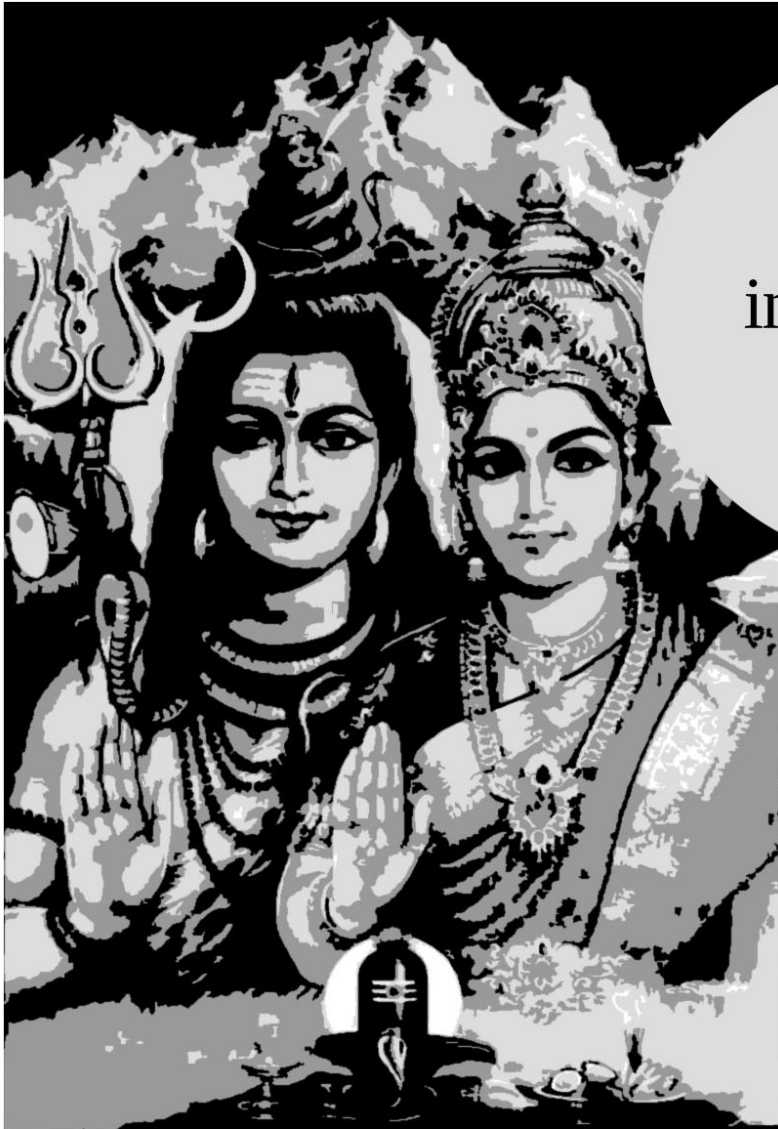


SESSION THREE

FINDING SHIVA



in Emptiness

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विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

DHARANA 20

nijadehe sarvadikkaṁ yugapadbhāvavedviyat |
nirvikalpamanāstasya viyatsarvaṁ pravartate || 43 ||

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

DHARANA 23

tanūdeśe śūnyataiva kṣaṇamātraṁ vibhāvayet |
nirvikalpaṁ nirvikalpo nirvikalpasvarūpabhāk || 46 ||

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

DHARANA 24

sarvaṁ dehagataṁ dravyaṁ viyadvyāptaṁ mṛgekṣaṇe |
vibhāvayettatastasya bhāvanā sā sthīrā bhavet || 47 ||

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

DHARANA 25

dehāntare tvagvibhāgaṁ bhittibhūtaṁ vicintayet |
na kiñcidantare tasya dhyāyannadhyeyabhāgbhavet || 48 ||

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

DHARANA 36

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

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

DHARANA 37

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

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

DHARANA 56

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

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

DHARANA 69

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

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

DHARANA 71

cittādyantaḥkṛtirnāsti mamāntarbhāvayediti |
vikalpānāmabhāvena vikalpairujjhito bhavet || 94 ||

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

DHARANA 90

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

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

DHARANA 102

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

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

DHARANA 103

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

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

DHARANA 109

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

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