

## Vijñāna Bhairava Tantra – Translation Concordance

- a) Christopher Wallis (Hareesh) ~ direct translation
- b) Jaideva Singh ~ direct translation
- c) Mark Dyczkowski ~ direct translation
- d) Bettina Bäumer ~ direct translation
- e) David Dubois ~ direct translation
- f) Swami Satyasangānanda (Satsangi) - direct translation (but author has poor Sanskrit)
- g) Daniel Odier ~ not a translation but a rendering dependent on other translations and renderings (such as Reps)
- h) Paul Reps ~ not a translation but rather poetry inspired by Lakshmanjoo's teaching of the text (see Zen Flesh, Zen Bones)
- i) Other notes from Dmitri Semenov, Lakshmanjoo, Sally Kempton (SK)'s *Doorways to the Infinite*, Roche.

### 24 Visarga yukti aka breath:pause meditation

#### ūrdhve prāṇo hyadho jīvo visargātmā paroccaret |

#### utpatti dvitaya sthāne bharaṇāt bharitā sthitiḥ || 24 ||

- a) The Supreme Goddess constantly articulates (*uccaret*) as the life-giving flow of breath: *prāṇa* (exhale) rising up, and *jīva* (inhale)—the movement into embodiment—descending. By pausing at the two places where they arise, and filling those points [with silent awareness], one abides in the state of inner fullness (*bharitā*). (WALLIS)
- b) Parā devī or Highest Śakti who is of the nature of *visarga* goes on (ceaselessly) expressing herself upward in the form of exhalation (*prāṇa*) and downward in the form of inhalation (*jīva* or *apāna*). By steady fixation of the mind at the two places of their origin, there is the situation of plenitude. (SINGH)
- c) The exhaled breath (*prāṇa*) (*saḥ*) is above and the inhaled (*jīva*) (*haṃ*) below; (the goddess) Parā who is emission (*visarga*) is uttering forth (and manifesting in this way) within the two places where they originate. (The yogi attains) the state of plenitude by filling (them). (DYCZKOWSKI)
- d) The exhaling breath (*prāṇa*) should ascend and the inhaling breath (*jīva*) should descend, (both) forming a *visarga* (consisting of two points). Their state of fullness (is found) by fixing them in the two places of (their) origin. (BÄUMER)
- e) Up is going life-breath. Down is going life. Let one speak/elevate the Supreme, who is both aspects. By living fully in their two rising points, one shall live a life of fullness. (DUBOIS)
- f) Paradevi, whose nature is *visarga*, or creation, manifests as the upward *prana* and the downward *apana*. By fixing the mind at the two points of generation (of *prana* and *apana*), the state of fullness results. (SATSANGI)
- g) The supreme Shakti reveals herself when inbreath and outbreath are born and die at the two extreme points, top and bottom. Thus, between two breaths, experience infinite space. (ODIER)
- h) Radiant one, this experience may dawn between two breaths. After breath comes in (down) and just before turning up (out) — the beneficence. (REPS)
- i) If *śakti* were to arise in the *parā* state as having the nature of *visarga*, [when] *prāṇa* is in the upper region and *apāna* in the lower, and instead of producing the two [flows separately, *śakti* were to become manifested as one state], then, from maintaining [this state by cessation of breathing], she who produces the sense of satiety would become static [and makes thus the state of *bhairava* manifest]. (SEMENOV)

## 25 The two points of pause

**maruto'ntar bahir vāpi viyadyugmānivartanāt I**

**bhairavyā bhairavasyettham Bhairavī vyajyate vapuḥ II 25 II**

- a) O Bhairavī! By not turning back [too soon] from the pair of spaces, inner and outer, where the breath pauses, the form of Bhairava is manifested thus through Bhairavī (= the still space of awareness underlying the movement of *prāṇa* is revealed). (WALLIS)
- b) Of the breath (exhalation or *prāṇa*) arising from the inner centre of the body there is non-return for a split second from the *dvādaśānta*, and of the breath (inhalation or *apāna*), there is non-return for a split second from the centre of the body. If one fixes his mind steadily at these two points of pause, one will find that Bhairavī, the essential form of Bhairava is manifested at those two points. (SINGH)
- c) O Bhairavī! By not returning out from the two voids of the breath, whether internal or external (where it rests at the beginning and end), Bhairavī reveals in this way Bhairava's body (of consciousness). (DYCZKOWSKI)
- d) O Bhairavī, by focussing one's awareness on the two voids (at the end) of the internal and external breadth, thereby the glorious form of Bhairava is revealed through Bhairavī. (BÄUMER)
- e) When the wind do [sic] not go outside nor inside, by concentrating on the couple of them, the Body of the Divine clearly manifests by that energy. (DUBOIS)
- f) When the ingoing pranic air and outgoing pranic air are both restrained in their space from their (respective points of) return, the essence of Bhairava, which is not different from Bhairavī, manifests. (SATSANGI)
- g) Between inbreath and outbreath, between stopping and going, when breath stands still at the two extreme points, inner heart and outer heart, two empty spaces will be revealed to you: Bhairava and Bhairavī. (ODIER)
- h) As breath turns from down to up, and again as breath curves from up to down—through both these turns, realize. (REPS)
- i) O Bhairavī, through uninterrupted transitions, whether of coming together or of going apart, of breaths, either internally [that is, when breathing in turns to breathing out] or externally [that is, when breathing out turns to breathing in], the state of Bhairava is etched by *śakti* [into the conscious awareness.] (SEMENOV)

## 26 spontaneous breath-pause

**vrajenna viśecchaktir marudrūpā vikāsite I**

**nirvikalpatayā madhye tayā bhairavarūpatā II 26 II**

- a) When the Center opens up, the power (*śakti*) inherent in the *prāṇa* does not go forth or enter in. As thought-forms melt away by means of that [power], the Bhairava-state [manifests]. (WALLIS)
- b) When the middle state develops by means of the dissolution of all dichotomising thought-constructs the *prāṇa-śakti* in the form of exhalation does not go out from the centre to *dvādaśānta*. Nor does that *śakti* in the form of inhalation enter into the centre from *dvādaśānta*. In this way by means of Bhairavī who expresses herself in the form of the cessation of *prāṇa* (exhalation) and *apāna* (inhalation), there supervenes the state of Bhairava. (SINGH)
- c) The energy in the form of the vital breath should neither exit nor enter when the center has unfolded by the (one pointed) state free of thought. (There), by that (same power), Bhairava's nature (is made manifest). (DYCZKOWSKI)
- d) The Energy of Breath should neither move out nor enter; when the centre unfolds by the dissolution of thoughts, then none {sic} attains the nature of Bhairava. (BÄUMER)

- e) The breath (energy) shall not go out, nor in. By the choiceless (energy) expanding in the interval, one becomes (again) divine. (DUBOIS)
- f) When *Shakti* in the form of *vayu* or pranic air is still and does not move swiftly in a specific direction, there develops in the middle, through the state of *Nirvikalpa*, the form of Bhairava. (SATSANGI)
- g) With a relaxed body when exhaling and inhaling, lose your mind and perceive your heart, the energy centre where the absolute essence of Bhairava flows. (ODIER)
- h) Or, whenever inbreath and outbreath fuse, at this instant touch the energyless energy-filled center. (REPS)

## 27 breath retention

**kumbhitā recitā vāpi pūrītā vā yadā bhavet |**

**tadante śāntanāmāsau śaktyā śāntaḥ prakāśate || 27 ||**

- a) When that [breath-power] called 'quiescent' is retained after inhale or even after exhale, at the end of that [moment of stillness], the Tranquil One [Śiva] manifests through that power. (WALLIS)
- b) When the *Śakti* in the form of exhalation is retained outside, and in the form of inhalation is retained inside (at the centre), then at the end of this practice, the *Śakti* is known as *Śāntā* or tranquillized and through *Śakti Śānta* Bhairava is revealed. (SINGH)
- c) If (the power of the vital breath) called 'Tranquil' is retained, whether it has been ejected (in the course of exhalation) or filled (in the course of inhalation), in the end of that (practice) the Tranquil One manifests by means of (that same) power. (DYCZKOWSKI)
- d) When (the Energy of Breath) is retained either outside or inside, at the end (of this practice) the peaceful state is revealed by means of *Śakti*. (BÄUMER)
- e) When energy becomes held, emptied or filled, at the end of that she is said to be 'healed'. Through her, one shines, healed. (DUBOIS)
- f) When *Kumbhaka* takes place after *Puraka* or *Rechaka*, then the *shakti* known as *shanta* is experienced and through that, peace (the Bhairava consciousness) is revealed. (SATSANGI)
- g) When you have breathed in or out completely, when the breath movement stops on its own, in this universal lull, the thought of 'me' disappears and the Shakti reveals herself. (ODIER)
- h) Or, when breath is all out (up) and stopped of itself, or all in (down) and stopped—in such universal pause, one's small self vanishes. (REPS)

## 28 Kundalini like rays of light

**āmūlāt kiraṇābhāsām sūkṣmāt sūkṣmatarātmikām |**

**cintayet tāṃ dviṣaṭkānte śāmyantīṃ bhairavodayaḥ || 28 ||**

- a) Imagine the subtlest possible form [of *prāṇa*] as rays of light shining upward from the root [of the central channel] and peacefully dissolving in the highest center above the crown; then Bhairava (spacious awareness) arises. (WALLIS)
- b) Meditate on the *Śakti* arising from the *mūlādhāra cakra*, scintillating like rays (of the sun), and getting subtler and subtler till at last she dissolves in *dvādaśānta*. Thus does Bhairava become manifest. (SINGH)
- c) One should think of the light of the rays (of the energy of the vital breath that shine) from the Root, more subtle than subtle, coming to rest within the End of the Twelve (wherein) Bhairava emerges. (DYCZKOWSKI)
- d) Meditate on the *Śakti* rising from *mūlādhāra (cakra)*, which is luminous like rays of the sun and which gets subtler and subtler until it dissolves in *dvādaśānta*. Then the state of Bhairava will arise. (BÄUMER)

- e) From the Root, shining (like) the sun, more and more subtle, one shall visualise her: at the End of the Twelve, she becomes peaceful and the Divine (clearly) arises. (DUBOIS)
- f) Concentrate on the *Shakti* arising from the root like the rays of the sun, gradually becoming subtler and subtler, until at last she dissolves in the *dwadashanta* and Bhairava manifests. (SATSANGI)
- g) Consider the *Shakti* as bright, subtler and subtler light, carried upward through the lotus stem, from center to center, by the energy of the breath. When it subsides in the upper center, it is Bhairava's awakening. (ODIER)
- h) Consider your essence as light rays rising from center to center up the vertebrae, and so rises livingness in you. (REPS)
- i) SEMENOV describes visualizing the light rising from the root during pause of breath after an exhale.

### 29 Kundalini like lightning

#### udgacchantīm taḍidrūpām praticakram kramāt kramam I urddhvaṃ muṣṭitrayaṃ yāvat tāvadante mahodayaḥ II 29 II

- a) Imagine the *śakti* rising like a streak of lightning from one subtle center (*cakra*) to the next in succession. When She reaches the upper[most] center, three fists above the crown, there comes the Great Dawn of liberation [and prosperity]. (WALLIS)
- b) Meditate on that very lightning-like *śakti* (i.e. *Kuṇḍalinī*). moving upwards successively from one centre of energy (*cakra*) to another up to three fists i.e. *dvādaśānta*. At the end, one can experience the magnificent rise of *Bhairava*. (SINGH)
- c) (Contemplate *Kuṇḍalinī*, the power of the vital breath) in the form of lightning, ascending through each Wheel (one after the other) in due order up to the upper End of the Twelve until, in the end, the Great Awakening! (DYCZKOWSKI)
- d) (Meditate on) the rising Śakti in the form of lightning, as it moves upward from one *cakra* to the other until it reaches *dvādaśānta*. At the end is the great Awakening. (BÄUMER)
- e) Going upward, like lightning, throughout each wheel in due order, up to three fists (above the top of the head), at the end of which, the infinite manifests (clearly). (DUBOIS)
- f) (Meditate on that *shakti*) moving upwards like lightning through all the *chakras* one by one to the *dwadashanta*. Then at last the glorious form of Bhairava dawns. (SATSANGI)
- g) The heart opens up and from center to center, *Kundalini* rushes up like lightning. Then Bhairava's glory is manifested. (ODIER)
- h) Or in the spaces between, feel this as lightning. (REPS)
- i) SEMENOV describes letting tension build in each *cakra* and then letting it discharge upwards.

### 30 Feeling vowel sounds in the 12 chakras

#### kramadvādaśakam samyaḥ dvādaśākṣarabheditaṃ I sthūlasūkṣmaparasthityā muktivā muktivāntataḥ śivaḥ II 30 II

- a) There are twelve [such centers] in sequence; properly associated with twelve vowels. By fixing awareness on each one, in successively coarse, subtle, and supreme forms, and then abandoning each, in the end, [one knows] God. (WALLIS)
- b) Twelve successively higher centres of energy associated with twelve successive letters should be properly meditated on. Each of them should at first be meditated on in a gross phase, then leaving that in a subtle phase and then leaving that also in the supreme phase till finally the meditator becomes identified with *Śiva*. (SINGH)

- c) The sequence of twelve (centres within the body) is rightly linked to the twelve vowels. Abandoning (their) gross, subtle and supreme states (one after another), in the end (the yogi attains) Śiva. (DYCZKOWSKI)
- d) There are twelve successive centres associated with twelve letters, on which one should concentrate in their gross, subtle and supreme states (respectively). Transcending each centre (successively), in the end Śiva is realized. (BÄUMER)
- e) One should (speak) the twelve syllables in due order along the twelve (wheels), through (their) gross, subtle and supreme state, leaving (each one in turn): at the end, (one becomes) divine (again). (DUBOIS)
- f) The twelve (centres) should be pierced successively through proper understanding of their (associated) twelve letters. Thus becoming liberated from the gross then the subtle, one by one, at the end (of its journey) the *kundalini* becomes Shiva. (SATSANGI)
- g) Meditate on the twelve energy centers, the twelve related letters, and free yourself from materiality to reach the supreme subtlety of Shiva. (ODIER)
- h) Devi, imagine the Sanskrit letters in these honey-filled foci of awareness, first as letters, then more subtly as sounds, then as most subtle feeling. Then, leaving them aside, be free. (REPS)
- i) SEMENOV explains the 12 sounds and the subtle level of recitation. LAKSHMANJOO gives the 12 body locations.

### 31 Bridging from third eye to crown

**tayāpūryāśu mūrdhāntaṃ bhāṅktvā bhrūkṣepasetunā |**

**nirvikalpaṃ manaḥ kṛtvā sarvordhve sarvagodgamaḥ || 31 ||**

- a) Having quickly filled the body up to the head with that energy, and having breached [the knot of *māyā* aka *rudra-granthī*] with the 'dike' of concentration between the eyebrows, [and] having freed the mind from its thought-entrancement, one ascends to the all-pervasive state (*vyāpinī*) in the [place] above all. (WALLIS)
- b) Having filled the *mūrdhānta* with the same *prāṇic* energy quickly and having crossed it with the help of the bridge-like contraction of the eye-brows, one should free one's mind of all dichotomizing thought-constructs. His consciousness will then rise higher than *dvādaśānta* and then there will appear the sense of omnipresence. (SINGH)
- c) Having quickly filled (the body up to the Cavity of Brahmā) at the summit of the head with that (same energy of the vital breath) and having crossed over (it) by the bridge (formed by) the contraction of the eyebrows, freeing one's mind from thought, the omnipresent one emerges above all (things). (DYCZKOWSKI)
- d) Having filled (the body up to) *mūrdhānta* with the same Energy of Breath and having crossed it like a bridge by contracting the eye-brows and making one's mind free from thoughts, one becomes all-pervading in the highest state. (BÄUMER)
- e) Having quickly filled (the body) up to the head with that (Vital Energy, and) having broken through the bridge of the protracted eyebrows, having made awareness undivided, when (the Vital Energy) goes above all, one goes above all. (DUBOIS)
- f) Then, having filled the tip of *moordha* (forehead) and crossed the bridge between the eyebrows, the mind rises above all dichotomizing thought patterns and omnipresence (prevails). (SATSANGI)
- g) Focus your attention between your eyebrows. Keep your mind free of from any dualistic thought, let your form be filled with breath essence up to the top of your head, and there, soak in radiant spatiality. (ODIER)
- h) Attention between eyebrows, let mind be before thought. Let form fill with breath-essence to the top of the head, and there shower as light. (REPS)

### 32 The Peacock's Tail

**śikhipakṣaiś citrarūpair maṇḍalaiḥ śūnyapañcakam I  
dhyāyato'nuttare śūnye praveśo hr̥daye bhavet II 32 II**

- a) Meditating on the Five Spaces as the colorful circles of the peacock's feathers, one enters the Heart, the Supreme Space. (WALLIS)
- b) The *yogī* should meditate in his heart on the five voids of the five senses which are like the five voids appearing in the circles of motley feathers of peacocks. Thus will he be absorbed in the Absolute void. (SINGH)
- c) Meditating on the five voids (of the sensations) by means of the spheres (of the senses), variegated in form (like) the feathers of a peacock, (the yogi experiences) entry into the most excellent (*anuttara*) Void within the Heart (of consciousness). (DYCZKOWSKI)
- d) By meditating on the five voids of the senses which are like the various colors of the peacock's feathers, the yogi enters into the Heart of the absolute Void. (BÄUMER)
- e) Contemplating the fivefold empty (sense fields) as being (like) the designs, wondrous and illusory, of the peacock's feathers, one shall enter the heart, absolute emptiness. (DUBOIS)
- f) Like the five different coloured circles on the peacock's feathers, one should meditate on the five voids. Then by following them to the end, which becomes the principle void, enter the heart. (SATSANGI)
- g) Imagine the five coloured circles of a peacock feather to be your five senses disseminated in unlimited space and reside in the spatiality of your own heart. (ODIER)
- h) Or, imagine the five-colored circles of the peacock tail to be your five senses in illimitable space. Now let their beauty melt within. (REPS)
- i) By contemplating peacock feathers—how the color and forms of the color spots morph into each other and, finally, into black nothing in the very center—and, in a similar fashion, contemplating sounds, smells, tastes, and sensations of touch, while placing *manas* into the *anāhata-cakra*, an entry to the unsurpassed void can occur. (SEMENOV)

**33 Mindfulness on blank or open space**

**Īrṣena krameṇaiva yatra kutrāpi cintanā I  
śūnye kuḍye pare pātre svayaṃ līnā varapradā II 33 II**

- a) Wherever one's awareness [comes to rest] by this same process, whether a space, a wall, or a perfect vessel, it spontaneously dissolves [into it] and bestows the boon [of the Bhairava-state]. (WALLIS)
- b) In this way, successively, wherever there is mindfulness on whether void, on wall, or on some excellent person, that mindfulness is absorbed by itself in the supreme and offers the highest benefaction. (SINGH)
- c) Wherever one's (attentive) thought (*cintanā*) (settles) by this same process, be it in an empty space, on a wall, or on a worthy disciple, it spontaneously dissolves away into it and (so) bestows the boon (of pure consciousness). (DYCZKOWSKI)
- d) In the same way, if one concentrates one's awareness on anything, be it an empty space, a wall, or a worthy disciple, this (energy of concentration) will merge by itself and bestow grace. (BÄUMER)
- e) By that very process (of the twelve steps of rising through the subtle body), wherever (one projects one's) awareness (*cintanā*) - (that is), in empty (sky), in a wall, in another (body or) in a (worthy) vessel, (like a good disciple), She who is the Giver of Boons will (go back) hide into Herself. (DUBOIS)
- f) In this way, wherever there is mindful awareness, either on the void, or on another (object such as a) wall, or on an excellent person (such as guru), gradually the boon of absorption into the self is granted. (SATSANGI)

- g) Void, wall, whatever the object of contemplation, it is the matrix of the spatiality of your own mind. (ODIER)
- h) Similarly, at any point in space or on a wall — until the point dissolves. Then your wish for another comes true. (REPS)

### 34 Inside the cranium

#### kapālāntarmano nyasya tiṣṭhan mīlitalocanaḥ |

#### krameṇa manaso dārḍhyāt lakṣayel lakṣyam uttamam || 34 ||

- a) Remaining with eyes closed, fix your attention inside the cranium (*kapāla*); by means of gradually increasing steadiness of mind, you will perceive that which is most worthy of being perceived. (WALLIS)
- b) Fixing one's attention on the interior of the cranium and seated with eyes closed, with the stability of the mind, one gradually discerns that which is most eminently discernible. (SINGH)
- c) Having placed one's mind within (the space of the) skull, sitting (motionless) with the eyes closed, by progressively (increasing) the stability of the mind, one perceives the supreme goal. (DYCZKOWSKI)
- d) By fixing one's mind on the inner space of the skull and sitting motionless with closed eyes, gradually, by the stability of the mind, one attains the supreme goal. (BÄUMER)
- e) Staying with closed eyes, putting (one's) attention in (one's) skull, throughout the gradual stabilizing of attention, one shall get at the ultimate Goal. (DUBOIS)
- f) Having closed the eyes and fixing the attention at the crown of the head, gradually stabilize the mind and direct it towards the goal, which will gradually become discernible. (SATSANGI)
- g) Close your eyes, see the whole space as if it were absorbed in your own head, direct your gaze inward, and there, see the spatiality of your true nature. (ODIER)
- h) Eyes closed, see your inner being in detail. Thus, see your true nature. (REPS)

### 35 Visualizing the central channel

#### madhyānāḍī madhyasaṃsthā bisasūtrābharūpayā |

#### dhyātāntarvyomayā devyā tayā devaḥ prakāśate || 35 ||

- a) The central channel is situated in the core [of one's being]. Visualize it as having a form like a slender lotus fibre and meditate on it as being the Goddess in the form of the innermost Space; through Her, [the experience of] God will manifest. (WALLIS)
- b) The medial *nāḍī* is situated in the middle. It is as slender as the stem of a lotus. If one meditates on the inner vacuity of this *nāḍī*, it helps in revealing the Divine. (SINGH)
- c) The Middle Channel is situated in the middle (between the two breaths) in (an extremely subtle) form like a lotus fibre. Having meditated on that as the Goddess Who is the inner Void, God is illumined by Her. (DYCZKOWSKI)
- d) The central vein, which is situated in the middle, is subtle like the fiber of a lotus stalk. By meditating on the space within it through that goddess (of inner space), God is revealed. (BÄUMER)
- e) The middle channel is standing in the middle: by visualizing her like a lotus fiber, through that Goddess, that inner sky, God shall shine (fully). (DUBOIS)
- f) One should meditate on the inner space of the medial *nāḍī* (*sushumna*) situated in the central axis of the body (the spinal column), which is as slender as a fibre of the lotus stem, and then by the grace of Devi, the divine (form) is revealed. (SATSANGI)
- g) The inner channel is the Goddess, like a lotus stem, red inside, blue outside. It runs across your body. Meditating on its internal vacuity, you will reach divine spatiality. (ODIER)
- h) Place your whole attention in the nerve, delicate as the lotus thread, in the center of your spinal column. In such, be transformed. (REPS)

### 36 The Bindu (blocking the sensory openings)

**kararuddhadṛgastreṇa bhrūbhedād dvārarodhanāt |**

**dr̥ṣṭe bindau kramāllīne tanmadhye paramā sthitiḥ || 36 ||**

- a) [If the yogī] closes the doors [of the senses] with the ‘weapon’ by which perception is blocked with the hands, [and] pierces the eyebrow-center, he will [eventually] perceive the *Bindu*. When it dissolves, [one will experience the state of] Supreme Stasis in one’s Center. (WALLIS)
- b) By stopping the openings (of the senses) with the weapon in the form of the hands, and thus by breaking open (the knot in the centre of the eye-brows) the *bindu* is perceived which (on the development of one-pointedness) gradually disappears (in the ether of consciousness). Then the *yogī* is established in the highest (spiritual) state. (SINGH)
- c) By closing the doors of the senses with the weapon, that is, blocking (their) perception with the hands, and by piercing (the center between) the eyebrows, when the Point (*bindu*) (of light) is perceived and gradually dissolves away, (the yogi attains) the supreme state in the center (of the Void of consciousness). (DYCZKOWSKI)
- d) By closing the openings of the senses by the hands and by piercing the centre between the eyebrows, when the *bindu* (light-point) is perceived and there is a gradual merging, then the supreme state is found in the centre. (BÄUMER)
- e) By blocking the door (and) breaking through the eyebrows with the tool of the hands blocking vision, when a sphere is seen and gradually disappearing, in the middle of that is the supreme life. (DUBOIS)
- f) By using the hands (as tools) to block the entrances in all directions, the eyebrow centre is pierced and *bindu* (or light) is seen. Being gradually absorbed within that, the supreme state is realized. (SATSANGI)
- g) Plug the seven openings of your head with your fingers and merge into the *bindu*, the infinite space between your eyebrows. (ODIER)
- h) Closing the seven openings of the head with your hands, a space between your eyes becomes all-inclusive. (REPS)
- i) You don’t merely close the eyes with your guru finger. You don’t need a finger to rise your eyes. That index finger is softly placed on the eyelid and wrapped along the curve of the eyeball itself. Pressure is applied equally along the arc of the finger so the eyeball is not experiencing any unequal pressure on either side. As the incredibly bright lights begin to arise in the *cidākāsh*, then you perform *uccāra* of the mantra. The mantra then meets the light at the *Bhrūmadhya* of *Sushumnā*. This combined power takes you through the ‘glass ceiling’. Likewise, the points on the mouth aren’t needed to close the mouth but are to stimulate marma points that are there. (DHARMABODHI)

### 37 The Bindu

**dhāmāntaḥkṣobhasambhūtasūkṣmāgnitilakākṛtim |**

**binduṃ śikhānte hṛdaye layānte dhyāyato layaḥ || 37 ||**

- a) Meditate on the *Bindu* as a *tilak* of subtle fire produced by the inner stimulation of the Radiant Abode (*dhāman*), visualizing it in the heart or just above the head; when it dissolves, there is dissolution [into pure Presence]. (WALLIS)
- b) The *yogī* should meditate either in the heart or in *dvādaśānta* on the *bindu* which is a subtle spark of fire resembling a *tilaka* produced by pressure on the *dhāma* (light existing in the eyes). By such practice the discursive thought of the *yogī* disappears, and on its disappearance, the *yogī* is absorbed in the light of supreme consciousness. (SINGH)
- c) Meditate on the Point (of light) (within the upper End of the Twelvefinger Space) at the extremity of the topknot and within the heart, in the form of a *tilaka* of subtle fire that

has arisen by the inner agitation of (the eyes,) the abode (*dhāman*) (of sight).  
(DYCZKOWSKI)

- d) By agitating the eye a subtle flame in the form of a *tilaka* mark appears within. One should meditate on this *bindu* at the top (*ūrdhva dvādaśānta*) and in the heart. When that concentration is complete, there is absorption. (BÄUMER)
- e) Contemplating above the head, in the heart, the sphere (of the visual field) that has shapes of dots of subtle fire moving inside the abode of light, (the mind) shall dissolve (back into its source). (DUBOIS)
- f) Whenever one meditates upon the subtle fire, in the form of a *tilak* (like the mark on the forehead), or on the *bindu* at the end of the *shikha*, a condition of agitation and shaking is produced, followed by absorption and dissolution in the cave of the heart. (SATSANGI)
- g) If you meditate in your heart, in the upper center or between your eyes, the spark which will dissolve discursive thought will ignite, like when brushing eyelids with fingers. You will then melt into supreme consciousness. (ODIER)
- h) Touching eyeballs as a feather, lightness between them opens into heart and there permeates the cosmos. (REPS)

### 38 Hearing the unstruck sound

**anāhate pātrakarṇe 'bhagnaśabde sariddrute |**

**śabdabrahmaṇi niṣṇātaḥ param brahmādhigacchati || 38 ||**

- a) One who is steeped in the Brahman-that-is-sound, in the uninterrupted Unstruck [Sound], [like] a rushing river in the vessel of the ear, attains supreme Brahman. (WALLIS)
- b) One who is deeply versed and deeply bathed or steeped in *Brahman* in the form of sound, which is vibrating inside without any impact, which can be heard only by the ear that becomes competent by yoga, which goes on sounding uninterruptedly and which is rushing headlong like a river, attains to *Brahman*. (SINGH)
- c) He attains the supreme *Brahman* who is deeply merged in the *Brahman* that is sound (*śabdabrahman*), which is the Unstruck Sound (perceived) within the cavity of the ear (that is like) the uninterrupted sound of a fast flowing river. (DYCZKOWSKI)
- d) He attains the supreme Brahman who is deeply merged in the Brahman-that-is-Sound (*śabdabrahman*), which is vibrating within without striking and is perceived by the ear; this sound is uninterrupted like that of a waterfall. (BÄUMER)
- e) One shall go to the transcendent Absolute if one merges/becomes familiar with the (immanent) Absolute as sound, flowing speedily (and) uninterruptedly inside the ear, spontaneously. (DUBOIS)
- f) One, who is adept in listening to the unstruck sound in *anahata*, (which is) uninterrupted like a rushing river, attains the supreme state of *Brahma* by mastery of *shabdabrahman*, the form of *Brahman* as sound. (SATSANGI)
- g) Enter the center of spontaneous sound that resonates on its own like the uninterrupted sound of a waterfall. Or, sticking your fingers in your ears, hear the sound of sounds and reach *Brahman*, the immensity. (ODIER)
- h) Bathe in the center of sound, as in the continuous sound of a waterfall. Or, by putting fingers in ears, hear the sound of sounds. (REPS)
- i) SEMENOV mentions jars, sea-shells, and heart chakra.

### 39 The primordial sound

**praṇavādi-samuccārāt plutānte śūnya-bhāvanāt |**

**śūnyayā parayā śaktyā śūnyatām eti Bhairavī || 39 ||**

- a) O Goddess, by performing complete *uccāra* of the *praṇava* and meditating on the void at the end of its protracted/saturated sound, one enters into the Spacious Openness by means of the void which is the Supreme Power (*parā śakti*). (WALLIS)
- b) O Bhairavī, by perfect recitation of *praṇava* or the sacred syllable *Aum*, and by contemplating over the void at the end of the protracted phase of it and by the most eminent energy of the void, the *yogī* attains the void. (SINGH)
- c) O Bhairavī, by uttering a *praṇava* and by meditating on the void at the end of (its) prolated sound, (the yogi) attains Emptiness by means of the Void which is (Śiva's) supreme power. (DYCZKOWSKI)
- d) O Bhairavī, by uttering the *praṇava* (*mantra*) and by meditating on the void at the end of the protracted sound, one attains the state of the Void by means of the Supreme Energy of the Void. (BÄUMER)
- e) Ô Goddess! One shall go to emptiness throughout the empty power, the supreme power. (How ?) By realizing the empty (awareness) at the end of the long (sound) when spelling/rising (a Mantra) like 'Om', etc. (DUBOIS)
- f) Bhairavī, one who repeats the *Pranava* (*Aum*) perfectly, while concentrating on the void for protracted periods, experiences the void, and by that void the transcendental *shakti* (is revealed). (SATSANGI)
- g) O Bhairavī, sing OM, the mantra of the love union of Shiva and Shakti, slowly and consciously. Enter the sound, and when it fades away, slip into the freedom of being. (ODIER)
- h) Intone a sound, as a-u-m, slowly. As sound enters soundfulness, so do you. (REPS)
- i) SEMENOV talks about *pranava*.  
DYCZKOWSKI talks about Ong moving up.

#### 40 Sounds emerging from and merging back into silence, Yukti 14

**yasya kasyāpi varṇasya pūrvāntāvanubhāvayet I**

**śūnyayā śūnyabhūto'sau śūnyākāraḥ pumān bhavet II 40 II**

- a) A person who fosters the experience/perception of the [very] beginning and/or ending of any syllable whatsoever, becomes, by means of the void, empty, open, and spacious, his very form [nothing but] spaciousness. (WALLIS)
- b) The *yogī* should contemplate over the previous condition of any letter whatsoever before its utterance and its final condition after its utterance as mere void. He will, then with the help of the power of the void, become of the nature and form of the void. (SINGH)
- c) One should experience (mindfully) the beginning and end of (the utterance of) any letter as the Void. Having become the Void by (the power of the awareness of) the void, a man's form becomes the Void. (DYCZKOWSKI)
- d) One should meditate on the beginning and end of (the uttering of) any letter (or *mantra*). By becoming void due to the power of the void, one will reach the state of pure Void. (BÄUMER)
- e) One shall become pure awareness, empty of (all content), having become empty through the empty (power): one should experience the (empty) beginning (or) end of any sound (that one may say). (DUBOIS)
- f) Whoever contemplates even on the mantras or letters (of *Aum*) from first to last, in the form of void, verily that *sadhaka* by meditation on the void becomes the void. (SATSANGI)
- g) Focus on the emergence or disappearance of a sound, then reach the ineffable plenitude of the void. (ODIER)

h) In the beginning and gradual refinement of the sound of any letter, awake. (REPS)

#### 41 Prolonged musical sounds

##### **tantr̥yādivādyāśabdeṣu dīrgheṣu kramasamsthiteḥ |**

##### **ananyacetāḥ pratyante paravyomavapur bhavet || 41 ||**

- a) One whose heart-mind is completely focused on the prolonged sounds of a musical instrument such as a *tantr̥ī* (a stringed instrument like a *vīnā*), through the duration of the phases [of their resonance], at the limit [of the perceptible sound], one's beautiful form becomes that of the [formless] supreme Void. (WALLIS)
- b) If one listens with undivided attention to sounds of stringed and other musical instruments which on account of their (uninterrupted) succession are prolonged, he will, at the end, be absorbed in the ether of consciousness (and thus attain the nature of *Bhairava*). (SINGH)
- c) If one listens with undivided attention to the prolonged sounds of stringed and other instruments, of (the notes played) in their due order, when they come to an end one (realizes that one's own) body is the Supreme Void. (DYCZKOWSKI)
- d) If one listens with undivided attention to the sounds of string instruments and others, which are played successively and are prolonged, then one becomes absorbed in the supreme ether of consciousness. (BÄUMER)
- e) By dwelling on the end of each long-sustained sound of a string instrument or any other musical instrument, one who doesn't pay attention to anything else shall become one whose body is supreme space. (DUBOIS)
- f) When one-pointed awareness on the prolonged inner sounds of different musical instruments, such as stringed, wind and percussion, is gradually established, in the end the body becomes the supreme space. (SATSANGI)
- g) By being totally present to song, to music, enter spatially with each sound that rises and dissolves into it. (ODIER)
- h) While listening to stringed instruments, hear their composite central sound; thus omnipresence. (REPS)

#### 42 Seed Sounds

##### **piṇḍamantrasya sarvasya sthūlavarnākrameṇa tu |**

##### **ardhendubindunādāntaḥ śūnyoccārād bhavecchivaḥ || 42 ||**

- a) Through internal enunciation of an entire *piṇḍa*-mantra in accordance with the sequence of its articulable letters, [followed by] the Half-moon, the Point, the Resonance, the End of Resonance, and the Void, one becomes Shiva. (WALLIS)
- b) By the *uccāra* of all *piṇḍamantras* which are arranged in an order of gross letters and which go on vibrating in subtle forms beginning from *bindu*, *ardhacandra*, *nādānta*, and ending in *śūnya* or *unmanā* one verily becomes Śiva. (SINGH)
- c) By uttering the Half Moon (*ardhacandra*), the Point (*bindu*), Sound (*nāda*) and the Void of an entire *Piṇḍamantra* in accord with the sequence of (its) gross letters, (in the end the yogi attains and becomes) Śiva. (DYCZKOWSKI)
- d) By uttering all the *piṇḍamantras* in the order of gross letters, ending in *ardhacandra*, *bindu* and *nāda*, (finally) by the vibration of the void, one becomes Śiva. (BÄUMER)
- e) By spelling out the empty (stages of sound) - the half-moon, the dot, the end of resonance - following the order of the gross syllables of any 'group' Mantra, one shall become God. (DUBOIS)
- f) By repetition of all the gross letters of the *bija* mantras successively, including the 'M', (and meditating thus) on the void within each sound, one verily becomes Shiva. (SATSANGI)

- g) Visualize a letter, let yourself be filled with its radiance. With open awareness, enter first the sonority of the letter, then a subtler and subtler sensation. When the letter dissolves into space, be free. (ODIER)
- h) Intone a sound audibly, then less and less audibly as feeling deepens into this silent harmony. (REPS)

### 43 Void in all directions

**nijadehe sarvadikṣaṃ yugapad bhāvayed viyat I**

**nirvikalpamanās tasya viyat sarvaṃ pravartate II 43 II**

- a) One may contemplate Space/Sky (*viyat*) in all directions within one's own body simultaneously. [Through this meditation,] the mind becomes free of dichotomizing beliefs and \*everything\* becomes spacious (*viyat*). (WALLIS)
- b) If in one's body, one contemplates over *śūnya* (spatial vacuity) in all directions simultaneously (i.e. without succession) without any thought-construct, he experiences vacuity all round (and is identified with the vast expanse of consciousness). (SINGH)
- c) (The yogi) should meditate on the Void within his own body in all directions (at once) simultaneously. (When his) mind (has thus become) free of thought, everything becomes void for him. (DYCZKOWSKI)
- d) One should meditate on the void in one's own body on all sides simultaneously. When the mind has become free from thoughts, one experiences everything as the Void. (BÄUMER)
- e) One should feel the sky in one's body, in all directions and all at once. Having undivided attention, all becomes alive as sky. (DUBOIS)
- f) All the directions should be contemplated upon simultaneously in one's own body as space or void. The mind (too) being free from all thoughts becomes dissolved (in the vacuous space of consciousness). (SATSANGI)
- g) When you contemplate the luminous spatiality of your own body radiating in every direction, you free yourself from duality and you merge into space. (ODIER)
- h) Imagine spirit simultaneously within and around you until the entire universe spiritualizes. (REPS)
- i) Space in all 6 directions like strings pulling in opposite directions. (SEMENOV) Links this to pairs of opposite ideas (*vikalpas*).

### 44 Void above and below

**prṣṭhasūnyaṃ mūlasūnyaṃ yugapad bhāvayec ca yaḥ I**

**śārīranirapekṣiṇyā śaktyā sūnyamanā bhavet II 44 II**

- a) One may contemplate the space (*śūnya*) above [at the crown of the head] and the space in the root [of the body] simultaneously. Through the Power that is independent of the body, one's mind will become spacious openness. (WALLIS)
- b) He who contemplates simultaneously on the void above and the void at the base becomes, with the aid of the energy that is independent of the body, void-minded (i.e. completely free of all *vikalpas* or thought-constructs). (SINGH)
- c) He who simultaneously contemplates the void above and the void in the root (foundation below) is, by the power (of consciousness) which is independent of the body, devoid of mind. (DYCZKOWSKI)
- d) Meditating simultaneously on the void above and the void at the base; by the power of the energy which does not depend on the body, one's mind attains the state of Void. (BÄUMER)

- e) One should feel the empty (space) above and the empty (space) below, all at once. Through the energy of not depending on the body, one attention shall become empty. (DUBOIS)
- f) One who contemplates simultaneously on the void of the back (spinal column) and the void of the root becomes void-minded (completely free of all thought constructs or *Vikalpas*) by that energy which is independent of the body. (SATSANGI)
- g) If you contemplate simultaneously spatially above and at the base, then bodiless energy will carry you beyond dualistic thought. (ODIER)
- h) Kind Devi, enter etheric presence pervading far above and below your form. (REPS)
- i) LAKSHMANJOO says that the body will be missing between the upper and lower voids.

#### 45 Void above and below and in the heart

**pr̥ṣṭhaśūnyaṃ mūlaśūnyaṃ hr̥cchūnyaṃ bhāvayet sthiram I**

**yugapan nirvikalpatvān nirvikalpodayas tataḥ II 45 II**

- a) One may steadily contemplate the space (*śūnya*) above, the space in the root, and the space in the heart simultaneously. [In this process,] one becomes free of dichotomizing beliefs, due to which the unconstructed state arises. (WALLIS)
- b) In him who firmly contemplates over the void above, the void at the base and the void in the heart, there arises at the same time, because of his being free of all *vikalpas*, the state of Śiva who is above all *vikalpas*. (SINGH)
- c) One should meditate firmly simultaneously on the void above, the void in the root (foundation below) and the void in the heart, thus being free of thought, (the liberated state) free of thought dawns. (DYCZKOWSKI)
- d) If one meditates firmly on the void above, the void below, and the void in the heart, thus being free from all thoughts, then there arises simultaneously the thought-free state. (BÄUMER)
- e) One should feel clearly (sthiram) the empty (space) above, below, in the heart, all at once. Because one is undivided, undivided (awareness) will rise. (DUBOIS)
- f) By steady contemplation on the void of the back (*sushumna*), the void of the root and the void of the heart simultaneously, there arises the state of *nirvikalpa*, which is free from thought constructs. (SATSANGI)
- g) Reside simultaneously in the spatiality at the base, in your heart, and above your head. Thus, in the absence of dualistic thought, divine consciousness blossoms. (ODIER)
- h) Put mindstuff in such inexpressible fineness above, below, and in your heart. (REPS)

#### 46 Void in all parts of the body

**tanūdeśe śūnyataiva kṣaṇamātraṃ vibhāvayet I**

**nirvikalpaṃ nirvikalpo nirvikalpasvarūpabhāk II 46 II**

- a) In any given moment, one may consider/contemplate any part of the body as pure Emptiness, without thinking about it. One who becomes free of dichotomizing beliefs [in this way] directly senses & participates in (*-bhāk*) their unconstructed essence-nature. (WALLIS)
- b) If a yogi contemplates over his body believed to be the limited empirical subject as void even for a while with an attention freed of all *vikalpas* (thought-constructs), he becomes liberated from *vikalpas* and finally acquires the state of Bhairava who is above all *vikalpas*. (SINGH)
- c) If one reflects (and perceives) in a manner free of thought (even) for just a moment that within (any) place in the body there is only emptiness, the one who is (thus) free of thought possesses the nature of (that reality) free of thought. (DYCZKOWSKI)
- d) If one contemplates in a thoughtfree {sic} way on any point in the body as mere void even for a moment, then, being free from thoughts one attains the nature of the Thought-free (Siva). (BÄUMER)

- e) One should feel, just for a moment, that very emptiness within the body, in an undivided manner (nirvikalpam). Undivided shall enjoy one's undivided essence. (DUBOIS)
- f) If one concentrates on the body as a void, even for a moment, with the mind free from thought, then one attains thoughtlessness and verily becomes that form of void [known as Bhairava]. (SATSANGI)
- g) In one moment, perceive non-duality in one spot of your body, penetrate this limitless space and reach the essence freed from duality. (ODIER)
- h) Consider any area of your present form as limitlessly spacious. (REPS)

#### 47 Body pervaded by space

**sarvaṃ dehaḡataṃ dravyaṃ viyaḡ-vyāptaṃ mṛgekṣaṇe |  
vibhāvayet tatas tasya bhāvanā sā sthīrā bhavet || 47 ||**

- a) O doe-eyed woman, one may imagine that all the tissues of the body are pervaded by Space; through this [practice], one's meditation (*bhāvanā*) will become stable & steady. (WALLIS)
- b) O gazelle-eyed one, (if the aspirant is incapable of *śūnya-bhāva* immediately), let him contemplate over the constituents of his body like bone, flesh, etc. as pervaded with mere vacuity. (After this practice), his *bhāvanā* (contemplation) of vacuity will become steady, (and at last he will experience the light of consciousness). (SINGH)
- c) O gazelle-eyed one! If (one is unable to do this), one should reflect that all the substance present in the body is pervaded by the Void; then one's contemplation (of the Void) will be firm. (DYCZKOWSKI)
- d) O gazelle-eyed Goddess, if one contemplates on all the elements constituting the body as pervaded by void, then one's contemplation (of the Void) will become firm. (BÄUMER)
- e) O gazelle-eyed-one! One should feel all the substance of one's body as being pervaded by space. Then one's feeling shall become stable. (DUBOIS)
- f) O gazelle-eyed one, concentrate upon all the constituents of the body pervaded by space, so that the thought becomes steady. (SATSANGI)
- g) O gazelle-eyed one, let ether pervade your body, merge in the indescribable spatiality of your own mind. (ODIER)
- h) Feel your substance, bones, flesh, blood, saturated with cosmic essence. (REPS)

#### 48 Wall of skin

**dehāntare tvagvibhāgaṃ bhittibhūtaṃ vicintayet |  
na kiñcid antare tasya dhyāyan adhyeyabhāg bhavet || 48 ||**

- a) One may imagine that the 'dividing wall' of skin is [merely] a screen, within which there is nothing; meditating [in this way], one directly senses that which can never be an object of meditation. (WALLIS)
- b) The yogi should contemplate over the skin-part in his body like a wall. "There is nothing substantial inside it"; meditating like this, he reaches a state which transcends all things meditable. (SINGH)
- c) One should think that the skin part of the body is (only an insentient) wall within which there is nothing at all. Meditating in this way, one participates in that which cannot be an object of meditation. (DYCZKOWSKI)
- d) One should meditate on the body as only enclosed by the skin with nothing inside. Meditating in this way, one attains the One who cannot be meditated upon (i.e. Śiva). (BÄUMER)
- e) One should evoke clearly that there is nothing inside the body, the skin being like a wall. Seeing thus, one shall enjoy that which cannot be seen. (DUBOIS)

- f) One should contemplate on the skin of the body as a mere wall or partition with nothing inside it. By meditating thus, he becomes like the void, which cannot be meditated upon. (SATSANGI)
- g) Suppose your body to be pure radiant spatiality contained by your skin and reach the limitless. (ODIER)
- h) Suppose your passive form to be an empty room with walls of skin—empty. (REPS)

#### 49 Lotus in the heart

##### **hṛdyākāśe nilīnākṣaḥ padmasaṃpuṭamadhyagaḥ |**

##### **ananyacetāḥ subhage paraṃ saubhāgyam āpnuyāt || 49 ||**

- a) With one's sense-faculties dissolved in the Space of the Heart—in the innermost recess of the Lotus—with one's attention on nothing else: O blessed Lady, one will obtain supreme blessedness. (WALLIS)
- b) He whose mind together with the other senses is merged in the interior space of the heart, who has entered mentally into the centre of the two bowls of the heart lotus, who has excluded everything else from consciousness, acquires the highest fortune, O beautiful one. (SINGH)
- c) O Blessed One, (the yogi) whose senses have merged into the space within the heart and abides (there) with an undistracted mind in the center between the two halves of the lotus, attains supreme good fortune. (DYCZKOWSKI)
- d) If one merges one's senses in the space of the heart, i.e. at the centre between the two halves of the heart-lotus with an undistracted mind, then, O Blessed One, one attains supreme blessedness. (BÄUMER)
- e) With closed eyes and attention focused in the space of the heart, in the middle of the two lotuses joined, one shall get supreme happiness, O Happy One! (DUBOIS)
- f) O embodiment of good fortune, one who contemplates with closed eyes and one-pointed concentration on the mantra in the middle of the lotus in the heart space achieves the highest spiritual realization. (SATSANGI)
- g) O beauty! Senses disseminated in your heart space, perceive the essence of the *Shakti* as indescribably fine gold powder which glitters in your heart and from there pours into space. Then you will know supreme bliss. (ODIER)
- h) Blessed one, as senses are absorbed in heart, reach the center of the lotus. (REPS)
- i) There is an axis hidden in the region of the *anāhata-cakra* that goes through the middle of the hemisphere of the lotus flower [of the *cakra*]. He who minds nothing else but this [image], O fortunate one, might attain the ultimate fortune [of experiencing the state of *Bhairava*]. (SEMENOV)

#### 50 Mindfulness at the dvādaśānta

##### **sarvataḥ svaśarīrasya dvādaśānte manolayāt |**

##### **ṛḍhabuddher ṛḍhībhūtaṃ tattvalakṣyaṃ pravartate || 50 ||**

- a) [Or,] completely dissolve the mind in the *dvādaśānta* of one's [subtle] body; through this practice, one of steady mind steadily experiences that Reality which is the goal. (WALLIS)
- b) When the body of the *yogī* is penetrated by consciousness in all parts and his mind, which has become firm by one-pointedness, is dissolved in the *dvādaśānta* situated in the body, then that *yogī* whose intellect has become firm experiences the characteristic of Reality. (SINGH)
- c) By dissolving away the mind in the End of the Twelve of one's own body (everywhere in all its locations and) in all respects, the goal which is (Śiva Who is the one ultimate) reality manifests well established for (the adept whose) mind is (thus made) firm (and unwavering). (DYCZKOWSKI)

- d) If one's mind is absorbed at the *dvādaśānta*, (or by meditating that) the body is void in all parts with firm intellect, then the firmly established Reality is revealed. (BÄUMER)
- e) Always dissolving attention in the space above the head of one's body, for one who has stable intelligence, stable being, the aim, shall become alive. (DUBOIS)
- f) When the mind is dissolved in *dwadashanta* by steady awareness and steady practice, the true nature or essence of the goal manifests everywhere in one's body. (SATSANGI)
- g) When your body is pervaded with consciousness, your one-pointed mind dissolves into your heart and you penetrate reality. (ODIER)
- h) Unminding mind, keep in the middle—until. (REPS)

## 51 Mindfulness during everyday activity

**yathā tathā yatra tatra dvādaśānte manaḥ kṣipet |**

**pratikṣaṇaṃ kṣīṇavṛtter vailakṣaṇyaṃ dinair bhavet || 51 ||**

- a) Wherever you may be, whatever you may be doing, continually keep your attention on that upper limit, the *dvādaśānta*. As mental agitation dies away, something indescribable may occur within days. (WALLIS)
- b) If one fixes one's mind at *dvādaśānta* again and again, howsoever and wheresoever, the fluctuation of his mind will diminish and in a few days, he will acquire an extraordinary status. (SINGH)
- c) One should cast one's mind into the End of the Twelve in any way and wherever (one may be) every moment and so for one (whose mental) activity (has) ceased (by this practice, he experiences) an extraordinary (state of consciousness) within (a few) days. (DYCZKOWSKI)
- d) If one fixes one's mind on *dvādaśānta* every moment, in any way and wherever one is, then the fluctuations (of the mind) will dissolve and within days one will experience an extraordinary state. (BÄUMER)
- e) Throwing attention above the head in all situations, at each moment, for the one whose mental activity is being destroyed, the undefinable shall happen in days. (DUBOIS)
- f) By bringing the mind forcibly to *dwadashanta* again and again, however and wherever possible, the fluctuations of the mind diminish day by day, so that each moment becomes an extraordinary state. (SATSANGI)
- g) Fix your mind in your heart when engaged in worldly activity, thus agitation will disappear and in a few days the indescribable will happen. (ODIER)
- h) When in worldly activity, keep attentive between the two breaths, and so practicing, in a few days be born anew. (REPS)

## 52 Burning the body

**kālāgninā kāla-padād utthitena svakaṃ puram |**

**pluṣṭaṃ vicintayed ante śāntābhāsas tadā bhavet || 52 ||**

- a) One may imagine that one's own body (/fortress) is incinerated by the Fire of Time rising from the 'time-foot'; at the end [of this process] there is the radiant shining of pure tranquillity. (WALLIS)
- b) One should contemplate in the following way: "My body has been burnt by the fire of *Kālāgni* rising from the toe of my right foot." He will then experience his (real) nature, which is all peace. (SINGH)
- c) One should imagine that one's own the body has been burnt (to ashes) by the Fire of Time that has arisen from the (toe of the left) foot. Then, in the end, the peaceful state will manifest. (DYCZKOWSKI)
- d) One should meditate on one's own fortress (the body) as if it were consumed by the Fire of Time, rising from the foot. At the end (of this meditation) the peaceful state will appear. (BÄUMER)

- e) One should visualize one's body being burnt by the Fire of Time arising from the big toe of the right foot. Then at the end (of that burning), one shall be healed. (DUBOIS)
- f) One should contemplate that one's own body has been burnt by *Kaalagni*, arising from the movement of time. Then at last one will experience tranquillity. (SATSANGI)
- g) Focus on fire, fierier and fierier, which raises from your feet and burns you entirely. When there is nothing left but ashes scattered by the wind, know the tranquillity of space which returns to space. (ODIER)
- h) Focus on fire rising through your form from the toes up until the body burns to ashes, but not you. (REPS)

### 53 Burning the universe

**evameva jagat sarvaṃ dagdhaṃ dhyātvā vikalpataḥ |  
ananyacetasaḥ puṃsaḥ puṃbhāvaḥ paramo bhavet || 53 ||**

- a) In the same way, imagining the whole world incinerated [by fire], a person of disciplined mind experiences the supreme state of the soul. (WALLIS)
- b) In this way, if the aspirant imagines that the entire world is being burnt by the fire of *Kālāgni*, and does not allow his mind to wander away to anything else, then in such a person, the highest state of man appears. (SINGH)
- c) Having meditating in this way by imagining that the entire universe has been burnt away, a person whose mind is undistracted possesses the soul's supreme state. (DYCZKOWSKI)
- d) Meditating in this way by imagining that the entire world has been burnt, a person whose mind is undisturbed will attain the highest human condition. (BÄUMER)
- e) In that very (same) way, one should contemplate the whole world being burnt, without anything remaining (*avikalpataḥ*). For the One entirely focused on that, the One supreme state shall happen. (DUBOIS)
- f) In the same way, having meditated with an unwavering and one-pointed mind on the entire universe being burnt (by *Kaalagni*), that man becomes a godman or attains a supreme state of manhood. (SATSANGI)
- g) See the entire world as a blazing inferno. Then, when all has turned to ashes, enter bliss. (ODIER)
- h) Meditate on the make-believe world as burning to ashes, and become, being above human. (REPS)

### 54 Dissolving the body

**svadehe jagato vā 'pi sūkṣmasūkṣmatarāṇi ca |  
tattvāni yāni nilayaṃ dhyātvānte vyajyate parā || 54 ||**

- a) Meditating on the Principles of Reality dissolving, each more subtle than the last, in one's own body or in the world, the Supreme Goddess (*parā*) manifests in the end. (WALLIS)
- b) If the *yogī* thinks deeply that the subtle and subtler constitutive principles of one's own body or of the world are being absorbed in their own respective causes, then at the end, *parā devī* or the supreme goddess is revealed. (SINGH)
- c) Having meditated on the merger of the subtle and (then progressively) most subtle principles within one's own body or the world (back into one another), in the end (the goddess) *Parā* is revealed. (DYCZKOWSKI)
- d) If one meditates on the subtlest elements in one's own body or of the world as if they were merging one after another, then in the end the Supreme (Goddess) is revealed. (BÄUMER)
- e) Visualizing the levels of being dissolving away, into more and more subtle levels, at the end the Supreme (Goddess) will manifest clearly. (DUBOIS)

- f) *Dharana* on those constituents which comprise one's own body and the whole universe, such as the *tattvas* and *tanmatras*, from subtle to subtlest, leads to the source of existence. (In this way) *Paradevi*, the supreme goddess, (is revealed) at the end of meditation. (SATSANGI)
- g) If subtler and subtler *tattvas* are absorbed into their own origin, the supreme Goddess will be revealed to you. (ODIER)
- h) Feel the fine qualities of creativity permeating your breasts and assuming delicate configurations. (REPS) (95 Chap 67 – feminine/masculine)

## 55 Dreams

### **pīnām ca durbalām śaktim dhyātvā dvādaśagocare | praviśya hṛdaye dhyāyan svapnasvātantryam āpnuyāt || 55 ||**

- a) Having meditated on the *prāṇa-śakti* as thick and gentle in the region of the *dvādaśānta*, [and then] entering into the Heart and meditating [on it], one attains freedom in one's dreams. (WALLIS)
- b) If *prāṇaśakti* which is gross and thick, is made frail and subtle (by *yogic* discipline, particularly *prāṇāyāma*) and if a *yogī* meditates on such *śakti* either in *dvādaśānta* or in the heart, by entering mentally into it, he is liberated and he gains his (natural) sovereign power. (OR — If the *yogī* practises breathing (both inhalation and exhalation) with sound and slowly meditating in *dvādaśānta* and in the heart (centre), goes to sleep, he will acquire the freedom to control his dream i.e. he will have only the dream that he desires to have.) (SINGH)
- c) Having meditated on the energy (of the breath) thick (with its natural sound) as well as weak (and lengthy) in the region of the twelve (finger space, then) once entered the heart (when falling asleep) engaged (in this) meditation, one attains mastery over one's dreams. (DYCZKOWSKI)
- d) If the energy of breath is meditated upon as gross and feeble at *dvādaśānta*, and entering the heart (at the time of sleeping), then one will attain mastery over one's dreams. (BÄUMER)
- e) One should contemplate the (breath) power above the head (at the end of the out-breath): (first) she is gross, (but) then she (will become) subtle. Contemplating (the same energy) having entered the heart (at the end of the in-breath), freed, one will become absolutely free/ one will reach freedom in dreams. (DUBOIS)
- f) Having meditated on the gross and weak *śakti* in the twelve *Indriyas* (thus making it subtle), one who enters the heart space and meditates there attains *mukti* and becomes liberated. (SATSANGI)
- g) Reach an intangible breath focused between your eyes, then when the light appears let the *Śakti* come down to your heart and there, in the radiant presence, at the moment of sleep, attain the mastery of dreams and know the mastery of death itself. (ODIER)
- h) With intangible breath in center of forehead, as this reaches heart at the moment of sleep, have direction over dreams and over death itself. (REPS)

## 56 Dissolving the universe

### **bhuvanādhvādi-rūpeṇa cintayet kramaśo 'khilam | sthūla-sūkṣma-para-sthityā yāvad ante mano-layaḥ || 56 ||**

- a) One may contemplate the whole of reality in terms of the Path of Worlds and/or [any of the other Paths]: through stabilizing [this contemplation] in due order from coarse to subtle to supreme, in the end the mind dissolves [into the Absolute]. (WALLIS)
- b) One should contemplate step by step on the whole universe under the form of *bhuvana* and other *adhvas* (courses) as being dissolved successively from the gross state into

the subtle and from the subtle state into the supreme state till finally one's mind is dissolved in *Cinmātra* (pure consciousness). (SINGH)

- c) One should think successively of every in the form of the path (*adhvan*) of worlds (*bhuvana*) and the rest (of the paths), in their gross, subtle and supreme condition until, in the end, the mind dissolves away. (DYCZKOWSKI)
- d) One should meditate successively on the entire universe in the form of the stages (*adhvan*) of *bhuvana* (world) and others, in their gross, subtle and supreme condition and in the end the mind will dissolve. (BÄUMER)
- e) One should meditate on the Whole, part after part, throughout (the device) of the Path of the Worlds, etc., dissolving (each world) throughout its gross, subtle and supreme states, so that at the end, attention/mind dissolve away. (DUBOIS)
- f) By meditating on the entire form of the universe and the course of its development through time and space, gradually dissolve the gross into the subtle and the subtle into the state of being beyond, until the mind is finally dissolved (into pure consciousness). (SATSANGI)
- g) Consider the entire universe to be dissolving in subtler and subtler forms until it merges into pure consciousness. (ODIER)
- h) As, subjectively, letters flow into words and words into sentences, and as, objectively, circles flow into worlds and worlds into principles, find at last these converging in our being. (REPS)

### 57 Connection to the constituents of the universe

**asya sarvasya viśvasya paryanteṣu samantataḥ |**

**adhvaprakriyā tattvaṃ śaivam dhyātvā mahodayaḥ || 57 ||**

- a) Thoroughly meditating on the *adhva-prakriyā*, up to the limits of this entire Universe, then on the *Śaiva Tattva*, there comes the Great Dawn of liberation. (WALLIS)
- b) If one meditates on the *Śaiva tattva* (which is the quintessence) of this entire universe on all sides and to its last limits by the technique of *ṣaḍadhvā*, he will experience great awakening. (SINGH)
- c) Having meditated on the reality of all this universe, all around and up to the ultimate limits by the method of the Paths (*adhvan*), (one will experience) the great awakening! (DYCZKOWSKI)
- d) While perceiving the Reality of Siva in this whole universe up to the ultimate limit by the method of the 'stages' (*adhvan*), one will experience the great awakening. (BÄUMER)
- e) One should contemplate all the universe, until the ultimate (level), completely, through the device of the (Six) Paths. Meditating thus the level of Shiva, so that the highest awakening happens. (DUBOIS)
- f) By this method one should meditate on all the sides or aspects of the universe up to the *Shiva tattva* (which is the quintessence) of all. In this way the experience of the supreme reality arises. (SATSANGI)
- g) If, boundless in space, you meditate on *Shiva tattva*, which is the quintessence of the entire universe, you will know ultimate ecstasy. (ODIER)
- h) (REPS)

### 58 Void in the universe

**viśvam etan mahādevi śūnya-bhūtaṃ vicintayet |**

**tatraiva ca mano līnaṃ tatas tal-laya-bhājanam || 58 ||**

- a) O great Goddess, one may contemplate this entire universe as being Empty Void (*śūnya*); the mind dissolves in that very [Emptiness], then one shares in its dissolution (or: becomes a worthy vessel of its dissolution). (WALLIS)
- b) O great goddess, the *yogī* should concentrate intensely on the idea that this universe is totally void. In that void, his mind would become absorbed. Then he becomes highly

qualified for absorption i.e. his mind is absorbed in *śūnyātiśūnya*, the absolute void i.e. *Śiva*. (SINGH)

- c) O great Goddess! One should think that this universe is Void and that the mind is dissolved away just there itself. Thus one becomes worthy of merging into that (Emptiness). (DYCZKOWSKI)
- d) O great Goddess! If one imagines this whole universe as being void, one's mind gets dissolved in it and one becomes worthy of merging in that (supreme Void). (BÄUMER)
- e) O Goddess! One should envision all this universe as being empty. And attention will dissolve there itself. Then one will be the vessel where (all) that dissolve away. (DUBOIS)
- f) O great Goddess, one should concentrate on this universe as nothing but void. Dissolving the mind also like this, one then experiences the state of *laya*, or total dissolution. (SATSANGI)
- g) O Great Goddess, perceive the spatiality of the universe, and become the jar that contains it. (ODIER)
- h) Gracious one, play the universe is an empty shell wherein your mind frolics infinitely. (REPS)

### 59 Void in a jar

**ghaṭādibhājane dṛṣṭim bhittīs tyaktvā viniṣipet |**

**tallayaṃ tatkṣaṇād gatvā tallayāt tanmayo bhavet || 59 ||**

- a) One may cast one's gaze into a well-formed vessel, such as a pot or the like, [and] leaving aside its walls, [become absorbed in the space it encloses]. At the very moment [the mind] dissolves into that [space], one becomes of the same nature as [the spacious open awareness-presence that is] Bhairava. (WALLIS)
- b) A *yogī* should cast his eyes in the empty space inside a jar or any other object leaving aside the enclosing partitions. His mind will in an instant get absorbed in the empty space (inside the jar). When his mind is absorbed in that empty space, he should imagine that his mind is absorbed in a total void. He will then realize his identification with the Supreme. (SINGH)
- c) One should cast (one's) sight into (the empty space of), for example, a jar (or any other vessel), leaving aside the enclosing walls (containing it). Having dissolved away that very moment into it, one becomes of that nature by virtue of that merger. (DYCZKOWSKI)
- d) One should cast one's eyes in the empty space of a jar or any other vessel, leaving aside the enclosing walls (containing the space). Then one merges instantaneously in that (empty space), and by virtue of this merging one becomes united with that (great Void). (BÄUMER)
- e) One should throw one's gaze/attention in a vessel like the body, putting aside its walls. Dissolving in that (space) from then onward, one will become that because of dissolving in that. (DUBOIS)
- f) One should fix his sight (on the empty space) inside the pot, leaving aside the enclosing structure. Thus, the pot being gone, the mind will at once be dissolved (into the space). Through that *laya* the mind becomes completely absorbed (in the void). (SATSANGI)
- g) Look at a bowl or a container without seeing its sides or the matter that composes it. In little time become aware of space. (ODIER)
- h) Look upon a bowl without seeing the sides or the material. In a few moments become aware. (REPS)

### 60 Gazing on a treeless landscape

**nirvrkṣagiribhittiyādideśe drṣṭim vinikṣipet |  
vilīne mānase bhāve vṛttikṣīṇaḥ prajāyate || 60 ||**

- a) One may cast one's gaze on an area free of trees, mountains, walls, and so on; when the mental state dissolves into [that open field], then arises the state of being in which mental-emotional churning (*vṛtti-*) is feeble or absent. (WALLIS)
- b) One should cast his gaze on a region in which there are no trees, on a mountain, on a high defensive wall. His mental state being without any support will then dissolve and the fluctuations of his mind will cease. (SINGH)
- c) One should cast one's gaze on (an open stretch of) land devoid of trees, mountains, walls and the like. When the mind is (thus) absorbed (and dissolves away), one becomes free of the fluctuations (of thought). (DYCZKOWSKI)
- d) One should cast one's gaze on an open (stretch of) land devoid of trees, mountains, walls, etc. When the state of the mind is fixed there, then the fluctuating thoughts dissolve (by themselves). (BÄUMER)
- e) One should project one's gaze/attention on a place without trees, mountains, walls, etc. When in a state where attention has dissolved away, one's mental activities will stop. (DUBOIS)
- f) One should fix his gaze on a treeless place, like bare mountains or rocks, where there is no support for the mind to dwell on. Then the modifications of the mind become less and the experience of dissolution takes place. (SATSANGI)
- g) Abide in an infinitely spacious place, devoid of trees, hills, dwellings. Let your gaze dissolve in empty space, until your mind relaxes. (ODIER)
- h) Abide in some place endlessly spacious, clear of trees, hills, habitations. Thence comes the end of mind pressures. (REPS)

**61 From one thing to the next**

**ubhayor bhāvayor jñāne dhyātvā madhyaṃ samāśrayet |  
yugapacca dvayaṃ tyaktvā madhye tattvaṃ prakāśate || 61 ||**

- a) Meditating on the cognition of any two entities (*bhāvas*) or any two states of mind or emotion (*bhāvas*), take refuge in the Center [between them]. Releasing both simultaneously, Reality shines forth in the Center. (WALLIS)
- b) At the moment when one has perception or knowledge of two objects or ideas, one should simultaneously banish both perceptions and apprehending the gap or interval between the two, should mentally stick to it. In that gap will Reality flash forth suddenly. (SINGH)
- c) When perceiving two entities (or states), having (perceived and) meditated (on them), rest in the center between them. Having abandoned the two together all at once, Reality shines in the center. (DYCZKOWSKI)
- d) Meditating on the knowledge of two things or states one should rest in the middle. By abandoning both simultaneously, the Reality shines forth in the center. (BÄUMER)
- e) Gazing at awareness between two phenomena, one should completely surrender to (that) middle (awareness). Dropping both (phenomena) all at once, Being shines in the middle. (DUBOIS)
- f) One should think of two objects, and in the event of such knowledge being matured, then cast both aside and dwell (on the gap or space) in the middle. Having meditated in the middle, the experience of the essence arises. (SATSANGI)
- g) In the empty space that separates two instants of awareness, radiant spatiality is revealed. (ODIER)
- h) Sweet-hearted one, meditate on knowing and not knowing, existing and not existing. Then leave both aside that you may be. (REPS)

**62 From one thing to the next**

**bhāve nyakte niruddhā cit naiva bhāvāntaram vrajet |  
tadā tan-madhyabhāvena vikasatyatibhāvanā || 62 ||**

- a) When any mental-emotional state or mood (*bhāva*) has been released, let awareness be checked: do not move on to another *bhāva* [right away]. Then, through the felt sense (*bhāva*) of one's Center, a deeper contemplation (*atibhāvanā*) [of one's essence-nature] expands & blossoms. (WALLIS)
- b) When the mind of the aspirant that comes to quit one object is firmly restrained and does not move towards any other object, it comes to rest in a middle position between the two, and through it is unfolded intensely the realization of pure consciousness in all its intensity. (SINGH)
- c) When one thing has been abandoned, and consciousness has been (firmly) checked, it should not move on to something else. Then (a higher) transcendental meditation (*atibhāvanā*) blossoms forth, by virtue of the state (free of thought) in the center (between them) (*tanmadhyabhāvena*). (DYCZKOWSKI)
- d) When the awareness has abandoned one object and remains fixed without moving on to another object, then through the state in between (the two) the supreme realization will unfold. (BÄUMER)
- e) When awareness/attention has left an object, it should be stopped and not aimed at another object. Then, through that state between those (two phenomena), realisation will expand beyond (all measure). (DUBOIS)
- f) When the mind is restrained to one object of awareness, casting all others aside and not allowing movement to take place from one to another, then inside that perception the awareness blossoms. (SATSANGI)
- g) Just as you get the impulse to do something, stop. Then, being no more in the preceding impulse nor in the following one, realization blossoms intensely. (ODIER)
- h) Look lovingly on some object. Do not go on to another object. Here, in the middle of this object—the blessing. (REPS)

**63 Body and universe as consciousness**

**sarvaṃ dehaṃ cinmayam hi jagad vā paribhāvayet |  
yugapan nirvikalpena manasā paramodayaḥ || 63 ||**

- a) One should recognize that one's entire body, or indeed the whole world, consists of Awareness. Through the nonconceptual mind [directly seeing this truth] all at once, there comes the Supreme Dawning [of liberation]. (WALLIS)
- b) When an aspirant contemplates with mind unwavering and free from all alternatives his whole body or the entire universe simultaneously as of the nature of consciousness, he experiences Supreme Awakening. (SINGH)
- c) One should reflect all at once on all the body or the universe (that is) nothing but consciousness, by the mind (thus) free of thought – the supreme Awakening! (DYCZKOWSKI)
- d) If one contemplates simultaneously that one's entire body and the universe consists of nothing but Consciousness, then the mind becomes free from thoughts and the supreme Awakening occurs. (BÄUMER)
- e) One should completely feel all the body or all the world as filled with awareness, all at once, with undivided attention. The supreme awakening will come. (DUBOIS)
- f) One should concentrate with an unwavering mind on all existence, the body and even the universe simultaneously as nothing but consciousness, then the supreme consciousness arises. (SATSANGI)
- g) Contemplate over the undivided forms of your own body and those of the entire universe as being of an identical nature. Thus will your omnipresent being and your own form rest in unity and you will reach the very nature of consciousness. (ODIER)
- h) Feel cosmos as translucent ever-living presence. (REPS)

## 64 Fusion of inhalation and exhalation

**vāyudvayasya saṃghaṭṭāt antarvā bahirantataḥ I**

**yogī samatva vijñāna samudgamana bhājanam II 64 II**

- a) Due to the dynamic tension (*sanghaṭṭa*) of the two *prāṇas*, either externally or internally, at the termination [of the breath-pause] the yogī becomes a vessel for the arising of equality consciousness. (WALLIS)
- b) By the fusion of the two breaths, *prāṇa* (expiration) rising inwardly in the centre and *apana* (inspiration) rising externally in *dvādaśānta*, there arises finally a condition in which there is complete cessation of both whether in the centre or in the *dvādaśānta*. By meditating over that condition of void in which there is no feeling of either *prāṇa* or *apana*, the yogi becomes so competent that there arises in him the intuitive experience of Equality. (SINGH)
- c) By the coming together of the two breaths, either within (the heart) or outside (in the End of the Twelve), finally (when they come to a halt), the yogī (experiences the reality which) is the vessel of the emergence of the knowledge of the equality (of all things). (DYCZKOWSKI)
- d) By the meeting of the two breaths, at the extreme point, either within or outside (the body), the yogi becomes capable of experiencing the rise of the knowledge of equality. (BÄUMER)
- e) Throughout the fusion/friction of the two wind-(breath) from inside to outside, or from outside to inside, the yogi enjoys the arising of the direct experience of equality. (DUBOIS)
- f) From the fusion of both *vayus* (*prāṇa* and *apana*) inside or outside (the body), the yogi attains equilibrium and becomes fit for the proper manifestation of consciousness. (SATSANGI)
- g) In any activity, concentrate on the gap between the inbreath and the outbreath. Thus attain to bliss. (ODIER)
- h) With utmost devotion, center on the two junctions of breath and know the knower. (REPS)

## 65 Body and universe as bliss

**sarvaṃ jagat svadehaṃ vā svānandabharitaṃ smaret I**

**yugapan svāmṛtenaiva parānandamayo bhavet II 65 II**

- a) Meditate on your own body, or the whole world, as full of your innate joy. Through that inner 'nectar', you will suddenly experience sublime bliss. (WALLIS)
- b) The *yogī* should contemplate the entire universe or his own body simultaneously in its totality as filled with his (essential, spiritual) bliss. Then through his own ambrosia-like bliss, he will become identified with the supreme bliss. (SINGH)
- c) (The *yogī*) should recollect that the whole universe or his own body is filled all at once with his own (innate) bliss, (then) by the nectar of his own (innate nature) alone, he becomes supreme bliss. (DYCZKOWSKI)
- d) (The *yogi*) should contemplate simultaneously on the whole world or his own body as filled with the bliss of the self, then by his own blissful nectar he becomes united with the supreme bliss. (BÄUMER)
- e) One should keep present the whole world or one's body as being filled with bliss, all at once. That nectar of the Self will suffice to become filled with supreme bliss. (DUBOIS)
- f) One should contemplate simultaneously on the entire universe or on one's own body filled with the bliss of the self. Then through one's own nectar, one becomes alive with the supreme bliss. (SATSANGI)

- g) Feel your substance: bone, flesh and blood, saturated with cosmic essence, and know supreme bliss. (ODIER)
- h) Consider the plenum to be your own body of bliss. (REPS)

**66 kuhanena prayogena sadya eva mṛgekṣaṇe |  
samudeti mahānando yena tattvaṃ prakāśate || 66 ||**

- a) O doe-eyed woman, through the application of a 'trick', great joy suddenly arises, through which Reality (Ś: *nirvikalpāvasthā*) is revealed. (WALLIS)
- b) O gazelle-eyed one, by the employment of magic, supreme delight arises (in the heart of the spectator) instantaneously. (In this condition of the mind), Reality manifests itself. (SINGH)
- c) O gazelle-eyed (goddess), by applying the trick (of tickling under the armpits) great bliss arises all of a sudden (*sadyas*) due to which (the supreme) reality manifests. (DYCZKOWSKI)
- d) O gazelle-eyed (Goddess)! by applying a trick there arises suddenly great bliss, by which (experience) Reality is revealed. (BÄUMER)
- e) O gazelle-eyed one! Infinite bliss will rise instantly through the practice of (a) magic trick. With that, Being shines. (DUBOIS)
- f) O gazelle-eyed one, verily by applying the performance of religious austerities, great bliss arises immediately, by which the essence is illumined. (SATSANGI)
- g) O gazelle-eyed beauty, consider the winds to be your own body of bliss. When you quiver, reach the luminous presence. (ODIER)
- h) While being caressed, sweet princess, enter the caressing as everlasting life. (REPS)
- i) SEMENOV mentions new science and technology as magic tricks.  
LAKSHMANJOO also mentions tickling.

**67 Yukti #39**

**sarvasrotonibandhena prāṇaśaktyordhvayā śanaiḥ |  
pipīlasparśavelāyāṃ prathate paramaṃ sukhaṃ || 67 ||**

- a) The practitioner who stops all the streams of *prāṇa-śakti* [from flowing out through the senses and orifices] will experience it [enter the central channel and] slowly rise upward. In time he will experience a sensation [like the crawling] of ants [on his skin]; then unsurpassed happiness manifests. (WALLIS)
- b) When by stopping the opening of all the senses the current of all sensory activity is stopped, the *prāṇa-śakti* moves slowly upward (in the middle *nāḍī* or *suṣumnā*), then, there is felt a tingling sensation like the one created by the movement of an ant (over the body). At the moment of that sensation, there ensues supreme delight. (SINGH)
- c) When (the yogi) feels a tactile sensation (like the crawling) of ants due to the slow upward rise of the energy of the vital breath brought about by checking all the currents (of the activity of the senses), he experiences supreme bliss. (DYCZKOWSKI)
- d) Closing all the openings of the senses, by the slow upward rise of the Energy of Breath, one feels a sensation like the crawling of ants. At that time the supreme joy is revealed. (BÄUMER)
- e) When the feeling of an ant (on the skin) spreads because slowly the vital energy rises when the flow of all (senses) is checked, (then) supreme pleasure spreads. (DUBOIS)
- f) By blocking all the channels (of perception) the *prana-shakti* moves slowly upwards (through the spinal column). At that time, feeling the sensation of an ant crawling in the body, one experiences the supreme bliss. (SATSANGI)
- g) When your senses shiver and your mind becomes still, enter the energy of breath, and when you feel pins and needles, know supreme joy. (ODIER)

- h) Stop the doors of senses when feeling the creeping of an ant. Then. (REPS)
- i) Through a contraction of all streams [of subtle energies towards the organs of perception and organs of action] by the energy of breath (*prāṇa-śakti*) gradually moving upwards [along the spine], an exceptional [feeling of] comfort spreads [through the body] at the moment of a tingling sensation [as if ants are crawling on the skin]. (SEMENOV)

## 68 Mindful Sex

**vahner viśasya madhye tu cittaṃ sukhamayaṃ kṣipet I**

**kevalaṃ vāyupūrṇaṃ vā smarānandena yujyate II 68 II**

- a) One may cast one's mind/attention, full of pleasure, into the center [point] between the 'fire' [at the root] and the 'poison' [at the tip] with either *kevala-kumbhaka* or *pūraka-kumbhaka*; thus, one is connected to the bliss of [sexual] love. [or: full of pleasure or only of breath]. (WALLIS)
- b) One should throw (i.e. concentrate) the delightful *citta* in the middle of *vahni* and *viśa* bothways whether by itself or permeated by *vāyu* (prāṇic breath), one would then be joined to the bliss of sexual union. (SINGH)
- c) (When making love) one should place one's mind made of bliss in the middle (between the) 'Fire' (of the arousal of desire at the beginning) and the 'Poison' (of the pervasive consciousness of its appeasement at the end), or else filled only with the vital breath, (the mind) should be united with the bliss of passion (*smarānanda*) (which is the bliss of consciousness generated by the union of Śiva and Śakti). (DYCZKOWSKI)
- d) One should place one's mind full of bliss between 'fire' (*vahni*) and 'poison' (*viśa*), or filled with breath, then one will be united with the blissful union (of Śiva and Śakti). (BÄUMER)
- e) One should project one's attention filled with bliss or filled with breath alone in the genital area. Through sexual pleasure, one is united (to one's true nature). (DUBOIS)
- f) One should throw the blissful mind into the fire (*manipura chakra*) in the middle of that fibre-like lotus stalk (*sushumna*) or into that which is only full of air (*anahata chakra*). Then one is united with the remembrance of bliss. (SATSANGI)
- g) At the start of the union, be in the fire of the energy released by intimate sensual pleasure. Merge into the divine Shakti and keep burning in space, avoiding the ashes at the end. (ODIER)
- h) At the start of sexual union, keep attentive on the fire in the beginning, and, so continuing, avoid the embers in the end. (REPS)

## 69 Blissful Sex

**śaktisaṃgamasamkṣubdhaśaktyāveśāvasānikam I**

**yat sukhaṃ brahmatattvasya tat sukhaṃ svākyam ucyate II 69 II**

- a) The stimulation caused by union with the consecrated female partner (*śakti*) gives rise to a pleasure which culminates in immersion into [pure] Energy (*śakti*); that is the joy of the Principle of the Absolute (*brahman*) [itself]; [and] that is said to be the pleasure innate [to all humans]. (WALLIS)
- b) At the time of sexual intercourse with a woman, an absorption into her is brought about by excitement, and the final delight that ensues at orgasm betokens the delight of Brahman. This delight is (in reality) that of one's own Self. (SINGH)
- c) The bliss (*sukha*) that culminates (during orgasm) with penetration into Śakti aroused by union with a woman (*śakti*) is that of the Brahman which is said to be one's own (inherent) bliss. (DYCZKOWSKI)
- d) The delight experienced at the time of (sexual) union when the female's energy is excited and when the absorption into her is completed, is similar to the spiritual bliss (lit. the bliss of Brahman) and that bliss is said to be that of the Self. (BÄUMER)

- e) That pleasure (one feels) at the moment when one is absorbed in one's energy excited by the union with a woman, is absolute pleasure, the pleasure of the Self. (DUBOIS)
- f) By the union with *shakti* there is excitation and in the end, one is absorbed into *shakti*. That bliss (of union) which is said to be the nature of Brahman (ever-expanding consciousness), that bliss is (in reality) one's own self. (SATSANGI)
- g) When you practice a sex ritual, let thought reside in the quivering of your senses like wind in the leaves, and reach the celestial bliss of ecstatic love. These delights are in truth those of the Self. (ODIER)
- h) When in such embrace your senses are shaken as leaves, enter this shaking. (REPS)

## 70 Memories of Sex

### lehanāmanthanākoṭaiḥ strī-sukhasya bharāt smrteḥ I

### śaktyabhāve 'pi deveśi bhaved ānanda-saṃplavaḥ II 70 II

- a) O queen of the gods, even in the absence of a consort, by intensely remembering the joy of [being with] a woman, i.e. with [the memory of] licking, lovemaking, and grinding (?), one may become plunged in bliss. (WALLIS)
- b) O goddess, even in the absence of a woman, there is a flood of delight, simply by the intensity of the memory of sexual pleasure in the form of kissing, embracing, pressing etc. (SINGH)
- c) O goddess, even in the absence of a woman (*śakti*) there is a flood of bliss by (merely) filling one's memory with the joy (of sex with a) woman had by licking, churning, squeezing and the like. (DYCZKOWSKI)
- d) O Goddess, even in the absence of a woman there is a flood of delight by merely remembering the sexual joy experienced while kissing, embracing, pressing, etc. (BÄUMER)
- e) Even when a woman is absent, the full remembrance of the pleasure with her through much licking and churning, etc., is enough to drown one into bliss, o Mistress of the gods! (DUBOIS)
- f) O Queen of Gods, the bliss of a woman is attained even in the absence of *shakti*. By fully remembering and absorbing the mind in the experience of kissing, hugging and embracing, the bliss swells. (SATSANGI)
- g) O Goddess! The sensual pleasure of the intimate bliss of union can be reproduced at any moment by the radiant presence of the mind that remembers intensely this pleasure. (ODIER)
- h) Even remembering union, without the embrace, the transformation. (REPS)

## 71 The Pleasure of Meeting Friends

### ānande mahati prāpte drṣṭe vā bāndhave cirāt

### ānandam udgatam dhyātvā tallayas tanmanā bhavet II 71 II

- a) When you feel great joy, as when seeing a loved one after a long time, meditate on that joy as it [slowly] disappears. Let the mind dissolve into it; become one with it. (WALLIS)
- b) On the occasion of a great delight being obtained, or on the occasion of delight arising from seeing a friend or relative after a long time, one should meditate on the delight itself and become absorbed in it, then his mind will become identified with it. (SINGH)
- c) When there is occasion for great bliss (such as love making), or when seeing a (dear) relative (or friend) after a long time, meditate on the bliss (as it) arises (just then); the mind of one that is that (bliss) dissolves into it. (DYCZKOWSKI)
- d) At the time of experiencing great bliss, or the joy of seeing a friend or relative after a long time, one should meditate on the rising of this bliss and, while merging with it, one's mind will become one with it. (BÄUMER)

- e) When one reaches a great joy, or meets a relative after a long time, one should contemplate that upsurge of joy. Being one mind with it, one will merge in it. (DUBOIS)
- f) When great joy is obtained (through any event such as) meeting with relatives, one should meditate on that with one-pointedness, until the mind becomes absorbed and the bliss ever arises. (SATSANGI)
- g) When you meet again with a loved one, be in this bliss totally and penetrate the luminous space. (ODIER)
- h) On joyously seeing a long-absent friend, permeate this joy. (REPS)

## 72 The Pleasure of Food and Drink

**jagdhi-pāna-kṛtollāsa-rasānanda-vijṛmbhaṇāt I**

**bhāvayad bharitāvasthāṃ mahānandas tato bhavet II 72 II**

- a) Meditate on [fully feel into] the state of fullness that expands because of delight of savoring that arises while eating and drinking; and that joy will become sublime. (WALLIS)
- b) When one experiences the expansion of joy of savour arising from the pleasure of eating and drinking, one should meditate on the perfect condition of this joy, then there will be supreme delight. (SINGH)
- c) (The yogi) should contemplate the state (of spiritual) plenitude (he experiences brought about) by the unfolding of the joy which is the savor (of the aesthetic delight) of the outpouring (of consciousness) brought about by eating and drinking. From that there is great bliss. (DYCZKOWSKI)
- d) When one is filled with joy arising from the pleasure of eating and drinking, one should meditate on the state of fullness. Then the great bliss will arise. (BÄUMER)
- e) One should cultivate the state of fullness from the expansion of aesthetic bliss created by food and drink. One will then become infinite bliss. (DUBOIS)
- f) If one concentrates on eating and drinking and the happiness obtained by that joy of taste, from such contemplation of enjoyment arises the state of fullness, which then becomes supreme joy or bliss. (SATSANGI)
- g) At the time of euphoria and expansion caused by delicate foods and drinks, be total in this delight, and through it, taste supreme bliss. (ODIER)
- h) When eating or drinking, become the taste of the food or drink, and be filled. (REPS)

## 73 The Pleasure of Music

**gītādi-viṣayāsvādāsama-saukhyaiikatātmanaḥ I**

**yoginas tanmayatvena manorūḍhes tadātmatā II 73 II**

- a) The yogi who relishes music and song to the extent that s/he merges with it becomes filled with unparalleled happiness, attains heightened awareness, and experiences oneness with the Divine. (WALLIS)
- b) When the *yogī* mentally becomes one with the incomparable joy of song and other objects, then there is, because of the expansion of his mind, identity with that. (SINGH)
- c) The yogi who is one with the unparalleled joy of savoring music and other such (beautiful) objects (of sense, his) mind fixed (and well concentrated on that) becomes of that same (blissful) nature by identifying with it (*tanmayatvena*). (DYCZKOWSKI)
- d) When the mind of a yogi is one with the unparalleled joy of music and other (aesthetic delights), then he is identified with it due to the expansion of his mind which has merged in it. (BÄUMER)
- e) The yogi who is one with the unique pleasure of the delight of song, etc., having his attention caught on that through having become that, is that (bliss). (DUBOIS)

- f) As a result of concentration on the pleasures of the senses, such as music or song, the yogis experience equal happiness (or pleasure) within. By being (thus) absorbed the yogi ascends beyond the mind and becomes one with that (supreme). (SATSANGI)
- g) Merge in the joy felt at the time of musical pleasure or pleasure from other senses. If you immerse in this joy, you reach the divine. (ODIER)
- h) O lotus-eyed one, sweet of touch, when singing, seeing, tasting, be aware you are and discover the ever-living. (REPS)
- i) [The moment after] experiencing the oneness of unequalled felicity resulting from savoring anything perceptible by the senses, like a song, [a beautiful curve, an enchanting dance,] etc., the yogi's [mind], being absorbed in that [felicity, relaxes into] the pure form of that [felicity]. The relaxation begins with, and is partially caused by, the ascent of the locus of control [to *sahasrāra-cakra*]. (SEMENOV)

#### **74 Wherever satisfaction is found**

**yatra yatra manas tuṣṭir manas tatraiva dhārayet |**

**tatra tatra parānanda-svarūpaṃ sampravartate || 74 ||**

- a) Wherever the mind delights, let your attention linger there. In any such experience, the true nature of supreme bliss (or: the bliss of Parā) may shine forth. (WALLIS)
- b) Wherever the mind of the individual finds satisfaction (without agitation), let it be concentrated on that. In every such case the true nature of the highest bliss will manifest itself. (SINGH)
- c) One should maintain one's attention wherever the mind finds satisfaction. It is there that the inherent nature of Supreme Bliss arises. (DYCZKOWSKI)
- d) Wherever the mind finds satisfaction, let it be fixed there, for there itself the nature of supreme bliss will become manifest. (BÄUMER)
- e) One should focus one's attention wherever it finds its happiness. There itself, one's essence of supreme bliss will become alive. (DUBOIS)
- f) Whenever there is satisfaction of mind and the mind is held there alone, the nature of supreme bliss manifests. (SATSANGI)
- g) Wherever you find satisfaction, the very essence of bliss will be revealed to you if you remain in this place without mental wavering. (ODIER)
- h) Wherever satisfaction is found, in whatever act, actualize this. (REPS)

#### **75 Sleep**

**anāgatāyāṃ nidrāyāṃ praṇaṣṭe bāhya-gocare |**

**sāvasthā manasā gamyā parā devī prakāśate || 75 ||**

- a) When the external sensory field has disappeared but sleep has not yet come, that [liminal] mental state is attainable in which the Supreme Goddess (Parā Devī) manifests. (WALLIS)
- b) When sleep has not yet fully appeared i.e. when one is about to fall asleep, and all the external objects (though present) have faded out of sight then the state (between sleep and waking) is one on which one should concentrate. In that state the Supreme Goddess will reveal Herself. (SINGH)
- c) The state that manifests which should be grasped by the (attentive) mind when, (as one falls asleep), the external field (of awareness) has disappeared (but) sleep has not yet come, is the goddess Parā. (DYCZKOWSKI)
- d) One should concentrate on the state when sleep has not yet come, but the external awareness has disappeared (between waking and sleep) – there the supreme Goddess reveals itself. (BÄUMER)
- e) That state attention can access when sleep is not yet come and outer world is gone, there the supreme Goddess shines. (DUBOIS)

- f) By entering that state preceding sleep, where the awareness of the outer world has faded, (the mind is absorbed in the threshold state) which the supreme goddess illumines. (SATSANGI)
- g) At the point of sleep, when sleep has not yet come and wakefulness vanishes, at this very point, know the supreme Goddess. (ODIER)
- h) At the point of sleep when sleep has not yet come and external wakefulness vanishes, at this point, being is revealed. (REPS)

## 76 Gazing at patterns of light

**tejasā sūrya-dīpāder ākāśe śavalīkrte |**

**dr̥ṣṭir niveśyā tatraiva svātmarūpaṃ prakāśate || 76 ||**

- a) Let the gaze come to rest on a space that is dappled with the light of the sun or a lamp or suchlike; in that very [experience], the nature of one's innate being may manifest. (WALLIS)
- b) One should fix one's gaze on a portion of the space that appears variegated with the rays of the sun, lamp etc. At that very place, the nature of one's essential Self will manifest itself. (SINGH)
- c) One should direct one's gaze into (an empty) space variegated by the light of the sun or a lamp etc. There itself one's own essential nature manifests. (DYCZKOWSKI)
- d) One should direct one's gaze on space which is filled with variegated light of the sun or of a lamp. There itself one's own essential nature will be revealed. (BÄUMER)
- e) One should project one's gaze at space, filled with the designs (made) by the light of the sun, of a lamp, etc. There itself the form of one's Self will shine. (DUBOIS)
- f) By gazing on the space that appears variegated by the rays of the sun or an oil lamp, there the nature of one's essential self is illumined. (SATSANGI)
- g) In summer, when your gaze dissolves in the endlessly clear sky, penetrate this light which is the essence of your own mind. (ODIER)
- h) In summer when you see the entire sky endlessly clear, enter such clarity. (REPS)

## 77 Mudras

**karaṅkiṇyā krodhanayā bhairavyā lelihānāyā |**

**khecaryā dr̥ṣṭikāle ca parāvāptiḥ prakāśate || 77 ||**

- a) Through *karankinī*, *krodhanā*, *bhairavī*, *lelihānā* or *khecarī mudrās*, at the time of perception, the supreme attainment manifests. (NOTE: the Sanskrit commentaries are necessary to understand this verse.) (WALLIS)
- b) At the moment of the (intuitive) perception (of the universe) there is manifested the supreme attainment through the *Karankinī*, *Krodhanā*, *Bhairavī*, *Lelihānā* and *Khecarī mudrās*. (SINGH)
- c) By (practicing the *mūdras*) *Karankinī*, *Krodhanā*, *Bhairavī*, *Lelihānā* and *Khecarī*, when perception takes place the supreme pervasion (of consciousness) is revealed. (DYCZKOWSKI)
- d) At the time of vision (of oneness) (while practicing) the *mudrās* *Karankini*, *Krodhana*, *Bhairavī*, *Lelihana* and *Khecarī*, the pervasiveness of Supreme Consciousness is revealed. (BÄUMER)
- e) At the time of (practicing divine) vision with the body like a corpse, the face in wonder, eyes wide open, mouth dropped and wide open awareness, the supreme state shines. (DUBOIS)

- f) At the time of intuitive perception (the attitudes of) *karankini*, *krodhana*, *Bhairavī*, *lelihanaya* and *khechari* are revealed, whereby the supreme attainment manifests. (SATSANGI)
- g) You will enter the spatiality of your own mind at the moment when intuition frees itself through steadiness of gaze, love's uninterrupted sucking, violent feelings, agony or death. (ODIER)
- h) Lie down as dead [*karankinī*]. Enraged in wrath, stay so [*krodhanā*]. Or stare without moving an eyelash [*bhairavī*]. Or suck something and become the sucking [*lelihanā*]. (REPS)

## 78 Balancing

### **mṛdvāsane sphijaikena hastapādau nirāśrayam I**

### **nidhāya tatprasāṅgena parā pūrṇā matirbhavet II 78 II**

- a) Situating oneself on a soft seat, with only the buttocks touching it and the hands and feet suspended in the air, after remaining there [for some time], one's resolution & determination become completely fulfilled. (WALLIS)
- b) The aspirant should seat himself on a soft (cushioned) seat, placing only one of the buttocks on the seat and leaving the hands and the feet without any support. By maintaining himself in this position, his intelligence will become highly *sāttvika* and endowed with plenitude. (SINGH)
- c) (The yogi should sit) on a soft seat, on (just) one buttock, keeping (his) hands and feet without support. By maintaining (this posture, his) intuition (*matī*) becomes supreme and full. (DYCZKOWSKI)
- d) Sitting on a soft seat one should hold one's hands and feet without any support. By maintaining this position the individual mind will reach a state (state?) of supreme fullness of consciousness. (BÄUMER)
- e) On a soft seat, resting only on one's buttock, hands and feet hanging loose, in that situation, attention will become free and full. (DUBOIS)
- f) Seated on a soft seat, by means of one buttock, with the hands and legs relaxed, at this time the mind becomes full of transcendence. (SATSANGI)
- g) Comfortably seated, feet and hands unsupported, enter the space of ineffable fullness. (ODIER)
- h) Without support for feet or hands, sit only on buttocks. Suddenly, the centering. (REPS)

## 79 Space within the arms

### **upaviśyāsane samyak bāhū kṛtvārdhakuñcitau I**

### **kaṅṣavyomni manaḥ kurvan śamamāyāti tallayāt II 79 II**

- a) Settling oneself on a seat properly and half-bending the arms, focus the mind in the space of the armpits. When the mind merges into that space, one attains peace & tranquillity. (WALLIS)
- b) Sitting comfortably on his seat and placing the two arms in the form of an arch overhead, the aspirant should fix his gaze in the arm-pits. As the mind gets absorbed in that posture of repose, it will experience great peace. (SINGH)
- c) Sat on a seat, half bending the arms as required, fixing the mind on the space under the armpits, by merging in that, (the yogi) becomes peaceful. (DYCZKOWSKI)
- d) Sitting on a seat one should place the arms in a curved position, and fixing the mind on the void under the armpits, it will merge in that (void) and attain peace. (BÄUMER)

- e) Taking a seat with arms crossed on one another, attention focused on the space below the arms/ on the belly/ on both sides/ on the space around, one goes in peace by dissolving in that. (DUBOIS)
- f) Sitting in a correct posture and curving the arms and hands into a circle, fix the gaze inside this space. The mind becomes peaceful by this *laya*. (SATSANGI)
- g) In a comfortable position, hands open at the shoulder level, an area of radiant spatiality gradually pervades the armpits, ravishes the heart, and brings about profound peace. (ODIER)
- h) In an easy position, gradually pervade an area between the armpits into great peace. (REPS)

### 80 Gazing at an Object

**sthūla-rūpasya bhāvasya stabdhām dṛṣṭiṃ nipātya ca |  
acireṇa nirādhāraṃ manaḥ kṛtvā śivaṃ vrajet || 80 ||**

- a) Casting an unmoving gaze upon a being with a physical form and making the mind free of thoughts & projections [about that being], in very little time one attains the Śiva-state. (WALLIS)
- b) Having fixed his gaze without blinking on a gross object (and directing his attention inward) and thus making his mind free of all prop of thought-constructs, the aspirant acquires the state of Śiva without delay. (SINGH)
- c) Fixing one's gaze without blinking on something with a physical (and beautiful) form, freeing the mind of (all) support, in a short time, one attains tranquility (Śiva). (DYCZKOWSKI)
- d) Fixing one's gaze without blinking on an external (beautiful) form, and making the mind supportless in a short time, one will attain Siva. (BÄUMER)
- e) One should throw and fix one's gaze on a gross (outer) object and (inside keeping quiet). In a short time, attention becomes relaxed, and one goes to the divine. (DUBOIS)
- f) One should steady the gaze (without blinking) on the gross form of any object. When the mind is transfixed and made supportless (without any other thought or feeling), it at once acquires the state of Shiva (transcendence). (SATSANGI)
- g) Steadily gazing without blinking at a pebble, a piece of wood, or any other ordinary object, thought loses all props and rapidly attains to Shiva/Shakti. (ODIER)
- h) See as if for the first time a beautiful person or an ordinary object. (REPS)

### 81 The mouth and tongue

**madhyajihve sphāritāsye madhye niṣṭipya cetanām |  
hoccāraṃ manasā kurvaṃs tataḥ śānte pralīyate || 81 ||**

- a) Let the jaw go slack and the mouth open, with the tongue in the middle [pointing up] and cast awareness into the center. Doing *uccāra* of HA mentally, one will then dissolve into stillness. (WALLIS)
- b) If one maintains the mouth widely open, keeping the inverted tongue at the centre and fixing the mind in the middle of the open mouth, and voices vowel-less *ha* mentally, he will be dissolved in peace. (SINGH)
- c) The tongue (turned up) into the center (of the nasal cavity), the mouth wide open and the attention fixed on the center (there), uttering the letter H mentally, then (the yogi) dissolves into the Tranquil One. (DYCZKOWSKI)
- d) Keeping the tongue in the centre of the wide open mouth one should fix the mind there. Uttering the letter *h* mentally, one will be dissolved in peace. (BÄUMER)
- e) One should focus on the tongue spread in the middle (of the open mouth), saying a mental "hhh...." Then one will dissolve in peace. (DUBOIS)

- f) (Placing) the middle of the tongue in that which has been opened widely and throwing the consciousness in the middle, mentally repeating 'Ha', the mind will be dissolved in tranquillity. (SATSANGI)
- g) Open your mouth, place your mind in your tongue at the center of the oral cavity, exhale with the sound HA and know a peaceful presence to the world. (ODIER)
- h) With mouth slightly open, keep mind in the middle of tongue. Or, as breath comes silently in, feel the sound HH. (REPS)

## 82 Floating without support

**āsane śayane sthitvā nirādhāraṃ vibhāvayan**

**svadehaṃ manasi kṣīṇe kṣaṇāt kṣīṇāśayo bhavet || 82 ||**

- a) Situating oneself on a seat or a couch [, sitting or lying], imagine your body is without support (floating in space): when the mind dissolves, you may suddenly become free of the “inner receptacle” (āśaya). (WALLIS)
- b) Seated on a soft seat or a bed, one should contemplate one’s body as without support. By this contemplation when all props of one’s thought vanish i.e. when one’s mind becomes free of thought-constructs, then in an instant all his old (undesirable) mental dispositions (lying in the unconscious) will also vanish. (SINGH)
- c) Either (sitting ) on a seat or (lying) on a bed, meditating on his own body as being without support, when the mind ceases, within a moment (the yogi) is free of (all his binding) dispositions (āśaya). (DYCZKOWSKI)
- d) Either sitting on a seat or lying on a bed one should meditate on the body as being supportless. When the mind becomes empty and supportless, within a moment one is liberated from mental dispositions. (BÄUMER)
- e) Seated (or) lying down, one should feel that one's body is without support. When attention is gone, from that (very) moment one's habits will be gone (too). (DUBOIS)
- f) While sitting or lying down, one should think of one's own body as being supportless (suspended in space). Then, in a moment (the *samskāras* or thought constructs) of the mind being reduced, it ceases to be a reservoir (of old mental dispositions). (SATSANGI)
- g) Laying flat, see your body as supportless. Let your thought dissolve into space, and then the contents of the inner core consciousness will dissolve too, and you will experience pure presence, freed from dreams. (ODIER)
- h) When on a bed or a seat, let yourself become weightless, beyond mind. (REPS)

## 83 Swaying

**calāsane sthitasayātha śanair vā dehacālanāt |**

**praśānte mānase bhāve devi divyaugham āpnuyāt || 83 ||**

- a) Situated on a swing or moving seat [such as in a vehicle], or through the [slow] rocking of the body, one’s mental-emotional state becomes soothed & still, O Goddess, and one attains the Divine Flood [of Bliss]. (WALLIS)
- b) O goddess, owing to the swinging of the body of a person seated on a moving vehicle, or owing to self-caused swinging of his body slowly, his mental state becomes calmed. Then he enjoys the bliss of supernatural consciousness. (SINGH)
- c) O Goddess, whether seated on a moving vehicle or by moving (one’s own) body slowly, when the mind becomes peaceful, one then attains the divine flood (of consciousness). (DYCZKOWSKI)
- d) Whether one is seated on a moving vehicle or whether one moves one's body slowly, one attains a peaceful mental state. Then, O Goddess, one realizes the divine flood (of consciousness). (BÄUMER)
- e) Seated in a vehicle or moving the body slowly, when attention has become peaceful, one will reach the divine flow, O Goddess! (DUBOIS)

- f) O Goddess, as a result of slowly swinging or rocking the body, one attains a tranquil state of mind and floats into the stream of divine consciousness. (SATSANGI)
- g) O Goddess, enjoy the extremely slow movements of your body, of a mount, of a vehicle and, with peace in mind, sink into divine spirit. (ODIER)
- h) In a moving vehicle, by rhythmically swaying, experience. Or in a still vehicle, by letting yourself swing in slowing invisible circles. (REPS)

#### 84 Gazing at the Sky

**ākāśaṃ vimalaṃ paśyan kṛtvā dṛṣṭiṃ niranantarām I**

**stabdhātmā tatksaṇād devi bhairavaṃ vapur āpnuyāt II 84 II**

- a) Looking at the clear sky, with uninterrupted gaze, remaining completely still: all at once, O Goddess, one attains the 'form' of Bhairava. (WALLIS)
- b) If one making himself thoroughly immobile beholds the pure (cloudless) sky with fixed eyes, at that very moment, O goddess, he will acquire the nature of Bhairava. (SINGH)
- c) Beholding the clear sky, having made (his) gaze (constant) without a break (or blinking), one (whose body, senses and mind) are immobile attains, O Goddess, that very instant, Bhairava's nature. (DYCZKOWSKI)
- d) Looking at clear sky one should fix one's gaze without blinking and make one's body motionless. In that very instant, O Goddess, one attains the Divine (Bhairava) nature. (BÄUMER)
- e) Looking at pure space, with gaze unmoving, stable from that (very) moment, one will reach the divine body, O Goddess! (DUBOIS)
- f) O Devi, having fixed the gaze continuously on the clear sky (without blinking) and with a steady awareness, at once the nature of Bhairava is achieved. (SATSANGI)
- g) Gaze at a very clear sky without blinking. Tensions dissolve along with your gaze and then reach the awesome steadiness of Bhairava. (ODIER)
- h) Simply by looking into the blue sky beyond clouds, the serenity. (REPS)

#### 85 The sky is in your head

**līnaṃ mūrdhni viyat sarvaṃ bhairavatvena bhāvayet I**

**tat sarvaṃ bhairavākāra-tejas-tattvaṃ samāviśet II 85 II**

- a) Imagine the entire sky as Bhairava, and that it is dissolved in your head [so your head is continuous with and has the same nature as the sky]. You will become completely permeated with the reality of the radiant energy that is Bhairava's nature. (WALLIS)
- b) The *yogī* should contemplate the entire open space (or sky) under the form of the essence of Bhairava and as dissolved in his head. Then the entire universe will be absorbed in the light of Bhairava. (SINGH)
- c) (The yogi) should imagine that the entire (expanse of the) sky is merged within (his) head as Bhairava's state. (Then he and) all that (exists) penetrates (and is absorbed) into the reality (which is) the radiant energy (tejas) of Bhairava's form. (DYCZKOWSKI)
- d) One should contemplate the entire sky which is the nature of Bhairava as if it is pervading one's head Then (one experiences) everything as the form of Bhairava and one enters into the glory of His nature. (BÄUMER)
- e) One should realise the whole of space, as divine, mixed where (one's) head (is supposed to be). All that (appear in this absence of the head, in that space) is the glow of the divine. One shall become completely absorbed in (that) being. (DUBOIS)
- f) One should contemplate on the sky as the form of Bhairava (until it is) all absorbed in the forehead. Then all that (space) will be entered by the essence of light in the state of Bhairava. (SATSANGI)

- g) Enter the radiant spatiality of Bhairava scattered in your head, leave space and time, be Bhairava. (ODIER)
- h) Shakti, see all space as if already absorbed in your own head in the brilliance. (REPS)

## 86 Sleep and Dreams

**kimcij jñātaṃ dvaitadāyi bāhyālokas tamaḥ punaḥ I**

**viśvādi bhairavaṃ rūpaṃ jñātvānanta-prakāśa-bhṛt II 86 II**

- a) Having known the [three] states of *viśva* and [*taijasa* and *prājñā*] — consisting of limited knowledge producing [the experience of] duality [in the waking state], illumination of [the remnants of] the external [in the dream state], and then darkness (*tamas*) [in the deep sleep state] respectively — as the very form of Bhairava, he becomes one who carries within the infinite Light of Consciousness (*ananta-prakāśa*). (WALLIS)
- b) When the *yogī* knows the three states of consciousness, — *viśva* (waking) in which there is limited knowledge productive of duality, (2) *taijas* (dream) in which there is perception of the impressions of the exterior, (3) *prājñā* (deep sleep) in which it is all darkness as (only) the form of Bhairava he is then filled with the splendour of infinite consciousness. (SINGH)
- c) (The yogi) possesses infinite light once he has known Bhairava's nature as the waking and other states, namely, (waking in which only) something is known that generates duality, (dreaming in which) the light (shines that illumines the mental traces of) the outer (world) and (deep sleep which is) darkness. (DYCZKOWSKI)
- d) When one realizes the nature of Bhairava in the states of wakefulness and others, i.e. knowing a little of that which brings about a sense of duality (i.e. wakefulness), external light (dream) and darkness (deep sleep), then one is filled with infinite splendor. (BÄUMER)
- e) (When) something (limited) is known, that creates duality. Manifestation (believed to be) outside consciousness is verily darkness (of ignorance). (So,) knowing that all states of consciousness are the form of consciousness (bhairavam), one is the active Ground of infinite manifestation. (DUBOIS)
- f) Knowing a bit about duality, the outer light and darkness in the manifest world and so on, one who again experiences the infinite form of Bhairava procures illumination. (SATSANGI)
- g) Waking, sleeping, dreaming, consciousness free from any prop, know yourself as radiant spatial presence. OR: When you reach Bhairava by dissolving duality when awake, when this spatial presence continues into a dream, and when you then cross the night of deep sleep as the very form of Bhairava, know the infinite splendor of awake consciousness. (ODIER)
- h) Waking, sleeping, dreaming, know you as light. (REPS)

## 87 Darkness on a stormy night

**evameva durniśāyāṃ kṛṣṇapakṣāgame ciraṃ I**

**taimiraṃ bhāvayan rūpaṃ bhairavaṃ rūpaṃ eṣyati II 87 II**

- a) Similarly, on a dark & overcast moonless night, meditate at length on the formless 'form' of the darkness, and you will long for [and attain] Bhairava's formless form. (WALLIS)
- b) In the same way, at (completely) dark night in the dark fortnight, by contemplating for long over the (terrible) circumambient darkness, the *yogī* will attain the nature of Bhairava. (SINGH)
- c) In the same way, (the yogi) engaged in contemplating for a long time the (awesome) darkness on a stormy night in the dark lunar fortnight (when there is no moon) attains Bhairava's nature. (DYCZKOWSKI)
- d) In the same way on a dark night, at the beginning of the dark fortnight, while meditating on the darkness, one attains the nature of Bhairava. (BÄUMER)

- e) Just like that, evoking darkness for a long time in a dark night of the dark fortnight, one will go to the divine form. (DUBOIS)
- f) Like this, one should ever contemplate on the terrible darkness of night during the dark fortnight of the moon, if he desires to attain the form of Bhairava. (SATSANGI)
- g) During a dark and moonless night, eyes open in the dark, let your whole being melt into this obscurity and attain to the form of Bhairava. (ODIER)
- h) In rain during a black night, enter that blackness as the form of forms. (REPS)

### **88 Darkness with eyes closed**

**evameva nimīlyādaḥ netre kṛṣṇābham agrataḥ |**

**prasārya bhairavaṃ rūpaṃ bhāvayaṃs tanmayo bhavet || 88 ||**

- a) In just the same way [on a dark night], first close your eyes [and behold] what looks like blackness in front of you; then opening them [and perceiving that same blackness in front of you], contemplate it as the very form of Bhairava, and you will become one with Him. (WALLIS)
- b) Similarly, (even during the absence of dark fortnight), the aspirant should at first contemplate over terrible darkness in front of him by closing his eyes, then later should contemplate over the dark, terrible form of Bhairava in front with eyes wide open. Thus will he become identified with Him. (SINGH)
- c) In just the same way, initially closing (one's) eyes (and meditating on) the darkness in front (and then) opening (them), contemplating the (dark) form of Bhairava, one becomes of that same nature. (DYCZKOWSKI)
- d) In the same way, by first closing one's eyes and meditating on the darkness in front, and then opening the eyes and contemplating the (dark) form of Bhairava, one becomes one with that (state of Bhairava). (BÄUMER)
- e) Just like that, having first closed one's eyes, a dark blue light appears in (the space in) front. Realizing (that) form as divine, one becomes that. (DUBOIS)
- f) Similarly, while closing the eyes, one should contemplate on the profound darkness spreading in front as the form of Bhairava. Thus he becomes one with that. (SATSANGI)
- g) Eyes closed, dissolve into darkness, then open your eyes and identify with the awesome form of Bhairava. (ODIER)
- h) When a moonless raining night is not present, close eyes and find blackness before you. Opening eyes, see blackness. So faults disappear forever. (REPS)

### **89 Sensory deprivation**

**yasya kasyendriyasyāpi vyāghātāc ca nirodhataḥ**

**praviṣṭasyādvaye śūnye tatraivātmā prakāśate || 89 ||**

- a) Whoever blocks or obstructs one [or more] of the sense-organs may enter into the nondual Void—it is there that [the true nature of] the Self manifests. (WALLIS)
- b) When some organ of sense is obstructed in its function by some external cause or in the natural course or by self-imposed device, then the aspirant becomes introverted, his mind is absorbed in a void that transcends all duality and there itself his essential Self is revealed. (SINGH)
- c) (By blocking the function) of any one of the organs of sense by a blow (from an external object) or by blocking (it voluntarily), the true nature (ātman) (of the yogi) who has entered the non-dual Void manifests there. (DYCZKOWSKI)
- d) If any organ is obstructed (in its function) by striking (an external object) or if one causes an obstruction oneself, one enters in the nondual state of void, and there itself the Self shines forth. (BÄUMER)
- e) By stopping any of the sense powers by contradicting (their natural outward flow), when one enters the nondual Void, there and then the Self shines. (DUBOIS)

- f) Whoever restrains even the same sense organ enters the one void without a second by this obstruction and there the atma, or self, is illumined. (SATSANGI)
- g) When an object gets in the way of gratification through the senses, seize this instant of spatial emptiness, which is the very essence of meditation. (ODIER)
- h) Just as you have the impulse to do something, stop. (REPS)

## 90 Phonemic meditation

**abindum avisargaṃ ca akāraṃ japato mahān I**

**udeti devi sahasā jñānaughāḥ parameśvaraḥ II 90 II**

- a) One who repeats the phoneme 'a' without *anusvāra* or *visarga* [may experience] the sudden & powerful flood of insight that is identical with the Highest Divinity. (WALLIS)
- b) If one recites the letter *a* without *bindu* or *visarga* then, O goddess, *Parameśvara* — a magnificent torrent of wisdom appears suddenly. (SINGH)
- c) O goddess, by repeating the letter 'A' without *bindu* or *visarga*, the Supreme Lord, who is a torrent of wisdom, arises (spontaneously all) at once. (DYCZKOWSKI)
- d) If one recites the great 'a' sound without *bindu* or *visarga*, then, O Goddess, the Supreme Lord, who is a torrent of wisdom, arises at once. (BÄUMER)
- e) Repeating "a" without "m" nor "hhh", a great flow of awareness, the Supreme Lord, shall rise, O Goddess! (DUBOIS)
- f) O Devi, by recitation of *akaara*, the letter 'A', in the absence of *bindu* and *visarga*, a great torrent of knowledge of the supreme Lord, *Parameśvara*, at once arises. (SATSANGI)
- g) With all your being, utter a word ending in 'AH' and in the 'H' let yourself be swept away by the gushing flow of wisdom. (ODIER)
- h) Silently intone a word ending in AH. Then in the HH effortlessly, the spontaneity. (REPS)

## 91 Sanskrit Sounds

**varṇasya savisargasya visargāntaṃ citiṃ kuru I**

**nirādhāreṇa cittena spr̥śed brahma sanātanaṃ II 91 II**

- a) Focus awareness on the end of the *visarga* sound of a [mantric] syllable that has a *visarga*; when the mind has become 'supportless' (free of the need for any external support), one may touch the eternal absolute. (WALLIS)
- b) When one fixes his mind freed of all props on the end of a *visarga* of a letter coupled with *visarga*, then (being completely introverted) he enters the eternal Brahman. (SINGH)
- c) Fix your awareness with the mind free of (objective) support on the end of the emission (*visarga*) of a phoneme with *visarga* and make contact with the eternal Brahman. (DYCZKOWSKI)
- d) Fix your awareness with a mind free of any support at the end of the *visarga* of a letter with *visarga* and you will be in contact with the eternal Brahman. (BÄUMER)
- e) Pay attention to the ending of "hhh" of a letter that has such a "hhh". Because (then) attention becomes without support, one will touch the primordial ever-expanding. (DUBOIS)
- f) When the mind is joined with the *visarga*, at the end of the *visarga* it is made supportless. In this way the mind is touched by the eternal Brahma, or the supreme consciousness. (SATSANGI)
- g) When you focus your structure-free mind on the final sound of a letter, immensity is revealed. (ODIER)
- h) Center on the sound a-u-m without any *a* or *m*. (REPS)

## 92 You are unconfined and unlimited

**vyomākāraṃ svamātmānaṃ dhyāyed digbhir anāvṛtam |**

**nirāśrayā citiḥ śaktiḥ svarūpaṃ darśayet tadā || 92 ||**

- a) Meditate on the nature of the sky, unbounded & unconcealed in all directions, as identical to [the nature of] one's own being. Then the Power of Awareness, which [like the sky] needs no external support, reveals your true nature. (WALLIS)
- b) When one concentrates on one's self in the form of a vast firmament, unlimited in any direction whatsoever, then the *citi-śakti* freed of all props reveals herself (which is the essential Self of the aspirant). (SINGH)
- c) One should meditate on one's own Self in the form of the sky, unconfined in all directions, then the power of consciousness, free of (all) support, reveals one's own nature. (DYCZKOWSKI)
- d) One should meditate on one's own body in the form of the vast sky, unlimited in all directions, then the Power of Consciousness is free from any support and reveals her own nature. (BÄUMER)
- e) Looking at immaculate all-pervading sky as being one's own self, the energy of awareness that has become free of contact will show one's own/her own essence. (DUBOIS)
- f) When one meditates on one's own self in the form of unlimited space (in all) directions, the mind is suspended and shakti in the form of consciousness is revealed as the form of one's own self. (SATSANGI)
- g) Waking, sleeping, dreaming, consciousness free from any prop, know yourself as radiant spatial presence. (ODIER)
- h) Feel yourself as pervading all directions, far, near. (REPS)

## 93 Painful sensations

**kiñcid aṅgaṃ vibhidyādau tīkṣṇasūcyādinā tataḥ |**

**tatraiva cetanāṃ yuktvā bhairave nirmalā gatiḥ || 93 ||**

- a) Having first pierced any part of the body with a sharp needle or the like, keep awareness focused on that very point, and the pure path to Bhairava [is revealed]. (WALLIS)
- b) If one pierces at first any limb (of one's body) with a sharp-pointed needle and then concentrates on that very spot, then (owing to the intensity of one-pointed awareness) one has access to the pure nature of Bhairava. (SINGH)
- c) Having first pierced any limb (of the body) with a sharp needle or the like and then focused attention just there (on the pain), (one attains) the pure state within Bhairava. (DYCZKOWSKI)
- d) If one pierces any limb or part of the body with a sharp need or any other instrument, then by concentrating on that very point, one attains the pure state of Bhairava. (BÄUMER)
- e) First pierce any part of the body with a sharp needle, for instance. Then fix your awareness right there : immaculate insight of the divine (will happen). (DUBOIS)
- f) At first one should pierce any limb of the body a little bit with a sharp, pointed needle or any other instrument. Then projecting the consciousness there, verily there is movement towards the pure nature of Bhairava. (SATSANGI)
- g) Pierce a place on your body and, through this one spot, attain to the radiant domain of Bhairava. (ODIER)
- h) Pierce some part of your nectar-filled form with a pin, and gently enter the piercing. (REPS)

## 94 No mind/ego

**cittādyantaḥkṛtir nāsti mamāntar bhāvayed iti |**

### **vikalpānām abhāvena vikalpair ujjhito bhavet II 94 II**

- a) Contemplate thus: “There is no ‘mental apparatus’ within me, consisting of the mind, ego, etc.”—through the absence of mental constructs [of selfhood based on ephemeral mental operations], one becomes free of such constructs. (WALLIS)
- b) One should contemplate thus: “Within me the inner psychic apparatus consisting of *citta*, etc. does not exist.” In the absence of thought-constructs he will abide as pure consciousness which is his essential Self. (SINGH)
- c) (The yogi) should reflect that “there is no inner (mental) organ within me, whether mind, (intellect or ego).” (Thus) because there are no thoughts (also), (the yogi) is devoid of them. (DYCZKOWSKI)
- d) One should imagine that there is no internal organ within me consisting of mind (intellect and ego-sense). Then owing to the absence of thoughts one will be freed from all thoughts. (BÄUMER)
- e) One should realize that ‘there is no inner organ in me, such as the mind, etc.’ Because thought constructs are (then) absent, one becomes free from them. (DUBOIS)
- f) By contemplating thus, the *antahkarana*, or inner instrument of mind, and so on is non-existent within me, then, in the absence of *vikalpas* (thought constructs), one becomes free from the *vikalpas*. (SATSANGI)
- g) When through contemplation, ego, active intelligence, and mind are revealed as empty, any form becomes a limitless space and the very root of duality dissolves. (ODIER)
- h) Feel: My thought, I-ness, internal organs—me. (REPS)

### **95 mājā vimohinī nāma kalāyāḥ kalanaṃ sthitam I**

#### **ityādidharmaṃ tattvānām kalayan na pṛthag bhavet II 95 II**

- a) Mājā (the Divine’s power of self-concealment-in-plurality) is indeed bewildering; She is established as that which effects (*kalana*) the limited powers (*kalā*) of the embodied self. Knowing (*kalayan*) the primordial property (*ādi-dharma*) of all the Principles of Reality (*tattvas*), one will no longer experience separation. [Note: coded references to Kālī!] (WALLIS)
- b) Mājā is delusive, the function of *kalā* is limited activity. Considering the functions of the various *tattvas* (constitutive principles) in this way, one does not remain separate any longer. (SINGH)
- c) Mājā is deluding, the function of the Force (of limited agency) (*kalā*) is differentiation (*kalana*) - discerning this and the other properties of the metaphysical principles (*tattva*) in this way, (one’s own consciousness) is not separated (from Śiva). (DYCZKOWSKI)
- d) “*Maya* is deluding, the function of *kalā* (and other *kañcukas*) is fragmentation” - considering the properties of each category in this way, one is [not] separated. (BÄUMER)
- e) What is called ‘Mājā’ is (really) the creative play of one’s creative power. Understanding (them) as power (attached) to the (various) states (of consciousness), one should not count them as separate (from consciousness). (DUBOIS)
- f) *Maya* is the delusive principle residing (in manifest existence), causing name and limited activity. Considering thus the nature or functions of the various elements, one (realizes that he) is not separate (from the supreme reality). (SATSANGI)
- g) Illusion perturbs, the five sheaths obstruct vision, separations imposed by dualistic thought are artificial. (ODIER)
- h) Illusions deceive. Colors circumscribe. Even divisibles are indivisible. (REPS)

### **96 Spontaneous desires**

#### **jhagitīcchāṃ samutpannām avalokya śamaṃ nayet I**

#### **yata eva samudbhūtā tatas tatraiva līyate II 96 II**

- a) Dispassionately observing a desire suddenly arising, one should lead it to quiescence. It will dissolve into the very place from which it arose. (WALLIS)
- b) Having observed a desire that has sprung up, the aspirant should put an end to it immediately. It will be absorbed in that very space from which it arose. (SINGH)
- c) Once observed a desire arisen (spontaneously), it should be put to rest immediately. Thus it dissolves away there from whence it has come forth. (DYCZKOWSKI)
- d) If one observes a desire as it arises spontaneously, one should put it to rest immediately. It will merge at that point from whence it has sprung up. (BÄUMER)
- e) When a desire arises, one should look at it and bring it to peace, (since) it dissolves away exactly where it arose. (DUBOIS)
- f) Observing the desires, which spring up in a flash, put an end to them. Then verily (the mind) will be absorbed in the very source from which they have arisen. (SATSANGI)
- g) When you become aware of a desire, consider it the time of a snap of the fingers, then suddenly let go. Then it returns to the space it just came out of. (ODIER)
- h) When some desire comes, consider it. Then, suddenly, quit it. (REPS)

### 97 What am I without desire and knowledge?

**yadā mamecchā notpannā jñānaṃ vā kastadāsmi vai |  
tattvato'haṃ tathā bhūta stallīnastanmanā bhavet || 97 ||**

- a) "When neither desire nor thought arise, who am I? Truly, I am just as I actually am." Having realized oneself in this way, one's mind becomes one with That [essence-nature] and merges into That. (WALLIS)
- b) When desire or knowledge (or activity) has not arisen in me, then what am I in that condition? In verity, I am that Reality itself (i.e. *cidānanda* or consciousness-bliss). (Therefore the aspirant should always contemplate "I am *cidānanda* or consciousness bliss"). Thus, he will be absorbed in that Reality and will become identified with it. (SINGH)
- c) "Who am I if my will or knowledge have not arisen? I am as I truly am!" Having become that, one is merged in that and one's mind is (identified with) that. (DYCZKOWSKI)
- d) "Who am I when neither my will nor my knowledge has arisen? I am this in reality!" Having become that one should be merged in that and one's mind should be identified with that. (BÄUMER)
- e) When my desire or my cognition is not arisen, then who am I? That is what I really am. One who dissolves in that, becomes that. (DUBOIS)
- f) (One should contemplate thus:) when my desires do not produce knowledge, then what am I? Indeed, being absorbed in the essence I am, and identifying with that, one becomes that. (SATSANGI)
- g) Before desiring, before knowing: "Who am I, where am I?" such is the nature of I, such is the spatial depth of reality. (ODIER)
- h) Before desire and before knowing, how can I say I am? Consider. Dissolve in the beauty. (REPS)

### 98 When desire or knowledge arises

**icchāyām athavā jñāne jāte cittam niveśayet |  
ātmabuddhyānanyacetās tatas tattvārthadarśanam || 98 ||**

- a) Or, when desire and/or thought do arise, one should focus the mind [on the energy of that desire or thought] and let consciousness be unwavering in considering that energy as [an essential *śakti* of] the Self. Then one will gain insight into the true nature of reality. (WALLIS)
- b) When a desire or knowledge (or activity) appears, the aspirant should, with the mind withdrawn from all objects (of desire, knowledge, etc.) fix his mind on it (desire,

- knowledge, etc.) as the very Self, then he will have the realization of the essential Reality. (SINGH)
- c) Or else once the will and knowledge have arisen, one should place one's mind (on the point where they emerge). One whose attention is not directed towards anything else except the awareness (*buddhi*) of the Self, then has a vision of what truly exists (*tattvārtha*). (DYCZKOWSKI)
  - d) But once will and knowledge have arisen, one should fix one's mind (on the point where they emerge) with undivided awareness of the Self – then one gains insight into the essence of Reality. (BÄUMER)
  - e) When desire or cognition have arisen, one should fix (one's) attention (on them). Focused on the insight that (this) is the Self, then comes vision of the truth of being. (DUBOIS)
  - f) When desire or knowledge arises, one should fix the mind there, thinking that to be the very self. Making the mind absolutely one-pointed (in this way), he realizes the essence of the *tattwas*. (SATSANGI)
  - g) When desire or knowledge have manifested, forget their object and focus your mind on objectless desire or knowledge as being the Self. Then you will reach deep reality. (ODIER)
  - h) With your entire consciousness in the very start of desire, of knowing, know. (REPS)
  - i) The mindfield, pulsating Shakti. SK39 (KEMPTON)

### 99 Knowledge is without cause

**nirirmittam bhavej jñānam nirādhāram bhramātmakam |**

**tattvataḥ kasyacin naitad evambhāvī śivaḥ priye || 99 ||**

- a) Cognitions arise without cause and without objective basis, their nature being [merely] a confused swirl [of mental energy]. In reality, these [cognitions] belong to no one. One who directly senses the truth of this is Śiva [himself], O beloved. (WALLIS)
- b) All knowledge is without cause, without base and deceptive. From the point of view of absolute Reality, this knowledge does not belong to any person. When one is given wholly to this contemplation, then, O dear one, one becomes Śiva. (SINGH)
- c) (All) knowledge is without (outer, independent) cause, baseless and deceptive. In reality this (knowledge) does not belong to anybody. One who abides in this way (with this attitude), O Dear One, is Śiva. (DYCZKOWSKI)
- d) All knowledge is without a cause, without a support and deceptive. In reality this (knowledge) does not belong to anybody. Contemplating in this way, o Dear One, one becomes Śiva. (BÄUMER)
- e) Cognition arises without cause, it is without ground and a pure delusion. Really, it doesn't belong to anyone : being thus, one becomes God, o dear one! (DUBOIS)
- f) O dear one, (compared to absolute knowledge, all relative) knowledge is without cause, and thus becomes baseless and deceptive. In reality, knowledge does not belong to any one person. Contemplating like this, one becomes Shiva. (SATSANGI)
- g) Any particular knowledge is deceptive. When thirst for knowledge arises, immediately realize the spatiality of knowledge itself and be Shiva/Shakti. (ODIER)
- h) Shakti, each particular perception is limited, disappearing in omnipotence. (REPS)

### 100 Consciousness everywhere

**ciddharmā sarvadeheṣu viśeṣo nāsti kutracit |**

**ataśca tanmayam sarvam bhāvayan bhavajij janaḥ || 100 ||**

- a) The One who has awareness as his fundamental attribute exists in all bodies; and awareness [as such] is the same in all beings. Thus, a person who contemplates everything as having that [Divine] nature overcomes [the false appearances of] mundane existence. (WALLIS)

- b) The same Self characterized by consciousness is present in all the bodies; there is no difference in it anywhere. Therefore, a person realizing that everything (in essence) is the same (consciousness) triumphantly rises above transmigratory existence. (SINGH)
- c) The one characterized as consciousness is present in all bodies; there is no difference anywhere. Thus, a person engaged in contemplating everything as of that nature conquers phenomenal existence. (DYCZKOWSKI)
- d) The One which is characterized as Consciousness is residing in all the bodies; there is no differentiation in anything. Therefore, if a person realizes that everything is full of that (very Consciousness), he conquers the world of becoming. (BÄUMER)
- e) Consciousness is in all bodies. There is no difference anywhere. And thus all is consciousness. Realizing this, one becomes a master of existence. (DUBOIS)
- f) He (Bhairava) is of the nature of undifferentiated consciousness in all embodied forms. Therefore, those persons who contemplate on all creation pervaded by that consciousness, transcend relative existence. (SATSANGI)
- g) Consciousness is everywhere, there is no differentiation. Realize this deeply and thus triumph over time. (ODIER)
- h) In truth forms are inseparable. Inseparable are omnipresent being and your own form. Realize each as made of this consciousness. (REPS)

### **101 Mastering desires and emotions**

#### **kāmakrodhalobhamohamadamātsaryagocare I**

#### **buddhiṃ nistimitāṃ kṛtvā tat tattvam avaśiṣyate II 101 II**

- a) When in the field of craving, anger, greed, confusion, intoxicated excitement, or jealousy, make the mind still & soft [right in the middle of the emotion]: reality is that which remains [when the feeling has passed through]. (WALLIS)
- b) If one succeeds in immobilizing his mind (i.e. in making it one-pointed) when he is under the sway of desire, anger, greed, infatuation, arrogance and envy, then the Reality underlying these states alone subsists. (SINGH)
- c) Once the mind has been immobilized when one feels (sexual) desire, anger, greed, delusion, madness and envy, what remains is that reality (which underlies them). (DYCZKOWSKI)
- d) If one makes one's mind stable in the various states of desire, anger, greed, delusion, intoxication or envy, then the Reality alone will remain (which is underlying them). (BÄUMER)
- e) When in desire, anger, impatience, confusion, agitation or jealousy, make your attention unmoving/ intellect silent : then Being will remain. (DUBOIS)
- f) When lust, anger, greed, delusion, arrogance and jealousy are seen (within), having fixed the mind completely (on these), the underlying tattwa, or essence, alone remains. (SATSANGI)
- g) In a state of extreme desire, anger, greed, confusion, pride, or envy, enter your own heart and discover the underlying peace. (ODIER)
- h) In moods of extreme desire, be undisturbed. (REPS)

### **102 Magic show**

#### **indraajāla-mayaṃ viśvaṃ vyastaṃ vā citra-karmavat I**

#### **bhramad vā dhyāyataḥ sarvaṃ paśyataś ca sukhodgamaḥ II 102 II**

- a) Contemplating the diverse universe as being similar to a magic show, or a wondrous painting, or as [constantly] in flux—seeing everything [in this way], the arising of [true] happiness occurs. (WALLIS)

- b) If one perceives the cosmos as mere jugglery conjured up by some magician or as the configuration of a painting, or as illusory as the movement of trees, and contemplates deeply over this fact, then he will experience great happiness. (SINGH)
- c) Contemplating the universe as a magic show, or projected (*nyasta*) (onto a canvas), like (painting) a picture, or in (constant) motion: viewing everything (in this way, one experiences) the emergence of bliss. (DYCZKOWSKI)
- d) If one meditates on the universe as a magic show, or as a painting, or as a moving picture, contemplating on everything in this way, one experiences bliss. (BÄUMER)
- e) All that is clearly apparent is a magic trick, like a wonderful painting or a sensory illusion : seeing all like this, a state of ease arises. (DUBOIS)
- f) Meditating on the manifest world as imagined or illusive, like a magic show or a painting, and seeing all existence as transient, happiness arises. (SATSANGI)
- g) If you perceive the entire universe as phantasmagoria, an ineffable joy will arise in you. (ODIER)
- h) This so-called universe appears as a juggling, a picture show. To be happy look upon it so. (REPS)

### 103 Neither suffering nor pleasure

**na cittam nikṣiped duḥkhe na sukhe vā pariṣipet |**

**Bhairavī jñāyatām madhye kiṃ tattvam avaśiṣyate || 103 ||**

- a) Do not abandon the heart-mind to either suffering or happiness, O Bhairavī! In the Center is that reality which remains: let it be known. (WALLIS)
- b) Neither should one dwell on suffering nor on pleasure. O goddess Bhairavī, it should be known what Reality subsists in the middle of both (the opposites). (SINGH)
- c) Cast not the mind into suffering nor into pleasure. Know O Bhairavī! what (that) reality is that remains in the middle (state between them). (DYCZKOWSKI)
- d) One's mind should neither be engrossed in suffering nor in pleasure. O Bhairavī! You should know the middle state (between both) – then the Reality alone remains. (BÄUMER)
- e) One should not throw one's attention in pain, nor entirely in pleasure, o Goddess ! One should know (their) center. (And then) what ? Being remains. (DUBOIS)
- f) O Goddess, the mind should not dwell on pain or pleasure, but the essence that remains in the middle (in between the opposites) should be known. (SATSANGI)
- g) O Bhairavī, do not reside in pleasure nor in pain, instead be constantly in the ineffable spatial reality that links them. (ODIER)
- h) O Beloved, put attention neither on pleasure nor on pain, but between these. (REPS)

### 104 You are everywhere

**vihāya nijadehāsthām sarvatrāsmīti bhāvayan |**

**dr̥dhena manasā dṛṣṭyā nānyekṣiṇyā sukhī bhavet || 104 ||**

- a) Letting go of body-consciousness, and contemplating "I am everywhere" with firm mind and unwavering viewpoint, one becomes happy. (WALLIS)
- b) After rejecting attachment to one's body, one should, with firm mind and with a vision which has no consideration for any thing else, contemplate thus, "I am everywhere". He will then enjoy happiness. (SINGH)
- c) After abandoning attachment to one's own body, reflecting that "I am everywhere" with firm mind and undistracted vision, one becomes happy (and blissful). (DYCZKOWSKI)
- d) After leaving the attachment to one's body one should realize: 'I am everywhere' with firm mind and with undistracted vision, then one attains bliss. (BÄUMER)

- e) Having dropped away identification to one's body (only), one should realize that 'I am everywhere'. Through (such a) stable mental gaze, one becomes independent from (any) 'other', (and hence) one shall be at ease. (DUBOIS)
- f) Abandoning consideration for one's own body, one should contemplate with a firm mind that, 'I am everywhere'. When this is seen (by means of concentrated insight) one does not see another and thus becomes happy. (SATSANGI)
- g) When you realize that you are in everything, the attachment to the body dissolves, joy and bliss arise. (ODIER)
- h) Toss attachment for body aside, realizing I am everywhere. One who is everywhere is joyous. (REPS)

### 105 Consciousness in inanimate objects

**ghaṭādau yac ca vijñānam icchādyam vā mamāntare I**

**naiva sarvagatam jātam bhāvayan iti sarvagaḥ II 105 II**

- a) "Consciousness, Will, and so on are not only in me, but are in everything, including inanimate objects." Contemplating in this way that everything manifest is manifest everywhere, one [experiences oneself] as all-pervasive. (WALLIS)
- b) "Knowledge, desire, etc. do not appear only within me, they appear everywhere in jars and other objects." Contemplating thus, one becomes all-pervasive. (SINGH)
- c) Knowledge and desire do not only appear in me, they appear everywhere in jars and other objects. Contemplating thus, one becomes all-pervasive. (DYCZKOWSKI)
- d) "Knowledge, will, etc. are not only found within me, they are also present in jars and other objects." Meditating in this way on the omnipresent (Reality), one becomes all-pervading. (BÄUMER)
- e) Consciousness, desire, etc. do not arise only inside me, but in vases, etc. (as well) : they arise in all. Realizing that, one becomes all pervading. (DUBOIS)
- f) Contemplating on that special knowledge, for example, the analogy of the jar, or that the desires, etc. exist not only within me but everywhere, one thus becomes all-pervasive. (SATSANGI)
- g) Desire exists in you as in everything. Realize that it also resides in objects and in all that the mind can grasp. Then, discovering the universality of desire, enter its radiant space. (ODIER)
- h) Objects and desires exist in me as in others. So accepting, let them be translated. (REPS)

### 106 Subject and object, Yukti 82

**grāhyagrāhakasaṃvittiḥ sāmānyā sarvadehinām I**

**yoginām tu viśeṣo'sti sambandhe sāvadhānatā II 106 II**

- a) The awareness of knower and known is common to all embodied beings, but for yogīs there is this difference: they pay careful attention to the connection. (WALLIS)
- b) The consciousness of object and subject is common to all the embodied ones. The *yogīs* have, however, this distinction that they are mindful of this relation. (SINGH)
- c) The awareness of subject and object is common to all embodied beings. What distinguishes yogis (from the others) is that they pay attention to (their) relationship. (DYCZKOWSKI)
- d) The perception of object and subject is common to all embodied beings. But the characteristic of yogis is that they are constantly aware of this relationship. (BÄUMER)
- e) The awareness of subject and object is common to all beings with a body. But for yogis, there is a difference: attention to the relationship (between subject and object). (DUBOIS)

- f) The subject-object consciousness is common to everybody. Yogis, however, are especially alert regarding this relationship. (SATSANGI)
- g) Every living being perceives subject and object, but the tantrika resides in their union. (ODIER)
- h) The appreciation of objects and subjects is the same for an enlightened as for an unenlightened person. The former has one greatness: he remains in the subjective mood, not lost in things. (REPS)
- i) The sense that there is what is to be perceived, and a point of view from which it is perceived, is common to all embodied souls; the distinction of a yogi is the attentiveness to the relation [between the two]. (SEMENOV)

### **107 Connection with the Consciousness of Others, Yukti 83**

**svavad anyaśarīre'pi samvittim anubhāvayet I**

**apekṣāṃ svaśarīrasya tyaktvā vyāpī dinair bhavet II 107 II**

- a) Cultivate the felt-sense that the consciousness in another's body is the same as one's own. Releasing obsession with one's own body, one experiences one's all-pervasiveness within days. (WALLIS)
- b) One should, leaving aside the need of his own body, contemplate that the (same) consciousness is present in other bodies as in his own. Thus he will become all-pervasive in a few days. (SINGH)
- c) One should experience consciousness in someone else's body also as (within) one's own. Giving up concern for one's own body, one becomes all-pervading within days. (DYCZKOWSKI)
- d) One should experience the consciousness also in the body of others as in one's own. Giving up concern for one's own body, one becomes all-pervading within days. (BÄUMER)
- e) One should have the experience of consciousness in another's body, (just) like in one's own. Being freed of depending on one's body, one will become (all) pervasive in a matter of days. (DUBOIS)
- f) Contemplate on consciousness, such as one's own and even in another's body as well. Thus abandoning all physical expectation, one becomes all-pervasive in the course of time. (SATSANGI)
- g) Feel the consciousness of each being as your own. (ODIER)
- h) Feel the consciousness of each person as your own consciousness. So, leaving aside concern for self, become each being. (REPS)

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### **108 No thoughts, Yukti 84**

**nirādhāraṃ manaḥ kṛtvā vikalpān na vikalpayet I**

**tadātma paramātmatve bhairavo mṛgalocane II 108 II**

- a) Making the mind supportless, one should not assemble mental constructs. O doe-eyed goddess, [the state called] Bhairava is that of [experiencing] the supreme Self in oneself. (WALLIS)
- b) Having freed the mind of all supports, one should refrain from all thought-constructs. Then, O gazelle-eyed one, there will be the state of *Bhairava* in the Self that has become the absolute Self. (SINGH)
- c) Freeing the mind of (all) support one should not conceive (any) thoughts. O gazelle-eyed One, the Self is then the Supreme Self and so is (recognized to be) Bhairava. (DYCZKOWSKI)

- d) Freeing the mind of all support one should not allow any thought (to arise). Then, O gazelle-eyed Goddess, the state of Bhairava will be attained when the (individual) self has merged in the Absolute Self. (BÄUMER)
- e) Having freed attention from all supports, one should not think (any) thoughts. That (state of) self being the supreme self; one becomes divine, o gazelle-eyed one! (DUBOIS)
- f) O gazelle-eyed one, having free the mind of all supports, one should refrain from all the *vikalpas* (thoughts/counter-thoughts). Then, the self becomes one with the supreme Self in the state of Bhairava. (SATSANGI)
- g) Free the mind of all props and attain to non-duality. Then, gazelle-eyed one, limited self becomes absolute Self. (ODIER)
- h) Thinking no thing, will limited-self unlimit. (REPS)

### 109 I have the attributes of Śiva, Yukti 85

**sarvajñaḥ sarvakartā ca vyāpakāḥ parameśvaraḥ |**

**sa evāhaṃ śaivadharmā iti dārḍhyād bhavec chivaḥ || 109 ||**

- a) "The Highest Divinity is omniscient, omnipotent, and all-pervading; and I am he who possesses Śiva's qualities." Stabilizing this conviction, one becomes Śiva. (WALLIS)
- b) The Highest Lord is omniscient, omnipotent and omnipresent. "Since I have the attributes of Śiva, I am the same as the Highest Lord." With this firm conviction, one becomes Śiva. (SINGH)
- c) The Supreme Lord is omniscient, does everything and is (all) pervading. "I am he who possesses Śiva's attributes." By making this (conviction) firm (and stable) one becomes Śiva. (DYCZKOWSKI)
- d) "The Supreme Lord is omniscient, omnipotent and all-pervading; I myself am He." By such a firm meditation one becomes Śiva. (BÄUMER)
- e) "All-knowing, all-doing and (all)-pervading: I am that very one, that supreme Lord himself, (because) I have divine powers. Being firm in that (conviction), one becomes God." (DUBOIS)
- f) The supreme Lord, who is omnipresent, omniscient and omnipotent, verily, I am like and I have the same Shiva nature. Contemplating thus with firm conviction, one becomes Shiva. (SATSANGI)
- g) Shiva is omnipresent, omnipotent and omniscient. Since you have these attributes of Shiva, you are similar to him. Recognize the divine in yourself. (ODIER)
- h) Believe omniscient, omnipotent, pervading. (REPS)

### 110 The waves of the universe, Yukti 86

**jalasyevormayo vahner jvālābhaṅgyaḥ prabhā raveḥ |**

**mamaiva bhairavasyaitā viśvabhaṅgyo vibheditāḥ || 110 ||**

- a) "Just as waves [arise] from water, undulating flames from fire, and light rays from the sun, the various kinds of 'waves' of the universe arise from me, Bhairava." (WALLIS)
- b) Just as waves arise from water, flames from fire, and rays from the sun, even so the waves (variegated aspects) of the universe have arisen in differentiated forms from me i.e. Bhairava. (SINGH)
- c) (Just as) waves (arise) from water, flames from fire and rays from the sun, (in the same way) these cosmic waves, differentiated (from one another, come forth from) me (as my own), I who am Bhairava. (DYCZKOWSKI)
- d) Just as waves arise from water, flames from fire and rays from the sun, in the same way the differentiated aspects of the universe have sprung from me, (that is) Bhairava. (BÄUMER)
- e) "Like waves of water, flames of fire and light of Sun, those fragments that are everything are differentiated from me, the Divine." (DUBOIS)

- f) Just as waves arise from water, flames from fire and light rays from the sun, similarly the waves of Bhairava, which produce the different emanations of the universe, are verily my source. (SATSANGI)
- g) Waves are born of the ocean and get lost in it, flames arise and die, the sun shows up then vanishes. So does everything find its source in spatiality and returns to it. (ODIER)
- h) As waves come with water and flames with fire, so the universal waves with us. (REPS)

### 111 Whirling, Yukti 87

**bhrāntvā bhrāntvā śarīreṇa tvaritaṃ bhuvī pātanāt |**

**kṣobha-śakti-virāmeṇa parā samjāyate daśā || 111 ||**

- a) Whirling quickly around and around with the body and then falling to the ground, by the cessation of the power of excitation, the Supreme State arises. (WALLIS)
- b) When one whirls his body round and round and falls down swiftly on the earth, then on the cessation of the energy of commotion, there appears supreme spiritual condition. (SINGH)
- c) Having moved round and round (again and again) quickly with the body, by (suddenly) falling on the ground and the cessation of the power of agitation, the supreme state arises. (DYCZKOWSKI)
- d) If one moves round and round with the body and suddenly falls on the ground, then, when the energy of agitation comes to an end, the supreme state arises. (BÄUMER)
- e) Wandering for a long time with 'one's) body, one collapses all at once on the ground. When the agittation of energy stops, then the supreme state fully arises. (DUBOIS)
- f) Whirling the body round and round until it falls on the ground makes the energy causing commotion at once (become static). By that cessation the supreme state appears. (SATSANGI)
- g) Wander or dance to exhaustion in utter spontaneity. Then, suddenly, drop to the ground and in this fall be total. There absolute essence is revealed. (ODIER)
- h) Roam about until exhausted and then, dropping to the ground, in this dropping be whole. (REPS)

### 112 ~ Yukti 88

**ādhāreṣv athavā 'śaktyā'jñānāc cittalayena vā |**

**jāta-śakti-samāveśa-kṣobhānte bhairavaṃ vapuḥ || 112 ||**

- a) Through incapacity regarding the loci (*ādhāras*), or through the dissolution of the mind due to unknowing, [then,] at the end of the excitation of absorption in energy [thus] produced, Bhairava-nature [is revealed]. (WALLIS)
- b) If on account of lack of power to apprehend objects of knowledge or on account of (sheer) ignorance, there is dissolution of mind leading to absorption in (*anāśrita śakti*), then at the end of the cessation of commotion brought about by that absorption, there appears the form of Bhairava (i.e. His essential nature). (SINGH)
- c) When the agitation caused by the penetration of the (negative) energy that arises because (the senses and their objects), which are the foundations (of perception), are powerless or due to the mental paralysis brought about ignorance, ceases, (then one experiences the pure consciousness which is) Bhairava's nature. (DYCZKOWSKI)
- d) When, owing to the lack of capacity to know objects, or by the dissolution of the mind, there is cessation of agitation caused by the energy of absorption, then the nature of Bhairava (manifest itself). (BÄUMER)
- e) Or, when one is unable to perceive things or when attention dissolves away, then at the end of that taking over by agitation, the divine body (manifests). (DUBOIS)
- f) Being powerless to perceive objects due to ignorance or wrong perception, if one is able to dissolve the mind by absorbing it on the erroneous perception of objects, then at

the end of commotion brought about by that absorption, there the form of Bhairava appears. (SATSANGI)

- g) Suppose you are gradually deprived of energy and knowledge. At the moment of this dissolution, your true being will be revealed. (ODIER)
- h) Suppose you are gradually being deprived of strength or of knowledge. At the instant of deprivation, transcend. (REPS)

### 113 Gazing without blinking, Yukti 89

**saṃpradāyam imaṃ devi śrṇu samyag vadāmy aham I**

**kaivalyaṃ jāyate sadyo netrayoḥ stabdhamātrayoḥ II 113 II**

- a) O goddess, listen to this traditional teaching: I will speak it accurately. For one whose 'eyes' are unmoving, radical freedom can arise in a moment. (WALLIS)
- b) O goddess, listen, I am going to tell you this mystic tradition in its entirety. If the eyes are fixed without blinking (on the reality within), isolation will occur immediately. (SINGH)
- c) O goddess, listen to this, the Masters' teaching. I shall tell it to you correctly. Just when the eyes are fixed without blinking the liberated state (*kaivalya*) arises immediately. (DYCZKOWSKI)
- d) O Goddess, listen to this mystical tradition. I shall reveal it to you completely: If the eyes are fixed without blinking the state of liberation (*kaivalya*) will occur immediately. (BÄUMER)
- e) O Goddess, listen! I will tell you that true tradition: liberation arises at once simply from keeping the eyes unmoving. (DUBOIS)
- f) Listen, O Devi, as I am telling you about this (mystic) tradition in its entirety. If the eyes are fixed in a steady gaze (without blinking), *kaivalya* will arise immediately. (SATSANGI)
- g) O Goddess, hear the ultimate mystical teaching: you need only fix your gaze onto space without blinking to attain the spatiality of your own mind. (ODIER)
- h) Listen while the ultimate mystical teaching is imparted: Eyes still, without winking, at once become absolutely free. (REPS)

### 114 Blocking senses and hearing the unstruck sound, Yukti 90

**saṃkocaṃ karṇayoḥ kṛtvā hy adhodvāre tathaiva ca I**

**anackam ahalaṃ dhyāyan viśed brahma sanātanam II 114 II**

- a) Closing the ears and likewise the 'lower gate', meditating on [the sound] without vowel or consonant, one may enter the eternal Absolute. (NOTE: closing the lower gate/door could just mean doing *mūla-bandha*.) (WALLIS)
- b) Contracting the openings of the ears and similarly the openings of the anus and penis (and then), meditating on (the interior, impactless sound) without vowel and without consonant, one enters the eternal Brahman. (SINGH)
- c) Having closed his ears and, in the same way, the lower opening (of the anus), meditating on the (unstruck) sound without vowel and consonant, (the yogi) should enter the eternal Brahman. (DYCZKOWSKI)
- d) Closing one's ears and similarly closing the lower opening (the anus) one should meditate on the sound without vowel and consonant. Then one will enter the eternal Brahman. (BÄUMER)
- e) Having closed one's ears and contracted the anus, meditate the (inner sound) without vowels or consonants. One will enter the Ever-Expanding One, the Primordial One. (DUBOIS)
- f) Contracting (or closing) the openings of the ears and also the lower opening (reproductive/ excretory organs) in the same way, and then meditating on the palace of the *anahad* (unstruck) sound within, one enters the eternal Brahma. (SATSANGI)

- g) Stop sound perception by plugging your ears. Contracting the anus, start resonating and touch that which is not subject to space or time. (ODIER)
- h) Stopping ears by pressing and rectum by contracting, enter the sound of sound. (REPS)

### 115 Gazing into a well, Yukti 91

**kūpādiḱe mahāgarte sthivopari nirīkṣaṇāt I**

**avikalpamateḥ samyak sadyaś cittalayaḥ sphuṭam II 115 II**

- a) Standing above a deep well, chasm, or the like and gazing into it, one's mind becomes completely free of thought, and suddenly dissolves into clarity. (WALLIS)
- b) If one stands above a very deep well, and fixes his eyes (on the space inside the well without blinking) his understanding becomes freed of *vikalpas* (thought-constructs) completely, and immediately he definitely experiences dissolution of mind. (SINGH)
- c) Standing for example, above a well, or a great abyss, by gazing (down into it) one becomes completely free from thoughts. Immediately, properly and clearly (his) mind dissolves away. (DYCZKOWSKI)
- d) By standing above a deep well or any abyss and fixing one's eyes (on the bottom of the well or abyss), one becomes completely free from thoughts, and immediately the mind will certainly be dissolved. (BÄUMER)
- e) Standing over a well for instance or a deep precipice, with eyes unblinking, because attention is undivided, the mind disappears truly, clearly and at once. (DUBOIS)
- f) Standing above a deep hole or well and looking steadily downward (into the abyss), the mind becomes entirely free of *vikalpas* and dissolution immediately manifests. (SATSANGI)
- g) At the edge of a well, gaze motionless into its depths until the wonder seizes you and merge into space. (ODIER)
- h) At the edge of a deep well look steadily into its depths until—the wondrousness. (REPS)

### 116 Wherever the mind goes

**yatra yatra mano yāti bāhye vābhyantare'pi vā I**

**tatra tatra śivāvasthā vyāpakatvāt kva yāsyati II 116 II**

- a) Wherever the mind goes, externally or even internally, it [discovers] nothing but the state of Śiva. Since [that state] is all-pervasive, where else could the mind go? (WALLIS)
- b) Wherever the mind goes whether towards the exterior or towards the interior, everywhere there is the state of Śiva. Since Śiva is omnipresent, where can the mind go (to avoid Him). (SINGH)
- c) Wherever the mind goes, be it outside or within, Śiva's state is present there. (Śiva) pervades (everything), so where (else) could it go? (DYCZKOWSKI)
- d) Wherever the mind goes, whether outside or within, there itself is the state of Śiva. Since He is all-pervading, where else could the mind go? (BÄUMER)
- e) Wherever attention goes, outside or inside, there is the divine state. (Consciousness) being (all) pervasive, where could (attention) go? (DUBOIS)
- f) Wherever the mind moves, whether outwards or inwards, there the all-pervasive state of Shiva will go. (SATSANGI)
- g) When your mind wanders externally or internally, it is then precisely that the Shaivist state manifests. Where could thought take refuge to not savor this state? (ODIER)
- h) Wherever your mind is wandering, internally or externally, at this very place, this. (REPS)

### 117 yatra yatrākṣamārgena caitanyaṃ vyajyate vibhoḥ I

**tasya tanmātradharmitvāc cil layād bharitātmatā II 117 II**

- a) Wherever [and whenever] the Consciousness of the all-pervasive Lord is manifested through the pathway of the eyes [or other senses], then, because it is that [Consciousness] which [actually] possesses the qualities of the [apparently objective]

- perceptible [such as sound, sensation, color etc.], it dissolves into [pure] Awareness; then the state of the fulfilled self [arises]. (cf. TRS, bottom of p. 65 thru 67) (WALLIS)
- b) On every occasion that the consciousness of the Omnipresent Reality is revealed through the sensory organs since it is the characteristic only of the Universal Consciousness, one should contemplate over the consciousness appearing through the sensory organs as the pure Universal Consciousness. Thus his mind will be dissolved in the Universal Consciousness. He will then attain the essence of plenitude (which is the characteristic of Bhairava). (SINGH)
  - c) Wherever the (universal) consciousness of the all-pervading Lord is revealed through the path of any one of the senses, it dissolves away within consciousness because it possesses just that same nature and so (the yogi becomes Bhairava who is) the state of (perfect) plenitude. (DYCZKOWSKI)
  - d) Whenever the universal Consciousness of the all-pervading Lord is revealed through any of the sense-organs, since their nature is the same (universal Consciousness), then by absorption into pure Consciousness the fullness of the Self (will be attained). (BÄUMER)
  - e) Wherever/whenever the Lord's consciousness manifests through the senses, there is plenitude, for (that sensory manifestation) dissolves in consciousness, because (that manifestation) is a power of that (consciousness). (DUBOIS)
  - f) Wherever the consciousness leads through the channel of the eyes, by contemplation on that object alone being of the same nature as that of the supreme, absorption of mind and the state of *purnatva* are experienced. (SATSANGI)
  - g) Spirit is in you and all around you. When all is pure spatial consciousness, attain the essence of plenitude. (ODIER)
  - h) When vividly aware through some particular sense, keep in the awareness. (REPS)

### 118 The intensity of the moment, Yukti 93

**kṣutādyante bhaye śoke gahvare vā raṇād drute |**

**kutūhale kṣudhādyante brahmasattāmayī daśā || 118 ||**

- a) Just before or after a sneeze, at the onset or cessation of anger, in fear, in deep sorrow, when fleeing from conflict or from joy, in curiosity or wonder, at the onset and cessation of hunger: [in all these states and more], the state replete with Being of the Absolute [is available]. (WALLIS)
- b) At the commencement and end of sneeze, in terror, in sorrow, in the condition of a deep sigh or on the occasion of flight from the battlefield, during (keen) curiosity, at the commencement or end of hunger, the state is like that of Brahma. (SINGH)
- c) The plane (of existence) which is the Being of the Brahman (is close by) just when anger begins and ends, when in fear, grieving, (facing a) deep pit, fleeing from battle, when (intensely) curious, or when hunger starts or ends. (DYCZKOWSKI)
- d) At the beginning and end of sneezing, in a state of fear or sorrow, (standing) on top of an abyss or while fleeing from a battlefield, at the moment of intense curiosity, at the beginning or end of hunger; such a state comes close to the reality of Brahman. (BÄUMER)
- e) At the beginning and end of sneezing, in fear, in pain, in confusion or running for one's life, in intense curiosity, at the beginning and end of hunger, that's the state of ever-expanding being. (DUBOIS)
- f) At the beginning and end of sneezing, in terror, sorrow or confusion, when fleeing from a battlefield, during (keen) curiosity, or at the onset or appeasement of hunger, that state is the external existence of Brahma. (SATSANGI)
- g) In stupor, anxiety, extreme feelings, at the edge of a precipice, running from the battlefield, in hunger or terror, or even when you sneeze, the essence of the spatiality of your own mind can be seized. (ODIER)

- h) At the start of sneezing, during fright, in anxiety, above a chasm, flying in battle, in extreme curiosity, at the beginning of hunger, at the end of hunger, be uninterruptedly aware. (REPS)
- i) SK52 follows the whirling. Intense sensation, or fear leads to supreme state. Peace after intensity. (KEMPTON)

### 119 Letting go of memories

**vastuṣu smaryamāṇeṣu dṛṣṭe deṣe manas tyajet I**

**svaśarīraṃ nirādhāraṃ kṛtvā prasarati prabhuḥ II 119 II**

- a) When seeing a place [one has been before], let go of things that arise in the memory, and let your body be 'supportless': [then] the Lord appears. (WALLIS)
- b) At the sight of a land, when one lets go all the thought of the remembered objects (and concentrates only on the experience which was the basis of that memory) and makes his body supportless, then the Lord (who as the experience was the basis of the memory) appears. (SINGH)
- c) When looking at a (particular) place the mind should abandon (all) objects of recollection and (so) having made one's own body free of (all outer) support, the Lord spreads forth (and reveals Himself). (DYCZKOWSKI)
- d) While looking at a particular space the mind should abandon the thought of all remembered objects, and thus making the body free from all support, the Lord reveals Himself. (BÄUMER)
- e) When one sees a place and is about to remember memories, one should abandon attention (from that vision) (and) having made one's body without support, the Lord shall come. (DUBOIS)
- f) Leave the mind aside when memorable objects of the past, such as one's country or land arise, making one's body supportless; then the omnipresent and mighty Lord manifests. (SATSANGI)
- g) When the sight of a certain place brings back memories, let your mind relive these instants; then, when memories fade away, one step further, know omnipresence. (ODIER)
- h) Let attention be at a place where you are seeing some past happening, and even your form, having lost its present characteristics, is transformed. (REPS)

### 120 Withdrawal from an object

**kvacid vastuni vinyasya śanair dṛṣṭiṃ nivartayet I**

**tajjñānaṃ cittasahitaṃ devi śūnyālayo bhavet II 120 II**

- a) Fix the gaze on some object, then slowly withdraw it, then the thought of it, then the heart-mind [itself]: O Goddess, one [who practices this] becomes an abode of spaciousness (*śūnya*). (WALLIS)
- b) O goddess, if one, after casting one's gaze on some object, withdraws it and slowly eliminates the knowledge of that object along with the thought and impression of it, he abides in the void. (SINGH)
- c) If, having fixed (one's) gaze somewhere (on some) object, one slowly withdraws it and (eliminates) the knowledge of it along with the mind (and its conceptions), (then), O Goddess, one becomes (a veritable) abode of the Void. (DYCZKOWSKI)
- d) Having fixed one's eyes on a particular object, one should slowly withdraw the gaze from it, as well as the knowledge of that object along with the thought of it. Then, O Goddess, one becomes an abode of the Void. (BÄUMER)

- e) When one pays attention to some thing, one should remove it slowly. Then there is awareness, accompanied with attention. One will, o Goddess, become an empty receptacle. (DUBOIS)
- f) O Goddess, momentarily casting the gaze on some object and slowly withdrawing it with the knowledge and impression of that object, one becomes the abode of the void. (SATSANGI)
- g) Look at an object, then slowly withdraw your eyes. Then withdraw your thoughts and become the receptacle of ineffable plenitude. (ODIER)
- h) Look upon some object, then slowly withdraw your sight from it, then slowly withdraw your thought from it. Then. (REPS)

## 121 Devotion

**bhaktyudrekād viraktasya yā dṛśī jāyate matiḥ ||**

**sā śaktiḥ sām̐karī nityaḥ bhāvayet tām tataḥ śivaḥ || 121 ||**

- a) The understanding that arises in one who is unattached by virtue of his or her intense devotion is itself Śiva's *śakti*. Contemplate & meditate on it constantly: then, Śiva [manifests in one's direct experience]. (WALLIS)
- b) The sort of intuition that emerges through the intensity of devotion in one who is perfectly detached is known as the *śakti* of *śaṅkara*. One should contemplate on it perpetually. Then he becomes Śiva himself. (SINGH)
- c) The intuitive insight (*mati*) that arises as the act of perception of one who is detached (from the world) by virtue of (his) intense devotion, is Śaṅkara's power. Contemplate that (power) constantly and thus (become) Śiva. (DYCZKOWSKI)
- d) The intuitive insight which is born from intense devotion in one who is detached is the very Energy of Śaṅkara; then one becomes Śiva Himself. (BÄUMER)
- e) That awareness that arises in one who is detached because of an excess of devotion, that is divine power ; one should amways realise her (and) then become divine. (DUBOIS)
- f) That intuition which emerges from the intense devotion of one who is perfectly detached is known as the shakti of Shankara. By contemplating regularly on that (*shakti*), Shiva (is revealed) there. (SATSANGI)
- g) The intuition that springs from the intensity of passionate devotion flows into space, frees you and lets you attain to the domain of Shiva/Shakti. (ODIER)
- h) Devotion frees. (REPS)

## 122 Withdrawal from an object

**vastvantare vedyamāne śanair vastuḥ sūnyatā | alt. reading: sarva-vastuḥ**

**tām eva manasā dhyātvā vidito'pi praśāmyati || 122 ||**

- a) When another object is being perceived, the emptiness in all things [may be perceived]. Meditating on that emptiness alone, though [the object] is still perceived, one settles down & becomes peaceful. (WALLIS)
- b) When one perceives a particular object, vacuity is established regarding all other objects. If one contemplates on this vacuity with mind freed of all thought, then even though the particular object be still known or perceived, the aspirant has full tranquility. (SINGH)
- c) When a particular object is being perceived, (one) gradually (perceives) the emptiness within (all) things. Having contemplated that (emptiness) with the mind (free of

thought), one becomes tranquil, even if (the object) is (still) perceived.  
(DYCZKOWSKI)

- d) When one perceives a particular object, other objects gradually appear as if void. Meditating on this void in the mind, one attains peace, even when the object is still perceived. (BÄUMER)
- e) When one perceives a thing, emptiness (arises) slowly (shanaih) with regard to everything (else). That (emptiness) one should pay attention to. Even though the (perceived object) is still perceived, one is freed (from the fever of exclusive duality). (DUBOIS)
- f) When one perceives a particular object, vacuity is established regarding all other objects. Contemplating on that (vacuity) verily, even though the particular object is still known or perceived, the mind rests in tranquility. (SATSANGI)
- g) Attention focused on a single object, you penetrate any object. Relax then in the spatial plenitude of your own self. (ODIER)
- h) Feel an object before you. Feel the absence of all other objects but this one. Then, leaving aside the object-feeling and the absence-feeling, realize. (REPS)

### 123 Purity

**kiṃcijñāir yā smṛtā śuddhiḥ sāśuddhiḥ śaṃbhudarśane |  
na śucir hy aśucis tasmān nirvikalpaḥ sukhī bhavet || 123 ||**

- a) That which people of paltry understanding consider 'purity' is impurity in the teachings of Śiva. [In truth,] there is neither purity nor impurity. Therefore, be free of such mental constructs, and be happy. (WALLIS)
- b) That purity which is prescribed by people of little understanding is considered to be only impurity in the Śaiva system. It should not be considered to be purity; rather it is impurity in reality. Therefore one who has freed himself of *vikalpas* (dichotomizing thought-constructs) alone attains happiness. (SINGH)
- c) That which people of little understanding consider to be purity is impurity according to the Śaiva teachings. There is neither purity nor impurity. Therefore, one who is free of (such dichotomizing) notions is happy (and blissful). (DYCZKOWSKI)
- d) The purity which is prescribed by people of little understanding is considered an impurity in the Śaiva system. There is neither purity nor impurity. Therefore, one who is free from such thoughts attains happiness. (BÄUMER)
- e) That (ritual) purity transmitted by those who know little is impurity according to the teaching of God. For, there is (in reality) no purity, nor impurity. Therefore, someone who is free of (those) dilemmas will be at ease. (DUBOIS)
- f) What people of little understanding believe to be purity is neither pure nor impure to one who has experienced Shiva. *Nirvikalpa*, or freedom from *vikalpas*, is the real purification by which one attains happiness. (SATSANGI)
- g) Purity praised by ignorant religious people seems impure to the tantrika. Free yourself from dualistic thought, and do not consider anything as pure or impure. (ODIER)
- h) The purity of other teachings is as impurity to us. In reality know nothing as pure or impure. (REPS)

### 124 Bhairava everywhere, Yukti 99

**sarvatra bhairavo bhāvaḥ sāmānyeshvapi gocaraḥ |  
na ca tadvyatirekeṇa paro'stīty advayā gatiḥ || 124 ||**

- a) The being/state called Bhairava is everywhere; [thus,] it is available to common folk as well. There is no other, nothing separable from That—one who comprehends this is in the nondual mode. (WALLIS)

- b) The reality of Bhairava is apparent everywhere — even among common folk (who do not possess any particular sense of discrimination). One who knows thus “There is nothing else than He” attains the non-dual condition. (SINGH)
- c) Bhairava’s being is everywhere, it is in the grasp of common people also. He who knows that nothing exist apart from Him, attains the nondual state. (DYCZKOWSKI)
- d) The reality of Bhairava is present everywhere, even in common people. He who knows that nothing exists apart from Him, attains the non-dual state. (BÄUMER)
- e) Everywhere is the divine state, even in the common is the (sacred) field. Nothing is outside it, there is nothing beyond. Realizing that is (true) non-dual awareness. (DUBOIS)
- f) The reality of Bhairava dwells everywhere, even in ordinary people. By contemplating thus, "There is nothing other than Him," one attains the non-dual state (of homogenous awareness). (SATSANGI)
- g) Understand that the spatial reality of Bhairava is present in everything, in every being, and be this reality. (ODIER)
- h) This consciousness exists as each being, and nothing else exists. (REPS)

### 125 Friend and Foe, Yukti 100

**samaḥ śatrau ca mitre ca samo mānāvamānayoḥ I**

**brahmaṇaḥ paripūrṇatvād iti jñātvā sukhī bhavet II 125 II**

- a) Knowing that because the total plenitude of the Absolute [is the same in all beings], [it makes sense to be] equal towards foe and friend, and equanimous in both honor and dishonor, one becomes [truly] happy. (WALLIS)
- b) Because of the conviction that everything is full of Brahman (who is also the essential Self of all), the aspirant has the same attitude towards friend and foe, remains the same both in honour and dishonour, and thus because of this conviction, he is perpetually happy. (SINGH)
- c) One who is equal towards friend and foe, the same when honored or insulted because he knows that the Brahman (which is his own nature) is full (and perfect), is (always) happy. (DYCZKOWSKI)
- d) Having the same feeling toward friend and foe, remaining the same in honour and dishonour, the one who knows that Brahman is always full remains happy. (BÄUMER)
- e) Same with enemies and friends, same in praise and blame, because the Ever-expanding One is always full: realizing that, one will be at ease. (DUBOIS)
- f) One who makes no distinction between friend and foe, honour and dishonour, knowing Brahman to be full in itself (all pervading), becomes supremely happy. (SATSANGI)
- g) Happiness resides in equality between extreme feelings. Reside in your own heart and attain to plenitude. (ODIER)
- h) Be the unsame same to friend as to stranger, in honor and dishonor. (REPS)

### 126 Hatred and attachment, Yukti 101

**na dveṣaṃ bhāvayet kvāpi na rāgaṃ bhāvayet kvacit I**

**rāgadveṣavinirmuktau madhye brahma prasarpati II 126 II**

- a) One should cultivate neither hatred nor craving in any circumstance. In one who is freed from attachment and aversion, the Absolute unfolds in the Center. (WALLIS)
- b) The aspirant should neither maintain the attitude of aversion nor of attachment towards any one. Since he is freed of both aversion and attachment, there develops *brahmabhāva*, or the nature of divine consciousness in his heart. (SINGH)
- c) One should neither feel hatred nor attachment in any circumstance. When one is free from both attachment and hatred, the Brahman unfolds in the center (in between these extremes). (DYCZKOWSKI)

- d) One should neither feel hatred nor attachment towards anyone. Being free from both attachment and hatred, in the centre (between both extremes) Brahman unfolds. (BÄUMER)
- e) One should not linger on hate, nor cultivate love : in the center free from love and hate, the Ever-expanding One reveals himself. (DUBOIS)
- f) One should never think in terms of friendship or enmity. Being free from (this idea) of friend and foe, in between the *brahma bhāva*, or nature of supreme consciousness, blooms. (SATSANGI)
- g) Free yourself from hatred as well as from attachment. Then, knowing neither aversion nor bond, slip into the divine inside your own heart. (ODIER)
- h) When a mood against someone or for someone arises, do not place it on the person in question, but remain centered. (REPS)

### 127 That which cannot be known, Yukti 103

**yad avedyaṃ yad agrāhyaṃ yac chūnyaṃ yad abhāvagam I**

**tatsarvaṃ bhairavaṃ bhāvyam tadante bodhasambhavaḥ II 127 II**

- a) That which cannot be known [in the ordinary manner], that which cannot be grasped [by the mind], which is Void and abides in Nonbeing—that should be contemplated as Bhairava, as everything. At the culmination [of that contemplative process] comes the arising of awakened awareness. (WALLIS)
- b) That which cannot be known as an object, that which cannot be grasped (i.e. that which is elusive), that which is void, that which penetrates even non-existence, all that should be contemplated as Bhairava. At the end of that contemplation will occur Enlightenment. (SINGH)
- c) That which is not an object of knowledge, cannot be grasped and is emptiness established in Nonbeing, should all be contemplated (*bhāvya*) as being Bhairava, at the end of which (the yogi experiences) the arising of (awakened) consciousness. (DYCZKOWSKI)
- d) The unknowable, the ungraspable, the void, that which pervades even non-existence, contemplate on all this as Bhairava. At the end (of this contemplation) illumination will dawn. (BÄUMER)
- e) What is unknowable, ungraspable, what is empty and not an object : all that should be realized as divine. At the end of that (realization) awakening/awareness arises. (DUBOIS)
- f) By contemplating on Bhairava as all that which is void and cannot be known, grasped or imagined, at the end realization takes place. (SATSANGI)
- g) Open and sweet-hearted one, meditate on what cannot be known, what cannot be grasped. All duality being out of reach, where could consciousness settle to escape from ecstasy? (ODIER)
- h) Suppose you contemplate something beyond perception, beyond grasping, beyond not being, you. (REPS)

### 128 Outer space, Yukti 104

**nitye nirāśraye śūnye vyāpake kalanojjhite I**

**bāhyākāśe manaḥ kṛtvā nirākāśaṃ samāviśet II 128 II**

- a) Absorbing the mind in external space—which is eternal, needs no support, void, all-pervasive, and free of limitations—one becomes completely immersed in spacelessness. (WALLIS)
- b) One should fix his mind on the external space which is eternal, without support, void, omnipresent, devoid of limitation. (By this practice) he will be absorbed in non-space. (SINGH)

- c) Once fixed the mind on the external space which is eternal, without support, empty, pervasive, and unlimited, one enters (and is absorbed into the transcendent) absence of space. (DYCZKOWSKI)
- d) Fixing one's mind on the external space which is eternal, supportless, empty, all-pervading and free from limitation, in this way one will be absorbed in non-space. (BÄUMER)
- e) Project (your) attention in outer space which is eternal, without support, empty pervasive (and) undivided. Then one will be completely absorbed into hyper-space. (DUBOIS)
- f) Fixing the mind in the outer space, which is eternal, without support, void, omnipresent and beyond estimation or calculation, one enters into the formless, unmanifest dimension. (SATSANGI)
- g) Contemplate empty space, attain to non-perception, non-distinction, the elusive, beyond being and not-being: reach non-space. (ODIER)
- h) Enter space, supportless, eternal, still. (REPS)

### 129 Don't let the mind settle, Yukti 105

**yatra yatra mano yāti tat tat tenaiva tatkṣaṇam I**

**parityajyānavasthityā nistarāṅgas tato bhavet II 129 II**

- a) Wherever the mind goes, in that very instant let it abandon whatever [it has alighted upon]. Due to having nothing to hang onto, it then becomes 'waveless'. (WALLIS)
- b) Towards whatever object the mind goes, one should remove it from there immediately by that very mind, and thus by not allowing it to settle down there i.e. by making it supportless, one will be free from agitation (of the mind). (SINGH)
- c) Wherever the mind moves, having by that (very mind) immediately abandoned whatever (it moves to), it has no fixed place and so (left without support), one becomes free of (its) fluctuations. (DYCZKOWSKI)
- d) Towards whichever object the mind moves, one should withdraw it from there at that very moment. By thus leaving it without support one will become free from mental agitation. (BÄUMER)
- e) Wherever the attention goes, that itself, in that (very) instant, one should let go (of it), not dwelling (on anything). Then one will be waveless. (DUBOIS)
- f) Wherever the mind dwells, casting that aside at that very moment, the mind becomes supportless and free from disturbance. (SATSANGI)
- g) When thought is drawn to an object, utilize this energy. Go beyond the object, and there, fix your thought on this empty and luminous space. (ODIER)
- h) Wherever your attention alights, at this very point, experience. (REPS)
- i) Kempton: SK53

### 130 Become Śiva through the name Bhairava, Yukti 106

**bhaya sarvam ravayati sarvado vyapako' khile I**

**iti bhairavasabdasya santatoccaranac chivah II 130 II**

- a) One who constantly utters (*uccārana*) the word 'Bhairava', understanding that it means "That which supports (BHR) everything, that which produces (RAC) everything, which grants all [blessings] and pervades (VyĀp) the whole", becomes Śiva. (WALLIS)
- b) Bhairava is one who with His luminous consciousness makes every thing resound or who being of luminous consciousness joined with *kriyāśakti* comprehends the whole universe, who gives everything, who pervades the entire cosmos. Therefore by reciting the word Bhairava incessantly one becomes Śiva. (SINGH)
- c) --- (DYCZKOWSKI)
- d) Bhairava is one who makes everything resound (*ravayatī*) with fear (*bhayā*), and who pervades the entire universe. He who utters this word 'Bhairava' unceasingly becomes Śiva. (BÄUMER)