

Vijñāna Bhairava

The Manual for Self-Realization



Revealed by

Swami Lakshmanjoo

Vijñāna Bhairava

The Manual for Self-Realization

In the revelations that comprise this audio study set the God-Realized master Swami Lakshmanjoo unfolds for us the hidden maps needed to traverse the sacred Tantric text *Vijñāna Bhairava*.

In his *Manual for Self-Realization*, Lord Bhairava, in answering the Divine Mother Bhairavi's question "What is the real essence of the way we have to tread?" reveals 112 different spiritual practices for entering in the universal and transcendental state of consciousness.

Recorded original audio includes revelations from the oral tradition of Kashmir Shaivism of the Vijñāna Bhairava Tantra given by Swami Lakshmanjoo. Total time of audio is seven hours (mp3).

Swami Lakshmanjoo was born in Srinagar, Kashmir on May 9, 1907. He was the last and the greatest of the saints and masters of the tradition of Kashmir Shaivism. Having a deep understanding of the philosophy and practices of Kashmir Shaivism, he was like a splendid and rare jewel. Beginning from childhood he spent his whole life studying and practicing the teachings of this unique sacred tradition. Because of his intellectual power and strength of awareness, he realized both spiritually and intellectually the reality of its thought. His other works are: Abhinavagupta's *Bodhapanchadashika* (with audio CD); *Bhagavad Gita Samgraha*, Abhinavagupta's summary of each chapter—Original audio CD; *Kashmir Shaivism: The Secret Supreme*, ed. John Hughes; Kshemaraja's *Parapraveshika* (with audio CD); *Lectures of Discipline and Practice in Kashmir Shaivism*; *Trika Shastra Rahasya Prakriya* with Hindi translation; and *Śiva Sūtras: The Supreme Awakening*.

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Swami Lakshmanjoo

Edited by
John Hughes

with compact disc [of seven hours (mp3)]

Universal Shaiva Fellowship



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*This pursuit is dedicated to Swamiji
to whom I owe everything.*

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GUIDE TO PRONUNCIATION

The following English words exemplify the pronunciation of selected Sanskrit vowels and consonants. The Romanized Sanskrit vowel or consonant is first listed and then an English word is given to aid you in its proper pronunciation.

a	as	a in <i>America</i> .
ā	as	a in <i>father</i> .
i	as	i in <i>fill, lily</i> .
ī	as	i in <i>police</i> .
u	as	u in <i>full</i> .
ū	as	u in <i>rude</i> .
ṛi	as	ri in <i>merrily</i> .
ṛī	as	ri in <i>marine</i> .
e	as	e in <i>prey</i> .
ai	as	ai in <i>aisle</i> .
o	as	o in <i>stone</i> .
au	as	ou in <i>house</i> .
ś	as	s in <i>sure</i> .
ṣ	as	sh in <i>shun, bush</i> .
s	as	s in <i>saint, sun</i> .

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PREFACE

In the revelations that comprise this audio study set, the fully God-realized master Swami Lakshmanjoo unfolds for us the hidden maps needed to traverse the sacred landscape of the spiritual practices of Kashmir Shaivism. This text, *Vijñāna Bhairava*, is the manual for Self Realization. It is a practical training guide, not a theoretical exposition. Having dedicated his whole life to the teachings of Kashmir Shaivism, both practical and philosophical, Swamiji, as we fondly called him, was uniquely qualified to offer his guidance and reveal its true meaning. He was a true master. Having realized the supreme teachings of Kashmir Shaivism, the fullness of universal God consciousness, he dedicated himself to the upliftment of all those who came to sit at his feet.

For more than half a century scholars and aspirants alike came to study the *Vijñāna Bhairava* with Swamiji. All have given acknowledgment for Swamiji's contribution in revealing the true meaning of this difficult text. In 1959, Paul Reps authored the classic *Zen Flesh, Zen Bones*, dedicating his fourth chapter on "Centering" to Swami Lakshmanjoo.¹ In 1961, Lilian Silburn published *Le Vijñāna Bhairava*.² In 1979, Jaidev Singh dedicated *Vijñānabhairava or Divine Consciousness* with the following words: "With profound respects to Swami Lakshmanjoo who unsealed my eyes."³

In 2002, *Vijñāna Bhairava—The Practice of Centering Awareness*⁴ found its way into the market place. This book was compiled from my preliminary transcript which was unchecked and incomplete. This transcript was unfortunately misappropriated and giv-

1. *Zen Flesh, Zen Bones: A Collection of Zen and Pre-Zen Writings*, Paul Reps, Anchor Books, New York, 1957.

2. *Le Vijñāna Bhairava*, Lilian Silburn, Publications de l'Institut de Civilisation Indienne, Editions E. de Boccard, Paris, 1961.

3. *Vijñānabhairava or Divine Consciousness*, Jaideva Singh, Motilal Banarsidass, Delhi, 1979.

4. *Vijñāna Bhairava—The Practice of Centering*, Indica Books, Varanasi, 2002.

Preface

en to two independent authors for publishing without my consent. Any intelligent reader will see that, by comparison with the present publication, it is both incomplete and fraught with mistakes, and therefore quite misleading.

These revelations of the *Vijñāna Bhairava* were recorded at various times between 1973 and 1984. The recordings include the initial rendering of the verses and the practices they prescribe, along with further clarifications and explanations. These additional clarifications were given at the request of some of Swamiji's devotees who continued to have difficulty understanding certain verses and the associated practices. It is because these recordings were made at different times with different equipment that the audio quality varies.

I have chosen to publish Swamiji's translation and commentary on the *Vijnana Bhairava* as an Audio Study Set, because I am convinced that the deeper truths of this scripture will be revealed through hearing the spoken word of a realized master.

To help in the study of this text, each *dhāraṇā* has been separated into individual audio tracks. Also, at Swamiji's request, each verse has been presented in the original *Devanagari*, along with a Romanized transliteration.

The transcript itself has been kept as close as possible to the original spoken word. On a few occasions, where deemed necessary for clarity, I have added additional words within square brackets. Words within rounded brackets are Swamiji's own. Also, very occasionally a word here or there has been amended for the sake of the flow of the English. Numerous footnotes have been added to help in the study of this text. All footnotes are Swamiji's own words unless specified as an "editor's note" or simply a text reference.

The original Sanskrit text used by Swamiji was the *Vijñāna Bhairava*, published in 1918 as Volume 8 in the *Kashmir Series of Texts and Studies*. Even though this particular volume contains a commentary, partly by Kṣhemarāja and partly by Shivopādhyāya, Swamiji chose only to use it as a reference for the original verses—the actual words spoken directly by *Bhairava* to *Bhairavī*.

Preface

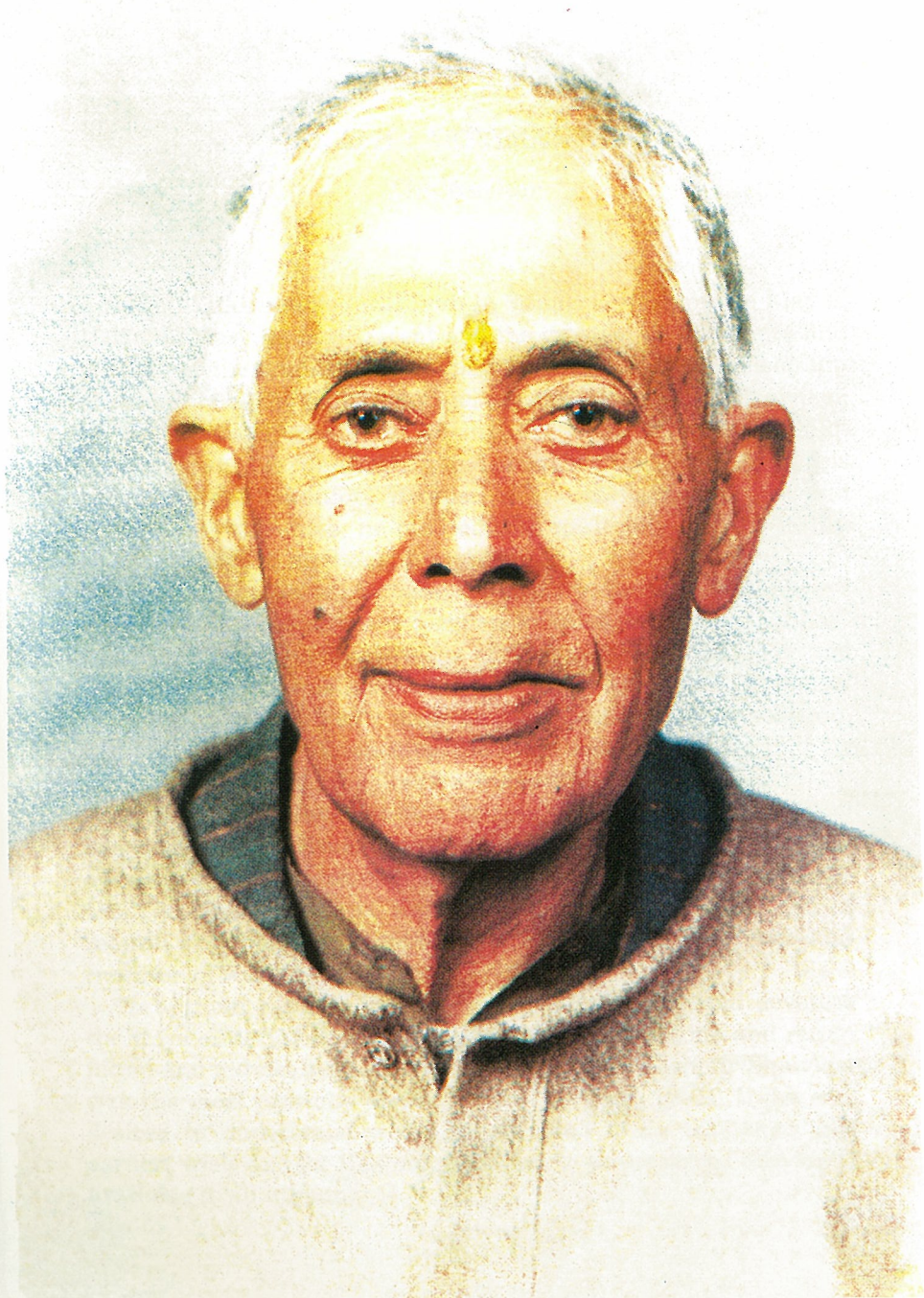
I am sure you will find Swamiji's revelation of *Vijñāna Bhairava—The Manual for Self Realization* not only deeply interesting, but profoundly inspiring, and ultimately . . . illuminating!

May Swamiji's blessing shine upon you!

John Hughes
Universal Shaiva Fellowship
Culver City, California
September 29, 2007

ACKNOWLEDGMENTS

First of all, I would like to thank my wife Denise, George vanden Barselaar, and Stephen Benson for listening over and over to the audio recordings, for reading and re-reading the transcript, and for making their many valuable suggestions. I would also like to thank our very talented graphic designer, Claudia Dose, not only for typing the *Devanagri*, but also for providing the beautiful art work on the CD label and cover. And, last but not least, my sincere thanks to our audio expert, Michael van Winkle, who tirelessly worked polishing the original audio recordings, many of which were practically inaudible. Without all of their help this Audio Study Set would not have been possible.



Swami Lakshmanjoo

SWAMI LAKSHMANJOO

The Author

Swami Lakshmanjoo was born in Srinagar, Kashmir on May 9, 1907. He was the most recent and the greatest of the saints and masters of the tradition of Kashmir Shaivism. Having a deep understanding of the philosophy and practices of Kashmir Shaivism, he was like a splendid and shining rare jewel. From early childhood he spent his life studying and practicing the teachings of this unique sacred tradition. Because of his intellectual power and strength of awareness, he realized both spiritually and intellectually the reality of its thought.

Being born with a photographic memory, learning was always easy for him. In addition to complete knowledge of Kashmir Shaivism, he had a vast knowledge of the traditional religious and philosophical schools and texts of India. When translating or teaching he would freely draw on other texts to clarify, expand, and substantiate his teaching. He could recall an entire text by simply remembering the first few words of a verse.

In time, his reputation as a learned philosopher and spiritual adept spread. Spiritual leaders and scholars journeyed from all over the world to receive his blessings and to ask him questions about various aspects of Kashmir Shaiva philosophy. He gained renown as a devotee of Lord Shiva and as a master of the non-dual tradition of Kashmir Shaivism.

Throughout his life, Swamiji taught his disciples and devotees the ways of devotion and awareness. He shunned fame and recognition and did not seek his own glory. He knew Kashmir Shaivism was the most precious jewel and that, by God's grace, those who desired to understand would be attracted to its teachings. His earnest wish was for Kashmir Shaivism to be preserved and made available to all humankind.

In 1990, during his explanation of the sixth chapter of the Bhagavad Gīta, Swamiji gave a rare glimpse into the fullness and glory of his own experience:

“I was smoothly going on with my practice and abruptly *śaktipāta* [grace] came and threw all its force in me. It was *tīvra tīvra* (super-supreme) *śaktipāta*. And then it happened and I was newborn. I became so great. I don’t mean to boast but this is what happened. I was newly re-born. And, because I had to become Bhairava, I had to experience all of the states of yoga. And it happened, everything happened. I had all experiences; and *cidānanda* also, *jagadānanda*⁵ also. Everything happened. You can’t imagine the ways of *śaktipāta*.”

On 27 September 1991, Swami Lakshmanjoo left his physical body and attained the great liberation.

5. *Cidānanda* and *jagadānanda* are the final stages of the seven states of *tūrya*, also known as the seven states of *ānanda* (bliss) (see *Kashmir Shaivism, The Secret Supreme*, 16:113-115).

INTRODUCTION

The teachings of Kashmir Shaivism are so rich and detailed in their descriptions of the ascent of individual consciousness to universal God consciousness (*Paramaśiva*) that Kashmir Shaivism has been aptly described as “the mystical geography of awareness.” It includes a highly developed system of spirituality that emphasizes not only the intellectual understanding of its philosophy but also the direct realization, the direct experience, of its truth.

For the Kashmir Shaiva, the very nature of truth, its defining characteristic, is that it is unlimited and universal. The human intellect, on the other hand, is limited and individual, and, as such, it cannot contain within its grasp that reality which transcends it. For the Kashmir Shaiva, truth, being universal, cannot actually be expressed or revealed through language. Any attempt to define and contain it with the spoken word only limits it. If truth is to be known and understood, it must be experienced through direct realization.

Kashmir Shaivism offers many different practical approaches to the realization of the ultimate reality. These approaches vary depending on the ability of the seeker. In the sacred and purely monistic Tantric text *Vijñāna Bhairava*, the Lord, *Bhairava*, sets out one hundred and twelve techniques of spiritual practice to be used by an aspirant eager to realize the divine universal reality. These secret practices are revealed by *Bhairava* as he answers the questions posed to him by his consort *Bhairavī*, the Divine Mother.

The narrative begins with *Devī*, feigning ignorance, speaking to the Lord *Bhairava* telling him that, even though she has heard all the various theories and explanations of the nature of reality, she still has doubts and is not completely satisfied. She implores *Bhairava*, “What is the real essence of the way we have to tread? Please, O Lord, remove my doubts entirely.”

Bhairava answers by telling *Devī* that she has asked the question that is worth asking. He says it is a question—a secret question—that is the real essence of all *Tantras*. He then continues by

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explaining that all the processes illuminated in the *Tantras* are not meant for great or highly elevated souls, but for those who are not completely developed. He emphasizes that all these processes are just to begin with. "You begin with them and then leave them aside." This is because, in reality, the supreme state is not achieved by the support of means (*upāya*). It happens automatically by the independent grace of *Bhairava*.

All means exist within the world—which is bound by time, space, and formation—while the supreme state, the state of *Bhairava*, is beyond the limitation of space, time, and formation. It is beyond thought and cannot be perceived through the mind. It is the state of unlimited universal subjectivity which can't be found. Why? We are told that, whenever you search for the reality of *Bhairava*, you can't find it because the real state of *Bhairava* is actually the real state of the knower. It can't be found because it is always the perceiver, not the perceived. When you have a desire to perceive this state you can only perceive it when it comes down one step lower in the state of *Bhairavī*, i.e. the known.

So, in answering *Devī's* question—"What is the real essence of the way we have to tread?"—*Bhairava* will teach her one hundred and twelve ways to enter in the universal and transcendental state of consciousness. And, because *Bhairavī* is the way, then all of these ways, these means, reside only in the field of *Bhairavī*, *Śakti*, not in the field of *Bhairava*.

But what is the relationship of *Bhairavī* to *Bhairava*? Is *Bhairava* superior to his *Śakti*, *Bhairavī*? To answer this, *Bhairava* tells us in verse eighteen that, "just as there is no differentiation found between energy and the holder of energy, so also there is absolute unity between *Bhairava* and *Bhairavī*." And so, because of the unity of *Bhairava* and *Bhairavī*, you can experience the identity between the energy and the holder of energy by entering in the state of energy, *Bhairavī*.

In order to grasp the meaning of the phrase "divine universal reality," and to attempt to understand the means for its attainment as embodied in the unity of *Bhairava* and *Bhairavī*, and as expressed in the one hundred and twelve spiritual practices, it will

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be helpful to briefly examine the non-dual cosmology and soteriology of this profound tradition.

COSMOLOGY

In describing the nature of reality, the Kashmir Shaiva explains that there is only one Being called Śiva, also known as *Bhairava*.⁶ This Being is the nature and existence of all beings. This Being is defined as being filled with the infinite light (*prakāśa*) of God consciousness. The Shaiva also holds that the objective world, although experienced as separate from one's self, does not have a separate existence. It is the energy (*śakti*) of Śiva. Although one might conclude that the world is separate from his energy, thinking that his energy is the separate formal cause of the objective world, it is not so. The objective world, comprised of the collection of objects, cognitions, and limited subjects, is nothing more than the expansion of the divine Śakti. It is not separate from Śiva's energy. Lord Śiva is the energy holder (*śaktimān*) and the objective universe is his energy, his Śakti.

“ . . . between energy and the holder of energy there is no difference at all to be found; always there is abheda, there is unity, between energy and the holder of energy—Śakti and Śiva.”⁷

But what is the relation of Lord Śiva to his energy? Does Śiva hold this energy as one might hold a tool, to be used in the act of creation? Swamiji clarifies this by explaining that if, for the sake of argument, we make a distinction between Śiva and his Śakti, then we could say that Śakti is this whole objective universe—which includes not only the objects of perception (*prameya*) and the means

6. For a discussion of the terms Śiva and *Bhairava* see *Vijñāna Bhairava*, commentary on v27.

7. *Vijñāna Bhairava*, commentary on v18.

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of perception (*pramāṇa*), but also the limited subjects or perceivers (*pramāṭri*) attached to those objects—and that Śiva is that reality from which this universe issues forth. And yet it is said that Śiva and Śakti are not aware that they are separate. Why? Because, in reality, they are not separate at all. They are one, just as a fire is one with its heat.

“... lightening, giving light, burning, heating (all these energies are produced from the fire)—but these energies are undifferentiated from fire.”⁸

The non-dualism expounded by Kashmir Shaivism creates a dilemma for its adherents. If this universe, which seems separate and diverse, is as real as its creator, then how does the latter create this universe as one with himself? To explain this seeming incompatibility, Kashmir Shaivism proposes the theory of reflection (*pratibimbavāda*). This theory explains that the universe is created in the mirror of God consciousness, much in the same way that the image of an object, such as a house, can be reflected in an ordinary mirror. In the case of Śiva, however, there is no object, such as the house, that exists independently from the mirror of God consciousness, because if there were, it would mean that there is an object that exists outside of God consciousness. The Kashmir Shaiva theory proclaims that nothing can exist outside of God consciousness, because only God consciousness exists. Therefore, the Shaiva explains, the only thing that exists is the house appearing in the mirror. There is no external object, no separate house, being reflected in the mirror. There is only the mirror of God consciousness.

What then causes the “reflection” to appear in the “mirror” of Śiva’s awareness? To this question the Shaiva answers that, it is *svātantrya*, the absolutely independent will of God. It is Lord Śiva who creates this whole universe in the mirror of his awareness by his absolutely independent will (*svātantrya*), his freedom.

8. *Vijñāna Bhairava*, commentary on v19.

Introduction

To summarize the essence of the non-dual cosmology of Kashmir Shaivism: Lord Śiva creates the objective world through the expansion of his *Śakti*, which is absolutely one with him; and the universe is manifest in his own nature, like a reflection in a mirror, by his own absolutely independent will.

CONCEALING AND REVEALING HIS NATURE

Why has Lord Śiva created this external, objective world, this manifestation of supreme energy, in his own nature? The answer to this question begins to shed light on *mokṣa* (liberation), and the means of its attainment in the teaching of Kashmir Shaivism. Trika Shaivism, which sits at the pinnacle of Kashmir Shaiva philosophy, teaches that Śiva has manifested this external world for only one reason—to create the possibility of recognizing his own nature. The Kashmir Shaiva understands that this objective universe, the manifestation of Lord Śiva's *svātantrya śakti*, is a means, a tool, to be used to realize the universal reality of Śiva.

Abhinavagupta, the great Shaiva master of the tenth century, explains that when Lord Śiva is completely alone, bereft of his creation, he exists in the full splendor of his God consciousness. He does not need to recognize his own nature because it is already there. But he wants his own nature to be recognized. This recognition gives him great joy. But, because it is already there, there is nothing to recognize. So, in order to recognize his nature, Śiva must become ignorant of his nature. He must seemingly separate himself from his nature. It is only then that he can experience the joy of recognizing it.⁹

This, Kashmir Shaivas say, is the play of the universe. Through Lord Śiva's freedom—his *svātantrya*—this universe is created solely for the fun and joy of this realization. It is Śiva's play to seemingly leave his own nature so that he can find it and enjoy it again. This

9. *Self Realization in Kashmir Shaivism* 1:23, 24.

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is the dance of Śiva, the joyous game, in which he is continuously creating this universe—to lose himself and then find himself.

In order to seemingly depart from his own nature, to lose himself in his creation, Śiva must withdraw his God consciousness. And, in order to find himself, he must again expand his God consciousness. This process is known as *nimeṣa* (closing) and *unmeṣa* (opening). It is the supreme energy of God which gives rise to *nimeṣa* and *unmeṣa*. *Nimeṣa* is the withdrawal of his God consciousness, and *unmeṣa* is the expansion of his God consciousness. Both of these states are contained within Śiva simultaneously.

By withdrawing his God consciousness, Śiva conceals himself in his creation. Only Śiva has this power, the power of his own *svātantrya*, to totally disregard and hide his own nature and then to find it again.

What is it that he finds when he rediscovers his own nature? He finds, upon realizing his own nature, that it was already there. For the Kashmir Shaiva, this is the real essence of this teaching. Lord Śiva loses his nature only to find it again—and when he does so, he realizes that it was already there; it was never really lost.

He wants, in the external universe that he has created, to completely disconnect his God consciousness, and then to realize that it was never disconnected. For, although it is disconnected, in the real sense it is not disconnected at all. In finding it, he realizes that it was never lost. He experiences that there was never really any separation from his God consciousness. Separation only seemed to exist. For Shaivism this is the greatest mystery of existence, and Lord Śiva's supreme act.¹⁰

To completely disconnect his God consciousness, Śiva creates this world which conceals his real nature. How does this world conceal his real nature? The Shaiva says that it conceals his nature with particularity. His *māyā*, his magic, brought about by his power of absolute freedom (*svātantrya śakti*), is to hide himself in the particularity of the world. As a particular individual, Śiva loses the real undifferentiated knowledge of his real Self and possesses only differentiated knowledge of particularity.

10. *Self Realization in Kashmir Shaivism* 1:26.

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Through this *māyā* or *ajñāna* (ignorance), he veils himself. This is stated very succinctly in the first two *sūtras* of the *Śiva Sūtras*: "Awareness is the reality of everything," and, "Having differentiated knowledge and not having undifferentiated knowledge is bondage."¹¹

Ignorance, for Kashmir Shaivism, is not the absence of knowledge; rather it is said to be non-fullness of knowledge. The Kashmir Shaiva tells us that knowledge is always present in our life but it is limited differentiated knowledge. He argues that every limited being must have some knowledge because no one could exist without knowledge. On the other hand, real knowledge, which is unlimited, is Self-knowledge. It is undifferentiated (*nirvikalpa*) and identical with consciousness. Being identical with consciousness, it is the essence of reality.

MEANS - UPĀYAS

The method of traveling from limited individual consciousness to universal God consciousness depends on the ability of the aspirant, and Kashmir Shaivism has revealed three categories of means to achieve this. The first and highest means is called *sāmbhavopāya*. The second, for aspirants with medium qualifications, is called *śāktopāya*. The third means, called *āṇavopāya*, is regarded as inferior.

Abhinavagupta tells us in his *Tantrāloka* that the aspirant should always try for the highest and best thing first. Failing that he should try for the next best, and so on. Thus, in *Tantrāloka*, Abhinavagupta has defined and elaborated the highest *upāya*, *sāmbhavopāya*, first. His descriptions of *śāktopāya* and *āṇavopāya* follow.

Drawing from the *Mālinīvijaya Tantra*, Abhinavagupta defines *sāmbhavopāya* as that *upāya* wherein the aspirant achieves entry

11. "Caitanyamātmā/jñānam bandhaḥ."—*Shiva Sutras, The Supreme Awakening* 1:18.

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(*samāveṣa*) into supreme consciousness just by the grace of his master, without adopting any process. Swamiji tells us that in this *upāya* you maintain awareness in thought-lessness. You do not use thought (*vikalpa*), *mantra*, or any other aid to meditation.

Śāktopāya is defined as that *upāya* where the aspirant achieves mystical entry (*samāveṣa*) through contemplation of that mental object which cannot be spoken or recited. Swamiji says that, in this *upāya*, you maintain awareness in the “organic” world, the world of the five organs of cognition (*jñanendriyas*) and the three internal organs of mind, ego and intellect (*antaḥkāraṇas*).

Āṇavopāya is defined as that *upāya* where mystical entry takes place through concentration on parts of the body (*sthāna prakalpanā*), contemplation (*dhyāna*), recitation (*varṇa*), taking the support of the breath (*uccāra*), and mantras.¹² Swamiji says that, in this *upāya*, you maintain awareness in the “elementary” world, the world of the five great elements (*mahābhūtas*).

In Kashmir Shaivism, though the means may be many, the goal is only one—mystical absorption (*samāveṣa*) in the *śāmbhava* state, the same reality found in *śāmbhavopāya*. What is the *śāmbhava* state? The *śāmbhava* state is where the *yogi* becomes instantly established in supreme consciousness. For the Kashmir Shaiva, all absorption in the reality of God consciousness is, in the end, the absorption of the *śāmbhava* state, because in *śāmbhavopāya*, unlike *śāktopāya* and *āṇavopāya*, the *yogi* has nowhere to go. Instead, he only has to be in his own nature. This is real mystical absorption.

What determines which *upāya* the aspirant is qualified for? The secret is the strength of awareness. As Swamiji explains, firm strength of awareness means to possess such power of subjective consciousness that the practitioner’s one-pointed subjective awareness is not overshadowed, either by objective experience or by thoughts. In the experience of the limited subject, the act of thinking or perception typically overshadows the subject, the perceiver,

12. *Tantrāloka* 1:167-169, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

so that one is aware only of thinking or perceiving and not the actual perceiver.

Thus, human beings generally live their lives completely in the objective or cognitive worlds. Although we might say, "I am seeing a butterfly," in actual fact, the "I" is eclipsed by the act of seeing and what remains is "seeing a butterfly." In other words, the subject is lost in the act of perception. Because "I-consciousness" is the basis for all thought and perception, it must be present for any thought or perception to take place. Yet it is eclipsed in such a way that, in the act of thinking or perceiving, it is not a part of conscious awareness. As we saw above, in the first two verses of the *Shiva Sutras*, this is the nature of ignorance—being overshadowed by the world of diversity and not knowing one's real universal nature. Developing strength of awareness means gaining the ability to think thoughts and experience perceptions without losing Self-awareness.

Śāmbhavopāya

In order to succeed in *śāmbhavopāya*, the Shaiva yogi must possess firm strength of awareness so that he does not need support to maintain his consciousness of Self. Shaiva masters tell us that, in *śāmbhavopāya*, the aspirant has only to continuously maintain the thought-less (*nirvikalpa*) state. For this reason, *śāmbhavopāya* is said to be the most refined *upāya*. Here the aspirant must reside in the subtlest state of awareness, just at the starting point of perception.

*"When you fix your awareness at the very first start, when desire is about to flow out, it has not flown out, it is about to flow out—that is śāmbhavopāya"*¹³

13. *Vijñāna Bhairava*, commentary on v98.

This starting point (*prathamābhāsa*) is found just at the beginning of any perception or thought, before it has become determinate. In this *upāya*, the aspirant, by maintaining the thought-less state, resides in this first starting point of perception or thought simply by willing it. This *yogi* has developed such strength of awareness that he has only to will this to happen and it is accomplished. The Kashmir Shaiva points out that, because in *śāmbhavopāya* the *yogi* has only to maintain thought-lessness, he has nowhere to go and nothing to do. Residing in the thought-less state is the means and the end. Therefore, in *śāmbhavopāya*, there are no means separate from what is to be achieved. Swamiji says, to explain this, "the means exists in the state of the meant." The *yogi* just wills to be there, and he is there in his own subjective awareness, maintaining the continuity of thought-lessness.

In this state, the Trika Shaiva *yogi*, maintaining unbroken thought-lessness, is waiting at the threshold of universal consciousness. Having accomplished this much, there is nothing left for him to do. For Trika Shaivism, this state is significant because, up to this point, the *yogi* has depended primarily on self-effort. Swamiji tells us that, from this point onwards, the entry into universal God consciousness is automatic.

Let us try to put this into perspective. Why does the Trika Shaiva hold that the *yogi's* own efforts can only take him to the "door of universal consciousness?" The Shaiva argues that the *yogi* is a limited being (*jīva*) and Lord Śiva is unlimited. This *yogi* is manifested as a limited being by the supreme magical trick (*mahā-māyā*) of Lord Śiva's independent will (*svātantrya śakti*) and depends upon Lord Śiva for his existence. Because this *yogi* is limited and dependent, he cannot force that unlimited divine reality of which he is a manifestation to reveal itself. Kashmir Shaivism holds that it is only by the grace of God (*śaktipāta*)—in the form of the grace of the master—that Lord Śiva is revealed. When the disciple, by maintaining thought-lessness, reaches the entrance of the *śāmbhava* state, he is said to be capable of receiving the master's grace.¹⁴

14. "Abhiśikṭaḥ svasamvitti devībhirdikṣitaśca saḥ. How he achieves without masters and without *śāstras*? For that he [Abhinavagupta] says,

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Here, Swamiji explains that it is this grace that carries the disciple to absorption in universal God consciousness.¹⁵

Śāktopāya

It is the nature of the world of particularity and diversity that causes our lives to be filled with a myriad of thoughts and perceptions. Each of these thoughts and perceptions has a beginning and an end. Every thought and every perception comes into being, exists for some time, and then comes to an end. This, Shaivism teaches, is the nature of thinking and perception. I look at the pen on my desk and then turn to look at a book lying just next to it. In the first instance, I look at the pen and the perception of the pen comes into existence, exists for some time, and then ceases to exist. This perception is replaced by the perception of the book, which also comes into existence, exists for some time, and ceases to exist. This, in turn, is replaced by another perception, and so on. And the same is true with thoughts. In fact, every moment of our lives is filled with these mental moments of creation, preservation, and destruction.

For the Kashmir Shaiva, what is important and exciting in their understanding is that, between the end of one thought or perception and the beginning of another, there is a gap. It may be ever so momentary, but there is a gap. And—this is most important—within that gap shines the universal reality of Śiva, which lies in the background and is the basis of all diversity and all existence.

Unlike *sāmbhavopāya*, *śāktopāya* involves more readily definable techniques. In *śāktopāya*, the aspirant achieves absorption in God consciousness by concentrating on the supreme Being as found in the junction between any two thoughts or actions. In *śāk-*

his own internal energies of Lord Śiva, *śakti cakra*, have initiated him.”—*Tantrāloka* 4:42, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

15. *Kashmir Shaivism, The Secret Supreme* 5:34.

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topāya, all actions and all thoughts are fit for such practice because this junction exists everywhere. While raising your arm and putting it down, between two steps, between the waking state and the dreaming state, between the dreaming state and the state of deep sleep, between the outgoing breath and the incoming breath, at all of these moments a gap or junction exists. In this *upāya*, there is no need for the recitation of mantras or concentration on the breath. Here, the aspirant has to mentally catch hold of that junction (*sandhi*) which resides in between all the thoughts and activities that make up our lives. The Shaiva masters call this process "centering" (*madhyam dhyātvā*). To accomplish this centering, the aspirant must develop great firmness of awareness:

*"Madhyam dhyātvā: concentrate on that center; and while concentrating on that center be established in that center . . . and in making yourself established in that center, the reality of God consciousness is revealed."*¹⁶

Through developing this intensity of awareness, the *yogi* will be able to maintain continuity of unbroken awareness. The Shaiva explains that this is important for it is only by maintaining unbroken awareness in a chain-like manner that the *yogi* will be able to discover the reality of the gap. Without this intensity of awareness, the aspirant will not be able to achieve the purpose of *śāktopāya*, which is to enter into God consciousness existing in the center between any two thoughts or actions. Such a *yogi* would then be qualified only for *āṇavopāya*. On the other hand, for the aspirant capable of residing in *śāktopāya*, all practices (which essentially belong in *āṇavopāya*) become *śāktopāya* practices if they are done with full unbroken awareness.

Swamiji tells us that the goal of the *śāktopāya* aspirant is to develop ever-increasing firmness of awareness, making himself capable of receiving the *guru's* grace. When the *yogi* reaches this state, he is said to be in that state that is described as "being at the feet

16. *Vijñāna Bhairava*, commentary on v61.

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of the *guru*.”¹⁷ This aspirant, being established in the fullness of God consciousness, is now fit to achieve absorption in universal God consciousness. When this *yogi* receives the grace of the *guru* in *śāktopāya*, he reaches that state of mystical absorption which merges in, and is one with, the supreme mystical absorption (*samāveśa*) existing in the *sāmbhava* state.

Āṇavopāya

Āṇavopāya, considered inferior to the other two *upāyas* in Kashmir Shaivism, is so named because it is the means concerned with *aṇu*, the individual soul. In *āṇavopāya*, the aspirant needs support and help from all sides to focus, maintain, and strengthen his awareness. We have seen how the *śāktopāya* aspirant has developed more strength of awareness. His strength of awareness is such that only one point is needed as a support for his concentration—namely, the center. And, in *sāmbhavopāya*, the aspirant has developed such strength of awareness that he only needs to will to be in his own nature, and this takes place. There is nowhere for him to go and nothing to be done; he is already residing in the object of this *upāya*. So, in *āṇavopāya* the aspirant needs all support, in *śāktopāya* the aspirant needs some support, and in *sāmbhavopāya* the aspirant needs no support.

In *āṇavopāya*, the aspirant takes the help of many different processes to aid him in maintaining and strengthening his awareness. He may employ concentration on breathing (*uccāra*), concentration on experience through a particular sense organ (*karāṇa*), meditative contemplation (*dhyāna*), or concentration on some particular place (*sthāna prakalpanā*). All of these various practices, details of which follow, may be undertaken together or separately as an aid to developing awareness.

Uccāra, concentration on the breath, is a fundamental element of practice in *āṇavopāya*. In *uccāra*, the aspirant concentrates on

17. Kashmir Shaivism, *The Secret Supreme* 5:35.

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the flow of the breath and, in particular, on the point between the outgoing and incoming breath and the point between the incoming and outgoing breath.

In *karana* the aspirant maintains one-pointedness through vision or another sense such as hearing. The sense of sight, however, is most important. For example, the aspirant may go on gazing at a particular object without blinking his eyes. In this process, he should try to maintain an unbroken chain of awareness. When that perception vanishes, as it will when he enters into the vastness of the center, this practice is complete.

Meditative contemplation (*dhyāna*) is another practice in *āṇavopāya*. There are many different forms of *dhyāna*. To meditate on the lotus in your heart, or on the meaning of a mantra such as “*so’ham*” or “*Śiva,*” are forms of *dhyāna*. In this practice, the aspirant concentrates on these sounds, locations, or forms, along with thinking and reflecting on their meaning. It is said that contemplation on the meaning of spiritual words is a higher form of contemplation than contemplation on an object with form. Anytime an aspirant uses mantras in his practice, it is considered *dhyāna*; and it is not uncommon to find *dhyāna* combined with *uccāra* and *karana*, as in the practices of *cakrodaya* and *ajapā gāyatrī* which are described below.

Sthāna prakalpanā means concentration on some particular place. In the lower, ordinary form of *sthāna prakalpanā*, the aspirant must concentrate on different points in the body. In Kashmir Shaivism, there are three main places for concentration: between the eyebrows, the pit of the throat, and the heart. In the higher, more refined practice of *sthāna prakalpanā*, the aspirant must see the vastness of this universe represented in the span of the breath. Swamiji explains that, in this higher form of *āṇavopāya*, the aspirant must discover where each aspect of reality is found in the span of one breath. The “reality” Swamiji is describing here is said to encompass the realm of the gods (*devas*), the locations of the protectors of the world (*lokapālās*), the astronomical locations, and including but not confined to the location of the dawn, sunset, mid-

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night, and so on. All of these points and positions are to be located and concentrated on in the span of one individual breath.¹⁸

Of the numberless practices that are found in *āṇavopāya*, there are two practices that stand out as most typical: *cakrodāya* and *ajapā gāyatrī*. Both of these practices incorporate *uccāra*, concentration on breath, *dhyāna*, contemplation with mantra, and *karaṇa*, meaning here one-pointedness through the sense of sight. Furthermore, depending on the advice of the aspirant's master, *sthāna prakalpanā* may also be included.

In the practices of *cakrodāya* and *ajapā gāyatrī*, *uccāra* functions as the central element. In both of these practices the *yogi* follows the movement of the breath, seeking to become aware of the center between the outgoing and incoming breath, and the center between the incoming and outgoing breath, while also being aware of the flow of the breath in the total breathing cycle. However, here, predominance is given to the beginning point and the ending point of the breathing cycle.

These two practices, however, differ in one important respect. In *ajapā gāyatrī* the *yogi* maintains a slow and silent movement of the breath, while, in *cakrodāya*, he maintains a slow movement of the breath along with the sound of breathing. In both of these practices, along with breathing, the aspirant mentally repeats the *mantra* given to him by his master.

The aspirant in these practices must endeavor to maintain full awareness in the center between the two breaths. Swamiji specifies that this awareness must be lively; indeed, it should be "continually fresh, new, and filled with excitement." Certainly, the practice should not become routine. The *yogi* should be excited by his practice.¹⁹

Through the strengthening of awareness in *āṇavopāya*, the aspirant will enter into this center between the two breaths. At this point, his practice will become *śāktopāya*, and eventually he will enter into the mystical absorption (*samāveśa*) of *śāktopāya*. Finally, the *yogi* will attain the mystical realization of *śāmbhavopāya*.

18. *Kashmir Shaivism, The Secret Supreme* 5:38.

19. *Self Realization in Kashmir Shaivism* 2:42.

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It is important to realize that, although there are different *upāyas*, all of these *upāyas* lead the *yogi* to the same state of transcendental consciousness. The difference in the *upāyas* is that *āṇavopāya* takes longer, *sāktopāya* is a shorter way, while *sāmbhāvopāya* is the quickest. Although the means are different, the end to be achieved is one.²⁰

In his revelation of this *Vijñāna Bhairava*, Swamiji explains the means (*upāya*) associated with each of the one hundred and twelve practices taught to *Devī* by *Bhairava*.

MOKṢA

One might ask whether *sāmbhava samāveśa*, the mystical absorption in the state of Śiva, is equivalent to *mokṣa*, liberation. In fact, it is not. It certainly must exist if *mokṣa* is to occur, but it is not its defining characteristic. Abhinavagupta tells us in his *Tantrāloka* that “*Mokṣa* only exists when your being becomes absolutely independent (*svatantrātmaka*).”²¹ What is this “independence” that Abhinavagupta specifies as the necessary condition of *mokṣa*? We have seen above that it is repeatedly declared that the essential characteristic of Lord Śiva is his independence. It is explained that Lord Śiva created this universe by means of his independence. Śiva’s independence means complete unbridled freedom—freedom to will, freedom to know, freedom to do.

According to Abhinavagupta, a *yogi* can only be said to be liberated when he possesses this absolute independence (*svātantrya*). For a *yogi* to be independent, nothing must be able to limit him or overshadow his universal consciousness. This means that this *yogi* must experience the same state of universal consciousness, the same absolute independence, in the external world as he does in the mystical absorption of the *sāmbhava* state. From the Trika

20. *Self Realization in Kashmir Shaivism* 2:40.

21. *Tantrāloka* 1:31, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

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Shaiva point of view, until he attains this state, he cannot be said to be absolutely independent or to have attained complete *mokṣa* (liberation).

Swamiji, in discussing the supreme mystical absorption of *śāmbhava*, explains how the *yogi's* internal mystical trance becomes fused with and transforms his external experience (*vyutthāna*). He tells us that this process begins when the *yogi* is experiencing the state of internal mystical awareness, when he is relishing the fullness of his internal God consciousness (*nimīlanā samādhi*). At that moment he is pulled out of the internal world into the world of external experience (*unmīlanā samādhi*). His eyes open and he experiences the world. But this external experience is different; it is now filled with the oneness of universal God consciousness. He may experience a chair, but the experience of this chair is filled with universal God consciousness. He may see a tree, and the experience of the tree is filled with universal God consciousness. Everywhere he looks, whatever he sees is filled with universal God consciousness. Then again, his eyes close and he is drawn inside. And again, after a few moments, his eyes open and he is drawn outside experiencing the world filled with the oneness of God. He cannot stop this process. Even though the *yogi* may try to stop this process, he cannot. This process of going from inside to outside, back inside, and again outside is automatic and continues for some time. This is the process known as *krama mudrā*.

*“One moment you are inside experiencing the bliss of the rise of cit kuṇḍalinī and then the next moment you breathe out and your eyes are open and you are experiencing the world filled with ecstasy. This process of coming out and remaining in continues and, each time it occurs, it is filled with more and more ecstasy. This process is called krama mudrā.”*²²

In clarifying this process, Swamiji tells us that this *yogi* experiences the fusing of his inner and outer worlds in the oneness of

22. *Vijñāna Bhairava*, commentary on v28, footnote 57 (see also *Kashmir Shaivism, The Secret Supreme* 17:120).

God consciousness. He says that the *yogi's* I-consciousness, his universal I-consciousness, is diluted in consciousness-of-this, consciousness of the external world, and consciousness-of-this is diluted in I-consciousness. Here, the fullness of I-consciousness absorbs "this-ness," external objectivity, and produces the oneness of internal mystical trance (*samādhi*) and external experience (*vyutthāna*). The nature of this *yogi* and the external world become one, and the *yogi* experiences them as being completely united, one with the other. There is absolutely no difference between them.

The process of *krama mudrā* results in the absolute oneness of universal Consciousness and the outer world, and this absolute oneness is the state of absolute independence. The *yogi*, in this state, experiences that the internal world of mystical trance and the external world are absolutely the same. This independence and absolute oneness gives rise to the state of *jagadānanda* (universal bliss).²³

To explain the state of *jagadānanda*, Abhinavagupta says, "My master Śambhunātha described *jagadānanda* as the state that is completely unencumbered, where bliss (*ānanda*) is found shining, where it is universally strengthened by the supreme I-consciousness of God, and where the six limbs of *yoga-bhāvanā*, *dhāraṇā*, *dhyanā*, *pratyāhāra*, *yoga*, and *samādhi*—are no longer used or required."²⁴

This aspirant, whose being has become absolutely independent (*svatantrātma*) and who possesses the state of *jagadānanda*, is said to be a *jīvan mukta*, a being who is liberated while living. In his *Bodhapañcadasikā*, Abhinavagupta tells us that when the aspirant attains real knowledge of reality, which is the existent state of Lord Śiva, that is final liberation.²⁵ What is this real knowledge? Real knowledge exists when the aspirant comes to understand that this whole objective universe of diversity and duality is just a magic trick, the play of Lord Śiva.

23. *Self Realization in Kashmir Shaivism*, 5:112-113.

24. *Self Realization in Kashmir Shaivism*, 5:113.

25. *Self Realization in Kashmir Shaivism* 1:31.

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*"The Lord himself is the great magician. He has placed this trick before us . . . and, although we are undifferentiated, it seems that we are differentiated from each other."*²⁶

That does not mean, however, that it is a trick that creates an unreal world. For the liberated Trika Shaiva *yogi*, the world does not disappear, as the teachers of *Advaita Vedānta* proclaim. Nor is the goal of the Shaiva the *Sāṃkhya* world-oblivion of *kaivalya* (isolation). For the Shaiva, this objective world, being Lord Śiva's creation, is just as real as Lord Śiva. The trick lies in the fact that, by Śiva's play, he causes the limited individual to experience this world of diversity as the only reality. Real knowledge exists when the aspirant becomes one with universal God consciousness, which is the same as attaining perfect Self-knowledge. In possessing real knowledge, he knows that the world of differentiation is not actually different from Śiva, the supreme reality.

The cycles of bondage and liberation are both one with Lord Śiva. It is only his trick that we think that some souls are bound in ignorance while others are elevated. As only Lord Śiva exists, there is not any second thing that could cover or bind him. It is only his play that we think that this covering of diversity actually exists as a separate reality. There is not a second being or reality. His trick, therefore, is our trick. Why? Because we are Lord Śiva. We have concealed ourselves in order to find ourselves. This is his play, and therefore it is our play.

Anupāya

The ultimate reality is clearly illuminated by the concept of *anupāya*. The Sanskrit word *an-upāya* literally means "no-*upāya*." We have already seen that in Kashmir Shaivism there are three *upāyas*: *śāmbhava*, *śākta*, and *āṇava*. In addition to these three *upāyas*, another called *anupāya* is also mentioned. As the name

26. *Vijñāna Bhairava*, commentary on v102.

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implies, *anupāya* is not actually an *upāya*, for in *anupāya* there are no means. The one who has attained *anupāya* has only to observe that nothing is to be done. Just to "be" is enough. In *anupāya* the aspirant experiences that everything is filled with his own God consciousness. In fact, *anupāya* is the unexplainable reality of the liberated aspirant. In *anupāya*, Shaiva *yogis* are filled with the realization that they were never ignorant, and are therefore not now liberated. They know that nothing was lost and nothing is gained. What could they have been ignorant of and what are they liberated from? They experience that it was their own play, their own trick, that they appeared ignorant before and appear liberated now. They truly know that they are Śiva and that this world is their own playground.

VIJÑĀNA BHAIRAVA

Vijñāna Bhairava is one chapter in *Rūdrayāmala Tantra*. And another chapter in *Rūdrayāmala Tantra* is *Parātrīṃsikā*. This chapter¹ is from the *Bhairava* point of view. These are not *Rūdra śāstras* nor *Śiva śāstras*.² These are *Bhairava śāstras*—monistic, pure monistic.

You already know there are three *upāyas*, three means. One is superior, the other is medium, and the third one is inferior. The inferior one is called *āṇavopāya*, the medium is called *sāktopāya*, and the superior is called *sāmbhavopāya*.

Sāmbhavopāya is just to maintain awareness in thoughtlessness. When you maintain awareness in the organic world,³ that is *sāktopāya*. When you maintain awareness in the elementary world,⁴ that is *āṇavopāya*—that is breath, breathing, *mantra*, recitation of *mantra*, and all these; these are called *āṇavopāya*.

When you are just in a concentrative mood—that is being in the organic world, without recitation of *mantra*, without breathing exercises—that is *sāktopāya*.

1. *Vijñāna Bhairava*.

2. *Rūdra śāstras* are mono-cum-dualistic, the *Śiva śāstras* are dualistic, and the *Bhairava śāstras* are purely monistic.

3. Swamiji uses the word “organic” to refer to the five organs of cognition (*jñanendriyas*—smell, taste, sight, touch, and hearing), in the sense of the energy of seeing and the energy of hearing etc., and the three internal organs (*antaḥkaraṇa*—*manas*, mind; *ahaṅkāra*, ego; and *buddhi*, intellect). [Editor’s note]

4. Swamiji uses the word “elementary” to refer to the five great elements (*pañca mahābhūtas*—earth, water, fire, air, and ether). [Editor’s note]

When you are maintaining awareness in thought-lessness, that is *śāmbhavopāya*, superior, supreme.

[In *āṇavopāya*,] you have to put adjustment of other sources also: sources of breath, sources of mind—everything is there. This is *āṇavopāya*. In *śāktopāya*, there is only mind, the functioning of the mind. In *śāmbhavopāya*, there is not mind also. In *śāmbhava*, you have to discard the functioning of the mind. It is not mind; it is just to dive in the un-minded state. That is *śāmbhavopāya*. If you put only the mind, not other sources, that will be *śāktopāya*. If you put adjustment of the breath, adjustment of a *mantra*, adjustment of all those things—worship, *pūjā*—that is *āṇavopāya*.

And you have to see [for] yourself which way is *śāmbhavopāya*, which way would be *āṇavopāya*, and which would be *śāktopāya*. That you have to see [for] yourself in this book.⁵

Actually these processes are meant for masters. These are not meant for students. This is a book for masters.

JOHN: Training guide.

SWAMIJI: Training guide, yes. How to teach people, in which way.⁶

5. As long as there is the question of speaking something, we have to speak of one hundred and twelve ways; but, at the same time, we have to know that we have to cross the cycle of one hundred and twelve ways in the end.

6. Be attached to your own practice. It will carry you to *śāktopāya* and *śāmbhavopāya* by its own way. There are a thousand ways, and the way that has been selected by your master is the best, is the divine way, for you. [See also *Introduction*, footnote 13.]

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श्रीदेव्युवाच

श्रुतं देव मया सर्वं

रूद्रयामलसंभवम् ।

त्रिकभेदमशेषेण

सारात्सारविभागशः ॥ १ ॥

अद्यापि न निवृत्तो मे

संशयः परमेश्वर ।

śrī devī uvāca

*śrutam deva! mayā sarvaṁ
rūdrayāmalasambhavam /
trikabhedamaśeṣeṇa
sārātsāravibhāgaśah // 1 //*

*adyāpi na nivṛitto me
saṁśayaḥ paramēśvara / 2a*

O Lord, I have already heard the essence of the three-fold school of thought [*Trika bhedam*] *aśeṣeṇa*, entirely, that has come out from the *Rūdrayāmala Tantra*, or has come out with the union of *Bhairavī* and *Bhairava*—that is *rūdrayāmala sambhavam*. You can translate it in both ways—outcome from the union of two energies, the Lord and Pārvatī, or *Rūdrayāmala Tantra*.

By finding out the reality of thought as *Trika* (that is *sārāt sāra vibhāgaśa*), *vibhāgaśah*, by finding out the reality of thought as *Trika*, [that] I have already heard from your lips, still my doubts are not cleared. *Adyāpi na nivṛitto me saṁśayaḥ*, O Lord, my doubts are not entirely removed.

What is the reality of thought in all the schools of *Trika*, that also I have heard from you, but still my doubts are not entirely removed.

किं रूपं तत्त्वतो देव

शब्दराशिकलामयम् ॥ २ ॥

किं वा नवात्मभेवेन

भैरवे भैरवाकृतौ ।

त्रिशिरोभेदभिन्नं वा

किं वा शक्तित्रयात्मकम् ॥ ३ ॥

नादबिन्दुमयं वापि

किं चन्द्रार्धनिरोधिकाः ।

चक्रारूढमनच्छकं वा

किं वा शक्तिस्वरूपकम् ॥ ४ ॥

kiṁ rūpaṁ tattvato deva
śabdārāśikalāmayam // 2b //

kiṁ vā navātmabhedena
bhairave bhairavākṛitau /
trīśirobhēdabhinnāṁ vā
kiṁ vā śaktitrayātmakam // 3 //

nādabindumayaṁ vāpi
kiṁ candrārdhanirodhikāḥ
cakrārūḍhamanackaṁ vā
kiṁ vā śaktisvarūpakam // 4 //

O Lord, *Deva*, what is the real essence of the way we have to tread, *kiṁ rūpaṁ tattvato deva*? (This is one sentence, exclusive sentence.) O Lord, what is the real essence of the way we have to march, we have to tread? *Tattvato* means "in reality, real essence."

Is the way of that to tread on the fifty letters [*śabda rāṣi*] and return? Is this the way of *śabda rāṣi kalā*, the way we have to make the journey from "a" to "kṣa" and return from "kṣa" to "a" again; is

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this the way? She [Pārvatī] puts this question: *kim śabda rāsi kalā-mayam tattvam?*

Or, *kim vā navātma bhedena*, or is it *navātma bheda*, is it the journey of the nine states: the journey from one state to the second, from the second to the third, from the third to the fourth, from the fourth to the fifth, to the sixth, to the seventh, to the eighth, to the ninth, and then back again to the first? Is this the way?

The nine states are:

The first state is *prakṛitī*. The original source of the material world is *prakṛitī*. *Puruṣa* is the individual soul who treads on that material world—this is the second. The third is *kañcukas*, five *kañcukas*, five coverings of *puruṣa*, five *kañcukas* (you have not to go in the depth of letters here); this is *kañcuka-kalā*, *vidyā*, *rāga*, *kāla*, and *niyati*.⁷ Then the fourth point is *māyā*. *Māyā* is the personified will of supreme will.

There is a difference between *prakṛitī* and *māyā*. *Prakṛitī* is the original source of the material world; *māyā* is the personified will of the supreme Lord, supreme Self. This is the difference between *māyā* and *prakṛitī*. Otherwise, the function of *prakṛitī* is just like the function of *māyā*; only the personified will of the supreme Self is *māyā*, where[as] the original source of the material world is *prakṛitī*. *Prakṛitī*, *puruṣa*, *kañcukas*, and *māyā*—these are four.

Then you have to tread again in the pure state of knowledge—that is *śuddhavidyā*. The pure state of knowledge and action, that is *īśvara*. Establishment in knowledge and action, that is *sadāśiva*. And universal energy is *Śakti*, and its holder is *Śiva*.

These are the nine states. This is *navātma bheda*. This is *navātma bheda* when you keep before you the theory of states.

7. The five *kañcukas* are: *kalā*, limited action; *vidyā*, limited knowledge; *rāga*, limited desire; *kāla*, limited time; and *niyati*, limited place. See also Kashmir Shaivism, *The Secret Supreme* 1:7-8. [Editor's note]

When you keep before you the theory of words, then those words are respectively: *h r kṣ m l v y nūm*. These are *navātma bheda* from the *mantric* point of view.⁸ You have to tread on this field of *mantra*, *mantra* field.

And [with regard to] states, [you must tread] the field of states from *prakṛitī* to Śiva and back to *prakṛiti* with his glory. When you tread from *prakṛitī*, you are not glorified; when you return from Śiva, you are glorified with garlands and with Shaivism and with Śiva-thought and everything—everything comes with you.

Is this the way of *navātma* (*bhairave* means “in *Bhairava Āgama*”), *bhairavā kṛitau*, for entering in the state of *Bhairava* (*bhairavā kṛitau*: *naimittikī saptamī* [seventh case in Sanskrit grammar]), *bhairavā kṛitau*, for entering in the formation of *Bhairava*?

Or, *trisiro bheda bhinnam vā kim vā śakti trayātmakam*, or, just as in the *Trisiro-bhairava*¹⁰ it is said you must tread on the three energies—from *parā*, *parāparā*, and *aparā*—and then return again. From *aparā* to *parāparā*, from *parāparā* to *parā*, from *parā* to *parāparā*, and then from *parāparā* to *aparā* again—this is the reality of the journey in Shaivism.

Is that the way? This is the asking of Devi.

Or, *nāda bindumayaṁ vāpi kim candrārḍha nirodhikāḥ*, is this the way to travel—from *nāda* to *bindu*, from *bindu* to *ardhacandra*, from *ardhacandra* to *nirodhikāḥ*, from *nirodhikāḥ* to *nādānta*, then *śakti*, then *vyāpinī*, and then *samanā*. Is this the way? Or, if this is [not] the way, then you tell me clearly what is the real way I have to travel.

8. The *nūm* (ॢ) of the *Navātma mantra* (६ २ ३ ५ ७ ८ ९ ४ ५ ७) consists of “*na*” (ॢ) plus “*ūm*” (ॢ), i.e. two syllables, which when separated make up the total of nine (*navā*) syllables of the *mantra*. [Editor’s note]

9. *Āgama* means that which has come out from above, from the original source that is Śiva.

10. *Trisirobhairava* [*Tantra*] is [also] a *Bhairava Āgama*; so this will teach you the same course of the journey.

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Nāda means . . . (first you have to begin traveling, begin the journey, from *nāda*), *nāda* means “a”, “u”, and “ma”, *akāraśca*, *ukāraśca*, *makārah*—this is *nāda*.¹¹

Then *bindu*. One-pointed perception in the movement of breath while reciting this mantra *aum*—that is *bindu*.

Then *ardhacandra*. *Ardhacandra* is that state of movement of *aum-kāra* where there is no breath, without breath. *Ardhacandra* is without breath. Breath stops there.

Then *nirodhikā*, the establishment of the stoppage of breath. In *ardhacandra*, there is apprehension of breathing again, but in the *nirodhikā* state, there is no question of the breathing way. *Nirodhikā* is complete establishment of breath-lessness.

Then comes the state of *nādānta*, entrance in the soundless state of sound. This is the soundless state of sound. *Nādānta* means when you enter in that sound which is soundless, soundless sound.

Then establishment of *aham* is *śakti* in the state of supreme oneness—*vyāpinī* and *samanā*.

Is this the way?

Vā, or, *cakrārūḍham anackam vā kim vā śakti svarūpakam*, or, you have to travel on that universal energy which is moving in such a velocity that movelessness takes place—that is *anackam*. *Anackam* means “without movement.” *Cakrā rūḍham* means “in the wheel of movement.” *Anackam*, without movement. That energy, that *svarūpa* of energy, is that the way to make yourself established in that state?¹²

11. This [process] applies to every *mantra*; [*aum*] is just an example.

12. On another occasion Śwamiji interpreted *nāda bindumayaṁ vāpi kim candrārḍha nirodhikāḥ* and *cakrā rūḍham anackam vā kim vā śakti svarūpakam* to be all part of the same course of recitation of *mantra*: “[*Cakrā rūḍham anackam vā*] is not a separate question. This is regarding the same course; this is one course of *mantra*, recitation of *mantra*, starting with gross and ending with nothing, ending with ‘automatic.’ [After *nirod-*

She puts these questions before Lord Śiva.

JOHN: There are so many words in Shaivism that have a different meaning than their ordinary meaning. *Anacka* means without vowels, literally, doesn't it?

SWAMIJI: Yes.

JOHN: And you have translated this as movement-less movement.

SWAMIJI: Yes.

JOHN: Can you say to us why this is, why this word means movement-less?

SWAMIJI: Movement, because it is *spanda* [vibration]; movement-less, because there is no *vikalpa*, there is no thought.

JOHN: Yes, but why does the word *anackam*, which usually means no vowels, why is it in our Shaivism it means movement-less-ness?

SWAMIJI: For instance, you have to utter "ka"; for instance, for some time just say "ka"—you cannot utter "ka" if there is not "a" in the end.

"a" is found in the class of "ac" [vowels]; "aiuṅ ṛilik eoñ aiauc"¹³—that is "ac"; "ac" is vowels. So when there are no vowels, you can't utter it. So it is why he says *anackam* [i.e. *an-ac-kam*, without "ac"].

hikā,] then it will be *anackaṁ, cakrā rūḍham anackaṁ: cakrā rūḍham śakti svarūpakam* and *anackaṁ śakti svarūpakam. Cakrā rūḍham* is the first state of that, first subtlest state, after *nirodhikā*, and the last one is *anackam-anackaṁ* which cannot be [recited]. There is no recitation; it goes on within one's own nature. It is the intensity of movement in such velocity that it appears without movement. [Then] it will go to *nādānta, cakrā rūḍham; anackaṁ* will go in the cycle of *śakti*. *Śakti* is that *kiṁ vā śakti svarūpakam*, energy; it is just energy. It [this *mantra*] takes the formation of energy afterwards, *śakti svarūpakam*. And onwards also [to] *vyāpinī, samanā,* and *unmanā.*"

13. The first four *sūtras* of the *Aṣṭādhyāyī*, Pāṇini's classical text on Sanskrit grammar. [Editor's note]

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JOHN: But you have translated this as movement-less wheel of movement?

SWAMIJI: Because there is no movement, you can't utter it.

When you recite "ka" without "a" (it is just practice; it is just one-pointedness), it does not move in the outside circle of the uttered letters.

She has risen in the wheel. She is moving in the wheel, the *śakti*, but, in the movement also, she is not moving at all—that is *anacka*.

But it cannot be without movement because then it will be *jaḍa* [inert]; you will have to nominate it as *jaḍa*, just like a rock. It is not a rock. It is all-consciousness.

So there is some movement, and you cannot observe that it is moving. In movement, it is not moving; in movable, it is not moving.

Spanda and *aspanda*—in *spanda*, it is *aspanda*; in *aspanda*, it is *spanda*—both.¹⁴

JOHN: And that's what this is? This *cakrārūḍham* is to enter into the movement-less quality of letters?

SWAMIJI: Yes, *cakrārūḍham* means, in other words, [that] in all the *mātrikā cakra*, you'll find in each and every letter the same state, in the cycle of *mātrikā cakra*.

JOHN: So in the movement of these letters, the movement is what?

SWAMIJI: It is immovable movement.

JOHN: Immovable movement.

JAGDISH: So these *cakras* are *mantras* or other states?

SWAMIJI: *Cakra* is *mātrikā cakra*. *Mātrikā cakra* is the collection of all letters from *a* to *kṣa*.

It is not *ṣaṭ cakra* here.¹⁵ [Devi's questions continued]

14. It is the intensity of movement in such velocity that it appears without movement.

15. *Ṣaṭ cakra* refers to the six (*ṣaṭ*) *cakras* in the body described in classical texts. [Editor's note]

Cakrārūḍham . . .

JAGDISH: . . . *anackam vā.*

SWAMIJI: . . . *kiṁ vā śakti svarūpakam*, what is the *sva-rūpa* [formation] of *śakti* in that *cakra-cakrārūḍham anackam*.

JOHN: So she is saying, "Is the nature of *śakti* to be found in this . . . ?"

SWAMIJI: No. *Śakti* is, first, the means. *Śakti* is the pathway on which you have to tread. Because later on he will say *śaivī mukham ihocyate*.¹⁶ *Śaivī* means *śakti*; *mukham* is the pathway. It is said that the pathway is *śakti*. You have to sentence your mind to Lord Śiva through that pathway—Pārvatī Śakti¹⁷ (not Pārvatī who is residing in Kailash).

JOHN: Oh, she wants to know what is the pathway in this *cakrārūḍham*, in this movement-less wheel of movement?

SWAMIJI: Yes, yes.

JAGDISH: And *śakti svarūpam*. . .

SWAMIJI: *Kiṁ vā śaktisvarūpaka*.

JAGDISH: . . . means?

SWAMIJI: The *svarūpa* of *śakti*. Is this the *śakti*—that *anacka*. Is this the formation of *śakti*?

JAGDISH: Or . . . ?

SWAMIJI: If she is *cakrārūḍham*, if she is *anacka*, or if she is only *śakti*, only energy, the embodiment of energy.¹⁸

This is the question of Devi.

परापरायाः सकलम्

अपरायाश्च वा पुनः ।

पराया यदि तद्वत्स्यात्

परत्वं तद्विरुध्यते ॥५॥

16. See verse 20.

17. *Spanda*.

18. *Cakrārūḍham* is *spanda*; *anackam* is *aspanda*; *śakti svarūpam* is only energy.

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*parāparāyāḥ sakalam
aparāyāśca vā punaḥ |
parāyā yadi tadvatsyāt
paratvam tadvirudhyate || 5 ||*

There are three energies. In fact, these *śaktis* are three-fold, triple *śaktis*—one is *parā*, another is *parāparā*, and the third is *aparā*.^{19 20}

Parāparāyāḥ sakalam aparāyāśca vā punaḥ (*sakalam* means “in the cycle of functioning”), if *parāparā* is existing in the cycle of functioning, or [if] in *aparā* also the cycle of functioning is continuous, what lies in *parā* then?²¹

Parāyā yadi tadvatsyāt, if *parā* also holds the cycle of functioning [in *sakala*] how *parā* will be called supreme?²² This is another question.

Because *sakala rūpa* means that which has *kalanā*. *Kalanā* means that which can be observed, that which can be perceived, that which can be heard, that which can be seen, that which can be touched. When there is sensation, any sensation, wherever there is sensation, that is *sakala rūpa*.^{23 24}

19. *Parā*, supreme; *parāparā*, medium; and *aparā*, inferior.

20. This is *Triśirobhairava* [see commentary on v3].

21. 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 then?

22. *Paratvam* [supreme].

23. *Sakala* is where there is some sensation—it may be in form, it may be in space, it may be in time. Only these three things exist: space, time, and form.

24. In *rūpa* there are two things to be noted: *mantra* and form. By *sauḥ* you can feel that when you are rising, it is that state where you are rising from up to down—that is the particular state of the formation of that *mantra*. And *sauḥ* is the *mantra*. Its *mantra* is *sauḥ* and its state is that movement of rising down. [See footnote 92]

When there is no sensation, only the supreme existence of God consciousness, that is *parā*.²⁵ It is without sensation, because sensation remains only there where the sensation is felt by the feeler. God consciousness is not felt; it is your own Self.

Because, for instance, you are John; you don't feel John every now and then because it is your own nature, it is your own *svarūpa*. You can feel Jagdish, you can feel Jeremy, you can feel all others, but you cannot feel yourself always. Why? Because it is your own Self.

This is the case with *parā* also. In *parā*, the Self is already in the state of knowership, not the known. The Self is not known in the state of *parā*. Knowledge resides only in *parā-parā* and *aparā*. In the *parāparā* state, knowledge resides, and, in *aparā* also, knowledge is . . .

JOHN: So there is sensation in *parāparā*?

SWAMIJI: You can feel the state of God consciousness in *parāparā* and in *aparā*. You cannot feel the state of God consciousness in *parā*; it is your own Self.

santiṁ na labhate mūḍho yataḥ śamidaṁ iśyate /²⁶

Śānti, that duffer yogi does not achieve the absolute peace of God consciousness, because he wants it. As long as the urge is there, it is useless. As long as it becomes your nature, then it is right. It must become your nature; it must not become your urging [desired for] object.

That is what we feel in the state of *parā*.

Parāyā yadi tadvat syāt, if in *parā* also you will explain that "it is felt", *paratvam tad virudhyate*, where is *paratva* there? *Paratva* is finished, *paratva* is absolutely vanished, it is nowhere to be found.

25. It has no space, it has no time, it has no form in the state of *parā*, because it [*parā*] is your own Self.

26. Aṣṭavakra addressing his disciple King Jānaka. [Editor's note]

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This supreme state of God consciousness [*paratva*] is nowhere. Then *paratva* is as good as *parāparā* or *aparā*.

This is the question of Devi.

न हि वर्णविभेदेन

देहभेदेन वा भवेत् ।

परत्वं, निष्कलत्वेन,

सकलत्वे न भावयेत् ॥ ६ ॥

nahi varṇavibhedena

deha bhedena vā bhavet /

paratvaṁ, niṣkalatvena,

sakalatvena bhāvayet ²⁷ // 6 //

This is a misunderstanding of Pārvatī. She wants to clarify it.

Nahi varṇa vibhedena deha bhedena vā ... paratvaṁ. Paratvaṁ [supremacy] cannot exist when there is *varṇa vibheda* or *deha bheda*, the differentiatedness of letters or differentiatedness of bodies. As long as differentiated bodies [*deha bheda*] are concerned, and differentiated *varṇa mala* is concerned, the cycle of letters is concerned, *paratva* is not found. *Paratva* cannot exist when there is differentiatedness in *varṇas* [letters] or bodies [*deha*] (bodies means *svarūpa* [forms]).²⁸

Varṇa vibhedena deha bhedena na paratvaṁ na bhavet, if *paratva* will be accepted there, then it won't be *niṣkala* [undifferentiated], you can't nominate it as *niṣkala*. *Paratva* is *sakala*, *paratva* becomes *sakala*, when there is differentiatedness of *varṇas* and differentiatedness of bodies, *svarūpas*.

27. Swamiji corrected *sakalatve na tad bhavet* to read *sakalatvena bhāvayet*.

28. [In terms of process,] *varṇa vibheda* means by the process of mantras [while] *deha bheda* means by the process of states, forms. [However, Devi says,] *paratvaṁ*, the attainment of the supreme state of the Lord, is not possible by the process of *mantras* or by the process of formations.

Sakalatve na ca bhavet, if there is *sakalata*, *paratva* won't be accepted there in *sakala*. *Sakala* cannot be *niṣkala*, and *niṣkala* cannot be *sakala*.²⁹ This is the misunderstanding of Pārvatī.

But, in fact, *sakala* can be *niṣkala*, and *niṣkala* can be *sakala*, because of our theory of that pathway of traveling when we reach that *aham* and *ma-ha-a*.³⁰

प्रसादं कुरु मे नाथ

निःशेषं छिन्धि संशयम् ।

prasādaṁ kuru me nātha

niḥśeṣaṁ chindhi saṁśayam / 7a

O Lord, do this favor to me, *prasādaṁ*, do this favor. *Prasādaṁ kuru*, do this favor to me, O Lord. *Niḥśeṣaṁ chindhi saṁśayam*

29. *Parāparā* and *aparā* reside in *sakala rūpa*, while *parā* will reside in *niṣkala*.

30. Swamiji further explained: "This twofold process [of *aham* and *ma-ha-a*] is meant by Lord Śiva to equalize inside and outside, equalize lowest and topmost. [Then] this will be adjusted to *krama mudrā*. [However,] *krama mudrā* is automatic. It is not to be done; it appears. You are not doing [it]. It is not your choice. It is not anybody's choice. It appears like that. It happens. *Krama mudrā* is the real point [and] for this is this twofold way of *aham* and *ma-ha-a*. The pathway is through *sauḥ* and *piṇḍanātha*." [See footnotes 57 and 82]

In his commentary on the *Parātrīṣika Vivaraṇa*, Swamiji explains: "It may be in *aham bhāva* [state] or in *ma-ha-a bhāva*—that is one and the same thing from the Shaiva point of view. When you digest this whole, along with Śiva, in the individual, that is *aham bhāva*. (We are situated in *aham bhāva* at present.) And when it [the individual] is digested in the supreme nature of God consciousness that is *ma-ha-a bhāva*. *Ma-ha-a* is the introverted course and [*aham*] is the extroverted course; [it is] one and the same thing. You may be individual, no worry; you may be universal, no worry. There is no difference, not even the slightest difference, between individual soul and Lord Śiva from the Trika point of view."—*Parātrīṣika Vivaraṇa* introductory verse 3, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

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(*niḥśeṣam*, entirely), please remove *saṁśayam*, my doubts; please remove all my doubts entirely. Do this favor to me, O Lord.

भैरव उवाच

bhairava uvāca

(Now, you must put *bhairava uvāca*; it is omitted.)³¹

साधु साधु त्वया पृष्टं

तन्त्रसारमिदं प्रिये ॥ ७ ॥

गूहनीयतमं भद्रे

तथापि कथयामि ते ।

sādhu sādhu tvayā pṛiṣṭam
tantrasāramidaṁ priye // 7b //
gūhanīyatamaṁ bhadre
tathāpi kathayāmi te / 8a

O dear, O dear Pārvatī, *priye*, O dear Pārvatī, you have asked me that [which] was worth to be asked for, *sādhu sādhu tvayā pṛiṣṭam*, because this is the essence of all *Tantras*, *tantra sāram idaṁ priye*. The question you have put before me is the essence of all *Tantras*, *tantra sāram idaṁ priye*.

Gūhanīyatamaṁ bhadre, O Devi, although it is to be concealed—you must conceal this, it is worth concealing, hiding; it must not be exposed because it is secret—even then I will explain it; I will expose this secret to you.

यत्किञ्चित्सकलं रूपं

भैरवस्य प्रकीर्तितम् ॥ ८ ॥

31. Here Swamiji corrects an omission in the original Devanāgrī of *Vijñāna Bhairava*, *KSTS* vol. 8.

तदसारतया देवि
विज्ञेयं शक्रजालवत् ।

*yatkiñcitsakalam rūpaṁ
bhairavasya prakīrtitam // 8b //*
*tadasāratayā devi
vijñeyam śakrajālavat ³² / 9a*

Whatever form, any form of the Lord, in the divided formation of *mantras* and forms, or in the undivided formations of *mantras* and forms, whatever formation you find explained in all *Tantras*, *tad asāratayā devi vijñeyam śakra jālavat*, that is all bogus. That is written only for writing only, not to be understood. It is not worth understanding. It is only deception or delusion. It is deception, *tad asāratayā*, because it has no sense, it has no meaning in the background.

For instance, *śabda rāsi*, fifty-fold journey, or nine-fold journey [*navātma bheda*], or three-fold journey [*trīsiro bheda*], or eleven-fold journey [*nāda, bindu, ardhaçandra, etc., to samanā*], all these are bogus. It has no essence in it.

Tad asāratayā devi, that has no essence there. You must know that this is only deception or delusion, and nothing else.

Not only this much, [but]:

मायास्वप्नोपमं चैव
गन्धर्वनगरभ्रमम् ॥ ९ ॥

*māyā svapnopamaṁ caiva
gandharvanagarabhramam // 9b //*

32. Although some readings have *indra jālavat*, Swamiji preferred *śakra jālavat* (which he said conveys the same meaning since Śakra is another name for Indra).

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This is only *māyā*. This is the expansion of *māyā*. All these states and all these processes are just like a dream.

Or, *gandharva nāgara bhramam*, just like a wrong conception, just like an imaginary city in the sky. There is a wrong conception when you feel that there is an imaginary *nagara* [city] in the sky—that is *gandharva nagara*.

Then the question arises there, why these ways are put in *Tantras* then? What is the fun in putting them in these *Bhairava Āgamas*?

ध्यानार्थं भ्रान्तबुद्धीनां

क्रियाडम्बरवर्तिनाम् ।

केवलं वर्णितं पुंसां

विकल्पनिहितात्मनाम् ॥ १० ॥

dhyānārtham bhrāntabuddhīnām

kriyāḍambaravartinām /

kevalam varṇitam puṁsām

*vikalpanihitātmanām*³³ // 10 //

Bhrānta buddhīnām, whose intellect is always astray, scattered, and those people who are established in the commencement of actions only, *kriyāḍambara vartinām* (*āḍambara* means commencement), . . .

[For instance,] *Śrīkaṇṭha* has now commenced *havan* of Caṇḍi and all these. All these are bogus, it has no value. He has collected so much money, thousands, and he will spend there, finished.³⁴ It is *kriyāḍambara*.

. . . for those, these ways are written in *Tantras*, for those people. *Kevalam varṇitam puṁsām*, this is told for those people whose

33. Swamiji corrected *nihatātmanām* to read *nihitātmanā*.

34. In reference to a Kashmiri brahmin who was performing a *havan* at that time. [Editor's note]

mind is always established in thoughts, in differentiated thoughts, *vikalpa nihitātmanām*.

तत्त्वतो न नवात्मासौ
शब्दराशिर्न भैरवः ।
न चासौ त्रिशिरो देवो
न च शक्तित्रयात्मकः ॥ ११ ॥

tattvato na navātmāsau
śabdarāśirna bhairavaḥ /
na cāsau trīśiro devo
na ca śaktitrayātmakaḥ // 11 //

Tattvato na navātmāsau, in fact, it is not the nine-fold way.

It is not the fifty-fold way; this *Bhairava* is not *śabda rāsi*; this is not the collection of the fifty-fold way, treading the 'journey from "a" to "kṣa" and return again.

Na cāsau trīśiro devaḥ, this *deva* is not the holder of the three-fold energies—*parā*, *parāparā*, and *aparā*.

नादबिन्दुमयो वापि
न चन्द्रार्धनिरोधिकाः ।
न चक्रक्रमसंभिन्नो
न च शक्तिस्वरूपकः ॥ १२ ॥

nādabindumayo vāpi
na candrārdhanirodhikāḥ /
na cakrakramasambhinno
na ca śaktisvarūpakāḥ // 12 //

It is neither *nāda*, *bindu*, *candra*, *ardhacandra*, *nirodhikā*, . . . *śakti*, *vyāpinī*, *samanā*, all these; [it] is not there existing.

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Na cakra krama sambhinna, this is not the establishment of that moving wheel which is without movement; not even that.

Na ca śakti svarūpakah, it is not the *svarūpa* of universal energy. It is something else.

Then what is that?

अप्रबुद्धमतीनां हि

एता बालविभीषिकाः ।

मातृमोदकवत्सर्वं

प्रवृत्त्यर्थमुदाहृतम् ॥ १३ ॥

*aprabuddhamatīnām hi
etā bālavibhīṣikāḥ /
mātrīmodakavatsarvaṁ
pravṛtṭyarthamudāhṛitam // 13 //*

Etāḥ, these ways established in the *Tantras* are *bāla vibhīṣikā*, just for diverting ignorant boys from bad actions.

You terrify those boys by saying that, "If you do such and such actions this ghost will eat you. Don't do this! This ghost, he will eat you just now. Don't do this action. Keep quiet." This is *bāla vibhīṣikā*.

And this terrifying process is functioned for whom? Not for great souls, highly elevated souls, [but] for those who have *aprabuddhamatīḥ*, whose intellect is not developed, [not] well-developed.

Or, *mātrī modaka vat sarvaṁ pravṛtṭyartham udāhṛitam*, you have to take a dose of medicine, medicine dose which is not sweet—it is sour, it is not tasteful, 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 for doing something good by giving him some sweets first (*mātrī modakavat sarvaṁ*, that is the *modaka*, the sweet offering, of mother; *pravṛtṭyartham udāhṛitam*, just to begin with), these processes are just to begin with, but not to dive in those processes. These processes are nothing. You have not to tread on those processes. It is just to begin

with, *pravṛittyartham udāhṛitam*. The meaning of *pravṛittyartham udāhṛitam* is [that] it is just to begin with. You begin, and leave them aside, and then go on the right path.

JOHN: Well then why, if it is not unspeakable, do we say that this is all bogus, this, all this talk, these theories, this way, this way, so many fifteen-fold way, thirty- . . . ? Why do we always say this is bogus, there is no path, there is no . . . ?

SWAMIJI: We don't say this is bogus. Why should we say it is bogus?

JOHN: Doesn't Lord Śiva just say here in the beginning that it is bogus, all these theories?

JAGDISH: *Etaḥ bāla vibhīṣikāḥ.*

SWAMIJI: Yes, in that state, because there are means. Actually, it is not achieved by the support of means, in the actual way of understanding.

JAGDISH: It is only *pravṛittyartham*.

SWAMIJI: *Pravṛittyartham. Mātri modakavat sarvaṁ pravṛittyartham udāhṛitam*, just you have to take this dose of the mixture, and mother wants you to take that dose of the mixture which is very . . .

DENISE: Terrible taste.

SWAMIJI: . . . terrible taste. And she gives you first one piece of candy to taste, and then this [mixture]. So this is that candy, these means.

JOHN: But what's the terrible medicine?

SWAMIJI: The exact medicine is that medicine where you have to do nothing. It is terrible— you can't do that. [So] you have to digest it with these *upāyas*, these means, with some support in the beginning; and that support is these one hundred and twelve ways. There is no way to achieve that, actually. One hundred and twelve ways are just in place of sugar candy.

What is the right path?

He puts that now.

दिक्कालकलनोन्मुक्ता

देशोद्देशाविशेषिणी ।

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व्यपदेष्टुमशक्यासा-

वकथ्या परमार्थतः ॥ १४ ॥

अन्तः स्वानुभवानन्दा

विकल्पोन्मुक्तगोचरा ।

यावस्था भरिताकारा

भैरवी भैरवात्मनः ॥ १५ ॥

तद्वपुस्तत्त्वतो ज्ञेयं

विमलं विश्वपूरणम् ।

*dikkālakalanonmuktā
desoddeśāviśeṣiṇī /
vyapadeṣṭumaśakyāsāv-
akathyā paramārthataḥ // 14 //*

*antaḥ svānubhavānandā
vikalponmuktagocarā /
yāvasthā bharitākārā
bhairavī bhairavātmanaḥ // 15 //*

*tadvapustattvato jñeyam
vimalam viśvapūraṇam / 16a*

This state of *Bhairava* is beyond the limitation of space, time, and formation. It has no space, it has no time, it has no form; it is beyond that, beyond these three, *dik kāla kalana unmuktā*.

Deśa uddeśa aviśeṣiṇī, there is not *uddeśa* or *deśa*, nomination of the seat of Lord Śiva.

Do you know where Lord Śiva resides? In Śivaloka. Śiva-loka is the residence of Lord Śiva in the heavens, and the resi-

dence of Lord Śiva in this universe is [Mount] Kailash; he lives on the top of Kailash. This is all humbug!

Dik kāla kalana unmuktā, there is no *deśa* (neither space, nor time, nor form), and there is no *uddeśa* (nomination of his particular place), *deśa udeśa aviśeṣiṇi*.

Dyapadeṣṭum aśakyāsau, this state is in fact undescribable; it can't be described. *Akathyā paramārthataḥ*, in reality it can't be told. *Antaḥ*, internally, it happens. It is filled with your own ecstasy, your own *ānanda*. It is beyond the apprehension of *vikalpa*, *vikalpa unmukta gocarā*, beyond thought.

Yāvasthā bharitākārā bhairavī bhairavātmanaḥ, that state which is filled, always filled, always full, that state of *Bhairavī* [which] is that full state of *Bhairava*, is in reality to be known as absolutely pure, and absolutely filled with universal existence, *viśva pūraṇam*.³⁵

That state is not the object of *vikalpas*; it can't be perceived by *vikalpas*, thoughts. You can't perceive it through the mind. [It is] *vikalpa unmukta gocarā*; it is not *vikalpa gocarā* as you are *vikalpa gocarā* to me. With *vikalpas*, I can understand you, but you can't understand that state through *vikalpas*. *Vikalpa unmukta gocarā*, it has gone above the cycle of becoming the object of *vikalpas*, *vikalpa unmukta gocarā*. She has gone above [becoming] the object of thoughts.

You can express it, but you cannot feel it just like we feel in this-ness, objectivity.

For instance, you have the information of *Tantrāloka*. If you have the information of *Tantrāloka* and you need the *Tantrāloka* book to explain, you take the support of the *Tantrāloka* book and you explain the words of *Tantrāloka*—that is *vikalpa sahita gocarā*. It is not *vikalpa unmukta gocarā* because it is in that state of subjectivity which is attached to objectivity.

35. *Bharitākārā* means the state (*āvasthā*) of fullness. *Bharitākārā* is the qualification of *Bhairavī*, and it belongs to *Bhairava*. This state, which is of *Bhairavī*, belongs to *Bhairava*.

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This must be in *pramiti bhāva*—that is *vikalpa unmukta go-carā*.

JOHN: *Pramiti bhāva*?

SWAMIJI: *Pramiti bhāva* is the state of that pundit, that scholar, who does not take the support of *Tantrāloka*.

I will show you. I will make you understand more vividly.

For instance, I understand, I know, *Tantrāloka*. For the time being, I know *Tantrāloka* [but] I have no books. I don't remember any *śloka* [verse] in my mind. In my mind, I don't remember any *śloka*, but whenever somebody asks me some *śloka*, *bas*, it comes out.

Where was that *śloka* residing in my brain? Where? In the *nirvikalpa* state. That is *pramiti bhāva*.³⁶ That state is of Pār-vatī. That state is of that universal consciousness where there are not these objects of *vikalpa*.

[On the other hand,] this is the object of *vikalpa*, when you take the support of the book.

एवंविधे परे तत्त्वे

कः पूज्यः कश्च तृप्यति ॥ १६ ॥

evamvidhe pare tattve

kaḥ pūjyaḥ kaśca tṛipyati // 16b //

When you put this thing in your view, *evam vidhe*, in this supreme essence of transcendental truth, who is to be worshiped

36. "*Pramiti [bhāva]* is that state where subjective consciousness prevails without the agitation of objectivity. The state of *pramiti* is without any object at all. In other words, when he is residing in his own nature, that subjective consciousness is the state of *pramiti*."—*Kashmir Shaivism, The Secret Supreme* 11:81.

The four states of subjective nature—*prameya*, objective; *pramāṇa*, cognitive; *pramātri*, subjective; *pramiti*, supreme subjectivity—are very important in Kashmir Shaivism. [*Editor's note*]

and who is the worshiper? *Kaḥ pūjyaḥ*, who is to be worshiped; *kaś-ca tripyati*, who is the worshiper?

एवंविधा भैरवस्य

यावस्था परिगीयते ।

सा परा, पररूपेण

परादेवी प्रकीर्तिता ॥ १७ ॥

evaṁvidhā bhairavasya
yāvasthā parigīyate /
sā parā pararūpeṇa
parādevī prakīrtitā // 17 //

This state of *Bhairava* that is already sung in the body of the *Tantras*, *yāvasthā parigīyate* (*parigīyate*, sung), that state in its supreme way, *pararūpeṇa*, is the state of *Bhairavī*, *Parādevī*. In other words, 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 can't find it out because the real state of *Bhairava* is in fact the real state of the knower. It can't be found; it is the founder [finder]. The real state of *Bhairava* is the perceiver; it is not perceived. You can't perceive that state. When it is perceived, when there is a desire in you to perceive it, you can perceive it [only] when it comes down in the state of *Bhairavī*.

So that is the way. When you tread on the level of *Pārvatī*, then you are treading on the path. This is the journey we have to do, the journey we have to do in the field of *Pārvatī*—not in the field of *Bhairava* [where] there is no journey. He is the knower of everything, so it can't be found; that state cannot be found. That state can only be found when it comes down one step lower, at the state of *Pārvatī*.

So now here we will describe one hundred and twelve ways to enter in the universal and transcendental state of consciousness. One hundred and twelve ways will be explained in this book, and those

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one hundred and twelve ways will reside only in the field of Pārvatī. It can't reside in the field of *Bhairava*, because Pārvatī is the way.

This is what he puts down [as] the foundation stone for entering in the consciousness of one hundred and twelve ways.

Evamvidhā bhairavasya yāvasthā parigīyate, this state of *Bhairava*, which is sung in the *Tantras*, is really the supreme state of the goddess Pārvatī, *sā parā pararūpeṇa*, in its supreme way, is *parādevī prakīrtitā*.

But is there any difference of supremacy? Is there a difference of supreme-ness between Lord Śiva and Pārvatī?

This is what he explains now.

शक्तिशक्तिमतोर्यद्वत्

अभेदः सर्वदा स्थितः ।

अतस्तद्धर्मधर्मित्वात्

परा शक्तिः परात्मनः ॥ १८ ॥

śaktiśaktimatoryadvat

abhedah sarvadā sthitaḥ /

atastad dharmadharmitvāt

parā śaktiḥ parātmanaḥ // 18 //

Just as between energy and the holder of energy there is no differentiation at all to be found (always there is *abheda*, there is unity, unity between energy and the holder of energy, *śakti* and Śiva—there is no differentiatedness), in the same way, *tat dharma dharmitvāt* (*tat dharma* means all the aspects of Lord Śiva, *tad dharma*; *tat* means Lord Śiva, of Lord Śiva), all the aspects of Lord Śiva are held by Pārvatī herself. *Tat dharma dharmitvāt*, *dharmi* is the holder of all aspects (*dharmi*, who is *dharmi?*—Pārvatī); *tat dharma*, all the aspects of Lord Śiva are held by Pārvatī.

So, *parā śakti parātmanaḥ*, that supreme energy is the energy of the supreme Lord; there is no difference in any case.

न वहेर्दाहिका शक्तिः

व्यतिरिक्ता विभाव्यते ।

केवलं ज्ञानसत्तायां

प्रारम्भोऽयं प्रवेशने ॥ १९ ॥

*na vahnerdāhikā śaktiḥ
vyatiriktā vibhāvyaṭe /
kevalam jñānasattāyām
prārambho'yaṁ praveśane // 19 //*

Because, when there is a fire (for instance, there is a fire), its energy is *dāhikā*, its energy is *pācikā*, [and] *prakāśikā*; all these energies are owned by fire. But those energies—lightening, giving light, burning, heating (all these energies are produced from fire)—but these energies are undifferentiated with fire, from fire; these energies are not different from fire. That is what he says.

Na vahner, from fire, *dāhikā śakti*, the energy of burning, burning energy, is not *vyatiriktā*, separated, *vibhāvyaṭe*, found—it is not found that it is separated.

Kevalam jñāna sattāyām prārambho'yaṁ praveśane, it is just to enter in that state of fire—to put a kettle on it, or to put fuel on it. *Dāhikā*, *prakāśikā*, and *pācikā*—it is just to enter in the state of fire, to put fuel, and to put [on] that kettle.

So it is just to enter in the *jñāna sattā* [the existence] of Lord Śiva. You have to enter in the *jñāna sattā* of Lord Śiva, and you are maintaining *nāvatma mantra*, and all these [processes]; these are nothing. This is only *prārambha*—just to begin with.

शक्त्यावस्थाप्रविष्टस्य

निर्विभागेन भावना ।

तदासौ शिवरूपी स्यात्
शैवी मुखमिहोच्यते ॥ २० ॥

*śaktyāvasthāpraviṣṭasya
nirvibhāgena bhāvanā /
tadāsau śivarūpī syāt
śaivī mukhamihocyate // 20 //*

When you enter in the state of energy, and leave your individual state (you have not to enter in the state of energy for always), you have to throw off the individual state and enter in the energy to enter in the universal state in the end. Because unless you ignore, [throw] off, your individuality, universality will not rise, universality won't take place.

So you have to enter in the state of energy first, *śakti avasthā praviṣṭasya*; then afterwards *yadā nirvibhāgena bhāvanā bhavet*, when you feel that undifferentiatedness comes in your consciousness—undifferentiatedness between energy and the holder of energy—*tadāsau śivarūpī syāt*, at that very moment, this *sādhaka*, this *bhāvanā* [contemplation] becomes one with Lord Śiva.³⁷

So the path is *Śakti*; the path is not *Śiva* (*śaivī* means *Śakti*). Energy is *mukham*, the path is, *iha*, here, *ucyate*, explained. Energy is the real path you have to tread.

यथालोकेन दीपस्य
किरणैर्भास्करस्य च ।
ज्ञायते दिग्विभागादि
तद्वच्छक्त्या शिवः प्रिये ॥ २१ ॥

37. The sense here is that this *sādhaka* (the aspirant) through contemplation with one-pointed awareness (*bhāvanā*) becomes one with Lord Śiva (*Bhairava*). [Editor's note]

Swami Lakshmanjoo

*yathālokena dīpasya
kiranairbhāskarasya ca /
jñāyate digvibhāgādi
tadvacchaktyā śivaḥ priye // 21 //*

O dear Pārvatī, just like with the light of your candle or torch, *dīpasya ālokena*, by the light of your torch or candle, or by the rays of the sun, all the differentiated points of *deśa*, space, are known, are understood, 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.

श्रीदेव्युवाच

देवदेव त्रिशूलाङ्क,
कपालकृतभूषण ।
दिग्देशकालशून्या च
व्यपदेशविवर्जिता ॥ २२ ॥

यावस्था भरिताकारा
भैरवस्योपलभ्यते ।
कैरुपायैर्मुखं तस्य
परादेवी कथं भवेत् ॥ २३ ॥

यथा सम्यगहं वेद्मि
तथा मे ब्रूहि भैरव ।

śrī devī uvāca

*devadeva trisūlāṅka
kapālakṛitabhūṣaṇa /
digdeśakālaśūnyā ca
vyapadeśavivarjitā || 22 ||*

*yāvasthā bharitākārā
bhairavasyopalabhyate /
kairupāyairmukhaṁ tasya
parādevī kathaṁ bhavet || 23 ||*

*yathā samyagahaṁ vedmi
tathā me brūhi bhairava /*

O Lord of Lords, O [you who are] glorified by *triśūla* (*triśūlāṅka*), *kapāla kṛita bhūṣaṇa*, glorified with the skull bone (you are glorified with the skull bone, *kapāla kṛitabhūṣaṇa*)—this is *āmantraṇam*, calling Lord Śiva—that state which is beyond space, beyond time, and *vyapadeśa vivarjitā*, and that state which cannot be named, nominated, that state of *Bhairava*, which is always known as full, *bharitākārā* . . .

*kairupāyairmukhaṁ tasya
parādevī kathaṁ bhavet //*

. . . *tasya mukhaṁ, kairupāyair*, his *mukhaṁ*, journey, *kairupāyair bhavati, tasya mukhaṁ kairupāyair bhavati*, his journey, *kairupāyair*, with what means can [that journey] be adopted? *Kairupāyair tasya mukhaṁ bhavati?*

Parādevī kathaṁ bhavet; parādevī, how can *parādevī* take place? *Parādevī, svarūpam, kathaṁ bhavet, sāksātkāratayā prāpnuyāt.*³⁸

Yathā samyagahaṁ vedmi, put that way before me, O Lord, by which way I could understand it.

Now one hundred and twelve ways will be explained.³⁹

38. *Sāksātkāra*: the rise of direct perception of one's own nature. [Editor's note]

39. Up to verse 23 the traditional commentary is by Kṣemarāja, the principle disciple of Abhinavagupta. From verse 24 onwards, Kṣemarāja's commentary appears to have been lost (although in his various writings, *Śiva Sūtra Vimarśinī* etc. he includes many of the later verses of *Vijñāna Bhairava*). The commentary after verse 23 is by Śivopādhāya, though Swamiji added that, "Śivopādhāya was just Śaivite-cum-Vedantist; he was not an actual Śaivite, not a pure Śaivite." [Editor's note]

श्रीभैरव उवाच

ऊर्ध्वं प्राणो ह्यधो जीवो
विसर्गात्मा परोच्चरेत् ।
उत्पत्तिद्वितयस्थाने,
भरणाद्भरिता स्थितिः ॥ २४ ॥

śrī bhairava uvāca

*ūrdhve prāṇo hyadho jīvo
visargātmā paroccaret /
utpattidvityasthāne,
bharanādbharitā sthitiḥ || 24 ||*

Ūrdhve is from upwards, movement from upwards. That is, from the heart to *dvādaśānta*⁴⁰ is *prāṇaḥ*. *Prāṇaḥ* means the outgoing breath.

Adhaḥ, from *dvādaśānta* to *hṛidaya*, the heart, is *jīvaḥ*. *Jīvaḥ* means the in-going breath.

The outgoing breath is represented by “*sa*”, and the ingoing breath is represented by “*ha*”. So “*sa*”, “*ha*”.

Visargātmā parā uccaret utpatti dvitaya sthāne. *Utpatti dvitya sthāne*, it is two starting points: from heart there is one starting point, and from *bāhya dvādaśānta* there is another starting point. That is *utpatti dvitaya*, two starting points.

There, *visargātmā parā uccaret*, this supreme energy which is full of *visarga*, appears. And, by this process, *bharanāt bharitā sthi-*

40. A technical term in Kashmir Shaivism, literally meaning “twelve finger spaces.” In this case, it refers to *bāhya dvādaśānta*, a particular space outside (*bāhya*) the body, twelve finger spaces from the eyebrows. [Editor's note]

tiḥ, bharitā sthiti, bhairavasya sthitiḥ syāt, one becomes one with *Bhairava, bharaṇāt*, because of its fullness.

This *upāya*, this means, is connected with *āṇavopāya*. It can't be *śāktopāya* or *sāmbhavopāya*. It is *āṇavopāya*, because it is functioning in the objective field of consciousness.

Ūrdhve, you have to take the breath [out] from the heart to *dvādaśānta*, and take it in from *dvādaśānta* to the heart again, and recite *prāṇa* and *jīva*. "Recite *prāṇa*" means recite "sa", the letter "sa", and "recite *jīva*" [means recite] the letter "ha".

And, in these *utpatti dvitaya*, in these two starting points, you have to recite *visarga* ("ḥ") and "*m*"-*kāra*. The *visarga* of "sa" will be recited in the outward *dvādaśānta*, and "*m*"-*kāra* of "ha" will be recited in the heart. When you take your breath inside it will end in "*m*"; when you take it out, it will end in *visarga* ("ḥ"), "saḥ". And, in these two starting points, if you concentrate, you will become one with *Bhairava* because of its fullness.

This is *āṇavopāya*.

Vijñāna Bhairava Tantra

Dhāraṇā 2

Now next.

मरुतोऽन्तर्बहिर्वापि
वियद्युग्मानिवर्तनात् ।
भैरव्या भैरवस्येत्थं
भैरवि व्यज्यते वपुः ॥ २५ ॥

maruto'ntarbahirvāpi
viyadyugmānuvartanāt ⁴¹
bhairavyā bhairavasyettham
bhairavi vyajyate vapuḥ // 25 //

Antar bahir, internally or outwardly (*vāpi* means “or”), internally or outwardly, *marutaḥ*, this energy of breath when [it] is followed by two voids [i.e.] by returning back to two ethers, *viyat yugma ānuvartanāt* (by maintaining the uninterrupted awareness there means *bhairavyā*, by means of *Bhairavī*; *Bhairavī* means uninterrupted awareness), when you maintain uninterrupted awareness in these two voids, internally and externally (there is an internal void and an external void); *itham*, by this way of treading on this process (*itham*, by this way), *bhairavasya vapuḥ vyajyate*, the formation of the *svarūpa* of *Bhairava* is revealed, *vyajyate*.

Bhairavī is *āmantraṇa* [vocative]: “O *Bhairavī*! O *Pārvatī*!”

Here you have not to recite “so” or “ham”. It is without the recitation of “sa” and “ha”.

It is only awareness that functions here. It is why this is *śāṅk-topāya*. This can't be *ānavopāya* because you have to maintain awareness only, no recitation of *mantra*. Only you have to intake and outcome of breath, and see where are these two voids.⁴²

41. Swamiji preferred *anuvartanāt* to *anivartanāt*, which is found in some readings. [Editor's note]

42. When questioned Swamiji emphasized that these are two “voids”, not two “gaps”.

Swami Lakshmanjoo

ALEXIS: Between going out and coming in?

SWAMIJI: Between going out and coming in. Here⁴³ and in the heart.

JOHN: In *āṇavopāya* there is object.

SWAMIJI: Because the object there is *mantra* also.

JOHN: But there is not object here.

SWAMIJI: There is no object. It is why it is called here *sāktopāya*.

43. Refers to the external point, *bāhya dvādasānta* (see footnote 40). [Editor's note]

न व्रजेन्न विशेच्छक्ति-
मरुद्रूपा विकसिते ।
निर्विकल्पतया मध्ये
तया भैरवरूपता ॥ २६ ॥

*na vrajenna viśecchaktir
marudrūpā vikāsite /
nirvikalpatayā madhye
tayā bhairavarūpatā // 26 //*

Now, he goes to the more subtle process.

Madhye nirvikalpatayā, when you establish one-pointedness in the central path, central vein, *suṣumnā* (*madhye* means in *suṣumnā*, in the central vein), when you maintain one-pointedness in that central vein, *nirvikalpatayā*—then what happens?—*marut rūpā śakti*, this energy of breath neither goes out nor enters in, *na vrajet na viśet*, because *madhye vikāsite*, this central vein is *vikāsite*, it is already illuminated.

And, by this process, *bhairava rūpatā bhavati*, one becomes one with *Bhairava*.

This is *śāmbhavopāya*. This is not *śāktopāya*. This is more than *śāktopāya* because there is only *nirvikalpi bhāva* [thoughtlessness], and one-pointedness in that central vein, no recitation of *mantra* and no objective field of consciousness.

Dhāraṇā 4

कुम्भिता रेचिता वापि
पूरिता वा यदा भवेत् ।
तदन्ते शान्तनामासौ
शक्त्या शान्तः प्रकाशते ॥ २७ ॥

*kumbhitā recitā vāpi
pūritā vā yadā bhavet /
tadante śāntanāmāsau
śaktyā śāntaḥ prakāśate // 27 //*

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 afterwards (after stopping there, take it out afterwards), and when it reaches at the point of *dvādaśānta* outside, then stop, just wait; don't take it in again rapidly, just wait. This is what he says here.⁴⁴

Pūritā sati prāṇa śakti kumbhitā, when you leave out this energy of breath outside, stop it outside for a while. It is not to stop it forever. Just stop it for half a minute, or one fourth of a minute. That is *kumbhakā* there. *Kumbhakā* is not to stop it with full force.

GANJOO: As long as one can.

SWAMIJI: As long as one can, easily.

You have to begin this practice while taking the breath outside first, and then take it in again, and stop [it] in the heart.

JOHN: What does it mean, "Stop in heart"?

SWAMIJI: Don't leave it; hold it.

JOHN: For some time?

SWAMIJI: You have to hold it. Hold it just for ten seconds and then leave it again.

JOHN: You keep doing this, back and forth.

44. This practice is not accompanied by *mantra*.

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SWAMIJI: Yes, you have to do it in each and every breath, in each and every breath.

JOHN: For some time?

SWAMIJI: As long as, [until] the Supreme is revealed. It is not only for some time. This is a complete process.

JOHN: You mean all day, every day?

SWAMIJI: Yes, do this for six hours a day. It is not harmful. It is not a harmful practice. You have to hold it only for ten seconds outside and ten seconds inside, with each and every breath. *Recitā satī kumbhitā, pūritā satī kumbhitā, yadā bhavet prāṇa śakti.*

Tadante, in the end, what happens? *Śāntanāma asāu, śāntaḥ*, the state of *sadāsiva* (*śānta nāma* means the state of *sadāsiva*; *śānta* means *śa-vargasya antaḥ, sa-kārah; sa-kāra* is the representative letter of *sadāsiva*;⁴⁵ *śa-vargasya antaḥ śānta, śānta nāma*), *śānta nāma*, the state which is nominated as *sadāsiva*, which is *śāntaḥ*, which is appeased, . . .

Śāntaḥ means . . . (the next *śāntaḥ*⁴⁶ does not mean this is *śa-vargasya antaḥ*), *śāntaḥ* means the appeased state, full of peace, appeased, *śāntaḥ*. *Śāntanāma* means *sadāsiva*.

. . . the state of *sadāsiva* which is *śāntaḥ* (*śāntaḥ* means absolutely appeased, calm), that is *prakāśate*, revealed, *tadante*, in the end, *śaktyā*, by this way of *prāṇa śakti*, by this process of *prāṇa śakti*, this way.

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 practicing like this. And in the end what will happen? The state of *sadāsiva* which is the completely appeased form of *svarūpa* will be revealed by this practical *prāṇā śakti*, energy of *prāṇa*.

So, it is *āṇavopāya* sentenced to *śāktopāya*, because as long as there is *kumbhakā* that is *āṇavopāya* (you have to hold the breath, so you have to be aware of holding breath; there is mind, there is

45. *Śānta* (*śa-antaḥ*) in the third line of the verse means *śa-vargasya antaḥ*, the last letter in the class of letters beginning with *śa*, i.e. *śa, ṣa*, and *sa*. In the theory of *mātrikā*, the letter *sa* represents *sadāsiva*. [Editor's note]

46. Here Swamiji refers to the *śāntaḥ* in the last line of the verse. [Editor's note]

functioning of mind there, it is not dead there—so, there is *āṇavopāya*), and when you reach that appeased state of *sadāśiva*, then it is *śāktopāya*. So, it is *āṇavopāya* sentenced to *śāktopāya*.

ALEXIS: What is the difference here between the experience of *sadāśiva* and the experience of Śiva or *Bhairava*?

SWAMIJI: *Sadāśiva* is *Bhairava*; but *Bhairava* is that state of *sadāśiva* which is when you don't return in this body. *Sadāśiva* is as good as Śiva, but in the body. As long as the body is there, that is *Bhairava*'s state of *sadāśiva*.

Śiva means the state which is of *Bhairava* only, in the solo way. Solo is just only Śiva. The not-solo state of Śiva is *sadāśiva*.⁴⁷

ALEXIS: He is in *sadāśiva*.

SWAMIJI: He is in the *sadāśiva* state. It can't be above *sadāśiva*.

*'dehapāte tu paramaśiva bhāṭṭāraka eva bhavati /'*⁴⁸

After leaving this physical frame then he becomes one with that Śiva, solo.

ALEXIS: But can you experience this Śiva in this life?

SWAMIJI: Yes, because it is *sadāśiva*.

JOHN: But why would he be in *śāktopāya* only then (that's what I don't understand), if that is highest state?

SWAMIJI: Because there is *kumbhakā*; you have to hold the breath.

JOHN: But, after gaining that *sadāśiva*, there is no more holding breath then?

SWAMIJI: Then it is *śāktopāya*.

JOHN: But why wouldn't that be *śāmbhavopāya*?

SWAMIJI: *Śāmbhavopāya* it can't be, because it has come by holding the breath.

JOHN: But they're both realization?

47. The attainment of *sadāśiva* is *parasamvit*, supreme consciousness. [Editor's note]

48. *Parāprāvesikā* of Kṣemarāja, last line (see *Self Realization in Kashmir Shaivism* 3:69).

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SWAMIJI: Yes, both realization.

As long as there is holding of the breath, it is the inferior state, the inferior way of process. And by that inferior way he goes to that supreme way, and that will be only *śāktopāya*. From *āṇavopāya* you cannot fly to *śāmbhav-opāya*.⁴⁹

JOHN: But I thought that you also, after leaving *śākt-opāya*, must pass through *śāmbhavopāya*; that *śāktopāya* is not the end.

SWAMIJI: No, *śāktopāya* is not the end.

JOHN: It is end?

SWAMIJI: No, it is not the end.

JOHN: You must go through *śāmbhavopāya*?

SWAMIJI: Yes, it will go. After reaching that *śāktopāya*, then he will automatically go in *śāmbhavopāya*, in the end.

49. This comment applies specifically to this *dhāraṇā*. [Editor's note]

Dhāraṇā 5

आ मूलात्किरणभासां
सूक्ष्मात् सूक्ष्मतरात्मिकाम् ।
चिन्तयेत्तां द्विषड्कान्ते
शाम्यान्तीं, भैरवोदयः ॥ २८ ॥

ā mūlātkiraṇābhāsām
sūkṣmāt sūkṣmatarātmikām /
cintayettām dviṣaṭkānte
śāmyantīm, bhairavodayaḥ || 28 ||

(Bas, after *śāmyantīm* you should put a comma.)

Ā mūlat (*mūlāt* means *mūlādhāra*), right from *mūlādhāra* (*ā mūlāt*: *ā*, right from, *mūlāt*, *mūlādhāra*), *tām cintayet*, you should realize her nature, realize the nature of the Goddess *parā* [Parāśakti].

How?

Kiraṇābhāsām, just like filled with varieties of rays, *kiraṇābhāsām*.

Sūkṣmāt sūkṣmatarātmikām: first it is gross; then it becomes subtler; then it becomes subtler, subtler, subtler, subtlest; in the end it becomes subtlest—that is *sūkṣmāt sūkṣmatarātmikām*.

And you should *cintayet*,⁵⁰ you should find out *tām*, that *śakti*, *śakti* of Parāśakti.

(You should not refer to *prāṇa kuṇḍalinī*, *cit kuṇḍalinī*, or *śakti kuṇḍalinī* here.⁵¹)

50. When questioned, Swamiji explained that here *cintayet api* does not mean “meditated upon” in the sense of *dhyāna* or *bhāvana*. He said: “You must be aware there also; when you achieve that state of *kuṇḍalinī* you have to be aware. You [must] be there; you make yourself present there. You don’t ignore your awareness. You just be aware of what it is going on.”

51. See *Kashmir Shaivism, The Secret Supreme* 17:117-124.

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You should, *cintayet*, find out, *tām* that *śakti*, *dviṣaṭkānte śāmyantīm*, *dviṣaṭkānte śāmyantīm*, at the point of the *dviṣaṭkānte*, *dvādaśānta*. *Dviṣaṭkānte* means *dvādaśānta*.

JAGDISH: *Ūrdhva dvādaśānta*? Which one is this?

SWAMIJI: There is nothing, no question of *ūrdhva dvādaśānta* or other *dvādaśānta*. Any *dvādaśānta* will do. When it rises from *mūlādhāra cakra* there are so many *dvādaśāntas*—it may rest in *nabhi* [the navel]; it may rest in the heart; it may rest in the throat-pit—[and] *bhairava udayaḥ* [the rise of *Bhairava*] is absolutely vividly found there. It is not always that it must go to *brahmarandhra*.⁵²

In fact, the state of *brahmarandhra* is held everywhere in all the *cakras*. That is what he refers in this *dhāraṇā-ā mūlat kiraṇābhāsān*, *kiraṇābhāsān*, just like flowing of rays up, above.

GEORGE: Is he saying to hold that in *mūlādhāra*, or that's just giving the concept that it's to be held everywhere?

SWAMIJI: No, *mūlādhāra* is the point; *mūlādhāra*, how you reach *mūlādhāra*. You cannot reach *mūlādhāra* just while talking. You have to meditate, meditate in continuity, and then your breath goes down in the central vein, in the pathway of the central vein; then it touches *mūlādhāra*.⁵³

From that *mūlādhāra* is the appearance of *Parāśakti*. And that *Parāśakti* takes the formation of sometime in *prāṇa kuṇḍalinī*, sometime *cit kuṇḍalinī*, and sometime *parā kuṇḍalinī*. That is another thing; that is another question.

But you have to understand that this is *Parāśakti*, *Parāśakti* rising from *mūlādhāra*. Then there is no breath. And the more it rises, the more it becomes subtle. It becomes more subtle, so breath has

52. *Brahmarandhra*: literally the opening (*randhra*) of *Brahma* situated at the top of the skull. [Editor's note]

53. "When you stop your breathing, then what happens next is that your breath immediately rushes down in the central vein. Your breath is 'sipped' down and you actually hear the sound of sipping. The gate of the central vein (*madhya nāḍī*) opens at once and your breath reaches down to that place called *mūlādhāra*, which is near the rectum."—*Kashmir Shaivism, The Secret Supreme* 16:112. (See also: *Self Realization in Kashmir Shaivism* 5:106-107.)

no room there to exist. Breath has already stopped at the time of going inside, in the pathway of central vein, *suṣumnā*.

And when you find, when you experience this Parāśakti rising from *mūlādhāra* just like the fountain of *kirāṇa*, rays, rays of *cit*, consciousness, if it rests at *nābhī*, *bhairava udayaḥ*, you will find the state of *Bhairava* existing; or [at] the heart, you will find the state of *Bhairava*; or [at] the throat pit, *Bhairava* state; this [*bhrūmadhya*⁵⁴], *Bhairava* state; and at the top also,⁵⁵ the *Bhairava* state.

This is one technique found in this.

JAGDISH: What *upāya* is this, sir?

SWAMIJI: It is *āṇavopāya* mixed with *śāktopāya*. *Āṇavopāya* in the beginning. *Āṇavopāya* will end in this sipping course up to the *mūlādhāra*,⁵⁶ that is *āṇavopāya*. From that [point onwards] it is *śāktopāya*.

It is not *śāmbhavopāya*. *Śāmbhavopāya* begins from *krama mudrā*.⁵⁷ It is just like opening and closing, opening and closing, opening and closing, automatically.

54. The space between the eyebrows. [Editor's note]

55. *Brahmarandhra*.

56. See footnote 50.

57. "You experience the rising flow of *cit kuṇḍalinī* as filling the whole channel from *mūlādhāra* to *brahmarandhra*. Here again you abruptly breathe out and your eyes are open. This lasts for only a moment and then you are again inside, without breathing, experiencing the rise of *kuṇḍalinī*. Then again you breathe out and again your eyes are open and for a moment you feel that the outside world is full of ecstasy and bliss. This happens again and again. One moment you are inside experiencing the bliss of the rise of *cit kuṇḍalinī* and then the next moment you breathe out and your eyes are open and you are experiencing the world filled with ecstasy. This process of coming out and remaining in continues and, each time it occurs, it is filled with more and more ecstasy. This process is called *krama mudrā*."—*Kashmir Shaivism, The Secret Supreme* 17:120.

Vijñāna Bhairava Tantra

Dhāraṇā 6

Now, this is a *cakrodaya*.⁵⁸

उद्गच्छन्तीं तडिद्रूपां
प्रतिचक्रं क्रमात्क्रमम् ।
ऊर्ध्वं मुष्टित्रयं यावत्
तावदन्ते महोदयः ॥ २९ ॥

udgacchantīm taḍitrūpām
praticakram kramātkramam /
ūrdhvaṁ muṣṭitrayaṁ yāvat
tāvadante mahodayaḥ // 29 //

This is the pathway of *āṇavopāya*.

Udgacchantīm taḍit rūpām (it is another technique), another technique is *taḍit rūpam* (*taḍit rūpām*, just like lightning), when you feel that it is just like lightning, and it is rising from *mūlādhāra*. *Prati cakra*, and it is *prati cakram kramāt kramam*, it rests again and again, again in each and every *cakra* (in the navel *cakra* it rests; here, here, . . .). It shoots upwards, *udgacchantīm*; it takes the formation of shooting. It shoots upwards, just like the streak of lightning, *taḍit rūpām*. And it shoots (it does not shoot straight from *mūlādhāra* to *brahmarandhra*), it shoots *prati cakram*, in a successive form.

This is the formation of *prāṇa kuṇḍalinī*, again.

Sometimes it shoots straight from *mūlādhāra* to *ūrdhva dvādaśānta*. It is there *cit kuṇḍalinī*.

Sometimes it shoots from *mūlādhāra*, *prati cakram kramāt kramam*, [in a] successive way up to each and every wheel in the body. For instance, it shoots from *mūlādhāra cakra* to the *cakra* of navel. And from navel it shoots again to heart, from navel [heart] it shoots

58. *Cakrodaya* is used here in the sense of rising (*udaya*) through the *cakras*. [Editor's note]

again to throat, from throat it shoots again to *bhrūmadhya* and from *bhrūmadhya* it shoots again to *brahmarandhra*.

Prati cakram kramāt kramam muṣṭitrayam (*muṣṭitrayam* means *dvādaśānta*⁵⁹) all these are shooting in the span of *dvādaśānta*. Because from *mūlādhāra* to navel this is the span of *dvādaśānta*, twelve finger spaces. Twelve finger spaces is from *mūlādhāra* to navel, from navel to heart is twelve finger spaces, from heart to throat is twelve finger spaces, from throat to this [*bhrūmadhya*] is twelve finger spaces, and from here [*bhrūmadhya*], to [*brahmarandhra*] is twelve finger spaces. So all these spaces, the span of spaces are called *dvādaśānta*.

And this *dvādaśānta* is called *ūrdhva dvādaśānta* in the end. *Ūrdhvaṃ muṣṭitrayaṃ yāvat*, it rises only, *muṣṭitrayaṃ, dvādaśāntā* (*ūrdhvan* means *ūrdhva dvādaśānta* here). When in the end, *ūrdhva dvādaśānta*, it rises, it reaches [to] the state of *ūrdhva dvādaśānta* (*ūrdhva dvādaśānta* is *brahmarandra*), *tāvad ante mahodayaḥ*, there the *sādhaka* experiences the great rise, *udayaḥ*. *Udayaḥ* means the state of the divine nature.

Ūrdhvaṃ muṣṭitrayaṃ yāvat tāvad ante, there, in the end, *mahodayaḥ*, the supreme bliss of Lord Śiva shines.

ALEXIS: Is it more usual in the rise of *prāṇa kuṇḍalinī* to get as far as *bhrūmadhya cakra* only, and then it is unusual to go on to *sahasrāra*?

SWAMIJI: No, if it is functioned properly then it will go to *sahasrāra*.

ALEXIS: You said that *prāṇa kuṇḍalinī* takes place when there is desire also for *siddhis*?

SWAMIJI: Yes.

ALEXIS: Otherwise *cit kuṇḍalinī*?

SWAMIJI: Otherwise *cit kuṇḍalinī*.

ALEXIS: So under what circumstances would the rise of *prāṇa kuṇḍalinī* take place and then go on from *bhrūmadhya* to *sahasrāra cakra*?

59. *Muṣṭitrayam* literally means three (*trayaṃ*) fists (*muṣṭi*), which is equal to twelve finger spaces (*dvādaśānta*). [Editor's note]

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SWAMIJI: No, when it rises from *mūlādhāra cakra* to each and every *cakra*, it shoots upwards, then eight great powers are possessed by that *sādhaka yogī*.

ALEXIS: But that is when it goes to *bhrūmadhya cakra*?

SWAMIJI: No, when it goes from each and every *cakra*.

ALEXIS: If it only gets to *bhrūmadhya cakra*?

SWAMIJI: No, it can't be; it won't go only to *bhrūmadhya cakra*.

Otherwise . . . or, it will go straight from *mūlādhāra* to *ūrdhva dvādaśānta*, then there are no powers.

ALEXIS: It is not only *bhrūmadhya*?

SWAMIJI: No, not *bhrūmadhya*. You have misunderstood there. It is not *bhrūmadhya* only.

When [it rises to] *bhrūmadhya cakra*, it has to go through all these other *cakras* (from *mūlādhāra* to navel, from navel to heart, from heart to throat, throat to *bhrūmadhya*).

JOHN: But can it stop; it can stop at *bhrūmadhya* though?

SWAMIJI: It is not in his power. It can't be stopped; he can't stop, the *sādhaka* cannot stop.

JOHN: But the rise could stop, the rise could stop at any point.

SWAMIJI: Yes, yes, when there is some defect.

DEVOTEE: It could stop here, it could stop here.

SWAMIJI: It can stop, it can stop by itself, and the *sādhaka* will get perturbed, worried what has happened.

DENISE: Why? Because of some defect?

SWAMIJI: Because of some defect of this process. There has been some defect in the process of this practice.

When the process is quite clean and flawless, then he will go straight to *bhrūmadhya*, and from *bhrūmadhya* to *sahasrāra*.

JOHN: You said in one lecture that if the *sādhaka* still had desires for worldly attainments and that, that it would stop at *bhrūmadhya cakra* and stop there.

SWAMIJI: Yes, it will not start from *bhrūmadhya*; it will end in *bhrūmadhya*.

JOHN: End there, end there . . .

SWAMIJI: It will end in . . .

It doesn't go up then if there is more flaw, more flaw, . . .

JOHN: Yes, more flaw.

SWAMIJI: . . . more defect in processes. More defect, more attachment for worldly pleasure.

JOHN: Then that *sādhaka* would have lots of power but no realization?

SWAMIJI: No realization; realization won't happen.

ALEXIS: So he would not be in *suddhadhva*⁶⁰ when he experienced *bhrūmadhya cakra*.

SWAMIJI: No.

ALEXIS: But what level of consciousness is he at? When *kuṇḍalinī* has risen that far, he is already . . . ?

SWAMIJI: This will end in *mantra pramāṭri bhāva* not *mantrēvara bhāva*.⁶¹

ALEXIS: He will fall from this?

SWAMIJI: He won't fall. He will never fall.

ALEXIS: He has partial enlightenment?

SWAMIJI: One who has entered in the path of *kuṇḍalinī*, he will never fall. He is always on the path. He will never fall; but he won't gain anything.

GANJOO: He won't gain the reality.

SWAMIJI: He won't gain in this life, anything.

DENISE: Even by further practice he won't gain anything?

SWAMIJI: Further practice, if he does . . . it is never [too] late.

In the twenty-eighth [verse], he feels the divine nature in each and every *cakra*.

Here, he experiences [it] in the end.

JAGDISH: In twenty-ninth.

60. *Śuddhadhva* here refers to the three *tattvas* above *māyā-suddhavidyā*, *īśvara*, and *sadāśiva*. [Editor's note]

61. The *pramāṭri bhāvas* (subjective states) of *suddhavidyā*, *īśvara*, and *sadāśiva* are referred to as *mantra pramāṭri bhāva*, *mantrēvara pramāṭri bhāva*, and *mantrā maheśvara pramāṭri bhāva*, respectively. Here Swamiji is indicating that this particular rise of *prāṇa kuṇḍalinī* will end in *mantra pramāṭri bhāva*, the state of *suddhavidyā*. Since this state is above *māyā tattva*, the *sādhaka* will not fall, but, because this state is not stable, the yogi does not always remain in this state. His reality of Self remains unstable and uncertain. (See *Kashmir Shaivism, The Secret Supreme* 8:53.) [Editor's note]

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SWAMIJI: Twenty-ninth, yes.

JOHN: The question is, is this *śāktopāya* sentenced to *śāmbhavopāya*, or is this *āṇavopāya*?

SWAMIJI: No, this is *āṇavopāya* sentenced to *śāmbhavopāya*.

JOHN: *Āṇavopāya* sentenced to *śāmbhavopāya*.

SWAMIJI: *Śāmbhavopāya*. Because *mahodayaḥ* will rest in *śāmbhavopāya*; and this succession will be of *āṇavopāya*.

Dhāraṇā 7

क्रमद्वादशकं सम्यग्
द्वादशाक्षरभेदितम् ।
स्थूलसूक्ष्म परस्थित्या
मुक्त्वा मुक्त्वान्ततः शिवः ॥ ३० ॥

*kramadvādaśakaṁ samyag
dvādaśākṣarabheditam /
sthūlasūkṣmaparasthityā
muktvā muktvāntataḥ śivaḥ // 30 //*

Now, there is a successive way of *āṇavopāya*. This is a successive way of *āṇavopāya*, complete *āṇavopāya*, successive way of *āṇavopāya*.

There are twelve parts of these successive states, *krama dvādaśakam*; that is twelve-fold *kramas*, twelve-fold successive processes. And that twelve-fold is (in the commentary you will see⁶²): one is *janmāgra*, *mūla*, *kanda*, *nābhi*, *hṛit*, *kaṇṭha*, *tālu*, *bhrūmadhya*, *lalāṭa*, *brahmarandhra*, *śakti*, *vyāpinī*—these are the twelve-fold successive points.

When one rises from *janmāgrā* (*janmāgrā* means *meḍhra kanda*; *meḍhra kanda* is the opening of the rectum), *mūla*⁶³ is higher than that; *kanda* is higher than that, where one gets conceived, in that womb,⁶⁴ 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*, the forehead; then *brahmarandhra*; then *śakti* (after *brahma-randhra*, there is *śakti*; *śakti* means that force which breaks that *randhra* and penetrates that *randhra* [opening] to

62. The commentary of Sivopādhyāya. [Editor's note]

63. *Mūladhāra*. [Editor's note]

64. These are all three together [*janmāgrā*, *nūlādhāra*, and *kanda*], one over another.

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move outside [in] the universal sphere of ether); then, when one enters in that universal ether there is *vyāpinī* [pervasion].

These are the twelve-fold successive *kramas*, successive stages.

And these successive stages you must put in these twelve vowels, *dvādaśa ākṣara bheditam*, twelve *svaras*, *śānta varjam*,⁶⁵ but not *ṛi*, *ṛī*, *li*, and *lī*, without *ṛi*, *ṛī*, *li*, *lī*—only twelve vowels for these twelve states.⁶⁶

Sthūla sūkṣma para sthityā, by processing it for functioning [with] grossness of awareness, [with] medium awareness, and [with] supreme awareness, subtle awareness. Grossness of awareness is *dhyāna*, medium awareness is *spanda mānatā*, and subtle awareness is *jyoti rūpatā-dhyāna*, *spandana*, and *jyoti rūpatvaṁ*. *Muktvā muktvā*, after leaving *dhyāna* of these twelve, you go in its movement [*spanda mānatā*]; and after establishing one's consciousness in that movement, you leave that movement and establish yourself in the flame [*jyoti rūpatā*] of these twelve successive states; then one becomes one with Śiva.

So, this is the ascending process.

JOHN: What does it mean to insert these letters in these vowels—I mean to insert these *svaras* in these vowels, these twelve *svaras*.

SWAMIJI: You see these states must be converted into vowels first.

JOHN: How do you convert them?

SWAMIJI: Because these states are gross. For instance, there is the rectum: don't go to the grossness of this state—go to the letter "a". This is "a"; "a" has no meaning there, so it will come into that subtleness.

When you enter in those subtle twelve movements of these twelve states, you have to put *dhyāna* first, and then *spanda mānatā*, and [then] *jyoti rūpatā*. It is a kind of *laya cintanā*, to put one in another, one in another, one in another.⁶⁷

65. The *śānta bijas-ṛi*, *ṛī*, *li*, and *lī*—are to be *varjam*, excluded. [Editor's note]

66. The twelve *svaras* [vowels] are: *a-ā-i-ī-u-ū-e-ai-o-au-m-ḥ*. [Editor's note]

67. *Laya cintanā* means to absorb the awareness in subtler and subtler states. [Editor's note]

And in the end, *antataḥ śivaḥ*, in the end only Śiva will be revealed.

So it is a successive way of *āṇavopāya*. It is an inferior way of *āṇavopāya*, 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 "aḥ", *visarga*, and *vyāpinī*. And then you have to take *dhyāna* of these, then *spanda mānatā*, and then *jyoti rūpatā*.

JOHN: How do you function these three?

SWAMIJI: *Dhyāna* means first with breath. You see, when there is breath, it is gross.

JOHN: In and out, in and out.

SWAMIJI: Then it is like that.

[Then] this movement of the in-going breath and the out-coming breath takes the form of *spanda mānatā*.⁶⁸ (You can understand it when you practice it; you can't understand it without practice.)

JOHN: But what is the flash in *jyoti*, this burning in the fire of?

SWAMIJI: That is fire. That is realization. After that, realization takes place.

ALEXIS: When he experiences *spanda mānatā*, is it already automatic process?

SWAMIJI: It is automatic.

ALEXIS: This is *cittapralaya*, in the moving of the breath?

SWAMIJI: It is about *cittapralaya*. It is not *cittapralaya* yet. *Cittapralaya* will come in *jyoti rūpatā*.⁶⁹

JOHN: Burned in that.

SWAMIJI: When he enters in *jyoti rūpatā*, then [it is *cittapralaya*].

ALEXIS: But in *cittapralaya* the two breaths are drawn down?

SWAMIJI: They have not drawn; they are moving, only in one point.

ALEXIS: They are waiting?

SWAMIJI: They are waiting.

ALEXIS: This is like *nirodhikā*.

68. Vibrating.

69. For further clarification of *cittapralaya*, see *Kashmir Shaivism, The Secret Supreme* 3:27.

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SWAMIJI: *Nirodhikā* [affirmative].

They are moving without any span of space. It is only due to the concentration, power of concentration. When there is not the power of concentration, then the breath will go up to the thirty-sixth finger space. When there is one-pointedness developed by and by, this is the power of one-pointedness that the [span of] breath becomes shorter and shorter, and shorter and shorter, the in-going breath and the out-coming breath. It goes shorter and shorter, and, in the end, it moves only on one point—that is *spanda mānatā*.

And, afterwards, what happens?

Jyoti rūpatām, then shines forth that reality of Lord Śiva.

ALEXIS: Is that then the rise of *kuṇḍalinī*, that *jyoti rūpatā*?

SWAMIJI: This is not *kuṇḍalinī*. This is not *kuṇḍalinī*, *kuṇḍalinī* is finished. *Kuṇḍalinī* is finished in the twenty-ninth *śloka*. This is the thirtieth *śloka*; it is another way.

ALEXIS: You mean there can be attainment of realization without movement of *cit*?

SWAMIJI: It is not necessary that always there must be the rise of *kuṇḍalinī*. Without the rise of *kuṇḍalinī* realization takes place.

Dhāraṇā 8

तयापूर्याशु मूर्धान्तं
 भङ्गा भ्रूक्षेपसेतुना ।
 निर्विकल्पं मनः कृत्वा
 सर्वोर्ध्वे सर्वगोद्धमः ॥ ३१ ॥

tayāpūryāśu mūrdhāntam
bhaṅktvā bhrūkṣepasetunā /
nirvikalpaṁ manaḥ kṛtvā
sarvordhve sarvagodgamaḥ // 31 //

This is the way of *āṇavopāya* without succession. The former was the way of *āṇavopāya* with succession. This is the way of *āṇavopāya* without succession.

Tayā,⁷⁰ by that energy of *prāṇa*, breath, you must fill your body up to the *brahmarandhra*; you must fill your body up to *brahmarandhra*. And then, after having suspended the *prāṇa śakti*, after having suspended the moving of breath by *bhrūkṣepa setunā*,

[In this practice] you have to concentrate on the center of the eyebrows—that is there, a mound or a bank.⁷¹ *Bhrūkṣepa* means *bhrū bhedaṇa*, just to put one-pointedness between the two eyebrows.

. . . when you put that one-pointedness between the two eyebrows, while you are moving your breath inside and outside—then what happens?—by putting your one-pointedness between these two eyebrows, *mūrdhāntam āpūrya*, you fill your whole body up to the *brahmarandhra* with this breath, and *bhaṅktvā*, after doing that, the movement of *prāṇa śakti* is suspended, suspended for the time being.

70. *Tayā* refers to *khecari* which is the subtlest state of breath. (For *khecari* see commentary on v77.) [Editor's note]

71. *Setu* literally means a bridge, a mound, or a bank (e.g. the bank of a river). [Editor's note]

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And, after it is suspended, the *prāṇa śakti*, when it is suspended, then you must see that your mind becomes absolutely un-minded, *nirvikalpaṃ manah kṛtvā*.

Then, *sarva urdhve*, in that supreme state of Lord Śiva, *sarvagodgamaḥ* (*sarvagodgamaḥ* means “all-pervadingness shines”), he becomes all-pervading in that supreme [state].

This is the way of *āṇavopāya* because you have to practice with breath.⁷² As long as there is a breathing exercise, it is *āṇavopāya*; it can't be *sāktopāya*; it can't be *sāmbhavopāya*.⁷³

It is not *kumbhakā*. It is one-pointedness. You have to stop your breath by one-pointedness. You have not to stop the breath by holding it. If you hold your breath, that is *kumbhakā*. If your breath is held automatically by one-pointedness, it is this practice.

GANJOO: By concentration.

SWAMIJI: Concentration not; only concentration won't do.

JOHN: Strength of awareness.

SWAMIJI: Strength of one-pointedness.

How is . . . ?

JOHN: . . . *manas* [mind] made *nirvikalpa*?

SWAMIJI: By one-pointedness, *bhrūkṣepa setunā* (he has put that *bhrūkṣepa setunā*). You have to keep your mind attentive between these two eyebrows, just [by] one-pointedness. Don't let it move, even for half a second—that is *bhrūkṣepa setunā*. It becomes *setu*, it stops, it rejects the breath. It rejects breath; it doesn't allow breath to move onwards. It is why he has called it *setu*; *bhrūkṣepa* is *setu*, mound.

GANJOO: *Bandha*?

SWAMIJI: *Bandha* [barrier].

72. Breathing here is normal, not extra hard.

73. When there is only voidness, concentration on voidness, that will be *sāktopāya*, always; when there is concentration on breath, it will be *āṇavopāya*; and when there is only awareness of one-pointedness, that is *sāmbhavopāya*.

Dhāraṇā 9

शिखिपक्षैश्चित्ररूपै-

र्मण्डलैः शून्यपञ्चकम् ।

ध्यायतोऽनुत्तरे शून्ये

प्रवेशो हृदये भवेत् ॥ ३२ ॥

sikhipakṣaiscitrarūpair-
maṇḍalaiḥ śūnyapañcakam /
dhyāyato'nuttare śūnye
praveśo hṛidaye bhavet // 32 //

Śikhipakṣair (*sikhipakṣair* means the wings or feathers of a peacock), just like the wings or feathers of a peacock (you see, the feathers of a peacock are filled with various colors, multicolored; *citra rūpair* means "with various formations"), in the same way, *maṇḍalaiḥ* (*maṇḍalaiḥ*⁷⁴ means the five-fold organs of the senses⁷⁵), the five organs of the senses are just like the wings or feathers of a peacock.

JOHN: *Jñānendriyas?*

SWAMIJI: *Jñānendriyas.*

What you have to do with these five-fold organs, when the five-fold organs are functioning on their own objects? What you have to do is to think that that object that is perceived by the eye, or the object perceived by the ear, or the object perceived by the nose, or the skin, touch, or the tongue; all these objects, you must know that it is only *śūnya*, only void, it has nothing in it, it is only void.

74. Literally "circles." [Editor's note]

75. On another occasion, Swamiji also interpreted the five voids [*śūnya pañcakam*] as the voids between five states of consciousness: wakefulness, dreaming, deep sleep, *turya*, and *turyāṭīta*: "These five voids represent just the state of God consciousness, because the state of God consciousness is the life of all these five states. When you concentrate on one [void] wholeheartedly, it will make a circle [*maṇḍalaḥ*] and take you to the same goal."

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Śūnya pañcakam dhyāyataḥ, you must concentrate on all these just like *śūnya*, five-fold voids.⁷⁶

Anuttare śūnye hṛidaye praveśo bhavet—then what happens?—you enter in that supreme heart which is full of voidness, and that supreme heart is Lord Śiva himself.

*śikhipakṣaiścitrarūpair-
maṇḍalaiḥ śūnyapañcakam /
dhyāyataḥ,*⁷⁷ . . .

. . . to him, *anuttare śūnye hṛidaye praveśaḥ bhavet*, he enters in that *anuttara*,⁷⁸ the supreme heart, *śūnya*.

It is absolutely pure *śāktopāya*.

DEVOTEE: How can he see with ear?

SWAMIJI: You have not to see with the ear; you have to hear with the ear. You have to see with the eyes, you have to hear with the ears, smell with the nose, taste with the tongue, touch with the skin.

You must concentrate simultaneously on these five, that it is nothing; it is only void and nothing else. Then, you have forcibly [to] concentrate that these are nothing, these objects are nothing. What I see is nothing; what appears to me is nothing; what I hear is noth-

76. On another occasion, Swamiji said: "The theory of *śūnya pañcakam* is to understand that the whole universe is my Self. The essence of *śūnya pañcakam*, it is not that, 'I am in the body; I am down below my body; I am on the top of my body; I am in the center of my body; I am in the right side of my body; I am on the left side of my body'—this is not *śūnya-pañcakam*. [*Śūnya-pañcakam* means] the totality of universality, to feel the universal *svarūpa* everywhere. That is universal."

77. Swamiji said to place a comma after *dhyāyataḥ*.

78. Though it appears only once in the verses of *Vijñāna Bhairava*, the word *anuttara* is very significant in Kashmir Shaivism. In this verse, *anuttara* means the supreme heart of Lord Śiva. In other texts of Trika, *anuttara* is used variously to be synonymous with: *Parabhairava*, *svātantrya*, the supreme Self, and the unparalleled state of consciousness represented by the first letter 'a' of the Sanskrit alphabet. (See also *Shiva Sūtras*, *The Supreme Awakening*, 2:7, pp95-96. [Editor's note]

ing; what I touch and what I get [as] the sensation of smell—it is nothing, it is only *śūnya*.

It is only seeing as energy: just seeing only, hearing only, *bas*, not to analyze that. When I see Denise, *bas*, I see Denise; I don't see the formation of Denise. I see only; it is only seeing. There it ends. And when I feel smelling, there ends that. At the time of that sensation of smelling, you must end it there. You must not go further. You must not go beyond that so that you will be entangled in the world of the senses.

JOHN: This like blades of grass—seeing the blades of grass, but you don't see singularly?

SWAMIJI: Just like that, yes.

Simultaneously, you have to concentrate.

GANJOO: All the five.

SWAMIJI: All the five.

Then you will enter in that supreme state of the heart, the supreme state of Lord Śiva.

ईदृशेन क्रमेणैव
 यत्र कुत्रापि चिन्तना ।
 शून्ये कुड्ये परे पात्रे
 स्वयं लीना वरप्रदा ॥ ३३ ॥

*īdṛiṣena krameṇaiva
 yatra kutrāpi cintanā /
 śūnye kuḍye pare pātre
 svayaṁ līnā varapradā // 33 //*

By adopting this means, *īdṛiṣena krameṇa yatra kutrāpi cintanā*, wherever you will put this one-pointed thought of awareness—you may put it on voidness, you may put it on some wall, you may put it on some consciousness of your favorite disciple⁷⁹—*svayaṁ līnā varapradā*, this giver of boons, that energy of Lord Śiva, is revealed there, there and then. It is revealed in that voidness which has been practiced. It is revealed in that wall which has been practiced. It is revealed in that heart of the disciple, and that disciple will be also illuminated at once.

Dhyāna is more gross than *cintanā*.

*saṁketānādare śabda-
 niṣṭhamāmarśanaṁ paṭhiḥ /
 tadādare tadarthastu
 cinteti paricarcyatām // 80*

When *saṁketa* [the word] is put aside and you concentrate on that *śabda* [the sound], that is *dhyāna* and *paṭha*.

79. *Pare pātre* means any disciple; he may be pure or impure. Although Śivopādhyāya interpreted *pare* as *nirmala* [pure], Swamiji said that this interpretation is not correct. [Editor's note]

80. *Tantrāloka* 4:103.

Tadādare tadarthastu cinteti paricarcyatām, just to maintain that, you have to do that concentration of that one-pointedness—that is *cintanā*. So *cintanā* is more subtle than *dhyāna*.⁸¹

Śūnye kuḍye pare pātre, he may concentrate this one-pointedness on any void—voidness of sky, or *kuḍye*, on some wall, or *pare pātre*, on some heart of a disciple—[then] this *varapradā*, this giver of boons (*varapradā*: *pradā* means giver of *vara*, boons), the boon-giver, the energy of Lord Śiva, *svayaṁ līnā, sphurati*, it is revealed.

This is also *śāktopāya* because you have to concentrate on something. When 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 becomes *śākta*. It will be automatically *śāktopāya*. It can't be *śāmbhavopāya*.

81. One-pointedness is held by both *dhyāna* and *cintanā*, but *dhyāna* is gross while *cintanā* is subtler.

Dhāraṇā 11

कपालान्तर्मनो न्यस्य
तिष्ठन्मीलितलोचनः ।
क्रमेण मनसो दाढ्यात् -
लक्षयेल्लक्ष्यमुत्तमम् ॥ ३४ ॥

kapālāntarmano nyasya
tiṣṭhanmīlitalocanaḥ /
krameṇa manaso dārdhyāt
lakṣayellakṣyamuttamam // 34 //

What you have to do next, in this next practice?

Tiṣṭhan mīlita locanaḥ, you have to sit in some posture with your eyes closed. *Tiṣṭhan mīlita locanaḥ*, sit in some posture and keep your eyes absolutely closed.

Kapālāntar mano nyasya, put your mind, establish your mind, fix your mind, in the skull of your *brahmarandhra*, in this skull. *Kapāla antar*, in the skull, in the vacuum of the skull, you must put your mind.

And what you have to do? In that skull, it is not just only to put your mind inside that skull, but you have to see that there is fire shining all around, in your *kapāla*, in that skull. In the vacuum of the skull, there is fire going on, shining, flaming, flames of fire.

This way when you think, *krameṇa*, successively; *manso dārdhyāt*, when the mind becomes fully established in this way of process, *lakṣayet*, he observes, *uttamam lakṣyam*, the supreme aimed consciousness of Lord Śiva. *Lakṣyam* means “aimed, supreme aimed, aimed consciousness”—that is *lakṣyam*. *Lakṣyam* is the goal that is aimed at. That supreme aimed thing is being revealed.

This *upāya* is *śāktopāya*, complete *śāktopāya*.

JOHN: What is this flame in the head, this fire, this illumination in one's body? Is that imagination?

SWAMIJI: It's not imagination.

JOHN: Is that *vikalpa* [thought]?

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SWAMIJI: No, it is not imagination. That is fire. There is the fire of *cit*-consciousness. There is the fire of *cit*-consciousness, that is produced in *ūrdhva kuṇḍalinī*, *dhāman* of *cit kuṇḍalinī*.⁸²

Lakṣayet lakṣyam uttamam is, that supreme target of Lord Śiva is revealed.

82. When *cit kuṇḍalinī* rises from *mūladhara cakra* and becomes firmly established in *brahmarandra* it is nominated as *ūrdhva kuṇḍalinī*. This is the abode (*dhāman*) of *cit kuṇḍalinī*. It is here that the experience of *krama mudrā* takes place. (See also: *Krama mudrā* footnote 57.) [Editor's note]

मधयनाडी मध्यसंस्था
 बिससूत्राभरूपया ।
 ध्यातान्तर्व्योमया देव्या
 तया देवः प्रकाशते ॥ ३५ ॥

madhyānāḍī madhyasaṁsthā
bisāsūtrābharūpayā /
dhyātāntarvyomayā devyā
tayā devaḥ prakāśate // 35 //

Madhya nāḍī: *madhya nāḍī* means the central vein, the central vein *suṣumnā*, which is *madhya saṁsthā*, situated in the central path. And this *madhya nāḍī* should be concentrated [upon] just like taking the formation of (*ābha* means “just like”) *bisa sūtra* (*bisa sūtra* means “the fiber of a lotus”), just like the fiber of a lotus, so tiny and subtle. Contemplate on that central vein that it is so minute, going from bottom to top in the form of that fiber of a lotus, lotus fiber.

You have to concentrate not with your mind. *Antar vyomayā devyā dhyātā sati*, you have to concentrate by this *madhya nāḍī*. *Madhya nāḍī* is to be concentrated [on] by this *madhya nāḍī*.⁸³

This is complete *śāmbhavopāya*.

JOHN: To have awareness of this *madhya nāḍī* by this *madhya nāḍī*—what does that mean?

SWAMIJI: When you reach *madhya nāḍī*, your individual body won't reach; your individual consciousness won't reach there. *Madhya nāḍī* will reach there. *Madhya nāḍī* is realized by *madhya nāḍī*, not by any other agency; there is no other agency than *madhya nāḍī*. In *madhya nāḍī* . . .

JOHN: What is *madhya nāḍī*?

83. There is no concentrating point. It is only *madhya nāḍī*, the central vein, *suṣumnā*. *Suṣumnā* is so subtle, it can't be existing in the objective field; it can't remain in the objective field.

SWAMIJI: That central path.

JOHN: A state of consciousness?

SWAMIJI: State of consciousness.

That state of consciousness is realized by that consciousness of that state. It is not realized by another agency. There is no other agency working there.

So this is *śāmbhavopāya*; this can't be *śāktopāya* in *śāmbhavopāya*.

JOHN: What *pramāṭri bhāva* [subjective state] is this?

SWAMIJI: *Para pramāṭri bhāva*, supreme *para pramāṭri bhāva*.

Tayā devyaḥ prakāśate: *bas, devaḥ*, the Lord, is revealed by that *devyā, tayā devyā—tayā devyā devaḥ prakāśate—by antar vyomayā. Devyāḥ dhyātā sati devaḥ prakāśate.*

Dhāraṇā 13

Now, it is pure *āṇavopāya*:

कररुद्धदृगस्त्रेण
 भ्रूभेदाद्वारोधनात् ।
 दृष्टे बिन्दौ क्रमाल्लीने
 तन्मध्ये परमा स्थितिः ॥ ३६ ॥

kararuddhadṛigastreṇa
bhrūbhedādvārarodhanāt ⁸⁴ /
dṛiṣṭe bindau kramāllīne
tanmadhye paramā sthitiḥ // 36 //

Kara ruddha dṛig astreṇa: *ruddha dṛig astreṇa*, by closing all the openings of the head—I mean the eyes, the two nostrils, the two ears, and one mouth—you have to close them by your own hand.

The thumbs will go in this, the ear [Swamiji demon-strates].

JEREMY: Forefingers, eyes; second fingers, nostrils; . . .

SWAMIJI: Upper lips and lower lips.

JEREMY: . . . upper lips, lower lips, the last two fingers. Thank you, sir.

SWAMIJI: This way you have to close, but, before closing these openings, you have to maintain awareness first of one-pointedness. When you have completed 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 the breath and you will die.

So you have to maintain awareness by continuity of *abhyāsa*, practice.

JOHN: In *āṇavopāya*?

SWAMIJI: In *āṇavopāya*, yes.

How you have to maintain awareness? *Bhrū bhedāt*, by piercing the center of the eyebrows. Piercing means just contemplating be-

84. Swamiji corrected *bhrū bhedām* to read *bhrū bhedāt*.

tween the two eyebrows. When you contemplate between the two eyebrows, afterwards you close all the openings of your head by your hands.

Dvāra rodhanāt, by closing all openings (*dvāra* means “these openings”; *rodhanāt* means “by closing”), and then what you will feel and experience? You will feel *tāraka prakāśa* in front of you, *bindu prakāśa*.

Ḍṛiṣṭe bindau kramāt līne, and that *bindu*, that *tarka prakāśa*,⁸⁵ will get subsided, successively it will get subsided, *tan madhye*, and then you will find yourself in *parama sthitiḥ*, in the supreme *sthitiḥ* [state] of Lord Śiva; you will enter in *samādhi*.

Kara ruddha ḍṛig astreṇa: *kara*, by hands, *ruddha*, closing, *ḍṛig astreṇa*, by these *ḍṛik* (*ḍṛik* means not only eyes; *ḍṛik* means all the openings), by doing what process?—*bhrū bhedāt*—by centering, by concentrating between two eyebrows, *ḍṛiṣṭe bindau kramāt līne*, successively you will find that *tarka prakāśa* is fading away. And when it has faded away completely, then you will find yourself situated in that state of *Paramaśiva*.⁸⁶

This is *āṇavopāya*, pure *āṇavopāya*.

85. Here *tarka prakāśa* is used in the sense of the “light of discriminating transcendental logic.” Though *tarka* is the fifth of the six limbs (*ṣaḍaṅga*) of Shaiva Yoga (the sixth being *samādhi*), still, it is considered to be the most important limb, since it is *tarka* that reveals the innermost center of *ahaṁ parāmarśa*, supreme I-consciousness. (See *Tantrāloka* 4:86, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.) [Editor’s note]

86. This is *nimīlanā samādhi*, not *unmīlanā*. [See also footnote 136.]

Dhāraṇā 14

धामान्तः क्षोभसंभूत-
 सूक्ष्माग््नितिलकाकृतिम् ।
 बिन्दुं शिखान्ते हृदये
 लयान्ते ध्यायतो लयः ॥ ३७ ॥

*dhāmāntaḥ kṣobhasambhūta-
 sūkṣmāgnitilakākṛitim |
 bindum śikhānte hṛdaye
 layānte dhyāyato layaḥ || 37 ||*

Dhāmāntaḥ: *dhāma* means the pupil of the eye by which we see, perceive form. You must agitate it with pressing, like this [Swamiji demonstrates].

When you agitate the pupils of the eyes by pressing them with the fingers (this is also *āṇavopāya*;⁸⁷ it can't be *śāktopāya* because there are so many things to be done), *dhāmāntaḥ* (*dhāma* means that pupil, *antaḥ*, inside), *kṣobha sambhūta*, when you agitate it by pressing—what you find?—*sūkṣmāgni tilakā kṛitim*, you will find the subtle formation of flame before you, before your eyes; the subtle formation of flame takes place before you.

Bindum, and that *bindu*, that one-pointed flame, when you concentrate on that one-pointed flame, which has come out from the agitation of these two pupils of the eyes, . . .

These are called pupils?

ALEXIS: Eyeballs.

SWAMIJI: Eyeballs.

ALEXIS: Because it is the whole eye, isn't it?

SWAMIJI: Yes.

. . . *śikhānte hṛdaye dhyāyataḥ*, when you concentrate on that flame, when you meditate on that *bindu* of flame in *dvādaśānta* and

87. This is *āṇavopāya* because of *sthāna*, *kaṛaṇa*, and the putting of pressure on the eyeballs.

in the heart (*sikhānte* means in *dvādaśānta*, *ūrdhva dvādaśānta*), . . .

ALEXIS: Above the head.

SWAMIJI: Above head.

ALEXIS: Top of the *sikhā*.

SWAMIJI: Top of the *sikhā*, yes.

. . . *sikhānte* and *hṛidaye* (in the heart here, between the two breasts), when you concentrate on that *bindu* in these two places,⁸⁸ *layānte*, and when, in the end, *layānte*, when that concentration is over, or that concentration is perfect, *layaḥ* (*layaḥ* means absorption in Śiva), you are absorbed in Śiva, in the state of Śiva.

JOHN: Same as *samāveśa*?

SWAMIJI: *Samāveśa*. *Layaḥ* means *samāveśa*.⁸⁹

88. *Swamiji* says that one has to concentrate on the heart and on *dvādaśānta* simultaneously, independently of the breath. [*Editor's note*]

89. *Samāveśa* means the trance of universal consciousness, or entry in one's own nature. [*Editor's note*]

Dhāraṇā 15

It is now *śāktopāya*, the thirty-eighth one.

अनाहते पात्रकर्णे-

ऽभग्नशब्दे सरिद्रुते ।

शब्दब्रह्मणि निष्णातः

परं ब्रह्माधिगच्छति ॥ ३८ ॥

anāhate pātrakarṇe-
'bhagnaśabde sariddrute /
śabdabrahmaṇi niṣṇātaḥ
param brahmādhigacchati // 38 //

That sound which is un-struck is called *anāhata*.

Pātra karṇe: *pātra karṇe* means which is heard in your own ears, the sound which does not come from outward sources, which is heard only in your ears, *pātra karṇe*. That is *pātra karṇe*, *pātraṇi karṇau yasya*.

Or, if you can't meditate on the *anāhata* sound, [then] when any sound is produced without a break, *abhagna śabde* (*abhagna śabde* means that sound which has no breakage). The sound of a waterfall, it is without breakage—that is *abhagna śabde*. To that he explains, to make it clear, he says *sariddrute*, just like the *vega*, the flow of *sarit*, a stream, which is flowing in great speed, great velocity. That is *sarit drute*.

Śabda brahmaṇi, that is *śabda brahma*; that is that sound which is one with *Brahman*.

And, in that *śabda brahmaṇi*, whoever is *niṣṇātaḥ*, whoever has taken a bath, taken a dip, *niṣṇātaḥ* (*niḥśeṣaṇa snāta: niṣṇātaḥ*), *param brahmādhi gacchati*, he is sentenced to *param brahma*, he enters in the state of *param brahma*.

This is *śāktopāya* because there is no *mantra*. There is nothing of that sort to be done—no *mantra*, no recitation, no breathing exercise.

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It is only just to concentrate on the continuity of that sound, waterfall, or *anāhata śabda*; not both—*anāhata* or waterfall.

For instance, you put [your] fingers on [your] ears, you'll find *anāhata dhvani*. Or, you put your hands just like a ball, cup shape [over your ears], you'll feel that sound, the continuity of that sound. Just contemplate on that sound.

This is *śāktopāya*, pure *śāktopāya*.

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Dhāraṇā 16

Now, he will explain another way of process which is *āṇavopāya* and sentenced to *sāmbhavopāya*. That is the thirty-ninth *śloka*.

प्रणवादिसमुच्चारात्

प्लुतान्ते शून्यभावात् ।

शून्यया परया शक्त्या

शून्यतामेति भैरवि ॥ ३९ ॥

praṇavādisamuccārāt
plutānte śūnyabhāvanāt /
śūnyayā parayā śaktyā
śūnyatāmeti bhairavi // 39 //

Bhairavī, O *Pārvatī*, *praṇavādi samuccārāt*, there are three kinds of *praṇavas*—*Vedic praṇava*, *Śiva praṇava*, and *Māyā praṇava*. *Vedic praṇava* is “*om*”; *Śiva praṇava* is “*hūm*”; *Māyā praṇava* is “*hrīm*”. *Hrīm* is called *Māyā praṇava* from our Shaiva point of view; and *hūm* is called *Śiva praṇava*; and *om* is called *Veda praṇava*.

Just recite these, any of these. You may recite *om*, you may recite *hūm*, or you may recite *hrīm*—*Veda praṇava*, *Śiva praṇava*, or *Māyā praṇava*.

Praṇavādi samuccārāt, you must recite it in this way—*plutānte*. You must not recite just like “*om*”; not like that. *Plutānte*, you must end it in *pluta*. “*Oooooooooooooom̐m̐m̐*”, like this [Swamiji demonstrates]. In the same way, you must recite *hūm* and you must recite *hrīm*. Any of these *mantras* you may recite.

When you recite it, in the end you must concentrate on the voidness of that sound, where this sound merged in the end. The sound is finished afterwards, and there you must concentrate, there you must contemplate.

Śūnya bhāvanāt parayā śūnyayā śaktyā, and, by that supreme awareness of voidness, he enters in the transcendental void state of

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Śiva. *Śūnyatāmeti bhairavi*, he enters in the transcendental state of Lord Śiva, transcendental void state, voidness.

Praṇavādi samuccārāt plutānte śūnya bhāvanāt—only there is a touch of *āṇavopāya* in the beginning, just to start with,⁹⁰ but in the body of this process it is all pure *śāktopāya*.

90. This *dhāraṇā* has a touch of *āṇavopāya* at the beginning because the *mantra* is to be recited first. [Editor's note]

यस्य कस्यापि वर्णस्य
 पूर्वान्तावनुभावयेत् ।
 शून्यया शून्यभूतोऽसौ
 शून्याकारः पुमान्भवेत् ॥ ४० ॥

*yasya kasyāpi varṇasya
 pūrvāntāvanubhāvayet /
 śūnyayā,⁹¹ śūnyabhūto'sau
 śūnyākāraḥ pumānbhavet // 40 //*

At the beginning of uttering any *mantra* (*om* or *sauḥ*⁹² or any *mantra*, whatever is found in your thought in Shaivism), at the beginning of utterance of the *mantra*,⁹³ or at the end of uttering this *mantra*, when you are going to recite the *mantra* and when the recitation is over, at these two places (when you are just [about] to recite, you are not reciting [as yet], you have [yet] to recite, you are going to recite, there, at that place; or, [when] the recitation is over, at that place)—that is *pūrvāntau*, *pūrvakāle antakāle ca*,

91. Swamiji suggested to add a comma after *śūnyayā*. This results in the reading *śūnya śaktya anubhavayet*, emphasizing that *śakti* is the process. As has already been explained, these processes are all based on *śakti*; these processes are not based on Śiva. This is true even in *sambhavopaya*. *Śaivī mukhamihocyate*, *śakti* is the means, it is said. [Editor's note]

92. In Kashmir Shaivism, the seed *mantra* *sauḥ* is the supreme *mantra*. It is above all other *mantras* including the *mantras* *aham*, *om*, and *so'ham*. The entire universe consisting of the thirty-six elements resides in the *mantra* *sauḥ*. This supreme *mantra*, which is both universal and transcendent, is the essence of *Trika*. *Sauḥ* is not a *mantra* for practice; *sauḥ* is perceived in *samādhi* only in the state of *jagadānanda*. (See *Self Realization in Kashmir Shaivism* 3:66-69.) [Editor's note]

93. It is not to be recited. It just just to think that you will recite; it is just to hold the energy of reciting the *mantra*.

purvāntau—at the beginning and at the end, you must *anubhāvayet*, contemplate on that, that nothingness.

In the beginning of uttering any *mantra*, what is there? Nothing? There is some force only; there is some energy.⁹⁴

And, by maintaining of awareness on the void (that is *śūnyayā*), *śūnyayā*, by maintaining the awareness of voidness, this person who is reciting, who does this process, *asau*, that person becomes *bhavet śūnyākārah*, his *svarūpa*, his formation, becomes the embodiment of voidness, and that is Lord Śiva. That is the state of Lord Śiva. That is *viśvottīrṇā avasthā* [the transcendental state].

This is *śāmbhavopāya*.

94. This energy is at the level of *icchā prasāra*, the first flowing of *icchā*, will. [Editor's note]

Dhāraṇā 18

तन्त्र्यादिवाद्यशब्देषु
 दीर्घेषु क्रमसंस्थितेः ।
 अनन्यचेताः प्रत्यन्ते
 परव्योमवपुर्भवेत् ॥ ४१ ॥

*tantryādivādyaśabdeṣu-
 dīrgeṣu kramasaṁsthiteḥ /
 ananyācetāḥ pratyante
 paravyomavapurbhavet // 41 //*

Take those string instruments—*sitar*, or *vina*, or that violin . . .

DENISE: With string.

SWAMIJI: . . . with string (that is also a string instrument).

For instance: when you play on that string, this sound should not be stopped. Do you understand?

For instance, this is a *sitar*, [and] when I do like this [Swamiji demonstrates], you should not do like this and stop the sound [by putting your hand across the strings]. You should let the sound . . .

JEREMY: Prolong.

SWAMIJI: . . . prolong as long as it can.

That is *dīrgeṣu krama saṁsthiteḥ* (*krama saṁsthiteḥ*, in succession); it must be long. This sound must travel on a long pathway.

GEORGE: Continuum.

SWAMIJI: Continuum. “HMMMMMMMMMMMMMMMM”—like this.

Dīrgeṣu krama saṁsthiteḥ ananyācetāḥ, now, the *sādhaka*—what he has to do?—he has to just put uninterrupted awareness on that sound. When that sound absorbs, his mind also absorbs, along with this sound.

JOHN: The sound disappears, you mean.

SWAMIJI: Disappears. Because it will disappear, that sound.

GEORGE: And his mind disappears also.

SWAMIJI: His mind also disappears, and *para vyoma vapur*, he becomes one with Lord Śiva, *cidākāśa*.

It is *śāmbhava*.

JAGDISH: What is *pratyante*, sir?

SWAMIJI: *Pratyante*, in the end.

JAGDISH: In the end of that . . .

SWAMIJI: In the end of that fading away of that sound.

JAGDISH: It ends in *śūnya*, in the end.

SWAMIJI: Not *śūnya-paravyoma*, *paravyoma*, supreme, supreme God consciousness.

It is *śāmbhavopāya*.⁹⁵

95. On an earlier occasion, Swamiji gave the following interpretation of this verse: "In these sounds [of stringed instruments], you will find separate sounds, but if you go into the depth of this hearing, you will see that collectively one sound is proceeding from the instrument, one collective sound. This can be heard by anyone [but] only the man with awareness can rise with the sound. It can be heard by anybody but you have to maintain that awareness. And that collective sound is *dirgha* [continuous], without any successive movement. It is continuous, without breakage, although it is *krama samsthiteh*, successively put down [sounded], because the player puts that finger successively on those strings. The one who is one-pointed on that one collective sound, after contemplating on that collective sound, *pratyante*, in the end, *para vyoma vapur bhavet*, he becomes one with *cidākāśa*, one with the supreme ether of consciousness. [In this case,] this is *śāktopāya* touching *śāmbhavopāya*. As long as he is seeking that collective sound in those differentiated sounds, that is *śāktopāya*. When he has found that collective sound, he is in *śāmbhavopāya*. [At this stage,] it is all *nimīlanā*; *śāmbhavopāya* practice, it is *nimīlanā*. Afterwards that *krama mudrā* will take place, and then he will enter in *unmīlanā samādhi*."

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Dhāraṇā 19

Now, next will be *āṇavopāya* rising to *sāmbhavopāya*, forty-second.

पिण्डमन्त्रस्य सर्वस्य
स्थूलवर्णक्रमेण तु ।
अर्धेन्दु बिन्दुनादान्तः
शून्योच्चारार्द्धवेच्छिवः ॥ ४२ ॥

*piṇḍamantrasya sarvasya
sthūlavarṇakrameṇa tu /
ardhendubindunādāntaḥ
śūnyocchārārdhavecchivaḥ // 42 //*

[Swamiji also gives the following alternative reading for the second half of the verse:]

बिन्द्वर्धचन्द्रनादान्तः
शून्योच्चारार्द्धवेच्छिवः ॥

*bindvardhacandranādāntaḥ
śūnyocchārārdhavecchivaḥ //*

This process is *āṇavopāya* rising to *sāmbhavopāya*; first, *āṇavopāya*, and he rises to the *sāmbhava* state.

Piṇḍa mantras are those *mantras* where vowels are found only in the end. The vowel is found only in the end—that is *piṇḍa mantra*.

[For example,] *klīm*. *Sauḥ* is also a *piṇḍa mantra*, because “*sa*”⁹⁶ is a consonant and “*auḥ*” is in the end, “*auḥ*” is actually in the end; “*au*” and *visarga* is in the end—that is, . . .

GEORGE: Vowel.

SWAMIJI: . . . that is a vowel.

96. Here “s” is without “a”. [Editor’s note]

Where the vowel is in the end—the vowel must not be in the center or in the beginning— . . .

JAGDISH: Consonant must not come after these?

SWAMIJI: No, consonant first.

. . . those are *piṇḍa mantras*.

You'll see everywhere *piṇḍa mantras* like this. There must not be a vowel in any case between one consonant and another consonant.⁹⁷

For instance, there is “*namaḥ . . . namaḥ sivāya.*” There is “*n*” (that is a consonant), after “*n*” there is “*a*” . . .

JAGDISH: That is vowel.

SWAMIJI: . . . (that is a vowel)—so it cannot be a *piṇḍa mantra*.

JAGDISH: And then again consonant.

SWAMIJI: And then again a consonant [“*m*”].

When there are [only] consonants in the beginning and ending in a vowel, that is a *piṇḍa mantra*. This is the difference between a *piṇḍa mantra* and ordinary *mantras*.

By utterance, *śūnya uccārāt, piṇḍa mantrasya sarvasya sthūla varṇa krameṇa*, by uttering them from their grossness—first, utter them in their gross state—then carry that grossness in its subtle state, and then in [its] subtlest state.

For instance utter *aum-kāra*, when you utter *aum*, this is also actually a *piṇḍa mantra*, although it is not a *piṇḍa mantra*. *Aum* is not a *piṇḍa mantra* because it has got vowels also in consonants, and *piṇḍa mantras* are those mantras without vowels [except at the end]. “*h r kṣ m l . . .*”—these are *piṇḍa mantras*.⁹⁸ *Aum* is not a *piṇḍa mantra*, but here Shaivism has recognized this as a *piṇḍa mantra*.

When you recite *aum*, this is *sthūla varṇa krama*—“*a*”, “*u*”, and “*ma*”, this is the recitation of *aum-kāra* in its grossness. Then *ardhendu bindu nādāntaḥ, . . .*

(In place of *ardhendu bindu nādāntaḥ*, put this reading also, at the same time: *bindvardha candra nādāntaḥ*. Add this reading

97. Consonants are found at the beginning, and vowels only in the end. [Editor's note]

98. The *Navātma mantra* “*h r kṣ m l v y ṇūm*” (हृ र क्ष म ल् व् य ण्) and the *Piṇḍanātha mantra* “*r kṣ kh e m*” (र क्ष खै) are *piṇḍa mantras* because they both have consonants ending in a vowel. [Editor's note]

also, of this śloka: *bindvardha candra nādāntaḥ sūnyocchārād bhavet sivaḥ.*)

When you recite *aum*, *aum-kāra*, you recite *aum-kāra* in its grossness, and that grossness ends in *ma-kāra* (“a”, “u”, and “ma”); that grossness is over.

Then comes its subtleness, *bindu ardhacandra*. This is its subtleness—*bindu* and *ardhacandra*.

Bindu is . . . I will show you. *Bindu* is this, and *ardhacandra* is this [Swamiji illustrates]. This is the subtle formation of [*aum-kāra*].

Then up to *nādānta* (*nādānta* means *nāda*, *śakti*, *vyāpinī*, *samanā*, and *unmanā* too)—that is its most subtle formation.

“A”-*kāra*, “u”-*kāra*, “ma”-*kāra* are the gross formation of *aum-kāra*. *Bindu ardhacandra* is the subtle formation of *aum-kāra*. *Nirodhinī*, *nāda*, *nādānta*, *śakti*, *vyāpinī*, *samanā*, and *unmanā* is the subtlest formation of *aum-kāra*.⁹⁹

And, when you recite *aum-kāra* and, while reciting *aum-kāra*, you enter in the *unmanā* state (the *unmanā* state is that state of *aum-kāra* where the mind is over, the functioning of the mind stops altogether—that is *unmanā*), when you reach, reciting this *aum-kāra*, if you reach to the topmost point of *unmanā* . . .

ALEXIS: Simply, this is just *śāmbhavopāya*?

SWAMIJI: It is *āṇavopāya* rising to *śāmbhavopāya*.

Because first he has to recite *aum-kāra*; and, after recitation of *aum-kāra*, he has to rise more and more and more and more to its subtle formation; and from that subtle formation, he has to rise to its most subtle formation.¹⁰⁰

99. First, you have to recite [the *piṇḍa mantra*]. It is *sthūla varṇa krameṇa tu*; this is the flux of gross words in *vaikarī*. Then, *ardhendu bindu nādāntaḥ*, up to *bindu* it will go to *madhyāma*. *Nādānta*, it will go to *pāśyanti*. And then *sūnya*, it will go to *parā*. That is how we have to recite it. It is not the recitation of *mantras* to be recited for centuries and centuries and nothing will happen. [See also *Kashmir Shaivism, The Secret Supreme* 6:41-46.]

100. In this *dhāraṇā*, the movement from gross to subtle to subtlest is a gradual process, as expressed by the words *sthūla varṇa krameṇa*. However, after the point of *sthūla krama*, it becomes *śāmbhavopāya*, instantana-

... and, by *śūnyocārāt*, by utterance of voidness, or by trance of voidness ...

(Utterance means trance. You have not to utter this voidness; voidness is to be felt. That is, "feeling" of voidness is "to utter" voidness. You have not to utter voidness; you can't utter voidness. You can utter words—letters you can utter—but you can't utter voidness. You have to feel voidness. That is *śūnya uccāra*, to utter *śūnya*. So *uccāra*¹⁰¹ is here feeling, not uttering.¹⁰²)

... *bhavet-śivah*, he becomes one with Śiva.

neously; after *bindu* and *ardhacandra*, it takes the third state (i.e. *śāmbhavopāya*), and becomes pure and spontaneous.

101. Swamiji explained that *uccāra* here is equated directly with *samāveśa* (the trance of one's own nature), but not in its highest form as found in *Parātrimśikā*, because here the aspirant is treading on a path, the path of *śāmbhavopāya*. That *uccāra* in *Parātrimśikā* is not a path. "*Śūnyocārāt*, by the utterance of *unmanā*, by the feeling of *unmanā*, you enter in the state of Lord Śiva, you become one with Lord Śiva. And when you become one with Lord Śiva, that is the real *uccāra* found in *Parātrimśikā*." [Editor's note]

102. *Uccāra* is held by feeling that *śūnya*, voidness. However, this "feeling" is not of the senses; it is felt internally. That is called *ṛitambharā prajñā*. It is the feeling of *prajñā* [wisdom]; it is not the feeling of the senses. This *ṛitambharā prajñā* is not my word of Shaivism; it is the word of Patañjali. He says there, in his *Yoga Darśana*, that this *prajñā* is full of actuality, full of truth, filled with *ṛit*, *satyam-ṛitambharā tatra prajñā* [See *Yoga Sūtras of Patañjali* 1:48]

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Dhāraṇā 20

Now, next will come *āṇavopāya* sentenced to *śāmbhavopāya*. This is another process.

निजदेहे सर्वदिक्कं
युगपद्भावयेद्वियत् ।
निर्विकल्पमनास्तस्य
वियत्सर्वं प्रवर्तते ॥ ४३ ॥

nijadehe sarvadikkam
yugapadbhāvayedviyat /
nirvikalpamanāstasya,
viyatsarvaṁ pravartate // 43 //

Just sit in some posture; just like this [Swamiji demonstrates]. Sit in some posture, and close your eyes, and feel that from my right side, from the left side, from the front, from the back, there is nothing. It is just to imagine that around my body there is nothing. It is all voidness—right, left, front, and back.

Nija dehe sarva dikkam, all-round, *yugapat*, you must simultaneously, *bhāvayet*, concentrate on, *viyat*, voidness.

Nirvikalpamāna—how you must concentrate on that voidness?—by remaining *nirvikalpamāna*, by remaining deprived of all thoughts, deprived from all impressions in your mind. Don't put any impression or any thought in your mind. Don't let any thought come in your mind, and see that from all your sides of your body there is only vacuum, nothing. This thought of voidness . . . in the beginning, you have to maintain this thought of voidness.

ALEXIS: So this is *āṇavopāya* in the beginning?

SWAMIJI: It is why I told you it is *āṇavopāya* sentenced to *śāmbhavopāya*.

DEVOTEE: What about the body?

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SWAMIJI: Because it is *āṇavopāya*; in the beginning it is *āṇavopāya*. You have to feel that you have got a body; and afterwards, you have to feel that you have got, . . .

DEVOTEE: No body.

SWAMIJI: No.

. . . you have got sides of your body—right, left, front and back, bottom and top. So it is *āṇavopāya*. Up to that point it is *āṇavopāya*; this is the boundary of *āṇavopāya*—first, in the beginning.

And then, by maintaining that thought-lessness, *nir-vikalpa-mana*, afterwards, contemplating on that voidness, that voidness dissolves all that grossness, everywhere, all around. His body is over, his body is finished, sides are finished—only voidness remains, *viyat sarvaṁ pravartate*. To him, everything it is vacuum, only vacuum.

And, whatever is vacuum, that is Lord Śiva. Nothingness is Lord Śiva; because Lord Śiva is not this thing, not this thing. What is Lord Śiva? No-thing. No-thing is something, something which is not thinkable, [not] expressible, which is not felt, which can't be felt, which can't be imagined, which can't be known, which can't be sought—that is "nothing".¹⁰³

So, it is *āṇavopāya* sentenced to *śāmbhavopāya*.

103. This "nothing" is *mahā-gūhyam* or *śūnyāti. ūnya*, that void which is perceived in the end by holding *śūnya*. [Editor's note]

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Dhāraṇā 21

Another process:

पृष्ठशून्यं मूलशून्यं
युगपद्भावयेच्च यः ।
शरीरनिरपेक्षिण्या
शक्त्या शून्यमना भवेत् ॥ ४४ ॥

prīṣṭhaśūnyam mūlaśūnyam
yugapadbhāvayecca yaḥ /
śarīranirapekṣiṇyā
śaktyā śūnyamanā bhavet // 44 // ¹⁰⁴

This is *śāmbhavopāya* with the slightest touches of *āṇavopāya*.

Prīṣṭha śūnyam mūla śūnyam, now you have to imagine first that above me there is voidness, below me there is voidness, below my body; and afterwards just try to find out your body. (This is another process.) But when you are trying to find out your body, where your body is existing, there is no body, the body is missing. When the body is missing, then this *dhāraṇā*, this process, will be completed. The body must be missing. 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 intensively above and below, your body will be missing. Just try; just try for half an hour and you will see your body is missing, because, when there is no support for your body, [when] there is vacuum, where your body will remain? And, above, there is vacuum, there is voidness, so your body will be missing. You must be missing. If it is not missing, then this process is not complete.

104. Swamiji corrected the original text which reads: *prīṣṭhaśūnyam mūlaśūnyam hṛicchūnyambhāvayetsthīram / yugapannirvikalpatvānnirvikalpodaystataḥ //* (KSTS vol. 8, p40, v45.)

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So this is *sāmbhavopāya*. This is the process of *sāmbhavopāya* with the slightest touches of *āṇavopāya*.¹⁰⁵

And you have to concentrate on these two voidnesses, top and bottom, simultaneously,¹⁰⁶ *yugapad bhāvayet ca yaḥ, śarīra nirapekṣiṇyā śaktyā*, by that energy, which energy is forcing your body to get missed. He is missing; when you try to find out somebody, he is missing—so your body is missing like that. That is *śarīra nirapekṣiṇyā śaktyā*.

Then he enters in that voidness of Lord Śiva.¹⁰⁷

105. Swamiji says, "It is *āṇavopāya* at first because you must meditate on the two voids defined by your body."

106. On another occasion, Swamiji gave the following interpretation of this *dhāraṇā*: "Now it is just a *dhāraṇā* for that voidness. You have to think that your body is nothing. Behind this body is nothing, in front of the body is nothing, on the right side of the body is nothing, on the left side of the body is nothing, on the bottom side of the body is nothing, and on the top side of the body is nothing—that is what he says. It is just like you have to imagine that there is nothing outside this body, and this body, inside it, there is nothing—*priṣṭha sūnyam mūlasūnyam yugapad bhāvayet ca yaḥ*. You have to concentrate on that voidness simultaneously from all sides: right, left, front, back, up, and below. And then *śarīra nirapekṣiṇyāśaktyā*, then you have to put that kind of energy in your mind that this body must also get diluted in that voidness. There will be nothing left. *Śūnya manā bhavet*, he will enter in that great voidness. That is Lord Śiva."

107. *Vikalpa sūnya*.

पृष्ठशून्यं मूलशून्यं
हृच्छून्यं भावयेत्स्थिरम् ।
युगपन्निर्विकल्पत्वा-
न्निर्विकल्पोदयस्ततः ॥ ४५ ॥

*prīṣṭhaśūnyam mūlaśūnyam
hṛicchūnyam bhāvayetsthiram /
yugapannirvikalpatvān-
nirvikalpodayastataḥ // 45 //*

Simultaneously, *yugapat*, simultaneously, one should *bhāvayet*, one should imagine with firmness, *bhāvayet*, *sthiram bhāvayet*, simultaneously one should imagine that on the upper side of my body, where subjective consciousness is existing, it is void, [and] *mūla śūnyam*, on the lower side of the body, where the objective field is concerned, there also you should imagine voidness.

On the upper side of your body, where subjective consciousness is prevailing, and on the lower side of your body, where the objective field is existing, and, in the midst of the heart, where the cognitive state is existing, you must imagine that it is all void.

On the upper side, in subjective consciousness, there is nothing; in objective consciousness, there is nothing; and, in the center of the cognitive state, in the heart, there is nothing. And this you should imagine simultaneously, all-round in your body.

Then the state of thought-lessness is revealed, *nirvikalpa udayas tataḥ*. *Tataḥ*, then, *nirvikalpa udayaḥ*, the state of thought-lessness is revealed. This is *śāktopāya*.

तनूदेशे शून्यतैव
क्षणमात्रं विभावयेत् ।
निर्विकल्पं निर्विकल्पो
निर्विकल्पस्वरूपभाक् ॥ ४६ ॥

*tanudeśe śūnyataiva
kṣaṇamātram vibhāvayet /
nirvikalpaṁ nirvikalpo
nirvikalpasvarūpabhāk // 46 //*

Actually *samādhi* is where there is no mind, when mind does not work. The functioning of mind is just to think of things which are not concerned with anything. Things which are not concerned with anything, it is mind. This is the actual formation of mind.

The formation of mind is: you don't need it. "This is paper. This is specs [spectacles]." You don't need specs but it comes in your mind: "This is specs." You have nothing to do with those specs. "This is paper"; you have nothing to do with paper, you have no concern with that paper, but it . . .

DENISE: Comes in your mind.

SWAMIJI: . . . comes in; it is your paper. That is the functioning of mind.

Actually, mind is nothing. If mind is one-pointed, it is God.

So, this is what he says: *tanu deśe śūnyataiva kṣaṇamātram vibha*, just for one moment you concentrate on voidness.¹⁰⁸ Because mind is actually nothing; it thinks without any concern. "This is a

108. On another occasion, Swamiji interpreted this verse as follows: "*Tanū deśe*, at the place where your body is seated, just imagine that your seat is nowhere, *kṣaṇamātram vibhāva*. You have to just imagine, 'my body is seated nowhere.' With your thought-less state, you have to imagine that although you are seated, just see that, 'I am seated nowhere; my body is seated nowhere.' And discard all your thoughts in your mind. [Then,] the state of thought-lessness rises; the *nirālambana* state of *samādhi* is obtained."

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book; this is a pot; this is a hand"—I have nothing to do with the hand; I have not to utilize anything.

DENISE: It collects useless information.

SWAMIJI: Yes, useless impressions. It creates useless impressions which are not connected, which he has nothing to do with. This is the formation of mind. And when this [formation of mind] takes [its] end, this [mind] is put to an end.

What?

JOHN: This, mind.

SWAMIJI: This functioning of this useless [mind].

Śūnyata, in your body you should just for one moment concentrate on that voidness (mind is actually void of everything; mind is very great, the highest, and this is one with Lord Śiva), [and] *nirvikalpaṁ nirvikalpo nirvikalpa svarūpa bhāḥ*, he becomes *nirvikalpa*, thought-less, and he takes the formation of thoughtlessness, and he gets entry in the thought-less state. That is Śiva.

This is *śāktopāya* sentenced to *śāmbhavopāya*.

Dhāraṇā 24

सर्वं देहगतं द्रव्यं
वियद्याप्तं मृगेक्षणे ।
विभावयेत्ततस्तस्य
भावना सा स्थिरा भवेत् ॥ ४७ ॥

*sarvaṁ dehagataṁ dravyaṁ
viyadyāptaṁ mṛgekṣaṇe /
vibhāvayettatastasya
bhāvanā sā sthīrā bhavet // 47 //*

This is also *śāktopāya*.

Just imagine that *dravyam*, the material, *deha gatam*, that is existing in your body—flesh, bones, and marrow, those are existing in your body—just imagine there is nothing inside.

DENISE: It's hollow?

SWAMIJI: It is hollow there.

Then that awareness on the void becomes established. *Tatas tasya bhāvanā sā, sā bhāvanā sthīrā bhavet*, that awareness, that state of awareness on the void becomes established, *sthīrā bhavet*. It becomes firm and so enters in the *nirvikalpa* state of *samādhi*.

This is *śāktopāya*, pure *śāktopāya*.

देहान्तरे त्वग्विभागं
 भित्तिभूतं विचिन्तयेत् ।
 न किञ्चिदन्तरे तस्य
 ध्यायन्नध्ययभागभवेत् ॥ ४८ ॥

*dehāntare tvagvibhāgam-
 bhittibhūtaṁ vicintayet /
 na kiñcidantare tasya
 dhyāyannadhyeyabhāgbhavet // 48 //*

Or, consider this way.

This is one *dhāraṇā* in the forty-seventh and forty-eighth; this is only one technique of process.

Dehāntare tvag vibhāgam bhitti bhūtaṁ vicintayet, you have to imagine that your body is enclosed, supported, by your skin, by the skin, *na kiñcid antare tasya*, and inside there is nothing, it is hollow. You try to concentrate this way.

Or, that way, that all this flesh, bones; and marrow, are nothing but void [verse 47].

Or, concentrate that in your body there is nothing existing; there are only walls, outside walls of skin to make your body, and inside there is nothing existing.

[He] who is contemplating this way perceives Lord Śivā, *adheya bhāk bhavet* (*adheya* means the one who is the knower and never the known); he perceives that Lord Śiva.

This is *śāktopāya* sentenced to *sāmbhavopāya*.

Dhāraṇā 26

हृद्याकाशे निलीनाक्षः

पद्मसंपुटमध्यगः ।

अनन्यचेताः सुभगे

परं सौभाग्यमाप्नुयात् ॥ ४९ ॥

hṛidyākāṣe nilīnākṣaḥ

padmasaṃpuṭamadhyagaḥ /

ananyacetāḥ subhage

paraṃ saubhāgyamāpnuyāt // 49 //

Subhage, O Pārvatī, the one whose thought is focused in the ether of the heart, *nilīnākṣaḥ*, *hṛidyākāṣe nilīnākṣaḥ*, whose thought is focused, centralized, in the ether of the heart, in the voidness of the heart, that heart which is situated between two lotuses therein, up and down (one lotus is facing upwards and the other lotus is facing downwards; in-between there is the ether of the heart), and there, [he] whose thought is focused (*akṣaḥ* means thought; *akṣaḥ* does not mean only eyes), *nilīnākṣa*, whose thought is melted, focused, without the interruption of thought-fullness, *ananya cetāḥ*, when he becomes one-pointed in this process, he attains the glory of entering in the kingdom of God consciousness; *paraṃ saubhāgyam āpnuyāt*, he attains the glory of entering in the kingdom of God consciousness.

This is *śāktopāya*.

JOHN: What is the point of these lotuses, one up and one down? Is that just a simile, or a way of speaking?

SWAMIJI: No, they are existing; these lotuses are existing there. One who perceives that in *samādhi*, he perceives these two lotuses, one in the upper side and the other in the lower side.¹⁰⁹

109. In his translation of this verse in the *Śiva Sūtra Vimarśinī*, Swamiji refers to the two lotuses as “this-ness” and “I-ness.” (See *Shiva Sutras, The Supreme Awakening* 1:15, p53.)

Dhāraṇā 27

सर्वतः स्वशरीरस्य

द्वादशान्ते मनो लयात् ।

दृढबुद्धेर्दृढीभूतं-

तत्त्वलक्ष्यं प्रवर्तते ॥५०॥

*sarvataḥ svaśarīrasya
dvādaśānte manolayāt /
dṛḍhabuddherdṛḍhībhūtaṁ-
tattvalakṣyaṁ pravartate // 50 //*

Sarvataḥ, from all sides, *svaśarīrasya dvādaśānte mano*, take one *dvādaśanta* in your body. It may be between the two eyebrows, it may be in the heart, it may be the throat-pit—anywhere.¹¹⁰ Just dissolve your mind in one *dvādaśanta* with strong alertness. That is *dṛḍha buddher*.

Dṛḍha buddher, to him, *dṛḍhī bhūtaṁ tattva lakṣyaṁ pravartate*, that *tattva lakṣyaṁ* appears, that appearance of the reality of God consciousness appears which is *dṛḍhī bhūtaṁ*, which does not get subsided at all.

JAGDISH: *Dṛḍha buddhe* is . . .

SWAMIJI: *Dṛḍha buddhe* is *sādhakāśya*, the one who is doing this, the one who is practicing like this.

JAGDISH: Yes, sir.

110. 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 . . . in each and every point of your body. Actually, those pores in the body are also *dvādaśānta*. *Dvādaśānta* is not only in between the two eyebrows, in the throat pit, and in [the heart]. Everywhere there is *dvādaśānta*. [Take] any point and, *bas*, be just firm-minded, one-pointed. But you should think that this is the formation of the body; *dvādaśānta* is only the formation of the body. If you think that the body is separate from *dvādaśānta*, you are lost!

SWAMIJI: *Dṛiḍhī bhūtaṁ* is the qualification of Śiva-tattva lakṣyaṁ *dṛiḍhī bhūtaṁ*—because the *tattva lakṣyaṁ*, the appearance of the real nature of his God consciousness, appears in such a way that it does not get vanished, it does not get away from his consciousness; it is *dṛiḍhī bhūtaṁ*. It is firm; that is firm.

JOHN: That is Lord Śiva?

SWAMIJI: That is Lord Śiva.

JOHN: And *dṛiḍha buddher* is the person who has that firm intellect?

SWAMIJI: *Dṛiḍha buddher* is [he] who has got firm strength of awareness, *dṛiḍha buddher*—for the *sādhaka*, *dṛiḍha buddher sād-hakāśya*, *dṛiḍhī bhūtaṁ*.

You have to put the mind in *dvādaśānta*, any *dvādaśānta* (it may be between the two eyebrows; it may be the throat pit, the heart, or the navel—whatever it is) *bas*, there must be one-pointedness just like a flame, the candle flame, without the disturbance of air.

‘yathā dipo nivātastho neṅgate sopamā smṛitā / ¹¹¹

Like that, like that; the position of mind must remain like that. Otherwise there is no possibility; he won't get hold of that. And you have to put yourself, your awareness, in that voidness firmly, in such a way [that] *dṛiḍha buddher*, your intellect must be firm; you must not get moved from that. It must be just one-pointed, just like that flame without air, un-flickering. Just like this.

And then, *dṛiḍhī bhūtaṁ tattva lakṣyaṁ*, then *tattva lakṣya*, the appearance of Lord Śiva will be also just like straight; it will not go, it will not move from his consciousness.

This is *śāktopāya*, pure *śāktopāya*.

111. "Like a candle situated in a place where there is no wind blowing." See *Bhagavad Gītā* 6:20.

यथा तथा यत्र तत्र

द्वादशान्ते मनः क्षिपेत् ।

प्रतिक्षणं क्षीणवृत्ते -

वैलक्षण्यं दिनैर्भवेत् ॥ ५१ ॥

*yathā tathā yatra tatra
dvādaśānte manaḥ kṣipet /
pratikṣaṇam kṣīṇavṛtiter-
vailakṣaṇyam dinairbhavet // 51 //*

Next, fifty-one.

Or, in each and every action, focus your mind in *dvādaśānta*.

Yathā tathā yatra tatra dvādaśānte manaḥ kṣipet, when you are walking or talking, or doing some household work, or doing any other nonsense act, just concentrate your mind on *dvādaśānta*.¹¹² 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, *pratikṣaṇa*.

Then, one is born anew. One is born anew in days, not in months. *Vailakṣaṇyam dinair bhavet*, some days will take place and he will be born anew; he will become new, all-round new.

This is *āṇavopāya* towards *śāmbhavopāya*.

JOHN: Both fifty and fifty-one are *āṇavopāya*?

SWAMIJI: Fifty is *śāktopāya*. Fifty-one is *āṇavopāya* to *śāmbhavopāya*.

DEVOTEE: How is the area of *dvādaśānta* found?

SWAMIJI: For instance, I have put the specs [spectacles] in my case and I am taking it. Just do all these actions in that, in that awareness of *dvādaśānta*. That state must be held in each and every act, in continuity. If it remains in continuity then you will be born anew in days, not in months; some days will be . . .

DEVOTEE: . . . enough.

112. Any *dvādaśānta*.

SWAMIJI: Um, yes.

For this *sloka*, *kṣanair bhavet* is another reading. *Vailakṣaṇyam*, *vailakṣaṇātha*, something new will happen to him, not in days, [but] in moments—*vailakṣaṇyam kṣanair bhavet*.

JOHN: And the other reading is “after some time.”

SWAMIJI: In days, in days; not in months. It won't take a month. In a few days you will get that bliss.

JAGDISH: *Kṣīṇa vṛtter* is *sādhaka*?

SWAMIJI: *Kṣīṇa vṛtter sādhakasya*, the *sādhāka* who is *kṣīṇa vṛtter*, whose mind is just one-pointed, who has become one-pointed—to him, not to that *sādhāka* whose mind is not one-pointed.

GEORGE: Is *dvādaśānta* a state or *dvādaśānta* is the heart?

SWAMIJI: No, *dvādaśānta* is the center, any center.

Wherever you go, if you are talking, put your mind in the center. If you are laughing, put there also your mind in the center. That is to be done. It is not to just only laugh; while laughing you have to put your mind in the center; while making jokes, put your mind in the center without break. Because the center, once you have realized [it] (you just breathe in and breathe out and be acquainted with the center), and that center you have to visualize in each and every movement of your livelihood. It must come into your vision. That is . . .

JOHN: State of *dvādaśānta*.

SWAMIJI: . . . *dvādaśānta*.

Yathā tathā yatra tatra, it is not only in the *puja* room, the meditation room. While walking, while doing any absurd things, but *dvādaśānte manaḥ kṣīpet*, the mind must be centered in *dvādaśānta*. Any movement, in any movement—not once, not twice, not thrice, [but] *pratikṣaṇa*, in continuity—you have to put that mind in *dvādaśānta*.

Then *kṣīṇa vṛtter*, his mind will cease to function. His mind will cease to function altogether, and he will become a new man in some moments, or in a few days, not months.

Then nothing is to be done afterwards. Then his everything is there.

The state of *dvādaśānta* is not only between the two eyebrows, only here [the throat pit], only in the heart.

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GEORGE: That center, any center.

SWAMIJI: Any center!¹¹³

GEORGE: Yes.

SWAMIJI: *Bas!* You must visualize it. You must keep it in vision and then put your mind breaklessly, without break. Then you will become new within days, or within moments.

113. One *dvādaśānta* [at a time]; not every *dvādaśānta* [together].

Dhāraṇā 29

Now fifty-two:

कालाग्निना कालपदा-
दुत्थितेन स्वकं पुरम् ।
प्लुष्टं विचिन्तयेदन्ते
शान्ताभासस्तदा भवेत् ॥ ५२ ॥

*kālāgninā kālpadād-
utthitena svakam puram /
pluṣṭam vicintayedante-
śāntābhāsastadā bhavet // 52 //*

When *kālāgninā* (*kālāgninā* is the state of *kālāgnirudra*¹¹⁴)

The place of *kālāgnirudra* is the left toe of your foot—left toe, left foot.

JOHN: Left foot.

SWAMIJI: Toe of your left foot.

JOHN: Big toe?

SWAMIJI: Big toe.

Just imagine that *kālāgni*, the fire of God consciousness, has risen from that point. The fire of God consciousness has risen—you have to imagine that from that point. And you have to imagine that your whole body has been put to ashes; it is burnt. *Svakam puram*, your body, *pluṣṭam vicintayet*, you have to imagine that it is *pluṣṭam*, fired to ashes.

Ante, in the end, *śāntābhāsas tadā bhavet*, the peaceful state of Lord Śiva is revealed, *śāntābhāsas* takes place, the peaceful state of Lord Śiva takes place. Or, the peaceful state of Lord Śiva is revealed, is attained.

This *dhāraṇā* is *śāktopāya* sentenced to *śāmbhavopāya*.

114. See *Shiva Sūtras, The Supreme Awakening* 1:6, pp33-34.

एवमेव जगत्सर्वं

दग्धं ध्यात्वा विकल्पतः ।

अनन्यचेतसः पुंसः

पुंभावः परमो भवेत् ॥ ५३ ॥

*evameva jagat sarvaṁ
dagdham dhyātvā vikalpataḥ /
ananyacetasaḥ puṁsaḥ
pumbhāvaḥ paramo bhavet // 53 //*

In the same way, just imagine, *vikalpataḥ* (you have to imagine; it is a *dhāraṇā* [based] on imagination), that this whole universe is burnt to ashes.

And this imagination should take place in one-pointedness, *ananya cetasaḥ puṁsaḥ*. This imagination must be just like in a chain formation. It should not be stuck. It should not be cut down into pieces. This imagination must go like a chain.

DEVOTEE: *Vikalpataḥ*, what does that mean, sir?

SWAMIJI: By imagination. You have to imagine, and that imagination will [come true].

Sometimes you say, "Let this dream come true," [and] this imagination will come into existence afterwards, this imagination won't remain imagination; it will be true.

JOHN: Only in meditation or in activity like walking, etc.?

SWAMIJI: No, it is just to meditate when you are seated and see that the whole universe is burnt to ashes.

Then, to him, supreme God consciousness, *paramaḥ pumbhāvaḥ* (*paramaḥ* means supreme; *pumbhāvaḥ*, God consciousness; *bhavet*, takes place), to him, supreme *aham*, *pumbhāvaḥ*, supreme God consciousness is revealed.

This whole universe, you think that it is all put to fire and it is nothing, only ashes are left. *Evam eva jagat sarvaṁ dagdham*

dhyātvā vikalpataḥ, just imagine (*vikalpataḥ* means just “imagine”) that this whole universe is burnt to ashes.

Ananya cetasaḥ puṁsaḥ puṁbhāvaḥ paramo bhavet, and he will become the real possessor of *puṁbhāvaḥ*, *puruṣa bhāva* (*puṁbhāva* means *puruṣa bhāva*), the state of being a real man. He'll become just like a man, a real man—that is God. A real man is God.

JOHN: *Ananya cetasaḥ puṁsa . . .*

SWAMIJI: *Ananya cetasaḥ puṁsaḥ.*

JOHN: . . . that means?

SWAMIJI: *Ananya cetasaḥ*, by concentrating on those ashes without any break, without any pause, that it is only ashes now left, nothing else. (It is just imagination.)

JOHN: Breaklessly you mean.

SWAMIJI: Breaklessly, yes.

JOHN: So the thought doesn't start itself.

SWAMIJI: The thought doesn't start, 'that it is still existing'—that should not come.

JOHN: That it is still existing.

SWAMIJI: No [affirmative].

JOHN: It should be confirmed that it is only ashes.

SWAMIJI: Yes.

JOHN: You had mentioned that it's a chain formation in the beginning. It shouldn't be cut. It should be just . . .

SWAMIJI: No, the process must be like a chain, without a break.

JOHN: Without break, this imagination.

SWAMIJI: Concentration.

JAGDISH: So chain doesn't mean succession?

SWAMIJI: Not succession. Chain means continuity. When there is succession, there is the possibility [that a] foreign agency will step in the gap. When there is succession, one after another, there will be a gap; it will be filled with foreign matter (foreign matter, that is *vikalpa* [thought]). No, only it is just a chain of *nirvikalpa*—one-pointed. That is what he says.

This is *śāktopāya*.

स्वदेहे जगतो वापि
 सूक्ष्मसूक्ष्मतराणि च ।
 तत्त्वानि यानि निलयं
 ध्यात्वान्ते व्यज्यते परा ॥५४॥

*svadehe jagato vāpi
 sūkṣmasūkṣmatarāṇi ca /
 tattvāni yāni nilayaṁ
 dhyātvānte vyajyate parā // 54 //*

Actually, your world is your body, and it is attached with your own world.

Or, *jagataḥ-jagataḥ* means you can concentrate on the world of others, not your world.

Svadehe jagato vāpi sūkṣma sūkṣmatarāṇi ca tattvāni yānti nilayaṁ, those elements which are existing in your body, or in the body of the universe—*sūkṣma sūkṣmatarāṇi ca*, you have to think in your body, because the body consists, your own body consists of thirty-six elements, and this whole universe also consists, of thirty-six elements. So you can do, you can concentrate, on the world or in your body.

Svadehe, that is the indication of *vāpi*. *Vāpi* means either you concentrate in your body or you concentrate in the outside *jagat* [world], *jagato vāpi*.

Sūkṣma sūkṣmatarāṇi tattvāni, yānti nilayaṁ,¹¹⁵ you have to For instance, there is earth, the element of earth. The element of earth should be concentrated—wherefrom this earth has come. There must be some subtle formation of earth. And that too, there must be a subtle formation of *jala* [water], because the subtle formation of earth is *jala*, and the subtle formation of *jala* is fire, and

115. Here Swamiji preferred *yānti* instead of *yāni*, and commented that the word “*yānti* makes it very clear.”

the subtle formation of fire is *vāyu* [air], and the subtle formation of *vāyu* [air] is *ākāśa* [ether].

In the same way, then *tanmātras* and *karmendriyas*, *jñānendriyas*, *manas*, *buddhi*, and *ahaṁkāra*, and *prakṛiti* and *puruṣa*, and then the *ṣaṭ kañcukas*, then *māyā*, then *śuddha-vidyā*, *īśvara*, *sadāśiva*, and *śakti* and *śiva* in the end. The subtlest is Śiva; the grossest is earth.

And, in this body, you must find out that the grossest element existing in your body has to touch its original state of its manifestation, wherefrom it has manifested. [For example,] it [earth] manifests from *jala*; and, in the same way, you must find out *jala*, you must find out *agni*, you must find out *vāyu*, *ākāśa*.

And, in the same way, you must find out where is Śakti, wherefrom Śakti has risen. In the end you will find Śiva.

Yānti nilayam, by this process they become dissolved in one another.

JAGDISH: Is this *śāktopāya*, sir?

SWAMIJI: It will be *śāktopāya* and *āṇavopāya* also, because there is so much, so much botheration. As long as botheration is concerned, it is *śāktopāya* and *āṇavopāya*. It can't be *sāmbhav-opāya*. Wherever there is botheration, it is either *śāktopāya* or *āṇavopāya*. Without botheration is *sāmbhavopāya*.

And total negation of botheration is *anupāya*. That is found in the second *āhnikā* of *Tantrāloka*.

JAGDISH: So *tattvāni* here are the thirty-six elements?

SWAMIJI: *Tattvāni*—thirty-six elements.

JAGDISH: Not the five states of the individual?

SWAMIJI: No, no, no, no. That is incorrect. I saw that written in that.¹¹⁶ It is the five states of the individual (that is *jāgrat*, *svapna*, *susṭipti*, . . .)? No, that is not [correct].

116. This is in reference to an earlier draft of this commentary which Swamiji later amended.

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Dhāraṇā 32

Now, next:

(It is *āṇavopāya* sentenced to *śāmbhavopāya*.)

पीनां च दुर्बलां शक्तिं

ध्यात्वा द्वादशगोचरे ।

प्रविश्य हृदये ध्यायन् -

सुप्तः स्वातन्त्र्यमाप्नुयात् ॥५५॥

*pīnām ca durbalām śaktim
dhyātvā dvādaśagocare /
praviśya hṛidaye dhyāyan-
suptaḥ svātantryamāpnuyāt* ¹¹⁷ // 55 //

Svapna svātantryam is the real reading of Lord Śiva in *Vijñāna Bhairava*.

This is the kingdom in the dreaming state, how you attain the kingdom in the dreaming state. The dreaming state is the cause of our being involved in repeated births and deaths. If our dreaming state is living, then the repeated births are there, movement in repeated births are living. Movements in repeated births are due to our dreaming state.¹¹⁸

117. Three different readings can be found for the last line of this verse: "*suptaḥ svācchandyam*" (*Tantrāloka* 15:480-481); "*svapna svātantryam*" (*Spanda Nirṇaya*, KSTS vol. 42, p56); and "*muktaḥ svātantryam*" (*Vijñāna Bhairava*, KSTS vol. 8, p45). Swamiji said the readings "*suptaḥ svācchandyam*" and "*svapna svātantryam*" convey the same meaning.

118. "The subtle body causes rebirth, because the subtle body will carry you here, there, and everywhere; from heaven to hell, and from hell to the body of a bird, worm, bug, cow, beast, dog, human, and rock also. In the subtle body, impressions are stored."—*Tantrāloka* 16:149, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

If you, in your dreaming state, only dream that you are doing *abhyas* [meditation practice], there is liberation, there is no rebirth. You won't be born again. This is the certificate of your being liberated.¹¹⁹

What is the certificate?

JOHN: That you dream that you are doing *abhyās*.

SWAMIJI: Yes.

Pīnām ca durbalām śaktim dhyātvā dvādaśa gocare—you have to do this practice first.

Pīnām means “with sound.” You have to breathe with sound, *durbalām*, very slowly (*durbalām* means very slowly). Produce this breath very slowly, move your breathing very slowly. And put sound in it—that is *pīnām*. It must be gross. Your ear must hear the sound of your breath, the movement of your breath. That is *pīnām ca durbalām*.

Śaktim means *prāṇa sakti*, the energy of breath. *Dhyātvā dvādaśa gocare* (and you must not condemn the center also; *dvādaśa gocare* means this center, this center [Swamiji indicates], or the heart, any [center], any), the energy of breath should be focused in *dvādasānta*. *Dvādasānta* 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 this throat pit, or the heart.

And the remaining thing to tell you [is that] you must be postured in some posture, *āsana*, first, and then lie straight flat, flat straight, and go on doing this practice.

This energy of breath should be functioned in such a way that it produces sound and it is lengthened more and more and more and more, so that your consciousness is held permanently.

JOHN: You say you sit in posture first and then lay down?

SWAMIJI: Yes, go on doing this practice for a while, and when you find that you are giddy, giddiness has come for taking rest, go on

119. “Because when your meditation is strengthened totally, just when you enter the dreaming state (that is the subtle body), you'll enter in *samādhi*. It is sure!”—*Tantrāloka* 16:149, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

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doing this practice and lie flat. But that giddiness has to come; it must come, and it will come.

GANJOO: And if it is started while lying flat?

SWAMIJI: While lying in the beginning? Then you will go only into the dreaming state. You won't find this. It must be developed in a posture first for some time, some particular time. It must be developed in a [sitting] posture, *āsana*, without leaning, and then, when you find giddiness, then leaning [lying down flat] with this practice.

JOHN: What is this giddiness? It's kind of drowsiness?

SWAMIJI: Drowsiness, drowsiness.

But you must not stop this functioning of practice while laying down.

Then what will happen? *Ananya cetasaḥ*, by doing this thoughtlessly, *ananya cetasaḥ*, with one-pointedness, *dhyāyan*, just when he concentrates like this, *hṛidaye praviśya*, when he is situated in *hṛidaya*, in the real heart (either in the throat-pit, or between the two eyebrows, or the heart—all these three places are called the heart), and in that heart, *dhyāyan*, the one who practices this in continuity, and *praviśya*, while entering in the dreaming state (*praviśya* means entering in the dreaming state), *svapna svātantryam āpnuyāt*, he attains the power to rule in *svapna* also, in dreaming state.

As soon as he enters in that dreaming state, he knows that he has entered in 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 the dream, Lord Śiva will appear before him. If he wants to see something, worldly things also, he will dream that. Anything, whatever he wants to dream, he will dream. He becomes the holder of the power in the dreaming state also, not only in wakefulness.

JOHN: So, this isn't a way to enter into that gap?

SWAMIJI: Yes.

JOHN: This is the way.

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SWAMIJI: Yes, because he enters in *turya*, and finds the dreaming state in *turya*, and is conscious of that dreaming state, and he can dream whatever he likes.

DEVOTEE: If he falls asleep when he lays down?

SWAMIJI: He has to.

DEVOTEE: Then why . . . there will be no sound then when he falls asleep?

SWAMIJI: No, there will be sound in the dreaming state also.

DENISE: It will continue.

SWAMIJI: It will continue because he has practiced that. You will see. You try for two hours. You sit in one posture doing this practice and then lie down, and you will do the same practice unconsciously in the dreaming state also. Although you won't enter in that *svapna svātantrya* in the beginning, but you will be practicing in the dreaming state also. You will see that you are practicing in the dreaming state. You will see that dream too. In the dreaming state, you will see in dreaming that you are practicing, you are breathing deeply.

Praviśya hṛidaye, when he enters in *hṛidaye*. *Hṛidaye* means *purī tattva*. *Purī tattva* is a place where we go first—we touch that and are thrown in dreaming state; we touch that and are thrown in the dreamless state; we touch that and are thrown in wakefulness.

JAGDISH: *Purī*?

SWAMIJI: *Purī tattva*—there is that point, there is that point between sleep and waking, between waking and sleeping, between waking and dreamless state. There is that point, *purī tattva*.

When you touch it, then you can change your position of your being. If you are wakeful, you'll get entry [wakeful] in the dreaming state. If you are in the dreaming state you will get wakeful in the dreamless state. If you are in the dreamless state, you will get wakeful in wakefulness, you'll be awake in *jāgrat* [wakefulness].

That is *purī tattva*; that is *hṛidaye*. *Hṛidaye praviśya: hṛidaye* means there that *hṛidaye*.

JOHN: That's the real heart.

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SWAMIJI: And when you are doing this practice, *pīnām ca durbalām*, [when] you are doing this *cakrodaya*,¹²⁰ you are doing this *cakrodaya* and you touch that, then you will enter in that vastness of God consciousness. Although it is not yet quite clear (in the beginning it is not quite clear), but it is vastness.

120. "In *cakrodaya* there exists the gross movement of breath. It is breath with sound. Through practice, this gross movement of breath is refined and, with the passage of time, becomes more and more subtle. This can only be accomplished through one's own will and concentration. Even the guru's grace (*guru kripā*) will not help a seeker unless he is determined and fully devoted to maintaining awareness and concentration."—*Self Realization in Kashmir Shaivism* 2:43.

Dhāraṇā 33

भुवनाध्वादिरूपेण

चिन्तयेत्कमशोऽखिलम् ।

स्थूलसूक्ष्म परस्थित्या

यावदन्ते मनोलयः ॥ ५६ ॥

bhuvanādhvādirūpeṇa
cintayekramaśo'khilam /
sthūlasūkṣmaparasthityā
yāvadante manolayaḥ // 56 //

This *dhāraṇā* is also *śāktopāya* towards *sāmbhavopāya*.

The gross formation of the world is *bhuvanādhva*, the subtle formation of the world is *tattvādhva*, and the subtlest formation of the world is *kalādhva*.¹²¹

Just take the gross formation of the world and make it enter in its subtle formation of the world, 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, *ante*, in the end, *manolayaḥ*, he transcends the state of mind, he becomes un-minded. That is his *samādhi*.

Sthūla is *bhuvanādhva*, *sūkṣma* is *tattvādhva*, and *para* is *kalādhva*. Take these successively one in another, one in another, and, in the end, you will find that the mind transcends its state, the mind becomes un-minded.

121. "In Shaivism this objective universe is said to be threefold, because it is composed of three paths (*adhvas*). These *adhvas* are gross (*sthūla*), subtle (*sūkṣma*), and subtlest (*parā*). The gross path is called *bhuvanādhva* [118 worlds], the subtle path *tattvādhva* [36 elements], and the subtlest path *kalādhva* [5 circles]."—*Kashmir Shaivism, The Secret Supreme* 2:11.

अस्य सर्वस्य विश्वस्य
पर्यन्तेषु समन्ततः ।
अध्वप्रक्रियया तत्त्वं
शैवं ध्यात्वा महोदयः ॥ ५७ ॥

*asya sarvasya viśvasya
paryanteṣu samantataḥ /
adhvapraṁkriyayā tattvaṁ
śaivam dhyātvā mahodayaḥ // 57 //*

This is also another way of *dhāraṇā*, supreme *dhāraṇā*. Just you have to put some addition to it.

Just sit or stand outside in your garden and imagine that around you this whole universe is existing. And there you see *adhva prakriyā* (*adhva prakriyā*, according to *Tantrāloka*'s eighth *āhnikā*¹²²), that how great is this universe, how wide and vast is this universe. And below, also what is there? And above, what is there? All these one hundred and eighteen worlds—just imagine these one hundred and eighteen worlds around you, above you and below you, below your body.

And you have to imagine that, “this whole universe is my own God consciousness.” Just imagine that, “I am pervading in each and every part of this universe of one hundred and eighteen worlds.”

This is *adhva prakriyā*. This is a technical term, *adhva prakriyā*. *Prakriyā* means “path of *adhva*”—*adhva prakriyā*. *Prakriyā* means “journey”, journey of *adhva*, the universal path.

JOHN: This is *śāktopāya*?

SWAMIJI: Yes, this is *śāktopāya*, supreme *śāktopāya*.

122. The eighth *āhnikā* (chapter) of Abhinavagupta's *Tantrāloka* describes the measurement of the one hundred and eighteen worlds (*bhuvanās*), the beings (*rudras*) who rule these worlds, and how these worlds relate to each of the thirty-six elements (*tattvas*). [Editor's note]

Just imagine the vastness of the universe and think that, "this whole is only the kingdom of God consciousness there, the kingdom of my-consciousness, Self-consciousness, I-consciousness." And that *mahodayaḥ* (*mahodayaḥ* means God consciousness) is revealed in the end.

This is *adhva prakriyā*.

At many places you have read, "*na prakriyā param jñānam*," there is no other supreme knowledge than *prakriyā* knowledge.¹²³ This is *prakriyā* knowledge.

When *prakriyā* knowledge takes place . . .

Prakriyā knowledge means this knowledge that, "this whole universe is my own Self, the expansion of my Self"—this is pure *śāk-topāya*.

JOHN: This is the state of *sadāśiva*?

SWAMIJI: Yes, "*ahaṁ, ahaṁ sarvam* [I am all-pervading].

. . . *śaivam tattvam adhva prakriyayā dhyātvā mahodayaḥ*, God consciousness is revealed, supreme God consciousness is revealed

123. *Tantrāloka* 8:11.

Dhāraṇā 35

Now another one:

विश्वमेतन्महादेवि
शून्यभूतं विचिन्तयेत् ।
तत्रैव च मनो लीनं
ततस्तल्लयभाजनम् ॥ ५८ ॥

*viśvametanmahādevi
śūnyabhūtaṁ vicintayet /
tatraiva ca mano līnaṁ
tatastallayabhājanam // 58 //*

O Pārvatī, just imagine, just think, that this universe is with no substance and is only a vacuum. *Viśvam etat mahādevi śūnya bhūtaṁ vicintaye*, it is only a vacuum, there is nothing. You perceive this—that this is a key, this is not a key; this is nothing, this is only vacuum. And in that vacuum establish your mind firmly.

Tatraiva ca mano līnaṁ, let your mind melt in that vacuum, in that great and vast vacuum. *Tataḥ*, then he is befitted in entering in that vacuum, in that supreme vacuum. When he establishes, or makes his mind melt, in that vacuum, then he becomes worthy of entering in that supreme vacuum of God consciousness.

This is *sāmbhavopāya* with some slight touches of *sāktopāya*.

JOHN: This is more *sāmbhavopāya*?

SWAMIJI: This is more *sāmbhavopāya*.

The next is pure *sāmbhavopāya*.

Dhāraṇā 36

घटादिभाजने दृष्टिं
भित्तीस्त्यक्त्वा विनिक्षिपेत् ।
तल्लयं तत्क्षणाद्गत्वा
तल्लयात्तन्मयो भवेत् ॥ ५९ ॥

ghaṭādibhājane dṛṣṭim
bhittistyaktvā vinikṣipet /
tallayaṁ tatkṣaṇādgatvā
tallayāttanmayo bhavet // 59 //

SWAMIJI: Just keep one pot before you.

JOHN: Pot?

SWAMIJI: Some pot, jug, or tumbler, or anything. Focus your sight on it for a while. Focus your sight on it, with one-pointedness. And imagine that it is only a pot without the substance of its outside—that circle, or mud, or that copper or glassware. There is nothing. It is only a pot to hold, and outside there is nothing to make it in shape. *Bhittis tyaktvā*, . . .

GANJOO: Without material or shape.

SWAMIJI: . . . without material or shape.

DEVOTEE: An idea only?

SWAMIJI: Not idea.

Just look on that pot, imagine it is only a vacuum. There is nothing, no covering of that mud or earth.

DEVOTEE: You just imagine the shape.

SWAMIJI: Only shape, only shape without this substance.

This is *śāmbhavopāya*.

Ghaṭādi bhājane dṛṣṭim, or just imagine someone sitting before you; just imagine that this is a shape but there is no substance of the body—it is only a vacuum.

Ghaṭādi bhājane dṛṣṭi bhittis tyaktvā, you must discard all these *bhittis* (*bhittis* means the supportings of that shape).

DENISE: Yes, the characteristics.

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SWAMIJI: Yes, characteristics and shape.

Tat layam tat kṣaṇād gatvā tat layāt tanmayo bhavet, and at that very moment when he enters in that vacuum of that pot, he enters in the vacuum of God consciousness, just there and then.

This is *śāmbhavopāya*.

JOHN: This is done with eyes closed?

SWAMIJI: No, eyes open, eyes open, wide open.

ALEXIS: There is no *śāktopāya*.

SWAMIJI: This is not *śāktopāya* here. It is only *śāmbhavopāya*, because you have to see nothing, you have to look and see nothing; just only go on seeing. What is seen? Only vacuum; there is nothing.

JOHN: That's like seeing the reflection and understanding that the reflection has no substance.

SWAMIJI: There is no substance, yes.

DEVOTEE: Can we say that it is a creation of my thought?

SWAMIJI: Huh?

DEVOTEE: It is creation of my thought.

SWAMIJI: Whose?

DEVOTEE: Of my thought?

SWAMIJI: Whose thought?

DEVOTEE: My thought.

SWAMIJI: Who are you?

DEVOTEE: I am seeing the pot, but if there is no pot . . .

SWAMIJI: This is the creation of the thought of God consciousness. Don't put "I", because as soon as you put "I", the body will make you limited. Your body will make your "I" limited. Think it is only the God consciousness of "I", I-God consciousness. It is not "I" in "my" consciousness, it is not in "my" consciousness; it is in God consciousness. That "I" is in God consciousness. That is universal.

Dhāraṇā 37

निर्वृक्षगिरिभित्त्यादि-

देशे दृष्टिं विनिक्षिपेत् ।

विलीने मानसे भावे

वृत्तिक्षीणः प्रजायते ॥ ६० ॥

nirvṛkṣagiribhittiyādi-

deśe dṛṣṭim vinikṣipet /

vilīne mānāse bhāve

vṛttikṣīṇaḥ prajāyate // 60 //

Or, just go out in some field where there are no trees, no mountains, or nothing—no houses, no roads, no shade, no waterfalls, nothing; only barren, desert, just like desert, *nirvṛkṣa giri bhittiyādi deśe*, where there are no trees, there are no mountains, there are no walls—at that place, come and sit or stand, and *dṛṣṭim vinikṣipet*, put your sight wide open on that field, on that desert, and see there is nothing.

Vilīne mānase bhāve, when you put your sight on the land without trees, mountains etc., then thought-fulness is ended in thoughtlessness. *Vilīne mānase bhāve*, *mānase bhāve vilīne*, when *mānase bhāve*, this thought-fulness, is *vilīne*, established, resting, when that thought-fulness of that thing is resting, it takes place and is established well, *vṛtti kṣīṇaḥ prajāyate*, thoughtlessness appears, at once thoughtlessness appears. *Mānase bhāve vilīne*, when that thought-fulness on that state is established, then *vṛtti kṣīṇaḥ prajāyate*, thoughtlessness arises.

This is *śāmbhavopāya*, pure *śāmbhavopāya*.

Another one, sixty-first:

उभयोर्भावयोर्ज्ञानि

ध्यात्वा मध्यं समाश्रयेत् ।

युगपच्च द्वयं त्यक्त्वा

मध्ये तत्त्वं प्रकाशते ॥ ६१ ॥

ubhayorbhāvayorjñāne

dhyātvā madhyam samāśrayet /

yugapacca dvayam tyaktvā

madhye tattvaṁ prakāśate // 61 //

Just take any two pots, or two things. Meditate on any two objects, *ubhayorbhāvayorḥ*. For instance, this case of specs [spectacles] and this paper: concentrate on these two objects, and reside and rest in-between the two objects. When you perceive this object [spectacles], after perceiving this object, you perceive this paper; when you perceive this object [spectacles], and this perceiving of this object is over, and this perceiving of this paper has not yet come, that is *madhyam*, that is in-between—put your consciousness there.

Madhyam dhyātvā, concentrate on that center. And while concentrating on that center, be established in that center. And when you are established in that center, simultaneously leave the impression of these objects altogether, leave the impression of all these two objects altogether.

And in making yourself established in that center, the reality of God consciousness is revealed.

JOHN: This is *śāktopāya*?

SWAMIJI: This is *śāktopāya*.

In *Tantrāloka* also you will find that this is *śāktopāya*.¹²⁴

124. *Tantrāloka* 1:240.

While entering in the center of these two objects, you have to take the support, every now and then, of these two objects. For instance, while you concentrate on that center, this center will disappear, and you have to take the support of these two objects again; and then again and again see this and see this, see this and see this, and see what is in-between; and focus your mind in the center.

And when that center is established well, then you have to discard the impression of both these objects and be established in the center, and then the universal center will be revealed.

[Or,] take the support of breathing in and breathing out for establishing your center. When the center of these two breaths is established well, then leave the breath aside and enter in that center, and that universal center will be revealed. There you will enter in the *śāktopāya* state. (That is not *sāmbhavopāya*.)

भावे त्यक्ते निरुद्धा चित्
 नैव भावान्तरं व्रजेत् ।
 तदा तन्मध्यभावेन
 विकसत्यति भावना ॥ ६२ ॥

*bhāve tyakteniruddhā cit
 naiva bhāvāntaram vrajat /
 tadā tanmadhyabhāvena
 vikasatyati bhāvanā // 62 //* ¹²⁵

There are two readings in this *dhāraṇā*.

One *dhāraṇā* is just look at one pot, *bhāve atyakte*. When you look on that one pot, go on looking at one pot; don't think of any other thing. Go on thinking of this pot; don't think of this paper, or cardamom, or any flower, or anything. Go on concentrating on that pot, and *niruddhā cit*, establish your thought (*cit* is there, thought). Your thought must be established in that one object (objective consciousness). *Naiva bhāvāntaram vrajat*, don't go to any other object. Don't go at all to any other object.

Keep your consciousness alive there. It must not be dead. When you are fed up with 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 don't do that. It must not be dead; keep it alive. This one objective consciousness should remain alive. If it is not alive, it is dead. The *dhāraṇā* is over; there is no *dhāraṇā*. You have to keep it alive for the time being.

Naiva bhāvāntaram vrajat, in [at] no cost . . . you must not go to any other object.

Then the reading is there, *tanmaya bhāvena*—then you become one with that object. When you become one with that object, objec-

125. Swamiji corrected *nyakte* to read *tyakte* in the first half of the verse, and *tanmayabhāvena* to read *tanmadhyabhāvena* in the second half. [Editor's note]

tive consciousness melts in your subjective consciousness, and that subjective consciousness and the mixture of objective consciousness—that particular objective consciousness and your subjective particular consciousness of that object only—enters in that universal consciousness.

JOHN: This keeping alive means having that as your sole object of attention?

SWAMIJI: Attention only on that object.

JOHN: Any time that slips and a thought comes, or anything comes . . .

SWAMIJI: Any other thought slips in—finished, the *dhāraṇā* is over, the *dhāraṇā* is not complete.

So this consciousness must be kept alive.¹²⁶

Now, another reading of this *Vijñāna Bhairava*.

Or, there is another explanation of this *śloka*: *bhāve tyakte*, look at this object, go on looking at this object full of your life-full awareness, go on looking at this object, and when you are aware of that, and when you perceive it well, leave it.

[Then] try to find another object [but] don't look at another object. Leave this object for perceiving another object [but] don't go to another object at all. When you leave this [previous] object and you don't reach another object, you travel only up to another object [but] don't enter in the kingdom of another object. Leave the kingdom of this object, the previous object, [but] don't enter in the kingdom of another object. Roam in the center. Leave it for good [but] don't enter another objective kingdom.

And *tanmadhya bhāvena*, so, [when] you roam in that center, the center of *tanmadhya bhāvena*, *vikasati*, [then] blooms forth, *ati bhāvanā*, the supreme state of God consciousness.

JOHN: So, one practice is *āṇavopāya* and other is *śāktopāya*?

SWAMIJI: No, one practice is *śāktopāya* and another practice is *śāktopāya*.

JOHN: Both?

SWAMIJI: These are both *śāktopāya*.

126. Swamiiji said this practice is to be done with eyes open, without moving the body.

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JOHN: But why? That one when you have the support of one object, why would that be *śāktopāya*?

SWAMIJI: When there is the support of the objective world, it can't be *āṇavopāya*.¹²⁷ *Āṇavopāya* is when you take the support of *mantra*, when you take the support of breath, when you take the support of *dhāraṇā*, place, all these things; when they are united, that is *āṇavopāya*.

When [there is] only objective support, and that God consciousness is meditated on, that is *śāktopāya*. That can't be *āṇavopāya*.

127. Here Swamiji is using "objective world" in the sense of *niruddha cit*, the establishment of thought on only one object to the exclusion of any other thought. He explains that this state of *tanmaya bhāvena*, becoming one with the object of perception, resides in the state of *śāktopāya*. [Editor's note]

Dhāraṇā 40

सर्वं देहं चिन्मयं हि
जगद्वा परिभावयेत् ।
युगपन्निरविकल्पेन
मनसा परमोदयः ॥ ६३ ॥

*sarvaṁ dehaṁ cinmayaṁ hi
jagadvā paribhāvayet /
yugapannirvikalpena
manasā paramodayaḥ // 63 //*

You have to just imagine that your body is (although it is individual and it seems to be limited), this, your individual body, is actually your universal body (it is why he has put *sarvaṁ dehaṁ jagat vā*), you have to imagine that this whole body of yours, from toe to head,¹²⁸ or this whole universe, this is full of God consciousness. *Sarvaṁ dehaṁ jagat vā, cinmayaṁ paribhāvayet*, just imagine that this whole universe is filled with God consciousness, [and] your body is filled with God consciousness from toe to head, *sarvaṁ dehaṁ jagat vā*.

And you have to imagine and think this simultaneously, *yugapat*.

JOHN: Think what simultaneously? That my body and this universe . . .

SWAMIJI: This universe.

JOHN: . . . are same?

SWAMIJI: Yes, the same.

Simultaneously, you should think that this body of yours, from toe to head, *and* this whole universe are one, filled with God consciousness.¹²⁹ *Nirvikalpena manasā*, you have to adopt this consciousness with thought-lessness, . . .

128. *Sarvaṁ* means from toe to head.

129. Swamiji said that “*vā*”, which is often translated as “or”, here means “and”. [Editor’s note]

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JOHN: It has to be *śāmbhavopāya*?

SWAMIJI: No, this is *śāktopāya*.¹³⁰

JOHN: Higher state.

SWAMIJI: Highest state of *śāktopāya*.

. . . *sarvo mamāyaṁ vibhavaḥ*,¹³¹ and the supreme state of God consciousness will arise.

130. If it was *śāmbhavopāya*, then there would be no question of thinking even.

131. *Tantrāloka* 4:170, commentary of Jayaratha. [Editor's note]

Dhāraṇā 41

वायुद्वयस्य संघट्टा-

दन्तर्वा बहिरन्ततः ।

योगी समत्वविज्ञान-

समुद्रमनभाजनम् ॥ ६४ ॥

vāyudvayasya saṁghaṭṭād-

antarvā bahirantataḥ /

yogī samatvavijñāna-

samudgamanabhājanam // 64 //

Vāyu dvayasya saṁghaṭṭāt, when these two breaths meet, they meet at one place. The beginning of ingress is the ending point of egress; the beginning of *prāṇa* is the ending point of *apāna*. That is *saṁghaṭṭa*, the meeting of these two.

Antar vā bahir, *antar bahir vā*, it may take place inside, or it may take place outside—inside between the two eyebrows or the heart, or outside in [*bāhya*] *dvādaśānta*.

But *antataḥ*, in the end, when both the breaths stop (*antataḥ* means “in the end”), when both breaths stop, the *yogī* becomes capable of *samatva vijñāna samudgamana bhājanam*, the *yogī* becomes capable of knowing the rise of the oneness of the Self; *samudgamana bhājanam* (*bhājanam* means capable), he becomes capable, fit, to know the rise of the oneness of the Self.

This is *āṇavopāya*.

सर्वं जगत्स्वदेहं वा
स्वानन्दभरितं स्मरेत् ।
युगपन्स्वामृतेनैव
परानन्दमयो भवेत् ॥ ६५ ॥

*sarvaṃ jagat svadehaṃ vā
svānandabharitaṃ smaret /
yugapatsvāmṛitenaiva
parānandamayo bhavet // 65 //*

Take the whole universe, or your own body—either this whole universe or your own body—you must think that is filled with one's own bliss of the Self. Either you imagine that this whole universe is filled with your own bliss, or [that] your body is filled with bliss.

But you must not fill it in 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 becomes melted in supreme bliss.

In the sixty-third *śloka*, you must know that it is that the whole universe is filled with *prakāśa*, and here that the whole universe, it is filled with bliss, *vimarśa*—it is the coagulation of one's own consciousness, the coagulated form of one's own consciousness.

This is *śāktopāya*.

Dhāraṇā 43

कुहनेन प्रयोगेन

सद्य एव मृगोक्षणे ।

समुदेति महानन्दो

येन तत्त्वं प्रकाशते ॥ ६६ ॥

*kuhanena prayogena
sadya eva mṛigekṣaṇe /
samudeti mahānando
yena tattvaṁ prakāśate // 66 //*

Kuhana prayoga is one kind of trick; this is a trick.

By tickling in the armpits, when somebody tickles you in the armpits, both armpits, and you laugh, you laugh wildly without any limit—and there you have to see where this laughing comes [from].

If actually this laughing was blissful, why [would] 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 have wept. [But] you don't weep; you laugh.

So you must find out the source of that laughing, and, there and then, *mṛigekṣaṇe*, O Devi, the supreme bliss shines forth, by which bliss your own Self is revealed, *yena tattvaṁ prakāśate*.

[One must be] aware of that tickling act.

DEVOTEE: At the moment of tickling,

DEVOTEE: Swamiji, then it takes two people to do that *sādhanā*?

ALEXIS: Can't you tickle yourself?

SWAMIJI: Then he won't laugh. Tickling must be done by somebody else.

DEVOTEE: [Is this] *āṇavopāya* still?

SWAMIJI: No, this is *śāktopāya*, this is *śāktopāya*. There is no *mantra*, there is no recitation of *mantra*, no breath, no breath procession—only observation of that source of that laughing.

सर्वस्रोतोनिबन्धेन

प्राणशक्त्योर्ध्वया शनैः ।

पिपीलस्प श्वेलायां

प्रथते परमं सुखम् ॥ ६७ ॥

sarvasrotonibandhena
prāṇaśaktyordhvayā śanaiḥ /
pipīlasparśavelāyām
prathate paramam sukham // 67 //

Sarva sroto nibandhena, by checking slowly all the flows of the cognitive senses, *sarva sroto nibandhanena* (*[sarva]* *sroto* means all the flows of the cognitive senses), by checking them *śanaiḥ*, slowly . . .

But how can this checking be done? He puts that *prāṇa śakti ūrdhvayā*, by the elevated energy of *prāṇa*, because, if the elevated energy of *prāṇa* is not functioning, these flows of the cognitive senses can't be checked. These flows of the cognitive senses will be checked only by adjusting the elevated energy of *prāṇa śakti*, not the individual energy of *prāṇa śakti*. The elevated energy of *prāṇa śakti* means one-pointed *prāṇa śakti*, when the *prāṇa śakti* is without the movement of thought.

ALEXIS: Is it in *madhyā dhāma*?

SWAMIJI: It is not in *madhyā dhāma*. It is *madhyā dhāma* in the outside world, not in *suṣumnā*, not in the central vein.

ALEXIS: Where is this *madhyā dhāma* in the outside world?

SWAMIJI: *Madhyā dhāma* is everywhere, if you are aware.

ALEXIS: So when it says, with *prāṇa śakti* elevated, it simply means the time of centering?

SWAMIJI: Yes.

ALEXIS: Then why does that mean that *prāṇa śakti* is elevated? Because she is brought to one-pointedness?

SWAMIJI: When there is one-pointedness in *prāṇa śakti*, that *prāṇa śakti* is elevated. And then that *prāṇa śakti* is already existing in *suṣumnā*, in *madhyā dhāma*.

ALEXIS: Already existing in *madhyā dhāma*?

SWAMIJI: Yes, functioning in *madhyā dhāma*. It is not functioning in the individual field of life. When one-pointedness is prevailing in *prāṇa śakti*, that *prāṇa śakti* is not simple *prāṇa śakti*, it is elevated *prāṇa śakti*.

DEVOTEE: How is the flow of cognitive senses . . . how is it checked?

SWAMIJI: By the elevated energy of *prāṇa*, the checking is done of the cognitive senses.¹³²

GANJOO: Is this *prāṇa śakti* the *prāṇa* of the movement of breath?

SWAMIJI: Breath, yes, yes, yes. Breath, ordinary breath. That breath without any movement of thoughts.

ALEXIS: Breath is still going in and out? It is real breath?

SWAMIJI: Yes, real breath.

ALEXIS: Is it not *prāṇa kuṇḍalinī*?

SWAMIJI: No, it is not *prāṇa kuṇḍalinī*.

It is *prāṇa śakti*, energy of *prāṇa*. When there is one-pointedness in that *prāṇa śakti*, that is not *suṣumnā*.

DEVOTEE: That point is *madhyā dhāma*.

SWAMIJI: That point is *madhyā dhāma*.

ALEXIS: But that's not *suṣumnā*? I thought *madhyā dhāma* meant *suṣumnā*?

SWAMIJI: In the outside field.

DEVOTEE: Outside field *madhyā dhāma* . . . anywhere?

SWAMIJI: Everywhere, everywhere!

132. Checking slowly all the flows of cognitive senses, all the five flows, all at once—*śabda*, *sparśa*, *rūpa*, *rasa*, and *gandha*. When one-pointedness prevails, then all the cognitive senses are already merged in that one point. That is checking, when they merge in oneness.

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Then *kuṇḍalinī* rises, *pipīla sparśa velāyām*. Time comes when *pipīla sparśa* takes place. You feel the sensation of the movement of an ant moving from bottom to top in your body. And there, *paramaṁ sukhaṁ prathate*, supreme bliss is revealed, supreme bliss takes place.

ALEXIS: What is the difference between this rise of *kuṇḍalinī* and the rise of *prāṇa kuṇḍalinī* which you describe at other times?

SWAMIJI: Here this breath does not enter in *madhyā dhāma*.

ALEXIS: It doesn't enter in *madhyā dhāma*?

SWAMIJI: No, because it resides in *madhyā dhāma*; [so] where shall it enter? It is already residing in *madhyā dhāma*, in the external world.

ALEXIS: Swamiji, we are not clear on that at all? Why if *prāṇa* is centered outside should it not also lead to entering *suṣumnā*?

SWAMIJI: If it has already entered, if it is already in *suṣumnā*, why to make it enter in somewhere else?

ALEXIS: Because this is external *madhyā dhāma*?

SWAMIJI: External and internal *madhyā dhāma* are one.

ALEXIS: That means it does enter *suṣumnā*?

SWAMIJI: It has entered; it has entered already. It has entered universal *suṣumnā*.

DEVOTEE: Your body and your mind and everything is just . . . this point, this *madhya dhāma* in the outside world, means that you are in complete harmony with everything.

SWAMIJI: Yes.

DEVOTEE: And once you achieve this complete harmony of everything . . .

SWAMIJI: You are in *madhyā dhāma*.

DEVOTEE: . . . you are there.

SWAMIJI: Yes.

ALEXIS: But from the point of view of realization what is happening to *prāṇa*?

Swami Lakshmanjoo

What is happening to *prāṇa* at that moment of centering?

SWAMIJI: *Kuṇḍalinī* takes place; just *kuṇḍalinī* rises, at once.

ALEXIS: There is no stopping of breath?

SWAMIJI: No.

ALEXIS: What *upaya* is this?

SWAMIJI: This is also *āṇavopāya* but sentenced to *sāmbhavopāya*.

JOHN: So this centering, this is that centering between two steps, that kind of centering in terms of that *madhyā dharmā*?

SWAMIJI: No, not two steps. There are no two steps.

It is checked simultaneously—all the flow of senses—by *prāṇa śakti*.

JOHN: By centering, by having that higher *prāṇa-śakti*?

SWAMIJI: Yes, higher *prāṇa śakti*, by maintaining that higher *prāṇa śakti*.

JOHN: But that higher *prāṇa śakti* comes about through centering, external centering, *madhyā dhāma*?

SWAMIJI: No, by thought-lessness, by one-pointedness.

For instance, when you breathe, or breathe in and out, you breathe in and out without any thought, without any impressions of outward movements—that is the energy of *prāṇa śakti*. *Prāṇa śakti* becomes *śakti*.

ALEXIS: From *citta vṛitti* to *śakti*, from *vṛitti* to *śakti*?

SWAMIJI: Yes, now you have come to the point.

ALEXIS: But why does that not lead to sucking down of the breath?

SWAMIJI: It is already sucked.

ALEXIS: But it is moving, you said it is moving?

SWAMIJI: It is moving, but the basis is *madhyā dhāma*.

DEVOTEE: This is with open eyes?

SWAMIJI: Yes, open eyes.

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JOHN: So then if your attention is on breath so much that it becomes one-pointed . .

SWAMIJI: There is no attention.

JOHN: But one-pointedness is gained.

SWAMIJI: One-pointedness is gained while breathing.

ALEXIS: That leads to rise of *kuṇḍalinī*?

SWAMIJI: That leads to the rise of *kuṇḍalinī*. That is *pipīla sparsa*. And that *kuṇḍalinī* rises very minutely there.

ALEXIS: Very?

SWAMIJI: Minutely, not in an abrupt [way], not in a flash.

ALEXIS: Is this *prāṇa kuṇḍalinī* or is this *cit kuṇḍalinī*?

SWAMIJI: No, this is *cit kuṇḍalinī*. It is *cit kuṇḍalinī*, but the rise of *cit kuṇḍalinī* takes place very slowly here, not in a flash. It is why he has put *pipīla sparsa velā*, the movement of an ant.

ALEXIS: If there is succession, what does he experience on the way between. What is this successive form of *cit kuṇḍalinī*? This goes through the *cakras*?

SWAMIJI: No, no *cakras*.

ALEXIS: Then how is *cit kuṇḍalinī* realized gradually? I don't see how *cit* can be realized gradually. Surely *cit* can only manifest itself.

SWAMIJI: You will see when it flows like that; you will see by yourself.

ALEXIS: But that movement, is it movement of *nimīlana*?

SWAMIJI: It is not in a flash.

ALEXIS: It is movement of *nimīlanā*?

SWAMIJI: It is movement of *nimīlanā*, but firm movement of *nimīlanā*.

ALEXIS: What is weak movement of *nimīlanā*?

SWAMIJI: In a flash. When it rises in a flash, then it is the weak movement of *kuṇḍalinī*.

Yes, you scratch your head! (laughs)

ALEXIS: You always told us that instantaneous revelation of *cit* was the highest.

SWAMIJI: That was the highest, yes.

ALEXIS: So how are you saying this is lower?

SWAMIJI: But it is lower than this.

ALEXIS: But this is in *āṇavopāya*.

SWAMIJI: Yes, *āṇavopāya* will also take you there, will carry you there.

JOHN: Why is it in *āṇavopāya*?

SWAMIJI: Because breath has to be recited, breath has to be taken in and out.

In *śāktopāya*, there is no breath, there is no breathing exercise. In *āṇavopāya*, there is a breathing exercise. There is a breathing exercise here.

ALEXIS: But this moves quickly to *śāmbhavopāya*.

SWAMIJI: *Śāmbhavopāya* quickly, without touching *śāktopāya*.

It starts in *āṇavopāya* and ends in *śāmbhavopāya*.

JOHN: So this one-pointedness is gained through breathing?

SWAMIJI: This one-pointedness is meant for those who are elevated *sādhakas*, elevated *yogīs*. It is not done by everybody. It can't be done by everybody. This *āṇavopāya* is superior *āṇavopāya*. It is thought-less. It is why it carries you from *āṇavopāya* to *śāmbhavopāya* straight.

DEVOTEE: Swamiji, the concentration, is it on just *prāṇa* itself, not just *prāṇa* inside but *prāṇa* in everything? Like *prāṇa* in a leaf, or *prāṇa* . . . ?

SWAMIJI: No, it is not that. It is just breathing, ordinary breathing.

JOHN: So you just breathe and center yourself?

SWAMIJI: No, just center yourself and then breathe.

JOHN: First you center yourself . . .

SWAMIJI: . . . and then breathe, in that center. That is the elevated energy of *prāṇa śakti*.

JOHN: That seems a very high state to center yourself.

SWAMIJI: Yes, exactly.

वह्नेर्विषस्य मध्ये तु
चित्तं सुखमयं क्षिपेत् ।
केवलं वायुपूर्णं वा
स्मरानन्दे न युज्यते ॥ ६८ ॥

*vahnerviśasya madhye tu
cittam sukhamayam kṣipet /
kevalam vāyupūrṇam vā
smarānande na yujyate // 68 //*

Now he puts another process. It is *śāktopāya*.

Make your mind rest between the energy of will and knowledge. Give your mind rest between the energy of will and knowledge, *icchā* and *jñāna* (*vahni* is will; *viśa* is knowledge).

Or, between the rise of sex excitement and the appeased state of that act, when the rise of sex excitement takes place, and when that excitement is appeased. When the rise of sex excitement takes place, that is *vahni*, that is the state of *vahni*. And when the sex excitement is appeased, that is *viśa*.

JOHN: Appeased means fulfilled or just taken away?

SWAMIJI: No, when it is *śāntā*.

ALEXIS: This is *vyāpti kāle*?

SWAMIJI: *Vyāpti kāle*.¹³³

ALEXIS: This is *kāma* in *viśa tattva*?

SWAMIJI: *Viśa tattva*, yes.¹³⁴

133. The time of pervasion. [Editor's note]

134. "*Kāma kalā* is the technique of grasping the moment of union (*saṁghaṭṭa*) of the senses and their objects. *Viśa tattva* is the state of being where you are either given to expansion or to the state of contraction. In Shaivism, the word *viśa* is explained in two ways. The word *viśa* means, literally, "poison." When you are in the sexual act (*viśa tattva*) and you are elevated and situated in the expansion of your nature, then at the very moment of union you will gain entry in *kuṇḍalinī*. If, however, you are given

Make your mind rest between these two states: between the energy of will and knowledge, or between the rise of sex excitement and its appeased state.

Smarānandena yujyate, he is united in *smarānanda* (*smarānanda* means the *saṁghaṭṭa* [union] of Śiva and Śakti) and attains the state of supreme *ānanda*. That is *smarānanda*. *Smarānanda* here does not mean the *ānanda* of the sexual act.

Smarānanda by word [literally] means it is *kāmānanda*, it is the bliss of, the joy of, the sexual act. But, in fact, here you must not take it that way. You must see *smarānanda* is the *ānanda* risen in the union of Śiva and Śakti.

ALEXIS: *Rudrayāmala*?

SWAMIJI: Ha [yes], *Rudrayāmala*.¹³⁵

This is *śāktopāya* also.

ALEXIS: But this *ānanda* is the highest *ānanda*. It leads eventually to *jagadānanda* through *krama mudrā*.

SWAMIJI: It is not *jagadānanda*. It is *cidānanda*.

ALEXIS: *Cidānanda*, *nimīlanā*.

SWAMIJI: Yes, it is *nimīlanā*.¹³⁶

to the sexual act, then this sexual act will cause you to fall. This is also *viṣa tattva*, but in this case you are carried away from your nature. So, in *viṣa tattva*, when, in that act, you do not get entry into your nature, that act is poison for you. For those who are elevated, this same poison is actually ecstasy (*amṛita*).—*Self Realization in Kashmir Shaivism* 5:102, footnotes 13, 14.

135. "*Rudrayāmala* means the copulation of *Rudra* and *Rudrāṇī*. This is the transcendental language of love of Śiva with Pārvatī. This is the real language of love."—*Parātrīśikā Laghu Vṛitti* of Abhinavagupta, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

136. "All of the states of *turya* from *nijānanda* to *cidānanda* comprise the various phases of *nimīlanā samādhi*. *Nimīlanā samādhi* is internal subjective *samādhi*. In your moving through these six states of *turya*, this *samādhi* becomes ever more firm. With the occurrence of *krama mudrā*, *nimīlanā samādhi* is transformed into *unmīlanā samādhi*, which then becomes predominant. This is that state of extroverted *samādhi*, where you experience the state of *samādhi* at the same time you are experiencing the objective

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When you are not married, you put your mind rested between will and knowledge. When you are married, you can put your mind in [between] the beginning of sex excitement and in the end when it is appeased.

ALEXIS: Only if you are married?

SWAMIJI: Yes.

Kevalam vāyupūrṇam vā, and don't let your breath move out. There, you must not let your breath move out. If you let your breath move out—after this act, or after this state—if you leave your breath out and in, you are gone, you have not achieved anything. You have to maintain the breath inside. You won't die; there you won't die.

ALEXIS: But this is not *kumbhakā*?

SWAMIJI: This is not *kumbhakā* [holding the breath]. It is automatic *kumbhakā*. Automatic.

ALEXIS: *Nimīlanā*.

SWAMIJI: *Nimīlanā*.

DEVOTEE: Then how will it work in will and knowledge?

SWAMIJI: Will means *icchā*; knowledge means *jñāna*.

For instance, this is a handkerchief [Swamiji demonstrates]. "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.

DEVOTEE: That is, soon after will it must stop.

SWAMIJI: Soon after will, it must stop; and, before knowledge, it must stop.

DEVOTEE: So it should not move to knowledge, rather?

SWAMIJI: Yes, it should not move to knowledge [but] it should come out from will. This is between.

ALEXIS: The point between *nirvikalpa* and *savikalpa*?

SWAMIJI: Yes.

world. And when *unmīlanā samādhi* becomes fixed and permanent, this is the state of *jagadānanda*. The establishment of *krama mudrā* is called *jagadānanda*, which means universal bliss. This is the seventh, and last, state of *turya*. In this state, the experience of universal transcendental Being is never lost and the whole of the universe is experienced as one with your own transcendental I-consciousness."—*Kashmir Shaivism, The Secret Supreme* 16:114-115.

DEVOTEE: When we see firstly, and say, “What is this?”—this is will.

SWAMIJI: This is will.

When you see, “This is a handkerchief,” that is knowledge, that is *jñāna*—don’t come to that.

Move out from that, “What is this?”—move out from that state; you have to move out from that.

Which? That perceiving state that, “What is it?” You have to come out from that state [of will], and not to reach that state [of knowledge]. There you have to put your mind [to] rest.¹³⁷

DEVOTEE: It means almost the first impression?

SWAMIJI: First *ālocana*,¹³⁸ *prathamābhāsa*. It is just *pratham-ābhāsa*. But it is not actually *prathamābhāsa*. If it were actually *prathamābhāsa* . . . when actual *prathamābhāsa* takes place, it is without support.

[Here,] you have to take support also; so I have put this [*dhāraṇā*] as *sāktopāya*. You have to take support of these two first. Before resting your mind in *sāmbhavopāya*, you have to take support of these two movements first—support of will and support of knowledge, where you see the gap in between for resting. That is *sāmbhava*; where you rest, that is *sāmbhava* state. [But,] as that resting place takes place by these two supports, it is *sāktopāya*; it won’t be *sāmbhava*.

DEVOTEE: So simply seeing the handkerchief, because the cognition goes out, that is will?

SWAMIJI: You have not to see the handkerchief.

“What is it?”—that is the movement of will. “This is handkerchief”—this is the movement of knowledge. So, you have to find out the movement in-between. Come down from that will; don’t reach that knowledge.

Look at this movement also [Swamiiji demonstrates]. There are two movements. I want to join these two fingers. They are not yet joined. When I am about to move for joining, that is will. When it is joined, it is knowledge. But this movement must not take place. You

137. It is *nirvikalpa*, thought-lessness.

138. *Ālocana* refers to the very first sensation of any perception before it reaches the state of knowledge. [Editor’s note]

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have to come down from this movement, first movement, [but] you have not to reach this [second] movement. That is *ālocana*.

That is *śāktopāya* because it is through these two supports of movements.

JOHN: So then, in any perception, the first moment of perception is *nirvikalpa*, and then automatically that *savikalpa* comes. And so that moment between, . . . ?

SWAMIJI: . . . that is *nirvikalpa*.

ALEXIS: That is *nirvikalpa*, but when you go straight into that *nirvikalpa* moment, into that *ālocana*, . . .

SWAMIJI: That is *śāmbhavopāya*.

ALEXIS: . . . that is *śāmbhavopāya*.

Here you are trying to find the moment between these two points?

SWAMIJI: By support. Support—that is *śāktopāya*.

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Now these two *ślokas*, from my point of view, these two are not *dhāraṇās*; from my point of view. Some saints say that these two *ślokas* are also two processes, separate processes of *sādhanā*, these two ways.

These are sexual.

JOHN: Sixty-nine and seventy.

SWAMIJI: Sixty-nine and seventy.

शक्तिसंगमसंक्षुब्ध-

शक्त्यवेशावसानिकम् ।

यत्सुखं ब्रह्मतत्त्वस्य

तत्सुखं स्वाक्यमुच्यते ॥ ६९ ॥

लेहनामन्थनाकोटैः

स्त्रीसुखस्य भरात्समृतेः ।

शक्त्यभावेऽपि देवेशि

भवेदानन्दसंप्लवः ॥ ७० ॥

śaktisaṅgamasamkṣudha-
śaktyāveśāvasānikam /
yatsukhaṁ brahmatattvasya
tatsukhaṁ svākyamucyate // 69 //

lehanāmanthanākoṭaiḥ
strīsukhasya bharātsmṛiteḥ /
śaktyabhāve'pi deveśi
bhavedānandasamplavaḥ // 70 //

This is . . . the direct way of the sex act is first (sixty-ninth), and the indirect way of the sex act is the seventieth *śloka*.

JOHN: Direct way is sixty-nine.

SWAMIJI: Sixty-nine is the direct way of the sex act.

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When you are united with each other, *śakti saṅgama*, and when *saṃkṣubdha śakti*, when your other female partner is agitated, *aveśa āvasānikam*, at the end of that agitation, whatever joy is experienced by these partners, that joy has got a similarity to that supreme realization of Lord Śiva.

It is just *like* that joy. It is not processed; it is not to do. It is just a simile—what kind of joy you perceive in *samādhi*. You perceive that kind of joy.

Or, you perceive that kind of joy in [of] *samādhi* when you *think* of this sex act, by *lehana* (*lehana* means thinking of kissing or embracing, or all these acts). But this thinking is to be done not by-the-way; *bharāt smṛiteḥ*, it is to be done in an intensive way, because if you don't think of this act in an intensive way, you won't get that joy.

Although there is not your other partner, *śakti abhāve'pi*, if the other partner is not there, [still], by only thinking in an intensive way, that *ānanda* rises, that *ānanda*, that bliss of that sexual bliss takes place, which is just like the *ānanda* of your state of *samādhi*.

This is not a process. These two are not *dhāraṇās* from my point of view, but some professors of these books say that this is also *dhāraṇā*, [that] this must also be functioned like this.

Here, from my point of view, this is not a *dhāraṇā*.

He [Bhairava] puts the similarity of *brahma sukha*, how *brahma sukha* can be taken. What sort of bliss you get in *samādhi*. You get the blissful state of *samādhi*, just like this bliss.

ALEXIS: But other *ācāryas*, including Abhinavagupta,¹³⁹ have taken it as a *dhāraṇā* here.

SWAMIJI: If you ask me, I won't agree, I have got a disagreement with that, in this point. This is only just to show you what kind of bliss and joy you perceive in *samādhi*.

And *Vijñāna Bhairava* will tell you that this is not a process. *Vijñāna Bhairava*, this book itself, will tell you, in the seventy-first *śloka*, that this was not a process; this was only a similarity.

139. Abhinavagupta quotes this verse as a *dhāraṇā* in his *Īsvara Pratyabhijñā Vivṛiti Vimarśinī*. [Editor's note]

Dhāraṇā 46

आनन्दे महति प्राप्ते
दृष्टे वा बान्धवे चिरात् ।
आनन्दमुद्गतं ध्यात्वा
तल्लयस्तन्मना भवेत् ॥ ७१ ॥

*ānande mahati prāpte
dṛiṣṭe vā bāndhave cirāt /
ānandamudgataṁ dhyātvā
tallayastanmanā bhavet // 71 //*

Now, this is a process. Now, the process of the sex act he will explain to you.

Here [in the previous two verses], there was no process at all. There was only to enjoy the sexual act. The enjoyment of the sexual act was to be enjoyed—finished! There was no process. Is there a process written?

Now he will tell you what we have to do there in the sexual act.

Ānande mahati prāpte,¹⁴⁰ when that supreme bliss takes place in the sexual act, or *dṛiṣṭe vā bāndhave cirāt*, or [when] your own dear, dearest one is seen after a long interval of period, when you see your dearest one who has been out of sight for so many years, and you have seen him, when you see him, at the very first moment, you are filled with that joy—this is like that joy, *dṛiṣṭe vā bāndhave cirāt*.

What you have to do there in these two states—in the sexual act, in the enjoyment, in the joy, the rise of joy in the sexual act, when the rise of joy takes place in the sexual act, or when the rise of joy takes place when you see your dearest one after a long interval of period?

140. *Prāpte* is *saptamī* (locative case). *Ānande mahati prāpte* means the supreme *ānanda* when it has been *prāpte*, realized. [Editor's note]

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There you have to do *ānandam udgatam dhyātvā*, you have to find out wherefrom this joy has appeared. Just find out from which point this joy has appeared. Situate your mind there with full awareness, and then you will attain that *nirvikalpa* state of *samādhi*.

This is the process of the above two *ślokas* [sixty-nine and seventy].¹⁴¹

Or, *dr̥ṣṭe vā bandhave cirāt, tat layaḥ tanmanā bhavet: tat layaḥ*, the one who has melted in that, the one who has absorbed himself in that, he becomes one with that, his thought becomes one with that, *tanmanā bhavet, udgat śantam*, where it rises, . . .

DEVOTEE: At the moment of rising?

SWAMIJI: . . . at the very moment of rising, . . .

JOHN: So he maintains his awareness and puts all his attention on that bliss.

SWAMIJI: Yes.

. . . and, when he recognizes that *udgama sthāna*, recognizes the place of the source, *tat laya*, he must melt his energy in that, he must melt his awareness in that. He becomes one with that; then he will become one with that, *tanmanā bhavet*.

ALEXIS: Which *upāya* is this?

SWAMIJI: Which *upāya*?

This can be *śāktopāya*, or *śāmbhavopāya* even.

141. Direct sexual act and indirect sexual act: the direct sexual act face to face, and the indirect sexual act in memory.

Dhāraṇā 47

Now next:

जग्धिपानकृतोल्लास-
रसानन्दविजृम्भणात् ।
भावयेद्भरितावस्थां
महानन्दस्ततो भवेत् ॥ ७२ ॥

jagdhipānakṛitollāsa
rasānandavijṛimbhaṇāt /
bhāvayedbharitāvasthām
mahānandastato bhavet // 72 //

Or, take some sweet dish, put some sweet dish before you, or sweet drink (*jagdhi* means sweet eatable thing, and *pāna* means sweet drink). It will be *kṣīra pāna* [a milk drink] or it will be *vīrapāna*,¹⁴² anything you like—what is delicious to the drinker or eater. Whatever you like most [to eat], eat that. Whatever you like most to drink, drink that. And, at that moment, what is to be done is told here.

Jagdhi pāna kṛitollāsa rasānanda vijṛimbhaṇāt, when you are full of that blissful taste while eating or while drinking, you merge yourself in that blissful taste. *Bhāvayed bharitāvasthām*, don't think [of] yourself as an individual being; consider yourself, or imagine that you are, all-full, all-round full. *Bhāvayet bharitāvasthām pūrṇā avasthām bhāvayet*, you must imagine that you are situated in the supreme and full state of Lord Śiva, *mahānanda*.

It is *śāktopāya*.¹⁴³

142. Usually translated as finest quality wine or whisky. In *Tantrāloka*, Swamiiji translates *vīrapāna* as “heroic water”, to be used by *vīras*, or spiritual heroes, aspirants with highly elevated consciousness. [Editor's note]

143. Because, with support, whatever *nirvikalpa* [thought-lessness] takes place, wherever it takes place, [it] is *śāktopāya*; it can't be *śāmbhavopāya*. When it takes place without support, that is *śāmbhavopāya*.

गीतादिविषयास्वादा-
 समसौख्यैकतात्मनः ।
 योगिनस्तन्मयत्वेन
 मनोरूढेस्तदात्मता ॥ ७३ ॥

gītādiviṣayaśvādā-
samasaukhyaiikatātmanah |
yoginastanmayatvena
manorūḍhestadātmataḥ || 73 ||

Gītādi viṣaya āsvāda. Now take musical instruments, music performances.¹⁴⁴ (*Gītādi viṣaya*—that is also *viṣaya*, that is also our diet, our diet through ears, aural diet.)

Gītādi viṣaya āsvāda, and the *yogī* whose mind is focused in the unparalleled ecstasy while experiencing these songs, *gītādi viṣaya āsvādā asama saukhyaikata* (*asama saukhya* means unparalleled [bliss]: *asama* means unparalleled; *sukha* means bliss), when he is united, has become one, with that unparalleled bliss there.

I think this way you should understand it: when the *yogī tanmayatvena manorūḍheḥ*, becomes one with that sound of song, and when his mind is absorbed in the one collective sound (not different [sounds]). You have to put your mind on that collective sound there.

ALEXIS: That *nāda*.

SWAMIJI: *Nāda*, that prevails in all the seven *svaras*: *pañchamam*, *gandhāram*,¹⁴⁵ . . . (there are seven).

When he concentrates on that collective sound there, in that string instrument

144. *Gītādi* can also be taken as [sung] poetry.

145. These refer to the names of the seven notes in classical Indian music—*shadjam* for “*sa*”, *rishabham* for “*ri*”, *gandhāram* for “*ga*”, *madhyamam* for “*ma*”, *pañchamam* for “*pa*”, *dhaivatam* for “*dha*” and *nishādham* for “*ni*”. [Editor’s note]

He touches all the seven strings, simultaneously he touches all the seven strings, and one collective sound is produced from seven sounds, and you have to put your mind on that collective sound, only one collective sound, where seven sounds are produced; don't put your mind in a successive way on each and every sound of these seven *svaras*.

ALEXIS: But Swamiji, when music is being played, it is not often that you hear collective sound. In any *rāga* you hear one note after another; sometimes they will be collective notes.

SWAMIJI: But still then you hear, [and] when that collective way is being functioned, there you have scope to enter in *samādhi*.

ALEXIS: But elsewhere here it said that *yogī* can enter in *samādhi* through perceiving that sound which is not a sound in any sound.

SWAMIJI: Elevated ones are capable of doing that.

ALEXIS: Even this is in *śāmbhavopāya* isn't it, when you listen to that collective sound?

SWAMIJI: Then it goes to the *śāmbhava* state. But [here] it is *śāktopāya* because there is support.

yeṣāṃ na tanmayībhūtiste dehādinimajjanam //
avidanto magnasamvit mānāstvahṛidayā iti /¹⁴⁶

(These are the sayings of Abhinavagupta himself in *Tantrāloka*.)

Yeṣāṃ na tanmayībhūtiḥ, those who have no capacity to find that collective sound there in that music, *te dehādi nimajjanam avidanto*, they have no technique, they have no way in hand, how to absorb their individuality in universality. They have no capacity of that. *Tva hṛidaya iti*, so they are without heart; they are *jaḍa* [inert].

ALEXIS: Abhinavagupta says you can rise very high with that collective meaning that is suggested in poetry.

SWAMIJI: For elevated souls.

ALEXIS: *Sahṛidayā*, only for *vīras*.¹⁴⁷

146. *Tantrāloka* 3:240.

147. Spiritual "heroes" with highly elevated consciousness. [Editor's note]

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SWAMIJI: It is for elevated souls. They can rise in the ordinary talk of life, this rough talk. In rough talk also they can rise, those elevated souls.

ALEXIS: But the words in poetry are not the same as the words in real life.

SWAMIJI: Not only poetry, not only poetry, even in ordinary talk also there is scope of rising, but for those who are elevated.

ALEXIS: But in poetry there is a special power for rising.

SWAMIJI: Yes, rising for those who are a bit elevated.

For those who are fully elevated souls, they can rise in ordinary talk also, [even] in hearing bad names, *ādimānta*—for them, for those elevated souls; not for everybody.¹⁴⁸

This is *sāktopāya*.

148. Awareness is necessary, always.

यत्र यत्र मनस्तुष्टि-
मनस्तत्रैव धारयेत् ।
तत्र तत्र परानन्द-
स्वरूपं संप्रवर्तते ॥ ७४ ॥

*yatra yatra manastuṣṭir-
manastatraiva dhārayet ।
tatra tatra parānanda-
svarūpaṁ saṁpravartate ॥ 74 ॥*

Wherever your mind becomes peaceful, wherever your mind is situated peacefully, put your mind there.

If your mind is situated peacefully in working in the garden, put your mind there; don't go in the prayer room for prayer. Going in the prayer-room at that moment is a sin for you, and working in the garden is the right way for you.

Wherever your mind is fixed, attracted, put your mind there, *yatra yatra manastuṣṭir manas tatraiva dhārayet*. There you must fix your mind; don't go anywhere else.

Don't think that this is an impure act. That is a pure act for you; the pure act is an impure act for you.

Tatra tatra parānanda svarūpaṁ saṁpravartate, there and then, at that very place, the supreme *ānanda* state will take place. Wherever your mind is appeased, in peace, there and then the supreme kingdom of *ānanda* will appear to you.¹⁴⁹

149. Swamiji did not indicate the *upāya* for this *dhāraṇā*. [Editor's note]

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

*anāgatāyām nidrāyām
prāṣṭe bāhyagocare /
sāvasthā manasā gamyā
parā devī prakāśate // 75 //*

When sleep has not yet come, *anāgatāyām nidrāyām*, when sleep has not yet taken place, *prāṣṭe bāhya gocare*, [but] when wakefulness is over—wakefulness is over and sleep has not yet come—there, if, by your mind, you realize that state in-between, the supreme energy of God consciousness will appear to you.

This is *śāmbhavopāya*. This is the *śāmbhava* state because there is no support.

ALEXIS: This is not that emerging of awareness into that moment of sleep that takes place in *cakrodaya*, which you describe in the seven *ānandas*;¹⁵⁰ not that moment. Same moment, but here it is in *śāmbhavopāya*?

SWAMIJI: Yes, it is *śāmbhavopāya*.

ALEXIS: But here he experiences no drowsiness?

150. With reference to *āṇavopāya*, Swamiji said: "The only way to experience this junction is to concentrate on any center of the heart while breathing, while talking, or while moving about, You must concentrate on the center. You should watch the center of any two movements, any two breaths. Concentrate on that junction. After some time, when that concentration is established, then, whenever you go to bed to rest, you will enter the dreaming state through that junction. In this case, though, you will not enter into the dreaming state. Instead, you will be aware at that point, at that junction. This junction is only a gate, the entrance to *turya*."—*Kashmir Shaivism, The Secret Supreme*, 16:108.

SWAMIJI: No, no drowsiness.

ALEXIS: No drowsiness at all?

SWAMIJI: No, it is not drowsiness here; it is just awareness. It is only when awareness is developed in such a way that you are aware of that entering in the dreaming state.

If you maintain that awareness when you are to be operated on in a surgical theater and you are given that chloroform, you can't be affected by that chloroform, if you maintain that awareness. Those people cannot be prey of this chloroform because they are always aware. How can they forget their Being?

ALEXIS: He is aware even in sleep?

SWAMIJI: Aware in sleep, in-between sleep—he knows where this wakefulness has ended and the dreaming state has started.

ALEXIS: But he goes into dreaming state?

SWAMIJI: He doesn't go into the dreaming state.

ALEXIS: He never sleeps?

SWAMIJI: He never sleeps.

ALEXIS: Because he is always aware at that point?

SWAMIJI: Yes.

It is that point which gives you rest; and that relaxation of going to sleep is because of entering through that channel.

ALEXIS: But he doesn't go to sleep. He doesn't lie down.

SWAMIJI: But he enters in that channel.

ALEXIS: But he comes out. Or he stays there but he does not enter sleep?

SWAMIJI: No, he doesn't enter sleep.

ALEXIS: He can then, he may walk, he may . . . ?

SWAMIJI: No, he can't walk; at that moment he can't walk.

ALEXIS: At that moment. But then does he enter sleep or not?

SWAMIJI: No, he doesn't enter sleep.

ALEXIS: So he is still awake and aware?

SWAMIJI: He is not aware of the body.

ALEXIS: Is the body asleep?

SWAMIJI: Yes; the body is not there. He doesn't see his body, he doesn't see his body, he doesn't see dreams, but he is aware of his Being.

ALEXIS: But, from a medical point of view, the body is asleep.

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SWAMIJI: The body is not there—for him.

ALEXIS: For him it is not; but from the point of view from others?

SWAMIJI: For others, the body is there.

DEVOTEE: Body is sleeping?

SWAMIJI: The body is not sleeping.

JOHN: No, body is not sleeping. This is *nimīlina samādhi*. Body doesn't sleep.

SWAMIJI: Actually, the body is not sleeping. Every other person will observe that he is in *samādhi*, that he is in *samādhi*, [that] he is looking like this.

DEVOTEE: But the . . . is missing, body is missing at that time?

SWAMIJI: He does not see his body.

DEVOTEE: He is not body-conscious.

SWAMIJI: He is not body-conscious. He is conscious of the Self.

DEVOTEE: His body will require rest?

SWAMIJI: But this is the real rest. The *turya* [state] is the real rest. That center is the real rest. It is the *turya* state.

This is *śāmbhavopāya*.

Dhāraṇā 51

तेजसा सूर्यदीपादे-
राकाशे शबलीकृते ।
दृष्टिर्निवेश्या तत्रैव
स्वात्मरूपं प्रकाशते ॥ ७६ ॥

*tejasā sūryadipāder-
ākāśe śabalīkṛite /
dṛiṣṭirniveśyā tatraiva
svātmarūpaṁ prakāśate || 76 ||*

Just imagine that the whole *ākāśa* is filled with the effulgent light of the sun. It is outside; it is a *dhāraṇā* done outside.

And [also it is] a *dhāraṇā* done in your room at night. Put the bulb on, light on, and go on concentrating and putting your eyesight on that light of the bulb, and don't think of any other thing in-between—you will enter in *samādhi*. Only see the light of the bulb without that glass enclosure; the enclosure of glass you must ignore—[see] only the light in the room.

Or, only the light of the sun in the whole ether, atmosphere.

JOHN: That doesn't mean you should look at the sun, like you are looking at the bulb?

SWAMIJI: No, you have to look at the light. It is just imagination.

ALEXIS: Also flame here, *dīpa*.

SWAMIJI: A flame in the room; *dīpa* is in the room.

The sun is outside in the garden. In the garden there is an exercise; in the room also there is an exercise.

ALEXIS: So by *ādi* [also], he means the light bulb?

SWAMIJI: Yes, bulb also.

The light [of the sun] is there; just have some acquaintance with that light and, *bas*, think that—[by] internal *dṛiṣṭi*—the whole atmosphere is filled with 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 [inter-

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nal *dṛiṣṭi*], and see that the whole room is effulgent, filled with that light.

DEVOTEE: Swamiiji, can we do it in moonlight?

SWAMIJI: Moonlight is not said here.

DEVOTEE: You look at the light and then close the eyes—you don't just continue looking at the light.

SWAMIJI: No. Continue—not. 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.

ALEXIS: This is *śāktopāya*?

SWAMIJI: Yes, this is *śāktopāya*.

ALEXIS: But not very, not highest *śāktopāya*, because it is very much with support.

SWAMIJI: Yes, it is [with] support.

ALEXIS: Highest *śāktopāya* is that one described in that *śūnya pañcakam*?

SWAMIJI: *Śūnya pañcakam* or “this whole universe is my own Self.”¹⁵¹

151. Here Swamiji is referring to the highest practices in *śāktopāya*, i.e. “*śūnya pañcakam*” (described in verse 32), and “*adhva prakriyā*” (described in verse 57). [Editor's note]

Dhāraṇā 52

करङ्किण्या क्रोधनया
भैरव्या लेलिहानया ।
खेचर्या दृष्टिकाले च
परावासिः प्रकाशते ॥ ७७ ॥

*karāṅkiṅyā krodhanayā
bhairavyā lelihānayā /
khecaryā dṛiṣṭi-kāle ca
parāvāptiḥ prakāśate // 77 //*

These are the five states of the five saints, five ancient saints, five states of schools, schools of five, . . .

DEVOTEE: Schools of thought.

SWAMIJI: . . . schools of thought of five ancient [types of] saints.

The five ancient [types of] saints are: *jñāna siddhas*, saints risen from knowledge; saints risen from *mantras* [*mantra siddhas*]; saints risen from *melāpa*, *yoginī melāpa* [*melāpa siddhas*]; and saints risen from enjoyment [*śākta siddhas*]; and saints risen by thought-lessness, *nirvikalpa* [*śāmbhava siddhas*].

ALEXIS: Isn't thought-lessness in all those?

SWAMIJI: Yes, in the end.

ALEXIS: So why is it made a special category?

SWAMIJI: Thought-lessness . . . to begin and end in thought-lessness. The process begins in thought-lessness and ends in thought-lessness. *Śāmbhava siddha* is the highest. *Śāmbhava siddhas* are the highest producers of [the five] schools.

ALEXIS: This, the *śāmbhava siddhas*.

SWAMIJI: *Śāmbhava siddhas*.

Jñāna siddhas, *mantra siddhas*, *melāpa siddhas*, *śākta siddhas*, and *śāmbhava siddhas*.

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Jñāna Siddhas

Now, for *jñāna siddhas*, those who have become elevated by knowledge of books, they have got the final position of the *mudrā* that is called *karāṅkiṇī*. *Karāṅkiṇī* is that position of your body when your body is flat on the ground, . . .

ALEXIS: Like a corpse.

SWAMIJI: . . . just like a corpse, a dead body, without any movement. They lie down and have no movement in the end. That is *karāṅkiṇī mudrā*. This *karāṅkiṇī mudrā* was from ancient times, innumerable ancient times, functioned by *jñāna siddhas*, for those saints who were *siddhas* from knowledge.

ALEXIS: They maintain enlightenment—does this mean only from *sāstras*?

SWAMIJI: Only from *sāstras*.

ALEXIS: Without guru?

SWAMIJI: With guru. With guru everywhere; without guru nowhere. Without guru nowhere; with guru everywhere.

ALEXIS: But isn't it explained in *Tantrāloka* that there are enlightened people without gurus—*samsiddhika*? *Svasamvid devībhīḥ dīkṣitaḥ* [initiated by devī's].

SWAMIJI: *Sva samvid devī* is the guru there.

' *svasamvitti devībhirdīkṣitaḥ* / ¹⁵²

So there is guru.

Mantra Siddhas

The *krodhanī* posture is [the *mudrā*] of those who have become *siddhas* by *mantra yoga*, by the recitation of mantras, those ancient saints who have attained *siddhi* powers by the recitation of *mantras*. Those are called *mantra siddhas*. For them, the ending posture of the body is *krodhana*. *Krodhana* is that posture of your body when you are posed in the furious position of the body.

ALEXIS: What is that position?

152. "Abhiṣiktaḥ svasamvitti devībhirdīkṣitaśca saḥ. How he achieves without masters and without *sāstras*? For that, he [Abhinavagupta] says, his own internal energies of Lord Śiva, *śakticakra*, have initiated him."—*Tantrāloka* 4:42, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

SWAMIJI: Anger. You make your face furious, without movement, wide-open eyes, wide-open mouth, wide-open teeth. And they lie down and rest in that oneness of awareness. That is *krodhana*, the posture of *krodhana*.

ALEXIS: This is *dhāraṇā*?

SWAMIJI: This is the ending *dhāraṇā* of *mantra siddhas*. They end in that.

ALEXIS: And *karankiṇī* is ending *dhāraṇā* of *jñāna siddhas*.

SWAMIJI: *Jñāna siddhas*.

ALEXIS: And what do they attain through this *mudrā*?

SWAMIJI: Oneness of Lord Śiva.

ALEXIS: They experience *kuṇḍalinī*, *cit kuṇḍalinī*?

SWAMIJI: Yes, *cit kuṇḍalinī*.

ALEXIS: And *krama mudrā*¹⁵³ and everything?

SWAMIJI: Everything.

ALEXIS: *Jagadānanda* . . . in that position?

SWAMIJI: *Ūrdhva kuṇḍalinī*.¹⁵⁴

ALEXIS: Why is there *niyama* of position here when it is this high? Why is there restriction of position here when it is so high?

SWAMIJI: This is what they do in the end and rise.

ALEXIS: But they can rise without doing that?

SWAMIJI: Not those [*siddhas*, because] they have risen like this.

By *mantras* you have to put that [*krodhanī mudrā*], because by the recitation of *mantras* your body has become more attached to you, to your soul. So you have to shatter it out by *krodha*, by wrath, by the posture of wrath.¹⁵⁵

Melāpa Siddhas

And there is *bhairavī*. *Bhairavī* is another posture [*mudrā*] for those who have become saints by *melāpa*, by the union of *yoginīs*, in a dream or in *samādhi*.

153. See footnote 57.

154. See footnote 82

155. The word *krodha* does not denote wrathfulness in the present context. Here it simply has reference to *krodha mudrā*, a kind of posture in yoga, and has nothing to do with your anger.

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Nidrā jagaryor madhye adhirūhya dasām parām, that is dream, that is the dreaming state, when sleep has not yet come and the wakefulness is over. There a *yoginī* appeared to him.¹⁵⁶ That is *melāpa*. *Yoginī melāpa* takes place there.

Yoginī melāpa does not take place, just like we are sitting here, and a *yoginī* will come during the night and embrace me, or kiss me, or give me some filthy thing to eat, or . . . because whatever they give is divine. You must consider everything divine, whatever they give.

ALEXIS: Nothing can bring you down?

SWAMIJI: Nothing can bring you down.

If they give you filth to eat, you must eat it. While eating, you will find the nectar in it; but it will appear to you as filth.

Yoginī melāpa takes place there.¹⁵⁷

That is *bhairavī*. *Bhairavī mudrā* is meant for those [*melāpa siddhas*] in the end.

JOHN: What is *bhairavī mudrā*?

SWAMIJI: *Bhairavī mudrā* is to keep your eyes wide-open without twinkling, and your mouth also wide-open. (*Bhairavī mudrā* is actually a combination of *bhairavī* and *cakita mudrā*; *bhairavī mudrā* is a combination of *bhairavī* and *cakita mudrā*.) *Antar lakṣyo bahir dṛiṣṭiḥ*¹⁵⁸ (that is *bhairavī mudrā*): just keep your eyes wide-open, and [keep] your breath in a fix (“should I move it out or should I take it in?”), not going out, not coming in.

This state of the *mudrā* you will come to know in *cakita mudrā*. *Cakita mudrā* is the pose of astonishment.

This is *bhairavī mudra*, actually this is *bhairavī mudrā* because you do not breathe in and out. This is *bhairavī mudrā* [Swamiji demonstrates]: your eyes are wide-open, your mouth is open, and you don’t breathe.

Understand?

156. Swamiji is referring to the *yoginī* who appeared to Maheśvarānanda, the author of the *Mahārthamañjarī*. [Editor’s note]

157. See also *Tantrāloka* 4:57-58, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

158. *Tantrāloka* 5:80.

ALEXIS: This is not occurring only at the time of *yoginī melāpa*?

SWAMIJI: No, it is not. *Bhairavī mudrā* is the ending point of *yoginī melāpa*. When the *melāpa* is over, then you enter in *bhairavī mudrā*.

ALEXIS: But, by this *melāpa*, one is sealed in *anupāya*.

SWAMIJI: Yes, it is *anupāya*.

ALEXIS: This is highest?

SWAMIJI: All are divine. All *upāyas* are divine.

ALEXIS: All?

SWAMIJI: All are divine.

This is *melāpa siddha*.

Śākta Siddhas

Now is *lelihāna*.¹⁵⁹

Lelihāna is just to taste the grape of Kabul. That is a delicious grape of Kabul that used to come in those sealed plates in ancient times, when we were young. Just taste those. At the moment of doing this movement of the lips [Swamiji demonstrates, making a sound with his lips], *bas*.

Now you go to the *śloka*. That is *lelihāna*; that is *lelihāna mudrā*. This *mudrā* is *lelihāna*.

What is *lelihāna mudrā*, the posture of *lelihāna*?

[Swamiji demonstrates]—this is a *mudrā*. This *mudrā* is *lelihāna mudrā*, when you are filled with the taste of some sweet thing.

ALEXIS: Licking, licking, *lelihāna*.

SWAMIJI: This is functioned by saints who are *śākta siddhas*.

Śāmbhava Siddhas

And in the end is *khecarī mudrā*. *Khecarī mudrā* is another *mudrā* for those who are *siddhas* in the *śāmbhava* state, *śāmbhava siddhas*. *Khecarī* is meant for *śāmbhava siddhas*, in the end.

Khecarī mudrā is actually no *mudrā*. *Khecarī mudrā* is functioned 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 don't mean what I tell you. At that very moment, I am elevated, I am re-

159. *Lelihāna* denotes enjoyment. [Editor's note]

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siding in the elevated state. When I talk to you, [and say], "How do you do?" I don't mean "How do you do?" at that time. I am above, I am in *ākāśa*, I 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 some elevated state. You are not where you are looked at.

When you talk, you are talking in the elevation of the talking world; 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 functioned by those who are *śāmbhavas*, who have practiced *śāmbhavopāya* for their whole life, and who have established their thought in the *śāmbhava* state every now and then.

JOHN: So this is the fullness of *sauḥ bīja*?

SWAMIJI: This is the fullness of *sauḥ*.¹⁶⁰

ALEXIS: In this, whatever he perceives yet he is still aware.

SWAMIJI: It is a bit lower because he [*Kṛiṣṇa*] says:

*'indriyāṇī nidriyārtheṣu vartanta iti dhārayan / /*¹⁶¹

DEVOTEE: There is no registration?

SWAMIJI: There is no registration of that, "*indriyāṇī nidriyārtheṣu vartante*." He is above that. It is the state of all the acts of Lord *Kṛiṣṇa*, what he did in his life. He did all these acts in the *śāmbhava* state. He was actually situated in the *śāmbhava* state of life, *khecarī*.

We should elevate ourselves from what we say; we should be above it—that is *khecarī*. You don't mean what you mean.

DEVOTEE: You mean you are separate from that?

SWAMIJI: Not separate—above. You are that, and above; above it also, above it too.

DEVOTEE: Residing in both places.

ALEXIS: You are in and out, *sarvottīrṇā, sarvamāyā*.

160. See footnote 92.

161. *Bhagavad Gītā* 5:9.

SWAMIJI: *Sarvamāyā*.

ALEXIS: This is that *sauḥ bija uccaranam* . . .

SWAMIJI: Yes.

ALEXIS: . . . in which you register everything but you are still your Self.

SWAMIJI: Yes. That is *khecarī*.

ALEXIS: That is registering everything as *khecarī sāmya*.

SWAMIJI: Yes, *khecarī sāmya* [sameness]—that is *khecarī*.

DEVOTEE: But you don't go into individual things.

SWAMIJI: No, [into] the individual thing he goes, [but] while going in individual things, he is above that, . . .

ALEXIS: *Pradeśo'pi brahmaṇa sarvam*.

SWAMIJI: . . . in each and every movement.

JOHN: He is always universal?

SWAMIJI: Yes.

ALEXIS: Swamiji, when he perceives one individual thing, he perceives everything—is that right?

SWAMIJI: Yes.

ALEXIS: *Pradeśo'pi brahmaṇaḥ* . . .

SWAMIJI: . . . *sārvarūpyam anatikrāntaśca avikalpyaśca*.¹⁶²

Khecarī is done while sitting; *lelihāna* is done while sitting; *bhairavī* is done while sitting; *krodhanī* is done while sitting; and *karankiṇī* is done while lying flat, just like a dead body.

Dṛiṣṭi kāle ca (*dṛiṣṭi kāle ca* does not mean here, “when you experience these states of *mudrās*”; *dṛiṣṭi kāle* means, “at the time when you practice these states”), *dṛiṣṭikāle* [means] while practicing these *mudrās*, *parā vyāptiḥ prakāśate*, the pervadingness of supreme God consciousness or universal God consciousness takes place.

This is *śāmbhavopāya*.

162. *Paramarthasāra* of Abhinavagupta, *KSTS* vol. 7, p15.

मृद्धासने स्फिजैकेन
हस्तपादौ निराश्रयम् ।
निधाय तत्रसङ्गेन
परा पूर्णा मतिर्भवेत् ॥ ७८ ॥

*mṛidvāsane sphijaikena
hastapādaṁ nirāśrayam /
nidhāya tatprasāṅgena
parā pūrṇā matirbhavet // 78 //*

This is *āṇavopāya-cum-sāktopāya*.¹⁶³

Mṛidvāsane, sit on your soft seat (for instance, just a Dunlop cushion, Dunlop pillow), sit on that soft seat, and then *hastapādaṁ nirāśrayam nidhāya sphijaikena*, sit on the soft seat only on your buttocks. *Hastapādaṁ nirāśrayam nidhāya*, put your hands and feet *nirāśrayam*, without any support. Only sit on the buttocks, but on a soft seat. *Mṛidvāsane* (*mṛidu* means soft; *āsana*, seat), on the soft seat; *sphijaikena*, while sitting only on the buttocks, *hastapādaṁ*, put your hands and feet *nirāśrayam*, without any support (*nirāya*, put).

Tat prasāṅgena, by doing this act, his individual consciousness rises to the supreme full state of universal consciousness.

DEVOTEE: There is no *mantra*, nothing?

SWAMIJI: No *mantra*.

Because, as, you have to sit on the buttocks, it is *āṇavopāya*. As there is no *mantra*, nothing to be done, it will take you to *sāmbhavopāya*. From *āṇavopāya* you will rise to *sāmbhavopāya*. So I have put it as *āṇavopāya-cum-sāmbhavopāya*.

163. Later Swamiji corrects this to be *āṇavopāya-cum-sāmbhavopāya*.
[Editor's note]

Dhāraṇā 54

उपविश्यासने सम्यक्
बाहू कृत्वार्धकुञ्चितौ ।
कक्षव्योम्नि मनः कुर्वन्
शममायाति तल्लयात् ॥ ७९ ॥

upaviśyāsane samyak
bāhū kṛitvārdhakuñcitau /
kakṣavyomni manaḥ kurvan
śamamāyāti tallayāḥ // 79 //

Upaviśyāsane samyak, be seated on some seat (it may be hard or it may be soft; it is not written there), *upaviśyāsane*, be seated on some seat, *bāhū kṛitvārdha kuñcitau*, and keep your arms half-curved (not fully curved).

For instance, when you sit on [some] *āsana*, put your arms half-curved—not fully curved, not like this [Swamiiji demonstrates¹⁶⁴]-half-curved. Fully curved is this, or fully curved is this. [It must be] half-curved, only half-curved.

ALEXIS: Half-bent.

SWAMIJI: Half-bent, *ārdha kuñcita* (*kuñcita* means curved, bent).

And then what do you have to do?

Kakṣa vyomni manaḥ kurvan, find out your armpits, find out the place of your armpits, and see what is there, what vacuum is there. Put your mind and awareness in that vacuum of the armpit, both vacuums of the armpits—you will enter in *samādhi*.

[This is] *āṇavopāya* and *śāktopāya*.

Find out the vacuum of the armpits and concentrate on that vacuum. You will enter in your own nature, *tat layāt*, when the concen-

164. Arms crossed over the chest, the fingers of each hand tucked under the opposite armpits, with the thumbs free, pointing upwards. [Editor's note]

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tration on the armpits has taken the appeased state, [when] it is over.

Kakṣa vyomni means armpits.

ALEXIS: You say it is a touch of *āṇava* because of *āsana*?

SWAMIJI: *Āsana*, yes.

ALEXIS: Would it be possible to interpret *āsana* just as any seat, not as a particular posture?

SWAMIJI: You see that seat only won't do [for it to be] *āṇavopāya*. In *śāmbhavopāya* also we sit like that. It is not for that [that] it is *āṇavopāya*. It is for this position of the arms [that] 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, the two vacuums of the armpits.

And when that concentration on the armpits is over, the revealing state of Lord Śiva takes place. Lord Śiva is revealed because that vacuum will carry you there, that uninterrupted concentration on that vacuum.

That vacuum is *śāktopāya*.¹⁶⁵

165. Leading to the *śāmbhava* state in the end, and to *unmīlanā* [*samādhi*].

Dhāraṇā 55

स्थूलरूपस्य भावस्य

स्तब्धां दृष्टिं निपात्य च ।

अचिरेण निराधारं

मनः कृत्वा शिवं व्रजेत् ॥ ८० ॥

*sthūlarūpasya bhāvasya
stabdhām dṛiṣṭim nipātya ca /
acireṇa nirādhāraṁ
manaḥ kṛitvā śivam vrajet / / 80 / /*

Just put before yourself some most well-ornamented, beautiful, shaped lady, or beautiful, shaped flower vase, or anything; put some very attractive thing before yourself, and then, . . .

Bhāvasya means there, *strī ādi vastunaḥ*.

ALEXIS: Something like a woman?

SWAMIJI: Something like . . . not every women. That attractive [type of woman]! Or—it is not only a woman—an attractive girl, just an attractive girl of seven years old.

DEVOTEE: Something beautiful.

SWAMIJI: Something beautiful, attractive.

JOHN: A painting?

SWAMIJI: Not a painting.

ALEXIS: Why not?

SWAMIJI: It must be something substantial, full of substance. A painting is only imagination.

DEVOTEE: A flower vase?

SWAMIJI: Flower vase, yes.

DENISE: Some beautiful scenery, like a sunset?

SWAMIJI: No. It must be very near to you, very close, because *stabdhām dṛiṣṭim nipātya ca* (*tabdhām dṛiṣṭim*, put your eyes on it without any movement of the eyelids).

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. . . *stabdhām dṛṣṭim nipātya ca*, and while doing so, *acireṇa nirādhāraṃ manaḥ kṛtvā*, at the same time, simultaneously, don't let any thought appear in your mind.

[Then,] *śivaṃ vrajet*, he becomes one with Śiva at once, in no time. This is a five-minute course—five minutes from individuality to universality.

This is *sāmbhavā*.

ALEXIS: But there is the object?

SWAMIJI: There is not an object, because in the beginning there is not an object at all.

ALEXIS: But then why must it be beautiful? Why has it to be beautiful?

SWAMIJI: Only beauty is the object; not the object. [The] object is not the object; beauty is the object. But beauty is a subtle thing, so it won't catch *sāktopāya*.

ALEXIS: But surely, for the man in *sāmbhava*, everything is beautiful anyway. Why does he need one thing more than another? If he needs that extra support, isn't that bringing it down to *sākta*?

SWAMIJI: No.

Excitement for *sāmbhavopāya* must be maintained first; then real *sāmbhavopāya* will take place.

ALEXIS: Excitement?

SWAMIJI: Excitement. Excitement must take place.

DEVOTEE: The mind must be caught.

SWAMIJI: Caught.

How can you catch that mind abruptly? It is done in one instant.

DEVOTEE: So the object of beauty is not important. It is the beauty.

SWAMIJI: It is beauty only that will carry you there.

ALEXIS: But the beauty is not something in the object?

SWAMIJI: It is only appearing, appearing.

ALEXIS: It is a way of looking at it.

SWAMIJI: Yes, looking—that *prathamābhāsa* [first impulse of looking]. Because he has not to look at the girl; he has not to look at her features. Only beauty, beauty is counted there.

You have not to touch it, you have not to talk to it, you have not to do anything with it—it is just, look at it and you will enter.

Swami Lakshmanjoo

My Swamiji [Swami Mahatābakāk] went to some invitation. There was a marriage function, and tea was served in the room, and Swamiji was seated, and I was also seated. By chance, there was a small beautiful girl with the best ornaments sitting in front of my master, and he went inside. He was only looking at her, and he went inside.

And tea was served, and he was nowhere. Who could take tea? He was there, inside.

Then afterwards, he came out and he told me that he had held this *dhāraṇā* there.

मध्यजिह्वे स्फारितास्ये
 मध्ये निक्षिप्य चेतनाम् ।
 होचारं मनसा कुर्व-
 स्ततः शान्ते प्रलीयते ॥ ८१ ॥

madhyajihve sphāritāsye
madhye niṣṭipya cetanām /
hoccāraṁ manasā kurvaṁ-
stataḥ śānte pralīyate // 81 //

Put your tongue in the middle of your mouth, inside, and *sphāritāsye*, the space of your mouth must become widened (internally not outwardly), like this [Swamiji demonstrates]. Put your tongue in the center of your mouth, and *sphāritāsye*, internally open your mouth (don't open your lips), *madhye niṣṭipya cetanām*, and concentrate in the center of your tongue.

Hoccāraṁ manasā kurvaṁ, and while breathing in and out, you must recite “*sa*” and “*ha*”—*so'ham*. *So'ham* is the mantra for this practice, but internally.¹⁶⁶

Tataḥ śānte pralīyate, then he enters in that supreme peace of God consciousness.

DEVOTEE: What is *hoccāraṁ*?

SWAMIJI: *Hoccāraṁ* means *sahoccāraṁ—sa-kārasya, ha-kārasya ca uccāraṁ. So'ham.*

ALEXIS: You put *bindu* and *visarga* there as well?

SWAMIJI: *So'ham*, yes.

ALEXIS: Like in the first *dhāraṇā* [verse twenty-four].

SWAMIJI: Yes, but it is in the mouth; it is not by the nostrils.

ALEXIS: So this is *āṇavopāya* leading to *śāmbhava* . . .

SWAMIJI: No, this is *āṇavopāya*, simple *āṇavopāya* (inferior one), and it will carry you to the *śāmbhava* state.

166. In Kashmir Shaivism “*sa*” is recited with the outward breath, and “*ha*” with the inward breath. [Editor's note]

Dhāraṇā 57

आसने शयने स्थित्वा
निराधारं विभावयन् ।
स्वदेहं मनसि क्षीणे,
क्षणात् क्षीणाशयो भवेत् ॥ ८२ ॥

*āsane śayane sthitvā
nirādhāraṁ vibhāvayan /
svadehaṁ, manasi kṣiṇe
kṣaṇāt kṣiṇāśayo bhavet // 82 //*

Either be seated on some *āsana* or on your bed, *śayane*. *Āsane śayane vā, sthitvā*, either be seated on an *āsana* or on a bed.

Svadehaṁ, nirādhāraṁ vibhāvayan (put a comma after *svadehaṁ*), *svadehaṁ, nirādhāraṁ vibhāvayan*, the one who thinks of his own body without any support, the body resting on nothing, *svadehaṁ, nirādhāraṁ vibhāvayan*, and then by continuity of this contemplation, *manasi kṣiṇe*, when thought-lessness arises, instantly he enters in the thought-less state of God consciousness [*kṣiṇāśayo bhavet*].

This is *śāktopāya* to *śāmbhavopāya*.

ALEXIS: To *śāmbhava* state or *śāmbhavo* . . . ?

SWAMIJI: *Śāmbhavopāya*, and then its state also.

ALEXIS: And then its state also.

SWAMIJI: Yes.

When thought-lessness arises, he enters in the thought-less state of God consciousness.

Nirādhāraṁ vibhāvayan svadeham, you have to throw your body as if it is thrown on nothing. There is no support for the body; it is just [resting on nothing]. You have to imagine it like that.

And then, when thought-lessness arises, he enters, in an instant, in the thought-less state of God consciousness.

This is *śāktopāya* leading to *śāmbhavopāya* and its state.

चलासने स्थितस्याथ
 शनैर्वा देहचालनात् ।
 प्रशान्ते मानसे भावे
 देवि दिव्यौघमाप्नुयात् ॥ ८३ ॥

calāsane sthitasyātha
śanairvā dehacālanāt /
praśānte mānase bhāve
devi divyaughamāpnuyāt // 83 //

Calāsane sthitasya, the one who is seated on *calāsana*, that seat which is moving. It can be on horseback, or a *tonga* (but not a motorcar), or an inferior motorcar (not a well-tuned motorcar).

ALEXIS: Or on a bumpy road?

SWAMIJI: Yes.

JOHN: Scooter?

SWAMIJI: Scooter, yes. Scooter is *calāsana*.

Horseback is the best *calāsana*, riding on horseback. Like this [Swamiji demonstrates], because your body moves like this.

Calāsane sthitasya, he who is seated on that *calāsana*, on horseback or a *tonga* or a scooter, [but] not the best motorcar.

DEVOTEE: Not a smooth ride.

SWAMIJI: No [affirmative]. The body must be moving.

Śanair vā deha cālanāt, or if that is not available, if horseback or a *tonga* is not available at that moment, *śanair vā deha cālanāt*, let your body be moving; move your body slowly on one side and the other side, one side and the other side—like this [Swamiji demonstrates].

DAN: Swaying.

SWAMIJI: Sway.

And then, *praśānte mānase bhāve*, when the state of mind is appeased, O Devi, *divyaugham āpnuyāt*, the state of *cidākāśa* is at-

tained (*divyaugham* means the state of *cidākāśa*, the state of *ākāśa* of consciousness, *cidākāśa*).

This is *śāktopāya*, pure *śāktopāya*. [There is] no *āṇavopāya* here because there is no *mantra*, nothing. You have to concentrate between the two movements.

On horseback, if your body is moving up and down, you have to ignore the up and down—put your mind in between the up and down. Or, if you move your body like swaying, then you have to ignore the right-side movement and the left-side movement, and centralize your mind in-between. There you can find your mind in the appeased state.

By that, O Devi, *divyaugham āpnuyāt*, the state of *cid-ākāśa* is attained.

This is *śāktopāya*.

आकाशं विमलं पश्यन्
 कुत्वा दृष्टिं निरन्तराम् ।
 स्तब्धात्मा तत्क्षणादेवि
 भैरवं वपुराम्बुयात् ॥ ८४ ॥

*ākāśaṃ vimalaṃ paśyan
 kṛitvā dṛiṣṭiṃ nirantarām /
 stabdhātmā tatkṣaṇāddevi
 bhairavaṃ vapurāpnuyāt // 84 //*

When you see sometimes this *ākāśa*, sky, *vimalam*, absolutely pure, without any clouds, only blueish, all blueish, *kṛitvā dṛiṣṭiṃ nirantarām*, then you must put your sight on that *ākāśa* without any pause, *nirantarām*, without any gap, *nirantarām dṛiṣṭiṃ kṛitvā*.

And *stabdhātmā*, sun¹⁶⁷ (*ātmā* here means body; *ātmā* does not mean mind or ego or individual soul; *ātmā* means body here), *stabdhātmā*, without movement of your body; don't move your body in any way. Be *stabdhātmā*, absolutely just like a rock.

Stabdhātmā tat kṣaṇāt devi, at that very moment, O Goddess, *bhairavaṃ vapur āpnuyāt*, he attains the *svarūpa* of *Bhairava*.

This is *sāmbhava*, absolutely *sāmbhavopāya*, pure *sāmbhavopāya*. There is no *sāktopāya* in this *dhāraṇā*.

ALEXIS: Because there is no "two"?

SWAMIJI: There is no "two". It is only *ākāśa*, *sūnya*.

167. One of the literal meanings of *ātmā* is "sun". [Editor's note]

Dhāraṇā 60

लीनं मूर्ध्नि वियत्सर्वं
भैरवत्वेन भावयेत् ।
तत्सर्वं भैरवाकार-
तेजस्तत्त्वं समाविशेत् ॥ ८५ ॥

*līnāṃ mūrdhni viyatsarvaṃ
bhairavatvena bhāvayet /
tatsarvaṃ bhairavākāra-
tejastattvaṃ samāviśet // 85 //*

Just imagine that the whole *ākāśa* is situated in your *brahmas-thāna*, in the skull; this whole *ākāśa* is situated in the skull. Imagine that your skull is so wide and broad just like the *ākāśa*, just like the sky, without sides, absolutely wide, broad. You have to imagine that your skull is as broad as the *ākāśa*, and [that] the *ākāśa* is situated in your skull. It is just imagination.

And *bhairavatvena bhāvayet*, you should consider that this *ākāśa* in your skull is full of the *Bhairava* state, *bhairavatvena bhāvayet*.

And *tat sarvaṃ*, then he enters the *svarūpa* of *prakāśa-tejas tattvam*, *bhairavākāra tejas tattvam*—[that] *prakāśa* which is the embodiment of *Bhairava*. He enters in that *prakāśa* which is the embodiment of the *Bhairava* state. He enters in that.

It is *śāktopāya*. It is not *sāmbhavopāya*, because there are two. There is the outside *ākāśa* and the *ākāśa* in the space of your skull.

And the space of your skull is expanded to such an extent that it becomes one with that outside sky.

So it is *śāktopāya*; it can't be *sāmbhavopāya*.

किंचिज्ज्ञातं द्वैतदायि

बाह्यालोकस्तमः पुनः ।

विश्वादि भैरवं रूपं

ज्ञात्वानन्तप्रकाशभृत् ॥ ८६ ॥

*kiñcijñātam dvaitadāyī
bāhyālokaṣṭamah¹⁶⁸ punaḥ /
viśvādi bhairavaṁ rūpaṁ
jñātvānantaprakāśabhṛit // 86 //*

Kiñcit jñātam dvaitadāyī, that which is full of duality (*dvaitadāyī*, which gives the cognition of dualism), after knowing that state which gives you the cognition of duality (that is the state of wakefulness),

Bāhyālokaḥ; *bāhyāloka* means *svarūpa āloka*; *bāhyāloka* does not mean the *prakāśa* from outside; *bāhyāloka* means *svarūpa āloka*.

DEVOTEE: Internal *tejas* [light]?

SWAMIJI: Internal *deha* [body].

ALEXIS: Why does he use the word external?

SWAMIJI: *Bāhya*? Because it is *bāhya*; because the impression is *bāhya*. In the dreaming state, the impression comes from *bāhya*.

It is *āloka*. *Āloka* is the important factor here. *Āloka* means, when that appears to you, when *bāhya* appears in the dreaming state, because you experience that *bāhya* in your *āloka*, in your own *prakāśa*, in your own thought, that is a dream.

Bāhya means the outside world, the *āloka* of the outside world.¹⁶⁹ Where is the *āloka* of the outside world?

DEVOTEE: In *svapna*.

168. In his commentary, Swamiji included a second reading *brahmālokaṣṭataḥ*, as an alternative to *bāhyālokaṣṭamah*, which appears in the original text. [Editor's note]

169. *Bāhyāloka* means *svarūpāloka*: *svarūpa āloka*, *bāhya āloka*. It is not Pāṇini's grammar that can give a solution to this.

SWAMIJI: In *svapna*. In the dreaming state, you dream only those dreams which you have already seen in wakefulness.

Tamaḥ punaḥ, and then absolute darkness, *punaḥ*, and then, in the end, *punaḥ tamaḥ*. *Tamaḥ* means absolute darkness—that is dreamless [sleep]. When you don't dream at all, that is dreamless *suṣupti*.

Kiñcit jñātvā dvaitadāyī, this state of *jāgrat avasthā* [wakefulness]; and *bāhyaloka* means the state of *svapna*, the dreaming state; *tamaḥ punaḥ*, and, in the end, the darkness of the dreamless state.

Viśvādi bhairavaṃ rūpam, and that will begin from *viśva*: *viśva*, *tejas*, and *prājña*. *Viśva* will go to wakefulness; *taijas* will go to the dreaming state; and *prājña* will go to *suṣupti*, the dreamless state.

In this way, after knowing *viśva*, *tejas*, and *prājña*, *viśvādi bhairavaṃ rūpam jñātvā*, you must think that *viśva* is not separate from *Bhairava*, the world of wakefulness is not separate from your God consciousness; the world of the dreaming state is not separate from your God consciousness, Self consciousness; and, in the end, that dreamless state is not separated from the Self consciousness.

After knowing this way, *jñātvā, ananta prakāśa bhṛit*, he enters in the infinite *prakāśa*, infinite *prakāśa* of transcendental universal consciousness, *ananta prakāśa*. He enters in the *unmīlanā* state in an instant—*unmīlanā*.¹⁷⁰

ALEXIS: But first in *nimīlanā*.

SWAMIJI: First *nimīlanā*.

ALEXIS: At what stage is *nimīlanā* here?

SWAMIJI: *Jñātvā*. *Jñātvā* will go in *nimīlanā*, and *ananta prakāśa bhṛit* [*unmīlanā*] is its fruit—he enters in God consciousness in wakefulness, in dreaming, and in the dreamless state.

ALEXIS: What is the nature of this knowing? How does he know that? What practice is there here? What sort of practice is this? How does he know that waking state, dreaming state, and dreamless state are one with *Bhairava*?

SWAMIJI: No, it is *śāktopāya*.

ALEXIS: Since it is through *aham iti parāmarśaḥ*?

170. See footnote 136.

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SWAMIJI: Yes, *aham iti parāmarśaṇam*.

ALEXIS: Self-awareness.

SWAMIJI: *Ahaṁ iti parāmarśaṇam kāryam*.¹⁷¹

And because it is *āṇava*. In the beginning it is *āṇava*, because there are three states, three different states. Where there are three different states concerned, it is *āṇava*. And it will go to *śāmbhava* in the end.

ALEXIS: He thinks these in succession?

SWAMIJI: Yes.

ALEXIS: But, how can he develop that awareness in *prājña* state?

SWAMIJI: In *prājña*, dreamless state?

ALEXIS: How does he develop that awareness there?

SWAMIJI: When he enters in the center of the two.

ALEXIS: Between sleep and . . . ?

SWAMIJI: Sleep and wakefulness, wakefulness and sleep, sleep and sound sleep.

ALEXIS: He is aware of that point.

SWAMIJI: Yes, he must be aware.

This is *āṇava* sentenced to the *śāmbhava* state, *śāmbhavopāya* and its state, *unmīlanā*.

GURTOO: We need the second explanation. *Bāhyāloka*s you have already explained but *brahmāloka*s you have not explained.

SWAMIJI:

kiñcitjñātaṁ dvaitadāyī brahmālokastataḥ punaḥ /

That is the internal state of God consciousness, the internal world of God consciousness. That is internal. *Brahmāloka* is the internal world of God consciousness. Because when you get entry in *samādhi*, you have to pass from the limited objective cycle of the world and then you have to pass through the *brahmāloka*.

ERNIE: Unlimited?

SWAMIJI: The unlimited cycle of the world, the internal world—by yoga, in yoga.

171. He knows the three states of waking, dreaming, and dreamless sleep are one with *Bhairava*, as a result of his direct experience of universal I-consciousness (*aham iti parāmarśaṇam kāryam*). [Editor's note]

ERNIE: But you don't stay there?

SWAMIJI: You have not . . . if you stay there, you are stuck.

ERNIE: That is the liberation that's limited?

SWAMIJI: That is not liberation. You will be stuck there. That is *brahmāloka*.

ERNIE: But then, how can unlimited *brahman* . . . how could you be stuck if you were in unlimited *brahman*?

SWAMIJI: So you have to go further; you have to. That is a pathway.

ERNIE: What is further than unlimited?

SWAMIJI: *Viśvādi bhairavam rūpam*: from *viśva* [wakefulness], *taijas* [dreaming], and *prājña* [dreamless sleep], this is the *Bhairava* state; this is all *Bhairava* state.

It is *kiñcit jñātaṁ dvaitadāyī* . . . *viśva*; and then there is *prājña*; and then there is *taijas*. *Taijas* is *brahmāloka*; *taijas* is *brahmāloka*.

But you have to go further ahead.

ERNIE: No, but you are saying that you go through limited world, internal.

SWAMIJI: Internal.

ERNIE: Then you go through unlimited . . .

SWAMIJI: . . . state of God consciousness.

ERNIE: How could you get stuck in unlimited state of God consciousness?

SWAMIJI: No, I didn't say that. I said you are stuck in the limited state of God consciousness—that is *brahma*, *brahmāloka*.

ERNIE: And then you go to . . . unlimited.

SWAMIJI: That unlimited *Bhairava* state.

GURTOO: *Bhairava* state is beyond *brahmāloka*.

SWAMIJI: Beyond *brahmāloka*.

एवमेव दुर्निशायां

कृष्णपक्षागमे चिरम् ।

तैमिरं भावयन् रूपं

भैरवं रूपमेष्यति ॥ ८७ ॥

evameva durniśāyām
kṛṣṇapakṣāgame ciram /
taimiraṁ bhāvayan rūpaṁ
bhairavaṁ rūpameṣyati // 87 //

Sometimes you see there is *durniśā*. *Durniśā* means that night when it is raining tremendously.

And that night must not be with the moon. *Kṛṣṇa pakṣāgame*, it must be a dark night without a moon, without moonlight, because there is some impression of moonlight also in those clouds when there is a moon on that rainy night. When there is no moon, then it is absolutely dark.

Evameva, in this way, *durniśāyām*, on a rainy night, *kṛṣṇa pakṣāgame*, and in *kṛṣṇa pakṣa* (*kṛṣṇa pakṣa* means the dark fortnight), *ciraṁ taimiraṁ bhāvayan rūpaṁ*, and this rain must continue for hours, and—what you have to do?—you open your eyes in that darkness. Put off all your lights in the room, open the windows, and see outside with the eyes wide open.

*Taimiraṁ*¹⁷² *bhāvayan rūpaṁ*, then you must think that this whole atmosphere is full of the *taimira rūpa* of *Bhairava*; it is all *Bhairava* dancing outside.

Bhairavaṁ vapur āpnuyāt, one enters in the state of *Bhairava*; he becomes one with *Bhairava*.

ALEXIS: Is it necessary that there should be rain?

SWAMIJI: There should be rain because the continuity of that sound of rain, rainfall, will carry you there swiftly.¹⁷³ When there is

172. *Taimiram*, full of darkness.

173. There must not be lightning [and also] not thunder; only rainfall,

no rainfall, then there will be other sounds also to interfere with your meditation, your contemplation. Your meditation will be carried by the continuous sound of that rainfall.

This is *śāktopāya*.¹⁷⁴ This is not *śāmbhavopāya*.

ALEXIS: If a *yogi* was to meditate solely upon absolute blackness in his room, if he were to go to Sonamarg,¹⁷⁵ somewhere high . . . ?

SWAMIJI: That is also. That can be.

ALEXIS: But if there is no impression, just darkness, is that of *śāmbhavopāya*? If there is just void, just darkness, and there is no sound, there is nothing, and he is just aware of that voidness?

SWAMIJI: Then you will be situated in *śāmbhavopāya*.

ALEXIS: It's because of rain and that sound?

SWAMIJI: Yes, because you have to take the support of that sound. There you are taking the support of sound. *Śāmbhavopāya* is soundless.

ALEXIS: No support?

SWAMIJI: No, there is no support.

tremendous rainfall, and a dark night.

174. Because of the rainfall and because of seeing the outside.

175. Sonamarg is a mountainous area in Kashmir. [Editor's note]

एवमेव निमील्यादौ
 नेत्रे कृष्णाभमग्रतः ।
 प्रसार्य भैरवं रूपं
 भावयंस्तन्मयो भवेत् ॥ ८८ ॥

*evameva nimīlyādau
 netre, kṛṣṇābhamagrataḥ ।
 prasārya bhairavaṁ rūpaṁ
 bhāvayaṁstanmayo bhavet ॥ 88 ॥*

Evameva, in this way, *nimīlyādau netre*, *ādau netre nimīlya*, first close your eyes (don't close by pressing your eyelids; close calmly without pressing your eyelids), *agrataḥ kṛṣṇābham dhyātvā*¹⁷⁶ (*dhyātvā* is to be put; it is understood there), *agrataḥ*, at first you must think that *tamo rūpaṁ bhairavaṁ dhyātvā*. (*kṛṣṇābham* means *tamo rūpaṁ bhairavam*, *kṛṣṇābham bhairava*), [it is] full of darkness—dark *Bhairava*!

After closing your eyes, you see nothing but darkness. If you press your eyelids with pressure, then you will see some white spots also in that darkness—that you should avoid. Don't press your eyelids at that moment. 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*, the vacuum of *Bhairava*.

Then *prasārya*, then you should abruptly open your eyes and, if you don't see anything before you, then your meditation is successful. If you see again these spots and things in that room, or in front of you, then your meditation is not complete. Then you have to close your eyes again and meditate on that *Bhairava* state of darkness. If that darkness persists after opening your eyes, then this meditation is complete. Otherwise, it is not complete; you must think that this meditation has not proved successful.

176. At first you must *dhyātvā*, meditate, on that darkness. [Editor's note]

Bhairavaṁ rūpaṁ bhāvayaṁ, and, after opening your eyes, when you see nothing in front of you, you continue this meditation there also, that, "This is *Bhairava*." Outside also is *Bhairava*, not only inside when your eyes were closed. Outside also is *Bhairava*, the state of *Bhairava*.

ALEXIS: But the yogi is not seeing a particular pot, or . . . ?

SWAMIJI: If he sees particular pots, finished, this is an incomplete *dhāraṇā*; this process is incomplete [and] you have to repeat it again and again. You have to repeat it again and again so that that contemplation of that darkness prevails for some period.

ALEXIS: But if he has the idea, "Now I shall open my eyes," surely that will break his meditation. Would that not break his meditation?

SWAMIJI: It won't break his meditation, but he must see, he has to perceive, that outside also there is nothing but darkness.

ALEXIS: Nothing but darkness?

SWAMIJI: Darkness, dark vacuum, nothing.

This is [from] the intensity of *bhāvanā*¹⁷⁷ inside, when your eyes were closed. When it prevails for some period, that darkness, open your eyes at once and see outside also there must be darkness. If darkness prevails outside also, then you are *Bhairava*, you have entered in the state of *Bhairava*.

ALEXIS: This meditation should not be performed in darkness, because otherwise . . . ?

SWAMIJI: No, not darkness.

ALEXIS: But when there is light, when you close your eyes, you don't perceive.

SWAMIJI: Light must not be [bright]. It must not be daylight. The light must be very dim, dim light, because you have to meditate in dim light [for] this practice, in your room.

Bhāvayans tanmayo bhavet, [he] becomes one with that *Bhairava* state of darkness.

This is *śāktopāya*.

177. *Bhāvanā*: meditation, contemplation.

यस्य कस्येन्द्रियस्यापि
व्याघाताच्च निरोधतः ।
प्रविष्टस्याद्वये शून्ये
तत्रैवात्मा प्रकाशते ॥ ८९ ॥

*yasya kasyendriyasyāpi
vyāghātācca nirodhataḥ /
praviṣṭasyādvaye śūnye
tatraivātmā prakāśate // 89 //*

Yasya kasyendriyasyāpi vyāghātāt, any organ in your body, if it is struck against some object (when your eye, or your nose, or your ear, or your mouth, or your body¹⁷⁸ is struck against some other object), or *nirodhataḥ*, or give *vyāghāta* by your own self, strike it with some [object], or if that strike happens incidentally; or you make it happen by striking with some object, *praviṣṭasyādvaye śūnye*, he enters in that void of oneness where his reality of Self is revealed.

Here you have to note that you have to meditate on the very starting sensation¹⁷⁹ of that strike. When you enter in that, and contemplate on that, you enter in that supreme state of voidness.

This is *śāktopāya*.

178. Any limb or any organ of your body also.

179. *Ālocana*.

Dhāraṇā 65

अबिन्दुमविसर्गं च

अकारं जपतो महान् ।

उदेति देवि सहसा

ज्ञानौघः परमेश्वरः ॥९०॥

*abindumavisargaṃ ca
akāram japato mahān /
udeti devi sahasā
jñānaughah paramēśvaraḥ // 90 //*

This is *śāktopāya* with *āṇava*'s touch in the beginning.

Abindum avisargaṃ ca akāram japato mahā, just take “*aḥ*”, the letter “*aḥ*”, or the letter “*am*” in any *mantra* (in some *mantras*, the letter “*aḥ*” is recited; in some *mantras*, the letter “*am*” is recited), [but] don't recite there the letter “*m*” or the letter “*h*”. Without *visarga*, recite this without *visarga* [“*h*”], and recite this without “*m*”.

So it will be a carrier to *cakita mudrā*, carrier towards *cakita mudrā*.

ALEXIS: *Bhairavī mudrā*?

SWAMIJI: It is not *Bhairavī mudrā* exactly. *Bhairavī mudrā* is when all your organs are wide open. [Here,] it is only with the mouth, the recitation of “*a*”. You have to recite “*a*” without *visarga* and without *m-kāra*.

ALEXIS: Internal recitation?

SWAMIJI: No, outside.

It is not “*a-a-a*”, it is not long “*a*”; it is “*am*” and “*aḥ*”.

So it is only *cakita mudrā*, the astonishing pose, astonishing pose when you open your mouth. This is part of *cakita mudrā*.

ALEXIS: This is how *cakita mudrā* is created?

SWAMIJI: Yes, *cakita mudrā* is created.

If it does not happen . . . when there is nothing so much amusing to you, *cakita mudrā* won't take place.

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But you must give rise to *cakita mudrā* by this. When you open your mouth, just open your mouth, that is all—that is “a”. Open your mouth abruptly; don’t recite anything. Because it is only “a”; it can’t be recited because it is without “m” and without *visarga* [“h”], *abindum avisargam ca akāram japataḥ*.

Sahasā, O Devi, *sahasā*, in an instant, *mahān jñāna-ughaḥ paramēśvaraḥ udeṭi*, the supreme *Paramēśvara* rises, who is flooded with knowledge, *jñānaughaḥ*. *Jñānaughaḥ* means who is flooded with knowledge of God consciousness.

Firstly, there is *āṇava*’s touch, but in the end it is *śāktopāya*, pure *śāktopāya*.

ALEXIS: *Cakita mudrā* is normally in *śāktopāya*?

SWAMIJI: Yes, it is *śāktopāya*.

And that *cakita mudrā*, one *cakita mudrā*, is in *sāmbhavopāya*.

ALEXIS: Which one is that?

SWAMIJI: Automatic, automatic *cakita mudrā*.

ALEXIS: Same as *Bhairavī mudrā*?

SWAMIJI: Yes, the same as *Bhairavī mudrā*.

When you are astonished, when you become astonished by seeing something new, [and] you enter in *cakita mudrā*, that is *sāmbhavopāya*. When you give rise to *cakita mudrā*, you are in *śāktopāya*. That *cakita mudrā* [here] belongs to *śāktopāya*, and that automatic *cakita mudrā* belongs to *sāmbhavopāya*.¹⁸⁰

ALEXIS: And this is that . . . ?

SWAMIJI: This [*dhāraṇā*] is *śāktopāya*, with *āṇava*’s touch in the beginning.

ALEXIS: If *yogī* beholds some beautiful thing, . . .

SWAMIJI: Yes.

ALEXIS: . . . can he not go into the state of *cakita mudrā* in *śāktopāya* there?

SWAMIJI: Not beautiful; when it is hideous. When you see some hideous thing, then you will go to *cakita mudrā*.

ALEXIS: Hideous?

SWAMIJI: Hideous, furious, terrifying thing. When you see some terrifying figure, then you will enter in *cakita mudrā*. *Cakita mudrā* will be produced in *sāmbhavopāya*.

180. See also commentary on verse 77.

ALEXIS: It must not be real fear? If there is real fear, then he is finished. It must be just that flavor of surprise?

SWAMIJI: No, real fear.

ALEXIS: But if he is really afraid, then he is in *vikalpa*?

SWAMIJI: No, real fear. For instance, when he sees a lion in front of him, he will go into *cakita mudrā*. When he goes into *cakita mudrā*, the lion will not touch him at all—he is *Bhairava*.

वर्णस्य सविसर्गस्य

विसर्गान्तं चित्तिं कुरु ।

निराधारेण चित्तेन

स्पृशेद्ब्रह्म सनातनम् ॥ ९१ ॥

varṇasya savisargasya

visargāntaṁ cittiṁ kuru /

nirādhāreṇa cittena

spṛiśedbrahma sanātanam // 91 //

Varṇasya savisargasya, take any letter which has got *visarga* in the end; for instance, *kaḥ*, *khaḥ*, *paḥ*, *caḥ*, which have got two *bindus* in the end.¹⁸¹ Any letter, take any letter. Recite this, recite this only once. For instance, *kaḥ*: you have not to think of “ka”, you have to think of that ending *visarga* “h”. That “aḥ” is not real because “aḥ” is only when “a” is with this [“h”].

You have to do *varṇasya savisargasya*, take any *savisarga varṇa* which has got *visarga* in the end [and] *visargāntaṁ cittiṁ kuru*, just put consciousness in *visarga*, not [in] that *varṇa* [letter].¹⁸²

181. In *Devanāgrī* the *visarga* “h” is shown as two dots or two *bindus* [:].

182. Swamiji gives another example by knocking on the desk saying, “This sound will carry you to *sāmbhavopāya*, the end of this sound. You can’t recite it. Can you recite it? Can you recite the sound of this string instrument? Can you recite the sound of the birds? No, no, you can’t recite it. When that *varṇa* is recited, it can’t carry you to the *sāmbhava* state. Only that sound will carry you to *sāmbhavopāya* which is not recitable. When it is an automatic sound (again knocking on the desk), this sound will carry you to *sāmbhavopāya*. [On the other hand,] ‘om’, this sound, the end of this sound, will carry you to *sāktopāya*. ‘Om namaḥ śivāya’, this sound too will carry you to *sāktopāya*. So this ‘om namaḥ śivāya’ is inferior to this (again Swamiji knocks on the table) from the Shaiva point of view.”—*Vijñāna Bhairava*, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

Nirādhāreṇa cittena, the mind will become *nirādhāra*, the mind will have no place to sit.

Because “*aḥ*” has got a place . . . as long as “*aḥ*” is concerned and as long as “*kaḥ*” is concerned, there is a place for the mind to get established, but where will that [mind get established in] *visarga*; the mind has no place to exist.

So *nirādhāra*, the mind becomes *nirādhāra*, without any establishment. It is not established. The mind becomes without being established anywhere.

JOHN: *Visarga* is like soundless letter?

SWAMIJI: No, it is something, it is something. It can be found in consciousness. It cannot be recited. In consciousness, you can experience it, what is “*h*” not “*a*”. Just recite it! You cannot recite it! Can you recite it? You cannot recite *visarga* only; pure *visarga* you cannot recite. *Visarga* you can recite only when there is *upādhi*, when there is something attached with it: “*ka*” or “*a*” or “*ca*”—*chaḥ*, *khaḥ*.

Just recite *visarga*.

DENISE: “*aḥ*.” [Laughter]

SWAMIJI: “*h*”, not “*a*”.

JAGDISH: “*a*” is there?

SWAMIJI: It must be only [“*h*”].

It is supposed to be *kāma tattva*.¹⁸³

GEORGE: Because you can't recite anything without “*a*”.

SWAMIJI: No [affirmative].

183. *Kāma tattva* is described in the end of the third *āhnikā* of *Tantrāloka*: “. . . in *Kulaguhvara Tantra* this *visarga* [“*h*”] is nominated as *kāma tattva*, the essence of *kāma*. *Kāma* means *icchā*, will; [*kāma*] *tattva* means the essence of will. The essence of will is without producing it, when will is not produced. When will is produced, that is desire. When will rises, that is *kāma*, that is will [*icchā*].”—*Tantrāloka* 3:146, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

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It comes out there at the time of sexual intercourse, that “h”, *visarga*, only *visarga*, *śuddha visarga*¹⁸⁴ [pure *visarga*], but nobody can catch it, nobody can catch it; all are duffers there.

Nirādhāreṇa cittena, you should keep your mind *nirādhāra*, without support; then you will enter in the supreme *brahma*.¹⁸⁵

This is *śāmbhavopāya*.

184. “And when you hear that sound [of *visarga*] from your beloved, at that moment, if you are a yogi, *tatra cittam samādhāya*, when you put your mind fully aware on that sound, *vaśayet yugapat jagat* (Abhinavagupta has put only *jagat*), . . . the whole universe will be under your control, if you produce and maintain that awareness on that sound at that moment.”—*Tantrāloka* 3:147, translation and commentary by Swami Lakshmanjoo, original audio recording, Universal Shaiva Fellowship archives.

185. By keeping this support-less mind, one enters in that *saṅātana brahmā*, *saṅātana* state, the eternal state of God consciousness.

Dhāraṇā 67

व्योमाकारं स्वमात्मानं

ध्यायेद्दिग्भिरनावृतम्।

निराश्रया चित्तिः शक्तिः

स्वरूपं दर्शयेत्तदा ॥ ९२ ॥

*vyomākāraṁ svamātmānaṁ
dhyāyeddigbhiranāvṛitam /
nirāśrayā citiḥ śaktiḥ
svarūpaṁ darśayettadā // 92 //*

Svamātmānam (here *ātmānam* does not mean your individual soul; *ātmānam* means your body), just imagine that your body is only vacuum, it is nothing, *vyomākāraṁ svamātmānam*. *Svamātmānam svam śarīram*, *vyomākāram*, *vyomākārībhūtam*, *vyomākāra rūpaṁ*, *dhyāyet*, you must think, you must imagine, that your body is *vyomākāra* (*vyomākāra* means absolutely void).

Digbhir anāvṛitam, there are no sides even: not east, west, north, and south. Your body is absolutely void, without the sensation of sides. There are no sides at all. That is *digbhir anāvṛitam*; *anāvṛitam*, not supported by *dik* (*dik* means sides).

And this way, when your energy of God consciousness becomes *nirāśraya* (*nirāśraya* means without any support), when your God consciousness is supportless, it remains supportless, that God consciousness reveals to you her real nature, *svarūpaṁ darśayet tadā*.

This is *śāktopāya*. This can't be *ānavopāya* because you have to concentrate on your body, that your body is only void, nothing else.

किञ्चिदङ्गं विभिद्यादौ

तीक्ष्णसूच्यादिना ततः ।

तत्रैव चेतनां युक्त्वा

भैरवे निर्मला गतिः ॥ ९३ ॥

kiñcidāṅgam vibhidyādau

tīkṣṇasūcyādinā tataḥ /

tatraiva cetanām yuktvā

bhairave nirmalā gatiḥ // 93 //

Kiñcid aṅgam vibhidyādau: ādau, at first, *tīkṣṇa sūcyādinā*, there must be a needle which is very sharp, with some sharp needle, *kiñcid aṅgam*, let some limb of your body be stuck with a sharp needle. *Tīkṣṇa sūcyādinā*, just give it a prick.

By giving it a prick, it is *āṇavopāya*. And when you concentrate on that pain of that prick, that is the *sāmbhava* state. That will lead you to *sāmbhava* because there is only pain, there is no body consciousness; body consciousness is over.

With some sharp needle, *tīkṣṇa sūcyādinā* (*tīkṣṇa* means sharp, *sūcyādinā* means needle), with some sharp needle, *ādau*, at first, you should *vibhidaya*, pierce, *kiñcid aṅgam*, some part of your body. *Tataḥ*, and afterwards, *tatraiva cetanām yuktvā*, adjust your consciousness in that pain. *Bhairave nirmalā gatiḥ*, you will enter in that *Bhairava* state without any interruption, *nirmalā gatiḥ*.

This is *sāmbhava* with slight touches of *āṇava*.

Dhāraṇā 69

चित्ताद्यन्तःकृतिर्नास्ति

ममान्तर्भावयेदिति ।

विकल्पानामभावेन

विकल्पैरुज्झितो भवेत् ॥ ९४ ॥

cittādyantaḥkṛtirnāsti

mamāntarbhāvayediti /

vikalpānāmabhāvena

vikalpairujjhito bhavet // 94 //

Just imagine that the three internal organs—mind, intellect, and ego—are not existing in me. When you contemplate in this way, then after[wards] the functioning of these three internal organs ceases to be, the function ceases for good—the mind does not work, the intellect does not work, and so the ego does not work.

Just put your imagination¹⁸⁶ and then contemplate on this imagination; then they won't function. The functioning of these three internal organs will cease, and then you achieve the thought-less state of *śāmbhava*.

This is *śāktopāya*.

186. [Who is imagining here?] “Super-mind” is imagining. There is something more than mind in your body!

माया विमोहिनी नाम
 कलायाः कलनं स्थितम् ।
 इत्यादिधर्मं तत्त्वानां
 कलयन्ना पृथग्भवेत् ॥ ९५ ॥

*māyā vimohinī nāma
 kalāyāḥ kalanaṁ sthitam /
 ityādidharmaṁ tattvānām
 kalayannā¹⁸⁷ pṛithagbhavet // 95 //*

Kalayan, when you imagine and think that the functioning of *māyā* is to put you in illusion; and the functioning of those five coverings (*kalāyāḥ*, five-fold coverings) is also functioning in its own way—I have nothing to do with that; I have no concern with these six elements; *māya* has nothing to do with me; and those five coverings, *kalā*, *vidyā*, *rāga*, *kāla*, and *niyati*,¹⁸⁸ they also have nothing to do with me; I am separate from these; *ityādi dharmaṁ tattvānām*, this is their own work; let them function in their own way, what have I to do? I have nothing to do with them; I am absolutely separated from these six elements—when you think this way, *nā*, that *sādhaka* (*nā* means individual being) *pṛithag bhavet*, becomes absolutely void of all these worldly aspects.

So he is liberated from *māyā*, he is liberated from *kāla*, he is liberated from *vidyā*, he is liberated from *rāga*, and he is liberated from all these limited aspects of *māyā*.

This is *śāktopāya* also.

187. Swamiji corrected *kalayana* to read *kalayannā*.

188. See footnote 7.

Dhāraṇā 71

झगितीच्छां समुत्पन्ना-
मवलोक्य शमं नयेत् ।
यत एव समुद्भूता
ततस्तत्रैव लीयते ॥ ९६ ॥

*jhagiti'icchāṃ samutpannām-
avalokya śamaṃ nayet /
yata eva samudbhūtā
tatastatraiva līyate // 96 //*

When any desire comes in your mind, let it come, let it flow out. As soon as this desire flows out, put an end to it at once; don't let it function at all. As soon as it begins to function, let this functioning be seized by your force of concentration, awareness. And then, wherefrom this desire had risen, it is dissolved in that point again, and then you enter in that desirelessness.

DEVOTEE: Is that desire to be resisted, sir?

SWAMIJI: Not resisted, abolished, because it is that point of beginning. It must flow out. That energy, when it flows out, at the point when it flows out—it has not flown—it begins to flow and then stop it, at that very moment.

This is *sāmbhavopāya*. This is not *sāktopāya*. This is *sāmbhavopāya* because, at that very first start of desire, you enter in the desireless state, thought-less state of God consciousness.

ALEXIS: This is why it is called "*icchopāya*."

SWAMIJI: *Ichopāya*, it is *sāmbhavopāya*.

यदा ममेच्छा नोत्पन्ना
 ज्ञानं वा कस्तदास्मि वै ।
 तत्त्वतोऽहं तथा भूत-
 स्तल्लीनस्तन्मना भवेत् ॥ ९७ ॥

*yadā mamecchā notpannā
 jñānaṁ vā, kastadāsmi vai /
 tattvato'haṁ tathā bhutas-
 tallinastanmanā bhavet // 97 //*

In fact, I have no desire and I have no cognition of any object.

When desire and cognition cease to be, cease to function, then where is that individual being also? The individual being also ceases to function as an individual being. 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 individual state; I am deprived . . . 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 is not existing, and its desire and its cognition are not existing. In fact, my formation of consciousness is like that.

Tat īnas tan manā bhavet, when one sentences his mind this way, his individual consciousness is absorbed in God consciousness, and he enters in that.

DEVOTEE: What is this *tathā bhūtaḥ*?

SWAMIJI: *Tattvato'haṁ tathābhūtaḥ: tathābhūtaḥ* means without these three states—without desire, without knowledge, and without individuality; individuality is finished, desire is finished, and knowledge is finished.

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And, by meditating in this way, one enters in the state of God consciousness.

DEVOTEE: There are only two, *yadām-icchā* and *jñānam*. Where is the third?

SWAMIJI: *Tadā asmi. Asmi kaḥ. Tadā asmi kaḥ.* Then where is *asmi*, where is I-consciousness, where is that individual "I"? Individual "I" also expires in nothingness. *Asmi* means here "I", I-consciousness.

This is *śāktopāya*.

इच्छायामथवा ज्ञाने
जाते चित्तं निवेशयेत् ।
आत्मबुद्धानन्यचेता-
स्ततस्तत्त्वार्थदर्शनम् ॥ ९८ ॥

*icchāyāmathavā jñāne
jāte cittam niveśayet /
ātmabuddhyānanyacetās-
tatastattvārthadarśanam // 98 //*

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, *icchāyām*.

Or, concentrate your mind on your knowledge when it is about to flow out. When it has flown out then nothing will come, nothing will happen, you won't achieve anything. Just at that very point when it flows out, put your awareness there, let your awareness be fixed there.

When your awareness is fixed on that very first start of desire and knowledge, by your own thought-less intellectual awareness, *ātma buddhya ānanya cetā*, then the essence of truth is revealed, *tatas tattvārtha darśanam* (*tattvārtha* means truth), the essence of truth is *darśanam*, revealed.

This is *sāktopāya* with touches of *sāmbhava*.

ALEXIS: Where is the touch of *sāmbhava*?

SWAMIJI: *Śāmbhava*—[at the] first start. When you fix your awareness at the first start, when desire is about to flow out, it has not flown out, it is [about] to flow out—that is *sāmbhava*, that is *sāmbhavopāya*. When knowledge is [about] to flow out, then it is *sāmbhavopāya*.

ALEXIS: When knowledge is to flow out?

SWAMIJI: Is to flow out. When it has flown out, then not.

ALEXIS: So this is an alternative. These are two meditations here—either on *icchā* or on *jñāna*?

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SWAMIJI: Yes, or it is only one.

ALEXIS: Is this two *dhāraṇās*?

SWAMIJI: No, it is only one.

ALEXIS: But how do you move from meditation on *nirvikalpa* in *icchā* and then on to *jñāna*?

SWAMIJI: No, you can do only on one, one energy at a time—either on desire [*icchā*], the start of desire, or the start of knowledge [*jñāna*].

ALEXIS: But how are they one *dhāraṇā* if they come into different *upāyas*?

SWAMIJI: It is one *dhāraṇā*. This is one *dhāraṇā*. This is not to be done successively. Either put awareness on *icchā*, or put awareness on *jñāna*, at its first start [*prathamābhāsa*].

निर्निमित्तं भवेज्ज्ञानं
निराधारं भ्रमात्मकम् ।
तत्त्वतः कस्यचिन्नैत-
देवंभावी शिवः प्रिये ॥ ९९ ॥

*nirnimittam bhavejjñānam
nirādhāram bhramātmakam /
tattvataḥ kasyacinnaīta-
evambhāvī śivaḥ priye // 99 //*

It is the next process.

This objective cognition, *jñānam* (*jñānam* means objective cognition), this field of objective cognition, has no cause to rise.

How it arises? It is a wonder! This field of objective cognition is *nirādhāram*, baseless. It has no support. It is without support. So how it rises? It is a wonder!

Hence, it is *bhramātmakam*. You feel the rise of this cognition, but objective cognition does not rise at all.

This objective . . . the field of objective cognition is rising in you (in the daily routine of your life, objective cognition rises in you always) but, in fact, it does not rise at all, because it is *nirnimittam*, it has no cause to rise. How it rises? It has no support.

If it is there, so it is illusion, *bhramātmakam*. It is only illusion. The rise of cognition of the objective field is illusion. It is an illusive perception if this perception is not real perception. This is what he says in this process.¹⁸⁹

189. [How does it arise?] You have put 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 there. 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.

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In fact, *kasyacit na etat*, in fact, for those who are not realized souls *and* for those who are realized souls, for both these classes, this objective consciousness, the question of objective consciousness, does not arise.

GANJOO: For both of them?

SWAMIJI: For both of them.

GANJOO: In reality?

SWAMIJI: In reality, in fact.

Evambhāvī, 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 *śāktopāya*. This can't be *śāmbhavopāya*.

Dhāraṇā 75

चिद्धर्मा सर्वदेहेषु
विशेषो नास्ति कुत्रचित् ।
अतश्च तन्मयं सर्वं
भावयन्भवजिजनः ॥ १०० ॥

*ciddharmā sarvadeheṣu
viśeṣo nāsti kutracit /
ātaśca tanmayam sarvaṁ
bhāvayanbhavajijjanah // 100 //*

Sarva deheṣu, in all the bodies—of an insect, a tiny, feeble insect, and in the body of *Brahma*; in the body of an insect, *kīṭa*, and in the body of *Brahma*; from an insect to *Brahma*—in all the bodies, the state of consciousness is the same, without any difference.

Viśeṣo nāsti kutracit, there is no difference in *caitanya*, consciousness, in that small, that tiny ant, or germ, or worm, or in the body of *Brahma*, or in the body of the sun.

So, this way, when any *sādhaka* puts awareness that *cetanā* 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 *sāktopāya*.

Dhāraṇā 76

कामक्रोधलोभमोह-
मदमात्सर्यगोचरे ।
बुद्धिं निस्तिमितां कृत्वा
तत्तत्त्वमवशिष्यते ॥ १०१ ॥

kāmakrodhalobhamoha-
madamātsaryagocare /
buddhiṃ nistimitām kṛtvā
tattattvamaviśiṣyate // 101 //

When the fire of sex rises in you and the fire of wrath rises in you, when the fire of *kāma*¹⁹⁰ rises in you, and the fire of wrath, *krodha*, and fire of *lobha* (*lobha* is . . .

DEVOTEE: Greed.

SWAMIJI: Yes.

. . . greed), and the fire of confusion, when you are confused, absolutely confused, totally confused, 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 nistimitām kṛtvā*, put the awareness of your intellect the same in all these, *buddhiṃ nistimitām kṛtvā*, the same and without any interruption of agitation. Don't let your mind be agitated by these, *buddhiṃ nistimitām kṛtvā* (*nistimitām* means motionless, without agitation); your mind must remain in an unagitated state.

ALEXIS: Within excitement?

SWAMIJI: The *rise* of excitement, not *in* excitement. When the excitement is [about] to rise, at the point of rising. When *krodha* is just [about] to start, [when] the fire of *krodha* is [about] to rise. When it has risen, then he is lost; then he is lost and he can't con-

190. Swamiji is using *kāma* here in the sense of *kāma tattva*, or the rise of the sexual impulse (see verse 91, footnote 183). [Editor's note]

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trol his mind, he can't control his intellect, he can't control his ego. He is finished. He has ruined his, all the states of these, internal organs. (These are internal organs: mind, intellect and ego; these are also organs; ego is also an organ.)

It is why saints are broad-minded just like the sky, saints are broad-minded just like the ocean. Big tides do not agitate them. Big tides of the ocean do not agitate them. Big flows of these—wrath, *kāma*, *lobha*, *moha* [illusion]—do not agitate them. They are the same; they remain the same.

*kāma krodha lobha moha
mada mātsarya gocare /
buddhiṃ nistimitām kṛitvā*

...

When he puts his unagitated consciousness on the point of [the rising of] these states, that supreme Lord is revealed. *Tat tattvaṃ avaśiṣyate*, that supreme Lord is revealed to him.

This is *śāmbhavopāya*. This can't be *śāktopāya*, because it is just at the rise of *krodha*, the rise.

ALEXIS: There is no thought here.

SWAMIJI: There is no thought.

ALEXIS: Only awareness.

SWAMIJI: This is the thought-less field.

ALEXIS: Only awareness?

SWAMIJI: Only awareness; so it is *śāmbhava*.

Dhāraṇā 77

इन्द्रजालमयं विश्वं
न्यस्तं वा चित्रकर्मवत्
भ्रमद्वा ध्यायतः सर्वं
पश्यतश्च सुखोद्गमः ॥ १०२ ॥

*indrajālamayaṁ viśvaṁ
nyastaṁ¹⁹¹ vā citrakarmavat /
bhramadvā dhyāyataḥ sarvaṁ
paśyataśca sukhodgamaḥ // 102 //*

This whole universe is a world of magic. This is a magician's world; this is not the real world. *Indrajāla mayam viśvam*, just imagine that this whole universe is only magic, a magic trick. It has no substance in it, no substance of its own, except God consciousness. This *viśva* [universe] is only just a magician's trick.

Do you know who is the great magician? The Lord himself is the great magician. He has put this trick, and placed this trick before us, and we are differentiated in [this universe], although we are undifferentiated. It seems that we are differentiated from each other.

DEVOTEE: Although undifferentiated.

SWAMIJI: Although we are undifferentiated. In fact, we are undifferentiated.

ALEXIS: But also, in fact, we are differentiated because it's his Self-expression.

SWAMIJI: We are expanded; we are not differentiated.¹⁹² This is only the expansion of one's Self; this is not the differentiatedness of one's Self.

191. Swamiji corrected *vyastam* to read *nyastam*.

192. Appearance in expansion, not differentiatedness. This is Shaivism. This whole universe is the *vikāsa*, expansion, of your own Self. This is not *māyā*; this is not illusion. This is only the expansion of your own nature.

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So this expansion, if you perceive [it] as differentiated, in a differentiated formation, that is *indrajāla*, that is only the trick played by Lord Śiva to get you confused. You are confused. You don't know what to do there. You think that he is your enemy, he is your friend, she is your daughter, he is your son, he is your . . . , and you are lost in that magician's trick.

Or, imagine that this is only a painting in one's own Self, this whole universe is only a painting of one's own Self, *nyastam vā cit-rakarmavat*. *Nyastam*, it is a very well-drawn painting.

Bhramat vā dhyāyataḥ sarvaṁ, or just imagine that this whole universe is not stationary, it is moving. It is moving from one point to another point, from one point to another point. It is moving, *bhramat*. *Bhramat* means, it is moving. It is in its move. It is not destroyed.

When one is dead, don't say that he is destroyed. He has moved from one point to another point. When one is young—a boy, a child—and he becomes young, he 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, movie picture.

When one perceives and contemplates this way, then the state of real bliss takes place, *dhyāyataḥ paśyataśca sukhodgamah*, the rise of bliss takes place.

This is *śāktopāya*.¹⁹³

DEVOTEE: Is this perceived by mind or by "I"?

SWAMIJI: You mean perceiver, who is the perceiver? The perceiver is thought not mind. Perceiving is the functioning of the mind, but the perceiver is thought. Mind is that individual being who has got differentiated perception.

193. First *dhyāna* and then *sākṣātkāra*—because there are two states, it is why it is *śāktopāya*. If it was only *dhyāna* and *sukhodgamah*, then it would be *sāmbhavopāya*. [It is *śāktopāya*] because it is first *dhyāna*, you have just to contemplate on it and then perceive it in your perception; and then that real state of bliss will rise [*sākṣātkāra*].

Thought is the desireless state of that 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*.¹⁹⁴

194. *Vṛitti parāmarśa* is mind and *śakti parāmarśa* is thought. *Vṛitti parāmarśa* goes when your *parāmarśa* is developed in full awareness; then it takes the formation of *śakti parāmarśa*. When that awareness is trodden down, then it takes the formation of *vṛitti parāmarśa*, and you are in mind; you are roaming in mind then. Otherwise, you are shining in thought, not roaming in thought. You are shining in thought; [or] you are roaming in mind or wandering in mind. [*Parāmarśa* literally means awareness of I-ness, or Self-awareness.]

न चित्तं निक्षिपेद्दुःखे
न सुखे वा परिक्षिपेत् ।
भैरवि ज्ञायतां मध्ये
किं तत्त्वमवशिष्यते ॥ १०३ ॥

*na cittam nikṣipedduḥkhe
na sukhe vā parikṣipet /
bhairavi jñāyatām madhye
kiṁ tattvamavaśiṣyate // 103 //*

Bhairavī, O Pārvatī, don't put your mind or awareness in pain or in pleasure. *Na cittam nikṣiped duḥkhe*, don't put your mind in *dukha*, in pain. *Na sukhe vā parikṣipet*, don't put your mind in *sukha*, in pleasure.

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

Jñāyatām madhye, you know that the mind must be put in-between these two, where there is the center of pain and pleasure. Where the pain is risen and pleasure has ended, when pleasure has risen and pain has ended, there you must put your mind, there you must put your awareness. Then you will see what reality of truth will be revealed to you. *Bhairavi jñāyatām madhye kiṁ tattvam avaśiṣyate*.

First do practice between pain and pleasure. Then, if you are not successful, do it again, do it again, do it again—one hundred times, one thousand times, in two lives, in four lives, in ten lives, in innumerable lives. DO IT! But do it now, begin it from now.

· This is *śāktopāya*.

Dhāraṇā 79

विहाय निजदेहास्थां
सर्वत्रास्मीति भावयन् ।
दृढेन मनसा दृष्ट्या
नान्येक्षिण्या सुखी भवेत् ॥ १०४ ॥

vihāya nijadehāsthām
sarvatrāsmīti bhāvayan /
ḍṛiḍhena manasā ḍṛiṣṭyā
nānyekṣiṇyā sukhī bhavet // 104 //

Take away the I-consciousness of the body, *vihāya nija deha āsthām* (*āsthām* means I-consciousness of *nija deha*, of your own body), take away the I-consciousness of the body and perceive, *bhāvayan*, and perceive *ḍṛiḍhena manasā*, with a firm mind, and *nānyekṣiṇyā ḍṛiṣṭyā*, and one-pointed knowledge, perceive with a firm mind and one-pointed knowledge, that, "I am everywhere, *sarvatrāsmi*. I am not only in my body."

Take away the I-consciousness of your body, by imagination. It is just to imagine that the I-consciousness of your body is taken away from your body. Take away the I-consciousness from your body, that "I am this body."

Sarvatrāsmi iti bhāvayan, and then perceive that, "I am everywhere, and in each and every body I am existing."

And, by this one-pointed knowledge of a firm mind, one becomes blissful.¹⁹⁵

It is *śāktopāya*.

195. Blissful with *sat*, *cit*, and *ānanda* from the *Vedānta* point of view, and filled with *svātantrya śakti* from the Shaiva point of view.

घटादौ यच्च विज्ञान-
 मिच्छाद्यं वा ममान्तरे ।
 नैव सर्वगतं जातं
 भावयन्निति सर्वगः ॥ १०५ ॥

*ghaṭādau yacca vijñānam-
 icchādyam vā mamāntare /
 naiva sarvagatam jātam
 bhāvayanniti sarvagah // 105 //*

Ghaṭādau yacca vijñānam icchādyam vā mamāntare. “This is a pot; this is a bottle.” This bottle is situated in this bottle; this bottle is situated in this bottle. This bottle is not situated in my consciousness because, if this bottle would have been situated in my consciousness, then I would perceive this bottle always. I perceive this bottle only when I see this bottle. So, this bottle is this bottle—this bottle is there—and that perception of this bottle is in me. *Ghaṭādau yacca vijñānam*, in this pot, this *ghaṭa* is there.

And *icchādyam* is in me (*icchādyam*: thinking of this, desiring for this, making use of this), is existing in my consciousness. The actual existence of this object is there [in the object], and this using of this object, or misusing of this object, or perceiving of this object, is in my consciousness.

In fact, this object is not existing at all, and this desire for this object, or using of this object for some purpose, is not existing in me at all.

Then where is it?

This consciousness is everywhere, *sarva gatam jātam*. This consciousness of the objective world and this consciousness of the subjective world is not only in these two things; it is everywhere. Because, when this objective pot (for instance, this bottle) would be only there [in the objective world . . . but] when I go to dream I will see this bottle again. And [so] this bottle is there [in dream], and

this bottle is in my bedroom also, and I am perceiving that bottle also—so it is everywhere. This bottle is everywhere, and this desire is also everywhere. Only this is a trick of that magician that it has [been] put in only two places.

The re-placement of these, from individuality to universality, is to be done by the *sādhaka*. We have to re-place it in its real way; I mean in our consciousness. In our consciousness, we have to re-place this object in each and every object.

In the *prathamābhāsa* state, in the first start of this consciousness, there is no difference between specs [spectacles] and a bottle. And you have come to know, in that *Pratyabhijñā* school of philosophy of Shaivism, that there is no difference of [between] specs, the formation of specs, and the formation of this bottle, in that point. So specs is bottle, bottle is specs. I am Dina Nath Ganjoo; Dina Nath Ganjoo is myself.

So, *sarva gatam jātam*, my individual consciousness is universal consciousness. Actually, individual consciousness is universal consciousness, and one object is universal object.

Eka pramātā viśva pramātā, all individuals are one universal Being.

Iti bhāvayan: when you contemplate with full awareness in this way you become all-pervading. Then you don't find your body only at one place. Your body is everywhere and your objective world is everywhere.

This is also *śāktopāya*.

ग्राह्यग्राहकसंवित्तिः
सामान्या सर्वदेहिनाम् ।
योगिनां तु विशेषोऽयं
संबन्धे सावधानता ॥ १०६ ॥

grāhyagrāhakaśamvittih
sāmānyā sarvadehinām /
yogīnām tu viśeṣo'yam ¹⁹⁶
sambandhe sāvadhānatā // 106 //

The mode of perception of objectivity and subjectivity is the same in each and every being. I mean the mode, the way, in which we perceive [the subjective world], and the way in which this objective world is perceived, that way is the same in each and every being. *Grāhya grāhaka śamvittih*, 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 *yogīs*, in realized souls, that the contact of objectivity and subjectivity is different in them. The contact of objectivity and subjectivity in *yogīs* is divine. They remain fully aware in each and every act of this daily routine of life, daily routine of action, daily routine of *vyavahāra*.

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 this [enemy], you want to remove that [person] from your sight. This *sambandha*, this contact of objectivity with your subjectivity, is inferior.

And *yogīs* have not this kind of contact. They have got divinity in each and every contact.

So this is not a *dhāraṇā*.

196. Swamiji corrected *viśeṣo'sti* to read *viśeṣo'yam*.

Dhāraṇā 81

स्ववदन्यशरीरेऽपि
संवि त्तिमनुभावयेत् ।
अपेक्षां स्वशरीरस्य
त्यक्त्वा व्यापी दिनैर्भवेत् ॥ १०७ ॥

*svavadanyaśarīre'pi
sāmvittimanubhāvayet /
āpekṣāṃ svaśarīrasya
tyaktvā vyāpī divairbhavet // 107 //*

Put your consciousness of feeling in other living beings also, in the same way [as for yourself]. As you would feel the prick of a needle in your body paining you, feel the prick of a needle in some other's body. Feel that way also, that way too.

Don't laugh at that prick; don't weep at your own prick. If you get a prick on your body, you will weep. If you get a prick on some other's body, you will laugh, you will just enjoy. It is not to be done.

Put your consciousness in each and every being just like you have put [it] in your own body.

Apekṣāṃ svaśarīrasya tyaktvā, what will be the fruit of this act? Do you know what will be the fruit of this act?

The fruit of this act will be that you will lose, day by day, the I-consciousness of your body, and this universal consciousness, God consciousness, will get its rise day by day.

This is *śāktopāya*.

Dhāraṇā 82

निराधारं मनः कृत्वा
विकल्पान्न विकल्पयेत् ।
तदात्मपरमात्मत्वे
भैरवो मृगलोचने ॥ १०८ ॥

*nirādhāraṃ manaḥ kṛtvā
vikalpānna vikalpayet /
tadātmaparamātmatve
bhairavo mṛgalocone // 108 //*

Sit in some posture and see what your mind wants to do. And when it moves to function, don't give any place for its existence. Don't let it exist in any way. *Nirādhāraṃ manaḥ kṛtvā*, don't let your mind exist at all, in any way, while functioning.

Then what will happen? *Tadā* (this is not *tadātma paramātmatve*), *tadā ātma paramātmatve*, then *ātmā*, that individual being, *paramātmatve*, enters in universal Being. Hence, you are one with God consciousness, you enter in that kingdom of the transcendental state of God consciousness, or *Bhairava*.

This is *sāmbhavopāya*.

This is not *sāktopāya* because *nirādhāraṃ*, you have not to give any place to the mind for its existence. Don't let it exist anywhere. Put it dispersed. Then there won't be a seat for this mind to rest, where it would create confusion and all that bother. This is the *sāmbhava* state.

सर्वज्ञः सर्वकर्ता च

व्यापकः परमेश्वरः ।

स एवाहं शैवधर्मा

इति दाढ्याद्भवेच्छिवः ॥ १०९ ॥

*sarvajñah sarvakartā ca
vyāpakah paramēśvarah /
sa evāham śaivadharmā
iti dārḍhyādbhavecchivah // 109 //*

In fact, Lord Śiva is all-full of knowledge, full of action, and all-pervading. In fact, *parāmeśvarah* is *sarvajñah*, all-knowing, all-doing [*sarva kartā*], and [all-]pervading [*vyāpakah*].

Concentrate on that Lord Śiva for a while and, when after a while you are fully concentrated on that awareness of Lord Śiva, put that awareness in your own consciousness, in your own individual being; think that your individual consciousness is one with that Lord Śiva, all-knowledge, all-action, and all-pervading. By this way, when your mind and awareness are firmly established, you become one with Śiva.

This is *śāktopāya* with some touch of *sāmbhavopāya*.

जलस्येवोर्मयो वह्ने-

ज्वालाभङ्गः प्रभा रवेः ।

ममैव भैरवस्यैता

विश्वभङ्गो विभेदिताः ॥ ११० ॥

*jalasyevormayo vahner-
jvālābhaṅgayaḥ prabhā raveḥ /
mamaiva bhairavasyaitā
viśvabhaṅgyo vibheditāḥ // 110 //*

As waves and tides are one with the water of the ocean, as waves and tides are one with water (they are no other than water), as waves and tides are one with water, and the current of flames is one with fire, and as the rays [of the sun] are one with the sun—*jalasya iva ūrmayaḥ, vahner jvālā bhaṅgayaḥ, prabhā raveḥ*—in the same way, all the universal currents rise from me, *mamaiva bhairavasya*, who am one with *Bhairava*.

As waves and tides are one with water and the current of flames is 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 am one with *Bhairava*.

This is *śāktopāya* ending in the *śāmbhava* ṣṭaṭe.¹⁹⁷

197. *Unmīlanā*. [See footnote 136.]

Dhāraṇā 85

भ्रान्त्वा भ्रान्त्वा शरीरेण

त्वरितं भुवि पातनात् ।

क्षोभशक्तिविरामेण

परा संजायते दशा ॥ १११ ॥

bhrāntvā bhrāntvā sarīreṇa
tvaritam bhuvi pātanāt /
kṣobhaśaktivirāmeṇa
parā samjāyate daśā // 111 //

Go on walking and walking and wandering, moving and wandering, without any end. For instance, you go to Amarnath pilgrimage. Go on walking on foot. *Bhrāntvā bhrāntvā sarīreṇa*. After moving and wandering for a considerable period (I don't mean walking for half an hour), [after] walking for about six hours without a stop, and then, when your body aches, you want to lie down somewhere, and you don't reach home, *tvaritam bhuvi pātanāt*, just lie down on the ground at once, put your body absolutely motionless on the ground.

Kṣobha śakti virāmeṇa, when that agitation of that *cañcalatā*, of moving, [when] moving, perceiving is over, you will enter in the state of Lord Śiva. [But] only when you are aware!

Kṣobha śakti virāmeṇa, when the agitating energy ends (the agitating energy goes throughout your journey; that agitates all your limbs and body joints and everything, and you want to take rest, and you have no room to rest), just sit down on the ground there and then. Then enter in *samādhi*.

Actually, it happens to *yogīs* when they are absolutely tired; they sit, close their eyes, and enter in that God consciousness.

This is *sāmbhavopāya*; this is first class *upāya*. You have nothing to do, only enter in God consciousness after resting. You rest and enter in that.

आधारेष्वथवाऽशक्त्या-

ऽज्ञानाच्चित्तलयेन वा ।

जातशक्तिसमावेश-

क्षोभान्ते भैरवं वपुः ॥ ११२ ॥

ādhāreṣvathavā'saktyā-

'jñānāccittalayena vā /

jātaśaktisamāveśa

kṣobhānte bhairavaṁ vapuḥ // 112 //

Aśaktya is not being capable of understanding those objects. Because, [for example,] when you are blind, you want to perceive that object, but you can't perceive that, you can't see that object; but you have got curiosity to see it, but you can't see it—that is *aśakti*.

Or, if you want to assimilate some point in some book, but *ajñānāt*, you can't understand it, you just roam in that ether of ignorance. You can't understand it. There is no understanding in you. That understanding power is gone. That is *ajñānāt*.

Aśaktyā is when you are blind, you cannot perceive that form, and you have got curiosity. And [*ajñānāt* is when] you want to assimilate that point in that book, but that [understanding] power is not there; only curiosity remains. What happens in the end?

Go 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 samāveśa kṣobhānte (*śakti*, that is power; power to know it but not knowing, power to assimilate that but not assimilating—that is *śakti*), and that *śakti* diverts in[to] the internal vacuum of God consciousness, and you will get entry in God consciousness. This is *śaktopāya*.

This is another way how to get inside consciousness.

Dhāraṇās 87 and 88

संप्रदायमिमं देवि

शृणु सम्यग्वदाम्यहम् ।

कैवल्यं जायते सद्यो

नेत्रयोः स्तब्धमात्रयोः ॥ ११३ ॥

संकोचं कर्णयोः कृत्वा

ह्यधोद्वारे तथैव च ।

अनच्छकमहलं ध्याय-

न्विशेद्ब्रह्म सनातनम् ॥ ११४ ॥

saṁpradāyamimam devi

śṛṇu samyagvadāmyaham /

kaivalyaṁ jāyate sadyo

netrayoḥ stabdhamātrayoḥ // 113 //

saṁkocam karṇayoḥ kṛtvā

hyadhodvāre tathaiva ca /

anackamahalaṁ dhyāyan-

viśedbrahma sanātanam // 114 //

These two śloka refer to *sāmbhavopāya*. This is a very supreme way of going inside God consciousness, in the state of God consciousness.

Sampradāyam, this secret, *saṁpradāya*, secret trick, the technique of the pathway, O Devi, I am explaining to you vividly, perfectly.

Kaivalyaṁ jāyate sadyo netrayoḥ stabdhamātrayoḥ, just keep your eyes open, don't see anything, keep your eyes wide open [but] don't see anything, [and] you will get freedom from repeated births and deaths, you will achieve the state of *mokṣa*. *Netrayoḥ stabd-*

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hamātrayoḥ, don't move the eyelids, go on looking but don't perceive anything. This is one technique of *śāmbhavopāya*.

Another technique in the same way is: *saṁkocaṁ karṇayoḥ kṛitvā hyadhodvāre tathaiva ca*. *Hyadhovāre* is the opening of the rectum. You squeeze it, *saṁkoca* (*saṁkoca* is just to squeeze it inside), and, at the same time, with your fingers you close the opening of your ears, at the same time. Squeeze that organ of rectum with the breath, and close your ear openings with your fingers (*saṁkocaṁ karṇayoḥ kṛitvā*—that is closing your ears with your fingers). *Hyadhodvāre tathaiva ca*, and (*adhodvāre* means that rectum) you have to squeeze that rectum with the breath at the same time.

Anackam ahalam dhyāyan, and then go on meditating on that sound which is neither vowel nor consonant. (*Anackam* means vowel-less; *ahalam* means consonant-less.) You just see. It is easy. It is a practical thing. That sound in continuity you hear.

GURTOO: Like a stream flowing.

SWAMIJI: Like a stream.

But you can't utter it; you can't utter that sound. You have to meditate upon it [and] *viśed brahma sanātanam*, you will get entry in that supreme eternal *brahma*.

This is *śāmbhavopāya*.

Dhāraṇā 89

कूपादिके महागर्ते
स्थित्वोपरि निरीक्षणात् ।
अविकल्पमतेः सम्यक्
सद्यश्चित्तलयः स्फुटम् ॥ ११५ ॥

*kūpādike mahāgarte
sthitvopari nirīkṣaṇāt /
avikalpamateḥ samyak
sadyaścittalayaḥ sphuṭam // 115 //*

This is another technique regarding *śāktopāya*; this is *śāktopāya*.
Kūpādike mahāgarte, just go and stand on the top of the well,
mahāgarte sthitvā, which is a deep well. *Upari nirīkṣaṇāt*, put your
sight down to the bottom of that well and don't think anything,
avikalpa mateḥ, don't let any other thoughts get entry in your
mind.

Sadyaḥ, at that very moment, instantaneously, *citta layaḥ
sphuṭam*, your mind will not function. You'll become un-minded,
and thus get entry in God consciousness.

This is *śāktopāya*.

Dhāraṇā 90

यत्र यत्र मनो याति
 बाह्ये वाभ्यन्तरेऽपि वा ।
 तत्र तत्र शिवावस्था
 व्यापकत्वात्क यास्यति ॥ ११६ ॥

*yatra yatra mano yāti
 bāhye vābhyantare'pi vā /
 tatra tatra śivāvasthā
 vyāpakatvātkva yāsyati // 116 //*

Or, there is another technique. I will tell you another technique.

That is: *yatra yatra mano yāti*, keep your mind loose, keep your mind absolutely loose; don't control it, don't put any effort to control it. Keep your mind loose [in the] outside objective world and [in the] inside objective world. The outside objective world is when you perceive all these outside objective objects, when you perceive outward objects. And there are inward objects also—that is *sukha* [pleasure], *duḥkha* [pain], . . .

GURTOO: And *moha*.

SWAMIJI: . . . *moha*; *sukha*, *duḥkha*, *moha* [delusion], *viṣāda* [dejection], all that; or excitement of sexual joy, that internal [excitement]. Those are internal objects. Keep your mind loose from both sides, internally and externally, *yatra yatra mano yāti bāhye vā abhyantare api vā*. *Bāhye* means in the outside objective world; *ābhyantare*, the inside objective world. The inside objective world is grief, sorrow, sadness, joy, etc—these are also objects.

Tatra tatra śivāvasthā, when you put [your mind] loose and see that this is only the expansion of God, the expansion of your own consciousness, and that your consciousness is pervading outside, in the outside objective world and the inside objective world, where that state of *śiva bhāva* will go? It is there!

It is *sāmbhavopāya*.

Dhāraṇā 91

यत्र यत्राक्षमार्गेण

चैतन्यं व्यज्यते विभोः ।

तस्य तन्मात्रधर्मित्वा-

चिल्लयाद्भरितात्मता ॥ ११७ ॥

yatra yatrākṣamārgēṇa
caitanyaṁ vyajyate vibhoḥ /
tasya tanmātradharmitvāc-
cillayādbharitātmatā // 117 //

Or, there is another technique. It is a technique concerned with *śāktopāya*.

Yatra yatrākṣa mārgēṇa, whatever you perceive through the channels of your perceptive organs, *yatra yatra vibhoḥ caitanyam vyajyate*, from every side you will find the presence of *jñāna*, the presence of perception, pure perception.

That is *vibhoḥ caitanyam* (*vibhoḥ caitanyam* means the consciousness of the Lord). The consciousness of the Lord is found in each and every perception, through each and every channel of your organic world.¹⁹⁸

Tasya tanmātra dharmitvāt, because you must find out at that moment when you perceive a pencil, when you perceive some object through your organs, when you perceive that, *bas*, just know that this perception exists on the basis of consciousness, on the basis of God consciousness. So the aspect [basis] of this perception is God consciousness—the aspect of perceiving smell, the aspect of perceiving the sensation of touch (*śabda*, *sparsa*, *rūpa*, *rasa*, and *gandha*)—basically the aspect is *caitanyaṁ*, the consciousness, God consciousness. God consciousness is handling in these perceptions. The basis is God consciousness.

198. See footnote 3.

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So, *cit layāt*, just dive deep in that consciousness; at the time of perceiving these objects, don't perceive [these object], go on, dive deep in that consciousness which is the basis of all these perceptions, [and] *bharitātmatā*, you will become Bhairava, you will just become Bhairava.

This is *sāktopāya*.

Dhāraṇā 92

क्षुताद्यन्ते भये शोके
गह्वरे वा रणाद्गुते ।
कुतूहले क्षुधाद्यन्ते
ब्रह्मसत्ता समीपगा ॥११८॥

*kṣutādyante bhaye soke
gahvare vā raṇāddrute /
kutūhale kṣudhādyante
brahmasattā samīpagā*¹⁹⁹ // 118 //

It is *sāmbhavopāya*. This is another technique how to find the reality of God consciousness. This is *sāmbhavopāya*, the technique of *sāmbhavopāya*.

Kṣutādyante, just when you begin to sneeze, and when you have sneezed already, *kṣuta ādi ante*, at the beginning of sneezing and at the end, when sneezing is over, *kṣuta ādi ante*, at the beginning and the end of sneezing.

Bhaye, at the time when you are afraid, when you are extremely afraid of something happening, when Skylab was to fall and the time was fixed that it will fall at 4:00 pm,²⁰⁰ at that moment, that, there, everywhere, there was *bhaya*, there was a threat, fear [of] what will happen [in the] next five minutes? That is *bhaye*—at that stage.

Śoke, or at the time of intensity of grief, sadness.

[Or,] *gahvare*. *Gahvare* means when you are stuck. *Gahvara* means, for instance, you are climbing [and] you descend [but] when you descend you don't find the way. You have lost the way how to descend and there is no way to go down. Either you will fall and roll

199. Swamiji corrected *brahmasattāmayī daśā* to read *brahmasattā samīpagā*.

200. Reference to the first U.S. Space Station which was re-entering the earth's atmosphere and expected to crash at an undetermined location.

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down and you will die, and there is no hope of your reaching safely down. That is *gahvara*. That is the place where there is *gahvara*. *Gahvara* is a very difficult pathway to tread on. At that moment, what is the position of your mind? See the position of your mind at that moment. What to do? You can't move now. *Gahvare*.

Vā raṇād drute, or there is a gang of those enemies [who] have come with all weapons and machine guns and they are just torturing you and *raṇād drute*, you are flying, you are running, just like flying.

Kutūhale, or when there is intensity of curiosity. When there is intensity of curiosity, "What is this? I want to find out what is this." Sometimes that also happens. Curiosity comes.

And *kṣudhādyante*, when there is hunger. You have got appetite, you have got too much appetite. At the beginning of [having] too much appetite and at the end of [having] too much appetite.

Brahmā sattā samīpagā, God consciousness is near in your hand. It is there. You find it out. This is *sāmbhavopāya*.

Dhāraṇā 93

वस्तुषु स्मर्यमाणेषु
दृष्टे देशे मनस्त्यजेत् ।
स्वशरीरं निराधारं
कृत्वा प्रसरति प्रभुः ॥ ११९ ॥

*vastuṣu smaryamāṇeṣu
dṛiṣṭe deṣe manastyajet /
svaśarīraṁ nirādhāraṁ
kṛitvā prasarati prabhuḥ // 119 //*

Whenever you get something in your memory, you get something, you remember something of the past (you are at present here, and something comes in your memory of the past—that is *vastuṣu smarya māṇeṣu*, *smarya māṇeṣu vastuṣu*, when you memorize those past happenings, now at present), *vastuṣu smarya māṇeṣu dṛiṣṭe deṣe manas tyajet*, just focus your mind to that, that space and that time.

Where?

DENISE: What you are remembering.

GURTOO: Which you have already seen.

SWAMIJI: [That] which you have already seen. Just focus your mind there. Don't sit here. You just focus your mind to that past, . .

ERNIE: Event.

SWAMIJI: Yes.

. . . past event.

DENISE: As if you are reliving it.

SWAMIJI: Yes, as you are perceiving that.

Dṛiṣṭe deṣe manas tyajet. Manas tyajet, you should put that mind there. (*Tyajet* does not mean you should leave that.) Focus that mind.

GURTOO: It means focus it.

SWAMIJI: *Svaśarīraṁ nirādhāraṁ kṛitvā*, and what will happen?

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Your body which is existing here, in this present cycle, *nirādhāram*, it won't remain, it will remain without any basis. It will remain without any basis because it has gone there. It has gone there in the past, . . .

Past what?

ERNIE: In the past . . . experience.

SWAMIJI: . . . past space and past time. Past space which was fifty years before and past time also. Your body and your mind, your everything, has gone there. So here, nothing is . . . it is only your phantom formation of your body here. It is equal to nothing.

Svaśarīram nirādhāram kṛtvā, and you find that your body is not existing. Although it is existing here; but it is not existing. It is existing in the past eventful world, experienced world.

Prasarati prabhuh, the fountain of God consciousness will appear at that moment.

This is *śāktopāya*. *Śāktopāya* is because you have to take the help of the body.

Dhāraṇā 94

क्वचिद्वस्तुनि विन्यस्य
शनैर्दृष्टिं निवर्तयेत् ।
तज्ज्ञानं चित्तसहितं
देवि शून्यालयो भवेत् ॥ १२० ॥

*kvacidvastūni vinyasya
sanairdṛṣṭim nivartayet /
tajjñānaṁ cittasahitaṁ
devi śūnyālayo bhavet // 120 //*

This is another technique of *śāktopāya*, this one hundred and twentieth *śloka*.

Kvacid vastūni vinyasya sanair dṛṣṭim. Kvacit vastūni dṛṣṭim sanair vinyasya, just on some object, put your sight on that object, *kvacid vastūni*, on some particular object, *dṛṣṭim vinyasya*, you should put that sight on that, *sanair nivartayet*, and go on withdrawing that perception of that object slowly, slowly, slowly, in your own Self. *Sanair nivartayet* (*sanair* means *sanaiḥ-sanaiḥ*), . . .

GURTOO: Very slowly.

SWAMIJI: . . . very slowly you withdraw this perception from that object (this is a technique of *śāktopāya*), *tat jñānaṁ*, and that knowledge of that object, *citta sahitaṁ*, along with your mind, Devi, O Pārvatī, [and] *śūnyālayo bhavet*, you will get entry in that voidness of God consciousness.

भक्त्युद्रेकाद्विरक्तस्य
यादृशी जायते मतिः ।
सा शक्तिः शाङ्करी नित्यं
भावयेत्तां ततः शिवः ॥ १२१ ॥

*bhaktyudrekādviraktasya
yādṛśī jāyate matiḥ /
sā śaktiḥ śāṅkarī nityam
bhāvayettām tataḥ śivaḥ // 121 //*

There is another technique—that is intensity of love for God, intensity, *bhakti udreka*.

When there is intensity of love, you can't understand anything else in this world. When there is intensity of love for God, you won't recognize Viresh, you won't recognize John, you won't recognize your body, you won't recognize anything in this world. *Viraktasya: vairāgya*, detachment appears from all sides except for that intensity of love of God.

Bhakti udrekāt, by the intensity of love for the Lord, *viraktasya*, when detachment rises in your mind, *yādṛśī jāyate matiḥ*, and that position of your intellectual cycle at that time, the state of that intellectual cycle of yours is not intellectual, is not the element of intellect in you, *sā śaktiḥ śāṅkarī*, that is the energy of God consciousness. That intellect is transformed in the energy of God consciousness, and you should perceive that this energy is the real energy. Detachment, being detached from all sides, because of the intensity of love towards the Lord, *bhāvayet*, you find out that, *tataḥ śivaḥ*, you will become one with Śiva.

This is *sāmbhavopāya*, the technique of *sāmbhavopāya*.

Dhāraṇā 96

वस्त्वन्तरे वेद्यमाने
शनैर्वस्तुषु शून्यता।
तामेव मनसा ध्यात्वा
विदितोऽपि प्रशाम्यति ॥ १२२ ॥

*vastvantare vedyamāne
śanairvastuṣu śūnyatā /
tāmeva manasā dhyātvā
vidito'pi praśāmyati // 122 //*

Vastvantare vedyamāne śanair vastuṣu śūnyatā, when you perceive something ([for example,] you perceive this stand; at the time of perception of this stand, don't think of this stand, think of what you have perceived before that—that is *vastvantara*; *vastvantara* is another object which you have perceived already, before that), at the time of perceiving this present object, don't perceive this present object; go to that previous object.

Vastvantare vedyamāne śanair vastuṣu śūnyatā—by doing this technique, what will happen? You won't find, you won't perceive, anything in this world. You won't perceive anything. *Śanair vastuṣu śūnyatā*, all objects will melt in nothingness, by and by. *Tāmeva manasā dhyātvā*, and, through your mind, focus on that nothingness, how all these objects are dissolved in nothingness in the end.

Because, when I perceive Stephanie, then I perceive Ellen. At the time of perceiving Ellen, I must perceive Stephanie. At the time I am perceiving Ernie, I must perceive Ellen.

So it works like this, that everything becomes dissolved in nothingness. You don't perceive anything. When you perceive a pencil, you perceive this; at the time of perceiving this, you perceive this; at the time of perceiving this, you perceive this. So you will neither perceive this, nor this, nor this. There will be only *śūnya*, nothingness. Nothingness will appear in you, in the cycle of the objective world.

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Śanair vastuṣu śūnyatā tāmeva manasā dhyātvā vidito'pi, after going in the cycle of perception also, you will enter in the appeased position of God consciousness, *praśāmyati*. *Praśāmyati* is the appeased state of God consciousness where there is nothing.

This is *śāktopāya*.

Dhāraṇā 97

किञ्चिज्ज्ञैर्या स्मृता शुद्धिः

साऽशुद्धिः शंभुदर्शने ।

न शुचिर्ह्यशुचिस्तस्मा-

न्निरविकल्पः सुखी भवेत् ॥ १२३ ॥

kiñcijñairya smṛitā śuddhiḥ

sā'suddhiḥ śambhudarsane /

na śucirhyasuciḥstasmā-

nirvikalpaḥ sukhī bhavet // 123 //

Kiñcit jñair (this is another technique; this is *śāktopāya*), *kiñcit jñair yā smṛitā śuddhiḥ*, the purification which is observed by *kiñcit jñair* (*kiñcit jñair* means the masters of other schools of thought, [other] than Shaivism, and they have proved that this is pure and this is impure, this doing is pure and this is impure), *sāśuddhiḥ*, that impurity, *śambhu darsane*, in Shaivism, in our Shaivism, that impurity is neither impure nor pure. If you go deep in the philosophy of Shaivism, then there you will find it is neither pure nor impure.

Nirvikalpaḥ sukhī 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*.

सर्वत्र भैरवो भावः

सामान्येष्वपि गोचरः ।

न च तद्व्यतिरेकेण

परोऽस्तीत्यद्वया गतिः ॥ १२४ ॥

*sarvatra bhairavo bhāvah
sāmānyeṣvapi gocarah /
na ca tadvyatirekeṇa
paro'stītyadvayā gatih // 124 //*

This is *śāktopāya*. This is another technique of *śāktopāya*.

Sarvatra, you have to think, *sarvatra bhairavo bhāvah sāmānyeṣvapi gocarah*, in ordinary (*sāmānyeṣu* means in ordinary, ignorant persons also), in ordinary, ignorant persons also, when they act in their daily routine of life—they talk with each other, confidentially, in public, and everything—whatever they talk, they talk on the basis of God consciousness. “Where are you going?” “I will do that.” This is the *gocarī bhāva* of God consciousness they have, [that] they have possessed. They have possessed the perception of God consciousness at the time of their daily routine of *hānādānādi vyavahāra*, daily routine of life. Because in each and every point of your daily routine of activities, daily activities, God consciousness is not ignored. *Sāmānyeṣu api*, in ignorant persons also it is *gocarah*, it is known.

It is also said in *Vedānta*:

*utainam gopā adṛiṣannutainamudahāryah /
utainam viśvā bhūtāni sa dṛiṣṭo mṛiḍayāti nah /*²⁰¹

God is realized by everybody. God is realized by ignorant people. God is realized by those who have nothing to do with God; they have realized that God. And those who are only engrossed in the ac-

201. See *Vijñāna Bhairava*, *KSTS* vol. 8, p109.

tivity of household activities—they know nothing else—they have also realized God.

So, *dṛiṣṭaḥ*, he is realized; from all sides he is realized. Let him elevate us.

In the same way, he says, *sarvatra bhairavo bhāvaḥ sāmānyeṣvapi gocaraḥ*, in ignorant persons also this is realized. The *bhairava bhāva*, the state of *Bhairava*, is realized by ignorant persons also.

Because you must dive deep in this [so] that *na ca tad vyatirekeṇa paro asti*, there is nothing existing outside that God consciousness. By realizing that, *advayā gatiḥ*, you'll get entry in that oneness of God consciousness.

This is *śāktopāya*.

Dhāraṇā 99

समः शत्रौ च मित्रे च
 समो मानावमानयोः ।
 ब्रह्मणः परिपूर्णत्वा-
 दिति ज्ञात्वा सुखी भवेत् ॥ १२५ ॥

*samaḥ śatrau ca mitre ca
 samo mānāvamānayoḥ /
 brahmaṇaḥ paripūrṇatvād-
 iti jñātvā sukhī bhavet // 125 //*

This is another *śāktopāya* technique—that *samaḥ śatrau*, when you reside in sameness, the cycle of sameness, everywhere. If anybody shoots you, kills you, you laugh. If anybody embraces you, you laugh. You laugh everywhere—*samaḥ śatrau*—in enemy also, in friend also. In the behavior of friendship, in the behavior of enmity, *samaḥ*, remain the same. Remain the same, *mānāvamānayoḥ*, in honor and in dishonor.

Brahmaṇaḥ pari, because you are always full. If you are dishonored, you are full. If you are honored, you are full. If you are teased by enemies, you are full. If you are loved by friends, you are full. You are always in fullness. You exist, you live, in fullness because, in the real sense, the state of Brahman is always full in each and every movement of life.

In *Utpalastotrāvalī* also:

jayanto'pi hasantyyete jitā api hasanti ca /²⁰²

If they get victory, they laugh; if they are defeated, they laugh—*jayanto'pi hasantyyete, jitā api hasanti ca*, if they are defeated, if

202. See *Śivastotrāvalī of Utpaladevāchārya with the Sanskrit commentary of Kṣemarāja*, edited with Hindi commentary by Rājānaka Lakṣmaṇa (Swami Lakshmanjoo) 16:3, Chowkhamba Sanskrit Series 15, Varanasi, 1964.

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they are conquered. If they conquer, they laugh; if they are conquered, they laugh.

Iti jñātvā, if you understand this, *sukhī bhavet*, you will get entry in that blissful state of God.

This is *śāktopāya*.

न द्वेषं भावयेत्कपि
न रागं भावयेत्कचित् ।
रागद्वेषविनिर्मुक्तौ
मध्ये ब्रह्म प्रसर्पति ॥ १२६ ॥

*na dveṣaṁ bhāvayetkvāpi
na rāgaṁ bhāvayetkvacit /
rāgadveṣavinirmuktau
madhye brahma prasarpati // 126 //*

You should not be attached in any way to some particular subject [or] object; you must not be attached. You must not be detached from some particular object. Without detachment and attachment. You should remain without detachment, *rāga dveṣa vinir muktaḥ*. Without detachment and attachment, if you remain, in the center this supreme Brahman will shine.

This is *śāktopāya*.²⁰³

203. Śivopadhyāya has put this as *sāmbhava* state, but it is not *sāmbhava*; it is *śāktopāya*.

Dhāraṇā 101

यदवेद्यं यदग्राह्यं

यच्छून्यं यदभावगम् ।

तत्सर्वं भैरवं भाव्यं

तदन्ते बोधसंभवः ॥ १२७ ॥

yadavyedyam yadagrāhyam
yacchūnyam yadabhāvagam /
tadsarvam bhairavam bhāvyaṁ
tadante bodhasambhavaḥ // 127 //

You see, the definition of *śāmbhava* is just when you put your mind, when you meditate, on nothingness, absolute nothingness. That is the *śāmbhava* state. When there is some object to be meditated upon, that will be *śāktopāya* or *āṇavopāya*. Here it is *śāmbhavopāya*. One hundred and twenty-seventh *śloka* is the technique of *śāmbhavopāya*.

Yat avedyam, that which is not an object, that which has not come in objectivity; *yat agrāhyam*, that which is not realized, perceived, that which is beyond perception—that is *agrāhyam*; *yat śhūnyam*, that which is void, it is nothing; *yat abhāvagam*, which has melted in absolute nothingness; *tat sarvam bhairavam*, that is *Bhairava*, that is the state of *Bhairava*. In this way if you meditate, in the end you will attain the state of God consciousness.

This is the *śāmbhava* state, *śāmbhava* technique.

नित्ये निराश्रये शून्ये
 व्यापके कलनोज्झिते ।
 बाह्याकाशे मनः कृत्वा
 निराकाशं सम्राविशेत् ॥ १२८ ॥

*nitye nirāśraye śūnye
 vyāpake kalanojjhite /
 bāhyākāśe manaḥ kṛitvā
 nirākāśam samāviśet // 128 //*

This is the state where you begin with *śāktopāya* and end in *śāmbhavopāya*. This technique, the one hundred and twenty-eighth technique [verse], is just to begin with *śāktopāya* and end in the *śāmbhava* state.

Nitye nirāśraye śūnye vyāpake kalanojjhite bāhyākāśe, this ether, just meditate upon the 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 just nothingness; this is not a blue color), this is *nitya*, eternal (it is always eternal; it won't be affected by Skylabs²⁰⁴), *nirāśraye*, it has no *ādihāra*, it is not based on some support (it is support-less, that is *nirāśraye*), *śūnye*, it is void, absolutely void, *vyāpake*, and it is all-pervading, everywhere you find the state of *ākāśa*, *kalanojjhite*, and there is nothing to be perceived in that, in this *ākāśa*.

When you go on realizing and diving deep in the state of this *bāhyākāśa*, put[ting] your mind on this *bāhyākāśa*, a time will come [when] you will get entry in that *ākāśa* which is beyond this *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 *śāktopāya* because there is some support. In voidness there is some support, that

204. See footnote 200.

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blueishness, but that blueishness also fades when you get entry in that supreme voidness of God consciousness.

यत्र यत्र मनो याति
 तत्तत्तेनैव तत्क्षणम् ।
 परित्यज्यानवस्थित्या
 निस्तरङ्गस्ततो भवेत् ॥ १२९ ॥

yatra yatra mano yāti
tattattenaiva tatkṣaṇam /
parityajyānavasthityā
nistarāṅgastato bhavet // 129 //

This also is the technique when you begin with *sāktopāya* and end in *sāmbhavopāya*.

Yatra yatra mano yāti, just leave your mind free; let it go wherever it goes. Wherever it wants to go, let it remain free.

Yatra yatra mano yāti tat tat tenaiva tatkṣaṇam. parityajya: for instance, if it goes to these specs [spectacles], your mind goes to the specs, at that very moment, don't let him perceive those specs, tell him to do something else. Then he will go to a book. Tell him to do something else. Don't let him stay at the perception of the book. Let him go to something else. *Parityajya*, you should just push it from that point. Wherever the mind moves, push it on[to] [an]other object. And from [the] other object, push it to another object. Just disperse it. Just don't let it remain at one point. *Tat tat tenaiva, tenaiva*, by that very mind, *tat kṣaṇam*, at that very moment, *parityajya*, you should let it abandon that.

Anavasthityā, so you should keep your mind *anavasthita*. *Anavasthita* means you should not let it remain at any point, rested. You have to leave your mind free, but follow your mind. You have to follow your mind. If it goes to one point, just don't allow it to function there. Tell it to go somewhere else, tell it to go somewhere else, tell it to go somewhere else, so it will remain without any support.

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When it becomes supportless, *nistarāṅgastato*, he will get entry in the state where there are no tides, the tide-less state of God consciousness where there are no waves. That is the *nirvikalpa* state, the *śāmbhava* state.

So this is . . . here you have to begin with *śāktopāya* and end in *śāmbhava* [state].

भिया सर्वं रवयति
 सर्वगो व्यापकोऽखिले ।
 इति भैरवशब्दस्य
 संततोच्चारणाच्छिवः ॥ १३० ॥

bhiyā sarvaṁ ravayati
sarvago vyāpako'khile / ²⁰⁵
iti bhairavaśabdasya
saṁtatocchāraṇācchivaḥ // 130 //

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 *Bhairava*: “*bha*”, “*ra*”, and “*va*”. “*Bha*” means threat, fear; “*ra*” means screaming, crying; “*va*” means all-pervading, present, presence of God consciousness. There you find the presence of God consciousness. When you scream in fear, God is there.

BRUCE: Does it mean the intensity of that experience?

SWAMIJI: The intensity of that fear. Fear that, “O God, protect me! I am finished! I am ruined!”

BRUCE: Why is it at that moment that God consciousness is more accessible?

SWAMIJI: Because when you want it . . . when you scream, you want it. It means you are screaming for wanting the support of God.

You just scream and God is there.

ERNIE: But then why wouldn't it be also available to you if you didn't cry, if you were afraid, but didn't . . . ?

SWAMIJI: But you don't want to have it. There you don't want to have it. When you scream, you want to have it. When you cry, you want to have it. There is the urge for having that support. If you don't scream, there is no urge for having that God to support you.

ERNIE: So really, this is just about fear.

205. Swamiji corrected *bhayā* to read *bhiyā* and *sarvado* to read *sarvago*.

SWAMIJI: Fear, yes.

ERNIE: This technique is just about fear.

SWAMIJI: When you are afraid, he is your refuge.

BRUCE: But you don't . . . it's not a mental . . . you do not think that you want him and then you scream; it's automatic.

SWAMIJI: No, it is just the explanation of *Bhairava*, what is the state of *Bhairava*. *Bhairava* means when you are afraid and scream, he is there. *Vyāpakah* means he is pervading, he is there.

Iti bhairava śabdasya, when you find out, and when you want to explain, discriminate, the state of *Bhairava*, this word *Bhairava*, *saṃtatocāraṇāt*, in continuity, you will become *Bhairava*.

When you become yourself *Bhairava*, what fear is there?

This is *śāktopāya*.

अहं ममेदमित्यादि-
 प्रतिपत्तिप्रसङ्गतः ।
 निराधारं मनो कृत्वा
 तद्धानप्रेरणाच्छमी ॥ १३१ ॥

*aham mamedamityādi-
 pratipattiprasaṅgataḥ /
 nirādhāraṁ mano kṛtvā.²⁰⁶
 taddhyānapreṇācchamī // 131 //*

This is *śāktopāya* ending in *sāmbhava* [state].

Ending in *sāmbhava* is *tad dhyāna preṇāṭ samī*, when you get that blissful sound state of appeasement, perfect appeasement, where you have nothing to do—that is the perfect state of appeasement; that is the *sāmbhava* state.

Now, you have to begin with *śāktopāya*. That is *aham mama idaṁ ityādi pratipatti prasaṅgataḥ*. *Prasaṅgataḥ* here means not “by *prasaṅgataḥ*”; it is “in *prasaṅgataḥ*.” *Prasaṅgataḥ* means “in all these *prasaṅgeṣu*, in all these happenings.”

Which happenings? “I am Lakshmanjoo; mine is Denise; Viresh is my son; Stephanie is my disciple”—all these things. These . . . (*pratipatti* means perceptions), all these perceptions, in the state of all these perceptions, when you keep your mind support-less, *nirādhāram*—without Viresh, without your friend, without your husband, without your wife—you should keep your mind away from these perceptions.²⁰⁷ “This is mine, this is not mine.” You have to remove personal I-ness from all these things: “This is mine; this is not mine. This is my money; this is not my money”—all those things.

ERNIE: Discrimination.

206. Swamiji corrected *nirādhāre mano yāti* to read *nirādhāraṁ mano kṛtvā*.

207. Don't put [perceive it] as “my son”; see it is just shining in its own way.

SWAMIJI: Discrimination, discriminating perceptions.

And your mind, you have to keep your mind *nirādhāram*, without this attachment, without the *ādhāra* [support] of these discriminating perceptions.

Tad dhyāna preraṇāt, by this way *nirādhāram manah kṛtvā*, by this way, if you induce your mind to do this kind of perceiving, *śamī*, you will get the appeased state of the blissful state of God consciousness.

This is *śāmbhava* [state].

नित्यो विभुर्निराधारो
 व्यापकश्चाखिलाधिपः ।
 शब्दान् प्रतिक्षणं ध्यायन्
 कृतार्थोऽर्थानुरूपतः ॥ १३२ ॥

*nityo vibhurnirādhāro
 vyāpakaścākhilāधिपः /
 śabdān pratikṣaṇam dhyāyan
 kṛtārtho'rthānurūpataḥ // 132 //*

Nityo vibhuḥ nirādhāraḥ vyāpakaḥ ca akhilāधिपः, God is eternal, God is all-pervading, God is supportless, God is *vyāpakaḥ*, everywhere found, *akhilāधिपः*, he is the ruler of each and every object of this world, *akhilāधिपः*.

Just try to find out these things that I am speaking. I am speaking: "God is eternal, God is all-pervading, God is support-less, God is everywhere, and God is the ruler of each and every object." And these words, *pratikṣaṇam dhyāyan*, just meditate upon [them]. You meditate in continuity on these words: eternity, all-pervadingness, support-less, everywhere, being everywhere, and the ruler of each and every object.

Śabdān pratikṣaṇam dhyāyan kṛtārtho'rthānurūpataḥ, by concentrating on its meaning in this way (*arthānurūpataḥ* means when you concentrate on these words in this way), *kṛtārthaḥ*, a *sādhaka* [aspirant] gains his desired object and becomes purposeful.

You know purposeful?

The purpose—for that purpose he had come here—it is done. With what purpose he was sent here in this field of repeated births and deaths, it becomes purposeful.

This is *sāktopāya*.

Dhāraṇā 107

अतत्त्वमिन्द्रजालाभ-

मिदं सर्वमवस्थितम् ।

किं तत्त्वमिन्द्रजालस्य

इति दार्ढ्याच्छमं व्रजेत् ॥ १३३ ॥

atattvamindrajālābham-

idaṁ sarvamavasthitam /

kiṁ tattvamindrajālasya-

iti dārḍhyācchamaṁ vrajet // 133 //

There is another technique. This is a technique of *śāmbhava*. (And that technique, the previous one, was *śāktopāya*.) This is *śāmbhava[upāya]*.

When there is nothingness, it is *śāmbhava*; I told you once, when there is nothingness. When there is some support for the time being, this is *śāktopāya*. When there is support, all-around support, up to the end, this is *āṇavopāya*. So you can find out yourself what is *śāmbhava*, what is *śākta*, and what is *āṇava*, if you keep your alertness, awareness there.

Idaṁ sarvaṁ avasthitam, whatever you find in this world, in the one hundred and eighteen worlds, whatever you see, whatever you perceive, in these one hundred and eighteen worlds, it is *atattvam*, there is nothing in fact. It is just a joke.

Atattvaṁ indra jālābham. *Indra jālābham*, it is just like the net of *Indra*. That is *māyā*. *Māyā* means just [that] it has no substance in it.

So, this way, you find all these one hundred and eighteen worlds, one hundred and eighteen worlds, it is a joke. There is no one hundred and eighteen worlds. In its place there is only God consciousness always shining, and this God consciousness appears in the state of one hundred and eighteen worlds.

Idaṁ sarvaṁ avasthitam atattvaṁ, it has no basis to it. There is no substance in it. And *Indra jāla*, it is just like *Indra jāla*, the net

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of *Indra*. The net of *Indra* is just like *māyā*, [and] *māyā* is just a joke.

Kim tattvaṃ indrajālasya, what do you mean by *Indra jāla*?

Just find out what is *Indra jāla*, just find out these one hundred and eighteen worlds just like *Indra jāla*, and analyze that *Indra jāla*, what is *Indra jāla*—it will end in God consciousness if you meditate on it; it will make you achieve that blissful state of *sāmbhava*.

Dhāraṇā 108

आत्मनो निर्विकारस्य

क ज्ञानं क च वा क्रिया ।

ज्ञानायत्ता बहिर्भावा

अतः शून्यमिदं जगत् ॥ १३४ ॥

*ātmano nirvikārasya
kva jñānaṁ kva ca vā kriyā /
jñānāyattā bahirbhāvā
ataḥ śūnyamidaṁ jagat // 134 //*

"I know it. I don't know it. I know it. "

For instance, I tell you to read it and explain it to him. Can you do that? You won't do it. So it is not knowing, it is not knowing. I will tell Nilakanth Gurtoo to explain it. He will read and explain it. That is knowing.

But, in fact, the soul, the nature of your Self, is *nirvikāra*; it is without changes, it has no changes, it has no *vikṛiti*. So, actually there is neither knowledge nor lack of it. Here you find lack of it; here you find knowledge. But it is all a joke. It is a kind of change in you. There is some change in you—you can't 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. When there is one-pointed perception, that is reality. That is neither knowledge nor ignorance. That is what he says here.

Ātmano nirvikārasya, the Self, the real Self, is *nirvikāra*, it has no *vikāra*, these changes.

Because actually *jñāna* and *kriyā* are unnatural. They are not natural. It is not your nature. *Jñānāyattā bahir bhāvāḥ*, these—knowledge and action—are adjusted only in outward objectivity, the outward world of the cycle of objectivity. *Bahir bhāva jñānāyattāḥ*, they are adjusted with knowledge and action.

ERNIE: This is not a technique then. This is just information.

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SWAMIJI: No, it is a technique. It is a technique through the mind, through perception. You have to find out what is knowledge, what is action.

For instance, you can't understand anything; just try to see that not-understanding state—you will get entry in God consciousness. When you understand and just find out "how I have understood", you will get entry in God consciousness.

This is a *śāmbhava* technique.

ERNIE: Because there is no support.

SWAMIJI: There is no support, because it is *śūnya*; it is neither knowledge nor action.

Ataḥ śūnyam idaṁ jagat, so he finds the whole universe dissolved in *śūnya*, voidness.²⁰⁸

It is *śāmbhava*.

208. *Mahā śūnyā*, supreme [voidness].

Dhāraṇā 109

न मे बन्धो न मे मोक्षो
जीवस्यैता विभीषिकाः ।
प्रतिबिम्बमिदं बुद्धे-
र्जलेष्विव विवस्वतः ॥ १३५ ॥

na me bandho na me mokṣo
jīvasyaitā vibhīṣikāḥ / ²⁰⁹
pratibimbamidam buddher-
jaleṣviva vivasvataḥ // 135 //

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 the *jīva*, the individual soul, and to him these two perceptions—being in bondage and being liberated—are *vibhīṣikāḥ*, they make him terrified; he grumbles, he jumps.

ERNIE: Even the knowledge of liberation?

SWAMIJI: Yes, liberation.

“I am liberated. I am liberated!” What is that? It is also bondage. It is also ignorance. Knowledge and liberation is attributed to those who are individuals; and they get change in bondage and in liberation.

Pratibimbam idam buddher jaleṣviva vivasvataḥ, if you are bound in this cycle of the world, that is bondage; and [if] you are liberated from the cycle of the world, you are liberated.

You should find out that this knowledge—being elevated and being liberated, or being bound in this cycle of the world—this bondage and liberation is just a reflection in the limited intellect. It is a reflection in *buddher* (in *buddher*, is the limited intellectual element).

209. Swamiji corrected *na me bandho na mokṣo me bhitasyaita vibhīṣikāḥ* to read *na me bandho na me mokṣo jīvasyaitā vibhīṣikāḥ*.

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On the contrary, it is not a reflection in unlimited God consciousness. In the mirror of unlimited God consciousness, that reflection is something else—that is *sāmbhava*. When you find out this whole cycle of one hundred and eighteen worlds is reflected in God consciousness, that is something else.

But when you find, when you perceive, this reflection of this world in your intellect, in your limited intellectual state, this terrifies you. Because you will ignore Samdu's son and you won't ignore Viresh. This is the reflection of that in that limited cycle of *buddhi*, intellect. That is *buddhiḥ*.

And that is *saṃvit*. What? Unlimited. The unlimited cycle of *jñāna* is *saṃvit*, God consciousness. When you find out it is a reflection in God consciousness, then there is neither attachment nor detachment for Viresh.²¹⁰ Then you are *muktaḥ*, you become *jīvan muktaḥ* [liberated while living].

So, *pratibimbam idaṃ buddher*, this makes you sad when you find out this reflected in your limited intellect, not in unlimited *saṃvit*, knowledge.

Jaleṣu iva vivasvataḥ, just as in various pools, or various streams of water, you find the reflection of the sun in varieties—somewhere you'll find the sun being cut, if the water is flowing; if the water is stationary, you will find it stationary, the reflection of the sun—in the same way, these things happen in the individual reflection, in the individual cycle of the intellect. When there is the individual cycle of the intellect, it is bondage, it will give you fear.

It will give whom fear? *Jīvasya*. *Jīvasya*—who is individual.

So, you have to find out *na me bandho na me mokṣo*: "Neither I am bound nor I am liberated."²¹¹

So this is *śāktopāya*.

210. The son of John and Denise Hughes.

211. Become divine! Do not put limited shrunken thoughts in yourself. Try to keep your mind broad. That will make you divine!

Dhāraṇā 110

इन्द्रियद्वारकं सर्वं
सुखदुःखादिसंगमम् ।
इतीन्द्रियाणि संत्यज्य
स्वस्थः स्वात्मनि वर्तते ॥ १३६ ॥

*indriyadvāraṅgaṁ sarvaṁ
sukhaduḥkḥādisaṅgamam /
itīndriyāṇi saṁtyajya
svasthaḥ svātmani vartate // 136 //*

This is the technique of *śāktopāya* ending in *śāmbhava* [state].

Indriya dvāraṅgaṁ sarvaṁ sukha duḥkḥādi saṅgamam, when you find pleasure, you find pain; all these things happen in this world—pain, pleasure, sorrow, sadness, excitement—all those things. *Indriya dvāraṅgam*, it is through your organs; it happens only through your organs. When your organs are functioning in a limited way, you find sometimes pleasure, sometime pain, sometime sorrow, sometime excitement, sometime ego, all this.

Iti indriyāṇi, leave aside the functioning of your organs, be above the organs, be above the state of the organs, [and] *svasthaḥ svātmani vartate*, you'll remain in your real nature of God consciousness.

This is *śāktopāya* ending in *śāmbhava* [state].

This is also a technique of wisdom²¹² not a technique of *sādhanā*.²¹³ This is a *sādhanā* in wisdom, in understanding, a practice in wisdom.

212. Mind and intellect.

213. For example, not a practice involving the breath. [Editor's note]

ज्ञानं प्रकाशकं लोके
 आत्मा चैव प्रकाशकः ।
 अनयोरपृथग्भावात्
 ज्ञानी ज्ञाने विभाव्यते ॥ १३७ ॥

*jñānaṁ prakāśakaṁ loke
 ātmā caiva prakāśakaḥ /
 anayorapṛithagbhāvāt
 jñānī jñāne vibhāvvyate // 137 // ²¹⁴*

Jñānaṁ prakāśakaṁ loke, in this world, knowledge is that thing which makes you understand things. *Jñānaṁ prakāśakaṁ loke*, knowledge is the only thing that makes you understand things in this world. *Ātmā caiva prakāśakaḥ*, but that individual soul is also that element which makes you understand things.

So, there are two things: one is knowledge, and one is the holder of knowledge, *ātmā*. *Ātmā* is the knowledge holder, where knowledge is resting.

Where is knowledge resting?

GURTOO: In *ātmā*.

SWAMIJI: In *ātmā*.

So, there are these two substances: one is knowledge and one is *ātmā*. Knowledge makes you understand things in this world, and *ātmā* also makes you understand these things.

So, in this way (this is also a technique of wisdom, a technique of understanding), you have to understand what is knowledge and what is *ātmā*. *Anayor apṛithag bhāvāt*, *ātmā* and knowledge are actually one. So, *jñānī jñāne vibhāvvyate*, the *ātmā* you will find rest-

214. Swamiji corrected this verse from that found in the original text which reads: *jñānaṁ prakāśakaṁ sarvaṁ sarveṇātmā prakāśakaḥ / ekamekasvabhāvāt jñānaṁ jñeyam vibhāvvyate // (KSTS vol. 8, pp121-122).*

ing in knowledge, and knowledge you will find resting in the *ātmā* (*vice versa*).

ERNIE: That's *śāmbhavopāya*?

SWAMIJI: No, because it is wisdom. You have to find out, so it is *śāktopāya*.

ERNIE: But last time it was wisdom.

SWAMIJI: No. [Last verse was] wisdom of nothingness. [Here] it is the wisdom of something.

ERNIE: This is knowledge and *ātmā*.

SWAMIJI: Yes.

मानसं चेतना शक्ति-
 रात्मा चेति चतुष्टयम् ।
 यदा प्रिये परिक्षीणं
 तदा तद्भैरवं वपुः ॥ १३८ ॥

*mānasam cetanā śaktir-
 ātmā ceti catuṣṭayam /
 yadā priye parikṣīṇam
 tadā tadbhairavam vapuḥ // 138 //*

Mānasam, mind, *cetanā*, *śakti*, and *ātmā*—these four—*iti catuṣṭayam*, these are four substances. One is mind. The mind is the organ of differentiated thoughts. The organ of the differentiated cycle of thoughts is the mind, when you have the differentiated cycle of thoughts. *Cetanā* is differentiated perception. Differentiated perception, *cetanā*, is a kind of intellect. *Śakti* is the energy of breath, breathing in and out.

So, mind is the organ of differentiated thoughts, and the organ of differentiated perception [*cetanā*], and the energy of breath [*śakti*], and *ātmā*, the limited ego—*iti catuṣṭayam*, these are four.

These four have ruined the nature of a man. These four have actually destroyed and ruined everything that we have, the treasure we had. It is looted by these four substances.

Which substances? Mind, differentiated perception, intellect, and the energy of breath—when you breathe in and out, this is the ruining center—and *ātmā*, limited ego.

Yadā priye parikṣīṇam, when you leave it aside, O dear Pārvatī, *yadā parikṣīṇam tadā tad bhairavam vapuḥ*, then you will find the state of *Bhairava* shining, all around. So, you have to leave these things. Don't breathe.

In the technique of the *āṇava* cycle, the purpose of breathing in and out is just to ignore the breathing in and out, because the time

will come when you breathe in and out, breathe in and out, [and] the breath will stop. It stops and you get entry in that central vein.

And differentiated perception: when you put that one-pointedness in differentiated perception, and make your intellect feel that differentiated perception is wrong perception—it is a wrong notion, it is a wrong notion, wrong notion, wrong notion—there will be undifferentiated perception. And undifferentiated perception is attributed to Śiva. And differentiated thoughts will become undifferentiated thoughts, only one thought, of mind.

So, mind will become mind-less, differentiated perception will become undifferentiated (they will reside in the undifferentiated state), energy of breath becomes breath-less, and *ātmā*, ego, becomes unlimited being—that is the reality of *śāmbhava* [state].

BRUCE: This practice is *śāmbhavopāya*?

SWAMIJI: *Śāmbhavopāya*, yes.

End of 112 Dhāraṇās

Vijñāna Bhairava Tantra

The techniques are finished. In *Vijñāna Bhairava*, all techniques, one hundred and twelve techniques, are finished.

निस्तरङ्गोपदेशानां

शतमुक्तं समासतः ।

द्वादशाभ्यधिकं देवि

यज्ज्ञात्वा ज्ञानविज्जनः ॥ १३९ ॥

nistarāṅgopadeśānām

śatamuktāṁ samāsataḥ /

dvādaśābhyadhikāṁ devī

yajjñātvā jñānavijjanah // 139 //

This way I have explained to you, O Pārvatī, *upadeśa*. *Upadeśa* means these techniques which are *nistarāṅga* techniques, techniques of the tide-less state (you know, where there are no tides, where there are no changes), *nistarāṅga upadeśas*. These are *upadeśas* of the *nistarāṅga* state.

And these techniques I have explained to you—one hundred techniques plus twelve more, *dvādaśa abhyadhikam*, plus twelve more.

So, one hundred and twelve techniques, I have explained to you. *Yat jñātvā*, by the knowledge of 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

śāpānugrahakārakah // 140 //

In these one hundred and twelve ways that have been already described, explained, any person attached to one of these processes, *atra ca ekatame yuktaḥ*, the person who is attached to one of these processes, only one out of one hundred and twelve, he becomes himself *Bhairava*, one with *Bhairava*. He and *Bhairava* are one. There is not the least difference between him and Lord Śiva.

Vācā karoti karmāṇi, he does things by speech, not by doing. He says, and that is done. Whatever he says, it is done. That is *vācā karoti karmāṇi*. *Karmāṇi vācā karoti*, by speech he works.

Śāpānugraha kārakaḥ, and he becomes the giver of curses and bestower of boons. *Śāpa anugraha kārakaḥ*, he can curse and he can bestow boons also.

अजरामरतामेति

सोऽणिमादिगुणान्वितः ।

योगिनीनां प्रियो देवि

सर्वमेलापकाधिपः ॥ १४१ ॥

जीवन्नपि विमुक्तोऽसौ

कुर्वन्नपि च चेष्टितं ।

ajarāmaratāmeti

so'ṇimādiguṇānvitah /

yoginīnām priyo devi

sarvamelāpakādhipaḥ // 141 //

jīvannapi vimukto'sau

kurvannapi ca ceṣṭitam ²¹⁵ / 142a

215. Swamiji corrected *kurvannapi na lipyate* to read *kurvannapi ca ceṣṭitam*.

Vijñāna Bhairava Tantra

Saḥ, he achieves that state where there is neither birth nor death, *ajara ama ratām eti*. And he becomes attached with all the eight great yogic powers, *aṇimādi guṇa anvitaḥ* (*guṇa* here means powers), *aṇimādi aṣṭa guṇa anvitaḥ, aṣṭa siddhi anvitaḥ*.

Yoginīnām priyo devi, O Devi, he becomes attached to *yoginīs*. The one who is beloved by *yoginīs*, loved by *yoginīs*, he becomes one with Lord Śiva. *Yoginīnām priyaḥ*, his life is filled with life.²¹⁶ He becomes totally attached to *yoginīs*.

Sarva melāpaka adhipaḥ, and he becomes the *adhipaḥ*, the chief director, of all the *melāpas*, spiritual gatherings, *sarva melāpa*. *Melāpa* means spiritual gatherings that take place by *yoginīs* and *siddhas* in *samādhi*. In *samādhi*, you can experience this *melāpa*, the gathering of *siddhas* and *yoginīs*. They gather before the *sādha-ka* who is in *samādhi*; they gather before him and they bestow on him all the boons they can.

Kurvan api ca ceṣṭitam, although he is doing all his daily routine of life, he becomes absolutely *jīvan mukta*, liberated.

श्रीदेवी उवाच

śrī devī uvāca

Now, Devi puts a question before the Lord:

इदं यदि वपुरदेव

परायाश्च महेश्वर ॥ १४२ ॥

एवमुक्तव्यवस्थायां

जप्यते को जपश्च कः ।

idaṁ yadi vapurdeva

parāyāśca mahēśvara // 142b //

evamuktavyavasthāyām

japyate ko japaśca kaḥ / 143a

216. Swamiji commented: "*Devānām priyaḥ*, the one who is loved by *devas*—that is death. The *devas* call him back to their abode; his life is over."

O Lord, if this is the *svarūpa*, [if] this is the essence of supreme energy, then where recitation and the recited one will stand?

There will be no recitation of any deity and no deity who is to be recited, whose name is to be sung, whose name is to be remembered. So, there is neither recitation, not *japya*, not *japa*.

Japa means recitation; *japya* means recitation for whom . .

GURTOO: . . . the recitation is done.

SWAMIJI: Then these two are gone; these two are not existing there, in this situation.

If this is the real situation of supreme energy, what you have put in these one hundred and twelve ways, one hundred and twelve processes?

ध्यायते को महानाथ

पूज्यते कश्च तृप्यति ॥ १४३ ॥

हुयते कस्य वा होमो

यागः कस्य च किं कथम् ।

dhyāyate ko mahānātha

pūjyate kaśca tṛipyati // 143b //

hūyate kasya vā homo

yāgaḥ kasya ca kiṁ katham / 144a

Dhyāyate ko mahānātha, O my Lord, who can meditate?

Pūjyate kaśca, who can do worship?

Kaśca tṛipyati, and who can get satisfaction?

Hūyate kasya vā homaḥ, who is to be offered?

Kaḥ hūyate, who can offer the oblations in the sacrificial fire?

Kasya vā homaḥ, whose is the offering?

Neither there is offering, nor is there anything to be offered.

Yāgaḥ kasya ca kiṁ katham, how can an oblation take place and whose is the oblation there? There is nothing of that sort there.

Now, Bhairava explains to Devi:

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श्रीभैरव उवाच

एषात्र प्रक्रिया बाह्या

स्थूलेष्वेव मृगेक्षणे ॥ १४४ ॥

भूयो भूयः परे भावे

भावना भाव्यते हि या ।

जपः सोऽत्र स्वयं नादो

मन्त्रात्मा जप्य ईदृशः ॥ १४५ ॥

śrī bhairava uvāca,

eṣātra prakriyā bāhyā

sthūleṣveva mṛigekṣaṇe // 144 //

bhūyo bhūyaḥ pare bhāve

bhāvanā bhāvvyate hi yā /

japaḥ so'tra svayaṁ nādo

mantrātma japyā idṛiṣaḥ // 145 //

(I think you must put these two lines also attached with this śloka, with this one hundred and forty-fourth:

bhāvanā bhāvvyate hi yā /

japaḥ so'tra svayaṁ nādo

mantrātma japyā idṛiṣaḥ // 145 //

One and a half ślokas to be kept together.)

O Devi, this is the outward tradition of *japa*, *dhyāna*, *pūjā*, worship, all, etc. This is the outward tradition, meant only for gross *sādhakas*, *sthūleṣu eva sādhaḥkeṣu vartate*. *Sthūla* means gross, [*sādhakas*] who have not that subtle strength of awareness, [of] maintaining that subtle strength of awareness.

But, [*sādhakas*] who have that strength of that subtlest awareness, for them, *bhūyo bhūyaḥ pare bhāve bhāvanā bhāvvyate hi yā*, contemplation which is done, *bhūyo bhūyaḥ*, in continuity, *pare*

bhāve, in that supreme state, *yā bhāvanā bhāvayate*, the contemplation which is done there, that is real *japa*, that is their real recitation. And this way you should know the embodiment of the universal is *Bhairava* himself; [that is the] *mantra* to be recited.

Bhāvanā means contemplation, meditation, in continuity.

Bhūyo bhūyaḥ is not again and again. *Bhūyo bhūyaḥ* means just like in a chain-like way. Again and again, [it is] not. When you put again and again, then there is a pause. There should not be a pause.

DEVOTEE: Chain-like.

SWAMIJI: Chain-like contemplation, just like the flame you see in 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.

That is real recitation where you get the flow of *nāda* yourself; *nāda*, automatic; automatic *nāda* flows out. *Nāda* means the real I-consciousness.

And the *japya* (*japya* means the deity for whom you are reciting) is *mantrātmā*, is full of universal "I". *Mantrātmā*, *mantra* means universal "I".

Now, he puts what is *dhyāna*:

ध्यानं हि निश्चला बुद्धि-
 निराकारा निराश्रया ।
 न तु ध्यानं शरीराक्षि-
 मुखहस्तादिकल्पना ॥ १४६ ॥

*dhyānaṁ hi niścālā buddhir-
 nirākārā nirāśrayā /
 na tu dhyānaṁ śarīrākṣi-
 mukhahastādikalpanā // 146 //*

Meditation means when your intellectual awareness becomes one-pointed and attached to formlessness; not only formlessness but support-lessness, *nirāśrayā*, without any support.

If you contemplate with support . . . for instance, to meditate with support is just to meditate between the two breaths, just 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—finished. Maintain awareness there. That is *nirāśrayā*.

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 of the deity, or *akṣi*, the organs of the deity, or *mukha* [the face], and hands [*hastā*], and so on—this is not *dhyāna*.

Dhyāna is that when you are attached with *niścālā buddhi*, without form and without support.

And, what is *pūjā*, real worship?

पूजा नाम न पुष्पाद्यै -
 र्या मतिः क्रियते दृढा ।

निर्विकल्पे परे व्योम्नि

सा पूजा ह्यादराल्लयः ॥ १४७ ॥

*pūjā nāma na puṣpādyair-
yā matih kriyate dṛiḍhā /
nirvikalpe pare vyomni
sā pūjā hyādarāllaya // 147 //*

Pūjā nāma na puṣpādyair, worship is not done with flowers, with ghee, with all those things that you gather from the market and the garden. That way you can't do the real *pūjā*, real worship.

Real worship is that where your intellect is firmly established, *kriyate dṛiḍhā*, where your intellect is firmly established in the supreme voidness of thought-lessness. And where that intellect is firmly established in the thought-less and supreme voidness, the supreme voidness of *cidākāśā*, consciousness, that is real *pūjā*, *śādarāt layaḥ*, where one merges, one gets expired, with great respect, with great honor.

Śādarāt layaḥ, you are expired with honor. You expire your everything, you lose your everything—not with dishonor, not with hatred, but with honor.

With honor, you expire in that supreme, thought-less state of *cidākāśā*.

अत्रैकतमयुक्तिस्थे

योत्पद्येत दिनाद्दिनम् ।

भरिताकारता सात्र

तृप्तिरत्यन्तपूर्णता ॥ १४८ ॥

*atraikatamayuktisthe
yotpadyeta dināddinam /
bharitākārātā sātra
triptiratyantapūrṇatā // 148 //*

Vijñāna Bhairava Tantra

In these one hundred and twelve ways, anyone who is attached to one of these, *atra ekatama yuktisthe*, to him, any state, whatever is found to him, whatever is experienced by him, that state is filled with the *Bhairava* state.

That is the real satisfaction you get from worship. *Sātra triptir*, that is the real satisfaction of worshiping. And hence, this satisfaction is *atyanta pūrṇatā*, supreme fullness.

महाशून्यालये वह्नौ
भूताक्षविषयादिकम् ।
हूयते मनसा सार्धं
स होमश्चेतनास्रुचा ॥ १४९ ॥

mahāśūnyālaye vahnau
bhūtākṣaviṣayādikam /
hūyate manasā sārḍham
sa homaścetanāsrucā // 149 //²¹⁷

Mahā śūnyālaye, when in that *agni*, when in that fire, the fire which is situated or established in the great voidness, in the fire of great voidness, in that fire, 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 *havan*, *yāga*, where awareness is the spoon, awareness is the spoon of offering.

You mean spoon, that *sruk*?

ALEXIS: Sacrificial ladle?

SWAMIJI: Yes, ladle, sacrificial ladle.

217. While commenting, Swamiji gave the reading *sa homaḥ sruk ca cetanā* as an alternative. This reading is also found in *KSTS* vol. 8, p132, commentary, line 6.

यागोऽत्र परमेशानि
तुष्टिरानन्दलक्षणा ।

*yāgo'tra paramēśāni
tuṣṭirānandalakṣaṇā / 150a*

And *yāga* is there, O Devi, the satisfaction of being united with that final beatitude, final bliss.

Now, what is *kṣetra*, *tīrtha*? [It is said that] you must go to *tīrtha* also for removing your sins.

क्षपणात्सर्वपापानां
त्राणात्सर्वस्य पार्वति ॥ १५० ॥
रुद्रशक्तिसमावेश-
स्तत्क्षेत्रं भावना परा ।

*kṣapaṇātsarvapāpānām
trāṇātsarvasya pārvatī // 150b//
rūdraśaktisamāveśas-
tatkṣetraṁ bhāvanā parā / 151a*

When you get the full trance in the energies of *Bhairava*, when you enter in the wheel of energies of *Bhairava-rūdra śakti samāveśaḥ*—when you enter in the *śaktis* of *Rūdra*, of *Bhairava*, that is *śakti samāveśa*. When you get *śakti samāveśa*, that is *kṣetra*, that is the real *kṣetra*.

Kṣetra means the sacred spot where worship and all spiritual things are done—That is *kṣetra*, *tīrtha*.

There are two words [syllables] in *kṣetra*: *kṣa* and *tra*. *Kṣa* means to destroy; *tra* means to protect. What is destroyed and what is protected? All sins are destroyed, *kṣapaṇāt sarva pāpānām*. Where all sins are destroyed, and where you get all-round protection from evils, that is the real *kṣetra*.

Vijñāna Bhairava Tantra

Hence, this *kṣetra* is the supreme *bhāvanā*, the supreme state of *bhāvanā*. *Bhāvanā* means when you sentence your mind with awareness to one point.

अन्यथा तस्य तत्त्वस्य
का पूजा कश्च तृप्यति ॥ १५१ ॥

*anyathā tasya tattvasya
kā pūjā kaśca tṛpyati // 151b //*

Otherwise, if this was not real *kṣetra*, how can that supreme element (I would not call that element), [how that] supreme state of Lord Śiva would be adored or would get satisfaction.

Adoration, satisfaction, only exists in this trance of *rūdra śakti*, when you enter in the energies of Lord Śiva. When you enter in *tīrtha*, in Khirbhavani, in Jvala, you enter only in duality and nothing is achieved there.²¹⁸

Now, just see what is bath, bathing:

स्वतन्त्रानन्दचिन्मात्र-
सारः स्वात्मा हि सर्वतः ।
आवेशनं तत्स्वरूपे
स्वात्मनः स्नानमीरितम् ॥ १५२ ॥

*svatantrānandacinmātra-
sārah svātmā hi sarvataḥ /
āveśanaṁ tatsvarūpe
svātmanaḥ snānamīritam // 152 //*

First, you must feel and experience that your own Self—which is not your individual self but it is universal because of its freedom, because of its felicity, blissfulness, and because of its consciousness—[is] filled with freedom, filled with bliss, filled with

218. Khirbhavani and Jvalamukhi, two ancient shrines. [Editor's note]

consciousness. And the essence of these three is your Self. And that Self is the universal Self; that is not the individual self. And, that universal Self is found everywhere, *svātmā hi sarvataḥ vartate*.

And in that *svarūpa*, when you enter in that *svarūpa*, and when you make yourself enter in that supreme *svarūpa*, when you make your individual being enter in that universal Self, that is really a bath, that is really bathing, that is really taking a bath [*snānam*].

When you go to the bathroom and put the geyser on and take a bath, that is not a bath. That is only washing your material body.

यैरेव पूज्यते द्रव्यै -

स्तर्प्यते वा परापरः ।

यश्चैव पूजकः सर्वः

स एवैकः क पूजनम् ॥ १५३ ॥

*yaireva pūjyate dravyais-
tarpyate vā parāparaḥ /
yaścaiva pūjakaḥ sarvaḥ
sa evaikāḥ kva pūjanam // 153 //*

Take your garden where flowers are there, you cut these flowers just to offer them at the feet of your Lord; or you get *dhūpa* [incense], *dīpa* [light], and *guggul*²¹⁹ from the market and offer it before the feet of the Lord; but actually these things are the Lord themselves. That flower is the Lord, that essence is the Lord, that *agarbatti* [incense] is the Lord—everything is the Lord.

And the adorer is the Lord.

So the Lord is everywhere.

Kva pūjanam, where adoration will take place? Adoration is not possible. How can you adore the Lord if you are yourself the Lord? How can you offer the Lord anything, if anything, whatever you offer, is the Lord himself?

219. *Guggul* is a type of fragrant resin traditionally used in worship. [Editor's note]

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So there is no way of worshipping. He is the worshiper himself.

*vrajjetprāṇo viśejjīva
icchayā kuṭilākṛtiḥ /*

Now, the essence of all these one hundred and twelve ways, he is putting here:

ब्रजेत्प्राणो विशेषीव
इच्छया कुटिलाकृतिः ।
दीर्घात्मा सा महादेवी
परक्षेत्रं परापरा ॥ १५४ ॥

*vrajjetprāṇo viśejjīva
icchayā kuṭilākṛtiḥ /
dīrghātmā sā mahādevī
parakṣetram parāparā // 154 //*

When your breath flows out, *vrajjet prāṇo*, when your breath flows out, [and] *viśet jīvaḥ*, when your ingoing, in-taking breath, enters in, and *kuṭilākṛtiḥ*, in the way of crooked movement (because from the heart it moves in the crooked way to this ether,²²⁰ [and] from here again it moves in a crooked way; it does not move in a straight line—that is *kuṭilākṛtiḥ*), now what you have to do? He says, *dīrghātmā icchayā, icchayā dīrghātmā*.

There are three powers in the movement of breath functioning. One power is that of breath—that is called *prāṇa śaktiḥ*. Another power is that of the Lord—that is called *prabhu śaktiḥ*. One power is that of the Self—that is called *ātmā śaktiḥ*. *Prāṇa śaktiḥ, prabhu śaktiḥ, and ātmā śaktiḥ*.

Prāṇa śaktiḥ is that energy when you are asleep, when you are unaware of where you are. You go to bed, and still this moving of breath takes place unconsciously. That is the energy of *prāṇa* that is called *prāṇa śaktiḥ*.

220. Refers to *bāhya dvādaśānta* (see footnote 40).

Ātmā śaktiḥ is when you control the breath. You stop it. You stop it for some time. This energy is called *ātmā śaktiḥ*.

And, when, by the grace of the Lord, this *prāṇa* enters in your central vein, *madhyā nāḍī*, that is functioned by *prabhu śaktiḥ*. That is the energy of the Lord.

Among these three energies, you have to function . . . not *prāṇa śakti*. *Prabhu śaktiḥ* is out of the question; *prabhu śakti* is in the hands of Lord Śiva, so that thing is absolutely impossible [to function]. *Prāṇa śakti* is also there . . .

DEVOTEE: Automatic?

SWAMIJI: . . . automatic; but in an automatic way you have not to breathe in and out. He says *icchayā*, by your *ātmā śaktiḥ*. By your *ātmā śaktiḥ* you have to breathe in, and by *ātmā śaktiḥ* you have to breathe out. You have not to breathe out and in as it goes on [automatically].

Dirghātmā, the moving of the breath must occupy more time—that is the meaning of *dirghātmā*.

That is the supreme *kṣetra*,²²¹ and not [only] the supreme *kṣetra*, more supreme than supreme! *Parāparā* means more supreme than supreme.

अस्यामनुचरन् तिष्ठन्
महानन्दमयेऽध्वरे ।

asyāmanucaran tiṣṭhan
mahānandamaye'dhvare / 155-1a

And this is the real *adhvara* (*adhvara* means *yāga*, *havan*, sacrificial fire). In this supreme sacrificial fire, the one who is attached in continuity in the recitation of the breath, giving it more span of time not span of space, duration of time not space (space will be shortened; the more time, the less space; less time, more space) . . .

When you are breathing violently, it will occupy more space; it will go up to this point [Swamiiji demonstrates]. When you are

221. See commentary on verse 151a.

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breathing slowly, it will go to this place. So, more time less space; less time more space. You have to put . . .

DEVOTEE: More time, less space.

SWAMIJI: . . . less space.

Thank you. You have understood it.

तया देव्या समाविष्टः

परं भैरवमाप्नुयात् ॥ १५५ ॥

tayā devyā samāviṣṭaḥ

paraṁ bhairavamāpnuyāt //155-1b //

And, in this supreme *yāga*, [he] who is attached in continuation, he is actually married to that supreme energy of Lord Śiva (*samāviṣṭaḥ* means, married to the energy of Lord Śiva, supreme energy of Lord Śiva), he is married, absolutely married.

Do you know what is married? *Ātmasāt*, 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*.

सकारेण बहिर्याति

हकारेण विशेत्पुनः ।

हंसहंसेत्यमुं मन्त्रं

जीवो जपति नित्यशः ॥ १५५।।

sakāreṇa bahiryāti

hakāreṇa viśetpunaḥ /

haṁsahaṁsetyamuṁ mantram

jīvo japati nityaśaḥ //155-2²²²

222. This verse, although not found in the *KSTS*, is referred to in the *Śiva Sūtra Vimarśinī* of Kṣemarāja, in the commentary on sūtra 27 of the Third Awakening. It is accepted by Swamiji in his revelation of the *Śiva Sūtra Vimarśinī* (see *Shiva Sutras, The Supreme Awakening* 3:27). The same additional verse has been included by Jaideva Singh in his edition of the *Śiva*

By going out he utters "sa", by coming in he utters "ha"; in the same way he recites the mantra of *hamṣa*, *hamṣaḥ*, *so'ham*, *so'ham*, *so'ham*. This *ajapa gāyatrī* is always existing for him day and night.

षट् शतानि दिवा रात्रौ
सहस्राण्येकविंशतिः ।
जपो देव्याः समुद्दिष्टः
प्राणस्यान्ते सुदुर्लभः ॥ १५६ ॥

ṣaṭ śatāni divā rātrau
sahasrāṇyeka viṃśatiḥ /
japo devyāḥ samuddiṣṭaḥ
prāṇasyānte sudurlabhaḥ // 156 //

And this *japa* is . . . this automatic recitation of breath in twenty-four hours takes place twenty-one thousand and six hundred times—*ṣaṭ śatāni*, six hundred, *divā rātrau*, in the day and night, *sahasrāṇi ekaviṃśati*, and twenty-one thousand. Twenty-one thousand and six hundred times, this [automatic] recitation is done, in twenty-four hours.

Japo devyāḥ samuddiṣṭaḥ, and this recitation of the supreme energy is available to everybody.

Prāṇasyānte sudurlabhaḥ, but, when it is being recited the way I have taught to you, O Devi—I mean to give it more time and less space—then it is *sudurlabhaḥ*. It is very *durlabha*, *prāṇasyānte sudurlabhaḥ*, this *japa*.

DEVOTEE: What is *prāṇasyānte*?

Sūtras, prepared under the guidance of Swamiji. A slightly different version of the last line of this verse is also found in the *KSTS*, vol. 9. Especially in light of Swamiji's unique interpretation of verses 154-156 in the present commentary, the inclusion of this verse is important to complete the flow of meaning. [Editor's note]

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SWAMIJI: *Prāṇasyānte* means when the breath is disconnected with one *tuṭi*. *Prāṇasyānte* means “on the *tuṭi* of *prāṇa*.”

We have classified the space of breath in sixteen *tuṭis*. One *tuṭi* is two finger spaces and one quarter. And, in these thirty-six finger spaces, there are sixteen *tuṭis*.

Prāṇasyānte means when one *tuṭi* is abolished. When [one] *tuṭi* is shortened, when [one] *tuṭi* is lessened, only fifteen *tuṭis* are there—then that *japa* is *durlabha*. So, when you breathe in a lengthy way, then it is *durlabha japa*.

Otherwise, everybody recites for twenty-four hours and nothing has happened, nothing is happening.

But, when you breathe in fifteen *tuṭis* only—you give it more duration of time and less space—then it will be real *japa*.

And, afterwards, what you have to do? You have to lessen again another *tuṭi*. Go on with fourteen *tuṭis*, and afterwards, only on thirteen *tuṭis*. Lessen the span of space.²²³ That is real *japa*.

And then you will see, after one or two weeks, you will be born anew, you will get some substantial progress. That is real *japa*.

Otherwise, everybody is breathing in and out, day and night—like asses, dogs, bears, beasts.

इत्येतत्कथितं देवि
परमामृतमुत्तमम् ।
एतच्च नैव कस्यापि
प्रकाश्यं तु कदाचन ॥ १५७ ॥
परशिष्ये खले क्रूरे
अभक्ते गुरुपादयोः ।
निर्विकल्पमतीनां तु
वीराणामुन्नतात्मनाम् ॥ १५८ ॥

223. This practice is described in more detail in *Self Realization in Kashmir Shaivism* 2:42-43, and also in *Tantrāloka* 7th āhnikā.

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*ityetatkathitaṁ devi
paramāṁṛitamuttamam /
etacca naīva kasyāpi
prakāśyaṁ tu kadācana // 157 //*
*paraśiṣye khale krūre
abhakte gurupādayoḥ /
nirvikalpamatīnām tu
vīraṇāmunnatātmanām // 158 //*

Ityetat kathitaṁ devi param āṁṛitam uttamam, O Devi, I have put before you the supreme way where you will get yourself nectarized. This is the supreme nectar I have put before you.

You should never reveal this nectar to anybody: not to those who are *paraśiṣya* (the one who is a follower of other schools is *paraśiṣya*—to him you should not reveal this way of thought); not to those who are *khale*, the one who is mischievous; not to those who are *krūre*, the one who is hard-hearted; and not to those who are *abhakte gurupādayoḥ*, the 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, to them you must reveal this nectar.

Nirvikalpamatīnām: *vikalpa* means doubt; *nirvikalpa* means who are doubt-less, who don't put their own reasoning in between. Don't put questions; whatever comes from the lips of your masters, don't put your reason there.

DEVOTEE: Total surrender.

SWAMIJI: Total surrender—that is *nirvikalpamatīh*.

When you have come to any master and given to him everything, then there is no questioning, then there is complete surrender.

ALEXIS: But it's a big mistake to make that surrender before you know who is this person.

SWAMIJI: Yes, that is quite true.

But once you have surrendered, there is no way out—finished!

And those who are *vīras* (*vīras* means [those] who don't go into detail, [into] these limited details of the here-and-there doings of [their] masters—those are *vīras*), to them, you must reveal this nectar.

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You should not go in details of the acts of your masters. Whatever he is acting, in which way he acts, consider it divine. Then you will rise. Otherwise you will fall and fall and fall and fall.

And *unnatātmanām*, you should expand your mind. You should have vast vision in your mind, *unnatātmanām*. Your *ātma* must become *unnata*. *Unnata* means expanded.

भक्तानां गुरुवर्गस्य
दातव्यं निर्विशङ्कया ।

bhaktānām guruvargasya
dātavyaṁ nirviśaṅkayā / 159a

Bhaktānām guruvargasya, and, to those also who are devotedly attached to masters, you must reveal to them this nectar that I have already explained to you, without any hesitation, *nirviśaṅkayā*.

Otherwise, . . .

ग्रामो राज्यं पुरं देशः
पुत्रदारकुटुम्बकम् ॥ १५९ ॥
सर्वमेतत्परित्यज्य
ग्राह्यमेतन्मृगेक्षणे ।

grāmo rājyaṁ puraṁ deśaḥ
putradāraḥ kuṭumbakam // 159b //
sarvametatparityajya
grāhyametanmṛgekṣaṇe / 160a

. . . *grāmo*, if you have to abandon your own town, your own kingdom, your own body, your own space, your own place, your own son, your own wife, your own . . . , all that you must abandon, but you must protect this supreme nectar that I have told you.

किमेभिरस्थिरैर्देवि

स्थिरं परमिदं धनम् ॥ १६० ॥

kimebhirasthirairdevi

sthiraṁ paramidaṁ dhanam // 160b //

Kimebhir asthirair devi, those are already to be detached, in the end. You will be detached, you will be separated from your wife, you will be separated from your body, you will be separated from your house, you will be separated from your property, bank balance, everything, in the end.

What is there in it?

You must protect, you must have, *this* bank balance, this supreme . . .

DEVOTEE: Unperishable.

SWAMIJI: . . . money of nectar.

प्राणा अपि प्रदातव्या

न देयं परमामृतम् ।

prāṇā api pradātavyā

na deyaṁ paramāmṛitam / 161a

If you have to surrender your life also, you must surrender that, but you must not be disconnected from this supreme nectar.

श्रीदेवी उवाच

śrī devī uvāca

Now Pārvatī says:

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देवदेव महादेव

परितृप्तास्मि शंकर ॥ १६१ ॥

*devadeva mahādeva
paritṛptāsmi śaṅkara // 161b //*

O Lord, I am fully satisfied now.

रुद्रयामलतन्त्रस्य

सारमद्यावधारितम् ।

सर्वशक्तिप्रभेदानां

हृदयं ज्ञातमद्य च ॥ १६२ ॥

*rūdrayāmalatantrasya
sāramadyāvadhāritam /
sarvaśaktiprabhedānām
hṛdayam jñātamadya ca // 162 //*

Adya rūdrayāmala tantrasya sāram avadhāritam, today I have understood the essence of the *Tantra of Rūdrayāmala*. The essence of *Rūdrayāmala Tantra* I have today understood.

And *sarva śakti prabhedānām hṛdayam*, and I have understood the heart and the essence of all the processes, all one hundred and twelve ways.

And I have not only understood; *adya ca*, I have gained also; I have achieved, that.

इत्युत्त्वानन्दिता देवी

कण्ठे लग्ना शिवस्य तु ॥ १६३ ॥

*ityuktvānanditā devī
kaṅṭhe lagnā śivasya tu // 163 //*

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And, in this way, Pārvati was filled with bliss, and she embraced Lord Śiva and became one with Lord Śiva.

So, there ends the language of transcendental love. This is the language of transcendental love.

Jai Guru Dev

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