

SESSION FIVE

FINDING SHIVA



in
Everyday
Activities

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 43

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

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

DHARANA 48

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

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

DHARANA 49

jagdhipānakṛtollāsarāsānandavijṛmbhaṇāt |
bhāvayedbharitāvasthām mahānandastato bhavet || 72 ||

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

DHARANA 94

vastuṣu samaryamāṇeṣu drṣṭe deśe manastyajet |
svaśarīraṁ nirādhāraṁ kṛtvā prasarati prabhuḥ || 119 ||

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

DHARANA 51

yatra yatra manastuṣṭirmanastatraiva dhārayet |
tatra tatra parānandasvarūpaṁ sampravartate || 74 ||

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

DHARANA 52

anāgatāyāṁ nidrāyāṁ praṇaṣṭe bāhyagocare |
sāvasthā manasā gamyā parā devī prakāśate || 75 ||

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

DHARANA 53

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

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

DHARANA 61

ākāśaṁ vimalaṁ paśyan kṛtvā dṛṣṭiṁ nirantarām |
stabdhātmā tatksaṇāddevī bhairavaṁ vapurāpnuyāt || 84 ||

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

DHARANA 77

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

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

DHARANA 79

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

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

DHARANA 81

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

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

DHARANA 82

ghaṭādau yacca vijñānamicchādyaṁ vā mamāntare |
naiva sarvagataṁ jātaṁ bhāvayanniti sarvagaḥ || 105 ||

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

{not counted as a separate dhāraṇā}

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

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

DHARANA 83

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

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

DHARANA 91

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

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

DHARANA 93

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

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

DHARANA 100

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

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

DHARANA 108

atattvamindrajālābhamidaṁ sarvamavasthitam |
kiṁ tattvamindrajālasya iti dārḍhyacchamaṁ vrajet || 133 ||

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

DHARANA 110

na me bandho na mokṣo me bhītasya itā vibhīśikāḥ |
pratibimbamidaṁ buddherjaleṣviva vivasvataḥ || 135 ||

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

DHARANA 112

jñānaprakāśakaṃ sarvaṃ sarveṇātmā prakāśakaḥ ।
ekamekasvabhāvatvāt jñānaṃ jñeyaṃ vibhāvyaḥ ॥ 137 ॥

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