

Dropping Into Your True Nature

Selections from the Vijnana Bhairava Tantra

“Just as a lamp is known
by its light,
the sun by its rays,
and the directions by their parts,
so, dear one,
is Shiva known by shakti.”



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CLASS ONE

Part One: The Teaching Begins

śrī devyuvāca
śrutaṁ deva mayā sarvaṁ rudrayāmalasambhavam |
trikabhedamaśeṣeṇa sārātsāravibhāgaśaḥ || 1 ||

The Glorious Goddess said:

O God, I have heard the entirety of the teaching on threefold division of shakti (into transcendent, intermediate, and imminent manifestations), the quintessential portion of everything that has been produced Rudra and his consort (the Rudrayamala Tantra).

adyāpi na nivṛtto me saṁśayaḥ parameśvara |
kiṁ rūpaṁ tattvato deva . . . || 2 ||

But even now my doubts have not dissipated, Supreme Lord. What is your real form, o God? . . .

prasādaṁ kuru me nāthaniḥśeṣaṁ chindhi saṁśayam |
bhairava uvāca
sādhu sādhu tvayā pṛṣṭaṁ tantrasāramidaṁ priye || 7 ||

O Lord, favor me with your grace and cut away every single doubt.

Bhairava said:

Right you are, my dear. This question of yours is the very core of tantra.

gūhanīyatamaṁ bhadre tathāpi kathayāmi te |
yatkiñcitsakalaṁ rūpaṁ bhairavasya prakīrtitam || 8 ||

Blessed One, although it is most secret I will nevertheless tell it to you.

Whatever has been stated to be the divisible form of Bhairava. . .

tadasāratayā devi vijñeyam śakrajālavat ||
māyāsvapnopamaṁ caiva gandharvanagarabhramam || 9 ||

. . . that is to be regarded as insubstantial, o Goddess, like Indra's net, like an illusion or a dream, a mirage, like a city of ghosts in the sky.

dhyānārtham bhrāntabuddhīnām kriyāḍambaravartinām |
kevalam varṇitam puṁsām vikalpanihatātmanām || 10 ||

He has been so portrayed only to aid the meditations of people with confused intellects, practitioners of ostentatious rituals who are stuck in conceptual thought.

aprabuddhamatīnām hi etā bālavibhīṣikāḥ |
māṭṛmodakavatsarvam pravṛttyarthamudāhṛtam || 13 ||

Like tales to frighten children or treats given by a mother, all these have been taught for the purpose of the advancement of those of inferior intellect.

dikkālakalanonmuktā deśoddeśāviśeṣiṇī |
vyapadeṣṭumaśakyāsāvakathyā paramārthataḥ || 14 ||

He is free from being in any place or time and cannot be particularized by having a certain location or designation. Ultimate reality is indescribable and cannot be signified.

antaḥ svānubhavānandā vikalponmuktagocarā |
yāvasthā bharitākārā bhairavī bhairavātmanaḥ || 15 ||

The blissful experience in one's own innermost self is accessible only when conceptual thought ceases. The true self of Bhairava is Bhairavi, whose state is the appearance of plenitude.

śaktiśaktimatoryadvat abhedaḥ sarvadā sthitaḥ |
atastaddharmadharmitvāt parā śaktiḥ parātmanaḥ || 18 ||

There is always a unity between shakti and the possessor of shakti. So it is that that which is real is the same as that which possesses what is real – the highest shakti is the true self of the highest one (i.e. Bhairava).

śaktyavasthāpraviṣṭasya nirvibhāgena bhāvanā |
tadāsau śivarūpī syāt śaivī mukhamihocyate || 20 ||

For one who enters the state of shakti, there is a feeling of undifferentiation. Such a one then becomes the very form of Shiva. It is said in this context that (Shakti) is the face of Shiva.

yathālokena dīpasya kiraṇairbhāskarasya ca |
jñāyate digvibhāgādi tadvacchaktyā śivaḥ priye || 21 ||

Just as a lamp is known by its light, the sun by its rays, and the directions by their parts, so, dear one, is Shiva known by Shakti.

śrī devyuvāca
devadeva trisūlāṅka kapālakṛtabhūṣaṇa
digdeśakālaśūnyā ca vyapadeśavivarjitā || 22 ||

**The Glorious Goddess said:
O God of gods, ornamented with the trident and skulls,
that which is empty of place, space, and time, which cannot be designated,**

yāvasthā bharitākārā bhairavasyopalabhyate |
kairupāyairmukhaṁ tasya parādevī kathaṁ bhavet
yathā samyagahaṁ vedmi tathā me brūhi bhairava || 23 ||

**the state which has the form of the plenitude of Bhairava – how is it found?
By what means does the Highest Goddess become his very face? Tell me,
Bhairava, in a way I can understand properly.**

Part Two: Finding Your True Nature in the Inner Body

DHARANA 1

śrībhairava uvāca
ūrdhve prāṇo hyadho jīvo visargātmā paroccaret |
utpattidvitayasthāne bharaṇādbharitā sthitiḥ || 24 ||

**The glorious Bhairava said:
The Supreme One, whose very nature is creative, manifests as the upward moving energy and the downward moving energy. By holding awareness at the place where the two begin one attains the state of plenitude.**

DHARANA 2

maruto'ntarbahirvāpi viyadyugmānivartanāt |
bhairavyā bhairavasyetthaṃ bhairavi vyajyate vapuḥ || 25 ||

Bhairavi, when the two breaths, the in-going and out-going, are prevented from returning (i.e. restrained) at the space (where they end), the essence of what makes Bhairava Bhairava, is found.

DHARANA 5

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

Concentrate on that which rises from the *muladhara cakra* like the rays of the rising sun, and then gets subtler and subtler until at last it dissolves into “the twelve” (i.e., the *sahasrara cakra*), and Bhairava appears.

DHARANA 6

udgacchantīm taḍidrūpām praticakraṃ kramātkramam |
urddhvaṃ muṣṭitrayaṃ yāvat tāvadante mahodayaḥ || 29 ||

Like lightning rising through the cakras, one by one, moving up until it reaches the “three fists” (i.e., the *sahasrara cakra*), and at the end of the process the Great One appears.

DHARANA 7

kramadvādaśakaṃ samyagdvdādaśākṣarabheditam |
sthūlasūkṣmaparasthityā muktvā muktvāntataḥ śivaḥ || 30 ||

Twelve are successively broken open by means of the twelve associated syllables. Having been liberated from the gross and subtle states, in the end the highest state is Shiva.

DHARANA 8

tayāpūryāśu mūrdhāntaṃ bhāṅktvā bhrūkṣepasetunā |
nirvikalpaṃ manaḥ kṛtvā sarvordhve sarvagodgamaḥ || 31 ||

When the body is filled with that (*kundalini/shakti*) up to the crown of the head, having broken off (the breath) at the bridge formed by the contracted eyebrows (i.e., suspending breathing due to concentration on the *ajna cakra*) and having emptied the mind of conceptual thought, the All-Pervading One comes forth in the highest state of all.

DHARANA 28

yathā tathā yatra tatra dvādaśānte manaḥ kṣipet |
pratikṣaṇaṃ kṣīṇavṛttervailakṣaṇyaṃ dinairbhavet || 51 ||

Place the mind on “the twelve,” however and wherever you can, each moment of each day, and as the turbulence of the mind weakens, one becomes extraordinary.

DHARANA 60

calāsane sthitasyātha śanairvā dehacālanāt |
praśānte mānase bhāve devi divyaughamāpnuyāt || 83 ||

O goddess, when one slowly moves the body or sits on something that is moving (e.g., when on horseback, motorcycle, or in a moving car), the mind becomes calm and one enters the flow of divine inspiration.

Exercise for Class One

Every day this week, stop at several points during the day and practice the breath meditation described in Dharana Two of the reading for this class.

Just take a break from what you're doing, relax, and watch your breath. Notice that there is an interval between the end of the inhalation and before the beginning of the exhalation, and another brief pause between the end of the exhalation and the before the beginning of the inhalation.

Without any forcing or excessive holding of the breath, focus your attention on these intervals and completely relax into them. Try to maintain concentration on this practice for at least five or ten minutes.

CLASS TWO

Finding Your True Nature When You're In Between

DHARANA 38

ubhayorbhāvayorjñāne dhyātvā madhyaṁ samāśrayet |
yugapacca dvayaṁ tyaktvā madhye tattvaṁ prakāśate || 61 ||

One should meditate on the perception of two things, and then place oneself in the middle between them. Dropping the two of them simultaneously, reality appears.

DHARANA 39

bhāve tyakte niruddhā cit naiva bhāvāntaraṁ vrajet |
tadā tanmadhyabhāvena vikasatyatibhāvanā || 62 ||

When the mind leaves one object and then is restrained from wandering to another object, being in the middle between objects the highest realization then unfolds.

DHARANA 41

vāyudvayasya saṅghaṭṭāntarvā bahirantataḥ |
yogī samatvavijñānasamudgamanabhājanam || 64 ||

Because of placing the mind at the meeting place of the two winds, either inside (i.e., where the inhalation ends and the exhalation begins) or at the outer limit (i.e. where the exhalation ends and the inhalation begins), the yogi attains equanimity and becomes a proper vessel for knowledge.

DHARANA 80

na cittaṁ nikṣipedduḥkhe na sukhe vā parikṣipet |
bhairavi jñāyatām madhye kiṁ tattvamavaśiṣyate || 103 ||

The mind should not fixate on suffering and not dwell on happiness, Bhairavi. One should know that reality is what remains in the middle.

DHARANA 98

kiñcijñairyā smṛtā śuddhiḥ sā'śuddhiḥ śambhudarśane |
na śucirhyaśucistasmānnirvikalpaḥ sukhī bhavet || 123 ||

What those of little knowledge regard as purity is impurity in the system of Shiva. There is neither purity nor impurity, and therefore only one without such conceptions attains happiness.

DHARANA 99

sarvatra bhairavo bhāvaḥ sāmānyeṣvapi gocaraḥ |
na ca tadvyatirekeṇa paro'stityadvayā gatiḥ || 124 ||

The omnipresent state of Bhairava is on the radar of even of ordinary people. One who knows that there is nothing apart from that attains the non-dual condition.

DHARANA 101

na dveṣaṁ bhāvayetkvāpi na rāgaṁ bhāvayetkvacit |
rāgadveṣavinirmuktau madhye brahma prasarpati || 126 ||

One should never feel neither aversion nor attraction toward anyone at all. When one is free of aversion and attraction, God slips in between them.

Exercise for Class Two

This week at regular intervals during your day take a moment to practice Dharana 38. Begin by stopping whatever it is you are doing, take a few deep breaths, relax, and then do the “in between” practice described in that meditation.

CLASS THREE

Part One: Finding Your True Nature in Emptiness

DHARANA 20

nijadehe sarvadikkaṃ yugapadbhāvavedvīyat |
nirvikalpamanāstasya viyatsarvaṃ pravartate || 43 ||

One should, with a mind free of conceptual thought, meditate on the empty space in his own body, in all directions simultaneously - and everything turns into empty space.

DHARANA 23

tanūdeśe śūnyataiva kṣaṇamātraṃ vibhāvayet |
nirvikalpaṃ nirvikalpo nirvikalpasvarūpabhāk || 46 ||

One who meditates nonconceptually on the emptiness of the body, even for just a moment, becomes without conceptions and comes to possess the self-nature of what is beyond conceptual thought.

DHARANA 24

sarvaṃ dehagataṃ dravyaṃ viyadvyāptaṃ mṛgekṣaṇe |
vibhāvayettatastasya bhāvanā sā sthīrā bhavet || 47 ||

O doe-eyed one, one should meditate on all the physical elements that constitute the body as being just empty space, and then his meditation will become unwavering.

DHARANA 25

dehāntare tvagvibhāgaṃ bhittibhūtaṃ vicintayet |
na kiñcidantare tasya dhyāyannadhyeyabhāgbhavet || 48 ||

One should concentrate on just the skin encasing the body like a wall. "There is nothing inside." Meditating on that, one becomes joined with the imponderable.

DHARANA 36

ghaṭādhājanē dṛṣṭīm bhittistiyaktā viniṣipet |
tallayam tatkṣaṇādgatvā tallayāttanmayo bhavet || 59 ||

Fix your gaze on the inside of a pitcher or something like it, ignoring what encloses it. Suddenly the pitcher will disappear into the dissolution and you will be absorbed into it.

DHARANA 37

nirvṛkṣagiribhittiyādideśe dṛṣṭīm viniṣipet |
vilīne mānase bhāve vṛttikṣiṇaḥ prajāyate || 60 ||

Fix your gaze on a place without trees, or on a mountain or a wall. When the mind gets absorbed into them, the mind's activity will diminish.

DHARANA 56

upaviśyāsane samyak bāhū kṛtvārdhakuñcitau |
kakṣavyomni manaḥ kurvan śamamāyāti tallayāt || 79 ||

Sitting in the proper position, curve each arm in a half circle. Place the mind in the empty space in the middle of the circle, and one will attain peace through this dissolution.

DHARANA 69

vyomākāraṁ svāmātmānaṁ dhyāyeddigbhiranāvṛtam |
nirāśrayā citiḥ śaktiḥ svarūpaṁ darśayettadā || 92 ||

Meditate on the self taking the form of empty space, stretching out endlessly in all directions. Shakti in the form of consciousness, being freed from any resting place, then sees its own true nature.

DHARANA 71

cittādyantaḥkṛtirnāsti mamāntarbhāvayediti |
vikalpānāmabhāvena vikalpairujjhito bhavet || 94 ||

Meditate like this: "There is no internal apparatus of the mind, etc., (i.e., the ego, intellect, and other mental functions), inside me." Because of the absence of concepts one becomes free of conceptual thought.

DHARANA 90

kūpādike mahāgarte sthitvopari nirīkṣaṇāt |
avikalpamateḥ samyak sadyaścittalayaḥ sphuṭam || 115 ||

When one stands above and looks down into something like a well or deep hole, the mind becomes free of conceptual thought and immediately the dissolution of the mind occurs.

DHARANA 102

yadavedyaṃ yadagrāhyaṃ yacchūnyaṃ yadabhāvagam |
tatsarvaṃ bhairavaṃ bhāvyaṃ tadante bodhasambhavaḥ || 127 ||

That which is unknowable and unapprehendable, empty, and which remains outside of existence -- one should conceive of Bhairava as all that, and at the end Awakening will occur.

DHARANA 103

nitye nirāśraye śūnye vyāpake kalanojjhite |
bāhyākāśe manaḥ kṛtvā nirākāśaṃ samāviśet || 128 ||

When one places the mind on outer space – which is unchanging, without support, empty, all-pervasive, and free from limitation – one enters the realm of spacelessness.

DHARANA 109

ātmano nirvikārasya kva jñānaṃ kva ca vā kriyā |
jñānāyattā bahirbhāvā ataḥ śūnyamidam jagat || 134 ||

How can there be knowledge of, or action done in relation to, the unchanging true self? External objects exist dependently on being known. The whole world is thus empty.

Part Two: Finding Your True Nature Through Sound

DHARANA 16

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

O Bhairavi, one who recites “om” and other such seed mantras and then meditates on emptiness at the end of the drawn out version of such a recitation arrives at emptiness through emptiness, through the highest shakti.

DHARANA 17

yasya kasyāpi varṇasya pūrvāntāvanubhāvayet |
śūnyayā śūnyabhūto'sau śūnyākāraḥ pumānbhavet || 40 ||

Even one who contemplates on what is before and after the sound, that person becomes joined with emptiness through emptiness; he assumes the form of emptiness.

DHARANA 18

tantryādivādyaśabdeṣu dīrghēṣu kramasamsthiteḥ |
ananyacetāḥ pratyante paravyomavapurbhavet || 41 ||

One who with single-mindedness stays fixated for a long time on the sound of music made by a lute or other stringed instruments will, at the end of the process, become embodied in the space of the Supreme One.

DHARANA 19

piṇḍamantrasya sarvasya sthūlavarnākrameṇa tu |
ardhendubindunādāntaḥ śūnyoccārādbhavecchivaḥ || 42 ||

One who goes step by step from the gross form of any of the seed mantras up through the crescent and drop until one reaches the end of sound in emptiness – that person becomes Shiva.

DHARANA 50

gītādiviṣayāsvādāsamasaukhyaiikatātmanah |
yoginastanmayatvena manorūḍhestadātmatā || 73 ||

Through the unequalled joy of becoming absorbed completely in the sound of beautiful music and such the yogi's mind is elevated and becomes one with that.

DHARANA 58

madhyajihve sphāritāsye madhye niṣṭipya cetanām |
hoccāraṁ manasā kurvaṁstataḥ śānte praliyate || 81 ||

Keeping the tongue inside (and inverted), put your consciousness in the middle of the wide open mouth. Mentally make the sound "ha." Then one will be absorbed in peace.

DHARANA 67

abindumavisargaṁ ca akāraṁ japato mahān |
udeti devi sahasā jñānaughah paramēśvaraḥ || 90 ||

Repeat the letter "a" without nasalization or aspiration at the end, o Goddess, and then suddenly a great flood of wisdom, the Supreme Lord, will arise.

DHARANA 68

varṇasya savisargasya visargāntaṁ citiṁ kuru |
nirādhāreṇa cittena spṛṣedbrahma sanātanam || 91 ||

Put your mind on the aspiration at the end of a letter with aspiration. Because the mind has no support, one touches the eternal brahman.

Exercise for Class Three

Dharana 50 is an exercise for losing oneself in the sound of beautiful music. Take time each day this week to pause for a few minutes and get completely absorbed in your favorite music. (Be sure that it is an instrumental piece; lyrics will be distracting.)

CLASS FOUR

Part One: Finding Your True Nature in Everyday Activities

DHARANA 43

kuhanena prayogena sadya eva mṛgeksaṇe |
samudeti mahānando yena tattvaṃ prakāśate || 66 ||

**O doe-eyed one, when entranced by a magic show great bliss arises instantly,
and with that, reality appears.**

DHARANA 48

ānande mahati prāpte drṣṭe vā bāndhave cirāt
ānandamudgataṃ dhyātvā tallayastanmanā bhavet || 71 ||

**When one experiences great bliss, or when one sees a long-lost relative, one
should meditate on the arising of the bliss and thoroughly dissolve the mind
in it.**

DHARANA 49

jagdhīpānakṛtollāsarasānandavijṛmbhaṇāt |
bhāvayedbharitāvasthāṃ mahānandastato bhavet || 72 ||

**One should meditate on the pleasure that arises from eating and drinking –
the bliss of that tasty flavor – and then the state of plenitude and great bliss
arise.**

DHARANA 51

yatra yatra manastuṣṭirmanastatraiva dhārayet |
tatra tatra parānandasvarūpaṃ sampravartate || 74 ||

**One should place the mind on whatever gives the mind satisfaction, for that's
where the true nature of highest bliss may be found.**

DHARANA 52

anāgatāyāṃ nidrāyāṃ praṇaṣṭe bāhyagocare |
sāvasthā manasā gamyā parā devī prakāśate || 75 ||

**When the mind enters that state where sleep has not yet come but the realm
of outside objects has vanished, the Supreme Goddess appears.**

DHARANA 53

tejasā sūryadīpāderākāśe śabalīkṛte |
dṛṣṭīrniveśyā tatraiva svātmarūpaṁ prakāśate || 76 ||

One should fix one's gaze on the space illuminated by the rays of light from the sun, a lamp, etc. One's true nature will appear there.

DHARANA 61

ākāśaṁ vimalaṁ paśyan kṛtvā dṛṣṭīm nirantarām |
stabdhātmā tatkṣaṇāddevi bhairavaṁ vapurāpnuyāt || 84 ||

Look at the clear blue sky with an unwavering gaze, keeping the body still. Immediately, o goddess, one will reach Bhairava's essence.

DHARANA 77

ciddharmā sarvadeheṣu viśeṣo nāsti kutracit |
ataśca tanmayaṁ sarvaṁ bhāvayanbhavajijjanaḥ || 100 ||

There is no difference whatsoever in the nature of consciousness as it is found in all embodied beings. Therefore, a person who meditates on everything as possessing that gains mastery over the world of becoming.

DHARANA 79

indrajalāmayam viśvaṁ vyastaṁ vā citrakarmavat |
bhramadvā dhyāyataḥ sarvaṁ paśyataśca sukhodgamaḥ || 102 ||

Meditating on this whole universe as conjured up like a magic show or like a pretty picture and seeing everything as transient, happiness arises.

DHARANA 81

vihāya nijadehāsthāṁ sarvatrāsmīti bhāvayan |
dṛḍhena manasā dṛṣṭyā nānyekṣiṇyā sukhī bhavet || 104 ||

Abandoning the attachment to one's own body, with a concentrated mind, one should meditate (thinking), "I am everywhere." Having realized this, one no longer sees "others" and becomes happy.

DHARANA 82

ghaṭāḍau yacca vijñānamicchādyam vā mamāntare |
naiva sarvagataṁ jātaṁ bhāvayanniti sarvagaḥ || 105 ||

Meditating on the idea that desire and the like don't arise independently in me but always are linked to when I am conscious of pots, etc., one realizes all-pervasiveness.

{not counted as a separate dhāraṇā}

grāhyagrāhakaśamvittiḥ sāmānyā sarvadehinām |
yoginām tu viśeṣo'sti sambandhe sāvadhānatā || 106 ||

It's common for ordinary beings to recognize the subject-object relationship. But it's only the yogis who are attentive to the fact that the two are always found in conjunction.

DHARANA 83

svavadanyaśarīre'pi śamvittimanubhāvayet |
apekṣāṁ svaśarīrasya tyaktvā vyāpī dinairbhavet || 107 ||

One should realize that the consciousness in others' bodies is the same as in one's own. Having abandoned concern for one's own body, one soon becomes all-pervasive.

DHARANA 91

yatra yatra mano yāti bāhye vābhyantare'pi vā |
tatra tatra śivāvasthā vyāpakatvātkva yāsyati || 116 ||

Wherever the mind goes – to outer things or inner things – there one will find Shiva. Because Shiva is omnipresent, where will it go (where He is not)?

DHARANA 93

kṣutādyante bhaye śoke gahvare vā raṇāddrute |
kutūhale kṣudhādyante brahmasattāmayī daśā || 118 ||

At the beginning or end of a sneeze, when terrified or grief-stricken, when deeply sighing or fleeing from battle, when intensely curious, or at the beginning and end of hunger – that state is where one can find the existence of ultimate reality.

DHARANA 94

vastuṣu samaryamāṇeṣu dr̥ṣṭe deśe manastyajet |
svaśarīraṃ nirādhāraṃ kṛtvā prasarati prabhuḥ || 119 ||

One should let the mind rest on things remembered or places one has seen. One's body will lose its support (i.e., one will forget one is embodied) and the Lord will arise.

DHARANA 100

samaḥ śatrau ca mitre ca samo mānāvamānayoḥ |
brahmaṇaḥ paripūrṇatvāditi jñātvā sukhī bhavet || 125 ||

Because one knows that everything is filled with God, one treats friend and foe alike and is the same whether honored or dishonored. Such a person attains happiness.

DHARANA 108

atattvamindrajālābhamidaṃ sarvamavasthitam |
kim tattvamindrajālasya iti dārḍhyacchamaṃ vrajet || 133 ||

This entire universe is devoid of true reality, like a magic show. What reality is there in a magic show? Firmly keeping the mind on this, one reaches peace.

DHARANA 110

na me bandho na mokṣo me bhītasaitā vibhīśikāḥ |
pratibimbamidaṃ buddherjaleṣviva vivasvataḥ || 135 ||

There is no bondage or liberation for me. These are the hobgoblins of the fearful. This all is just the projection of the mind, like the sun reflected in water.

DHARANA 112

jñānaprakāśakaṃ sarvaṃ sarveṇātmā prakāśakaḥ |
ekamekasvabhāvatvāt jñānaṃ jñeyaṃ vibhāvyaṭe || 137 ||

Everything is illuminated by knowledge, and the true self is illuminated by all things. Because their nature is the same, one should meditate on the knower and the known.

Part Two: The Teaching Concludes

mānasam cetanā śaktirātmā ceti catuṣṭayam |
yadā priye parikṣiṇam tadā tadbhairavam vapuḥ || 138 ||

**When, my dear, the four – mind, intellect, vital energy, and ego – dissolve,
then Bhairava appears.**

nistarāṅgopadeśānām śatamuktaṁ samāsataḥ |
dvādaśābhyadhikaṁ devi yajñātvā jñānavijjanaḥ || 139 ||

**O Goddess, a hundred concise teachings, plus twelve more, have been taught
for making the mind's activity cease. Knowing this, a person becomes wise.**

atra caikatame yukto jāyate bhairavaḥ svayam |
vācā karoti karmāṇi śāpānugrahakārakaḥ || 140 ||

**And if one practices even just one of these, one arises as Bhairava Himself.
Such a one makes things happen just through speech alone, whether it be
blessings or curses.**

ajarāmaratāmeti so'ṇimādiguṇānvitaḥ |
yoginīnām priyo devi sarvamelāpakādhipaḥ || 141 ||

**O Goddess, such a one gains freedom from old age and death and is endowed
with with the powers of being able to shrink and all the rest. Such a one is
beloved by all practitioners and is the supreme master in any religious
gathering.**

jīvannapi vimukto'sau kurvannapi na lipyate |
śrīdevī uvāca
idaṁ yadi vapurdeva parāyāśca maheśvara || 142 ||

**Liberated while still living, such a one remains karmically unstained even
while acting.**

The Goddess then said:

If, o God, my Great Lord, this is the essence of the highest state,

evamuktavyavasthāyām japyate ko japaśca kaḥ |
dhyāyate ko mahānātha pūjyate kaśca tṛpyati || 143 ||

**then who is invoked when one does so properly, and who is it that invokes?
On whom does one meditate, Great Lord? Who does one worship and who is
pleased by this worship?**

hūyate kasya vā homo yāgaḥ kasya ca kiṁ katham |
śrībhairava uvāca
eṣātra prakriyā bāhyā sthūleṣvevamṛgekṣaṇe || 144 ||

**To whom does one offer a sacrificial offering? To whom does one sacrifice,
what does one sacrifice, and how?**

Lord Bhairava said:

O doe-eyed one, these external observances are only the grossest forms.

bhūyo bhūyaḥ pare bhāve bhāvanā bhāvyate hi yā |
japaḥ so'tra svayaṁ nādo mantrātmā japyā idṛśaḥ || 145 ||

**Meditating again and again on the highest state is the real invocation.
Repeating the sound which sounds by itself is the very soul of mantra
repetition.**

dhyānaṁ hi niścalā buddhīrākārā nirāśrayā |
na tu dhyānaṁ śarīrākṣimukhahastādikalpanā || 146 ||

**Keeping the intellect steady without the aid of an image or any other support
is real meditation. Meditation is not visualizing something with a body, eyes,
face, hands and so forth.**

pūjā nāma na puṣpādyairyā matiḥ kriyate dṛḍhā |
nirvikalpe mahāvyomni sā pūjā hyādarāllayaḥ || 147 ||

**Worship is not done with flowers and the rest, but by putting one's mind
firmly on the nonconceptual, the great void. From the zealous practice of that
kind of worship, dissolution occurs.**

atraikatamayuktisthe yotpadyeta dināddinam |
bharitākāratā sātra ṛptiratyantapūrṇatā || 148 ||

By assiduously practicing any one of the *dharanas* taught here, more and more fullness arises day to day until there is the utmost plenitude – what is here called “satisfaction.”

mahāsūnyālaye vahnau bhūtākṣaviṣayādikam |
hūyate manasā sārdham sa homaścetanāsrucā || 149 ||

The real sacrificial offering is when one uses consciousness as the ladle and offers the five elements, the senses, together with the mind, into the fire which is the receptacle of great emptiness.

yāgo'tra parameśāni tuṣṭirānandalakṣaṇā |
kṣapaṇātsarvapāpānām trāṇātsarvasya pārvati || 150 ||

O Parvati, Supreme Goddess, sacrifice is here characterized by the bliss of “satisfaction” that comes from the complete protection offered by the destruction of all negative actions.

rudraśaktisamāveśastatkṣetraṁ bhāvanā parā |
anyathā tasya tattvasya kāpūjā kaśca ṛpyati || 151 ||

The true sacred space of pilgrimage is that highest meditation, where one enters the *shakti* of Rudra. Otherwise, when it comes to that ultimate reality, what is worship and who is propitiated by the worship?

svatantrānandacinmātrasāraḥ svātmā hi sarvataḥ |
āveśanaṁ tatsvarūpe svātmanaḥ snānamīritam || 152 ||

The very core of one’s true self is all-pervasive freedom, bliss, and pure consciousness. The real purificatory bath is said to be the absorption into that essence of the true self.

yaireva pūjyate dravyaistarpyate vā parāparaḥ |
yaścaiva pūjakaḥ sarvaḥ sa evaikaḥ kva pūjanam || 153 ||

The offerings one makes in worship, the materials used to please that which is transcendent and immanent (Shiva and Shakti), and the worshipper – these are all one and the same thing. So where is the worship?

vrajjetprāṇo viśejjīva icchayā kuṭilākṛtiḥ |
dīrghātmā sā mahādevī parakṣetraṁ parāparā || 154 ||

The upward moving energy goes out and the downward moving energy comes in, and they do so automatically but in a constricted way. The Great Goddess straightens Herself out and becomes the highest sacred place for the transcendent and the immanent (Shiva and Shakti).

asyāmanucaran tiṣṭhan mahānandamaye'dhvare |
tayā devyā samāviṣṭaḥ param bhairavamāpnuyāt || 155a ||

Pursuing and staying in this sacrifice which is full of great bliss, one enters into union with this Goddess and obtain the highest state of Bhairava.

sakāreṇa bahiryāti hakāreṇaviśet punaḥ |
hamsahaṅsetyamum mantram jīvo japati nityaśaḥ || 155b ||

The breath goes out with the sound “sa,” and comes back in with the sound “ha.” A person is always repeating this mantra: “hamsa, hamsa.”

ṣaṭ śatāni divā rātrau sahasrāṅyekavimśatiḥ |
japo devyāḥ samuddiṣṭaḥ sulabho durlabho jaḍaiḥ || 156 ||

This mantra, taught by the Goddess, is repeated 21,600 times a day. It is easily available, difficult only for the very stupid.

ityetatkathitaṁ devi paramāmṛtamuttamam |
etacca naiva kasyāpi prakāśyam tu kadācana || 157 ||

O Goddess, this unsurpassed teaching which leads to the highest immortal state has now been told to you, and it should never be revealed to just anyone at all.

paraśiṣye khale krūre abhakte gurupādayoḥ |
nirvikalpamatinām tu vīrāṇāmunnatātmanām || 158 ||

It should not be revealed to students of other lineages, to the mischeivous or cruel, or to those who have not thrown themselves at the feet of the guru with devotion. It should only be taught to those whose minds are unwavering, who are spiritual heroes and advanced practitioners.

bhaktānām guruvargasya dātavyam nirviśaṅkayā |
grāmo rājyaṁ puram deśaḥ putradārakuṭumbakam || 159 ||

**It should be given without hesitation to the devotees in one's guru's lineage.
Village, kingdom, town, country; sons, wives, family members --**

sarvamatatparityajya grāhyametanmrgekṣaṇe |
kimebhirasthirairdevi sthiram paramidaṁ dhanam || 160 ||

. . . the ones who have renounced all that, these are the kind of people for whom this is meant, o doe-eyed one. What's the use of these unreliable things, o Goddess? This is the supreme, reliable treasure!

prāṇā api pradātavyā na deyaṁ paramāmṛtam |
śrīdevī uvāca
devadeva mahādeva paritrptāsmi śaṅkara || 161 ||

**One might give up even one's life, but not this supreme nectar.
The Glorious Goddess said:
O Shankara, Great God, God of gods, I am now completely satisfied!**

rudrayāmalatantrasya sāramadyāvadhāritam |
sarvaśaktiprabhedānām hṛdayam jñātamadya ca || 162 ||

Today I have learned the core teachings of the Tantra of Rudra and His consort, and now I know the very heart of all the divisions of *shakti*.

ityuktvānanditā devī kaṅṭhe lagnā śivasya tu || 163 ||

Having said this, the Goddess threw her arms around Shiva's neck in bliss.

Exercise for Class Four

Dharana 61 provides a quick and easy way to put your mind on the infinite and gain some peace. Just take a moment each day this week to go outside (or at least look out the window) and lose yourself in the vast expanse of the sky. The mind takes the form of whatever is put before it, so when you are looking at what is limitless you are also looking at your true nature.