

SESSION TWO

FINDING SHIVA



When You're
in Between

Evolution, Asia Yoga Conference | asiayogaconference.com

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Marut's new book, "A Spiritual Renegade's Guide to the Good Life" is available now at Beyond Words, Amazon and bookstores.

spiritualrenegadesguide.com

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

DHARANA 38

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

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

DHARANA 39

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

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

DHARANA 41

vāyudvayasya saṅghaṭṭāntarvā bahirantataḥ |
yogī samatvavijñānasamudgamanabhājanam || 64 ||

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

DHARANA 80

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

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

DHARANA 98

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

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

DHARANA 99

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

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

DHARANA 101

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

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