consciousness rises to the supreme full state of universal consciousness.

It is āṇavopāya. As there is no mantra, nothing is to be done, it will take you to śāmbhavopāya. From āṇavopāya you will rise to śāmbhavopāya.

उपविष्यासने सम्यक् बाहू कृत्वार्धकुञ्छितो ।
कक्षिक्योभि मनः कुद्रेन् शममायाति तत्स्थयात् || ७९ ॥

upaviśyāsane samyak bāhū kṛtvārdhakuṇcītave |
kakṣa-vyomni manah kurvan
śamam-āyāti tal-layāt|| 79

79. Sitting on a seat one should place the arms in a curved position, and fixing the mind on the void under the arm-pits, it will merge in that (void) and attain peace.

Be seated on some seat. It may be hard or it may be soft. It is not written here.

bāhū-kṛtvārdhakuṇcītave

And keep your arms half curved. Not fully curved. For instance when you sit on an āsana, put your arms half bent, and then what do you have to do?

kakṣa-vyomni manah kurvan

Find the place under your armpits and see what vacuum is there. Put your mind and awareness in that vacuum of the two armpits. You will enter in samādhi.
Find out the vacuum of the armpits and concentrate on that vacuum. You will enter in your own nature. 
*Tal-layāt* means when the concentration on the armpits has reached the appeased state, when it is over. *Kakṣa-vyomni* means the vacuum of the armpits. This is āṇavopāya and sāktopāya combined. You see that seat only will not make āṇavopāya. In śāmbhava also we sit like that. It is not because of that it is āṇavopāya: It is the positioning of the arms. It is āṇavopāya because while maintaining the position of the arms, you have to keep your attention there for some time in order to find out the vacuum of the armpits. When that concentration on the armpits is over, the state of Lord Śiva is revealed, because that uninterrupted concentration on that vacuum will carry you there. That vacuum is sāktopāya. In the end it takes you to the unmilana śāmbhava state.

80. Fixing one’s gaze without blinking on an external (beautiful) form, and making the mind supportless in a short time, one will attain Śiva.

Just seat before yourself in front of some ornamented beautiful lady, or beautiful shaped flower vase or any very attractive thing. And then, *bhāvasya* means:

*yasya kasyāpi strī-ghaṭādirūpasya vastunah*.

It is not only woman. Just an attractive girl of seven years old. Not a painting. It must be something substantial, full of substance. Painting is only imagination. It
may be a flower vase but it should be highly decorated and beautiful. It must be very near you, very close because it is said:

\[ \textit{stabdham dr\text{"u}tim nip\text{"a}tya ca} \]

\textit{Stabdham dr\text{"u}tim} means fix your eyes on it without any movement of the eyelids. While doing so,

\[ \textit{nir\text{"a}dh\text{"a}ram manah k\text{"r}tv\text{"a}} \]

Do not let any thought appear in your mind. At the same time, simultaneously, \textit{\text{"s}iva\text{"m vrajet:} you become one with Lord \text{"S}iva at once, in no time. This happens in the course of five minutes – five minutes from individuality to universality.

\[ \textit{nir\text{"a}dh\text{"a}ram manah k\text{"r}tv\text{"a}} \]

means, do not allow any thought in your mind at that time and fix your sight on that beautiful object. This is \textit{\text{"s}ambhavop\text{"a}ya}. There is no object, because only beauty is the object, the object is not the object. Beauty is the object but beauty is a subtle thing. So it will not be \textit{\text{"s}aktop\text{"a}ya}.

It is done in one instant. Music was also \textit{\text{"a}navop\text{"a}ya} in the beginning. This is not \textit{\text{"a}navop\text{"a}ya}. It is beauty only that will carry you there.

It is only appearing; looking; that \textit{pratham\text{"a}bh\text{"a}sa}, because he does not have to look at the girl, he does not have to look at her features, he has no idea that she is any beautiful object; only beauty counts there. He does not have to talk to her. He does not have to do anything. Just look at the beauty and you will enter \textit{sam\text{"a}ve\text{"s}a}.

My Swami Ji\textsuperscript{34} went to a marriage function to which he was invited, and tea was served in the room. Swami Ji was seated and so was I. There was by chance a small beautiful girl with ornaments sitting in front of my Master

\textsuperscript{34}Swami Mehtab Kak.
and he went into samādhi. He was only looking at her and went inside [he became absorbed in samāveśa]. Tea was served and he was nowhere. Who could take tea? He was there inside. Then afterwards when he came out of samādhi he told me that he had held his dhāranā there.

मध्यजिह्वे स्फारिताये मध्ये निक्षिप्य चेतनाम् ।
होच्छार्म मनसा कुर्वतस्ततः शान्ते प्रलीयते ॥ ८१ ॥

madhya-jihve sphāritāsyey
madhye nikṣipyay cetanām |
hoccāraṁ manasaḥ kurvan tataḥ śānte praliyate ॥ ८१ ॥

81. Keeping the tongue in the centre of the wide open mouth one should fix the mind there. Uttering the letter h mentally, one will be dissolved in peace.

Put your tongue in the middle of your mouth inside and the space of your mouth must be widened internally, not outwardly. Do not open your lips.

madhye nikṣipyay cetanām
Concentrate in the centre of your tongue.

hoccāraṁ manasaḥ kurvan

And breathing out you must recite “sa” and “ha”. “haḥ-saḥ”, “so’ham” “So’ham” is the mantra for this practice; but internally,

tataḥ śānte praliyate

Then he enters in that supreme peace of God consciousness.

Hoccāraṁ: sahoccāraṁ, sakārasya hakārasya ca ucca-
ram i.e. so’ham. But it is in the mouth. It is not through the nostrils. It is simple āṇavopāya and it will carry him to the sāmbhava state.
āsane śayane sthitvā nirādhārāṃ vibhāvayan
svadeham manasi kṣīne

kṣaṇāt kṣīnāsayaḥ bhavet

82. Either sitting on a seat or lying on a bed one should meditate on the body as being supportless. When the mind becomes empty and supportless, within a moment one is liberated from mental dispositions.

Either be seated on some āsana or on your bed, śayane.

svadeham nirādhāramaḥ bhavayan
The one who thinks of his own body without any support, resting on nothing, then, by continuity of this contemplation; manasi kṣīne: thoughtlessness arises instantaneously. He enters in the thoughtless state of God consciousness. This is sāktopāya leading to sāmbhavopāya.

It begins with sāktopāya and enters in sāmbhavopāya and then ends in the sāmbhava state. This means, when the mind is dissolved, he enters in the mindless state of God consciousness. We have to add God consciousness also in the next line; kṣīnāsayaḥ.

āsane śayane sthitvā nirādhārāṃ vibhāvayan svadeham

Imagine, you have thrown away the body as if it is nothing. There is no support for this body. Then, when thoughtlessness arises, the yogi enters in an instant in the thoughtless state of God consciousness.
83. Whether one is seated on a moving vehicle or whether one moves one’s body slowly, one attains a peaceful mental state. Then, O Goddess, one realizes the divine flood (of consciousness).

Calāsane sthitasya; the one who is seated on a seat which is moving. It can be on horseback or tonga, not a motorcar, or in an inferior motorcar not well tuned, or on a scooter. Scooter is calāsana. Horseback is the best calāsana because riding on horseback your body moves. Calāsane sthitasya: who is seated on that calāsana; on horseback or tonga or scooter. The body must be moving.

śanair vā deha-cālanāt

Or if a horse or tonga is not available, let your body keep moving. Move your body slowly from one side to the other, swaying, then:

praśānte mānase bhāve

when the state of mind is appeased; Oh Devi!

divyaugaṃ-pūpyāt

the state of cidākāśa is attained. Divyaugham means cidākāśa, the state of the sky of consciousness. This is pure śāktopāya, there is no ānāvopāya here, because there is no mantra. You have to concentrate between two movements on horseback. If your body is moving up and down, you have to ignore the upward and downward movement. Put your mind in between these movements, or if you move your body like a swing, then you have to ignore the movement to the right side and the movement to the left
side and centralize your mind in between. There you can find your mind in the appeased state.

आकाशं विमलं पशयन्त्र कुत्वा दृष्टि निरंतराम् ।
स्तब्धात्मा तत्क्षणद्विव भेरवं वपुराण्यायत् ॥ ८४ ॥

ākāśam vimalam paśyan kṛtvā dṛṣṭim nirantarām |
stabdhatmā tat-ksanād-devi
bhairavam vapur-āpnuyāt ॥ ८४ ॥

84. Looking at the clear sky one should fix one’s gaze without blinking and make one’s body motionless. In that very instant, O Goddess, one attains the Divine (Bhairava) nature.

When you see sometimes this ākāśa, sky; vimalam, without any clouds, absolutely clear, only blueish, clear sky, kṛtvā dṛṣṭim nirantarām
then you must fix your gaze on that ākāśa without any break, nirantarām: without any gap. Stabdhatmā, ātmā here means body. Ātmā here does not mean mind or ego or individual soul. Stabdhatmā: without movement of your body. Do not move your body in any way. Be absolutely still just like a rock. Tat-kṣanāt: at that very moment, Oh Goddess,

bhairavanaṁ vapur-āpnuyāt
he attains the svarūpa of Bhairava. This is pure, absolute sāmbhavopāya. There is no sāktopāya here in this dhāraṇā.

It is only ākāśa; śunya.

लीनं मुद्रि वियतसर्वं भेरवत्वेन भावयेत् ।
तत्संदेह भेरवाकारं-तेजस्तत्तं समाविशेषत् ॥ ८५ ॥

linam mūrdhni viyat-sarvam |
bhairavatvena bhāvayet |
tat sarvam bhairavākāra
tejas-tattvam samāviṣet || 85

85. One should contemplate the entire sky which is the nature of Bhairava as if it is pervading one’s head. Then (one experiences) everything as the form of Bhairava and one enters into the glory of His nature.

Just imagine that the whole ākāśa is situated in your brahmasthāna, in the skull. Imagine that your skull is as wide and broad as the sky without limits, absolutely wide. You have to imagine that your skull is as broad as ākāśa. Ākāśa is situated in your skull. It is just imagination.

bhairavatvena bhāvayet

You should consider that this ākāśa in your skull is full of the Bhairava state. Tat sarvam, then he enters the svarūpa of prakāśa.

bhairavākāra tejas-tattvam

He enters in that prakāśa which is the embodiment of the Bhairava state. It is śāktopāya. It is not śāmbhavopāya because there are two. There is the outside ākāśa and the space of your skull. The space of your skull is expanded to such an extent that it becomes one with that outside sky. So it is śāktopāya; it cannot be śāmbhavopāya. In this there is some vikalpa-saṃskāra.

86. When one realizes the nature of Bhairava in the states of wakefulness and others, i.e.
knowing a little of that which brings about a sense of duality (i.e. wakefulness), external light (dream) and darkness (deep sleep), then one is filled with infinite splendour (of consciousness).

kiñciṣ-jñātaṁ dvaita-dāyi

After knowing the state which gives you the cognition of duality, that is the state of wakefulness. Bāhyāloka means svarūpāloka (the light of one’s own nature); it does not mean external light. It is bāhya because the impression is external. In the dreaming state the impression comes from outside. It is āloka (light). Āloka is the important factor here. Āloka means when bāhya appears to you in the dreaming state.

It is dṛṣṭa pūrvaṁ bāvanam, that which is previously experienced in the wakeful state, because you experience that in your āloka, in your own prakāśa, in your own thought, that is dreaming. Hence bāhyāloka means svarūpāloka. It is not Pāṇini’s grammar that can give you a solution to such riddles. Bāhya means outside world. Āloka of the outside world is in svapna. In dreaming state you dream only those dreams which you have already seen in wakefulness.

Tamaḥ punaḥ, and then absolute darkness, that is dreamless sleep. When you do not dream at all, that is dreamless suṣupti.

viśvādi bhairavaṁ rūpaṁ

That will begin from viśva. I viśva, II taijas and III prajñā. Viśva relates to wakefulness and taijas to the dreaming state and prajñā to suṣupti, the dreamless state.\textsuperscript{35}

\textsuperscript{35}Cf. Māṇḍukya Upaniṣad and Gauḍapāda’s Kārikā on the three respectively four states.
Viśvādi is the state of jāgrat-avasthā and bāhyāloka means the state of svapna, the dreaming state.

\[
jāgrad-viśvam bhedāt svapnas \\
tejāḥ prakāśamahātmyāt |
\]

prajñā suptāvasthā jñāna-
ghanatvāttataḥ param turyam ||

Paramārtha Sāra v. 35.36

In this way after knowing viśva, taijaś and prajñā,
viśvādi bhairavam rūpaṃ jñātvā
you must think that viśva is the world of wakefulness
and the world of wakefulness is not separate from your
God-consciousness, from your self-consciousness and in
the end that dreamless state is not separate from self-
consciousness. After knowing this,

jñātvānanta-prakāśabrahmāloka bhṛt
he enters in the infinite light of transcendental universal
consciousness (ananta-prakāśa), he enters in the unmiłana
state in an instant.

First he enters nimīlana. Jñātvā is related to nimīlana
and ananta-prakāśa-bhṛt is its fruit. He enters in God con-
sciousness, in wakefulness, in dreaming and in dreamless
sleep, “aham-iti-parāmarśanam kāryam” [one should fix
one’s awareness on I-consciousness.]

It is āṇava in the beginning, because there are three
different states, and it will lead to śāmbhava in the end.
He thinks of these in succession. This is āṇava leading to
śāmbhayopāya and its state, unmiłana.

36“The waking state is viśva, due to differentiation. The dreaming
state is tejas (splendour) because light is predominant. Deep sleep is
prajñā (wisdom) because it is concentrated knowledge. The fourth
(turya) is transcendent.”
[The explanation which follows was given by Swami Ji on a later date. Here he takes up the variant reading brahmāloka instead of bāhyāloka.]

The actual reading of this line is:
“brahmālokas-tataḥ punah”.
tataḥ punah, not tamaḥ punah.
viśvādi bhairavaṁ rūpaṁ jñātvānanta-prakāśa-bhṛt

It is quite clear.

That is the internal state of God consciousness, brahmā-loka is the internal world of God consciousness. Because when you enter samādhi, you have to pass from the limited objective cycle of the world, through brahmāloka, to the unlimited cycle of the world, the internal world.

You have to go further; that is a pathway.

viśvādi bhairavaṁ rūpaṁ
from viśva, taijas and prajñā. This is the Bhairava state, this is all Bhairava state. It is

kiṃcit-jñātanā dvaita-dāyī

Viśva: and then there is taijas, and then there is prajñā. That means that taijas is actual brahmāloka. But you have to go further ahead.

You may be stuck in the limited state of God consciousness. That is brahmāloka. And then you go to the unlimited Bhairava state, beyond brahmāloka.

Ātmā and puruṣa are the same, the limited being. On the other hand, paramātmā and para-pramātṛ are the same: unlimited being. All these pramātās (subjects) like vijnānakala etc. are stages of yoga. Vijnānakala, śuddha-vidyā etc. These are stages that you achieve through these sādhanaś. You can achieve vijnānakala, śuddha-vidyā state also, with this technique.37

37Reference to the seven pramātās and the levels of tattvas.
[On being questioned on the merit of the different upāyas Swamiji gave the following exposition.]

Do not be attached to sāktopāya. Be attached to your own practice. It will carry you to sāktopāya and śāmbhavopāya in its own way. There are thousands of ways and the way that has been selected by your Master is the best way. There is no phala-bheda. The achievement is the same. When you have achieved the final state of ānavopāya, you are able to begin with sāktopāya. When you have achieved the final state of sāktopāya, then you have got the capacity to go in the cycle to śāmbhavopāya the final state of God consciousness.

Ānavopāya will carry you to the same point of God consciousness, but say, in a cart, in a tonga. Sāktopāya in a train. Śāmbhavopāya in a jet.

That is the difference. The reaching point, achieving point is the same. But it takes time. But it is worthwhile to take that time. When you reach the śāmbhava state, you have to come out with that glamour in this world.

Ramana Maharshi used to come out with that glamour, (because we are thrown outside, in the outside circle). So that glamour remained for him in the outside world also. It can be for a little while or in continuity also, if you are really blessed by the Lord.

If you achieve the goal of ānavopāya, you will automatically get entry in sāktopāya and in śāmbhavopāya also. It is automatic because this push is natural.

You will find out the reality, although I have explained it to you. You will not understand what is sāktopāya. You will understand that only through meditation.

There is no difference in the goal.

एवमेव दुर्निशायां कृष्णप्रकाशमेव चिरम् ।
तैमिरं भावयन् हृष्य मेरवं हृष्मेष्यति ॥ ८७ ॥
evameva durniśāyāṁ kṛṣṇa-paṅkṣāgame ciram  
taimiraṁ bhāvayaṁ rūpam  
bhairavaṁ rūpam-eśyati || 87

87. In the same way on a dark night, at the beginning of the dark fortnight, while meditating on the darkness, one attains the nature of Bhairava.

Sometimes you see there is durniśā. Durniśā means that night when it is raining tremendously and that night must not be with the moon. It must be kṛṣṇa-paṅkṣa, a dark night without moonlight; because there is some impression of moonlight in the clouds also. When there is no moon, then it is absolutely dark.

Evameva, in this way, durniśāyāṁ: on a rainy night. Kṛṣṇa-paṅkṣāgame, in the dark fortnight.

ciram taimiraṁ bhāvayaṅ rūpam:
This rain must be continuing for hours and what do you have to do? You open your eyes in that darkness. Switch off all the lights in the room. Open the windows and see outside with eyes wide open,

taimiraṁ bhāvayaṅ rūpam
taimiraṁ means full of darkness—then you must think that this whole atmosphere is full of taimira-rūpa, the dark form of Bhairava. It is all Bhairava, dancing outside.

bhairavaṁ vapur-āpnuyāt:
Then he enters in the state of Bhairava, he becomes one with Bhairava.

There should be rain, the sound of that continuity of rainfall will subside other sounds also.

There will be other sounds also, to interfere with your meditation, your contemplation. Your meditation will be
carried by the continuous sound of rainfall. *Tarrrr*, like the sound of rain.

\[\text{evameva durniśāyāṃ} \]
\[\text{krṣṇa-pakṣāgame cīram} \]
\[\text{taimiruṃ bhāvayan rūpam} \]
\[\text{bhairavaṃ rūpam-esyati ||} \]

This is *sāktopāya*. This is not *sāmbhayopāya*. If there were no impression, just absolute darkness, it would be *sāmbhayopāya*. If there is just void, just darkness and there is no sound, then you would be situated in *sāmbhayopāya*. You would be aware of that voidness. There would be no support.

*Sāmbhayopāya* is soundless.

\[\text{एवेव निमित्त्याद् नेत्रे कृष्णभम्भतः ||} \]
\[\text{प्रसार्य भेरवं रूपं भावयस्तन्मयो भवेत् ॥ ८५ ॥} \]

\[\text{evameva nimīlya adau netre krṣṇabh-agnataḥ} \]
\[\text{prasār̥ya bhairavaṃ rūpam} \]
\[\text{bhāvayamś-tanmayo bhavet} || 88 \]

88. In the same way, by first closing one's eyes and meditating on the darkness in front, and then opening the eyes and contemplating the (dark) form of Bhairava, one becomes one with that (state of Bhairava).

*Evameva;* in this way. *Ādau netre nimīlya:* first close your eyes. Close them calmly, without pressing your eyelids. *Agrataḥ krṣṇabh (dhyātvā).* The word *dhyātvā* is to be added as a supplement. It is understood.

*Agrataḥ:* At first you must think of Bhairava in his dark form (*tamo-rūpam bhairavaṃ dhyātvā*). *Krṣṇabhā-bhairava:* Bhairava full of darkness. When you close your
eyes, you will see nothing but darkness. If you press your eyelids with pressure, then you will see some white spots also in that darkness. That should be avoided. Only close your eyelids peacefully, calmly. Then for a considerable period, you have to meditate on that darkness and feel that this is the state of Bhairava. This darkness is Bhairava, then you should abruptly open your eyes and you will not see anything before you. Then your meditation is successful. If you see again these spots or things in the room in front of you, then your meditation is not complete. Then you have to close your eyes again and meditate on that Bhairava state which is full of dark voidness. If that darkness persists after opening your eyes, then this meditation is complete. Otherwise it is not complete.

*bhairavaṁ rūpaṁ bhāvanayān*

And after opening your eyes, when you see nothing in front of you, you continue this meditation there also. That is Bhairava. Outside also there is Bhairava, not only inside when your eyes were closed. There is no form to be seen, only darkness.

If you see a particular form, it is finished; this is incomplete *dhāraṇā*.

It will not break your meditation if you want to open your eyes, but you must see. You have to perceive that outside also there is nothing but darkness. Darkness, dark volume. This is the intensity of the *bhāvanā* inside. Darkness inside, when your eyes are closed. When that darkness prevails for some period, open your eyes at once and see that outside also there is darkness. If darkness prevails outside also, then you are Bhairava; you have entered the state of Bhairava.

When this *dhāraṇā* is performed the light must not be daylight. Light must be very dim, because you have
to meditate in dim light, in your room.

bhāvayams-tanmayo bhavet

Then you become one with that Bhairava state of darkness. This is sāktopāya.  

यत्य कस्येन्द्रियस्यापि व्याघातानि निरोधतः ।
प्रविष्टस्याद्वये शून्ये तत्रेवत्मा प्रकाशते ॥ ८९ ॥

yasya kasyendriyasāpya vyāghātāc-ca nirodhataḥ |
praviṣṭasyādvaye śūnye tatraivātmā prakāśate ॥ 89 ॥

89 If any organ is obstructed (in its function) by striking (an external object) or if one causes an obstruction oneself, one enters in the non-dual state of void, and there itself the Self shines forth.

yasya kasyendriyasāpya vyāghātāt:

When any organ or limb in your body strikes against some object; when your eye, your nose, your ear, or your mouth, or your body strikes against some object,

yasya kasyendriyasāya vyāghātāt ca:

or, nirodha—cause an obstruction; or strike it with some thing yourself, or if it happens accidentally.

When it happens accidentally, or you make a face, i.e. when any limb or organ of your body strikes some object, praviṣṭasyādvaye śūnye

you enter in that void of oneness, where the reality of Self is revealed. Here you have to note that you have to meditate on the very incipient sensation of that strike. Ālocana: when you enter in that and contemplate on that, you enter in the supreme state of void. This is sāktopāya.

vyāghātācca nirodhataḥ

Vyāghātāt: accidentally. When that striking takes place, either accidentally, or nirodha: by doing it yourself with your own effort.
Focus on the first pain, or the first initial sensation of pain, or the sensation of that striking sound. This is śāktopāya.

अबिन्दुमविसर्गच अकारं जपतो महान्।
उदेति देवि सहसा ज्ञानोधः परमेश्वरः॥ ९० ॥

abindum-avisargam ca akāram japato mahān |
udeti devi sahasā jñānaughah parameśvarah ॥ ९० ॥

90. If one recites the great “a”-sound without bindu or visarga, then, O Goddess, the Supreme Lord, who is a torrent of wisdom, arises at once.

This is śāktopāya with a touch of āṇava in the beginning.

abindum-avisargam ca akāram japato mahān

Just take the letter “aḥ” or the letter “aṃ” in any mantra. In some mantras, the letter “aḥ” is recited; while in other mantras the letter “aṃ” is recited. Do not recite the letter “aṃ” or “aḥ”. Recite this mantra without visarga and without “aṃ”.

This recitation of only “a” will carry you to cakita-mudrā. This is different from bhairavi-mudrā. Bhairavi-mudrā is when all your organs are wide open. This is not internal recitation; it is not long “a”. It is short, so it is only cakita-mudrā, the pose of astonishment. When you open your mouth cakita-mudrā is created. If it does not happen when there is no breathing, cakita-mudrā will not take place. But you must give rise to cakita-mudrā by this. It is produced by effort, when you open your mouth. Just open your mouth. That is all. Open your mouth abruptly, do not recite anything, because it is only “a”. It cannot be recited, because it is without “aṃ” and without visarga.
abindum-avisargam ca akāram japataḥ; sahasā:
Oh Devī! sahasā, in an instant, mahān jñānaughaḥ parameśvarah udeśi: The supreme Parameśvara who is flooded with knowledge of God consciousness rises. There is, first, a touch of ānava, but in the end it is pure sāktopāya. When you give rise to cakita-mudrā you are in sāktopāya. Another cakita-mudrā is in śāmbhavopāya. That is spontaneous cakita-mudrā. It is the same as bhairavi-mudrā. When you are astonished; when you become astonished by seeing something new, you enter in cakita-mudrā. That is śāmbhavopāya. Spontaneous cakita-mudrā belongs to śāmbhavopāya.

When you see some hideous or unfamiliar thing then you will go into cakita-mudrā. When you see some terrifying figure, then you will enter in cakita-mudrā.

It must be spontaneous. It must not be brought about by some instrument. When you see some hideous thing and furious thing; bhayaṅaka-rasa rises,38 there cakita-mudrā will be produced in śāmbhavopāya. There has to be real fear. For instance, when you see a lion in front of you, you will go in cakita-mudrā.

When you go into cakita-mudrā the lion will not touch you at all. You are Bhairava. The lion takes his own way in the forest.

The nāda that produces cakita-mudrā is this (Swamiji knocks on the desk). This sound will carry you to śāmbhavopāya. The end of this sound. You cannot produce it. Can you produce it? Can you recite the sound of the string instrument? Can you recite the sound of the birds?

38One of the nine rāsas or basic sentiments of the aesthetic experience: the terrifying or fearful sentiment.
varṇasya savisargasya visargāntam citim kuru
nirādhāreṇa citteṇa sprśed-brahma sanātanam || 91

91. Fix your awareness with a mind free of any support at the end of the visarga of a letter with visarga and you will be in contact with the eternal Brahman.

Savisarga varṇa: it can be recited. When that varṇa is recited, it cannot carry you to the śāmbhava state. Only that sound will carry you to the śāmbhavopāya which is not recitable.

When the sound is not produced by man, by the tālu (palate), or throat or something, it will carry you to śāktopāya. When it is an automatic sound, it will carry you to śāmbhavopāya. You cannot recite it. “Oṃ”: the end of this sound will carry you to śāktopāya. Oṃ namah śivāya: this sound too will carry you to śāktopāya. So this Oṃ namah śivāya is inferior than this knock on the desk from the Śaiva point of view.

When a person is in śāmbhava state, then everything is śāmbhava for him, even in vikalpa. He is permanently in that state. When he has once entered the śāmbhava state, even while he is in that state he may be adopting the practice of ānavopāya. While he is practising śāktopāya, he is in śāmbhava state. He does this just for play. Kathā japah.39 When he is quarrelling with somebody, when he is doing his own daily work, household work, he is in the śāmbhava state.

avikalpa-pathārūḍho yena yena pathāviṣet
dhārā-sadāśivāntenā tena tena śivibhavet |

39 Śiva Sūtra, 3.27.
He enters in the śāmbhava state. So by keeping the mind supportless, one enters in the sanātana brahma; sanātana state. The eternal state of God consciousness.

vyomākāraṃ svamātmānaṃ
dhyāyed-dīghbir-anāvṛtam |
nirāśrayā cītiḥ saktiḥ svarūpaṃ darsayet-tadā || 92 ||

92. One should meditate on one's own Self in the form of the vast sky, unlimited in all directions, then the Power of Consciousness is free from any support and reveals her own nature.

Svamātmānam: here the word "ātmānam" does not mean your individual soul. It means your body. Just imagine that your body is only vacuum, it is nothing.

vyomākāraṃ svamātmānam
svaṃ śāriṛaṃ, vyomākāraṃ = vyomākāriḥbhūtaṃ; vyomākārarūpah, dhyāyet: You must think, you must imagine that your body is vyomākāra, absolutely void. Dīghbir-anāvṛtam: there are no sides even, no east, west, north and south. Your body is absolutely void, without perception of sides. There are no sides at all. That is dīghbir-anāvṛtam, not supported by sides. In this way, when your energy of God consciousness becomes nirāśraya, without any support, God consciousness reveals her real nature to you.

svarūpaṃ darsayet tadā
This is śaṭkopāya. This cannot be āṇavopāya because you have to concentrate on your body. Your body is only void, nothing else.
93. If one pierces any limb or part of the body with a sharp needle or any other instrument, then by concentrating on that very point, one attains the pure state of Bhairava.

kiñcid-aṅgāṃ vibhidyaḍau: 
Ādau, at first, tiksṇa-sūcyādīnā: there must be a needle which is very sharp; kiñcid-aṅgāṃ: let some limb of your body be pricked with a sharp needle. That is ānāvopāya. And when you contemplate on the pain of that prick, that is sāmbhava state. That will lead you to sāmbhava, because there is only pain, there is no body consciousness. Body consciousness is over. With a sharp needle, tiksṇa-sūcyādīnā; tiksṇa means sharp, sūcyādīnā means needle. Ādau, at first you should vibhidya; pierce, kiñcid-aṅgāṃ; some part of your body. Tathaḥ; and afterwards,
tatraiva cetanāṁ yuktvā;
adjust your consciousness on that pain.
bhairave nirmalā gatiḥ

Then you enter in that Bhairava state, without any interruption. Nirmalā gatiḥ, the state of purity. This is sāmbhava with slight touches of ānava. This sāmbhava meditation is in sthūlā paśyanti.⁴⁰ This sthūlā paśyanti

⁴⁰The four stages of the Word (vāk): parā (the transcendent Word), paśyanti (the visionary or intuitive Word), madhyamā (the intermediary or purely mental stage of the word) and vaikhari (the gross, external expression of the spoken Word) are each subdivided
applies not only to sound but to all paths of the senses. As such, sthūla paśyanti can also be adjusted to śāmbhavopāya

विताक्षणत: कृतिर्नासि ममान्तर्भवयेदिति ।
विकल्पानमभावेन विकल्पेशुस्तितो भवेत् ॥ ९४ ॥

cittādyantaḥ kṛtir-nāsti mamāntar-bhāvayed-iti |
vikalpānāṁ-abhāvena vikalpair-ujjhito bhavet ॥ ९४ ॥

94. One should imagine that there is no internal organ within me consisting of mind (intellect and ego-sense). Then owing to the absence of thoughts one will be freed from all thoughts.

Just imagine that the three internal organs, mind, intellect and ego do not exist in me. When you contemplate this way, then the functioning of these three internal organs ceases for good. The mind does not work, the intellect does not work and so the ego does not work.

This is just imagination. Just imagine and then contemplate on this imagination, then they will not function. The functioning of these three internal organs will cease, and then you will achieve the thoughtless state of śāmbhava. The super mind is imagining. There is something more than mind in your body. This is śāktopāya.

माया विमोहिनी नाम कलाया: कलनं स्थितम् ।
इत्यादिधर्मी तत्त्वानां कलयन्न पृथग्भवेत् ॥ ९५ ॥

māyā vimohini nāma kalāyāḥ kalanaṁ sthitam |
ityādi dharmaṁ tattvānāṁ
kalayan-na prthag-bhavet ॥ ९५ ॥

into a gross (sthūla), a subtle (sūkṣma) and a transcendent (para) aspect, as described by Abhinavagupta in the Tantrāloka (III.236. 3). Cp. A. Padoux, Vāc, pp. 166-222 ("The Levels of the Word").
95. "Māyā is deluding, the function of kalā (and other kañcukas) is fragmentation" – considering the properties of each category in this way, one is not separated.

When you imagine and think that the function of māyā is to put you in illusion and the function of those five coverings (kalāyāḥ) is also functioning by itself, imagine: I have no concern with these. Also the sixth element, māyā, has nothing to do with me. And those five coverings: kalā, vidyā, rāga, kāla and niyati, they also have nothing to do with me. I am separate from these.

ītyādi dharmam tattvānām

This is their own work. Let them function in their own way. I have nothing to do with them. I am absolutely separated from these five and the sixth element. When you think this way, the "na": that sādhaka or any individual being; na means narah, prthag bhavet; becomes absolutely void of all these aspects, so he is liberated from māyā. He is liberated from kalā, from vidyā, from rāga. He is liberated from all these limited aspects of māyā.

He is free from them. He has nothing to do with them. This is also sāktopāya.

96. If one observes a desire as it arises spontaneously, one should put an end to it im-

\footnote{See Glossary under kañcuka.}
mediately. It will merge at that point from whence it has sprung up.

When any desire arises in your mind, let it come. Let it flow out. As soon as the desire flows out, put an end to it at once. Do not let it function at all. As soon as it begins to function, let this functioning be stopped by the force of your concentration, awareness. And then it is dissolved in that point again where this desire has risen. Then you enter in desirelessness.

It has nothing to do with repressing some specific desire, because it is at the point of the beginning of desire. It must flow out. That energy, at the point when it flows out, before it has flown, stop it as it begins to flow, at that very moment. This is śāmbhavopāya. This is not śāktopāya. Because at that very first start of desire, you enter in the desireless state, in the thoughtless state of God consciousness. That is why śāmbhavopāya is called "icchopāya".

यदा ममेच्छा नोत्पन्नं ज्ञानं वा, कस्तदास्मि वै |
तत्त्वतोऽहं तथाभूतस्तःस्तन्तयन्ना भवेत् ॥ ९६ ॥

yadā mamecchā notpannā jñānaṁ vā kas-tadāsmi vai |
tattvato'ham tathā bhūtastal-līnas-tan-manā bhavet ॥ 97 ॥

97. “Who am I when neither my will nor my knowledge has arisen? I am this in reality!” Having become that one should be merged in that and one’s mind should be identified with that.

In fact, I have no desire and I have no cognition of any object. When desire and cognition cease to be, then where
is that individual being? The individual being also ceases to function as an individual being. The individual being is limited “I” consciousness. In fact I am like that. I am neither the individual being, nor the individual state of cognition, nor the individual state of desire. I am without desire and without cognition and without the state of individual being. I am free; I am separated from these three states, although it seems that I am one with these three. I have got desire, I have got knowledge and I have got a limited soul; but you must imagine that the limited soul does not exist and its desire and its cognition do not exist. In fact, my formation of consciousness is like that.

tal-līnas-tanmanā-bhayet

When one directs one’s mind this way, one’s individual consciousness is absorbed in God consciousness and one enters in that.

tattvato’ham tathābhūtaḥ

Tathābhūtaḥ means without these three states. Without desire, without knowledge and without individuality. Individuality is finished. Desire is finished. And knowledge is finished. And by meditating this way, one enters in the state of God consciousness.

“tadā asmi”, asmi kah? tadā asmi kah? Then where is asmi? Where is “I” consciousness, where is that individual “I”? The individual “I” also dissolves in nothingness. Asmi here means “I”-consciousness. This is śāktopāya.

इच्छायामथवा ज्ञाने जाते चित्तं निवेशयत् ।
आत्मबुद्धान्यचेतास्तत्तत्त्त्तार्थदर्शनम् ॥ ९५ ॥

icchāyām-athavā jñāne jāte cittaṁ niveṣayet |
ātma-buddhyānanyo-cetās-
tatas-tattvārtha-darśanam || 98

98. But once will and knowledge have arisen, one
should fix one’s mind (on the point where they emerge) with undivided awareness of the Self — then one gains insight into the essence of Reality.

Concentrate your mind on your will when it is about to flow out. Not when it has flown out. When it is about to flow. *Icchāyāṁ athavā jñāne*, or concentrate your mind on your knowledge when it is about to flow out. When it has flown out then nothing will happen. You will not achieve anything. Just at that very point, where it flows out, put your awareness there. Let your awareness be seated there. When your awareness is fixed on that very first start of desire and knowledge, by your own thought-free intellectual awareness, *ātma-buddhyānanya-cetā*,

then the essence of truth is revealed:

*tatas-tattvārthadarsānam.*

*Tattvārtha* means truth. The essence of truth is revealed, *darsānam*. This is *sāktopāya* with touches of *sāmbhava*.

*Sāmbhava* is when you fix your awareness at the first starting point, when desire is about to flow out. It has not flown out. It is to flow out. That is *sāmbhavopāya*.

You can concentrate on only one energy at the time either at the start of desire, or at the start of knowledge.

It is one *dhāraṇā*. This is not to be done successively. Either fix your awareness on the incipient moment of *icchā* or on that of *jñāna*. This is *prathamābhāsa*. It will be known to you when you go to your master with great respect and devotion and he will initiate you in its real way and he will lift you up from individuality to universality.

निर्निमित्तं भवेज्ज्ञानं निराधारं भ्रमात्मकम् ।
तत्त्वतः कस्यचित्रतदेवंधावी शिवः प्रिये ॥ ९९ ॥
nirmittam bhavej-jñānam
nirādhāraṁ bhramātmakaṁ |
tattvataḥ kasyacin-naitad-
evambhāvī śivāḥ priye || 99

99. All knowledge is without a cause, without a support and deceptive. In reality this (knowledge) does not belong to anybody. Contemplating in this way, o Dear One, one becomes Śiva.

This is the next process. This objective cognition — jñānam — has no cause to rise. How does it arise? It is a wonder. This field of objective cognition is nirādhāraṁ, baseless. It has no support. Hence it is bhramātmakaṁ. You only feel the rise of this cognition, but the objective cognition which rises in you does not really rise at all. This field of objective cognition is rising in you, in the daily routine of your life, it rises in you always. But in fact, it does not rise at all, because it is nirmittam, it has no cause to rise. How does it rise? It is supportless. If it is there, it is an illusion, bhramātmakaṁ. The rise of cognition of the objective field is illusion. It is an illusive perception. This perception is not real perception, this is what he says in this process.

In Vedānta they call not only objective consciousness illusion but also subjective consciousness. That means they have ignored that “I”- consciousness, so this is a different school of thought. In fact there is no objectivity, because there is no cause for it to rise. There is no support of this objectivity, excepting that you have projected this illusive “I”-ness on this objective consciousness, from your birth to innumerable births. You have created this perception of objectivity. Objective perception is not at
all established.

"I" thinks "I" only. I-consciousness, and I-consciousness is to be taken in God consciousness and God consciousness will be diluted and merged in universal "I"-consciousness. There you are at home. In fact, kasyacinna-etat: for those who are not realized souls and for those who are realized souls, for both these classes, the question of objective consciousness does not arise.

Evambhāvi; in this way, when you contemplate and put your awareness like that, you become one with Śiva, one with that universal God consciousness, I-consciousness. This is śaktopāya. This cannot be śambhavopāya.

चिद्मां सर्वदेहेः विशेषो नास्ति कुत्वचित् ।
अतत्र तत्तमृ तस्व भावयन्भविज्ज्ञज् । १०० ॥

cid-dharmā sarva-deheṣu viśeṣo nāsti kutracit |
atāsca tanmayaṁ sarvaṁ
bhāvayan-bhavaij-jaṇah || 100

100. The One which is characterized as Consciousness is residing in all the bodies; there is no differentiation in anything. Therefore, if a person realizes that everything is full of that (very Consciousness), he conquers the world of becoming.

Sarva-deheṣu: in all the bodies, from that of a tiny, feeble insect to the body of Brahma; from insect to Brahma, the consciousness is the same, without any differentiatedness. viśeṣo nāsti kutracit

There is no difference in caitanya; consciousness in that small, tiny ant or germ or worm, or in the body of Brahmā, or in the body of the sun. So in this way, when any sādhaka fixes his awareness, that caitanya is the same
in each and every object, he conquers the duality of the objective world. He rises from duality to the monistic state of God consciousness. This is also śāktopāya.

कामक्रोधलोभमोहमदमात्सर्यगोचरे ।
बुद्धि निस्तिमिताम् कृत्वा तत्त्त्ववस्तिपते ॥ १०१ ॥

kāma-krodha-lobha-moha-mada-mātsarya-gocare ।
buddhiṃ nistimitāṃ kṛtvā
tat-tattvaṃ-avaśiṣyate ॥ 101 ॥

101. If one makes one’s mind stable in the various states of desire, anger, greed, delusion, intoxication or envy, then the Reality alone will remain which is underlying them.

When the fire of kāma (desire), the fire of wrath (krodha), the fire of lobha, greed, and confusion, moha, rise in you, when you are totally confused, kim karomiti vā mrśan. And when you are absolutely intoxicated, mada, and when your body is full of hatred towards the person who is sitting before you, mātsarya-gocare, do you know what to do there?

buddhiṃ nistimitāṃ kṛtvā
dvijānā Hai Bhaïravá

Focus the awareness of your intellect evenly in all these. Remain the same and without any interruption of agitation. Do not let your mind be agitated by these things. Nistimitām means motionless, without agitation. Your mind must remain in an unagitated state at the point where the excitement rises.

He must maintain his awareness when krodha is just starting. The fire of krodha is rising. When it has risen, then he is lost. And then he cannot control his mind. He cannot control his intellect. He cannot control his ego. He is finished. He has ruined all the states of his internal
organs. They are internal organs; mind, intellect and ego. Ego is also an organ. He can anticipate a situation when he will be angry, for instance, there is a person who has given you much trouble in the past and you have made up your mind, within yourself, at home, that whenever you meet him, you will kill him. You will destroy him. And when he appears near you, then this fire of wrath will arise, and then you have to do this dhāraṇā; at that point.

Kṣemarāja says in his commentary on Spanda-nirṇaya that he must transform that excitement.

\[ \text{atikruddho prakṛsto vā kim karomiti vā mṛśan} \]
\[ \text{Spanda Kārikā 1,22.} \]

He means that he must transform that excitement, not when it has risen but as it is rising. That is why the saint is broadminded like a child. Saints are broad-minded just like the ocean. Big tides of the ocean do not agitate them. Big movements of these emotions like krodha, kāma, lobha and moha do not agitate them. They are the same, they remain the same, undisturbed.

The waves are transformed in transcendental God consciousness,

\[ \text{kāma-krodha-lobha-moha mada-mātsarya-gocare,} \]
\[ \text{buddhiṃ nistimitaṃ kṛtvā} \]

When you put your unagitated consciousness on the point of these states, the supreme Lord is revealed to you.

\[ \text{tat-tattvām-avaśīṣyate} \]

This is śāmbhavopāya. This cannot be śāktopāya, because it is just at the rise of krodha. There is no thought. This is a thought-free field.

There is only awareness, so it is śāmbhava. You can distinguish between śāmbhavopāya, śāktopāya and āṅavopāya yourself after reading this book.
102. If one meditates on the universe as a magic show, or as a painting, or as a moving picture, contemplating on everything in this way, one experiences bliss.

This whole universe is a magician’s world. This is not the real world.

\[
\text{indrajāla-mayaṁ visvam}
\]

Just imagine that this whole universe is only magic, a magical trick. It has no substance in it. No substance of its own, except God consciousness. This visva is only a magician’s trick. Do you know who is the great magician? The Lord himself is the great magician. He has created this trick and placed it before us and we think we are differentiated although we are undifferentiated. It seems that we are differentiated from each other. But in fact, we are undifferentiated.

This is only expansion of one’s self. This is not differentiatedness of one’s self. Expansion is vikāsa: blooming. Just as the bud blooms, that is vikāsa, and this whole universe is the vikāsa, expansion of your own self, of svātantrya. This is Śaivism. This is not māyā. This is not illusion. This is only expansion of your own nature. If you perceive yourself as differentiated, that is

\footnote{The printed text reads vyastam, but vyastam is incorrect. You should put nyastam instead of vyastam.}
indrajāla; that is only a trick played by Lord Śiva to confuse you. You are confused, you do not know what to do. You think that he is your enemy, he is your friend, she is your daughter, he is your son. You are lost in that magician’s trick. Or imagine that this whole universe is only a painting of one’s own self.

nyastāṁ vā citrakarmacavat

nyastāṁ: it is a very well drawn painting.

bhramad-vā dhyāyataḥ sarvam

Or just imagine that this whole universe is not stationary: it is moving. It is moving from one point to another; bhramat means moving. It is on the move, it is not destroyed. He has moved from one point to another point. One moves from childhood to youth, from youth to old age, from old age to death, from death to the next birth. It is movement, so it is only a movie. A great movie. In this way it is only a picture, a movie.

The projectionist is one and the magician is one. When one perceives and contemplates in this way, then the state of real bliss takes place.

dhyāyataḥ paśyatasca sukhodgamaḥ

The rise of bliss takes place. This is śāktopāya.

First is dhyāna and then sākṣātkāra, because there are two states. That is why it is śāktopāya. If it were only dhyāna and sukhodgamaḥ, then it would be śāmbhavopāya. Because it is first dhyāna. You just have to contemplate on it, then perceive it and then that real state of bliss will rise. This is śāktopāya.

Dhyāna is the functioning of the mind, but the perceiver is thought. Mind is that individual being who has got differentiated perception. Thought is the desireless state of the mind. Thought is just nearing that ātmā, the state of ātmā. That is the difference between thought
and mind. Thought is nirvikalpa, mind is savikalpa.

Thought is parāmarśa; sakti-parāmarśa; not vṛtti-parāmarśa. Vṛtti-parāmarśa is mind and sakti-parāmarśa is thought. There are differences between these two states. Vṛtti-parāmarśa disappears when your parāmarśa is developed in full awareness, then it takes the form of sakti-parāmarśa. When that awareness is trodden down, then it takes the formation of vṛtti-parāmarśa. And you are then roaming in the mind. Otherwise you are shining in thought.

न चित्तं निक्षिपेतुः न चुस्तं वा परिक्षिपेत ।
भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते ॥ १०३ ॥

na cittam nikṣiped-duḥkhe na sukhe vā parikṣipet |
bhairavi jñāyatāṁ madhye
kim tattvam-avaśisyate ॥ १०३ ॥

103. One’s mind should neither be engrossed in suffering nor in pleasure. O Bhairavi! you should know the middle state (between both) – then the Reality alone remains.

Bhairavi: Oh Pārvatī! Do not set your mind or awareness in pain, or in pleasure.

na cittam nikṣiped-duḥkhe na sukhe vā parikṣipet

Then where to put it? We have to put our mind somewhere.

Jñāyatāṁ madhye; you know that the mind must be focused in between these two, at the centre between pain and pleasure. Where the pain has arisen and pleasure has ended. You must put your mind there. You must put your awareness there. Then you will see that the reality of truth will be revealed to you.
bhairavi jñāyatāṁ madhye
kim tattvām avaśisyate?

First practice fixing your attention between pain and pleasure. Then if you are not successful do it again, do it again, do it again, not 16 times, not 100 times, 1000 times, in 2 lives, in 4 lives, in 10 lives, in innumerable lives. Do it! But do it now; and begin it right now.

This is śāktopāya.

विहाय निजदेहस्थां सर्वत्रस्मीति भावयन् ।
द्रढेन मनसा दृष्ट्या नान्येक्षिण्या सुखी भवेत् ॥ १०४ ॥

vihāya nija-dehāstham sarvatrāsmi bhāvayan |
dṛḍhena manasa dṛṣṭyā
nānyekṣiṇyā sukhi bhavet ॥ 104 ॥

104. After rejecting the attachment to one’s body one should realize: ‘I am everywhere’ with firm mind and with undistracted vision, then one attains bliss.

Take away the “I”-consciousness, nija-dehāstham: of your own body. Take away the “I”-consciousness of the body and perceive, bhāvayan:

dṛḍhena manasā nānyekṣiṇyā dṛṣṭyā
dṛḍhena manasā nānyekṣiṇyā dṛṣṭyā
dṛḍhena manasā nānyekṣiṇyā dṛṣṭyā
dṛḍhena manasā nānyekṣiṇyā dṛṣṭyā

Perceive with a firm mind and one-pointed knowledge “I am everywhere,” sarvatrāsmi. I am not only in my body. Take away the “I”-consciousness of your body by imagination. Take away the “I”-consciousness from your body, that I am this body. I am not the body of this mahātmā.

sarvatrāsmi iti bhāvayan

Then perceive that I am everywhere and existing in each and every body. And by this one-pointed knowledge of a firm mind, one becomes blissful.
Na anyā ikṣiṇyā dṛṣṭyā. That dṛṣṭi, that perception which is one-pointed, by his one-pointed perception, he becomes all blissful. Sat, cīt and ānanda, from the Vedānta point of view, and filled with svātantrya-śakti from the Śaiva point of view.

This is śāktopāya.

घटादौ यज्ञ विज्ञानमिच्छायां वा ममान्त्रे ।
नैव सर्वगतं जातं भावयन्तिति सर्वग: ॥१०५ ॥

ghatādau yacca vijñānam-
icchādyam vā mamāntare |
naiva sarvagataṁ jātam
bhāvayanniti sarvagah ॥ 105 ॥

105. “Knowledge, will etc. are not only found within me, they are also present in jars and other objects.” Meditating in this way on the omnipresent (Reality), one becomes all-pervading.

This pot, this ghaṭa is there. And icchādyam is in me. Icchādyam; thinking of this, desiring this, making use of this, exists in my consciousness. The actual existence of this object is there and using this object, or misusing this object, or perceiving this object is in my consciousness. In fact, neither does this object exist, nor does the desire for using it exist in me. Then where is it? This consciousness is everywhere.

sarvagatam jātam

Consciousness of the subjective world is not only in these two things. It is everywhere. Because when this objective pot, for instance, or this bottle, would be only there, how would I see this bottle again in my dream. So it is everywhere. And this desire is also everywhere. This
is only a trick of that magician, that it appears only in two places. The placement of these from individuality to universality is to be done by the sādhaka. We have to replace it in its real way, I mean, in our consciousness. In our consciousness, we have to replace this object in each and every object in their prathamābhāsa state; in the first state of consciousness. There is no difference between these spectacles and this bottle. We have come to know from the Pratyabhijñā school of philosophy of Śaivism that there is no difference between the spectacles, the formation of spectacles and the formation of this bottle, at that point. So the spectacles are the bottle, bottle is the spectacles. I am Dina Nath Ganjoo, Dina Nath Ganjoo is myself. So, sarvagataṁ jātam, my individual consciousness is universal consciousness and the object, any object is the universal object.

Eka pramātā visva-pramātā: all individuals are one universal being. Iti bhāvayan: when you contemplate with full awareness in this way, you become all-pervading. When you do not find your body only at one place, your body is everywhere and your objective world is everywhere. This is also sāktopāya.

106. The perception of object and subject is common to all embodied beings. But characteristic of Yogis is that they are constantly aware of this relationship.

43I would like to correct the third line as yogināṁ tu viṣeṣo'yaṁ.
The mode of perception of objectivity and subjectivity is the same in each and every being. I mean, the mode, the way, in which you perceive and the way in which this objective world is perceived, that way is the same in each and every being.

_grāhya-grāhaka-saṃvittiḥ_

The knowledge and the mode of knowledge of the objective world and the subjective world is the same in each and every being. Only there is one exception in yogis, in realized souls, that the contact of objectivity and subjectivity is different in them. It is divine. The contact of objectivity and subjectivity in yogis is divine. Only this difference is there.

_sambandhe saśvadhanatā_

Because they remain fully aware in each and every act of the daily routine of life, daily routine of action, of _vyavahāra._

_Sambandha_ means contact. Contact of these two, _grāhya_ and _grāhaka_; contact of object, objectivity with subjectivity. When you see your wife, you are excited. When you see your enemy you are not excited. The flood of wrath begins to rise in your mind, because you want to hate him. You want to remove him from your sight. This _sambandha_, this contact of objectivity with your subjectivity is inferior. Yogis do not have this kind of contact. They have divinity in each and every contact.

स्ववदन्यशरीरेण्ड्रिपि संवित्तिमनुभावयेत ।
अपेक्षां स्वशरीरस्थय त्यक्तवा व्यापी दिनेभवत् ॥ १०७ ॥

svavad-anya-śārīre’pi saṃvittim-anubhāvayet |
apēkṣāṁ svā-śārīrasya
  _tyaktvā vyāpī_ dinair-bhavet ॥ 107 ॥

107. One should experience the consciousness also
in the body of others as in one’s own. Giving up the concern for one’s own body, one becomes all-pervading within days.

Put your consciousness of feeling in other living beings also. Just as you would feel the prick of a needle in your body, the pain in you, feel the prick of the needle in some other body. If you get a prick in your body, you will weep. If someone else gets a prick, you will laugh. You will just enjoy it. It is not to be done.

svavadanya-śarīre’pi samvittim-anubhāvayet

Put your consciousness in each and every being, just as if it is in your own body.

apekṣāṁ sva-śarīrasya tyaktvā

What will be the fruit of this act? The fruit of this act will be that day by day, you will loose the “I”-consciousness of your body and universal consciousness, God consciousness will rise day by day. This is sāktopāya.

निराधारं मनः कृत्वा विकल्पात्र विकल्पयेत्।
तदात्मपरमात्मत्वे भेरवो मृगालोचने॥१०८॥

nirādhāram manah kṛtvā vikalpān-na vikalpayet
tadātma-paramātmatve bhairavo mṛgalocane || 108

108. Freeing the mind of all supports one should not allow any thoughts (to arise). Then, o gazelle-eyed Goddess, the state of Bhairava will be attained when the self has merged in the Absolute Self.

Sit in some posture and see what your mind wants to do. When it moves to function, do not give any place to its existence. Do not let it go out in any way.

nirādhāram manah kṛtvā
Do not let your mind react at all, in any way, while functioning. Then, what will happen? This is not tadātmapi
paramātmate, but tadā-ātma-paramātmate: then the
ātma; that individual being; paramātmate; enters in the
universal being. Then you are one with God conscious-
ness. You are one with that transcendental state of God
consciousness, or Bhairava. This is śāmbhavopāya, not
śāktopāya, because nīrādhāram; you are not to give any
place to the mind for its existence. Put it apart; it will
not exist. There will not be any support for this mind to
rest on, where will it create confusion. This is a state of
being which is thought-free. This is the śāmbhava state.

109. “The Supreme Lord is omniscient, omnipo-
tent and all-pervading; I myself am He.” By
such a firm meditation one becomes Śiva.

In fact, Lord Śiva is all full of knowledge, full of action
and all-pervading. In fact, Paramesvaraḥ is sarvajñāḥ:
all-knowing, all-doing and all-pervading. Concentrate on
Lord Śiva for a while. Then after a while when you have
fully concentrated on the awareness of Lord Śiva, put that
awareness in your own consciousness, in your own individ-
ual being. Think that your individual consciousness is one
with that of Lord Śiva, who is all knowledge, all action,
all-pervading. In this way when your mind and awareness
are firmly established, you become one with Śiva. This is
śāktopāya with some touch of śāmbhavopāya.
110. Just as waves arise from water, flames from fire and rays from the sun, in the same way the differentiated aspects of the universe have sprung from me, (that is) Bhairava.

As waves and tides are one with water, and the tongues of all flames are one with fire and as rays are one with the sun (jalasya-iva-ūrmayaḥ, vahner-jvālā-bhaṅgayaḥ, prabhā-raveḥ), in the same way, all the universal currents rise from me, who is one with Bhairava (mamaiva-bhairavasya). This is śāktopāya ending in śambhava.

This dhāraṇā is unmiśāna (with open eyes). As waves and tides are one with water and the tongues of flames are one with fire and the rays of the sun are one with the sun, in the same way, all the universal currents are one with me, rise from me who is one with Bhairava.

111. If one moves round and round with the body and suddenly falls on the ground, then, when the energy of agitation comes to an end, the supreme state arises.
Go on walking and wandering, moving and wandering without any end. For instance you go to Amarnath pilgrimage, and go on walking on foot.

_bhrāntvā bhrāntvā śarīreṇa_

After moving and wandering for a considerable period, I do not mean walking for half an hour, walking for about six hours without a stop, and then when your body aches, you want to lie down somewhere. And you do not reach home.

_tvaritān bhuvi pātanāt_

Just lie down on the ground at once. Put your body absolutely motionless on the ground.

_kṣobha-śakti-virāmeṇa_

When the agitation of that _cañcalatā_, of moving and perceiving is over, you will enter in the state of Lord Śiva. Only when you are aware.

_kṣobha-śakti-virāmeṇa_

This actually happens to yogis when they are absolutely tired, they sit, close their eyes and enter in God consciousness.

The energy of agitation ( _kṣobha-śakti_) goes throughout your journey, you know? Then there is exhaustion, and that agitates all your limbs, joints, and body and you want to take rest but you have no room to rest. Sit down on the ground, there and then the agitating energy ends. Then enter in _samādhi_.

This is _śāmbhavopāya_. This is the first class _upāya_. You have to do nothing. Only enter in God consciousness after resting.

आधारेष्वथबाद्वाणिष्ठ्वानानानान्तितलयेन वा
जात्वतिकसमावेशः
क्षोभान्ते भैरवं वपु: ||११२ ||
ādhāreṣvathavā-asaktyā-jñānāc-citta-layena vā
jāta-sakti-samāvesa- kṣobhānte bhairavaṁ
vapuḥ || 112

112. When, owing to the lack of the capacity to know objects, or by the dissolution of the mind, there is cessation of agitation caused by the energy of absorption, then the nature of Bhairava (manifests itself).

This is a dhāraṇā of sāktopāya. Ādhāreṣu means at the basis of perceptions, that is eyes, ears, nose, throat, skin, everything by which you perceive. Šabda (sound = the object of the sense of hearing); sparśa (touch = the object of the sense of touching); rūpa (form = the object of the sense of sight) and gandha (smell = the object of the sense of smell). Those are ādhāras. Ādhāreṣu; the basis of all objective perceptions.

For instance I have to explain this śloka. This is my ādhāra. Although I know the meaning I cannot express it in words, asaktyā, I am unable, or I have no knowledge of it. For instance a eunuch cannot have sex with any woman. Similarly an ignorant person who does not know the technique of sex cannot indulge in it. Similarly, if you are ignorant in all these objective experiences of śabda, sparśa, rūpa, rasa, gandha, you cannot perceive them.

athavā ādhāreṣu asaktyā ajñānāt vā

In those organs of perception, by means of asakti; due to the incapacity of understanding those objects you cannot perceive them, because you are blind. You cannot see that object, but you have the curiosity of seeing it. That is asakti. Or, if you want to assimilate some point in some book, but ajñānāt: you cannot understand it. You just roam in the ether of ignorance, you cannot un-
derstand. That understanding power is gone. That is ajñānāt. Aṣaktyā means when you are blind, you cannot perceive a form, but you have the curiosity to do so. You want to assimilate that point in that book, but that power is not there. Only curiosity remains. What happens in the end? Enter in that curiosity only, just meditate on that curiosity in which you are floating without understanding anything.

citta-layena vā

Then your mind will not function and at that time, what will happen next?

jāta-śakti-samāvesa-kṣobhānte

Śakti: that is the power to know but not knowing, the power to assimilate. That is śakti. And that śakti gets diverted into its internal vacuum of God-consciousness. For example, when I cannot explain a śloka, I am ashamed. But then I disappear in my own nature. Just unmind your mind and melt in your own nature. Then the śakticakras, the wheel of the energies of Lord Śiva rise in your own nature and you get entry in God consciousness: bhairavam vapuḥ.

This is śaktopāya.

Now follows another way how to get inside consciousness.

संप्रदायमिम् देवि. श्रृणु सम्यगवदाम्यहम् ।
कैवल्यं जायते सवो नेत्रयोऽस्मातः प्रभुमात्रयोऽस्मातः ॥ ११३ ॥
संकोचं कर्णयोऽस्मातः कृत्वा हुष्णोद्वारे तथेव च ।
अनन्तमहं ध्यायन्तिश्रीदब्ब्रह्म सनातनम् ॥ ११४ ॥

sampradāyam-imaṃ devi
śṛṇu samyag-vadāmyaham |
kaivalyam jāyate sadyo
netrayoh stabdhamastrayoḥ ॥ ११३
sanākocam karnayoḥ kṛtvā
yadhodvare tathaiva ca |
anackam-ahalam dhyāyanviśed-brahma sanātanaṃ || 114

113. O Goddess, listen to this mystical tradition. I shall reveal it to you completely: If the eyes are fixed without blinking the state of liberation (kaivalya) will occur immediately.

114. Closing one’s ears and similarly closing the lower opening (the anus) one should meditate on the sound without vowel and consonant. Then one will enter the eternal Brahman.

These two ślokas refer to śāmbhavopāya. This is the supreme way of entering the state of God consciousness.

Sampradāyam: the secret technique of the pathway. Oh Devil! I am explaining this to you, vividly, perfectly.
kaivalyaṁ jāyate sadyo netrayoḥ stabdhamātrayoḥ
Just keep your eyes wide open, do not see anything. You will get freedom from repeated births and deaths. You will achieve the state of mokṣa.
netrayoḥ stabdhamātrayoḥ
Do not move your eyelids. Keep on looking, but do not perceive anything. This is a technique of expansion and withdrawal.

Another technique in the same way is:
sanākocam karnayoḥ kṛtvā hyadhodvare tathaiva ca
Adhodvāre is the opening of the rectum. There are two organs. One is rectum, guda, and the other is the sexual organ. You squeeze it inside, sanākoca, and at the same
time, close the opening of your ears with your fingers. Squeeze the sexual organ with the force of breath and close your ear openings with your fingers. By squeezing the sexual organ rise of kundalini takes place.

\textit{anackam-ahalam dhyāyan}

and then go on meditating on that sound which is neither vowel nor consonant. \textit{Anackam} means vowel-less, \textit{ahalam} means without consonant. This is only a practical way. You can hear that sound in continuity, like a stream. You cannot utter that sound. You have to meditate upon it.

\textit{viśed-brahma sanātanam}

You will get entry in that Supreme eternal. This is śāmbhavopāya.

\textsl{kūpādikē mahāgarte sthitvopari nirikṣaṇāt |}
\textsl{avikalpa-mateḥ samyak}
\textsl{sadyaś-citta-layah-sphuṭam || 115 ||}

115. By standing above a deep well or any abyss and fixing one’s eyes (on the bottom of the well or abyss), one becomes completely free from thoughts, and immediately the mind will certainly be dissolved.

This is another technique of śāktopāya.

\textit{kūpādike mahāgarte}

Just stand at the top of a well; mahāgarte sthitvā, a deep well or a deep ditch. Sit at the edge of a well.

\textit{upari nirikṣaṇāt}

Put your sight down to the bottom of that well or that ditch. Do not think anything. See only the depth of the well, do not see the water.
avikalpa-mateḥ
Do not let any other thought get entry in your mind.
Sadyah; at that very moment, instantaneously,
citta-layah sphaṭam
your mind will not function. It will become unminded
and thus get entry in God consciousness.

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा ।
तत्र तत्र सिवावस्था भ्यापकत्वात्तः यास्यति॥ ११६ ॥

yatra yatra mano yāti bāhye vābhyanṭareṇaḥ vā
tatra tatra śivāvasthā vyāpakatvāt kva yāsyati
t

116. Wherever the mind goes, whether outside
or within, there itself is the state of Śiva.
Since He is all-pervading, where else could
the mind go?

I will tell you another technique. That is:

yatra yatra mano yāti

Keep your mind free. Keep your mind absolutely free.
Do not control it. Do not make any effort to control
it. Keep your mind loose, outside in the objective world
and inside the objective world. Outside the objective
world is when you perceive all these outside objects. And
there are inward objects also. That is sukha (pleasure),
duḥkha (pain), moha (delusion), viśāda (dejection), all
that. Or excitement of sexual joy, that is internal. Those
are internal objects. Keep your mind loose from both
sides, internally and externally.

yatra yatra mano yāti bāhye vābhyanṭareṇaḥ vā

Bāhye means in the outside objective world, ābhyanṭare
in the inside objective world. Inside in the objective world
there is grief, sorrow, sadness, joy etc. These are also ob-
jects.
When you allow your mind to move freely, you will see that this is only the expansion of God, the expansion of your own consciousness and that your consciousness is pervading in the outside objective world, and in the inside objective world. Where will that state of śiva-bhāva go? It is there. This is sāṃbhavopāya.

yatra yatrāksa-mārgena
caitanyaṁ vyajyate vibhoḥ |
tasya tan-mātra-dharmitvāc-
cil-layād-bharitātmā|| 117 ||

117. Whenever the universal Consciousness of the all-pervading Lord is revealed through any of the sense-organs, since their nature is the same (universal Consciousness), then by absorption into pure Consciousness the fullness of the Self (will be attained).

Or there is another technique. It is a technique concerned with sāktopāya.

Whatever you perceive, through the channel of your perceptive organs:

yatra yatra aksamārgeṇa, yatra yatra vibhoḥ caitanyaṁ vyajyate:

from every side, you will find the presence of jñāna, pure perception. That is vibhoḥ caitanyam, means the consciousness of the Lord. Consciousness of the Lord is found in each and every perception, through each and every channel of your organic world.

tasya tan-mātra-dharmitvāt
Because you must find out at that moment, say when you perceive a pencil, or when you perceive some object, through your organs. When you perceive just that, know that this perception exists on the basis of consciousness, on the basis of God consciousness. The aspect of perceiving smell, the sensation of touch, śabda, sparśa, rūpa, rasa and gandha, that aspect, basically is caitanya, consciousness, God consciousness. God consciousness is functioning in these perceptions. The basis is God consciousness, so, cit-layāt; just dive deep in that consciousness, do not perceive, but go on diving deep in that consciousness which is the basis of all this perceiving.

*Bhairatīmatā;* you will become Bhairava in fullness. You will just become Bhairava.

क्षुतावन्ते भये शोके गहुरे वा रणादूल्ले ।
कुतुहले क्षुधावन्ते ब्रह्मसतासमीपगा ॥ ११८ ॥

118. At the beginning and end of sneezing, in a state of fear or sorrow, (standing) on top of an abyss or while fleeing from a battlefield, at the moment of intense curiosity, at the beginning or end of hunger; such a state comes close to the experience of Brahman.

This is another technique of finding the reality of God consciousness. This is sāmbhavopāya.

---

44“brahma-sattā”, put this word separately. Instead of mayī daśā you should put samīpagā. Correct the reading brahmasattāmayī daśā as found in the printed K.S.S. edition. Samīpagā is the correct reading.
Kṣutādyante; just when you begin to sneeze, or when you have sneezed already, at the beginning of sneezing and at the end when the sneezing is over, be attentive, or: bhaye: at the time when you are in a state of fear, when you are extremely afraid of something which happens, e.g. when the skylab was to fall and the time was fixed at 4 p.m. At that moment, there was bhaya everywhere. There was a threat, fear. What will happen in the next five minutes? That is bhaye.

Śoke: or at the time of intensity of grief, sadness. Gahvare: gahvare means when you are stuck. For instance, you are climbing, you descend, and you do not find the way. You have lost the way and there is no way to go down. Either you will fall and roll down and you will die. There is no hope for your reaching down safely. That is gahvara, bottomless abyss. This is a very difficult pathway where you have to tread. At that moment, what is the position of your mind? See the state of your mind at that moment. What is to be done? You cannot move down.

vā raṇād-drute

Or there is a gang. The enemies have come with weapons and machine guns and they are about to torture you and, raṇād drute: you are running, flying.

Kutūhale, or when there is intensity of curiosity. What is this? I want to find out what this is. Sometimes that also happens. Curiosity comes. And kṣudhādyante: when there is hunger, you have got appetite. At the beginning of too much appetite and at the end of too much appetite.

brahma-sattā samipagā

God consciousness is near in your hand, it is there. You will find it out. At the time of getting angry, if you go into God consciousness, that is sāktopāya, but if at the
time of losing your temper you catch it before you get angry and the anger has disappeared, that is sāmbhavopāya. In āṇavopāya you take the support of two things.

\begin{quote}
वस्तुः स्मर्यमाणेः दृष्टे देशे मनस्त्याजेत्।
स्वाश्रीरं निराधारं कृत्वा प्रसरति प्रभु: ॥ ११९ ॥

dvastiṣu smarya-māṇeṣu dvṣete desē manas-tyajet |
sva-sarīram nīrādhāram
kṛtvā prasaratī prabhuḥ ॥ ११९ ॥
\end{quote}

119. While looking at a particular space the mind should abandon the thought of all remembered objects and thus making the body free from all support, the Lord reveals Himself.

Whenever you remember something of the past, that is vastuṣu smaryamāṇeṣu.

When you look back at those past happenings, now, at present,

vastiṣu smarya-māṇeṣu dvṣete desē manas-tyajet

just focus your mind on that space and that time. Where? In the past which you have already seen. Just focus your mind there. Do not sit here. Just focus your mind on that past event as if you are perceiving that.

dvṣete desē manas-tyajet

Manas-tyajet; you should fix your mind there. Tyajet does not mean that you should let it go. Focus the mind. Recollect the past, keep the entire environment before you. Now you are thinking of the past, but the body is in the present. Do not consider the body in its present position. Re-live the past completely.

sva-sarīram nīrādhāram kṛtvā: and what will happen? Your body which is existing here, in the present cycle; nīrādhāram; it will remain without any basis because it has gone back in the past. Past what? Past space
and time. Past space which was 50 years before and past time also. Your body and your mind, everything has gone there, so nothing remains here. It is only the phantom formation of your body here, equal to nothing.

\[ \textit{sva-\text{\textit{\text{}sarīra\text{\text{}nim}} \textit{\text{}nirādhāram \textit{\text{}kṛtvā}}} \]

And you find that your body is not existing, although it is here, but it is not existing, it is existing in the past, in the world experienced in the past.

\[ \textit{prasarati prabhuh} \]

The fountain of God consciousness will appear at that moment. This is \textit{sāktopāya}, because you have to take the help of the body.

\[ \textit{क्षणिद्वस्तुनि विनयस्य शानैर्द्विं निवर्तते \|} \\
\textit{तथात्मानं कित्साहितं देवि सून्यालयो भवेत् || १२० ||} \\
\]

\[ \textit{kvacid-vastuni vinyasya śanair-drśtim nivartayet |} \\
\textit{taj-jñānaṃ citta-sahitaṃ} \\
\textit{devi sūnyālayo bhavet || 120} \]

120. Having fixed one’s eyes on a particular object, one should slowly withdraw the gaze from it, as well as the knowledge of that object along with the thought of it. Then, O Goddess, one becomes an abode of the void.

This \textit{sloka} is another technique of \textit{sāktopāya}.

\[ \textit{kvacid vastuni vinyasya śanair drśtim} \]

Just put your sight on some object (\textit{kvacid vastuni}), on some particular object. \textit{Drśtim vinyasya}: you should fix your sight on that,

\[ \textit{śanair nivartayet} \]

and go on withdrawing the perception of that object slowly, slowly, in your own self. See the seeing, the process of seeing. Hear without hearing.
Taj-jñānam; and the knowledge of that object, citta-sahitam; along with your mind, Devi: Oh, Pārvatī!
sūnyālayo bhavet
You will get entry in that voidness of God consciousness.

भक्त्युद्रेकादिरक्रस्त्य यादृशी जायते मति: ।
सा शक्ति: शान्त्री नित्यं भावयतां ततः शिवं: ॥ १२१ ॥

bhaktyudrekād-viraktasya yādṛṣī jāyate matiḥ |
sā saktiḥ śaṅkariṁ nityaṁ
bhāvayet-taṁ tatāḥ śivah ॥ १२१ ॥

121. The intuitive insight which is born from intense devotion in one who is detached is the very Energy of Śaṅkara; then one becomes Siva Himself.

There is another technique. That is the intensity of longing for God, bhakti-udreka. When there is intensity of love, you cannot understand anything else in this world. When there is intensity of love for God, you will not recognize anybody. You will not recognize your own body. You will not recognize anything in this world. That state is śaṅkari, the state of Lord Śiva.

Viraktasya, vairāgya: detachment appears from all sides, everything disappears except that intensity of love for God, bhaktyudrekāt.

When by the intensity of love for the Lord; viraktasya; detachment rises in your mind,

yādṛṣi jāyate matiḥ
and the position or state of your intellectual cycle, at that time, is not intellectual, is not an element of intellect in you. You should see you intellect.

sā saktiḥ śaṅkari
That is the energy of God consciousness. That intellect is transformed into the energy of God consciousness and you should perceive that this energy is the real energy. Which energy? The energy of detachment, being detached from all sides because of the intensity of love towards the Lord.

_Bhāvayet_; you find that out and meditate on that energy; _tataḥ_, then you will become one with Lord Śiva. This is _sāṁbhavopāya_.

वस्त्ववंतारे वेदयमाने शनैर्वस्तुभु शून्यता ।
तामेव मनसा भ्यात्त्वा विदितोपि प्रा正是因为 ॥ १२२ ॥

_vastvantarē_ _vedyamāne _śanair-vastuṣu _sūnyatā |
_tāmeva-_manasā _dhyātvā _vidito'pi _prāśānyati _॥ १२२ _॥

122. When one perceives a particular object, other objects gradually appear as if void. Meditating on this void in the mind, one attains peace, even when the object is still perceived.

When you perceive something, e.g. you perceive this stand, while perceiving this stand, do not think of this stand. Think what you have perceived before that. That is _vastvantara_. _Vastvantara_ is another object, which you have perceived already, other than the object which you are perceiving at present, go to that previous object.

_vastvantarē_ _vedyamāne _śanair _vastuṣu _sūnyatā_

What will happen by this technique? You will not find any object, you will not perceive anything in this world.

_śanair _vastuṣu _sūnyatā_

All objects will melt in nothingness, by and by.

---

45 Another variant is _sarvavastuṣu _sūnyatā_, cf. Jaideva Singh's edition.
tāmeva manasā dhyātvā
And through your mind, focus on that nothingness. All these objects dissolve in nothingness, in the end. Because when I perceive, I perceive Stephanie, and then I perceive Ellen; at the time of perceiving Ellen, I must perceive Stephanie; so it works like this: everything becomes dissolved in nothingness. You do not perceive anything. When you perceive a pencil, you perceive this. At the time of perceiving this, you perceive that. So you will neither perceive this nor that, nor the other. There will be only śūnya; nothingness. Nothingness will appear in you, in the cycle of the objective world. Take the support of voidness. Focus your mind on the absence of all other objects. The objective world has to be removed and the subjective world is established. This is śāktopāya.
śanair vastuṣu śūnyatā tāmeva manasā dhyātvā vid- ito’pi
Even after going through the cycle of perception you will enter in the appeased state of God consciousness. Praśāmyati: this is the appeased state of God consciousness, where nothing else remains.

किंचिज्जैयं स्मृता शुद्धि: सा शुद्धि: शम्भुदर्शने ।
न शुचिह्वशुचिस्तास्मात्मिनिविकल्प: सूक्ष्म भवेत् ॥ १२३ ॥

kiṅcij-jñair-yā smṛtā śuddhiḥ
sā śuddhiḥ śambhu-darsane |
na śucir-hyaśucis-
tasmān-nirvikalpaḥ sukhī bhavet ॥ 123 ॥

123. The purity which is prescribed by people of little understanding is considered an impurity in the Śaiva system. There is neither purity nor impurity. Therefore, one who is free from such thoughts attains happiness.
This is another technique of śāktopāya:

*kiṇcij-jñair-ya smṛtāśuddhiḥ*

The purification which is observed by kiṇcij-jñā. Kiṇcij-jñā means the masters of schools of thought other than Śaivism. The gurus belonging to other schools of thought have shown that this is pure and this is impure. This is virtuous and this is vicious, good and bad.

*Sāśuddhiḥ*; that impurity, *sambhu-darśane*: in our Śaivism, it is neither pure nor impure. If you go deep in this philosophy of Śaivism, then you will find that there is neither purity nor impurity.

*nirvikalpaḥ sukhi bhavet*

So you should leave aside all doubts of purity and impurity, and you will get the blissful state of God consciousness. This is śāktopāya.

It is a technique in understanding, that there is no purity and no impurity.

124. The reality of Bhairava is present everywhere, even in common people. He who knows that nothing exists apart from Him, attains the non-dual state.

This is another technique of śāktopāya. You have to think,

*sarvatra bhairavo bhāvaḥ sāmānyeśvapi gocaraḥ*

*sāmānyeṣu* means even in ordinary ignorant persons when they act in their daily routine of life, they talk to each other, confidentially or in public, whatever they talk,
they talk on the basis of God consciousness. “Where are you going? I will do that...” This is the gocarī-bhāva\textsuperscript{46} of God consciousness that they possess. They possess the perception of God consciousness at the time of their daily routine of life, hānā-dānādi-vyavahāra. Because at each and every point of your daily routine of activities, God consciousness is not absent.

Sāmānyeṣu-api: in ignorant persons also it is gocarāḥ, it is known.

In Vedānta also it is said:

\begin{verbatim}
utainām gopā adṛśan utainām-udahāryah |
utainām viśvā bhūtāni sa dṛṣṭo nṛdayātunah ||
\end{verbatim}

God is realized by everybody. He is perceived by everybody. God is realized by ignorant people. God is realized by those who have nothing to do with God. They have also realized God. And those who are only engrossed in household activities, those women carrying water from the river, who know nothing else, they have also realized God. So, dṛṣṭaḥ: he is realized, from all sides he is realized, let Him elevate us.

In the same way he says:

sarvatra bhairavo bhāvah sāmānyeṣvapi gocarāḥ

In ignorant persons also, God consciousness is realized. The bhairava-bhāva, the state of Bhairava is realized by ignorant persons also. Because you must dive deep in this, that

na ca tad vyatirekeṇa paro’sti

nothing exists outside that God consciousness. By realizing that non-duality, advaya-gatiḥ, you will get entry in that oneness of God consciousness. This is sāktopāya.

\textsuperscript{46} The field of sense-perception (cp. the division of Vamēśvarī. (Cp. Pratyabhijñā Hṛdaya 12, Jaideva Singh’s edition, p. 81ff.)
samaḥ śatru ca mitre ca samo mānāvamānayoh |
brahmaṇaḥ pari-pūrṇatvād-iti
jñātvā sukhi bhavet || 125

125. Having the same feeling towards friend and foe, remaining the same in honour and dishonour, the one who knows that Brahman is always full remains happy.

This is another sāktopāya technique, samaḥ śatru: when you reside in sameness everywhere; if anybody shoots you, or kills you, you laugh. If anybody embraces you, you laugh. You laugh everywhere.

Samaḥ śatru: towards an enemy or a friend, samaḥ; remain the same, and also mānāvamānayoh: in honour and in dishonour,
brahmaṇaḥ pari-pūrṇatvāt
because you are always full. If you are honoured you are full. If you are dishonoured you are full. If you are teased by enemies you are full. If you are loved by friends, you are full. You are, you exist, you live in fullness. Hate and love are one if you perceive them in God consciousness.

Iti jñātvā: if you understand this; sukhi bhavet: you will get entry in that blissful state of God. This is sāktopāya.

Second explanation:
You should remain the same towards your enemy or your friend. Do not lose your temper before your enemy and do not be too excited on seeing your friend. See what Christ said when he was nailed on the cross.

samaḥ śatru ca mitre ca samaḥ mānāvamānayoh
Do not appreciate it if you are respected, if you are honoured by people. See the sameness in honour and dishonour, in fame and notriety because in the real sense the state of Brahman is always full in each and every movement of life.

brahmaṇaḥ paripūrṇatvāt

If you understand this way you will achieve the state of bliss. This is sāktopāya. Fortunately the commentator has also called it sāktopāya here.

We find the same idea in Utpalostotrāvali in the following verse:

\[
\text{jayanto'pi hasantyete jitā api hasanti ca |} \\
\text{bhavad-bhakti-sudhāpāna mattāḥ ke'pyeva ye} \\
\text{prabhoḥ ||}
\]

Utpaladeva, Śivastotrāvali 16.3

If they get victory, they laugh, if they are defeated, they laugh.

Those who are intoxicated with the wine of your devotion, laugh whether they are defeated or victorious.

\[
\text{n dveṣaṃ bhāvayet-kvāpi} \\
\text{na rāgaṃ bhāvayet-kvacit |} \\
\text{rāga-dveṣa-vinirmuktau} \\
\text{madhye brahma prasarpati || 126}
\]

126. One should neither feel hatred nor attachment towards anyone. Being free from both attachment and hatred, in the centre (between both extremes) Brahman unfolds.
The commentator has interpreted this as the sāmbhava state, but it is not sāmbhava. It is sāktopāya.

You should not be attached in any way to some particular subject or object, nor should you feel any aversion for any particular object.

rāga-dveṣa-vinirnuktaḥ,

without detachment and attachment. If you remain in the centre, above attachment and detachment, the supreme Brahman will shine. This is sāktopāya.

यद्वेवं यद्ग्राहं सच्छल्यं यदभावगम् ।
तत्तवं भेरवं भावं तद्दन्ते बोधसंभवः ॥ १२७ ॥

yadavedyam yadagrahyam
yac-chūnyaṁ yadabhāvagam |
tat-sarvan bhairavaṁ bhāvyam
 tadante bodha-sambhavaḥ ॥ 127 ॥

127. The unknowable, the ungraspable, the void, that which pervades even non-existence, contemplate on all this as Bhairava. At the end (of this contemplation) illumination will dawn.

You begin with āṇava and end in the sāmbhava state, you can understand it for yourself. The definition of sāmbhava is when you put your mind, when you meditate on nothingness, absolute nothingness. That is the sāmbhava state. When there is some object to be meditated upon, that will be sāktopāya, or āṇavopāya. Here it is sāmbhavopāya.

When you see spectacles or a book, do not see them. See the absence of the spectacles or the book. Find out that which you do not perceive. When you perceive the master, see what is not master. See the absence. Just see
and see nothing. This is the absolute state of relaxation – the state of voidness.

_Yadavedyam:_ that which is not an object, that which has not come in the range of objectivity; _yadagrāhyam:_ that which is not realized, perceived. That which is beyond perception, that is _agrāhyam; yacchūnyam:_ that which is void, which is nothing; _yadabhāvagam:_ that which has melted in absolute nothingness,

_tat-sarvaṁ bhairavam_

that is Bhairava, that is the state of Bhairava. If you meditate in this way, in the end, you will attain the state of God consciousness. This is the _śāmbhava_ state, _śāmbhava_ technique.

In _āṇavopāya_ you have to take the support of other sources also, such as breath or mind. Everything is there in _āṇava_. In _śāktopāya_ there is only mind, functioning of mind. In _śāmbhavopāya_ there is no mind in the end. In _śāmbhava_ you have to discard the functioning of the mind. It is not mind, it is just to dive in the unminded state. That is _śāmbhavopāya_. If you put only mind, not other sources, it is _śāktopāya_, and if there is adjustment of breath, adjustment of mantra, worship, _pūjā_, etc., that is _āṇavopāya._

नित्ये निराश्रये शून्ये व्यापके कलनोज्जित्ते ।
बाह्याकाशे मनः कृत्या निराकाशं समाविभेत् ॥ १२८ ॥

*nitye nirāśraye śūnye vyāpake kalanojjhite |
bāhyākāše manah kṛtvā nirākāśaṁ samāvīṣet ॥ 128 ॥

128. Fixing one’s mind on the external space which is eternal, supportless, empty, all-pervading and free from limitation, in this way one will be absorbed in non-space.
This is the state where you begin with śāktopāya and end in śāmbhavopāya.

_nitye nirāśraye śūnye vyāpake kalanojjhite bāhyākāśe._

Just meditate upon ether. Which ether? When you see this bāhyākāśa, that blueishness, in fact this blueishness also does not exist there. You feel that blueishness, but it is nothingness. This is not blue colour. This is nitya, eternal. The sky is always eternal, it will not be affected by skylabs.

_Nirāśraye:_ it has no ādhāra; it is not based on any support. It is supportless. That is nirāśraye. Śūnye: it is void, absolutely void. Vyāpake: it is all-pervading, everywhere you find the state of ākāśa. Kalanojjhite; and there is nothing to be perceived in this ākāśa. When you go on realizing and diving deep in the state of this bāhyākāśa [external space], put your mind on this bāhyākāśa and a time will come when you will get entry in that ākāśa which is beyond the bāhyākāśa. That is the supreme voidness of God consciousness. So at the time of entering in the supreme void of God consciousness, that is the śāmbhava state. Till then; it is sākta, because there is some support. In voidness there is some support in the blueishness of the sky. But the blueishness also fades when you get entry in that supreme voidness of God consciousness. So, this is śāktopāya.

यत्र यत्र मनो याति तत्ततेतेऽव तत्क्षणम ||
परित्याज्यानवस्थित्या निस्तरांगस-ततो भवेत || १२९ ||

_yatra yatra mano yāti tat-tat tenaiva tat-kaśanam |
parityajyānnavasthitā nis-taraṅgas-tato bhavet || 129_

129. Towards whichever object the mind moves, one should withdraw it from there at that very moment. By thus leaving it without
support, one will become free from mental agitation.

This is also a technique that you begin in śāktopāya and end in śāmbhavopāya.

yatra yatra mano yāti

Just leave your mind free. Let it go wherever it goes. Wherever it wants to go, let your mind remain free.

yatra yatra mano yāti tat-tat tenaiva tatkṣaṇam parityajya

For instance, if it goes to these spectacles, at that very moment, do not let it perceive those spectacles. Tell it to do something else. Then it will go to a book. Tell it to do something else. Do not let it stay at the perception of the book. Let it go to something else. Parityajya; you should push it from that point. Wherever the mind goes, push it to another object. And from that object, push it to another object. And from that object, push it to another object. Just disperse it. Do not let it remain at the same point.

tat-tat tenaiva

Tenaiva; by that very mind; tat-kṣaṇam; at that very moment; parityajya; you should leave it, abandon that, you should keep your mind anavasthitā, means you should not let it remain resting at any point. You have to leave your mind, and allow it to function. Leave your mind free. But follow your mind. You have to follow your mind if it goes to one point. Let it go but be attentive to it. Do not let it rest. Just do not allow it to function there. Tell it to go somewhere else, so it will remain without any support. When it becomes supportless, then it will get entry in that supportless, blissful state. This is the technique.

nis-taraṅgas-tato bhavet
Then you will get entry in the state where there are no tides, the tideless state of God consciousness, where there are no waves. That is the nirvikalpa state. So here you have to begin with sāktopāya and end in sāmbhava.

भया सर्वं रवयति सर्वगो व्यापकोषिले ।
इति भैरवशब्दस्य सन्ततोष्ठारणाचिन्द्रः ॥ १३० ॥

bhayā sarvam ravayati sarvago-vyāpako’khile |
iti bhairava-śabdasya santatoccāraṇācchivah || 130

130. Bhairava is one who with fear (bhaya) makes everything resound (ravayati), and who pervades the entire universe. He who utters this word ‘Bhairava’ unceasingly becomes Śiva.

Just find out the meaning of Bhairava. When you want to find out the meaning of Bhairava, you have to explain these three letters of the word bhairava that is “bha”, “ra”, and “va”. “Bha” means threat, fear; “ra” means screaming, crying, and “va” means all-pervading, presence of God consciousness. When you scream in fear, God is there. It is with the intensity of fear that you cry out to the Lord to protect you. You want His support. If God is there you are protected. You have to focus your mind on the meaning of Bhairava. You have to scream before the Lord, not before anybody else. The fear has to be extreme, the torture has to be intense.

This is just the explanation of Bhairava. What is the state of Bhairava? “Bhairava” means when you are afraid and scream, he is there. Vyāpakāḥ: means he is all-pervading. He is there.

iti bhairava-śabdasya

When you want to explain the state of Bhairava, recite this word Bhairava in continuity, santatoccāraṇāt, and
you will become Bhairava. When you yourself become Bhairava, what fear is there? This is śāktopāya.

अहं ममेदमित्यादि प्रतिपत्तिप्रसज्जत: ।
निराधारे मनो याति तद्ध्यानप्रेरणाच्छिमि ॥ १३१ ॥

aham mamedamityādi pratipatti-prasaṅgataḥ |
nirādhāre mano yāti taddhyāna-preraṇācchami|| 131

131. While making assertions like “I am, this is mine,” etc. the mind goes to that which is supportless. Inspired by this meditation one becomes peaceful.

This is śāktopāya ending in śāmbhava.

tad-dhyāna preraṇācchami

When you get that blissful, sound state of perfect peace, then you have to do nothing. Where you have nothing to do, that is the perfect state of peace. That is the śāmbhava state. Now, you have to begin with śāktopāya. That is:

aham-mama-idam- ityādi pratipatti-prasaṅgataḥ

Prasaṅgataḥ means in all these relationships, for example: I am Lakshman Joo. Denise is my disciple. Viresh is her son. Stephanie is my disciple. All these relationships. Pratipatti means in the state of all these perceptions, when you keep your mind supportless, nirādhāram; without Viresh, without your friend, without your husband, without your wife. You should keep your mind away from these relationships, such as, this is mine, this is not mine etc.

You have to remove personal “I”-ness from all these things, like: This is mine, this is not mine. This is my money, this is not my money, etc.
And you have to keep your mind nirādhāram, without attachment, without the ādhāra of these discriminating perceptions.

* tad-dhyāna-preranāt nirādhāre yāti *

In this way, if you induce your mind to do this kind of perceiving, you will get the peaceful, blissful state of God consciousness. This is śāmbhava.

\[
\text{नीत्यो विभूतिराधारो व्यापकशःखःकःलाभिः:} \mid \\
\text{शब्दान् प्रतीक्षणं व्यापन् कृतार्थोऽध्यानतुहृतः:} \mid \text{१३२} \mid \\
\]

\[
nityo vibhur-niradhāro vyāpakaś-cakhilādhipaḥ \mid \\
śabdān pratikṣaṇaṁ dhyāyan \mid \\
kṛtārtho’rthānurūpataḥ \mid 132
\]

132. “Eternal, omnipresent, without any support, all-pervading, Lord of all that is” – by meditating every moment on these words one attains fulfillment in accordance with their meaning.

God is all-pervading. God is eternal. God is supportless. God is *vyāpakaḥ*; omnipresent. *Akhilādhipaḥ*; He is the ruler of each and every object of this world; just try to find out these things, what I am saying. I am saying: God is eternal. God is all-pervading. God is supportless. God is everywhere. And God is the ruler of each and every object, and

* pratikṣaṇaṁ dhyāyan *

you mediate upon these words in continuity, simultaneously: eternity, all-pervasiveness, supportless, being everywhere and the ruler of each and every object.

* śabdān pratikṣaṇaṁ dhyāyan kṛtārtho’rthānurūpataḥ *

By concentrating on their meaning, *arthānurūpataḥ* means when you concentrate on these words in this way,
kṛṭarthaḥ: a sādhaka gains his desired object, becomes purposeful. This is sāktopāya.

अतत्वमिन्द्रजालभमिदं सर्वमवस्थितम्।
फँ तत्त्वमिन्द्रजालस्य इति दार्श्याच्छयमेव व्रजेत्। 133।

atattvaṁ-indrajalābham-idaṁ sarvam-avasthitam|
kīṁ tattvam-indrajalasya
iti dārṣṭhyācchamaṁ vrajet || 133

133. “All this universe is without reality, like a magic show (indrajāla), for what reality is there in a magic show?”

By firmly thinking in this way, one obtains peace.

This is the technique of śāmbhava. When there is nothingness it is śāmbhava. I told you that before. When there is nothing, but there is some support for the time being, this is sāktopāya. When it is supported all around up to the end, then it is āṇavopāya. So you find out yourself what is śāmbhava, what is sāktā and what is āṇava. Only if you keep your alertness, awareness there.

idaṁ sarvam avasthitam

Whatever you find in this world, whatever you see, whatever you perceive in these 118 worlds, it is atattvam, it has no essence, there is nothing in that. It is just like a joke.

atattvaṁ indrajalābham

It is just like the net of Indra, that is māyā, illusion.

It has no substance in it. So this way you find all these 118 worlds. In reality there is only God consciousness alone which appears in the state of 118 worlds.

idaṁ sarvam avasthitam atattvam
It has no basis. There is no substance in it and it is just like indra-jāla, the net of Indra, just like māyā. Māyā is just a mockery and nothing else.

kim tattvam indrajālasya

Just find out what is indrajāla. Just find out these 118 worlds, and analyze that indrajāla. What is that indrajāla? For instance, I saw in a dream that I was dying and Lord Yama’s agents came and dragged me. Yama then looked at my register which showed my past deeds, my sins and crimes. He was looking angrily at my face. I was shivering. In my dream I called my Master and he asked me to meditate. Then everything disappeared and I was in my own state.

This whole universe is nothing. You have to realize that this world is a magic show and is baseless. If you meditate on this, it will end in God consciousness.

आत्मनो निर्विकारस्य क्ष ज्ञानं क्र वा किया ।
ज्ञानायत्ता वहिभावा अति शून्यमिदं जगत् ॥ १३४ ॥

ātmano nirvikārasya kva jñānaṁ kva ca vā kriyā|
jñānāyatam bahir-bhāvā
ataḥ śūnyam-idaṁ jagat || 134

134. How can the immutable Self have any knowledge or activity? All external objects depend on our knowledge of them. Therefore this world is void.

Your self is nirvikāra. It is without change. It has no vikṛti. Ātman is nirvikāra. So, there is actually neither knowledge nor lack of it. Here you find the lack of it. Here you find knowledge. I know it, I do not know it. For instance, I tell you to read it and explain it to me. Can you do that? You cannot do it. So it is not knowing.
I will tell Nilakanth Gurtoo to explain it, he will read it and explain it. That is knowing. But it is all a joke.

It is a kind of change. There is some change in you, you cannot understand. There is some change in him, he can understand. So this is change. Wherever there is change, it is ignorance. As long as there is change, say, change of perception, that is ignorance. In reality, there is neither knowledge, nor ignorance. For example, when you see the colours on the peacock’s feathers, go to the source – the plasma in the egg. Lalleśvarī sang a song while experiencing the essence of that state which has no colours.

That is what he says here:

ātmano nirvikārasya

The Self, the real Self is nirvikāra; it has no vikāra i.e. changes. Because actually jñāna and kriyā are unnatural. They are not natural. It is not your nature. It is like the colours of the peacock’s feathers appearing in the colourless state.

Knowledge and action are adjusted only in outward objectivity, in the outward world of the cycle of objectivity.

bahir-bhāvā jñānāyattāḥ

It is a technique through the mind, through perception. You have to find out what is knowledge, what is action. For instance, you cannot understand anything, just try to see that state of not understanding. You will get entry in God consciousness. When you understand just find out how you have understood. You will get entry in God consciousness.

This is śāmbhava technique. There is no support, because it is śūnya, it is neither knowledge nor action.

ataḥ śūnyam-īdāṃ jagat
So he finds the whole universe dissolved in śūnya, voidness, in mahā-śūnya. This is śāmbhava.

न मे बन्धो न मोक्षो मे जीवस्येता विभीषिका:।
प्रतिबिम्बमिदं बुद्धे जैसलेपिविवस्त्व: ||

na me bandho na me mokṣo jīvasyaitā vibhiṣikāḥ |
pratibimbam-iddam buddha- 
jalesviva vivasvataḥ || 135

135. There is neither bondage nor liberation for me, they are just like bogies for the fearful. This (world) is like a reflection in the mind, just as the sun is reflected in water.

Na me bandhaḥ: I have no bondage; na me mokṣo, I am not liberated. I am neither bound nor liberated. This liberation and bondage is just attributed to jīva, the individual soul. And to him, these two perceptions, being in bondage and being liberated, are vibhiṣikāḥ; they make him terrified. He protests, he jumps.

Even the knowledge of liberation.

I am liberated? What is that? It is also a bondage. It is also ignorance. Bondage and liberation are attributed to the individual. And there is change in bondage and in liberation.

pratibimbam-iddam buddha jalesviva vivasvataḥ

You should find out this knowledge, i.e. being elevated and being liberated, or being bound in the cycle of this world. If you are bound in this cycle of the world, that is bondage. And if you are liberated from the cycle

47 Another variant is bhītasya instead of jīvasya.
48 You should correct “na me bandho na mokṣo me” as na me bandho na me mokṣo, jīvasyaitā vibhiṣikāḥ; “bhītasyaitā vibhiṣikāḥ” is an incorrect reading.
of the world, whether you are bound or liberated, this bondage and liberation are just a reflection in the limited intellect, in buddhiḥ. Buddhaḥ, in fact, denotes the limited intellectual element. On the contrary, it is not a reflection in the unlimited God consciousness. That is something else. That is śāmbhava, when you find out that this whole cycle of the 118 worlds is reflected in God consciousness. When you perceive the reflection of this world in your intellect, in your limited intellectual state, this terrifies you. Because for instance, you ignore Samdu’s son and you will not ignore Viresh, your own son. This is the reflection of that limited cycle of intellect. That is called buddhiḥ. But the other is called saṃvit. The unlimited cycle of jñāna is saṃvit i.e. God consciousness. When you find out, this is a reflection in God consciousness, then there is neither attachment, nor detachment. Then you are muktah, you become jīvan-muktah. So

pratibimbam-idaṃ buddher

It makes you sad when you find out that this is reflected in your limited intellect, not in the unlimited saṃvit, knowledge.

jalesu-iva-vivasvataḥ

You find the reflection of the sun in various streams of water.

Somewhere you will find the sun shining. The reflection of the sun is being cut if the water is gushing down, and if the water is stationary, you will find it stationary. In the same way, these things happen in the individual reflection. In the individual cycle of intellect, it is bondage. It will give you fear. To whom will it give fear? jīvasya; to the individual. So, you have to find out:

na me bandho na me mokṣo

I am neither bound, nor am I liberated. Become di-
vine, always. Do not put limited shrunken thoughts in you. Try to keep your mind broad. Even when you are engaged in mundane activities like buying wood, but internally you remain there. That will make you divine. This is śāktopāya.

इन्द्रियार्थसंबंध सुखदः सादिस्वासंभवम्
इतीक्ष्यानि संयत्ज्य स्वस्थः स्वात्मनि वर्तते

indriya-dvārakaṁ sarvaṁ
sukha-duḥkha-di-saṅgamam |
itīndriyāṇi saṁtyajya
svasthaḥ svātmanī vartate || 136 ||

136. All association with pleasure and pain occurs through the senses. Therefore detach yourself from the senses and abide within your own Self.

This is a śāktopāya technique ending in śāmbhava. First you find pleasure, then you find pain; all these things happen in this world — pain, pleasure, sorrow, sadness, excitement.

indriya-dvārakaṁ

Your organs are functioning in a limited way, sometimes you find pain, sometimes sorrow, sometimes excitement, sometimes ego, and so on.

itīndriyāṇi saṁtyajya

Leave aside the functioning of your organs. Be above the state of the organs,

svasthaḥ svātmanī vartate

then you will remain in your real nature of God consciousness. This is śāktopāya ending in śāmbhava. This is also a practice of wisdom, not technique of sādhanā.
This is sādhanā in wisdom, in understanding. It is in the mind and in the intellect.

\[ jñānāṃ prakāśakaṃ loke ātmā caiva prakāśakaḥ | anayor-apṛthaḥ-bhāvād jñānī jñāne vibhāvyate \] 137

Knowledge illumines everything in this world; and the Self is the one who illumines. Since they have the same nature, knowledge and the known should be contemplated as one.

\[ Jñānāṃ prakāśakaṃ loke: \]
in this world knowledge is that faculty which makes you understand things.

\[ ātmā caiva prakāśaka \]
But the individual soul is also that element which makes you understand things. So, there are two things. One is knowledge and the other is the holder of knowledge, ātmā. Ātmā is the knower, where knowledge is resting. Where is knowledge resting? In ātmā. So there are these two substances. One is knowledge and the other is ātmā. Knowledge makes you understand things in this world and ātmā also makes you understand. So, in this way, this is also a technique of wisdom, of understanding. You have to understand what is knowledge and what is ātman.

\[ anayor-apṛthag-bhāvāt \]

49Put the above reading in place of the printed one (KSTS and Jaideva Singh's edition) which is: jñāna-prakāśakaṃ sarvaṃ sarvenātmā prakāśakaḥ | ekam-eka-svabhāvatvāt jñānam-jñeyam vibhāvyate || The corrected reading is taken from Kṣemarāja's Śiva Sūtra Vimarśini on III.2 where he quotes this version.
Ātmā and knowledge are actually one. Ātmā and knowledge are one inseparable entity. So,

"jñāni jñāne vibhāvyate"

You will find the ātmā resting in knowledge and you will find knowledge resting in ātmā. Because it is wisdom of something you have to find out, so it is śāktopāya.

मानसं चेतना शक्तिरात्मा चेति चतुष्टयम् ।
यदा प्रिये परिक्षीम् तदा तद्भेरवं वपुः ॥ १३५ ॥

mānasam cetanā śaktir-ātmā ceti catuṣṭayam |
yadā priye parikṣiṇam
tadā tad-bhairavaṁ vapuḥ ॥ १३८

138. O Dear One, when the mind, the (individual) consciousness, the vital energy and the limited self, these four have disappeared, then the nature of Bhairava appears.

Mānasam: mind, cetanā: sentience, śakti: energy and ātmā: soul. These four, iti catuṣṭayam: these are four substances. One is mind; mind is the organ of differentiated thoughts, cetanā is differentiated perception, intellect. Śaktiḥ is energy of breath, breathing in and out. So, mind; the organ of differentiated thoughts, cetanā, the organ of differentiated perception, śakti, the energy of breath, and ātmā, limited ego, iti catuṣṭayam: these are four. These four have ruined the nature of man. These four have actually destroyed and ruined everything that we have, the treasure we have. It is looted by these four substances. Which substances? Mind, differentiated perception, intellect, energy of breath, and ātmā, limited ego.

"yadā priye parikṣiṇam:"
When you leave these aside, Oh dear Pārvatī!
yadā parikṣiṇam tadā tad-bhairavaṃ vapuḥ

In order to find the state of Bhairava shining all around, you have to leave these things. I have given you the technique to breathe in and out in the āṇava cycle. The purpose of this exercise of breathing in and out is just to ignore the breathing in and out. Because a time will come when, while breathing in and out, time will stop. It stops and you will get entry in that central vein.

And differentiated perception: When you practice one-pointedness in differentiated perception, in a wrong perception, a wrong notion, then there will be undifferentiated perception which is attributed to Śiva. Differentiated thoughts will become undifferentiated thoughts, only one thought will remain. So, the mind will become mindless. Differentiated perception will become undifferentiated perception. They will reside in the undifferentiated state. The energy of breath becomes breathless. And ātmā the ego, becomes unlimited being. That is the reality of śāmbhava.

This is the end of the 112 techniques in Vijñāna-Bhairava.

Now, in conclusion:

nistarāṅgopadeśānāṁ śatamuktaṁ samāsataḥ
dvādaśābhyaḥdhikaṁ devi
yajjñātvā jñānavijjanaḥ || 139 ||

139. O Goddess! I have revealed 112 methods of reaching quietude (lit. the waveless state of the mind), knowing which a person becomes wise.
I have explained to you, Oh Pārvatī! this upadeśa, means these methods which are nistaraṅga; techniques of a timeless state, where there are no changes. These are upadeśas of the nistaraṅga state. I have explained to you, 100 techniques plus 12 more.

dvādaśa-abhyadhikam

So I have explained to you 112 techniques. Yaj-jñātvā: by knowing these techniques you will become filled with knowledge.

अत्र चैकतमे युक्तो जायते भैरवः स्वयम् ।
वाचा करोति कर्माणि शापानुग्रहकारकः || १४० ॥

atra caikatame yukto jāyate bhairavaḥ svayam |
vācā karoti karmāṇi śāpānugraha-kārakah || 140

140. If one is established in only one of them, one becomes Bhairava Himself. Such a person can achieve anything by word alone, his curse or blessing will be powerful.

These 112 ways which have already been described and explained. Any person dedicated to one of these processes;

atra ca ekatame yuktaḥ

the person who is devoted to one of these processes, out of 112, becomes himself Bhairava. He and Bhairava are one. There is not the least difference between him and Lord Śiva.

vācā karoti karmāṇi

He acts, he does things by speech; not by doing. Whatever he says, is done. That is: karmāṇi vācā karoti. He works through speech,

śāpānugraha-kārakah
and he becomes the giver of curses and bestower of boons.

अजरामरतामेति सोड्भिमादिगुणान्वितः
योगिनीनां प्रियो देवि सर्वमेलापकाठिपि
|| १४१ ||
जीवन्त्रि विमुक्तोसौ कुर्वञ्च्रि न लिप्यते।

ajarāmaratām-eti so’ṇimādi-guṇānvitaḥ |
yoginīnām priyo devi sarva-melāpakādhipaḥ || 141
jīvannapi vimukto’sau kurvannapi na lipyate⁵⁰|

141. O Goddess! (Such a Yogi) attains freedom from old age and death and is endowed with supernatural powers like aṇimā and others. He becomes the beloved of the Yoginis and the master over spiritual gatherings.

142A. He is verily liberated in this life itself, and though he is performing all activities he is not affected by them.

He achieves that state where there is neither birth nor death,
ajara-amaratām-eti
and he becomes endowed with all the eight great yogic powers.
aṇimādi-guṇa-anvitaḥ
yoginīnāṁ priyo devi
Oh, Devī, he becomes dear to yoginis.
The one who is loved by yoginis, he becomes one with Lord Śiva. The one who is loved by devas, that is death,

⁵⁰Swamiji has taken the variant reading ca ceṣṭitam.
devānāṃ priyah. Devas call him back to their abode. His life is over.

yoginīnāṃ priyah
His life is filled with life,
sarva-melāpakādhipaḥ
and he becomes the adhipaḥ, the chief, I mean the chief director of all the melāpas: assemblies, gatherings, spiritual gatherings, sarva-melāpa means spiritual gatherings, that take place between yoginis and siddhas in samādhi. In samādhi you can experience this melāpa, the gathering of siddhas and yoginis. They gather before him, before the sādhaka who is in samādhi, and they bestow on him all the boons they can.

jīvannapi ca vimukto’sau kurvannapi ca ceṣṭitam
Although he is doing all the activity of the world, he is not away from the daily routine of life, he becomes absolutely liberated, jīvan-mukta.

Now Devī puts a question to Lord Śiva.

श्री देवी उवाच

इत्यदि वपुर्देव परायाण महेश्वर ॥ १४२ ॥
एवमुक्तव्यवस्थाया जप्यते को जप्य कः ।

śrī devī uvāca:

idam yadi vapur-deva parāyāś-ca maheśvara || 142
evamukta-vyavasthāyāṁ japyate ko japaśca kah ||

142-143A The blessed Goddess said:
O Great Lord! If this is the wonderful form (essence) of the Supreme Energy, then who will recite and what will be the recitation following the established order?
Oh Lord, if this is the svarūpa, the essence of the supreme energy, then where will recitation and its object stand? There will be no recitation of the name of any deity and no deity whose name is to be sung, or remembered. So, there is neither recitation, neither japya, nor japa. Japa means recitation, japya means for whom the recitation is done. Then these two cease to exist. Is this the real state of supreme energy, that you have explained in these 112 ways, 112 processes?

ध्यायते को महानाथ मूज्यते कष्ट तृयति || १४३ ||
हूयते कस्य वा होमो यागः कस्य च किं कथम् ।

dhyāyate ko mahānātha pūjyate kaśca trpyati || 143
hūyate kasya vā homo yāgah kasya ca kim kathanm |

143-144A. Who will meditate, o Great Lord, who will worship and who will be gratified by the worship? Who will offer oblations in the sacrificial fire, and whose is the offering? Who will perform sacrifice and how is it to be offered?

Oh, my Lord, who can meditate? pūjyate kaśca: who can worship? kaśca trpyati: and who can get satisfaction? Hūyate kasya vā homah what is to be offered? Hūyate, kah hūyate: who can offer the oblations in sacrificial fire? Kasya vā homah: whose is the offering? There is neither offering, nor is there anything to be offered.

yāgah kasya ca kim katham:

How can any oblation take place and whose is the oblation? There is nothing of that sort there.

Now Bhairava explains to Devī:

श्रीभेरव उवाच
144A-145. Bhairava answered:

O gazelle-eyed Goddess, the ritual tradition is external and meant for those on the gross level. The contemplation on the supreme state which is done continuously, that is real recitation (japa) in this (esoteric) tradition. The sound (nāda) which is sounding by itself is the real mantra to be recited.

One and a half slokas are to be read together. Oh, Devī, this is the tradition, of japa, dhyāna, pūjā, worship etc. This is the outward tradition, meant only for sādhakas at the gross level.

sthūleṣu eva sādhakesu vartate.

Sthūla means gross, those, who do not have that subtle strength of awareness, who cannot maintain that strength of subtle awareness; for them:

bhūyo bhūyāḥ pare bhāve
It is to be done in continuity, in that supreme state.

yā bhāvanaḥ bhāvyate

Bhāvanaḥ means contemplation, meditation. In continuity. Bhūyo bhūyāḥ is not again and again. Bhūyo
bhūyaḥ means in a chainlike way. When you practice again and again, then there is a pause. There should be no pause. Chainlike contemplation. Just like that flame you see in the movement of a candle, without any pause. In that way, you should meditate. You should not meditate with pauses. If you meditate with pauses, everything is finished. Nothing will be achieved. Real recitation is where you get a flow of nāda. Automatic nāda flows out. Nāda means the real “I” consciousness. And japa means the deity for whom you are reciting, is mantraṁ, full of the universal “I”.

The contemplation which is done there, that is real japa, that is real recitation. And this way you should know that the embodiment of the universe is Bhairava himself, that is the mantra to be recited.

Now he explains what is dhyāna:

भ्यानं हि निष्कला बृद्धिनिराकारा निराश्रया ।
न तु भ्यानं शरीरार्थमुखहस्ताधिकल्यना ॥ १४६ ॥

*dhyānam hi niscalā buddhir-nirākārā nirāśrayā |
na tu dhyānam ūrīrāksi-mukha-hastādi-kalpanā ॥ 146 ॥

146. Meditation (dhyāna) is verily an unwavering awareness, formless and without support. Meditation does not consist in imaginative visualisation of the body (of the deity) with organs, face, hands etc.

Meditation means when your intellectual awareness becomes one-pointed and attached to formlessness. Not only formlessness, but also supportlessness. Nirāśraya: without any support. If you contemplate with support;
for instance, to meditate with support is just to meditate between the two breaths, or to meditate between the two eyebrows, just to meditate between one point and another point. This is meditation with support. But you should meditate without any support. Just take hold of that point, that is all. Maintain awareness there. That is nirāśraya. That is dhyāna; that is the real meditation. That is real contemplation.

na tu dhyānaṁ śarīrākṣi mukha-hastādi-kalpanā

That is not meditation where you meditate on the body, on the body of the deity, or aksī, organs of the deity, or mukham, face and hands and so on. This is not dhyāna. Dhyāna is that which is without form and without support, niścalā buddhiḥ

And what is pūjā, the real worship?

पूजा नाम न पुष्पाद्यैर्यां मतिः किंतु हृदा।
निविकल्पे परे व्योमिः सा पूजा ह्यादराश्यपः। ॥ १४७॥

pūjā nāma na puṣpādyair-yā matih kriyaiṛ dr̥dhā |
nirvikalpe pare vyomni sā pūjā hyādarālayah || 147

147. Worship (pūjā) does not consist in offering flowers and other substances. The real worship consists rather in setting one’s mind firmly on the supreme void of thought-free conscientiousness. This worship is an absorption with great fervour and respect.

Worship is not done with flowers, with ghee, with all those things, that you gather from the market and the garden. In that way you cannot do real pūjā. The real worship is that where your intellect is firmly established.

51 Variant for pare vyomni is mahāvyomni.
kriyate drdhā
Where your intellect is firmly established, in the supreme void of thoughtlessness. The thought free and supreme void of cidākāśa, consciousness, that is real pūjā, hyādarāl-layah
where one merges, with great respect, with great honour. You dissolve. You lose everything. Not with dishonour, not with hatred, but with honour. You merge in that supreme thoughtfree state of cidākāśa.

अतैकतमयुक्तिस्ये योत्तुर्धेत दिनाहत्त्रम् ।
भरिताकार्तासात्र तृतिर्त्यथापुर्णतः || १४८ ||
atraikatama-yuktisthe yotpadyeta dinād-dinam |
bharitā-kāratā sātra trptir-atyanta-pūrṇatā || 148

148. If anyone is established in any of the ways (described here), what he experiences is fulfilled day by day, until his spiritual satisfaction reaches its utmost fullness.

If anyone who is devoted to one of these 112 ways, atra ekatama yuktisthe
to him, any state, whatever is found by him, whatever is experienced by him, that state is filled with Bhairava. That is the real satisfaction you get from worship, sātra trptir. That is the real satisfaction of worshipping and hence, this satisfaction is atyanta-pūrṇatā, supreme fullness.

महाशून्यालये वहौ भूताश्वविषयादिकम् ।
हृदयते मनसा सार्थे स हृमषेतनायुचा || १४९ ||
mahā-śūnyālaye vahnau bhūtākṣa-viṣayādikam |
hūyate manasā sārdham
149. Real oblation (homa) consists in offering all the elements, the senses and sense-objects along with the mind into the fire of the Great Abode of the Void, using awareness as the sacrificial ladle.

mahā-śūnyālaye
When there is agni, that fire which is situated or established in the great void, the fire of great voidness, when all the five elements of your body and all the sensual engagements of your body and all your senses, along with your mind are offered in that fire, that is real homa; that is real havana; yāga, where awareness is the spoon of offering.


yāgo’tra parameśāni tuṣṭir-ānanda-lakṣaṇā |
kṣapaṇāt sarva-pāpānāṃ
   trāṇāt sarvasya pārvati || 150
   rudra-śakti-samāveśas-tat-kṣetraṃ bhāvanā parā |
   anyathā tasya tattvasya kā pūjā kaśca trpyati || 151

150-151. O supreme Goddess, (real) sacrifice (yāga) consists (here) in satisfaction full of bliss.
O Pārvatī! The sacred place of pilgrimage (kṣetra) consists in supreme contemplation (parā bhāvanā) and the absorption into the Śakti of Rudra, by which all sins are removed and all

\[^{52}\text{"Sa homas-sruk ca cetanā" is an alternative reading.}\]
(beings) are saved.
How can there be any other worship and fulfilment in relation to this (non-dual) Reality?

And yāga, sacrifice, is there, Oh Devī! the satisfaction of being united with that final beatitude, final bliss.

Now what is kṣetra or tīrtha (the sacred place)? You must go to a tīrtha also for removing your sins:

When you enter in that full trance in the energies of Bhairava, when you enter in the wheel of the energies of Bhairava,

rūdra-śakti-samāveśaḥ

when you enter in the śaktis of Rudra, of Bhairava – that is śakti-samāveśa. When you get śakti-samāveśa; that is kṣetra. Kṣetra means the sacred spot where worship and all spiritual practices are done. That is kṣetra or tīrtha.

Sacred field, not the whole field; tīrtha. There are two parts of the word kṣetra, kṣa and tra. Kṣa means to destroy and tra means to protect. What is destroyed and what is protected?

kṣapaṇāt sarva-pāpānām

Where all sins are destroyed, and where you get all round protection from evil, that is real kṣetra. Hence this kṣetra is supreme bhāvanā; supreme state of bhāvanā. Bhāvanā means when you direct your mind with awareness to one point.

Bhāvanā is not samādhi. Bhāvanā is directing your mind with awareness.

anyathā tasya tattvasya kā pūjā kaśca tṛpyati

Otherwise, if this were not real kṣetra, how could that supreme element – I would not call that element – the supreme state of Lord Śiva be adored, and fulfilment attained. Adoration, satisfaction, only exists in this trance
of Rudra. Śakti: when you enter in the energies of Lord Śiva. When you enter in an external tīrtha like Kṣīra-Bhavāni, or Jvālā, you enter only in duality and nothing is achieved there.

Now just see what is a bath, bathing:

स्वतन्त्रानन्दचिन्मात्रसारः स्वात्मा हि सर्वतः।
आवेशानं तत्त्वरूपे स्वात्मन: स्नामीरितिम् ॥ १५२ ॥

svatantrānanda-cinmātra-
sāraḥ svātmā hi sarvataḥ |
āvēśanāṁ tat-svarūpe svātmanaḥ snānam-īritam ॥ 152

152. Real sacred bath (snāna) is called absorption into the essential nature of one’s own Self. This Self is the universal essence of freedom, bliss and consciousness.

First you must feel and experience your own self, which is not your own individual self but universal, because of its freedom, because of its superiority, blissfulness and because of its consciousness. Filled with freedom, filled with bliss, filled with consciousness and the essence of these three is your self. That self is the universal Self; that is not the individual self. That universal Self is found everywhere.

svātmā hi sarvataḥ vartate

When you enter in that supreme svarūpa, when you make your individual being enter in that universal Self; that is a real bath, that is really bathing. That is really taking a bath. When you go to the bathroom and put

---

53 Temples of the Goddess in Kashmir and goal of pilgrimage. (ed.)
your boiler on and take a bath, that is not a bath. That is only washing your material body.

येवेऽ पूज्यते द्रव्यस्तत्पत्ते वा परापर: ||
येवेऽ पूजकः सर्वः स एवेऽ कः पूजनस् || १५३ ||

yaireva püjyate dravyais-tarpaye vā parāparaḥ |
yāś-caiva pūjakah sarvah |

sa evaikaḥ kva pūjanam || 153

153. The offerings with which worship is performed, the Transcendent—and—Immanent (parāpara) who is worshipped with these offerings, and the worshipper himself, they are all one. What is then worship (pūjana) ?

Take your garden where flowers are blooming, you cut these flowers just to offer them at the feet of your Lord. Or you get dhūpa, dīpa and gugal from the market and offer them before the feet of the Lord. But actually these things are the Lord Himself. That flower is the Lord, that incense is the Lord, that agarbatti is the Lord, everything is the Lord. And the adorer is the Lord. So the Lord is everywhere.

Kva pūjanam: where will adoration take place? Adoration is impossible. How can you adore the Lord, if you are yourself the Lord? How can you offer anything to the Lord, for whatever you offer is the Lord Himself? So there is no way of worshipping. He is the worshipper himself.

Now, he condenses the essence of all these 112 ways:

व्रजेत्रप्राणो विशेषजीव इच्छुया कुतिलाकृति: ||
दीर्घात्मा सा महादेवी परक्षेत्रं परापर: || १५४ ||

vrajet-prāṇo viśeṣ-jiva icchaya kuṭilākṛtih |
dirghātma sā mahādevi para-kṣetraṁ parāparā || 154
154. Outgoing breath goes out and ingoing breath comes in, in a crooked way by the energy of Will.

The Great Goddess straightens herself.\(^{54}\) This is the real sacred space (kṣetra) which is Transcendent—and—Immanent (parāpara).

When your breath goes out: vrajet-prāṇah: when your breath flows out and viset jīvah; when your intaking breath enters in, kuṭilākṛtiḥ: in a crooked movement, because from the heart it moves in a crooked way. It does not move in a straight line. That is kuṭilākṛtiḥ.

Now what do you have to do? He says: dīrghātmā icchayā, i.e. icchayā dīrghātmā: there are three powers functioning in the movement of breath. One power is that of breath. That is called prāṇa-śaktiḥ. Another power is that of the Lord. That is called prabhu-śaktiḥ. The third power is that of the self. That is called ātma-śaktiḥ. Prāṇa-śaktiḥ, prabhu-śaktiḥ and ātma-śaktiḥ. Prāṇa-śaktiḥ is that energy, when you are asleep; when you are unaware of where you are, still this movement of breath takes place, unconsciously. That is the energy of prāṇa. That is called prāṇa-śaktiḥ.

Ātma-śaktiḥ is when you control the breath. You stop it. You stop it for some time. By which energy do you stop it? This energy is called ātma-śaktiḥ.

And when, by the grace of the Lord, this prāṇa enters in your central vein, madhyā-nādi, that is guided by prabhu-śaktiḥ. That is the energy of the Lord. Among these energies, you cannot direct prāṇa-śaktiḥ. Prabhu-śaktiḥ is out of question because it is in the hands of Lord Śiva, so it is absolutely impossible to influence it.

\(^{54}\)Reference to Kuṇḍalini Śakti who is first crooked and becomes straight in the moment of awakening (ed.).
Vijñāna Bhairava

He says *icchayā*. *Icchayā* means by your *ātma-śaktiḥ*. By *ātma-śaktiḥ* you have to breathe in and by *ātma-śaktiḥ* you have to breathe out. You do not have to breathe in and out involuntarily.

**Dīrghātmā:** This must occupy less space, more time. That is the meaning of *dīrghātmā*. *Parāparā* means more supreme than supreme. That is supreme *kṣetra* and not supreme *kṣetra*, or rather more supreme than supreme, *parāparā*.

अस्यामनुचरतः तिष्ठन् महानन्दमयेद्धवरे ।
तया देव्या समाविष्टः परं भैरवमाणुयात् || १५५ ||

asyām-anucaran tiṣṭhan mahānandamaye’dhvare |
tayā devyā samāvīṣṭaḥ
  paraṁ bhairavam āpnuyāt || 155

155. Reciting and being continuously immersed in her (the Great Goddess) and being established in the sacrificial ritual of great bliss, one is united with this Goddess and (hence) attains (union with) Bhairava.

And this is the real *adhvara*. *Adhvara* means *yāga* or *havana*: sacrificial fire. In this supreme sacrificial fire, the one who is focused in continuity; in recitation of breath, giving it more span of time, not span of space. Space will be shortened. The more time, the less space, and less time, more space. When you are breathing violently, it will occupy more space. It will go up to this point. When you are breathing slowly, it will go to this place. So more time, less space. Less time, more space. And in this supreme *yāga*, the one who is attached to it in continuity, he is actually married to that supreme Energy of Lord Śiva.
tayā devyā samāviṣṭāḥ param bhairavam-āpnyayāt

Samāviṣṭāḥ means married to the supreme Energy of Lord Śiva. Do you know what it means ‘to be married’? He has become one with that Energy, and the one who is married this way, he enters and he achieves the state of supreme Bhairava.

ṣṭṭaṣṭaḥāṇि दिवा रात्रि सहस्राण्येकविंशति:
जपो देव्याः समुद्धिः सुलभो दुर्लभो जडेः: "" || 156 ||

saṭ satāni divā rātrau sahasrāṇyekavimśatiḥ |
japo devyāḥ samuddiṣṭah

sulabho durlabho jaḍaiḥ || 156

156. In one day and night this recitation of breath takes place 21,600 times. This japa of the Goddess which is enjoined is easy for everybody; only for the ignorant is it difficult.

sulabho durlabho jaḍaiḥ

And this japa, this recitation, this automatic recitation of breath in the span of 24 hours takes place 21,600 times; divā rātrau, day and night.

sahasrāṇi-ekavimśati
This recitation is done 21 thousand and six hundred times in 24 hours.

japo devyāḥ samuddiṣṭah
And this recitation of supreme energy is said to be available to everybody.

prāṇasyānte sudurlabhah
But when it is being recited the way I have taught you, Oh Devi! I mean, to give it more time and less space, then it is sudurlabhah; this japa is very difficult to attain.

prāṇasyānte sudurlabhah is a variant reading.
We have classified the space of breath in 16 tuṭis. One tuṭi is two fingerspaces and one quarter. And in these 36 fingerspaces, there are 16 tuṭis. Prāṇasyānte means when one tuṭi is reduced. When the tuṭis are shortened, lessened, only 15 tuṭis remain. Then that japa is durlabha (difficult). So, when you breathe in a lengthy way, then it is durlabha japa. Otherwise, everybody recites for 24 hours but nothing happens. But when you breathe in 15 tuṭis only you give it more duration of time and less space, then it will be real japa. And afterwards, what do you have to do? You have to lessen it again by another tuṭi, so you go on with 14 tuṭis. Lengthen the span of time.

Space has to be lessened. That is the real japa and then you will see that after one or two weeks, you will be born anew, you will get substantial progress. That is real japa. Otherwise, everybody is breathing in and out, day and night, like a dog or a bear, or a beast.

157-159. O Goddess! I have explained this excellent supreme immortal nectar to you. Never disclose this (secret) to anyone who is a disciple of another tradition, who is of bad or cruel nature, or who has no devotion to the
feet of the Master. But it (this teaching) should be given without any hesitation to those whose mind is free from doubts, to spiritual heroes, to those whose heart is open, and to those who are devoted to the Master.

Oh Devī, I have put before you the supreme way where you will become nectarized. This is the supreme nectar I have put before you. You should never reveal this nectar to anybody, not to those who are para-śiṣya, i.e. followers of other schools. To them, you should not reveal this path. Khale: one who is mischievous; krūre: one who is hard-hearted.

abhakte guru-pādayoḥ
One who is not attached to the feet of the Master, who is not devoted to the feet of the Master. But to those, who doubtlessly surrender before the Master:

nirvikalpa-matiṇāṃ
Vikalpa means doubt, nirvikalpa means doubtless, those who do not put their own reasoning in between. Do not question whatever comes from the lips of your Master, do not put your reason there. Total surrender. That is nirvikalpamatiḥ.

And those who are viṛas do not go into the details of the acts of the Master. They consider all his actions as divine. Then you will rise. Otherwise you will fall and fall and fall. And unnaṭatmanām: you should expand your mind. You should have a vast vision in your mind.

Your mind must become unnaṭa, expanded. To such disciples you must reveal this nectar.

भक्तानां गुरुवर्गस्य दातव्यं निरविशाख्या ।

bhaktānāṃ guru-vargasya
dātavyam nirviśaṅkayā | 159 A
It should doubtless be imparted to those devoted to the line of Gurus (spiritual teachers).

And to those also who are devotedly attached to the Master, you must reveal to them this nectar that I have already explained to you, without any hesitation, nirviśaṅkayā.

\[\text{ग्रामो राज्यं पूरं देशं: पुत्रदार्कुटुम्बकं} \| 159 \| \text{सर्वेमेतत्परित्यज्य यात्रामेततन्मुगे} \| \text{किमेभिरस्थिरेदैविव स्थिरं परमिदं धनम्} \| 160 \|

grāmo rājyaṁ puraṁ deśaḥ
putra-dāra-kuṭumbakam || 159
sarvam-etat-parityajya grāhyam-etan-mṛgekṣaṇe |
kimebhir-asthirair-devi
sthiraṁ param-idaṁ dhanam || 160

159-160. O gazelle-eyed Goddess! One should take hold of this (teaching) renouncing everything: one’s village, kingdom, one’s city and country, one’s son, daughter and family. O Goddess! These are all impermanent, but this alone is the permanent treasure.

If you have to renounce your own town, your own kingdom, your own body, your own space, your own place, your own son, your own wife, your own kuṭumba, all that you must abandon, but you must protect this supreme nectar that I have revealed to you.

Ultimately every one will be detached from these things. You will be separated from your wife. You will be separated from your house. You will be separated from your property, your bank balance. But this is the supreme imperishable treasure.
161. One may even give up one's life, but one should not give up this supreme nectar of immortality.
The Goddess said:
O God of gods, O Great God! O Śaṅkara, I am fully satisfied.

162. Today I have understood the essence of the Rudrayāmala Tantra, and the heart of all the various energies.

Even if you have to surrender your life you must surrender that, but you must not give up this supreme nectar.
Now Pārvatī says:
Oh Lord, I am fully satisfied now.

Today, I have understood the essence of the Tantra of Rudrayāmala.

**Vijñāna Bhairava**
I have understood the heart and the essence of all the 112 ways, and I have not only understood, but I have also gained and achieved it.

इत्युक्त्वानन्दिता देवी कण्ठे लगना शिवस्य तु ॥ १६३ ॥

ityuktvānanditā devī kaṇṭhe lagnā śivasya tu ॥ 163 ॥

163. Having said this, the Goddess, full of bliss, embraced Śiva.

In this way, Pārvatī was filled with bliss and she embraced Lord Śiva and became one with Lord Śiva.

So, there ends the language of transcendental love which we have learned. This is the language of transcendental love.
Glossary

anīmā: yogic power (siddhi) of extreme smallness
anīmādi: siddhis

adhvan: course, path; according to Śaiva cosmology and soteriology there are six pathways in the universe, divided into two groups of three each: on the objective side they are kalā, tattva, bhuvana, and on the subjective side varṇa, mantra and pada. (For a detailed description, see: André Padoux, Vāc, The Concept of the Word in Selected Hindu Tantras, Delhi, 1992, pp. 330 - 371.)
adhvara: sacrificial ritual
anacka: vowelless consonant, therefore soundless
anāhata: the unstruck sound, inner sound (nāda)
anuttara: ‘the unsurpassable’, supreme, absolute
aparā: the immanent or lower energy related to a state of difference (see Śakti)
abhyāsa: practice, spiritual exercise
abheda: non-difference, unity
ardhacandra: half moon, related to the praṇava mantra; subtle energy of sound.
āṇavopāya: the individual way of the three upāyas, starting from the level of anu (individual consciousness), the level of differentiation (bheda) and activity (kriyā)
ādhāra: support; object of sense experience
āloka: light, splendour
bāhyāloka: external light
āsana: seat, posture
icchā: will, intention, impulse; one of the three energies of Śiva
indriya: sense-organ
Īsvara: the Lord; the sixth of the thirysix tattvas
uccāra: utterance of a mantra, ascending movement of the phonic energy or prāṇa
udaya: rising, awakening, dawning (of God consciousness)
unmīlana: samādhi or absorption with closed eyes
upāya: means, way, method of realization; classified into three major ways: ānava (individual), sākta (of the Energy) and śāmbhava (Divine)
ūrdhva-dvādaśānta: upper dvādaśānta in the head or brahmaṇandhra
ṛtambharā prajñā: 'wisdom filled with truth', an expression of Patañjali's Yogasūtra (I.48)
oṃkāra: the sound om, praṇava mantra
kañcuka: five binding coverings of the soul, consisting of vidyā (limited knowledge), kalā (the power of fragmentation), rāga (attachment), kāla (time as a limiting agent) and niyati (limitation of freedom).
karaṅkinī: mystical mudrā, see v. 77
kalā: energy of creativity, the power of fragmentation, one of the five kañcukas
kāma: desire, passion
kāla: time, one of the limiting agents (kañcuka)
kālāgni: the all-consuming fire of time
kumbhaka, kumbhitā: holding of the energy of breath; exercise of prāṇāyāma
kuṇḍalinī: 'the coiled Energy', the vital and spiritual Energy lying dormant in the body, which is awak-
ened and straightens in the course of ascent through the cakras.

praṇa-kuṇḍalinī: vital Energy
cit-kuṇḍalinī: spiritual Energy

kaivalya: liberation

krama: sequence, order, succession; one of the Tantric schools

kramamudrā: mystical mudrā or attitude, integrating external and internal consciousness

kriyā: action, activity, ritual action; one of the three energies of Śiva

krodha: anger

krodhanā: mystical mudrā, see v. 77

kṣetra: ‘field’, sacred place of pilgrimage

khecarī: mystical mudrā, see v. 77

kṣobha: agitation

gandha: smell, object of the sense of smell

gandharva-nagara: ‘the city of the Gandharvas or heavenly musicians’, a standard phrase for describing a purely imaginary or phantasmagoric thing

cakita-mudrā: pose of astonishment or surprise

cakra: circle, wheel; subtle centre in the body, stages in the ascent of kuṇḍalinī

cidānanda: the bliss of consciousness

citta: mind

cittavṛtти: mental modifications, mental movement, according to Yogasūtra I.1, where Yoga is defined as the cessation of all cittavṛttiis.

citta-laya: absorption or merging of the mind
cidākāśa: the space of consciousness
cintanā: meditation, reflection

caitanya: consciousness

jaḍa: insentient, material, insensitive
japa: recitation, repetition of a mantra, internally or externally
jāgrat, jāgrat-avasthā: the waking state of consciousness
jīva: life, breath
jñāna: knowledge
    jñāna-śakti: energy of knowledge
    jñāna-sattā: the reality of knowledge, true knowledge
tattva: reality, principle or category of existence (36 tattvas according to the Āgamas), also ultimate Reality.
tīrtha: sacred place of pilgrimage
tuṭi: minute unit of space, a division of prāṇa
turiya: ‘the fourth state’, transcending the three states of consciousness: waking, dream and deep sleep; ecstasy
turiyāṭīta: ‘transcending the fourth’, transcendent state of consciousness beyond the ‘fourth’, and hence pervading all the states, permanent state of illumination
taijas: the dreaming state of consciousness
trika: the triadic school of Kashmir Śaivism, consisting of the three principles Śiva, Śakti, and Nara or Aṇu (the created being or man); also related to the three Śaktis parā (the transcendent), parāparā (the transcendent-cum-immanent) and aparā (immanent or lower); or referring to the three energies of Śiva: Will (icchā), Knowledge (jñāna) and Activity (kriyā).
dik: space, direction
duḥkha: pain, suffering
deva: God
dēṣa: place, space, country
dvādaśānta: 'the end of the twelve (fingers), technical term for a point in space outside the body (bāhya-
dvādaśānta) where the out-breath ends, or of the superior centre of the head, where the yogic breath rises to, also called brahmarandhra. The term is also sometimes used for other cakras or subtle centres in the body.
dharma - dharmin: the property or quality and the owner or bearer of the property
dhyāna: meditation
navātma: ninefold, consisting of nine forms; concerning nine tattvas or mantras, the vowelless consonants h, r, ks, m, l, v, y, ṇ along with ū and anusvāra ṇ (nūm) (see vv. 2, 11).
nāda: sound, inner resonance; one of the stages in the ascent of Śakti, connected with bindu.
nādānta: 'the end of sound', higher stage in the ascent of Śakti, subtle energy of sound.
nimilana: samādhi or absorption with closed eyes
niyati: limitation of freedom; one of the five kañcukas
nirādhāra: without support, supportless
nirālambana: without support, supportless
nirāśraya: without support, supportless
nirodhikā or inordhinī: "obstructing energy", one of the stages in the ascent of the śakti or of pranāva (uccāra), situated in the forehead
nirvikalpa: free from thoughts, imagination or distraction, state of consciousness free from ideation and doubt, beyond differentiation
paratvam: transcendence, supremacy, absoluteness
Parameśvara: the supreme Lord, God, Śiva
parā: the supreme, transcendent energy of Śiva, the stage of non-difference.
parāparā: the transcendent-cum-immanent or supreme-cum-non-supreme energy of Śiva, the intermediary stage of Śakti, in which both identity and difference or unity and diversity are present

paśyantī: the energy of the Word (vāc) at the stage of intuitive vision, before differentiation between word and object

piṇḍamantra: monosyllabic mantras, or mantras without vowels; (see vo. 42)

puruṣa: man, individual self, one of the thirty-six tattvas

pūjā: worship, ritual worship of an image or other sacred object

prakāśa: light, the pure light of consciousness identified with Śiva

prakṛti: primordial nature, source of the material world, one of the thirty-six tattvas.

prakriyā: method, especially ritual or spiritual method

prajñā: wisdom; the sleep state of consciousness

praṇava: monosyllabic mantra, mostly Om, but the Tantric mantras such as hum, hrīṃ, are also called praṇava

pratibimba: reflection, image

pratyāhāra: withdrawing the senses from their objects; one of the eight stages of Patañjali Yoga.

prathamābhāsa: the first moment of awareness

pramātr: subject, knower

praṇa: breath, life-force, life; exhaling breath in the differentiation into five functions of breath

praṇa-śakti: energy of breath, vital force

praṇa-kuṇḍalini: the divine energy in the body manifested in the life-force which has to be aroused.

bindu: dot, point, drop; symbol of Śiva, concentration
of luminous energy; subtle stage in the ascent of energy.

buddhi: intellect
brahmarandhra: ‘opening to Brahman’, the highest centre in the subtle body (cakra) at the top of the head
brahma-sukha: ultimate, absolute bliss
brahmasthāna: highest centre in the skull, also brahma-marandhra
bhakti: devotion, love of God
bhaya: fear
Bhairava: name of Śiva in his supreme form, God, the absolute; his name is explained in v. 130
Bhairavi: Goddess, the Śakti of Bhairava; also a mystical state called bhairavi-mudrā
bhāvanā: creative contemplation, mystical realisation, or form of meditation using the power of imagination
bhrūmadhya: centre between the eye-brows (cakra)
madhya: centre, state or point in-between two breaths, things or thoughts
madhya-nādi: the central channel in the body, su-ṣumnā
mantrēśvara: lord of the mantras; one of the seven pramā-trs or subjects
mahodaya: great awakening
mātrā: unit of the duration of a vowel sound, or unit of a Sanskrit metre
māyā: limiting power of the Divine, illusory principle, in its positive sense the creative power of the Lord; one of the 36 tattvas, at the limit of the “impure path” (according to the Āgamas)
mukha: mouth, face, door, entrance, the front part of anything
mudrā: attitude, poasture, seal; here mystical posture, bodily expression of a mystical state
mūrdhānta: top of the skull, brahmarandhra
mūlādhāra: lower centre in the body (cakra)
mohana: delusion
yāga, yajña: sacrifice
Yoginī: spiritually perfect woman, also divinised; female counterpart of siddha
yoginī-melāpa: ritual or mystical union of siddhas and yoginīs
rāga: attachment, passion, desire; one of the five kañcukas
rūpa: form, object of the sense of seeing
recaka, recitā: exhaled energy of breath in the exercise of prāñāyāma
laya: absorption,
lelihāna: mystical mudrā, see v. 77
lobha: greed
varṇa: letter, phoneme, subtle energy of speech
vikalpa: thought, imagination, distracting and dichotomising thoughts based on differentiation and duality
vikāsa: expansion, blooming
vidyā: knowledge; one of the five kañcukas
vimārṣa: reflection, self-awareness of consciousness (prakāśa), identified with Śakti
viśva: universe, all; one of the states of consciousness: waking
viśaya: object of sense-experience
visarga: power of creativity; emission; the aspirated sound at the end of a Sanskrit word, represented by two points ;, hence a symbol of Śiva and Śakti
vairāgya: detachment
vyāpinī: ‘the pervasive power’, stage of all-pervasiveness
in the ascent of Śakti or of praṇava.
vyaāpti: penetration, all-pervasiveness, fusion with the
totality, with Śiva
vyoman: space, sky, atmosphere, the inner space of the
heart
Śakti: Energy, power, the supreme Energy of Śiva as
well as her various forms and manifestations; non-
different from Śiva; the face or entrance to Śiva; one
of the three basic principles of Trika. Being femi-
nine, it also denotes woman.
śāktopāya: the way of Energy of the three upāyas, at the
level of Śakti, of difference-in-non-difference (bheda-
bheda), the way of knowledge (jñāna)
śabda : sound, word
śabda-brahman : the absolute Word, Brahman in its
manifestation as sound or word
śabdāraśi : the totality of sounds or words
śāmbhavopāya: from Śambhu, a name of Śiva: the Di-
vine way of the three upāyas, at the level of Śiva,
of non-difference (abheda) and of will (icchā)
śuddha-vidyā: ‘pure knowledge’, one of the higher tat-
tvas, at the limit between the pure and impure tat-
tvas; the stage of identity in diversity
śūnya, śunyatā: void, freedom from conditioning
sakala: ‘with parts’, complete, manifest
saṃghaṭṭa: meeting, union, also sexual union
satya: truth
Śadāśiva: ‘eternal Śiva’, one of the manifestations of
Śiva, the third tattva from Śiva downwards, in which
will is predominant.
sama: equal, balanced, harmonious
samanā: ‘equal or balanced energy’, the stage in the as-
cent of Śakti or of praṇava before the transcendent
(unmanā)
smarānanda: ‘the bliss of memory’, the bliss experienced by remembering sexual union
samādhi: absorption, ecstasy
samāveśa: complete penetration, total absorption in the Divine, union
sampradāya: spiritual tradition
sambandha: relation, contact
sarvajña: omniscient
savikalpa: with thought
sākṣātkāra: direct experience
sādhaka: aspirant, seeker, one who moves on the spiritual path
sādhana: spiritual practice
siddha: perfect yogī, realised being
siddhi: extraordinary yogic powers
sukha: pleasure, joy, happiness
suśumnā: the central nerve channel or vein in the subtle body, also called madhyā-nādi
sukṣma: subtle
sauh: one of the most sacred mantras, also called ‘the seed of the heart’ (hrdayabija) or piṇḍaṇamantra (described in ParātrīśikāTantra)
sthūla: gross, material, physical
snāna: ritual bath
spanda: vibration, vibrative energy in its universal and individual forms; original act or movement of consciousness
sparśa: touch, organ of touch
svapna: dreaming state
svara: musical note
svarūpa: essential nature, one’s own being or self.
svātantrya: freedom, independence, absolute antonymy
so’ham: ‘I am He’, mantra of identification with Divine consciousness or Śiva.
havana: fire sacrifice
homa: fire sacrifice, oblation
hrīṃ: bijamantra
The Vijñana Bhairava is one of the most important Tantras of Kashmir Śaivism as far as the practical aspect of yoga of this school is concerned. It teaches 112 dhāraṇās or ways of centring awareness and entering divine consciousness, which include ordinary and extraordinary experiences, as well as tantric methods of spiritual practice such as kūṇḍalini, mantra and mudrā. This ancient text is of great relevance for a spirituality of our times which has to integrate all aspects of life.

The present edition, translation and commentary is unique since it contains the oral teaching of the last great master of the Kashmir Śaiva tradition, Swami Lakshman Joo. In his explanation of the dhāraṇās he gives the deep significance and practical application of various methods of yoga which give direct access to states of higher consciousness.

Swami Lakshman Joo (1907-1991), also called Swami Lakshmanji Raina or Ishvara Svarupa, was a great yogi from an early age. He embodied a rare unity of a mystic and a pandit, being well-versed in Sanskrit and in the texts of the non-dualistic tradition of Kashmir Śaivism. He was also called the Abhinavagupta of the 20th century, being the last authority of Kashmir Śaivism, who was teaching scholars and guiding seekers on the spiritual path. He edited several Sanskrit texts and published Hindi translations and commentaries, such as Abhinavagupta’s Gitārthaśānggraha Sāmbapañcāśikā, Utpaladeva’s Śivastotratrāvalī, Abhinavagupta’s Parātrīśikā Vivaraṇa and others. Some of his teachings and lectures have been published in English: “Kashmir Śaivism: The secret supreme”, “The Awakening of Supreme Consciousness”, “Self Realization in Kashmir Śaivism”, and in Hindi: Trikaśāstra-Rahasya Prakriyā. His commentary on the Śiva Sūtras is coming out shortly.

Rs. 275.00