॥विज्ञान भैरव॥  
||vijñāna bhairava||

श्री देव्युवाच।  
श्रुतं देव मया सर्वं रुद्रयामलसम्भवम्।  
त्रिकभेदमशेषेण सारात्सारविभागशः॥ १॥

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

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| श्री देवी (sri devi) | Auspicious goddess |
| उवाच (uvaacha) | Says |
| श्रुतं (shrutam) | Heard |
| देव (deva) | God, divine one |
| मया (maya) | By me |
| सर्वं (sarvam) | All |
| रुद्रयामलसम्भवम् (rudrayamalasambhavam) | That has emerged from Rudrayamala Tantra |
| त्रिक (trika) | Group of tree |
| भेदम् (bhedam) | Divisions |
| अशेषेण (asheshena) | Complete |
| सारात्सार (saraatsaara) | Quintessence |
| विभागशः (vibhaagasha) | Section-wise |

Sri Devi says:

O lord, I have heard the entire teaching of the Trika that has arisen from the union of Rudra and his Shakti or what has emerged from the Rudrayamala Tantra (scripture of great essentiality).

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अद्यापि न निवृत्तो मे संशयः परमेश्वर।  
किं रूपं तत्त्वतो देव शब्दराशिकलामयम्॥ २॥  
*adyāpi na nivṛtto me saṁśayaḥ parameśvara |  
kiṁ rūpaṁ tattvato deva śabdarāśikalāmayam || 2 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अद्यापि (adyaapi) | Even today |
| न निवृत्तो  (na nivrtto) | Not dispelled |
| मे (me) | My |
| संशयः (samshaya) | Doubts |
| परमेश्वर (paramesvara) | O Supreme Lord |
| किं रूपं (kim rupam) | What form |
| तत्त्वतो (tattvato) | In essence |
| देव (deva) | O Divine One |
| शब्दराशि (shabdaraashi) | Multible sounds/letters |
| कलामयम् (kalaamayam) | Creative energy of the universe |

But my doubts have not yet dissolved. What is the true nature of Reality, O Lord? Does it consist of the powers of the mystic alphabet (śabda-rāśi)?

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किं वा नवात्मभेदेन भैरवे भैरवाकृतौ।  
त्रिशिरोभेदभिन्नं वा किं वा शक्तित्रयात्मकम्॥ ३॥  
*kiṁ vā navātmabhedena bhairave bhairavākṛtau |  
triśirobhedabhinnaṁ vā kiṁ vāśaktitrayātmakam || 3 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| किं वा (kim vaa) | Or else |
| नवात्मभेदेन (navaatmabhedena) | Piercing the nine atmas |
| भैरवे (bhairave) | In Bhairava (agama) |
| भैरवाकृतौ (bhairava-aakritau) | In the form or state of Bhairava |
| त्रिशिरह (trishiraha) | Three flows |
| भेद (bheda) | Penetration |
| अभिन्नं (abhinnam) | Different |
| वा किं वा  (vaa kim vaa) | Or what or |
| शक्तित्रयात्मकम् (shaktitrayaatmakam) | Three kinds of Shakti |

Or, amongst the terrifying forms of Bhairava, is it Navatman? Or is it the trinity of Shaktis (Parā, Parapara and Apara) that also constitute the three ‘heads’ of Triśirobhairava?

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नादबिन्दुमयं वापि किं चन्द्रार्धनिरोधिकाः।  
चक्रारूढमनच्कं वा किं वा शक्तिस्वरूपकम्॥ ४॥  
*nādabindumayaṁ vāpi kiṁ candrārdhanirodhikāḥ |  
cakrārūḍhamanackaṁ vā kiṁ vāśaktisvarūpakam || 4 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| नादबिन्दुमयं (naada-bindu-mayam) | Full of forms of nada and bindu |
| वापि (vaa api) | Or else |
| किं (kim) | What |
| चन्द्र (chandra) | Moon |
| अर्ध (ardha) | Half |
| निरोधिकाः (nirodhikaah) | Obstructor |
| चक्र (chakra) | Pychic energy center |
| अरुदम् (arudam) | Ascending |
| अनच्कं (anachkam) | Unstruck sound |
| वा (vaa) | Or |
| किं वा (kim vaa) | Or else |
| शक्तिस्वरूपकम् (Shakti-svarupakam) | Form of Shakti |

Or does it consist of the resonance and the point (nada and bindu)? Or the half-moon and the impeder? Or the ascending psychic energy centers? Or the unstruck sound which emanates without any vibration? Or is it Shakti herself?

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परापरायाः सकलमपरायाश्च वा पुनः।  
पराया यदि तद्वत्स्यात्परत्वं तद् विरुध्यते॥ ५॥  
*parāparāyāḥ sakalamaparāyāśca vā punaḥ |  
parāyā yadi tadvatsyātparatvaṁ tad virudhyate || 5 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| परापरायाः (paraaparaayaah) | Transcendent, immanent |
| सकलम् (sakalam) | Complete |
| अपरायाश्च (aparaayaashcha) | The immanent |
| वा पुनः (vaa punah) | Or again |
| पराया (paraayaa) | Transcendental |
| यदि (yadi) | If |
| तद्वत्स्यात् (tadvatsyaat) | Be like that |
| परत्वं (paratvam) | Transcendence |
| तद् (tad) | That |
| विरुध्यते (virudhyate) | Contradicted |

Is your reality transcendent and immanent or is it completely immanent or completely transcendental? If it is immanent, then the nature of transcendence is contradicted.

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नहि वर्णविभेदेन देहभेदेन वा भवेत्।  
परत्वं निष्कलत्वेन सकलत्वे न तद् भवेत्॥ ६॥  
*na hi varṇavibhedena dehabhedena vā bhavet|  
paratvaṁ niṣkalatvena sakalatve na tad bhavet|| 6 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| नहि (nahi) | Not |
| वर्ण (varna) | Color |
| विभेदेन (vibhedena) | Divisions |
| वा (vaa) | Or |
| भवेत् (bhadet) | Exist |
| परत्वं (paratvam) | Transcendence |

Transcendence cannot exist in division of colour, sound or form. If transcendence is indivisible, then it cannot be defined or co-exist with composit parts.

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प्रसादं कुरु मे नाथ निःशेषं चिन्द्धि संशयम्।

भैरव उवाच।

साधु साधु त्वया पृष्टं तन्त्रसारम् इदम् प्रिये॥ ७॥  
*prasādaṁ kuru me nātha niḥśeṣaṁ cinddhi saṁśayam |*

*Bhairava Uvaacha*

*sādhu sādhu tvayā pṛṣṭaṁ tantrasāram idam priye || 7 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्रसादं (prasadam) | Grace, blessings |
| कुरु (kuru) | Do |
| मे (me) | To me |
| नाथ (naatha) | O Lord |
| निःशेषं (nishesham) | Completely |
| चिन्द्धि (chinddhi) | Remove, cut |
| संशयम्(samshayam) | Doubts |
| भैरव उवाच(Bhairava uvacha) | Bhairava says |
| साधु साधु  (sadhu sadhu) | Good, auspicious |
| त्वया(tvayaa) | By you |
| पृष्टं(prishtam) | Asked |
| तन्त्रसारम्(tantrasaaram) | Essence of tantra |
| इदम् (idam) | This |
| प्रिये(priye) | O dear one |

O Lord, by your blessings, destroy all my doubts completely. Bhairava says: good, O dear one, what you have asked about is the essence of tantra.

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गूहनीयतमम् भद्रे तथापि कथयामि ते।  
यत्किञ्चित्सकलं रूपं भैरवस्य प्रकीर्तितम्॥ ८॥  
*gūhanīyatamam bhadre tathāpi kathayāmi te |  
yatkiñcitsakalaṁ rūpaṁ bhairavasya prakīrtitam || 8 ||*

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| **Sanskrit** | **Translation** |
| गूहनीयतमम् (guhaniyatamam) | Most secret |
| भद्रे (bhadre) | Lady, noble one |
| तथापि (tathaapi) | Yet |
| कथयामि (kathayaami) | I will speak |
| ते (te) | To you |
| यत्किञ्चित् (yatkinchit) | Whatever |
| सकलं (sakalam) | Composite part |
| रूपं (rupam) | Forms |
| भैरवस्य (bhairavasya) | Of Bhairava |
| प्रकीर्तितम् (prakirtitam) | Expounded |

Noble lady, although this is the most secret part of the tantras, yet I will speak about what has been expounded regarding the forms of Bhairava.

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तद् असारतया देवि विज्ञेयं शक्रजालवत्।  
मायास्वप्नोपमं चैव गन्धर्वनगरभ्रमम्॥ ९॥  
*tad asāratayā devi vijñeyaṁśakrajālavat|  
māyāsvapnopamaṁ caiva gandharvanagarabhramam || 9 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| तद् (tad) | It is, that |
| असारतया (asaaratayaa) | Unsubstantial |
| देवि (devi) | Goddess, divine one |
| विज्ञेयं (vijneyam) | Know |
| शक्र (shakra) | Indra |
| जालवत् (jaalavat) | Like the magical web |
| मायास्वप्नोपमं (maya-svapna-upamam) | Illusion, dream-like |
| चैव (chaiva) | And also |
| गन्धर्व (gandharva) | Celestial musician |
| नगर (nagara) | Name of city |
| भ्रमम् (bhramam) | Delusion |

O Devi, the sakara aspect of Bhairava is insubstantial and of no spiritual value, like the illusory dream-like web of Indra, and is also like the delusion of celestial musicians.

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ध्यानार्थम् भ्रान्तबुद्धीनां क्रियाडम्बरवर्तिनाम्।  
केवलं वर्णितम् पुंसां विकल्पनिहतात्मनाम्॥ १०॥  
*dhyānārtham bhrāntabuddhīnāṁ kriyāḍambaravartinām |  
kevalaṁ varṇitam puṁsāṁ vikalpanihatātmanām || 10 ||*

|  |  |
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| **Sanskrit** | **Translation** |
| ध्यानार्थम् (dhyanartham) | For the sake of meditation |
| भ्रान्त (bhranta) | Delusion |
| बुद्धीनां  (buddhinam) | Intellect |
| क्रिय (kriya) | Action |
| अडम्बरवर्तिनाम् (aadambara-vartinam) | Rituals designed to impress, showy rituals |
| केवलं (kevalam) | Only |
| वर्णितम् (varnitam) | Described |
| पुंसां (pumsaam) | To these people |
| विकल्प (vikalpa) | Distracting thought patterns |
| निहता (nihata) | Prey |
| आत्मनाम् (aatmanaam) | People |

The sakara sadhanas are described for those people of deluded intellect, who are prey to distracted thought patterns or are inclined towards the performance of action and showy rituals to the traverse path of meditation.

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तत्त्वतो न नवात्मासौ शब्दराशिर् न भैरवः।  
न चासौ त्रिशिरा देवो न च शक्तित्रयात्मकः॥ ११॥  
*tattvato na navātmāsau śabdarāśir na bhairavaḥ |  
na cāsau triśirā devo na ca śaktitrayātmakaḥ || 11 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| तत्त्वतः (tattvatah) | In reality |
| न (na) | Not |
| नवात्मासौ (navatmasau) | Nine forms |
| शब्दराशिर् (shabdarashir) | Garland of letters |
| भैरवः (bhairavah) | Bhairava |
| न चासौ (na chasau) | Not even this |
| त्रिशिरा (trishira) | Three flows |
| देवो (devo) | Divine being |
| न च (na cha) | And is not |
| शक्तित्रयात्मकः (shaktitrayaatmakah) | Three powers of Shakti |

In reality the essence of Bhairava is not the nine forms, nor the garland of letters, nor the three flows and not even the three powers of Shakti.

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नादबिन्दुमयो वापि न चन्द्रार्धनिरोधिकाः।  
न चक्रक्रमसम्भिन्नो न च शक्तिस्वरूपकः॥ १२॥  
*nādabindumayo vāpi na candrārdhanirodhikāḥ |  
na cakrakramasambhinno na ca śaktisvarūpakaḥ || 12 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| नादबिन्दुमयो (nada-bindu-mayo) | Full of nada and bindu |
| वापि (vaapi) | Or else |
| न (na) | Not |
| चन्द्रार्ध (Chandra-ardha) | Half moon |
| निरोधिकाः (nirodhikah) | Obstruction |
| चक्रक्रम (chakra-krama) | Series of chakras |
| सम्भिन्नो (sambhinno) | Piercing |
| न च (na cha) | Not even |
| शक्ति (Shakti) | Power |
| स्वरूपकः (svarupakah) | Of the nature |

His (Bhairava’s) form cannot be perceived in nada and bindu, nor even in the obstructed half moon, nor in the piercing of the chakras, nor does Shakti constitute his essence.

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अप्रबुद्धमतीनां हि एता बलविभीषिकाः।  
मातृमोदकवत्सर्वं प्रवृत्त्यर्थम् उदाहृतम्॥ १३॥  
*aprabuddhamatīnāṁ hi etā balavibhīṣikāḥ |  
mātṛmodakavatsarvaṁ pravṛttyartham udāhṛtam || 13 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| अप्रबुद्ध (aprabuddha) | Immature |
| मतीनां (matinam) | Intellects |
| हि (hi) | Also |
| एता (etaa) | These |
| बलविभीषिकाः (bala-vibheeshikaah) | Frightful talk to children |
| मातृमोदकवत् (maatrimodakavat) | Like a sweet given by a mother |
| सर्वं (sarvam) | All |
| प्रवृत्त्यर्थम्  (pravrittyartham) | To induce |
| उदाहृतम् (udahritam) | Have been told |

These things about the form of Bhairava have been told like the tales used to frighten children, to induce people of immature intellect to follow the spiritual path, just like the mother gives her child sweets.

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दिक्कालकलनोन्मुक्ता देशोद्देशाविशेषिनी।  
व्यपदेष्टुमशक्यासाव् अकथ्या परमार्थतः॥ १४॥  
*dikkālakalanonmuktā deśoddeśāviśeṣinī |  
vyapadeṣṭumaśakyāsāv akathyā paramārthataḥ || 14 ||*

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| **Sanskrit** | **Translation** |
| दिक्काल (dikkaala) | Direction and time |
| कलनः (kalanah) | Measure |
| उन्मुक्ता (unmuktaa) | Free from |
| देश (desha) | Space, place |
| उद्देश (uddesha) | Designation |
| अविशेषिनी (avisheshini) | Not attributed by |
| व्यपदेष्टुम् (vyapadeshtum) | Can neither be indicated nor described |
| अशक्यासाव् (ashakyasav) | Not possible |
| अकथ्या (akathya) | Beyond the reach of |
| परमार्थतः (paramarthah) | Ultimately |

Ultimately, the state of Bhairava cannot be measured in terms of time, space or direction, nor can it be indicated by any attribute or designation.

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अन्तःस्वानुभवानन्दा विकल्पोन्मुक्तगोचरा।  
यावस्था भरिताकारा भैरवी भैरवात्मनः॥ १५॥  
*antaḥsvānubhavānandā vikalponmuktagocarā |  
yāvasthā bharitākārā bhairavī bhairavātmanaḥ || 15 ||*

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| **Sanskrit** | **Translation** |
| अन्तः (antah) | Inner |
| स्वानुभव (sva-anubhava) | Own experience |
| अनन्दा (ananda) | Bliss |
| विकल्पः (vikalpah) | Disctracting thought constructs |
| उन्मुक्तः (unmuktah) | Free |
| गोचरा (gochara) | Know, experience |
| यावस्था (yavastha) | That state which |
| भरिताकारा (bharitakara) | Form of fullness |
| भैरवी (bhairavi) | Bhairavi |
| भैरवात्मनः (bhairava-atmanah) | Atman, consciousness or bhairava |

One can have this inner experience for oneself when the mind is free from modifications or thought patterns. The atman or bhairava, which is known as bhairavi, is then experienced as the bliss of one’s own inner awareness, a state whose form is fullness, frer from all contradictions (which is the abode of the entire universe).

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तद्वपुस् तत्त्वतो ज्ञेयं विमलं विश्वपूरणम्।  
एवंविधे परे तत्त्वे कः पूज्यः कश्च तृप्यति॥ १६॥  
*tad vapus tattvato jñeyaṁ vimalaṁ viśvapūraṇam |  
evaṁvidhe pare tattve kaḥ pūjyaḥ kaśca tṛpyati || 16 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| तद्वपुः (tadvapuh) | Entire universe |
| तत्त्वतः (tattvatah) | In essence |
| ज्ञेयं (jneyam) | Be known as |
| विमलं (vimalam) | Free of rubbish, free of worthlessness |
| विश्वपूरणम् (vishwapuranam) | All pervasive |
| परे (pare) | Highest |
| तत्त्वे (tattve) | Reality |
| कः (kah) | Who is |
| पूज्यः (poojyah) | to be worshipped |
| कश्च (kascha) | Who is to be |
| तृप्यति (tripyati) | Pacified |

The essence of his nature is known to be free of dross and pervades the entire universe. This being the nature of the highest reality, who is the object of worship and who is to be pacified by worship?

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एवंविधा भैरवस्य यावस्था परिगीयते।  
सा परा पररूपेण परादेवी प्रकीर्तिता॥ १७॥  
evaṁvidhā bhairavasya yāvasthā parigīyate |  
sā parā pararūpeṇa parā devī prakīrtitā || 17 ||

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| एवंविधा (evamvidha) | In this way |
| भैरवस्य (bhairavasya) | Of Bhairava |
| यावस्था (yavastha) | That state which |
| परिगीयते (parigiyate) | Described, sung |
| सा (saa) | She |
| परा (para) | Highest |
| पररूपेण (pararupena) | By means of the absolute or highest form |
| परादेवी (paradevi) | Highest goddess |
| प्रकीर्तिता (prakirtita) | Is well known |

In this way, the transcendental state of bhairava, which is described or sung of, is known by means of the absolute or highest form that is Paradevi, the highest goddess.

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शक्तिशक्तिमतोर् यद्वद् अभेदः सर्वदा स्थितः।  
अतस् तद्धर्मधर्मित्वात्परा शक्तिः परात्मनः॥ १८॥  
*śaktiśaktimator yadvad abhedaḥ sarvadā sthitaḥ |  
atas taddharmadharmitvātparāśaktiḥ parātmanaḥ || 18 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| शक्ति (shakti) | Power, energy |
| शक्तिमतोः (shaktimatoh) | Holder of the power / energy |
| यद्वद् (yad-vat) | Like that |
| अभेदः (abhedah) | Identical, similar |
| सर्वदा (sarvada) | Always |
| स्थितः (sthitah) | Exists |
| अतस् (atas) | So also |
| तद् (tad) | That |
| धर्म (dharma) | Duty |
| धर्मित्वात् (dharmitvaat) | Processor of dharma |
| परा (para) | Highest |
| परात्मनः (paratmanah) | Essence of the absolute |

Just as Shakti, the power, is not different than the holder of the power. Similarly Parashakti, the highest power, who is the essence of the absolute and identical with dharma, can never be separated from Bhairava, the possessor of power.

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न वह्नेर् दाहिका शक्तिर् व्यतिरिक्ता विभाव्यते।  
केवलं ज्ञानसत्तायाम् प्रारम्भोऽयम् प्रवेशने॥ १९॥  
*na vahner dāhikāśaktir vyatiriktā vibhāvyate |  
kevalaṁ jñānasattāyām prārambho'yam praveśane || 19 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| न (na) | Not |
| वन्हेः (vanheh) | From fire |
| दाहिका (dahika) | To burn |
| शक्तिर् (shaktir) | Power, energy |
| व्यतिरिक्ता (vyatirikta) | Separately |
| विभाव्यते (vibhavyate) | Imagined |
| केवलं (kevalam) | Only |
| ज्ञानसत्तायाम् (jnanasatayam) | Level of knowledge |
| प्रारम्भोऽयम् (parambha-ayam) | In the beginning |
| प्रवेशने (praveshane) | Enter into |

Just as the power to burn is not separate from fire, similarly, Parashakti is not different from Bhairava. However, it is imagined as separate in the beginning, as a preliminary step towards entry into this knowledge.

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शक्त्यवस्थाप्रविष्टस्य निर्विभागेन भावना।  
तदासौ शिवरूपी स्यात्शैवी मुखम् इहोच्यते॥ २०॥  
*śaktyavasthāpraviṣṭasya nirvibhāgena bhāvanā |  
tadāsau śivarūpī syātśaivī mukham ihocyate || 20 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| शक्त्य (shaktya) | Power, energy |
| अवस्था (avastha) | State |
| प्रविष्टस्य (pravishtasya) | Enter |
| निर्विभागेन (nirvibhagena) | Without division |
| भावना (bhavana) | Feeling of identification |
| तदासौ (tadasau) | Then he |
| शिवरूपी (shiva-rupi) | The form of Shiva |
| स्यात् (syaat) | Becomes |
| शैवी (shaivi) | Shakti |
| मुखम्  (mukham) | Face |
| इहोच्यते (ihochate) | She is said |

One who enters the state of Shakti has the feeling of identification with Shiva, without division. Then one verily becomes like the form of Shiva. Shakti is the face of Shiva.

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यथालोकेन दीपस्य किरणैर् भास्करस्य च।  
ज्ञायते दिग्विभागादि तद्वच् चक्त्या शिवः प्रिये॥ २१॥  
*yathālokena dīpasya kiraṇair bhāskarasya ca |  
jñāyate digvibhāgādi tadvac caktyāśivaḥ priye || 21 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| यथा (yatha) | Just as |
| अलोकेन (alokena) | By the flame |
| दीपस्य (dipasya) | Of a candle |
| किरणैर् (kiranair) | Rays |
| भास्करस्य (bhaskarasya) | Of the sun |
| च (cha) | And |
| ज्ञायते (jnayate) | Known |
| दिग् (dig) | Direction |
| विभागादि (vibhagadi) | Parts |
| तद्वच् (tad-vac) | So also |
| चक्त्या (chaktya) | By Shakti |
| शिवः (shivah) | Shiva, consciousness |
| प्रिये (priye) | O dear one |

Just as space, direction and form are revealed by the flame of a candle or the rays of the sun, similarly Shiva is revealed by the medium of Shakti, O dear one.

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श्री देव्युवाच।  
*śrī devyuvāca |*  
  
देवदेव त्रिशूलाङ्क कपालकृतभूषण।  
दिग्देशकालशून्या च व्यपदेशविवर्जिता॥ २२॥  
*devadeva triśūlāṅka kapālakṛtabhūṣaṇa |  
digdeśakālaśūnyā ca vyapadeśavivarjitā || 22 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| श्री देव्युवाच। (sri devyuvacha) | Sri Devi (auspicious goddess) says |
| देवदेव (deva-deva) | O lord of Gods |
| त्रिशूलाङ्क (trishulanka) | Who is related to the trident |
| कपाल (kapala) | Skull |
| कृत (krita) | Has made |
| भूषण (bhushana) | Ornament, an element of decoration |
| दिग् (dig) | Direction |
| देश (desha) | Place |
| काल (kaala) | Time |
| शून्या (shunya) | Empty |
| च (cha) | And |
| व्यपदेश (vyapadesha) | Description |
| विवर्जिता (vivarjita) | Free from |

Sri devi said: O lord of the Gods, who bears the trident and skulls as ornaments, tell me of that space which is devoid of time, space and direction and free from any character.

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यावस्था भरिताकारा भैरवस्योपलभ्यते।  
कैर् उपायैर् मुखं तस्य परा देवि कथम् भवेत्।  
यथा सम्यग् अहं वेद्मि तथा मे ब्रूहि भैरव॥ २३॥  
*yāvasthā bharitākārā bhairavasyopalabhyate |  
kair upāyair mukhaṁ tasya parā devi katham bhavet|  
yathā samyag ahaṁ vedmi tathā me brūhi bhairava || 23 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| यावस्था (ya-avastha) | That state |
| भरिताकारा (bharitakara) | State or form of fullness |
| भैरवस्य (bhairavasya) | Of Bhairava |
| उपलभ्यते (upalabhyate) | Is achieved |
| कैर् (kair) | By which |
| उपायैर् (upayair) | Means |
| मुखं (mukham) | Face |
| तस्य (tasya) | His |
| परा (para) | Highest |
| देवि (devi) | Goddess, Shakti |
| कथम् (katham) | How |
| भवेत् (bhavet) | Becomes |
| यथा (yatha) | As |
| सम्यग् (samyag) | Completely |
| अहं वेद्मि (aham vedmi) | I shall know |
| तथा (tatha) | Whereby |
| मे (me) | To me |
| ब्रूहि (bruhi) | Tell |
| भैरव (bhairava) | O bhairava |

By what means can that state of fullness of Bhairava be achieved, and how does the highest Shakti become the face or entrance of Bhairava? Tell me O Bhairava, in the manner whereby I shall know it completely.

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**Dharana on the two generation points**

भैरव उवाच।  
*bhairava uvāca |*  
  
ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत्।  
उत्पत्तिद्वितयस्थाने भरणाद् भरिता स्थितिः॥ २४॥  
*ūrdhve prāṇo hyadho jīvo visargātmā paroccaret|  
utpattidvitayasthāne bharaṇād bharitā sthitiḥ || 24 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| भैरव उवाच। (bhairava uvacha) | Bhairava says |
| ऊर्ध्वे (urdhve) | Upward |
| प्राणो (prano) | Prana, life energy |
| ह्यधो (hyadho) | Downward |
| जीवो (jivo) | Apana, flow of prana is a specific region |
| विसर्गात्मा (visarga-atma) | Whose nature is visarga or creation |
| परोच्चरेत् (parocharet) | Manifestation of paradevi |
| उत्पत्ति (utpatti) | Generation |
| द्वितयस्थाने (dvitayasthane) | At the two places |
| भरणाद् (bharanad) | Fixing the mind |
| भरिता स्थितिः (bharita sthitih) | State of fullness |

Sri Bhairava says: 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, the state of fullness results.

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**Kumbhaka dharana**

मरुतोऽन्तर् बहिर् वापि वियद्युग्मानिवर्तनात्।  
भैरव्या भैरवस्येत्थम् भैरवि व्यज्यते वपुः॥ २५॥  
*maruto'ntar bahir vāpi viyadyugmānivartanāt|  
bhairavyā bhairavasyettham bhairavi vyajyatevapuḥ || 25 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| मरुतः (marutah) | Pranic air, vayu |
| अन्तर् (antar) | Inside |
| बहिर् (bahir) | Outside |
| वापि (va-api) | Also and |
| वियद् (viyad) | Space |
| युग्म (yugma) | Both, pair |
| अनिवर्तनात् (anivartanat) | Restrain from return |
| भैरव्या (bhairavya) | From bhairava |
| भैरवस्येत्थम् (bhairasyettham) | Thus of Bhairava |
| भैरवि (bhairavi) | Bhairavi |
| व्यज्यते (vyajyate) | Manifests |
| वपुः (vapuh) | Essence |

When the ingoing pranic air and outgoing pranic air are both restrained in their space from their points of return, the essence of Bhairava, which is not different from Bhairavi, manifests.

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न व्रजेन् न विशेच् चक्तिर् मरुद्रूपा विकासिते।  
निर्विकल्पतया मध्ये तया भैरवरूपता॥ २६॥  
*na vrajen na viśec caktir marudrūpā vikāsite |  
nirvikalpatayā madhye tayā bhairavarūpatā || 26 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| न व्रजेन्  (na vrajen) | Not having moved |
| न विशेच् (na vishec) | Not moving in a specific direction |
| चक्तिर् (chaktir) | Shakti |
| मरुद्रूपा (marut-rupa) | In the form of vayu or pranic air |
| विकासिते (vikasite) | There develops |
| निर्विकल्पतया (nirvikalpataya) | Through a state of nirvikalpa |
| मध्येतया(madhye taya) | In the middle |
| भैरवरूपता (bhairava-rupata) | Form of Bhairava |

When Shakti, in the form of vayu or pranic air, is still and does not move in a specific direction, there develops in the middle, through the state of nirvikalpa, the form of Bhairava.

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**Perfection of kumbhaka**

कुम्भिता रेचिता वापि पूरिता वा यदा भवेत्।  
तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते॥ २७॥  
*kumbhitā recitā vāpi pūritā vā yadā bhavet|  
tadante śāntanāmāsau śaktyāśāntaḥ prakāśate || 27 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| कुम्भिता (kumbhita) | Kumbhaka or retention |
| रेचिता (rechita) | Expelling outwards |
| वापि (vaapi) | Or else |
| पूरिता (purita) | Drawing inwards |
| वा (vaa) | Or |
| यदा (yada) | When |
| भवेत् (bhavet) | Takes place |
| तदन्ते (tadante) | After that |
| शान्त (shaanta) | Tranquility |
| नामासौ (namasau) | By the name |
| शक्त्या (shaktya) | Shakti |
| शान्तः (shaanta) | Peace |
| प्रकाशते (prakashate) | Revealed |

When kumbhaka takes place after puraka or rechaka, then the Shakti, known as Shanta, is experienced and through that peace, or Bhairava consciousness, is revealed.

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**Kundalini jagran dharana**

आमूलात्किरणाभासां सूक्ष्मात्सूक्ष्मतरात्मिकम्।  
चिन्तयेत्तां द्विषट्कान्ते श्याम्यन्तीम् भैरवोदयः॥ २८॥  
*āmūlātkiraṇābhāsāṁ sūkṣmātsūkṣmatarātmikam |  
cintayettāṁ dviṣaṭkānte śyāmyantīm bhairavodayaḥ || 28 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| आमूलात् (amulaat) | From the root |
| किरणाभासां (kiranabhasam) | Like the rays of the sun |
| सूक्ष्मात् (sukshmaat) | Getting subtler and subtler |
| सुक्ष्मतरात्मिकम् (sukshmatara-aatmikam) | Most subtle self |
| चिन्तयेत्तां (chintayettam) | Meditate, concentrate |
| द्विषट्कान्ते (dvishatkante) | Twice times six (twelve) |
| श्याम्यन्तीम् (syamyantim) | Dissolves |
| भैरवोदयः (Bhairava-udaya) | Manifestation of Bhairava |

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.

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**Piercing of the chakras**

उद्गच्चन्तीं तडित्रूपाम् प्रतिचक्रं क्रमात्क्रमम्।  
ऊर्ध्वं मुष्टित्रयं यावत्तावद् अन्ते महोदयः॥ २९॥  
*udgaccantīṁ taḍitrūpām praticakraṁ kramātkramam |  
ūrdhvaṁ muṣṭitrayaṁ yāvattāvad ante mahodayaḥ || 29 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| उद्गच्चन्तीं (udgacchantim) | Moving upwards |
| तडित्रूपाम् (taditrupam) | Like lightning |
| प्रतिचक्रं (pratichakram) | All the chakras |
| क्रमात्क्रमम् (kramatkramam) | One by one |
| ऊर्ध्वं (urdhvam) | Upward |
| मुष्टित्रयं (mushtitrayam) | Measuring three fists (twelve fingers) |
| यावत् (yavat) | Until |
| तावद् अन्ते (taavad-ante) | Then at last |
| महोदयः (mahodayah) | The great dawn |

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.

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**Kundalini becomes Shiva**

क्रमद्वादशकं सम्यग् द्वादशाक्षरभेदितम्।  
स्थूलसूक्ष्मपरस्थित्या मुक्त्वा मुक्त्वान्ततः शिवः॥ ३०॥  
*kramadvādaśakaṁ samyag dvādaśākṣarabheditam |  
sthūlasūkṣmaparasthityā muktvā muktvāntataḥśivaḥ || 30 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| क्रम (karma) | Successively |
| द्वादशकं (dvadashakam) | Twelve |
| सम्यग् (samyag) | Right understanding |
| द्वादशाक्षर (dvadashakshara) | Twelve letters |
| भेदितम् (bheditam) | Piercing |
| स्थूल (sthula) | Gross |
| सूक्ष्म (sukshma) | Subtle |
| परस्थित्या (para-sthityaa) | Being beyond |
| मुक्त्वा मुक्त्वा (muktva muktva) | Becoming liberated one by one |
| अन्ततः (antatah) | Finally |
| शिवः (shivah) | Shiva |

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.

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**Mind transcend thought**

तयापूर्याशु मूर्धान्तं भङ्क्त्वा भ्रूक्षेपसेतुना।  
निर्विकल्पं मनः कृत्वा सर्वोर्ध्वे सर्वगोद्गमः॥ ३१॥  
*tayāpūryāśu mūrdhāntaṁ bhaṅktvā bhrūkṣepasetunā |  
nirvikalpaṁ manaḥ kṛtvā sarvordhve sarvagodgamaḥ || 31 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तया (taya) | Then |
| पूर्याशु (puryashu) | Having filled |
| मूर्धान्तं (murdhantam) | At the tip of murdha |
| भङ्क्त्वा (bhanktva) | Having crossed |
| भ्रूक्षेपसेतुना (bhrukshepasetuna) | The bridge between the eyebrows |
| निर्विकल्पं (nirvikalpam) | Distracting thought patterns |
| मनः (manah) | Mind |
| कृत्वा (kritva) | Having done |
| सर्वोर्ध्वे (sarvordhve) | Above all |
| सर्वगः (sarvagah) | Omnipresence |
| उद्गमः (udgamah) | Rise |

Then, having filled the tip of the murdha and crossed the bridge between the eyebrows, the mind rises above all distracting thought patterns and omnipresence prevails.

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**Shoonya panchaka dharana**

शिखिपक्षैश् चित्ररूपैर् मण्डलैः शून्यपञ्चकम्।  
ध्यायतोऽनुत्तरे शून्ये प्रवेशो हृदये भवेत्॥ ३२॥  
*śikhipakṣaiś citrarūpair maṇḍalaiḥśūnyapañcakam |  
dhyāyato'nuttare śūnye praveśo hṛdaye bhavet|| 32 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| शिखिपक्षैश्  (shikhipakshaish) | Feathers of peacocks |
| चित्ररूपैर् (chitrarupair) | In the form of pictures |
| मण्डलैः (mandalaih) | In the form of circles |
| शून्यपञ्चकम् (shunya-panchakam) | Five voids |
| ध्यायतः (dhyayatah) | Meditate |
| अनुत्तरे (anuttare) | Follow to the end |
| शून्ये (shunye) | Emptiness, void |
| प्रवेशो (pravesho) | Enters |
| हृदये (hridaye) | Heart |
| भवेत् (bhavet) | Becomes |

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.

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**Mindful awareness**

ईदृशेन क्रमेणैव यत्र कुत्रापिचिन्तना ।  
शून्ये कुड्ये परे पात्रे स्वयं लीना वरप्रदा॥ ३३॥  
*īdṛśena krameṇaiva yatra kutrāpi cintanā |  
śūnye kuḍye pare pātre svayaṁ līnā varapradā || 33 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ईदृशेन (idrishena) | In this way |
| क्रमेणैव (kramenaiva) | Gradually |
| यत्र (yatra) | Wherever |
| कुत्रापि (kutrapi) | There |
| चिन्तना (chintana) | Mindfull awareness |
| शून्ये (shunye) | Emptiness, void |
| कुड्ये (kudye) | Wall |
| परे (pare) | Another |
| पात्रे (paatre) | Excellent |
| स्वयं (svayam) | Self |
| लीना (lina) | Absorbed |
| वरप्रदा (varaprada) | Granting a boon, timely benefit |

In this way, wherever there is mindful awareness, either on the void or on another object, or an excellent person, gradually the boon of absorption into the self is granted.

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**Dharana on the crown of the head**

कपालान्तर् मनो न्यस्य तिष्ठन् मीलितलोचनः।  
क्रमेण मनसो दार्ढ्यात्लक्षयेत्लष्यम् उत्तमम्॥ ३४॥  
*kapālāntar mano nyasya tiṣṭhan mīlitalocanaḥ |  
krameṇa manaso dārḍhyātlakṣayetlaṣyam uttamam || 34 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| कपालान्तर् (kapalantar) | Crown of the head |
| मनो (mano) | Mind |
| न्यस्य (nyasya) | Fixing attention |
| तिष्ठन्मीलित (tishtan milita) | Having closed |
| लोचनः (lochanah) | Eyes |
| क्रमेण (kramena) | Successively |
| मनसो (manaso) | Of the mind |
| दार्ढ्यात् (dardhyaat) | Stable, stability |
| लक्षयेत् (lakshayet) | Concentrate |
| लष्यंउत्तमम् (lashyam uttamam) | Towards the highest goal |

Having closed the eyes, and fixing the attention at the crown of the head, gradually stabilize the mind and direct it towards the highest goal, which will gradually become discernible.

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**Sushumna dharana**

मध्यनाडी मध्यसंस्था बिससूत्राभरूपया।  
ध्यातान्तर्व्योमया देव्या तया देवः प्रकाशते॥ ३५॥  
*madhyanāḍī madhyasaṁsthā bisasūtrābharūpayā |  
dhyātāntarvyomayā devyā tayā devaḥ prakāśate || 35 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| मध्यनाडी (madhyanadi) | Central nadi; sushumna nadi |
| मध्यसंस्था (madhyasamsthaa) | Situated in the middle |
| बिससूत्राभ (bisasutrabha) | Like the fibre of a lotus stem |
| रूपया (rupaya) | Form |
| ध्याता (dhyata) | Should meditate |
| अन्तर्व्योमया (antarvyomaya) | By using means of the inner space |
| देव्या (devya) | Devi, divine form |
| तया (taya) | By that, by her |
| देवः (devah) | The divine |
| प्रकाशते (prakashate) | Is revealed |

One should meditate on the inner space of the medial nadi (sushumna) situated in the central axis of the body (the spinal column), which is as slender as fibre of the lotus stem, and then by the grace of Devi, the divine form is revealed.

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**Shanmukhi mudra**

कररुद्धदृगस्त्रेण भ्रूभेदाद् द्वाररोधनात्।  
दृष्टे बिन्दौ क्रमाल् लीने तन्मध्ये परमा स्थितिः॥ ३६॥  
*kararuddhadṛgastreṇa bhrūbhedād dvārarodhanāt|  
dṛṣṭe bindau kramāl līne tanmadhye paramā sthitiḥ || 36 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| कररुद्ध (kararuddha) | Closing by the hands |
| दृगस्त्रेण (drigastrena) | All directions |
| भ्रूभेदाद् (bhrubhedad) | From the piercing of the eyebrowcenter |
| द्वाररोधनात् (dvaararodhanaat) | From the blocking of the entrance |
| दृष्टे (drishte) | Is seen |
| बिन्दौ (bindau) | In the bindu |
| क्रमाल् लीने (kramaal-line) | Gradually absorbed |
| तन्मध्ये (tanmadhye) | Then inside that |
| परमा (parama) | The supreme |
| स्थितिः (sthitih) | State |

By using the hands as tools to block the entrances in all directions, the eyebrow centre is pierced and bindu is seen. Being gradually absorbed within that, the supreme state is realized.

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**Dissolution in the cave of the heart**  
  
धामान्तःक्षोभसम्भूतसूक्ष्माग्नितिलकाकृतिम्।  
बिन्दुं शिखान्ते हृदये लयान्ते ध्यायतो लयः॥ ३७॥  
*dhāmāntaḥkṣobhasambhūtasūkṣmāgnitilakākṛtim |  
binduṁśikhānte hṛdaye layānte dhyāyato layaḥ || 37 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| धामान्तः (dhamantah) | Condition |
| क्षोभसम्भूत (kshobhasambhuta) | Produce after shaking and agitation |
| सूक्ष्माग्नि (sukshma-agni) | Subtle fire |
| तिलका (tilaka) | Marks on the forehead |
| अकृतिम् (akritim) | In the form of |
| बिन्दुं (bindum) | Point |
| शिखान्ते (shikhante) | At the end of the tuft of hair |
| हृदये (hridaye) | Heart |
| लयान्ते (layante) | Absorption |
| ध्यायतो (dhyayato) | Whenever one meditates |
| लयः (layah) | Dissolution |

Whenever one meditates upon the subtle fire, in the form of tilak, or on the bindu at the end of the shikha, a condition of agigation and shaking is produced, followed by absorption and dissolution in the cave of the heart.

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**Dharana on shabdabrahman**

अनाहते पात्रकर्णेऽभग्नशब्दे सरिद्द्रुते।  
शब्दब्रह्मणि निष्णातः परम् ब्रह्माधिगच्चति॥ ३८॥  
*anāhate pātrakarṇe'bhagnaśabde sariddrute |  
śabdabrahmaṇi niṣṇātaḥ param brahmādhigaccati || 38 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| अनाहते (anahate) | Chakra at the heart center |
| पात्रकर्णे (adapt in listening |  |
| अभग्न (abhagna) | Uninterrupted |
| शब्दे (shabde) | Sound |
| सरिद्द्रुते (sarid-drute) | Rushing like a river |
| शब्दब्रह्मणि (shabda-bhramani) | Brahman in the form of sound |
| निष्णातः (nishnatah) | Adept |
| परम् (param) | Highest, supreme |
| ब्रह्माधिगच्चति (brahmadhigacchati) | Attains to Brahma |

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 Brahma as sound.

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**Pranava dharana**

प्रणवादिसमुच्चारात्प्लुतान्ते शून्यभावानात्।  
शून्यया परया शक्त्या शून्यताम् एति भैरवि॥ ३९॥  
*praṇavādisamuccārātplutānte śūnyabhāvānāt|  
śūnyayā parayāśaktyāśūnyatām eti bhairavi || 39 ||*

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| **Sanskrit** | **Translation** |
| प्रणवादि (pranav-aadi) | Aum chanting |
| समुच्चारात् (samuccharaat) | From perfect recitation |
| प्लुतान्ते (plutaante) | After prolonging |
| शून्यभावानात् (shunya-bhavanat) | Concentrating on the void |
| शून्यया (shunyaya) | By that void |
| परया (paraya) | By the transcendental |
| शक्त्या (shaktya) | Shakti, power, energy |
| शून्यताम्एति (shunyatam-eti) | The void |
| भैरवि (Bhairavi) | O, Bhairava |

O Bhairavi, one who repeats Aum perfectly, while concentrating on the void for protracted periods, experiences the void, and by that void the transcendental (Shakti) is released.

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**Dharana on Aum matras**  
  
यस्य कस्यापि वर्णस्य पूर्वान्ताव् अनुभावयेत्।  
शून्यया शून्यभूतोऽसौ शून्याकारः पुमान् भवेत्॥ ४०॥  
*yasya kasyāpi varṇasya pūrvāntāv anubhāvayet|  
śūnyayāśūnyabhūto'sau śūnyākāraḥ pumān bhavet|| 40 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| यस्यकस्य (yasya kasya) | Whoever |
| अपि (api) | Even |
| वर्णस्य (varnasya) | Matras, letters |
| पूर्वा (purva) | Beginning |
| अन्ताव् (antav) | End |
| अनुभावयेत् (anubhavayet) | Contemplate; look or study with continued attention |
| शून्यया (shunyaya) | By the void |
| शून्यभूतोऽसौ (shunyabhutosau) | Becomes the void |
| शून्याकारः (shunya-akara) | In the form of the void |
| पुमान् (puman) | Sadhaka |
| भवेत् (bhavet) | Becomes |

Whoever contemplates even on the matras or letters (of Aum) from first to last, in the form of void, verily that sadhaka, by meditation on the void becomes the void.

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**Nada dharana**

तन्त्र्यादिवाद्यशब्देषु दीर्घेषु क्रमसंस्थितेः।  
अनन्यचेताः प्रत्यन्ते परव्योमवपुर् भवेत्॥ ४१॥  
*tantryādivādyaśabdeṣu dīrgheṣu kramasaṁsthiteḥ |  
ananyacetāḥ pratyante paravyomavapur bhavet|| 41 ||*

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| **Sanskrit** | **Translation** |
| तन्त्र्यादि (tantryaadi) | Stringed, wind and percussion instruments |
| वाद्यशब्देषु (vadhyashabdeshu) | Sounds of mystical instruments |
| दीर्घेषु (dirgheshu) | Prolonged |
| क्रम (karma) | Gradually |
| संस्थितेः (samsthiteh) | Established |
| अनन्य (ananya) | One-pointed |
| चेताः (chetaah) | Awareness |
| प्रत्यन्ते (pratyante) | In the end |
| परव्योम (paravyoma) | The supreme space |
| वपुर् (vapur) | The body |
| भवेत् (bhavet) | Becomes |

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**Bija mantra dharana**

पिण्डमन्त्रस्य सर्वस्य स्थूलवर्णक्रमेण तु।  
अर्धेन्दुबिन्दुनादान्तः शून्योच्चाराद् भवेच् चिवः॥ ४२॥  
*piṇḍamantrasya sarvasya sthūlavarṇakrameṇa tu |  
ardhendubindunādāntaḥśūnyoccārād bhavec civaḥ || 42 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| पिण्डमन्त्रस्य (pindamantrasya) | Of bijamantras |
| सर्वस्य (sarvasya) | Of all |
| स्थूलवर्ण (sthulavarna) | Gross letter |
| क्रमेण (kramena) | Successively |
| तु (tu) | Also |
| अर्धेन्दुबिन्दु (ardhendu-bindu) | Half-moon and point |
| नादान्तः (nadantah) | Within the sound |
| शून्यः (shunyah) | Void |
| उच्चाराद् (uccharad) | By repetition |
| भवेच् चिवः (bhavec chivah) | Becomes Shiva |

By repetition of all the gross letters of the bijamantras successively, inclusing the M, and meditation thus on the void within each sound, one verily becomes Shiva.

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**Dharana on the directions**

निजदेहे सर्वदिक्कं युगपद् भावयेद् वियत्।  
निर्विकल्पमनास् तस्य वियत्सर्वम् प्रवर्तते॥ ४३॥  
*nijadehe sarvadikkaṁ yugapad bhāvayed viyat|  
nirvikalpamanās tasya viyatsarvam pravartate || 43 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| निजदेहे (nijadehe) | In one’s own body |
| सर्वदिक्कं (sarvadikkam) | All directions |
| युगपद् (yugapad) | Simultaneously |
| भावयेद् (bhavayed) | Contemplate |
| वियत् (viyat) | Space, void |
| निर्विकल्पमनास् (nirvikalpamanas) | The mind being free from any thoughts |
| तस्य (tasya) | His |
| वियत्सर्वम् (viyatsarvam) | All dissolved |
| प्रवर्तते (pravartate) | Becomes |

All the directions should be contemplated upon simultaneously in one’s own body as space or void. The mind being free from all thoughts becomes dissolved in the space of consciousness.

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**Sushumna and daharakasha dharana**

पृष्टशून्यं मूलशून्यं युगपद् भावयेच् च यः।  
शरीरनिरपेक्षिण्या शक्त्या शून्यमना भवेत्॥ ४४॥  
*pṛṣṭaśūnyaṁ mūlaśūnyaṁ yugapad bhāvayec ca yaḥ |  
śarīranirapekṣiṇyāśaktyāśūnyamanā bhavet|| 44 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| पृष्टशून्यं (prishtashunyam) | Void of the back |
| मूलशून्यं (mulashunyam) | Void of the root |
| युगपद्भावयेच् च यः (yugapadbhavatec cha yah) | One who simultaneously contemplates |
| शरीर (sharira) | Body |
| निरपेक्षिण्या (nirapekshinya) | Independent of |
| शक्त्या (shaktya) | By the energy |
| शून्यमना (shunyamana) | Void-minded |
| भवेत् (bhavet) | Becomes |

One who contemplates simultaneously on the void of the back and the void of the root becomes voidminded (free of thoughts) by that energy which is independent of the body.

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**Sushumna, daharakasha and hridayakasha dharana**

पृष्टशून्यं मूलशून्यं हृच्चून्यम् भावयेत्स्थिरम्।  
युगपन् निर्विकल्पत्वान् निर्विकल्पोदयस् ततः॥ ४५॥  
*pṛṣṭaśūnyaṁ mūlaśūnyaṁ hṛccūnyam bhāvayetsthiram |  
yugapan nirvikalpatvān nirvikalpodayas tataḥ || 45 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| पृष्टशून्यं (prishtashunyam) | Void of the back |
| मूलशून्यं (mulashunyam) | Void of the root |
| हृच्चून्यम् (hricchunyam) | Void of the heart |
| भावयेत् (bhavayet) | Concentrate, contemplate |
| स्थिरम् (sthiram) | Steady |
| युगपन् (yugapan) | Simultaneously |
| निर्विकल्पत्वान् (nirvikalpatvan) | From the nirvikalpa |
| निर्विकल्पः (nirvikalpah) | Free from thought constructs |
| उदयः (udayah) | Arises |
| ततः (tatah) | Here |

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.

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**Antarakasha dharana**

तनूदेशे शून्यतैव क्षणमात्रं विभावयेत्।  
निर्विकल्पं निर्विकल्पो निर्विकल्पस्वरूपभाक्॥ ४६॥  
*tanūdeśe śūnyataiva kṣaṇamātraṁ vibhāvayet|  
nirvikalpaṁ nirvikalpo nirvikalpasvarūpabhāk || 46 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| तनूदेशे (tanudeshe) | The body |
| शून्यतैव (shunyataiva) | Like a void |
| क्षणमात्रं (kshanamatram) | Even for a moment |
| विभावयेत् (vibhavayet) | Concentrates |
| निर्विकल्पं (nirvikalpam) | Thoughtlessness |
| निर्विकल्पो (nirvikalpo) | Mind free from vikalpas (thoughts, distractions) |
| निर्विकल्प (nirvikalpa) | Void |
| स्वरूपभाक् (svarupabhak) | Becomes that form |

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.

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सर्वं देहगतं द्रव्यं वियद्व्याप्तं मृगेक्षणे।  
विभावयेत्ततस् तस्य भावना सा स्थिरा भवेत्॥ ४७॥  
*sarvaṁ dehagataṁ dravyaṁ viyadvyāptaṁ mṛgekṣaṇe |  
vibhāvayettatas tasya bhāvanā sā sthirā bhavet|| 47 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| सर्वं (sarvam) | All |
| देहगतं (dehagatam) | In the body |
| द्रव्यं (dravyam) | Matter |
| वियद्व्याप्तं (viyaat-vyaptam) | Pervaded by void |
| मृगेक्षणे (mrigekshane) | Gazelle eyed |
| विभावयेत् (vibhavayet) | Concentrate, feel |
| ततस् तस्य (tatas tasya) | There his |
| भावना (bhavana) | Thought |
| सा (sa) | That, she |
| स्थिरा (sthira) | Steady |
| भवेत् (bhavet) | Becomes |

O gazelle-eyed one, concentrate upon all the constituents of the body pervaded by space, so that the thought becomes steady.

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देहान्तरे त्वग्विभागम् भित्तिभूतं विचिन्तयेत्।  
न किञ्चिद् अन्तरे तस्य ध्यायन्न् अध्येयभाग् भवेत्॥ ४८॥  
*dehāntare tvagvibhāgam bhittibhūtaṁ vicintayet|  
na kiñcid antare tasya dhyāyann adhyeyabhāg bhavet|| 48 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| देहान्तरे (dehantare) | On the body |
| त्वग्विभागम् (tvag-vibhagam) | Skin-part |
| भित्तिभूतं (bhitti-bhutam) | Like a wall or partition |
| विचिन्तयेत् (vichintayet) | Should be contemplated |
| न किञ्चिद् (na kinchit) | Nothing |
| अन्तरे तस्य (antare tasya) | Inside it |
| ध्ययन् (dhayan) | By meditating thus |
| न (na) | Cannot |
| ध्येय (dhyeya) | Meditated upon |
| भाग् (bhaag) | Like |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on the mantra in the heart space**

हृद्याकाशे निलीनाक्षः पद्मसम्पुटमध्यगः।  
अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात्॥ ४९॥  
*hṛdyākāśe nilīnākṣaḥ padmasampuṭamadhyagaḥ |  
ananyacetāḥ subhage paraṁ saubhāgyamāpnuyāt|| 49 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| हृद्याकाशे (hridyakashe) | In the heartspace |
| निलीनाक्षः (nilinakshah) | Closed eyes |
| पद्मसम्पुटमध्यगः (Padma-samputa-madhyagah) | On the mantra in the middle of the lotus |
| अनन्यचेताः (ananyachetah) | One-pointed concentration |
| सुभगे (subhage) | Embodiment of good fortune |
| परं (param) | Highest |
| सौभाग्यम् (saybhagyam) | Spiritual realization |
| आप्नुयात् (aapnuyaat) | Achieved |

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.

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**Dharana on dwadashanta**

सर्वतः स्वशरीरस्य द्वादशान्ते मनोलयात्।  
दृढबुद्धेर् दृढीभूतं तत्त्वलक्ष्यम् प्रवर्तते॥ ५०॥  
*sarvataḥ svaśarīrasya dvādaśānte manolayāt|  
dṛḍhabuddher dṛḍhībhūtaṁ tattvalakṣyam pravartate || 50 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सर्वतः (sarvatah) | Everywhere |
| स्वशरीरस्य (svasharirasya) | Of one’s own body |
| द्वादशान्ते (dvadashante) | In dwadashanta |
| मनोलयात् (manolayat) | From the dissolution of the mind |
| दृढबुद्धेर् (dridha-buddheh) | With steady awareness |
| दृढीभूतं (dridhi-bhutam) | Steady practice |
| तत्त्वलक्ष्यम् (tattva-lakshyam) | Essence, true nature of the goal |
| प्रवर्तते (pravartate) | Is present, manifests |

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.

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यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत्॥  
प्रतिक्षणं क्षीणवृत्तेर् वैलक्षण्यं दिनैर् भवेत्॥ ५१॥  
*yathā tathā yatra tatra dvādaśānte manaḥ kṣipet||  
pratikṣaṇaṁ kṣīṇavṛtter vailakṣaṇyaṁ dinair bhavet|| 51 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| यथा तथा (yatha tatha) | However |
| यत्र तत्र (yatra tatra) | Wherever |
| द्वादशान्ते (dwadashante) | In dwadashanta |
| मनः (manah) | Mind |
| क्षिपेत् (kshipet) | Bring forcibly |
| प्रतिक्षणं (pratikshanam) | Each moment |
| क्षीणवृत्तेर् (kshinavritter) | When the fluctuations of the mind are gone |
| वैलक्षण्यं (vailakshanyam) | Extraordinary state |
| दिनैर् (dinair) | Day by day |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on kalaagni**

कालाग्निना कालपदाद् उत्थितेन स्वकम् पुरम्।  
प्लुष्टम् विचिन्तयेद् अन्ते शान्ताभासस् तदा भवेत्॥ ५२॥  
*kālāgninā kālapadād utthitena svakam puram |  
pluṣṭam vicintayed ante śāntābhāsas tadā bhavet|| 52 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| काला (kala) | Time |
| अग्निना (agnina) | Fire |
| कालपदाद् (kaala-padat) | Movement of time |
| उत्थितेन (utthitena) | Arising |
| स्वकम् (svakam) | One’s own |
| पुरम् (puram) | Body |
| प्लुष्टम् (plushtam) | Burned |
| विचिन्तयेद् (vichintayet) | Concentrate, contemplate |
| अन्ते (ante) | At last |
| शान्ताभासस् (shanta-abhasas) | Feeling of tranquility |
| तदा (tada) | Then |
| भवेत् (bhavet) | Becomes |

One should contemplate that one’s own body has been burned by kaalagni, arising from the movement of time. Then at last one will experience tranquility.

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एवम् एव जगत्सर्वं दग्धं ध्यात्वा विकल्पतः।  
अनन्यचेतसः पुंसः पुम्भावः परमो भवेत्॥ ५३॥  
*evam eva jagatsarvaṁ dagdhaṁ dhyātvā vikalpataḥ |  
ananyacetasaḥ puṁsaḥ pumbhāvaḥ paramo bhavet|| 53 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| एवम् एव (evam-eva) | In the same way |
| जगत्सर्वं (jagat-sarvam) | The entire universe |
| दग्धं (dagdham) | Burnt |
| ध्यात्वा (dhyatva) | Having meditated |
| विकल्पतः (vikalpatah) | Without wavering |
| अनन्यचेतसः (ananya-chetasah) | One-pointed |
| पुंसः (pumsah) | The man |
| पुम्भावः (pumbhavah) | Manhood |
| परमो (paramo) | Supreme |
| भवेत् (bhavet) | Becomes |

In the same way, having meditated with an unwavering and one-pointed mind on the entire universe being burnt, that man becomes a godman or attains a supreme state of manhood.

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**Tattwa dharana**

स्वदेहे जगतो वापि सूक्ष्मसूक्ष्मतराणि च।  
तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा॥ ५४॥  
*svadehe jagato vāpi sūkṣmasūkṣmatarāṇi ca |  
tattvāni yāni nilayaṁ dhyātvānte vyajyate parā || 54 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्वदेहे (svadehe) | In one’s own body |
| जगतो  (jagato) | Whole world or universe |
| वापि (vaapi) | Or else |
| सूक्ष्मसूक्ष्मतराणि (sukshma-sukshma-tarani) | From subtle to the subtlest |
| तत्त्वानि (tattvani) | Tattvas and tanmatras |
| यानि (yaani) | Those which |
| निलयं (nilayam) | Source |
| ध्यात्वान्ते (dhyatvante) | At the end of meditation |
| व्यज्यते (vyajyate) | Leads to |
| परा (para) | Supreme |

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. Paradevi, the supreme goddess, is revealed at the end of meditation.

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**Dharana on the indriyas**

पिनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे।  
प्रविश्य हृदये ध्यायन् मुक्तः स्वातन्त्र्यमाप्नुयात्॥ ५५॥  
*pināṁ ca durbalāṁśaktiṁ dhyātvā dvādaśagocare |  
praviśya hṛdaye dhyāyan muktaḥ svātantryamāpnuyāt|| 55 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| पिनां (pinam) | Gross |
| च (cha) | And |
| दुर्बलां (durbalam) | Weak |
| शक्तिं (shaktim) | Shakti, energy, power |
| ध्यात्वा (dhyatva) | Having meditated |
| द्वादशगोचरे (dvadashagochare) | Range of twelve |
| प्रविश्य (pravisya) | Entering |
| हृदये (hridaye) | The heart |
| ध्यायन् (dhyayan) | Meditate |
| मुक्तः (muktah) | Free |
| स्वातन्त्र्यमाप्नुयात् (svatantryam-apnuyaat) | Attains liberation |

Having meditated on the gross and weak Shakti in the dwadash indriyas, one who enters the heart space and meditates there, attains mukti and becomes liberated.

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**Dharana on universal dissolution**

भुवनाध्वादिरूपेण चिन्तयेत्क्रमशोऽखिलम्।  
स्थूलसूक्ष्मपरस्थित्या यावद् अन्ते मनोलयः॥ ५६॥  
*bhuvanādhvādirūpeṇa cintayetkramaśo'khilam |  
sthūlasūkṣmaparasthityā yāvad ante manolayaḥ || 56 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| भुवन (bhuvana) | Universe |
| अध्वादि (adhvadi) | Course, time and space |
| रूपेण (rupena) | Through the form |
| चिन्तयेत् (chintayet) | Meditating |
| क्रमशः (kramashah) | Gradually |
| अखिलं (akhilam) | Entire, whole |
| स्थूल (sthula) | Gross |
| सूक्ष्म (sukshma) | Subtle |
| परस्थित्या (parasthitya) | Being beyond |
| यावद् अन्ते (yavat-ante) | At the end of which |
| मनोलयः (manolayah) | Dissolution of the mind |

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.

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**Shiva tattwa dharana**

अस्य सर्वस्य विश्वस्य पर्यन्तेषु समन्ततः।  
अध्वप्रक्रियया तत्त्वं शैवं ध्यत्वा महोदयः॥ ५७॥  
*asya sarvasya viśvasya paryanteṣu samantataḥ |  
adhvaprakriyayā tattvaṁśaivaṁ dhyatvā mahodayaḥ || 57 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| अस्य (asya) | Of this |
| सर्वस्य (sarvasya) | Of all |
| विश्वस्य (visvasya) | Of the universe |
| पर्यन्तेषु (paryanteshu) | Up to |
| समन्ततः (samantatah) | Of all sides |
| अध्व (adhva) | Method |
| प्रक्रियया (prakriyaya) | By the way |
| तत्त्वं (tattvam) | Tattva |
| शैवं (shaivam) | Shaiva |
| ध्यत्वा (dhyatvaa) | Meditate |
| महोदयः (mahodayah) | Rise of the highest or greatest |

By this method one should meditate on all the sides or aspects of the universe up to the Shiva tattwa of all. In this way the experience of the supreme reality arises.

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**Vishwa shoonya dharana**

विश्वम् एतन् महादेवि शून्यभूतं विचिन्तयेत्।  
तत्रैव च मनो लीनं ततस् तल्लयभाजनम्॥ ५८॥  
*viśvam etan mahādevi śūnyabhūtaṁ vicintayet|  
tatraiva ca mano līnaṁ tatas tallayabhājanam || 58 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| विश्वम् (vishvam) | Universe |
| एतन् (etan) | This |
| महादेवि (mahadevi) | O great Goddess |
| शून्यभूतं (shunyabhutam) | As void |
| विचिन्तयेत् (vichintayet) | Should concentrate |
| तत्रैव (tatra-eva) | There, like this |
| च (cha) | Also |
| मनो (mano) | Mind |
| लीनं (linam) | Dissolves |
| ततस्तत् (tatas tat) | Then there |
| लय (laya) | Dissolution |
| भाजनम् (bhajanam) | Experiences |

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**Dharana on an empty pot**

घतादिभाजने दृष्टिम् भित्तिस् त्यक्त्वा विनिक्षिपेत्।  
तल्लयं तत्क्षणाद् गत्वा तल्लयात्तन्मयो भवेत्॥ ५९॥  
*ghatādibhājane dṛṣṭim bhittis tyaktvā vinikṣipet|  
tallayaṁ tatkṣaṇād gatvā tallayāttanmayo bhavet|| 59 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| घतादिभाजने (ghata-adi-bhajane) | Inside the pot |
| दृष्टिम् (drishtim) | Sight |
| भित्तिस् (bhittis) | Enclosure |
| त्यक्त्वा (tyaktva) | Leaving aside |
| विनिक्षिपेत् (vinikshipet) | Should fix |
| तल्लयं (tallayam) | That dissolution |
| तत्क्षणाद् (tat-kshanat) | At once |
| गत्वा (gatva) | Being gone |
| तल्लयात् (tallayaat) | Through that laya |
| तन्मयो (tanmayo) | Absorbed completely |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on a deserted space**

निर्वृक्षगिरिभित्त्यादिदेशे दृष्टिं विनिक्षिपेत्।  
विलीने मानसे भावे वृत्तिक्षिणः प्रजायते॥ ६०॥  
*nrvṛkṣagiribhittyādideśe dṛṣṭiṁ vinikṣipet|  
vilīne mānase bhāve vṛttikṣiṇaḥ prajāyate || 60 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| निर्वृक्ष (nirvriksha) | Treeless |
| गिरि (giri) | Rocks or mountains |
| भित्त्यादि (bhittyaadi) | Support for the mind to dwell on |
| देशे (deshe) | Place, space |
| दृष्टिं (drishtim) | Gaze |
| विनिक्षिपेत् (vinikshipet) | Cast, fix |
| विलीने (viline) | Being dissolved |
| मानसे  (manase) | In the mind |
| भावे (bhave) | Feeling or thought |
| वृत्तिक्षिणः (vrittikshinah) | Vrittis, fluctuations of the mind becoming less |
| प्रजायते (prajayate) | Takes place |

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 fluctuations of the mind become less and the experience of dissolution takes place.

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**Dharana on the space in between objects**

उभयोर् भावयोर् ज्ञाने ध्यात्वा मध्यं समाश्रयेत्।  
युगपच् च द्वयं त्यक्त्वा मध्ये तत्त्वम् प्रकाशते॥ ६१॥  
*ubhayor bhāvayor jñāne dhyātvā madhyaṁ samāśrayet|  
yugapac ca dvayaṁ tyaktvā madhye tattvam prakāśate || 61 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| उभयोर् (ubhayor) | Of both |
| भावयोर् (bhavayor) | Think |
| ज्ञाने (jnane) | In the event of such knowledge |
| ध्यात्वा (dhyaatva) | Having meditated |
| मध्यं (madhyam) | In the middle |
| समाश्रयेत् (sam-aashrayet) | Dwell |
| युगपच् च (yugapat-cha) | To be matured |
| द्वयं (dvayam) | Both |
| त्यक्त्वा (tyaktvaa) | Leaving |
| मध्ये (madhye) | In the middle |
| तत्त्वम् (tattvam) | Element, essence |
| प्रकाशते (prakashate) | Arises |

One should think of two objects, and in the event of such knowledge being matured, then cast both aside and dwell on the space in the middle. Having meditated in the middle, the experience of the essence arises.

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**Dharana on one object**

भावे त्यक्ते निरुद्धा चिन् नैव भावान्तरं व्रजेत्।  
तदा तन्मध्यभावेन विकसत्यति भावना॥ ६२॥  
*bhāve tyakte niruddhā cin naiva bhāvāntaraṁ vrajet|  
tadā tanmadhyabhāvena vikasatyati bhāvanā || 62 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| भावे (bhave) | Awareness or feeling |
| त्यक्ते (tyakte) | Leaving aside |
| निरुद्धा (niruddha) | Restraint |
| चिन् (chin) | Mind |
| नैव (na-eva) | Not alike |
| भावान्तरं (bhava-antaram) | From one thought to another |
| व्रजेत् (vrajet) | Takes place |
| तदा (tadaa) | Then |
| तन्मध्यभावेन (tanmadhya-bhavena) | Then inside that feeling |
| विकसत्यति (vikasatyati) | Blossoms |
| भावना (bhavana) | Awareness |

When the mind is restraint to one object of awareness, casting all others aside and not allowing movement to take place from one thought to another, then inside that perception the awareness blossoms.

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**Dharana on all existence as consciousness**

सर्वं देहं चिन्मयं हि जगद् वा परिभावयेत्।  
युगपन् निर्विकल्पेन मनसा परमोदयः॥ ६३॥  
*sarvaṁ dehaṁ cinmayaṁ hi jagad vā paribhāvayet|  
yugapan nirvikalpena manasā paramodayaḥ || 63 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **English** |
| सर्वं (sarvam) | All |
| देहं (deham) | Body |
| चिन्मयं (chinmayam) | Consciousness |
| हि (hi) | Also |
| जगद् वा (jagat-vaa) | Even the world |
| परिभावयेत् (paribhavayet) | Should concentrate |
| युगपन् (yugapan) | Simultaneously |
| निर्विकल्पेन (nirvikalpena) | Unwavering |
| मनसा (manasa) | Mind |
| परमः (paramah) | Supreme, highest |
| उदयः (udayah) | Arises |

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.

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**Dharana on the fusion of vayus**

वायुद्वयस्य सङ्घट्टाद् अन्तर् वा बहिर् अन्ततः।  
योगी समत्वविज्ञानसमुद्गमनभाजनम्॥ ६४॥  
vāyudvayasya saṅghaṭṭād antar vā bahir antataḥ |  
yogī samatvavijñānasamudgamanabhājanam || 64 ||

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| वायुद्वयस्य (vayudvayasya) | Of both vayus; prana and apana |
| सङ्घट्टाद् (sangatat) | From the fusion |
| अन्तर् (antar) | Inside |
| वा (vaa) | Or |
| बहिर् अन्ततः (bahir-antatah) | Or outside |
| योगी (yogi) | The yogi |
| समत्व (samatva) | Equilibrium |
| विज्ञान (vijnana) | Consciousness |
| समुद्गमन (samudgamana) | For proper manifestation |
| भाजनम् (bhajanam) | Able |

From the fusion of both vayus (prana and apana) inside or outside the body, the yogi attains equilibrium and becomes fit for the proper manifestation of consciousness.

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**Dharana on ananda**

सर्वं जगत्स्वदेहं वा स्वानन्दभरितं स्मरेत्।  
युगपत्स्वामृतेनैव परानन्दमयो भवेत्॥ ६५॥  
*sarvaṁ jagatsvadehaṁ vā svānandabharitaṁ smaret|  
yugapatsvāmṛtenaiva parānandamayo bhavet|| 65 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सर्वं (sarvam) | All |
| जगत् (jagat) | Universe |
| स्वदेहं (svadeham) | One’s own body |
| वा (vaa) | Or |
| स्वानन्द (sva-ananda) | Bliss of self |
| भरितं (bharitam) | Filled |
| स्मरेत् (smaret) | Contemplate, concentrate |
| युगपत् (yugapat) | Simultaneously |
| स्वामृतेनैव (sva-amritena-iva) | Through one’s own nectar |
| परानन्दमयो (para-ananda-mayaha) | Live the supreme bliss |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on austerity**

कुहनेन प्रयोगेण सद्य एव मृगेक्षणे।  
समुदेति महानन्दो येन तत्त्वं प्रकाशते॥ ६६॥  
*kuhanena prayogeṇa sadya eva mṛgekṣaṇe |  
samudeti mahānando yena tattvaṁ prakāśate || 66 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| कुहनेन (kuhanena) | Performance of austerities |
| प्रयोगेण (prayogena) | By applying |
| सद्य (sadya) | Immediately |
| एव (eva) | Indeed, verily |
| मृगेक्षणे (mrigekshane) | Gazelle-eyed |
| समुदेति (sam-udeti) | Then arises |
| महानन्दो (maha-ananda) | Supreme bliss |
| येन (yena) | By which |
| तत्त्वं (tattvam) | Element, essence |
| प्रकाशते (prakashate) | Illumines |

O gazelle-eyed one, verily by applying the performance of austerities, great bliss arises immediately, by which the essence is illumined.

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**Dharana on the ascent of pranashakti**

सर्वस्रोतोनिबन्धेन प्राणशक्त्योर्ध्वया शनैः।  
पिपीलस्पर्शवेलायाम् प्रथते परमं सुखम्॥ ६७॥  
*sarvasrotonibandhena prāṇaśaktyordhvayāśanaiḥ |  
pipīlasparśavelāyām prathate paramaṁ sukham || 67 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सर्व (sarva) | All |
| स्रोतः (srotah) | Channels |
| निबन्धेन (nibandhena) | Blocking |
| प्राणशक्त्य (pranashakty) | Vital energy |
| ऊर्ध्वया (urdhvaya) | Upwards |
| शनैः (shanaih) | Slowly |
| पिपीलस्पर्श (pipila-sparsha) | The sensation of an ant moving in the body |
| वेलायाम् (velayam) | At the time |
| प्रथते (prathate) | Enhances |
| परमं (paramam) | Supreme |
| सुखम् (sukham) | Happiness |

By blocking all the channels of perception, the pranashakti moves slowly upwards. At that time, feeling the sensation of an ant crawling in the body, one experiences supreme bliss.

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**Dharana on Manipura and Anahata**

वह्नेर् विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत्।  
केवलं वायुपूर्णं वा स्मरानन्देन युज्यते॥ ६८॥  
*vahner viṣasya madhye tu cittaṁ sukhamayaṁ kṣipet|  
kevalaṁ vāyupūrṇaṁ vā smarānandena yujyate || 68 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| वह्नेर् (vahner) | Of fire, from fire |
| विषस्य (vishasya) | Fibre of lotus stalk |
| मध्ये (madhye) | In the middle |
| तु (tu) | And |
| चित्तं (chittam) | Mind |
| सुखमयं (sukhamayam) | Blissful |
| क्षिपेत् (kshipet) | Throw |
| केवलं (kevalam) | Only |
| वायुपूर्णं (vayu-purnam) | Full of air |
| वा (vaa) | Or |
| स्मरानन्देन (smara-anandena) | Remembrance of bliss |
| युज्यते (yujyate) | Joined, united |

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.

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**Dharana on union with Shakti**

शक्तिसङ्गमसङ्क्षुब्धशक्त्यावेशावसानिकम्।  
यत्सुखम् ब्रह्मतत्त्वस्य तत्सुखं स्वाक्यम् उच्यते॥ ६९॥  
*śaktisaṅgamasaṅkṣubdhaśaktyāveśāvasānikam |  
yatsukham brahmatattvasya tatsukhaṁ svākyam ucyate || 69 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| शक्ति (Shakti) | Energy, power |
| सङ्गम (sangama) | Union |
| सङ्क्षुब्ध (sankshubdha) | Excited |
| शक्त्य (shakty) | Shakti |
| आवेशा (aavesha) | Absorbed into |
| अवसानिकम् (avasanikam) | Forming the end |
| यत्सुखम् (yatsukham) | That bliss which is |
| ब्रह्मतत्त्वस्य (brahma-tattvasya) | Of the nature of Brahman |
| तत्सुखं (tat-sukham) | That bliss |
| स्वाक्यम् (svaakyam) | One’s own kin or self |
| उच्यते (uchate) | Said |

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, that bliss is one’s own self.

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**Dharana on sexual bliss in the absence of Shakti**

लेहनामन्थनाकोटैः स्त्रीसुखस्य भरात्स्मृतेः।  
शक्त्यभावेऽपि देवेशि भवेद् आनन्दसम्प्लवः॥ ७०॥  
*lehanāmanthanākoṭaiḥ strīsukhasya bharātsmṛteḥ |  
śaktyabhāve'pi deveśi bhaved ānandasamplavaḥ || 70 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| लेहना (lehanaa) | Kissing |
| मन्थना (manthanaa) | Embracing |
| अकोटैः (akotaih) | Pressing |
| स्त्रीसुखस्य (strisukhasya) | Bliss of a woman |
| भरात्स्मृतेः (bharat-smriteh) | Remembering fully |
| शक्त्यभावे (Shakti-abhave) | Even in the absence of Shakti |
| अपि (api) | Also |
| देवेशि (deveshi) | Queen of gods |
| भवेद् (bhavet) | Becomes, takes place |
| आनन्द (ananda) | Bliss |
| सम्प्लवः (samplavah) | Swells |

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.

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**Dharana on joy**

आनन्दे महति प्राप्ते दृष्टे वा बान्धवे चिरात्।  
आनन्दम् उद्गतं ध्यात्वा तल्लयस् तन्मना भवेत्॥ ७१॥  
*ānande mahati prāpte dṛṣṭe vā bāndhave cirāt|  
ānandam udgataṁ dhyātvā tallayas tanmanā bhavet|| 71 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| आनन्दे (anande) | In the bliss of joy |
| महति (mahati) | Great |
| प्राप्ते (prapte) | Obtained |
| दृष्टे (drishte) | Having seen |
| वा (vaa) | Or |
| बान्धवे (bandhave) | Relatives |
| चिरात् (chiraat) | Ever |
| आनन्दम् (anandam) | Bliss |
| उद्गतं (udgatam) | Arises, produces, is born |
| ध्यात्वा (dhyaatva) | Meditating |
| तल्लयस् (tallayas) | In that one-pointedness |
| तन्मना (tanmana) | Merging the mind like that |
| भवेत् (bhavet) | Becomes |

When great joy is obtained through an event such as meeting with relatives, one should meditate on that with one-pointedness, until the mind becomes absorbed and bliss ever arises.

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**Dharana on enjoyment of food and drink**

जग्धिपानकृतोल्लासरसानन्दविजृम्भणात्।  
भावयेद् भरितावस्थां महानन्दस् ततो भवेत्॥ ७२॥  
*jagdhipānakṛtollāsarasānandavijṛmbhaṇāt|  
bhāvayed bharitāvasthāṁ mahānandas tato bhavet|| 72 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| जग्धिपान (jagdhipana) | Eating and drinking |
| कृतोल्लास (kritah-ullaasa) | Happiness obtained by that |
| रसानन्द (rasa-ananda) | Joy of taste |
| विजृम्भणात् (vijrimbhanaat) | From such contemplation of enjoyment arises |
| भावयेद् (bhavayet) | Concentrates |
| भरितावस्थां (bharita-avastham) | The state of fullness |
| महानन्दस् (mahanandas) | Supreme joy or bliss |
| ततो (tato) | Then |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on sensual pleasures**

गितादिविषयास्वादासमसौख्यैकतात्मनः।  
योगिनस् तन्मयत्वेन मनोरूढेस् तदात्मता॥ ७३॥  
*gitādiviṣayāsvādāsamasaukhyaikatātmanaḥ |  
yoginas tanmayatvena manorūḍhes tadātmatā || 73 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| गितादि (gita-adi) | Song |
| विषयास्वादा (vishayaasvaada) | Pleasures of the senses |
| सम (sama) | Equal |
| सौख्य (saukhya) | Happiness |
| एकतात्मनः (ekataatmanah) | As a result of concentration |
| योगिनस् (yoginas) | Yogis |
| तन्मयत्वेन (tanmayatvena) | By being absorbed |
| मनोरूढेस् (mano-rudes) | Ascent beyond the mind |
| तदात्मता (tat-aatmataa) | Become one with that |

As a result of concentration of the pleasures of the senses, such as music or song, the yogis experience equal happiness within. By being absorbed, the yogi ascends beyond the mind and becomes one with that supreme.

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**Dharana on satisfaction of the mind**

यत्र यत्र मनस् तुष्टिर् मनस् तत्रैव धारयेत्।  
तत्र तत्र परानन्दस्वारूपं सम्प्रवर्तते॥ ७४॥  
*yatra yatra manas tuṣṭir manas tatraiva dhārayet|  
tatra tatra parānandasvārūpaṁ sampravartate || 74 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| यत्र यत्र (yatra yatra) | Whenever |
| मनस् (manas) | Of mind |
| तुष्टिर् (tushtir) | Satisfaction |
| मनस् (manas) | Of mind |
| तत्रैव (tatraiva) | There alone |
| धारयेत् (dharayet) | To hold |
| तत्र तत्र (tatra tatra) | There |
| परानन्द (para-ananda) | Supreme bliss |
| स्वारूपं (svarupam) | Nature, form |
| सम्प्रवर्तते (sam-pravartate) | Manifests |

Whenever there is satisfaction of mind and the mind is held there alone, the nature of supreme bliss manifests.

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**Dharana on the threshold before sleep**  
  
अनागतायां निद्रायाम् प्रणष्टे बाह्यगोचरे।  
सावस्था मनसा गम्या परा देवी प्रकाशते॥ ७५॥  
*anāgatāyāṁ nidrāyām praṇaṣṭe bāhyagocare |  
sāvasthā manasā gamyā parā devī prakāśate || 75 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| अनागतायां  (anagatayam) | Until it arrives |
| निद्रायाम् (nidrayam) | Sleep |
| प्रणष्टे (pranashte) | Being finished |
| बाह्य (bahya) | Outer |
| गोचरे (gochare) | Sense objects |
| सावस्था (savastha) | That state |
| मनसा (manasa) | Mind |
| गम्या (gamya) | Entering |
| परा देवी (para-devi) | Supreme goddess |
| प्रकाशते (prakashate) | Illuminates |

By entering that state proceeding sleep, where the awareness of the outer world has faded, which the supreme goddess illumines.

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**Dharana on the luminous space**

तेजसा सूर्यदीपादेर् आकाशे शबलीकृते।  
दृष्टिर् निवेश्या तत्रैव स्वात्मरूपम् प्रकाशते॥ ७६॥  
*tejasā sūryadīpāder ākāśe śabalīkṛte |  
dṛṣṭir niveśyā tatraiva svātmarūpam prakāśate || 76 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| तेजसा (tejasa) | By the rays |
| सूर्य (surya) | Sun |
| दीपादेर् (dipader) | Of the lamp |
| आकाशे (aakashe) | Space |
| शबलीकृते (shabalikrite) | Variegated |
| दृष्टिर् निवेश्या (drishtir nivesya) | Gazing on that sight |
| तत्रैव (tatra-eva) | There like |
| स्वात्मरूपम् (sva-atma-rupam) | The form of one’s own self |
| प्रकाशते (prakashate) | Illuminates |

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 illuminated.

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**Dharana on the tantric mudras**

करङ्किण्या क्रोधनया भैरव्या लेलिहानया।  
खेचर्या दृष्टिकाले च परावाप्तिः प्रकाशते॥ ७७॥  
*karaṅkiṇyā krodhanayā bhairavyā lelihānayā |  
khecaryā dṛṣṭikāle ca parāvāptiḥ prakāśate || 77 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| करङ्किण्या (karankinya) | Skeleton |
| क्रोधनया (krodhanaya) | Anger |
| भैरव्या (bhairavya) | Bhairavi |
| लेलिहानया (lelihanaya) | Flame |
| खेचर्या (khecharya) | Khechari |
| दृष्टिकाले च (drishtikale cha) | At the time of sight or seeing |
| परावाप्तिः (paravaptih) | The supreme attainment |
| प्रकाशते (prakashate) | Illuminates |

At the time of intuitive perception karankini, krodhana, bhairavi, lelihanaya and khechari are revealed, whereby the supreme attainment manifests.

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**Dharana in relaxed asana**

मृद्वासने स्फिजैकेन हस्तपादौ निराश्रयम्।  
निधाय तत्प्रसङ्गेन परा पूर्णा मतिर् भवेत्॥ ७८॥  
*mṛdvāsane sphijaikena hastapādau nirāśrayam |  
nidhāya tatprasaṅgena parā pūrṇā matir bhavet|| 78 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| मृद्वासने (mridvasane) | On a soft seat |
| स्फिजैकेन (sphijaikena) | By means of one buttock |
| हस्तपादौ (hastapadau) | Hands and legs |
| निराश्रयम् (niraashrayam) | Relaxed |
| निधाय (nidhaya) | Placing |
| तत्प्रसङ्गेन (tat-prasangena) | On that occasion |
| परा पूर्णा (para purna) | Full of transcendence |
| मतिर् (matir) | The mind, intellect |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on shoonya yantra**

उपविश्यासने सम्यग् बाहू कृत्वार्धकुञ्चितौ।  
कक्षव्योम्नि मनः कुर्वन् शममायाति तल्लयात्॥ ७९॥  
*upaviśyāsane samyag bāhū kṛtvārdhakuñcitau |  
kakṣavyomni manaḥ kurvan śamamāyāti tallayāt|| 79 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| उपविश्यासने (upavisya-asane) | Sitting in a posture |
| सम्यग् (samyag) | Correct |
| बाहू (bahu) | Arms, hands |
| कृत्वार्ध (kritvardha) | Made half |
| कुञ्चितौ (kunchitau) | Curving |
| कक्ष (kaksha) | Orbit, area |
| व्योम्नि (vyomni) | In the space |
| मनः (manah) | Mind |
| कुर्वन् (kurvan) | Do |
| शमम् (shamam) | Peace |
| आयाति (aayaati) | Comes |
| तल्लयात् (tallayaat) | From that laya |

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.

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**Dharana on an object**

स्थूलरूपस्य भावस्य स्तब्धां दृष्टिं निपात्य च।  
अचिरेण निराधारं मनः कृत्वा शिवं व्रजेत्॥ ८०॥  
*sthūlarūpasya bhāvasya stabdhāṁ dṛṣṭiṁ nipātya ca |  
acireṇa nirādhāraṁ manaḥ kṛtvāśivaṁ vrajet|| 80 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्थूलरूपस्य (sthula-rupasya) | Gross form |
| भावस्य (bhavasya) | Feeling, thinking |
| स्तब्धां (stabdham) | Steady |
| दृष्टिं (drishtim) | Gaze in sight |
| निपात्य च (nipatya cha) | Transfix |
| अचिरेण (achirena) | At once, without any delay |
| निराधारं (niradharam) | Supportless, without any base |
| मनः (manah) | Mind |
| कृत्वा (kritva) | Making, doing, performing |
| शिवं (shivam) | Shiva |
| व्रजेत् (vrajet) | Acquires |

One should steady the gaze on the gross form of an object. When the mind is transfixed and made supportless without any thought or feeling, it at once acquires the state of Shiva.

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**Dharana on ‘Ha’**

मध्यजिह्वे स्फारितास्ये मध्ये निक्षिप्य चेतनाम्।  
होच्चारं मनसा कुर्वंस् ततः शान्ते प्रलीयते॥ ८१॥  
*madhyajihve sphāritāsye madhye nikṣipya cetanām |  
hoccāraṁ manasā kurvaṁs tataḥśānte pralīyate || 81 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| मध्यजिह्वे (madhya-jihve) | The middle of the tongue |
| स्फारितास्ये (sphiritasye) | In that which has been opened widely |
| मध्ये (madhye) | In the middle |
| निक्षिप्य (nikshipya) | Thrown |
| चेतनाम् (chetanam) | Consciousness |
| होच्चारं (hah-uccharam) | Pronouncing ‘ha’ |
| मनसा (manasa) | The mind |
| कुर्वंस् ततः (kurvans-tatah) | Should be done there |
| शान्ते (shante) | Peace, tranquility |
| प्रलीयते (praliyate) | Dissolved |

Placing the middle of the tongue in that which has been opened widely and throwing consciousness in the middle, mentally repeating ‘ha’, the mid will be dissolved in tranquility.

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**Dharana on suspension of the body**

आसने शयने स्थित्वा निराधारं विभावयन्।  
स्वदेहं मनसि क्षिणे क्षणात्क्षीणाशयो भवेत्॥ ८२॥  
*āsane śayane sthitvā nirādhāraṁ vibhāvayan |  
svadehaṁ manasi kṣiṇe kṣaṇātkṣīṇāśayo bhavet|| 82 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **English** |
| आसने (aasane) | Posture |
| शयने (shayane) | While sleeping |
| स्थित्वा (sthitvaa) | Remaining |
| निराधारं (niradharam) | Supportless, suspended |
| विभावयन् (vibhavayan) | Should think or concentrate |
| स्वदेहं (svadeham) | One’s own body |
| मनसि (manasi) | In the mind |
| क्षिणे (kshine) | Being reduced |
| क्षणात् (kshanaat) | At once |
| क्षिणाशयो (kshina-ashayo) | Ceases to be a reservoir |
| भवेत् (bhavet) | Becomes |

While sitting or lying down, one should think of his own’s body as supportless. Then, in a moment, the samskaras and thoughts being reduced, it ceases to be a reservoir of old mental dispositions.

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**Dharana on swinging the body**

चलासने स्थितस्याथ शनैर् वा देहचालनात्।  
प्रशान्ते मानसे भावे देवि दिव्यौघमाप्नुयात्॥ ८३॥  
*calāsane sthitasyātha śanair vā dehacālanāt|  
praśānte mānase bhāve devi divyaughamāpnuyāt|| 83 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| चलासने (chalasane) | Rocking, rotating |
| स्थितस्याथ (sthitasya-atha) | Being placed like this |
| शनैर् वा (shanair-vaa) | Slowly |
| देह (deha) | Body |
| चालनात् (chalanaat) | As a result of moving |
| प्रशान्ते (prashante) | In the tranquil |
| मानसे (manase) | In the mind |
| भावे (bhave) | Feeling |
| देवि (devi) | O Goddess |
| दिव्य (divya) | Divine |
| औघम् (augam) | Flood, stream |
| आप्नुयात् (aapnuyaat) | Achieves |

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.

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**Dharana on the sky**

आकाशं विमलम् पश्यन् कृत्वा दृष्टिं निरन्तराम्।  
स्तब्धात्मा तत्क्षणाद् देवि भैरवं वपुर् आप्नुयात्॥ ८४॥  
*ākāśaṁ vimalam paśyan kṛtvā dṛṣṭiṁ nirantarām |  
stabdhātmā tatkṣaṇād devi bhairavaṁ vapur āpnuyāt|| 84 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| आकाशं (aakasham) | Air, space |
| विमलम् (vimalam) | Clean |
| पश्यन् (pasyan) | Having seen |
| कृत्वा (kritvaa) | Having done |
| दृष्टिं (drishtam) | Gaze, sight |
| निरन्तराम् (nirantaram) | Continuous |
| स्तब्धात्मा (stabdha-atma) | Steady awareness |
| तत्क्षणाद् (tatkshanaat) | At once |
| देवि (devi) | O devi |
| भैरवं (bhairavam) | Of Bhairava |
| वपुर् (vapur) | Body |
| आप्नुयात् (apnuyaat) | Achieves |

O Devi, having fixed the gaze continuously on the clear sky and with steady awareness, at once the name of Bhairava is achieved.

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**Dharana on chitakasha**

लीनं मूर्ध्नि वियत्सर्वम् भैरवत्वेन भावयेत्।  
तत्सर्वम् भैरवाकारतेजस्तत्त्वं समाविशेत्॥ ८५॥  
*līnaṁ mūrdhni viyatsarvam bhairavatvena bhāvayet|  
tatsarvam bhairavākāratejastattvaṁ samāviśet|| 85 ||*

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| **Sanskrit** | **Translation** |
| लीनं (linam) | Absorbed |
| मूर्ध्नि (murdhni) | In the forehead |
| वियत् (viyat) | Space |
| सर्वं (sarvam) | All |
| भैरवत्वेन (bhairavatvena) | By the state of Bharava |
| भावयेत् (bhavayet) | Contemplate |
| तत्सर्वम् (tat-sarvam) | All that |
| भैरवाकार (bhairava-akara) | In the form of bhairava |
| तेजस्तत्त्वं (tejas-tattvam) | The essence of luminous light |
| समाविशेत् (samavishet) | Entered |

One should contemplate on the sky as the form of Bhairava until it is all absorbed into the forehead. Then all that space will be entered by the essence of light in the state of Bhairava.

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**Dharana on reality**

किञ्चिज् ज्ञातं द्वैतदायि बाह्यालोकस् तमः पुनः।  
विश्वादि भैरवं रूपं ज्ञात्वानन्तप्रकाशभृत्॥ ८६॥  
*kiñcij jñātaṁ dvaitadāyi bāhyālokas tamaḥ punaḥ |  
viśvādi bhairavaṁ rūpaṁ jñātvānantaprakāśabhṛt|| 86 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| किञ्चिज् ज्ञातं (kinchit-jnaatam) | Knowing a bit |
| द्वैतदायि (dvaitadaayi) | Duality |
| बाह्यालोकस् (bahya-alokas) | Outer light |
| तमः (tamah) | Dark |
| पुनः (punah) | Again |
| विश्वादि (vishwa-adi) | Manifest world |
| भैरवं (bhairavam) | Of Bhairava |
| रूपं (rupam) | Form |
| ज्ञात्वा (jnatvaa) | Knowing, experiencing |
| अनन्त (ananta) | Immense, endless |
| प्रकाशभृत् (prakashabhrit) | Procures splendour |

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.

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**Dharana on the darkness of the night**

एवम् एव दुर्निशायां कृष्णपक्षागमे चिरम्।  
तैमिरम् भावयन् रूपम् भैरवं रूपम् एष्यति॥ ८७॥  
*evam eva durniśāyāṁ kṛṣṇapakṣāgame ciram |  
taimiram bhāvayan rūpam bhairavaṁ rūpam eṣyati || 87 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| एवम् एव (evam eva) | Like this indeed |
| दुर्निशायां (durnishayam) | In the terrible night |
| कृष्णपक्षागमे (Krishnapaksha-aagame) | During the dark fortnight |
| चिरम् (chiram) | Ever |
| तैमिरम् (taimiram) | The darkness |
| भावयन् (bhavayan) | Contemplate |
| रूपम् (rupam) | Form |
| भैरवं (bhairavam) | Of Bhairava |
| रूपम् एष्यति (rupam-eshyati) | Desires the form |

Like this, one should ever contemplate on the terrible darkness of night during the dark fortnight of moon, if he desires to attain the form of Bhairava.

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**Dharana on the dark form of Bhairava**

एवम् एव निमील्यादौ नेत्रे कृष्णाभमग्रतः।  
प्रसार्य भैरवं रूपम् भावयंस् तन्मयो भवेत्॥ ८८॥  
*evam eva nimīlyādau netre kṛṣṇābhamagrataḥ |  
prasārya bhairavaṁ rūpam bhāvayaṁs tanmayo bhavet|| 88 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| एवम् एव (evam eva) | Like this |
| निमील्यादौ (nimilyadau) | While closing both |
| नेत्रे (netre) | Eyes |
| कृष्णाभम् (krishnabham) | Extreme darkness |
| अग्रतः (agratah) | In front |
| प्रसार्य (prasarya) | Spreading |
| भैरवं (bhairavam) | Of Bhairava |
| रूपम् (rupam) | Form |
| भावयं (bhavayam) | Contemplating |
| तन्मयो (tanmayo) | Being one with that |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on restraint of the senses**

यस्य कस्येन्द्रियस्यापि व्याघाताच् च निरोधतः।  
प्रविष्टस्याद्वये शून्ये तत्रैवात्मा प्रकाशते॥ ८९॥  
*yasya kasyendriyasyāpi vyāghātāc ca nirodhataḥ |  
praviṣṭasyādvaye śūnye tatraivātmā prakāśate || 89 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| यस्यकस्य (yasya kasya) | Whoever |
| इन्द्रियस्यापि (indriyasya-api) | Even of the same sense organ |
| व्याघाताच् च (vyaaghaataat-cha) | From the obstruction |
| निरोधतः (nirodhatah) | Restraining |
| प्रविष्टस्य (pravishtasya) | Of one who has entered |
| अद्वये (advaye) | Without any second |
| शून्ये (shunye) | Emptiness, void |
| तत्रैवात्मा (tatraiva-atma) | There the atma |
| प्रकाशते (prakashate) | Illumines |

Whoever restrains even the same sense organ enters the one void without a second by this obstruction and there the atma is illumined.

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**Dharana on akaara**

अबिन्दुमविसर्गं च अकारं जपतो महान्।  
उदेति देवि सहसा ज्ञानौघः परमेश्वरः॥ ९०॥  
*abindumavisargaṁ ca akāraṁ japato mahān |  
udeti devi sahasā jñānaughaḥ parameśvaraḥ || 90 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| अबिन्दुम् (abindum) | The absence of Bindu |
| अविसर्गं (avisargam) | The absence of visarga |
| च (cha) | And |
| अकारं (akaram) | Letter ‘A’ |
| जपतो (japato) | Recitation |
| महान् (mahaan) | Great |
| उदेति (udeti) | Arises |
| देवि (devi) | Goddess |
| सहसा (sahasaa) | At once |
| ज्ञानौघः (jnanogah) | The torrent of knowledge |
| परमेश्वरः (paramesvarah) | Of the Supreme Lord |

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, Parameshvara, arises.

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**Dharana on visarga**

वर्णस्य सविसर्गस्य विसर्गान्तं चितिं कुरु।  
निराधारेण चित्तेन स्पृशेद् ब्रह्म सनातनम्॥ ९१॥  
*varṇasya savisargasya visargāntaṁ citiṁ kuru |  
nirādhāreṇa cittena spṛśed brahma sanātanam || 91 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| वर्णस्य (varnasya) | Of a letter |
| सविसर्गस्य (sa-visargasya) | Joined with visarga |
| विसर्गान्तं (visargantam) | At the end of visarga |
| चितिं (chittim) | Mind |
| कुरु (kuru) | Make or do |
| निराधारेण (niradharena) | Being supportless |
| चित्तेन (chittena) | By the mind |
| स्पृशेद् (sprished) | Touched |
| ब्रह्म (brahma) | The supreme consciousness |
| सनातनम् (sanaatanam) | Eternal |

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 supreme consciousness.

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**Dharana on oneself in the form of space**

व्योमाकारं स्वमात्मानं ध्यायेद् दिग्भिर् अनावृतम्।  
निराश्रया चितिः शक्तिः स्वरूपं दर्शयेत्तदा॥ ९२॥  
*vyomākāraṁ svamātmānaṁ dhyāyed digbhir anāvṛtam |  
nirāśrayā citiḥśaktiḥ svarūpaṁ darśayettadā || 92 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| व्योमाकारं (vyoma-akaram) | In the form of space, ether |
| स्वमात्मानं (sva-aatmanam) | One’s own self |
| ध्यायेद् (dhyayet) | When one meditates |
| दिग्भिर् (digbhir) | Directions |
| अनावृतम् (anavritam) | Unlimited |
| निराश्रया (nirashraya) | Being supportless |
| चितिःशक्तिः (chitti-Shakti) | Shakti in the form of consciousness |
| स्वरूपं (svarupam) | Form of one’s own self |
| दर्शयेत्तदा (darshayettadaa) | Is then revealed |

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.

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**Dharana on piercing of the skin**

किञ्चिद् अङ्गं विभिद्यादौ तीक्ष्णसूच्यादिना ततः।  
तत्रैव चेतनां युक्त्वा भैरवे निर्मला गतिः॥ ९३॥  
*kiñcid aṅgaṁ vibhidyādau tīkṣṇasūcyādinā tataḥ |  
tatraiva cetanāṁ yuktvā bhairave nirmalā gatiḥ || 93 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| किञ्चिद् (kinchit) | A little bit |
| अङ्गं (angam) | Limbs of the body |
| विभिद्यादौ (vibhidyadau) | Pierces at first |
| तीक्ष्ण (tikshna) | Sharp, pointed |
| सूच्यादिना (suchyadina) | By a needle |
| ततः (tatah) | There |
| तत्रैव (tatraiva) | Verily there |
| चेतनां (chetanam) | Consciousness |
| युक्त्वा (yuktva) | Joined, projecting |
| भैरवे (bhairave) | In bhairava |
| निर्मला (Nirmala) | Pure, clean, fresh |
| गतिः (gati) | Flow, movement |

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.

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**Dharana on no-mind**

चित्ताद्यन्तःकृतिर् नास्ति ममान्तर् भावयेद् इति।  
विकल्पानामभावेन विकल्पैर् उज्झितो भवेत्॥ ९४॥  
*cittādyantaḥkṛtir nāsti mamāntar bhāvayed iti |  
vikalpānāmabhāvena vikalpair ujjhito bhavet|| 94 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| चित्तादि (chittadi) | Mind (manas, buddhi, chitta and ahamkara) |
| अन्तःकृतिर् (antah-kritir) | Inner instrument |
| नास्ति (nasti) | Not |
| ममान्तर् (mamantar) | Inside me |
| भावयेद्इति (bhavayet iti) | Contemplating like this |
| विकल्पानामभावेन (vikaplanam-abhaavena) | In the absence of thought constructs |
| विकल्पैर् (vikalpair) | From the vikalpas) |
| उज्झितो (ujjito) | Getting free of |
| भवेत् (bhavet) | Becomes |

By contemplating thus, the inner instrument of mind is non-existent within me. Then, in the absence of vikalpas, one becomes free from the vikalpas.

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**Dharana on the nature of the elements**

माया विमोहिनी नाम कलायाः कलनं स्थितम्।  
इत्यादिधर्मं तत्त्वानां कलयन् न पृथग् भवेत्॥ ९५॥  
*māyā vimohinī nāma kalāyāḥ kalanaṁ sthitam |  
ityādidharmaṁ tattvānāṁ kalayan na pṛthag bhavet|| 95 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| माया (maya) | Illusion |
| विमोहिनी (vimohini) | Delusive |
| नाम (nama) | Name |
| कलायाः (kalayah) | Activity |
| कलनं (kalanam) | Causing |
| स्थितम् (sthitam) | Residing |
| इत्यादिधर्मं (ityaadi-dharmam) | Thus the nature of functions |
| तत्त्वानां (tattvanam) | Or different elements |
| कलयन् (kalayan) | Considering, reflecting |
| न पृथग् (na prithag) | Not separate |
| भवेत् (bhavet) | Becomes |

Maya is the delusive principle residing in manifest existence, causing name and limited activity. Considering thus the nature or function of the various elements, one realizes he is not separate from supreme reality.

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**Dharana on ending desires**

झगितीच्चां समुत्पन्नामवलोक्य शमं नयेत्।  
यत एव समुद्भूता ततस् तत्रैव लीयते॥ ९६॥  
*jhagitīccāṁ samutpannāmavalokya śamaṁ nayet|  
yata eva samudbhūtā tatas tatraiva līyate || 96 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| जगित् (jagit) | Flash |
| इच्चाम् (icchaam) | Desire |
| समुत्पन्नाम् (samutpannaam) | Sprung |
| अवलोक्य (avalokya) | Observing, seeing |
| शमं (shamam) | To put an end |
| नयेत् (nayet) | Brings |
| यत एव (yata eva) | Whenever, verily |
| समुद्भूता (samudbhuta) | Produced, arises |
| ततस् तत्रैव (tatas-tatraiva) | Then there alone |
| लीयते (liyate) | Absorbed |

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.

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**Dharana on ‘Who am I’?**

यदा ममेच्चा नोत्पन्ना ज्ञानं वा कस् तदास्मि वै।  
तत्त्वतोऽहं तथाभूतस् तल्लीनस् तन्मना भवेत्॥ ९७॥  
*yadā mameccā notpannā jñānaṁ vā kas tadāsmi vai |  
tattvato'haṁ tathābhūtas tallīnas tanmanā bhavet|| 97 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| यदा (yada) | When |
| ममेच्चा (mama-ichaa) | My desire |
| नोत्पन्ना (na-utpannaa) | Not produced |
| ज्ञानं वा (jnaanam va) | Or knowledge |
| कस् तदास्मि (kas-tada-asmi) | Then what am I? |
| वै (vai) | Indeed |
| तत्त्वतोऽहं (tattvatah-aham) | In essence I am |
| तथाभूतस् (tathaa-bhutas) | Being like that |
| तल्लीनस् (tallinas) | Absorbed there |
| तन्मना (tanmana) | Identifying with that |
| भवेत् (bhavet) | Becomes |

One should thus contemplate: 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.

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**Dharana on desire**

इच्चायामथवा ज्ञाने जाते चित्तं निवेशयेत्।  
आत्मबुद्ध्यानन्यचेतास् ततस् तत्त्वार्थदर्शनम्॥ ९८॥  
*iccāyāmathavā jñāne jāte cittaṁ niveśayet|  
ātmabuddhyānanyacetās tatas tattvārthadarśanam || 98 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| इच्चायाम् (icchayaam) | In desire |
| अथवा (athavaa) | Or |
| ज्ञाने (jnane) | Knowledge |
| चित्तं (chittam) | Mind |
| निवेशयेत् (niveshayet) | Should fix |
| आत्मबुद्ध्या (aatma-buddhyaa) | Thinking as the very self |
| अनन्यचेतास् (ananya-chetas) | Making the mind absolutely one-pointed |
| ततस् (tatas) | There |
| तत्त्वार्थ (tattva-artha) | The essence of the tattwas |
| दर्शनम् (darshanam) | Realizes, sees |

When desire or knowledge arises, one should fix the mind there, thinking that of be the very self. Making the mind sbsolutely one-pointed, he realizes the essence of the tattwas.

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**Dharana on knowledge**

निर्निमित्तम् भवेज् ज्ञानं निराधारम् भ्रमात्मकम्।  
तत्त्वतः कस्यचिन् नैतद् एवम्भावी शिवः प्रिये॥ ९९॥  
*nirnimittam bhavej jñānaṁ nirādhāram bhramātmakam |  
tattvataḥ kasyacin naitad evambhāvīśivaḥ priye || 99 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| निर्निमित्तम् (nirmittam) | Without cause |
| भवेज् ज्ञानं (bhavet-jnaanam) | The knowledge becomes |
| निराधारम् (niradharam) | Baseless |
| भ्रमात्मकम् (bhramaatmakam) | Knowledge whose self is deception |
| तत्त्वतः (tattvatah) | In reality |
| कस्यचिन् (kasya-chin) | Of any person |
| नैतद् (na-etat) | Not this |
| एवम्भावी (evam-bhavi) | Contemplating like |
| शिवः (shivah) | Shiva |
| प्रिये (priye) | O dear one |

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.

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**Dharana on undifferentiated consciousness**

चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित्।  
अतश्च तन्मयं सर्वम् भावयन् भवजिज् जनः॥ १००॥  
*ciddharmā sarvadeheṣu viśeṣo nāsti kutracit|  
ataśca tanmayaṁ sarvam bhāvayan bhavajij janaḥ || 100 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| चिद्धर्मा (chit-dharma) | Of the nature of consciousness |
| सर्वदेहेषु (sarva-deheshu) | In all the bodies |
| विशेषो (vishesho) | Specially, particularly |
| नास्ति (naasti) | Not |
| कुत्रचित् (kutra-chit) | Anywhere |
| अतश्च (atas-cha) | Therefore |
| तन्मयं (tanmayam) | Pervaded by that |
| सर्वम् (sarvam) | All |
| भावयन् (bhavayan) | Contemplate |
| भवजिज् (bhavajit) | Transcend relative existence |
| जनः (janah) | Persons |

He is of the nature of undifferentiated consciousness in all embodies forms. Therefore, those persons who contemplate on all creation pervaded by that consciousness, transcend relative existence.

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**Dharana on the negative qualities**

कामक्रोधलोभमोहमदमात्सर्यगोचरे।  
बुद्धिं निस्तिमितां कृत्वा तत्तत्त्वमवशिष्यते॥ १०१॥  
kāmakrodhalobhamohamadamātsaryagocare |  
buddhiṁ nistimitāṁ kṛtvā tattattvamavaśiṣyate || 101 ||

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| काम (kama) | Lust |
| क्रोध (krodha) | Anger |
| लोभ (lobha) | Greed |
| मोह (moha) | Delusion |
| मद (mada) | Pride |
| मात्सर्य (matsarya) | Jealousy |
| गोचरे (gochare) | Dwells, seen |
| बुद्धिं (buddhim) | The intellect |
| निस्तिमितां (nistimitam) | Motionless, fixed |
| कृत्वा (kritvaa) | Having done |
| तत्तत्त्वम् (tat-tattvam) | That tattwa |
| अवशिष्यते (avashishyate) | Remains |

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.

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**Dharana on the illusive nature of life**

इन्द्रजालमयं विश्वं व्यस्तं वा चित्रकर्मवत्।  
भ्रमद् वा ध्यायतः सर्वम् पश्यतश्च सुखोद्गमः॥ १०२॥  
*indrajālamayaṁ viśvaṁ vyastaṁ vā citrakarmavat|  
bhramad vā dhyāyataḥ sarvam paśyataśca sukhodgamaḥ || 102 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| इन्द्रजालमयं (indrajaalamayam) | Like magic |
| विश्वं (vishwam) | Universe |
| व्यस्तं (vyastam) | Imagined |
| वा (vaa) | Or |
| चित्रकर्मवत् (chitra-karmavat) | Like a painting |
| भ्रमद् वा (bhramat-vaa) | Transient |
| ध्यायतः (dhyayatah) | Meditating |
| सर्वम् (sarvam) | All |
| पश्यतश्च (pasyatascha) | Seeing |
| सुखोद्गमः (sukha-udgamah) | Happiness arises |

Meditating on the manifest world as imagined or illusive, like a magic show or a painting, and seeing all existence as transient, happiness arises.

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**Dharana on the middle path**

न चित्तं निक्षिपेद् दुःखे न सुखे वा परिक्षिपेत्।  
भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते॥ १०३॥  
*na cittaṁ nikṣiped duḥkhe na sukhe vā parikṣipet|  
bhairavi jñāyatāṁ madhye kiṁ tattvamavaśiṣyate || 103 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| न (na) | Not |
| चित्तं (chittam) | Mind or consciousness |
| निक्षिपेद् (nikshipet) | Thrown upon |
| दुःखे (duhke) | Pain |
| सुखे (sukhe) | Pleasure |
| वा (vaa) | Or |
| परिक्षिपेत् (parikshipet) | Thrown upon |
| भैरवि (bhairavi) | O Goddess |
| ज्ञायतां (jnaayatam) | It should be known |
| मध्ये (madhye) | Middle |
| किं (kim) | What |
| तत्त्वं (tattvam) | Essence |
| अवशिष्यते (avashishyate) | Remains |

O Goddess, the mind should not dwell on pain or pleasure, but the essence that remains in the middle should be known.

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**Dharana on ‘I am everywhere’**

विहाय निजदेहस्थं सर्वत्रास्मीति भावयन्।  
दृढेन मनसा दृष्ट्या नान्येक्षिण्या सुखी भवेत्॥ १०४॥  
*vihāya nijadehasthaṁ sarvatrāsmīti bhāvayan |  
dṛḍhena manasā dṛṣṭyā nānyekṣiṇyā sukhī bhavet|| 104 ||*

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| **Sanskrit** | **Translation** |
| विहाय (vihaaya) | Abandon |
| निजदेहस्थं (nija-dehastham) | Consideration of one’s own body |
| सर्वत्रास्मीति (sarvatra-asmiti) | I am everywhere |
| भावयन् (bhavayan) | Contemplate |
| दृढेन (dridhena) | Firmly, determined |
| मनसा (manasaa) | By the mind |
| दृष्ट्या (drishtyaa) | Seen |
| नान्येक्षिण्या (na-anyekshinyaa) | Not seeing another |
| सुखी (sukhi) | Happy |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on higher knowledge**

घटादौ यच् च विज्ञानम् इच्चाद्यं वा ममान्तरे।  
नैव सर्वगतं जातम् भावयन् इति सर्वगः॥ १०५॥  
*ghaṭādau yac ca vijñānam iccādyaṁ vā mamāntare |  
naiva sarvagataṁ jātam bhāvayan iti sarvagaḥ || 105 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| घटादौ (ghatadau) | Jar or pot |
| यच् च (yat-cha) | Which |
| विज्ञानम् (vijnaanam) | Special knowledge |
| इच्चाद्यं (icchadhyam) | Desires, etc. |
| वा (vaa) | Or |
| ममान्तरे (mama-antare) | Inside me |
| नैव (na-eva) | Not verily |
| सर्वगतं (sarvagatam) | Everywhere |
| जातम् (jaatam) | Born |
| भावयन् (bhavayan) | Contemplate |
| इति (iti) | Thus |
| सर्वगः (sarvagah) | All-pervading |

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.e

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**Dharana on the subject-object relationship**

ग्राह्यग्राहकसंवित्तिः सामान्या सर्वदेहिनाम्।  
योगिनां तु विशेषोऽस्ति सम्बन्धे सावधानता॥ १०६॥  
*grāhyagrāhakasaṁvittiḥ sāmānyā sarvadehinām |  
yogināṁ tu viśeṣo'sti sambandhe sāvadhānatā || 106 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| ग्राह्य (grahya) | Objects |
| ग्राहक (grahaka) | Subject |
| संवित्तिः (samvittih) | Consciousness |
| सामान्या (samanya) | Common |
| सर्वदेहिनाम् (sarvadehinam) | In everybody |
| योगिनां (yoginaam) | Yogis |
| तु विशेषोऽस्ति (tu viseshah-asti) | However, especially are |
| सम्बन्धे (sambandhe) | Regarding relation |
| सावधानता (saavadhanataa) | Carefulness, alertness |

The subject-object consciousness is common to everybody. Yogis, however, are especially alert regarding this relationship.

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**Dharana on consciousness**

स्ववद् अन्यशरीरेऽपि संवित्तिमनुभावयेत्।  
अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर् भवेत्॥ १०७॥  
*svavad anyaśarīre'pi saṁvittimanubhāvayet|  
apekṣāṁ svaśarīrasya tyaktvā vyāpī dinair bhavet|| 107 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| स्ववद् (sva-vat) | Like one’s own |
| अन्यशरीरेऽपि (anya-sharire-api) | Even in another’s body |
| संवित्तिम् (samvittim) | Consciousness |
| अनुभावयेत् (anubhavayet) | Contemplate |
| अपेक्षां (apeksham) | Expectation |
| स्वशरीरस्य (sva-sharirasya) | Of one’s body |
| त्यक्त्वा (tyaktvaa) | Abandoning |
| व्यापी (vyapi) | All-pervasive |
| दिनैर् (dinaih) | In course of time |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on the unsupported mind**

निराधारं मनः कृत्वा विकल्पान् न विकल्पयेत्।  
तदात्मपरमात्मत्वे भैरवो मृगलोचने॥ १०८॥  
*nirādhāraṁ manaḥ kṛtvā vikalpān na vikalpayet|  
tadātmaparamātmatve bhairavo mṛgalocane || 108 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| निराधारं (niradharam) | Supportless, suspends |
| मनः (manah) | Mind |
| कृत्वा (kritva) | Having done |
| विकल्पान् (vikalpan) | Thought patterns |
| न (na) | Not |
| विकल्पयेत् (vikalpayet) | Should think |
| तदात्म (tat-atma) | That self |
| परमात्मत्वे (paramatmatve) | In the supreme self |
| भैरवो (bhairavo) | State of Bhairava |
| मृगलोचने (mrigalochane) | O deer eyed one |

O gazelle-eyed one, having freed the mind of all supports, one should refrain from all the vikalpas (thought patterns). Then, the self becomes one with the supreme self in the state of Bhairava.

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**Dharana on identification with Shiva**

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः।  
स एवाहं शैवधर्मा इति दार्ढ्याच् चिवो भवेत्॥ १०९॥  
*sarvajñaḥ sarvakartā ca vyāpakaḥ parameśvaraḥ |  
sa evāhaṁśaivadharmā iti dārḍhyāc civo bhavet|| 109 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सर्वज्ञः (sarvajnah) | Omniscient |
| सर्वकर्ताच  (sarvakarta cha) | And omnipotent |
| व्यापकः (vyapakah) | Omnipresent |
| परमेश्वरः (parameshvara) | Supreme lord |
| स एवाहं (sa-evaham) | Verily, I am He |
| शैवधर्मा (Shaiva-dharma) | Shiva nature |
| इति (iti) | Thus |
| दार्ढ्याच् (daardhyaac) | Firmly |
| चिवो भवेत् (chivo bhavet) | Becomes Shiva |

The supreme Lord, who is omnipresent, omniscient and omnipotent, verily, I am He and I have the same Shiva-nature. Contemplating thus with firm conviction, one becomes Shiva.

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**Dharana on identification with the source**

जलस्येवोर्मयो वह्नेर् ज्वालाभङ्ग्यः प्रभा रवेः।  
ममैव भैरवस्यैता विश्वभङ्ग्यो विभेदिताः॥ ११०॥  
*jalasyevormayo vahner jvālābhaṅgyaḥ prabhā raveḥ |  
mamaiva bhairavasyaitā viśvabhaṅgyo vibheditāḥ || 110 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| जलस्येवोर्मयो (jalasya-iva-urmayah) | Like waves arise out of water |
| वह्नेर् ज्वालाभङ्ग्यः  (vahner jvaalaabhangyah) | Flames from fire |
| प्रभा रवेः (prabha revah) | Rays of the sun |
| ममैव (mama-eva) | Mine indeed |
| भैरवस्यैता (bhairavasya-eta) | These waves of Bhairava |
| विश्वभङ्ग्यो (vishwabhangyo) | Emanations of the universe |
| विभेदिताः (vibheditah) | Differentiated |

Just as waves arise from water, flames from fire and rays from the sun, similarly the waves of bhairava, which produce the different emanations of the universe, are verily my source.

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**Dharana on whirling around**

भ्रान्त्वा भ्रान्त्वा शरीरेण त्वरितम् भुवि पातनात्।  
क्षोभशक्तिविरामेण परा सञ्जायते दशा॥ १११॥  
*bhrāntvā bhrāntvāśarīreṇa tvaritam bhuvi pātanāt|  
kṣobhaśaktivirāmeṇa parā sañjāyate daśā || 111 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| भ्रान्त्वा भ्रान्त्वा (bhrantva bhrantva) | Whirling round and round |
| शरीरेण (sharirena) | Body |
| त्वरितम् (tvaritam) | At once |
| भुवि (bhuvi) | On the ground |
| पातनात् (patanaat) | From falling |
| क्षोभशक्ति (kshoba-shakti) | Energy causing commotion |
| विरामेण (viramena) | By cessation |
| परा (para) | The supreme |
| सञ्जायते (sanchayate) | Appears, arises |
| दशा (dasha) | State |

Whirling the body round and round until it falls on the ground makes the energy causing commotion at once. By that cessation the supreme state appears.

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**Dharana on erroneous perception**

आधारेष्व् अथवाऽशक्त्याऽज्ञानाच् चित्तलयेन वा।  
जातशक्तिसमावेशक्षोभान्ते भैरवं वपुः॥ ११२॥  
ādhāreṣv athavā'śaktyā'jñānāc cittalayena vā |  
jātaśaktisamāveśakṣobhānte bhairavaṁ vapuḥ || 112 ||

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| आधारेष्व् (adhareshv) | In support, objects to be perceived |
| अथवा (athavaa) | Or |
| अशक्त्या (ashaktyaa) | Being helpless or powerless |
| अज्ञानाच् (ajnaanaat) | From ignorance |
| चित्तलयेन वा (chitta-layena vaa) | Dissolution of mind |
| जातशक्ति (jaata-shakti) | Energy produced by commotion |
| समावेश (samavesha) | Absorption, totality |
| क्षोभान्ते (kshobhante) | At the end of commotion |
| भैरवं (bhairavam) | Bhairava |
| वपुः (vapuh) | Body form |

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.

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**Dharana on steady gazing**

सम्प्रदायम् इमम् देवि शृणु सम्यग् वदाम्यहम्।  
कैवल्यं जायते सद्यो नेत्रयोः स्तब्धमात्रयोः॥ ११३॥  
*sampradāyam imam devi śṛṇu samyag vadāmyaham |  
kaivalyaṁ jāyate sadyo netrayoḥ stabdhamātrayoḥ || 113 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सम्प्रदायम् (sampradayam) | Tradition |
| इमम् (imam) | This |
| देवि (devi) | O devi |
| शृणु (shrinu) | Listen |
| सम्यग् (samyag) | Whole, entire |
| वदाम्यहम् (vadaami-aham) | I am telling |
| कैवल्यं (kaivalyam) | Highest samadhi |
| जायते (jayate) | Arise, born out of |
| सद्यो (sadhyo) | Immediately |
| नेत्रयोः (netrayoh) | Both the eyes |
| स्तब्धमात्रयोः (stabdha-maatrayoh) | Fixing the gaze |

Listen, O devi, as I am telling you about this tradition in its entirety. If the eyes are fixed in a steady gaze, kavailya will arise immediately.

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**Dharana on Anahata chakra**

सङ्कोचं कर्णयोः कृत्वा ह्यधोद्वारे तथैव च।  
अनच्कमहलं ध्यायन् विशेद् ब्रह्म सनातनम्॥ ११४॥  
*saṅkocaṁ karṇayoḥ kṛtvā hyadhodvāre tathaiva ca |  
anackamahalaṁ dhyāyan viśed brahma sanātanam || 114 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सङ्कोचं (sankocham) | Plugging |
| कर्णयोः (karnayoh) | Of the ear |
| कृत्वा (kritvaa) | Having done |
| ह्यधोद्वारे (hyadhodvaare) | Also the lower opening |
| तथैव च (tata-eva-cha) | In the same way |
| अनच्क (anachka) | Unstruck sound |
| महलं (mahalam) | Place or palace |
| ध्यायन् (dhyayan) | Meditating |
| विशेद् (vishet) | Enters |
| ब्रह्म (brahma) | Brahma, the creator |
| सनातनम् (sanatanam) | Eternal |

Contracting or closing the openings of the ears and also the lower opening in the same way, and then meditating on the palace of the anahat sound within, one enters the eternal Brahma.

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**Dharana on a deep well**

कूपादिके महागर्ते स्थित्वोपरि निरीक्षणात्।  
अविकल्पमतेः सम्यक् सद्यस् चित्तलयः स्फुटम्॥ ११५॥  
*kūpādike mahāgarte sthitvopari nirīkṣaṇāt|  
avikalpamateḥ samyak sadyas cittalayaḥ sphuṭam || 115 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| कूपादिके (kupadike) | In well, etc |
| महागर्ते (mahagarte) | Deep hole |
| स्थित्वोपरि(sthitvaa-upari) | Remaining at the top |
| निरीक्षणात् (nirikshanat) | Looking steadily |
| अविकल्पमतेः (avikalpamateh) | Being free from vikalpas |
| सम्यक् (samyak) | Entirely |
| सद्यस् (sadhyas) | Immediately |
| चित्तलयः (chittalayah) | Dissolution |
| स्फुटम् (sphutam) | Manifest |

Standing above a deep hole or well and looking steadily downward, the mind becomes entirely free of vikalpas and dissolution immediately manifests.

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**Dharana on the omnipresent reality**

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा।  
तत्र तत्र शिवावास्था व्यापकत्वात्क्व यास्यति॥ ११६॥  
*yatra yatra mano yāti bāhye vābhyantare'pi vā |  
tatra tatra śivāvāsthā vyāpakatvātkva yāsyati || 116 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| यत्र यत्र (yatra yatra) | Wherever |
| मनो (mano) | Mind |
| याति (yati) | Moves |
| बाह्ये (bahye) | Outwards |
| वा (vaa) | Or |
| अभ्यन्तरेऽपि वा (abhyantare-api-vaa) | Inwards also |
| तत्र तत्र (tatra tatra) | There |
| शिवावास्था (Shiva-avastha) | State of Shiva |
| व्यापकत्वात्क्व (vyapakaatvaat-kva) | All pervasiveness where |
| यास्यति (yaasyati) | Will go |

Wherever the mind moves, whether outwards or inwards, there the all pervasive state of Shiva will go.

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**Dharana on poornatva**

यत्र यत्राक्षमार्गेण चैतन्यं व्यज्यते विभोः।  
तस्य तन्मात्रधर्मित्वाच् चिल्लयाद् भरितात्मता॥ ११७॥  
*yatra yatrākṣamārgeṇa caitanyaṁ vyajyate vibhoḥ |  
tasya tanmātradharmitvāc cillayād bharitātmatā || 117 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| यत्र यत्र (yatra yatra) | Wherever |
| अक्षमार्गेण (akshamargena) | Way or medium through sight |
| चैतन्यं (chaitanyam) | Consciousness |
| व्यज्यते (vyajyate) | To lead, to go |
| विभोः (vibhoh) | Omnipresent, being everywhere |
| तस्य (tasya) | Of that |
| तन्मात्र (tanmatra) | That alone |
| धर्मित्वाच् (dharmitvaat) | From contemplation of that object being the same as the supreme |
| चिल्लयाद् (chit-layaat) | From the absorption of the mind |
| भरितात्मता (bharitaatmataa) | State of full consciousness |

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 the mind and the state of poornatva are experienced.

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**Dharana on the state of Brahma**

क्षुताद्यन्ते भये शोके गह्वरे वा रणाद् द्रुते।  
कुतूहलेक्षुधाद्यन्ते ब्रह्मसत्तामयी दशा॥ ११८॥  
*kṣutādyante bhaye śoke gahvare vā raṇād drute |  
kutūhalekṣudhādyante brahmasattāmayī daśā || 118 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| क्षुताद्यन्ते (kshutadyante) | At the beginning and end of sneezing |
| भये (bhaye) | In terror |
| शोके (shoke) | In sorrow |
| गह्वरे (gahvare) | In confusion |
| वा रणाद् द्रुते (vaa ranaat drute) | Or fleeing from the battlefield |
| कुतूहले (kutuhale) | In curiosity |
| क्षुधाद्यन्ते (kshudhadyante) | At the beginning and end of hunger |
| ब्रह्मसत्तामयी (brahmasattamayi) | The external existence of Brahma |
| दशा (dasha) | State |

At the beginning and end of sneezing, in terror, sorrow or confusion, when fleeing from a battlefield, during curiosity, or at the onset or appeasement of hunger, that state is the external existence of Brahma.

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**Dharana on memories**

वस्तुषु स्मर्यमाणेषु दृष्टे देशे मनस् त्यजेत्।  
स्वशरीरं निराधारं कृत्वा प्रसरति प्रभुः॥ ११९॥  
*vastuṣu smaryamāṇeṣu dṛṣṭe deśe manas tyajet|  
svaśarīraṁ nirādhāraṁ kṛtvā prasarati prabhuḥ || 119 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| वस्तुषु (vastushu) | In objects |
| स्मर्यमाणेषु (smaryamaneshu) | Memorable |
| दृष्टे (drishte) | Seen |
| देशे (deshe) | Land, country |
| मनस् त्यजेत् (manas thajet) | Leave the mind |
| स्वशरीरं (svashariram) | One’s own body |
| निराधारं (niradharam) | Supportless |
| कृत्वा (kritvaa) | Making |
| प्रसरति (prasarati) | Pervades |
| प्रभुः (prabhuh) | Mighty lord |

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.

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**Dharana on unmani**

क्वचिद् वस्तुनि विन्यस्य शनैर् दृष्टिं निवर्तयेत्।  
तज् ज्ञानं चित्तसहितं देवि शून्यालायो भवेत्॥१२०॥  
*kvacid vastuni vinyasya śanair dṛṣṭiṁ nivartayet|  
taj jñānaṁ cittasahitaṁ devi śūnyālāyo bhavet||120 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| क्वचिद् वस्तुनि (kvachit vastuni) | In some objects |
| विन्यस्य (vinyasya) | Imposing, placing |
| शनैर् दृष्टिं (shanair drishtam) | Momentary gaze |
| निवर्तयेत् (nivartayet) | Withdrawn |
| तज् ज्ञानं (tat-jnanam) | That knowledge |
| चित्तसहितं (chittasahitam) | With the consciousness or with thought or impression |
| देवि (devi) | Goddess |
| शून्यालायो (shunya-aalayo) | Abode of the void |
| भवेत् (bhavet) | Becomes |

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.

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**Dharana on intuition**

भक्त्युद्रेकाद् विरक्तस्य यादृशी जायते मतिः।  
सा शक्तिः शाङ्करी नित्यम् भवयेत्तां ततः शिवः॥ १२१॥  
*bhaktyudrekād viraktasya yādṛśī jāyate matiḥ |  
sāśaktiḥśāṅkarī nityam bhavayettāṁ tataḥśivaḥ || 121 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| भक्त्युद्रेकाद् (bhaktyudrekaat) | From intense devotion |
| विरक्तस्य (viraktasya) | Of the detached one |
| यादृशी (yadrishi) | That which |
| जायते (jayate) | Arises, emerges |
| मतिः (matih) | Intuition |
| सा शक्तिः (sa shaktih) | That Shakti |
| शाङ्करी (shankari) | Of Shankara |
| नित्यम् (nityam) | Regularly |
| भवयेत्तां (bhavayettam) | Contemplating on that Shakti |
| ततः (tatah) | There |
| शिवः (shivah) | Shiva |

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.

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**Dharana on a particular object**

वस्त्वन्तरे वेद्यमाने सर्ववस्तुषु शून्यता।  
ताम् एव मनसा ध्यात्वा विदितोऽपि प्रशाम्यति॥ १२२॥  
*vastvantare vedyamāne sarvavastuṣu śūnyatā |  
tām eva manasā dhyātvā vidito'pi praśāmyati || 122 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| वस्त्वन्तरे (vasvantare) | In a particular object |
| वेद्यमाने (vedyamane) | Perceives |
| सर्ववस्तुषु (sarva-vastushu) | In all objects |
| शून्यता (shunyata) | Void |
| ताम् एव (taam eva) | That verily |
| मनसा (manasa) | By the mind |
| ध्यात्वा (dhyatva) | Contemplating |
| विदितोऽपि (vidita-api) | Even when known |
| प्रशाम्यति (prashaamyati) | Rests in tranquility |

When one perceives a particular object, vacuity is established regarding all other objects. Contemplating on that verily, even though the particular object is still known or perceived, the mind rests in tranquility.

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**Dharana on purity**

किञ्चिज्ज्ञैर् या स्मृता शुद्धिः सा शुद्धिः शम्भुदर्शने।  
न शुचिर् ह्यशुचिस् तस्मान् निर्विकल्पः सुखी भवेत्॥ १२३॥  
*kiñcijjñair yā smṛtāśuddhiḥ sāśuddhiḥśambhudarśane |  
na śucir hyaśucis tasmān nirvikalpaḥ sukhī bhavet|| 123 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| किञ्चिज्ज्ञैर् या (kinchit-jnairya) | Knowing a little, which |
| स्मृता (smrita) | Remembered |
| सा शुद्धिः (saa shuddhih) | That purity |
| शम्भुदर्शने (shambu darshane) | In the experience of Shambu or Shiva |
| न शुचिर् ह्यशुचिस् (na shuchir hyashuchit) | Neither pure nor impure |
| तस्मान् (tasmaan) | Of that |
| निर्विकल्पः (nirvikalpa) | Without any vikaplas |
| सुखी भवेत् (sukhi bhavet) | Becomes happy |

What people of little understanding believe to be purity is neither pure nor impure to one who has experienced Shiva. Nirvikalpa is the real purification by which one attains happiness.

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**Dharana on the non-dual reality**

सर्वत्र भैरवो भावः सामान्येष्व् अपि गोचरः।  
न च तद्व्यतिरेक्तेण परोऽस्तीत्यद्वया गतिः॥ १२४॥  
*sarvatra bhairavo bhāvaḥ sāmānyeṣv api gocaraḥ |  
na ca tadvyatirekteṇa paro'stītyadvayā gatiḥ || 124 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| सर्वत्र (sarvatra) | Everywhere |
| भैरवो भावः (bhairavo bhava) | Reality of Bhairava |
| सामान्येष्व् अपि (samanyeshu api) | Even in ordinary people |
| गोचरः (gocharah) | Dwells |
| न च (na cha) | No other |
| तद्व्यतिरेक्तेण (tat vyatirekena) | With the exception of that |
| परः (parah) | Other |
| अस्तीति (astiti) | Exists |
| अद्वया (advayaa) | One without a second, non-dual |
| गतिः (gatih) | Attains |

The reality of Bhairava dwells everywhere, even in ordinary people. By contemplating on thus, “there is nothing other than Him”, one attains the non-dual state.

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**Dharana on equality**

समः शत्रौ च मित्रे च समो मानावमानयोः॥  
ब्रह्मणः परिपूर्णत्वातिति ज्ञात्वा सुखी भवेत्॥ १२५॥  
*samaḥśatrau ca mitre ca samo mānāvamānayoḥ ||  
brahmaṇaḥ paripūrṇatvātiti jñātvā sukhī bhavet|| 125 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| समः (samah) | Equal |
| शत्रौ च मित्रे च (shatrau cha mitre cha) | Either in friend or foe |
| समो (samo) | Equal |
| मानावमानयोः (maana-avamaanayoh) | In honour and dishonor |
| ब्रह्मणः (Brahmanah) | The Brahma, supreme consciousness |
| परिपूर्णत्वातिति (paripurnatvaatiti) | Full in itself |
| ज्ञात्वा (jnatva) | Knowing |
| सुखी भवेत् (sukhi bhavet) | Becomes happy |

One who makes no distinction between friend and foe,honour and dishonor, knowing Brahma to be full in itself, becomes supremely happy.

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**Dharana in between opposites**

न द्वेषम् भावयेत्क्वापि न रागम् भावयेत्क्वचित्।  
रागद्वेषविनिर्मुक्तौ मध्ये ब्रह्म प्रसर्पति॥ १२६॥  
na dveṣam bhāvayetkvāpi na rāgam bhāvayetkvacit|  
rāgadveṣavinirmuktau madhye brahma prasarpati || 126 ||

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| **Sanskrit** | **Translation** |
| न द्वेषम् (na dvesham) | No enmity |
| भावयेत्क्वापि (bhavayet-kva-api) | Should ever think |
| न रागम् (na ragam) | Nor the friendship |
| भावयेत्क्वचित् (bhavayet-kvachit) | Should think ever |
| रागद्वेषविनिर्मुक्तौ (raga-dvesha-vinirmuktau) | Being free from friendship and enmity |
| मध्ये (madhye) | In the middle |
| ब्रह्म (Brahma) | Brahma, supreme consciousness |
| प्रसर्पति (prasarpati) | Blooms |

One should never think in terms of friendship or enmity. Being free from this idea of friend and foe, in between the Brahma bhava blooms.

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**Dharana on bhairava as the unknowable void**

यद् अवेद्यं यद् अग्राह्यं यच् चून्यं यद् अभावगम्।  
तत्सर्वम् भैरवम् भाव्यं तदन्ते बोधसम्भवः॥ १२७॥  
*yad avedyaṁ yad agrāhyaṁ yac cūnyaṁ yad abhāvagam |  
tatsarvam bhairavam bhāvyaṁ tadante bodhasambhavaḥ || 127 ||*

|  |  |
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| **Sanskrit** | **Translation** |
| यद् अवेद्यं (yat-avedyam) | That which cannot be known |
| यद् अग्राह्यं (yat agrahyam) | That which cannot be grasped |
| यच् चून्यं (yat chunyam) | That which is void |
| यद् अभावगम् (yat abhavagam) | That which cannot be imagined |
| तत्सर्वम् (tatsarvam) | All that |
| भैरवम् (bhairavam) | Bhairava |
| भाव्यं (bhavyam) | Contemplating |
| तदन्ते (tadante) | At the end |
| बोधसम्भवः (bodhasambhavah) | Realization takes place |

By contemplating on Bhairava as all that which is void and cannot be known, grasped or imagined, at the end realization takes place.

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**Dharana on the outer space**

नित्ये निराश्रये शून्ये व्यापके कलनोज्झिते।  
बाह्याकाशे मनः कृत्वा निराकाशं समाविशेत्॥ १२८॥  
*nitye nirāśraye śūnye vyāpake kalanojjhite |  
bāhyākāśe manaḥ kṛtvā nirākāśaṁ samāviśet|| 128 ||*

|  |  |
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| **Sanskrit** | **Translation** |
| नित्ये (nitye) | Supportless |
| निराश्रये (nirashraye) | Supportless |
| शून्ये (shunye) | Void |
| व्यापके (vyapake) | Omnipresent |
| कलनोज्झिते (kalanojjhite) | Beyond estimation or calculation |
| बाह्याकाशे (bahyakashe) | In the outer space |
| मनः कृत्वा (manah kritva) | Placing the mind |
| निराकाशं (nirakasham) | Formless, unmanifested |
| समाविशेत् (samavishet) | Enters |

Fixing the mind in the outer space, which is eternal, without support, void, omnipresent and beyond estimation or calculation, one enters into the formless, unmanifested dimension.

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**Dharana on thoughtlessness**

यत्र यत्र मनो याति तत्तत्तेनैव तत्क्षणम्।  
परित्यज्यानवस्थित्या निस्तरङ्गस् ततो भवेत्॥ १२९॥  
*yatra yatra mano yāti tattattenaiva tatkṣaṇam |  
parityajyānavasthityā nistaraṅgas tato bhavet|| 129 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| यत्र यत्र (yatra yatra) | Wherever |
| मनो याति (mano yati) | Mind dwells |
| तत्तत्तेनैव (tat-tat-tenaiva) | That, that verily |
| तत्क्षणम् (tat-kshanam) | That moment |
| परित्यज्य (parityajya) | Leaving aside |
| अनवस्थित्या (anavasthitya) | By being supportless |
| निस्तरङ्गस् (nistarangas) | Free from commotion |
| ततो भवेत् (tato bhavet) | Then becomes |

Wherever the mind dwells, casting that aside that very moment, the mind becomes supportless and free from disturbance.

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**Dharana on the word Bhairava**

भया सर्वं रवयति सर्वदो व्यापकोऽखिले।  
इति भैरवशब्दस्य सन्ततोच्चारणाच् चिवः॥ १३०॥  
*bhayā sarvaṁ ravayati sarvado vyāpako'khile |  
iti bhairavaśabdasya santatoccāraṇāc civaḥ || 130 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| भया सर्वं (bhaya sarvam) | All fear and terror |
| रवयति (ravayati) | Crying |
| सर्वदो (sarvado) | All giver |
| व्यापकोऽखिले (vyapakah-akhile) | All-pervading entire universe |
| इति (iti) | Like this |
| भैरवशब्दस्य (bhairavashabdasya) | Of the word Bhairava |
| सन्ततोच्चारणाच् (santatoccharanac) | From pronouncing uninterruptedly |
| चिवः (Shivah) | Shivah |

The word Bhairava denotes he who dispels all fear and terror, who howls and cries, who gives all, and who pervades the entire universe. He who constantly repeats the word Bhairava becomes one with Shiva.

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**Dharana on Tat, the highest reality**

अहं ममेदम् इत्यादि प्रतिपत्तिप्रसङ्गतः।  
निराधारे मनो याति तद्ध्यानप्रेरणाच् चमी॥ १३१॥  
*ahaṁ mamedam ityādi pratipattiprasaṅgataḥ |  
nirādhāre mano yāti taddhyānapreraṇāc camī || 131 ||*

|  |  |
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| **Sanskrit** | **Translation** |
| अहं (aham) | I |
| ममेदम् (mamedam) | This is mine |
| इत्यादि (ityadi) | And so on |
| प्रतिपत्ति (pratipatti) | Assertion |
| प्रसङ्गतः (prasangatah) | At the time of |
| निराधारे (niradhare) | Supportless |
| मनो (mano) | Mind |
| याति (yati) | Goes |
| तद्ध्यान (tat-dhyana) | Meditation on that |
| प्रेरणाच् चमी (preranaat chami) | From inspiration |

At the time of asserting “I am”, “this is mine” and so on, by inspired meditation on that, the mind becomes supportless.

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**Dharana on divine attributes**

नित्यो विभुर् निराधारो व्यापकश्चाखिलाधिपः।  
शब्दान् प्रतिक्षणं ध्यायन् कृतार्थोऽर्थानुरूपतः॥ १३२॥  
*nityo vibhur nirādhāro vyāpakaścākhilādhipaḥ |  
śabdān pratikṣaṇaṁ dhyāyan kṛtārtho'rthānurūpataḥ || 132 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| नित्यो (nityo) | Eternal |
| विभुर् (vibhur) | Omnipresent |
| निराधारो (niradharo) | Supportless |
| व्यापकश्च (vyapakah-cha) | All-pervasive |
| अखिलाधिपः (akhila-adhipah) | Master of the universe |
| शब्दान् (shabdan) | Words |
| प्रतिक्षणं (pratikshanam) | Every moment |
| ध्यायन् (dhaayan) | Meditating |
| कृतार्थः (kritartah) | Fulfillment |
| अर्थानुरूपतः (artha-anurupatah) | According to the meaning of |

Meditating every moment on the words: eternal, omnipresent, supportless, all-pervasive, master of the universe, one attains fulfillment in accordance with their meaning.

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**Dharana on the illusory nature of the world**

अतत्त्वम् इन्द्रजालाभम् इदं सर्वमवस्थितम्।  
किं तत्त्वम् इन्द्रजालस्य इति दार्ढ्याच् चमं व्रजेत्॥ १३३॥  
*atattvam indrajālābham idaṁ sarvamavasthitam |  
kiṁ tattvam indrajālasya iti dārḍhyāc camaṁ vrajet|| 133 ||*

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| **Sanskrit** | **Translation** |
| अतत्त्वम् (atattvam) | Non-essence |
| इन्द्रजालाभम् (indrajaalah-aabham) | Jugglery, magical spectacle |
| इदं (idam) | This whole |
| सर्वम् (sarvam) | All |
| अवस्थितम् (avasthitam) | Pervasive |
| किं (kim) | What |
| तत्त्वम् (tattvam) | Essence |
| इन्द्रजालस्य (indrajalasya) | Of the magic |
| इति (iti) | This |
| दार्ढ्याच् (daardhyaat) | Determined |
| चमं (camam) | Silence |
| व्रजेत् (vrajet) | Achieves |

This world is illusory like magic, devoid of any essence. What essence exists in magic? Being firmly convinced of this, one attains peace.

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**Dharana on the changeless Atman**

आत्मनो निर्विकारस्य क्व ज्ञानं क्व च वा क्रिया।  
ज्ञानायत्ता बहिर्भावा अतः शून्यम् इदं जगत्॥ १३४॥  
*ātmano nirvikārasya kva jñānaṁ kva ca vā kriyā |  
jñānāyattā bahirbhāvā ataḥśūnyam idaṁ jagat|| 134 ||*

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| **Sanskrit** | **Translation** |
| आत्मनो (atmano) | Of the self or atman |
| निर्विकारस्य (nirvikalparasya) | Changeless |
| क्व (kva) | How |
| ज्ञानं (jnanam) | Knowledge |
| क्व च वा क्रिया (kva cha va kriya) | What is action |
| ज्ञानायत्ता (jnaanayatta) | Under the control of knowledge |
| बहिर्भावा (bahirbhava) | External objects |
| अतः (atah) | Therefore |
| शून्यम् इदं (shunyam idam) | This void |
| जगत् (jagat) | The universe |

How can there be knowledge or activity of the changeless atman, or self? All external objects are under control of knowledge. Therefore, this world is void.

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**Neither bondage nor liberation**

न मे बन्धो न मोक्षो मे भीतस्यैता विभीषिकाः।  
प्रतिबिम्बम् इदम् बुद्धेर् जलेष्व् इव विवस्वतः॥ १३५॥  
*na me bandho na mokṣo me bhītasyaitā vibhīṣikāḥ |  
pratibimbam idam buddher jaleṣv iva vivasvataḥ || 135 ||*

|  |  |
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| **Sanskrit** | **Translation** |
| न मे (na me) | Not to me |
| बन्धो (bandho) | Bondage |
| न मोक्षो मे (na moksha me) | Neither liberation to me |
| भीतस्यैता (bhitasyaita) | Of the cowards, these |
| विभीषिकाः (vibhishikah) | Scare |
| प्रतिबिम्बम् (pratibimbam) | Reflection |
| इदम् (idam) | Of this |
| बुद्धेर् (buddher) | Of buddhi, intellect |
| जलेष्व् इव (jaleshu-iva) | Like in the water |
| विवस्वतः (vivasvatah) | Of the sun |

There is neither bondage not liberation for me. These scare cowards and are the reflections of the intellect, just as the sun is reflected in water.

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**Withdrawal of the senses**

इन्द्रियद्वारकं सर्वं सुखदुःखादिसङ्गमम्।  
इतीन्द्रियाणि सन्त्यज्य स्वस्थः स्वात्मनि वर्तते॥ १३६॥  
*indriyadvārakaṁ sarvaṁ sukhaduḥkhādisaṅgamam |  
itīndriyāṇi santyajya svasthaḥ svātmani vartate || 136 ||*

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| **Sanskrit** | **Translation** |
| इन्द्रियद्वारकं (indriyadvarakam) | The doors of perception |
| सर्वं (sarvam) | All |
| सुखदुःखादि (sukha-dukha-adi) | Pain, pleasure etc. |
| सङ्गमम् (sangamam) | Contact |
| इतीन्द्रियाणि (iti-indriyani) | Thus the senses |
| सन्त्यज्य (santyajya) | Leaving or casting aside |
| स्वस्थः (svasthah) | Withdrawing within |
| स्वात्मनि (svatmani) | In one’s own self |
| वर्तते (vartate) | Stays |

All the doors of perception produce pain and pleasure through contact with the senses. Thus, casting aside the sensory objects and withdrawing the senses within, one abides in one’s own self.

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**Dharana on knowledge and the knower**

ज्ञानप्रकाशकं सर्वं सर्वेणात्मा प्रकाशकः।  
एकम् एकस्वभावत्वात्ज्ञानं ज्ञेयं विभाव्यते॥ १३७॥  
*jñānaprakāśakaṁ sarvaṁ sarveṇātmā prakāśakaḥ |  
ekam ekasvabhāvatvātjñānaṁ jñeyaṁ vibhāvyate || 137 ||*

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| **Sanskrit** | **Translation** |
| ज्ञानप्रकाशकं (jnana-prakashakam) | Knowledge reveals |
| सर्वं (sarvam) | All |
| सर्वेणात्मा (sarvena-atma) | By all the atma |
| प्रकाशकः (prakashakah) | Revealer |
| एकम् एक (ekam eka) | Each other |
| स्वभावत्वात्ज्ञानं (svabhaavatvaat-jnanam) | Knowledge of the nature og being the one and the same |
| ज्ञेयं (jneyam) | That which is known |
| विभाव्यते (vibhavyate) | Should contemplate |

Knowledge reveals all and the self of all is the revealer (knower). One should contemplate on the knowledge and the knower as being one and the same.

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**Dissolution of the set of four**

मानसं चेतना शक्तिर् आत्मा चेति चतुष्टयम्।  
यदा प्रिये परिक्षीणं तदा तद् भैरवं वपुः॥ १३८॥  
*mānasaṁ cetanāśaktir ātmā ceti catuṣṭayam |  
yadā priye parikṣīṇaṁ tadā tad bhairavaṁ vapuḥ || 138 ||*

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| **Sanskrit** | **Translation** |
| मानसं (manasam) | Mind |
| चेतना (cetana) | Awareness |
| शक्तिर् (shaktir) | Energy |
| आत्मा (atma) | Individual self |
| चेति (cha-iti) | And this |
| चतुष्टयम् (chatushtayam) | Set of four |
| यदा (yada) | When |
| प्रिये (priye) | O dear one |
| परिक्षीणं (parikshinam) | Dissolve |
| तदा तद् (tada tat) | Then that |
| भैरवं (bhairavam) | Bhairava |
| वपुः (vapuh) | State |

O dear one, when the mind, awareness, energy and individual self, this set of four dissolves, then the state of Bhairava manifests.

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निस्तरङ्गोपदेशानां शतम् उक्तं समासतः।  
द्वादशाभ्यधिकं देवि यज् ज्ञात्वा ज्ञानविज् जनः॥ १३९॥  
*nistaraṅgopadeśānāṁśatam uktaṁ samāsataḥ |  
dvādaśābhyadhikaṁ devi yaj jñātvā jñānavij janaḥ || 139 ||*

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| **Sanskrit** | **Translation** |
| निस्तरङ्ग (nistaranga) | Without any surge in the mind |
| उपदेशानां (upadeshanam) | Advice, instructions |
| शतम् उक्तं (shatam uktam) | Told hundred |
| समासतः (samasatah) | In brief |
| द्वादशाभ्यधिकं (dvaadasha-abhyadhikam) | More by twelve |
| देवि (devi) | O goddess |
| यज् ज्ञात्वा (yat-jnaatvaa) | Knowing which |
| ज्ञानविज् जनः (jnaanavit-jnanah) | People become wise |

O Goddess, I have briefly told you more than one hundred and twelve ways whereby the the mind is without any surge of thought, knowing which people become wise.

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अत्र चैकतमे युक्तो जायते भैरवः स्वयम्।  
वाचा करोति कर्माणि शापानुग्रहकारकः॥ १४०॥  
*atra caikatame yukto jāyate bhairavaḥ svayam |  
vācā karoti karmāṇi śāpānugrahakārakaḥ || 140 ||*

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| **Sanskrit** | **Translation** |
| अत्र च (atra cha) | Here also |
| एकतमे (ekatame) | Even in one of these practices |
| युक्तो (yukto) | Joining |
| जायते (jayate) | Becomes |
| भैरवः (bhairavah) | Bhairava |
| स्वयम् (svayam) | Self |
| वाचा (vacha) | Speech |
| करोति (karoti) | Does |
| कर्माणि (karmani) | Action |
| शाप (shapa) | Curse |
| अनुग्रहकारकः (anugraha-kaarakah) | Boons |

One attains the state of bhairava, if established even in one of these (one hundred and twelve dharanas), and by his speech he confers blessings or curses.

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अजरामरताम् एति सोऽणिमादिगुणान्वितः।  
योगिनीनाम् प्रियो देवि सर्वमेलापकाधिपः॥ १४१॥  
*ajarāmaratām eti so'ṇimādiguṇānvitaḥ |  
yoginīnām priyo devi sarvamelāpakādhipaḥ || 141 ||*

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| **Sanskrit** | **Translation** |
| अजरः (ajarah) | Free from old age |
| अमरताम् एति (amaratam eti) | Free from morality |
| सोऽणिमादि (sah-animaadi) | He, anima etc. |
| गुणान्वितः (guna-anvitah) | Decorated |
| योगिनीनाम् (yogininam) | Of the yoginis |
| प्रियो (priyo) | Darling |
| देवि (devi) | Goddess |
| सर्व (sarva) | All |
| मेलापक (melapaka) | Gathering of siddhas and yogis |
| अधिपः (adhipah) | Master |

O Goddess, by virtue of even one of these dharanas, the sadhaka becomes free fromold age, attains immorality and is endowed with siddhis such as anima etc. he becomes the darling of all yoginis and master of all siddhas.

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जीवन्न् अपि विमुक्तोऽसौ कुर्वन्न् अपि न लिप्यते।

श्री देवी उवाच।

इदं यदि वपुर् देव परायाश्च महेश्वर॥ १४२॥  
*jīvann api vimukto'sau kurvann api na lipyate |  
śrī devī uvāca |  
idaṁ yadi vapur deva parāyāśca maheśvara || 142 ||*

|  |  |
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| **Sanskrit** | **Translation** |
| जीवन्न् अपि (jivann api) | While alive |
| विमुक्तोऽसौ (vimuktah-asau) | Liberated |
| कुर्वन्न् अपि (kurvan api) | While active |
| न लिप्यते (na lipyate) | Not affected |
| श्री देवी उवाच (sri devi uvacha) | The goddess says |
| इदं यदि वपुर् देव (idam yadi vapor deva) | If this is the body |
| परायाश्च (parayascha) | Of the supreme |
| महेश्वर (mahesvara) | Great Lord Shiva |

The Goddess said, O great Lord, if this is the nature of the supreme reality, he is liberated while living and not affected by the activities of the world while being alive.

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एवमुक्तव्यवस्थायां जप्यते को जपश्च कः।  
ध्यायते को महानाथ पूज्यते कश्च तृप्यति॥ १४३॥  
*evamuktavyavasthāyāṁ japyate ko japaśca kaḥ |  
dhyāyate ko mahānātha pūjyate kaśca tṛpyati || 143 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| एवमुक्त (eva-mukta) | Thus said |
| व्यवस्थायां (vyavasthayam) | In the established order |
| जप्यते को (japyate ko) | Who would be invoked |
| महानाथ (mahanatha) | O great Lord |
| पूज्यते कः (pujyate kah) | Who is to be worshipped |
| च तृप्यति (cha tripyati) | And who is to be satisfied |

Thus Devi said, O great Lord, tell me in the established order, who would be invoked and what would be the invocation? Who is to be worshipped or meditated upon and who is to be gratified by that worship?

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हूयते कस्य वा होमो यागः कस्य च किं कथम्।

श्री भैरव उवाच।  
एषात्र प्रक्रिया बाह्या स्थूलेष्व् एव मृगेक्षणे॥ १४४॥  
*hūyate kasya vā homo yāgaḥ kasya ca kiṁ katham |  
śrī bhairava uvāca |  
eṣātra prakriyā bāhyā sthūleṣv eva mṛgekṣaṇe || 144 ||*

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| **Sanskrit** | **Translation** |
| हूयते (huyate) | Invoking ancestors or gods |
| कस्य वा (kasya vaa) | Whom |
| होमः (homah) | Oblation |
| यागः (yogah) | Sacrifices |
| कस्य च (kasya cha) | Of whom |
| किं कथम् (kim katham) | How is done |
| श्री भैरव उवाच (sri bhairava uvacha) | Lord Bhairava says |
| एषात्र (esha-atra) | This here |
| प्रक्रिया (prakriyaa) | Performance |
| बाह्या (bahyaa) | External |
| स्थूलेष्व् एव (stuleshu-eva) | Gross indeed |
| मृगेक्षणे (mrigekshane) | O deer eyed |

Devi continues, to whom should the invocations be made, to whom should oblations be offered during sacrifice and how should these be done?

Bhairava said, O gazelle eyed one, these acts are verily the gross forms of worship.

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भूयो भूयः परे भावे भावना भाव्यते हि या।  
जपः सोऽत्र स्वयं नादो मन्त्रात्मा जप्य ईदृशः॥ १४५॥  
*bhūyo bhūyaḥ pare bhāve bhāvanā bhāvyate hi yā |  
japaḥ so'tra svayaṁ nādo mantrātmā japya īdṛśaḥ || 145 ||*

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| **Sanskrit** | **Translation** |
| भूयो भूयः (bhuyo bhuyah) | Being, again and again |
| परे भावे (pare bhave) | In the supreme consciousness |
| भावना (bhavana) | Thought |
| भाव्यते (bhavyate) | Contemplate |
| हि या (hi yaa) | Is also |
| जपः (japah) | Recitation |
| सोऽत्र (sah-atra) | That have |
| स्वयं (svayam) | Self |
| नादः (nadah) | Sound |
| मन्त्रात्मा (mantraatma) | Atma of mantra |
| जप्य (japya) | Recitation |
| ईदृशः (idrshah) | Like this |

Contemplate on the thought of being the supreme consciousness again and again; this is also japa. That self sound which is spontaneously

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ध्यानं हि निश्चला बुद्धिर् निराकारा निराश्रया।  
न तु ध्यानं शरीराक्षिमुखहस्तादिकल्पना॥ १४६॥  
*dhyānaṁ hi niścalā buddhir nirākārā nirāśrayā |  
na tu dhyānaṁśarīrākṣimukhahastādikalpanā || 146 ||*

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| **Sanskrit** | **Translation** |
| ध्यानं (dhyanam) | Meditation |
| हि निश्चला (hi nischala) | Absolutely steady |
| बुद्धिर् (buddhir) | Intellect |
| निराकारा (nirakaraa) | Formless |
| निराश्रया (niraschaya) | Supportless |
| न तु ध्यानं (na tu dhyanam) | Meditation is not |
| शरीराक्षिमुखहस्तादि (sharira-akshi-mukha-hasta-aadi) | Body, eyes, face, hands etc. |
| कल्पना (kalpanaa) | Imagination |

When the intellect becomes steady, formless and without any support, meditation is verified. Imagination of the form of the divine with body, eyes, mouth, hands etc. is not meditation.

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पूजा नाम न पुष्पाद्यैर् या मतिः क्रियते दृढा।  
निर्विकल्पे महाव्योम्नि सा पूजा ह्यादराल् लयः॥ १४७॥  
*pūjā nāma na puṣpādyair yā matiḥ kriyate dṛḍhā |  
nirvikalpe mahāvyomni sā pūjā hyādarāl layaḥ || 147 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| पूजा नाम (puja nama) | Name of worship |
| न पुष्पाद्यैर् (na pushpadhair) | Not by offering of flowers etc. |
| या मतिः (yaa matih) | One’s mind |
| क्रियते (kriyate) | Making |
| दृढा (dridhaa) | Firm |
| निर्विकल्पे (nirvikalpe) | In nirvikalpa |
| महाव्योम्नि (mahavyomni) | In mahakasha, or the supreme void |
| सा पूजा हि (saa puja hi) | That is worship indeed |
| आदरात् (aadaraat) | From respect reverence |
| लयः (layah) | Dissolution |

Offering of flowers, etc. is not worship, but making one’s mind steady in mahakasha, the great void, and nirvikalpa is worship indeed. From such reverence, dissolution of the mind takes place.

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अत्रैकतमयुक्तिस्थे योत्पद्येत दिनाद् दिनम्।  
भरिताकारता सात्र तृप्तिर् अत्यन्तपूर्णता॥ १४८॥  
*atraikatamayuktisthe yotpadyeta dinād dinam |  
bharitākāratā sātra tṛptir atyantapūrṇatā || 148 ||*

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| **Sanskrit** | **Translation** |
| अत्रैकतमयुक्तिस्थे (atra-ekatama-yukti-sthe) | Being established in any one of the practices |
| योत्पद्येत (yaa-utpadyeta) | Whatever being produced |
| दिनाद् दिनम् (dinad dinam) | Day by day |
| भरिताकारता (bharitaakarataa) | Develop the state of fullness |
| सात्र (saa-atra) | That here |
| तृप्तिर् (triptir) | Satisfaction |
| अत्यन्तपूर्णता (atyantapurnata) | Absolute fullness |

By being established in any one of the practices here, whatever experience is produced, develops day by day until the state of absolute fullness or satisfaction is attained.

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महाशून्यालये वह्नौ भूताक्षविषयादिकम्।  
हूयते मनसा सार्धं स होमश् चेतनास्रुचा॥ १४९॥  
*mahāśūnyālaye vahnau bhūtākṣaviṣayādikam |  
hūyate manasā sārdhaṁ sa homaś cetanāsrucā || 149 ||*

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| **Sanskrit** | **Translation** |
| महाशून्यालये (mahaa-shunya-aalaye) | In the abode of the great void |
| वह्नौ (vahnau) | In fire |
| भूतः (bhutah) | The five elements |
| अक्षविषयादिकम् (aksha-vishayaadikam) | The sense organs and their respective sense objects |
| हूयते (huyate) | Poured as oblation |
| मनसा (manasa) | With the mind |
| सार्धं (sardham) | Together, along with |
| स होमश् (sa homas) | That is oblation |
| चेतना (cetanaa) | Consciousness |
| स्रुचा (sruchaa) | Ladle |

The real oblation is made when the elements and sense perceptions along with the mind are poured into oblation into the fire of the great void, using the consciousness as a ladle.

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यागोऽत्र परमेशानि तुष्टिर् आनन्दलक्षणा।  
क्षपणात्सर्वपापानां त्राणात्सर्वस्य पार्वति॥ १५०॥  
*yāgo'tra parameśāni tuṣṭir ānandalakṣaṇā |  
kṣapaṇātsarvapāpānāṁ trāṇātsarvasya pārvati || 150 ||*

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| **Sanskrit** | **Translation** |
| यागोऽत्र (yagah atra) | Here the sacrifice |
| परमेशानि (parameshani) | O supreme goddess |
| तुष्टिर् (tushtir) | Satisfaction |
| आनन्दलक्षणा (Ananda-lakshana) | Characterized by bliss |
| क्षपणात् (kshapanaat) | From destruction |
| सर्वपापानां (sarvapaapanaam) | Of all the sins |
| त्राणात् (tranaat) | Protects |
| सर्वस्य (sarvasya) | Of all |
| पार्वति (parvati) | Consort of Shiva |

O supreme Goddess, Parvati, here the sacrifice characterized by bliss and satisfaction becomes savior of all by the destruction of all sins.

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रुद्रशक्तिसमावेशस् तत्क्षेत्रम् भावना परा।  
अन्यथा तस्य तत्त्वस्य का पूजा काश्च तृप्यति॥ १५१॥  
*rudraśaktisamāveśas tatkṣetram bhāvanā parā |  
anyathā tasya tattvasya kā pūjā kāśca tṛpyati || 151 ||*

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| **Sanskrit** | **Translation** |
| रुद्रशक्ति (rudrashakti) | Shakti of Rudra |
| समावेशस् (samaveshas) | Being absorbed into it |
| तत्क्षेत्रम् (tatkshetram) | That state |
| भावना परा (bhavana para) | Greatest contemplation |
| अन्यथा (anyatha) | Otherwise |
| तस्य (tasya) | Of that |
| तत्त्वस्य (tattvasya) | Of tattwa |
| का पूजा | What worship |
| काश्च तृप्यति (kashcha tripyati) | Who is to be gratified? |

The greatest contemplation is that state where one is absorbed into the shakti of Rudra. Otherwise how can there be any worship of that element and who is it that is to be gratified?

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स्वतन्त्रानन्दचिन्मात्रसारः स्वात्मा हि सर्वतः।  
आवेशनं तत्स्वरूपे स्वात्मनः स्नानम् ईरितम्॥ १५२॥  
*svatantrānandacinmātrasāraḥ svātmā hi sarvataḥ |  
āveśanaṁ tatsvarūpe svātmanaḥ snānam īritam || 152 ||*

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| **Sanskrit** | **Translation** |
| स्वतन्त्रानन्द (svatantra-ananda) | Bliss of independence |
| चिन्मात्रसारः (chinmaatra-saarah) | Essence of consciousness |
| स्वात्मा (svaatma) | One’s own atma |
| हि (hi) | Verily |
| सर्वतः (sarvatah) | Everywhere |
| आवेशनं (aveshanam) | Absorption |
| तत्स्वरूपे (tat-svarupe) | In that nature or form |
| स्वात्मनः (sva-atmanah) | Of one’s own self |
| स्नानम् ईरितम् (snaanam iritam) | Said to be a bath |

Of one’s own self is verily the all-pervasive bliss of freedom and the essence of consciousness. Absorption into that nature or form of one’s own self is said to be the real bath of purification.

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यैर् एव पूज्यते द्रव्यैस् तर्प्यते वा परापरः।  
यश्चैव पूजकः सर्वः स एवैकः क्व पूजनम्॥ १५३॥  
*yair eva pūjyate dravyais tarpyate vā parāparaḥ |  
yaścaiva pūjakaḥ sarvaḥ sa evaikaḥ kva pūjanam || 153 ||*

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| **Sanskrit** | **Translation** |
| यैर् एव पूज्यते (yair eva pujyate) | By that is worshipped |
| द्रव्यैस् तर्प्यते (dravyais tarpyate) | Oblations with the objects |
| वा परापरः (vaa paraparah) | Transcendental and immanent |
| यश्चैव (yascaiva) | By which verily |
| पूजकः (pujakah) | The worshipper |
| सर्वः (sarvah) | All |
| स (sa) | That |
| एवैकः (evaikah) | Only one |
| क्व (kva) | What |
| पूजनम् (pujanam) | Worship |

The oblations and the worshipper by which verily the transcendental reality is worshipped are all one and the same. What then is this worship?

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व्रजेत्प्राणो विशेज् जीव इच्चया कुटिलाकृतिः।  
दीर्घात्मा सा महादेवी परक्षेत्रम् परापरा॥ १५४॥  
*vrajetprāṇo viśej jīva iccayā kuṭilākṛtiḥ |  
dīrghātmā sā mahādevī parakṣetram parāparā || 154 ||*

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| **Sanskrit** | **Translation** |
| व्रजेत् (vrajet) | Having moved |
| प्राणो (praano) | Prana, life energy |
| विशेज् जीव (visej jiva) | Apana moved swiftly in a distinct direction |
| इच्चया (icchayaa) | By wish |
| कुटिलाकृतिः (kutilaakritih) | Kundalini |
| दीर्घात्मा (dirgha-atma) | When stretched, longed kundalini |
| सा महादेवी (saa mahadevi) | That supreme goddess |
| परक्षेत्रम् (parakshetram) | Supreme abode for pilgrimage |
| परापरा (para-apara) | Manifest and unmanifest |

Prana and apana,having moved swiftly in a distinct direction, by the wish of kundalini, that great goddess stretches herself and becomes the supreme place of pilgrimage of both manifest and unmanifest.

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अस्यामनुचरन् तिष्ठन् महानन्दमयेऽध्वरे।  
तया देव्या समाविष्टः परम् भैरवमाप्नुयात्॥ १५५॥  
*asyāmanucaran tiṣṭhan mahānandamaye'dhvare |  
tayā devyā samāviṣṭaḥ param bhairavamāpnuyāt|| 155 ||*

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| **Sanskrit** | **Translation** |
| अस्याम् (asyaam) | In this |
| अनुचरन् (anucharan) | Following |
| तिष्ठन् (tishtan) | Stay |
| महानन्दमये (maha-anandamaye) | Full of supreme bliss |
| अध्वरे (adhvare) | In the sacrifice |
| तया (tayaa) | By that |
| देव्या (devya) | By the Devi |
| समाविष्टः (samaavishtah) | Well instructed |
| परम् (param) | Supreme |
| भैरवमाप्नुयात् (bhairavam-apnuyaat) | Attains Bhairava |

One who pursues and abides in this sacrifice which is full of supreme bliss attains by the grace of that goddess the supreme state of bhairava.

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षट्शतानि दिवा रात्रौ सहस्राण्येकविंशतिः।  
जपो देव्याः समुद्दिष्टः सुलभो दुर्लभो जडैः॥ १५६॥  
  
*ṣaṭśatāni divā rātrau sahasrāṇyekaviṁśatiḥ |  
japo devyāḥ samuddiṣṭaḥ sulabho durlabho jaḍaiḥ || 156 ||*

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| **Sanskrit** | **Translation** |
| षट्शतानि (shatshatani) | Six hundred |
| दिवा रात्रौ  (diva raatrau) | Day and night |
| सहस्राणि (sahasraani) | Thousand |
| एकविंशतिः (ekavimshatih) | Twenty one |
| जपो देव्याः (japo devyah) | Japa of devi |
| समुद्दिष्टः (samudristah) | Indicated or mentioned |
| सुलभो (sulabho) | Easily available |
| दुर्लभो (durlabho) | Difficult |
| जडैः (jadaih) | By the ignorant |

This japa of the Devi which was previously indicated, being repeated twenty one thousand six hundred times during the day and night, is easily available and difficult only for the ignorant.

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वरितिन्  
सकारेण बहिर्याति हकारेण विषेत् पुनः।  
हंसहंसेत्यमुं मन्त्रं जीवो जपति नित्यशः॥१५६॥  
  
*sakāreṇa bahiryāti hakāreṇa viṣet punaḥ |  
haṁsahaṁsetyamuṁ mantraṁ jīvo japati nityaśaḥ ||156||*

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| **Sanskrit** | **Translation** |
| वरितिन् (varitin) | Variation |
| सकारेण (sakarena) | Making the sound ‘Sa’ |
| बहिर्याति (bahiryati) | Goes outside |
| हकारेण (hakarena) | With the sound ‘Ha’ |
| विषेत् (vishet) | Enters or comes inside |
| पुनः (punah) | Again |
| हंसहंसेत्यमुं (hamsahamsetyamum) | This particular Hamsa mantra |
| मन्त्रं (mantram) | Mantra |
| जीवो (jivo) | Individual |
| जपति (japati) | Recites |
| नित्यशः (nityashah) | Always |

The breath is exhaled with the mantra ‘Ha’ and inhaled again with the sound ‘Sa’. Thus the individual always repeats this particular mantra Hamsa.

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इत्येतत्कथितं देवि परमामृतम् उत्तमम्।  
एतच् च नैव कस्यापि प्रकाश्यं तु कदाचन॥ १५७॥  
*ityetatkathitaṁ devi paramāmṛtam uttamam |  
etac ca naiva kasyāpi prakāśyaṁ tu kadācana || 157 ||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| इत्येतत्कथितं (ityeyat kathitam) | It is said like this |
| देवि (devi) | Goddess |
| परमामृतम् (param-aamritam) | Supreme nectar |
| उत्तमम् (uttamam) | Best |
| एतच् च (etat cha) | All this |
| नैव (na-eva) | Not verily |
| कस्यापि (kasyaapi) | To anybody |
| प्रकाश्यं (prakasyam) | Reveal |
| तु कदाचन (tu kadachana) | Forever |

O Goddess, this most excellent teaching, which is said to lead to the immortal state, should verily not be revealed to anybode.

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परशिष्ये खले क्रूरे अभक्ते गुरुपादयोः।  
निर्विकल्पमतीनां तु वीराणाम् उन्नतात्मनाम्॥ १५८॥  
*paraśiṣye khale krūre abhakte gurupādayoḥ |  
nirvikalpamatīnāṁ tu vīrāṇām unnatātmanām || 158 ||*

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| **Sanskrit** | **Translation** |
| परशिष्ये (parashishye) | To other disciples |
| खले (khale) | Evil |
| क्रूरे (krure) | Cruel |
| अभक्ते (abhakte) | Not devotional |
| गुरुपादयोः (guru paadayoh) | At the feet of the guru |
| निर्विकल्पमतीनां (nirvikalpa matinam) | Whose mind becomes free from vikalpas |
| तु वीराणाम् (tu viranaam) | Self controlled sadhaka |
| उन्नतात्मनाम् (unnata-atmanam) | To the higher advanced soul |

These teachings should not be disclosed toother disciples, to those who are evil and cruel, or to those who have not surrendered to the feet of the guru. They should only be revealed to advanced souls, who are self-controlled and whose minds are free of vikalpas.

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भक्तानां गुरुवर्गस्य दातव्यं निर्विशङ्कया।  
ग्रामो राज्यम् पुरं देशः पुत्रदारकुटुम्बकम्॥ १५९॥

सर्वमेतत्परित्यज्य ग्राह्यमेतन्म्रिगेक्षणे

किमेभिरस्थिरैर्देवि स्थिरं परमिदं धनम्  
*bhaktānāṁ guruvargasya dātavyaṁ nirviśaṅkayā |  
grāmo rājyam puraṁ deśaḥ putradārakuṭumbakam || 159 ||*

*Sarvam etat parityajya graahyam etan mrigekshane*

*Kim ebhir asthirair devi sthiram param idam dhanam || 160||*

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| --- | --- |
| **Sanskrit** | **Translation** |
| भक्तानां (bhaktanaam) | To the devotees |
| गुरुवर्गस्य (guruvargasya) | Of the gurus |
| दातव्यं (datavyam) | Should be given |
| निर्विशङ्कया (nirvishankaya) | Without any doubt |
| ग्रामो राज्यम् पुरं देशः  (gramo rajyam puram deshah) | Village, country, homeland |
| पुत्रदारकुटुम्बकम् (putra-daara-kutumbakam) | Sons, wife and relatives |
| सर्वमेतत् (sarvma etat) | To all these |
| परित्यज्य (parityajya) | Renouncing |
| ग्राह्यमेतन् (graahyametan) | Should accept initiation |
| मृगेक्षणे (mrigekshane) | Deer eyed one |
| किमेभि (kimebhi) | What, with these |
| अस्थिरै (asthirai) | Oscillating |
| देवी (devi) | Goddess |
| स्थिरं (sthiram) | Stabile, everlasting |
| परमिदं धनम् (param idam dhanam) | This supreme wealth |

Those devotees of the guru who are without the slightest doubt or hesitation, O gazelle eyed one, having renounced son, wife, relatives, home, village, kingdom and country, should be accepted for initiation. The wordly accoutrements are all temporary, O Goddess, but this supreme wealth is everlasting.

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प्राणा अपि प्रदातव्या न देयं परमामृतं

श्री देवी उवाच।

देवदेव माहदेव परितृप्तास्मि शङ्कर।१६१॥  
*Praanaa api pradaatavyaa na deyam paramaamritam*

*śrī devī uvāca |  
devadeva māhadeva paritṛptāsmi śaṅkara ||| 161 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| प्राणा अपि (prana api) | Even one’s prana |
| प्रदातव्या (pradaatavyaa) | Should be given |
| न देयं (na deyam) | Should not be given |
| परमामृतं (para-amritam) | The supreme nectar |
| श्री देवी उवाच (sri devi uvacha) | The goddess says |
| देवदेव (deva deva) | O god of gods |
| माहदेव (mahadeva) | The greatest lord |
| परितृप्त (paritripta) | Completely satisfied |
| अस्मि (asmi) | I am |
| शङ्कर (shankara) | O shankara |

One may give up even one’s prana, but this teaching which is the supreme nectar should be never given up. The goddess said: o great lord Shankara, God of gods, I am now fully satisfied.

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रुद्रयामलतन्त्रस्य सारमद्यावधारितम्॥   
सर्वशक्तिप्रभेदानां हृदयं ज्ञातमद्य च।१६२॥

*rudrayāmalatantrasya sāramadyāvadhāritam  
sarvaśaktiprabhedānāṁ hṛdayaṁ jñātamadya ca || 162 |*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| रुद्रयामलतन्त्रस्य (rudrayaamala tantrasya) | Of the Rudrayamala Tantra |
| सारमद्य (saaramadya) | Essence today |
| अवधारितम् (avadharitam) | Understood |
| सर्वशक्ति (sarvashakti) | Of all the Shaktis |
| प्रभेदानां (prabhedanam) | Difference |
| हृदयं (hridayam) | Heart |
| ज्ञातमद्य च (jnaatamadya cha) | Today I know |

Today I have understood the quintessence of Rudrayamala Tantra and also the heart of all the different Shaktis.

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इत्युक्त्वानन्दिता देवि कण्ठे लग्ना शिवस्य तु॥

*ityuktvānanditā devi kaṇṭhe lagnāśivasya tu || 163 ||*

|  |  |
| --- | --- |
| **Sanskrit** | **Translation** |
| इत्युक्त्वा (iti-uktvaa) | Thus saying |
| आनन्दिता (anaandita) | Being delighted |
| देवि (devi) | Goddess |
| कण्ठे लग्ना (kante lagna) | Embraced |
| शिवस्य तु (shivasya tu) | Of Shiva |

Thus saying, the Goddess being steeped in delight embraced Shiva.