

# NITHYANANDA JNANA PADDHATI

## VOLUME 1



This manual contains the comprehensive research done on the VedaAgamas to compile the revelations from the Source (Shastra Pramana), about the Science of Power Manifestation; it has in-depth Sanskrit verses, translations, and explanations of over 2000 verses with 200+ powers documented.



## Introduction

The VedaAgamas are the Source books of Hinduism or Sanatana Hindu Dharma. The revelation from the Veda-Agamas form the ***Shāstra Pramana***, the scriptural authority on truth, which came down directly from the mouth of Bhagavān Sadāshiva to His consort Devi Adishakti.

āgatāṁ śivavaktrebhyo gataṁ ca girijāmukhe ।  
matam hi vāsudevasya tasmādāgama ucyate ॥  
~ svacchanda tantra

*“That which has come from Śiva’s mouth and directly heard and received by Devi Girijā (Parvati), which has been ordained by Śri Vasudeva (Vishnu) to govern the world, therefore that is called Agama.”*

Paramahamsa Nithyananda reveals, “Vedas are the ultimate, superior authority for the Hindus. Vedas are like a pure science, where the ultimate truths are explained, but Agamas are the scriptures where the applied technology, the applied science is expanded.

All the Hindu bodies accept Vedas and Agamas as Shruti [that which is heard] and everything else follows as Smritis [the remembered scriptures]. Agamas are directly revealed by Sadashiva; they are more like a practical manual of how to, what to, where to, when to. All these details are answered with the right context, giving enough of understanding and I should say, in a more sympathetic, compassionate way, with a lot of concern for human beings with tremendous user-friendliness.”

# *Pramāṇas*, the Four Authorities and Evidences of Truth

## **Shāstra Pramāṇas and Apta Pramāṇas**

Shāstra Pramāṇa is the scriptural evidence, the direct, ultimate authority on the Truth as it is, for it is directly from Sadashiva, the Adiguru (original Guru), the Source of all that is.

In Sanatana Hindu Dharma, Veda-Agamas are the irrefutable *Shāstra Pramāṇa*. All knowledge currents, philosophies, rituals and lifestyle systems, and Yogic sciences for humanity are in-depth systematically revealed in Veda-Agamas form the pramanas.

Apta Pramaṇa are the ancient authentic, time-tested, fool-proof compilations of experiences of Enlightened Sages such as – the Rishis, Siddhas, Munis, Incarnations (Avatars), the direct disciples and followers and descendants of Bhagavan Sadashiva, like the Saptarishis, Maharishis, including the Enlightened Ones such as Patanjali, Valmiki, Agastya Mahamuni, Abhinavagupta, Kshemaraja, Paramahamsa Yogananda, etc.

The compiled experiences verify and expand further on the VedaAgamas, forming Apta Pramana.

## ***Atma Pramaṇa and Sākshi Pramana***

The **Atma Pramana** are the direct experiences of the Living Avatar, Paramahamsa Nithyananda, who is respected, revered as the living incarnations by millions of people worldwide. In the space of Pure Oneness or *Shuddhadvaita* with Bhagavan Sadashiva, the Atma Pramāṇas of H.H. Paramahamsa form the words of His Gurus, His own experiences, and all that He has imbibed as a ‘cognition’ and directly experienced, and done thorough verification and authentication with the Śāstra Pramāṇa, and then presented to the world.

The **Śaksi Pramana** is the evidence of the experiences and sharings of the people who directly experience the Pramaṇas as a living, applied reality in their lives as the manifestation of His Atma Pramanas.

## *Shaktis of Sadashiva – revealed by Sadashiva, initiated by Paramahamsa Nithyananda*

The Avatar H.H. Paramahamsa Nithyananda is initiating the humanity into Manifesting the powers of Sadashiva. These powers or *Shaktis* revealed by Him to the world and manifested by His disciples ‘Nithyananda Yogis’, are directly and precisely found in the Agamas, the original words of Sadashiva.

Every power that H.H Paramahamsa Nithyananda is initiating His disciples into, find direct evidence in the *Shiva Agamas*, lending the spiritual legitimacy to the power manifestation science and power of *Deeksha* (initiation) and *Shaktipāta* (grace descent of power from Oneness with Sadashiva), from the being who is Sadashiva Incarnate.

The powers manifested by the initiated disciples or ‘Nithyananda Yogi’ of Paramahamsa Nithyananda through His initiation are directly found in the *Agamas, the Source Scriptures from Sadashiva* – this is an unprecedented happening in the sacred history of humanity, taking leap into super humans.

Sadashiva has given detailed descriptions of the powers in the Agamas which are revelations to Devi Adishakti in the form of *Dhārana, Sutras* or powerful techniques and cognitions to manifest the powers, from the space of Oneness or Advaita with Sadashiva.

When AdiGuru Sadashiva Himself descends as the Avatar and Guru, He gives these powers as pure gifts onto His disciples without the need for any qualifications of a person to practice these techniques or meritocracy or spiritual penance. By the mighty power of His initiation, the powers manifest in any being who makes himself available to receive the state and power of Sadashiva, and aligns to live the truths of Integrity and Authenticity.

## *Deeksha and Shaktipaat* from Sadashiva embodied, His Holiness Paramahamsa Nithyananda

The *Shaktis*, powers of Sadashiva cannot be unlocked by the reading or studying of the Agamas. The grace of the Agamas is the happening of Sadashiva and His inseparable Shakti as one's own GURU. One cannot taste the nectar by speaking about it. Same way, the Science of Oneness and the Powers revealed by Sadashiva in the Agamas, can be tasted, experienced and celebrated only from the GURU, who gives us the nectar of Oneness with Him.

The Shaktis can be manifested by any initiated person solely by the grace descent of Sadashiva or *Shaktipāt* (also called entanglement) in His very living form. *Sadashiva embodies Himself and appears as the Guru to make us manifest and radiate Sadashiva and His powers, which is the purpose of every soul or life.*

In the human year 1978, AdiGuru Sadashiva Himself has appeared as the GURU, who is *Sadashiva-Shakti* embodied in complete Oneness – in *the Avatar Paramahamsa Nithyananda*. The most sacred historical moments of the cosmic history of humanity (Purana), will be remembered as ‘human to divine-making golden age or *Nithyananda Yuga*’.

Through the Avatar, Paramahamsa Nithyananda, human to Divine Beings are being manifested in millions, through His *Deeksha*, initiations into the Powers of Sadashiva. To experience MAHADEVA, the greatest Divine Being who is Sadashiva, one must become a DEVA, a divine being.

The journey from man to Divine, from Nara to Deva to experience oneness and know MAHADEVA is the journey of each soul, *jeeva* becoming Sadashiva. As revealed in the Veda-Agamas – *knowing him and His acts and powers, one becomes Him.*

## Sadashiva is creating the New Species

Truth is self-effulgent, all-powerful, eternal by its very nature; no theory, be it scientific or mystical, needs to lend authority or credibility to the TRUTH as it is revealed directly by the Source. It stands by its own cosmic authority as the words of SADASHIVA - the VEDA-AGAMAS.

The primordial Truths and the powers, *Shaktis* of Sadashiva precisely revealed in the Agamas place a definitive end to the creation myth theories of Creationism<sup>1</sup>, to the supernatural theories of Occultism, to the esoteric concepts of Mysticism and to the limited ideologies of Neo-Vedanta, which falsely warn people against manifesting the *Shaktis* as an impediment to their divinely sought path of Enlightenment.

In Reality, Sadashiva has revealed the purest of Truths onto the humanity in the Agamas. He has revealed the origins of ‘All That Is’ in the most practical, human-friendly manner. It is His grand ordainment, that human beings transform into the new species of ‘Super Humans’ or Divine Beings, experiencing Oneness with Him and manifesting His Shaktis.

The origins of Cosmology researched by the scientists, the quest of the seekers of Truth – can be cognized only by understanding the deep secrets of the Third Eye Powers of Sadashiva, and by directly manifesting His powers through the Living Form of Sadashiva, His Holiness Paramahamsa Nithyananda.

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<sup>1</sup> Creationism – the belief that the universe and life has originated from acts of divine creation. Creationists believe that the evolution cannot adequately account for history, diversity, and complexity of life on Earth.

## *Presenting the Shaastra Pramaanas*

In this sacred manual of Power Manifestation, which serves as the scriptural authority, containing the *Shaastra Pramanas*, *Apta Pramanas* from several source Agama texts, we present to you the various powers of Sadashiva. By this, we place before the humanity the Supreme Authenticity of the Powers Manifestation Science established by H.H. Paramahamsa Nithyananda.

Sadashiva has systematically revealed these powers in their purest form as various techniques and revelations as sutras, dharanas, patalas to experience Pure Oneness with Sadashiva and as a direct effect of Oneness with the Cause, His Shaktis powerfully manifest in an initiated being at different levels of human physiology, psychology and neurology, permanently.

We present the *Shaastra Pramana*, *the scriptural evidence of the Powers of Third Eye, which are the direct words of Bhagavan Sadashiva*.

## **POWER - THIRD EYE AWAKENING**

### *Life-Filled Third Eye of Sadashiva - The Source of Creation*

What is the greatest manifestation or creation?

What is the primordial power that creates, sustains and holds, and rejuvenates everything?

This whole Universe with its infinite worlds, planets, living beings, nature, movable and immovables' – everything seen or unseen, imagined or unimagined, cognized or uncognized is indeed the greatest manifestation of the ever expanding life-energy. How has this grand Universe come into existence? Who or What is the cause or source of It? What intelligence or energy is running It and also pervading or filling it?

The scientific and academia world has propounded numerous theories – from Big Bang to Steady State Theory to the Theory of Relativity etc. attempting to find and explain the Unexplainable cause of this Universe. Yet, no human being with his limiting senses and perceptions or the man-made institutions have ever been able to unfold the cosmic mysteries of the Universe and the forces governing It and enlivening each of us. Vain have been their attempts, for to seek the answers of the Reality, its creative Pulsations, Its Power Manifestations, we need to look into revelations from Its Cause, *kārana*.

The truth of the existential reality of You (jeeva), World (jagat) and the Divine Source (Ishvara) can be revealed *only* by the Source.

*Where are the revelations to the greatest phenomenon of this Existence?*

Turning to infinite time, at least 60,000 human years ago in the cyclic ages – *Bhagavan Sadashiva*, the Original Source, *mula kārana* of the Whole Manifestation Himself has revealed about His powers and the greatest sacred secrets of *Shristi* or manifestation - for He alone can reveal about Himself.

In the AGAMAS, MahaSadashiva's direct words is enshrined the sacred secret science of His Cosmic Power, *Shakti of Third Eye* that manifests as this whole Universe.

In the Agama named ‘*Sri Netra Tantram*’, Sadashiva reveals that – this whole Existence is the ‘third-eye projection or *trinetra kalpana*’ from the all-powerful, all-pervasive THIRD EYE of Sadashiva. From His Third Eye or *Trinetra*, this Whole Universe has emerged and simultaneously been pervaded. Filled with *Viryam*, the life-filled energy, Sadashiva’s third eye is the abode of Nectar of Eternal Life, called ‘*Netra Amrta*’ from which He is playfully showering Light and giving Life to all that exists – from lowest planetary planes to the highest cosmic abodes, and beyond!

### ***Trinetra Kalpana***

**- Projecting, Manifesting Universe from Sadashiva’s Trinetra**

*Shastra Pramana: Netra Tantram, chapter 1*

श्री भगवान उचाव

अतिकौतुहलाविष्टा प्रृच्छस्येतच्छृणु प्रिये ।  
यन्मे नेत्रान्तरे वह्निर्द्वामृतमनुत्तमम् ॥ १.२१ ॥  
तत्सर्वं कथयिष्यामि योगयुक्त्या श्रुणु प्रिये ।  
यत्स्वरूपं निजं शुद्धं व्यापकं सर्वतोमुखम् ॥ १.२२ ॥  
सर्वभूतान्तरावस्थं सर्वप्राणिषु जीवनम् ।  
योगगम्यं दुरासादं दुष्प्रापमकृतात्मभिः ॥ १.२३ ॥

śrī bhagvān ucāva

atikautuhalāviṣṭā prṛcchasasyetacchṛṇu priye ।  
yanme netrāntare vahniryadvāmṛtamanuttamam ॥ 1.21 ॥  
tatsarvam kathayiṣyāmi yogayuktyā śruṇu priye ।

yatsvarūpam nijam śuddham vyāpakam sarvatomukham || 1.22 ||  
 sarvabhūtarāvastham sarvaprāṇiṣu jīvanam |  
 yogagamyam durāśādām duṣprāpamakrtātambhiḥ || 1.23 ||

**Shri Bhagvan Sadashiva says:**

You ask these questions with great eagerness and intense yearning. Listen Dear, I will speak all about that Fire (vahni) and the incomparable, ultimate nectar (amrta) which is within *My Eye* in between the eyes (netrāntare).

I will speak about all *That*, listen Dear, established in Yoga, the uniting space of Oneness with Me. Its real form and nature is without origin, pure, pervading all and having faces everywhere. It is existing within all living creatures and present in the hearts of all things, attained by yoga, difficult to accomplish, hard to attain for all beings.

**मन्त्रेत्रान्तर्वह्नयमृतद्वयं यदनुत्तमं रहस्यमिति प्रागुक्तम् ।**

*mannetrāntarvahnayamṛtadvayaṁ yadanuttamam rahasyamiti  
 prāguktam ।*

In my *Netra*, Cosmic Eye, both Fire (vahni) and Nectar of Immortality (amrita) exist, this is the unsurpassable, excellent sacred secret (rahasyam) not told previously, yet.

ज्ञानादिषडगुणा ये ते तत्रस्थाः प्रभवन्ति हि ।  
 सा वै महाक्रियारूपा संस्थितैका क्रिया मता ॥ १-२८ ॥  
 अणिमादिगुणानष्टौ करोति विकरोति सा ।  
 एवं ममेच्छा ज्ञानाख्या क्रियाख्या शक्तिरुच्यते ॥ १-२९ ॥

सूर्यचन्द्रमसौ वह्निस्त्रिधाम-परिकल्पना ।  
 त्रिनेत्रकल्पना मह्यं तदर्थमिह दृश्यते ॥ १-३० ॥

jñānādiṣadaguṇā ye te tatrasthāḥ prabhavanti hi ।  
 sā vai mahākriyārūpā saṃsthitaikā kriyā matā ॥ 1-28 ॥  
 anīmādiguṇānaṣṭau karoti vikaroti sā ।  
 evam mamecchā jñānākhyā kriyākhyā śaktirucyate ॥1-29 ॥  
 sūryācandramasau vahnistridhāma-parikalpanā ।  
 trinetrakalpanā mahyam tadarthamiha dr̄syate ॥ 1-30 ॥

**sūrya-candramasau:** sun and moon, **vahni:** fire, **tridhāma:** three sacred abodes; **parikalpanā:** imagination, projection; **tadartham:** that's why, **iha:** here, **mahyam:** to me, **trinetrakalpanā:** the projection or visualization from third eye; **dr̄syate:** visible.

Sadashiva said:

She is the essence and nature of *Mahakriya*, the great unified power of action; the *Kriyā Mātā*, the mother of action, one on which all is established. She is the very self of Anima and the rest of the eight shaktis or powers, She both performs and destroys. Thus, these three *Shaktis* of mine are called Iccha, Jnana and Kriya, it is said.

In Me dwell the three playful abodes of the Sun, Moon and Fire (surya, chandra, vahni). In the play and projection of My magnificent Third Eye, TRINETRA KALPANA is the substance of these three. I create, sustain and destroy the universe.

दहनाप्यायने तेन प्राकाश्यं विदधाम्यहम् ।  
 सृष्टिं स्थितिं संह्रतिं च त्रितनुर्विदधाम्यहम् ॥१-३१॥

dahana-āpyāyane tena prākāśyam vidadhāmyaham ।  
 sr̄ṣṭim sthitim samhratim ca tritanurvidadhāmyaham ॥1-31 ॥

**dahana-āpyāyane:** increasing, expanding effulgence; **tena:** from that; **prākāśyam:** brightens, pervades as light; **vidadhāmi:** provide; **aham:** I; **ca:** and; **sr̄ṣṭim:** manifestation, creation; **sthiti:** maintanence; **samhrtim:** absorption for rejuvenation, dissolution; **ca:** and; **tritanur:** three bodies, form, manifestation; **vidadhāmi:** giver, bestower; **aham:** my

I am the abode of the three bodies of *shristi*, manifestation, *sthiti*, maintenance and *samhāra*, dissolution, absorption for rejuvenation. From My increasing and expanding effulgence (from the third eye), the life-filled energy (*viryam*) pervades as light to all.

तद्वीर्यापूरितं सर्वं मम तेजोपबृंहितम् ।  
इच्छाज्ञानक्रियारूपं नेत्रामृतम्-अनुत्तमम् ॥१-३२ ॥  
तद्वीर्यं परमं धाम यत्परामृतरूपि च ।  
यत्तत्तत् परमानन्दं यदेतत् परमं पदम् ॥१-३३ ॥  
तत्सिद्धिदं परं देवं सर्वदुःख-विमोक्षदम् ।  
सर्व-व्याधिहरं देवं सर्वामयहरं शिवम् ॥१-३५ ॥

tadvīryāpūritam̄ sarvam̄ mama tejopabṝmhitam̄ ।  
icchājñānakriyārūpam̄ netrāmṛtam-anuttamam ॥1-32 ॥  
tadvīryam̄ paramam̄ dhāma yatparāmṛtarūpi ca ।  
yattattat paramānandam̄ yadetat paramam̄ padam ॥1-33 ॥  
tatsiddhidam̄ param̄ devam̄ sarvaduhkha-vimokṣadam̄ ।  
sarva-vyādhiharam̄ devam̄ sarvāmayaharam̄ śivam ॥1-35 ॥

That filled and intensified **Viryam, life-filled energy** is all covered by My fiery radiant essence. With My essence and forms of **Iccha, Jnana and Kriya** – Will, Knowledge and Action – **that (viryam) is the ultimate Eye Nectar of Immortality, netra amrta**.

This **viryam, life-filled energy** is the supreme abode and that is the highest essence and form of immortality, the Nectar, *amrta*. This viryam is the Ultimate Bliss, and This is the Ultimate space and goal.

That (viryam) is the complete knowledge, pure and the greatest core of the *Netra*, the Divine Eye. This is called the **Mrityunjaya**, the conqueror of death and is the giver of complete completion, liberation, *mokṣa* to ALL beings.

### *Projections and varieties of Existence from Sadashiva*

महापाशुपतं मह्यं विष्णोस्तच्च सुदर्शनम् ।  
ब्रह्मणो ब्रह्मदण्डस्तु सर्वेषां स्वं स्वमायुधम् ॥१-४२॥  
अनेकाकाररूपेण आयुधं तदनेकधा ।  
सुराणां स्वं स्वरूपेण मया वीर्यं समर्पितम् ॥१-४३॥

mahāpāśupatam mahyam viṣṇostacca sudarśanam ।  
brahmaṇo brahmadaṇḍastu sarveṣām svam svamāyudham ॥1-42॥  
anekākārarūpeṇa āyudham tadanekadhā ।  
surāṇām svam svarūpeṇa mayā vīryam samarpitam ॥1-43॥

The magnificence of this great **Pāśupata** (cosmic weapon of Sadashiva) is that it is like Vishnu's Sudarshana, discus or Brahma's Danda, staff and is the very essence of all weapons, *āyudha*. Appearing in Infinite forms and shapes, this weapon spreads in infinite ways. **My own Vīryam, life-filled energy creates and delivers My own self as forms of Suras, Divine Beings.**

### Summary

Listen to this statement.

“In Me dwell the three playful abodes of the Sun, Moon and Fire. **In the play and projection of My magnificent Third Eye, Trinetra Kalpana is the substance of these three. I create, sustain, destroy and absorb the universe.**”

*sūryācandramasau vahnistridhāma-parikalpanā ।  
trinetrakalpanā mahyam tadarthamiha dr̥syate ॥ 1-30 ॥*

**Sadashiva made everything and all of us in His own SEE, in His own *Trinetra Kalpana*, the projection or extension of His Third Eye.**

Not seeing, not seen, not scene. SEE. SEE is immediate action and existentially happening. If I use the word 'seen' then it is done, past. No! He has not created the world and gone to rest. No. Nowhere Hindu God rests or sleeps or takes vacation. He cannot afford to take off.

Listen. I can't use the word SEEN or SEEING. Seeing reduces the whole thing just to an action.

**SEE is a happening. Sadashiva is *kārana kārya mula* - *kārana*, the Cause; *kārya*, the effect; *mula*, the source.**

If a pot is made, the clay, potter and the force potter is using on the clay and the knowledge potter has, which he applies on that clay – all that put together becomes a pot.

**Understand. Sadashiva is all this for all of us.** He is the material out of which we are made. He is the potter who is making us. He is the force which is put on us, for us to stay as we are, and He is the knowledge which is applying the force on us, to stay as we are.

Only if some matter is connected to you, you feel that as 'me.' For example; as long as your hands are connected to you, you feel that as you. You can handle it. You can do what do you want with it. You can stretch, push, pull, up, down, all.

But, if your Third Eye is awakened, you enter into the next frequency in which – everything you see, you know is the material out of which you are made is the same material out of which whatever you are seeing is also made, so you just know how to deal with the Matrix. Everything you SEE, you know is the same material out of which this whole Universe made.

*You just know the Matter becomes your own extension. Anything you SEE, becomes your own extension, your own projection.*

**“When the life-filled energy reaches the *Third Eye*,  
*Trinetra*, it becomes AMRUTA, the nectar of  
immortality..”**

Sadashiva is revealing to Devi – ***svam svavīryam*** – it is like My own life-filled energy, It is the essence of all life-filled energy (vīryam), the strongest of the strong – ***tat vīryam sarvavīryāñām tadvai balavatām balam.***

## Conclusion

By the revelations of Sadashiva in the Agama, Sri Netra Tantram, we understand that Sadashiva's Third Eye is the SEE of the whole Universe. This Third Eye is the source of creation and is projecting and manifesting everything. The Trinetra of Sadashiva, when projected onto anything extends and creates infinite Universes, life-forms. Trinetra is the mark of pure Oneness with Sadashiva – where the creator Sadashiva, the creation - world (jagat), created – you (jeeva) is Oneness.

Therefore, the Third Eye located in between the eyebrows is the source center of all power manifestations. Once the third eye is awakened by Sadashiva embodied Paramahamsa Nithyananda, different levels and frequencies of powers start manifesting in an initiated being.

## 2. Technique to experience all-pervadingness with Third Eye

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 31, dhāraṇā 8*

तयापूर्यासु मूर्धन्तं भडत्वा भ्रूक्षेपसेतुना ।  
निर्विकल्पमं मनः कृत्वा सर्वोद्धर्वे सर्वगोद्गमः ॥ ३१ ॥

*tayāpūryāsu mūrdhāntam bhangtvā bhrūkṣepasetunā |  
nirvikalpam manah kṛtvā sarvordhvē sarvagodgamaḥ || 31 ||*

### *Translation*

Let form be filled with essence of life-breath to the crown of head. Cross the life-breath by penetrating with one-pointed attention at the bridge-like center of the eyebrows (called the third eye). Let mind be beyond the movement of thoughts [nirvikalpam manah]. In that all-rising supreme state of Sadashiva, showers the light (vision) of all-pervadingness.

### Summary

In this sutra, Sadashiva gives the technique to awaken the Third Eye that gives the experience of all-pervadingness, that is, experiencing yourself present and pervading everywhere in all directions, in all dimensions of Universe – time, space, length, breath and depth dimensions.

When your form is filled with the life-breath and your breathing is directed as if it is penetrating with a deep restful awareness at the bridge between the two eyebrows – *bhrūkṣepa setunā*, that is the Third Eye, and by letting the mind be established in the space of completion beyond any thoughts - *nirvikalpam manah*, you experience the all-rising state of Sadashiva and there showers the light or Vision - *sarvordhvē sarvagodgamah*.

In other words, we experience the Oneness with Sadashiva as when we place our life-breath energy in between the eyebrows, cognizing that we are breathing through the Third Eye, we awaken Sadashiva's Third Eye. Our

Third Eye is the greatest possibility as it the seat of Sadashiva. It is the Third Eye of Sadashiva, who has manifested us in His SEE.

When Paramahansa Nithyananda initiates a being into the Third Eye Awakening<sup>SM</sup>, He raises the Kundalini Shakti (the potential energy) or Consciousness in the body to the point of the Third Eye Center, called *ajna chakra*. Then, his or her Third Eye naturally becomes Sadashiva's own Third Eye. The whole circuit of Third Eye power gets opened up and seven different *Shaktis* start expressing and manifesting in you.

*1. Ability to see through any distance [Cosmic Vision].*

Looking at the open sky, you can see what is happening in Mars, what is happening in the Moon, ability to see any distance.

*2. Ability to see through the obstacle or obstruction [Remote Vision].*

When there is a wall, you can see what is behind the wall.

*3. 4. Ability to see long distance, a person or a place [Remote Vision].*

The initiated can sit here and see what is happening in New York home, what is happening in someone's house in California, or any place.

The initiate can sit and see a person in great distance and can directly see what is the person doing.

*5. Ability to see the intra-organs [Body Scanning – Inner Vision]*

You can see your own inner body parts or body part of other people or living beings - such as the liver, kidney, blood flow, heart pumping etc.

You can diagnose yourself or diagnose others.

*6. Ability to see the thought currents of a person.*

*7. Ability to see the emotional state of a person as an aura.*

These are the 7 various powers that start manifesting when the Kundalini circuit is complete and Third Eye Powers start manifesting.

We will understand these powers and how they manifest in further details, as we study the *Shaastra Pramanas* in which Sadashiva has revealed about the sacred secrets of Shaktis in great details and precise techniques in Agamas.

The power of initiation by Paramahansa Nithyananda is at such cosmic frequency that the initiated disciple or Nithyananda Yogi starts manifesting the powers of Third Eye with immediate effect rising into the cosmic vision or light. Based on the level of completion [nirvkalpam manah], the frequency of the Third Eye power manifestations and the different powers as described above vary in the initiated.

While manifesting the power of Third Eye, the initiated first directly connects in Oneness with the Source, Sadashiva as the Guru, Paramahansa Nithyananda seated and manifested in their Third Eye. This act of uniting in Oneness with the Source and allowing His grace of power to descent onto him is *Shaktipāta*.

Thereby one penetrates and crosses the bridge of the eyebrow center, and it is that Source which causes the SEE of pervading everything. There is no involvement or the 'I' consciousness of the disciple. It is all Sadashiva's all-knowing Third Eye that reveals what it reveals and gives the experiential Visions or Cosmic Light.

As learnt from the *Sri Netra Tantram*, Sadashiva's Third Eye is the Source Cause of all Universe. So, when the Third Eye is awakened, it is no wonder that no secrets of the Universe, no distances, places or passwords remain hidden or obstructed for the initiated who starts manifesting the powers of Third Eye.

### 3. Agni Tilak, Experience the flame in the Third Eye

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 37, dhāraṇa 14*

धामान्तः-क्षोभसम्भूतसूक्ष्म-आग्नि-तिलकाकृतीम् ।  
बिन्दुं शिखान्ते हृदये लयान्ते ध्यायतो लयः ॥ ३७ ॥

*dhāmāntah-kṣobha-sambhūtasūkṣma-āgni-tilakākṛtīm |*

*bindum śikhānte hṛdaye layānte dhyāyato layah || 37 ||*

*dhāmāntah*: abode, dwelling place inside or within [antah] (i.e. abode of light energy or eye); *kṣobha*: shaking, pressure, moving; *sambhūtaḥ*: being, coming together, proceeding from; *sūkṣma*: subtle; *agni*: fire, flame; *tilakā*: the sacred mark at the center of eyebrows; *akṛtīm*: in the form of, shape of, resembling; *bindum*: one-point; *śikhānte*: at the end of the hair tuft on the crown; *hṛdaye*: in the heart cave; *layānte*: absorption; *dhyāyataḥ*: by the restful awareness; *layah*: dissolution, rest, completion

#### *Translation*

By placing subtle pressure or awareness on the light energy in the eye, a spark of flame resembling the form of a *tilak mark* [the sacred mark between the eyebrows, the *ajna chakra*] comes before the eye within. Placing the restful awareness on this *bindu*, the one-pointed flame in the third eye or at the crown center (*śikānte*) it opens up in the heart cave. When this deep awareness reaches completion, there is absorption in the light of ultimate consciousness, the state of Sadashiva.

#### *Summary*

In this sutra, Sadashiva is revealing about the ‘Trinetra Tilak’, or the ‘Agni Tilak’ at the Third Eye.

The power of Third Eye is manifested by placing the subtle pressure or awareness [*sūkṣma kṣobha*] on the light energy within the eye. By this, shines forth the spark of flame in the form of *Trinetra* or *Agni Tilaka*, the Fiery sacred mark of Third Eye. This

fire like light is a *Bindu*, a single-pointed flame that expands and opens up in the heart cave. When the Yogi keeps the constant restful awareness of this Light within oneself and allows this awareness to reaches its completion, one is absorbed in the Cosmic Light of Sadashiva, the ultimate Consciousness.

One initiated by Paramahansa Nithyananda into the Power of Third Eye through *Shaktipāt* with Him, experiences Oneness with Sadashiva, experiences the naturally super power of *Trinetra*, the Third Eye. One who manifests any of the powers of Third Eye demonstrating it at least 21 times successively, becomes a ‘power adept’, and thus as a sacred mark of experiencing this *Agni Tilaka* within his Third Eye, Paramahansa Nithyananda gifts the initiated disciple with *Trinetra Tilaka*— the mark of the thumb imprint of Sadashiva Himself on the Third eye, which glows like the sacred flame of *Agni Tilaka*.

#### 4. Dissolve the mind in the Third Eye, Experience the Reality

Shaastra Pramana: *Vijñāna Bhairava Tantra*, sutra 50, *dhāraṇā* 27

सर्वतः स्वशरीरस्य द्वादशान्ते मनोलयात् ।  
द्रिढबुद्धेऽङ्गीभूतं- तत्त्वलक्ष्यं प्रवर्तते ॥ ५० ॥

*sarvataḥ svaśarīrasya dvādaśāntे manolayāt |*

*ḍridhabuddher-ḍridhībhūtaṁ- tattvalakṣyam pravartate || 50 ||*

#### *Translation*

From all sides, take one *dvādaśānta* in your body, such as the center between your two eyebrows (brumadhya). Just dissolve your mind in the third eye with a strong constant restful awareness. That person who does this is *ḍridha-buddhi*, the one who is established in the firm strength of undivided awareness (just like a flame undisturbed by air).

To him, the characteristics of Existential reality of the Supreme Consciousness appear and manifest firmly, which do not subside at all.

### *Summary*

*Dvādashanta* are the 12 energy centers in the human system. One of the *dvādashanta* is the energy center between the two eyebrows called *brumadhya*. In this *Sutra*, Sadashiva is giving another technique to awaken the third eye and be established in the undivided awareness. One who is established in the Third Eye firmly and stably is called a *Dridha buddhi*.

By dissolving the mind completely into the Third Eye, *dvādaśānte manolayāt* with a strong and stable restful awareness, one becomes *dridha buddher* – as his awareness gets established in the Third Eye, the cosmic seat of all-powerful Sadashiva.

*What manifests in such a dridha buddhi?*

For such a being, the characteristics of Existential reality – *tattva lakṣyam* of the Supreme Consciousness, Sadashiva appear and manifest firmly and permanently.

The essence or the characteristics of existential reality are seeing the Reality as it is and not the perceived reality. One whose Third Eye is awakened, to him the Reality of existence gets revealed as His third eye is Sadashiva's all-pervading third eye. With this comes the *Cosmic Vision*, the ability to see beyond time and space, ability to see remotely through any obstacles or obstructions, ability to see anything anywhere, ability to see and read the thought currents of a person or the emotional state of a body and mind, etc.

He no more perceives the world as matter or forms; inside or outside; fact or truth.

When the Third Eye is open, you will be able to see, perceive everything inside and outside, without even knowing any difference or gap. Completely freely!

For example:

Ganga is “divided” is Perception.

- “Right Side Ganga”, “Left Side Ganga” is Fact.
- ‘No, it is not divided’ is Truth.
- ‘It can never be divided or united’ is Reality.

## *5. Fix the Inner Space on Third Eye, Experience Extraordinary Powers of Bhairava*

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 51, dhāraṇa 28*

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ।  
प्रतिक्षानं क्षीणवृत्तेर् वैलक्षण्यम् दिनैर् भवेत् ॥ ५१ ॥

*yathā tathā yatra tatra dvādaśānte manah kṣipet ।  
pratikṣanam kṣīṇavṛttter vailakṣanyaṁ dinair bhavet || 51 ||*

**yathā tathā:** however; **yatra tatra:** wherever; **dvādaśāntē:** in the dvadaśānta, one of the 12 energy centers in the human system i.e. between the eyebrows; **manah:** mind; **kṣipet:** by fixing, casting, striking; **pratikṣanam:** every moment; **kṣīṇa vṛtter:** the fluctuations and modification of mind diminish and cast away; **vailakṣanyam:** extraordinary, indescribable state of powers of bhairava; **dinair:** within days or moments; **bhavet:** becomes, happens, experience

### *Translation*

Whenever one fixes and centers the mind and inner space at any place at the *dvādaśānta*, the energy center between the eyebrows at the Third Eye at every moment in continuity, howsoever and wherever one may be (during any action – walking, talking, resting etc.), the fluctuation and modifications of the mind will diminish and cast away completely, and within days or within moments, he will experience extraordinary states of the powers of Bhairava.

### *Summary*

In this technique, one should perceive the *dvādaśānta* of the third eye center as the formation of the body. The whole body, mind and awareness must be fully fixed on the third eye - *dvādaśāntē manah kṣipet*.

This means, you should cognize that you are existing only through the Third Eye.

During any action, while walking, talking, working, or resting place the awareness completely on the third eye constantly, wherever you may be. Hold his awareness gently in continuity as much as possible, every moment. *Pratikshanam* – is the key word here – every moment.

### *Then what will happen?*

By this constant awareness on the Third Eye, the modifications of the mind, the thought currents will be completely cast away. You will experience Completion, the Unclutched space – beyond the moment of thoughts, beyond past or present.

SADASHIVA IS COMPLETION. So, Oneness with Sadashiva, the Source Presiding Lord of the Third Eye, is experienced immediately.

With this Oneness with Sadashiva, comes *Vailakṣaṇyam*, the extraordinary states of Bhairava and the powers of Bhairava, who is Sadashiva incarnate.

## 6. Fix your gaze without perceiving, immediately experience Oneness and Express Powers (Kaivalya)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 113, dhāraṇa 87*

संप्रदायमिमं देवि श्रणु सम्यग्वदाम्यहम् ।  
कैवल्यं जायते सद्यो नेत्रयोः स्तब्दमात्रयोः ॥ ११३ ॥

saṃpradāyamimam̄ devi śrṇu samyagvadāmyaham ।

kaivalyam̄ jāyate sadyo netrayoh stabdhamātrayoh ॥ 113 ॥

**saṃpradāyam:** the tradition; **imam̄:** this; **devi:** devi; **śrṇu:** listen; **samyak:** entire, complete; **vadāmi:** tell, speak, narrate; **aham:** I; **kaivalyam̄:** aloneness, oneness that expresses as extraordinary powers; **jāyate:** arise; **sadyah:** immediately; **netrayoh:** both the eyes; **stabdhā-mātrayoh:** simply by making the eyes steady, fixed, unmoving.

### *Translation*

O Devi, listen to this sacred tradition, I shall reveal it to you vividly, completely. Just keep your eyes completely wide open, do not see or perceive anything, by simply keeping it fixed with a steady gaze (on the reality within). By this, the state of aloneness [kaivalya], the Oneness that expresses as extraordinary powers and experiences will occur immediately.

## **Summary**

In this *Sutra*, Sadashiva reveals the technique of experiencing Oneness with Him and from that Oneness awakening the powers of the Third Eye.

This technique is *Bhairava mudra* in which the eyes are open outside without blinking, but the restful awareness is fixed on the reality within, by which the state of Kaivalya is attained - *kaivalyam jāyate*. By fixing both the eyes outward, *netrayoh stabdha-mātrayoh* and going beyond the sensory perception of ‘seeing’, the Third Eye being fixed on the inner space is awakened. With this awakening, the supreme powers of Sadashiva manifest immediately through the Third Eye.

**Kaivalya means establishing yourself in Oneness with the Source which expresses extraordinary powers and experiences.**

Those initiated by Paramahansa Nithyananda manifest the power of Third Eye from the space of Oneness with Sadashiva. It is from the Oneness that the powers manifestation happens through the Third Eye.

## *7. See Everything with the Eyes Closed, Attain the Ultimate Goal*

Shaastra Pramana: *Vijnana Bhairava Tantra, sutra 34, dharaṇa 11*

Power: Third Eye Awakening/Remote Vision

kapälantar-mano nyasa tiṣṭhan-milita locanah |

kramena manaso dārdhyāt lakṣayel-lakṣyam-uttamam || 34 ||

### *Translation*

By fixing the mind on the inner space within the crown center and sitting stably without any movement having the eyes closed, in succession, by that stability of the mind and inner space (through the power of the third eye), one directly sees the ultimate goal [lakshyam] by having the vision beyond the sight, that reveals any object or place, attaining the space of Oneness with the Source, Sadashiva.

### *Summary*

In this technique, fix your mind within your crown center being seated stably. Bring completion to your inner space, thereby establishing yourself with stability of the mind in an unbroken succession - *kramena manaso dārdhyāt*. By this, one will directly have the vision beyond what is seen and perceived with normal eyes, the vision of the ultimate goal or *lakshyam*.

*What is this Ultimate goal, lakṣyam-uttamam revealed by Sadashiva in this sutra?*

This ultimate goal is attaining the Oneness with Sadashiva, experiencing the state of Sadashiva and manifesting the powers of Sadashiva.

By keeping the eyes closed, it is indeed possible to see anything anywhere by the supreme power of Third Eye Awakening.

This is also the third eye power of remote vision, to see anything beyond the barriers of time, place and space into the realms and realities of far distant

places, even oceans to planets away. Being seated in one place, one can see and experience the happenings at any place. Or being seated with closed two eyes, one's Third Eye can directly read any book verbatim, explain objects, colors, shapes, which are completely hidden from the person's view.

Those initiated by Paramahansa Nithyananda into the Third Eye Power demonstrate this power of experiencing Oneness with Sadashiva who is the *Ultimate goal, lakṣyam-uttamam* by having their eyes blind folded completely.

Those with the Remote Vision power, their Third Eye reveals to them the vision or 'See' of distant lands, homes and geographies. From the macro vision of the surrounding places and atmosphere of a far-off location or a dwelling, a vision more sophisticated, precise than today's GPS systems, to the micro vision of a house structure, floor plans and the minute objects within enclosures, etc, the Remote Vision power is literally the all-pervading experience of Sadashiva own Third Eye.

#### *8. Cognize the Body absorbed in its Source (Sadashiva), let Parā Shakti, the Universal Power Be Revealed*

Shaastra Pramana: *Vijñāna Bhairava Tantra, Sutra 54, Dhāraṇa 31*

Power: Body Scanning

स्वदेहे जगतो वापि सूक्ष्मसूक्ष्मतराणि च ।  
तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा ॥ ५४ ॥

*svadehe jagato vāpi sūkṣmasūkṣmatarāṇi ca |  
tattvāni yāni nilayam dhyātvānte vyajyate parā || 54 ||*

**svadehe:** in one's own, whole body; **jagataḥ:** whole universe; **vā api:** or else; **sūkṣma:** subtle; **sūkṣmatarāṇi:** to the subtlest, consecutively, simultaneously; **ca:** and; **tattvāni:** true principles or essential reality; **yāni:** cause, origin; **nilayam:** source, ultimate dwelling place; **dhyātvānte:** by the experience of completing (end) from thoughts in the space of restful awareness (dhyātvānte); **vyajyate:** leads to; **parā:** ultimate, supreme

### *Translation*

Cognize deeply that from the subtle to the subtlest constitutive principles of your whole body [svadeha] or of the whole universe, simultaneously consist of the essential reality. They are being absorbed in their source cause (Sadashiva). By the experience of such restful awareness, one becomes complete from all thoughts; and the ultimate universal divine power, *Parā Devī* (AdiShakti) is revealed, and the supreme power manifestation happens.

(This is Śaktopāya.)

### *Summary*

Sadashiva is revealing the other naturally super powers of Third Eye. In this sutra, we enter into deeper levels of the Third Eye powers – the Body Scanning (or x-ray vision).

As of now, you cognize yourself as this body made of flesh, bones and blood and the skin, the whole body frame. Our inner image, the identity we carry about ourself, the experience of ‘you’ is limited to the ‘mine’ and ‘I’. So, one of the deep cognitions we carry is ‘my body.’

Sadashiva is revealing this sutra for those whose identity is built with the cognition of the physical body, to experience the supreme *Shakti*, the powers of Sadashiva.

Cognize deeply that the subtlest principles of your whole body, *svadeha* and the whole Universe, *jagat* - simultaneously – is filled with the Essential Reality - *tattvāni yāni nilayam*.

Cognize that the gross body such as your form, limbs, bones, everything within you, to the deeper layers of your body such as the mental body, your thought currents, your emotions, and ultimately the subtlest body you carry is being absorbed into the Source, Sadashiva – everything is filled with the Essential Reality.

By this absorption, one experiences completion with all bodies and experiences the Universal body. From this experience, the ultimate Universal power, *Parā Devī* reveals herself and one manifests the supreme powers of AdiShakti, who is the power of Sadashiva.

This Universal power, *Shakti* manifests as the power to look within and beyond any body – one's own body or any other body. This power can be termed as the power of *Body Scanning* – *the manifestation of Inner Vision*.

By the initiation from Sadashiva embodied Paramahamsa Nithyananda, the power of Body Scanning manifests in the initiated Yogi. The Third Eye of Sadashiva reveals to the Yogi, the power to look into any body and diagnose any health condition.

The Yogi can directly see the exact root condition in one's body such as blood pressure, blood sugar level, veins, inner organs and their condition. Sadashiva's all-intelligent, all-powerful Third Eye precisely shows the diagnosis for the disease, which is more precise and accurate than any medical diagnosis or scanner in the world. Not only the current health condition is revealed, even the anticipated bodily diseases are foreseen clearly.

Sadashiva's Supreme Third Eye can even heal and cure a person of any of these ailments simply by scanning through one's body.

(note:

This technique refers to the technique of *vyāpti* or fusion by which the gross tattva is reabsorbed into the subtle, the subtle into the subtler, the subtler into the subtlest, till finally reabsorbed into Sadāshiva. Then the Shakti, Para Devi is revealed with her powers.)

## 9. Become Each Being - All-pervasive Oneness in other Bodies

Shaastra Pramana: *Vijñāna Bhairava Tantra, Sutra 107, dhāraṇa 83*

**Power:** Body Scanning – Inner Vision

स्ववदन्य शरीरेऽपि सं वित्तिमनुभावयेत् ।  
अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर्भवेत् ॥ १०७ ॥

*svavadanya śarīre'pi saṃvittim anubhāvayet ।  
apekṣāṁ svaśarīrasya tyaktvā vyāpī dinairbhavet ॥ 107 ॥*

**svavat:** like one's own existence; **anya:** other; **śarīre:** bodies; **api:** even; **saṃvittim:** consciousness; **anubhāvayet:** cognize from the being and firmly declare; **apekṣāṁ:** expectations; **svaśarīrasya:** one's own body; **tyaktvā:** having renounced; **vyāpī:** all-pervasive; **dinair:** in days or moments; **bhavet:** become

### *Translation*

One should, having renounced the identity of one's own body and the expectations associated with it, cognize and firmly declare from the being – *that the same consciousness is present in other bodies as in your own body.* Thus, one will become all-pervasive in a few days or moments, experiencing the Cosmic Oneness.

### *Summary*

In this Sutra, Sadashiva is giving the direct technique to experience the all-pervasiveness within moments or days, *vyāpī dinair-bhavet*, which manifests as the power to experience Oneness with any living being.

In the sutra 54 on the power of inner vision (body scanning) to look into your body or any body, Sadashiva reveals about bringing completion with your body and the whole Universe, simultaneously and center oneself in the subtlest essence of the body.

Now, Sadashiva as Bhairava is revealing the technique of power manifestation where the Yogi should complete and drop the identity of one's own body – and

cognize that – the same consciousness or Existence, who is Sadashiva is verily present and pervaded in one's body as in other bodies.

The Yogi should firmly declare – *Sadashiva, the pure consciousness who is present and pervading my body is also present and pervading all bodies. So, I am Oneness with all bodies - svavadanya śarīre api saṃvittim anubhāvayet.*

By this powerful cognitive shift, one immediately drops the boundary and identity of the body and the expectations associated with one's body or with other bodies, and becomes one with the Whole, Sadashiva. From the experience of Cosmic Oneness with Sadashiva comes the power to become all-pervasive and experience any body as one's own consciousness or self.

Thus, the Yogi manifests the power of cosmic vision to look into any body and see any inner organs and scan through the body, and identify the health and body condition of any living being.

## ***10. Experience Yourself in All Bodies, Realize the Oneness***

**Shaastra Pramana: Vijñāna Bhairava Tantra, Sutra, 100, dhāraṇa 75**

**Power: Body Scanning – Inner Vision**

चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित् ।  
आतश्च तन्मयं सर्वं भावयन्भवजिज्जनः ॥ १०० ॥

*ciddharmā sarvadeheṣu viśeṣo nāsti kutracit ।*

*ātaśca tanmayam sarvam bhāvayan-bhavajijjanah ॥ 100 ॥*

**cit-dharmā:** as per the natural flow of consciousness; **sarvadeheṣu:** in all the bodies or embodied forms; **viśeṣah:** differentiation, specificity, separate; **nāsti:** not there; **kutracit:** anywhere; **ātaḥ:** thus, in this way; **ca:** and; **tanmayam:** absorbed in consciousness; **sarvam:** all; **bhāvayan:** cognizes, realizes; **bhavajit:** win or transcend the dualistic world; **janaḥ:** persons, beings

***Translation:***

As per the natural flow of Consciousness (*cit dharmā*), in all the bodies, the consciousness is undifferentiated, there exists no differentiation or specificity (in nature, quality or attributes) in the Consciousness. In this way, when one places his awareness and is absorbed in the consciousness existing in all the beings, he wins the dualistic worldly existence and realizes the non-dual Oneness in all beings.

(This is Śambhavopaya).

### ***Summary***

This *sutra* gives the experience of non-duality or Oneness with all beings. Sadashiva begins this sutra with a beautiful word - *cit-dharmā*, revealing the sacred secret of the cosmic law that governs the power manifestation.

The Yogi must deeply cognize that – as per the *cit-dharmā*, the natural flow of consciousness – in the all bodies, the manifestation having an appearance, there is no differentiation or specificity anywhere – *sarvadeheṣu viśeṣo nāsti kutracit*.

Understand. To identify anything as ‘specific or separate or *vishesha*’ one needs to see it exist with a differentiated nature, quality, attributes, form or shape. With the two eyes having the impure and limited vision, we perceive everything as *vishesha*, with different attributes. Here, Sadashiva is revealing the ultimate natural law of consciousness – *cit dharma*, that nothing is specific or separate, *vishesha nāsti*. From a small blade of grass, a small ant, or an animal to a human being onto the Divine beings in divine abodes – everything is the Infinite Consciousness, Sadashiva. This is *Cit Dharma*.

With the initiation (deeksha) into this cognitive shift of ‘*Cit Dharma*’ from the Guru and *Shaktipāt*, the grace descent of power, the Yogi is absorbed into the all-pervading consciousness, Sadashiva, existing in all beings - *tanmayam sarvam*. Thus, the Yogi wins over the incomplete cognition of duality or plurality of seeing the differences. In other words, his cosmic vision reveals to him the pure non-dual experience, *shuddha advaita* – by which he realizes the Oneness in all bodies.

*Thus, the Nithyananda Yogi experiences his self in all the bodies and manifests the power of body scanning - knowing the inner happenings in any body, anywhere.*

*This sutra is the sacred science of the power manifestation of body scanning, which is evidential authority for the truth.*

## **11. ‘I am Everywhere in every Body’**

Shaastra Pramana: *Vijñāna Bhairava Tantra, Sutra 104, dharāṇa 81*

Power: Body Scanning, Remote Vision

विहाय निजदेहास्थां सर्वत्रास्मीति भावयन् ।  
दृढेन मनसा दष्ट्या नान्येक्षिण्या सुखी भवेत् ॥ १०४ ॥

*vihāya nijadehāsthām̄ sarvatrāsmīti bhāvayan ।*

*dṛḍhenā manasā dṛṣṭyā nānyekṣiṇyā sukhī bhavet ॥ 104 ॥*

**vihiāya:** go beyond, abandon drop; **nija-deha:** own body; **āsthām̄:** consciousness, awareness; **sarvatra asmi:** I am everywhere; **iti:** thus; **bhāvayan:** cognize; **dṛḍhenā:** firmly with integrity; **manasā:** by the mind or inner space; **dṛṣṭyā:** seen; **na-anyekṣiṇyā:** not seeing many or another; **sukhī:** joyful; **bhavet:** becomes

*Translation*

Bring completion with the body, dropping the I-consciousness from your body [nija dehāsthām̄], cognize firmly with integrity and stable mind that, ‘I am everywhere, sarvatrāsmi. I am not only in this body. In each and every body I am existing.’”

By seeing and experiencing this all-pervading oneness, one does not see another or many, and thus becomes joyful.

(This is Śāktopaya.)

### *Summary*

This sutra presents the truth of oneness with all bodies and forms. All power manifestation happens when Oneness is experienced with the Source, Sadashiva. To experience Oneness with all bodies and to manifest His *Shakti*, Sadashiva reveals this power.

*Cognize firmly with integrity and declare that – “I am everywhere. I am not only in this body, in each and every body I am existing - nija dehāsthām sarvatra asmi iti bhāvayan.”*

By this firm cognitive shift, bring completion with the body and drop the identification with your body. Thus, the Yogi will see and experience himself present everywhere and will not see ‘another’ or ‘many’, and becomes joyfully established in *Sadashivatva*, the space and essence of Sadashiva.

This is the technique for manifesting the power of inner vision that opens the vision of body scanning to look into the inner parts and diagnose yourself and others.

### ***12. Cognize your body (flesh, bones) filled with cosmic consciousness***

**Shaastra Pramana:** *Vijñāna Bhairava Tantra, Sutra 47, dharāṇa 24*

**Power:** Body Scanning

सर्वं देहगतं द्रव्यं वियद्व्याप्तं मृगेक्षणे ।  
विभावयेत्ततस्यस्य भावना सा स्थिरा भवेत् ॥ ४७ ॥

**sarvam dehagataṁ dravyam viyadvyāptam mrgekṣaṇe ।**

vibhāvayet - tatasyasya bhāvanā sā sthirā bhavet || 47 ||

**sarvam:** all, whole; **dehagatam:** in the body; **dravyam:** constituents, object, matter, material; **viyat:** being dissolved, going asunder, vanishing; **vyāptam:** covered with, filled up, pervaded; **mṛga-akṣaṇe:** O gazelle eyed one (Devi); **vibhāvayet:** having ascertained; **tatah:** thus; **tasya:** his; **bhāvanā:** awareness, cognition, conscious feeling; **sā:** that, she; **sthirā:** firm, stable; **bhavet:** becomes

### *Translation*

O gazelle-eyed one, one should cognize that the constituents or the matter within the whole body such as the bones, flesh, etc., as being pervaded and saturated with cosmic consciousness, Sadashiva. Having ascertained thus, this awareness and cognition of oneness [with Sadashiva] will become firmly established, and manifest through the body.

### *Summary*

Sadashiva reveals the technique to become firmly established in Oneness with the Cosmic Consciousness. By this firm, stable experience of Oneness, all powers manifest powerfully through the Yogi's body.

This *sutra* is a cognitive shift to be held. Cognize that – “*the constituents of my whole body such as the bones, flesh, organs, skin etc., all are being pervaded, saturated, and filled with the cosmic consciousness, Sadashiva.*”

When this ultimate truth is felt and cognized, the powers of Sadashiva start manifesting through the body and the awakened *Pure Consciousness*, Sadashiva existing in the Yogi's body or in any other body, reveals and shows the inner essence of the body and its functions.

### *13. Visualize the body as empty covered by skin*

Shaastra Pramana: *Vijñāna Bhairava Tantra, Sutra 48, dharāṇa 25*

Power: Body Scanning

देहान्तरे त्वग्विभागं भित्तिभूतं विचिन्तयेत् ।  
न किञ्चिदन्तरे तस्य ध्यायन्नध्येयभागभवेत् ॥ ४८ ॥

dehāntare tvagvibhāgam bhitti bhūtam vicintayet ।

na kiñcidantare tasya dhyāyann-adhyeyabhāg bhavet ॥ 48 ॥

dehāntare: in the body; tvak-vibhāgam: skin-part; bhitti: wall, surface; bhūtam: being, existing; vicintayet: should be cognized; na: not; kiñcid: anything; antare: inside; tasya: it; dhyāyan: by the restful awareness thus; adhyeya: cognizing the knower, Sadashiva; bhāk: like, this way; bhavet: becomes

#### *Translation*

(or) Visualize that your body is enclosed, supported by your skin surface and there is nothing existing inside the skin, it is empty. By such restful awareness, one cognizes and attains the knower of the whole bodily substance who is the source essence – Sadashiva – who cannot be known.

#### *Summary*

The Sutra 47 and 48 are connected.

This sutra is another technique to experience Oneness with Sadashiva by creating the cognitive shift about the body.

By this, the power of oneness with any body manifests and one can look directly into any body and manifest the powers of body scanning, diagnosing and healing.

Visualize that your whole body is enclosed by the skin surface - *dehāntare tvag vibhāgam bhitti* and there is nothing existing inside the skin - *na kiñcid*

*antare*. There are no organs, flesh and bones or anything within you. What exists within is beyond the grasp of your perception. By this cognition, one attains the supreme knower of all bodies, Sadashiva.

#### *14. Fix your eye on Akasha, attain the Infinite Space and Power*

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 84, dhāraṇa 61*

Power: Akashic Reading/Remote Viewing – the Infinite Power of Akasha

आकाशं विमलम् पश्यन् कृत्वा दृष्टिं निरन्तरां ।  
स्तब्धात्मा तत्-क्षणाद्-देवि भैरवम् वपुर्-आप्नुयात् ॥ ८४ ॥

*ākāśam vimalam paśyan kṛtvā dṛṣṭim nirantarām |*

*stabdhātmā tat-kṣanād-devi bhairavam vapur-āpnuyāt || 84 ||*

*ākāśam*: sky, etheric space, limitless sky; *vimalam*: spotless, clear; *paśyan*: having looked, having see; *kṛtvā*: having done; *dṛṣṭim*: sight; *nirantarām*: constantly without any gap, continuously; *stabdhātmā*: steady, motionless inner space; *tat-kṣanāt*: at once, in that very moment; *devi*: dear devi; *bhairavam*: bhairava, infinite space and its powers; *vapuh*: body; *āpnuyāt*: becomes, attains

*Translation:*

Looking at the spotless infinite etheric space, *ākāśa* beyond the sky and clouds, one should fix one's gaze (from the third eye) without blinking, continuously, and make the body and inner space steady and motionless. In that very moment, O Devi, one attains the nature and powers of the Infinite Space, *Bhairava*.

*Summary*

Sadashiva begins revealing the powers associated with *Akasha*, the etheric space, the most subtle and powerful elementary energy of Cosmos or *Pancha Mahabhuta*. It pervades everything, it has no limit, it is Infinity. In the Akasha is recorded the Cosmic Archives, the happenings and

experiences of the past, present and future. The Oneness with the Akasha energy, who is Sadashiva as *Kaalabhairava*, the *Lord of Time and Space*, reveals to the person, the direct vision and revelations from the cosmic archives. This is the power of *Akashic Reading*, which manifests in a Yogi from the higher frequencies of Third Eye awakening.

Paramahamsa Nithyananda as the energy of Kalabhairava not only reveals the Akashic Records, He can change the past and rewrite the future for a person, as a blessing. He is initiating his disciples into this extraordinary power, where by, the Yogi established in Pure Oneness with the Akasha, can simply read the words revealed from the Akasha.

Akasha is the Pure Consciousness, the cosmic canvas on which the ink of Time imprints every thought, incident, happening and records it in all dimensions of length - verbalization, breadth – visualization, depth – cognition, and time and space. By entangling in Oneness with Paramahamsa Nithyananda – *Shaktipāta*, the Yogi's third eye which is Kalabhairava's third eye reveals in golden letters the revelations about anything enquired.

*ākāśān vimalam paśyan* – look at the etheric space, *Akasha* beyond the sky and clouds. One must look at the Reality as it is into the Akasha. The sky and clouds is the perceived reality, it is the normal vision with the two eyes of forms and shapes.

When initiated into advanced levels of the powers of Third Eye, one can look directly into the subtlest energy, *Akasha*, which is pure, spotless, attributeless with a cosmic vision that penetrates beyond the sky or clouds, beyond one's perception,

*kṛtvā drṣṭim nirantarām* - one should fix one's gaze (from the third eye) without blinking, continuously,

*stabdhātmā tat-kṣanād* – By doing so, at once make one's body and inner space steady and motionless.

*bhairavam vapur-āpnuyāt* - In that very moment, one attains the nature and powers of the Infinite Space, *Bhairava*.

This manifests the primordial power of KalaBhairava, the power to access the Akashic Readings.

### *15. Experience the Ākasha, the Infinite Space in Your Crown and Manifest Bhairava and his powers*

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 85, dhāraṇa 62*

Power: Remote Vision / Akashic Reading

लीनं मूर्ध्नि वियत्-सर्वं भैरवत्वेन भावयेत् ।  
तत् सर्वं भैरवाकारं तेजस्-तत्त्वं समाविशेत् ॥ ८५ ॥

*līnam mūrdhni viyat-sarvam bhairavatvena bhāvayet |*

*tat sarvam bhairavākāra tejas-tattvam samāviśet || 85 ||*

*līnam:* absorbed; *mūrdhni:* in the forehead, crown; *viyat:* space; *sarvam:* all; *bhairavatvena:* by the space of bhairava; *bhāvayet:* contemplate, cognize; *tat:* that; *sarvam:* all; *bhairavākāra:* in the form of bhairava; *tejas-tattvam:* the essence of self-luminous light; *samāviśet:* entered

#### *Translation*

One should contemplate the whole etheric space, Ākāśa, which is the nature of Bhairava – *the Source Consciousness*, as if it is pervading and absorbed in the crown of the head. Then, one experiences everything as the form of Infinite Bhairava and enters into the self-luminous light of His infinite all-pervading nature and powers.

## Summary

Just visualize that the whole *Ākasha*, the Ether Space is situated in your crown. Cognize that it is as infinitely wide as the sky without limits, absolutely wide and limitless. Your crown center has become as infinite as Akasha, it has become Oneness with *Akasha - līnāṁ mūrdhni viyat-sarvam*.

This Akasha is verily the nature of Bhairava, the Source, your own consciousness, and there become One with the Bhairava, be absorbed into Bhairava.

From this experience of Oneness with the Infinite Akasha who is Bhairava, the Yogi experiences everything as the form and essence of Bhairava - *tat sarvam bhairava ākāra*. From this space, one enters into the self-luminous light - *tejas-tattvam samāviśet*, and thus manifests the power of infinite all-pervading nature of Bhairava - the power of Akashic Reading.

The Yogi becomes one with the Etheric Space and accesses the shaft of Time. The cosmic revelations appear in golden letters revealed by the Bhairava to him.

## 16. Manifest Shakti by Oneness with Ākāsha, the Etheric Space in all directions

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 92, dhāraṇa 69*

Power: Remote Vision (All-pervadingness)

व्योमाकारं स्वामात्मानं ध्यायेद् दिग्भिर्नावृतम् ।  
निराश्रया चितिः शक्तिः स्वरूपं दर्शयेत् तदा || ९२ ||

*vyomākāram svām ātmānam dhyāyed digbhir anāvṛtam |  
nirāśrayā citih śaktih svarūpam darśayet tadā || 92 ||*

**vyomākāram:** in the form of vast etheric space; **svām:** own; **ātmānam:** self; **dhyāyed:** by the restful awareness; **digbhih:** directions; **anāvṛtam:** limitless; **nirāśrayā:** free from all support; **citiḥ śaktiḥ:** consciousness; power; **svarūpam:** own form or essential nature of the self; **darśayet:** seen, revealed; **tadā:** thus

### *Translation*

Concentrate and cognize with restful awareness on one's Self in the form of a vast etheric space or sky [vyomākāram], which is limitless in any direction whatsoever, thus the *citiḥ śakti*, the power of Consciousness, freed from all support, reveals and manifests Herself, as the form of one's essential nature of the Self.

(This is Śāktopaya.)

### *Summary*

In this sutra, Sadashiva is revealing the power of connecting and experiencing one's presence in any place through the energy of *Vyoma*, or *Akasha*. Ether is the primordial energy that is all-powerful and pervades the Cosmos. By establishing in oneness with *Vyoma*, a Yogi can experientially SEE anything remotely, in all directions.

*Let us understand the power manifestation of Remote Vision.*

*Concentrate and cognize with restful awareness on one's Self in the form of a vast etheric space or sky – vyoma ākāram svām ātmānam.*

Sit with the powerful cognition that your Self, *ātman* – whatever you cognize as ‘you’ – your form, thoughts, inner space, everything has become the form of *Vyoma*, *the vast limitless sky or space that is pervading the Cosmos*.

Normally, you cognize ‘you’ as a form, *ākāra* with a body and mind, and the deep rooted or frozen identity associated with it. Now, create the cognitive shift from the space of deep restful awareness and completion – that your form has become the *Vyoma*, your self has become the essence of *Vyoma*. Your form is expanding and pervading everywhere in all directions limitlessly – *digbhir anāvṛtam*. Beyond boundaries, directions and support of body, mind and thoughts, you are dissolving into the limitless Ether.

With this experience, the *citiḥ shakti*, the power of Consciousness that is free from all support like the *Vyoma*, reveals Herself and thus the Yogi directly sees one’s own essential nature of the Self, *svarūpam darśayet*.

*What is the power of Citih Shakti and seeing own's essential nature?*

Just as the *Vyoma* is all-pervading, the Yogi will experience the *Shakti* of experiencing one’s true nature as all-pervading. The *Cit Shakti* present in one self, is pervading everywhere. So, the Yogi manifests the infinite power of seeing anything anywhere just like the Space. This power brings to the Yogi, remote visions of any place – which is experiential vision – this means the Yogi will be sitting in one part of the world, but His remote vision power will expand into any location across oceans, mountains, countries and the *Cit Shakti*, *the power of Sadashiva* will reveal everything – the place, incident, people in multi-dimensional vision and sound, as if the person is actually present there.

Thus, when a Nithyananda Yogi manifests the power of Remote Vision, he/she can reveal to a person, whom he/she has never met or known

before, about his house in far-off remote places with precise details including past, present and future details. He can even see people and tell what are their habits and what exactly are they doing, speaking or feeling within them. He can see any object hidden in any place.

*Where and how does the Nithyananda Yogi see and experience this Remote Vision?*

This power manifestation happens when the Yogi invokes the presence of Sadashiva as the Guru on one's Third Eye and establishes oneself in the *Cit Shakti* and begins the remote viewing on a sacred granite stone called 'Krishta Shila' or on a mirror by anointing it with the sacred knowledge eyeliner, *Jnana Anjana*, energized by Paramahamsa Nithyananda.

The advanced manifestation of the power of Remote Vision bestows in the Yogi, the power to see even different *lokas*, planetary abodes, the structure of a galaxy giving the vision of description of planets, their habitations, their oceans, etc. No secret of the Universe is hidden to such a Yogi who becomes one with Sadashiva.

## ***17. Be Established in the Space Beyond the Akasha***

**Shaastra Pramana:** *Vijnana Bhairava Tantra*, dharana 103, verse 128

**Power:** Akashic Reading

नित्ये निराश्रये शुन्ये व्यापके कलनोज्जिते ।  
बाह्याकाशे मनः कृत्वा निराकाशं समविशेत् ॥ १२८ ॥

*nitye nirāśraye śunye vyāpake kalanojjhite |  
bāhyākāśe manah kṛtvā nirākāśam samaviśet || 128 ||*

**nitye:** eternal; **nirāśraye:** without support; **śunye:** with the other (sa-ananya), all-inclusive oneness; **vyāpake:** omnipresent; **kalana-ujjhite:** beyond limitation, estimation, illimitable; **bāhyākāśe:** in the outer space; **manah:** mind; **kṛtvā:**

having placed; **nirākāśam**: non-space, space beyond, unmanifest; **samaviśet**: enters

### *Translation*

One should fix his mind on the external space - *Bāhyakāsha*, which is eternal (nitya), without support, all-inclusive oneness, omnipresent, illimitable or devoid of limitation. By this practice, he will be absorbed in non-space or the space beyond the manifest, *Nirākāsha*.

(This is Shaktopaya and ends in Shambhavopāya.)

### *Summary*

This *sutra* is the scriptural authority on the power of Akashic Reading. Sadashiva gives the revelation on the secret of *Akasha*, the subtlest, most powerful etheric energy.

Fix your mind on the eternal, supportless, all-inclusive oneness - *nitye nirāśraye śunye*, which is present everywhere and is devoid of limitation - *vyāpake kalanojjhite*.

*bāhyākāśe manah kṛtvā* – just bring your whole awareness on the external Akasha. What is the external Akasha? The limitless skies, which is colorless, formless. It is eternal, present on all sides. Perceive nothing in this Akasha, *kalanojjhite*. The moment you perceive the Akasha associated with name, form, color, attributes, you have already made it limiting.

So, create the space of Oneness with the *Bāhyākāsha*, the external space. Then, when you go on doing this, you will go beyond the external space and will have entry, *samāvesha* into the *Nirākāsha*, the space or ether beyond your inner space – *antar akasha* and outer space, *bāhyākasham beyond the manifest and the unmanifest*. This *Nirākāsha* is the eternal *Akasha*, which is Sadashiva – who is both manifest and the unmanifest, and beyond it.

By this experience of Pure Oneness with *Nirāshaka*, the Yogi attains the mighty power of accessing the Akashic Records. Being in absolute oneness, the Shakti in the Akasha will reveal to the Yogi, all the happenings recorded in it. Past,

present and future of all happenings, incidents are imprinted in these infinite cosmic space.

The initiated Nithyananda Yogi in complete oneness with *Akasha*, manifests the cosmic reading power ‘Akashic Reading’ – revealing the most complex questions into the mysteries of the cosmos to the most personal quests of a person seeking guidance on his future or past happenings. By the direct initiation from Paramahamsa Nithyananda who is eternally established in the Pure *Nirākasha*, the state of Kalabhairava, the Yogi manifests powers of Akasha that hold the cosmic database of every happening from the infinite time and space.

So, what happened 10,000 years ago and what and why is happening now a week back, are all revealed to such a Yogi.

#### *18. Topic: Vision of all Objects or Occurrences in Your Consciousness*

**Shaastra Pramana:** *Spanda Karika, Section 3, Vibhūti Spanda, sutra 3.11*

**Power:** Akashic Reading/ Remote Vision/ Any Vision

दिदृक्षयेव सर्वार्थान्यदा व्याप्यावतिष्ठते ।  
तदा किं बहुनोक्तेन स्वयमेवावभोत्स्यते ॥ ३.११ ॥

didṛkṣayeva sarvārthān-yadā vyāpyāvatiṣṭhate ।  
tadā kim bahunoktena svayamevāva-bhotsyate ॥ 3.11 ॥

#### *Translation*

When the Yogi, seeking to see all objects or all occurrences of any cause, establishes and abides himself completely in that state of oneness which pervades them all, by infusing them all with the light of his consciousness, then what is the use of saying much, he will experience for himself the cosmic splendor of that vision.

## *Summary*

Sadashiva reveals a beautiful sutra here in the *Spanda Karika*.

**Let us understand what is *Spanda*.**

*Spanda* is the creative pulsation of the whole Cosmos manifested and projected by Sadashiva.

In the Shiva Sutras, Sadashiva reveals about His ‘light energy’ aspect called *Prakasha* or *Teja*. In the *Spanda Karika*, He reveals the *Spanda*, the dynamic, active, vibrating, flowing, powerful aspect of Sadashiva, which is *Vimarsha*, the reflection, expression or manifestation of the Self-effulgent Light of Consciousness, *Prakasha*. *Prakasha* is Sadashiva manifesting and *Vimarsha* or *Spanda* is His *Shakti*, the Absolute Power by which Sadashiva manifests and multiplies Himself into many, just to celebrate His own existence.

The terms *Shakti*, *Vimarsha*, *Parashakti*, *Spanda*, *Sphurattā*, *Spanda Shakti* are all synonymous in the Shaiva Agamas. The whole Cosmos is inherent in the *Spanda*, the cosmic vibration – just as a banyan tree is inherent potentiality in the seed.

The whole Universe has been projected or manifested by Sadashiva by the *spanda*, the throb or vibration of opening of His Third Eye.

Oneness with Sadashiva, the Absolute Consciousness always manifests as *Spanda Shakti*, the powerful pulsation, cognition, and activity. *Spanda Shakti* is the dynamism, the activism of Sadashiva.

*Now, let us enter into the sutra from Spanda Karika, which expands the Shiva Sutras.*

**didṛkṣayeva sarvārthānyadā vyāpyāvatiṣṭhate ।**

**tadā kim bahunoktena svayamevāva-bhotsyate ॥ 3.11 ॥**

It is highest possibility for a living being that he has the power to seek and manifest anything, to see and experience anything he/she wills. The secret to this is in experiencing the Oneness with Sadashiva who is existing in all objects, occurrence as the Primary Cause.

*This is the power manifestation of experiencing the Cosmic Splendor of Divine Visions.*

This sutra describes the power of Remote Vision, to see and experience object. It also describes the technique to see any occurrence, which is the power of Akashic Reading.

*This is the technique of Spanda, which is giving a powerful cognition.*

Establish yourself completely and abide or remain soaked in the state of Oneness with the Primary Cause that fills everything every thing, Sadashiva and His Shakti- *sarvārthan vyāpya avatiṣṭhate*.

Cognize clearly that any object or occurrence that you seek to see or experience is filled with the same Primary Cause, Sadashiva. In existential reality, any object anywhere, be it in front of you or in America or in planet Mars is filled with Sadashiva, the Source Subject. So, the Sadashiva who is in you and in everything, can reveal the Divine Vision and also experience of that object to you, by infusing the Light of His Consciousness.

By manifesting this powerful cognition of Reality in you – what is the use of saying anything further, says Sadashiva – for the Yogi will experience the extraordinary power of Vision of anything within His own self.

When the Yogi, seeking to see all objects or all occurrences of any cause, establishes and abides himself completely in that state of oneness which pervades them all, by infusing them all with the light of his consciousness, then what is the use of saying much? The cosmic splendor of THAT vision will be revealed to him in his own consciousness - *svayameva bhotṣyate*, by the dynamic active *Spanda Shakti*.

## *19. Manifest the Cosmic Body, Experience Body and Universe as Oneness*

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 63, dharana 40*

Power: Remote Vision – Cosmic Body

सर्वं देहं चिन्मयं हि जगद्वा परिभावयेत् ।  
युगपन् निर्विकल्पेन मनसा परमोदयः ॥ ६३ ॥

*sarvam deham cinmayam hi jagadvā paribhāvayet ।*

*yugapan nirvikalpena manasā paramodayah ॥ 63 ॥*

*sarvam:* all, whole; *deham:* body; *cinmayam:* consciousness; *hi:* indeed,, accordingly; *jagat:* universe; *vā:* even, or; *paribhāvayet:* should consciously cognize; *yugapat:* simultaneously; *nirvikalpena:* unwavering, beyond the movement of thoughts; *manasā:* mind; *param:* supreme, ultimate; *udayah:* awakening

### *Translation*

One should consciously cognize, keeping the mind beyond the movement of thoughts, free from any doubts or root cognitions [*nirvikalpena manah*] – that the whole body and even the whole universe, indeed, are simultaneously of the essence and nature of Consciousness in the infinite space of Oneness [*cinmayam*], then the Supreme Awakening happens where one manifests the cosmic body.

### *Summary*

In this sutra, the truth of the Cosmic Body of Sadashiva is revealed by Himself to Devi Adishakti. This sutra is a Cosmic Cognition, *paribhavana* to be intra-analyzed and manifested by the power of initiation and *Shaktipāta* with Sadashiva incarnate Guru.

Two powerful cosmic cognitions on your self, *jeeva* and Jagat emerge from this Sutra.

*One.* The whole body, *sarvam deham* is *cinmayam*, the essence and nature of Consciousness. Your body is filled with Consciousness, who is Sadashiva. Your self is Sadashiva, indeed.

*Two.* The whole Universe, *Jagat* is also *cinmayam*, the essence and nature of Consciousness. Expand your cognition to the whole universe with its many planets, galaxies, and space, and beyond is all Sadashiva.

Now, cognize simultaneously that the whole body, *microcosm* and the Cosmic Body, *macrocosm* which is the Universe are connected and simultaneously, they are in the infinite space of Pure Oneness within Sadashiva.

With these powerful cognitions, let your mind go beyond the movement of thoughts in your inner space. Let your inner space be Complete, free from any doubts or root cognitions - *nirvikalpena manah*.

By this, the Supreme Awakening, *param udayah* will occur to the Yogi. What is the awakening? By Oneness with Sadashiva, the Yogi will awaken His Cosmic Consciousness, the state and the powers of Sadashiva.

This power manifestation will bring him direct experience of the Cosmic Body. And the Yogi will be able to connect, see, feel anything existing in this Cosmos. The microcosm will experience macrocosm. So, the power of remote cosmic vision simply happens.

## *20. The Bliss of Oneness filled in your Body and World*

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 65, dharana 42*

Power: Remote Vision – Cosmic Body

सर्वं जगतस्वदेहं वा स्वानन्दभरितं स्मरेत् ।  
युगपत स्वामृतेनैव परानन्दमयो भवेत् ॥ ६५ ॥

*sarvam jagatasvadeham vā svānanda-bharitam smaret |*

*yugapat svāmṛtenaiva parānandamayo bhavet || 65 ||*

**sarvam:** all, whole; **jagat:** world; **svadeham:** own body; **vā:** even or; **svānanda:** bliss of self; **bharitam:** filled with; **smaret:** remember; **yugapat:** simultaneously; **sva-amṛtena-iva:** through the nectar of one's own self; **parānanda:** ultimate bliss; **mayah:** identified with, filled in oneness with; **bhavet:** becomes

### *Translation*

The Yogi should remember the truth that the whole world and even his own body is filled with the bliss of the Self, simultaneously. Then, through this nectar of one's own Self, one becomes identified and filled in Oneness with the ultimate bliss.

### *Summary*

The previous *sutra*. 64 and this *sutra* are connected. In this *sutra*, Sadashiva as Bhairava expands on the experience of Oneness. When the powerful cosmic cognition, *paribhāvana* is held – that the whole world and your own body are connected limitlessly, what is the state and space of the experient or the Yogi.

Sadashiva is beautifully revealing about the nectar of Oneness with the whole world through the Yogi's body, which bestows the power of experiencing the Cosmic Body and the power manifestation of Remote vision.

He is saying – Remember, that the whole world, *sarvam jagat* and even your own body - *svadeham* is filled and flowing, *bharitam* with the bliss that comes

from the own Self, *Svānanda*. This cognition must be held simultaneously, *yugapat*.

Then, this remembrance of Oneness, which is the experience of own's state of Bliss, *sva-ananda* brings forth the nectar of one's self, *sva-amṛtena*, through which one becomes fully identified and filled in Oneness with the Ultimate Eternal Bliss, *parānanda mayo bhavet*.

Shakti is not power over other objects or beings, it is the oneness with everything – where no-other exists. When the Oneness happens with the whole Cosmos and the ultimate nectar of bliss showers in a Yogi, he manifests the power of seeing, experiencing anything in the Cosmos. Thus, sitting remotely, he can SEE anything in the Cosmos.

## 21. Whole visible manifestation is your body

**Shaastra Pramana:** Shiva Sutras, Sutra 1.14

**Power:** Remote Vision – Cosmic Oneness

दृश्यं शरीरम् ॥ १.१४ ॥

*dṛśyam śarīram ॥ 1.14 ॥*

### Translation

This whole perceived, seen, manifest world is his own body or Self.

### Summary

In the Shiva Sutra, Sadashiva reveals the ultimate sacred secrets as *sutras*, *powerful techniques to experience oneness with Him, the Source*.

Here in this sutra, *dṛśyam* means ‘the perceived objective world,’ with attributes, forms, shapes, colors – that which is manifest, which is seen, felt, experienced. Sadashiva reveals that everything that is seen, *dṛśyam* – moving, unmoving, far or near is own's own body – *śarīram*.

So, see everything and cognize that everything you see is the very extension of your own body, your own self, becoming many. Your own self, is the objective reality, it is beyond name, forms, frames or boundaries. With this Real reality, whatever you see is your own self in essence or quality. Perceived Reality is delusion and Real Reality is Sadashiva.

The subjective power or manifestation, Shakti is established in the objective Source, Sadashiva. In reality, there is Pure Oneness between Shakti and Sadashiva, between the objective and the subjective existence.

By this cognition, let the Yogi look at the whole world through the third eye, and SEE the Oneness in the manifested word. Such a Yogi will cross the barriers of his *Sharira* and experience the Cosmic Body. Here *Sharira* does not only mean the physical body frame. It is revealed in the Veda-Agamas that the *Sharira* has several layers.

1. The physical gross body – *sthula sharira*, which one uses in waking state.
2. The mental body of mind and intellect, or subtle body – *sukshma sharira*, which is a dream body. It is the body one uses to travel in dream state.
3. and the Causal body – *kārana sharira*. The body one uses in deep sleep state of complete darkness. This body does not move.

So, cognize that all your bodies from the gross to the subtlest body, meaning your physical body, your thoughts, emotions in every state of consciousness – waking state, dream state or deep sleep state is filled with pure consciousness. The higher state of Consciousness, *Turiya*, the awake state is penetrating all your other 3 states. As you are established in Oneness with Sadashiva, who the *Turiyatīta*, the Pure Awakened State, His state is penetrating all your states. Thus, your body, *sharira* is in complete Oneness with the Cosmic Body.

By the experience and manifestation of this powerful cognition – whatever the Yogi sees, is His own body - *drśyam śarīram*. Just as his own body is available to him, the Cosmic body is also available to him. So, he can see and experience himself in remote places – manifesting the power of Remote Vision through the cosmic body of Sadashiva.

## 22. Manifest the Depth of Object, by Oneness with Any Object

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 59, dharana 36*

Power: Depth Dimension (Move any object)

घटादिभाजने दृष्टिं भित्तीस्त्यक्त्वा विनिक्षिपेत् ।  
तल्लयं तत्क्षणाद्वत्वा तल्लयात्तन्मयो भवेत् ॥ ५९ ॥

ghaṭādibhājane dṛṣṭim bhittīstyaktvā vinikṣipet ।

tllayam tatkṣanādgatvā tallayāttanmayo bhavet ॥ 59 ॥

ghaṭā: pot; ādi: etc, more; bhājane: inside, within receptacle, partaking of; dṛṣṭim: sight; bhittih: length, breadth, characteristics and supports (of shape), enclosure, partition, wall; tyaktvā: by dropping; vinikṣipet: should fix; tat layam: that dissolution, absorption into the depth; tat: that; kṣanāt: moment; gatvā: being gone; tat: that; layāt: through the uniting; tanmayah: absorption into complete oneness; bhavet: becomes, happens

### *Translation*

Just fix your sight (through the third eye) inside a pot or any other object with single-pointed awareness, dropping the idea of that object having any length, breadth, enclosure, characteristic, form, shape or support. At that very moment, the Yogi having absorbed into the depth of the object instantaneously, enters into that space of uniting (with the object) and the absorption into complete Oneness happens.

(This is Shambhavopaya)

## **Summary**

Sadashiva is entering into the advanced level of power manifestation – *the Depth Dimension*. There exist five dimensions of the Universe. They are Length Dimension, Breadth Dimension and Depth Dimension, and Time and Space.

Let us understand what is Depth.

**Your Depth is what you perceive as You, which is the source of your experience of your world, your experience of your God, your experience of your Life, this is called Depth.**

All your Cognitions put together, which is the source of your experience of your world, your experience of your God, your experience of your life is DEPTH, the Cognition. That Depth, that Cognition is a bundle of cherished thought currents and memories. Your Depth, your core, your being, your ‘hara’ center is the source of your life - how you perceive your life. For example, you may feel life is good, life is liberating, or you may feel that life is bad, suffocating, life is cheating

The Depth or cognition is the source of your perceptions about life. It acts like a magnet to attract various situations, persons, places, objects in your life. It is not a dead ideas, it's a living magnet.

Now, let us understand the sutra.

Sadashiva is giving a beautiful example of a pot.

Just fix your sight through the third eye inside a pot or any other object with single-pointed awareness - *ghaṭa ādi bhājane dr̥ṣṭim*.

Then, drop the cognition that the object has any length, breadth, enclosure, characteristic, form, shape or support - *bhittīḥ tyaktvā vinikṣipet*.

At that very moment, the Yogi gets absorbed into the depth of the object or pot - *tat layam tat kṣaṇat gatvā*; and enters into that space of uniting with the object and the absorption into complete Oneness happens - *tat layāt tanmayah bhavet*.

This *sutra* or technique is the sacred secret behind manifesting the power of depth dimension. It shifts the very cognition you carry about yourself and the objectified world.

To experience Oneness with any object, be it a pot or any other matter, Sadashiva says, just drop the cognition about that object being an object.

*For example, when there is a an earthen pot (ghata) or a coconut in front of you,*

- Just look at it from your third eye. Gently fix your Third Eye on the coconut, connecting your Third Eye with the Third Eye of Sadashiva.
- Then, just drop the perception about the object – that it is a coconut or a pot. It has no length, breadth, enclosure, characteristic, form, shape or support. So, it is beyond the coconut.
- Manifest the depth dimension power by simply holding the powerful cognition in you that – the source of the experience of the coconut is the same source of your experience about you, which is Sadashiva. In other words, the source of the coconut and the source of you, is Sadashiva, the Primordial Source. So, there is no difference in you, self and the coconut or the pot.

By this cognition, comes the power of depth dimension to move any object or matter through the absorption into complete oneness with it - *tat layāt tanmayah bhavet*.

### *23. Manifest Sadashiva's Infinite Power from your Depth*

**Shaastra Pramana:** *Shiva Sutra, verse 1.16*

**Power:** Depth Dimension, Manifest Power of Sadashiva [Shakti Sandhāna]

शुद्धतत्त्वसन्धानाद् वा अपशुशक्तिः ॥ १- १६ ॥

śuddhatattva-sandhānād vā apaśuśaktih ॥ 1- 16 ॥

**Translation:**

Or by fixing the self and aiming at the pure essence, cognizing from the depth of one's being – that 'all that exists is Sadashiva, the pure essence (*śuddha tattva*)', and attaining and uniting with that pure essence and existential reality, *Sadashiva*, he experiences Sadashiva and manifests *Sadashiva's* infinite power.

**Summary**

*Shuddha tattva or Sadashiva tattva*, the pure essence is Sadashiva, the absolute consciousness. Here Sadashiva is revealing the sacred science to – live the state of Sadashiva and manifest Sadashiva's infinite powers.

He is giving us the powerful cognition to manifest the depth dimension of the Cosmos.

Fix your self by aiming, connecting and uniting your self, (*sandhāna*) with the *shuddha tattva* – cognize from the depth of your being, from the inner most idea you carry about you that – 'all that exists is

Sadashiva, the pure essence. Cognize everything you see, know, feel and experience is Sadashiva.

By creating this powerful cognition, the Yogi will experience Oneness with Sadashiva, who is the essence of all that exists, and will manifest the *apaśu śaktih*, the infinite power of Sadashiva.

Let us understand what is *apaśu shakti* ?

In the Agamas, Sadashiva has revealed the science of *Pashu*, *Pati* and *Paasha*.

*Pashu* is the *jeevatma*, or the individual soul. Each one of us, are *jeevatma* as long as we identify ourselves as separate from our source, Sadashiva. This separation comes with the root pattern, when the independent identity is formed, which is delusioned to cognize itself as separate or parted away from Its Source.

Understand, *Pashu* does not mean ‘animal’ in the literal sense. The Shaiva Agamas say that – any soul which does not recognize its eternal connection to Its Source, Sadashiva and His Shakti, is considered an ‘animalistic or immature soul.’ The journey from *Pashu* to *Pati*, from *jeeva* to *Sadashiva* is possible, only by the *deeksha* from the Guru who is Sadashiva, who destroys the *Paasha*. The *Paasha*, or the binding force or knot that keeps the Pashu in bondage or delusion, or incompleteness.

*Apashu* is the space beyond the individual soul or root identity, which is liberated from the pattern of identifying and cognizing itself as separate from Sadashiva. So, *apashu* is actually becoming *Pati*.

*Pati* is Sadashiva who is the original source, the Lord of the whole universe, the Lord of the Pashu.

Here Sadashiva says, *apaśu śaktih* - the oneness with Sadashiva manifests as His Shakti, and the Yogi manifests the powers of depth

dimension. He will be able to see, feel, cognize everything as Sadashiva, and thus his root cognition, his depth is transformed to the cosmic cognition. He can connect, move and play with anything.

## 24. Withdraw Your Sight and Thought from an Object

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 120, dhāraṇa 95*

Power: Consciousness over Matter - Silicon

क्वचिद्वस्तुनि विन्यस्य शनैर्दृष्टिं निवर्तयेत् ।  
तज्जानं चित्तसहितं देवि शून्यालयो भवेत् ॥ १२० ॥

*kvacid-vastuni vinyasya śanair-dṛṣṭim nivartayet |*

*taj-jñānam citta-sahitaṁ devi śūnyālayo bhavet || 120 ||*

**kvacid-vastuni:** in some objects; **vinyasya:** having imposed, having placed, having fixed; **śanair-dṛṣṭim:** momentary sight; **nivartayet:** withdrawn; **taj-jñānam:** that knowledge; **citta:** consciousness; **sahitaṁ:** along with; **devi:** devi; **śūnya-ālayah:** the space or abode of all-inclusiveness, wholeness, oneness; **bhavet:** happens, becomes

### Translation

Having fixed one's eyes on a particular object (vastu), one should slowly withdraw the sight from that object, as well as slowly eliminate the knowledge of that object along with the thought and impressions of it. Then, O Devi, one abides in *Shunya* (*sa anya*) – the state where there is nothing 'other' than this exists – which is the state of all-inclusiveness or Infinity.

### Summary

In this *sutra*, Sadashiva is revealing the sacred secret science of the power of 'Consciousness over matter' to Devi. Your consciousness has power over everything as It is the Source.

Manifested can never be more powerful than the Manifester – the Source. Matter can never be more powerful than Consciousness. Because, your ability to manifest makes you Ultimate, not what you manifest. Your powers cannot be more powerful than you, your powerlessness cannot be more powerful than you. our powerlessness cannot be more powerful than you, because you manifest.

Now, Sadahiva gives us the sutra to experience the Truth – the Source of Manifestation, you, Sadashiva is the Manifestor and you have the power to manifest, influence and impact any matter or object.

*kvacid-vastuni vinyasya* - fix your eyes on a particular object or *vastu*,

Then, slowly withdraw the sight from that object, as well as eliminate the knowledge of that object along with the thought and impressions of it – *śanair dṛṣṭim nivartayet*.

Then, the Yogi abides in *Shunya* (*sa anya*) – the state where there is nothing ‘other’ than this exists. This is the state of all-inclusiveness or Infinity.

Here, the key word is ‘Shunya’.

The word ‘Shunya’ is usually inadequately translated as ‘void’ or ‘nothingness’. The real meaning of ‘Shunya’ is revealed by Paramahansa Nithyananda:

*“Please listen! I am revealing the Akashic Records.*

When the concept of Zero itself was revealed, the Consciousness of the Ṛsi was—the Whole was the value of the Zero, not nothingness. Infinity was the definition of Zero by the Upaniṣadic Ṛsis. But the logical mind, which received these understandings, was not able to comprehend. So, they made that as ‘nothingness, Shunya’.

Shunya means ‘Sa Anya’— there is nothing other than ‘this’ which exists, is Shunya. ‘Sa-Anya’— nothing other than this exists. Means, anything you call as ‘anya’ (other), inclusive of that is Shunya. Sa Anya— anything which you call it as ‘other’, including all that, is Shunya.”

So, *Shunya* is the state of all-inclusiveness, Oneness, Infinity.

The object is the manifested. The Consciousness, Sadashiva is the Manifestor, which is you. So, with this cognition when you withdraw your sight from an object, *vastu* and also your cognition, your knowledge about that object, you become one with it.

For example, let there be a cell phone, a silicon object, *vastu* in front of a Nithyananda Yogi, the initiated by Paramahamsa Nithyananda int . Now, connect with the Source Manifestor, Sadashiva who is the source of that object and the source of you. Experience the Shunya, the all-inclusiveness.

Hold the powerful cognition clearly that – nothing other than ‘this’ exists. There is no other. Between you and the silicon object, there is ‘no other.’ It is all-inclusive. Then, from that restful awareness, tell that cell phone to simply open any screen, download any application, and so forth.

The *Manifestor*, Sadashiva in the Yogi will cause the object to simply respond to any instruction, without even touching the object.

In the advanced level power manifestations of ‘consciousness over matter’, the Yogi can connect with any matter, any immovable, he can even move stones or mountains, can ask the tree to bear fruits, can allow the flowers to shower from trees, can connect with any living being and ask it to respond in a specific way. He can bend and play with the laws of the Maya Matrix when he experiences pure oneness with Consciousness, Sadashiva.

## *25. Power over gross elements, go beyond Elementary Field of Objects*

**Shaastra Pramana:** Shiva Sutras, Sutra 3.5

**Power:** *Consciousness Over Matter*

**नाडीसंहार-भूतजय भूतकैवल्य-भूतपृथक्तवानि // ३.५ //**

***nādīsamhāra-bhūtajaya bhūtakaivalya-bhūtapr̥thaktavāni // 3.5 //***

**nādīsamhāra:** absorption of the movement of breath, or dissolution of the prana flowing in the channel; **bhūta-jaya:** power or victory over the elements; **bhūta-kaivalya:** withdrawal from all objective senses or elements and experiencing

aloneness; **bhūta-pr̥thaktavāni**: by separating consciousness from the elementary field

### *Translation*

The merging or absorption of the movements of breathing [nađi samhāra], achieving power over the gross elements from the earth to the ether [bhuta-jaya], diverting attention of the mind from all objective senses and directing it towards the center of the movement of the breath, and taking and separating your Consciousness from the grip of the elementary field.

### *Summary*

This sutra reveals the power of ‘consciousness over matter.’ Sadashiva is revealing the technique of going beyond the elementary field of matter.

**Merge or absorb the movements of breathing into the center nerve channel (sushumna), this is called Nāđī Samhāra.** Nadi means the channels that carry the *prāna*, the life-energy.

By this, achieve the power over the gross elements from the earth to the subtle elements, like water, air and ether. This is called *bhuta-jaya*.

Take the attention of the mind from all the objective senses and direct it towards the center where the movement of breath is happening. By the very nature, our senses are extrovert, outgoing. Let the awareness now be centered in the breathing movements of exhaling and inhaling. By this the elements are conquered and the *kaivalya*, the state of oneness and extraordinary powers manifest.

The Yogi will manifest the power to separate the consciousness from the grip of the elementary field – **bhūta pr̥thaktavāni**. He will have the naturally super power over elements and can influence objects to respond to his pure will.

**26. Materialize any object or visualization from the power of Spanda, the Dynamic Oneness with Sadashiva**

**Shaastra Pramana:** *Spanda Kārikā, Section 3, Vibhūti Spanda, sutra 3.4, 3.5*

**Power:** Materialization, Teleportation – Manifest Any Object

यथा ह्यर्थोऽफुटो दृष्टः सावधानेऽपि चेतसि ।  
भूयः स्फुटतरो भाति स्वबलोद्योगभावितः ॥ ३.४ ॥  
तथा यत्परमार्थेन येन यत्र यथा स्थितम् ।  
तत्था बलमाक्रम्य न चिरात्संप्रवर्तते ॥ ३.५ ॥

*yathā hi artho'sphuṭo dṛṣṭah sāvadhāne'pi cetasi |  
bhūyah sphuṭataro bhāti svabalodyogabhāvitah || 3.4 ||  
tathā yatparamārthena yena yatra yathā sthitam |  
tattathā balam ākramya na cirāt sampravartate || 3.5 ||*

**yathā:** just as; **hi:** indeed; **arthah:** meaning, perception; **asphuṭah:** indistinct, not evident; **dṛṣṭah:** seen; **sāvadhāne:** with attentiveness; **api:** even, inspite of; **cetasi:** will, intelligence; **bhūyah:** being, becoming; **sphuṭataro:** more clear, distinct; **bhāti:** alike; **svabala:** own strength, power; **yogabhāvitah:** manifested, caused to be, transformed into; **tathā:** so also; **yat:** that; **paramārthena:** by existing in its highest dimension; **yena:** whichever; **yatra:** wherever; **yathā:** any state or dimension; **sthitam:** situated; **tat:** that; **tathā:** in that way; **balam:** strength; **ākramya:** approaching, attaining, overcoming; **na:** not; **cirāt:** at last, ultimately, after a long time; **sampravartate:** manifests, happen, commence, arise, take place

**Translation:**

Indeed just as an object which, in spite of all the attentiveness of the mind, is perceived and seen indistinctly at first, then appears and manifests more distinctly and clearly, when observed with the strength of one's visual power.

So, when the Yogi resorts to the power of *Spanda* in its highest essential nature, that is, in one's essential dynamic, pulsating nature of Oneness with Sadashiva, then whatever thing or object or idea actually exists in its highest dimension in whichever form (which one seeks to know or manifest), wherever in whichever place or time, in whichever state or dimension, that thing or object at once (and not after a long time) appears and manifests in that very way.

### *Summary*

Sadashiva is revealing the deeper levels of Power Manifestation that happen by being in pure oneness with Him, the Source through the power of *Spanda Shakti*, the cosmic power of dynamic vibration.

A Yogi who manifests the power of Materialization or Teleportation becomes a *Divya Shariri*, who carries a divine body which can receive and materialize any object. The matter dissolves into energy, and again the energy becomes a gross matter again- this is literally the process of manifestation to absorption and from absorption to manifestation.

Sadashiva gives a simple cognition.

In spite of all the attentiveness of the mind, an object is perceived and seen indistinctly at first – *asphuto dr̥ṣṭah*, then when that object is deeply observed with the strength of one's visual power, that is the yogic power of the Third Eye - *svabalod yogabhāvitah*, it starts appearing and manifesting more distinctly - *bhūyah sphuṭataro bhāti*.

In the same way, when the Yogi resorts and connects to the power of *Spanda* in its highest essential nature, that is, in one's essential dynamic, pulsating nature of Oneness with Sadashiva, then he manifests the super power of Materialization.

How does it happen ?

Any object or idea that exists in its highest dimension in whichever form be it a stone or a liquid or a powder, which one seeks to see and know or manifest – be it an object as far away as on the Moon or an object as near as the next room or a gold jewel in any part of the

world, wherever it may be present in any time period, in any dimension, that object at once or within a short time, appears and manifests in that very form and way in the Yogi - *na cirāt saṃpravartate*. The materialization can happen.

This is the sacred secret of the power manifestation of Materialization or Teleportation.

***Commentary by Kṣemarāja:***

To the Yogi who resorts to the power of *spanda* and who stimulates his state of the experient consisting of the body, buddhi, etc. over again to the field of the highest, essential experient, whatever (yat) he desires to know for instance, treasure wherever in whichever place, in whichever state (yena) e.g. in the state of actual gold, in whichever form (yathā), that at one appears or manifests.

**27. Shakti Sandhāna, Aim and Unite with Power to Manifest Anything in any dimension**

**Shaastra Pramana:** *Shiva Sutra, sutra 1.19*

**Power:** Materialization

śaktisandhāne śarīrotpattih ॥ १- १९ ॥

शक्तिसन्धाने शरीरोत्पत्तिः ॥ १- १९ ॥

*Translation*

By aiming and fixing the self on *Shakti*, uniting in Oneness with the supreme power, the embodiment of that which is cognized and willed manifests at once in its length, breadth, depth, and time and space dimension.

[*sandhana* – fixing on, uniting, means of union, taking aim by fixing, act of uniting/re-uniting]

**28. Manifest Any Object or Occurrence in Objective World**

**Shaastra Pramana:** *Shiva Sutra, Sutra 3.18*

**Power:** Consciousness over matter

स्वमात्रा निर्माणं आपादयति ॥ ३-१८ ॥

svamātrā nirmāṇam āpādayati ॥ 3-18 ॥

*Translation:*

Experiencing that this objective world is the product of his subjective consciousness, he can create and manifest any object or matter or occurrence that he thinks or desires in this Universe, within time and space.

(note: svamātrā: product of one's own consciousness)

## 29. *Experience Weightlessness seated on nothing*

**Shaastra Pramana:** *Vijnana Bhairava Tantra, Sutra 82, Dharana 57*

Power: Levitation

आसने शयने स्थित्वा निराधारं विभावयन् ।  
स्वदेहं मनसि क्षीणे क्षणात क्षीणाशयो भवेत् ॥ ८२ ॥

āsane śayane sthitvā nirādhāram vibhāvayan ।  
svadeham manasi kṣīṇe kṣaṇāt kṣīṇāśayo bhavet ॥ 82 ॥

**āsane:** on a seat; **śayane:** on a bed; **sthitvā:** being situated; **nirādhāram:** without any support or base; **vibhāvayan:** firmly cognize; **svadeham:** one's own body; **manasi:** mind; **kṣīṇe:** worn away, powerless, broken, lost; **kṣaṇāt:** in an instant; **kṣīṇāśayah:** seatless, weightless, abode-less, beyond thoughts and feelings; **bhavet:** becomes

### *Translation*

Being situated on a comfortable seat or on a bed, firmly cognize that your own body is without any support or base from anywhere. It is resting on nothing. By holding this cognition, when the mind becomes worn away and thought-lessness arises, then in an instant, one becomes weightless and experiences the space beyond the mind (the space of Sadashiva).

## OTHER POWERS

Shaastra Pramana: *Vijñāna Bhairava Tantra*, verse 141

Power: Asthamahā Shakti

*30. Topic: Astha MahaShaktis, the 8 Naturally Superpowers that manifest with any technique of Vijana Bhairava*

अजरामरतामेति सोऽणिमादिगुणान्वितः ।  
योगिनीनां प्रियो देवि सर्वमेलापकाधिपः ॥ १४१ ॥  
जीवन्नपि विमुक्तोऽसौ कुर्वन्नपि न लिप्यते ।

*ajarāmaratāmeti so'ṇimādiguṇ ānvitah ।  
yoginīnām priyo devi sarvamelāpakādhipah ॥ 141 ॥  
jīvannapi vimukto'sau kurvannapi na lipyate ।*

### Translation

O Devi, the aspirant (who has become efficient in any one of the dhāraṇa), gains freedom from old age and mortality, and becomes endowed with Aṇima and other powers (eight powers).

2. He becomes dear to the Yognis and the master of all Melāpkas
3. He is liberated even while carrying on all the life activities, he is unaffected by them.

Note 1: Here ‘any of the dhāraṇa’ implies the 112 dhāraṇas revealed by Bhagavān Bhairava to Devi in the *Vijñāna Bhairava Tantra*.

Note 2: Aṇimā and other powers, all eight of them are called the Asthamahā Shaktis.

**Shaastra Pramana:** Shiva Sutras, Sutra 1.13

**Power:** The Will to Cause Anything

**31. Topic:** Uma and Kumari, the independent Will of Shiva

इच्छा शक्तिरूमा कुमारि // १३ //

icchā śakttirūmā kumāri // 13 //

*Translation*

His will is the energy of Shiva and it is called Umā, the independent power of Sadashiva; and it is called Kumāri, the cosmic energy that plays.

**Shaastra Pramana:** *Spanda Kārikā, Section 3, Vibhūti Spanda, sutra 3.7*

**Power:** All-Knowingness, All-pervadingness

**32. Topic:** Be the All-knowingness everywhere

अनेनाधिष्ठिते देहे यथा सर्वज्ञतादयः ।  
तथा स्वात्मन्य अधिष्ठानात्सर्वत्रैवं भविष्यति ॥ ३.७ ॥

anenādhiṣṭhitē dehe yathā sarvajñatādayaḥ |

tathā svātman्य adhiṣṭhānāt sarvatraivam bhaviṣyati || 3.7 ||

*Translation*

Just as all-knowledability (sarvajñatā), etc., in respect of the body occurs when it is pervaded by that Spanda principle, even so when the Yogi is

established in his essential Self, he will have omniscience or all-knowingness, etc. everywhere.

*Commentary by Kṣemarāja:*

When the body is pervaded by this i.e. by the *Spanda* principle which is one's own essential Self, then as experiences of things suited to that state (i.e. the bodily state), such states of all-knowability (*sarvajñatā*), all-doership (*sarvakarta*) associated with the body manifest themselves to the embodied being, so, if the Yogi gets established in his imperishable self, is he steadily gets absorbed in that state, either by withdrawing his senses, etc. within himself (*samkoca*) as a tortoise withdraws its limbs within itself or by the device of the expansion of the all-embracing consciousness (*vikāsa*), then he acquires omniscience or all-knowingness, omnipotence or all-powerfulness – the powers appropriate to Shiva everywhere.

**Foot Note:**

Spanda – root meaning is – ‘having slight movement’. Lord is Achala, non-moving. The word ‘spanda’ in case of Lord Shiva is to be taken in the context of – Creative Pulsation, Divine Activity, throbbing of life, dynamism.

## SHAKTI PRAMANAS

(as on 22 july 2017)

### No. 1

Power: Third Eye

Topic: Destroy Pāpa, incompletions with Third Eye , Attain Param Padam

Pramana: Shiva Samhita, 5.45, panchama patalah by Ishwara (Shiva)

शिरः कपाले रुद्राक्षं विवरं चिन्तयेद्यदा ।  
तदा ज्योतिः प्रकाशः स्थाद्विद्युत्युञ्जसमप्रभः ।  
एतच्चिन्तनमात्रे ण पापानां संक्षयो भवेत् ।  
दुराचारोऽपि पुरुषो लभते परमं पदम् ॥ ४५ ॥

45. When the Yogi constantly thinks that he has got a third eye-the Eye of Shiva – at the center of the forehead, he then cognizes a fire brilliant, illumined like lightening.

Just by contemplating and having restful awareness on this light, all incompletions, negative thought currents are destroyed, and even the most wicked person obtains the highest, ultimate state, *paramān padam* – the state of Sadashivatva.

No. 2 Power: *siddhānām darshanam*, Experience and talk to Siddhas with power of Third Eye

Topic: Experience Beings of Other Dimensions of Universe

Pramana: Shiva Samhita, 5.46 panchama patalah by Ishwara (Shiva)

अहर्निशं यदा चिन्तां तत्करोति विचक्षणः ।  
सिद्धानां दर्शनं तस्य भाषणञ्च भवेदुभ्रुवम् ॥ ४६ ॥

46. If the experienced Yogi contemplates and places awareness on the light of the third eye day and night, he sees the Siddhas, the perfected enlightened beings [*siddhānām darshanam*], and can directly converse with them.

Nos. 3-4. Power: Becoming Etheric Body

Topic: Absorbing in Chitākasha, the etheric inner space

Pramana: Shiva Samhita, 5.47-5.58; panchama patalah by Ishwara (Shiva)

तिष्ठन् गच्छन् स्वपन् भुझन् ध्यायेच्छून्यमहर्निशम् ।  
तदाकाशमयो योगी चिदाकाशे विलीयते ॥ ४७ ॥

47. He who contemplates on the space of infinity, where ‘no other exists’ (shunya), while walking, talking or standing, dreaming or walking,

becomes completely etheric, and is completely absorbed in the *chit-ākāsha* – the etheric inner space.

एतज्ञानं सदा कार्यं योगिना सिद्धिमिच्छता ।  
निरन्तरकृताभ्यासानम् तुल्यो भवेद्भ्रुवम् ॥  
एतज्ञानबलाद्योगी सर्वेषां बलभेत् ॥ ४८ ॥

48. The Yogi who seeks to manifest the powers, should always obtain this sacred knowledge; by constant manifestation he becomes like Me (Shiva); through the sheer power of the sacred science of powers, he becomes the beloved of all.

Nos. 5-6

Power: Lord of Light, Conqueror of Death

Topic: Seeing the Cosmic Light

Pramana: Shiva Samhita, 5.50; panchama patalah by Ishwara (Shiva)

ज्योतिः पश्यति योगीन्द्रः शुद्धं शुद्धाचलोपमम् ।  
तत्राभ्यासबलेनैव स्वयं तद्रक्षको भवेत् ॥ ५० ॥  
  
उत्तानशयने भूमौ सुप्त्वा ध्यायन्निरन्तरम् ।  
सद्यः श्रमविनाशाय स्वयं योगी विचक्षणः ।  
शिरः पश्चात्तु भागस्य ध्याने मृत्युञ्जयो भवेत् ॥  
भ्रु मध्ये हृषिमात्रेण हश्यपरः परिकीर्तिः ॥ ५१ ॥

50. The great Yogi beholds the light, as pure as the sacred mountain (Kailasa), and through the force of his existence in it, he becomes the Lord and guardian of light.

51. Stretching himself on the ground, let him contemplate on this light; by doing so all his weariness and fatigue are destroyed. By contemplating on the back portion of the head, the Yogi becomes conqueror of death.

### Nos. 6-9

**Power:** Travelling in Universe, Revelation of Unknown Sciences, Conquering Death; Anima, Power of Laghima. Mahima... all 8 Naturally Super Powers

**Topic:** Placing restful awareness on the Swadhistana Chakra

**Shaastra Pramana:** Shiva Samhita, 5.76-78; panchama patalah by Ishwara (Shiva)

वो ध्यायति सदा दिव्यं स्वाधिष्ठानारविन्दकम् ।  
तस्य कामाङ्गनाः सर्वा भजन्ते काममोहिताः ॥ ७६ ॥

76., He who daily contemplates on this *Swadhisthan lotus*, becomes an object of love and adoration to all beautiful goddesses.

विविधञ्चाश्रुतं शालं निःशङ्को वै भवेद्भ्रुवम् ।  
सर्वरोगविनिर्मुको लोके चरति निर्भयः ॥ ७७ ॥

77. He fearlessly recites the various Śāstras and sciences unknown to him before ; becomes free from all diseases, and moves throughout the universe fearlessly.

मरणं खायते तेन स केनापि न खायते ।  
तस्य स्यात्परमा सिद्धिरण्मादिगुणप्रदा ॥  
वायुः सञ्चरते देहे रसवृद्धिर्भवेद्भ्रुवम् ।  
आकाशपङ्कजगलत्पीयूषमपि वर्द्धते ॥ ७८ ॥

78. Death is eaten by him, he is eaten by none ; he obtains the highest psychic powers like *animâ*, *laghimâ*, etc. The *vâyu* moves equably throughout his body ; the humours of his body also are increased; the ambrosia exuding from the etherial lotus also increases in him.

## Nos. 10-15

### Powers:

- *Pātāla Siddhi*, becoming Lord of Desires, destroy sorrow, disease, death ;
- *Paradehapravesham* – entering into other bodies
- Power to make gold
- *Siddhanām Darshanam* – Vision of Siddhas (vision of other dimension beings)
- *Aushadhi Darshanam* – vision, revelation of sacred medicinal herbs
- *Niddinām Darshanam* – vision of great hidden cosmic treasures

Topic: Placing restful awareness on the Manipuraka Chakra, whose presiding deity is Rudra and Devi Lakhni

Shaastra Pramana: Shiva Samhita, 5.81-82; panchama patalah by Ishwara (Shiva)

तस्मिन् ध्यानं सदा योगी करोति मणिपूरके ।  
तस्य पातालसिद्धिः स्नान्निरन्तरसुखावहा ॥  
ईप्सितञ्च भवेह्लोके दुःखरोगविनाशनम् ।  
कालस्य घञ्चनञ्चापि परदेहप्रवेशनम् ॥ ८१ ॥

81. When the Yogi contemplates on the Maṇipur lotus, he gets the power called the *pūṭīl-siddhi*—the giver of constant happiness. He becomes lord of desires, destroys sorrows and diseases, cheats death, and can enter the body of another.

जाग्रूनदादिकरणं सिद्धानां दर्शनं भवेत् ।  
गोषधीदर्शनञ्चापि निधीनां दर्शनं भवेत् ॥ ८२ ॥

82. He can make gold, etc., see the adepts (clairvoyantly), discover medicines for diseases, and see hidden treasures.

#### Nos. 16 Powers:

- *Drṣṭādrṣṭā phalam* – Have direct vision of the seen Universe (*drṣṭa*) and the unseen universe (*adrasta*)

**Topic:** Placing restful awareness on the Anahat Chakra and the Banalinga within it

**Shaastra Pramana:** Shiva Samhita, 5.83-84; panchama patalah by Ishwara (Shiva)

#### 4. Anâhat Chakra.

हृदयेऽनाहतं नाम चतुर्थं पङ्कजं भवेत् ।  
कादिटान्ताण्णसंस्थानं द्वादशारसमन्वितम् ॥  
आतिशोणं वायुबीजं प्रसादस्थानमीरितम् ॥ ८३ ॥

83. In the heart, is the fourth Chakra, the Anâhat. It has twelve petals designated by the letters k, kh, g, gh, ñ, ch, chh, j, jh, ñ, t, ðh. Its color is deep blood-red ; it has the seed of *vâyu*, वायु, and is a very pleasant spot.

पश्चस्थं तत्परं तेजो बाणलिंगं प्रकीर्तिम् ।  
यस्य स्मरणमात्रेण हष्टाहष्टफलं लभेत् ॥ ८४ ॥

84. In this lotus is a flame called *vâyalinga* ; by contemplating on this, one gets objects of the seen and the unseen universe.

#### No. 17- 26

#### Powers: 10 Powers

- *Jñânaçâpratimam* – Immeasurable infinite knowledge (of anything)
- *Trikâla Vishayam* – Knowing anything from the 3 Times – Past, present, future
- *Dûrashruti* – Power to listen to anything at far-off great distances
- *Dûrdristi* – Power to have direct vision of anything at great distances, anywhere
- *Khagatâm* – Power to walk, move in air by own will like a khaga (flying bird)
- *Siddhanâm Darshanam* – Vision of Siddhas (vision of other dimension beings)
- *Yogini Darshanam* – Vision of Yognis (vision of other dimension beings)
- *Khecari* – Power of becoming adept in Khechari
- *Khecarânam Jayanta* – Power to conquer all who move about in the air element
- *Bhucari* – Power to travel and go anywhere in the Universe at will

**Topic:** Placing restful awareness on the Anahat Chakra, manifest 9 powers  
**Shaastra Pramana:** Shiva Samhita, 5.85-89 verse; panchama patalah by Ishwara (Shiva)

सिद्धः पिनाकी यत्रास्ते काकिनी यत्र देवता ।  
पतस्मिन्स्ततं ध्यानं हृत्पाथोजे करोति यः ॥  
क्षुभ्यन्ते तस्य कान्ता वै कामार्ता दिव्ययोषितः ॥ ८५ ॥

85. Its presiding adept is Pinâkî, and the Kâkini is its goddess. He who always contemplates on this lotus of the heart is eagerly desired by celestial maidens.

ज्ञानञ्चाप्रतिमं तस्य त्रिकालविषयम्भवेत् ।  
दूरश्रुतिर्दूरहृषिः स्वेच्छया खगता बजेत् ॥ ८६ ॥

86. He gets immeasurable knowledge, knows the past, present and future time ; has clairaudience, clairvoyance and can walk in the air, whenever he likes.

सिद्धानां दर्शनञ्चापि योगिनी दर्शनं तथा ।  
भवेत्खेचरसिद्धिश्च खेचराणां जयन्तथा ॥ ८७ ॥

87. He sees the adepts, and the goddesses known as Yoginis ; obtains the power known as *Khechari*, and conquers all who move in the air.

यो ध्यायति परं नित्यं बाणलिंगं द्वितीयकम् ।  
खेचरी भूचरी सिद्धिभैवेत्स्य न संशयः ॥ ८८ ॥

88. He who contemplates daily the hidden *Bânalinga*, undoubtedly obtains the psychic powers called Khechari (moving in the air) and Bhuchari (going at will all over the world).

एतद्यानस्य माहात्म्यं कथितुं नैव शक्यते ।  
ब्रह्माद्याः सकला देवा गोपयन्ति परन्त्वदम् ॥ ८९ ॥

89. I cannot fully describe the importance of the meditation of this lotus ; even the gods Brahmâ etc, keep the method of its contemplation secret.

## No. 27-31

### Powers: 5 Powers

- *Yogishwara* – becoming the Lord of Yogis
- *Caturveda Vibhasante* – power to know all the 4 Vedas and all their hidden sacred secrets, get revealed
- *Svasharirasya Shakti* – power and strength in body for 1000s of years
- *Vajra Sharira* – power of body becoming as adamant and powerful like a Vajra, thunderbolt
- *Varshasahastrâni tatkshanam manyate* – Power to cognize 1000s of years in just a kshana, moment or the gap between the thoughts

Topic: Placing restful awareness on the Vishuddhi Chakra, manifest cosmic powers

Shaastra Pramana: Shiva Samhita, 5.90-95 verse; panchama patalah by Ishwara (Shiva)

5. *Vishuddha Chakra.*

अथ विशुद्धचक्रविवरणम् ।  
 कण्ठस्थानस्थितं पद्मं विशुद्धं नामपञ्चमम् ।  
 सुहेमाभं स्वरोपेतं योडशस्वरसंयुतम् ॥  
 छगलाण्डोऽस्ति सिद्धोन्न शाकिनी चाधिदेवता ॥ १० ॥

90. This Chakra situated in the throat, is the fifth, and is called the Vishuddha lotus. Its color is like brilliant gold, and it is adorned with sixteen petals and is the seat of the vowel sounds (*i.e.*, its sixteen petals are designated by the sixteen vowels—*a, ā, i, ī, u, ī, ri, ī, lri, ī, e, ai, o, au, am, ah*. Its presiding adept is called *Chhagalānda*, and its presiding goddess is called *Śākini*.

ध्यानं करोति यो नित्यं स योगीश्वरपण्डितः ।  
 किन्त्वस्य योगिनोऽन्यत्र विशुद्धाख्ये सरोहहे ॥  
 चतुर्बेदा विभासन्ते सरहस्या निधेरिव ॥ ११ ॥

91. He who always contemplates it, is truly the lord of the Yogis, and deserves to be called wise ; by the meditation of this Vishuddha lotus, the Yogi at once understands the four *Vedas* with their mysteries.

रहस्याने स्थिते योगी यदा क्रोधवशो भवेत् ।  
 तदा समस्तं ब्रैलोक्यं कम्पते नान्न संशयः ॥ १२ ॥

92. When the Yogi, fixing his mind on this secret spot, feels angry, then undoubtedly all three worlds begin to tremble.

तस्य न क्षतिमायाति स्वशरीरस्य शक्तिः ।  
 संवत्सरसहस्रेऽपि वज्रातिकठिनस्य वै ॥ १४ ॥

94. His body never grows weak, and he retains his full strength for a thousand years, it becomes harder than adamant.

यदा त्यजति तद्ग्रानं योगींद्रोऽवनिमण्डले ।  
 तदा वर्षसहस्राणि मन्यते तत्क्षणं कृती ॥ १५ ॥

95. When the Yogi leaves off this contemplation, then to him in this world, thousands of years, appear as so many moments.

## No. 32

POWER - *mat samo bhavati* – Become Shiva, the source of all powers.

Topic: Placing restful awareness on the AJNA Chakra, become SHIVA

Shaastra Pramana: Shiva Samhita, 5.96-99 verse; panchama patalah by Ishwara (Shiva)

### 6. *Ajña Chakra.*

अथ आज्ञाचक्षिवरणम् ।  
आज्ञापद्मं भ्रुवोर्मधे हक्षोपेतं द्विपत्रकम् ।  
शुक्लाभं तन्महाकालः सिद्धो देव्यत्र हाकिनी ॥ ९६ ॥

96. The two-petalled Chakra, called the *Ajña*, is situated between the two eye-brows, and has the letters *h*, and *ksh*; its presiding adept is called *Shuklā Mahākāla* (the White Great Time); its presiding goddess is called *Hākini*.

शरच्चंद्रनिभं तत्राक्षरबीजं विजूंभितम् ।  
पुमान् परमहंसोऽयं यज्ञात्वा नावसीदति ॥ ९७ ॥

97. Within that petal, there is the eternal bija (the syllable उँ *thaँ*), brilliant as the autumnal moon. The wise anchorite, by knowing this, is never pulled down.

एतदेव परन्तेजः सर्वतन्त्रेषु मन्त्रिणः ।  
चिन्तयित्वा परां सिद्धिं लभते नात्र संशयः ॥ ९८ ॥

98. This is the great light held secret in all the *Tantras*; by contemplating on this, one obtains the highest success, there is no doubt of it.

तुरीयं त्रितयं लिंगं तदाहं मुक्तिदायकः ।  
ध्यानमात्रेण योगीन्द्रो मत्समो भवति भ्रुवम् ॥ ९९ ॥

99. I am the giver of salvation, I am the third *linga* in the *turiya* (the state of ecstasy, also the name of the thousand-petalled lotus). By contemplating on this, the Yogi becomes certainly like me.

## No. 33

**POWER - *Purvajanma karma vināsha*** – Power to destroy the Karma, unfulfilled actions of past births

**Topic:** Placing restful awareness on the AJNA Chakra, find 3 more centers – BINDU, NĀDA, ŚAKTI in lotus of Ajna.

**Shaastra Pramana:** Shiva Samhita, 5.110-112 verse; panchama patalah by Ishwara (Shiva)

आज्ञापद्मिदं प्रोक्तं यत्र देवो महेश्वरः ।  
पीठत्रयं ततश्चोर्ध्वं निरुक्तं योगचिन्तकैः ॥  
तद्बिन्दुनादशक्त्याख्यं भालपद्मे व्यवस्थितम् ॥ ११० ॥

110. The two-petalled Ajña-lotus has been thus described where dwells the God Maheshwara. The Yogis describe three more sacred stages above this. They are called *Vindu*, *Nāda* and *Śakti*, and are situated in the lotus of the forehead.

यः करोति सदाध्यानमाज्ञापद्मस्य गोपितम् ।  
पूर्वजन्मकृतं कर्म विनश्येदविरोधतः ॥ १११ ॥

111. He who always contemplates on the hidden Ajña lotus, at once destroys all the *karmas* of his past life, without any opposition.

इह स्थिते यदा योगी ध्यानं कुर्यान्निरन्तरम् ।  
तदा करोति प्रतिमां पूजाजपमनर्थवत् ॥ ११२ ॥

112. Remaining in this place, when the Yogi meditates constantly, then to him all forms, worships and prayers appear as worthless.

## No. 34

**POWER – THIRD EYE ; Vashitva – Power to command and order beings from other dimensions of universe.**

**Topic:** Beings from other dimensions of the Universes will serve his feet, obey his command

**Shaastra Pramana:** Shiva Samhita, 5.113 verse; panchama patalah by Ishwara (Shiva)

**यक्षराक्षसगन्धवो अप्सरोगणकिन्नराः ।  
सेवन्ते चरणौ तस्य सर्वे तस्य वशानुगाः ॥ ११३ ॥**

113. The beings from other dimensions of the Universes such as Yakshas, Rakshasas, Gandharvas, Apsaras, and Kinnaras, all serve his feet (of the one whose third eye is awakened and who can place the restful awareness on the hidden Ajna Chakra stages of – Bindu, Nāda, shaki). They simply become obedient to his command.

## No. 35-36

### POWER:

- Be absorbed in Paramātma, Sadashiva when leaving body with awareness on Third Eye
- Be Free from Actions and Incompletions with Third Eye

**Topic:** Just by AJNA Chakra alone, manifest all the powers that come from 5 other lotuses.

**Shaastra Pramana:** Shiva Samhita, 5.115-118 verse; panchama patalah by Ishwara (Shiva)

यानि यानि हि प्रोक्तानि पंचपद्मे फलानि वै ।  
तानि सर्वाणि सुतरामेतज्ज्ञानाद्भवन्ति हि ॥ ११५ ॥

115. All the fruits which have been described above as resulting from the contemplation of the other five lotuses, are obtained through the knowledge of this one Âjña lotus alone.

यः करोति सदाभ्यासमाज्ञा पद्मे विचक्षणः ।  
वासनाया महाबन्धं तिरस्कृत्य प्रमोदते ॥ ११६ ॥

116. The wise one, who continually practises contemplation of this Âjñalotus, becomes free from the mighty chain of desires, and enjoys happiness.

प्राणप्रयाणसमये तत्पद्मं यः सरन्सुधीः ।  
त्यजेत्प्राणं स धर्मात्मा परमात्मनि लीयते ॥ ११७ ॥

117. When at the time of death, the Yogi contemplates on this lotus, leaving this life, that holy one is absorbed in the Paramātmâ.

तिष्ठन् गच्छन् स्वपन् जाग्रत् यो ध्यानं कुरुते नरः ।  
पापकर्मविकुर्वाणो नहि मज्जति किल्वये ॥ ११८ ॥

118. He who contemplates on this, standing or walking, sleeping or waking, is not touched by sins, even if it were possible for him to do sinful works.

योगी बन्धांद्वानेमुक्तः स्वीयया प्रभया स्वयम् ।  
द्विदलध्यानमाहात्म्यं कथितुं नैव शक्यते ॥  
ब्रह्मादिदेवताश्चैव किञ्चिचन्मत्तो विदन्ति ते ॥ ११९ ॥

119. The Yogi becomes free from the chain by his own exertion. The importance of the contemplation of the two-petalled lotus cannot be fully described. Even the gods like Brahmâ, etc., have learnt only a portion of its grandeur from me.

## No. 37-42 POWER: SAHASRARA, the crown center

- Free from re-birth by knowing secret abode of Kailasa in Sahasrara
- Power to create or destroy the Creation
- power over aggregate elements
- Beyond diseases and power to subdue accidents
- Long Life
- Mrtyu Mukta – free from death
- 

**Topic:** Discover the secret abode, the Kailasa of Mahesha (Sadashiva) -  
SAHASRARA CHAKRA

**Shaastra Pramana:** Shiva Samhita, 5.151-154 verse; panchama patalah by  
Ishwara (Shiva)

*The Mystic Mount Kailâs.*

अथ राजयोगकथनम् ।  
अत ऊर्ध्वं दिव्यरूपं सहस्रारं सरोषहम् ।  
ब्रह्माण्डाल्प्यस्य देहस्य बाह्ये तिष्ठति मुक्तिदम् ॥ १५१ ॥

151. Above this (*i.e.*, the lunar sphere) is the brilliant thousand-petalled lotus. It is outside this microcosm of the body, it is the giver of salvation,

कैलासो नाम तस्यैव महेशो यत्र तिष्ठति ।  
नकुलाख्योऽविनाशी च क्षयवृद्धिविवर्जितः ॥ १५२ ॥

152. Its name is verily the *Kailâs* mount, where dwells the great Lord (Shiva,) who is called Nakula and is without destruction, and without increase or decrease.

स्थानस्यास्य ज्ञानमात्रेण नृणां, संसारेऽस्मिन्सम्बद्धो नैव भूयः ।  
भूतग्रामं सन्तताभ्यासयोगात्कर्तुं हर्तुं स्याच्च शक्तिः समग्रा ॥ १५३ ॥

153. Men, as soon as they discover this most secret place, become free from re-births in this universe. By the practice of this Yoga he gets the power of creating or destroying the creation, this aggregate of elements.

स्थाने परे हंसनिवासभूते, कैलासनाम्नोह निविष्टचेताः ।  
योगी हृतव्याधिरधः कृताधिवरायुश्चिरं जीवति मृत्युमुक्तः ॥ १५४ ॥

154. When the mind is steadily fixed at this place, which is the residence of the Great Swan and is called *Kailâs*, then that Yogi, devoid of diseases and subduing all accidents, lives for a great age, free from death.

## No. 43-50

### POWER

- *Vaakshakti* – the power of words
- *Kāmachāri* – transporting himself everywhere at will
- *Dūrashruti* – *Power to listen to anything at far-off great distances*
- *Sukshma dṛisti* – *Power of subtle vision*
- *Parakāyapravesha* – *power of entering another's body*
- *Svarnam* – *turning base metals into gold'*
- *Adṛshya-karanam* – *power of becoming invisible*
- *Khechari* – *moving in the air*

### Topic:

Shaastra Pramana: Shiva Samhita, 3.54 verse; tritiya patalah by Ishwara (Shiva)

वाक्सधिः कामचारित्वं दूरदृष्टिस्तथैव च ।  
दूरश्रुतिः सूक्ष्मदृष्टिः परकायप्रवेशनम् ॥  
विष्मूत्रलेपने स्वर्णमद्वयकरणं तथा ।  
भवन्त्येतानि सर्वाणि खेचरत्वं च योगिनाम् ॥ ३-५४ ॥

54. The Yogi manifests the following powers – *vāk shakti*, the power of words; transporting himself anywhere or everywhere at his mere will – *Kāmachāri*; clairvoyance or the power to direct see anything, anywhere – *duradrsti*; clairaudience or the power to listen to anything at far-off great distances; the power of subtle vision - *Sukshma dṛisti*; and the power to entering another body – *parakāyapravesha*; the alchemical power to turn the base metals into gold by rubbing them with excrements and urine -

*svarnam*; and the power to become invisible - *adrshya-karanam*; and moving about in the air, *khechari*.

### No. 51

**Power:** *Power of Wind Energy, Vayu-Siddhi*

**Topic:** Power that destroys darkness of the world

**Shaastra Pramana:** Shiva Samhita, 3.42

*Vāyusiddhi.*  
योगी पद्मासनस्थोऽपि भुवमुत्सूज्य वर्तते ।  
वायुसिद्धिलदा क्षेया संसारध्वान्तनाशिनी ॥ ४२ ॥

When the Yogi, through remaining in *Padmasana*, can rise in the air and leave the ground, then know that he has gained – *vayu-siddhi*, the power of wind element, which destroys the darkness of the whole world.

### No. 52 -54

**Power:**

- **Mrtyu Jāyati** – power to winning death | The technique: Drinking the nectar
- **Rogānasha** - Power to destroy all diseases – power over body/matter
- **Bhairava Bhavati** – becoming Bhairava
- **Jeetabhūtagaṇā** – conquering all elements in length, breath and depth

**Shaastra Pramana:** Shiva Samhita, 3.76-78, tritiya patalah by Ishwara (Shiva)

दन्तैर्दन्तान्समापीड्य पिबेद्वायुं शनैः शनैः ।  
ऊर्ध्वजिह्वः सुमेधावी मृत्युं जयति सोचिरात् ॥ ३-७६ ॥

76. When firmly closing the teeth by the pressing the upper palate on the lower jaw and placing the tongue upwards, the wise Yogi drinks the nectarine fluid very slowly, and within a short period, he conquers death – *mrtyu jayati*.

षण्मासमात्रमभ्यासं यः करोति दिने दिने ।  
सर्वपापविनिर्मुक्तो रोगान्नाशयते हि सः ॥ ३-७७ ॥

77. The Yogi who daily manifests this power (of drinking the sacred nectar) for just 6 months, is liberated from all incompletions and destroys all diseases, manifesting the power over the body physiology.

संवत्सरकृताऽभ्यासाद्वैरवो भवति ध्रुवम् ।  
अणिमादिगुणांलब्ध्वा जितभूतगणः स्वयम् ॥ ३-७८ ॥

78. When the Yogi continues to manifest the above powers for a year, he becomes a **Bhairava** (the independent cosmic power of Sadashiva, who is the Lord of completion and Time and Space); he obtains and expresses the powers of Anima, etc, which are the eight naturally super powers in oneness with Bhairava; and by his own self, conquers all elements in the length, breadth and depth dimension (*jīta bhutagaṇa*).

**Power:**

**No. 55- :**

55. Power over the Body - disease, old age, Death
56. Going beyond hunger, thirst, sleep and swoon; Becoming Kāmadeva - lord of pleasures
57. Svacchandacāri – becoming perfectly independent and freed from obstacles
58. Sarvāpat – power to travel anywhere
59. Enjoying with Suras, the Divine Beings (beings of other dimensions)

**Shaastra Pramana:** Shiva Samhita, 79-83

रसनामूर्ध्वगां कृत्वा क्षणाधं यदि तिष्ठति ।  
क्षणेन मुच्यते योगी व्याधिमृत्युजरादिभिः ॥ ३-७९ ॥

79. When the Yogi can remain for half a second with his tongue drawn upwards, he becomes free from disease (vyādhi), death (mrtyu) and old age (jarā).

रसनां प्राणसंयुक्तां पीड्यमानां विचिंतयेत् ।  
न तस्य जायते मृत्युः सत्यं सत्यं मयोदितम् ॥ ३-८० ॥

80. Truly, Truly, I tell you the truth that a person never dies who contemplates and remembers by pressing the tongue, combined with the vital life-energy fluid called Prana.

एवमभ्यासयोगेन कामदेवो द्वितीयकः ।  
न क्षुधा न तृष्णा निद्रा नैव मूर्च्छा प्रजायते ॥ ३-८१ ॥

81. Through this process and yoga, he becomes like a *Kāmadeva*, the pleasure-manifesting deity, who is without a second. He feels neither hunger, nor thirst, nor sleep, nor swoon.

अनेनैव विधानेन योगीन्द्रोऽवनिमण्डले ।  
भवेत्स्वच्छन्दचारी च सर्वापत्परिवर्जितः ॥ ३-८२ ॥

82. By acting upon these ordainments (by Me), the great Yogi (Yogindra) becomes in the world perfectly independent - *svacchandacāri*; and is freed from all obstacles, he can travel anywhere, *sarvāpat*.

न तस्य पुनरावृत्तिमर्ददते ससुरैरपि ।  
पुण्यपौर्णे लिप्येत एतदाक्षरणेन सः ॥ ३-८३ ॥

83. By manifesting such powers, he is never reborn nor is tainted by virtue or vice, but enjoys for ages with the Divine Beings of other dimensions of existence.

#### No. 60-61 :

Power:

- 60.Vaak Shakti – power of words
- 61.Kaamchaaritvam - power to go everywhere by will.

**Shaastra Pramana:** Shiva samhita, 4.11

वाविसद्धिः कामचारित्वं भवेद्द्वयासयोगतः ॥  
योनिमुद्रा परं गोप्या न देया यस्य कस्यचित् ।  
सर्वथा नैव दातव्या प्राणैः कण्ठगतैरपि ॥ ४-११ ॥

4.11 Through the practice, one manifests the power of words (integrity) and make the words become reality, and the power of traveling everywhere through the mere will. This Yoni mudra should be kept secret, and not to be given to everybody. Even when threatened with death, it should not be given to others.

**No. 62 :**

Power:

**Pratikopāsana** – the invocation and power of shadow – brings victory, *vayu shakti*, power to travel anywhere

**Shaastra Pramana:** Shiva samhita, 15-18

*Invocation of the shadow (pratikopâsana).*

अथ प्रतीकोपासनम् ।  
प्रतीकोपासना कार्या दृष्टादृष्टफलप्रदा ।  
पुनाती दर्शनादत्र नात्र कार्या विचारणा ॥ १५ ॥

15. The invocation of Pratika (shadow) gives to the devotee the objects seen as well as unseen ; undoubtedly, by its very sight, a man becomes pure.

गाढातपे स्वप्रतिविम्बितेश्वरं निरीक्ष्य विस्फारितलोचनद्वयम् ।  
यदा नभः पश्यति स्वप्रतीकं नभेाङ्गे तत्क्षणमेव पश्यति ॥ १६ ॥

16. In a clear sun-lit sky, behold with a steady gaze your own divine reflection ; whenever this is seen even for a single second in the sky, you behold God at once in the sky.

प्रत्यहं पश्यते यो वै स्वप्रतीकं नभेाङ्गे ।  
आयुर्वृद्धिर्भवेत्स्य न मृत्युः स्यात्कर्दाचन ॥ १७ ॥

17. He who daily sees his shadow in the sky, will get his years increased and will never die an accidental death.

यदा पश्यति सम्पूर्णं स्वप्रतीकं नभेाङ्गे ।  
तदा जयमवाप्नोति वायुं निर्जित्य सञ्चरेत् ॥ १८ ॥

18. When the shadow is seen fully reflected in the field of the sky, then he obtains victory ; and conquering the vâyu, he goes everywhere.

*How to invoke.*

At the time of the rising sun, or by moon, let him steadily fix his gaze on the neck of the shadow he throws ; then, after sometime, let him look into the sky ; if he sees a full grey shadow in the sky, it is auspicious.

File no. 2  
(july 23<sup>rd</sup> 2017)

### No. 1

Power: Third Eye Power to Move in Etheric Space - Akasha Khecara

Topic: Manifest Akashic travel, Sadashiva-Uma resides in Third Eye

Shastra Pramana: Yoga-Tattvopanishad (97-102)

धारयेत् पञ्च घठकिं वायुवद्वयोमगो भवेत् ।  
मरणं न तु वायोस्तु भयं भवतयोगनिः ॥ १७ ॥  
आ भ्रूमध्यात्तु मूर्धान्तमाकाशस्थानमुच्यते ।  
व्योम वृत्तं च धूमं च हकाराक्षरभासुरम् ॥ १८ ॥  
आकाशे वायुमारोप्य हकारोपरशिंकरम् ।  
बनिदुरूपं महादेवं व्योमाकारं सदाशविम् ॥ १९ ॥  
शुद्धस्फटकिंकाशं धृतबालेन्दुमौलनिम् ।  
पञ्चवक्त्रयुतं सौम्यं दशबाहुं त्रलिंचनम् ॥ १०० ॥  
सर्वायुधेऽपरधृताकारं सर्वभूषणभूषितिम् ।  
उमारधदेहं वरदं सर्वकारणकारणम् ॥ १०१ ॥  
आकाशधारणात् तस्य खेचरत्वं भवेद् ध्रुवम् ।  
यत्र कुत्र स्थिति वापि सुखमत्यन्तमशनुते ॥ १०२ ॥

#### Transliteration

dhārayet pañca ghaṭhikā vāyuvadvyomago bhavet |  
maraṇam na tu vāyostu bhayam bhavati yoginah || 97 ||  
ā bhrūmadhyāttu mūrdhāntamākāśasthānamucyate |  
vyoma vṛttam ca dhūmram ca hakārakṣarabhāsuram || 98 ||  
ākāśe vāyumāropya hakāropari śamkaram |  
bindurūpam mahādevam vyomākāram sadāśivam || 99 ||  
śuddhasphatikasamkāśam dhṛtabālendumaulinam |  
pañcavaktrayutam saumyam daśabāhum trilocanam || 100 ||  
sarvāyudhairdhṛtākāram sarvabhūṣaṇabhūṣitam |  
umārdhadeham varadam sarvakāraṇakāraṇam || 101 ||  
ākāśadhāraṇāt tasya khecaratvam bhaved dhruvam |  
yatra kutra sthito vāpi sukhamatyantamaśnute || 102 ||

From the middle of the eyebrows on to the (other) end of the crest is said to be the region of Ether. Ether is the circle and is of the colour of smoke and is manifest as the syllable 'Ham'.

Forcing the vital air into the region of Ether 'Akasha' along with the syllable ' Ham', the Yogi should meditate on the great God **Shankara** of the form of the **Bindu**, of the form of Ether, **Sadashiva** of the colour of clear crystal and holding the crescent on his crest, with five faces, with a pleasing feature, with ten arms and (five sets of) three eyes, equipped with all weapons and decked with all jewels, with one half of **his body shared by Uma**, bestowing boons, and the prime-cause of all causes.

By holding the vital air in Ether, for the Yogi, there will surely manifest the power of moving through ethereal space. Wherever he may remain, he experiences immense Bliss.

## No. 2

Power: Become One with Akasha – Mahakasha , Parakasha, Tattvakasha, Suryakasha

Topic: Becoming the changeless, primordial Ether beyond any quality.

**Shaastra Pramana:** Mandala Brahmanopanishad (Section II, verses 11-14)

प्रातश्चतिरादविरुद्धं सूर्यचन्द्रवहनं जिवालावलीवत् तद्वह्निनान्तरकिष्वत् पश्यति ॥ ११ ॥  
तदाकाराकारी भवति ॥ १२ ॥

अभ्यासानन्नरिवकिरं गुणरहतिकाशं भवति ।  
वसिफुरत्तारकाकारगाढतमोपमं पराकाशं भवति ।  
कालानलसमद्योतमानं महाकाशं भवति ।

सर्वोत्कृष्टपरमाद्वतीयप्रद्योतमानं तत्त्वाकाशं भवति ।  
कोटसिर्यप्रकाशसंकाशं सूर्याकाशं भवति ॥ १३ ॥  
एवमभ्यासात् तन्मयो भवति । य एवं वेद ॥ १४ ॥

Transliteration

prātaścitrādivarṇa sūryacandravahni- jvälāvalīvattadvihīnāntarikṣavat paśyati || 11 ||  
tadākārākārī bhavati || 12 ||  
abhyāsānnirvikāram guṇarahitākāśam bhavati |  
visphurattārakākāragāḍhatamopamām parākāśam bhavati |  
kālānalasamadyotamānam mahākāśam bhavati |  
sarvot-kṛṣṭaparamādvitīya-pradyotamānam tattvākāśam bhavati |  
koṭisūryaprakāśa-samkāśam sūryākāśam bhavati || 13 ||  
evamabhyāsāt tanmayo bhavati | ya evam veda || 14 ||

As regards intermediate introspection, He sees (not far off and in front of him, Ethereal space) with a halo of variegated and other colours, the (radiance of the) Sun, the cool beams of the Moon, the (dazzling brightness of the) flaming fire, and mid-ethereal space without (such halo). He becomes possessed of such aspects, assuming such aspects. By constant practice, he ' sees and becomes the changeless, (unevolved) primordial Ether (beyond any quality). He becomes the ultimate Ether resembling profound darkness, throbbing with the aspect of a star. He becomes the great (expanse of) Ether (mahākāsha) shinning. He becomes the Ether of Truth, the brilliant, all-supreme, transcendent and peerless one. He becomes the Ether of the Sun - *Sūryākāsha*, resplendent like the self-effulgence of a crore of Suns. Thus, by constant practice, he becomes entirely made of that (five-fold Ether). He who knows thus.

(The Yoga Upanishads, THE ADYAR LIBRARY, 1938)

### No. 3-6

**Power:** All-knowing – *sarvajnata*; eternally unobscured knowledge-*anādi bodha*, absolute freedom – *svatantrata*; unfailing power (*alupta shakti*); infinite power (*ananta shakti*), eternally pure form (*vishuddha deha*)

**Topic:** Powers of Shivaloka, characterized by 8 cosmic qualities

Source: Sarvajnanottara Agama, from Sadashiva to Guha (Muruga), Shivanyayasākshātkār pada, verse 56-57 chapter 2, vidya pada – The direct blissful experience of Absolute Oneness with Shiva.

*vijñānamevam samupāsyā vidvān  
viśtyakāyam satatam niyuktah |  
sarvatragamī bhavatīha muktaḥ  
taddharma dharmī bahiranta samsthāḥ || 56 ||*

Upon such constant practice, he reaches a bodiless state and gets established constantly in that state. He reaches all directions and places simultaneously by virtue of his bodiless and pervasive nature; he becomes the Liberated Self. He becomes the possessor all the exalted qualities of Lord Shiva who presents Himself simultaneously within and outside the universe replete with moveable and immoveable existents.

सर्वज्ञता तृप्तिरनादिबोधः  
 स्वतन्त्रता नित्यमलुप्तशक्तिः ।  
 अनन्तशक्तिश्च निरामयात्मा  
 विशुद्धदेहस्सशिवत्वमेति ॥

*sarvajn”ata’ tr’ptirana’di bodhah  
 svatantrata’ nityamalupta s’aktih/  
 anantas’atis’ca nira’maya’tma’  
 vis’uddhadehas sas’ivatvameti //*

He attains the exalted state of ***shivatva*** characterized by the eight qualities:

power of all knowing (*sarvajnata*)  
 eternal contentment (*tripti*)  
 eternally unobscured knowledge (*anādi bodha*)  
 absolute freedom (*svatantrata*)  
 unfailing power (*alupta shakti*)  
 infinite power (*ananta shakti*)  
 undefiled by engaging in cosmic functions ( *nirāmayātmā*)  
 eternally pure form (*vishuddha deha*)

note:

***Svatantrya:*** This word literally means self-dependence. It is a technical word of the Agamas . It includes three important thought currents

- (1) absolute freedom to create, complete autonomy of Will, not depending on any external material or means for its activity, absolute sovereignty or lordship (*aisvarya*),
- (2) *Vimarsa* or ever present Self-consciousness, a Self which is all- inclusive (knower, known and means of knowing)
- (3) *Jnana* and *kriya*. The absolute freedom to create includes *jnana* and *kriya* (knowledge and activity).

Shiva in this system is not like the inactive Brahman of Vedanta. He has *svatantrya*, unimpeded Will, absolute knowledge, absolute power of creativity, and absolute Self-consciousness.

## No. 7

Power: Power over elements, bhuta

Topic: Yogi is just like Shiva

Shaastra Pramana: Shiva Sutra, Chapter 1.20

ॐ ॐ ॐ ॐ ॐ ॐ ॥ २ ॥ ॐ ॐ ॐ ॐ ॐ ॥ ३ ॥ ॐ ॐ ॥ ४ ॥

**Bhutakancuki tada vimukto bhuyah patisamah parah**

For him, five elements are only coverings. At that very moment, he is absolutely liberated, supreme and just like Shiva.

## No. 8

Power: All Shaktis manifest through Shuddhavidya (Adishakti)

Topic: Manifest all the powers of Shiva

Shaastra Pramana: Shiva Sutra, 1.21

*Sutra - 21*

**शुद्धविद्योदयाच्चक्रेशत्वसिद्धिः ॥ २१ ॥**

*Suddhavidyodayaccakresatva-siddhih.*

शुद्धविद्योदयात् = through the appearance of *Suddhavidya*;  
चक्रेशत्वसिद्धिः = full acquisition of mastery over the collective whole of the *Saktis*.

By the manifestation of the Pure Knowledge, *shuddhavidya*, is attained mastery over the collective whole of all the powers, *Shaktis*.

Explanation:

When the Yogi unites his consciousness, which is Sadashiva, with the *Shakti* through the restful awareness, then the manifestation of

Shuddhavidya happens –by which the Yogi succeeds in manifesting the supreme powers of Sadashiva through complete mastery over all the universal powers.

*Note: Suddhavidya in this context is not the suddhavidya tattva which is above the maya tattva. It means the supreme consciousness in which everything appears, it is Adishakti Herself in the unmana avastha.*

### No. 9

**Power:** All knowingness

**Topic:** Seeing and knowing the Universe

**Shaastra Pramana:** Spanda Karika, 111, 11

(get Sanskrit verse)

"When the Yogi desirous of seeing stands fixed (in restful awareness) covering all objects with the light of his consciousness, (then he will experience the entire objective world in one sweep in himself), then what is the use of talking much, he will have the experience of universal knowing for himself."

### No. 10

**Power:** *Jnana Shakti*, knowledge to know the sacred scriptures

**Topic:**

Shaastra Pramana: Paushkar Agama, vidya pada, 1.7

s'ivasya samaveta'ya' s'atirjn"a'tmika' amala' |  
saivajn"a'nam itiproktam s'a'bdam tadanuma'pakam ||

Being in inseparable relationship with Shiva, there is Shakti who is of the nature of pure consciousness. That Shakti is free from any defilement or obscuring factor. That Shakti herself is called Jnana.

By virtue of the power of this Jnana, the pure knowledge gained through the systematic study of the Agama becomes capable of granting more efficacious knowledge, which ultimately results in the attainment of **Shivatva**.

No. 11

Power: **8 Auspicious Lordly Powers**

Topic:

Shaastra Pramana: Paushkar Agama, vidya pada, 6, 97-98

अथैश्वर्य विभेदोपि लक्ष्यते लेशतोऽधुना ॥ १७

बुद्ध्यात्मनोर्विभागेन स्थितमैश्वर्यं अष्टधा।

धर्मिणो ज्ञाननिष्ठस्य विरागेच्छश्च धीमतः ॥ १८

सत्त्वमुत्पादयेद्वौद्धं अणोरैश्वर्यं इच्छया।

athaiśvarya vibhedopi lakṣyate leśato'dhunāḥ 97

buddhyātmanorvibhāgena sthitamaiśvaryam aṣṭadhāḥ

dharmiṇo jñānananiṣṭhasya virāgecchaśca dhīmataḥ 98

sattvamutpādayedbauddham aṇoraiśvaryam icchayāḥ

Next, the varieties of lordly powers (aishvarya) are told briefly in accordance with their internal divisions. Some lordly powers are related to the body and some others are related to the internal organs (antah karana). Such lordly powers are eightfold. To benefit a person who abides by the rules of righteous conduct, who is firmly established in perfect awareness, who is detached from worldly pursuits and who is with discriminative knowledge, the sattva-quality of the buddhi- tattva generates the lordly powers as desired by him.

### No. 11-18

**Power:** 8 Aiswaryas, Extraordinary powers that come from Yogi's Inner Space or Mind -

**Topic:** Manifest the 8 Cosmic Powers of - *Anima, Laghima, Mahima, Prapti, Prakamya, Isita, Vasitva, Garima*

3 Aishwaryas, Extraordinary powers that manifest and express through the Yogi's physical body

**Shaastra Pramaṇa:** Paushkar Agama, vidya pada, 6, 97-106

अणिमा परमाण्वादेरपिसूक्ष्मतरा स्थितिः ॥ ९९

लघिमा शीघ्रवेगित्वं पंकादावप्यमज्जनम्।

महिमा व्याप्यचस्थानं बृहदेहन्द्रियादिभिः ॥ १००

त्रितयं कायतस्सद्धं ऐश्वर्यं अणिमादिकम्।

*aṇimā paramāṇvāderapisūkṣmatarā sthitih||* 99

*laghimā śīghravegitvarī patiṅkādāvapya mājjanam||*

*mahimā vyāpyacasthānam bṛhaddehendriyādibhiḥ||* 100

*tritayam kāyatassiddham aiśvaryam aṇimādikam||*

**Anima** is the power to exist in a form which is subtler than the substrate-atom (parama anu) and such other minute objects.

**Laghima** is the power to move with exceeding swiftness, even through mire without getting sunk into it.

**Mahima** is the power to exist pervasively with the help of huge bodies, organs and such others.

These three lordly powers – *anima, laghima and garima* are expressed through body.

Topic: 5 Aishwaryas, Extraordinary powers that manifest from Yogi's internal organs, *antah karanas*

प्राप्त्यादयो गुणाः पञ्च योगिनः कारणात्मजाः ॥ १०१  
 मनसाऽभीष्ट संसिद्धिः प्राप्तिर्नाम गुणालयः।  
 निर्माय रुद्री सहस्राणि क्रीडा प्राकाम्यं आशु या ॥ १०२  
 आज्ञा विधानं ब्रह्मादौ तत्पूजा चेशिता मता ॥  
 वशीकृतिर्विशित्वं स्याजगन्निर्माणं एव च ॥ १०३  
 भुज्ञानस्यास्य कर्माद्यैरबाधो गरिमा मता ।

*prāptyādayo guṇāḥ pañca yogināḥ kāraṇātma-jāḥ॥ 101*  
*manasā'bhiṣṭa saṁsiddhiḥ prāptirnāma guṇālayaḥ।*

*nirmāya strī sahasrāṇi krīḍā prākāmyaṁ āśu yā॥ 102*  
*ājñā vidhānaṁ brahmādau tatpūjā ceśitā matā॥*  
*vaśikṛtirvaśitvam syājjagannirmāṇam eva call 103*  
*bhuñjānasyāsyā karmādyairabādho garimā matā॥*

The five powers beginning with **Prapti** arise for the Yogis through the internal organs (antah karana) such as mind and others.

The power of attaining whatever is desired by the mind is called **Prapti**. It is declared to be the abode of all desirable powers (an abode which brings about all the desired qualities).

**Prakamya** is the power to create quickly thousands of women (with mind alone) and to play with all of them simultaneously.

**Isita** is the power to issue orders to Brahma and other Gods and the attainment of such a state as to be worshipped by them.

**Vasitva** is the power to attract the worlds and to create new worlds (for his own enjoyment or for the enjoyment of others).

The power to remain untouched by the effects of karmas undertaken in respect of experiencing these enjoyments is considered to be **Garima**.

पिशाचानां यथोद्दिष्टं अणीमादि गुणाष्टकम्॥ १०४

रक्षसां द्विगुणं ज्ञेयं यक्षाणां त्रिगुणं भवेत्।

चतुर्गुणं तु गान्धर्वं ऐन्द्रं पञ्चगुणं भवेत्॥ १०५

सोमानां षड्गुणं सप्तगुणं स्यात् प्रजापतेः।

चतुष्षष्ठि गुणं बौद्धं ऐश्वर्यं ब्रह्मणस्स्मृतम्॥ १०६

तत्स्समासाद् ऐश्वर्यं चतुष्षष्ठिगुणसम्मतम्।

*piśācānāṁ yathoddīṣṭām aṇīmādi guṇāṣṭakam॥ 104*

*rakṣasām dviguṇām jñeyām yakṣāṇām triguṇām bhavet*

*caturguṇām tu gāndharvām aindraṁ pañcaguṇām bhavet॥ 105*

*somānām ṣadguṇām saptaguṇām syāttu prajāpateḥ!*

*catuṣṣaṣṭi guṇām bauddhaṁ aiśvaryām brahmaṇassmr̥tam॥ 106*

*tatassamāsād aiśvaryām catuṣṣaṣṭiguṇasammataṁ*

These are the eight powers – anima and others – mentioned above, belonging to the ghostly souls (Pisacas). It is to be known that these powers become twofold for the Rakshasas. For the Yakshas, these become threefold. For the Gandharvas, these become fourfold. For Indra, fivefold. For Soma. sixfold. For Prajapati, sevenfold. Sixty-four (64) lordly powers related to the buddhi tattva are considered to be with Brahma. In this way, the lordly powers are reckoned to be sixty-four (64).

No. 19-23

**Power:** 5 Great Mantra-Shaktis of Sadashiva and their nature and attributes

**Topic:** Just as Sadashiva is non-different from his Shaktis, even so these mantra shaktis are non-different from Sadashiva

**Shaastra Pramana:** Paushkar Agama, vidya pada, 58-64

आसां वीर्यं विभागश्च स्वरूपेणोच्यते द्विजाः ।	
ईशानी परमाकाष्ठा शेखरत्वेन कल्पिता ॥	५८
जगत्पूरण हेतुत्वात्बिन्दोर्नदादि वृत्तिभिः ।	
वक्त्रेण साम्यतस्तस्य पुमान्वक्त्रं इतीर्यते ॥	५९
घोरोमलादि संसारस्तद्विशोधयिता विभुः ।	
अघोर इति विख्यातः सन्द्वावोयं सलक्षणः ॥	६०
हृदयश्चापि सन्द्वावो यस्मात्स्मात्तदेव हि ।	
वामोस्यतु रहस्यत्वात् सूक्ष्मत्वाद् दृक्क्रियात्मकः ।	६१
कर्ता विश्वस्य पुत्रादि कार्येषु जनकं यतः ।	
वामो गुह्यस्तश्चायं शास्त्रेऽस्मिन् संमतो बुधाः ॥	६२

<i>a'sa'm vi'ryam vibha'gam ca svaru'pen.ocyate dvija'h /</i>	58
<i>i's'a'ni' parama' ka's"t'ha' s'ekharatvena kalpita' //</i>	
<i>jagatpuran.a hetutva'd bindornada'di vr'ttibhih /</i>	
<i>vaktren.a sa'myatastasya puma'nvaktram iti'ryate //</i>	59
<i>ghoromala'di samsa'ras tadvis'odhayita' vibhuh /</i>	
<i>aghora iti vikhya'tah sadbha'voyam salaks"an.ah//</i>	60
<i>hr'dayan"ca*pi sadbha'vo yasma'ttasma't tadeva hi /</i>	
<i>va'mosya tu rahasyatva't su'ks"matva'ddr'kkriyatmakah//</i>	61
<i>karta' vis'vasya putra'di ka'ryes"u janakam yatah /</i>	
<i>va'mo guhyastatas'ca'yam s'a'stresmin sammato budha'h//</i>	62
<i>svasyeccha' ma'tratastasya svas'akti prasara'tmika'm /</i>	
<i>mu'rtima'sa'dayedasma't sadyomu'rtis tatassmr'tah //</i>	63

O, the twice-born Sages!, now I will tell you the greatness and inexhaustible power of these Shaktis and the process in which these Shaktis constitute different parts of the form of Sadashiva, with all the essential details.

**Ishana** is the unexcelable, unsurpassable and the ultimate sphere of the Lord Parameshvara. Therefore, this Shakti constitutes the ultimate part of a form, namely the head.

The **Mantra-shakti** that fills up and harmonizes the entire range of the universe through the proliferation and spreading of the sound principle (**nada**) arising from the **bindu** is known as **Tatpurusha**. By this virtue and by its quality of being equal to the facial portion, this **Tatpurusha mantra** is considered to constitute the face of that form.

The repeated phenomenon of birth-death which is due to **anava mala** and other bonds, is very dreadful. The Mantra-shakti that exists as alienated and beyond the dreadful worldly existence (*samsāra*) is known as **Aghora** (non-dreadful; calm). Such Shakti is pervasive. Its innate nature is to remain in its own existential awareness. Since the

**heart** is of the nature of such existential awareness, **Aghora-mantra** is considered to constitute the chest (hrudaya) part of the form.

**Vama mantra** is of the nature of being very subtle, secret and unseen and of the power of knowing and doing. Moreover, this Vama is the **enabling power for the creation of the world and the creative power behind the progeny and others**. O, the learned Sages!, by virtue of these significant characteristics, it is maintained in this Agama that this Vama mantra constitutes the secret and privy part of the form of Sadashiva.

**The mantra which, by its mere will, instantaneously assumes various forms is known as Sadyojata mantra.** Its own Shaktis are spread and strewn in the forms assumed by this mantra. By virtue of this power of manifesting ‘form’ (murti), Sadyojata mantra is considered to constitute the feet and other parts of the form of Sadashiva.

एवं मन्त्रास्तु पश्चैते यैर्निबद्धा तनुशिश्वा ।  
वस्तुतस्तु न भिन्नास्ते यतो नान्ये स्वशक्तिः ॥                    ६४

*evam mantra'stu pan"caite yairnibaddha tanus's'iva'/  
vastutastu na bhinna'ste yato na'nye svas'aktitah//*                    64

In this way, the auspicious and pure form of Sadashiva is constituted and well structured with these five mantras. **Just as Sadashiva is non-different from his Shaktis, even so these mantras are non-different from Sadashiva.**

मन्त्रास्तु सर्वएवैते शक्तयः परमेष्ठिनः ।  
नित्यसिद्धाश्च ताः प्रोक्ताश्शक्तस्तद्योगतश्शिवः ॥ ७१

*mantra'stu sarva evaite s'aktayah parames"t'hinah/  
nityasiddha's'ca ta'h prokta's'saktastadyogatas's'ivah//* 71

All these mantras, five brahma mantras (5) and six anga mantras (6), are, in reality, the Shaktis of the Supreme Lord. They are eternally established in their own sphere. **When Sadashiva remains associated with these Shaktis, He becomes known as Saktah, the Lord of Shaktis.**

## HOW MANTRAS BECOME THE SHAKTIS; SHIVA WITH SHAKTI IS ‘SHAKTIMAT’

यदा कार्यप्रवृत्तास्तास्तदोच्यन्ते तु शक्तयः ।  
शक्तिशक्तिमतोर्भेदः प्रसंगादेवमीरितः ॥ ७२

*yada' ka'ryapravr'tta'sta's tadocyante tu s'aktayah/  
s'akti s'aktimato bhedah prasan'ga'devam i'ritah//* 72

Generally these **mantras** are in luminous forms only. When they are engaged in their respective cosmic responsibilities, being perfectly in oneness and integrated to the cosmic will of Sadashiva, they are called Shaktis. Only from the standpoint of cosmic activities, a difference is assumed between Shiva and Shakti, Siva as the possessor and owner of Shaktis (**Shaktimat**) and the Shaktis acting according to the will of Shiva.

No. 24

**Power:** Teleportation, Materialization/Joining Elements and Separating Elements - *Bhutasamdhana, Bhutaprthaktva, Visvasanghattah*

**Topic:** Consciousness over matter

**Shaastra Pramana:** Shiva Sutra, 20

*Sutra - 20*

**मूतसंधानभूतपृथक्त्वविश्वसंघट्टाः ॥ २० ॥**

*Bhutasandhana-bhutaprthaktva-visvasamghattah.*

The other naturally super powers of the *yogi* are: (1) The power of joining or putting together elements or parts in all existents. i.e. uniting power - *bhutasamdhana*; (2) the power of separating elements of existents i.e. dispersion power - *Bhutaprthaktva* and (3) the power of bringing together everything (removed by space and time), manifesting or materializing it – *Vishvasanghattah*.

Note:

The *Yogi* who can unite his consciousness with the Divine *Icchashakti* can acquire the power of creating any kind of body according to his desire. The present *sutra* describes further naturally super powers of the *yogi*, e.g. power of joining together certain elements in a body or object for growth and nourishment (uniting power), the power of separating elements from a body or object (dispersion power), and the power of bringing back to consciousness all objects and events far removed in space and time – materialization; (the cosmic power of reading past events and knowing objects far away in space).

*bhutasamdhana* means the power of joining elements of existence for augmentation or promotion of growth.

*Bhutaprthaktva* means the power of separating of elements from body etc. for curing physical ailments, or from the objects.

*Visvasanghattah* means the power of bringing together all (vishva) things removed by space and time, etc. by making them objects of his own knowledge.

## SHAKTI PRAMANAS

(as on 25  
july 2017, Tuesday)

### No. 1

Power: Manifesting the Reality by fulfilling the desire

Shaastra Pramana: Spanda Karika, section 3, verse 1-2

### *Text of the verse 1 and 2*

यथेच्छाभ्यर्थितो धाता जाग्रतोऽर्थान् हृदि स्थितान् ।  
सोमसूर्योदयं कृत्वा सम्पादयति देहिनः ॥ १ ॥  
तथा स्वप्नेऽप्यभीष्टार्थान् प्रणयस्यानतिक्रमात् ।  
नित्यं स्फुटतरं भद्ये स्थितोऽवश्यं प्रकाशयेत् ॥ २ ॥

Yathecchābhyaarthito dhātā jāgrato'rthān hṛdi sthitān  
Somasūryodayam kṛtvā sampādayati dehinali// 1  
Tathā svapne 'pyabhiṣṭārthān praṇayasyānatikramāt/  
Nityam sphuṭataram madhye sthito' vaśyam prakāśayet// 2

### TRANSLATION

As the sustainer of this universe (i.e. *Siva*) when eagerly entreated with desire accomplishes all the desires abiding in the heart of the embodied *yogi* who is awake after causing the rise of the moon and the sun. 1

So also in dream, by appearing in the central *nāḍī* (*madhye*), does He surely reveal always and more vividly his desired objects to him who never desists from his zealous prayer. 2

Note:

By causing the rise of the moon and the sun i.e. of *jnanasakti*, the power of knowledge, and *kriyaSakti*, the power of action. All that is thought about by the cognitive power (*jnanasakti*) is actualized by the operative power (*kriyasakti*). **The great Lord entering the body of the yogi brings about various sorts of powers, e.g., transference through penetration etc. by the expansion of his *apana* and *prana***

Sakti of which the quintessence is the expansion of *jnana* and *kriyasakti* which are brought about by laying hold of the root (i.e. the *spanda* principle) intuitive knowledge of which is unfolded by his penetrative meditation (*samavesa*).

### No. 2

Power: Manifesting Anything both in Waking and Dream State

Shaastra Pramana: Spanda Karika, section 3, verse 3

### *Text of verse 3*

अन्यथा तु स्वतन्त्रा स्यात्सृष्टिस्तद्वर्मकत्वतः ।  
सततं लौकिकस्येव जाग्रत्स्वप्नपदद्वये ॥ ३ ॥

Anyathā tu svatantrā syāt sṛṣṭis taddharmakatvataḥ/  
Satataṁ Laukikasyeva jāgratsvapnapadadvaye//3

Otherwise, the Creative power of the Divine according to its characteristics, is free in manifesting always all kinds of things (usual and unusual) (to the *yogi* also) both in waking and dream states as in the case of the common people of the world.

Note: According to its characteristics, the Divine Creative Power, Spanda of Shiva is quite free to manifest things as it likes both in the waking and dream states.

No. 3

Power: Going Beyond Hunger

Shaastra Pramana: Spanda Karika, section 3, verse 3

*Text of the 6th verse*

दुर्बलोऽपि तदाक्रम्य यतः कार्ये प्रवर्तते ।  
आच्छादयेद्बुभुक्षां च तथा योऽतिबुभुक्षितः ॥ ६ ॥

Durbalo 'pi tadākramya yataḥ kārye pravartate/  
Āchādayed bubhukṣāṁ ca tathā yo'ti bubhukṣitah//6

**TRANSLATION**

Just as a feeble person also by resorting to that power (of *Spanda*) succeeds in doing what has to be done, even so one who is exceedingly hungry overcomes his hunger.

note: By the power of Spanda, he who is excessively hungry overcomes hunger, thirst etc. by resorting to that power.

#### No. 4

Power: Omniscience, power of all-knowing

Shaastra Pramana: Spanda Karika, section 3, verse 7

### VERSE 7

#### TEXT

अनेनाधिष्ठिते देहे यथा सर्वज्ञतादयः ।  
तथा स्वात्मन्यधिष्ठानात्सर्वत्रैवं भविष्यति ॥ ७ ॥

Anenādhiṣṭhite dehe yathā sarvajñatādayaḥ/  
Tathā svātmany adhiṣṭhānāt sarvatraivam bhaviṣyati//7

Just as all knowability, etc., in respect of the body occurs when it is pervaded by that *spanda* principle, even so when the *yogi* is established in his essential Self (in the space of oneness with the source, sadashiva), he will have omniscience, etc. everywhere.

#### Note:

When the body is pervaded by this i.e. by the *spanda* principle which is one's own essential Self, the state of Sadashiva and the space of manifesting the power of Sadashiva, then as experiences of things suited to that state (i.e. the bodily state), such as states of all-knowledability, all-doership (associated with the body) manifest themselves to the embodied being. then he acquires omniscience, and omnipotence—powers appropriate to *Sadashiva* everywhere.

## No. 5

Power: Supernormal light, sound and taste

Shaastra Pramana: Spanda Karika, section 3, verse 10

### *Text of the 10th verse*

अतो विन्दुरतो नादो रूपमस्मादतो रसः ।  
प्रवर्तन्तेऽचिरेणाव क्षोभकत्वेन देहिनः ॥ १० ॥

Ato vindur ato nādo rūpam asmād ato rasah/  
Pravartante'cireṇaiva kṣobhakatvena dehinah// 10

From this (*unmesa*) appear supernormal light, supernormal sound - nāda, supernormal form – rūpam, supernormal taste - rasa, in a short time, to the *yogi* who has not yet done away with the identification of the Self with the body, which, however, are only a disturbing factor (in the full realization of the *Spanda* principle).

Note: From it, i.e. from *unmesa* which is being practiced appear in a short time experience like the light of a star in the middle of the two eye-brows which is a generic light expressive of the entire objective world, sound which is unstruck (spontaneous) which is generic sound representing all undifferentiated words, (supernormal) form which is a glow shining even in darkness, transcendental taste experienced on the tip of the tongue. All these appear to the *yogi* whose identification of "I" or the Self with gross, subtle body, etc has not yet dissolved.

### No. 6

Power: Seeing Shiva in all manifested bodies

**Shaastra Pramana:** Sarvojnanottara Agama, verse 14

अद्वैतभावनायुक्तसर्वत्रात्मनि संस्थितः ।  
सर्वगं सर्वदेहस्थं पश्यते नाऽत्र संशयः ॥

१४

*advaita bhāvanāyukta sarvatrātmani samsthitaḥ ।  
sarvagam sarvadehastham paśyate nātra samśayah ॥ 14*

One who is with one-pointed meditation of such non-dual unity, *advaita bhāvana*, gets himself established within his own self, always and everywhere. Being established within himself, he directly sees the Lord who is within every soul and within every object and who presents himself in all the manifested bodies. There is no doubt about the occurrence such experience.

### No. 7

Power: *sarvajñatvam, all-knowingness in all its fullness*

**Shaastra Pramana:** Sarvojnanottara Agama, verse 15,  
Shivānanyasākśatkāra patālah, The Direct Blissful Experience of Absolute Oneness with Shiva

एवमेकात्मभावेन संस्थितस्य तु योगिनः ।  
सर्वज्ञत्वं प्रवर्तेत विकल्प रहितस्य तु ॥

१५

evamekātma bhāvena samsthitasya tu yoginah |  
sarvajñatvam pravarteta vikalpa rahitasya tu || 15

Within such a yogi who establishes himself in absolute non-dual oneness with Lord Shiva and who keeps himself free from all sorts of differentiating notions, the exalted super power of all-knowing, *sarvajñatvam* gets unfolded in all its fullness.

No. 7

Power: *Becoming Oneness with Shiva, Becoming Immortal, Realize Purity – manifest all powers from Oneness*

**Shaastra Pramana:** Sarvojnanottara Agama, chapter 2, verse 16-17,  
Shivānanyasākśatkāra patālah, The Direct Blissful Experience of Absolute Oneness with Shiva

योऽसौ सर्वेषु शास्त्रेषु पठ्यते ह्यजं ईश्वरः ।  
अकायो निर्गुणो ह्यात्मा सोहमस्मि न संशयः ॥

१६

अविज्ञातः पशुस्सोहि सृष्टिधर्म समाश्रितः ।  
विज्ञातः शाश्वतशुद्धस्त्रिवो नात्र संशयः ॥

१७

*yosau sarves”u s’ a’stres”u pat”yate hyajam i’s’varah& |  
aka’yo nirgun.o hya’tma’ sohamasmi na sams’ayah || 16*

*avijñātaḥ paśussohi sṛst'i dharma samāśritah |  
vijn"a'tah śāsvataśśuddhas saśivo nātra samāayah || 17*

He who is declared in all the authentic Scriptures as unborn, the creator and controller of the universe, the One who is not associated with body evolved from māyā, the One who is free from the qualities evolved from māyā and who is the self of all, is indeed Myself. There is no doubt about this non-dual oneness.

He who does not realize this truth will always remain as an eternally bound soul involved in the repeated phenomenon of being born again and again. He who realizes this truth gets immortalized and attains absolute purity. He becomes one with Lord Shiva Himself. There is no doubt about this.

#### No. 8

Power: *sarvajña*, power of being all-knower; *sarvago* – *power of all-pervasiness*

Shaastra Pramana: Sarvojnanottara Agama, chapter 2, verse 54-56,  
Shivānanyasākṣatkāra patālah, The Direct Blissful Experience of Absolute Oneness with Shiva

इत्येवं अधिकारेण सर्वज्ञेनाधिकारिणा ।  
सर्वबन्धाद्विनिर्मुक्तसर्वज्ञसर्वगो भवेत् ॥

५४

**ityevam adhikāren.a sarvajñenādhikāriṇā |  
sarvabandhādvinirmuktas sarvajñas-sarvago bhavet ||54**

In this way, the seeker who is fully qualified to manifest such supreme kind of meditation as instructed by the Guru well versed in this Sarvajña Agama, becomes completely disentangled from all the bonds, evolves into all-knower and becomes all-pervasive by the constant practice of non-dual restful awareness of Pure Oneness.

**No. 9**

Power:

- *sarvatragami*; presents simultaneously within and outside the universe
- *vishatya kāya* - reaching all directions and places simultaneously by bodiless pervasiveness
- 

**Shaastra Pramana:** Sarvojnanottara Agama, chapter 2, verse 54-56, Shivānanyasākśatkāra patālah, The Direct Blissful Experience of Absolute Oneness with Shiva

तदागमान् संपरित्यज्य सर्वान्  
शुद्धं गृहीत्वात्म समाधियोगम् ।  
अस्मात्परं नान्यदिहास्ति किञ्चित्  
ज्ञात्वैव संत्यज्य मनोविकल्पम् ॥

५५

विज्ञानमेवं समुपास्य विद्वान्  
विशत्यकायं सततं नियुक्तः ।  
सर्वत्रगामी भवतीह मुक्तः  
तद्धर्म धर्मी बहिरन्त संस्थः ॥

५६

*tada'gama'n samparityajya sarva'n  
s'uddham gr'hi'tva'tma sama'dhi yogam/  
asma'tparam na'nyadiha'sti kin"cit  
jn"atvaiva santyajya manovikalpam //*

55

*vijn"anamevam samupa'sya vidva'n  
vis'tyaka'yam satatam niyuktah /  
sarvatraga'mi' bhavati'ha muktah  
taddharma dharmi' bahiranta samsthah //*

56

Having set aside all those scriptures which contradict the truths enshrined in this Agama and having clearly understood the pure nature of the self as conceived in this Agama, the knower of this Agama, being refined and firmly resolved, should experience this non-dual space for the attainment Oneness with the Supreme Self. Having realized with all certitude that there is not even a single discipline here superior to this yoga of non-duality, *samādhi* yoga and having completed with all of his mental modifications and fluctuations (mano-vikalpa), he should manifest this supreme science of yoga.

Upon such constant manifestation, he reaches a bodiless state and gets established constantly in that state. He reaches all directions and places simultaneously by virtue of his bodiless and pervasive nature, *vishatya kāya*; he becomes the Liberated Self. He becomes the inheritor all the exalted qualities of Lord Shiva who presents Himself simultaneously within and outside the universe, *sarvatragami*, replete with moveable and immoveable existents.

#### No. 10-11

Power:

*Shashvat Siddhi* – Becoming eternal like Shiva

*Shristi dharma vivarjita* - Power of being beyond cosmic phenomenon of creation and absorption.

**Topic – Drinking the nectar of Shiva Jnana, become immortal**

**Shaastra Pramana:** Sarvojnanottara Agama, chapter 2, verse 61, *Shivānanyasākśatkāra patālah*, The Direct Blissful Experience of Absolute Oneness with Shiva

शिवज्ञानामृतं पीत्वा विचरन् स्वयमेव हि ।  
शिववच्छाश्वतस्सिद्धसुष्ठिर्म विवर्जितः ॥

६१

*s'ivajn" a'na'mr'tam pi'tva' vicaran svayameva hi /  
s'ivavaccha's'vatas siddhas sr's"t'i dharma vivarjitaḥ//*      61

Drinking the nectar of *Shivajñāna*, the pure knowledge of Shiva, and roaming about according to his own wish which is Shiva's will – *Shiva-iccha*, he becomes eternal like Lord Shiva; he evolves into an accomplished yogi and becomes absolutely free from the cosmic phenomenon of creation and absorption, *Shristi dharma vivarjita*.

No. 12 Power:

*Sarva vimalam pashyati* – Power to completely purify, heal just by a look.

Topic – Seeing all as pure manifestations of Shiva

**Shaastra Pramana:** Sarvojnanottara Agama, chapter 2, verse 63,  
Shivānanyasākśatkāra patālah, The Direct Blissful Experience of Absolute  
Oneness with Shiva

विमलयति सर्वभावान् विमलात्मा विमलबुद्धिः ।  
सर्वं विमलं पश्यति विमलो विमलेन भावेन ॥

६३

*vimalayati sarvabha'va'n vimala'tma' vimalabuddhiḥ /  
sarvam vimalam pas'yati vimalo vimalena bha'vena//* 63

Being with absolute purity and pure consciousness, the supreme yogi of such an accomplishment purifies by his mere look all the manifested existent beings. He, being unbound and unshrouded, sees all things and all beings as pure expressions and manifestations of Shiva through his pure vision of Oneness.

No. 13 Power:

Power to bestow all the fruits desired by the devotees –  
*sarvakāma pradohyātmā*

**Shaastra Pramana:** Sarvojnanottara Agama, vidya pāda, chapter 7, verse 5,  
Paramātma Prakaranam, The Nature of the Supreme Self

सर्वकामप्रदोह्यात्मा प्रोक्तष्टुभेद विस्तरः ।  
भूतात्माह्यन्तरात्माच तत्त्वात्मा जीवसंज्ञकः ॥ ५  
मन्त्रात्मा परमाख्यश्च एकोऽपि बहुधा स्थितः ।

*sarvakamapradohya'tma' proktas"s"ad'bheda vistarah/  
bhu'ta'tma'hyantara'tma' ca tattva'tma' ji'va samn"akah// 5  
mantra'tma' parama'khyas'ca ekopi bahudha sthitah/*

By meditating on the Supreme Lord, the sādhaka acquires such a high power as to bestow all the fruits desired by the devotees – *sarvakāma pradohyātmā*. He becomes the bestower of all. Even though he is one, he is seen in six different perspectives – bhutatma, antaratma, tattvatma, jivatma, mantratma and paramatma. Thus, the one and the same self presents itself in many spaces and dimensions of existence.

## *What is Bhutatma, Tattvātma, Mantrātma, Antarātma, Jivātma*

भूतात्मा भूतसंयोगात्तत्त्वात्मा तत्त्व संस्थितः ॥ ६  
मन्त्रात्मा मन्त्रयोगेन अन्तरात्मा गिरान्वितः ।

भोक्ता तु सुखदुःखानां प्रकृतिस्थो गुणान्वितः ॥ ७  
जीवस्तु जीवनस्तेषां एभिमुक्तः परस्तु सः ।

*bhu'ta'tma' bhu'ta samyoga't tattva'tma' tattva samsthithah// 6  
mantra'tma' mantrayogena antara'tma' gira'nvitah/  
bhokta'tu sukha duhkha'na'm prakr'tistho gun.a'nvitah// 7  
ji'vastu ji'vanastes" a'm ebhirmuktah parastu sah/*

The *bhutatma* is the self which remains associated with a physical body which is the outcome of the mixture of five principal elements. The same self becomes the *tattvatma* when it identifies itself with the tattvas which constitute the subtle body. The same self becomes *mantratma*, when it is in oneness with the form of mantra. The same self is called *antaratma* when it is associated with four modes of sound – para, pasyanti, madhyama and vaikhari.

When it becomes the enjoyer of pleasure and pain, being associated with the three gunas and when it perseveres in worldly life, it is called *jivatma*. The same self becomes Paramatma when it remains freed from all these adjuncts – bhuta, tattva, mantra, vak and bhoktrutva (enjoying state).

No. 14 Power:

- *Sarvarupa*, all-pervasive form of Shiva, established in eternity
- *Aisvaryas* - extraordinary mighty powers of Shiva to see all the forms and the worlds within his own self.

**Shaastra Pramana:** Sarvojnanottara Agama, vidya pāda, chapter 7, verse 8-9, Paramātma Prakaranam, The Nature of the Supreme Self

सर्वरूपं यदैश्वर्यं नित्ययुक्तोह्यवाप्नुयात् ॥ ८  
प्राप्तोऽपि स द्विधाभावी पुनर्भवं अवाप्नुयात् ।  
प्रायत्नेन परीक्षेण क्षयात्पापस्य कर्मणः ॥ ९

*sarvaru'pam yadais'varyam nityayuktohyava'pnuya't// 8  
pra'ptopi sa dvidha' bha'vi' punarbhavam ava'pnuya't/  
pra'gyatnena pari'ks"en.a ks"aya'tpa'pasya karmana.h// 9*

The yogi who has elevated himself to the supreme state of being *Sarvarupa*, becomes all-pervasive form of Shiva and is established in eternity and is endowed with the extraordinary powers of Shiva (aishvaryas) to see all the forms and the worlds within his own self. But, once he slides down to hold the notion of duality, he creates for himself the chances of rebirth, even though he has been endowed with the supreme qualities of the Lord.

After taking birth, once again he takes efforts to elevate himself, such as offering services without expecting any reward, trying to know what is eternal and what is transient. When the effects of his previous deeds get annihilated and when he develops the state of looking at pleasure and pain or praise and abuse with equanimity, Guru's grace descends on him.

No. 15 Power:

- *Chakreshvar – Becoming the Lord of All Shaktis*

Shaastra Pramana: Spanda Karika, section 3, verse 19

*Verse 19*

यदा त्वेकत्र संरूढस्तदा तस्य लयोदयौ ।  
नियच्छन्भोक्तृतामेति ततश्चक्रेश्वरो भवेत् ॥ १६ ॥

*Yadā tvekatra samṛūḍhas tadā tasya layodayau/  
Niyacchan bhoktṛtām eti tataścakreśvaro bhavet// 19*

When, however, the Yogi is firmly rooted in that supreme *Spanda* principle, then bringing the emergence and dissolution of the *puryastaka* entirely under his control, he becomes the real enjoyer and thenceforth the lord of the collective whole of the *Shaktis*.

Note: Khemaraja Commentary

Thenceforward he becomes the lord of the *Shaktis* i.e. of the collective whole of the rays of his essential Self. In other words, he attains to the highest lordship in this very body.

*Puryaśhtaka*

(Kshemaraja Commentary; page 169)

Man is a very complex being. He has not only a physical body but also a subtle one known as *puryaśhtaka*, which consists of the five *tanmatras* or the subtle aspects of the gross physical objects and *buddhi*, *manas* and *ahamkara*. The impressions of our desires and thoughts are deposited in this *puryashaka*. When a man dies, it is only his physical body that is dissolved. The *puryaftaka* remains as the subtle vehicle of the soul after his death. As has already been said, it contains the residual traces of the desires, etc. of the previous life. The desires

and ideas deposited in the *puryashtaka* are not inert elements but tremendous psychic forces seeking expression. So in the next life, man gets a body suited for the expression of the desires, etc., deposited in the *puryashtaka* and is born in an environment suited for that expression. As verse 17 says, *taduttham pratyayodbhavam*, i.e. our ideas are largely determined in the present life by the constitution of our *puryatfaka*, and our future life is wholly determined by our *puryastaka*.

### No. 16 -17

Power:

- **Sadashiva Guna** - endowed with all the space, qualities of Sadashiva
- **Chakravartin** - become endowed with the qualities of Ishvara, becoming most superior lords

Shaastra Pramana: Paushkar Agama, verse 51- 53

सदाशिवगुणोपेता भोगाख्यं तत्त्वमाश्रिताः ॥ मनोऽभिलषितान्भोगान् भुज्जाना विविधानपि । पतिकृत्याधिकारेषु प्रवृत्ताः पत्युरिच्छया ॥ ये प्राप्ताः तत्त्वमैशानं विशेषेण क्रियाधिकाः । अधिकारगुणोपेता महान्तश्शक्रवर्तिनः ॥	५१ ५२ ५३
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<i>sada's'iva gun.opeta' bhoga'khyam tattvama's'rita'h//</i> <i>manobhilas"itaan bhoga'n bhun"ja'na' vividha'napi/</i> <i>patikr'tya'dhika'res"u pravr'tta'h patyuricchaya'//</i> <i>ye pra'pta'h tattvamais'anam vis'es"en.a kriya'dhika'h/</i> <i>adhika'ra gun.opeta' mahantas'cakravartinah//</i>	51 52 53
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Those who have reached **bhoga tattva** become endowed with all the qualities of Sadashiva. They experience multitudinous enjoyments as desired by them – *mano-abhilashita-bhogaan*. As willed by Lord Shiva, they become very active in performing all the functions of the Lord.

Those who have reached **ishvara tattva** are specially endowed with an excess of conative power over their cognitive power in view of their works concerned with isvara tattva. They become endowed with the qualities of Ishvara who presides over the ishvara tattva. They evolve into the most superior lords (chakravartins), wielding their power in the regions pertaining to them.

No. 18 Power:

*Grahanam* - The power of cognition

**Shaastra Pramana:** Paushkar Agama, verse 5. 7-8. kalādi pāśa paṭalah, chapter 5, On the Nature of Kala and Other Tattvas, the Binding Categories

ग्राहकत्वेन तत्सिद्धेन्चतद् ग्रहणं विना।

ग्रहणाभावतस्तस्य ग्राहकशून्यवत् स्थितः॥ ७ 6

तन्निवृत्यर्थमादौ तु मायातो जायते कला।

ततो विद्या कलातत्त्वादभूद्भोगार्थं आत्मनः॥ ८

*grāhakatvena tatsiddhernacata  
graḥaṇābhāvata  
tasya grāhakaśūnyavat sthitah|| 7*  
*tannivṛtyartha  
mādau tu māyāto jāyate kalā |*  
*tato  
vidyā kalātattvādab  
hūdbhogārthaṁ ātmanah || 8*

The soul is associated with the power of cognizing, ***grahanam***. The ability of cognizing is effected in view of the thing to be cognized. In the absence of the thing to be cognized, the ability of the soul to cognize would remain only as a void. For the sake of the removal of the obscuring substance known as *mala*, first kalā tattva originates from maya. Then, from the kalā tattva originates vidya tattva as the subsequent bondage of the soul. This bondage of *vidya tattva* is effected in view of the *buddhi tattva* where enjoyments are stored in subtle form.

**No. 19 Power:** Power to control any events

**Shaastra Pramana: Mataṅga Pārameśvaram - Vidyā Pādah**

**tasminnevesvare tattve samsthitah paramesvarah |**

**sivecchanumatah sarve jagatah prabhavisnavah || 5**

**sivasaktigunamoda kṛtsnonmilita saktayah |**  
**ramante vividhairbhogairbhuvanesu mahatsu ca || 6**  
**vidyavidyevarbhiste susobhbhiraninditah |**  
**ittham guayutah sarve boddhrah paramesvarh || 7**

In that isvara-tattva are the supreme Ishvaras. All of them are capable of controlling the events related to impure maya. They are functioning in accordance with the will of Lord Shiva. They are the pre-eminent Lords endowed with mighty powers. Their powers have been fully unfolded.

## No. 20

**Power:** Existence of Pati (Shiva) is established through Shakti only (SHakti tattva)

**Shaastra Pramana: Mataṅga Pārameśvaram - Vidyā Pādah**

vkyrka kiraaistvrai Sphuradbhiratibhsurai || 6  
vibhurmritavnu munerbhrnyutthita tama |  
sarva eva padrth syusattmropalakit || 7  
svadharmaivagamyante svgamokti nidarant|  
dhmdagneryath patyu aktayo viddhi sdhanam|| 8

Upon such questions, the Supreme Lord dispelled instantly the darkness of ignorance generated by delusion in the mind of Matanga through the rays of meaningful exposition which are with excessive Luminosity and resplendence.

The Lord said: "All the principles from **shakti tattva** onwards are recognized

to be ever existing. Basically, they are known to be ever-existents. Their existence is inferred through their qualities (dharma). This has been declared and ascertained by the statements enshrined in the Agamas which have been revealed by the Lord Himself. Just as the existence of fire is established through the appearance of smoke, even so the existence of Pati is established through His own Shaktis.

## No. 21

**Power:** Vama Shakti is holding control over the maya as well as the bound souls

**Shaastra Pramana: Mataṅga Pārameśvaram - Vidyā Pādah**

vamdhah srota uddista yasmimiste paramanavah |  
plavante'viralenava vasistah svena karmana || 52  
samruddha saktayo mudha vamayatmasikrtah |

The Shakti known as Vama is called Adhas Srota (the downward stream), since that Shakti is holding control over the impure maya which gives rise to the evolution of tattvas from kala to prithivi. Innumerable souls which are in the field of maya are enmeshed in transmigration

being bound by their karmic bond. Their essential powers being constricted and shrouded by anava mala, they are in the world as the ignorant beings. The Shakti by which such souls are taken possession of and controlled is known as Vama.

(Vama is holding control over the maya as well as the bound souls)

## SHAASTRA PRAMANAS ON SHAKTIS

(as on 27 july 2017)

### No. 1

Power: power of all-knowing (sarvajnatva) and the power of all-doing (sarva kartrutva)

Shaastra Pramana: Matanga Parameshwara Agama, 2 uddeśa prakaraṇam

अथाणोर्बन्ध सोपान पदपङ्कि निवृत्तये।  
सत्ताभिव्यक्तये चैव वर्ण्यते च बुभुक्षुणा॥ १  
ज्ञानामृतं असंदिग्धं भूत्यर्थं अतुलं परम्।  
षङ्किः पदार्थैर्माणिक्यैः वाक्सूत्रेणातिशोभिता॥ २  
वस्तुरश्मि सहस्राद्या प्रविचार गुणोज्ज्वला।  
मालेयं धीविलासिन्या मण्डनायावतारिता॥ ३

athāṇorbandha sopāna padapaṅkti nivṛttayel  
sattābhivyaktaye caiva varṇyate ca bubhukṣunāll  
jñānāmṛtam asaṁdigdham bhūtyarthaṁ atulaṁ param  
ṣadbhīḥ padārthaīrmāṇikyaiḥ vāksūtrenātiśobhitāll  
vasturaśmi sahasrāḍhyā pravicāra guṇojjvalāl  
māleyam dhīvilāsinyā maṇḍanāyāvatāritāll 1  
2  
3

To put an end to the occurrence of series of different states originated by the ladder-like karmic effects and in order to manifest the essential nature of the self within a perfect sadhaka, which nature is characterized by the power of all-knowing (sarvajnatva) and the

power of all-doing (sarva kartrutva), this Agama is being instructed now. The transmission of this Agama is also for the sake of those persons who are in the pursuit of worldly enjoyments. In this Agama is contained the nectar of siva-jnana. Being free from contradictions and inconsistencies, this is meant for the attainment of inexhaustible source of supreme Bliss and great fruits which are not to be attained through other means. This is incomparable and supreme. This Agama is embellished with the gems of six categories, strung together charmingly with the thread of elegant words. This is much brightened by the resplendent rays of tattvas, bhuvanas and others. This shines forth with the inspiring and ennobling characteristics of well-reasoned inference and other valid proofs. This garland of Agama is duly kept in continued instructions for the sake of attaining perfection and purification and for the sake of transcending the limitations of self-knowledge effected by the principle of intellect (buddhi tattva).

#### No. 2-4

Power:

*Svashakti* – Shiva's own Shakti is the highest space, illumining the all planes, playfully

*jnana kriyatmaka* - Shiva (pati) form is of the nature of pure knowledge and action.

*Parmanu* - ultimate limit of all other forms; highly supreme; capable of pervading even the interior of minute atom (paramanu);

**Shaastra Pramana:** Matanga Parameshwara Agama, 3

अथ पत्युरधिष्ठानं स्वशक्ति किरणात्मकम्।  
 तस्यां दिवि सुदीसात्मा निष्कम्पोऽचलमूर्तिमान्॥ १  
 काष्ठा सैव परा सूक्ष्मा सर्वदिक्कामृतात्मिका।  
 प्रध्वस्तावरणा शान्ता वस्तुमात्राति लालसा॥ २  
 आद्यन्तोपरता साध्वी मूर्तित्वेनोपचर्यते।  
 स्थितावन्योन्यलोकेऽस्मिन् संविदा नोपलभ्यते॥ ३

*atha patyuradhiṣṭhānam svaśakti kiraṇātmakam  
 tasyāṁ divi sudīptātmā niṣkampo'calamūrtimān|| 1  
 kāṣṭhā saiva parā sūkṣmā sarvadikkāmṛtātmikāl  
 pradhvastāvaraṇā śāntā vastumātrāti lālasāll  
 ādyantoparatā sādhvī mūrtitvenopacaryatēl  
 sthitāvanyonyaloke'smin samvidā nopalabhyatēll 2  
 3*

The highest place in which there is the presence of Supreme Lord is of the nature of rays of His own Shakti. In that place which is considered as the location meant for the playful deeds related to the perfect souls, the Supreme Lord (Pati) is present, illuminating the entire extent of that plane with His own rays. He is present there, being absolutely free from the state of becoming or evolving. His form is of the nature of the power of knowledge and action (jnana kriyatmaka). It is the ultimate limit of all other forms; highly supreme; capable of pervading even the interior of minute atom(paramanu); capable of pervading the relevant deeds performed in various planes of existence; completely free from the cosmic functions; not affected by desire and aversion; simply known as 'existence' alone; capable of protecting the souls according to their maturity and fitness; free from the beginning and the end; benign and compassionate.

Only in a figurative sense, the Lord is said to be the possessor of form. Even though He is present in the world consisting of variegated existents and beings, His form cannot be perceived directly; His form is beyond direct perception.

## No. 5 Power: Saktis are qualities of Pati for the cosmic acts

Shaastra Pramana: Matanga Parameshwara Agama, 3 uddeśa prakaraṇam

शास्त्रेऽस्मिन्युक्तिः सिद्धा लक्ष्यन्ते त्रिष्ववस्थिताः।  
पशौ पाशेषु भोगेषु ततेव त्रितयं पुनः॥ ११  
संयोगात्प्रतिपत्त्वं न च शक्त्युज्ज्ञातं क्वचित्।  
प्रवर्ततेऽस्वतन्त्रत्वादचेतनतया तथा॥ १२  
अमूर्तत्वाच्च क्रमशो यथोदिष्टाः परस्परम्।  
व्यस्तानां शक्तये वकुं न कदाचित्स्वरूपकम्॥ १३  
उपायोऽपि हि तद्धर्मन्यायेन समवस्थितः।

*dharmeṇa sādhyate dharmī kvacitkāryeṇa kāraṇam!  
kāraṇena kvacitkāryam kvacidāmnāya darśanāt॥ 9  
evamanyonya sādharmya vaidharmyeṇa viniścayāt!  
patyurdharmāḥ śaktayastu tāscā sarvatra niḥsṛtāḥ॥ 10  
śāstre'sminyuktitaḥ siddhā lakṣyante triṣvavasthitāḥ!  
paśau pāšeṣu bhogeṣu tateva tritayam punaḥ॥ 11  
saṁyogātpratipattvyam na ca śaktyujjhitarām kvacit!  
pravartate'svatantratvādacetanata�ā tathā॥ 12  
amūrtatvācca kramaśo yathoddiṣṭāḥ parasparam!  
vyastānām śaktaye vaktum na kadācitsvarūpakam॥ 13  
upāyo'pi hi taddharmanyāyena samavasthitāḥ!*

On some occasions, 'dharmi' (the one flows as per cosmic nature, which possesses qualities) is established through 'dharmas'(qualities); on some other occasions, the cause is established though its effects; sometimes, the effect is established through the cause. The existence of some objects is established by the statements of the agamas. In this way, the existence of so many objects is established through the sameness of nature and dissimilarity present in them. **The Saktis are considered to be the qualities of Pati and they always evolve out everywhere from the Lord for the sake of cosmic functions.**

In this Agama, existence of Shaktis is established through inference. They are observed to be in three states

- as related to pasu,
- as related to pasa
- and as related to bhoga.

Again, they become threefold, as related to  
- enjoyments (bhoga),  
ability to enjoy the bhogas (bhoktrutva)  
and the actual experience (bhogya).

Without being impelled and directed by the Shaktis, they never become active. Because, they are dependent on intelligent power for their function; they are without consciousness; and they are formless. Therefore, they have been explained as mutually related to each other, in the due order. Never would it be possible to explain their essential nature, treating each one of them as a separate and singular entity. Even in the effective means such as diksha and others, this nature of relatedness between the three (Pati, pasu and pasa) does exist, according to the settled process.

No. 6 Power: From existence of Shaktis, the existence of Pati, the possessor of Shaktis, is established

Shaastra Pramana: Matanga Parameshwara Agama, 3

शक्तिभ्यः शक्तिमान्सद्धः ह्यथवा मुनिपुञ्जव।

अक्षाणि प्रति प्रत्यक्षं मनश्चाक्षमनुत्तमम्॥

१६

संकल्पविषयं सिद्धं संकल्पादेव केवलात्।

प्रपत्तव्यं मुनिव्याघ्र किमन्यत् परिपृच्छसि॥

१७

*aktibhyah s'aktima-nsiddhah hyathava- munipun-gaval*

*aks.a-n.i prati pratyaks.am manas'-ca-ks.amanuttamam|| 16*

*sam.kalpavis.ayam siddham sam.kalpa-deva*

*kevala-t/prapattavyam munivya-ghra kimanyat paripr.cchasi|| 17*

Some other qualities which are ephemeral are brought out by the Shaktis. From the existence of Shaktis, the existence of Pati, the possessor of Shaktis, is established. O, the foremost sage!, the existence of Pati is established in another way also. The five organs generate the knowledge through direct perception. These organs are external. There is an internal organ known as the mind (manas) which is pre-eminently superior to the external organs. The object recognizable through reflection and ideation alone and not through direct perception is known by the mind when it contemplates with one-pointed attention and when it remains in its own state, being dissociated from the external organs. So the existence of formless Lord could be known by such mind.

No. 6 Power: Parigraha Shakti (assumptive energy), all pervading inexhaustible energy

Topic: From Parigraha Shakti (assumptive energy) come laya tattva

Shaastra Pramana: Matanga Parameshwara Agama, 3

तस्मादेव परं तत्त्वं अचलं सर्वतोमुखम्॥ २०

यस्मिन्नासस्य न पुनर्जन्मेहास्ति कदाचन।

इत्थं गुणवतस्तस्मात्त्वात्त्वमनिन्दितम्॥ २१

स्फुरद्रश्मि सहस्राद्यमधस्ताद्यापकं महत्।

परिभाषितमित्येतन्नाम्ना बिन्दुरिहोच्यते॥ २२

चतुर्धावस्थितं वेद्यं प्रेरकं जगतोऽव्ययम्।

*tasmādeva param tattvam acalam sarvatomukham|| 20*

*yasminprāptasya na punarjanmehāsti kadācanal*

*ittham guṇavatastasmāttattvāttattvamaninditam|| 21*

*sphuradraśmi sahsrādhyamad hastādvyāpakam mahat||*

*paribhāṣitamityetannāmnā bindurihocyatell 22*

*caturdhāvasthitam vedyam prerakam jagato'vyayam|*

The laya-tattva comes into existence from the Supreme Lord through His **Parigraha Sakti** (assumptive energy). It is the primary tattva. It is free from modifications and it pervades everywhere constantly through its inexhaustible energies (Shaktis). To a sadhaka who is united with this supreme tattva through relevant diksha, birth does not take place even contemplatively. From the laya-tattva which is associated with such supreme qualities, bhoga-tattva emerges. Being with supreme state of auspiciousness, it is ever free from defilements. Being associated with thousands of luminous rays, it is with exceeding luminosity. Being with innumerable Shaktis which promote necessary transformations, it pervades the worlds which are evolved below in the succeeding pure tattvas. Since it undergoes only a partial transformation, it always remains inexhaustible (mahat). Even though it is not differentiated from laya-tattva, it has been

mentioned as a separate tattva in the name of bindu. It is with the power of propelling the tattvas and bhuvanas in the lower plane. It exists as differentiated into four planes of existence. Even though differentiated in this way, it is imperishable.

**No. 7 Power:** *Sphutam Yogabalotkatam*, the creative, empowering Shakti of Sadashiva which is nature of all-knowing, all-doing, ever excelling manifests, explodes into 9 Shaktis

**Topic:** Sadashiva with His 9 Shaktis pervades everything, assuming the state of Doer,

**Shaastra Pramana:** Matanga Parameshwara Agama, 4 Adhikāratattva Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva)

अतिरस्कृतवीर्येण प्रभावेणातिसर्पिणा।

सर्वाध्वप्रकटेनायं कर्ता कार्यस्य विश्वराट्॥

३

चलतस्तस्य बिन्द्वाख्यात्स्थानाद्वातुमहात्मनः।

तत्तेजो नवधा भिन्नं स्फुटं योगबलोत्कटम्॥

४

*atiraskṛtavīryeṇa prabhāvenātisarpiṇā |*

*sarvādhvaprakaṭenāyam kartā kāryasya viśvarāṭ ||*

३

*calatastasya bindvākhyātsthānāddhāturmahātmanah |*

*tattejō navadhā bhinnam sphuṭam yogabalotkaṭam ||*

४

Being accompanied by the Shakti whose vigor is never obstructed, who is with majestic splendor and who instantaneously pervades everywhere, Sadashiva assumes the state of Doer and creates the hosts of things related to all adhvās and shines forth in form of everything. He, the Primal Creator and the Great Lord, comes down from the bindu-tattva and His Shakti which is of the nature of knowing and doing and whose creative power is ever-excelling gets variegated into nine.

## No. 8

Power: **Isani, Apurani, Hardi, Vama and Murti – Shaktis of Sadashiva that shower enjoyment**

Topic: Sadashiva with His 9 Shaktis pervades everything, assuming the state of Doer,

Shaastra Pramana: Matanga Parameshwara Agama, 4 Adhikāratattva Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva)

योगेनाधिष्ठितं सम्यक् परेण परमेष्ठिनः ।  
योगोऽस्य शक्तयः स्वाख्या विस्फुरन्ति समन्ततः ॥ ५  
ईशान्यापूरणी हार्दी वामा मूर्तिश्च पञ्चमी ।  
एवाभिः परमेशानः शक्तिभिः समधिष्ठितः ॥ ६  
विशुद्धविप्रुद्गरैः प्रवर्षत्यखिलेऽध्वनि ।  
स्वयोगोऽद्वृतकिरणौर्विद्याविद्येश्वरैः शिवैः ॥ ७  
वृतः स भगवान्देवो मायाचक्र प्रवर्तिभिः ॥  
तेऽतीवाकान्तविभवाः पत्युराज्ञानुवर्तिनः ॥ ८

yogenādhiṣṭhitam samyak pareṇa parameṣṭhinah ।  
yogo'sya śaktayaḥ svākhyā visphuranti samantataḥ ॥ 5  
īśānyāpūraṇī hārdī vāmā mūrtiśca pañcamī ।  
evābhiḥ parameśānah śaktibhiḥ samadhiṣṭhitah ॥ 6  
viśuddhavipruḍgārīḥ pravarṣatyakhile'dhvani ।  
svayogodbhūtakiraṇairvidyāvidyeśvaraiḥ śivaiḥ ॥ 7  
vṛtaḥ sa bhagavān devo māyācakra pravartibhiḥ ॥  
te'tivākrāntavibhavāḥ patyurājñānuvartinaḥ ॥ 8

Lord Parameshti (Sadashiva) exists, His Lordship over the worlds being well empowered by the supreme Shaktis. These are His own Shaktis who pervade everywhere without being impeded by limiting forces. These Saktis are: **Isani, Apurani, Hardi, Vama and Murti.** The Supreme Lord (Sadasiva) is always powered by these Saktis. Being powered by these Saktis, He downpours various enjoyments in the worlds of all

the adhvās by sending forth pure drops from His mouth. He is surrounded by luminous rays emitted by His own Saktis and by eight Vidyēśvaras who are endowed with qualities of Siva and who are setting the wheel of Maya in motion to give rise to evolution. These eight Vidyēśvaras have taken possession of exceeding power and prowess through the grace of Siva and they are always fulfilling the commands given by the Supreme Lord, Sadashiva.

### No. 9

Power: Harini, Janani and Rodhayitri – 8 Shaktis of Sadashiva that are form of Sadashiva.

Shaastra Pramana: Matanga Parameshwara Agama, 4 Adhikāratattva Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva)

तनुस्तस्योपचारेण पञ्चमन्त्रमयी शिवा। ईशानमूर्धा पुंवक्त्रा ह्यघोरहृदयः प्रभुः ॥  उच्यते वामगुह्योक्त्या सद्योमूर्तिः स्थिता पृथक्।  हारिणी जननी तावद्रोधयित्री च शक्तयः ॥  एताः शक्तिमतः प्रोक्ताः शक्तयोऽष्टौ महामुने।  आसां वीर्यं विभागश्च वक्तव्यः पुरतो यतः ॥  ततोऽस्मिन्नेष्यते वक्तुं तथाप्युद्देशतोऽधुना।	१४  १५  १६
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<i>tanustasyopacāreṇa pañcamantramayī śivā  </i> <i>īśānamūrdhā pumvaktrā hyaghorahṛdayah prabhuh   </i> <i>ucyate vāmaguhhyoktyā sadyomūrtih sthitā prthak  </i> <i>hāriṇī jananī tāvadrodhayitri ca śaktayah   </i> <i>etāḥ śaktimataḥ proktāḥ śaktayo'ṣṭau mahāmuneḥ</i> <i>āsāṁ vīryam vibhāgaśca vaktavyaḥ purato yataḥ   </i> <i>tato'sminneṣyate vaktum tathāpyuddeśato'dhunā  </i>	<i>14</i>  <i>15</i>  <i>16</i>
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It is figuratively said that Sadashiva appears with a body. In reality, His body is of the nature of five mantras of Shivashakti. He is with the head formed of Isana-mantra; face formed of Tatpurusha -mantra; heart formed of Aghora-mantra; secret part formed of Vamadeva-mantra; all other parts of His body, formed of Sadyojata-mantra. There are three more Saktis - Harini, Janani and Rodhayitri. O, the great Sage!, these eight Saktis are said to be constituting the form of Sadasiva, to be appearing as the body of Sadasiva. Their vigor and differentiations would be told afterwards, in the sequel. Therefore, it is not desired to speak elaborately here. Yet, their essential nature is now told here pointedly.

#### No. 10

Power: Parigraha Shakti, Mahamaya – causal Shakti of Sadashiva, which is His face

**Shaastra Pramana:** Matanga Parameshwara Agama, 4 Adhikāratattva Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva)

वक्रं तेजोमयं तस्य येनोद्गीर्णः समन्ततः ॥ २०

ज्ञानाग्निविप्रुषस्तीव्राः पूरयन्त्यखिलं जगत्।

पुंशब्दः पवने प्रोक्तः पुनात्यस्मिंश्चराचरे ॥ २१

अज्ञाननिचयं पुंसां तस्मात्पुंस उदाहृतः ।

चलच्छक्तिमयं वक्रं तच्च सर्वगतं विभोः ॥ २२

पुमान्वक्रे स्थितो यस्मात्स्मात्पुंवक्र इष्यते।

*vaktram tejomayam tasya yenodgīrnāḥ samantataḥ ||  
jñānāgnivipruṣastīvrāḥ pūrayantyakhilam jagat||  
pumśabdah pavane proktah punātyasmimścarācare ||* 20  
21

*ajñānanicayam pumśām tasmātpum̄sa udāhṛtaḥ |  
calacchaktimayam vaktram tacca sarvagataṁ vibhoḥ ||  
pumānvakte sthito yasmāttasmātpum̄vaktra iṣyate |*

His (Sadashiva) face is the mass of effulgent Shakti. Through this face He showers profusely the flashing sparks of guiding words and utterances from the fire of knowledge-scriptures and fills the worlds of all adhvash with such sparks. The word 'pum' denotes purity. He purifies the souls which are living in the world consisting of moving and non-moving things by removing the heap of ignorance from them. Therefore He is called 'Pumsa'. The face is conceived to be of the nature of assumptive power (parigraha sakti) which is all-pervasive. This assumptive power is known as 'maha-maya' and since it is the causal source of sound, it is conceived as the face. Since the Lord presents Himself in the 'maha-maya' conceived in the form of face, He is said to be with the face constituted of Tatpurusha-mantra.

#### No. 11

Power: Kriya Shakti (Vama Shakti), the creative power of Sadashiva, for manifesting range of worlds and tattvas through the 13 kalas and grants fruits of actions

**Shaastra Pramana:** Matanga Parameshwara Agama, 4 Adhikāratattva Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva)

रहस्योक्त्या स्मृतं वामं पत्युस्तेजः क्रियात्मकम्।

२५

वामाद्गारैर्यतः कर्ता करोति रचनां स्फुटम्॥

चित्रां भुवनमालाख्यां तत्त्वाख्यां च स विश्वराट्।

२६

वामोक्त्या विपरीतत्वं प्रपञ्चेऽस्मिन् सदाशिवः॥

लक्ष्यते विपरीतेन विरुद्धेनापि कर्मणा।

२७

प्रददात्यणुसङ्घेभ्यो यत्कलं मनसेप्सितम्॥

तस्माच्च भगवान् देवो वामगुह्यः प्रभाष्यते।

*rahasyoktyā smṛtam vāmam patyustejah kriyātmakam |  
vāmādgārairyataḥ kartā karoti racanāṁ sphuṭam ||  
citrāṁ bhuvanamālākhyāṁ tattvākhyāṁ ca sa viśvarāṭ |  
vāmoktyā viparītatvam̄ prapañce'smin sadāśivah ||  
lakṣyate viparītena viruddhenāpi karmaṇā |*

The term 'vama' associated with the word 'guhya' denotes the Kriya-shakti of the Lord. Vama means strangely or differently formed and guhya means 'not directly seen'. The Lord who shines forth in the entire range of things (Visvarat) accomplishes the creation of variegated range of worlds and tattvas through the thirteen kalas evolved from the Vamasakti (Kriyasakti). The term 'vama' denotes the nature of being contrary. In this universe, the existence of Sadasiva is inferred through the activities which are contrary and opposed to each other. Through such activities He grants all the fruits to the hosts of souls as desired by them. Therefore, Lord Sadasiva is said to be with the secret part constituted of Vamadeva mantra.

No. 12 Power: Harini Shakti, who is involved in seizing and arresting the enjoyments, which holds the subtle body

Shaastra Pramana: Matanga Parameshwara Agama, 4 Adhikāratattva Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva)

घटितं पञ्चभिस्तस्य शरीरं अमलं शुभम्।

३१

तदप्यत्र तथा सिद्धं शक्तित्रयं निर्दर्शनात्॥

हारिणी या शिवस्योक्ता हर्तुर्हरणशीलिनी।

३२

हरणं हानिरुद्धिष्टा भोगेष्वभिरतात्मनाम्॥

पुद्गलानां शनैर्गत्वा लिङ्गं संहृत्य वेगतः।

३३

निवर्तयति संभोगं तस्मिन्नेव भवालये॥

विनिवेशयितुं शक्ता पत्युः सा वशवर्तिनी ।

*ghaṭitam pañcabhistasya śarīram amalam śubham |  
tadapyatra tathā siddham śaktitraya nidarśanāt ||  
hāriṇī yā śivasyoktā harturharaṇaśilinī |  
haraṇam hāniruddiṣṭā bhogeṣvabhiratātmanām ||  
pudgalānām śanairgatvā liṅgam samhṛtya vegataḥ |  
nivartayati saṁbhogam tasminneva bhavālaye ||  
viniveśayitum śaktā patyuḥ sā vaśavartini |*

His form designed by the five mantras is naturally pure and auspicious. Through the differences seen in His activities, the presence of internal organs is observed in His form. Such internal organs are formed of three Shaktis (Harini and others). When the Lord is involved in dissolving the worlds, His Shakti who is involved in seizing and arresting the enjoyments is called Harini. 'Seizing'

(haranam) here denotes the dissolving of the enjoyments meted out to the 'sakalas' (souls bound with three bonds). Patiently expecting the time of dissolution, Harini takes hold of the subtle body of the sakala-souls and at the time of dissolution this Sakti dissolves the enjoyments very swiftly and is capable of keeping the souls at rest in the field of maya. Such Harini is submissive to the will of Sadashiva.

No. 13 Power: **Harini Shakti** is Parameshwari, which draws the initiated into contemplation and leads him to Shiva Tattva. She arrests the Pāsa.

**Shaastra Pramana:** Matanga Parameshwara Agama, 4 Adhikāratattva Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva)

अथवोन्नतिसामर्थ्यात् पुमनुध्यात्मादरात् ॥ ३४

प्राक् शिवेन परं स्थानं समाहृत्य नयेद्भूशम् ।

हरणाद्धारिणी हर्तुर्हार्येष्वेवोपलक्ष्यते ॥ ३५

यतोऽस्वतन्त्रो भोगात्मा प्रवृत्तः पाशगोचरे ।

व्याघातभाक् ततस्तस्य सा शक्तिः पारमेश्वरी ॥ ३६

प्रवृत्ता लक्ष्यते संयड़ न चापैति स्वकं बलम् ।

*athavonnatisāmarthyāt pumanudhyātma-darāt ॥  
prāk śivena param sthānam samāhṛtya nayedbhṛśam |  
haranāddhāriṇī harturhāryeṣvevopalakṣyate ॥  
yato'svatantro bhogātmā pravṛttah pāśagocare |  
vyāghātabhāk tatastasya sā śaktih pārameśvarī ॥  
pravṛttā lakṣyate samyaṇ na cāpaiti svakam balam |*

The nature of Harini is explained in another way. This Sakti takes hold of the initiated sadhaka who is in constant contemplation and gradually draws him up without being interrupted to the supreme

plane known as **Shiva tattva**. Therefore this Sakti is called **Harini** and its assistance to the Lord who is intent on drawing the contemplating soul towards Himself is well observed. The soul, being a dependent one , is experiencing the enjoyments, being caught in the snares of pasa until such bhogas get arrested by Harini. The working of this Shakti known as Paramesvari is observed well in the soul's progress. This Shakti is eternal and never ceases to exist, since it is the power of Sadashiva Himself.

No. 14 Power: **Janani Shakti**, internal instrument of Sadashiva, descends in the filed of maya, produces the enjoyments like a mother; nourishes the power of the souls enabling them enjoy the bhogas.

**Shaastra Pramana:** Matanga Parameshwara Agama, 4 Adhikāratattva Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva

जननी कारणस्योक्ता शक्तिर्या क्रीडतः प्रभोः ॥

३७

प्रवृत्तास्वेन वीर्येण तोयवत्पतिता क्षितौ।

मायात्मकेऽणुबीजानां जननी जननात्मिका ॥

३८

तयात्मवीर्यवर्तिन्या पञ्चमन्त्रतनुः शिवः।

जगतोऽस्याखिलस्यापि तस्माजनयिता पिता ॥

३९

एवं सुसूक्ष्मकिरणा शक्तिर्जननशीलिनी।

प्रदृश्यतेऽणुसंघस्य माता जन्मनि जन्मनि ॥

४०

*jananī kāraṇasyoktā śaktiryā krīḍataḥ prabhoḥ ॥*

37

*pravṛttāsvena vīryeṇa toyavatpatitā kṣitau ।*

38

*māyātmake'nuḥjānāṁ jananī jananātmikā ॥*

*tayātmavīryavartinyā pañcamantratanuh śivah ।*

39

*jagato'syākhilasyāpi tasmājjanayitā pitā ॥*

*evam susūkṣmakiराना śaktirjananaśīlinī ।*

40

*pradṛṣyate'ṇusāringhasya mātā janmani janmani ॥*

The Shakti known as Janani functions as the internal instrument of the Lord who is involved in the cosmic play. Strengthened by the vigor (power of knowing and doing) of Sadashiva, this Shakti proceeds to do its work related to the souls and the worlds. Just like the rain water reaches the ground and produces sprouts, even so this Shakti descends in the field of maya, produces the enjoyments which hitherto

were in the form of lingering impressions(vasanas) and nourishes the power of the souls enabling them enjoy the bhogas. Just like the working of father and mother is seen in bringing up the child, even so the working of Janani and Sadasiva whose body is formed of five mantras is seen in the progress of the soul. The subtle deeds of Janani, who is skilful in producing the enjoyments, are well observed in the host of souls. In each birth of the soul, this Sakti functions as its mother.

No. 15 Power: **Rodhayita Shakti**, through which Sadashiva functions as the Lord of obstruction

**Shaastra Pramana:** Matanga Parameshwara Agama, 4 Adhikāratattva  
Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva)

रोधयित्री च या पत्युर्विसृतस्यामितात्मनः ।

लक्ष्यते पशुसंघस्य नियमस्थिति दायिका ॥

४१

या समर्था विघौ रोद्धुं जगद्भोगेष्वभिपूतम् ।

शक्तिः सा रोधयित्र्युक्ता यतो रोधयिता प्रभुः ॥

४२

*rodhayitri ca yā patyurvisṛtasyāmitātmanah ।*

*lakṣyate paśusamghasya niyamasthitī dāyikā ॥*

41

*yā samarthaḥ vidhau roddhū jagadbhogeṣvabhiplutam ।*

*śaktih sā rodhayitryuktā yato rodhayitā prabhuh ॥*

42

The Shakti of Sadasiva which proceeds to stabilize and to obstruct is known as Rodhayitri. To the innumerable souls classified into vijnanakalas and pralayakalas, this Shakti allots respective places for existence according to their competency. The same Shakti is capable of obstructing the sakala-souls to prevent them from leaping towards the multitudes of enjoyments provided in the worlds, enabling them to experience the bhogas according to the karmic rules. Being associated with this Shakti, Sadashiva functions as the Lord of obstruction (Rodhayita).

No. 15 Power: *Jnana-kriya-atmika Shakti* , power of knowing and doing

**Topic:** By the mere touch of Sadashiva, the pure Shakti gets manifested. This is real DĀNA – granting His own power and quality.

**Shaastra Pramana:** Matanga Parameshwara Agama, 4 Adhikāratattva Prakaraṇam, 4 The Nature of Adhikara Tattva (Sadashiva Tattva)

दानं नाम स्वसत्तैव या सा ज्ञानक्रियात्मिका ॥ ५८

सा शक्तिस्तस्य संस्पर्शाद् व्यक्तीभूता सुनिर्मला ।

पत्युर्दानं तदेवोक्तं न स्वयं व्यज्यते पशोः ॥ ५९

*dānam nāma svasattaiva yā sā jñānakriyātmikā ॥ 58*

*sā śaktistasya saṁsparśād vyaktībhūtā sunirmalā ।*

*patyurdānam tadevoktaṁ na svayam vyajyate paśoh ॥ 59*

What is said as 'granting' (dana) is actually granting His own quality characterized by the power of knowing and doing. By the mere touch of the Lord, that power which is exceedingly pure and everlasting gets manifested in the sadhaka. The exact sense of the words 'granting of the Lord' has been explained in this way. This power does not manifest in him of its own accord.

No. 16 **Power:** Shaktis Exist in Ishvara Tattva, and assist in all cosmic functions

Topic: Sadashiva defines what is Shakti and what is Tattva.

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of shakti

तत्त्वं यद्वस्तुरूपं स्यात्स्वधर्म प्रकटात्मकम्।

३

तत्त्वं वस्तुपदं व्यक्तं स्फुटमाम्नायदर्शनात्॥

यदच्युतं स्वकादृत्तात्ततः शाक्तवशं जगत्।

४

ततमन्येन वा यत्स्यात् तत्तत्त्वं तत्त्वसन्ततौ॥

*tattvam yadvasturūpam syātsvadharma prakaṭātmakam |*

3

*tattvam vastupadam vyaktam sphuṭamāmnāyadarśanāt ||*

*yadacyutam svakādvr̥ttāttataḥ śāktavaśam jagat |*

*tatamanyena vā yatsyāt tattattvam tattvasantatau ||*

4

Tattva is of the nature of an existence and also of the nature of revealing its own attributes. The existence of Shaktis in this ishvara tattva need not be considered to be a different tattva, since these Shaktis are there assisting in the cosmic functions being carried out by the Vidyeshvaras and others who are in this tattva.

This has been clearly explained in the Agamas. That which does not sustain any modification even when it is involved in various activities and which is firm in its own innate state, is known as Shakti. All the creations are within its control. That which is under the control and direction of a different existent is known as tattva, this definition is applicable to the entire range of tattvas.

## No. 17

Power: **Patishakti**, which empowers Ananteshwara with great strength as all-knower and all-doer, **jnana-sakti** and **kriya-sakti**.

Topic: Sadashiva defines what is Shakti and what is Tattva.

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of shakti

यत्स्वरूपमनन्तस्य पतिशक्तिबलान्वितम्।

तेन सर्वं विजानाति करोति च महाबलः ॥

१९

पत्युः शक्तिः परा सूक्ष्मा जगदुन्मीलने क्षमा ।

तया प्रभुः प्रबुद्धात्मा स्वतन्त्रः स सदाशिवः ॥

२०

प्रबुद्धते महातेजा ज्ञानशक्तिकृतास्पदः ।

द्विधा भेदं समापन्ना स्थानभेदेन सा पुनः ॥

२१

*yatsvarūpamanantasya patiśaktibalānvitam |*

*tena sarvam vijānāti karoti ca mahābalah ||*

19

*patyuh śaktih parā sūkṣmā jagadunmīlane kṣamā |*

*tayā prabhuh prabuddhātmā svatantrah sa sadāśivah ||*

20

*prabuddhyate mahātejā jñānaśaktikṛtāspadah |*

*dvidhā bhedam samāpannā sthānabhedenā sā punah ||*

21

The innate Shakti of Anantesvara is associated with the vigor of Sivashakti. Through that innate Shakti, Anantesvara who is with great strength knows all and does all. The Shakti of Lord Siva is very subtle and it is capable of imparting the power of knowing and that of doing and capable of bringing out the worlds from the causal source.

By that Shakti, Sadashiva shines forth as well-awakened and well-informed and as the Lord with absolute independence. Anantesvara who is with exceeding brilliance gets awakened through his innate Shakti as energized by Sivashakti and becomes associated with jnana-sakti and kriya-sakti. Sivashakti becomes twofold due to the different locations known as Sadashiva tattva and Isvara tattva.

No. 18 Power: 16 Shaktis of Ananteshvara - Kshobhika, Janani, Rodhayitri, Goptri, Netri, Yoktri, Trana, Vama (also known as Niyamika), Raudri, Plavika, Sraddha, Bhavika, Jvala, Prahladini, Sthambhini and Vikira

**Shaastra Pramana:** Matanga Parameshwara Agama , 5 śaktivicāra prakaraṇam, Reflection on the nature of shakti

क्षोभिका जननी चैव रोधयित्री च कीर्तिः ॥	२४
गोप्त्री नेत्री च योक्त्री च त्राणा वामा नियामिका।	
रौद्री च प्लाविका श्रद्धा भाविका द्वादशी मता ॥	२५
ज्वाला प्रह्लादिनी चैव स्तम्भिनी विकिरापरा।	
दश षट् च पराः सूक्ष्माः शक्तयोऽनन्ततेजसः ॥	२६
आभ्योऽन्याश्चाप्यसंख्येयास्ताश्च तत्त्वाध्वनि स्थिताः।	
वक्तव्या या यथातत्त्वं तत्त्वधर्मेण संगताः ॥	२७
संक्षेपोक्त्या न विस्तारात्सुटार्थप्रतिपादिकाः।	

*kṣobhikā jananī caiva rodhayitri ca kīrtitā ॥  
goptrī netrī ca yoktrī ca trāṇā vāmā niyāmikā |  
raudrī ca plāvikā śraddhā bhāvikā dvādaśī matā ॥  
jvālā prahlādīnī caiva stambhīnī vikirāparā |  
daśa ṣaṭ ca parāḥ sūkṣmāḥ śaktayo'nantatejasāḥ ॥  
ābhyo'nyāścāpyasamkhyeyāstāśca tattvādhvani sthitāḥ |  
vaktavyā yā yathātattvam tattvadharmeṇa samgaṭāḥ ||  
saṃkṣepoktyā na viśtārātsphuṭārtha pratipādikāḥ |*

Kshobhika, Janani, Rodhayitri, Goptri, Netri, Yoktri, Trana, Vama(also known as Niyamika), Raudri, Plavika, Sraddha, Bhavika, Jvala, Prahladini, Sthambhini and Vikira - these are the sixteen Saktis of Ananteshvara. They manifest as his luminous mass of rays. Apart from these sixteen Saktis, there are innumerable Shaktis and they are in various tattvas which constitute the path of tatva-adhva. The nature and function of those Shaktis would be explained while dealing with the concerned tattvas. Here, the nature and function of sixteen Shaktis of

Ananteshvara who are enabling him accomplish the cosmic deeds is told briefly; not extensively.

**No. 18 Power: Kshobhika shakti**

- which enables Ananteshvara to give a creative shake to the field of maya ;
- through which Ananta assumes a fitting body.

**Shaastra Pramana:** Matanga Parameshwara Agama , 5 śaktivicāra prakaraṇam, Reflection on the nature of shakti

The nature of these sixteen Shaktis is now told. As willed by Siva, the five cosmic functions related to impure maya are being performed by Anantesvara. Assuming a nature which is different from one's own essential nature for the benefit of others is called a play (krīda). This is also called 'kshobha' (shaking and sliding down to a different place). The Shakti which comes down to isavara tattva leaving behind its place of bhoga tattva or sadashiva tattva is known as 'Kshobhika'. Through this Kshobhika, Ananta assumes a fitting body. Being embodied and being in isvara tattva, Anantesvara involves himself in the activities concerned with the souls of sakala-group and those of pralayakala-group and create different worlds from maya for the sake of such souls. The Sakti which enables Anantesvara to give a creative shake to the field of maya is known as 'Kshobhika'.

स्वशक्तिव्यूह सामर्थ्यान् मायातत्त्वं सुरेश्वरः ।	
अचालयत्कियायुक्तः शक्त्या क्षोभिक्या तदा ॥	३१
सुस्थितस्याथ जगतः सितासित विभूतिषु ।	
पशूनां सहसा क्षोभं प्रकरोत्यव्ययात्मिका ॥	३२
क्षुब्धो विरज्यते स्थानान्न चान्यत् समुपैति हि ।	
विभ्रान्त चित्तो विरतस्तथापि न विमुच्यते ॥	३३
परं न लभमानः सन्क्षोभिकाकुलितेन्द्रियः ।	
एवं हि क्षोभिको देवः क्षोभ्याश्च पशवः स्मृताः ॥	३४

svaśaktivyūha sāmarthyān māyātattvam sureśvaraḥ ।  
 acālayatkriyāyuktaḥ śaktyā kṣobhikayā tadā ॥  
 susthiatasyātha jagataḥ sitāsita vibhūtiṣu ।  
 paśūnām sahasā kṣobham prakarotyavyayātmikā ॥  
 kṣubdho virajyate sthānānna cānyat samupaiti hi ।  
 vibhrānta citto viratastathāpi na vimuñcate ॥  
 param na labhamānah sankṣobhikākulitendriyah ।  
 evam hi kṣobhiko devaḥ kṣobhyāśca paśavah smṛtāḥ ॥

### No. 19 Power: Kshobhika shakti

- which enables Ananteshvara to give a creative shake to the field of maya ;
- through which Ananta assumes a fitting body.

**Shaastra Pramana:** Matanga Parameshwara Agama , 5 śaktivicāra prakaraṇam, Reflection on the nature of shakti

The nature of these sixteen Shaktis is now told. As willed by Siva, the five cosmic functions related to impure maya are being performed by Anantesvara. Assuming a nature which is different from one's own essential nature for the benefit of others is called a play (krīda). This is also called 'kshobha' (shaking and sliding down to a different place). The Shakti which comes down to isavara tattva leaving behind its place of bhoga tattva or sadashiva tattva is known as 'Kshobhika'. Through this Kshobhika, Ananta assumes a fitting body. Being

embodied and being in ishvara tattva, Ananteshvara involves himself in the activities concerned with the souls of sakala-group and those of pralayakala-group and create different worlds from maya for the sake of such souls. The Sakti which enables Anantesvara to give a creative shake to the field of maya is known as 'Kshobhika'.

No. 20 Power: Janani Shakti – which mothers all souls and provides bodies

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra  
prakaraṇam, Reflection on the nature of shakti

न्यग्भूतस्याणुसंघस्य मायोदरगतस्य हि।  
करोत्युच्छूनतां भावं भोगाभिमुखतां तु या॥ ३५  
जनन्या जनितश्चायं पशुभर्मोगेषु रज्यते।  
जनिता लक्ष्यतेऽणुनां पतिर्जन्मनि जन्मनि॥ ३६

*nyagbhūtasyāṇusamghasya māyodaragatasya hi |  
karotyucchūnatāṁ bhāvam bhogābhimukhatāṁ tu yā || 35  
jananyā janitaścāyam paśurbhogeṣu rajyate |  
janitā lakṣyate'ṇūnāṁ patirjanmani janmani || 36*

The Shakti by which the pralayakevala-souls who are existing in the upper realm of impure maya and who are with the bondage of karma and anava-mala become associated with relevant body and instruments and made to be in the corresponding worlds is known as Janani. The souls for whom bodies are provided by **Janani** are enabled to experience the bhogas meted out to them in these worlds. In view of the souls taking birth repeatedly, Ananteshvara is considered to be 'Janaka' (Father) and Janani is considered to be the mother. The souls are generally called 'Janita' (the born, created or embodied).

No. 21 Power: **Janani Shakti** – which mothers all souls and provides bodies

Shaastra Pramana: Matanga Parameshwara Agama , 5 śaktivicāra prakaraṇam, Reflection on the nature of shakti

न्यग्भूतस्याणुसंघस्य मायोदरगतस्य हि।  
करोत्युच्छूनतां भावं भोगाभिमुखतां तु या॥ ३५  
जनन्या जनितश्चायं पशुर्भोगेषु रज्यते।  
जनिता लक्ष्यतेऽणुनां पतिर्जन्मनि जन्मनि॥ ३६

*nyagbhūtasyāṇusamghasya māyodaragatasya hi |  
karotyucchūnatāṁ bhāvam bhogābhimukhatāṁ tu yā || 35  
jananyā janitaścāyam paśurbhogēṣu rajyate |  
janitā lakṣyate'ṇunāṁ patirjanmani janmani || 36*

भावोऽन्यो यः स्वभावात् शुभो वा यदि वाशुभः।  
जनयित्वा तु जन्यस्य पशोः स परमेश्वरः॥ ३७  
यच्छक्त्यविकलान्भोगान् यया सा जननी मता।

*bhāvo'nyo yaḥ svabhāvāttu śubho vā yadi vāśubhaḥ |  
janayitvā tu janyasya paśoh sa parameśvaraḥ ||  
yacchaktyavikalānbhogān yayā sā jananī matā |*

The Shakti by which the pralayakevala-souls who are existing in the upper realm of impure maya and who are with the bondage of karma and anava-mala become associated with relevant body and instruments and made to be in the corresponding worlds is known as Janani. The souls for whom bodies are provided by **Janani** are enabled to experience the bhogas meted out to them in these worlds. In view of the souls taking birth repeatedly, Ananteshvara is

considered to be 'Janaka' (Father) and Janani is considered to be the mother. The souls are generally called 'Janita' (the born, created or embodied).

The Shakti through which Anantesvara creates various dispositions related to buddhi-tattva, both good and bad and different from the innate nature of the soul and enables the souls gain enough maturity and grants plenitude of various enjoyments to them is known as Janani. She is comparable to a mother.

**No. 22** Power: Rodhyitri Shakti – The Sakti which arrests the sense detachment and obstructs the mind

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of shakti

रोधयित्री तु या पत्युरावृत्य जगतातुरम्॥ ३८

रुणद्धि स्थितयेऽत्यर्थं नेच्छन्तं च पशुं बलात्।

कर्तव्येष्वथ कार्येषु प्रस्थितस्य क्रियावतः॥ ३९

प्रवृत्तौ धारयेच्चित्तं येन तं प्रति पुद्गलः।

प्रवर्तते न सामर्थ्यादुत्साहे च विमूढधीः॥ ४०

रोधयित्री तु सा शक्तिर्यतो रोधयिता प्रभुः।

*rodhayitri tu yā patyurāvṛtya jagatāturam ||  
ruṇaddhi sthitaye�tyartham necchantam ca paśum balat |* 38

Rodhayitri, the Sakti of Anantesvara, is keeping within her hold the world which is severely affected by vices such as delusion, lust, anger and such others and controls it up to the scheduled time of pralaya. All the souls are constantly doing various deeds which are in continuance like the waves of river-water. Even when some souls are not intent on doing certain deeds due to a sense of detachment (vairagya), Rodhayitri makes them involved in doing those karmas, since such deeds are necessarily to be done by

them to resolve their karmic bondage (This Sakti arrests the sense of detachment and enables the souls to be involved in the deeds). When some other souls evince deep involvement in doing certain deeds, this Sakti arrests the mind of such souls and prevent them to do those deeds. This is because, this Sakti has to control the souls according to the working of niyati-tattva and has to enable them to resolve the karmic bondage. Because of such obstructed state of the mind, the ignorant souls desist from doing the karmas even though they have the mind to do them.

The Sakti which arrests the sense detachment and obstructs the mind is known as Rodhayitri. Because of his association with Rodhayitri, Anantesvara is known as 'Rodhayita'.

**No. 23 Power: Goptri Shakti** – power which regulates the flow of karmic effects is called 'Goptri'. All karmic heaps of the souls are well covered, guarded to be in secret.

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of shakti

धर्माधर्मविपाकेषु भोक्तुरभ्युद्यतस्य हि॥ ४१

असमञ्जसहानार्थं रक्षणाय च सर्पिता।

गोप्री गोपयितुं शक्ता जगदेतच्चराचरम्॥ ४२

स्वं स्वं धत्तेऽणुसंघेभ्यः स्वोचितं फलमादरात्।

नान्येन शक्तये भोक्तुं गोप्त्रा संवर्तुलीकृतम्॥ ४३

*dharma-dharma-vipaka-keṣu bhoktura-bhyudyatasya hi || 41*

*asamañjasahānārthaṁ rakṣaṇāya ca sarpiṭā |*

*goptrī gopayitum śaktā jagadetaccarācaram || 42*

*svam svam dhatte'ṇusamghebhyaḥ svocitam phalamādarāt |*

*nānyena śaktaye bhoktum goptryā samvartulikṛtam || 43*

Karmas are in the form of dharma and adharma. When the karmas become mature enough to yield their fruits, the enjoyable sources would become mingled with each other. At the time when the souls proceed to experience the bhogas, the anomaly of mingling of the karmic fruits is sure to occur and because of such anomaly, the souls would be enjoying the fruits of the karmas done by other souls.

In order to prevent such occurrence and in order to protect the world according to the rule of karmic law, the Shakti which has the capacity to safeguard the karmic fruits and which proceeds in multi-faceted way to regulate the flow of karmic effects is called 'Goptri'. This Shakti metes out to each soul its own relevant karmic fruits. Without this Shakti, the soul cannot experience the fruit of its own karmas. All karmic heaps of the souls are well covered , guarded to be in secret and categorized by Goptri.

पशुश्च सुखदुःखाभ्यां अन्यायेन कथंचन।

न शक्यते वशीकर्तुं यतोऽमूर्ते ह्यचेतने॥

४४

गोप्त्रगोप्त्री वशादिष्टस्तदुत्सृज्य तत्फलम्।

न जह्यात्तद्विरागोऽपि यतो गोप्त्रा तु रक्षयते॥

४५

*paśuśca sukhaduḥkhābhyaṁ anyāyena kathamcanā |  
na śakyate vaśīkartum yato'mūrte hyacetane ||  
goptṛgoptrī vaśādiṣṭastattadutsṛjya tatphalam |  
na jahyāttadvirāgo'pi yato goptryā tu rakṣyate ||*

Between the auspicious and inauspicious karmic effects, the soul has no right to choose and accept the fruit without any order as desired by it. The karmic fruit is formless and inert and so it is expecting the intrusion of some intelligent being which has the capacity to regulate the fruits, in the same way as the harvested grain stalks expect the involvement of the farmer to get distributed. The regulation of karmic fruits is under the control of Goptri. Since the relevant karmic fruit is meted out by Goptri to the concerned soul, it becomes impossible for the soul to throw away its karmic effect even though it is with a deep sense of detachment. Being associated with Goptri, Anantesvara becomes known as 'Goptru'.

No. 24 Power: **Netri Shakti** – Shakti of Anantesvara (Sadashiva) which leads the soul by its force towards a karmic fruit, mature to yield fruit

**Shaastra Pramana:** Matanga Parameshwara Agama , 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

एकस्मात्क्षीण विभवात्स्थानादन्यत्पशुं बलात्।	
स्थानं नयति या पत्युः शक्तिर्नेत्रीति सा स्मृता ॥	४६
नेता नेयस्य वा पुंसः प्रध्वस्ताशेष कर्मणः।	
जन्मन्यपश्चिमे स्पृष्टो यदा शक्त्या च भावितः ॥	४७
निर्धूतकलुषं शान्तं तदा स परमेश्वरः।	
नेत्र्या नयत्संदेहाद्यत्तत्पदमनामयम्॥	४८

*ekasmātkaśīṇa vibhavātsthānādanyatpaśum balāt |  
sthānam nayati yā patyuh śaktirnetrīti sā smṛtā ||  
netā neyasya vā pumsaḥ pradhvastāśeṣa karmaṇah |  
janmanyapaścime sprṣṭo yadā śaktyā ca bhāvitah ||  
nirdhūtakaluṣam śāntam tadā sa parameśvarah |  
netryā nayatsamdehādyattatpadamanāmayam ||*

The Shakti of Anantesvara which leads the soul by its force towards a karmic fruit which is mature enough to yields its effect, after the existing karmic effect has been exhausted by experience is known as Netri. The soul which is led in this way could have exhausted all of its karmic effects or some of the karmic effects would be remaining to be experienced by it hereafter. When the soul becomes fit enough by the gracious touch of Netri to receive the exalted benefits , the existing birth becomes the last one. At that time, Anantesvara impels that soul from which all the impurities have been removed and which is in pure and tranquil state towards the abode of final liberation as guided by Netri. There is no doubt about such activity of Anantesvara.

### No. 25

Power: Yoktri Shakti – Shakti which has the capacity to unite the competent soul with siva-tattva

Shaastra Pramana: Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

योक्त्री योजयितुं शक्ता नानायोन्यन्तरेष्वणुम्।

परे च नेत्र्योपोद्यूदं युङ्के भर्तुवशानुगा ॥

४९

*yoktrī yojayitum śaktā nānāyonyantareṣvanum |  
pare ca netryopodvyūḍham yuṅkte bhartrvaśānugā ||*

The soul which is led by Netri is enabled by another Sakti of Anantesvara to take different births according to the nature of its karmic effects. That Shakti is known as Yoktri (the one which joins the soul with the state of embodiment). The Shakti which has the capacity to unite the competent soul with siva-tattva which is considered to be the supreme place is called Yoktri. That Sakti functions according to the notion of Anantesvara.

### No. 26

Power: **Trana Shakti** – appears in between the soul and misery and protects the soul from being tormented by distress

Shaastra Pramana: Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

दुःखारिवशसंप्राप्तं तसमत्यन्तविहृलम्।  
 पुंदुःखान्तरमाविश्य त्राणा वै पारमेश्वरी ॥ ५०  
 तयोर्वियोजने शक्ता विमुक्तोऽणुस्ततो भयात्।  
 स्वस्थस्त्वत्र भवेद्यस्मात्स्मात् त्राता प्रभुः स्मृतः ॥ ५१

*duḥkhārivaśasamprāptam taptamatyantavihvalam |  
 puṁduḥkhāntaramāviśya trāṇā vai pārameśvarī ||  
 taylorviyojane śaktā vimukto'ṇustato bhayāt |  
 svasthastvatra bhavedyasmāttasmāt trātā prabhuh smṛtaḥ ||*

The soul which is entangled in the wheel of repeating birth and death is under the hold of enemy known as misery. The soul is being burnt by the agony of continued transmigration. The Shakti which appears in between the soul and misery and protects the soul from being tormented by distress is known as Trana. It has the capacity to free the soul from the misery and thereby relieves the soul from the fear of future births. The soul freed in this way gets itself firmly established in its own essential nature and attains oneness with Siva. Anantesvara who is associated with **Trana** becomes known as **Trata**.

### No. 27

Power: **Vama Shakti** – Sakti by which such souls are taken possession of and controlled

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

वामाधः स्रोत उद्दिष्टा यस्मिंस्ते परमाणवः।  
 प्लवन्तेऽविरलेनैव वासिताः स्वेन कर्मणा ॥  
 संरुद्ध शक्तयो मूढा वामयात्मवशीकृताः।

५२

*vāmādhah srota uddiṣṭā yasmimste paramāṇavah |  
 plavante'viralaṇaiva vāsitāḥ svena karmaṇā ||  
 saṁruddha śaktayo mūḍhā vāmayātmaśikṛtāḥ |*

The Shakti known as Vama is called Adhas Srota (the downward stream), since that Sakti is holding control over the impure maya which gives rise to the evolution of tattvas from kala to prithivi. Innumerable souls which are in the field of maya are enmeshed in transmigration being bound by their karmic bond. Their essential powers being constricted and shrouded by anava mala, they are in the world as the ignorant beings. The Sakti by which such souls are taken possession of and controlled is known as Vama. (Vama is holding control over the maya as well as the bound souls)

### No. 27

Power: **Niyamika Shakti** – Shakti which installs the souls in a regulated path meant for liberation and her actions are meant for the attainment of liberation, not for the bondage.

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

नियामिताश्च बलवत् स्वोचितास्वपुवृत्तिषु ॥	५३
अपश्यन्तः परां काष्ठां न विरक्ता बुभुक्षवः ।	
प्रकृत्याधोमुखं संयक् चैतन्यं नियमात्मिका ॥	५४
नियमे स्थापयेद्यस्मात्समान्नामद्वयं मुने ।	
अस्याः शक्तेर्मयारव्यातं वामा चेति नियामिका ॥	५५

*niyāmitāśca balavat svocitāsvaṇuvṛttiṣu ॥  
 apaśyantaḥ parāṁ kāṣṭhāṁ na viraktā bubhukṣavaḥ ।  
 prakṛtyādhomukhaṁ samyak caitanyam niyamātmikā ॥  
 niyame sthāpayedyasmāttasmānnāmadvayaṁ mune ।  
 asyāḥ śaktermayākhyātām vāmā ceti niyāmikā ॥*

To conceive the things which are bereft of consciousness as the conscious existents, to conceive the things which instill pain as the pleasurable - these and such other actions are considered as the modifications of the mind (chitta). These are very powerful and are compatible to the bound state of the souls. Such modifications of chitta are caused by Vama. By the actions of Vama, the souls are not able to realize the exact nature of the Supreme Lord; they are rendered to be desirous of worldly enjoyments. They never attain the sense of detachment (vairagya) (Such actions of Vama are, indeed, helpful to the souls, since they are meant to exhaust the karmic fruits by such enjoyments). The prakriti (lower part of maya) is also the downward force; it is without consciousness. But, Vama which is the regulating Shakti is of the nature of consciousness. This Shakti installs the souls in a regulated path meant for liberation and her actions are meant for the attainment of liberation, not for the bondage. Because of such nature of her works, Vama is also called 'Niyamika'.

No. 27

**Power:** Raudri Shakti – 'Ruk' means disease; the disease of bondage. It occurs because of the host of bonds. The Sakti which keeps away the host of bonds from the souls is known as Raudri.

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

रुक्पाशनिचयं भोक्तुर्येयं द्रावयितुं क्षमा।

रौद्रं भयानकं विद्धि मायावट सुगह्वरम्॥

५६

तस्मादुद्धरणे रौद्री रुद्रस्येयं वशानुगा।

*rukpaśanicayam bhokturyeyam drāvayitum kṣamā |  
raudram bhayānakam viddhi māyāvaṭa sugahvaram ||  
tasmāduddharane raudrī rudrasyeyam vaśānugā |*

'Ruk' means disease; the disease of boudage. It occurs because of the host of bonds. The Shakti which keeps away the host of bonds from the souls is known as Raudri. The maya is dreadful; it is comparable to a deep and dried well shrouded in thick darkness. The Shakti which has the capacity to lift up the souls from the deep and dried well of maya is called Raudri. Anantesvara, being associated with Raudri becomes known as Rudra. Raudri functions according to the will of Anantesvara.

No. 27 Power: **Plavika Shakti** - The Shakti which wipes away miseries from the souls, in the form of auspicious enjoyments over the souls and enables them to be blissful

Shaastra Pramana: Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

या प्लावयति संतसं भोगामृत सुशीकरैः ॥

५७

संमार्ज्य दुःखसंतानं भोगिनं भोगतत्परम् ।

प्लाविकेयं समुद्दिष्टा तन्त्रेऽस्मिन्पारमेश्वरे ॥

५८

*yā plāvayati samtaptam bhogāmrta susīkaraiḥ ॥  
sammarjya duḥkhasamtānam bhoginam bhogatatparam |  
plāvikeyam samuddiṣṭā tantre'sminpārameśvare ॥*

By nature, the souls are deeply involved in enjoying the bhogas and they are always under the spell of worldly enjoyments. They become heavily affected by miseries and distress which come to them as uninterrupted stretch of waves. The Shakti which wipes away the stretch of miseries from the souls and which sprinkles the drops of nectar in the form of auspicious enjoyments over the souls and enables them to be blissful is called '**Plavika**' in this Paramesvara Agama.

**No. 28 Power: Shraddha Shakti** – Shakti which renders the souls under the spell of most enjoyments, and disregard the good and austere conducts

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

कुत्सितेष्वपि भोगेषु श्रद्धायात्मवशीकृतः।  
स्वाचारमवमत्याशु तद्रतौ संप्रवर्तते॥  
येयं श्रद्धा समाख्याता शक्तिर्धार्तुः क्रियात्मिका।

५९

*kutsiteṣvapi bhogeṣu śraddhāyātmaśikṛtaḥ |  
svācāramavamatyāśu tadratau sampravartate ||  
yeyam śraddhā samākhyātā śaktirdhātuḥ kriyātmikā |*

The Shakti which renders the souls to be under the spell of even the most despicable enjoyments, which makes the souls to disregard the good and austere conducts and to desist from doing such good actions, and which drives them to be engaged in futile and sacrificial activities which are against the Agamic rules is known as 'Sraddha'. This Sakti belongs to the kriya-phase of Anantesvara.

No. 29 Power: Bhavika Shakti – Shakti which functions on behalf of such souls in the same way of adharma to liberate them

Shaastra Pramana: Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

धर्माधर्मद्वयावस्थं तयोरभ्यधिकैषिणम्॥

६०

भाविका भावयत्येव पुद्गलं स्वेन तेजसा।

येनाभावेऽपि भावत्वं तद्वशात्प्रतिपद्यते॥

६१

*dharmādharmadvayāvastham taylorabhyadhikaiṣinam ||  
bhāvikā bhāvayatyeva pudgalam svena tejasā |  
yenābhāve'pi bhāvatvam tadvaśātpratipadyate ||*

The means (sadhana) are of two kinds- dharma and adharma. The means expounded by those who were not endowed with authentic knowledge of the revealed Scriptures to attain liberation, which itself is not true one in the view of the Agamas, belong to adharma category. Some souls prefer to adopt these means being driven by the fate. The Shakti which functions on behalf of such souls in the same way of adharma to redeem them is known as 'Bhavika'. Even though there is no such liberation as conceived by the imperfect persons, Bhavika creates an impression as to the truthfulness of such false liberation. This Shakti functions according to the notion of Anantesvara.

No. 30 Power: **Jvala Shakti** – Shakti which unfolds the soul's consciousness which is of the nature of knowledge and action, which kindles the fire of knowledge in the heart of the souls

Shaastra Pramana: Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

चितेरुन्मील्य सामर्थ्यं असद्भोगेष्वभिपूतम्।

तान्प्रज्वाल्य रुषानिष्टान् सद्भोगेष्वणुमञ्जयेत्॥

६२

अथवाप्यतिदीप्तात्मा ज्वालयात्म वशीकृतः।

जुगुप्सते जगत्सर्वं अनित्यं अशुभावहम्॥

६३

*citerunmīlya sāmarthyam asadbhogesvabhiplutam |  
tānprajvālyā ruṣāniṣṭān sadbhogesvaṇumañjayet ||  
athavāpyatidīptātmā jvālayātma vaśikṛtaḥ |  
jugupsate jagatsarvam anityam aśubhāvaham ||*

The Shakti which unfolds the soul's consciousness which is of the nature of knowledge and action, which kindles the fire of knowledge in the heart of the souls which are desirous of ephemeral worldly pleasures which instills a sense of aversion towards such pleasures in the mind of those souls and which makes them to be desirous of auspicious and eternal benefits is known as 'Jvala'. Even when some souls, being with fully unfolded consciousness, are experiencing auspicious bhogas, this Shakti brings those souls under its control and makes them abhor the ephemeral pleasures. And in due course of time, this Shakti makes them to desist from enjoying even the auspicious pleasures and directs them to fix their aim on the exalted state of liberation.

No.31 Power: **Hladini Shakti** – Power that leads you to Guru; perfect disciple becomes the repository of all good qualities and becomes blissful

**Shaastra Pramana:** Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

ततः स भगवान् ईशः तं युनक्त्यात्मशासने।	
तदाह्लादित सर्वाङ्गः प्रह्लादिन्या गुरुं प्रति॥	६४
शुश्रूषैकचित्तः स्याद् भावितात्मा गतस्पृहः।	
स्निग्धोऽतिरिक्तो हृष्टात्मा सहिष्णुः कृतनिश्चयः॥	६५
शतेनाप्यपकाराणां नित्यं चापकृतोऽपि हि।	
परैर्विश्लेष्यमाणोऽपि प्रयोगैर्विघैर्भृशम्॥	६६
न विरज्येत सामर्थ्यात् सदाह्लादात्मचेतनः।	
शक्तिः प्रह्लादिनी पत्युः सदा प्रीतिविवर्धिनी॥	६७

tataḥ sa bhagavān iśaḥ tam yunaktyātmaśāsane |  
tadāhlādita sarvāṅgaḥ prahlādinyā gurum prati ||  
śuśrūṣaṇaikacittah syād bhāvitātmā gatasprahah |  
snigdho'tirikto hrṣṭātmā sahiṣṇuh kṛtaniścayah ||  
śatenāpyapakārāṇām nityam cāpakṛto'pi hi |  
parairviśleṣyamāṇo'pi prayogairvividhairbhṛśam ||

na virajyeta sa<sup>-</sup>marthya<sup>-</sup>t sada<sup>-</sup>hla<sup>-</sup>da<sup>-</sup>tmacetanah. /  
s'aktih. prahla<sup>-</sup>dini<sup>-</sup> patyuh. sada<sup>-</sup> pri<sup>-</sup>tivivardhini<sup>-</sup> ||

**The soul in which the seeds of desire for enjoyment remain fried and burnt by Jvala evolves into a supreme being.** Anantesvara casts his eyes on this supreme being and sets him in the most fruitful path expounded in the Agamas. All parts of his body being filled up with bliss, he firmly establishes himself in that right path. At that time, he becomes under the possession of Shakti known as 'Hladini' which directs him towards a competent Guru.

He gets interested in doing services to the Guru with diligence and care. He is in constant meditation on Shiva; he is bereft of desire for worldly enjoyment; he becomes soft and kind; raises himself to higher state and becomes incomparable; he is ever in blissful state; known for his forbearance and steadfast mindedness. Even when troubled by hundreds of misdeeds and malevolent actions done by others, he is capable of exhibiting his patience towards the wrongdoers; he is able to accept the troubles and to endure them. Even when he is importuned and misguided by others to deviate from the path he has chosen, he remains firm in his conviction without showing any sign of anger or aversion towards them. The Shakti by which such perfect disciple becomes the repository of all good qualities and becomes blissful is called 'Hladini'. This Shakti of Anantesvara is always increasing the delighted state of the sadhaka.

No. 32 Power: Stambhini Shakti – Power of stability and firmness like a pillar, to be integrated to achieve ‘shivatva’, even in unfavorable situations.

Shaastra Pramana: Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

स्तम्भिन्या स्तम्भितः कर्तुः शक्त्या संगृह्य सादरम्।

यत्र यत्र स्थितोऽसम्यगुद्वेगवशगोऽपि सन्॥

६८

न चलत्यतिसंसक्तः स्तम्भिन्या स्तम्भितस्तु सः।

*stambhinyā stambhitah kartuh śaktyā samgrhya sādaram |  
yatra yatra sthito'samyagudvegavaśago'pi san ||  
na calatyatisamsaktaḥ stambhinyā stambhitastu saḥ |*

The Shakti by which the foremost sadhaka is rendered to be steadfast in his path, with integrity and to be like a fixed pillar is known as 'Stambhini'. Even when he is troubled by unexpected occurrence of obstacles or afflicted with dispositions such as likes and dislikes, he remains unperturbed and is capable of observing all the austere activities which are to be undertaken after diksha. If he is unable to perform those essential and austere deeds, from the space of integrity due to unfavorable circumstances, he would be subjected to unpleasant effects because of such violation committed by him. Even under unfavorable circumstances, he remains firmly motivated towards the attainment of **shivatva** and never falls down from the initiated state. Such firmness comparable to a pillar is established in him by Stambhini.

No. 33 Power: **Vikarā Shakti** – power that scatters all kinds of objects meant for the enjoyments; scattering of consciousness or energy

Shaastra Pramana: Matanga Parameshwara Agama, 5 śaktivicāra prakaraṇam, Reflection on the nature of Shakti

विकिरा नाम या प्रोक्ता तया स परमेश्वरः ॥

६९

भूतभावात्म तत्त्वाख्यं जगत्स्थावरजङ्गमम्।

संक्षुब्धं ग्रन्थिविवरात् क्षोभितस्य जगन्निधेः ॥

७०

पूर्वं क्षोभिकया क्षोभ्य पश्चात्प्रविकिरत्यसौ।

विकिरिण्या यथोपात्तं स्वाङ्गावयवगोचरे ॥

७१

*vikirā nāma yā proktā tayā sa parameśvaraḥ ॥  
bhūtabhāvātma tattvākhyam jagatsthāvarajaṅgamam |  
saṁkṣubdham granthivivarāt kṣobhitasya jagannidheḥ ॥  
pūrvam kṣobhikayā kṣobhya paścātpavikiratyasau |  
vikiriṇyā yathopāttam svāṅgāvayavagocare ॥*

Through the Shakti whose name is **Vikirā**, Ananteshvara scatters profusely the means for the enjoyments for the sake of the souls. The impure maya which gives rise to various bodies, instruments, dharma and other bhavas, kala and other tattvas and which is the causal source of the world consisting of moving and non-moving existents was given a creative shake earlier by the Shakti known as **Kshobhika**. Even after that, the maya was given a more powerful shake by **Janani** and many objects were created in multiple streams. Ananteshvara scatters these objects for the sake of souls in various

ways through **Vikira**. Moreover, the worlds have been created based on karmas and on the fitness of experiencing the karmic effects. In such worlds, Ananteshvara scatters all kinds of objects meant for the enjoyments and for the means of enjoyments through Vikira for the sake of the souls in bondage.

व्यक्तीकरोति जगतः शरीराणि सहस्रधा।

अनादि यद्बलं पुंसां शरीरावधि निश्चयात्॥

७२

विकिरत्यात्म मर्यादान्यायेन समतां नयेत्।

नातिरिक्तं न च न्यूनं युगपद्वेद्यमेव तत्॥

७३

*vyaktikaroti jagataḥ śarīrāṇi sahasradhā |  
anādi yadbalam pūṁśām śarīrāvadhi niścayāt ||  
vikiratyātma maryādānnyāyena samatām nayet |  
nātiriktaṁ na ca nyūnam yugapadvedyameva tat ||*

Thousands of bodies fit for various kinds of souls and compatible to different worlds are being created by Ananteshvara through Vikira. The spiritual vigor which is of the nature of eternal knowledge and action is limited to the nature of each body and made to pervade the entire body from the crest to the feet, uniformly without any increase or decrease, by Vikira. Such vigor is scattered by Vikira (This Sakti scatters the bodies and the spiritual vigor of consciousness). This scattering of caitanya takes place simultaneously for all the bodies.

शक्तयः कारणस्यैवं दिङ्गात्रेण प्रदर्शिताः।

परमार्थेन नान्तोऽस्ति जगत्यस्मिन्प्रविस्तरे॥

७४

*śaktayah kāraṇasyaivam diṅmātreṇa pradarśitāḥ |  
paramārthena nānto'sti jagatyasminpravistare ||*

The Shaktis of Ananteshvara have been shown to you within a short time possible. Actually, there is no limit for the number of Shaktis belonging to Ananteshvara. The functions of all of these Shaktis are related to this extensive world.

## SHAKTI PRAMANAS

As on 3 August 2017

No. 1

**Power:** Power of Mantra

- Sarveditam – power to knowing all (manana)
- Samsāra anugraha – power to bestow grace on those enmeshed in worldly life (trana)

**Shaastra Pramana:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of the significant sacred mantras, verse 2

मननं सर्ववेदित्वं त्राणं संसार्यनुग्रहः।

मननत्राण धर्मित्वान् मन्त्र इत्यभिधीयते॥

२

*mananam · sarvaveditvam · tra-n-am ·  
sam · sa-ryanugrahah / mananatra-n-a dharmitva-n  
mantra ityabhidhi-yatell 2*

The term ‘manana’ denotes attainment of the capacity and power of knowing all. The term ‘trana’ denotes the bestowal of grace on those, enmeshed and conditioned in the worldly life. Since it possesses the power of yielding manana and trana, it is called “mantra”.

No. 2-5

**Power:** Power of Mantra, the sound syllables

- *vaśikaram* - power to cause allurement (all Deities)
- *ākarṣanām* - power of attracting the things towards itself (Parashkati)
- *rakṣākaram* - the power of protecting (Vishnu)
- *strīnām vaśikaram* - the power of alluring the women (māyāshakti)

**Shaastra Pramana:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 14-16

ईश्वर उवाच--

येन येन प्रकारेण सुखोपायो भवेन्नृणाम् ॥ १४  
तेन तेन प्रकारेण कथयामि समासतः ।

īśvara uvāca  
yena yena prakāreṇa sukhopāyo bhavennṛṇām |  
tena tena prakāreṇa kathayāmi samāsataḥ ||14||

The Lord: I will tell you succinctly the process by which the unfailing means for the attainment of happiness would be available to the human beings. Listen to this.

अकारस्सर्व दैवत्यं रक्तं सर्व वशीकरम्।

आकारस्तु पराशक्तिः श्वेतं आकर्षणं भवेत्॥

१५

इकारो विष्णुदैवत्यं श्यामं रक्षाकरं भवेत्।

मायाशक्तिरितीकारः पीतं स्त्रीणां वशीकरम्॥

१६

akārassarva daivatyam raktam sarva vaśikaram |  
ākārastu parāśaktih śvetam ākarṣaṇam bhavet ||  
ikāro viṣṇudaivatyam śyāmam rakṣākaram bhavet |  
māyāśaktiritikārah pītam strīṇām vaśikaram ||

The first letter ‘A’ is related to all the Deities. It is of red color. It has the power to cause allurement - *vaśikaram*.

The letter ‘Ā (aa)’ is related to Parashakti. It is in white color. It has the power of attracting the things towards itself - *ākarṣaṇam*.

The letter ‘i’ is related to Vishnu. Its color is blue-black. It has the power of protecting - *rakṣākaram*.

The letter ‘ī’ is related Māyāshakti. It is of pale yellow color. It has the power of alluring the women - *strīṇām vaśikaram*.

No. 6-9

**Power:** Power of Mantra, the sound syllables

- *rājavaśikaram* - the power of subjugating the king (Vastu Devata)
- *lokavaśikara* - the power of subjugating the world (Bhumi Devata)
- *graha vināśakam* - power to ward off the afflictions caused by planetary positions (Brahma)
- *jvaranāśakam* - the power to remove fever and inflamed state of mind

and body (Sikhandi)

**Shaastra Pramana:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 17-18

उकारो वास्तुदैवत्यं कृष्णं राजवशीकरम्।

ऊकारो भूमिदैवत्यं श्यामं लोकवशीकरम्॥ १७

ऋकारो ब्रह्मणो झेयं पीतं ग्रह विनाशकम्॥

शिखण्डि रूपं ऋकारं ह्यञ्जनं ज्वरनाशकम्॥ १८

ukāro vāstudaivatyam kṛṣṇam rājavaśīkaram |  
ūkāro bhūmidāivatyam śyāmam lokavaśīkaram ||  
ṛkāro brahmaṇo jñeyam pītam graha vināśakam ||  
śikhanḍi rūpam ṛkāram hyañjanam jvaranāśakam|| 18

The letter ‘U’ is related to the Vastu Devata. It’s color is dark blue. It has the power of subjugating the king - *rājavaśīkaram*.

The letter ‘UU’ is related to the Bhumi Devata. It’s color is blue-black. It has the power of subjugating the world - *lokavaśīkaram*.

The letter ‘Ri’ is related to Brahma. It’s color is whitish yellow. It has the power to ward off the afflictions caused by the planetary positions - *graha vināśakam*.

The letter ‘Rii” is related to Sikhandi. It’s color is black. It has the power to ward off fever and the inflamed state of the mind and body - *jvaranāśakam*.

No. 10-13

**Power:** Power of Mantra, the sound syllables

siterakta jvarāpahe - the power to ward off fever and diseases (Ashvini Devatas)

sarvārtha siddhitam - power to accomplish all the desired things (Virbhadra)

jñānasiddhitam - power to bestow the pure knowledge (Vāgbhav or Sarasvati)

jyotissarva phalapradam - power to yield all the desired fruits. (Ishvara)

**Shaastra Pramaṇa:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 19-20

अश्विनीभ्यां ललूश्वैव सितेरक्त ज्वरापहे।

एकारो वीरभद्रीयं पीतं सर्वार्थं सिद्धितम्॥

१९

ऐकारं वाग्भवं विद्यात् स्फाटिकं ज्ञानसिद्धितम्।

ओकारं ईश्वरं विद्यात् ज्योतिस्सर्वं फलप्रदम्॥

२०

aśvinībhyām ||lūścaiva siterakta jvarāpahe|  
ekāro vīrabhadriyām pītam̄ sarvārtha siddhitam ||  
aikāram̄ vāgbhavam̄ vidyāt sphāṭikam̄ jñānasiddhitam |  
okāram̄ īśvaram̄ vidyāt jyotissarva phalapradam||

The letters ‘Li’ and ‘Lii’ are related to the two Ashvini Devatas

(Divine physicians). They are in the color of white and red. Both of them have the power to ward off fever and such other diseases - siterakta jvarāpahe.

The letter ‘E’ is related to Virabhadra. It’s color is pale yellow. It has the power to accomplish all the desired things - sarvārtha siddhitam.

The letter ‘Ai’ is related to Vāgbhava (Sarasvati). It isin the color of crystal. It has to the power to bestow the knowledge. - jñānasiddhitam.

The letter ‘O’ is related to Ishvara. It presents itself in the form of luminous beam. It has the power to yield all the desired fruits - jyotissarva phalapradam.

No. 14-16

**Power:** Power of Mantra, the sound syllables

**sarvārtha siddhitam** - power to yield all the desired objects (Adishakti)

**sukhapradam**- power to bestow happiness and comforts (Mahesha)

**pāśanikṛntanam** - the power of cutting asunder the bondages (Kalarudra)

**Shaastra Pramaṇa:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 21,22

ॐ कारं आदिशक्तिस्यात् शुङ्खं सर्वार्थं सिद्धितम्।

अंकारस्तु महेशस्याद् रक्तवर्णं सुखप्रदम्॥

२१

अःकारः कालरुद्रश्च रक्तं पाशनिकृन्तनम्।

aukāram ādiśaktisyāt śuklam sarvārtha siddhitam |  
amkārastu maheśassyād raktavarnam sukhapradam || 21  
ahkārah kālarudraśca raktam pāśanikrntanam |

The letter ‘Au’ is related to Adishakti. It is in white color. It has the power of yielding all the desired objects - **sarvārtha siddhitam**.

The letter ‘Am’ is related to Mahesha. It is in red color. It has the power to bestow happiness and comforts – **sukhapradam**.

The letter ‘Ah’ is related to Kalarudra. It is in red color. It has the power of cutting asunder the bondages - **pāśanikrntanam**

No. 16-20

**Power:** Power of Mantra, the sound syllables

**Shaastra Pramaṇa:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 22-24

**Vṛṣṭikaram** - Power to yield the shower of rain and of wealth ( Prajapathi)

**Pāpanāśanam** - the power to annihilate the effects of sinful deeds (Jahnavi or Ganga).

**vighna nāśanam** - power to ward off the obstacles - ( Lord Ganesha or Ganarupa.

**muktābhām śatṛnāśanam** - power of destroying the enemy (Bhairava)

**sarvajayam** - power of bestowing victory in all endeavors (Kāla Deva)

प्राजापत्यं ककारश्च पीतं वृष्टिकरं भवेत्॥

२२

खकारं जाहवी ज्ञेयं क्षीराभं पापनाशनम्।

गकारो गणरूपञ्च रक्ताभं विघ्न नाशनम्॥

२३

घकारो भैरवं ज्ञेयं मुक्ताभं शत्रुनाशनम्।

ङ्कारः कालबीजं च कालं सर्वजयं भवेत्॥

२४

prājāpatyaṁ kakāraśca pītaṁ vṛṣṭikaram bhavet|| 22

khakāram jāhnavī jñeyam kṣīrābhām pāpanāśanam|

gakāro gaṇarūpañca raktābhām vighna nāśanam || 23

ghakāro bhairavam jñeyam muktābhām śatrnāśanam |

ṅakāraḥ kālabījam ca kālam sarvajayam bhavet|| 24

The letter ‘ka’ is related to Prajapati. It’s color is whitish yellow. It has the power to yield the shower of rain and of wealth - vṛṣṭikaram

The letter ‘kha’ is related to Jahnavi (Ganga). It is in the color of milk. It has the power to annihilate the effects of

incompletion actions - **pāpanāśanam**.

The letter ‘ga’ is related to the Lord Ganesha (Ganarupa). It is in the color of red. It has the power to ward off the obstacles - **vighna nāśanam**.

The letter ‘gha’ is related to Bhairava. It is in the color of pearl. It has the power of destroying the enemy - **muktābhām  
śatṛnāśanam**

The letter ‘n'a’ is related Kāla Deva. It is in the color of black. It has the power of bestowing victory in all endeavors - **sarvajayam**

No. 21- 26

**Power:** Power of Mantra, the sound syllables

- **tripurāpaham**. - power of destroying the three bands of negative forces (Canḍa Rudra)  
- **jayapradam** - the power of yielding the final victory (Bhadra Kali)

- **jayāvaham** - the power of conduced to the final victory (Jambhabhit)  
- **sarva jayāvaham** - the power of victory in all the efforts undertaken (Ardhanari)  
- **rogavināśanam** - power of warding off the diseases (Koti Rudra)

**Shaastra Pramaṇa:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 25-26

चकारश्चण्डरुद्रस्याद् अञ्जनं त्रिपुरापहम्।

चकारो भद्रकाली स्यात् राजावर्तं जयप्रदम्॥

२५

जकारं जंभभित् ज्ञेयं रक्तामं जयावहम्।

झकारस्त्वर्धनारी स्यात् श्यामं सर्वं जयावहम्॥

२६

जकारः कोटिविज्ञेयं पीतं रोगविनाशनम्।

cakāraścāñḍarudrassyād añjanam tripurāpaham|

chakāro bhadrakālī syāt rājāvartam jayapradam|| 25

jakāram jaṁbhahbit jñeyam raktābham jayāvaham|

jhakārastvardhanārī syāt śyāmam sarva jayāvaham|| 26

ñakārah koṭivijñeyam pītam rogavināśanam |

The letter ‘ja’ is related to Canda Rudra. It is in the color of black. It has the power of destroying the three bands of negative forces - tripurāpaham.

The letter ‘cha’ is related to Bhadra Kali. It is in the color of ‘rajavarta’ flower. It has the power of yielding the final victory - jayapradam

The letter ‘ja’ is related to Jambhabhit. It is in the color of red. It has the power of conduced to the final victory - jayāvaham

The letter ‘jha’ is related to Ardhanari form of Siva. It is in the color of blue-black. It is the power of victory in all the efforts undertaken - sarva jayāvaham

The letter ‘jna’ is related to Koti Rudra. It’s color is whitish yellow. It has the power of warding off the diseases - rogavināśanam.

No. 27-30

**Power:** Power of Mantra, the sound syllables

**Sarvasukhāvaham** - Power of experiencing all states of happiness.(Bhrungisha).

**Mr̥tyu vināśanam** - the power of annihilating the chances of untimely death (Moon)

**Kālajayaṁ**- power to gain victory over the Kāladeva, the lord of death (Ekanetra Rudra)

**Artha-siddhidam** - power of yielding the objects of enjoyments (Nandi Deva).

**Shaastra Pramana:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 27-29

भृङ्गीशस्याद्कारं तु रक्तं सर्वसुखावहम्॥ । २७

ठकारश्चन्द्रबीजं च सितं मृत्यु विनाशनम्।

डकारश्चैकनेत्रं च पीतं कालजयं भवेत्॥ २८

ঢকারো যমবীজং চ নীলং মৃত্যু বিনাশনম্।

ণকারো নন্দিবীজং চ রক্তাভং চার্থসিদ্ধিদম্॥ ২৯

bhṛṅgīśas-syāṭṭakāram tu raktam sarvasukhāvaham || 27

ṭhakāraścandrabījam ca sitam mr̥tyu vināśanam |

ḍakāraścaikanetram ca pītam kālajayaṁ bhavet || 28

ঢকারো যমবীজং চ নীলং মৃত্যু বিনাশনম্ |

The letter ‘Ta’ is related to Bhrungisha. It is in the color of red. It gives the power of experiencing all states of happiness - sarvasukhāvaham.

The letter ‘Tha’ is related to the Moon. It is in white color. It has the power of annihilating the chances of untimely death - mr̥tyu vināśanam.

The letter ‘Da’ is related to Ekanetra Rudra. It is in the color of whitish yellow. It has the power to gain victory over the Kāladeva, the lord of death - kālajayam

The letter ‘Dha’ is related to Yama. It is in blue color. It has the power of annihilating the chances of immature death - mr̥tyu vināśanam.

The letter ‘NA’ is related to Nandi Deva. It is in the color of red. It has the power of yielding the objects of enjoyments – artha-siddhidam.

No. 31-35

**Power:** Power of Mantra, the sound syllables

Sarvajayaṁ - the power to gain victory over all (Vastu Devata)

Jayapradam - the power of bestowing victory (Dharmi)

sarvārtha siddhidam - the power to accomplish everything and manifest any reality. (Durga)

ārtha siddhidam - the power of yielding all the desired things  
(Dhanada- Kubera)

pāpanāśanam - power of annihilating the effects of incomplete actions  
(Savitri)

**Shaastra Pramana:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 30-31

तकारो वास्तुदैवत्यं श्वेतं सर्वजयं भवेत्।

थकारो धर्मिणो झेयं कुन्दाभं स्याज् जयप्रदम्॥

३०

दुर्गाबीजं दकारश्च श्यामं सर्वार्थं सिद्धिदम्।

धकारो धनदः प्रोक्तः पीताभं चार्थसिद्धिदम्॥

३१

नकारश्चैव सावित्री स्फाटिकं पापनाशनम्।

takāro vāstudaivatyam śvetam sarvajayaṁ bhavet |

thakāro dharmino jñeyam kundābhām syāj jayapradam || 30  
durgābījam dakāraśca śyāmam sarvārtha siddhidam |  
  
dhakāro dhanadah proktah pītābhām cārthasiddhidam || 31  
  
nakāraścaiva sāvitrī sphāṭikam pāpanāśanam |

The letter ‘ta’ is related to Vastu Devata. It is in white color. It is of the nature of bestowing the power to gain victory over all - sarvajayam.

The letter ‘tha’ is related to Dharmi. It’s color is like the color of kunda flower. It has the power of bestowing victory – jayapradam.

The letter ‘da’ is related to Durga. It’s color is blue-black. It is of the nature of bestowing the power to accomplish everything and manifest any reality - sarvārtha siddhidam.

The letter ‘dha’ is related to Dhanada (Kubera). It’s color is whitish yellow. It has the power of yielding all the desired things - ārtha siddhidam

The letter ‘na’ is related to Savitri. It is in the color of crystal. It is of the nature and power of annihilating the effects of incomplete actions - pāpanāśanam.

No. 36-39

Power: Power of Mantras, the sound syllables

vṛṣṭi siddhidam - power to cause the showers of rain Parjanya (Indra /Varuna).

pāśa nikṛntanam - power to sever the limiting bonds (Pashupati).

sarvārtha siddhidam - power of enabling to accomplish all the activities decided (Trimurti)

sarvajayapradam - power of enabling to gain victory over the obstructing forces (Madana - Kāma Deva)

Shaastra Pramaṇa: Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 32-34

पर्जन्यस्तु पकारस्याच्छुक्लाभं वृष्टिसिद्धिदम्॥ ३२

फकारः पाशुपत्यं च श्वेतं पाशनिकृन्तनम्।

बकारस्तु त्रिमूर्तिस्यात् पीतं सर्वार्थं सिद्धिदम्॥ ३३

भकारं भार्गवं विद्याद् रक्तं सर्वार्थं सिद्धिदम्।

मकारं मदनं विद्यात् इयामं सर्वजयप्रदम्॥ ३४

parjanyastu pakārassyācchuklābhām vṛṣṭisiddhidam || 32

phakārah pāśupatyam ca śvetam pāśanikṛntanam |

bakārastu trimūrtissyāt pītam̄ sarvārtha siddhidam | 33

bhakāram̄ bhārgavam̄ vidyād raktam̄ sarvārtha siddhidam |  
makāram̄ madanam̄ vidyāt śyāmam̄ sarvajayapradam || 34

The letter ‘pa’ is related to Parjanya (Indra /Varuna). It is in the color of white. It has the power to cause the showers of rain - vṛṣṭi siddhidam

The letter ‘pha’ is related to Pashupati. It’s color is bright white. It has the power to sever the limiting bonds - pāśa nikṛntanam

The letter ‘ba’ is related Trimurti. It’s color is whitish yellow. It has the power of enabling to accomplish all the activities decided - sarvārtha siddhidam

The letter ‘ma’ is related to Madana (Kāma Deva). It’s color is blue-black. It has the power of enabling to gain victory over the obstructing forces.

No. 40-43

Power: Power of Mantras, the sound syllables

uccāṭanam̄ - the power to drive away the enemy or to make a person leave his business (Vayu Deva)

**samhṛtir** - the power to incinerate, to cause destruction (Vahni Deva)

**stambhanam** - the power to stabilize, to immobilize (Pruthvi tattva (Deity of Earth)).

**roganāśanam** - the power to alleviate sickness and maladies Varuna Deva (Deity of Water).

**Shaastra Pramana:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 35-36

यकारो वायुदैवत्यं कृष्णं उच्चाटनं भवेत्।

रकारो वह्नि दैवत्यं रक्ताभं संहृतिर्भवेत्॥

३५

लकारः पृथ्वी तत्त्वं पीतश्च स्तंभनं भवेत्।

वारुणं स्याद्वकारं तु शुक्लाभं रोगनाशनम्॥

३६

yakāro vāyudaivatyam kṛṣṇam uccāṭanam bhavet |  
rakāro vahni daivatyam raktābhām samhṛtirbhavet || 35  
lakāraḥ pṛthavī tattvam pītañca stambhanam bhavet |  
vāruṇam syādvakāram tu śuklābhām roganāśanam || 36

The letter ‘ya’ is related to Vayu Deva (Deity of Wind). It is in black color. It has the power to drive away the enemy or to make a person leave his business - **uccāṭanam**.

The letter ‘ra’ is related to the Vahni Deva (Deity of Fire). It is in red color. It has the power to incinerate, to cause destruction -

## **sāṁhṛtī**

The letter ‘la’ is related to Pruthvi tattva (Deity of Earth). It’s color is pale yellow. It has the power to stabilize, to immobilize - **stambhanam**.

The letter ‘va’ is related to Varuna Deva (Deity of Water). It is in the color of moon-white. It has the power to alleviate sickness and maladies - **roganāśanam**

## No. 44-49

**Power:** Power of Mantras, the sound syllables

**śrīkaram.** - the power to bestow riches and wealth (Lakshmi)

**sarvārtha siddhidam** - power of yielding all the desired objects (Dvadasa Adityas - 12 suns)

**sthitikaram** - power to give stability, to enable to exist for a long time - Shakti

**anīmādyāṣṭasiddhim** - power to bestow the eight kinds of yogic accomplishments (anima and others) - Shiva

**bhuktimukti pradāyakam** - power to give the worldly enjoyments as well as liberation (Shiva)

**sukhapradam** - the power to bestow happiness (Vidya)

**Shaastra Pramana:** Kamika Agama, Purva pāda, mantroddhāra paṭalah, formulation of significant mantras, verse 37-39

लक्ष्मी रूपं शकारश्च हेमाभं श्रीकरं भवेत्।

षकारो द्वादशादित्यो रक्तं सर्वार्थं सिद्धिदम्॥

३७

सकारशक्तिं रूपं च रक्तं स्थितिकरं भवेत्।

हकारशिशवबीजं च शुद्धस्फटिक सन्निभम्॥

३८

अणिमाद्यष्टसिद्धिं च भुक्तिमुक्ति प्रदायकम्।

विद्याबीजं क्षकारश्च क्षीराभं स्यात् सुखप्रदम्॥

३९

lakṣmī rūpam śakāraśca hemābhām śrīkaram bhavet |

śakāro dvādaśādityo raktam sarvārtha siddhidam || 37

sakāraśśakti rūpam ca raktam sthitikaram bhavet |

hakāraśśivabījam ca śuddhasphaṭika sannibham|| 38

anīmādyaṣṭasiddhim ca bhuktimukti pradāyakam |

vidyābījam kṣakāraśca kṣīrābhām syāt sukhapradam || 39

The letter ‘Sa’ is related to Lakshmi. It is in golden color. It has the power to bestow riches and wealth - śrīkaram.

The letter ‘sha’ is related to Dvadasa Adityas (12 suns). It is in red color. It has the power of yielding all the desired objects - sarvārtha siddhidam.

The letter ‘sa’ is related Shakti. It is in red color. It has the power to give stability, to enable to exist for a long time - sthitikaram

**The letter ‘ha’ is related to Shiva.** It is in the color of pure crystal. It has the power to bestow the eight kinds of yogic accomplishments (anima and others) - *aṇimādyaṣṭasiddhim* ; and the power to give the worldly enjoyments as well as liberation - *bhuktimukti pradāyakam*.

The letter ‘ksha’ is related to Vidya (science of spiritual disciplines). It is in the color of milky white. It has the power to bestow happiness – *sukhapradam*.

इत्येते ह्यधिदेवाश्च फलं वर्णक्रमेण तु।  
 अकारादि क्षकारान्तं समासात् परिकीर्तितम्॥ ४०  
 प्रत्येकं वर्णरूपं च देवतात्मक इष्यते।  
 देवानां बीजनामानि वर्णास्तत्र प्रकल्पिताः॥ ४१  
 तस्माद्बीजानि चोक्तानि ज्ञात्वा मन्त्रान् समुद्धरेत्।

ityete hyadhidevāśca phalam varṇakrameṇa tu |  
 akārādi kṣakārāntam samāsāt parikīrtitam || 40  
 pratyekam varṇarūpam ca devatātmaka iṣyate |  
 devānām bijanāmāni varṇāstatra prakalpitāḥ || 41  
 tasmādbījāni coktāni jñātvā mantrān samuddharet |

Thus, the presiding Deity, effect and color of all the letters from ‘A’ to ‘ksha’ have been told succinctly, in the due order of the letters.

For each letter, color, form and the related Deity are to be contemplated. Based on such letters as associated with three factors, the seed-letter corresponding to the name of a particular Deity gets formed. Therefore, all these letters are considered as the seed-letters. Having known such significance of the seed-letters, the Guru should formulate the mantra pertaining to a Deity.

## PRAMANAS on SHAKTIS

### as on 09,10 August 2017

No. 1

**Power:** Powers of Mantras and their associated Deities

Shaastra Pramana: Kamika Agama, Uttar Pada, kāmayoga vidhāna  
vidhiḥ, 36 - Directions for the Performance of Rituals meant for  
Attaining the Desired Fruits

काम्ययोग विधानं तु प्रवक्ष्यामि समासतः।  
काम्यसिद्धिश्च मन्त्रैस्स्यान् मन्त्राश्च बहवो मताः॥ १  
सर्वे मन्त्रास्समर्थास्युः सर्वे चेष्टफलप्रदाः।

*kāmyayoga vidhānam tu pravakṣyāmi samāsataḥ |  
kāmyasiddhiśca mantraissyān mantrāśca bahavo matāḥ || 1  
sarve mantrāssamarthāssyuh sarve ceṣṭaphalapradāḥ |*

Now I will tell you briefly the exact and effective procedure of performing the rituals meant for attaining the desired fruits. All the desired fruits are accomplished through the power of mantras and such mantras are innumerable. All mantras are efficacious in accomplishing the intended purpose and all mantras are capable of yielding the desired ends.

No. 2

Power: (of mantras) **Aghora Astra Mantra** - Destroying Magical Spells, Warding off of Diseases and Harms; Nullifying all kinds of sinful effects and dangers; compassion towards devotees; Deity - Aghora

Shaastra Pramana: Kamika Agama, Uttar Pada, kāmayoga vidhāna vidhiḥ, 36 - Directions for the Performance of Rituals meant for Attaining the Desired Fruits

तेष्वघोराणुरत्यन्त दोषमः कृष्णवर्णभाक् ॥	२
व्याळबद्ध जटाजूटः कपालदलमणिडितः ।	
सुरपिङ्गेक्षणोऽत्यन्तं श्वेतदंष्ट्रा समन्वितः ॥	३
चन्द्रचूडो विशालास्यो नागयज्ञोपवीतवान् ।	
महाकायो महादंष्ट्री किञ्चिणीरवसंयुतः ॥	४
महाशूलाग्र संप्रोत महासुरविनाशनः ।	
खड्गखेटधनुर्बाण मुण्डकः कालशक्तिधृत् ॥	५
वराभय कपालाहि पाशप्रासगदाकरः ।	
दंष्ट्रे द्वे कीलनिर्याते वक्राग्रे भीषणे सिते ॥	६
स्वसेना रक्षको नित्यं परसेनाभयङ्करः ।	
वैरिप्रयुक्त कर्मभ्रस्सर्वव्याधि निवारकः ॥	७
सर्वदोष विनाशे तु समर्थो भक्तवत्सलः ।	

*teṣvaghorāṇuratyanta doṣaghnaḥ kṛṣṇavarṇabhāk ||  
vyāḍabaddha jaṭājūṭaḥ kapāladala maṇḍitaḥ |  
surapiṅgekṣaṇo'tyantam śvetadāmṣṭrā samanvitaḥ ||  
candra cūḍo viśālāsyo nāgaya jñopavītavān |*

*mahākāyo mahādamṣṭrī kiṅkinīravasamīyutah||*  
*mahāśūlāgra samprota mahāsuravināśanah |*  
*khadgakhetadhanurbāṇa muṇḍakah kālaśaktidhṛt || 5*  
*varābhaya kapālāhi pāśaprāsagadākaraḥ|*  
*daṁṣṭre dve kīlaniryāte vaktrāgre bhiṣaṇe site || 6*  
*svasenā rakṣako nityam̄ parasenābhayaṅkaraḥ|*  
*vairiprayukta karmagnassarvavyādhi nivārakah|| 7*  
*sarvadoṣa vināśe tu samartha bhaktavatsalah /*

Among such mantras, **Aghora Astra Mantra** is exceedingly powerful in nullifying the defects and disorder. The Deity of the mantra is black in color. His head is with locks of matted hair tied up with snakes. He is adorned with garland of skulls. His eyes are with a mixed color of yellow and reddish brown and His face appears with whitish large teeth protruding on two sides of the mouth. His matted hair is adorned with crescent moon. Being with a broad face, He is wearing a snake as the sacred thread. He is with huge body and large damshtra (large fang-like teeth). He is adorned with a waist ornament furnished with tinkling bells. He is holding a trident, the tips of which have pierced into the body of a great demon(asura) killed by Him. He is holding in his hands weapons such as sword, shield, bow, arrow, severed head, kalasakti (lance), boon-giving and fear-dispelling mudras, skull, snake, noose, barbed missile and mace. Two sharp and long fangs which are white and dreadful appear like protruding nails at the front of His mouth.

He always remains as the protector of His own troops and as the One who inflicts terror and fear upon the troops of alien forces. He is the destroyer of the magic spells and heinous contrivances imposed by the enemies. He is capable of warding off all sorts of diseases and harms. He is efficacious in nullifying all kinds of sinful effects and danger. And, He is always compassionate towards the devotees

No. 3

**Power:** (of mantras) – Immortality (Mrutyunjaya, Amrutesvara) ; no matra is as powerful as Mrtyunjaya

**Shaastra Pramana:** Kamika Agama, Uttar Pada, kāmayoga vidhāna vidhiḥ, 36 - Directions for the Performance of Rituals meant for Attaining the Desired Fruits, verse 8-14 ; Deity - Aghora

८

असिताङ्गादिभिर्नित्यं आवृतो वा निरावृतः ॥  
असिताङ्गे रुरुश्चण्डः क्रोधश्चोन्मत्तभैरवः ।  
कपाली भीषणश्चैव संहारश्चाष्टमस्स्मृतः ॥ ९  
चतुर्मुजाख्यिणेत्राश्च कृष्णवर्णा महाबलाः ।  
त्रिशूलमुण्ड संयुक्ताः हृदयाङ्गलि संयुताः ॥ १०  
सुदंष्टा भीमवक्त्राश्च स्वामिचेष्टा समन्विताः ।

*asitāṅgādibhirnityam āvṛto vā nirākṛtaḥ ||  
asitāṅgo ruruścaṇḍaḥ krodhaśconmattabhairavah |  
kapālī bhīṣaṇaścaiva saṁhāraścāṣṭamassvṛtaḥ ||  
caturbhujāstriṇetraśca kṛṣṇavarṇā mahābalāḥ |  
triśūlamuṇḍa samyuktāḥ hṛdayāñjali samyutāḥ||  
sudamṣṭrā bhīmavaktrāśca svāmiceṣṭā samanvitāḥ|*

He is to be meditated as surrounded by 8 Bhairavas- Asitanga and others - or he may be meditated without surrounded by such Bhairavas. Asitanga, Ruru, Canda, Krodha, Unmatta, Kapali, Bhishana and Samhara - these are the eight Bhairavas by whom Aghora Deva is surrounded. These Bhairvas appear with four hands, three eyes and black complexion. They are with great strength and vigor. They are holding trident and severed head in their upper hands and they are keeping their lower two hands in 'anjali' mudra in front of their chest. They appear with dreadful

face and fang-like large teeth. They always function as directed by their Lord Aghora Deva.

ओं जुंस इति मन्त्रोऽयं देवो मृत्युञ्जिदाह्यः ॥ ११

एष एवामृतेशस्यादादौ कूटयुतो न वा।

रसादिशुक्लपर्यन्त धातुसप्ताक्षरान्वितम् ॥ १२

हकारेण शरीरं तु रसमित्यादितः पठेत्।

अन्ते च रक्ष रक्षेति वीप्सितं च पदं पठेत् ॥ १३

आदौ स्याद्वदेवेशेति द्विपदां च समुद्धरेत्।

प्राणं च देवदत्तस्य मूलमन्त्रं नियोजयेत् ॥ १४

*auṁ jum̄sa iti mantrō'yaṁ devo mṛtyuñjidāhvayah|| 11*

*eṣa evāmṛteśassyādādau kūṭayuto na vā |*

*rasādiśuklaparyanta dhātusaptākṣarānvitam || 12*

*hakāreṇa śarīraṁ tu rasamityāditaḥ paṭhet |*

*ante ca rakṣa rakṣeti vīpsitam ca padam paṭhet || 13*

*ādau syāddevadevešeti dvipadām ca samuddharet |*

*prāṇam ca devadattasya mūlamantram niyojayet || 14*

"Aum Jum Sah" - this is said to be the mula-mantra of the God of Immortality known as Mrutyunjaya. The same is the mantra pertaining to Lord Amrutesvara. The incantation of this mantra could be done either as associated with the 'kuta' letter ('am') or not associated with this. This mantra should be repeated as associated with seven letters representing the seven ingredients of the body, from 'rasa' to 'sukla'. The body of the mantric form is composed of the letter 'ham'. The seven letters should be recited first. At the end of the mantra, the words 'raksha, raksha' should be recited and then the words which imply the desired fruit should be recited. In the beginning, the words 'Devadevesa', 'Devatattasya praanam' should be joined with the mula mantra.

पीठं जुङ्कार क्षृसं स्यान् मूर्तिरों जुंसतो भवेत्।

१५

मध्ये निवेशयेत् कूटं प्रासादं वा नवात्मकम्॥

कण्ठोष्ठ्यं वा हकाराद्यं ब्रह्माण्यज्ञानि कल्पयेत्।

१६

अनेन सदृशो नास्ति मन्त्रो मृत्युञ्जयो द्विजाः॥

*pi<sup>-</sup>t<sub>.</sub>ham<sup>-</sup> jun<sup>-</sup>ka<sup>-</sup>ra kl<sub>.</sub>ptam<sup>-</sup> sya<sup>-</sup>n mu<sup>-</sup>rtirom<sup>-</sup> jum<sup>-</sup>sato  
bhavet/madhye nives<sup>'</sup>ayet ku<sup>-</sup>t<sub>.</sub>am<sup>-</sup> pra<sup>-</sup>sa<sup>-</sup>dam<sup>-</sup> va<sup>-</sup>  
nava<sup>-</sup>tmakam//kan<sub>.</sub>t<sub>.</sub>hos<sub>.</sub>t<sub>.</sub>hyam<sup>-</sup> va<sup>-</sup> haka<sup>-</sup>ra<sup>-</sup>dyam<sup>-</sup>  
brahma<sup>-</sup>n<sub>.</sub>yan<sup>-</sup>ga<sup>-</sup>ni kalpayet/anena sadr<sub>.</sub>s'o na<sup>-</sup>sti mantro  
mr<sub>.</sub>tyuñjayo dvija<sup>-</sup>h<sub>.</sub> // 16*

The seat of Amrutesvara is formed of the letter 'jum'. The form (murti) of the Lord is composed of the words 'Om Jum Sah'. The kuta letter should be placed at the center of the pedestal. This kuta-letter may be considered to be in the form of 'prasada' mantra of the Lord or of the nine-lettered mantra or of the letters related to the neck and lips. The brahma mantras and the anga mantras should be formed of 'ham' and other letters. O, the twice-born sages!, no mantra is there comparable to the mantra of the Lord of Immortality.

No. 4

Power: (of mantras) –

- Power to protect Prana and other vital body parts (Prana Raksha); - - Power of making food into Nectar with Mrtunjaya Mantra

**Shaastra Pramana:** Kamika Agama, Uttar Pada, kāmayoga vidhāna vidhiḥ, 36 - Directions for the Performance of Rituals meant for Attaining the Desired Fruits, verse 20-22 ; Deity - Aghora

अनेन सदृशो मन्त्रो नास्ति प्राणादि रक्षणे।

न भविष्यति भूतश्च सत्यमेतदुदाहृतम्॥

२०

भोजनं चापि कर्तव्यं त्र्यक्षरेणामृतीकृतम्।

२१

तेनामृतं भवत्याशु स्वादितं मृत्युजिद्धवेत्॥

अमृतेशेन देवेन जलं संग्राह्य यन्तः।

२२

शतजस्तं पिबेत्तोयं अमृतीभवति ध्रुवम्॥

*anena sadṛśo mantro nāsti prāṇādi rakṣaṇe|  
na bhaviṣyati bhūtaśca satyametadudāhṛtam|| 20  
bhojanam cāpi kartavyam tryakṣareṇāmṛtikṛtam|  
tenāmṛtam bhavatyāśu svāditam mṛtyujidbhavet|| 21  
amṛteśena devena jalām saṃgrāhya yatnataḥ|  
śatajaptam pibettoyam amṛtībhavati dhruvam|| 22*

In protecting the prana (principal vital air) and other vital parts, there is no mantra comparable to the mantra of the Lord of Immortality. No mantra equal to this mantra has appeared in the

past or present or will appear in the future. The food should be consecrated and energized with this three-lettered mantra. By such consecration, the food becomes nectar and if such food is eaten by the sadhaka, he would become the conquerer of the God of Death. The sadhaka should take the water and he should consecrate it with the mantra of Lord Amrutesa with systematic repetition of the mantra of Lord Amrutesvara. By drinking this consecrated water, he would assuredly become the immortal one.

No. 5

**Power:** (of mantras) –

- Power to protect Prana and other vital body parts (Prana Raksha); - - Power of making food into Nectar with Mrtunjaya Mantra

**Shaastra Pramana:** Kamika Agama, Uttar Pada, kāmayoga vidhāna vidhiḥ, 36 - Directions for the Performance of Rituals meant for Attaining the Desired Fruits, verse 20-22 ; Deity - Aghora

क्षीरेणसह संपृक्त दूर्वाकाण्डमखण्डितम्।  
 ब्रह्मवृक्षेन्धनैर्दीप्ते वहौ जुहन् न मृत्युभाक्॥ २३  
 देवं तूपासते यस्तु नित्यं मृत्युञ्जयात्मकम्।  
 नाचिरेणैवकालेन मृत्युस्तस्य भविष्यति॥ २४  
 मासाद्वर्षं शतं प्रोक्तं द्विमासाद् द्विशतं भवेत्।  
 प्रतिमास प्रयोगेण चाब्देनैकेन सुब्रताः॥ २५  
 कालः प्रदक्षिणं कृत्वा स्तुत्वा संपूज्य साधकम्।  
 गच्छत्यत्र न सन्देहस्सत्यं विप्रा मयोदितम्॥ २६

No. 6

**Power:** (of mantras) –

- Power to protect from Untimely or Immediate Death
- Yama, Lord of Death circumambulates him (*ka<sup>-</sup>lah. pradaks.in.am*)

**Shaastra Pramana:** Kamika Agama, Uttar Pada, kāmayoga vidhāna vidhiḥ, 36 - Directions for the Performance of Rituals meant for Attaining the Desired Fruits, verse 23-26 ; Deity – Aghora

क्षीरेणसह संपृक्त दूर्वाकाण्डमखण्डितम्।

ब्रह्मवृक्षेन्धनैर्दीप्ते वह्नौ जुहन् न मृत्युभाक्॥

२३

देवं तूपासते यस्तु नित्यं मृत्युञ्जयात्मकम्।

नाचिरेणैवकालेन मृत्युस्तस्य भविष्यति॥

२४

मासाद्वर्ष शतं प्रोक्तं द्विमासाद् द्विशतं भवेत्।

प्रतिमास प्रयोगेण चाब्देनैकेन सुव्रताः॥

२५

कालः प्रदक्षिणं कृत्वा स्तुत्वा संपूज्य साधकम्।

गच्छत्यत्र न सन्देहस्सत्यं विप्रा मयोदितम्॥

२६

*kṣīrenasaha saṁprkta dūrvākāñḍamakhaṇḍitam|*

*brahmavṛkṣendhanairdīpte vahnau juhvan na mr̥tyubhāk|| 23*

*devaṁ tūpāsate yastu nityaṁ mr̥tyuñjayātmakam|*

*nācireṇaivakālena mr̥tyustasya bhaviṣyati|| 24*

*māsādvarṣa śatam proktam dvimāsād dviśatam bhavet|*

*pratimāsa prayogeṇa cābdenaikena suvratāḥ|| 25*

*kālah pradakṣiṇam kṛtvā stutvā saṁpūjya sādhakam|*

*gacchatyatra na sandehassatyam viprā mayoditam|| 26*

If unbroken durva-grass soaked in the milk is offered as oblations in the fire kindled with the woods got from special category of trees known as 'brahma-vrukshas', the sadhaka who offers such oblations would never attain death.

To the sadhaka who daily worships Lord Amrutesha according to the prescribed specific way, untimely and immediate death will not occur. If a sadhaka does the incantation of Mrutyunjaya mantra for 100 times daily in the first month, and does the incantation of that mantra for 200 times daily in the second month and similarly increases the number of incantation in each succeeding month up to the completion one year, the God of Time (Yama) would circumambulate him, praise him and worship him and go back to his place. O, the Brahmin sages!, there is no doubt about what has been told by me now.

स पुनाति दृशा वाचा चरणेन करेण च।  
 नदीजनपदोद्यानं पुरादीनि न संशयः ॥  
 किं पुनः प्राणीनं भीतं स्वात्मानं स्वाश्रयं च वा।

२७

*sa punāti drśā vācā caranena kareṇa ca |  
 nadījanapadoddyāna purādīni na samśayah||  
 kim punah prāṇīnam bhītam svātmānam svāśrayam ca vā|*

With his eyes, words, feet and hands, such a sadhaka purifies the river-flowing areas, villages, cities and other settlements. There is no doubt about this. Then, where is the need to say that he is capable of dispelling the fear settled within himself, within those who are dependent on him or within all the living beings?

No. 7

**Power:** (of mantras) MANTRA-AUSHADI to protect from and remove

- threats, destruction by enemies
- Incurable and prolonged diseases
- Fearful incidents
- prolonged and incurable fever
- distress caused by the planetary positions
- poisonous effects and such other miseries
- geometrical designs and letters engraved in metallic plates made for causing death and various troubles

**Shaastra Pramaṇa:** Kamika Agama, Uttar Pada, kāmayoga vidhāna vidhiḥ, 36 - Directions for the Performance of Rituals meant for Attaining the Desired Fruits, verse 44-46 ; Deity – Aghora Astra Deva

परचक्र प्रमथने महाव्याधि प्रकोपने। शान्तिके पौष्टिके वश्ये प्रायश्चित्ते विचिन्तयेत्॥  किमनेन बहूक्तेन भयकालेऽप्युपस्थिते। मन्त्रेणानेन नश्यन्ति ज्वरग्रहविषादयः॥ परैर्यदभिचारादि कर्म मन्त्रौषधादिकम्। यन्त्राणि योगयुक्तानि पावके शलभा यथा॥	४४  ४५  ४६
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*paracakra pramathane maha~vya~dhi prakopane /  
 s'a~ntike paus.t.ike vas'ye pra~yas'citte vicintayet // 44  
 kimanena bahu~ktena bhayaka~le'pyupasthite /  
 mantren.a~nena nas'yanti jvaragrahavis.a~dayah. // 45  
 parairyadabhica~ra~di karma mantraus.adha~dikam /  
 yantra~n.i yogayukta~ni pa~vake s'alabha~ yatha~ // 46*

When threats are imposed and destructions are caused by the troops of enemies, when incurable and prolonged diseases are seriously affecting the people, these forms of Aghora Astra Deva should be meditated upon. When the prescribed rituals are to be done for the sake of appeasement, vitality, taking hold of certain power and control and expiation, and when the occurrence of fearful incidents appears to be imminent, these forms are to be meditated. What is the use of speaking elaborately on this?

By the power of the incantation of this mantra, prolonged and incurable fever, distress caused by the planetary positions, poisonous effects and such other miseries - all these get eradicated. Magic spells, heinous contrivances, mantric power, medicinal drugs prepared with poisonous herbs and such others, geometrical designs and letters engraved in metallic plates made for causing death and various troubles - all these get destroyed by the power of this mantra, like moths and locusts falling on the blazing flames of fire.

No. 8

**Power: Impeccable power of speech, Vaak and all other fruit by the grace of Dakshinamurti (Dakshinamurti Mantra)**

Mula Mantra - Aum Namo Bhagvate Dakshinamurtaye  
 Medhām Prayaccha Svāhā |

**Shaastra Pramana:** Kamika Agama, Uttar Pada, kāmayoga vidhāna vidhiḥ, 36 - Directions for the Performance of Rituals meant for Attaining the Desired Fruits, verse 55-57 ; Deity – Dakshinamurti

दक्षिणामूर्तिमन्त्रस्योद्धारस्त्वत्र निगद्यते।

वाक् सिद्धिस्तेनमन्त्रेण जयोत्पादे च शस्यते॥

५४

फलान्यन्यानि सर्वाणि तत्प्रसादात् भवन्ति हि।

ओं नमो भगवच्छब्दं संबुद्ध्यन्तं नियोजयेत्॥

५५

दक्षिणामूर्तिशब्दं च तथैव नियोजयेत्।

मेधां प्रयच्छ स्वाहेति मूलमन्त्र उदाहृतः॥

५६

स्वरेषु हृदयादीनां उद्धारः परिकीर्तिः।

नमस्स्वाह वषट् हुं च फडित्यन्ते नियोजयेत्॥

५७

*daks in a~mu~rtimantrasyoddha~rastvatra nigadyatel  
va~k siddhistenamantron a jayotpa~de ca s~asyatell  
phala~nyanya~ni sarva~n i tatprasa~da~t bhavanti hilom ~namo bhagavacchabdam ~  
sam~buddhyantam ~ niyojayet|| 55  
daks in a~mu~rtis~abdam ~ ca tathaiva niyojayet||  
medha~m ~ prayaccha sva~heti mu~lamantra uda~hr tah || 56  
svares u hr daya~di~na~m ~ uddha~rah .pariki~rtitah !  
namassva~ha vas at .hum ~ ca phad~ityante niyojayet|| 57*

The full form of the mantra of Lord Dakshinamurti is now revealed to you.

**Impeccable power of speech** could be attained through the incantation of this mantra. It is highly praised as the mantra which is instrumental in gaining victory. Through the grace of Lord Dakshinamurti, all other related fruits also are attained by the sadhaka who does the 'japa' of this mantra. First, Om Namo Bhagavte- these three words are to be pronounced. Then, 'Dakshinamurtaye Medham Prayaccha Svaha' - these words are to be pronounced. This is said to be the mula mantra of Lord Dakshinamurti.

The vowels pertaining to hrudaya and others should be pronounced in the actual incantation of the mantra. At the end of these mantras, 'namah', 'svaha', 'vashat', 'hum', 'vaushat' and 'phat' should be added with hrudaya and others respectively.

No. 9 Power: *Trailokyavijayī - The conqueror of all the three worlds through the power and vigor of this mantra (Sangram Vijaya Mantra – the mantra power to win in war )*

**Shaastra Pramana:** Kamika Agama, Uttar Pada, kāmayoga vidhāna vidhiḥ, 36 - Directions for the Performance of Rituals meant for Attaining the Desired Fruits, verse 62-65 ; Deity – Bhairava Astra Deva

यान्तारुदं हकारं च षष्ठस्वर समन्वितम्।	
चतुर्दशस्वरोपेतं बिन्दुनाद विभूषितम्॥	६२
अथवान्यप्रकारेण भैरवं विकृताननम्।	
ऊर्ध्वरेफ समायुक्तं भैरवं बीजमुत्तमम्॥	६३
संग्रामविजयो नामा मन्त्रोऽयं परिकीर्तिः।	
अस्य मन्त्रप्रभावेण त्रैलोक्यविजयी भवेत्॥	६४
यत् किञ्चित् क्रियते कर्म त्रैलोक्ये येन केनचित्।	
रहितो मन्त्रराजेन नैव सिद्ध्यति साधकः॥	६५

ya~nta~ru~d ham · haka~ram · ca s as t hasvara samanvitam /  
 caturdas'asvaropetam · binduna~da vibhu~s itam // 62  
 athava~nyapraka~ren a bhairavam · vikr ta~nanam /  
 u~rdhvarepha sama~yuktam · bhairavam · bi~jamuttamam // 63  
 sam~gra~mavijayo na~mna~ mantro'yam · pariki~rtitah /  
 asya mantraprabha~ven a trailokyavijayi~ bhavet // 64  
 yat kiñcit kriyate karma trailokye yena kenacit /  
 rahito mantrara~jena naiva siddhyati sa~dhakah . // 65

The seed-letters belonging to Bhairava Astra Deva who appears with a dreadful face casting fierce look are formed with 'ra', 'ha', 'u' and 'au' and these letters are adorned with bindu and nada. ('hrum' , 'hraum') Or, His seed letters may be considered in a different way. Urdhva repha(ra) and 'bha' join together to form the seed letter. ('bhrum', 'bhraim', 'bhraum'). These constitute the powerful mantra known as 'Sangrama Vijaya Mantra'.

**The seeker who attains and manifests powers in the incantation of this powerful mantra becomes the conqueror of all the three worlds through**

**the power and vigor of this mantra.** Whichever deed is to be accomplished, be it small or insignificant, in the three worlds by any sadhaka, if that is done without the incantation of this supreme mantra (*mantra raja*), such a deed would never be accomplished to be fruitful.

No. 10 Power:

- *sarvavyādhividhvamsanam* - destroying all diseases
- *jvarāpasmāramāriṇām nāśanam* - nullifying various epidemics such as infectious fever, epilepsy, pestilence, etc
- *sarvakarmasu nityam samartham* - power to always manifest and accomplish all works.
- *Sarvasena rakshakam* - protecting constantly all kinds of troops

**Shaastra Pramaṇa:** Kamika Agama, Uttar Pada, *pratyāṅgirā vidhiḥ*, 37 - Directions for the Worship of Pratyangira Astra, verse 1-3, 16; Deity – Pratyangira Astra

वक्ष्ये प्रत्यङ्गिरोद्धारं समासाद् द्विजसत्तमाः।

सर्वभक्तिप्रदं सर्वव्याधिविघ्वंसनं परम्॥

१

ज्वरापस्मारमारीणां नाशनं क्षयनाशनम्।

शत्रुकृत्यादि संभूत रोगानीक विनाशनम्॥

२

चतुरङ्गबलोपेत शत्रुक्षयकरं परम्।

सर्वसेनारक्षकं नित्यं समर्थं सर्वकर्मसु॥

३

*vakṣye pratyāṅgiroddhāram samāsād dvijasattamāḥ |  
sarvabhaktipradam sarvavyādhividhvamsanam param|| 1*

*jvarāpasmāramāriṇām nāśanam kṣayanāśanam |*

*śatrukṛtyādi saṁbhūta rogānīka vināśanam || 2*

*caturaṅgabalo peta śatrukṣayakaram param |*

*sarvasenārakṣakam nityam samartham sarvakarmasu|| 3*

O, the foremost twice-born sages!, now I will tell you how the mantra of Pratyangira Astra gets formed in a prescribed order. This mantra grants all kinds of variegated benefits. It is capable of eradicating all kinds of diseases. It is a supreme mantra which is efficacious in nullifying various epidemics such as infectious fever, epilepsy, pestilence and such others and consumptive cough. It is powerful in destroying the host of diseases and misfortunes born of heinous contrivances worked out by the enemies. It is supremely powerful in destroying the enemy associated with the strength of four kinds of troops. It is capable of protecting constantly all kinds of troops belonging to the devoted king. It is efficacious in accomplishing all kinds of beneficial deeds.

*om hrīṅkāram samuddhṛtya tadante kṛṣṇavāsase| tataśca simhavadane  
 mahavadana ityapi|| māhābhairavi varṇe ca sarvaśatrupadāṁ tathā|  
 karmavidhvamsinītyevam paramantrapadāṁ tataḥ|| chedinītyuddharetpaścāt  
 sarvabhūtadamanyapi | sarvabhūtāṁstato bandha bandheti padamuddharet||  
 sarvavidhvamsinīti padāṁ chindi chindīti yatpadam| sarvavyādhiṁ nikṛnteti  
 nikṛnteti padāṁ ca yat|| sarvaduṣṭāṁstathā bhakṣa bhakṣeti padamuddharet|  
 jvālājihve karāleti padāṁ dāṁṣṭra padāṁ punah|| pratyāṅgire padāṁ hrīm ca  
 namo'stviti padāṁ tataḥ| te svāhetyuddharedeśa mantraḥ  
 pratyāṅgirātmakah|| pratyāṅgireyam vikhyātā śatavarṇa svarūpiṇī|*

"Om hrim, krishna vasase, simhavadane, maha vadane, maha bhairavi, sarvasatu karma vidhvamsini, paramantra chedini, sarvabhuta damani, sarvabhutaan bandha bandha, sarva vighnaan chindi chindi,sarva vyadhim nikrunta nikrunta, sarvadushtam bhaksha bhaksha, jvalajihve, karala damshtre, pratyangire, hrim namah svaha."- this is the mantra of Pratyangira Astra conceived in the form constituted of 100 letters.

देवीं ध्यात्वैकचित्तस्तु सर्वशत्रून् विनाशयेत्॥

१६

ध्वंसयेत् सर्वरोगांश्च परमन्त्रान्निवारयेत्।

*devīm dhyātvaikacittastu sarvaśatrūn vināśayet|| 16  
dhvamsayet sarvarogāṁśca paramantrānnivārayet|*

Having meditated on such a form of Pratyangra with concentrated mind, let the sadhaka destroy all of his enemies; let him eradicate all the diseases; let him ward off the mantras employed against him by the enemies.

No. 11 Power: *Knowledge and Science (vidyādharatva lābhāya)*

-  
Shaastra Pramana: Kamika Agama, Uttar Pada, pratyāngirā vidhiḥ, 37 - Directions for the Worship of Pratyangira Astra, verse 17-20; Deity – Pratyangira Astra

*vidyādharatva lābhāya kṛṣṇāgaruyutam param|| 17  
athavā nābhikiñjalkam juhuyāt sādhakottamah|  
kadambakalikā homādyakṣinī siddhyati dhruvam || 18  
priyangukadalipuṣpānyādṛto juhuyādbudhaḥ|  
karavīrasya puṣpāṇi ghṛtam ca madhusaṁyutam|| 19  
khādirādi samiccaiva kṣipramātuṣṭikārikā|  
siddhārtham caiva muktām ca aśvamāṁsi samanvitam|| 20 pāyasam payasā  
yuktām tatkṣaṇāt kṣaṇatām vrajet |*

To attain the state of being highly proficient in knowledge and science, the foremost sadhaka should offer the oblations with standard black-sandal(krishna agaru) or with 'nabhi kinjalka' got from thelotus plant, in the fire-pit specifically designed for the purpose. By offering the oblations with the buds of kadamba-flowers, the power of keeping yakshini under control assuredly occurs to the sadhaka.

If the wise and diligent sadhaka offers the oblations with priyangu-grain, plantain flowers, karavira- flowers, clarified butter, honey, faggots got from khaadira and other trees, such a homa wouldyield a delighted state at all levels. If he offers the oblations with white mustard, pearls, asvamamsi, and payasa made with payas, immediately he

is blessed with auspicious time and honored state.

**No. 12 Power:** Manifestation of six peerless qualities of Shiva in the disciple

**Shaastra Pramana:** Kamika Agama, Uttar Pada, pratyāṅgirā vidhiḥ, 23<sup>rd</sup> chapter - Dierrections for Performing the Nirvana-diksha, verse 216 - 219

यावत्तावत् प्रयातस्य तत्त्वप्राप्तिर्था विभोः ।	
साम्राज्याधिगमेऽप्युच्चैर्नप्सूनोः कृतार्थता ॥	२१६
न षाङ्गुण्यानभिज्ञस्य शतस्यापि न राजते ।	
स्वगुण व्यक्तये तेन सुवेणाज्याहुतीस्तु षट् ॥	२१७
होमयेद् देविशको धीमान् प्रयोगेणामुना यथा ।	
सर्वज्ञो नित्यसंबोधः स्वतन्त्रस्तुसिमान् भव ॥	२१८
अलूप्तानन्तशक्तिस्त्वं हस्तप्रासादं पूर्वकम् ।	
आत्मन्निति पदोपेतं स्वाहान्तं दीपसंयुतम् ॥	२१९

*yāvattāvat prayātasya tattvaprāptiryathā vibhoḥ |  
 sāmrājyādhigame'pyuccairnṛpasūnoḥ kṛtarthatā|||  
 na ṣāḍguṇyānabhijñasya śatasyāpi na rājate|  
 svaguṇa vyaktaye tena sruvenājyāhutistu ṣat|||  
 homayed deśiko dhīmān prayogeṇāmunaṁ yathā|  
 sarvajño nityasāmbodhaḥ svatantrastṛptimān bhava|||  
 aluptānantaśaktistvāṁ hrasvaprāsāda pūrvakam|  
 ātmanniti padopetāṁ svāhāntāṁ dīpasamīyutam|||*

He becomes pervasive up to the plane of higher tattvas reached by him through the upliftment done bythe Guru. He becomes a well-accomplished powerful person like a prince who has attained the whole kingdom after he has been anointed as the successor of the king. In a person who has not known the significanceof six peerless qualities of Shiva, such qualities do not shine forth even after a lapse of 100 years. For the sake of manifestation of six peerless qualities in the disciple, the Guru who is an expert and well-learned should offer six oblations into the fire, taking clarified butter in the sruva. He should employ these mantras for such oblations:

‘om hrūm haam atman sarvajno bhava svaha’,

‘om hrūm him atman paritrupto bhava svaha’,

‘om hrūm hum atman anadibodho bhava svaha’,

‘om hrūm haim atmansvatantro bhava svaha’,

‘om hrūm haum atman aluptasaktir bhava svaha’,

‘om hrūm hah atman anantasaktir bhava svaha’.

These should be recited preceded by the recital of prasada mantra in shortened mode.

### No. 13 Power:

**Shaastra Pramana:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits

दृष्टवे तदनेनैव यद्देहेनोपभुज्यते।  
देहान्तरेण वा दृष्टम् मायाकार्यं परत्र च ॥ ८  
मायाकार्येऽमरेशादि रुद्रस्थाने तु यत्सुखम्।  
अपरं तत्परं विद्यादनन्तादि पदस्थितिः ॥ ९

*dṛṣṭavे tadanenaiva yaddehenopabhujyate |  
dehāntareṇa vā dṛṣṭam māyākārye paratra ca || 8  
māyākārye'mareśādi rudrasthāne tu yatsukham |  
aparam tatparama vidyādanantādi padasthitih || 9*

The benefits of such powers could be experienced with the existing body. There are some powers, the benefits of which could be experienced with a different body. Such bodies are created out of 'maya' as suitable to different worlds. The powers whose benefits evolve in the form of comforts and happiness enjoyable with the maya-born body, being in the world of Rudra belong to the supreme category (apara). The siddhis whose benefits evolve in the form of comforts and happiness enjoyable with the body born of pure maya, being in the world of Ananteshvara and of other Vidyeshvaras belong to the most-supreme category (para).

No. 14

### Power: To attain and manifest power, worship the Linga like Devatas

Shaastra Pramana: Kamika Agama, Uttar Pada, 49 kāmyaliṅga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits

न सिद्धिनं च मुक्तिश्च लिङ्गाश्रयणमन्तरा।  
शिवलिङ्गमनाहत्य सिद्धिमुक्त्यभिलाषिणः ॥ १०  
एते मूढधियस्तीर्णाः किं भीमं भवसागरम्।  
भवाभीष्टफलं प्राप्ताः सिद्धसिद्धाः सुरा मताः ॥ ११  
रत्नलिङ्गजपा मूढाः का युक्तिर्भान्तिचेतसः।  
तस्मालिङ्गाश्रयात्सिद्धिर्युक्तलिङ्गं समाश्रयेत् ॥ १२

*na siddhirna ca muktiśca liṅgāśrayaṇamantarā |  
śivaliṅgamanādṛtya siddhimuktyabhilāṣīnah ||  
ete mūḍhadhiyastīrṇāḥ kim bhīmāṁ bhavasāgaram |  
bhavābhīṣṭaphalam prāptāḥ siddhasiddhāḥ surā matāḥ || 11  
ratnaliṅgajapā mūḍhāḥ kā yuktirbhrānticetasāḥ |  
tasmālliṅgāśrayātsiddhīryuktaлиngāṁ samāśrayet || 12*

Through the means other than resorting to the worship of Linga, neither the worldly enjoyments nor the final liberation could be achieved. Having despised the worship of Sivalinga, those who desire for the attainment of siddhis and mukti are considered to be with stupefied and misguided intellect. How could they cross over the dreadful ocean of the repeating cycle of birth and death? Those who have attained the fruits as desired by them through the worship of Linga are considered as 'Devas'. What suitable means is there for those who are with perplexed and deluded mind, even if they worship the Linga made of gems and do the incantation? **Therefore, the attainment of powers could be possible only by resorting to the worship of Linga.** But, those who desire for the attainment of powers and other benefits should resort to the worship of Linga as suitable to the desired purpose.

Various Gods such as Vishnu and others, eight Vasus, eleven Rudras and Sages endowed with great splendour and glory have worshipped Linga according to the directions given in the Agamas and by such worship they have achieved the fruits abundantly as desired by them. **Svayambhu Linga**, the Lingas installed and worshipped by the Sages, Devas, Ganas, Siddhas, Vidyadharas and other groups of celestial beings - **all such Lingas could be worshipped to attain the desired powers.** The Lingas installed by the human beings should never be worshipped , with

a motive to attain the siddhis. The Acharyas and the Sadhakas may install a suitable Linga, of their own accord or they may install it through another Acharya according to the Scriptural rules, after having examined thoroughly the suitability of time and place. Having installed, they should duly worship them to attain the desired siddhis.

**No. 15 Power: 9 powers manifest by the worship of Lingas made of different metals – from gold, silver to iron..**

Shaastra Pramana: Kamika Agama, Uttar Pada, 49 kāmyaliṅga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 22-25

फलं लिङ्गानुरूपेण शिलानां समुदाहृतम्॥    २२

पृथ्वीशत्वं फलं ज्ञेयं चतसृणां मृदामपि।

श्रीकामस्य सुवर्णोत्थं राज्यकामस्य राजतम्॥    २३

आयसं मारणे लिङ्गं उन्मादे कांस्यजं भवेत्।

उत्सादे रीतिजं ज्ञेयं त्रपुजं पुत्रवृद्धये॥    २४

वृद्धिकामस्य ताम्रोत्थं सीसजं व्याधिनाशनम्।

लोहलिङ्गं समाख्यातं रत्नलिङ्गमथोच्यते॥    २५

*phalam lingānurūpeṇa śilānām samudāhṛtam ||  
prthviśatvam phalam jñeyam catasrṇām mṛdāmapi |  
śrikāmasya suvarṇottham rājyakāmasya rājatam || 23  
āyasam māraṇe lingam unmāde kāṁsyajam bhavet |  
utsāde rītijam jñeyam trapujam putravṛddhaye || 24  
vrddhikāmasya tāmrōttham sisajam vyādhināśanam |  
lohalingam samākhyātam ratnalingamathocyate || 25*

The benefit of worship has been told according to the material by which the Linga has been made.

The worship of the Linga designed with all the four kinds of earth would bestow the lordship over the particular land or the country - *prthviśatvam phalam*;

the Linga made of gold is suitable for those who are desirous of wealth - *śrikāmasya suvarṇottham*;

the Linga made of silver is suitable for those who desire for kingdom - *rājyakāma masya rājatam*;

the Linga made of iron is for inflicting death - *āyasam māraṇe lingam*;  
 the Linga made of bell-metal is for inflicting madness - *unmāde kāṁsyajam*;  
 the Linga made of brass is for inflicting loss or destruction - *utsāde rītijam*;  
 the Linga made of tin is for the growth of the descendants - *trapujam putravṛddhaye*;  
 the Linga made of copper is suitable for those who are desirous of growth in all respects - *vṛddhikāmasya tāmrotham*  
 the Linga made of lead is for curing the diseases - *sīsajam vyādhināśanam*.

Thus, the benefit of the Lingas designed with metals has been told. Now, the benefit of the Lingas made of gems is revealed.

#### No. 16 Power: 9 powers manifest by the worship of Lingas made of different metals – from gold, silver to iron..

Shaastra Pramana: Kamika Agama, Uttar Pada, 49 kāmyaliṅga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 22-25

वज्रलिङ्गं क्षितीशत्वे मौक्तं आरोग्यदं भवेत्। इन्द्रनीलमयाल्लिङ्गात् सर्वान् कामान् समशृते॥ २६  महानीलमयाल्लिङ्गाद्वैष्णवं पदमाप्नुयात्। वैदूर्यद्वाधिनाशस्यात् सौभाग्यं पुष्परागजात्॥ २७  आरोग्यदं मरकतं प्रवालं च वशीकरम्। राजावर्तमयाल्लिङ्गान्महाभोगं समशृते॥ २८
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vajraliṅgam kṣitiśatve mauktam ārogyadam bhavet |  
 indranīlamayālliṅgāt sarvān kāmān samaśnute || 26  
 mahānīlamayālliṅgādvaiṣṇavam padamāpnuyāt |  
 vaiḍūryadvyādhināśassyāt saubhāgyam puṣparāgajāt || 27  
 ārogyadam marakataṁ pravālām ca vaśikaram |  
 rājāvartamayālliṅgānmahābhogam samaśnute || 28

The Linga made of diamond is for the attainment of lordship over the country - *vajraliṅgam kṣitiśatve* ;

the Linga made of pearl is capable of bestowing a healthy state free from diseases - *mauktarīn ārogyadam*.

Through the worship of the Linga made of supreme kind of sapphire (indranila), one could achieve all the benefits desired by him - *indranīla mayālliṅgāt sarvān ka-mān*

Through the worship of the Linga made of sapphire known as mahanila, one could attain an exalted state equal to Vishnu - *mahānīla mayālliṅgād vaiṣṇavam*

Through the worship of the Linga made of beryl, complete removal of incurable diseases could be effected

The Linga made of topaze is capable of yielding the power of prosperity *saubha-gyam*.

The Linga made of emerald gives the power of bestowing health - *a-rogyadam*.

The Linga made of coral is capable of bestowing the power of attraction - *vasī-karam*

Through the worship of the Linga made of 'rajavarta' (diamond of inferior quality), one could attain immeasurable riches.

## No. 17 Power:

**Shaastra Pramana:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 22-25

The Linga made of nila (a kind of sapphire) is suitable for the attainment of pleasures available in the world of Nagas. The Linga made of conch is for the attainment of prosperity; the Linga made of rudraksha associated with the symbol of trident and of 'pulaka'-gem is for the destruction of enemies; the Linga made of 'sasyaka'-gem is for the abundant growth of crops; the Linga made of sun-stone (surya kanta) is for gaining vigor and valor; the Linga made of moon-stone is for gaining victory over the god of death; the Linga made of padmaraga (a kind of ruby) is capable of bestowing a state of well-being and riches; the Linga made of crystal is for the attainment of all kinds of siddhis; the Linga made of bhauma-gem is for the attainment of divine powers; the Lingas made of vaikranta, mahavrutta and red iron-stone are beneficial. Among the Lingas made of superior kind of gems, those which are meant for the attainment of siddhis related to the mundane level are capable of yielding much benefits to be experienced directly in this birth, if they are purified with and charged with the relevant groups of mantras. In this way, the significance of the Lingas made of gems has been told. Now,

the significance of the Lingas made of various kinds of wood is revealed.

## No. 17 Power:

**Shaastra Pramaṇa:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 33-37

सारवदूक्षजं भूयै क्षीरदूमजं आयुषे॥                    ३३

माधुर्यगन्धगुणवज्ञानसौभाग्यकीर्तिदम्।

रक्ताहृचन्दनाशोकं शिंशुपाशोकबिल्वजम्॥                    ३४

सर्वदुःखादि राहित्ये पिशाचजमरिच्छदे।

*sa<sup>-</sup>ravadvr.ks.ajam<sup>·</sup> bhu<sup>-</sup>tyai ks.i<sup>-</sup>radrumajam<sup>·</sup> a<sup>-</sup>yus.e //  
ma<sup>-</sup>dhuryagandhagun.avajjña<sup>-</sup>nasaubha<sup>-</sup>gyaki<sup>-</sup>rtidam /  
rakta<sup>-</sup>hvacandana<sup>-</sup>s'okam<sup>·</sup> s'im<sup>·</sup>s'upa<sup>-</sup>s'okabilvajam // 34  
sarvaduh.kha<sup>-</sup>di ra<sup>-</sup>hitye pis'a<sup>-</sup>cajamaricchide /*

The Lingas made of wood got from the heavy and solid trees are suitable for the attainment of prosperity and wealth; the Lingas made of wood got from the trees associated with the exudation of sap or resin are for the attainment of longevity; the Lingas made of wood got from the trees which are with sweetsap, good fragrance and auspicious qualities are capable of bestowing spiritual knowledge and prosperity. In order to be free from all kinds of afflictions and worries, the Lingas mad of red sandal, asoka, simsupsa(another kind of asoka) and bilva are suitable. The Linga made of wood got from the paisaca-tree is suitable for effecting destruction to the enemies.

## No. 18 Power: Power of planetary positions

Shaastra Pramana: Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 35-39

यद्वा साधकनक्षत्र वशालिङ्गं तु दारुजम् ॥	३५
कारस्करं चामलकं तथोदुम्बरजम्बुकौ।	
खदिरः कृष्णकुभौ शिरीषाश्वत्थकौ ततः ॥	३६
पुन्नागश्चैव न्यक्रोधः पलाशः प्लक्षकस्तथा।	
अम्बष्टबिल्वार्जुनकाशशालमली वकुलस्तथा ॥	३७

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पिण्डी सर्जस्तथा वृक्षो वञ्जुलः पनसस्तथा।	
आम्राकौं च कदम्बश्च वहिनिम्बौ तथैव च ॥	३८
मधुकश्चाश्विनीपूर्वं नक्षत्राणां तु पादपाः।	
एभिर्त्रैरभिरुच्छस्तरुभिश्शान्तिकादिकम् ॥	३९
विधाय लिङ्गं कर्तव्यं साध्यर्क्षे मारणादिकम्।	

yadva<sup>-</sup> sa<sup>-</sup>dhakanaks atra vas<sup>'</sup>a<sup>-</sup>llin<sup>.</sup>gam<sup>·</sup> tu da<sup>-</sup>rujam || ka<sup>-</sup>raskaram<sup>·</sup> ca<sup>-</sup>malakam<sup>·</sup>  
tathodumbarajambukau | khadirah kr s<sup>'</sup>n akakubhau s<sup>'</sup>iri<sup>-</sup>s<sup>'</sup>a<sup>-</sup>s<sup>'</sup>vatthakau tatah  
|| punna<sup>-</sup>gas<sup>'</sup>caiva nyakrodhah<sup>.</sup> pala<sup>-</sup>s<sup>'</sup>ah<sup>.</sup> plaks<sup>.</sup> akastatha<sup>-</sup> |  
ambas t<sup>'</sup> habilva<sup>-</sup>rjunaka<sup>-</sup>s<sup>'</sup>s<sup>'</sup>a<sup>-</sup>lmal<sup>-</sup> vakulastatha<sup>-</sup> || 37  
pin d i<sup>'</sup> sarjastatha<sup>-</sup> vr ks o vañjulah<sup>.</sup> panasastatha<sup>-</sup> |  
a<sup>-</sup>mra<sup>-</sup>rkau ca kadambas<sup>'</sup>ca vahninimbau tathaiva ca || 38  
madhukas<sup>'</sup>ca<sup>-</sup>s<sup>'</sup>vini<sup>-</sup>pu<sup>-</sup>rva naks atra<sup>-</sup>n a<sup>-</sup>m<sup>·</sup> tu pa<sup>-</sup>dapa<sup>-</sup>h<sup>.</sup> |  
ebhirr ks airabhiruddhaistarubhis<sup>'</sup>s<sup>'</sup>a<sup>-</sup>ntika<sup>-</sup>dikam || 39  
vidha<sup>-</sup>ya lin<sup>.</sup>gam<sup>·</sup> kartavyam<sup>·</sup> sa<sup>-</sup>dhyarks e ma<sup>-</sup>ran a<sup>-</sup>dikam |

Or, the Linga may be designed with the wood compatible to the birth-star of the sadhaka. Karaskara, Amalaka, Udumbara, Jambuka, Khadira, Krishna-kakubha, Sirisha, Asvatthaka, Punnaga, Nyakrodha, Palasa, Plakshaka, Ambashta, Bilva, Arjuna, Salmali, Vakula, Pindi, Sarja, Vanjula, Panasa, Amra, Arka, Kadamba, Vahni, Nimba, Madhuka- these are suitable to the lunar mansions starting from Asvini. If Lingas are to be made from these trees compatible to the lunar mansions, first 'santi-homa' and the related rituals should be performed in a lunar mansion. Then only the Lingas should be designed in a day synchronizing with the nakshatra suitable to the intended purpose. Otherwise, the sadhaka would be affected by unexpected bad effects such as untimely death.

### No. 19 Power:

**Shaastra Pramana:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 40-44

श्वेतार्कमूलजं लिङ्गं जयार्थं विजयार्थिनाम्॥ चन्दनं सर्ववश्यं स्याच्छ्रीकरं रक्तचन्दनम्। सरलं सर्वकाम्यार्थं खादिरं रोगनाशनम्॥ सासपर्णं च सालोत्थं राजादनं समुद्भवम्। विशेषात् सर्ववर्णानां सर्व कामार्थं साधनम्॥ उदुम्बरमयं पुष्ट्यै शान्त्यै न्यक्रोधसंभवम्। वश्यायाश्वत्थं लिङ्गं आरोग्ये खादिरं भवेत्॥ लिङ्गं वैभीतकं शत्रूच्छाटनार्थं द्विजोत्तमाः। दारुजं लिङ्गमाख्यातं क्षणिकं लिङ्गमुच्यते॥	४०  ४१  ४२  ४३  ४४
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śvetārkamūlajam lingam jayārtham vijayārthinām || 40  
 candanam sarvavaśyam syācchrīkaram raktacandanam |  
 saralam sarvakāmyārtham khādiram roganāśanam || 41  
 sāptaparnam ca sālottham rājādana samudbhavam |  
 viśeṣat̄ sarvavarṇānām sarva kāmārtha sādhanam || 42  
 udumbaramayam puṣṭyai śāntyai nyakrodhasambhavam |

*vaśyāyāśvatthajam liṅgam ārogye khādiram bhavet || 43  
liṅgam vaibhītakam śatrūccāṭanārtham dvijottamāḥ |  
dārujam liṅgamākhyātam kṣanikam liṅgamucyate || 44*

The Linga made of the root of white-arka plant is suitable for those who are intent on gaining victo - *jayārthaṁ vijayārthinām*.

The Linga designed with sandal is meant for gaining the power of attracting - *candanam sarvavaśyam*.

The Linga designed with red sandal is capable of bestowing wealth – *shrīkaram raktacandanam*.

The Linga made of sarala-wood is for the attainmentof all the desired fruits- . *sarvakāmyārthaṁ*.

The Linga made of khadira-wood is capable of curing the diseases. The Linga made of saptaparna-wood and sala-wood is capable of rewarding the worshipper with a dwelling place in the royal palace.

## No. 20 Power: Different powers that manifest by worshipping different Lingas

Shaastra Pramana: Kamika Agama, Uttar Pada, 49 kāmyaliṅga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 45-52

सैकतं मोक्षभूत्यर्थं गोमयं रोगनाशनम्।	
अन्नं अन्नाद्यकामस्य पैषं पुष्टिप्रदायकम्॥	४५
गौलं प्रीतिकरं प्रोक्तं फलं इष्टार्थसिद्धये।	
घृतेन कल्पितं लिङ्गं ह्लादकृद् दुःखिनामपि॥	४६
ह्लादकृज्ञवनीतं च गुणाद्वयं मृणमयं भवेत्।	
विशेषाद्वस्मजं लिङ्गं सर्वव्याधि निवारणम्॥	४७
स्वस्ववर्णानुरूपेण पौष्टं पुष्टिप्रदायकम्।	
बिल्वादिपत्रजं लिङ्गं यत्तत्पुत्रविवर्धनम्॥	४८
तद्वीजजनितं लिङ्गं विशेषात् तृसिकारणम्।	
धान्यतण्डुलजं लिङ्गं तत्तद्व्यफलप्रदम्॥	४९
कन्दमूलमयं लिङ्गं ब्रह्मतत्त्वस्य कारणम्।	
रोगहृत् साक्तवं लिङ्गं तथा लाजविनिर्मितम्॥	५०
जलेन निर्मितं लिङ्गं प्रणिनां शान्तिपुष्टितम्।	
लिङ्गं यच्चित्रितं सद्यो विचित्र फलदायकम्॥	५१
कर्पूरचन्दनाद्यैस्तु लिङ्गं यत्तज्ज्वरापहृत्।	
द्रव्याणि कथितान्येवं लक्षणं च विधीयते॥	५२

saikataṁ mokṣabhūtyartham gomayaṁ roganāśanam |  
 annam annādyakāmasya pais̄tam puṣṭipradāyakam || 45  
 gaulam prītikaram proktam phalam iṣṭārthaśiddhaye |  
 ghṛtena kalpitam liṅgam hlādakṛd duḥkhināmapi ||  
 hlādakṛnnavaṇītaṁ ca guṇāḍhyam mṛṇmayam bhavet |  
 višeṣādbhasmajam liṅgam sarvavyādhī nivāraṇam || 47  
 svasvavarṇānurūpeṇa pauspaṁ puṣṭipradāyakam |  
 bilvādipatrajam liṅgam yattatputravividhanam || 48  
 tadbijajanitam liṅgam višeṣāt trptikāraṇam |  
 dhānyataṇḍulajam liṅgam tattaddravyaphalapradam || 49  
 kandamūlamayam liṅgam brahmatattvasya kāraṇam |  
 rogahṛt sāktavam liṅgam tathā lājavinirmitam || 50  
 jalena nirmitam liṅgam praṇinām śāntipuṣtitam |  
 liṅgam yaccitritam sadyo vicitra phaladāyakam || 51

*karpūracandanādyaistu lingam yattajjvarāpahṛt |  
dravyāṇi kathitānyevaṁ lakṣaṇam ca vidhīyate || 52*

The Linga made of sand is for the attainment of final liberation and of celebrity and greatness.

The Linga made of cowdung is for curing the diseases.

The Linga made of cooked rice is beneficial for those who are desirous of food and other substances.

The Linga made of kneaded flour is capable of bestowing the continuous growth of wealth and welfare.

The Linga made of molasses is suitable for giving a delighted and contended state.

The Linga designed with fruit would yield the desired benefits.

The Linga designed with clarified butter would be source of delight for the worshipper

For those who are in distress the Linga designed with butter would give them happiness.

The Linga designed with earth would make the worshipper as a renowned person endowed with good virtues and serene qualities.

The Linga specially designed with the sacred ash (vibhuti) would ward off all kinds of disease.

The Linga designed with flowers selected so as to be with the colors recommended for each caste would promote the sustained growth and welfare to the worshipper.

The Linga made of the leaves of Bilva-tree would bestow good descendants (sons, grandsons, daughters and granddaughters) and continuity of lineage.

The Linga designed with seeds of that tree would specifically grant a state of fulfilment and contentment.

The Linga designed with rice or with some other grain would give a plentiful yield of that grain.

The Linga which is made of bulb or root would bestow a perfect knowledge of the Supreme Reality.

The Linga designed with fried and ground flour would ward off the diseases and the Linga designed with parched paddy would also give the same benefit.

The Linga designed with water would bestow a state of calmness and sustained growth of prosperity to the worshippers. The Linga drawn on a suitable cloth according to the prescribed lineaments would give various kinds of benefits within a short time. The Linga designed with camphor, sandal or such other substances would ward off fever and other diseases. In this way, the benefits of the Lingas designed with various materials have been told. Now, the lineaments of various forms of Linga are explained.

## No. 21 Power: 4 Kinds of Lingas

Shaastra Pramana: Kamika Agama, Uttar Pada, 49 kāmyaliṅga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 53-54

प्रासादगर्भ मानेन लिङ्गं ज्येष्ठादि भेदतः ।  
मुख्यतस्सिद्धये प्रोक्तं मुक्त्यर्थं अनुषङ्गतः ॥ ५३  
हस्तादि लिङ्गमानानि यानि तानि विमुक्तये।  
भुक्तये चानुषङ्गेण भवन्ति विधियोगतः ॥ ५४

*prāsādagarbha mānena liṅgam jyeṣṭhādi bhedataḥ |  
mukhyatassiddhaye proktam muktyartham anuṣaṅgataḥ || 53  
hastādi liṅgamānāni yāni tāni vimuktaye |  
bhuktaye cānuṣaṅgena bhavanti vidhiyogataḥ || 54*

Based on the measurements of the main shrine, the Lingas are categorized into four kinds such as the foremost (jyeshtha) and others. Such Lingas are primarily meant for the attainment of powers. In addition to this, they would also lead to the attainment of final liberation.

The measurements prescribed according to the rules for the Lingas, such as hasta and others, are primarily in view of the final liberation. As the secondary importance, they are also applicable for the attainment of worldly enjoyments.

## No. 22 Power:

- **Longevity - ayurvṛddhim , Courage, Valor and Strength - paurusham marim ca bhedanam rogam - destroy the enemies who are in the city**

Shaastra Pramana: Kamika Agama, Uttar Pada, 49 kāmyaliṅga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 69-71

नवांशे पञ्चमिः पूर्वापरे पार्श्वद्वयं त्रिमिः।  
 प्रधानभुजयोर्याम्यं वृत्तमग्निच्युतिः क्रमात्॥ ६९  
 याम्यादिकस्वाम्यं सिद्धार्थं स्थापयेद्याम्यपीठके।  
 लिङ्गं दण्डशिरोयुक्तं स्थापयेद्विधिना मतम्॥ ७०  
 गुरुदण्डं तु याम्यायां आसुर्वृद्धिं च पौरुषम्।

रिपोर्देशे स्थितं नाशं नगरादक्षिणे ततः ॥ ७१  
 मारी च भेदनं रोगं विघत्ते नात्र संशयः।

*navāṁśe pañcabhiḥ pūrvāpare pārśvadvayam tribhiḥ |  
 pradhānabhujayoryāmyam vṛttamagniccyutiḥ kramāt || 69  
 yāmyadiksvāmya siddhyarthaiḥ sthāpayedyāmyapīṭhake |  
 liṅgam daṇḍaśiroyuktaiḥ sthāpayedvidhinā matam || 70  
 gurudanḍaiḥ tu yāmyāyām āyurvṛddhiḥ ca pauruṣam |  
 ripordeśe sthitaiḥ nāśaiḥ nagarāddakṣiṇe tataḥ || 71  
 mārīm ca bhedanaiḥ rogaṁ vidhatte nātra saṁśayaḥ |*

The height of the Linga should be divided into 9 equal parts and 5 parts should be taken for the foursided brahma bhaga. The remaining parts are for the eight sided vishni bhaga and the circular rudra bhaga. Leaving out the south-east part, all other three parts, - east, north and south - should be designed to be in circular form. The south-east should be in the form of vertical stripe. Such Linga should be installed in the pedestal kept in the south and should be worshipped for the attainment of mastership and the desired benefits. The Linga whose top is provided with the insignia of rod-weapon should be installed according to the prescribed rules.

The Linga provided with the pedestal associated with a bigger rod-weapon in its front would grant longevity, courage, valor and strength; would destroy the enemies who are in the city where it is worshipped; would effect pestilence, mutual enmity between the opposite groups themselves and incurable diseases in the area which is in the south of that city. There is no doubt about this.

## No. 23 Power:

- Manifesting the powers related to that South-West direction
- *Mohanam* - make them pinned to a particular location, create contempt, infatuated deluded state

**Shaastra Pramana:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 72-75

दैर्घ्यद्वाविंशादंशे तु शरांशौश्चतुरश्रकम्॥ ७२

अष्टाश्रं पूर्ववद्वृत्तं दशाश्रसहितं द्विजाः।  
स्थापयेद्राक्षसे पीठे स्वदिक्साधन सिद्धये॥ ७३

खद्गाङ्गं पीठिकायां तु स्थापयेदसिमस्तकम्।  
अरातिक्षयविद्वेषं कीलभेदेन मोहनम्॥ ७४

तत्सैन्यध्वंसमुन्मादं रक्षोमारि प्रवर्तनम्।  
कुरुते नात्र सन्देहो विधिवन्मन्त्र संयुतम्॥ ७५

*dairghyadvāviṁśadāṁśe tu śarāṁśaiścaturaśrakam || 72*

*aṣṭāśram pūrvavadvṛttam daśāśrasahitam dvijāḥ |  
sthāpayedrākṣase pīṭhe svadiksādhana siddhaye || 73  
khadgāṅgam pīṭhikāyām tu sthāpayedasimastakam |  
arātikṣayavidveṣam kīlabhedenā mohanam || 74  
tatsainyadhvam̄samunmādaṁ rakṣomāri pravartanam |  
kurute nātra sandeho vidhivanmantra samyutam || 75*

The height of the Linga should be divided into 22 equal parts and 5 parts should be taken for the four sided brahma bhaga. The remaining parts are for the eight sided section and the circular section. The circular section should in the ten sided form. O, the twice-born sages!, such Linga should be installed in the pedestal kept in the south-west and should be worshipped for **manifesting the powers related to that** (south-west) **direction**.

The pedestal and the top of the Linga should be provided with the insignia of sword. If such Linga is worshipped according to the rules with the accompaniment of relevant mantras, it would cause destruction to the enemies, create hatredness between them, make them pinned to a particular location, create contempt, infatuated deluded state, cause the destruction of the army of the enemies, create insanity, make them to be under the spell of evil spirits and goblins and cause plague in a large scale. There is no doubt about this.

## No. 24 Power:

- *pāśakāya vidhānataḥ - Manifesting the powers of Lordship of West direction*
- *parām śāntim puṣṭiśrī vṛddhi sauṣṭhavam vyādhihāniṁ ca saubhāgyam-manifest calmness, sustained growth of prosperity wealth, excellence , a healthy state free from diseases, riches and fortunes.*

**Shaastra Pramana:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 76-78

उत्सेधे मनुभागे तु वेदाश्रं ब्रह्मभागकम्।  
चतुरश्रं तथाषाश्रं वृत्तं बालेन्दुमस्तकम्॥ ७६  
वारुण्यां स्थापयित्वा तु तदिगीशत्वं आप्न्यात्।  
पाशमस्तकयुक्तं तत् पाशकाय विधानतः॥ ७७  
प्रतिष्ठाप्य परां शान्तिं पुष्टिश्री वृद्धि सौष्ठवम्।  
व्याधिहानिं च सौभाग्यं आप्न्यान्नात्र संशयः॥ ७८

*utsedhe manubhāge tu vedāśram brahmabhāgakam |  
caturaśram tathāśram vṛttam bālendumastakam || 76  
vāruṇyām sthāpayitvā tu taddigīśatvam āpnuyāt |  
pāśamastakayuktam tat pāśakāya vidhānataḥ || 77  
pratiṣṭhāpya parām śāntim puṣṭiśrī vṛddhi sauṣṭhavam |  
vyādhihāniṁ ca saubhāgyam āpnuyānnātra saṁśayah || 78*

The height of the Linga should be divided into 14 equal parts and 4 parts should be taken for the four sided brhma bhaga. The remaining parts are for the eight sided vishnu bhaga and the circular rudra bhaga. The top of the rudra bhaga should be in the shape of young crescent. If such Linga is installed in the pedestal kept in the west and worshipped, lordship over the region in the west could be obtained. The top of the Linga should be provided with the insignia of noose and the pedestal should be provided with the insignia of noose in a compatible bigger size. If such Linga is duly installed in the west and worshipped, the worshipper would attain calmness, sustained growth of prosperity and other needs, wealth, excellence , a healthy state free from diseases, riches and fortunes. There is no place for any doubt in this respect.

No. 25 Power: Worshipping Linga in the North-West Direction Bestows Powers

- *ūrvoktam vāruṇam liṅgam* - lordship over the region in the north.
- *ativabaladaṁ* - Extreme Strength
- *jayaṁ dhairyam* - power of victory and courage, will persistence
- *jāmbūnadasukhaprāptim* - the pleasure of owning a heap of 'jambunada', a supreme type of gold
- *rājyaprāptim* - power of attaining the prosperous kingdom
- *Prabhutvam* – power of supreme lordship

**Shaastra Pramaṇa:** Kamika Agama, Uttar Pada, 49 kāmyaliṅga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 82-84

पूर्वोक्तं वारुणं लिङ्गं याक्षं चोर्धवशिरोऽन्वितम्॥ ८२

यक्षारब्यायां प्रतिष्ठाप्य यक्षदिक्स्वाम्यमाप्नुयात्।

गदामस्तकं लिङ्गं तु गदाङ्के स्थाप्य देशिकः॥ ८३

जाम्बूनदसुखप्राप्तिं अतीवबलदं मतम्।

जयं धैर्यं तथा राज्यप्राप्तिं च प्रभुतामपि॥ ८४

लभते नात्र सन्देहो मन्त्रैस्सान्निध्यमागतम्।

*ūrvoktam vāruṇam liṅgam yākṣam cordhvaśiro'nvitam || 82*

*yakṣākhyāyām pratiṣṭhāpya yakṣadiksvāmyamāpnuyāt |*

*gadāmastaka liṅgam tu gadāṅke sthāpya deśikah || 83*

*jāmbūnadasukhaprāptim atīvabaladaṁ matam |*

*jayaṁ dhairyam tathā rājyaprāptim ca prabhutāmapi || 84*

*labhate nātra sandeho mantrai-ssānnidhyam-āgatam |*

The Linga associated with the lineaments told for the Linga of the north-west and with a raised top should be installed in the yaksha-pedestal kept in the north. Through the worship of such Linga, the sadhaka manifests the power of lordship over the region in the north. The top of such Linga should be provided with the **insignia of mace-weapon** and its pedestal also should be marked with the insignia of mace. By worshipping such Linga which is with vibrant presence of yaksha through the recital of relevant mantras, the sadhaka attains the pleasure of owning a heap of 'jambunada', a supreme type of gold; attains extraordinary strength, victory, courage, kingdom and supreme lordship. One cannot doubt about such great achievements.

## No. 27-29 Power: Worshipping Linga ‘Rudra Bhāga’ in the Direction Bestows Powers

- attain lordship over the North-East in that direction

- *jñānavijñāna mokṣārtham* - power of spiritual knowledge and liberation

- *yogīśatva, śivapradāyakam* - bestowing mastership in sivayoga, auspicious qualities of Shiva,
- *saukhyam sāmrājya siddhidam* - blissful state and prosperous kingdom .

**Shaastra Pramana:** Kamika Agama, Uttar Pada, 49 kāmyaliṅga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, 85-88

*dairghyārdham raudravat kṛtvā rasāngaiḥ padmasambhavam || 85*

*ekādaśāṁśo viṣṇvamśah pārvai rāmaistu vardhanāt |*

*aṣṭāśram vṛttakam raudram pārvamadhye trirunnatam || 86*

*kukkuḍāṇḍa siroyuktam liṅgamaśākhya piṭhake |*

*sthāpayitā svadigśāmyam liṅgam śūla siroyutam || 87*

*śulākhyāyām tu saṁsthāpya pṛthivīśatvamāpnuyāt |*

*jñānavijñāna mokṣārtham yogīśatva pradāyakam || 88*

*śivapradāyakam sauhyam tadvat sāmrājya siddhidam |*

half of the height of the linga should be taken for the rudra bhaga. The remaining half should be divided into 17 equal parts. 6 parts are for the brahma bhaga and 11 parts are for the vishnu bhaga which should be eight sided. The rudra bhaga should be circular. In the middle of the two sides of the rudra bhaga, three vertical projections should be given. The top of the **rudra bhaga** should be in the shape of umbrella. If such Linga is installed in the pedestal kept in the **north-east** and systematically worshipped, the worshipper would attain lordship over the region in that direction. The top of the Linga should be provided with the insignia of trident and its pedestal also should be associated with the **trident mark**.

By worshipping such Linga, the sadhaka manifests the power of supreme lordship over the country. For attaining the powers of spiritual knowledge and liberation, such Linga should be worshipped. Such Linga is efficacious in bestowing the power of mastership in shivayoga, auspicious qualities of Shiva, blissful state and kingdom .

No. 30-31 Power: Worshipping Linga between the north-east and east Bestows Powers of those Directions

*khecarīśatvam-* manifest mastership over the power of roaming in different spaces  
*sāmrājyaphala sādhanam* - the power of having the desired kingdom.

Shaastra Pramana: Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 89-91

उत्सेधे ग्रहभक्ते तु वेदाश्रं तु शरांशकम्॥ वस्वस्त्रं पूर्ववद् वृत्तं लिङ्गं छत्र शिरोयुतम्। ब्राह्म्यां संस्थाप्यित्वा तु स्वदिगीशत्वं आप्नयात्॥ तदेवाजशिरः पादं पद्माङ्कायां प्रतिष्ठितम्। खेचरीशत्वं आप्नोति साम्राज्यफल साधनम्॥	८९ ९० ९१
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*utsedhe grahabhakte tu vedāśram tu śarāṁśakam || 89*  
*vasvasram pūrvavad vṛttam liṅgam chatra śiroyutam |*  
*brāhmyāṁ samsthāpyitvā tu svadigīśatvam āpnuyāt || 90*  
*tadevābjaśirah pādmam padmāṅkāyāṁ pratiṣṭhitam |*  
*khecarīśatvam āpnoti sāmrājyaphala sādhanam || 91*

The height of the Linga should be divided into 9 equal parts and 5 parts should be taken for the four-sided **brahma bhaga**. The eight sided **vishnu bhaga** and the circular **rudra bhaga** should be designed as done earlier. The top of the rudra bhaga should be in the shape of umbrella. By installing such Linga in the pedestal kept between the north-east and east and worshipping it, the sadhaka would attain lordship over the region in that direction. The top of the Linga should be provided with the insignia of lotus and the pedestal should be marked with the insignia of lotus. By worshipping this Linga, the sadhaka would manifest mastership over the power of roaming in different spaces. This Linga is capable of rewarding the power of having the desired kingdom.

No. 32-33 Power: Worshipping Linga between the north-east and east Bestows Powers of those Directions; Siddha Linga

*nyastvā pātālasiddhim* - manifest the power of seeing the treasure hidden under the ground

*rasāyanam* - manifest mastery over the medicines meant for prolonging the life

**Shaastra Pramana:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 92-93

गायत्र्यंशो तु लिङ्गोच्चे शरांशैश्वतुरश्रकम्।  
पूर्ववन्मध्यवृत्ते तु मस्तकं त्रपुषोपमम्॥ ९२  
संस्थाप्य गारुडे पीठे तदिक्स्वाम्यफलं भवेत्।  
चक्रमस्तक संयुक्तं चक्राङ्कायां तु देशिकः॥ ९३  
न्यस्त्वा पातालसिद्धिं च रसायनं अवाप्न्यात्।

gāyatryamśe tu liṅgocce śarāṁśaiścaturaśrakam |  
pūrvavanmadhyavṛtte tu mastakam̄ trapuṣopamam || 92  
saṁsthāpya gāruḍe pīṭhe taddiksvāmyaphalam̄ bhavet |  
cakramastaka samyuktam̄ cakrāṅkāyām̄ tu deśikah ||  
nyastvā pātālasiddhim ca rasāyanam̄ avāpnuyāt |

gāyatryamśe tu liṅgocce śarāṁśaiścaturaśrakam |  
pūrvavanmadhyavṛtte tu mastakam̄ trapuṣopamam || 92  
saṁsthāpya gāruḍe pīṭhe taddiksvāmyaphalam̄ bhavet |  
cakramastaka samyuktam̄ cakrāṅkāyām̄ tu deśikah || 93  
nyastvā pātālasiddhim ca rasāyanam̄ avāpnuyāt |

The height of the Linga should be divided into 24 equal parts and 5 parts should be taken for the four sided brahma bhaga. The eight sided vishnu bhaga and the circular rudra bhaga should be designedas done before. The top of the rudra bhaga should be in the shape of cucumber. If such Linga is installed in the garuda-pedestal kept between the south-west and the west and worshipped regularly, the sadhaka would obtain lordship over the region in that direction. The top of the rudra bhaga should be provided with the insignia of wheel-weapon and the pedestal should be marked with the wheel.

The Guru who designs the Linga in this way and worships it would **manifest the power of seeing the treasure hidden under the ground and manifest mastery over the medicines meant for prolonging the life and for avoiding the onset of old age.**

लिङ्गायामे नवांशो तु ब्रह्मांशो गुणभागतः ॥

९४

तथा विष्णुहरश्चापि विस्ताराच्च तथैव ते।

सिद्धिलिङ्गं इदं श्रेष्ठं विच्छायादोषपिण्डकम् ॥

९५

*lin̄ gā yā me navā m̄ s̄ e tu brahmā m̄ s̄ o gun abhā gatah. // tathā vis̄ n̄ urharas̄ cā pi vistā rā cca tathaiva te lsiddhilin̄ gam̄ idam̄ s̄ rest ham̄ vicchā yā dos apin̄ d̄ ikam̄ // 95*

The height of the Linga should be divided into 9 equal parts and 3 parts should be taken for the brahma bhaga, 3 for the vishnu bhaga and 3 for the rudra bhaga. The diameter of the Linga should be determined according the height. Such Linga, which should be free from the defect of shadow, is of the foremost kind and it is known as the Siddhi Linga.

#### No. 34-44 Power: Worshipping Dhara Linga and Others manifests many powers

*kāmyalābhata - power to fulfill desires*

*puṣṭir - power of sustained growth of prosperity and welfare,*

*vaśīkṛtiḥ - power of subduing others,*

*ākarṣām - power of attracting,*

*rogāśca śoṣanām - power to manifest the state free from diseases,*

*dhanām sukham - power of riches, comforts,*

*mohastambhā - power of keeping under delusion,*

*devarājatvām - power to be King of the Devas*

*devatvām - power to be Divine Beings*

*sarvakāma-phalam - power to manifest all desired fruits.*

*rudratvām - attainment of form and power in oneness to Ishana, Bhairava, Rudra*

**Shaastra Pramaṇa:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 99-103

घारालिङ्गं तथैकाश्रं द्वित्रयशाश्रादिकं द्विजाः ॥	९९
साध्यसिद्धिसुतावासिः पुरासिः काम्यलाभता ।	
मृतिरुचाटनं द्वेषशान्ती पुष्टिर्वशीकृतिः ॥	१००
आकर्षारोग्य रोगाश्च शोषणं च धनं सुखम् ।	
मोहस्तंभाभिघाताश्च रक्षा पैदाच राक्षसैः ॥	१०१
आसुरं पौरुषं चैव सादेशैशानभैरवम् ।	
देवत्वं देवराजत्वं सर्वकामफलं च यत् ॥	१०२
रुद्रत्वं च फलान्येषु लिङ्गेष्वेकाश्रकादिषु ।	
एतमेव हि पीठानि कल्प्यान्यश्रविभेदतः ॥	१०३

*dhārāliṅgam tathaikāśram dvitrayamśāśrādikam dvijāḥ || 99*

*sādhyasiddhissutāvāptih purāptih kāmyalābhatā |*

*mṛtiruccāṭanam dveṣaśāntī puṣṭirvaśīkṛtiḥ || 100*

*ākarṣārogya rogāśca śoṣanām ca dhanām sukham |*

*mohastaṁbhābhīghātāśca rakṣā paisāca rākṣasaiḥ || 101*

*āsuram pauruṣam caiva sādeśaisānabhairavam |*

*devatvam devarājatvam sarvakāmaphalam ca yat || 102*

*rudratvam ca phalānyeṣu liṅgeṣvekāśrakādiṣu |*

*evameva hi pīṭhāni kalpyānyaśravibhedataḥ || 10*

O, the twice-born sages!, there are other types of Lingas such as 'Dhara Linga', 'One Sided', 'Two Sided' and others.

They are suitable for the manifesting power to fulfill desires by the sadhaka, good descendants, sustained growth of prosperity and welfare, subduing others, attracting, health, power to manifest the state which is free from diseases, dryness, riches, comforts, keeping the intended persons under delusion, keeping them in arrested state, hurting them heavily, keeping them under the spell of evil spirits, ghosts and goblins, attainment of various magic powers, firmness, courage, supremacy with the power of authority to issue orders, power of attaining the form and power in oneness to Ishana, Bhairava, Devas, King of the Devas Rudra and all other desired fruits.

The benefits other than mentioned here would also be attained through the worship of 'Asra Linga' (Lingas designed to be with 1 side to 16 sides) and others. According to these Asra Lingas and other types of Lingas, corresponding pedestals should be designed.

No. 45 Power: Worshipping Dhara Linga and Others manifests many powers  
Pundarikadi siramsi - sacred pure (white) effulgence of the body and soul

**Srivatsa-dvijayam** s'atrumardana-t - manifest all the desired benefits, victory and the destruction of enemy.

**vipulam** sriyam - extensive knowledge and great wealth

**prajāvṛttikaram** prajāpatih - manifest the power of leadership over the people living in the territory.

**Shaastra Pramaṇa:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 108-106

लिङ्गानां लक्षणं ख्यातं विविच्यन्ते शिरांसि च।

अष्टांशे तु चतुर्भक्ते भागभाग विवर्धनात्॥ १०४

भवन्ति पुण्डरीकादिशिरांसि फलभेदतः।

पुण्डरीकाद्यशोदीसिर्विशाले विपुलां श्रियम्॥ १०५

प्राप्नोति सर्वं श्रीवत्साद्विजयं शत्रुमर्दनात्।

कुक्कुटाण्ड शिरस्तस्य चतुर्थांशा विवर्धनात्॥ १०६

प्रजावृत्तिकरं यस्मात् प्रजां लेभे प्रजापतिः।

liṅgānām lakṣaṇām khyātām vivicyante śirāṁsi ca |  
aṣṭāṁśe tu caturbhakte bhāgabhāga vivardhanāt || 104

    bhavanti puṇḍarīkādiśirāṁsi phalabhedataḥ |

    puṇḍarīkādyaśodiptirviśāle vipulām śriyam || 105

    prāpnoti sarvām śrīvatsādvijayām śatrumardanāt |

    kukkuṭāṇḍa śirastasya caturthāṁśa vivardhanāt || 106

    prajāvṛttikaram yasmāt prajām lebhe prajāpatih |

So far, the lineaments of Lingas have been told. Now, the features of the top portion of the Lingas are detailed. If the rudra-bhaga is divided into eight equal parts, the top part should be again divided into four equal parts. By increasing the divisions of the top part, the top portion may be designed so as to appear like a compressed lotus and others.

**The various designings of the top are meant to yield different benefits and powers.**

The top of the Linga designed in the form of closed lotus flower would yield the power to be a celebrity, sacred effulgence of the body and soul, extensive knowledge and great wealth.

The top designed to be in the form of 'srivatsa' (the sacred ornament of Sri Vishnu) would manifest all the desired benefits, victory and the destruction of enemy.

The modifications given in the fourth part of the rudra-bhaga so as to appear like the fowl's egg would enhance the welfare of a person. That person would, in course of time, manifest the power of leadership over the people living in the territory.

**No. 45-47 Power:** Saptaloka patitvarī - the power of lordship over the seven worlds

**saubhāgyāyuṣya siddhidam** – manifest power of exalted wealth, vitality of long life

**sādhyāśca ṛṣayo devo bhūtiṁ parāṅgatāḥ** - attain riches and greatness as bestowed by the Sadhyas, Rishis and Devas.

**tadante padamavyayam** - At end of life, elevation to the supreme imperishable world of Shiva

**Shaastra Pramana:** Kamika Agama, Uttar Pada, 49 kāmyalinga pratiṣṭhā vidhiḥ; Directions for the Installation of Lingas meant for the Attainment of Desired Benefits, verses 108-110

तत् त्रिभागैकभागेन वर्तनादिषु मस्तकम्॥ १०७

सप्तलोक पतित्वं च सौभाग्यायुष्य सिद्धिदम्।

षड्भाग वर्धनाद् भूति निमित्तं त्रपुषाकृतिः॥ १०८

साध्याश्च ऋषयो देवो यस्माद् भूति परां गताः।

साधारण विधावेतान्यर्चयित्वा नरोत्तमाः॥ १०९

प्राप्ताःस्वं स्वमभिप्रेतं तदन्ते पदमव्ययम्।

चत्रादि शीर्षमालोक्तं वज्रादीनां निगद्यते॥ ११०

at tribhāgaikabhāgena vartanādiṣu mastakam ||  
 saptaloka patitvarī ca saubhāgyāyuṣya siddhidam |  
 ṣadbhāga vardhanād bhūti nimittam trapuṣākṛtiḥ || 108  
 sādhyāśca ṛṣayo devo yasmād bhūtiṁ parām gatāḥ |  
 sādhāraṇa vidhāvetānyarcayitvā narottamāḥ || 109  
 prāptāḥsvam svamabhipretam tadante padamavyayam |  
 chatrādi śirṣamāloktam vajrādīnām nigadyate || 110

If the top portion of the rudra bhaga is divided into three equal parts and if one upper part is designed to be in the above mentioned form and worshipped, **the worshipper would attain the power of lordship over the seven worlds**. Such worship would result in the **attainment of prosperity and longevity**. Having divided the top portion into six equal parts, the Guru should work with them as prescribed in the Shastras so as to render the top to be in the form of cucumber.

The worship of such Linga with cucumber-top would manifest the power of exalted wealth and state. **The worshipper would attain riches and greatness as bestowed by the Sadhyas, Rishis and Devas**. Having worshipped such Lingas even in a normal way, the foremost devotees would attain all the benefits as contemplated by them and at the end of their life, they would be elevated to the supreme imperishable world of Shiva.

In this way, the features and the benefits of the Lingas whose top portion is designed to be in the form of umbrella and others have been explained.

## The Great Powers, Shaktis of Healing

Is it possible to have a power that can heal any one from any condition or suffering, be it a physical, psychological or neurological ailment?

Can there exist a Being, in whom such great powers exist that he or she can permanently heal anyone?

Can such healing power transcend the boundaries of time, space and can heal a person or being – even located physically at any distance, anywhere in the whole world, just by his will?

If so, what is the secret of this healing power. In Sanatana Hindu Dharma, from eternal time, we have listened to such occurrences of Healing, which got termed as ‘miraculous healing powers.’ In reality, these powers do exist and there is a clear sacred secret science of Healing.

In the Agama named ‘Shiva Sutra’ Bhagavan Sadashiva reveals about these *great powers of healing*. He reveals the science of healing, which is established in the science of Oneness with Sadashiva, which manifests as His Shaktis. 60,000 years ago, Sadashiva revealed about these healing powers, which by the authority of His words, are Shastra Pramanas, the ultimate evidence of Truth.

We present to you, the direct words of Sadashiva and the detailed descriptions of these powers.

*śaktisandhāne śariropattiḥ || 19 ||*

translation:

By infusing his power of will [śakti sandhāne], the embodiment of that which is willed occurs at once.

## Shakti of Healing

*bhūtasamdhāna bhūtaprīthaktva-viśvasamghaṭṭāḥ || 20 ||*

translation:

By the greatness of this achievement of the energy of will, the yogi can focus his awareness and heal the sick and suffering; separate elements from His body and be free from the limitations of space and time.

Source: *Shiva Sūtra*, verse 20

Pramana: *Shaastra Pramana*, the scriptural evidence of truth on ‘Healing Powers’.

By the greatness of this power, Śakti, one can concentrate on some particular person or living being – who is sick, who is suffering, who is in pain, who is experiencing any kind of disorder, disease at any level, such as – physical, physiological, psychological, emotional or neurological. He has the power to heal any living being (bhūta) completely and cause the suffering to leave from that being. This is the meaning of ***bhūta samdhāna***, as revealed by Bhagavān Sadāshiva.

The second power of healing that manifests in a Divine Body who is in Oneness with Shiva and His Shaktis is – healing His own body.

If his body goes through any kind of pain, His consciousness will never be in any pain. His healing power causes any physical pain to separate from his body. He can simply heal that pain or physical condition as per His Shakti of Will. This Shakti is described as ***bhūta-prīthaktva***.

There is another power called ***viśva samghaṭta***. By this power, comes the infinite ability to be free from the limitations of time and space. One can enter into the time shaft and become the knower of all past, present and future occurrences in the whole Universe. He can enter into any world, verily even the farthest world, and enter into

any time or space, and by doing so, He has access to any world's events in the most distant past to the most distant future. For Him, the Universe is His play-field eternally.

The Sanskrit word 'bhūta' means 'that which exists'. All living being, all moving, non-moving beings, objects, the body and its different layers such as physical body, pranic body, emotional body etc., all are *bhūta*.

The great Being in whom these Shaktis manifest, He can penetrate into all bhūta, all beings, living or dead, with body or without a body, any object etc. anywhere in this whole Universe. In Him, manifest such great Powers of Healing, that He can simply by His will, cause any person to recover from any condition. He can heal the suffering from even a departed soul, which may be existing in any world.

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Today, these great powers of Healing manifest in the Avatar, Paramahamsa Nithyananda. Lakhs of people are living evidence to His powers of Healing. People sitting in any part of the world are able to be healed simply by His Will. Thousands gather from far and wide in His morning Kalpataru Darshans, to be blessed by His Healing Powers to liberate themselves and their near and dear ones, from any physical, emotional or psychological problems. Several thousands have simply walked out of chronic health conditions from migraine to even cancers, miraculously, to the wonder of the medical world.

(add atma pramaṇa)

# **As on 26<sup>th</sup> April 2018**

## **(as per sheet given by Mahayoga)**

### **1. Power: Moving Matter**

**Category: Consciousness Over Matter**

**Shaastra Pramana: Shiva Sutras, Sutra 3.5**

नाडीसंहार-भूतजय भूतकैवल्य भूतपृथक्तवानि // ३.५ //

***nādīsamhāra-bhūtajaya bhūtakaivalya bhūtapr̥thaktavāni // 3.5 //***

**nādīsamhāra:** absorption of the movement of breath, or dissolution of the prana flowing in the channel; **bhūta-jaya:** power or victory over the elements; **bhūtakaivalya:** withdrawal from all objective senses or elements and experiencing aloneness; **bhūta-pr̥thaktavāni:** by separating consciousness from the elementary field

#### *Translation*

The merging or absorption of the movements of breathing [nādi samhāra], achieving power over the gross elements from the earth to the ether [bhūta-jaya], diverting attention of the mind from all objective senses and directing it towards the center of the movement of the breath, and taking and separating your Consciousness from the grip of the elementary field.

**Or**

**(Manifest power of consciousness over any object/matter)**

**Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 80, dhāraṇa 57***

स्थूलरूपस्य भावस्य स्तब्धाम् दृढ़श्चिं निपात्य च |

अचिरेण निराधारं मनः कृद्गत्वा शिवं ब्रजेत् || ८० ||

sthūlarūpasya bhāvasya stabdhām dṛiṣṭim nipātya ca |  
acireṇa nirādhāram manah kṛitvā śivam vrajet || 80 ||

Having fixed the gaze without blinking on a gross object and then directing the attention inwards, and thus making his mind free of all thought currents, one experiences and reaches the state of Shiva without delay.

## 2. Power Changing the pulse rate

Category: Body Scan + Mahima/Anima variation

स्ववदन्य शरीरेऽपि संवित्तिम् अनुभावयेत् ।

अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर्भवेत् ॥ १०७ ॥

*svavadanya śarīre'pi saṃvittim anubhāvayet /  
apekṣāṁ svaśarīrasya tyaktvā vyāpī dinairbhavet ॥ 107 ॥*

svavat: like one's own existence; anya: other; śarīre: bodies; api: even; saṃvittim: consciousness; anubhāvayet: cognize from the being and firmly declare; apekṣāṁ: expectations; svaśarīrasya: one's own body; tyaktvā: having renounced; vyāpī: all-pervasive; dinair: in days or moments; bhavet: become

### *Translation*

One should, having renounced the identity of one's own body and the expectations associated with it, cognize and firmly declare from the being – *that the same consciousness is present in other bodies as in your own body*. Thus, one will become all-pervasive in a few days or moments, experiencing the Cosmic Oneness.

## Changing the blood pressure

Body Scan + Mahima/Anima variation

विहाय निजदेहास्थां सर्वतास्मीति भावयन् ।  
दृढेन मनसा दृष्ट्या नान्येक्षिण्या सुखी भवेत् ॥ १०४ ॥

*vihāya nijadehāsthām sarvatrāsmīti bhāvayan ।  
dṛḍhena manasā dṛṣṭyā nānyekṣiṇyā sukhī bhavet ॥ 104 ॥*

vihāya: go beyond, abandon drop; nija-deha: own body; āsthām: consciousness, awareness; sarvatra asmi: I am everywhere; iti: thus; bhāvayan: cognize; dṛḍhena: firmly with integrity; manasā: by the mind or inner space; dṛṣṭyā: seen; na-anyekṣiṇyā: not seeing many or another; sukhī: joyful; bhavet: becomes

### *Translation*

Bring completion with the body, dropping the I-consciousness from your body [nija dehāsthām], cognize firmly with integrity and stable mind that, ‘*I am everywhere, sarvatrāsmi. I am not only in this body. In each and every body I am existing.*’ By seeing and experiencing this all-pervading oneness, one does not see another or many, and thus becomes joyful.

Revealing the events around a photo  
Remote Vision + Omnipotence

Shaastra Pramana: *Spanda Karika, Section 3, Vibhūti Spanda, sutra 3.11*

दिव्यक्षयेव सर्वार्थान्-यदा व्याप्यावतिष्ठते ।  
तदा किं बहुनोक्तेन स्वयमेवाव-भोत्स्यते ॥ ३.११ ॥  
*didṛkṣayeva sarvārthān-yadā vyāpyāvatiṣṭhate ।  
tadā kim bahunoktena svayamevāva-bhotsyate ॥ 3.11 ॥*

### *Translation*

When the Yogi, seeking to see all objects or all occurrences of any cause, establishes and abides himself completely in that state of oneness which pervades them all, by infusing them all with the light of his consciousness, then what is the use of saying much, he will experience for himself the

cosmic splendor of that vision.

## Revealing the blood group Body Scanning

Shaastra Pramana: *Vijñāna Bhairava Tantra, Sutra, 100, dhāraṇa 75*

चिद्भर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित् ।  
आतश्च तन्मयं सर्वं भावयन्-भवजिज्ञानः ॥ १०० ॥

*ciddharmā sarvadeheṣu viśeṣo nāsti kutracit ।*

*ātaśca tanmayam sarvam bhāvayan-bhavajijjanaḥ ॥ 100 ॥*

*Translation:*

As per the natural flow of Consciousness (cit dharmā), in all the bodies, the consciousness is undifferentiated, there exists no differentiation or specificity (in nature, quality or attributes) in the Consciousness. In this way, when one places his awareness and is absorbed in the consciousness existing in all the beings, he wins the dualistic worldly existence and realizes the non-dual Oneness in all beings.

## Mind Reading

### Mano Shakti

**Shaastra Pramana: Shiva Sutra, 1.15**

हृदये चित्तसम्पूर्द्धाद् दृश्यस्वापदर्शनं ॥ १.१५ ॥

*hṛdaye cittasamghāṭṭad dr̥śyasvāpadarśanam ॥ 1.15 ॥*

When the individual mind is united to the core of consciousness, every observable or objective

phenomenon and even the absence of every objective phenomenon, is directly experienced as a form of consciousness, and appears in its existential reality as it is.

Or

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 74, dhāraṇa 51*

यत यत मनस्तुष्टिर्-मनस्तत्रैव धारयेत् ।

तत्र तत्र परानन्द-स्वरूपं संप्रवर्तते ॥ ७४ ॥

yatra yatra manastuṣṭir-manastatraiva dhārayet ।

tatra tatra parānanda-svarūpam̄ saṁpravartate ॥ 74 ॥

51. Whenever your mind becomes peaceful, complete, whenever your mind is situated peacefully and finds satisfaction and deep joy (in a specific activity), fix your mind there completely and plunge into the source of delight. In every such case, the true nature of the highest bliss will manifest itself.

Third Eye Healing

Third Eye power

Source: Sri Netra Tantram, chapter 1

दहनाप्यायने तेन प्राकाशयं विदधाम्यहम् ।

सृष्टि स्थिति संहृति च लितनुर्विदधाम्यहम् ॥ १-३१ ॥

तत्सिद्धिदं परं देवं सर्वदुःख-विमोक्षदम् ।

सर्व-व्याधिहरं देवं सर्वामयहरं शिवम् ॥ १-३५ ॥

dahanāpyāyane tena prākāśyam vidadhāmyaham ।  
srṣṭim sthitim samṛhatim ca tritanurvidadhāmyaham ||1-31||

tatsiddhidam param devam sarvaduhkha-vimokṣadam ।  
sarva-vyādhiharam devam sarvāmayaharam śivam ||1-35||

I am the abode of the three bodies of *shristi*, manifestation, *sthiti*, maintenance and *samhāra*, dissolution, absorption for rejuvenation. From My increasing and expanding effulgence (from the third eye), the life-filled energy (vīryam) pervades as light to all.

That (vīryam) is the complete knowledge, pure and the greatest core of the *Netra*, the Divine Eye. This is called the **Mrityunjaya**, the conqueror of death and is the giver of complete completion, liberation, *mokṣa* to ALL beings.

### *Revealing information about Unknown Places*

#### *Remote Vision*

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 92, dhāraṇa 69*

व्योमाकारं स्वाम् आत्मानं ध्यायेद् दिग्भिर् अनावृतम् ।

निराश्रया चितिः शक्तिः स्वरूपं दर्शयेत् तदा || ९२ ||

*vyomākāram svām ātmānam dhyāyed digbhir anāvṛtam |*  
*nirāśrayā citih śaktih svarūpam darśayet tadā || 92 ||*

*vyomākāram*: in the form of vast etheric space; *svām*: own; *ātmānam*: self; *dhyāyed*: by the restful awareness; *digbhih*: directions; *anāvṛtam*: limitless; *nirāśrayā*: free from all support; *citih*: consciousness; *śaktih*: power; *svarūpam*: own form or essential nature of the self; *darśayet*: seen, revealed; *tadā*: thus

*Translation*

Concentrate and cognize with restful awareness on one's Self in the form of a vast etheric space or sky [vyomākāram], which is limitless in any direction whatsoever, thus the *citih sakti, the power of Consciousness*, freed from all support, reveals and manifests Herself, as the form of one's essential nature of the Self.

Revealing problems in living spaces  
Remote Vision + Third Eye solutions

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 84, dhāraṇa 61*

आकाशं विमलम् पश्यन् कृत्वा दृष्टिं निरन्तरां ।  
स्तव्यात्मा तत्-क्षनाद्-देवि भैरवम् वपुर्-आप्नुयात् ॥ ८४ ॥

***ākāśām vimalam paśyan kṛtvā dṛṣṭim nirantarām /  
stabdhātmā tat-kṣanād-devi bhairavam vapur-āpnuyāt // 84 //***

ākāśām: sky, etheric space, limitless sky; vimalam: spotless, clear; paśyan: having looked, having see; kṛtvā: having done; dṛṣṭim: sight; nirantarām: constantly without any gap, continuously; stabdhātmā: steady, motionless inner space; tat-kṣanāt: at once, in that very moment; devi: dear devi; bhairavam: bhairava, infinite space and its powers; vapuh: body; āpnuyāt: becomes, attains

*Translation:*

Looking at the spotless infinite etheric space, *ākāśa* beyond the sky and clouds, one should fix one's gaze (from the third eye) without blinking, continuously, and make the body and inner space steady and motionless. In that very moment, O Devi, one attains the nature and powers of the Infinite Space, *Bhairava*.

Describing details of unknown people

Power: Remote Vision + Omniscience

Shaastra Pramana: *Spanda Kārikā, Section 3, Vibhūti Spanda, sutra 3.7*

अनेनाधिष्ठिते देहे यथा सर्वज्ञतादयः ।  
तथा स्वात्मन्य अधिष्ठानात् सर्वत्रैवं भविष्यति ॥ ३.७ ॥

*anenādhiṣṭhitē dehe yathā sarvajñatādayaḥ ।  
tathā svātmāny adhiṣṭhānāt sarvatraivam bhaviṣyati || 3.7 ||*

*Translation*

Just as all-knowability (sarvajñatā), etc., in respect of the body occurs when it is pervaded by that Spanda principle, even so when the Yogi is established in his essential Self, he will have omniscience or all-knowingness, etc. everywhere.

**Scanning the past in the person's present life**

**Accessing Time**

Shaastra Pramana: Shiva Samhita, 5.83-84; panchama patalah by Ishwara (Shiva)

ज्ञानञ्चाप्रतिमं तस्य त्रिकालविषयम्भवेत् ।  
दूरश्रुतिदूरदृष्टिः स्वेच्छया खागतां ब्रजेत् ॥ ८६ ॥  
jñānañacāpratimam tasya trikālaviṣayambhavet ।  
dūraśrutidūradṛṣṭih svecchayā khāgatām vrajet ॥ 86 ॥

He gets immeasurable experiential knowledge, knows the past, present and future time; has *Dūrashruti*, power to listen to anything at far-off great distances; *Dūrdristi* – Power to have direct vision of

anything at great distances, anywhere; *Khagatām*, power to walk, move in air by own will like a khaga (flying bird).

### ***Ability to speak on any unknown subject - Omniscience***

Shaastra Pramana: Paushkar Agama, vidya pada, 1.7

शिवस्य समवेताया शक्तिज्ञानिकामला ॥

सैवज्ञानं इति प्रोक्तं शाब्दं तदनुमापकं ॥ 1.7 ॥

śivasya samavetāyā śaktirjñātmikā'mlā ॥  
saivajñānaṁ iti proktam śābdam tadanumāpakaṁ ॥ 1.7 ॥

Being in inseparable relationship with Shiva, there is Shakti who is of the nature of pure consciousness. That Shakti is free from any defilement or obscuring factor. That Shakti herself is called Jnana.

By virtue of the power of this Jnana, the pure knowledge gained through the systematic study of the Agama becomes capable of granting more efficacious knowledge, which ultimately results in the attainment of ***Shivatva***.

### ***Answer any question in existential universe***

#### ***Length dimension power***

#### ***Identify the untold problems/questions of a person***

#### ***??? power***

**Ability to have continuous karma breakthroughs (cognitive shifts)**

Third Eye power

Shaastra Pramana: Shiva Samhita, 5.110-112 verse; panchama  
patalah by Ishwara (Shiva)

आज्ञापद्मिदं प्रोक्तं यत्र देवो महेश्वरः ।  
पीठत्रयं ततच्छ्रोधर्वं निरुक्तं योगचिन्तकैः ॥  
तद् बिन्दुनादशक्तत्याख्यं भालपद्मे व्यवस्थितम् ।  
यः करोति सदाध्यानमाज्ञापद्मस्य गोपितम् ।  
पूर्वजन्मकृतं कर्म विनश्येदविरोधतः ॥ १११ ॥  
ājñāpadmamidam proktam yatra devo maheśvarah ।  
pīṭhatrayam tatacśrodharvam niruktam yogacintakaiḥ ॥  
tad bindunādaśaktatyākhyam bhālapadme vyavasthitam ।  
yah karoti sadādhyanamājñāpadmasya gopitam ।  
pūrvajanmakṛtam karma vinaśyedavirodhataḥ ॥ 111 ॥

Translation

The two-petaled Ajna-lotus has been thus described where dwells Lord Maheshwara. The Yogis describe three more sacred stages above this. They are called Bindu, Naada, Shakti, and are situated in the lotus of the forehead.

He who always contemplates and brings restful awareness on the hidden Ajna lotus, at once destroys all karmas of his past life, without any opposition or conflict.

## **Identifying problems in chakras**

### **Body Scanning (variation)**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 29, dhāraṇa 6*

उद्धच्छन्तीं तडिलूपां प्रतिचक्रमम् ।

ऊर्ध्वं मुष्टिक्षयं यावत् तावदन्ते महोदयह् ॥ २९ ॥

udgacchantīm taḍitrūpām praticakramam |  
ūrdhvam muṣṭitrayam yāvat tāvadante mahodayah || 29 ||

Bring your restful awareness to that very lightening like Shakti (i.e Kundalini Shakti) moving upwards successively from one energy center or chakra to another up to three fists (i.e. dvadashanta). At the end, one can experience the magnificent, ultimate rise of the state and powers of Bhairava.

### **Body Scanning (variation)**

### **Third Eye power-using the fire of the Third Eye**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 37, dhāraṇa 14*

dhāmāntah-kṣobha-sambhūtasūkṣma-āgni-tilakākṛtīm |  
bindum śikhānte hrdaye layānte dhyāyato layah || 37 ||

#### *Translation*

By placing subtle pressure or awareness on the light energy in the eye, a spark of flame resembling the form of a *tilak mark* [the sacred mark between the eyebrows, the *ajna chakra*] comes before the eye within.

Placing the restful awareness on this *bindu*, the one-pointed flame in the third eye or at the crown center (*śikānte*) it opens up in the heart cave. When this deep awareness reaches completion, there is absorption in the light of ultimate consciousness, the state of Sadashiva.

## Providing answers to life critical decisions

### Third Eye power (variation)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 50, dhāraṇa 27*

सर्वतः स्वशरीरस्य द्वादशान्ते मनोलयात् /

द्रिघबुद्धेर-द्रिढीभूतं- तत्त्वलक्ष्यं प्रवर्तते // ५० //

*sarvataḥ svaśarīrasya dvādaśāntे manolayāt |  
dṛiḍhabuddher-dṛiḍhibhūtam- tattvalakṣyam pravartate || 50 ||*

#### *Translation*

From all sides, take one *dvādaśānta* in your body, such as the center between your two eyebrows (brumadhya). Just dissolve your mind in the third eye with a strong constant restful awareness. That person who does this is *dṛiḍha-buddhi*, *the one who is established in the firm strength of undivided awareness (just like a flame undisturbed by air)*. To him, the characteristics of Existential reality of the Supreme Consciousness appear and manifest firmly, which do not subside at all.

## Advanced body scanning

Shaastra Pramana: *Vijñāna Bhairava Tantra, Sutra 54, Dhāraṇa 31*

स्वदेहे जगतो वापि सूक्ष्मसूक्ष्मतराणि च |  
तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा || ५४ ||

*svadehe jagato vāpi sūkṣmasūkṣmatarāṇi ca |  
tattvāni yāni nilayaṁ dhyātvānte vyajyate parā || 54 ||*

#### *Translation*

Cognize deeply that from the subtle to the subtlest constitutive principles of your whole body [svadeha] or of the whole universe, simultaneously consist of the essential reality. They are being absorbed in their source cause (Sadashiva). By the experience of such restful awareness, one becomes complete from all thoughts; and the ultimate universal divine power, *Parā Devī* (AdiShakti) is revealed, and the supreme power manifestation happens.

### Third Eye Vision (blindfolded)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 34, dhāraṇa 11*

कपालान्तर-मनो न्यस तिष्ठन्-मीलित लोचनः ।  
क्रमेन मनसो दार्ढ्यात् लक्षयेल्-लक्ष्यम्-उत्तमम् ॥ ३४ ॥

kapälāntar-mano nyasa tiṣṭhan-milita locanah |  
kramena manaso dārdhyāt lakṣayel-lakṣyam-uttamam || 34 ||

#### *Translation*

By fixing the mind on the inner space within the crown center and sitting stably without any movement having the eyes closed, in succession, by that stability of the mind and inner space (through the power of the third eye), one directly sees the ultimate goal [lakshyam] by having the vision beyond the sight, that reveals any object or place, attaining the space of Oneness with the Source, Sadashiva.

### ***Ability to re-draw a hidden painting of the artist***

#### ***Breadth Dimension***

Shaastra Pramana: *Shiva Sutra, sutra 1.19*

शक्तिसन्धाने शरीरोत्पत्तिः ॥ १- १९ ॥

## śaktisandhāne śarīrotptattih ॥ 1- 19 ॥

*Translation*

By aiming and fixing the self on *Shakti*, uniting in Oneness with the supreme power, the embodiment of that which is cognized and willed manifests at once in its length, breadth, depth, and time and space dimension.

## Ability to scan a strand of hair and reveal information

Shaastra Pramana: *Vijñāna Bhairava Tantra, Sutra 47, dharāṇa 24*

सर्वं देहगतं द्रव्यं वियद्व्याप्तं मुगेक्षणे ।  
विभावयेत् - ततस्य स्य भावना सा स्थिरा भवेत् ॥ ४७ ॥

sarvam dehagataṁ dravyam viyadvyāptam mrgekṣaṇe ।  
vibhāvayet - tatasyasya bhāvanā sā sthirā bhavet ॥ 47 ॥

*Translation*

O gazelle-eyed one, one should cognize that the constituents or the matter within the whole body such as the bones, flesh, etc., as being pervaded and saturated with cosmic consciousness, Sadashiva. Having ascertained thus, this awareness and cognition of oneness [with Sadashiva] will become firmly established, and manifest through the body.

**Power of emitting divine fragrance-surabhi**

## Translating unknown languages through the Third Eye

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 85, dhāraṇa 62*

लीनं मूर्धि वियत्-सर्वं भैरवत्वेन भावयेत् ।  
तत् सर्वं भैरवाकारं तेजस्-तत्त्वं समाविशेत् ॥ ८५ ॥

*līnam mūrdhni viyat-sarvam bhairavatvena bhāvayet /  
tat sarvam bhairavākāra tejas-tattvam samāviśet || 85 ||*

### *Translation*

One should contemplate the whole etheric space, which is the nature of *Bhairava – the Source Consciousness*, as if it is pervading and absorbed in the crown of the head. Then, one experiences everything as the form of Infinite Bhairava and enters into the self-luminous light of His infinite all-pervading nature and powers.

## Ability to grow hair

- *Materialization (variation)*

Shaastra Pramana: *Shiva Sutra, 3.18*

स्वमात्रा निर्माणं आपादयति ॥ ३-१८ ॥  
*svamātrā nirmāṇam āpādayati || 3-18 ||*

### *Translation*

*Experiencing that this objective world is the product of his subjective consciousness, he can create and manifest any object or matter or occurrence that he thinks or desires in this Universe, within time and space.*

### **Ability to remove hair from the body**

de-materialization (variation)

भूतसंधान भूतपृथक्त्व विश्वसंघट्टः || २० ||

*bhūtasamdhāna bhūtapṛthaktva viśvasamghaṭṭāḥ || 20 ||*

The other naturally super powers of the *yogi* are: (1) The power of joining or putting together elements or parts in all existents. i.e. uniting power - *bhutasamdhana*; (2) the power of separating elements of existents i.e. dispersion power - *Bhutapṛthaktva* and (3) the power of bringing together everything (removed by space and time), manifesting or materializing it – *Vishvasanghattah*.

### ***Ability to increase bodily weight - Garima***

**Shaastra Pramaṇa: Paushkar Agama, vidya pada, Pumstattva  
Patalah, 6**

The power to remain untouched by the effects of karmas undertaken in respect of experiencing these enjoyments is considered to be garima.

### ***Ability to increase inanimate objects weight***

- *Garima (variation)*

(Same)

***Ability to decrease bodily weight***

- *Laghima*

**Shaastra Pramana: Paushkar Agama, vidya pada, Pumstattva  
Patalah, 6**

लघिमा शीघ्रवेगित्वं पंकादावप्यमज्जनम् ।

महिमा व्याप्यचस्थानं बृहदेहेन्द्रियादिभिः ॥ १००

laghimā śighravegitvam̄ pamkādāvapyamajjanam |

mahimā vyāpyacasthānam̄ bṛhaddehendriyādibhiḥ ॥ 100

Laghima is the power to move with exceeding swiftness, even through mire without getting sanked into it.

***Ability to decrease inanimate objects weight***

- *Laghima (variation)*

***Power of Increasing Wealth***

- *Mahima (variation)*

**Shaastra Pramana: Paushkar Agama, vidya pada, Pumstattva  
Patalah, 6**

महिमा व्याप्यचस्थानं बृहदेहेन्द्रियादिभिः ॥ १००

लितयं कायतस्सिद्धं ऐश्वर्यं अणिमादिकम् ।

mahimā vyāpyacasthānam bṛhaddehendriyādibhiḥ ॥ 100

tritayam kāyatassiddham aiśvaryam anīmādikam ।

Mahima is the power to exist pervasively with the help of huge bodies, organs and such others. These three lordly powers – anima, laghima and garima are expressed through body.

### *Power of decreasing liabilities*

#### *Laghima (variation)*

Shaastra Pramaṇa: Shiva Samhita, 5.76-78; panchama patalah by Ishwara (Shiva)

मरणं खाद्यते तेन स केनपि न खाद्यते ।

तस्य स्यात्परमा सिद्धिरणिमादिगुणप्रदा ॥

वायुः सञ्चरते देहे रसवृद्धिर्भवेदधुवम् ।

आकाशपड़कजगलप्तीयूषमपि वर्द्धते ॥

*maraṇam khādyate tena sa kenapi na khādyate ।*

*tasya syātparamā siddhiraṇimādiguṇapradā ॥*

*vāyuḥ sañacarate dehe rasavṛddhirbhaveddhruvam ।*

*ākāśapanakajagalaptīyūṣamapi varddhate ॥*

Death is eaten by him, he is eaten by none; he manifests the highest powers such as Anima, Laghima, Mahima, etc. The Vayu, wind energy moves equally throughout his body; the juices of his body also are increased (rasa vriddhi); the nectar exuding from the ethereal lotus (aakash pankaj) also increases in him.

*Ability to lift huge weights*

*Consciousness over matter (variation)*

***Increasing the height of body and object***

***Mahima (variation)***

Shaastra Pramana: Shiva Samhita, 5.76-78; panchama patalah by Ishwara (Shiva)

मरणं खाद्यते तेन स केनपि न खाद्यते ।

तस्य स्यात्परमा सिद्धिरणिमादिगुणप्रदा ॥

वायुः सञ्चरते देहे रसवृद्धिर्भवेद्धुवम् ।

आकाशपड़कजगलप्तीयूषमपि वर्द्धते ॥

*maraṇam khādyate tena sa kenapi na khādyate ।*

*tasya syātparamā siddhiraṇimādiguṇapradā ॥*

*vāyuḥ sañacarate dehe rasavṛddhirbhaveddhruvam ।*

*ākāśapanakajagalaptīyūṣamapi varddhate ॥*

Death is eaten by him, he is eaten by none; he manifests the highest powers such as Anima, Laghima, Mahima, etc. The Vayu, wind energy moves equably throughout his body; the juices of his body also are increased (rasa vriddhi); the nectar exuding from the ethereal lotus (aakash pankaj) also increases in him.

## **Decreasing the height of body and object - Anima**

**Shaastra Pramana: Paushkar Agama, vidya pada, Pumstattva Patalah, 6**

अणिमा परमाणवादेरपि॑ष॒क्ष्मतरा स्थितिः ॥ ९९

aṇimā paramāṇvāderapiṣūkṣmatarā sthitih ॥ 99

Anima is the power to exist in a form which is subtler than the substrate-atom (parama anu) and such other minute objects.

## **Power to communicate with animals**

## **Oneness with other frequencies**

**Shaastra Pramana: Shiva Samhita, 3.76-78, tritiya patalah by Ishwara (Shiva)**

When the Yogi continues to manifest the above powers (of drinking nectar and manifesting power over body physiology) for a year, he becomes a Bhairava (the independent cosmic power of Sadashiva, who is the Lord of completion and Time and Space); he obtains and expresses the powers of Anima, etc, which are the eight naturally super powers in oneness with Bhairava; and by his own self, conquers all elements in the length, breadth and depth dimension (jīta bhutagaṇa).

## **Power to listen across large distances**

**Shaastra Pramana: Shiva Samhita, 5.83-84; panchama patalah by Ishwara (Shiva)**

ज्ञानञ्चाप्रतिमं तस्य लिकालविषयम्भवेत् ।  
दूरश्रुतिदूरदृष्टिः स्वेच्छया खागतां व्रजेत् ॥ ८६ ॥

jñānañacāpratimam tasya trikālaviṣayambhavet ।  
dūraśrutidūradṛṣṭih svecchayā khāgatām vrajet ॥ 86 ॥

He gets immeasurable experiential knowledge, knows the past, present and future time; has *Dūrashruti*, power to listen to anything at far-off great distances; *Dūrdristi* – Power to have direct vision of anything at great distances, anywhere; *Khagatām*, power to walk, move in air by own will like a khaga (flying bird).

### **Power to foresee problems and opportunities (related to askaha, which is past, present, future)**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 84, dhāraṇa 61*

आकाशं विमलम् पश्यन् कृत्वा दृष्टिं निरन्तरां ।  
स्तव्यात्मा तत्-क्षनाद्-देवि भैरवम् वपुर्-आप्नुयात् ॥ ८४ ॥

*ākāśam vimalam paśyan kṛtvā dṛṣṭim nirantarām /  
stabdhātmā tat-kṣanād-devi bhairavam vapur-āpnuyāt // 84 //*

Looking at the spotless infinite etheric space, *ākāśa* beyond the sky and clouds, one should fix one's gaze (from the third eye) without blinking, continuously, and make the body and inner space steady and motionless. In that very moment, O Devi, one attains the nature and powers of the Infinite Space, *Bhairava*.

### **Power to alter mind to remove phobias**

## **Power of Consciousness**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 44, dhāraṇa 21*

पृश्टशून्यं मूलशून्यं युगपद्-भावयेच्य यः |

शरीरनिरपेक्षिण्या शक्त्य शून्यमना भवेत् || ४४ ||

priṣṭhaśūnyam mūlaśūnyam yugapad-bhāvayecca yaḥ |  
śarīranirapekṣiṇyā śaktya śūnyamanā bhavet || 44 ||

He who simultaneously contemplates on the infinity (where no other exists) above and the infinity at the base, with the support of the cosmic energy, becomes independent of the body and beyond the body, and goes beyond the mind and its limiting perceptions.

Changing body temperature

Power of Chastity

Changing the temperature of water

Exerting will over nature

Shaastra Pramana: Shiva Sutras, Sutra 3.5

नाडीसंहार-भूतजय भूतकैवल्य-भूतपृथक्तवानि // ३.५ //

*nāḍīsaṁhāra-bhūtajaya bhūtakaivalya-  
bhūtapṛthaktavāni // 3.5 //*

*Translation*

The merging or absorption of the movements of breathing [nadi samhāra], achieving power over the gross elements from the earth to the ether [bhuta-jaya], diverting attention of the mind from all objective senses and directing it towards the center of the movement of the breath, and taking and separating your Consciousness from the grip of the elementary field.

Changing the environment's temperature

Power of Chastity

Power to play with nature

(same as - Exerting will over nature)

Altering blood volume (changing the palms pink)

Shaastra Pramana: *Vijñāna Bhairava Tantra, Sutra 48, dharāṇa 25*

dehāntare tvagvibhāgam bhitti bhūtam vicintayet ।  
na kiñcidantare tasya dhyāyann-adhyeyabhāg bhavet ॥ 48 ॥

#### *Translation*

(or) Visualize that your body is enclosed, supported by your skin surface and there is nothing existing inside the skin, it is empty. By such restful awareness, one cognizes and attains the knower of the whole bodily substance who is the source essence – Sadashiva – who cannot be known.

**Power to experience deep divine ecstasy anywhere**

## Anti-sex

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 66, dhāraṇa 43*

कुहनेन प्रयोगेन सद्य एव मृङ्गेक्षणे ।

समुदेति महानन्दो येन तत्त्वं प्रकाशते ॥ ६६ ॥

kuhanena prayogena sadya eva mṛigekṣaṇe |  
samudeti mahānando yena tattvam̄ prakāśate || 66 ||

O gazelle-eyed one, by applying or experiencing an extraordinary happening, the supreme delight arises in the heart, instantaneously. In this state, the Reality manifests itself with the essential nature of great bliss (mahānanda).

Power to communicate without words

Telepathy

(Manifest the power of sound, through non-chantable sound)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 91, dhāraṇa 68*

वर्णस्य सविसर्गस्य विसर्गान्तं चित्तिं कुरु ।  
निराधारेण चित्तेन स्पृशेद्ब्रह्म सनातनम् ॥ ९१ ॥

varṇasya savisargasya visargāntam̄ cittim̄ kuru |  
nirādhāreṇa cittena spriśedbrahma sanātanam || 91 ||

When one fixes his mind on the end of any letter that has a visarga (ḥ or ‘:’) in the end, for instance, kah̄, sah̄, paḥ etc. which have two bindus in the end, by which his mind and inner space will

become supportless there, and he enters into the eternal Brahman, the ultimate consciousness (beyond sound).

### **Power to stop nature calls**

### **Consciousness over matter (variation)**

(Manifest the power over body, its functions and pain)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 93, dhāraṇa 70*

किञ्चिद् अङ्गं विभिन्नादौ तीक्ष्णसूच्यादिना ततः ।  
ततैव चेतनां युक्त्वा भैरवे निर्मला गतिः ॥ १३ ॥

kiñcid aṅgam vibhidyādau tīkṣṇasūcyādinā tataḥ ।  
tatraiva cetanām yuktvā bhairave nirmalā gatiḥ ॥ 93 ॥

If one pierces or pricks any limb of the body, at first, with a sharp pointed needle etc., and then concentrates on that very spot of that prick, then afterwards, due to the intensity of the one-pointed restful awareness and no body consciousness there, he will enter into the pure nature of Bhairava without any interruption.

### **Power to change quality of water (salty, sweet)**

### **Power of Will**

Shaastra Pramana: Shiva Sutras, Sutra 1.13

(Uma and Kumari, the independent Will of Shiva)

इच्छा शक्तिरूपा कुमारि ॥ १३ ॥

icchā śakttirūmā kumāri ॥ 13 ॥

*Translation*

His will is the energy of Shiva and it is called Umā, the independent will power of Sadashiva; and it is called Kumāri, the cosmic energy that plays.

Power to change quantity of water/food

Oneness (variation)

घटादौ यच्च विज्ञानम्-इच्छाद्यं वा ममान्तरे ।

नैव सर्वगतं जातं भावयन्निति सर्वगः ॥ १०५ ॥

ghaṭādau yaccā vijñānam-icchādyam vā mamāntare ।  
naiva sarvagataṁ jātaṁ bhāvayanniti sarvagaḥ ॥ 105 ॥

‘Knowledge, desire, etc. do not exist or appear only within my consciousness, they appear everywhere in jars and other objects.’ The actual existence of this object, or perceiving of this object, is in my consciousness. This consciousness (of the objective world and the subjective world) is everywhere. By contemplating and cognizing thus, one becomes all-pervasive (in oneness with Source).

Power to change temperature of inanimate object

Oneness (variation)

Power to command gadgets

Power of Consciousness

क्वचिद्-वस्तुनि विन्यस्य शनैर्-दृष्टिं निवर्तयेत् ।  
तज्-ज्ञानं चित्त-सहितं देवि शून्यालयो भवेत् ॥ १२० ॥

*kvacid-vastuni vinyasya śanair-dṛṣṭim nivartayet |  
taj-jñānam citta-sahitam devi śūnyālayo bhavet || 120 ||*

*Translation*

Having fixed one's eyes on a particular object (vastu), one should slowly withdraw the sight from that object, as well as slowly eliminate the knowledge of that object along with the thought and impressions of it. Then, O Devi, one abides in *Shunya* (*sa anya*) – the state where there is nothing 'other' than this exists – which is the state of all-inclusiveness or Infinity.

### Power to receive from plants without plucking

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 59, dharana 36*

*ghaṭādibhājane dṛṣṭim bhittīstyaktvā vinikṣipet |  
tllayam tatkṣaṇādgatvā tallayāttanmaya bhavet || 59 ||*

*Translation*

Just fix your sight (through the third eye) inside a pot or any other object with single-pointed awareness, dropping the idea of that object having any length, breadth, enclosure, characteristic, form, shape or support. At that very moment, the Yogi having absorbed into the depth of the object instantaneously, enters into that space of uniting (with the object) and the absorption into complete Oneness happens.

### Power to detect wrong intentions

### Cosmic intuition- depth level powers

Shaastra Pramana: *Shiva Sutra, verse 1.16*

*शुद्धतत्त्व-सन्धानाद् वा अपशुशक्तिः ॥ १- १६ ॥*

**śuddhatattva-sandhānād vā apaśuśaktih ॥ 1- 16 ॥**

Translation:

Or by fixing the self and aiming at the pure essence, cognizing from the depth of one's being – that 'all that exists is Sadashiva, the pure essence (*suddha tattva*)', and attaining and uniting with that pure essence and existential reality, *Sadashiva*, he experiences Sadashiva and manifests *Sadashiva's* infinite power.

### ***Power to stop addictions instantly depth level powers***

Shaastra Pramana: *Shiva Sutra, verse 1.16*

शुद्धतत्त्व-सन्धानाद् वा अपशुशक्तिः ॥ १- १६ ॥

**śuddhatattva-sandhānād vā apaśuśaktih ॥ 1- 16 ॥**

Translation:

Or by fixing the self and aiming at the pure essence, cognizing from the depth of one's being – that 'all that exists is Sadashiva, the pure essence (*suddha tattva*)', and attaining and uniting with that pure essence and existential reality, *Sadashiva*, he experiences Sadashiva and manifests *Sadashiva's* infinite power.

Changing the acid balance of the body - Power of Consciousness (variations)

*Power to alter the lighting - Light of the third eye*

### Shaastra Pramana: Sri Netra Tantram

दहनाप्यायने तेन प्राकाशं विदधाम्यहम् ।

सृष्टिं स्थितिं संह्रतिं च त्रितनुर्विदधाम्यहम् ॥ १-३१ ॥

dahanāpyāyane tena prākāśyam̄ vidadhāmyaham ।

sṛṣṭim̄ sthitim̄ samṛhatim̄ ca tritanurvidadhāmyaham ॥1-31 ॥

I am the abode of the three bodies of *shristi*, manifestation, *sthiti*, maintenance and *saṁhāra*, dissolution, absorption for rejuvenation. From My increasing and expanding effulgence (from the third eye), the life-filled energy (*viryam*) pervades as light to all.

**Power to recollect large information without thinking  
(quantum memory)**

**Intelligence behind the brain- anti-matter**

Shaastra Pramana: Sarvojnanottara Agama, verse 15,  
Shivānanyasākśatkāra patālah, The Direct Blissful Experience of  
Absolute Oneness with Shiva

एवमेकात्म भावेन सम्स्थितस्य तु योगिनः ।

सर्वज्ञत्वम् प्रवर्तेत विकल्प रहितस्य तु ॥ १५

evamekātma bhāvena samsthitasya tu yoginah ।  
sarvajñatvam pravarteta vikalpa rahitasya tu ॥ 15

Within such a yogi who establishes himself in absolute nondual oneness with Lord Shiva and who keeps himself free from all sorts of differentiating notions, the exalted super power of all-knowing, *sarvajñatvam* gets unfolded in all its fullness.

## **Power to alter matter within the body (power to fill the tummy and vice versa)**

Shaastra Pramana: Shiva Sutra, Chapter 1.20

**bhutakancuki tada vimukto bhuyah patisamah parah |**

For him, five elements are only coverings. At that very moment, he is absolutely liberated, supreme and just like Shiva.

## **Power to alter colour of eyes, hair, skin**

consciousness over matter

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 80, dhāraṇā 57*

स्थूलरूपस्य भावस्य स्तब्धाम् दृश्टिं निपात्य च ।

अचिरेण निराधारं मनः कृद्वांशि व्रजेत् ॥ ८० ॥

sthūlarūpasya bhāvasya stabdhām dṛiṣṭim nipātya ca |  
acireṇa nirādhāram manah kṛitvā śivam vrajet || 80 ||

Having fixed the gaze without blinking on a gross object and then directing the attention inwards, and thus making his mind free of all thought currents, one experiences and reaches the state of Shiva without delay.

## **Power to describe concealed motion pictures**

**Omnipotent**

## **Power to see the unknown script and reveal language (country background)**

Shaastra Pramana: Sarvojnanottara Agama, vidya pāda, chapter 7,  
Paramātma Prakaranam, The Nature of the Supreme Self

सर्वरूपं यथैश्वर्यं नित्ययुक्तो ह्यवाप्नुयात् ।  
प्राप्तोपि स द्विधा भावि पुनर्भावमवाप्नुयात् ॥ ३१ ॥  
प्राग्यत्येन परीक्षेण क्षीयात्यापस्य कर्मणः ।  
sarvarūpam yathaiśvaryam nityayukto hyavāpnuyāt ।  
prāptopi sa dvidhā bhāvi punarbhāvamavāpnuyāt ॥ 31 ॥  
prāgyatyena parīkṣeṇa kṣiyātpāpasya karmaṇah ।

The yogi who has elevated himself to the supreme state of being *Sarvarupa*, becomes all-pervasive form of Shiva and is established in eternity and is endowed with the extraordinary powers of Shiva (aishvaryas) to see all the forms and the worlds within his own self.

## **Power to download information from books (quantum memory level 2)**

### **Breadth dimension**

Shaastra Pramana: Sarvojnanottara Agama, verse 15,  
Shivānanyasākśatkāra patālah, The Direct Blissful Experience of Absolute Oneness with Shiva

एवमेकात्म भावेन सम्प्रस्थितस्य तु योगिनः ।  
सर्वज्ञत्वम् प्रवर्तेत विकल्प रहितस्य तु ॥ १५

evamekātma bhāvena samsthitasya tu yoginah |  
sarvajñatvam pravarteta vikalpa rahitasya tu || 15 ||

Within such a yogi who establishes himself in absolute nondual oneness with Lord Shiva and who keeps himself free from all sorts of differentiating notions, the exalted super power of all-knowing, *sarvajñatvam* gets unfolded in all its fullness.

### ***Power to read space of anything and anyone***

#### ***Akasha***

*nitye nirāśraye śunye vyāpake kalanojjhite |  
bāhyākāśe manah kṛtvā nirākāśam samaviśet || 128 ||*

**nitye:** eternal; **nirāśraye:** without support; **śunye:** with the other (sa-ananya), all-inclusive oneness; **vyāpake:** omnipresent; **kalana-ujjhite:** beyond limitation, estimation, illimitable; **bāhyākāśe:** in the outer space; **manah:** mind; **kṛtvā:** having placed; **nirākāśam:** non-space, space beyond, unmanifest; **samaviśet:** enters

#### *Translation*

One should fix his mind on the external space - *Bāhyakāsha*, which is eternal (*nitya*), without support, all-inclusive oneness, omnipresent, illimitable or devoid of limitation. By this practice, he will be absorbed in non-space or the space beyond the manifest, *Nirākāsha*.

### ***Power to experience different dimensions***

Source: Sarvajnanottara Agama, from Sadashiva to Guha (Muruga),

Shivanyayasākshātkār patalah, verse 56-57 chapter 2, vidya pada –  
The direct blissful experience of Absolute Oneness with Shiva.

विज्ञानमेवम् समुपास्य विद्वान् विश्वकायम् सततम् नियुक्तह् ।

सर्वत्रगमी भवतीह मुक्तः तद्धर्म धर्मी बहिरन्त सम्स्थः ॥ ५६ ॥

*vijñānamevam samupāsya vidvān viśtyakāyam satatam niyuktah ।  
sarvatragamī bhavatīha muktaḥ taddharma dharmī bahiranta samsthāḥ  
॥ 56 ॥*

Upon such constant practice, he reaches a bodiless state and gets established constantly in that state. He reaches and experiences all directions and dimensions of existence, simultaneously by virtue of his bodiless and pervasive nature; he becomes the Liberated Self. He becomes the possessor all the exalted qualities of Lord Shiva who presents Himself simultaneously within and outside the universe replete with moveable and immoveable existents.

### ***Power of teleport powders over long distances***

Shaastra Pramana: *Shiva Sutra, Sutra 3.18*

स्वमात्रा निर्माणं आपादयति ॥ ३-१८ ॥

*svamātrā nirmāṇam āpādayati ॥ 3-18 ॥*

*Translation:*

Experiencing that this objective world is the product of his subjective consciousness, he can create and manifest any object or matter or occurrence that he thinks or desires in this Universe, within time and space.

### ***Power to teleport the body***

Shaastra Pramana: *Shiva Sutra, sutra 1.19*

शक्तिसन्धाने शरीरोत्पत्तिः ॥ १- १९ ॥

## śaktisandhāne śarīrotptattih || 1- 19 ||

### *Translation*

By aiming and fixing the self on *Shakti*, uniting in Oneness with the supreme power, the embodiment of that which is cognized and willed manifests at once in its length, breadth, depth, and time and space dimension.

Power to appear in others dreams

Shaastra Pramana: *Shiva Sutra, sutra 1.7*

जाग्रत्स्वप्नसुषुप्तभेदे तुर्याभोगसंभवः || ७ ||

*jāgratsvapnasuṣuptabhede turyābhogasambhavaḥ || 7 ||*

The fourth state of consciousness, turiya enjoys and is contained in the states of waking, dreaming and deep sleeping.

Or

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 55, dhāraṇa 32*

पीनां च दुर्बलां शक्तिं ध्यात्व द्वादशगोचरे ।

प्रविश्ये हृदये ध्यायन्-मुक्तः स्वातन्त्र्यम्-आप्नुयात् || ५५ ||

pīnām ca durbalām śaktim dhyātva dvādaśagocare ।  
praviśye hṛidaye dhyāyan-muktaḥ svātantryam-āpnuyāt || 55 ||

55. When you breathe with sound (pīnam) very slowly with deep awareness, the *prana shakti*, the power of life breath energy is thick

and gross. It is made subtle and refined (through yogic processes like pranayama). When the Yogi places his awareness constantly on this Shakti either in the dvadashanta (any of the energy centers like third eye), or in the heart (the center of the body) while entering into the dream state, he is liberated and freed (from life-death) and manifests his natural state of cosmic power – where he lord the dreams and death.

## Power to express shaktis through others

(not found, to be researched further)

## Power to materialise on the palms

(Materialize any object or visualization from the power of Spanda, the Dynamic Oneness with Sadashiva)

Shaastra Pramana: *Spanda Kārikā, Section 3, Vibhūti Spanda, sutra 3.4, 3.5*

यथा हि अर्थोऽस्फुटो दृष्टः सावधाने'पि चेतसि ।

भूयः स्फुटतरो भाति स्वबलोद्योगभावितः ॥ ३.४ ॥

तथा यत्परमार्थेन येन यत्र यथा स्थितम् ।

तत्था बलम् आक्रम्य न चिरात् संप्रवर्तते ॥ ३.५ ॥

यथा ह्यर्थोऽफुटो दृष्टः सावधानेऽपि चेतसि ।  
भूयः स्फुटतरो भाति स्वबलोद्योगभावितः ॥ ३.४ ॥  
तथा यत्परमार्थेन येन यत्र यथा स्थितम् ।  
तत्था बलमाक्रम्य न चिरात्संप्रवर्तते ॥ ३.५ ॥

*yathā hi artho'sphuṭo dṛṣṭah sāvadhāne'pi cetasi |  
bhūyah sphuṭataro bhāti svabalodyogabhāvitah || 3.4 ||  
tathā yatparamārthena yena yatra yathā sthitam |  
tattathā balam ākramya na cirāt saṃpravartate || 3.5 ||*

### Translation

Indeed just as an object or static matter which, in spite of all the attentiveness of the mind, is perceived and seen indistinctly at first, then appears and manifests more distinctly and clearly, when observed with the strength of one's visual power.

So, when the Yogi resorts to the power of *Spanda*, the dynamic activity, in its highest essential nature of Oneness with Sadashiva, then whatever thing or object or idea which is static matter, exists in its highest dimension in whichever form (which one seeks to know or manifest), wherever, in whichever place or time, in whichever state or dimension, that thing or object at once (and not after a long time) appears and manifests in that very way by the nature of its strategic existence.

### Power to materialize gold on stones

जाम्बूनदादिकरणं सिद्धानां दर्शनं भवेत ।  
औषधीदर्शनञ्चापि निधीनां दर्शनं भवेत ॥ ८२ ॥

jāmbūnadādikaraṇam siddhānāṁ darśanam bhaveta ।  
auṣadhiḍarśanañacāpi nidhīnāṁ darśanam bhaveta ॥ 82 ॥

**He can turn any base material into gold causing divine alchemy or he can manifest gold, etc., directly see the Siddhas, perfected beings from other dimensions of existence, have the vision and revelations of the sacred energy herbs, aushadhas, and have the vision of hidden great treasures.**

**Power to be the source of infinite shaktis**

**Mahasadashiva 11 dimensions**

**Shaastra Pramana: Shiva Sutra, 1.21**

शुद्धविद्योदयचक्रेसत्त्व-सद्विद्यः ।

śuddhavidyodayaccakresatva-siddhiḥ ।

**TRANSLATION**

By the awakening and manifestation of the Pure Ultimate Knowledge, *shuddhavidya*, is attained mastery over the collective whole of all the powers, *Shaktis*.





# Manifesting the Powers of Consciousness Over Nature

Shaastra Pramana: Shiva Sutras, Sutra 3.5

Power: *Consciousness Over Nature*

Power over gross elements, go beyond Elementary Field of Objects

नाडीसंहार-भूतजय भूतकैवल्य-भूतपृथक्तवानि // ३.५ //

nāḍīsamhāra-bhūtajaya bhūtakaivalya-bhūtapr̥thaktavāni // 3.5 //

*Translation*

The merging or absorption of the movements of breathing [nādi samhāra], achieving power over the gross elements from the earth to the ether [bhuta-jaya], diverting attention from all objective senses and directing it towards the center of the movement of the breath, and taking your Consciousness from the grip of the elementary field.

*The Complete Power over Nature  
through oneness with Sadashiva*

Apta Pramana, Patanjali Yoga Sutra

graḥāṇa-svarūpāśmitānvayārtha-vattva-saṁyamādīndraya-jayaḥ ।  
tato mano-javitaṁ vikārabhāvaḥ pradhāna jayaśca ।

### *Translation*

By the samyama on the power of perception and on the essential nature, correlation with the ego and purpose of the sense organs, mastery over them is gained.

From that, the body gains the power to move as fast and swift as the mind, *mano-javitvam*, ability to function without the support of the sense organs, *vikārabhāvah*, and complete mastery or victory over the primary cause of the manifest nature, *pradhāna*.

~ *Vibhūti Pāda, Patañjali Yogasutra, Sutra 3.48, 3.49*

### *Explanation*

By the oneness with the primordial Source, Sadashiva comes the infinite power of oneness with nature and the elementary forces – the *pancha mahabhutas* – the air energy, the water energy, the fire and earth energy etc – from the most subtle to the grossest.

The Nithyananda Yogi manifests this *shakti* (power) only by the direct physical *deeksha*, initiation from Sadashiva incarnate Guru Paramahamsa Nithyananda, and the energy descent of grace, *shaktipāta* with Him. The Yogi experiences the pure oneness, *shuddha advaita with the Purusha or Pati*, Sadashiva, the Lord of Nature and all-beings, and can thus command not only nature, **prakrati**, but also the chief source of Nature, the creative source principle called **pradhāna** - which is the ray, the manifestation from Sadashiva's third eye. *By this also comes, the yogic powers of all-knowing and all-powerfulness.*

This is the sacred secret science through which the Nithyananda Yogi, the new super humans, carrying the Nithyananda DNA, can simply connect with any elementary force of Nature such as *Indra*, the energy of rain and *Varuna*, the energy of water and cause the rain or atmospheric change

in any place, just by willing through their energized Third Eye, the abode of Sadashiva.

This is the power manifestation of Consciousness over nature or matter, of Sadashiva-Adishakti over His own *māyā*, nature. When Sadashiva commands the Nature willingly and joyfully manifests its all-auspiciousness showering its self – be it in the form of rains or in the form of shifting the very atmosphere, temperature at any place. As Sadashiva is all-pervasive, the Lord of Space and Time, Length, Breadth and Depth – this mighty power manifests beyond any limitations within a very short time.

As this power manifests from pure oneness, these shifts in the Nature heal and bless the bio-sphere, and cause nature's abundance and bring the best climate, health and well-being for the utmost benefit of the planet, the ecology and all living being. It is never averse to nature's wish, unlike the artificial rain or atmospheric change attempts, which only hurt and hamper the Earth's delicate balance of elementary energies.

Infact, this power manifestation of 'consciousness over nature' will restore the negative and hazardous effects done to nature, to atmosphere, to mother earth, to all living species by the collective unconsciousness of the humanity.

**Power manifestation by the grace of the Avatar, Paramahansa Nithyananda is the definite promise for humanity and earth to protect it from dangerous climatic changes, unnatural weather patterns, deforestation, species extinction, global warming and loss of natural resources.**

## **From Vedic tradition**

In the Vedic tradition, the greatest living enlightened civilization in the sacred land of Bharat, great kingdoms and temple traditions flourished with infinite riches, abundant resources and blessedness, with *dhana* and *dhānyam*.

### ***The Scale of Abundance in Hinduism – Oneness with Nature***

The definition and scale for measuring the abundance, resources, and wealth of a specific land or country was the following based on:

- the greenness or the fertility of the soil, the expanse of the green fields and forests birthed by mother earth yielding the grains, paddy, fruits and vegetables.
- The wealth of water body, that is the availability of large water bodies like rivers and tributaries such as the sacred Ganga, Kaveri, Sarasvati, and sacred water tanks and reservoirs around the temples.
- The showering skies, the level and density of rainfalls, which is the grace of Nature; and the atmosphere levels.
- The wellbeing of all living beings, including animals, cows, birds, and unmoving bodies like trees, herbs, plantations etc.

## ***The city of Amravati, or Indraprastha***

Amravati, in Sanskrit, literally means 'abode of immortals'. Amravati was the capital of Berar, which was part of present-day Vidharbha

Indraprastha was a grand city situated to the south of present-day New Delhi. The Pandavas had established this city after destroying Khandav Van (forest). Vishwakarma, the architect of the devtas (deities) had designed this city. This city was the capital of the Pandavas.

## Sri Netra Tantram

The *Sri Netra Tantram* is attributed to the school of Kashmir Shaivism. We have the devanagiri verses with commentary by Kshemaraja, the disciple of Sri Abhinava Gupta.

- Intimate conversation between Devi and Shiva.
- Divided into 22 adhikaras of uneven length, centres around MRTUNJAYA, here described as AMRITESHA, and his group of SHAKTIS.

### Chapters

- **Chapter 1 is on Netra, Trinetra, the power and secret of Lord Shiva's third eye.**
- In chapter 2, there is discussion of the three shaktis – Iccha, Jnana and Kriya.
- Chapter 3 - puja (yaga) of Mrityunjaya
- Chapter 5 - discusses initiation (diksha).
- Chapter 6 – Rules of Abhisheka
- Chapter 7 – Amritesha, the Lord of Amrita, Nectar; 6 chakras, 16 Adharas, 3 Lakshayas, 5 Vyomas (ethers), Granthis, Nadis within the body.
- Chapter 8 – Yoga of tantras
- Chapter 9 – different tantric divisions – vama, dakshina, siddhanta, saura, Vaishnava, and how they relate to Vedas. (Bhairava says – Amritesha is pure,, like crystal and extends everywhere giving the fruit of all Agamas.)
- Chapter 10 –
- Chapter 11 – Uttaramnaya, starts with a dhyana of Tumburu, who is of the colour of dazzling white snow, or the kunda flower. Shaktis mentioned in this chapter include Jambhani, Mohani, Subhaga and Durbhaga.
- Chapter 12 - the Kulamnaya, and outlines the mandala of Bhairava and different shaktis and worship conducted there.
- Chapter 13 - contains a rare dhyana of Brahma. This teaching is open to all, be they female, male and of whatever caste and hue. Brahma is described as having four arms, handsome, red in colour, effulgent, seated on Hamsa (a swan, but here meaning the mantra). He holds a staff, a rosary of akshas, a jewelled water pot and the four vedas.
- Chapter 14 - the role of this mantra and Iccha, Jnana and Kriya Shaktis are discussed, and the supremacy of the mantra.
- Chapter 15 - describes how Amritesha's mantra is all protective, while the next chapter describes different siddhis obtained from the worship. That topic is continued in chapter seventeen, which also covers the kavacha.
- Chapter 16 - Amriteshvari, or the shakti of Amrita, as well as describing the purifications that mantras must receive to become successful.
- Chapter 19 - long, with 226 shlokas (verses). It starts with the Devi asking Shiva to describe afflictions caused by bhutas, pretas, yakshas, pishachas, rakshas and the like, and how they can be prevented.

- Chapter 20 - yoginis, such as Shakini and others of the bodily dhatus.
- Chapter 21 - discusses the nature of mantra, while the last chapter concludes with the great merit of Amritesha (Mrtyunjaya's) mantra.

## ॥ Sri Netra Tantra ॥

(with *tīka*, commentary notes by Sri Kshemaraja)

srimat kshemarāja viracita netroddayotākhya-vyākhyopetam

### ॥ Pramana'dhikara ॥ - the first adhikāra

**netroddyataḥ**

**jyotistatparamam parāmṛtamayam viśvātmā turyam trikam  
netram pañcakasaptakātma śivayornaumyekavīram mrḍama ॥ 2 ॥**  
[Kshemaraja]

**jyotiḥ:** light, **tat:** that, **paramam:** ultimate, **parāmṛtam:** ultimate immortal, **ayam:** these, **viśvātmā:** soul of universe, **turyam:** superior, ultimate, **trikam:** three, **netram:** eyes, **pañcaka-saptakātma-**  
**śivayoh:** shiva's five and seven souls, **naumi:** salute, **ekavīram:** only one brave, **mrḍam:** one of the names of Shiva.

That ultimate Light, this Ultimate Nectar of Immortality, these Ultimate, Supreme Three Eyes, *Trikam Netram*, which is the Soul of the Universe, which is the five and seven soul of Shiva, I bow down onto that One Vīram, Mrdam (Shiva).

**yo'ntarviśvam jhaṭiti kalayannakṣacakreśvarībhiḥ ।**

**svātmaikātmyam gamayati nirānandadhārādhirūḍheḥ ॥ 3 ॥**

**yah:** who, **antah:** inside, **viśvam:** universe, **jhaṭiti:** quickly, **kalayan:** making less, **akṣacakre:** in the cycle of eye, **īśvarībhiḥ:** by powers of īśvara, **svātmaikātmyam:** oneness in self soul, **gamayati:** makes to happen, **nirānandadhārādhirūḍheḥ:** one who placed in non bliss flow.

यः पूरणत्वाद्बहिरपितिथैवोच्छलतस्वात्मरूपे ।

बोधोल्लासो जयतसि गुरुः कोऽप्यपूर्वो रहस्यः ॥३॥

**yah:** who, **pūrṇatvāt:** because of being full, **bahiḥ:** outside, **api:** also, **tathā:** like that, **eva:** only, **ucchalat:** moved upwards, **svātmarūpe:** in the form of self, **bodhollāsaḥ:** happiness by knowing, **jayati:** wins, **sah:** he, **guruḥ:** lord, **kah:** who, **api:** also, **apūrvah:** unique, **rahasyah:** secret.

**dvaitādvaitadṛgandhakāraharaṇam dhāmatrayaikātmakam |**

**śaivam̄ netramanugrahāya jagato'mutraidudyotate || 4 || [Kshemaraja]**

**dvaita-ādvaita-dṛg:** the Eye of both dual and non-dual, **andhakāra-haraṇam:** destroyer of darkness of ignorance, **dhāmatraya-ekātmakam:** Oneness in three sacred abodes, **śaivam̄:** Shiva, auspicious, **netram:** eye, **anugrahāya:** to grace with liberation, **jagataḥ:** universe, **amutra:** here, **idudyotate:** becomes to visible.

The Eye, SEE of both duality and non-duality, the destroyer of blinding darkness (of ignorance), the One Soul and Source of all the three sacred abodes (dhāma-traya), of that ever **auspicious Shiva's Netra-anugraha**, the Grace that showers liberation – the whole Universe here become manifest and visible.

अभनिवबोधादत्तियद्युतविकिसतिहृत्सरोजानमे ।  
रसयत सरसा: परमिलमसारसंसारवासनाशांत्यै ॥५॥

**abhinava-bodha-āditya-dyuti-vikasita-hṛtsarojāt:** from just born blown gleam heart lotus of knowledge, **me:** in me, **rasayate:** makes tasty, **sarasāḥ:** with taste, **parimalam:** fragrance, **asāra-samsāra-vāsanā-sāmtyai:** to make end fruitless life's smell.

Hail to the ordainer of destiny (Vidhātā), whose inner space is of the essence of Pure Nectar, *shuddha-ātma*, the being who manifests three ways in the three worlds, the possessor of Shakti who creates, maintains and destroys in the Cosmos, the being whose nature is Amruta, SHIVA, the supreme essence of Brahma, Vishnu and Isha.

Onto that Shiva I ever bow down and surrender, who is of the essence and form of CHIDĀNANDA-GHAN, Embodied Mass of Consciousness-Bliss of the Supreme Self.

(to translate page 4-5, Stuti on Shiva – to be translated – on Shiva as the cause of Pancha-Kritya)

**sṛiṣti sthitim ca samhāram tritanur-viddhāmyaham I (1-31)**

**evam mamecchā jñānākhyā kriyākhyā śaktirucyate I (1-29)**

**kriyāśaktyā tu srjati jñānaśaktyā jagatisthitim I samhāram  
rudraśaktyā ca I (21-43)**

I am the causal abode of the three transcendental bodies – *shrishti*, manifestation of creation, *sthiti*, maintenance and upholding, and *samhāram*, the dissolution and absorption. By My will, *icchā* alone, the *jnana shakti*, the power and manifestation of pure knowledge, *kriya shakti*, the power and manifestation of authentic action, is known and declared.

By the *kriya shakti*, I create, project, manifest; by the *jnana shakti*, I maintain and uphold the universe. And by the *rudra shakti*, the power of Rudra, I destroy and rejuvenate.

**Research note:**

Kamika Agama confirms description of Sadashiva with the TRINETRA (same terminology) as these 3 Shakti.

iccha jñānā kriyāśakti-traya-netrayutam smaret I  
candraḥ sarvajñātārūpaḥ daśahatāḥ diśo daśa II

His Three Eyes are to be remembered as symbolizing the three-powers – Iccha, Jnana, Kriya, the crescent denotes His power of all-knowing.

- *Kamika Agama, purva pāda, archana vidhi* (meditation on Sadashiva before āvāhana)

**Iti I api ca parāsu mayemānamātrātmikasu tisruṣava-vasthāsu  
narśakti-śivabhedātītrādhā rupamāsthāya kṛtsnasya  
viśvasyodbhavādīn vidhātā yaḥ I**

**api:** also, **ca:** even, also, **meyamāna-mātrātmikāsu:** in vedic meters, **tisrṣu:** in three, **avasthāsu:** states, **naraśaktiśivabhedāt:** the distinction of human, power and Shiva, **tridhā:** in three, **rūpam:** forms, **āsthāya:** standing in it, **kṛtsnasya:** of whole; **viśvasya:** of the universe, **udbhavādīn:** creation, manifestation, **vidhātā:** commander, **yaḥ:** who.

One who is the Progenitor of the whole manifested universe, is established in the three forms and also in the three states of vedic meters (mātrikas) which are distinguished as – nara, śakti and śiva.

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Seated on Kailasa Peak is the Lord of Devatas, *Maheshvara*, Hara, the altar of dalliance, with his Gaṇas and his spouse Parvati. (page 7)

Having seen the blissful Lord, and with the desire of enriching the living beings, suddenly Parvati left His side, and grasping his feet, questioned the contented Parameshvara in a very devoted way. (page 7, verse 1-4)

Sri Devi said:

O Lokanatha, lord of the Cosmos, O Jagatpati, the Ruler of the Cosmos, you have accomplished a great miracle, a cause of astonishment. You are Lord of all that exists, but My supreme master.

This secret, hard to distinguish and difficult to accomplish, is unknown to Kartikeya, to me, to the Devas or to the Ganas. It is certainly unknown to Lords of yoga, to the Matrikas, to the Rishis and to the Yogis who worship the Lord of Shadanga Yoga, the six limbed yoga.

Lord of creation, speak now of this, if you are kindly disposed towards me! O Lord, I pray to you by your obligation to speak fully.

Thus having heard the words of Devi, Bhagavan Shiva with the smiling face spoke: **Ask anything you wish, O one with beautiful hips. The sacred secret is situated in your heart. I will certainly speak fully. You please me, O pure one!** (verse 1.10)

śri devyovāca  
 bhagavan devadeveśa citrāścarya pravartaka I  
 āścaryamīdṛśam̄ ramyam̄ na śrutam̄ tacchruṇomyaham II 1-11 II  
 vibho prasannavadan paramānanda kāraka I  
 amātsaryeṇa bhagavan kathanīyam̄ tvayā mama II 1-12 II

Sri Devi said:

Bhagavan, lord of all lords, the cause of various extraordinary miraculous happenings, beautiful and lovely one of miraculous appearance and presence, I wish to listen that which is not already heard or revealed. **Handsome Lord** with most pleasing, bright, soothing face, who is all-pervading and all-powerful, I want to hear about the root cause of the utmost bliss, O Bhagavan, to be revealed to me by You.

(page 12)

*Footnote:*

*“Only here, I am seeing Devi calling Sadashiva as ‘handsome God’. In Kamika Agama, She says powerful Lord. Here ‘handsome lord’, third eye has that quality. It makes the person, whole body, whole face, everything handsome, beautiful.”*

īdṛśamiti hyatsthitam̄ sphuṭikariṣyamāṇam̄ na śrutamiti nādyāpi  
 nirṇītatattvam̄ tat śṛṇomi adhijigamisāmi II 12 II  
 etat sphuṭayati

yattadāpo'mayam̄ devam̄ cakṣuh̄ sarvatra dṛśyate I  
 tasmādagnih̄ katham̄ raudra utpannah̄ kāladāhakah̄ II 1-13 II

yattadāpo'mayam̄ deva cakṣuh̄ sarvatra dṛśayate I  
 tasmādagnih̄ katham̄ raudra utpannah̄ kāladāhakah̄ II 1- 13 II  
 yena vai dṛṣṭamātrastu mitrajo bhasmasātkṛtaḥ I  
 kim̄ tadraudram̄ kṛtam̄ deva vahnikāladighakṣayā II 1 - 14 II

(verse 15 – 16 )

The all-seeing Divine eye, **caksuh** is filled with water [āpomayam], O Deva. How then, does it become fiery and wrathful, flaming and burns up time? Saturn was reduced to ashes by the power of this eye. Deva, how is such wrath produced, that fire which desires to burn time? It consumes all creation, destroying Brahma and all that is permanent.

In a similar way, O Parameshvara, Kāma was burned up by Its play. What is this ferocious, fiery eye (netra), Natha, which is always invisible, yet is the causative source of great miraculous, astonishing wonders? (16)

देव नेत्रान्तरे वह्निस्त्वदृते कस्य दृश्यते ।  
किं वा वह्निमयं चक्षुस्तत्कथं न विभाव्यते ॥ १-१७॥

deva netrāntare vahnistvadrte kasya dr̄syate ।  
kim vā vahnimayaṁ cakṣustatkatham na vibhāvyate ॥1-17॥

**deva:** oh lord, **netrāntare:** in other eye, in between the eyes, **vahniḥ-** fire, **tvadrte-** without you, **kasya** - in whom, **dr̄syate**- visible, **kim-** what, va - only, **vahnimayaṁ** - fire full, **cakṣuṣa-** eye, **tatkatham**- that, na- never, **vibhāvyate** - to be known.

O Deva, how does fire come to exist, within the space between the eyes (the Third Eye). Who does it See? How is this Divine Eye, cakṣuṣa filled by fire (vihni-mayam)? Why is it invisible?

\*note: Netrāntare – here means ‘amidst the eyes or between the eyes,’ which is directly the Third Eye, between the eyes.

yena vai cakṣuṣā kṛtasnam̄ prasaram̄śca jagatpate |  
sarvāmṛutamayenaiva jagadāpyāyase kṣaṇāt || 1-18 ||

kṛtasnam̄ - whole; prasaram̄ - coming forth  
amritamanyena- eva aapyām – to be reached, obtainable

O Jagatpate, Lord of Universe, how is it indeed that from this Divine Eye, *Cakṣu*, which is streaming forth, raising, and expanding the Whole Cosmos (in all dimensions of Existence), which is filled with *amṛta*, the nectarine essence of All-immortality, you reach, enter and pervade the Universe, instantaneously.

māma-anandayase deva prasannanaiva cakṣuṣā |  
amṛutākāravacchubhrhmam jagatdāpyāyakārakam || 1-19 ||

tasmāt kālānalaprakhyāḥ kuto vanhiḥ prajāyate |  
etat sarvam samāsena bhagavan vaktumarhasi || 1-20 ||

Deva, by this graceful, pleasing nectarine pure Eye, **amṛta-cakshu** only, you make me blissful and cause the projecting and reaching into the Universe. From where does this fire, known and celebrated as the fire of time (kāla anala) is caused, generated, and comes forth? O Bhagavan, only you can speak and reveal this to me completely.

(Sadashiva creates everything in his See)

yattcakṣuriti golakarūpam̄ drasyate sarvairupalabhyate tadāpa iti  
sitarupabāhulyāt |  
mam netrokakam̄ devi ||

That Caksuh, Third Eye having a rounded shape is (physically) visible and available to all having definite forms; this cakshu is filled with water having the whitish form in much larger quantity.

**My Eye is the Water, Devi.**

(\* here the physical eye is described, which has a rounded shape and whitish form, and the water within, which is pervading the eye, is Shiva)

## **NETRA RAHASYA**

**śri bhagavān ucāva**

**ati kautuhalāviṣṭā pracchasyetacṣrūṇu priye  
yanme netrāntare vahniryadvāmṛtam-anuttamam II 1.21 II  
tatsarvam kathayiṣyāmi yogayuktyā śrūṇu priye |  
yatsvarūpam nijam śuddham vyāpakam sarvatomukham II 1.22 ||**

**sarvabhūtarāvastham sarvaprāṇiṣu jīvanam I  
yogagamyam durāsādam duṣprāpamkṛtātambhiḥ II 1. 23 II**

**Shri Bhagavan said:**

You ask these questions with great eagerness and intense yearning. Listen Dear, I will speak all about that Fire (Vihni) and the incomparable, ultimate nectar (amrta) which is within My Eye in between the eyes (netrāntare). (21)

I will speak about all That, listen Dear, established in Yoga, the uniting space of Oneness with Me. Its real form and nature is without origin, pure, pervading all and having faces everywhere. It is existing within all living creatures and present in the hearts of all things, attained by yoga, difficult to accomplish, hard to attain for all beings. (22-23)

**mannetrāntarvahnayamṛtadvayam yadanuttamam rahasyamiti  
prāguktam  
ataśca pāśānām kālādeśca dāhakam paradhāmāveśātma jagadāpyāyakṛda  
yad  
yogayuktyā parādvayasphārānupraveśena kathayiṣyāmi tvam ca tathaiva  
śrūṇu antarvimṛśa | tadetadādivākyama | atra  
paravahnayamṛtātmanetra- rahsyamabhidheyam | tasya anuttamamiti  
viśeṣaṇena  
bhogamokṣākhyam prayojanam pratyupāyatvam sūcītam |  
parādiradivyāntah  
śoḍhā saṃbandhaḥ prasiddha eva || 21 ||  
netretatvābhidhāyitvād netremityasya nāma pratijñānam sphuṭayati**

yatsvarūpam nijam śuddham vyāpakam sarvatomukham || 1-22 ||

(page 16)

mannetrāntah: in my eye ; vahni-amṛtadvayam: fire and nectar both; yat: which; anuttamam: unsurpassed, excellent; rahasyam: secret; iti: this; prāk: previously, before; uktam: told; atah: so; ca: and; pāśānām: pāśā; controlling rope; kāladeha: time; ca: and; dāhakam: burner; paradhām: ultimate abode; āveśatma: soul entering; jagadāpyāyakṛda: the causer for expanding the universe ; yat: which; yogayuktyā: by being engaged in yoga, space of uniting (with me); parā-advaya-sphāra-anupraveśena: by entering into the supreme non-dual abundance – the primordial big-bang which happened in kanaka (form of fire), everything is made; kathayiṣyāmi: will tell, narrate, reveal; tvam: you; ca: also; tathā: like that; eva: only; śṛṇu: listen; antarvimṛṣa: with inner analyzing, reasoning; tat: that; etat: this; ādivākyama: starting word, sentence; atra: here; paravahni-amṛtātmanetra-rahasyam: the sacred secret of the ultimate fire (sun), the very self of the Immortal Eye; abhidheyam: to be spoken, expressed; tasya: its; anuttamam: ultimate, unsurpassable; iti: like this; viśeṣaṇena: especially; bhoga-mokṣākhyam: for enjoyment and liberation; prayojanam: application, purpose, intent ; pratyupāya: counter-effects; tvam: onto you; sūcītam: indicated; parādih: that which is ‘parā’ is the beginning; adivyāntah: ‘adivyah’, non-divinity is the end; ṣodhā: in six; saṃbandhah: relation; prasiddha: well known; eva: only

(page 17)

In my Netra, Eye, both Fire (Vahni) and Nectar of Immortality (Amrita) exist, this is the unsurpassable, excellent sacred secret (rahasyam) not told previously, yet.

As the Paasha, the cosmic rope that controls, Body of Time (Kāladeha) and The Burner (Dāhakam), The Cause who enters as Self and expands as the Universe – by entering into the Supreme Non-Dual Source, sphāra – which is *svayam-prakasha* shining with gold-like fiery light of the cosmic bang, the ultimate space of Oneness with everything – I will narrate and reveal (this netra tantra rahasya) to you.

By engaging in space of uniting with Me (yoga-yukta), listen with a deep space of intra-analyzing (antarvimṛṣa) to the first words here of the sacred secret (rahasya) of the **Ultimate Fire, Paravahni which is the Divine Eye with the inner-essence of Nectar of Immortality, Amṛtātma-Netra**, which is being spoken and expressed to you – its purpose and applied science (pryojanam) is especially for the enjoyment (bhoga) and for liberation (mokṣa) and its indicated counter-effects.

There are **Six Relations**, **sad sambandah**, which are well-known, starting with *parā* and ending with *adivyā*.

(note: researching into meaning of ‘*parā*’ and ‘*adivyah*’ used here as per context.)

netretattvābhidhāyitvād netremityasya nāma pratijñānam sphuṭayati  
yatsvarūpam nijam śuddham vyāpakam sarvatomukham || 1-22 ||

**netre-tattvābhidhāyi-tvād:** the principle of Netra; **netrem:** ; **iti:** ; **asya:** of this ; **nāma:** name, **pratijñānam:** knowledge of previous, **sphuṭayati:** comes to manifest, **yatsvarūpam:** the form of which, **nijam:** truth, **śuddham:** pure, **vyāpakam:** pervading, **sarvatomukham:** all-pervading face

sarvabhūtarāvasthyām sarva prāṇiṣu jīvanam |  
yogagamyam durāsādam duṣprāpam-kṛtātmabhiḥ || 1-23 ||

One who is the Life of all living beings and in whom all the living and existing beings reside and are established; who is goal of yoga, who is rare and difficult to be accomplished, who is difficult to access and attain – It is the Source of all Actions.

स्वं स्ववीर्यं स्वसंबेद्यं ममैव परमं पदम् ।  
तद्वीर्यं सर्ववीर्यणां तद्वै बलवतां बलम् ॥ १-२४ ॥

**svam svavīryam svasamvedyam mamaiva paramam padam ।**  
**tadvīryam sarvavīryānām tadvai balavatām balam ॥ 1-24 ॥**

तदोजश्वौजसां सर्वं शाश्वतं ह्यचलं ध्रुवम् ।  
सा ममेच्छा परा शक्तिः शक्तियुक्ता स्वभावजा ॥ १ - २४ ॥

**tadojaśvaujasām sarvam śāśvataṁ hyacalam dhruvam ।**  
**sā mamecchā parā śaktih śaktiyuktā svabhāvajā ॥ 1 - 25 ॥**

It is like my own life-filled energy (*vīryam*), my own self-knowledge, indeed my supreme space. It is the essence of all *vīryam*, the strongest of the strong. Certainly, and without any doubt, it is the ojas of all ojas, the perpetual Eternity itself which is immovable and

established. From Me, She is known as **supreme Iccha Shakti**, one with Parāshakti, born from My own nature endowed with all powers.

वह्नेरूष्मेव विज्ञेया रश्मिरूपा रवेरिव ।  
सर्वस्य जगतो वापि स्वा शक्तिः कारणात्मिका ॥ १-२६ ॥  
vahnerūṣmeva vijñeyā raśmirūpā raveriva ।  
sarvasya jagato vāpi svā śaktih kāraṇātmikā ॥ 1-26 ॥

Just as fire and heat and the sun and its rays are inseparable, so also Shakti herself, the primeval inner cause of all creation, is inseparable from the Universe.

सर्वज्ञानादिगुणास्तत्र व्यक्ताव्यक्ताश्च संस्थिताः ।  
सैवेच्छा ज्ञानरूपा च क्रियादिगुणविस्तृता ॥ १-२७ ॥  
sarvajñānādi-guṇāstatra vyaktāvyaktāśca samsthitāḥ ।  
saivecchā jñānarūpā ca kriyādiguṇavistṛtā ॥ 1-27 ॥

Within Her is that which is both manifest and unmanifest. She is all-knowing with all qualities, manifested as **Iccha, Jnana and Kriya** and so forth attributes, and in Her, knowledge, the six qualities and everything else are situated. All light dwells in her.

**TRINETRA KALPANA**  
**Projecting, Manifesting Universe from Trinetra**

ज्ञानादिषडगुना ये ते तत्रस्थाः प्रभवन्ति हि ।  
 सा वि महाक्रियारूपा संस्थितैका क्रिया मता ॥ १-२८ ॥

jñānādiṣaḍagunā ye te tatrasthāḥ prabhavanti hi ।  
 sā vi mahākriyārūpā samsthitaikā kriyā matā ॥ 1-28 ॥

अणिमादिगुणानष्टौ करोति विकरोति सा ।  
 एवं ममेच्छा ज्ञानाख्या क्रियाख्या शक्तिरूच्यते ॥ १-२९॥

aṇimādiguṇānaṣṭau karoti vikaroti sā ।  
 evam mamecchā jñānākhyā kriyākhyā śaktirucyate ॥1-29 ॥

sūryācandramasau vahnis-tridhāma-parikalpanā ।  
 trinetrakalpanā mahyam tadarthamiha dṛṣyate ॥1-30 ॥

**sūryācandramasau:** sun and moon, **vahni:** fire, **tridhāma:** three sacred abodes; **parikalpanā:** imagination, projection; **tadartham:** that's why, **iha:** here, **mahyam:** to me, **trinetrakalpanā:** the projection or visualization from third eye; **dṛṣyate:** visible.

She is the essence and nature of **Mahakriya**, the great unified power of action; the **Kriyā Mātā**, the mother of action, one on which all is established. She is the very self of Anima and the rest of the eight shaktis, She both performs and destroys. **Thus, these three Shaktis of mine are called Iccha, Jnana and Kriya, it is said.**

In Me dwell the three playful abodes of the Sun, Moon and Fire (surya, chandra, vahni). **In the play and projection of My magnificent Third Eye, TRINETRA KALPANA is the substance of these three. I create, sustain and destroy the universe.**

dahanāpyāyane tena prākāśyam vidadhāmyaham ।

**ca sr̄ṣṭim sthiti samhrtim ca tritanur-vidadhāmyaham ॥1-31॥**

**dahana-āpyāyane:** increasing, expanding effulgence; **tena:** from that; **prākāśyam:** brightens, pervades as light; **vidadhāmi:** provide; **aham: I;** **ca:** and; **shṛṣṭim:** manifestation, creation; **sthiti:** maintanence; **samhrtim:** absorption for rejuvenation, dissolution; **ca:** and; **tritanur:** three bodies, form, manifestation; **vidadhāmi:** giver, bestower; **aham:** my

I am the abode of the three bodies of **shristi**, manifestation, **sthiti**, maintenance and **samhāra**, dissolution, absorption for rejuvenation. From My increasing and expanding effulgence, the life-filled energy (*vīryam*) pervades as light to all.

**tadvīryāpūritaṁ sarvam mama tejopabṛmhitam ।  
icchājñānakriyārūpaṁ netrāmr̄tam-anuttamam ॥1-32 ॥**

**tadvīryam paramam dhāma yatpara-amṛtarūpi ca ।  
yattattat paramānandaṁ yadetat paramam padam ॥1-33 ॥**

**tadetan-niṣkalam jñānam viśuddham netramuttamam ।  
mr̄tyujittena cākhyātām sarvesām mokṣadāyakam ॥1-34 ॥**

**tatsiddhidam param devam sarvaduhkha-vimokṣadam ।  
sarva-vyādhiharam devam sarvāmayaharam śivam ॥1-35 ॥**

That filled and intensified **Viryam**, **life-filled energy** is all covered by My fiery radiant essence. With My essence and forms of **Iccha**, **Jnana** and **Kriya** – Will, Knowledge and Action – **That (viryam) is the ultimate Eye Nectar of Immortality, netra amrta.**

This **Viryam, life-filled energy** is the supreme abode and that is the highest essence and form of immortality, the Nectar, *amrta*. This Viryam is the Ultimate Bliss, and This is the Ultimate space and goal.

That (viryam) is the complete knowledge, pure and the greatest core of the **Netra**, the Divine Eye. This is called the **Mrityunjaya**, the conqueror of death and is the giver of liberation, *mokṣa* to ALL beings.

He, **Mrityunjaya Shiva**, is the Supreme Divinity who grants *siddhi*, perfection and success and is the liberator from all sorrows and sufferings; the Lord who dissolves and destroys all physical diseases (*vyādhi*), who destroys all diseases – (the disease of all physical, physiological, psychological and neurological sufferings) to the very disease of re-birth (*āmaya*) – (salutations onto) SHIVA.

## Footnotes:

Revelations from Paramahansa Nithyananda on **Netra Tantra** about the Sacred Secret Science of TRINETRA, Third Eye, and Viryam, *Life-Filled Energy*.

Here, Sadashiva is saying –

“It is like my own *life-filled energy* (*vīryam*), my own self-knowledge, indeed my supreme space. It is the essence of all life-filled energy (*vīryam*), the strongest of the strong. Certainly, and without any doubt, it is the ojas of all *ojas*, the perpetual Eternity itself which is immovable and established.” (1.25)

This *Viryam* is the supreme abode and that is the highest essence and form of immortality, the Nectar, *amṛta*. This *Viryam* is the Ultimate Bliss, and this is the Ultimate space and goal. That (*viryam*) is the complete knowledge, pure and the greatest core of the *Netra*, the Divine Eye. This is called the **Mrityunjaya**, the conqueror of Death and is the giver of liberation, *mokṣa* to ALL beings.

In Me dwell the three playful abodes of the Sun, Moon and Fire. **In the play and projection of My magnificent Third Eye, TRINETRA KALPANA is the substance of these three. I create, sustain and destroy the universe.”**

Here the word ‘viryam’ means the Pure Life-filled energy, semen. This is the pure life-energy without any hormonal releases or protein in it. This is an important understanding for spiritual seekers (sadhakas).

**When the lust and blood are churned, then the semen is formed.** This is how the semen is formed in the physiology of an ordinary human being.

When this semen is in *water state*, one enjoys one's own physical body.

When the semen is in *ice state*, one enjoys another physical body.

When the semen is *heated up*, it is giving birth.

When the semen becomes *steam*, it is Brahmacharya, the space of celibacy.

**When the life-filled energy reaches the *Third Eye*, *Trinetra*, it becomes AMRUTA, the nectar of immortality. It is the Semen of semen; life-filled energy.**

Sadashiva is revealing to Devi – ***svam svavīryam*** – it is like My own life-filled energy, It is the essence of all life-filled energy (vīryam), the strongest of the strong – ***tat vīryam sarvavīryāñām tadvai balavatām balam***.

Understand some of the basic truths of human physiology, *shariri* and Divine physiology, *Divyashariri*.

For an ordinary human being, when the lust and blood is churned, it forms the semen, which is filled with the hormonal release and proteins. The lust, hormonal ups and downs are rooted at the base of the spine, Mulādhāra Chakra.

The *Divyashariri* is beyond all lust, beyond the need for any external pleasure inputs. He is complete onto Himself. In His physiology exists the life-energy of all life – ***tat vīryam sarvavīryāñām*** – as Sadashiva reveals. This is the secret of secrets.

**This Divine life-filled energy, *Viryam* in the body of a *Divyashariri* is the essence of Life-Energy – it has no proteins, or lust, or hormonal releases.** His Pure body has transcended all lower level of existence, and exists in the ultimate abode of Sadashiva, the Third Eye – *tat vīryam paramam dhāma*.

When the life-filled energy transcends the *mulādhara chakra*, the base of all lust and lower planes of existence, It reaches the *Trinetra*, Third Eye of the Divyashariri, and becomes AMRITA, pure nectar of immortality, which can create, sustain and liberate.

Thus the *Netra*, Eye of the *Divyashariri* is the TRINETRA, the Third Eye, which is of the essence of AMRITA – *Amruta Netra*.

This Amruta Netra is the life-filled energy, Viryam.

**The Divyashariri with the life-filled energy existing as *amruta*, nectar in His Third Eye, can directly give Life just from the tips of His Pure body** – the tips of his hands, tips of his feet or (just from His Third Eye? - since *Third Eye does the Panchakriya*), which is all-powerful and all-pervading.

“If you are polygamous, nobody else needs to torture you; you will be suffering because you are going around with every man or woman you see, but you don’t share that love.

When you don’t share love and only you share body, you will have so much disrespect towards you. It is like if all the time if you are sleeping in the drainage, what kind of idea you will have about you? You will have a deep self-disrespect towards you. So please listen, when your body also, your physiology also evolves to the level of psychological and becomes monogamous, that is called “maturity”. You physiologically polygamous, psychologically monogamous is the state of animal, animalistic behaviour, immature, incomplete, confusion. “ (from Sannyas Satsang, August 2013)

**yada vyādhibhir-ākrāntastvpa-mṛtyugato'pi vā |  
amoghamamalam śāntam sarvadām sarvamocanam ||1-36 ||**

**yat:** which, that, who; **vyādhibhiḥ:** of all illness; **ākrāntah:** unsurpassed, unconquered; **tu:** only; **mṛtyugataḥ:** conqueror of death; **api:** also; **vā:** or; **amogham:** unfailing, infallible; **amalam:** spotless, without impurity; **śāntam:**

peaceful; **sarvadam**: all-giving; **sarvamocanam**: all-liberating, who liberates all.

SHIVA, is the alleviator of illnesses and poverty, unsurpassed, conqueror of death, permeating all, infallible, without impurity, peaceful, all-giving, all-liberating.

sūryakoṭisahasrāṇāṁ vahnyayutasahasraśah ।  
yattejasā samāṁ tasya kalāṁ nārhati śoḍāśīm ॥1-37॥

His brightness is equal to 1,000 million suns and 1,000 million fires, liberating from the **sixteen kalas**, effulgence itself, unassailable by gods or demons.

### Projections and varieties (of existence).

mahāpāśupataṁ mahyam viṣṇostacca sudarśanam ।  
brahmaṇo brahmadaṇḍastu sarveṣāṁ svam svamāyudham ॥1-42॥  
anekākārarūpeṇa āyudham tadanekadhā ।  
surāṇāṁ svam svarūpeṇa mayā vīryam samarpitam ॥1-43॥

The magnificence of this great **Pāśupata** is that it is like Vishnu's Sudarshana, discus or Brahma's Danda, staff and is the very essence of all weapons, *āyudha*. Appearing in Infinite forms and shapes, this weapon spreads in infinite ways. **My own Vīryam, life-filled energy creates and delivers My own self as forms of Suras, Divine Beings.**

yogaśaktyā tu yogeśe tena vyāptamidaṁ jagat ।  
bhītānāṁ sā parā rakṣā trastānām-abhayam param ॥1-44॥

śatrubhiścārditānāṁ tu mokṣadām paramām dhruvam ।  
kim vātivistaroktena paunaḥpunyena sundari ॥1-45॥

I, Yogesha, the lord of Yoga, through My own Yoga Shakti, manifested this entire Cosmos. She is the supreme protecting power to those who are terrified, frightened and in danger, she is the dispeller of fears to those who are in terrible anxiety and fear. She destroys enemies and She is the supreme giver of liberation, most certainly. **O Sundari, Beautiful One**, what can even great flowing poetry describe and repeat the greatness of this! (44,45)

yadyattīvrataram̄ raudram̄ śrīmadūrjitameva vā ।  
prasādām̄ varadaṁ śreyah̄ prākāśyam̄ tattadeva hi ॥1-46 ॥

tajjñeyamaprameyam̄ ca jñānam̄ mantramahābalam ।  
trātāram̄ sarvabhūtānām̄ guptam̄ gopyam̄ sadā tvayā ॥ 1-47 ॥  
tvādya kathitam̄ devi kiṁ bhūyah̄ paripṛcchhasi ।

This great thing, the giver of grace, the most excellent boon giver, causes manifestation, maintenance and the great intensity of **Rudra**. It should be regarded as immeasurable (aprameyam) and that which is to be known (jneyam), sacred knowledge (jnana), the great power and strength of mantra, the protector of all the living beings; it is sacred secret, you should always keep it a secret (gopyam).

**O Devi, It has now been revealed to you. What else do you wish to ask?**

## On Shakti and Shiva (*vidya pāda*, Agama Research)

From the supreme state of total Oneness (susampurnam) with Shiva, an effulgent column of light, undivided wholeness in nature, appeared associated with **8 Shaktis, shaktya-aśtaka**. Next, it got variegated again into 8 luminous souls as willed and stimulated by Shiva's *Iccha Shakti*. These 8 luminous souls are: Ananteshwara, Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, who was as resplendent as fire, Srikantha and Shikhandi. All of them were with immeasurable brilliance of 10 million suns. There were **8 Shivas**, the Great Vidyeshvaras, who manifested from that luminous column.

~ *Raurava Agama, Vidyā Pādah, Shiva-tattvaṇi*, vr. 9-11

ittha śaktih kurvatī dehakṛtyam dehabhāvāducyate dehaśabdeḥ |  
tasyā bhedā ye'pi vāmādaya-ssyute'pi proktāḥ kṛtyabhedenā sadbhīḥ ||

In reality, there is no body for **Lord Shiva**, since all the actions to be carried out by the body are all fulfilled by His **Shakti** itself. The form as constituted by Shakti is said to be body (deha), only in the secondary sense. Even though this Shakti is only One(ness), *abheda*, the enlightened sages declare that Shakti is associated with different states (*bheda*) such as Vāma and others in view of the varied actions concerned with the pure path (suddha maya).

~ *Mrigendra Agama, Essential Nature of Pati, Lord Shiva*, vr. 15

## Shaktis of Shiva

It is to be known that there are **3 Shaktis** belonging to the Supreme Lord Shiva, who is the primal cause, *kāraṇa*, and who is with imperishable and inexhaustible powers, *avyayātmanah*. They are **Vāma**, **Jyeshtha** and **Raudri**. Apart from these 3 Shaktis, there are 2 Shaktis for the Lord, they are **Jnana Shakti** and **Kriya Shakti**.

Of these two, **Jnana Shakti** is of the nature of Shiva Mantras, and **Kriya Shakti** become instrumental for the continued performance of 5 Cosmic functions such as *shristi*, emergence or manifestation, *nitya*, sustenance, *samhāra*, absorption, and others. There are three states for Shiva – **sakala**, **nishkala** and **sakala-nishkala**. There are 4 mantras – **sadya**, **vāma**, **aghora**, **tatapurusha** and **ishana** – which constitute the divine form of Shiva. **Shiva is known as Sadashiva when He is in sakala-nishkala state.**

~ *Raurava Agama, Adhva Vidhih, The Features of metaphysical cosmic path (adhva), vr. 32-34*

- **Shristi or Utpatti** (both terms found in Agama) - can be better translated as 'emergence' or 'manifestation' than creation. As Swamiji has revealed, that one becomes many to enjoy itself, and the creation cannot be separate from the creator or created.
  - **Dhatu – 'Srj' Srjati – means:** to let go, release, emit from one's self

## Shaktis of Sadashiva described in the SADASHIVA TATTVA

Those who have reached the world of pure path (suddha adhva) through the appropriate initiation, *Shaiva-sādhana* based on knowledge, yoga, experience various enjoyments which yield ultimate bliss (ananda). Upon the complete removal of the residue *anava mala*, they attain the supreme state, *tat padam [sāyujya]*. Since they are wholly engrossed in the supreme bliss which is their own essential nature, they do not perform the Cosmic actions such as śristhi, etc. Thus, the nature of SADĀSHIVA TATTVA has been briefly explained to you.

~ *Mrigendra Agama, Ch. 13, Adhva Prakarana*

<b>Shakti</b>	<b>Description</b>	<b>Agama Ref.</b>
<b>Nivṛutti Shakti</b>	<p>The Shaktis by which Shiva unfolds the power of all-knowing and power of all-doing for Sadashiva and other Lords are known by the specific names <b>Nivṛutti</b> and others.</p> <p>The Shaktis by which Shiva enables the competent souls to be abstracted from the worlds and the worldly beings (which are of 14 kinds), and direct them towards the final liberation is called <b>Nivṛutti</b>.</p> <ul style="list-style-type: none"> <li>- Name of World - <b>Prathistha</b></li> <li>- Presiding Lord of this world - <b>Nivṛuttimān</b></li> </ul>	<p>Mrigendra Agama, Ch. 13, Adhva Prakarana.</p> <p>Descriptions of Worlds, vr. 166-170</p>
<b>Pratistha Shakti</b>	<p>The Shakti by which Shiva obstructs firmly the chance of getting back to the worldly life [maya matrix] and transmigration for the competent souls who have turned towards liberation and stabilizes their conviction is called '<b>Pratistha</b>'.</p> <ul style="list-style-type: none"> <li>- Name of World - <b>Pratistha</b>.</li> <li>- Presiding Lord - <b>Pratisthadhipati</b></li> </ul>	<p>Mrigendra Agama, Ch. 13, Adhva Prakarana.</p> <p>Descriptions of Worlds, vr. 166-170</p>
<b>Vidya Shakti</b>	<p>The Shakti by which Lord Shiva graciously gives the direct intuitional knowledge related to all the categories to such component souls, making them to transcend the knowledge based on perception, inference and others, is called <b>Vidya</b>.</p> <p>Name of World - <b>Vidya</b> Presiding Lord - <b>Vidyadhipati</b></p>	<p>Mrigendra Agama, Ch. 13, Adhva Prakarana.</p> <p>Descriptions of Worlds, vr. 166-170</p>
<b>Santi Shakti</b>	<p>The Shakti by which Lord Shiva alleviates all sorts of miseries and impediments for the sake of such competent souls is called <b>Santi</b>.</p> <p>Name of World - <b>Santi</b> Presiding Lord - <b>Santiman</b></p>	<p>Mrigendra Agama, Ch. 13, Adhva Prakarana.</p> <p>Descriptions of Worlds, vr. 166-170</p>

<b>Indhika, Dipika, Rocika</b>	<p>The Shakti by which Lord Shiva gives great brightness, greater brightness, still more greater brightness to the competent souls enabling them to view the <b>wholeness</b> of all the created worlds and the worldly objects and liberates them from all traces of the primal bond (pāśa) are known as Indhika, Dipika, Rocika.</p> <p>Name of World - Indhika, Dipika, Rocika          Presiding Lord - <b>Indhikavān, Dipikavān, Rochikavān</b></p>	<p>Mrigendra Agama,          Ch. 13, Adhva          Prakarana.          Descriptions of          Worlds, vr. 171-          175</p>
<b>Mocikā</b>	<p>The Vidyeshvaras and other Lords are in the state of being directed and controlled by the Supreme Lord because of the prevalence of the shade of 'ānava mala' in them. The Shakti by which Lord Shiva grants the final liberation known as 'SĀYUJYA' to such Vidyeshvaras and others is called <b>Mocikā</b>.</p> <p>World where this shakti exists- <b>Mocikā</b>          Presiding Lord - <b>Mocikāvan</b></p>	<p>Mrigendra Agama,          Ch. 13, Adhva          Prakarana.          Descriptions of          Worlds,          Mrigendra Agama,          Ch. 13, Adhva          Prakarana.          Descriptions of          Worlds, vr. 171-          175 vr. 171-175</p>
<b>Urdhvaga</b>	<p>The Shakti by which Lord Shiva installs such Vidyeshvaras at the state of absolute lordship is called <b>Urdhvaga</b>.</p> <p>World where this shakti exists- <b>Urdhvaga</b>          Presiding Lord – <b>Urdhvagadhipati</b>          * Shiva intalls 8 souls known as Vidyeshvaras in the Ishvar tattva, who are free from the bonds of māyā and karma, and fit to be stationed in the plane of Lord Shiva. 8 Vidyeshvaras are – Ananta, Sukshma, Sivottama, Ekanetra, Ekarudra, Trimurti, Srikantha and Sikhandi.</p>	<p>Mrigendra Agama,          Ch. 13, Adhva          Prakarana.          Descriptions of          Worlds, vr. 171-          175</p>

## **8 Shaktis, How Bhagavān Sadashiva sets Māyā Chakra in motion and Absorbs It.**

from **Adhikāra-tattva Prakaraṇam, SADASHIVA TATTVA,**  
Matanga Pārameshwara Agama, Vidya pāda by Lord Srikantha

**Sadashiva tattva explains and expands on**

- **3 states of Lord Sadashiva – Nishkala Shiva, Bhoga Shiva and Adhikara Shiva**
- **How He is the source and authority of Vidyesvaras and Shaktis and,**
- **how he manifests Himself through His powers in the māya chakra and liberates the beings through His Guru anugraha.**

“Lord Parameshti (Sadashiva) exists and expresses His Divinity over the worlds, being fully powered and established in Yoga [yogena-adhishtitam] by the Supreme Shaktis. These are His own Shaktis who pervade everywhere without being impeded by any limiting forces.

**There Shaktis are – Ishāni, Apūranī, Hārdī, Vāmā, Mūrti (Panchāmi).** Lord Paramesha (Sadashiva) is always powered by His Shaktis. He downpours various enjoyments in the worlds of all *adhvas* (*paths*) by sending forth pure drops from His mouth. He is surrounded by luminous rays emitted by His own Shaktis and by **8 Vidyesvaras** who are endowed with qualities of **Bhagavān SHIVA**, and who are setting the wheel of Māyā, **Māyā Chakra** in motion giving rise to evolution. These 8 Vidyeshvaras have taken possession of exceeding power and prowess through the grace of **Shiva**, and they are always fulfilling the command given by the Supreme Lord, Sadashiva.

There are 3 more Shaktis – **Hārinī, Jananī, Rodhayitri.** O Mahamuni, Great Sage! These 8 Shaktis are said to be constituting the form of Sadashiva, to be appearing as the body of Sadashiva.

There are 8 aspects of the Great Ishvara, Mahesha and these 8 aspects present themselves in the form of 8 Shaktis (of Sadashiva).

## Divine Manifest Form of Sadashiva

The form of Sadashiva designed by the 5 mantras [pancha mantra tanuh shivah] is naturally pure (amalam) and auspicious (shuddha). Through the differences seen in His activities, the presence of internal organs, formed of 3 Shaktis, *shaktitraya*, is observed in His embodied form (sharīram).

Shakti Traya of Sadashiva	Nature/Aspect	Cosmic Acts in Māyā Field
Hāraṇī (vr. 33-34)	<p>Haraṇa – She seizes or absorbs the enjoyments given to ‘sakalas’ – the souls bound with the 3 pāśa, bonds (ānava, māyā, karma)</p> <ul style="list-style-type: none"> <li>- She is fully submissive to the will of Sadāshiva</li> <li>- Eternal</li> </ul>	<p>When Sadashiva is involved in dissolving the worlds, His Shakti who seizes and absorbs (haraṇa) the enjoyments (bhoga) within the inner space (of Shiva) is called Hāraṇī.</p> <p>Patiently awaiting the time of dissolution (laya), Hāriṇī takes hold of the lingam, subtle-body of the sakala souls and dissolves their bhoga, enjoyments very swiftly and is capable of keeping the souls at rest in the field of māyā.</p> <ul style="list-style-type: none"> <li>- The Shakti takes hold of the initiated who is in constant contemplation and gradually draws him up. Since she functions for Shiva, who is intent in drawing the meditative soul towards Himself, she is Hāriṇī. The soul is dependent on experiencing the enjoyments (in māyā) until Hāriṇī takes away, absorbs such bhogas.</li> </ul>
Janaṇī (vr. 37-40)	<ul style="list-style-type: none"> <li>- She is internal instrument of Sadashiva, who is involved in Cosmic Play (krida) of Prabhu.</li> <li>- Just like the working of mother-father is seen in bringing up a child, the working of Janani and Sadashiva, whose body is formed of 5 mantras (pancha mantra tanuh shivah) is seen in progress</li> </ul>	<p>Strengthened by the vīrya (power of knowing and doing) of Sadashiva, this Shakti does work related to Souls and Actions. Just like rain-water reaches the ground and produces sprouts, even so Janaṇī descends <b>in the field of māyā (māyā-ātmike)</b> as the birthing mother, producing the enjoyments which were till now in the seed-form of vāsanas, source root patterns and nourishes the</p>

	<p>of the soul (in the māyā field).</p> <ul style="list-style-type: none"> <li>- The subtle motherly actions of Jananī are observed in each birth of the soul, where Janani is the Mother of Souls (ātma) – <i>mātā janmani janmani</i>.</li> </ul>	<p>power of souls to cherish and enjoy the bhogas.</p>
<b>Rodhayitrī</b> (vr. 41-42)	<ul style="list-style-type: none"> <li>- The Shakti who stabilizes and obstructs, holds back or covers is known as Rodhayitrī.</li> <li>- Being united with Rodhayitrī, Sadashiva functions as the Prabhu (Lord) of Rodhayitas.</li> </ul>	<ul style="list-style-type: none"> <li>- To the innumerable souls classified into Vijnana-kalas and Pralaya-kalas, this Shakti allots respective places for existence as per their competency.</li> <li>- She obstructs or holds back the <i>sakala-souls</i> to prevent them from leaping towards the multitudes of enjoyment in the worlds.</li> </ul>

**Maya Matrix – Wheel of the World Held by Pati-Shakti,  
and the Way Out of Māyā through UNMILANI SHAKTI  
– Love Current of Shiva, *Shiva Rāga***

“The whole world consisting of non-moving (sthāvaram) and moving (jangamam) things exists, empowered and held by these 3 Pati-Shaktis. Held by these 3 Shaktis, the souls which are entangled in the wheel of worlds are extremely tormented by the heat of confusion (self-doubt), ignorance and delusion.

This wheel of their birth and death is constantly kept in motion, until the **Unmilani Shakti**, the shakti of Shiva which causes the manifestation of true knowledge, descends on the soul. (The workings of the 3 Shakas is happening simultaneously – creation of bhogas, enjoyments for some souls, withdrawal for some, and holding back for other souls. When the **tejasvi-nithya-anugraha**, the absolute radiant, eternal, loving grace-yielding Unmilani Shakti descends and showers on the souls, in whom the deep devotion, the love current of Shiva – **Shiva Rāga** is intensely, strongly rooted, these 3 Shaktis do not keep the wheel (of māyā) in motion for them.”

~ verse 43, 44

**The Anugraha of Sadashiva – Guru leads the soul (seeker) out of the Māyā – Paśu, Soul attaining Oneness with Sadashiva, *Patitvam***

“Due to the descent of liberating grace-yielding Shakti on the initiated soul who was so far in ajñāna, the forgetfulness of knowledge (of true oneness with Sadashiva), and who was desirous [abhilāshi] of worldly enjoyments and who was perceiving the non-self as the Self, discriminative knowledge, viveka suddenly gets awakened in him and he goes beyond attachment and desire. From this space of viveka, intense desire, *jijñāsā* for knowing the exact nature of his self (paśu), *prabhu* and world (*samsāra*) awakens and manifests in him. With the intense desire for complete knowledge comes the attainment of the knowledge of tattvas, God and disciplines.

When the seeker becomes inspired to approaching and connecting with the Guru (Preraka), the indwelling Prabhu Sadashiva directs him to the proper Guru. In the matter of directing, Lord Sadashiva Himself, who shines forth with *mantra-kalas*, is the source for both the seeker (prerana) and Guru (prerakah). It is only the *anugraha*, the loving compassion and liberating grace of the Lord that is the cause of both – the disciple serving the Guru, who is to be bestowed the grace, and the

Guru who holds the space of compassion (*karuṇa*) for the disciple. Without the direct *anugraha* of the Lord (Sadashiva), the union (*yoga*) between the Guru and a disciple (seeker) is very rare.

If Prabhu Sadāshiva is not pleased and gracious towards both the disciple and Guru, the disciple would not get the proper Guru and the reverential name ‘Guru’ will not be attained. The pure path is laid between the Guru and disciple, by Prabhu. Having attained the Guru, the bound souls, *pāśavāḥ*, become ‘*siddhāḥ*’ and ultimately surely attains ***Patitvam, Oneness with Pati.*** The compassion of Lord of all Lords, *Devādhideva* Sadashiva always remains beyond reproach.

- verse, 45-52

“The elevated souls who are with the mighty power, *mahābalāḥ*, enjoy various kinds of desire-fulfilling joys and pleasures (*bhogas*) in their respective worlds. Those beings who have been initiated, in such a way as to attain the world of Sadashiva, who are deeply connected and engaged in the constant one-pointed meditation (*dhyāna-tat-parāḥ*) on Him and whose mind has been surrendered and offered to Sadashiva (Sadashiva-arpita), reach the Sadashiva-bhuvana, ultimately. Just as the blade of grass and clods of earth attain the nature of gold on approaching the side of Mt. Meru, even so all those initiated, who reach the world of Sadashiva attain ***Sadāshive-Pada, the state of Oneness with Sadashiva.*** Yet, even on becoming *Sadashiva-samāḥ*, absorbed in oneness with Sadashiva, they are always dependent, being directly ruled over by Lord Sadashiva.

- verse 53-55

note:

- Sadashiva bhuvana is explained Sadashiva tattva in Raurava Agama, *vidya pāda*, verse 161-162
- The term ‘Prabhu’ has been defined in the Agamas as “the Absolute Lord who is capable of performing actions in a systematic way, of abstaining himself from such actions and of performing such actions in a different order”.

## Indra Jāla – The Maya Matrix

- Technique by Lord Bhairava in Vijnana Bhairava Tantra

In the tantra, the phrase ‘**Indra Jāla**’ comes at 3 places – once in dhārana 77 and twice in dhārana 107. Here, the Jāla can be related as ‘the matrix or web’ and ‘indra’ can be directly related to Māyā, the world of illusionary pleasures, i.e. indra’s plane of artificial ignorance.

**Indra-jālamayam viśvam nyastam vā citrakarmavat |**  
**bhramadvā dhyāyataḥ sarvam paśyataśca sukhodgamah II 102 II**  
~ dhāraṇā 77

Just see that this whole universe is *indra jāla*, the matrix of artificial ignorance, which is an illusionary, perceptual world. (It is not the existential reality. It is only a movie.) Or see and visualize that this whole universe is only a very well-drawn painting in one’s own Self [nyastam vā citra-karmavat]. Or visualize that ALL this world is moving constantly from one space to another, it is not destroyed, it is a movement.

When one cognizes and contemplates [dhyāyataḥ] in this way, then occurs the awakening or rising of bliss, **sukha udgamaḥ**.

(Note:

- Swami Lakshman Joo – defines the ‘Indra Jāla’ as ‘world of magic or magic trick’.
- This is Śāktopāya – first dhyāna technique, then perceiving, and then the experience of ‘*sukha-udgamaḥ*’.
- The whole universe is an expansion of one’s own Self, it is not a separated or divided or broken existence. When it is perceived as differentiated, relative existence, then it appears as the Māya Matrix, the Indra Jāla, the perceptual reality)

**atattvam indra jālam-idam sarvamavasthitam I**

**kim tattvam-indrajālasya iti dārḍhyācchamāṁ vrajet II 133 II**

**~ dhāraṇa 107**

Everything that is perceived as existing and established in this world is *atattvam*, it is not existential reality; it is *Indra Jāla*, the matrix of artificial ignorance (māyā), which is only a perceptual illusion. What essence or truth exists in this **Indra jāla?** By analyzing thus, being firmly established, attain (the space of Śāmbhava).

(This is Śambhavopāya.)

## 8 Shaktis/Qualities when the ultimate state of 'Shivatva' is attained

Having realized with all certitude that there is not even a single discipline here superior to this *Samadhi Yogam*, the non-dual experience and having arrested all of his mental modifications and fluctuations, he should practice this supreme science of yoga. Upon such practice, he reaches the bodiless state and gets established constantly in that state. He reaches all directions and places simultaneously by virtue of his bodiless and pervasive nature; he becomes the Liberated Self. He becomes the possessor of all exalted qualities of Lord Shiva who presents Himself simultaneously within and outside the universe.

He attains the ultimate state of SHIVATVA.

<b>Shakti</b>	<b>Description</b>	<b>Agama Ref.</b>
<b>Sarvajñatā</b>	Power of all-knowingness	Sarvajnanottara Agama, vr. 57, Ch 2, Shivānanyasā- sākshatkār patalah
<b>Tripti</b>	Eternal Contentment	Sarvajnanottara Agama, vr. 57, Ch 2, Shivānanyasā- sākshatkār patalah
<b>Anādi Bodha</b>	Eternally Infinite or limitless experience of awakening	Sarvajnanottara Agama, vr. 57, Ch 2, Shivānanyasā- sākshatkār patalah
<b>Svatantrata</b>	Absolute freedom	Sarvajnanottara Agama
<b>Alupta Shakti</b>	Unfailing, undiminishing power	Sarvajnanottara Agama
<b>Ananta Shakti</b>	Infinite power (to do or cause anything)	Sarvajnanottara Agama
<b>Nirāmayātma</b>	Undefiled by engaging in cosmic functions	Sarvajnanottara Agama
<b>Vishuddha Deha</b>	Eternally Pure Manifested Form	Sarvajnanottara Agama

## **Panca Krityas, the 5 Cosmic Acts of the manifest-unmanifest, *sakala-nishkala Sadashiva* (from His kriya-shakti)**

In the Agamas, these 5 acts are termed as Shaktis of Shiva.

**jagaj-janma-sthiti-dhvamsa tirobhāva vimuktayah I  
krtyam sakārakphalam jñeyamasyaita deva hi II**

Manifestation or emergence, ***jagaj-janma*** [shristi]; sustenance or continued existence, ***sthiti***; adsorption or disappearance, ***dhvamsa***, concealing or covering the Existence (existential reality) by secretly making it invisible and uncognizable; ***tirobhāva***; the bestowal of grace which results in the ultimate liberation, ***vimuktayah*** – all these are the 5 actions, krtyam (of Sadashiva), who is associated with Shaktis which serve as His instruments and body and who is holding the fruits (in the form of enjoyment, bhogas and liberation, moksha). These 5 actions are certainly being performed only by Him.

~ *Mrgendra Agama, vr. 3, ch 2, paramoksha nirāsha prakarnam*

### ***Pancha Kritya are the Shaktis of Shiva***

**tāśām māheśvarīśaktih sarvānugrāhikā śivā I  
dharmānuvartanādeva pāśa ityupacaryate II  
parināmayatī tāśca rodhāntam kārkacitviṣā I  
yadomīlanam ādhatte tadānugrāhitkocyate II**

There is one Māheshvarī-śakti (Shiva-Shakti) known as **Tirodhāna Shakti (Rodhān)** as being included in the series of bonds. In reality, this Shakti is of the nature of bestowing grace upon the souls, ***sarva-anugrāhika śiva***, which is of the nature and essence of Śiva, the pure consciousness and auspiciousness. Since, its mode of action is to take control over the potencies of ānava mala and to act in conformity with them, It is called **Pāśa**.

As long as the concealing power exists, this Rodhāna (tirodhana) Shakti brings about the maturation to the potencies of mala gradually, by holding control over them. When the same Shakti brings about the unconcealment of Consciousness within the soul, which is in the form of causeless grace, this Shakti is known as **Anugraha Shakti**, the power that bestows the ultimate loving grace of liberation.

~ *Mrgendra Agama, vr. 11-12, ch 7, pāśa lakshana prakarnam*

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### **Verses on Tirobhāva from Agama**

**durjñetvātpadārthanām tattvānām gahanasya ca I  
sthityutpatti-vināshānām guhyād-guhyeti varṇitah II  
guhyātiśaya yuktatvāt atiguhyo maheśvaraḥ I**

The exact and essential nature of all the objects and all the tattvas which evolve from the space-like maya – the acts of manifestation or emission (**utpatti**), sustenance or continued existence (**sthiti**), dissolution or decay (**vināshānām**) – all these are impassable or impenetrable to be known or experienced. So, they are declared to be very secret among the secrets, **atiguhya**. Through His power of concealing the things (tirobhāva śakti), Maheshvara (Shiva) maintains this secrecy. Such power of Shiva is with highest perfection. Because of this pre-eminent power, He is called **Guhyātiguhyaya**.

~ *Raurava Agama, ch 10, mantrārtha varṇanam*

## **Tirobhāva or Tirodhāna (meaning)**

Linga: pumlinga

**Arthah: Meanings as per traditional Sanskrit lexicon (Vāscaspatyam) :**

**Tiras + bhū – bhāve ghanya |**

The word '**tiras**' has the negative meaning like - concealing or hiding, or absence of something, hide one's self.

From '**bhu**' dhātu comes – '**bhāva**' means Existence; '**abhāva**' means non-existence or negation, end of world.

### **Sanskrit Synonyms**

- Guptabhāvam – secret existence, that (existence) which is secretly concealed
- Antardhānam – invisibility, disappearance or to disappear, hidden (from) within

### **Derived Meaning**

**Tirobhāva, Tirodhāna** – That which (secretly) conceals and hides the Existence (bhu). From the context of Pancakritya, the cosmic act which conceals, covers or hides the Existence. Or the act of 'secretly making invisible or hidden.'

## **Anugraha**

Linga: pumlinga

**Arthah: Meanings as per traditional Sanskrit lexicon (Vāscaspatyam) :**

**anu + graha**

- **abhīṣṭa-sampādan-icchārūpe prasāde** – desire – bestowing, carrying out, accomplishing – in the form of wish fulfilling – prasāda

The act of bestowing and fulfilling the desire, in the form of wish fulfilling prasāda, the ultimate grace.



## Qualifications to Manifest 8-fold Lordly Powers – Aṣṭadhā Aishvarya (from buddhi-tattva)

Ishvara ucāva

athaiśvarya vibhedopi lakṣyate leśato'dhunā II  
buddhyātmanor-vibhāgena sthitamaiśvaryam aṣṭadhā I  
dharmiṇo jñānaniṣṭhasya virāgecchaśca dhīmataḥ II  
sattvamutpādayed-bauddham añoraiśvaryam icchayā I

~ *Paushkara Agama, vidya pāda*

Ishvara (Sadashiva) said:

Next, the various lordly powers, **aiswaryas**, are told briefly in accordance with their internal division. Some lordly powers are related to the body, mind (buddhi) and some others related to the inner self (ātma). Such lordly powers are eight fold.

- to enrich the person who lives and abides by *dharma*, the cosmic laws of life;
- who is firmly established with dedication for *jñāna*, sacred knowledge,
- who is beyond the worldly passions, *virāga*
- who is intelligent and wise with discriminative knowledge, *dhīmataḥ*,

the sattva-quality, the attribute of restful awareness of the buddhi-tattva generates the lordly powers as desired by him.

The 3 powers express through the body (deha). The 5 powers beginning with Prapti arise for the Yogis through the internal organs, inner space (antah karana) such as the mind and intellect.

8-fold Powers – Aishwaryas of Yogis	Definition by Ishvara (Sadashiva)	Quality	Power expressd through
<b>1. Anima</b> <i>aṇīma paramāṇvāder- api-sukṣmatarā sthitiḥ</i>	Power to exist and be established in a form which is subtler than the substrate-atom (parama-aṇu) and such other minute objects.	Subtleness	Body (deha)
<b>2. Laghima</b> <i>laghimā śighravegitvam paṁkāda- āvaptyamajjanam</i>	Power to move with exceeding swiftness, even through mire without sinking into it.	Swiftness (shigra gatim)	Body (deha)
<b>3. Mahima</b> <i>Mahimā vyāpyacasthānam bṛhad-deha</i>	Power to exist pervasively with the help of huge bodies, organs and such others. Becoming larger than the largest.	Pervasiness & huge forms	Body (brhad-deha)
<b>4. Prapti</b> <i>manasā-ābhīṣṭa saṁsiddhi prāptiṁ nāma guṇālayah</i>	Power of completely attaining whatever is desired by the mind. It is declared as the ‘Abode of all Desired qualities (guṇālayah)	Attaining anything desired by mind	Mind, inner space (antah karana, kāraṇā-ātmajāḥ)
<b>5. Prākāmya</b> <i>nirmāya strī sahasrāṇī krīḍā prākāmya āśu yā</i>	Power to create willfully, quickly thousands of women (with mind alone) and to play with all of them simultaneously.	Willfulness	Mind, inner space (antah kārana)
<b>6. Ishitva (Isita)</b> <i>ājñā vidhānam brahmādau tatpūja ce-iśitā matā</i>	Power to issue order by will, AJNA to Brahma, and the attainment of such a state to be worshipped by them.	Cosmic Will (Ajna Vidhāna)	Mind, inner space (antah kārana)
<b>7. Vashitva</b> <i>vaśikṛtir-vaśitvam syājjagan- nirmānam</i>	Power to self-command, attract, sub-due the worlds and to create & control new worlds (for his own enjoyment or for enjoyment of others).	Create, self-command, attract	Mind, inner space (antah kārana)
<b>7. Garima</b> <i>bhuñjānasyāsyā karmād- yairabādho eva ca</i>	The power to break free, remain untouched by the effects of karmas undertaken, in respect to experiencing these enjoyments, is garima.	Beyond karma	Mind, inner space (antah kārana)

## 64 Lordly Powers from 8-fold powers – Ashta Aishvarya related to buddhi-tattva

These are the 8 Powers, such as Anima and others with 8 attributes (guṇas) (given to the) Pishacas.

It is to be known that these powers:

- become two-fold (dvi-gunam) for the Rakshasas.
- Three-fold (tri-gunam) for the Yakshas.
- Four-fold (caturgunam) for the Gandharvas.
- Five-fold (pancagunam) for Indra.
- Six-fold (sadgunam) for Soma (Moon Deity).
- Seven-fold (saptagunam) for Prajapati, the ruler of mankind.
- 64 Powers (catus-shasti) related to the buddhi-tattva are said to be with Brahma.

In this way, the lordly powers are reckoned to be 64.

(source: *Paushkara Agama, vidya pāda, vr 97-110, pumstattva patalah, nature of the soul, Purusha*)

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### About Buddhi-tattva (mati)

**Dharma, Jnana, Vairagya, Aishvarya** – these are the modes of the buddhi-tattva. Contrary to these modes, there are also adharma, ajnana, anaishvarya belonging to the buddhi-tattva.

Of these 8, dharma, jnana and vairagya belong to **saattvik**. Avairagya belongs to Rajo Guna. The remaining four – aishvarya, adharma, ajnana and anaivarya, belong to tamas. Since these 8 qualities make known the substrate, buddhi-tattva by functioning as the indicators, these are called BHĀVA.

(source: *Paushkara Agama, vidya pāda, vr 49-50 pumstattva patalah, nature of the soul, Purusha*)

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Vijñāna Bhairava Tantra  
(dharana 8, verse 31)  
(verse related to third-eye or center of eyebrows)

तयापूर्याशु मूर्धन्तं  
भङ्गा भ्रूक्षेपसेतुना ।  
निर्विकल्पं मनः कृत्वा  
सर्वोद्धर्चं सर्वगोद्गमः ॥३१॥

tayā-āpūryāsu mūrdhāntam bhanktvā bhrūkṣepasetunā I  
nirvikalpam manah kṛitvā sarvordhve sarvagodgamaḥ II 31 II

tayaa-aapooryaasu moordhaantam bhanktvaa bhrookshepa-setunaa |  
nirvikalpam manah kritvaa sarva-urdhve sarvaga-udgamah || 31||

sutra 31, dharana 8

Let form be filled with essence of life-breath to the crown of head. Cross the life-breath by penetrating with one-pointed attention at the bridge-like center of the eyebrows (called the third eye). Let mind be beyond the movement of thoughts [nirvikalpam manah]. In that all-rising supreme state (of Shiva), showers the light (vision) of all-pervadingness.

**tayā:** with essence of life-breath; by the subtle prāṇa, life energy; **āpūryāsu:** filling your whole body, filling your form with life-breath; **mūrdhāntam:** to the crown of head (brahmaṇḍra); **bhanktvā:** by breaking, by penetrating; **bhrūkṣepa:** cross (life-breath) with one-pointed attention at the center of eyebrows; **setunā:** of the bridge; **nirvikalpam:** beyond the movement of thoughts; unminded; **manah:** mind; **kṛitvā:** do, let; **sarva-urdhve:** in that all-rising supreme state (of Shiva); **sarvagodgamaḥ (sarvaga-udgamah):** all-pervadingness showers or shines (the light or vision); one becomes all-pervading (in that state)

**notes:**

- Just as a river is crossed by means of a bridge, even so the pranic energy has to be crossed over by bridge of third eye (setu)—an esoteric technique of centering your attention at the third eye or **bhrūkṣepa setuna**. Then that pranic energy is transformed into cit-shakti, and the Consciousness will rise higher (**sarva-urdhve**) into the state of Shiva.
- Swamiji's definition of Nirvikalpa. "Nirvikalpa means being without any changes. Vikalpa means oscillation, diversion, dilution, differentiation. Nirvikalpa means without any of this. 'Nirvikalpa Samadhi' means your whole being, your whole identity dissolves into Cosmic Existence."
- The breath is not to be stopped here by any holding. Breathing is normal here. By the process of one-pointed attention at center of eyebrows (like penetrating into third-eye), the breath will be held automatically (As per Lakshman Joo).
- Thus, the bridge of third-eye becomes the all-supreme upward state of Shiva.

tayā	āpūryāsu (āpūrya+asu)	Mūrdhāntam (mūrdhā+antam)	bhanktvā	bhrūkṣepa	setunā
With the essence of life-breath (prana) as continued from last verse	By the filling of vital life-breath (asu)	Mūrdha – crown of head Antam – top or end to the top of head Or till the crown of head	(from root word – bhanja') means: to break	(Bhrū-kṣepa)	Of the bridge
			By breaking		Of the mound
			By penetrating (as per context of third-eye)		

nirvikalpam	manah	kṛitvā	sarva-urdhve	sarvagodgamah (sarvaga-udgamaḥ)	
The state of no changes	mind	do	All-upwards	Sarvaga- All-pervadingness shines (here shines means the vision)	
The state of		let	All-	All pervading	

no-mind, where there is no oscillation, movement, dilusion (of mind)			supreme rising (state of Shiva)	becomes visible	
State beyond the movement of thoughts				All-parvading shines forth or comes forth or showers forth	

## Other Translations

By Paul Reps

Attention between the eyebrows, let mind be before thought. Let form fill with breath-essence to the top of the head, and there shower as light. (dharana 8)

By Swami Lakshma Joo

31. Tayā (subtlest state of breath, khecari), by that energy of prāna, breath, you must fill your body up to the brahmarandhra. And then, after having suspended the prana shakti, after having suspended the moving of breath by bhrūkṣepa setūna...

[in this practice] you have to concentrate on the center of the eye-brows—that is there, a mound or a bank. Bhrūkṣepa means bhrū bhedena, just to put one-pointedness between the two eyebrows.

... when you put that one-pointedness between the two eyebrows, while you are moving your breath inside and outside-then what happens?—by putting your one-pointedness between the 2 eyebrows, mūrdhantam āpūrya, you fill your body up to the brahmanandhra with this breath, and bhanktvā, after doing that. The movement of prana shakti is suspended for the time being, after which your mind becomes absolutely un-minded, nirvikalpam manah kritvā. Then, sarva urdhve, in that supreme state of Lord Shiva, sarvogodgamah (all-pervadingness shines) he becomes all-pervading in that supreme state.

This is the way of ānavopya because you have to practice with breath.

By Jaideva Singh

31. Having filled the mūrdhānta with the same prāṇic energy quickly and having crossed it with the help of the bridge-like contraction of the eye-brows, one should free one's mind of all dichotomizing thought-constructs. His Consciousness will then rise higher than dvādaśānta and then there will appear the sense of omnipresence.

Notes:

1. Murdhānta here means dvādaśānta i.e. brahmarandhra, space covered by 12 fingers from the middle of the eye-brows.
2. Just as a river is crossed by means of a bridge, even so the pranic energy has to be crossed over by an esoteric technique of bhrūkṣepa. Then that pranic energy will be converted into cit-shakti, and the aspirant's Consciousness will rise higher than that of the Brahmarandhra and he will have a feeling of omnipresence. This is śāktopāya. (Jaideva Singh)

(<https://www.scribd.com/doc/187764467/Vijnana-Bhairava-or-Divine-Consciousness-Jaideva-Singh>)

Verses to be looked up

Vignana Bhairava Tantra - starting with "Look through the Third eye.."

Shiva Sutras - look into the eyes of a person whose Third Eye is awakened, your Third Eye will be awakened.

Or search Spanda Karika.

***Reviving Hinduism  
with Scriptural References  
from the Source Scriptures, VedaAgamas  
and the direct experiences of Avatars, Enlightened Ones***

***The Avatar, H.H. Paramahamsa Nithyananda***



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## About H.H. Paramahamsa Nithyananda

*Paramahamsa Nithyananda is revered, regarded, respected and worshipped as the Avatar (living incarnation) of super-consciousness by millions across the globe. He is also the spiritual head of Sri Panchayati Akhada Mahanirvani (Mahanirvani Peetha), the oldest and largest apex body of Hinduism.*

*He and his Sangha (spiritual community) around the globe is serving humanity by reviving the science of completion, science of Enlightenment and manifesting various extraordinary spiritual powers as per the Vedic Agamic tradition of Sanatana Hindu Dharma. He is the author of 300 books, which are translated and published in 500 titles and various international languages.*

*His Sangha has a strong presence worldwide through numerous Temples, Adheenams (Temple monastery complex), Gurukuls (Vedic schools), universities, goshalas (cow shelters) established by Him. His live Satsangs (spiritual discourses) are viewed every day on nithyananda.tv by people from all countries around the world.*

## Introduction

The VedaAgamas are the Source books of Hinduism or Sanatana Hindu Dharma. The revelation from the Veda-Agamas form the ***Shāstra Pramaṇa***, the scriptural authority on truth, which came down directly from the mouth of Bhagavān Sadāshiva to His consort Devi Adishakti.

Paramahansa Nithyananda reveals, “Vedas are the ultimate, superior authority for the Hindus. Vedas are like a pure science, where the ultimate truths are explained, but Agamas are the scriptures where the applied technology, the applied science is expanded. all the Hindu bodies accept Vedas and Agamas as Shruti [that which is heard] and everything else follows as Smritis [the remembered scriptures]. Agamas are directly revealed by Sadashiva; they are more like a practical manual of how to, what to, where to, when to. All these details are answered with the right context, giving enough of understanding and I should say, in a more sympathetic, compassionate way, with a lot of concern for human beings with tremendous user-friendliness.”

## Pramāṇas, the Four Authorities and Evidences of Truth

### Shāstra Pramāṇas and Āpta Pramāṇas

Shāstra Pramāṇa is the scriptural evidence, the direct, ultimate authority on the Truth as it is, for it is directly from Sadashiva, the Adiguru (original Guru), the Source of all that is. In Sanatana Hindu Dharma, Veda-Agamas are the irrefutable Shāstra Pramāṇa. All knowledge currents, philosophies, rituals and lifestyle systems, and Yogic sciences for humanity are in-depth systematically revealed in Veda-Agamas form the pramanas.

Āpta Pramaṇa are the the ancient great authentic, time-tested, fool-proof compilations of experiences of Enlightened Sages called the Rishis, Siddhas,

Munis, Incarnations (Avatars), the direct disciples and followers and descendants of Bhagavan Sadashiva, like the Saptarishis, Maharishis, including the Enlightened Ones such as Patanjali, Valmiki, Agastya Mahamuni, Abhinavagupta, Kshemaraja, Paramahamsa Yogananda, etc. The compiled experiences verify and expand further on the VedaAgamas, forming Āpta Pramana.

### **Ātma Pramaṇa and Śākshi Pramaṇa**

The **Ātma Pramaṇa** are the direct experiences of the Living Avatar, Paramahamsa Nithyananda, who is respected, revered as the living incarnations by millions of people worldwide. In the space of Pure Oneness or *Shuddhadvaita* with Bhagavan Sadashiva, the Ātma Pramāṇas of H.H. Paramahamsa form the words of His Gurus, His own experiences, and all that He has learnt and directly experienced, and done thorough verification and authentication with the Śāstra Pramāṇa, and then presented to the world.

The **Śaksi Pramāṇa** is the evidence of the experiences and sharings of the people who directly experience the Pramaṇas as a living, applied reality in their lives as the manifestation of His Ātma Pramaṇas.

In these series, the pramāṇas are presented from different VedaAgamas from the various systems or portions of the Agamas, such as the -

- **Jnāna Pāda or Vidyā Pāda** - the knowledge section from Agamas
- **Kriya Pāda** - the rituals sections from Agamas
- **Yoga Pāda** - the Yoga knowledge and science sections
- **Carya Pāda** - the enlightened lifestyle from Sadashiva

## On Āgamas

### Śāstra Pramāna

आचारकथनाददिव्यगति प्राप्तिनिदानतः ।  
महात्मतत्त्वकथनादागमः कथितः प्रिये ॥ ४३ ॥  
ācārakathanāddivyagati prāptinidānataḥ ।  
mahātmataktvakanād-āgamaḥ kathitah priye ॥ 43 ॥

Because it narrates of the sources of conduct, *ācāra*, with a view to arrive at the ultimate divine space, *divyagati*, because it speaks of the truth of the great-souled, *mahātma*, it is called Āgama.

वेदिताऽखिलशास्त्रार्थं सद्धर्मार्थनिरूपणात् ।  
दर्शनानां प्रमाणत्वाद्वेद इत्यमिधीयते ॥ ३७ ॥  
veditā'khilaśāstrārtha saddharmārthanirūpaṇāt ।  
darśanānām pramāṇatvādvēda ityamidhīyate ॥ 37 ॥

Because it determines the purport of all the communicated, *vedita*, scriptures and of the sacred Dharma, and because it is the standard direct evidence of all philosophies, *darśanas*, it is called Veda.

~ *kulārnava tantra, ullāsa 17, Sadāśiva to Devi*

आगतां शिववक्त्रेभ्यो गतां च गिरिजाश्रुतौ ।  
मतां श्रीवासुदेवस्य तस्मादागम उच्यते ॥

āgatāṁ śivavaktrebhyo gataṁ ca girijāmukhe ।  
matāṁ hi vāsudevasya tasmādāgama ucyate ॥  
~ svacchanda tantra

“That which has come from Śiva’s mouth and directly heard and received by Devi Girijā (Pārvati), which has been ordained by Śri Vāsudeva (Viṣṇu) to govern the world, therefore that is called Āgama.”

## Ātma Pramaṇa

Paramahamsa Nithyananda reveals,

“I will define Agamas.

The software given by Sadāśhiva, received by Devi, adopted by Vishnu, to run this Universe is Agama. The principles given by Sadāśhiva, received by Devi, adopted by Vishnu, to run the Universe is Agama. The principles given by Sadāśhiva, received by Devi, adopted by Vishnu, to run this Universe is Agama.

Agamas are also applied science, practical technology for Veda and Vedanta thought currents. Listen. Vedas and Vedantic thought currents are like pure science. Agamas are more like applied science to make that into reality. Basically all you need is Integrity and listening, so you can internalize these great truths, and make them as part of you. When you know the Cosmic principles with which the Cosmos is functioning, it’s easy for you to align yourself to it and use all those principles to generate health, wealth, relationships, whatever you want make in your life as reality. You can generate, express all of that as a reality in your life.”

## Āpta Pramāṇa on Āgamas

### 1429 Conclusions of Suddha Saivam

Nine are the Agamas of yore  
In time expanded into twenty and eight,  
They then took divisions three\*  
Into one truth of Vedanta-Siddhanta to accord  
That is Suddha Saiva, rare and precious.

~ Tirumantiram, Tirumular

### On Pramāṇas

#### Āpta Pramāṇa

Bhagavan Kapila Mahamuni, Sāṅkhyā Sutras. The *āpta pramāṇa* defined as the ‘word’, or the valid evidence of truth.

āptopadeśah śabdaḥ || 101 ||

**Evidence of truth or testimony is a declaration by the one worthy who has experienced the truth, Āpta through the word ‘śabda, the knowledge by hearing.**

## On Guru

### Āpta Pramāṇa

#### 139: Guru's Role in Soul's Illumination

It is but to see the Guru's Divine Form,  
It is but to chant the Guru's Divine Name,  
It is but to hear the Guru's Divine Word,  
It is but to muse the Guru's Divine Being  
--Thus it is the soul its illume receives.

~ Tirumular, Tirumantiram

#### 140: Seek His Grace, the Senses Get Controlled

Surely then the senses five under your control come,  
Surely then the senses five back to their native homes retreat,  
Surely then the senses five change their course,  
If, alone, you seek the sole felicity of our Lord's perfect Grace.

~ Tirumular, Tirumantiram

On Shakti

**Āpta Pramāṇa**

### **1430. Shakti, is Grace of Sadashiva in Suddha Saivam**

She transcends the worlds of Matter, Pure and Impure,  
And the seven states of Turiya awareness  
And the categories of Real and Unreal,  
She is Paraparai;  
She grants the soul deliverance;  
She is ever within;  
She is the Lord's Divine Grace,  
The Arul Sakti that is all pervasive.

### **1431. Powers manifest with Shakti's Grace and Bliss in Advaita, Oneness - Shivoham**

They transcended Categories Real and Unreal  
That cognize neither Chit nor Achit  
They attuned themselves to Sivoham meditation,  
And in Mukti, in the bliss of Sakti  
They were immersed deep,  
And there  
All Siddhis abounded in surpassing prowess.

### **1433 Vision of Shuddha Saivam Path**

They fixed their thoughts on Perfection  
And lost consciousness of Self's existence  
They have reached the End of Vedas;  
They followed the Twelve-Way route  
To divine rapture  
That their vision is,  
Those of Suddha Saiva Way.

## On 5 States of Consciousness

### Śāstra Pramāṇa

जाग्रत् स्वप्नः सुषुप्तिश्च तुरियं तदतीतकम् ।  
यो वेति पञ्चकं देवि स गुरुः कथितः प्रिये ॥ ७४ ॥

jāgrat svapnaḥ suṣuptiśca turiyam tadaṭītakam ।  
yo vetti pañcakam devi sa guruḥ kathitah priye ॥ 74 ॥

पिंडं पदं तथा रूपं रूपातीतं चतुष्टयम् ।  
यो वा सम्यग्विजानाति स गुरुः कथितः प्रिये ॥ ७५ ॥  
~ कुलार्नव तन्त्र, त्रयोदश उल्लास  
piṇḍam padam tathā rupam rūpātītam catuṣṭayam ।  
yo vā samyagvijānāti sa guruḥ kathitah priye ॥ 75 ॥  
~ kulārnava tantra, trayodaśa ullāsa

He who knows the four states of consciousness - waking state, dream state, deep sleep state and the fourth (turiya) state, and what is beyond all these (turiyatīta).  
He is the Guru.

He who knows the four – what is forming (piṇḍam), what is formed (padam), the form (rūpa) and what is beyond form (rupātīta) – he is the Guru.

### Āpta Pramāṇa

Abhinavagupta, Tantrasāra, Tattvabhedā Prakāshanam, navam-māhnikam (9th chapter) - *Illuminating the secrets of Tattvas*

## Transliteration

athātraiva jāgradāvathā nirupayaante tatra vedhasya  
 tadviśayāyāśca samvido yat vaicitrayam anyonyāpekṣam sat sā avasthā na vedhasya  
 kevalasya n cāpi kevalāyāḥ samvido na cāpi pṛthak pṛthak dve | tatra yadādhiṣṭheyatyā  
 bahirupatayā bhānam tadā jāgradavasthāmeye mātari ca | yadā tu tatraiva  
 adhiṣṭhānrūpatā bhānam samkalpāḥ tadā svapnāvasthā | yadā tu tatraiva  
 adhiṣṭhātrūptayā bījātmata�ayaiva bhānam tadā suṣupta-āvastha | imā eva tistraḥ  
 premeyapramāṇa-pramātravasthāḥ pratyekam jāgradādi-bhedāt caturvidhā uktāḥ | yadā  
 tu tasminneva pramātrviśrāntigate pramātuḥ pūrnataunmukhyāt taddvareṇa  
 pūrnatonmukhtayā bhānam tadā turya-āvastha sā ca rūpam dṛśāhmityevam-vidham  
 aśatrayam uttīrya paṣyāmīti anupāyikā pramātritā svātantrayasārā  
 naikaṭyamadhyatvadūrvaiḥ pramāṭra-pramāṇa-prameyatābhisekam dadāti pramāṭratā  
 svātantrayasārā naikaṭyamadhyatvadūrvatvaiḥ pramāṭrapramāṇa-prameyatābhisekam  
 dadātī tadavsthā-traya-anugrāhakatvāt tribhedā | etadeva avasthācatuṣṭaṣṭyam  
 piṇḍastha-padastha-rūpāstha-rūpātīta-śadairyogino vyavaharanti prasankhyāndhanāstu  
 sarvatobhadram vyāptih mahāvyāptih pracaya iti śabdaiḥ | anvartham cātra darśitam  
 tantrāloke shlokavārtike ca |

yacca sarvāntarbhūtam pūrnarūpam tat turyatītam sarvātītam mahāpracayam ca  
 nirupayanti | kiṁ ca yasya yadyadā rupam sphutam sthiram anubandhi tat jāgrat  
 tasyayaiva tadviparyayaḥ svapnaḥ

yaḥ layākalasya bhogaḥ sarvāvedanam suṣupataṁ yo vijñānākalasya bhogaḥ  
 bhogyābhinnikaraṇam turiyam mantrādīnām sa bhogaḥ bhāvānām  
 śivābheda-turyatītam sarvātītam | tatra svarūpasakalau 1. Pralayākālah 2. vijñānakalaḥ  
 3. mantratadīśatnmaheśvargaḥ 4. Śivāḥ 5. Iti pañcadaśabhede pañca avasthāḥ |  
 svarūpam pralayākāla ityādikrameṇa trayodaśabhede pañca svarūpam  
 vijñānākalaśaktih vijñānākala ityekādadaśabhede svarūpam mantrāḥ tadiśāḥ maheśāḥ  
 śivāḥ śiva iti saptabhede svarūpam maheśāśaktih maheśāḥ śaktih śiva iti pañcabhede  
 svarūpam kriyāśaktih jñānaśaktih icchāśaktih śiva iti tribhede abhinne'pi śivatattve  
 kriyājñānecchānandacindrūpakñkhaptyā prasankhyānayogadhanāḥ pañcapadatvam  
 āhuḥ ||

bhūmyādau tattvajale na hi bhavati vapustādṛśam yatpramātuḥ  
 samvidivaśrāntivandhyam sphurti sa bahudhā māṭrabhāve'sya yasmāt |  
 tenāśmanvedhyajale kṛamgatkalanām nirvikalpāmahantāsvātantrayāmarśasārām  
 bhuvamdhivasat prāpnut svātmasattām ||

## Translation

Now, in the fifteenfold variations of waking state, *jāgrat avasthā* and the other states of consciousness are going to be examined. The knowable object and the consciousness related to it, which causes diversity in consciousness, being mutually dependent, are known as states of consciousness, *Avasthā*. It neither belongs to the object of knowledge alone, nor to consciousness alone, nor are they separate from each other. When any particular experience occurs, having externality as the substrate, then this is the state of wakefulness which remains associated with the knower, the knowledge, and the object of knowledge.

When, on the other hand, any particular experience shines as the substrate (*adhiṣṭhāna*) in the form of an instrument, which appears as a desire, then this is the ***dreaming state, svapna avasthā***. When knowledge shines as the governing agent in the form of seed alone, then this state is known as ***deep sleep, suṣupta avasthā***. These three states, with reference to the object of knowledge, the instrument, and the subject of right knowledge, are said to have a fourfold division each. When, however, in place of the rest of the subjects, the emergence of light occurs because of his inclination toward inwardly directed fullness and awareness unfolds, then that state is known as the ***fourth state, turiya avasthā***.

For example, the knowledge: "I see the form by means of the instrumentality of knowledge" transcends the knower, known, and knowledge. The knowledge "I see" rests in the subjectivity of the knower without any means and is in essence autonomy (*svatantrya*).

This fourth state (turiya) is the giver of roles such as subjectivity, instrumentality, and objectivity, respectively, by means of proximity, middle range, and distance. It is because autonomy is the giver of the grace of these states that they are said to be threefold.

The yogins acknowledge these states by the names – *pindāstha*, *padāstha*, *rūpastha*, and *rūpatīta*, respectively. Those rich in the subtlety of meditation call these states *sarvatobhadra*, *vyāptī*, *mahavyāpti*, and *pracaya*. The derivative meanings of these names are given in this *Tantrāloka*, as well as the *Slokavartika* (*Mālinīvijaya*). That which permeates all the other states and is all-inclusive and perfect is the state beyond the fourth, *turyatīta*. It transcends all; therefore, it is denoted by the name *Mahāpracaya*.

Moreover, that which is distinct, steady, and well-connected is the ***Waking state***. That contrary to it is the dreaming state, which is the state of experience of *pralayākala* souls. ***Deep sleep*** is non-awareness of all the knowable objects, which is the state of experience of *vijñānakala* souls. The fourth state (turiya) is the experience of the process which makes the object non-different from the subject. This is the state of experience of the *mantra*, *mantreśvara*, and *mantramaheśvara* souls.

**The absence of difference from Śiva in any entities is the state beyond the fourth, *Turiyātīta*.** This is the state that transcends all.

Now, how the fifteenfold variation occurs in the five states with reference to different subjects is given below:

1. *Jāgrat* (waking state) - *sakala* in its innate nature
2. *Svapna* (dream) - *Pralayākala*
3. *Suṣupti* (deep sleep) - *Vijñānakala*
4. The fourth, *turiya* - *Mantra*, *Mantreśvara*, *Mantramaheśvara*
5. Transcending the fourth, *turiyātīta* – Śiva

In the thirteenfold variation following the order mentioned earlier, in regard to the essential nature and *pralayākala* souls, etc., five states also remain present there. Following the order of 'thing in itself' (*svarūpa*), the energy of *vijñānakala* and the *vijñānakala* souls, the variation is elevenfold. In the

ninefold variation, they are the 'thing in itself' (*svarūpa*), *mantras*, lords of the *mantra*, the lords of these lords *sakti* and Siva. In the sevenfold variation, they are 'the thing in itself,' lords of the *mantra*, their lords, **Śakti and Śiva**. In the fivefold variation, they are the thing in itself, the energy of *Mantramaheśvara*, *Śakti*, and *Śiva*. In the three-fold variations they are the thing in itself, the *icchā śakti*, *jñāna śakti*, and *kriyā śaktis*. In the principle called *Śiva*, though it is free from distinction, *Yogins*, rich in the perfection of enumeration, conceive a fifteenfold division by means of the presence of the *icchā śakti*, *jñāna śakti*, and, *kriyā śakti*.

*The beautiful form devoid of rest in consciousness, seen in the host of categories such as earth, etc., is not as beautiful as that of the supreme subject, as his knowable shines in multifarious ways. Take recourse to this multitude of principles created in sequential order, which are in essence indeterminate I-Consciousness impregnated with autonomy and reflective awareness and attain your own Self.*

### Explanation on Tattvabheda :

The nature of states known as waking, dreaming, deep sleep, the fourth (*turiya*), and beyond the fourth (*turyātīta*). All subjects, along with their *Śaktis*, are knowers of the objects of all the *tattvas*. These states are the manifestations of consciousness conditioned by knowables (*prameyas*). The *prameya* state is said to be the chief characteristic of the waking state (*Jāgrat*), otherwise known as (*adhiṣṭheya*), the locus. Technically, the waking state is the object of experience (*prameya*) or *adhiṣṭheya*, the base, while the dreaming state (*svapna*) is known as *pramāṇa* or *adhiṣṭhana*, and *adhiṣṭhana* or the subject is the *pramātā* (knowing the subject) in deep sleep (*suṣupti*).

All the states have subdivisions of their own:

- (1) *jāgrat-jāgrat, jāgrat-svapna, jāgrat-suṣupti, and jāgrat-turya:*
- (2) *svapna-jagrat, svapna-suṣupti, svapna-suṣupti, and svapna-turiya;* and
- (3) *suṣupti-jāgrat, suṣupti-svapna, suṣupti-suṣupti, and suṣupti-turiya.*

On Śaktipāta (entanglement), the descent of grace

### Shāstra Pramāṇa

In the *Kulārnava Tantra*, *caturdaśa ullāsa* (14th chapter), Sadāśiva reveals to Devī, the glory and secrets of the power of *dīkṣā*, initiation from the Guru, who is Sadāśiva incarnate. He also explains about the *śaktipāta*.

यथा कूर्मः स्वतनयान ध्यानमात्रेण पोषयेत ।  
वेधदीक्षोपेदेशश्च मानसः स्यात् तथाविधः ॥ ३७ ॥

yathā kūrmah svatanayāna dhyānamātreṇa poṣayeta ।  
vedhadīkṣopedeśaśca mānasaḥ syāt tathāvidhaḥ ॥ 37 ॥

शक्तिपातानुसारेण शिष्योऽनुग्रहमर्हति ।  
यत्र शक्तिर्न पतति तत्र सिद्धिर्न जायते ॥ ३७ ॥

śaktipātānusāreṇa śiṣyo'nugrahamarhati ।  
yatra śaktirna patati tatra siddhirna jāyate ॥ 38 ॥

Merely by remembrance on the part of the Guru, proficient in the *vedha* (the subtle impact), the disciple has his incompletions severed; this is highly intense initiation, *tīvratarā dīkṣā*. Released from external activity, the disciple falls instantly. As per the *Śaktipāta*, the descend of the grace from

the Guru, (which is the entanglement in Oneness with him), a divine state arises in the disciple and he comes to know everything.

## Āpta Pramāṇa

Paramārthsara, by Śrī Abhinavagupta, which includes a commentary on Vijñānabhairava Tantra (from Gopinath Kaviraj) gives a clear description on Śaktipāta.

आदर्श मलरहिते यद्वद् वदणम् विभाति तद्वद् अयम् ।  
शिवशक्तिपात्-विमले धीतत्त्वे भाति भारूपः ॥ ९ ॥  
~ परमार्थसार, श्री अभिनवगुप्त

ādarśe malarahite yadvad vadaṇam vibhāti tadvad ayam |  
śivaśaktipāta-vimale dhītattve bhāti bhārūpaḥ || 9 ||  
~ Paramārthasāra, Śrī Abhinavgupta

As one's face is illumined in a spotless mirror, this Lord who is the very embodiment of illumination is revealed in the faculty of illuminated intellect [dhītattva], which is spotless and pure as a result of *Śaktipāta, the descent of the power of Śiva*.

परमार्थमार्गं एनं झटिति यदा गुरुमुखात् समभ्येति ।  
अतितीव-शक्तिपातात् तदैव निर्विघ्नम् एव शिवः ॥९६॥

paramārthamārgam enaṁ jhaṭiti yadā gurumukhāt samabhyeti |  
atitīvra-śaktipātāt tadaiva nirvighnam eva śivah || 96 ||

When one completely realises this supreme path quickly from the mouth of the Guru, then only, as a result of this extremely intense *Śaktipāta*, can one attain to Śiva alone, without any obstacles.

*Mālinīvijayottara Tantra* which forms the basis of Śri Abhinavagupta's *Tantraloka* text of the Trika school, the Āpta Pramāṇa on Śaiva Agamas, lists the qualities of advanced levels of Śaktipāta.

लक्ष्येच चिह्नसङ्घातं आनन्दादिकम् आदरात् ।  
आनन्द उद्भवः कम्पो निद्रा घूर्णिश्च पञ्चमी ॥  
~ मालिनीविजयोत्तर तन्त्र, २.३५

**lakṣyec cihnasaṅghātam ānandādikam ādarāt |**  
**ānanda udbhavaḥ kampo nidrā ghūrṇiś ca pañcamī ||**  
~ *Mālinīvijayottara Tantra*, 2.35

They are the five characteristic signs and experiences which form the basis for bliss arising from Śaktipāta – bliss (ānanda), the awakening of kuṇḍalinī śakti (udbhava), shaking of the subtle body (kampa), sleep (nidrā), and whirling as the external activity [which is non-dependent on the ego] (ghūrṇi).

### Āpta Pramāṇa on Shaktipāta

Siddhasiddhānta Paddhati, Śrī Gorakṣanātha, Pañcamopadeśaḥ (fifth instruction), Piṇḍa-pada-samarasa-karaṇa (merger of macrocosm and microcosm)

कथनाच्छक्तिपाताद्वा यद्वा पादावलोकनात् ।  
प्रसादात् स्वगुरोः सम्यक् प्राप्यते परमं पदम् ॥ ६० ॥

**kathanācchaktipātādvā yadvā pādāvalokanāt |**  
**prasādāt svaguroḥ samyak prāpyate paramam padam ॥ 60 ॥**

By the enlightening teachings (of the Guru), *kathana*; by the Śaktipāta, the graceful transmission of the spiritual powers (from the Guru), by looking at

the sacred feet of the Guru, or by the complete loving favour of the Guru, *prasād* – the ultimate goal and space, *paramam padam*, is attained.

**Śrī Abhinavagupta, Tantrasāra, Śaktipāta-prakāṣanam,  
Ekadaśamāhinakam (Chapter 11)**  
[chapter on science of Śaktipāta as per tantra]

**Verse**

अथ एकादशमाहिनकम्

यत्र यावत् इदम् उक्तम् तत् साक्षात् कस्यचित् अप्वर्गाप्तये यथोक्त संग्रहनीत्या भवति, कस्यचित् वक्ष्यमाणदीक्षायाम् उपयोगगमनात् इति दीक्षादिकं वक्तव्यम् । तत्र कः अधिकारी इति निरूपणार्थं शक्तिपातो विचार्यते । तत्र कः अधिकारी इति निरूपणार्थं शक्तिपतो विचार्यते । तत्र केचित् आहुः जानाभावात् अज्ञानमूलः संसारः तदपगमे जानोदयात् शक्तिपात इति तेषां सम्यक् जानोदय एव किं कृत इति वाच्यम्, कर्मजन्यत्वे कर्मफलवत् भोगवत्वप्रसङ्गे भोगिनि च शक्तिपाताभ्युपगतौ अतिप्रसंगः, इश्वरेच्छानिमित्वे तु जानोदयस्य अन्योन्यश्रयता वैयथ्यर्थं च, ईश्वरे रागादिप्रसंगा, विरुद्धयोः कर्मणोः समबलयोः अन्योन्यप्रतिबन्धे कर्मसाम्यं, ततः शक्तिपात इति चेत, न क्रमिकत्वे विरोधायोगात्, विरोधेऽपि अन्यस्य अविरुद्धस्य कर्मणो भोगदानप्रसङ्गात्, अविरुद्धकर्मप्रवृत्तौ तदैव देहपातप्रसंगात्, जात्यायुष्प्रदं कर्म न प्रतिबध्यते भोगप्रदमेव तु प्रतिबध्यते इति चेत, कुतः - तत्कर्मसभदावे यदि शक्तिः पतेत् तर्हि सा भोगप्रदात् किं विभियात् । अथ मलपरिपाके शक्तिपातः सोऽपि किंस्वरूपः ? किं च तस्य निमित्तम् ? इति , एतेन वैराग्यं धर्मविशेषो विवेकः सत्सेव सत्प्रप्तिः देवपूजा इत्यादिहेतुः प्रत्युक्त इति भेदवादिनां सर्वं असम्भजसम् । स्वतन्त्रपरमेशा द्रवयवादे तु उपपदहयते एतत् , यथाहि - परमेश्वरः स्वरूपाच्छादनक्रीडाया पशुः पुद्लोऽणु संपन्नः न च तस्य देशकालस्वरूपभेदविरोधः तद्वत् स्वरूपस्थगनविनिवृत्या स्वरूपप्रत्यापत्तिं झटिति वा क्रमेण वा समाश्रयन् शक्तिपातपात्रम् अणुः उच्चयते , स्वातन्त्र्यमात्रसारश्व असौ परमशिवः शक्तेः पातयिता इति निरपेक्ष एव शक्तिपातो यः स्वरूपप्रथाफलः, यस्तु भोगोत्सुकस्य स कर्मपेक्षः लोकोत्तररूपभोगोत्स्कस्य तु स एव शक्तिपातः पर्मश्वरेच्छाप्रेरितमायागर्भाधिकारीयरुद्रविष्णुब्रंह्मा-दिद्वारेण, मन्त्रादिरूप्त्वं मायापुंविवेकं पुम्स्कलविवेकं पुंप्रकृतिविवेकं पुं बुद्धिविवेकमन्यच्च फलं प्रस्नुवानः तदधरतत्वभोगं प्रतिबध्नाति, भोगमोक्षोभयोत्सुकस्य भोगे कर्मपेक्षो, मोक्षे तु तन्निर्पेक्षः इति सापेक्षनिरपेक्षः । न च वाच्यम् - कस्मात् कस्मिं श्रिवदेव पुसि शक्तिपात इति, स एव परमेश्वरः तथा भाति इति सतत्वे कोऽसौ पुमान् नाम यदुद्देशेन विषयकृता चोदना इयम् ।

**Transliteration**

tatra yāvat idam uktam tat sākṣāt kasyacit apavargāptaye yathoktasamgrahanītyā bhavati kasyacit vakṣyamāṇa-dīkṣāyām upayogagamanāt iti dīkṣādikam vaktavyam | tatra kaḥ adhikārī iti nirupāṇīrtha śaktipāto vicāryte | tatra kecit āhuḥ jñānābhāvāt

ajñānamūlah samsāraḥ tadpagame jñānodayāt **śaktipāta** iti teṣāṁ samyak jñānodaya eva kiṁ kṛt iti vācyam karmajanyatve karmaphalvat bhogavatvaprasaṅge bhogini ca **śaktipātābhuyupagatau** atiprasangah īśvarecchānimittattve tu jñānodayasya anyonyāśrayatā vaiyatharyam ca īśvare rāgādiprasaṅgaḥ viruddhyoḥ karmaṇoḥ sambalayoḥ anyonyapratibandhe karmasāmyam tataḥ śaktipāt iti ceta na krimiktve virodhāyogāt virodhe'pi anyasya aviruddhadasya karmaṇo bhogadānaprasaṅgāt aviruddhakarmapravrattau tadaiva dehapātprasaṅgāt jātyāyuṣpradarām karma na pratibadhyate bhogaruddhakarmapravṛttau tadaiva dehapāt-prasaṅgāt jātyāyuṣpradarām karma na pratibadhyate bhogapradameva tu pratibadhyate iti ceta kutaḥ tatkarmanasadbhāve yadi śaktih pateta tarhi sā bhogapradāt kiṁ vibhiyāta | **atha malaparipāke śaktipātaḥ so'pi kiṁsvarupah?** kiṁ ca tasya nimittam? Iti etena vairāgyam dharmavišeśo vivekaḥ satseva satprāptih devapūjā ityādihetuḥ pratyukta iti bhedavādinām sarvām asamañjasām | svatantrapararameśādvayavāde tu upapadyate etat yathāhi parameśvaraḥ svarūpācchādanakrīḍāyā paśuh padalo'nuh saṁpannah na ca tasya deśakālasvarūpabhedavirodhah tadvat svarūpasthaganavinivṛttiā svarūpapratyāpattiṁ jhaṭiti vā krameṇa vā samāśrayana **śaktipāta-pātrām** aṇuh ucyate, svātantramātrasāraśca asau paramśivah śakteḥ pātayitā iti nirpekṣe eva **śaktipāto** yaḥ svarūpa-prathāphalaḥ yastu bhogotsukasya sa karmāpekṣa eva

Here the question arises: Who is entitled to receive *Dīkṣā*, initiation? To answer this question, the topic of the "descent of grace" (*śaktipāta*) is going to be discussed. Some are of the opinion that worldly existence, which is rooted in ignorance, occurs as a result of a lack of knowledge, but when ignorance is removed upon the rise of knowledge, *Śaktipāta*, the descent of grace (entanglement) takes place.

However, they should explain why and how this right knowledge develops. If it is the outcome of deeds, then it would not be different from the results of actions; it would be a contingency of being an object of enjoyment. If the person who is the enjoyer (enjoying an object) is accepted as the recipient of the power, *Śaktipāta*, then the 'fallacy of wideness' (*atiprasaṅga*) occurs. If the will of īśvara, the Lord is supposed to be the cause of *Śaktipāta*, then the "fallacy of mutual dependence" (*anyonyāśrayatā*) occurs and, moreover, it serves no purpose. This theory would also entail the question of the Lord's partiality. Furthermore, it is not tenable to assume that mutually opposed actions, having equal capacity to suppress each other, could balance (past) actions in order that the descent of grace, *Śaktipāta* might occur. This view is not tenable because actions are sequential and therefore are unable to oppose one another.

Even if it is accepted that they might oppose each other, the question is raised as to how other actions, which are not opposing one another, bestow their results. If actions

that are not contradictory to one another do not occur, then one would instantaneously drop one's body. It is not correct to say that only the actions bestowing the results of birth and life span are not suspended, and that only those acts that grant experiences of happiness and suffering remain suspended. This view is incorrect because it does not answer the question of why, even if it is assumed that the descent of grace occurs in the presence of such actions, grace is afraid of the deeds that bestow the results of experience. Furthermore, if the question of grace could be satisfactorily resolved by resorting to the theory of the ripening of impurities then the question of the nature of this theory needs to be answered, as well as the question of its cause. By this question, all possible causes, such as detachment, specific form of merit, service to righteous people, association with saintly persons, and the worship of deities stand refuted. Thus, arguments advanced by dualists are repudiated as incoherent.

According to this non-dual system of the autonomous Lord, we maintain the position that the great Lord, by way of sportful play, veils his innate nature and takes up the form of a bound being (*paśu*); however, there is no contradiction regarding the distinction of space, time, and his innate nature. 178 Similarly, the Lord, by removing (the freely chosen) limitations upon his innate nature, reveals himself either instantaneously or gradually to that recipient of grace called a limited knowing subject (*aṇu*). The great Lord is in essence autonomous, and it is He who causes *śakti* to descend; therefore, the descent of grace, *Śaktipāta* which is dependent on nothing, becomes fruitful by the realization of one's innate nature. However, for one desirous of enjoyment (*bhogotsukasya*), the descent of grace, *Śaktipāta* depends on his deeds. Upon one desirous of other-worldly enjoyments (*lokottara-rūpabhogot-sukasya*), the power of grace, *Śaktipāta* descends through the agency of Rudra, Viṣṇu and Brahmā, the presiding authorities functioning in the sphere of *māyā*, [who are] impelled only by the will of the supreme Lord.

This kind of grace yields results such as the attainment of the status of *mantra* knowing subject (*mantra-pramātā*). etc., and the capacity for discrimination between [the principles of] *māyā* and *puruṣa*, *puruṣa* and *kalā*, *puruṣa* and *prakrti*, and *puruṣa* and *buddhi*, and thus bars that kind of person from enjoying those fruits belonging to the lower principles. For one desirous of enjoyment and liberation, *Śaktipāta*, the descent of grace has to depend on rituals when it comes to enjoyments and is dependent on nothing when it comes to liberation; therefore, the descent of grace, *Śaktipāta* is both dependent and non-dependent.

It is not proper to ask why the Shaktipāt, descent of grace occurs only for that particular person. This is simply because the great Lord shines in that particular way.

## On Māyā

### Shāstra Pramāṇa

**Paushkar Āgama, Vidyā Pāda, Pati Paṭalaḥ**, the characteristics of the *Pati*, the Ultimate Lord of all beings who controls Paśu, individual souls and *Pāśa*, the limiting bonds.

Īśvara Sadāśiva defines what is Māyā here to the Rṣis, the foremost among the twice-born sages:

Verse

ईश्वरः उवाच

लयभोगाधिकारात्म व्यापारत्रयं लक्षितः ।

स्वभावादच्युतश्शक्तः पदार्थः पति संजितः ॥ ९ ॥

Īśvaraḥ uvāca

layabhogādhikārātma vyāpāratraya lakṣitaḥ ।

svabhāvādacyutaśaktah padārthaḥ pati saṃjñitaḥ ॥ 9 ॥

The Lord who is known through his three functional states – *laya*, *bhoga* and *adhikāra* – and who never gets himself dissociated from his own essential nature of being in the form of consciousness and action is known as *Pati*, the first Reality.

लयादि व्यापृतिर्यत्र शुद्धाध्वा यतोजनि ।

सा तु कुडलिनी शम्भोर्नित्याधिष्ठेय रूपिणी ॥ १० ॥

**layādi vyāprtiryatra śuddhādhvā yatojani ॥ 10 ॥  
sā tu kuḍalinī śambhornityādhiṣṭheya rupiṇī ॥ १० ॥**

The highest metaphysical plane where the functions of laya, bhoga and adhikāra are taking place and from where the pure path (suddha adhva) originates is known as Kundalini. This kundalini always exists in the form of a seat to be occupied by Śambhu ( Bhagavān Sadaśiva).

**भोग्यभोक्त्रुत्वं संत्यै या शरीरेन्द्रियादिकम् ।  
उत्पादयति सा माया खचिता कर्मभिर्नृणाम् ॥ ११ ॥**

**bhogya bhoktrutva samtyai yā śarīrendriyādikam |  
utpadayati sā māyā khacitā karmabhirnṛṇām || 11 ||**

That which serves as the material cause for the product of objects to be experienced by the embodied souls and for the efficacy of experiencing (bhogtrutva) such products and which gives rise to various bodies, organs, instruments and others befitting the souls is known as Māyā. This Māyā exists associated with the karmic effects of the bound souls.

## On Power of Third Eye

### Śāstra Pramāṇa

श्री भैरव उवाच  
तयापूर्याशु मूर्धान्तं भडक्तवा भूक्षेपसेतुना ।  
निर्विकल्प मनः कृत्वा सर्वोद्धर्वं सर्वगोदगमः ॥ ३१ ॥

tayāpūryāśu mūrdhāntaṁ bhaṅktavā bhrūkṣepasētunā ।  
nirvikalpaṁ manah kṛtvā sarvordhvē sarvagodgamaḥ ॥ 31 ॥

### sutra 31, dhāraṇa 8

Let form be filled with essence of life-breath to the crown of head. Cross the life-breath by penetrating with one-pointed attention at the bridge-like center of the eyebrows (the third eye). Let mind be beyond the movement of thoughts [*nirvikalpam manah*]. In that all-rising supreme state (of Shiva), showers the light (vision) of all-pervadingness.

## On Jñāna Añjana, the enlightening eyeliner

### Āpta Pramāṇa

Gorakṣa Paddhati or Gorakṣa Śāstra, dvitīya śatakam, pratyāhāra prakaraṇam, descriptions of 9 dhāraṇas - which is the Yogic Pramaṇa of Goraksha Yoga Śāstra. This is directly revealed by Ādinātha Śadashiva to Gorakshanāth.

यदभिन्नाऽजनपुञ्जसन्निभमिदं स्यूतं भ्रुवोरन्तरे  
तत्वं वायुमयं यकारसहितं तत्रेश्वरो देवता ।  
प्राणं तत्र विलीय पञ्चघटिकं चित्तान्वितं धारयेदेषा खे गमनं करोति यमिनः स्याद् वायवी  
धारणा ॥ ५७ ॥

### transliteration

yadbhinnā-añjana-puñjasannibhamidam syūtam bhruvorantare  
tattvam vāyumayam yakārasahitam tatreśvaro devatā ।  
prāṇam tatra vilīya pañcaghāṭikam cittānvitam dhārayedesā khe gamanam karoti  
yaminaḥ syādvāyavī dhāraṇā ॥ 57 ॥

### translation

The airy element, which is located between the eyebrows [bhrumadhye], resembles black collyrium, *anjaña* and is associated with the letter 'ya' and Īśvara as the presiding deity. Dissolving the life force together with the mind therein [i.e., in the heart], he should concentrate for five *ghatikas*, two hours. The yamin should practice the etheric concentration so that he can traverse the sky.

आकाशं सुविशुद्धवासिसदृशं यद्ब्रह्मन्धरस्थितं तन्नादेन सदाशिवेन सहितं तत्वं हकारान्वितम् ।

प्राणं तत्र विलीय पञ्चघटिकं चित्तान्वितं धारयेदेषा मोक्षकपाटपाटनपुटुः प्रोक्ता नभोधारणा ॥ ५८ ॥

ākāśam suviśuddhavāsisadṛśam yadbrahmandhrasthitam tannādena sadāśivena sahitam tattvam hakārānvitam ।

prāṇam tatra vilīya pañcaghāṭikam cittānvitam dhārayedeṣā mokṣakapāṭa-pāṭanapuṭuh proktā nabhodhāraṇā ॥ 58 ॥

The ether/space element, which is located at the “brahmic fissure” (brahma-randhra) [at the crown of the head] and which is like very clear water is associated with Sadashiva, the [inner] sound (nāda), and the syllable ‘ha’. Dissolving the life force together with the mind therein [i.e., in the heart], he should concentrate for five *ghatikās* [i.e., two hours]. The ether/space concentration is said to break open the door to liberation. (2.58).

## On Akashic reading through the Third Eye

### *Technique of meditating on Sadashiva in the third eye*

आकाशे यत्र शब्दः स्यात्तदाज्ञाचक्रमुच्यते ।  
तत्रात्मानं शिवं ध्यात्वा योगी मुक्तिमवाप्नुयात् ॥ २.७३ ॥

ākāśe yatra śabdaḥ syāttadājñācakramucyate ।  
tatrātmānam śivam dhyātvā yogī muktimavāpnuyāt ॥ 2.73 ॥

Where the inner sound or the word [śabda] is manifested in the etheric space, Ākāśa, that is called the “command center”, *ajña cakra* (*at the*

*center of the eyebrows).* Contemplating and meditating on that inner self, who is present as Sadashiva, therein (the third eye), the Yogi verily attains to liberation.

एषु ब्रह्मात्मकं तेजः शिवज्योतिरनुतमम् ।  
ध्यात्वा ज्ञात्वा विमुक्तः स्यादिति गोरक्षभाषितम् ॥ २.९९ ॥

**eṣu brahmātmakam tejaḥ śivajyotiranuttamam ।  
dhyātvā jñātvā vimuktaḥ syāditi gorakṣabhāṣitam ॥ 2.99 ॥**

By contemplating and knowing the unsurpassable light of brilliant Shiva, *Śivajyoti*, who is identical with the Absolute, he (Yogi) is released. Thus said Goraksha.

## On Body Scanning (All-pervasiveness experience in other bodies)

श्री भैरव उवाच  
स्ववदन्य शरीरेऽपि संवित्तिमनुभावयेत् ।  
अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर्भवेत् ॥ १०७ ॥  
*śrī bhairava uvāca  
svavadanya śarīre'pi saṃvittimanaubhāvayet ।  
apekṣāṁ svaśarīrasya tyaktvā vyāpī dinairbhavet ॥ 107 ॥*

One should, leaving aside the need of his own body, contemplate that the same consciousness is present in other bodies as in his own. Thus he will become all-pervasive in a few days.

## Remote Viewing - Power of Fine Seeing Beyond The Obstructed

### Āpta Pramāṇa

प्रवृत्त्यालोकन्यासात् सूक्ष्मव्यवहित विप्रकृष्ट ज्ञानम् ।  
**pravṛttiāloka nyāsāt sūkṣma vyavahita viprakṛṣṭa jñānam् ।**

By samyama on the effulgent Light within, the wisdom of sūkṣma, the subtle and the fine [as the atoms with absolute details], vyavahita, the hidden or obstructed [as treasures or unseen objects] and viprakṛṣṭa, the remote [as far distant lands and spaces] is obtained.

~ *sutra 3.26, vibhūti pāda, patañjali yogasutra*  
~ सुत्र ३. २६, विभूति पाद, पतञ्जलि योगसुत्र

When the *Yogi* makes *Samyama* on that effulgent light within, he sees things which are very remote, things, that are happening in a distant places, and which are obstructed by mountain barriers, oceans or any obstruction, and also things which are very fine and subtle, like literally zooming into microscopic details.

pravṛttiāloka: the light within; nyāsāt: by samyama, by fixing; sūkṣma: subtle; vyavahita: hidden; viprakṛṣṭa: remote; jñānam्: wisdom

पर्माणु परममहत्वान्तोऽस्य वशीकारः ।  
**parmāṇu paramamahatvānto'sya vaśīkāraḥ ।**

## On Mastering Nature, Moving at Speed of Mind, Beyond Sense Organs

ग्रहणस्वरूपास्मितान्वयार्थवत्व-संयमादीन्द्रयजयः ।  
graḥaṇasvarūpāsmitānvayārthavattva-saṃyamādīndrayajayaḥ ।  
ततो मनोजवित्वं विकारभावः प्रधान जयश्च ।  
tato manojavitvam vikārabhāvah pradhāna jayaśca ।  
~ सुत्र ३.२६, विभूति पाद, पतञ्जलि योगसुत्र

By *saṃyama* on the power of perception and on the essential nature, correlation with the ego sense and purpose of the sense organs, mastery over them is gained.

From that, the body gains the power to move as fast as the mind, *mano-javitvam*, ability to function without the aid of the sense organs, *vikārabhāvah*, and complete mastery or victory over the primary cause of the manifest nature, *pradhāna*.

~ *Sutra 3.26, Vibhūti Pāda, Patañjali Yogasutra*

## On Herbs (for spiritual alchemy)

Āpta Pramāṇa

जन्मौषधि मन्त्र तपः समाधिजाः सिद्धियः । १ ।  
janmauṣadhi mantra tapah samādhijāḥ siddhiyah । 1 ।

Siddhis are born of practices performed in previous births, or by herbs, *auṣadhi*, mantra chanting, *mantra*, austerity, *tapaḥ*, or by *samādhi*.

~ *Sutra 4.1, Kaivalya Pāda, Patañjali Yogasutra*

## Meditating on Shiva (to become Shiva)

सर्वजः सर्वकर्ता च व्यापकः परमेश्वरः ।  
स एवाहम् शैवधर्मा इति दाढर्याच्छिवो भवेत् ॥ १०९ ॥  
sarvajñah sarvakartā ca vyāpakaḥ parameśvaraḥ ।  
sa evāham Šaivadharmā iti dāḍharyācchivo bhavet ॥ 109 ॥

### sutra 109, dharana 83

The Supreme Perfect Lord, Shiva is the all-knower [sarvajñah], the all-doer, source of all actions [sarva-kartā] and all-pervading existent [vyāpakaḥ]. Fix your concentration on that Shiva. When your space is fully fixed on the awareness of Shiva, then, place that awareness in your own self. Consciously, firmly cognize – “As I am of the essence and nature of Shiva [Shaiva dharma], I am oneness with Shiva.” Thus, being established with this firm cognition, one becomes SHIVA.

paramāṇu dhyeyam śivalakṣaṇam paramakāranāṁ dhyāyate  
svātmābhedenā parāmṛṣyate |

The object of meditation is Śiva, who is the supreme source of all manifestation and who is to be meditated on as non-different from one's own essential Self.

~ Jayaratha (commentary on Abhinavagupta's Tantraloka)  
Verse source: VBT, by Jaidev page 135

## On Astha Mahasiddhis

### Śāstra Pramāṇa

श्री भैरव उवाच

अजरामरतामेति सोऽणिमादिगुणान्वितः ।  
योगिनीनां प्रियो देवि सर्वमेलापकाधिपः ॥ १४१ ॥  
जीवन्नपि विमुक्तोऽसौ कुर्वन्नपि न लिप्यते ।

*śrī bhairava uvāca*

*ajarāmaratāmeti so'ṇimādiguṇānvitaḥ ।  
yoginīnāṁ priyo devi sarvamelāpakādhipah ॥ 141 ॥  
jīvannapi vimukto'sau kurvannapi na lipyate ।*

### Vijnana Bhairava Tantra, 141

O Devi, the aspirant (who has become efficient in any one of the dhāraṇa), gains freedom from old age and mortality, and becomes endowed with Aṇima and other powers<sup>2</sup>. He becomes dear to the Yoginis and the master of all Melāpakas<sup>3</sup>. He is liberated even while carrying on all the life activities, he is unaffected by them.

Note 1: Here ‘any of the dhāraṇa’ implies the 112 dhāraṇas revealed by Bhagavān Bhairava to Devi in the Vijnāna Bhairava Tantra.

Note 2 : Aṇimā and other powers are the following, called the Aṣṭamahā Śaktis or Siddhis.

Note 3: Melāpaka means - uniting, the one who has rise above all distinctions of the knower and known, and thus attains to the nature of Bhairava.

## Āpta Pramāṇa on Aṣṭhamahā Siddhis

In the Srimad Bhagavatam, the great Purāṇa, Bhagavān Śri Kṛṣṇa describes the different powers and their manifestations to His disciple, devotee Śrī Uddhava in the section called ‘Uddhava Gītā.’

श्री भगवानुवाच  
 सिद्धयोऽष्टादश प्रोक्ता धारणा योग-पारगैः ।  
 तासाम अष्टौ मतप्रधाना दशैव गुणहेतवः ॥ ११.१५.३ ॥

*śrī bhagavānuvāca  
 siddhayo 'ṣṭādaśa proktā dhāraṇā yoga-pāra-gaiḥ ।  
 tāsām aṣṭau mat-pradhānā daśaiva guna-hetavah || 11.15.3 ||*

Bhagavān Śri Kṛṣṇa said to Uddhava: The Masters of the Yoga system have declared that there are eighteen (18) main types of Cosmic powers and meditation, of which eight (8) are primary, having their shelter in Me, and ten (10) are secondary, appearing from the attribute of goodness.

अणिमा महिमा मूर्त्तेर्लघिमा प्राप्तिरिन्द्रियैः ।  
 प्राकाम्यं श्रुतद्वष्टेषु शक्ति-प्रेरणम ईशिता ॥  
 गुणोष्व-असङ्गो वशिता यत-कामस तद अवस्थ्यति ।  
 एता मे सिद्धयः सौम्य अष्टाव औत्पत्तिका मताः ॥ ११.१५.४-५ ॥

*aṇimā mahimā mūrter laghimā prāptir indriyaiḥ |  
prākāmyam śruta-dṛṣṭesu śakti-preranam īśitā ||  
guṇeṣv asaṅgo vaśitā yat-kāmas tad avasyati |  
etā me siddhayaḥ saumya aṣṭāv autpattikā matāḥ || 11.15.4-5 ||*

Among the eight primary great powers, the three by which one transforms one's own body are *Aṇimā*, becoming smaller than the smallest; *Mahimā*, becoming greater than the greatest; and *Laghimā*, becoming lighter than the lightest. Through the perfection of *Prāpti*, one acquires whatever one desires, and through *Prākāmya*, one experiences any enjoyable object, either in this world or the next. Through *Īśitā*, one can manipulate and lord over the māyā, and through the controlling power called *Vaśitā*, one is unimpeded by the three modes of nature. One who has acquired *Kāmāvasāyitā* power can obtain anything from anywhere, to the highest possible limit. My dear gentle Uddhava, these eight cosmic great powers are considered naturally existing and unexcelled within this whole world.

अनूर्मिमत्त्वं देहेऽस्मिन् दूरश्रवणदर्शनम् ।  
मनोजवः कामरूपं परकाय-प्रवेशनम् ॥  
स्वच्छन्द-मृत्युर्देवानां सह-क्रीडानुदर्शनम् ।  
यथा-सङ्कल्प-संसिद्धिर आज्ञाप्रतिहता गतिः ॥ ११.१५.५-६ ॥  
त्रिकाल-जत्त्वम् अद्वन्द्वं परचित्ताद्य-अभिज्ञता ।  
अग्न्य-अर्काम्बु-विषादीनां प्रतिष्टम्भोऽपराजयः ॥  
एताश चोद्देशतः प्रोक्ता योगधारण-सिद्धयः ।  
यया धारणया या स्याद् यथा वा स्यान् निबोध मे ॥ ११.१५.७-८ ॥

*anūrmimattvam dehe 'smin dūra-śravaṇa-darśanam |*  
*mano-javaḥ kāma-rūpam para-kāya-praveśanam ||*  
*svacchanda-mītyur devānām saha-kriḍānudarśanam |*  
*yathā-saṅkalpa-saṁsiddhir ājñāpratihatā gatiḥ || 11.15.5-6 ||*  
*tri-kāla-jñatvam advandvam para-cittādy-abhijñatā |*  
*agny-arkāmbu-viṣādīnām pratiṣṭambho 'parājayaḥ ||*  
*etāś coddeśataḥ proktā yoga-dhāraṇa-siddhayaḥ |*  
*yayā dhāraṇayā yā syād yathā vā syān nibodha me || 11.15.7-8 ||*

The ten secondary cosmic powers arising from the elementary nature are the powers of freeing oneself from hunger and thirst and other bodily disturbances - *anūrmimattvam dehe asmin*, hearing and seeing things far away - *dūra-śravaṇa-darśanam*, moving the body at the speed of the mind - *mano-javaḥ*, assuming any form one desires - *kāma-rūpam*, entering the bodies of others - *parakāya praveśanam*, leaving the body when one desires - *svacchanda mītyur*, having the vision of the pastimes of the gods and the celestial beings - *devānām saha-kriḍānudarśanam*, completely executing one's determination - *yathā-saṅkalpa-saṁsiddhir* and giving orders whose fulfillment is unimpeded - *ājñāpratihatā gatiḥ*.

The power to know past, present and future - *trikāla jñatvam*; tolerance of heat, cold and other dualities, *advandvam*; knowing the minds of others - *para-cittādi-abhijñatā*; checking the influence of fire, sun, water, poison, and so on - *agny-arkāmbu-viṣādīnām pratiṣṭambhaḥ*; and remaining unconquered by others - *aparājayaḥ* — these constitute five powers of the process of yoga and powers. I am listing these here as per their names and characteristics. Now learn from Me how specific cosmic powers arise from specific meditations and also of their particular processes involved.

भूत-सूक्ष्मात्मनि मयि तन्मात्रं धारयेन मनः ।  
 अणिमानम् अवाप्नोति तन्मात्रोपासको मम ॥  
 महत्-तत्त्वात्मनि मयि यथा-संस्थं मनो दधत ।  
 महिमानम् अवाप्नोति भूतानां च पृथक् पृथक् ॥ ११.१५.१०-११ ॥

*bhūta-sūkṣmātmani mayi tan-mātram dhārayen manah |  
 aṇimānam avāpnoti tan-mātropāsako mama ||  
 mahat-tattvātmani mayi yathā-saṁsthām mano dadhat |  
 mahimānam avāpnoti bhūtānām ca pṛthak pṛthak || 11.15.10-11 ||*

One who worships Me in My atomic form pervading all subtle elements, fixing his mind on that alone, obtains the great power called **Aṇimā**.

One who absorbs his mind in the particular form of the mahat-tattva and thus meditates upon Me as the Supreme Self of the total cosmic existence achieves the cosmic power called **Mahimā**. By further absorbing the mind in the situation of each individual element such as the sky, air, fire, and so on, one progressively acquires the greatness of each material element.

परमाणु-मये चित्तं भूतानां मयि रञ्जयन् ।  
 काल-सूक्ष्मार्थतां योगि लघिमानम् अवाप्नुयात् ॥ ११.१५.१२ ॥  
 धारयन मयय अहंतत्त्वे मनो वैकारिकेऽखिलम् ।  
 सर्वन्दियाणाम् आत्मत्वं प्राप्तिं प्राप्नोति मन्-मनाः ॥ ११.१५.१३ ॥  
 महत्य आत्मनि यः सूत्रे धारयेन मयि मानसम् ।  
 प्राकाम्यं पारमेष्ठ्यं मे विन्दते�व्यक्त-जन्मनः ॥ ११.१५.१४ ॥

*paramāṇu-maye cittam bhūtānām mayi rañjayan |*

*kāla-sūkṣmārthatāṁ yogi laghimānam avāpnuyāt || 11.15.12 ||*  
*dhārayan mayy aham-tattve mano vaikārike 'khilam |*  
*sarvendriyāṇāṁ ātmavāṁ prāptim̄ prāpnoti man-manāḥ || 11.15.13 ||*  
*mahaty ātmani yaḥ sūtre dhārayen mayi mānasam |*  
*prākāmyaṁ pārameṣṭhyam̄ me vindate 'vyakta-janmanāḥ || 11.15.14 ||*

I exist within everything, and I am therefore the essence of the atomic constituents of material elements (paramāṇu). By attaching his mind to Me in this form, the yogī achieves the power called **Laghimā**, by which he realizes the subtle atomic substance of time.

Fixing his mind completely in Me within the element of 'ego or aham' generated from the mode of goodness, the yogī obtains the power of mystic acquisition, by which he becomes the proprietor of the senses of all living entities. He obtains such power, **Prāpti**, because his mind is absorbed in Oneness with Me.

One who concentrates all mental activities in Me as the Cosmic Self of that phase of the mahat-tattva which manifests the chain of fruitive activities obtains from Me, whose appearance is unmanifest, beyond material perception, the most excellent power called **Prākāmya**.

### 1. Aṇimā - the power of becoming as small as the atom.

- This aṇimā power was used by Hanuman when he crossed the ocean to reach Lanka, and entered the city, assuming a small form, as he searched for Mother Sītā Devi.

### 2. Laghimā - the power of assuming excessive lightness.

- This Laghimā Śakti was used by Tirunavukkarasar, the great Tamil saint, surrendered to Lord Shiva, to become totally light to float on the sea when his body was tied to a large, heavy rock and thrown in the sea due to the

religious enmity. Finally, the floating stone took Thirunavukkarasar safely to the shoreline, as he chanted Lord Śiva's name.

- This power was used by Lord Śri Krishna in his child divine play, leela, while lifting the great Govardhan hillock making it extremely light, and holding the hill on His small finger for days.

**3. Mahimā** - the power of increasing in size and magnitude.

- a. This power was used by Hanuman to increase the size of his form to a huge one, to cross the ocean to reach Lanka.

**4. Prāpti** - the power of obtaining anything, everything one wants.

Also, the power of wandering anywhere one wants.

In the 'Ellam valla siththarana padalam', part of the Thiruvilaiyadal Purāna, narrating the 64 great happening of Lord Śiva – Śiva appears in all four directions. That Śakti is Prāpti.

**5. Prākāmya** - the power of fulfilling one's desire without any resistance, just with the will.

**6. Vaśitva** - the power of bringing all the elements and material objects into one's subjection.

This power was used by the great Tamil Saint and devotee of Lord Śiva, Tirunavukkarsar (Appar) to stop a fierce provoked elephant when it tried to him at the order of the king's men. The elephant circumambulated him, saluted him instead of hurting him. It turned back with an uncontrollable fury and tramped the king's men.

**7. Īśitva** - The power of absolute Lordship, supreme leadership.

The power of producing and destroying the natural elements and material objects.

The power of being the lord the 5 cosmic acts – manifestation, protection or maintenance, destruction or rejuvenation, concealment and liberating grace.

This power of Īśitva was used by the great child incarnation, Tirujnana Sambandar to give life to Poompavai (a young girl) from her ashes in a pot.

**8. Kāmāvāsāyitva** - The power of fulfilling all resolves that one seeks.

## On Ātma Linga

### Śāstra Pramāṇa

Devī Tripurāsundarī, the cosmic mother

विधिना पूजिता लिङ्गे येनाऽहं भक्तिभावतः ।

तस्मै ददामि सालोक्यमलभ्यमन्यथा जनैः ॥ १६ ॥

vidhinā pūjitatā linge yenā'ham bhaktibhāvataḥ ।

tasmai dadāmi sālokyamalabhyamanyathā janaiḥ ॥ 16 ॥

" To him, who with devotion worships Me properly in a Linga, I will grant a dwelling in My abode which is unattainable by others."

युस्त लिङ्गे यन्त्रराजं विलिख्य पूजयेच्च माम् ।

तत्फलं चक्रराजाऽर्चाकोटिजगुणं भवेत् ॥ १७ ॥

yusta līne yantrarājam vilikhya pūjayecca mām ।

tatphalaṁ cakrarājā'rcākoṭijaguṇam bhavet ॥ 17 ॥

"He who worships Me in the king of yantras, Śrīcakra inscribed on the Linga will attain to crores and crores of benefit of worshipping a Śricakrā.

लिङ्मूर्धिन्द्रिकृतं यन्त्रं सर्वयन्त्रोत्तमोत्तमम् । तत्र पूजनमात्रेण पूजिताः सर्वदेवताः ॥ १७ ॥  
यस्मात् त्रिमूर्तिरूपं तद्देवा मूर्तित्रयोद्भवाः ।

"The Yantra, the cosmic representation xxx, inscribed on the top of the Linga is the Supreme, ultimate Yantra. Just a worship of that is tantamount to worshipping all the Divine Beings, devatas, because the Linga is the embodiment of the Three Divinities, who have emerged from It.

~ *Śrī Tripurārahasyam māhātmyakhaṇḍam, pañcatrimsho'dhāya*

## On Akashic Readings

Śāstra Pramāṇa

भैरव उवाच

नित्ये निराश्रये शून्ये व्यापके कलनोज्जिते ।  
बाह्याकाशे मनः कृत्वा निराकाशं समाविशेत् ॥ १२८ ॥  
~ धारणा १०३, विज्ञान भैरव तन्त्र

nitye nirāśraye śūnye vyāpake kalanojjhite ।  
bāhyākāśe manah kṛtvā nirākāśam samāviśet ॥ 128 ॥  
~ dhāraṇā 103, vijñāna bhairava tantra

One should fix his mind on the external space, *bāhya-ākāśa*, which is eternal, without support, void, all-pervading, devoid of limitation. By this practice, he will be absorbed beyond the etheric space, *nirākāśa*.

## On Śakti-Śiva, becoming Shiva

Śāstra Pramāṇa

भैरव उवाच

भक्तत्युद्रेकाद् विकर्तस्य यादशी जायते मतिः ।  
सा शक्तिः शाङ्करी नित्यं भावयेतां ततः शिवः ॥ १२१ ॥  
~ धारणा ९६, विज्ञान भैरव तन्त्र

bhairava uvāca

bhaktatyudrekād virktasya yādṛśI jāyate matih ।  
sā Śaktih Śāṅkarī nityam bhāvayet tām tataḥ Śivah ॥ 121 ॥  
~ dhāraṇā 96, vijñāna bhairava tantra

The intuitive power (mati) that emerges through the intensity of devotion, bhakti, in one who is perfectly detached is known as the Śakti of Śāṅkara. One should contemplate on it perpetually. Then he becomes Śiva himself.

(note: the word ‘mati’ is used in technical sense, implying spiritual intuitive power.)

## Wearing Kaupina

### Shāstra Pramāṇa

**Kiraṇa Āgama Mahātantra - Caryā Pāda**

*Revealed by Ishwara Sadashiva to Garuda*

kṛtvā snānam yathā proktam kaupīnam parivartayet |  
Dvādaśāṅgula vistīrṇam dairghyam taddvikkaram bhavet || 11b  
aṣṭasūtrakṛta rajjurathavā ṣoḍāśātmikā || 12  
gokeśakuśasaktāstha balbaja'śmātakā'thāvā |  
aṣṭāngulā'dhikā kārya svanitambapramāṇataḥ || 13  
ekāṅgula parīnāhā kāryā granthivivarjita |  
kṛtvā grantim kaṭistham tu kaupīnam trayamśalambitam || 14

Then, having finished the morning ablutions as prescribed earlier, one should wear a strip of sacred cloth, kaupina over the privities. Kaupina is to be twelve angulas in breadth and two hastas (hands) in length. The cord to be girt round the hips (for the purpose of wearing kaupina) should have been made of eight or sixteen strings. Or, it can be made of cow-hair, darbha and grasses like balbaja and asmantaka. The *Kaṭisutra* is to be eight angulas more than the circumference of the hip and loins. Its thickness should be prepared so as to be without any knot. Begirding the cord around, one should knot it exactly on the hip. The strip of cloth should be worn through the cord three parts of it being pendent.

## **Wearing White or Red Clothes at Sandhyā, Bowing to Guru, Studying the Shiva Sāstras**

kartavyam suklavastram vā kāṣāyāṁ vā bhavedṛ̥ḍham |  
sandhyāṁ kṛtvā punardhyāyet puṣpahasto gṛham guroḥ || 15 ||  
vidhivannamya tam paścāt paṭhedvā Śrīnyādepi |  
Sivaśāstramathānyāṁ vā sāmānyāṁ seśvaraṁ ca yat || 16 ||

One should wear, according to his stage, either a pure white garment or reddish loin cloth in a fitting manner. After finishing his sandhyā worship, he should meditate for sometime. Then taking flowers in his hands he should go to his Guru's house. There, having prostrated before the Guru as enjoined in the scriptures, she should study or listen to the Śivāgamas or other common scriptures dealing with the nature of Bhagavān Śiva.

## **On Wearing Shiva Jataas, the pure sacred matted hair of Sadashiva**

gurusvapet yāgagṛhe suddha vā'nyatra bhūtale |  
jāṭānāṁ veṣtanāṁ kāryāṁ śiro muṇḍāṁ na veṣtayet || 26  
nākasphuṭa tathā kārya katakākhyā'thavā śubha |  
janakākhyāssuṛttāssyaḥ kartavyāśca jaṭāśsubhāḥ || 27  
viṣamānāma bhogāṅgg na pañcādi-saṅkhyayā |  
yattechhā kanakākhyādyāḥ kartavyāśśashacoditāḥ || 28  
varṇatattvakalājñāna-padasthānādi bhedaḥ |  
kṣetram suvaritam kṛtvā tatsaptim mūrdhagena tu || 29  
yathā'nayopaghātāsyāt -tathā'tyarthajaṭāstviha |  
upaghātā bhavetsthānam tena rakṣāprayatnataḥ || 30

The Guru should sleep in the yāgagṛha or in some other auspicious place. Now I will explain about the wearing of Jaṭā, the matted hair. The Guru can wear the braided hair forming a coil on top of the head. Those who are with shaven head should not wear the matted hair. There are various patterns in braiding the locks of hair, Jaṭā, which are beneficent and auspicious.

Nākasphuṭa, Kaṭaka, Janaka (of circular form) – these are the varieties of Jaṭas. These kinds of Jaṭas are formed by partitioning the locks of hair into 15 or 13, 11, 9 or 5 parts. There are some more kinds of Jaṭas known as KANAKA, etc, which may be divided even into 50 or 36 or 38 or 28 or 81 or 14 parts according to one's own convenience.

Staying in a sacred place one should wear Jaṭa by yoking the locks of hair with one another. It is enjoined in this scripture that a person who wears Jaṭa, by some way or the other violates the rules and get debased because of bad conduct, etc., then the auspicious Jaṭa will become bereft of its divinity and serenity. Even the sacred place where he stays becomes defiled. Therefore, he should by all means, be protective of its serenity.

## **Morning Sacred Routine - How to come out of residence, Carrying Bhasma, *bhasma-samputa*, caskets for keeping Bhasma**

prātassangṛhya gantavyam bhasmakau pinadaṇḍakam |  
 bhasmādhārāḥ prakastavyā dṛḍha-mrd ghatikāśśubhāḥ || 31  
 tasyāhyāyāmataḥ kāryās-sūtrāḥ kṣetrāngulocchryāḥ |  
 Caturangala vistīrṇam madhye tatsaṅgraham bhavet || 32  
 Kuryadalābukāṁ vāspi ṣoḍaśārdhāṅgulāṁ pari |  
 Suvṛttam nālikerāgram tatkāryam caturangalam || 33  
 Daśaṅgulaparīṇāham yavakam vā tathā bhavet |  
 Tatha grīvā sadā kāryā paritascaturangulā || 34

Kaniṣṭhikā parīṇāhas - tatbandho dvādaśāngulam |  
Jātarūpamukham sliṣṭam khyāto bhasmāśrayo mayā || 35

Early in the morning one should come out of his residence, having taken with him bhasma (vibhūti), kaupīna and daṇḍa. Proper caskets should be made for the purpose of placing bhasma. They can be made of clay. A small earthen casket should be made so as to be strong and shining. The casket may be 14 angulas in length, 14 angulas in height and 4 angulas in breadth. A small pedestal (support) is to be attached at its center.

Or, the *bhasma-sampuṭa* may be made even with alābuk, its height being equal to 8 angulas. Its top most surface must be in a well-formed circular shape comparable to the tip of a coconut fruit. This top surface should be 4 angulas in height. Its thickness may be equal to 10 angulas or 10 yavakas. Its neck-part should be around the casket, its height being 4 angulas. In order to avoid breakages, a strip should be fitted to avoid breakages, a strip should be fitted around the top, its thickness being equal to that of a little finger. Its upper surface, with an extent of 12 angulas should be formed elegantly and compaginated to the casket. Thus the construction of bhasma-sampuṭa was vividly described.

## **Smearing the Bhasma - Where not to apply; Bhikṣatana**

Na deva sannidhau marge sivāgnī-gurusannidhau |  
Uddūlanam prakartavyam nacāśuddhe mahītale || 36  
Uddūlyaivam gṛham gacchechravaṇādhyayanākulah |  
Śrīvā’dhītyāthavā paścāt bhojanārtham tapasvinā || 37  
Bhikṣātanam prakartvyam tadaguroryadi sammatam | 38 a

Besmearing of bhasma should not be in the vicinity of Bhagavān Shiva (i.e. Shivalinga) nor in a pathway nor in a vicinity of Śivāgni, the sacrificial

fire in which Shiva is invoked, and in the presence of the Guru, *Guru Sannidhi*.

It should not be done even in a deserted place. Having applied oneself with bhasma according to the prescribed rules, he should go to the Guru's sacred home with his mind deeply engrossed in śravana, authentic listening and adhyāyana. Having listened to recited the sacred scriptures, on the permission of the Guru, he should proceed to wander for alms, *bhīkṣātaṇa* to be utilized as food for the ascetics.

## *The Virtuous Acts for the Divine Body of Shiva's Incarnation*

From ages, the great human beings have happened on our planet who have ascended to divinity by their immense spiritual vows and practices. And for eternal ages, Divinity Itself has been *Descending* as Avatars in the human-like form to cause *the ascend* of humans or the living species to evolve to their higher possibility and to realize their ultimate nature – *being and manifesting Sadashiva*.

When the Divine, who is Sadashiva incarnate, descends in the human-like form, his form and his acts are often presumed to be like the humans. Just like the reflection of the Sun, cannot be compared to the Sun itself, the Avatars cannot be compared to humans. His very DNA, His form and the actions associated with his form are Divine and beyond the human imagination.

Sadashiva, the Source himself explains in the Agama, the *Shiva Sutra*, about how his Incarnation, Avatar is to live in the Divine Body? What should be His virtuous acts? How should He maintain His body?

We present to you the Shaastra Pramana, the direct scriptural authority and the explanation, so we can recognize, relate and connect with the Shiva Avatar.

*śivatulyo jāyate || 3.25 ||*

translation:

He becomes just like Shiva.

*śarīravrittrvratam || 3.26 ||*

translation:

His virtuous behavior is the maintenance of his body.

~ source: *Shiva Sūtra, the Agama from Bhagavan Sadashiva.*

*Pramana: Shaastra Pramana, the scriptural evidence of truth.*

For the one who is like Shiva, who is in the state of pure oneness (shuddha advaita) with Shiva, there is nothing to be experienced or done further. Shiva is the all-knower, all-doer, all-powerful, all-intelligent ultimate consciousness who manifests in the embodied form in a human-like body.

The Vijñāna Bhairava Tantra (sutra 109, dhāraṇā 83), the Agama from Bhagavan Bhairava (Sadashiva) to Devi, the essential qualities of Sadashiva are described as:

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।  
स एवाहम् शैवधर्मा इति दार्ढ्याच्छिवो भवेत् ॥ १०९ ॥

sarvajñah sarvakartā ca vyāpakah parameśvarah |  
sa evāham śaivadharmā iti dārdhyādbhevecchivah || 109 ||

*The Supreme Perfect Lord, Shiva is the all-knower [sarvajñah], the all-doer, source of all actions [sarva-kartā] and all-pervading existent [vyāpakaḥ]. Fix your concentration on that Shiva. When your space is fully fixed on the awareness of Shiva, then, place that awareness in your own self. Consciously, firmly cognize – “As I am of the essence and nature of Shiva [Shaiva dharma], I am oneness with Shiva (Shivoham).” Thus, being established with this firm declaration, one becomes SHIVA.*

Here, Sadashiva is speaking about the ‘Shiva-tulya’ – the one who has appeared or manifested as Shiva. He is Shiva in pure essence and expresses all his infinite auspicious qualities, acts and powers. For such a being, Sadashiva is explaining how should He maintain His Divine body.

Let us understand what is virtuous behavior or sacred vow, *vrata* in this context.

For an ordinary person, there are many virtuous, sacred acts that are prescribed in the scriptures, the source books of Sanatana Hindu Dharma.

Sadashiva reveals in the Kriya Pada (the ritualistic portion to connect to Sadashiva) and Carya Pada (the enlightened lifestyle portions) of the primary ‘Agamas – the manual for enlightenment’ about the virtuous acts and vows, and day-to-day lifestyle for people, for them to live and manifest their oneness with Sadashiva. Many temple rituals, ceremonial vows to daily lifestyle vows are explained in great, precise details with a lot of compassion and user-friendliness by Bhagavan Sadashiva in these Agamas.

Here, for a being who is already Shiva, who is Shiva Incarnate, no such virtuous acts are needed, ordains Sadashiva. The main virtuous act or *vrata* that Sadashiva prescribes for himself in the body is – ***śarīra-vṛitti*** – *taking care of His body and its modifications. Just remain in His body as It is, taking care of His health, maintaining His body to its best.*

He must ensure His body and the acts associated with it are well taken care of and kept in their highest space, shape and form. All he needs to do is maintain His supreme wellbeing in all possible ways; for by his wellbeing, the wellbeing of the whole world and people is caused. In His Divine body (divya sharira), Sadashiva Himself, the Source is living and manifesting with all His Shaktis, powers.

Even though He lives and performs ordinary acts such as resting his body, waking up, drinking tea, eating food, walking, laughing, joking, teaching, talking, administering, training his disciples etc,. He is never to be taken as an ordinary being by his seemingly ordinary acts.

Seeing His form and acts that are like other humans, many may err him to be a human being, some may err him to be an ordinary being with extraordinary powers; yet in essence, in the pure truth – He is Shiva Himself, *shiva tulya*. By His play, He enacts to be human-like to raise us into becoming Sadashiva. For a sincere seeker of truth and His devotee, He reveals His Divinity. For the rest, He veils His supreme powers.

As per the mandate of Sadashiva in this verse, such a Divine being is to only do simple acts to ensure utmost health to live a long healthy life for the ultimate cause of His Divine mission on earth – transforming humanity into super consciousness, to create a New Species of enlightened beings on earth.

## *Vijnana Bhairava Tantra*

### **Shaastra pramanas**

#### **1 . Experience the State of Bhairava by restful awareness on the breath movement**

power: Manifesting powers of life breath energy

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 24, dhāraṇa 1*

श्री भैरव उवाच ।

ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत् ।

उत्पत्तिद्वितयस्थाने भरणाद्भरिता स्थितिः ॥ २४ ॥

ūrdhvē prāṇo hy adho jīvo visargātmā paroccaret |

utpattidvaitayasthāne bharaṇād bharitā sthitih || 24 ||

*Translation*

Shri Bhairava said:

Adishakti or Visargātma, who is of the nature and essence of visarga, the power of projection or creation, goes on manifesting and expressing herself upwards through the life breath - from the center of the body to the top (dvadashanta) in the form of exhalation (prana or ‘sa’ sound) and downwards in the form of inhalation (jīva or apāna or ‘ham’ sound), By the steady one-pointed restful awareness at the two places (i.e. after breadth comes in and just before turning out), there happens the state of oneness with Bhairava [bharita sthitih], the Unclutched state, which is the source of supreme power.

## Notes:

Visarga means ‘letting go’, projection or creation. In living beings with prana, this action is activated by exhalation. Devi Adishakti or Parashakti, who is the source of all powers, is called ‘visargātma’ as She playfully manifests life energy in all beings through this inhalation (apana) and exhalation (prana) through her play of life energy. This playful movement or vibration is also called spandana.

Visarga is represented on the body by the two points or dots, one over the other. One point is above the dvadashanta where the prana ends and the other is the ‘hrt’ or the center of the body where apāna ends. Because of being the source, atma of these 2 core points, Adishakti is called visargatma.

**Dvadashanta** – literally means the ‘end of the 12’. It is the distance of 12 fingers from the tip of the nose in the outer space where exhalation arising from the center of the human body, and passing through the throat and nose ends. This is called *bahya dvadashanta* or the external dvādashanta.

Apāna – is also called jeeva, as that is when the inhalation, the return of the live breath happens.

## 2 . Manifest the powers of Bhairavi, with turning of breath

Power: breath energy (marutah) to manifest powers of breath

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 25, dhāraṇa 2*

मरुतोऽन्तर्बहिर्वापि वियद्युग्मानिवर्तनात् ।  
भैरव्या भैरवस्येत्थं भैरवि व्यज्यते वपुः ॥ २५ ॥

māruto'ntarbahirvāpi viyadyugmānu-vartanāt |

bhairavyā bhairavas-yetthāṁ bhairavi vyajyate vapuh || 25 ||

At the outgoing energy of breath (exhalation) arising or turning from the inner or center of the body (i.e heart) there is non-return space for a moment and turning again with the inhalation (apana), there is a non-return space for a moment, when one fixes his awareness steadily at these two points, one will find that Bhairavi, the essential form of Bhairava is manifested at those two points, and thus manifest the powers of Bhairavi.

*Note: Internally or externally, the energy of breath (marutah) is followed by non-return space as they return back to the ether.*

## 3. Manifest the powers of Bhairavi, with turning of breath

Power: manifest the power of prana shakti

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 26, dhāraṇa 3*

न व्रजेन्न विशेष्चक्तिर्मरुदूपा विकासिते ।  
निर्विकल्पतया मध्ये तया भैरवरूपता ॥ २६ ॥

na vrajenna viśecchaktir marudrūpā vikāsite |  
nirvikalpatayā madhye tayā bhairavarūpatā || 26 ||

26. When one establishes in the middle point of these breaths through one-pointed awareness, then this energy of breath neither goes out nor goes in, In this way, Bhairavi manifests Herself in the form of cessation of prana, with the central vein (sushmna) being already illuminated, and one experiences oneness with Bhairava.

4. Power: The power of life breath – Shanta, the eternally peaceful state of Sadashiva

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 27, dhāraṇa 4*

कुम्भिता रेचिता वापि पूरिता वा यदा भवेत् ।  
तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते ॥ २७ ॥

kumbitā recitā vāpi pūrita vā yadā bhavet |

tadante śāntanāmāsau śaktyā śāntah prakāśate || 27 ||

When the Shakti in the form of exhalation (recita) is retained outside (at the dvadashsanta) and in the form of inhalation (purita) is retained inside (at the heart center or hrt), then at the end the power that illuminates and manifests is called ‘Shānta’ – the eternally peaceful state of Sadashiva , through which Bhairava is revealed.

**Notes:** because there is kumbhaka, the breath is to be held for a while.

**5. Power:** Manifest the primordial power arising from Muladhara, become one with Bhairava (or Kundalini Shakti)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 28, dhāraṇa 5*

आमूलात्किरणाभासां सूक्ष्मात् सूक्ष्मतरात्मिकाम् ।  
चिन्तयेत्ताम् द्विषङ्कान्ते श्याम्यन्तीम् भैरवोदयः ॥ २८ ॥

āmūlātkiraṇābhāsām sukṣmāt sūkṣmatarātmikām |  
cintayettām dviṣatkānte sāmyantīm bhairavodayah || 28 ||

28. Place your restful awareness on the Shakti arising from the muladhara chakra (at the base of the spine) scintillating like rays of the sun, and getting subtler and subtler till at last in the most subtle state, she dissolves in dvadashanta. Thus the Bhairava becomes manifest.

**6. Power:** Power of Kundalini Shakti and Awakening powers of all energy centers

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 29, dhāraṇa 6*

उद्गच्छन्ती तडिद्रूपां प्रतिचक्रं क्रमात् क्रमम् ।  
ऊर्ध्वं मुष्टिलयं यावत् तावदन्ते महोदयः ॥ २९ ॥

udgacchantī taḍidrūpām praticakramā kramāt kramam |

ūrdhvam muṣṭitrayam yāvat tāvadante mahodayah || 29 ||

29. Bring your restful awareness to that very lightening like Shakti (i.e Kundalini Shakti) moving upwards successively from one energy center to another up to three fists (i.e. dvadashanta). At the end, one can experience the magnificent, ultimate rise of the state and powers of Bhairava.

Notes: 12 finger spaces is from muladhara to navel, navel to heart, from heart to throat, throat to third eye, so all the spaces are the measure of dvadashanta.

7. Power: Powers of 12 high energy centers of rising Kundalini Shakti, in oneness with Shiva

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 30, dhāraṇa 7*

क्रमद्वादशकं सम्यग् द्वादशाक्षरभेदितम् ।  
स्थूलसूक्ष्मपरस्थित्या मुक्तवा मुक्तवान्ततः शिवः ॥ ३० ॥

kramadvadaśakam samyag dvādaśākṣarabheditam |  
sthūla-sūkṣmaparasthityā muktvāntah śivah || 30 ||

30. There are 12 successively higher centers of energy associated with 12 successive letters (aksharas - a, ā, i , ī, u, ū, e, ai, o, au, am, ah ), (which are the stages of rising kundalini shakti), which should be deeply meditated on.

Bring restful awareness to each of the successive sounds in the gross state, then beyond the sound enter into the subtle state of feeling, and then go beyond that also, enter into most subtle supreme state of pure

power, till ultimately one becomes identified with Shiva in pure oneness, and expresses the successive powers of kundalini (in oneness with Shiva).

Notes:

### *Dvadashanta*

There are 12 parts of these 12 successive states, *krama dvadashakam*; that is 12 fold kramas, 12 fold successive processes. They are Dvadashanta, the 12 successive high energy centers or points -

1. Janmarga (opening at the rectum; the basis of 'janma' or generation)
2. Mūla (base of spine)
3. Kanda (hara region)
4. Nābhi (navel)
5. Hṛit (heart)
6. Kanṭha (cavity in the throat)
7. Tālu (palate)
8. Bhrumadhya (center of eyebrows, or third eye)
9. Lalāṭa (forehead)
10. Brahmarandhra (crown; or the apex of the cranium)
11. Shakti (the pure cosmic power that breaks through the crown, penetrates it while opening it, to move to the cosmic ether plane)
12. Vyāpini - then one can enter into universal space or ether, all pervasiveness, the ultimate energy as the kundalini energy reaches its peak.

Dharana 8. Surtra 31 Power: (already done, third eye power verse)

## 9. Experience the Space beyond the Senses in Oneness with Sadashiva

**Power:** Manifest the Powers of five-fold Senses

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 32, dhāraṇa 9*

शिखिपक्षैश्चित्ररूपैर्मण्डलैः शून्यपञ्चकम् ।  
ध्यायतोऽनुत्तरे शून्ये प्रवेशो हृदये भवेत् ॥ ३२ ॥

śikhipakṣaiś citrarūpair mandalaiḥ śunyapañcakam |

dhyāyato’nuttare śunye praveśo hṛdaye bhavet || 32 ||

32. Just like the circles or mandalas appear on the feathers of a peacock with various colorful vivid formations, in the same way, the Yogi should consciously cognize and bring awareness to the heart or the inner space (mandalaih) on the five-fold ultimate source of senses – *shunyapanchakam*, which are the complete five spaces beyond the senses.

Thus will he enter into the pure space (beyond mind and senses) and be absorbed in the Absolute Pure Oneness, which is Sadashiva.

### Note:

The immediate source of senses are tanmatras – rupa, rasa, gandha, sparsha, etc. Sadashiva is beyond all senses, mind and its inherent instruments or modifications.

By being absorbed in this oneness with Sadashiva through this process, the Yogi can experience and manifest the powers of senses. When all senses align and unite with Sadashiva, the Yogi can use any sense to manifest any power of senses. E.g. he can smell through the ears, touch

through the eyes, etc. There is no limit to the infinite powers that a Yogi can manifest, when he becomes empowered with the space, which is beyond all sense organs, *karmendriya* and actions associate with the senses, *jñānendriya*.

## 10. Power: Experience Sadashiva and His power in anything and everything, externally

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 33, dhāraṇā 10*

ईद्रिशेन क्रमेणैव यत्र कुत्रापि चिन्तना ।  
शून्ये कुञ्जे परे पात्रे स्वयम् लीना वरप्रदा ॥ ३३ ॥

īdriśena krameṇaiva yatra kutrāpi cintanā |  
śunye kundē pare pātre svayam līnā varapradā || 33 ||

33. In this way, successively, by adopting this means, wherever you will put this one-pointed deep awareness on the subtle realms [chintana], whether it is the all-inclusive space of oneness (shunya), or on a wall or on some excellent person, by this the giver of boons, the supreme energy of Sadashiva is revealed then and there.

**Notes:** dharana 31, 32 is the technique of inner awareness, successively. Dharana 33 is the technique of placing that same restful awareness on an external entity and experiencing the state and power of Sadashiva.

- here Sadashiva uses the term ‘chintana’/ chintana is deeper and more subtle than ‘dhyana’.

Dharana 11. Sutra 34 (already done, part of main powers)

**12. Power: *Manifest powers through the central energy channel, Sushmna***

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 35, dhāraṇa 12*

मध्यनाडी मध्यसंस्था विससूत्राभरूपया ।  
ध्यातान्तर्व्योमया देव्या तया देवः प्रकाशते ॥ ३५ ॥

madhyanāḍī madhyasamsthā bisasūtrābhrūpayā |  
dhyātāntarvyomayā devyā tayā devaḥ prakāśate || 35 ||

35. The central energy channel (madhya nadi) is situated in the middle. It is as slender as the slim stem of a lotus. When one brings conscious awareness on the inner etheric space of this nadi (called sushmna), the Lord is illumined and revealed therein, and the powers coursing through this nadi are manifest in the Yogi.

Notes:

When the kundalini shakti arises, it travels through the central naḍī, the sushmna and pierces through all energy centers, chakras. By this, the yogi experiences the different states of Sadashiva existing in different energy centers and their respective powers are manifest, effortlessly. Thus, the complete states and powers of Shiva, The Lord of Sushmna is illumined.

### 13. Power: Manifest powers of Third eye, perceive the Bindu

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 36, dhāraṇā 13*

कररुद्धदगस्त्रेण भ्रूभेदाद्वाररोधनात् ।  
दृष्टे बिन्दौ क्रमालीने तन्मध्ये परमा स्थितिः ॥ ३६ ॥

kararuddhaḍrigastreṇa bhrūbhedāddvārodhanaṭ |

dṛiṣṭe bindau kramāllīne tanmadhye paramā sthitih || 36 ||

36. By stopping the openings (of the senses – such as the head, eyes, nostrils, ears and mouth) with the weapon in the form of hands, by which are blocked the eyes (and other sensory openings), and thus by breaking open (the knot in the middle of eyebrows), the *Bindu* is perceived, which appears in the ether of consciousness. Then, the yogi is established in the highest spiritual state, *parama sthiti* and the Yogi experience the ultimate Shiva and His shaktis.

Dharana 14, sutra 37: (*already done, part of main powers*)

15. Power: *Manifest powers of unstruck sound energy, Anahata-which is Brahman | listen to any sound at far-off distances.*

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 38, dhāraṇa 15*

अनाहते पात्रकर्णेऽभग्नशब्दे सरिद्रुते ।  
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ ३८ ॥

anāhate pātrakarne'bhagnaśabde sariddrute |

śabdabrahmani niṣṇātah param brahmādhigacchati || 38 ||

38. One who is deeply conscious of That sound which is unstruck, *anāhata*, which is Brahman, Pure Consciousness in the form of sound, which is vibrating within and is heard naturally in one's own ears by the competent Yogi, the sound which does not come from outside sources, which goes on sounding uninterruptedly, and which is rushing constantly like a river (*sarid-drute*) attains to Brahman.

**16. Power: Experience the Pranava, AUM, through Oneness with Bhairavi | Manifest all powers of Sound energy**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 39, dhāraṇa 16*

प्रणवादिसमुच्चारात् प्लुतान्ते शून्यभावानात् ।  
शून्यया परया शक्त्या शून्यतामेति भैरवि ॥ ३९ ॥

praṇavādisamuccārāt plutānte śunyabhāvanāt ।  
śunyayā parayā śaktyā śūnyatāmeti bhairavi || 39 ||

39. O Bhairavi, by the perfect recitation of *praṇava*, the sacred syllable AUM, etc. and by contemplating over the all-inclusive space of oneness at the end of a long phase (of reciting) of it and by the power of all-inclusiveness, one attains to Bhairavi, the Pure Source of all powers.

**17. Power: Experience any mantra, and manifest the powers of Sadashiva through sound | oneness with Sound energy**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 40, dhāraṇa 17*

यस्य कस्यापि वर्णस्य पूर्वान्तावनुभावयेत् ।  
शून्यया शून्यभूतोऽसौ शून्याकारः पुमान्भवेत् ॥ ४० ॥

yasya kasyāpi varṇasya pūrvāntāvanubhāvayet ।  
śunyayā śunyabhūto’sau śūnyākārah pumānbhavet || 40 ||

40. At the beginning of uttering any mantra (aum or any other mantra), or at the end of uttering this mantra, when you are going to recite the mantra and when the recitation is over, at these two places [when you are just about to recite and when recitation is over], there, at that place, contemplate on all-inclusive oneness (the space of Shakti and Shiva). By doing so, one becomes the very form and embodiment of all-inclusiveness, which is Sadashiva.

## 18. Power: Manifest the power of Sound energy

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 41, dhāraṇa 18*

तत्र्यादिवाद्यशब्देषु दीर्घेषु क्रमसम्स्थितेः ।  
अनन्यचेताः प्रत्यन्ते परव्योमवपुर्भवेत् ॥ ४१ ॥

tantrayādivādyaśadeṣu-dīrgeṣu kramasamsthiteḥ |  
ananyācetāḥ pratyante paravyomavapurbhavet || 41 ||

41. While listening with undivided attention to sounds of a stringed instrument or other musical instruments which, by virtue of being in succession are prolonged sound vibrations, one will at the end, listen to the source sound, and be absorbed in the all-pervading etheric space of pure consciousness (and manifest the powers of Bhairava).

## 19. Power: Manifest the power of sounds, becoming Shiva

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 42, dhāraṇa 19*

पिंडमन्त्रस्य सर्वस्य स्थूलवर्णकमेण तु ।  
अर्धेन्दुबिन्दुनादान्तः शून्योच्चाराद्वेच्छिवः ॥ ४२ ॥

piṇḍamantrasya sarvasya sthūlavarṇakrameṇa tu |  
ardhendu-bindunādāntah śūnyoccarād-bhavecchivah || 42 ||

42. By the deep and subtle chanting of *pinda-mantras*, which are arranged in the order of gross letters and which constantly vibrate in the subtle forms, beginning from the *bindu*, *ardhacandra*, *nādānta*, etc. and ending with shunya (space of infinity), one certainly becomes Shiva.

(Thus the Yogi attains to and manifests the powers of the mantras).

### Notes:

**Pindamantras** – in which each letter is separately arranged and in which usually there is a connecting vowel at the end. E.g. AUM (in case of pranava); and ‘ḥ’

H, Ra, Kṣ, M, La, Va, Ya, Na, ūṁ

- When you chant AUM, aum-kāra, it is chanted its grossness which ends with ma-kāra. When the AUM is chanted with subtleness, it ends with ardhachandra and bindu.

*dhāraṇa 20, sutra 43: (already done, main powers)*

**21. Power:** Manifest any powers from Inifinity beyond the body and mind

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 44, dhāraṇa 21*

पृष्ठशून्यम् मूलशून्यम् युगपद्भावयेच्च यः ।  
शरीरनिरपेक्षिण्या शक्त्या शून्यमना भवेत् ॥ ४४ ॥

priṣṭhaśūnyam mūlaśūnyam yugapad-bhāvayecca yaḥ |  
śarīranirapekṣinyā śaktya śūnyamanā bhavet || 44 ||

**44.** He who simultaneously contemplates on the infinity (where no other exists) above and the infinity at the base, with the support of the cosmic energy, becomes independent of the body and beyond the body, and goes beyond the mind and its limiting perceptions.

(Thus, the yogi manifests the powers beyond any limits of mind and body such as existing anywhere, anytime; experiencing the infinite far-off space, traveling at the speed of mind, feeling oneness with any body etc.)

22. 23

Power: Experience state of Sadashiva, nirvikalpa; manifest all powers of Sadashiva beyond the mind and body

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 45, 46, dhāraṇa 22, 23*

पृष्ठशून्यं मूलशून्यं हृच्छून्यं भावयेत्स्थरम् ।  
युगपन्निर्विकल्पत्वान्निर्विकल्पोदयस्ततः ॥ ४५ ॥

priṣṭhaśūnyam mūlaśūnyam hṛcchūnyam bhāvayetsthiram |  
yugapannirvikalpatvān-nirvikalpodayastataḥ || 45 ||

तनूदेशो शून्यतैव क्षणमात्रं विभावयेत् ।  
निर्विकल्पं निर्विकल्पो निर्विकल्पस्वरूपभाक् ॥ ४६ ॥

tanudeśe śunyataiva kṣaṇamātram vibhāvayet |  
nirvikalpam nirvikalpo nirvikalpasvarūpabhāk || 46 ||

45. He who contemplates and cognizes firmly and steadily, the infinity above, the infinity at the base, and at the heart (middle), in him there arises, simultaneously, because of his being free and complete from all thought currents, then the state of Nirvikalpa, the Pure Unclutching, the state of complete completion is revealed – the state of Sadashiva.

From the state of Sadashiva, *nirvikalpa* manifest all powers of Sadashiva.

46. When the Yogi contemplates on his body believed to be the limited subject as the Infinite space even for a while, with the attention freed of all thought flows, he becomes liberated from all thoughts (*vikalpas*) and finally reaches oneness with Bhairava, who rests in the perpetual space of *Nirvikalpa*, the Pure Unclutched space.

[*dhāraṇa* 24-25 (already done in main powers)]

26. Power: Manifest the powers of Heart, enter the space of all hearts

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 49, dhāraṇa 26*

हृद्याकाशे निलीनाक्षः पद्मसम्पुटमध्यगः ।  
अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात् ॥ ४९ ॥

hṛidyākāśe nilīnākṣah padmasaṁ-puṭamadhyagaḥ |  
ananyacetāḥ subhage param saubhāgyamāpnuyāt || 49 ||

49. He whose mind along with the other senses is merged and centered fully in the inner space or the ether of the heart (*hṛidyākāśe nilīnākṣah*) without any interruption, who has entered mentally into the center of the two bowls of the heart lotus, who has excluded everything else from the consciousness, he attains the highest, fortune of entering into the Ultimate Consciousness, O beautiful Parvati.

Note:

Here ‘ākṣah’ means thoughts.

Dharana – 27-28, sutra – 50-51 (already done, main powers)

**29.30. Power:** Manifest the Divine States into Higher States or Planes of Existence, beyond the inner or outer worlds. (from man to Divine)

Shaastra Pramana: *Vijñāna Bhairava Tantra*, sutra 52-53, *dhāraṇa* 29-30

कालाग्निना कालपदादुत्थितेन स्वकं पुरम् ।  
पुष्टं विचिन्तयेदन्ते शान्ताभासस्तदा भवेत् ॥ ५२ ॥

kālāgninā kālapadād-utthitena svakam puram |  
pluṣṭam vicintayedante-śāntābhāsastadā bhavet || 52 ||

एवम् एव जगत्सर्वं दग्धं ध्यात्वा विकल्पतः ।  
अनन्यचेतसः पुम्सः पुम्भावः परमो भवेत् ॥ ५३ ॥

evameva eva jagat sarvam dhyātvā vikalpataḥ |  
ananyacetasaḥ pumsaḥ pumbhāvah paramo bhavet || 53 ||

52. Just visualize that *Kālāgni*, the Fire of Shiva’s consciousness, is rising from the big toe of the left foot, and your whole body has been put into ashes (putting all incompletions, impurities of the physiology, psychology and neurology into flames and ashes). In the end, the original peaceful state of Sadashiva is revealed.

53. In the same way, just visualize through one-pointed awareness, that this whole universe is burnt to ashes by the Cosmic Fire,

Kālagni, without allowing the mind to wander anywhere else. Then, in such a person, the highest, supreme state of man, that is the Divine State of Consciousness simply manifests.

note: kālapadā is the big toe of the left foot.

Dharana 31., sutra 54 (already done, in main powers)

### 32. Power: Conquer dream state and death through Prana Shakti

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 55, dhāraṇa 32*

पीनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे ।  
प्रविश्य हृदये ध्यायन्मुक्तः स्वातन्त्र्यमाप्नुयात् ॥ ५५ ॥

pīnām ca durbalām śaktim dhyātva dvādaśagocare |  
praviśye hṛidaye dhyāyan-muktaḥ svātantryam-āpnuyāt || 55 ||

55. When you breathe with sound (pīnam) very slowly with deep awareness, the *prana shakti*, the power of life breath energy is thick and gross. It is made subtle and refined (through yogic processes like pranayama). When the Yogi places his awareness constantly on this Shakti either in the dvadashanta (any of the energy centers like third eye), or in the heart (the center of the body) while entering into the dream state, he is liberated and freed (from life-death) and manifests his natural state of cosmic power – where he lord the dreams and death.

Note:

With this power, one can manifest anything in the dream state, and realizes that the waking state itself is another dream. He is awakened from the sleep of lower states of consciousness; and he can manifest any reality in this dream. E.g. He can have the vision or experience if any deity in this dream, or can visit any place.

### 33. Power: Experience the space beyond the Universe, manifest any power in the universe – from gross to subtle

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 56, dhāraṇa 33*

भुवनाध्वादिरूपेण चिन्तयेत्क्रमशोऽखिलम् ।  
स्थूलसूक्ष्मपरस्थित्या यावदन्ते मनोलयः ॥ ५६ ॥

bhuvanādhvādirūpeṇa cintayet kramaśo'khilam |  
sthūlasukṣma-parasthitā yāvadante manolayah || 56 ||

56. One should contemplate step by step, successively on the whole universe under the gross objective form of *bhuvana-adhva*, and as being dissolved into the subtle, subjective form of the Universe, from the gross state to the subtle state to the subtlest supreme state of universe, till finally one's mind is dissolved and situated in the space beyond the mind, the space of Sadashiva.

Notes:

gross formation of the universe is bhavana-adhva, subtle universe formation is tattva-adhva, the subtlest formation of the universe is kalā-adhva.

**34-35 Power: Through Oneness with Universe - Exist, Experience and Travel any part or dimension of the Universe, Adhva**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 57-58, dhāraṇa 34-35*

अस्य सर्वस्य विश्वस्य पर्यन्तेषु समन्ततः ।

अध्वप्रक्रिया तत्त्वं शैवं ध्यत्वा महोदयः ॥ ५७ ॥

asya sarvasya viśvasya paryanteṣu samantataḥ |

adhvaprakriyayā tattvam śaivam dhyātvā mahodayah || 57 ||

विश्वमेतन्महादेवि शून्यभूतं विचिन्तयेत् ।

तत्रैव च मनो लीनं ततस्तल्यभाजनम् ॥ ५८ ॥

viśvametan mahādevi śunyabhūtam vicintayet |

tatraiva ca mano līnam tatastallayabhājanam || 58 ||

57. Just sit or stand outside and visualize that around you this whole universe is existing on all the sides. Consciously see – how vast and great this universe is. What is below? What is above? All the hundred and eighteen worlds around you, above and below your body. And visualize that, “I am pervading in each and every part of this universe.” This is called ‘adhva prakriya – the journey of the universe’. By this the Supreme consciousness, Shiva is revealed.

58. Mahādevi, just visualize that this universe is beyond any substance, it is infinite space. In this space, absorb the mind

completely. Then one becomes highly qualified for allowing his mind to be absorbed in the Absolute Infinity.

Dharana 36, sutra 37 (already done, part of main powers)

### 37. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 60, dhāraṇa 37*

निर्वृक्षगिरिभित्यादिदेशे दृष्टिं विनिक्षिपेत् ।  
विलीने मानसे भावे वृत्तिक्षीणः प्रजायते ॥ ६० ॥

nirvṛikṣagiribhittyādi-deśe dṛiṣṭim vinikṣipet |

vilīne mānase bhāve vṛittikṣīṇah prajāyate || 60 ||

60. Or, Just go out in any vast (vacant) field where there are no trees, no mountains, or nothing, - no house, no roads, no shades, or any defensive wall. The Yogi's mental faculty thus, becoming without any support, will then dissolve and the movements of the mind will disappear.

### 38. Power: The Cosmic center of all powers

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 61, dhāraṇa 38*

उभयोर्भावयोर्ज्ञाने ध्यात्वा मध्यं समाश्रयेत् ।  
युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते ॥ ६१ ॥

ubhayorbhāvayorjñāne dhyātvā madhyam samāśrayet |

yugapacca dvayam tyaktvā madhye tattvam prakāśate || 61 ||

61. At the moment when one has perception of two objects or ideas, one should simultaneously drop both the perceptions or impressions, and cognizing the center or interval between the two, he should remain with the awareness fixed on the center (of both the objects). Then, drop the awareness from this center also completely, and experience the Reality shine forth, which is the cosmic center (of powers).

### 39. Power: Experience oneness with any object, manifest the power of consciousness over any object or subject

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 62, dhāraṇa 39*

भावे त्यक्ते निरुद्धा चिन् नैव भावान्तरम् व्रजेत् ।  
तदा तन्मध्यभावेन विकसत्यति भावना ॥ ६२ ॥

bhāve tyakteniruddhā cit naiva bhāvāntaram vrajet |

tadā tanmadhyabhāvena vikasatyati bhāvanā || 62 ||

62. When the mind of the Yogi that comes to drop one object, while is firmly established in that one object only, is firmly restrained, and does not move towards any object, it comes to rest in the middle position or space and experiences oneness with that object, through it is unfolded intensely the realization of pure consciousness.

[Dharana 40, sutra 64 (already done, part of main powers)]

#### 41. Power: Manifest powers through the Breath, prana shakti

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 64, dhāraṇa 41*

वायुद्वयस्य सम्घटाद् अन्तर् वा बहिरन्ततः ।

योगी समत्वविज्ञानसमुद्गमनभाजनम् ॥ ६४ ॥

vāyudvayasya samghaṭād- antarvā bahirantataḥ |

yogī samatvavijñāna-samudgamanabhājanam || 64 ||

64. By the meeting point of the two breaths (*samghaṭa*), that is *prāṇa* (exhalation) rising inwardly in the center and *apāna* (inhalation) rising externally in between the eyebrows or the heart (*dvadashanta*), there arises finally a space in which there is complete cessation of both – whether in the center or in the dvadashanta, the Yogi becomes capable of cognizing and directly experiencing the rise of Self in absolute Oneness (*samatva vijñāna-samudgamana*).

Dharana: 42, sutra 66 - already done, part of main powers

### 43. Power: (to be defined)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 66, dhāraṇa 43*

कुहनेन प्रयोगेण सद्य एव मृगेक्षणे ।  
समुदेति महानन्दो येन तत्त्वम् प्रकाशते ॥ ६६ ॥

kuhanena prayogena sadya eva mṛigekṣaṇe |  
samudeti mahānando yena tattvam् prakāśate || 66 ||

66. O gazelle-eyed one, by applying or experiencing an extraordinary happening, the supreme delight arises in the heart, instantaneously. In this state, the Reality manifests itself with the essential nature of joy.

### 44. Power: Manifest powers of prana shakti

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 67, dhāraṇa 44*

सर्वस्रोतोनिबन्धेन प्राणशक्त्योर्ध्वया शनैः ।  
पिपीलस्पर्शवेलायां प्रथते परमं सुखम् ॥ ६७ ॥

sarvasrotonibandhena prāṇaśaktyordhvayā śanaiḥ |  
pipīlasparśavelāyāṁ prathate paramam sukham || 67 ||

67. When by stopping the openings of all the cognitive senses, the flow of all the sensory perceptions and activities is stopped, the *prana shakti* moves slowly upward, then in the upward movement of the *prana shakti*, there is experienced a tingling sensation (at various places in the central nadi) just the tingling created by the movement of an ant (over the

body). At the moment of that sensation, there occurs the supreme delight.

Note: when the prana shakti moves upwards, the kundalini rises upwards onto its journey to the brahmarandha.

[*Dharana - 45-48, sutra 68-71 (leaving these verses, union related)*]

49. Power: Experience bliss and manifest powers through becoming one with delightful food

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 72, dhāraṇa 49*

जग्धिपानकृतोल्लासरसानन्दविजृम्भणात् ।  
भावयेद्भरितावस्थां महानन्दस्ततो भवेत् ॥ ७२ ॥

jagadhipānakṛitollāsa rasānandavijṛimbhanāt |

bhāvayed-bharitāvasthām mahānandastato bhavet || 72 ||

72. When one experiences the expansion of joy of savory arising from the pleasure of sweet eating or drinking, one should consciously bring the restful awareness on that perfect space of bliss and become the taste of the food, then there happens the supreme bliss, the state of Sadashiva.

**50. Power:** Manifest the powers of Sound, through the oneness with source of all music

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 73, dhāraṇa 50*

गितादिविषयास्वादासमसौरव्यैकतात्मनः ।  
योगिनस्तन्मयत्वेन मनोरुद्धेस् तदात्मता ॥ ७३ ॥

gītādiviṣayāsvādā- samasaukhyaikatāt-manaḥ |  
yoginas-tanmayatvena manorūḍhes-tadātmatā || 73 ||

73. When the Yogi's mind becomes one with the unparalleled joy of the song and other musical instruments, for such a yogi, because of the absorption of his mind into the collective sound, he becomes one with the source of joy (Sadashiva-Shakti).

**51. Power:** Highest bliss through complete, fulfilled mind – manifest the power of mind

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 74, dhāraṇa 51*

यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् ।  
तत्र तत्र परानन्दस्वारूपं सम्प्रवर्तते ॥ ७४ ॥

yatra yatra manastuṣṭir-manastatraiva dhārayet |  
tatra tatra parānanda-svarūpam sampravartate || 74 ||

74. Whenever your mind becomes peaceful, complete, whenever your mind is situated peacefully and finds satisfaction and deep joy (in a specific activity), fix your mind there completely and plunge into the source of delight. In every such case, the true nature of the highest bliss will manifest itself.

52. Power: Experience the awakening state, and manifest Parādevi and her powers

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 75, dhāraṇa 52*

अनागतायां निद्रायां प्रणष्टे बाह्यगोचरे ।  
सावस्था मनसा गम्या परा देवी प्रकाशते ॥ ७५ ॥

anāgatāyāṁ nidrāyāṁ praṇaṣṭe bāhyagocare |  
sāvasthā manasā gamyā parādevī prakāśate || 75 ||

75. When the sleep state has not yet come, i.e. when you are about to enter into the sleep, and all the external objects seem to have faded out of sight, then one should put awareness on this state (between the sleep state and waking state). In this state, *Parādevī*, the supreme power manifests Herself.

Note: the state between the sleeping state and waking state, is the *turiya* state which is free from thoughts.

53. Power: Manifest power of akasha, ether and illumine anything

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 76, dhāraṇa 53*

तेजसा सूर्यदीपादेराकाशे शबलीकृते ।  
दृष्टिनिवेश्या तत्रैव स्वात्मरूपं प्रकाशते ॥ ७६ ॥

tejasā sūryadipāder- ākāśe śabalīkṛite |

dṛiṣṭiniveśyā tatraiva svātmarūpaṁ prakāśate || 76 ||

76. Just visualize that the *akash*, etheric space is filled with the effulgent light of the sun or just fix the gaze on a portion of space that appears filled with rays of the sun, or at a lamp etc. At that very place, the nature of one's essential Self (svātmarūpaṁ) will illumine and manifest itself.

54. Power: Manifest powers of knowledge, power of mantra, power to see the reality, and power to travel in space

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 77, dhāraṇa 54*

करङ्किण्या क्रोधनया भैरव्या लेलिहानया ।  
खेचर्या दृष्टिकाले च परावाप्तिः प्रकाशते ॥ ७७ ॥

karaṅkiṇyā krodhanaya bhairavyā lelihānayā |

khecaryā dṛiṣṭi-kāle ca parāvāptih prakāśate || 77 ||

77. At the time of intuitive perception of the universe, there is manifested the supreme attainment through the *karaṇkiṇī*, *Bhairavī*, *Lelihānā* and *Khecari* mudras.

*karaṇkiṇī* – mudra in which yogi views the world as mere *karanka* or skeleton. It cognizes the physical body as dissolved in the highest ether. (mudra of jñāna siddhas) i.e. those who have become perfect in jñāna) – by those manifest powers of pure knowledge.

*krodhanā* – mudra expressive of anger. It gathers 24 tattvas from earth upto the prakrti into the mantra. It is mudra of Yogis who manifest the powers of mantra.

*bhairavi mudra* – mudra in which eyes are fixed externally without blinking but making the gaze turned towards the inner reality.

*lelihānā* – mudra in which the yogi tastes the entire universe in his nature of essential I-consciousness. It is the mudra of Yogis who manifest the powers of Shiva (shakta siddhas).

**Khecari-** lit. meaning ‘moving in the sky or empty space.

## 55. Power: Manifest the power of mind – through perfect sitting

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 78, dhāraṇa 55*

मृद्वासने स्फिजैकेन हस्तपादौ निराश्रयम् ।  
निधाय तत्प्रसङ्गेन परा पूर्णा मतिर्भवेत् ॥ ७८ ॥

mṛidvāsane sphijaikena hastapādau nirāśrayam |  
nidhāya tatprasaṅgena parā pūrnā matirbhavet || 78 ||

78. Let the Yogi sit on a soft seat on your buttocks, placings your hands and legs without any support. By maintaining oneself in this position, his mind will experience equilibrium. By this act, the individual consciousness rises to the supreme state of universal consciousness.

## 56. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 79, dhāraṇa 56*

उपविश्यासने सम्यग्बाहू कृत्वार्धकुञ्चितौ ।  
कक्षव्योम्नि मनः कुर्वन् शममायाति तल्लयात् ॥ ७९ ॥

upaviśyāsane samyak bāhū kṛitvārdhakuñcitaḥ |  
kakṣavyomni manah kurvan śamamāyāti tallayāḥ || 79 ||

79. Sit comfortably on a seat and placing the two arms in the form of an arch overhead, the yogi or seeker should fix his gaze in the arm-pits. As the mind gets absorbed in that posture of repose, the state of Shiva is revealed.

57. Power: Manifest power of consciousness over any object/matter

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 80, dhāraṇa 57*

स्थूलरूपस्य भावस्य स्तव्यां दृष्टिं निपात्य च ।  
अचिरेण निराधारं मनः कृत्वा शिवं ब्रजेत् ॥ ८० ॥

sthūlarūpasya bhāvasya stabdhām dṛiṣṭim nipātya ca |

acireṇa nirādhāram manah kṛitvā śivam vrajet || 80 ||

80. Having fixed the gaze without blinking on a gross object and then directing the attention inwards, and thus making his mind free of all thought currents, one experiences and reaches the state of Shiva without delay.

58. Power: (to be defined)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 81, dhāraṇa 58*

मध्यजिह्वे स्फारितास्ये मध्ये निक्षिप्य चेतनाम् ।  
होच्चारं मनसा कुर्वस्ततः शान्ते प्रलीयते ॥ ८१ ॥

madhyajihve sphāritāsye madhye nikṣipya cetanām |

hoccāram manasā kurvam-stataḥ śānte pralīyate || 81 ||

81. If one maintains the mouth widely open, keeping the inverted tongue at the center of the mouth, and fixing the mind in the middle of the open mouth, while breathing in and out (reciting the ‘sa’ and ‘ha’ – so’ham), then he enters into that supreme peace of super consciousness.

*dhāraṇa 59, sutra 60* (already done, part of main powers – levitation)

#### 60. Power: Manifest the power of moving with the mind

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 83, dhāraṇa 60*

चलासने स्थितस्याथ शनैर्वा देहचालनात् ।  
प्रशान्ते मानसे भावे देवि दिव्यौघम् आप्नुयात् ॥ ८३ ॥

calāsane sthitasyātha śanairvā dehacālanāt |  
praśāntे mānase bhāve devi divyaughamāpnuyāt || 83 ||

60. Devi, by the swinging of the body of a person seated on a moving vehicle or by the rhythmic swaying of the body slowly in invisible circles, the mind reaches peace and becomes calm. Then he attains *divyaugham*, the stream of constant divine consciousness and enjoys the bliss of super consciousness.

Dharana: 61-62, sutra – 84-85 (already done, part of main powers)

### 63. Power: Manifest Powers of States of Consciousness, and Power of Darkness (the form of Bhairava)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 86, dhāraṇa 63*

किञ्चिज्ज्ञातम् द्वैतदायि बाह्यालोकस्तमः पुनः ।  
विश्वादि भैरवं रूपं ज्ञात्वानन्तप्रकाशभृत् ॥ ८६ ॥

kiñcijjñātam dvaitadāyi bāhyālokastamah punah |  
viśvādi bhairavam rūpam jñātvānanta-prakāśabhr̥it || 86 ||

86. When the Yogi knows the three states of consciousness that is *viśva*, the waking state, in which there is limited knowledge, which gives the cognition of duality; *taijas*, the dream state in which there is external perceptions of world in your own thoughts; *prajña*, the deep sleep state, in which it is absolute darkness, as the form of Bhairava, he is then filled with the effulgent light of Infinite Cosmic Consciousness.

64-65. Power: Manifest the Powers of Darkness, through oneness with Bhairava

(*meditation on external darkness, bāhya timirabhāvanā*)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 87-88, dhārana 64-65*

एवमेव दुर्निशायां कृष्णपक्षागमे चिरम् ।  
तैमिरं भावयन् रूपं भैरवं रूपमेष्यति ॥ ८७ ॥

evameva durniśāyāṁ kṛiṣṇapakṣāgame ciram |  
taimiram bhāvayan rūpam bhairavam rūpameṣyati || 87 ||

(*meditation on internal & external darkness or Bhairava*)

एवमेव निमील्यादौ नेत्रे कृष्णाभमाग्रतः ।  
प्रसार्य भैरवं रूपं भावयम्स्तन्मयो भवेत् ॥ ८८ ॥

evameva nimilyādau netre kṛiṣṇābhmagrataḥ |  
prasārya bhairavam rūpam bhāvayaṁs-tanmayo bhavet || 88 ||

evameva: in the same way; nimilya: closing the eyes gently (avoid pressing); ādau: at first; netra: eyes; kṛiṣṇābhām: like intense darkness; āgrataḥ: in front of; prasārya: abruptly open eyes; bhairavam: bhairava, supreme consciousness (beyond time, space, form); rūpam: form; bhāvayaṁ: contemplate, absorb; tanmayah: identified with; bhavet: becomes

87. In this way, on a heavy rainy night at the coming of the dark moonless fortnight, when one can see, feel and contemplate only darkness with eyes wide open, meditate on the intense fully

encompassing absolute darkness and be fully absorbed in it, then one becomes verily the form and nature of Bhairava.

88. In the same way, at first consciously feel and contemplate over the intense darkness in front of you by closing the eyes gently. Then after a considerable time, on abruptly opening the eyes wide, contemplate and absorb into the dark, terrible, ferocious darkness as the form of Bhairava in front of you. Thus you become absorbed and identified with Bhairava, the supreme consciousness (beyond time, space and form).

[note:

- the above dhāranā 65 can be done in the absence of dark fortnight.
- on opening the eyes, when you see only darkness (in a dim room), then your meditation is complete or successful. Else, repeat the technique of closing the eyes and meditating on darkness, the form of Bhairava till you open the eyes and see the external darkness or space of Bhairava - *bhairavam rūpam bhāvayam* ~ as per Lakshman Joo
- This verse points to the transition from nimīlana (closed eyes) to the unmīlana samadhi (open eyes)]

**66. Power: Manifest powers of senses – (e.g. power to hear with eyes, taste with smell etc. )**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 89, dhāraṇa 66*

यस्य कर्त्येन्द्रियस्यापि व्याघाताच्च निरोधतः ।  
प्रविष्टस्याद्ये शून्ये तत्रैवात्मा प्रकाशते ॥ ८९ ॥

yasya kasyendriyasyāpi vyāghātācca nirodhataḥ |  
praviṣṭasyādvaye śūnye tatraivātmā prakāśate || 89 ||

**89.** When some organ of sense is obstructed or struck in its function by some external cause or in the natural course or by your own, then the yogi becomes introverted, his mind is absorbed in infinity, in Oneness with the Source, that transcends all duality and there itself his essential Self is illumined and revealed.

**Note:**

One needs to become one with the sensation at the very starting of the strike, and by this become one with the source of senses, thus the Yogi can manifest the power of senses. He/she can hear with eyes, taste with smelling, etc. All his sense organs become in unison.

67. Power: Manifest the power of sound; cause anything with wisdom of specific sounds in oneness with Parameshwara

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 90, dhāraṇa 67*

अविन्दुम् अविसर्गम् च अकारम् जपतो महान् ।

उदेति देवि सहसा ज्ञानौघः परमेश्वरः ॥ ९० ॥

abindum avisargam ca akāram japato mahān |

udete devi sahasā jñānaughah parameśvarah || 90 ||

90. If one recites the letter ‘a’ without the bindu (ḥ) or visarga (m-kāra) then, O Devi, *Parameshvara*, the ultimate Divinity, a magnificent flood of pure wisdom of Super consciousness appears suddenly in that very moment.

**Note:**

Just take the letter ‘ah’ or the letter ‘am’ in any mantra, but avoid to recite the letter ‘m’ there or ‘ḥ’ there. Just open your mouth and chant ‘long a’.

- bindu here indicates the anusvara or dot on a letter, symbol of nasal pronunciation. Visarga is the 2 dots placed one upon the other.
- ‘A’ sound is the primordial sound, the source and origin of all letters. It also means ‘aham’, the pure I-consciousness of Shiva.
- Reciting without the bindu and visarga, cause the mind to be beyond the movement of thoughts and enter into nirvikalpa

Samadhi, the state of Sadashiva – where He reveals Himself as Parameshvara.

**68. Power:** Manifest the power of sound, through non-chantable sound

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 91, dhāraṇa 68*

वर्णस्य सविसर्गस्य विसर्गान्तं चितिं कुरु ।  
निराधारेण चित्तेन स्पृशेद्ब्रह्म सनातनम् ॥ ९१ ॥

varṇasya savisargasya visargāntam cittim kuru |  
nirādhareṇa cittena spriśedbrahma sanātanam || 91 ||

**91.** When one fixes his mind on the end of any letter that has a visarga (ḥ or ‘:’) in the end, for instance, kah, sah, paḥ etc. which have two bindus in the end, by which his mind and inner space will become supportless there, and he enters into the eternal Brahman, the ultimate consciousness.

**Note:**

The visarga sound cannot be chanted. It can only be experienced in the consciousness. Visarga can be chanted only when there is *upādhi*, when there is something attached to it like ‘kah, chah, paḥ etc’

[Dharana: 69, sutra 92 (already done, part of main powers)]

## 70. Power: Manifest the power over body, its functions and pain

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 93, dhāraṇa 70*

किञ्चिदङ्गम् विभिद्यादौ तीक्ष्णसूच्यादिना ततः ।  
तत्रैव चेतनां युक्त्वा भैरवे निर्मला गतिः ॥ ९३ ॥

kiñcid aṅgam vibhidyādau tīkṣṇasūcyādinā tataḥ |

tatraiva cetanām yuktvā bhairave nirmalā gatiḥ || 93 ||

93. If one pierces or pricks any limb of the body, at first, with a sharp pointed needle etc., and then concentrates on that very spot of that prick, then afterwards, due to the intensity of the one-pointed restful awareness and no body consciousness there, he will enter into the pure nature of Bhairava without any interruption.

(Dharana: 71, sutra 94 - already done, part of main powers)

## 72. Power: Be liberated from Maya, manifest power of tattvas in Maya matrix

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 95, dhāraṇa 72*

माया विमोहिनी नाम कलायाः कलनं स्थितम् ।  
इत्यादिधर्मं तत्त्वानां कलयन्न पृथग्भवेत् ॥ ९५ ॥

māyā vimohinī nāma kalāyāḥ kalanam sthitam |

ityādidharmam tattvānām kalayannā pṛithagbhavet || 95 ||

95. One should think and cognize that, “the functioning of Māyā is delusive and to put in illusion, and the functioning of five coverings (kalāyāḥ), which are the limited functions of māyā, is also functioning in its own way – I have nothing to do with it. I am separate from these.’ Considering the function of the *tattvas*, the units of existence, in this way, one does not remain as a separate individual being.

In this way, one is liberated from Māyā and from all the limiting aspects of Māyā.

note:

the five coverings or kalā are – kalā, vidyā, rāga, kāla, niyati. These are the limiting aspects of maya.

73,74. Power: Manifest any Reality, going beyond desires and knowledge

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 96-97, dhārana 73-74*

झगितीच्छां समुत्पन्नामवलोक्य शमं नयेत् ।

यत एव समुद्भूता ततस्तत्रैव लीयते ॥ ९६ ॥

jhagiticchām samutpannām- avalokya śamam nayet |

yata eva samudbhūtā tatastatraiva liyate || 96 ||

यदा ममेच्छा नोत्पन्ना ज्ञानं वा कस्तदास्मि वै ।

तत्त्वतोऽहम् तथा भूतस्तल्लीनस्तन्मना भवेत् ॥ ९७ ॥

yadā mamecchā notpannā jñānam vā kastadāsmi vai |  
tattvato’ham tathā bhutas-tallinastanmanā bhavet || 97 ||

97. When any desires arises in your inner space, let it come, let it flow out from you. As soon as it flows out, place an end to it, at once with your awareness. And then, wherefrom this desire has arisen will be dissolved back to its source, and then you will enter into the space of desirelessness (the state of thoughtlessness).

98. When desire or cognition or knowledge has not arisen in me, then what am I in that condition? I actuality, I am that Reality itself. Thus, one will be absorbed in that Reality of Supreme consciousness and will enter and become identified with it.

**Note:**

“I am neither the desire, nor the cognition, nor the knowledge, I am separate and beyond these.”

## 75. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 98, dhāraṇa 75*

इच्छायामथवा ज्ञाने जाते चित्तं निवेशयेत् ।  
आत्मबुद्ध्यानन्यचेतास्ततस्तत्त्वार्थदर्शनम् ॥ ९८ ॥

icchāyāmathavā jñāne jāte cittam niveśayet |

ātmabuddhyānanya-cetās tatastattvārtha-darśanam || 98 ||

98. When a desire or knowledge (or activity) arises in you, one should put awareness on the mind and withdraw from all other objects or desire etc. and fix the mind on that desire, or knowledge by your own thought-less restful awareness, then he will have the realization and direct vision of the essential Reality.

## Notes:

Put awareness on your mind on your desire or will when it is about to arise (not when it has risen up). Or, concentrate your mind on your knowledge when it is about to flow out. When it has flown out, then nothing will come, nothing will happen. Just at that very point, when it flows out, let your awareness be fixed there.

## 99. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 99, dhāraṇa 76*

निर्निमित्तं भवेज्ञानम् निराधारं भ्रमात्मकम् ।  
तत्त्वतः कस्यचिन्नैतद् एवम्भावी शिवः प्रिये ॥ ९९ ॥

nirnimittaṁ bhavejjñānam nirādhāram bhramātmakam |  
tattvataḥ kasyacinnaitad- evambhāvi śivah priya || 99 ||

99. All knowledge or objective cognition is without cause, is without base and support, and makes one confused and deceptive. From the context of Absolute Reality, this knowledge does not belong to any one person. In this way, when one fully, consciously feels and cognizes this wholly, O Dear, one becomes Shiva.

[Dharana: *sutra 100, dhāraṇa 77 (already done, part of main powers)*]

## 78. Power: At the start of extreme emotion, manifest the powers of the mind and intellect

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 101, dhāraṇa 78*

कामक्रोधलोभमोहमदमात्सर्यगोचरे ।  
बुद्धिं निस्तिमितां कृत्वा तत्तत्त्वमविशिष्यते ॥ १०१ ॥

kāmakrodhalobhamoha-madamātsaryagocare |  
buddhim nistimitāṁ kṛitvā tattattvam-aviśiyate || 101 ||

101. When one succeeds in immobilizing his mind and intellect, making it stable, unagitated, undisturbed and complete, when he is under the sway of desire, anger, greed, infatuation, arrogance and envy, when these states are just about to start, then the Supreme Reality is revealed.

## 79. Power: Conquer the Indra Jāla – The Maya Matrix

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 102, dhāraṇa 79*

इन्द्रजालमयं विश्वं व्यस्तं वा चित्रकर्मवत् ।  
भ्रमद्वा ध्यायतः सर्वं पश्यतश्च सुखोद्भुमः ॥ १०२ ॥

Indra-jālamayam viśvam nyastam vā citrakarmavat |  
bhramadvā dhyāyataḥ sarvam paśyataśca sukhodgamaḥ || 102 ||

Just see that this whole universe is *indra jāla*, the matrix of artificial ignorance, which is an illusionary, perceptual world. (It is not the existential reality. It is only a movie.) Or see and visualize that this whole universe is only a very well-drawn painting in one's own Self [nyastam vā citra-karmavat]. Or visualize that ALL this world is moving constantly from one space to another, it is not destroyed, it is a movement.

When one cognizes and contemplates [dhyāyataḥ] in this way, then occurs the awakening or rising of bliss, **sukha udgamah**.

### Notes:

In the tantra, the phrase '**Indra Jāla**' comes at 3 places – once in dhārana 77 and twice in dhārana 107. Here, the Jāla can be related as 'the matrix or web' and 'indra' can be directly related to Māyā, the world of illusionary pleasures, i.e. indra's plane of artificial ignorance.

80. Power: Place awareness neither on pain nor pleasure, but between the two | Beyond opposites, manifest power of .....

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 103, dhārana 80*

न चित्तं निक्षिपेद् दुःखे न सुखे वा परिक्षिपेत् ।  
भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते ॥ १०३ ॥

na cittam nikṣipedduḥkhe na sukhe vā parikṣipet |

bhairavi jñāyatām madhye kim tattvamavaśisyate || 103 ||

103. Neither dwell or place your awareness on sorrow, pain nor on joy or pleasure. O Bhairavi, know to place your mind and awareness in between these two, where there is the center of pain and pleasure,

joy and sorrow, then you will see the Existential Reality will be revealed to you.

**Note:**

Where the pain has risen and the pleasure has ended, place awareness there. Where the pleasure has risen, and the pain had ended, there place the awareness.

Dhāraṇa 81, sutra 104 : (already done, part of main powers)

**82. Power: Experience the power of all-pervasiveness**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 105, dhāraṇa 82*

घटादौ यच्च विज्ञानमिच्छाद्यं वा ममान्तरे ।  
नैव सर्वगतं जातं भावयन्निति सर्वगः ॥ १०५ ॥

ghaṭādau yacca vijñānam-icchādyam vā mamāntare |

naiva sarvagataṁ jātam bhāvayanniti sarvagah || 105 ||

105. ‘Knowledge, desire, etc. do not exist or appear only within my consciousness, they appear everywhere in jars and other objects.’” The actual existence of this object, or perceiving of this object, is in my consciousness. This consciousness (of the objective world and the subjective world) is everywhere. By contemplating and cognizing thus, one becomes all-pervasive.

Dhāraṇa 83, sutra 107 : (already done, part of main powers)  
(sutra 106 not a dharana)

84. Power: Thinking nothing, become one with Bhairava, manifest any thought into Reality (power of thoughts)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 108, dhāraṇa 84*

निराधारं मनः कृत्वा विकल्पान्न विकल्पयेत् ।  
तदात्मपरमात्मत्वे भैरवो मृगलोचने ॥ १०८ ॥

nirādhāram manah kṛtvā vikalpānna vikalpayet |  
tadātmaparamātmatve bhairavo mṛigalocane || 108 ||

108. Having freed the mind from all supports, drop all thought patterns and thought currents. When the mind moves to function, don't give any place for its existence. O gazelle-eyed one, then, there will be the state of Bhairava, the Ultimate Consciousness that becomes the Absolute Self.

85. Power: Saiva-dharmā, Shivo-bhavet – becoming Shiva (Shivoham) and manifest the powers of sarvajñah – all-knowing, all-doing - sarva-kartā

Shaastra Pramaṇa: *Vijñāna Bhairava Tantra, sutra 109, dhāraṇa 85*

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।

स एवाहम् शैवधर्मा इति दार्ढ्याच्छिवो भवेत् ॥ १०९ ॥

sarvajñah sarvakartā ca vyāpakah parameśvarah |

sa evāham śaivadharma iti dārdhyāc-chivo bhavet || 109 ||

109. The Supreme Perfect Lord, Shiva is the all-knower [sarvajñah], the all-doer, source of all actions [sarva-kartā] and all-pervading existent [vyāpakah]. Fix your concentration and awareness fully on that Shiva. When your space is fully fixed on the awareness of Shiva, then, place that awareness in your own self. Consciously, firmly cognize – “As I am of the essence and nature of Shiva [Shaiva dharma], I am oneness with Shiva.” Thus, being established with this firm cognition, one becomes SHIVA; (and experiences Shivoham).

**sarvajñah:** all-knower; **sarvakartā:** all-doer; **ca:** and; **vyāpakah:** all-pervading existent; **parameśvara:** supreme, perfect Lord; **sa:** he, that (lord shiva); **eva:** only, exactly same; **aham:** I; **śaiva-dharma:** nature, essence of shiva; oneness with shiva or shivoham; **iti:** thus, **dārdhyādha:** established with firm cognition, affirmation; **śivah:** shiva; **bhavet:** becomes.

## 86. Power: Manifest the powers of nature such as water, fire and rain and Sun

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 110, dhārana 86*

जलस्येवोर्मयो वह्नेज्वालाभङ्ग्यः प्रभा रवेः ।  
ममैव भैरवस्यैता विश्वभङ्ग्यो विभेदिताः ॥ ११० ॥

jalasyevormayo vahner-jvālābhāṅgyah prabhā raveḥ |  
mamaiva bhairavasyaitā viśvabhaṅgyo vibheditāḥ || 110 ||

110. Just as waves arise from water, flames from fire, rays from the sun, even so the waves of the universe have arisen in differentiated forms from me i.e. Bhairava.

**Note:**

As waves and tides are one with water and the currents of flame are one with fire, in the same way, the universal currents are one with me, rise from me, whom am one with Bhairava.

## 87. Power: (to be defined)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 111, dhāraṇā 87*

भ्रान्त्वा भ्रान्त्वा शरीरेण त्वरितं भुवि पातनात् ।

क्षोभशक्तिविरामेण परा संजायते दशा ॥ १११ ॥

~ विज्ञान भैरव तन्त्र, सूत्र १११, धारणा ८७

bhrāntvā bhrāntvā śarīreṇa tvaritam bhuvi pātanāt |

kṣobhaśaktivirāmeṇa parā samjāyate daśā || 111 ||

~ *vijñāna bhairava tantra, sūtra 111, dhāraṇā 87*

111. When one goes on walking and walking, wandering without any specific end continuously, and then fall down swiftly on the earth at once being absolutely motionless on the ground, then on the pausing of the energy of motion (kṣobha-śakti), there appears supreme spiritual state, the state of Sadashiva (para daśā).

**Note:**

This verse signifies the state of consciousness, after intense physical activity. Go on walking, wandering for long distances, for hours, when the body cannot walk anymore, you want to lie down somewhere, just lie down on the ground. When the state of moving is over, the Yogi enters the great state of Sadashiva.

**88. Power:**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 112, dhāraṇa 88*

आधारेष्वथवाऽशक्तयाऽज्ञानाच्छित्तलयेन वा ।  
जातशक्तिसमावेशक्षोभान्ते भैरवं वपुः ॥ ११२ ॥

ādhāreṣvathavāśaktyā'jñānāccittalayena vā |  
jātaśaktisamāveśa kṣobhānte bhairavam vapuh || 112 ||

112. When due to the absence or the lack of power (āśakti) to perceive or to cognize objects of knowledge or due to the ignorance (ajñānā) when there is lack of understanding with the curiosity to know, then there is dissolution of the mind leading to the absorption of the mind in Bhairava, the all-powerful, all-knowing Supreme consciousness.

**Note:**

This verse signifies the state of consciousness, after intense mental or psychological activity to perceive, cognize or understand.

89. Power: Manifest the power of Sound, listening to far-off distances

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 113-114, dhāraṇa 89*

सम्प्रदायमिमं देवि शृणु सम्यग्वदाम्यहम् ।  
कैवल्यं जायते सद्यो नेत्रयोः स्तव्यमात्रयोः ॥ ११३ ॥

सम्कोचं कर्णयोः कृत्वा ह्याद्योद्वारे तथैव च ।  
अनच्कमहलं ध्यायन्विशेषद्वितीय सनातनम् ॥ ११४ ॥

sampradāyamimam devi śriṇu samyagvadāmyaham |  
kaivalyam jāyate sadyo netrayoh stabdhamātrayoh || 113 ||  
samkocam karṇayoh kṛitvā hyadhodvāre tathaiva ca |  
anackamahalam dhyāyan-viśedbrahma sanātanam || 114 ||

**113-114.** O Devi, listen to this sacred tradition, I shall reveal it to you vividly, completely. Just keep your eyes completely wide open, do not see or perceive anything, by simply keeping it fixed with a steady gaze (on the reality within). By this, the state of aloneness [kaivalya], the Oneness that expresses as extraordinary powers and experiences will occur immediately.

Closing the openings of the ears (with fingers) and similarly contracting the openings of the rectum, and then go on placing restful awareness on the sound (the anahata dhvani) which is vowel-less (anackam) and consonant-less (ahalam), you will enter into the eternal Brahman, consciousness.

## 90. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 115, dhāraṇā 90*

कूपादिके महागर्ते स्थित्वोपरि निरीक्षणात् ।  
अविकल्पमते: सम्यक्सद्यश्चित्तलयः स्फुटम् ॥ ११५ ॥

kūpadike mahāgarte sthitvopari nirikṣaṇāt |

vaikalpamateḥ samyak sadyaścittalayaḥ sphuṭam || 115 ||

115. Stand above a very deep well, etc., and fix the eyes on the space within the well (kūpa) to its very depth, then the mind becomes free of thought patterns and constructs (vikalpas) completely, and immediately, at that very moment, one definitely experiences the absorption of the inner space and mind and the consciousness is raised to higher dimensions.

## 91. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 116, dhāraṇā 91*

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा ।  
तत्र तत्र शिवावास्था व्यापकत्वात्क यास्यति ॥ ११६ ॥

yatra yatra mano yāti bāhye vābhyantere'pi vā |

tatra tatra śivāvasthā vyāpaktvātkva yāsyati || 116 ||

116. Wherever the mind goes whether towards the external objective world or towards the inner subjective world, everywhere there is the

state of Shiva. Since Shiva is all-pervasive, where can the mind go beyond Him.

Note:

Since Shiva is everything and all-pervasive, the seeker can experience the state of Shiva in any physical or mental activity. No thought or particular object or emotion, is different or way from Shiva.

92. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 117, dhāraṇa 92*

यत्र यत्राक्षमार्गेण चैतन्यं व्यज्यते विभोः ।  
तस्य तन्मात्रधर्मित्वाच्चिल्याद्भरितात्मता ॥ ११७ ॥

yatra yatrākṣamārgeṇa caitainyaṁ vyajyate vibhoḥ |  
tasya tanmātra-dharmitvāc-cillaryādbharitātmatā || 117 ||

92. Whatever one perceives through the channels of the organs, from every side, one will find and experience the presence of *jñāna*, pure knowledge and pure perception, which is the cosmic consciousness (vibhoḥ caitanyam). Just dive deep into the consciousness at the time of perceiving these objects, which is the basis of all perceptions, one will become Bhairava.

### 93. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 118, dhāraṇa 93*

क्षुताद्यन्ते भये शोके गह्वरे वा रणाद्रुते ।  
कुतूहलेक्षुधाद्यन्ते ब्रह्मसत्तामयी दशा ॥ ११८ ॥

kṣutādyante bhaye śoke gahvare vā raṇāaddrute |

kutūhale kṣudhādyante brahmasattā samīpagā || 118 ||

118. Just at the beginning of a sneeze and at the end of a sneeze, in sorrow, in fear, at the time of a deep sigh, or when you are stuck, or on the occasion of flight from the battlefield, during the intensity of curiosity, at the beginning or end of hunger, whenever the consciousness receives a sudden jolt (and is pushed into its innate deep consciousness), one is very near the state of Brahma, the ultimate consciousness.

### 94. Power: Manifest the power of consciousness over any object or place

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 119, dhāraṇa 94*

वस्तुषु स्मर्यमाणेषु दृष्टे देशे मनस् त्यजेत् ।  
स्वशरीरं निराधारं कृत्वा प्रसरति प्रभुः ॥ ११९ ॥

vastuṣu smaryamāṇeṣu dṛiṣṭe deśe manastyajet |

svaśarīram nirādhāram nṛitvā prasarti prabhuḥ || 119 ||

119. At the sight of a place or a land, or at the remembrance of an object, when lets go and completes with all the thoughts (and brings

restful awareness of only the experience of that memory), and makes his body supportless, then the Lord (Prabhu) who is the basis and the source of that, manifests himself with his powers.

[*dhāraṇa* 95, *sutra* 120 - (already done, part of main powers)]

**96. Power:** Manifest powers through pure devotion, become Shiva  
topic: Intensity of love for Divine, *bhakti udreka*

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 121, dhāraṇa 96*

भक्त्युद्रेकाद्विरक्तस्य यादृशी जायते मतिः ।  
सा शक्तिः शाङ्करी नित्यं भवयेत्तां ततः शिवः ॥ १२१ ॥

bhaktyudrekādvirak-tasya yādṛiśī jāyate matih |

sā śaktih śāṅkarī nityam bhāvayettām tataḥ śivah || 121 ||

96. By the intensity of devotion or pure love for the Divine, when the detachment arises in your mind beyond the intellect, that is the shakti of Shāṅkari, the power of Divine Consciousness. The intellect (mati) is transformed into the divine consciousness. Then, by the constant space of devotion, you will become one with Shiva.

**97. Power:**

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 122, dhāraṇa 97*

वस्त्वन्तरे वेद्यमाने सर्ववस्तुषु शून्यता ।  
तामेव मनसा ध्यात्वा विदितोऽपि प्रशाम्यति ॥ १२२ ॥

vastevantare vedyamāne śanairvastuṣu śūnyatā |  
tāmeva manasā dhyātvā vidito'pi praśāmyati || 122 ||

122. When one perceives a particular object, at that time of perception, don't think or cognize that object, just think of another object that you have perceived just before that. (Neither perceive this nor that.) By doing this, all objects will melt into infinity. By contemplating on this infinite space, though that specific object is still known or perceived, the Yogi will enter into complete tranquility, the state of Sadashiva.

98. Power: Beyond purity and impurity is the Unclutched Space, the state of Sadashiva, and His powers

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 123, dhāraṇa 98*

किञ्चिज्जैर्या स्मृता शुद्धिः सा शुद्धिः शामुदर्शने ।  
न शुचिर्द्वयशुचिस्तस्मान्निर्विकल्पः सुखी भवेत् ॥ १२३ ॥

kiñcijjñairyā smṛitā śuddhiḥ sā śuddhiḥ śambhudarśane |  
na śucirhyaśuciśtasmān-nirvikalpaḥ sukhī bhavet || 123 ||

123. That purification process which is described and practiced by those of little knowledge is considered to be only impurity from the vision of Shambhu i.e. the Shaiva knowledge current. Here, the Reality is neither pure nor impure. By completing with all cognitions of purity or impurity, one enters into the state of Sadashiva, Nirvikalpa, the Unclutched space, and becomes happy.

**Note:**

The purity questioned in this verse, is the physical purity. The Shambhu Darshana mentioned here is the Shaiva philosia. Here real authentic purity is the space of completion, which is the purity of the inner space.

99. Power: ‘Nothing other than Bhairava exists..’ cognizing this powerful cognition, manifest the powers of Bhairava in all dimensions.

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 124, dhāraṇa 99*

सर्वत्र भैरवो भावः सामान्येष्वपि गोचरः ।  
न च तद्व्यतिरेकेण परोऽस्तीत्यद्वया गतिः ॥ १२४ ॥

sarvatra bhairavo bhāvah sāmānyesvapi gocarah |  
na ca tadvyatirekeṇa paro'stītyadvayā gatiḥ || 124 ||

124. The reality and state of Bhairava is existing and apparent everywhere – even among common ordinary people (who may not know or seek anything). One who knows thus, ‘there is nothing else than He, the ultimate consciousness,’ attains the non-dual state of Oneness with Bhairava, the Ever present Reality and manifests the powers of Bhairava (both internally and externally).

Note:

How does one know the all-existing Bhairava. Everyone knows the I-consciousness, the experience of ‘I’ is Sadashiva. Eternally one knows Sadashiva through his Shakti, powers that run the universe, from the functioning of one’s own body to the manifestation of the grand universe. He who thus knows Bhairava, internally and externally, is fully and deeply cognizant of the truth that – nothing other than Bhairava exists. Nothing outside of him can ever exist. By realizing so, one surely enters the consciousness of Bhairava.

## 100. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 125, dhāraṇa 100*

समः शत्रौ च मित्रे च समो मानावमानयोः ॥  
ब्रह्मणः परिपूर्णत्वादिति ज्ञात्वा सुखी भवेत् ॥ १२५ ॥

samah shatrau ca mitre ca samo mānāva-mānoyoh |  
brahmaṇah paripūrṇatvād- iti jñātvā sukhī bhavet || 124 ||

124. When you reside in the consciousness of sameness, you will see the oneness in the enemy and friend, in honor and dishonor. Because of the powerful cognition that *everything is complete and fulfilled with Brahman, the pure consciousness that is present everywhere-* you will always be full and filled with completion. Cognizing thus, you will become perpetually happy.

## 101. Power: Remain centered in opposites, and manifest state and powers of Brahman

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 126, dhāraṇa 101*

न द्वेषं भावयेत्कापि न रागं भावयेत्कच्चित् ।  
रागद्वेषविनिर्मुक्तौ मध्ये ब्रह्म प्रसर्पति ॥ १२६ ॥

na dveṣam bhāvayetkvacit na rāgam bhāvayetkvacit |  
rāgadveṣavinirmuktau madhye brahma prasarpati || 126 ||

126. The seeker should neither maintain the attitude of aversion nor the attachment towards any subject or object (anything or anyone). When he is freed from both aversion and attachment and remains centered, there develops the nature and state of Divine consciousness, Brahman.

102. Power: Beyond knowing, all is Bhairava, cognizing such manifest Bhairava and His powers

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 127, dhāraṇa 102*

यदवेद्यं यदग्राह्यं यच्छून्यं यदभावगम् ।  
तत्सर्वं भैरवं भाव्यं तदन्ते बोधसम्भवः ॥ १२७ ॥

yadavyedyam yadagrāhyam yaccahūnyam yadabhāvagam |  
tatsarvam bhairavam bhāvyam tadante bodhasambhavaḥ || 127 ||

127. That which cannot be known as an object, that which cannot be grasped or realized, that which is infinite, that which penetrates even non-being, all that is Bhairava (tatsarvam bhairavam), by cognizing in this way at the end, will occur the Awakening, and you will achieve the state of Bhairava, and His universal powers.

(this is Shambhavopayah).

Sutra 128, dhāraṇa 105 (already done, part of main powers; power of akasha)

106. Power: Make the mind supportless, and manifest the powers of mind

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 129, dhāraṇa 106*

यत्र यत्र मनो याति तत्तत् तेनैव तत्क्षणम् ।  
परित्यज्यानवस्थित्या निस्तरङ्गस्ततो भवेत् ॥ १२९ ॥

yatra yatra mano yāti tattatrenaiva tatkṣaṇam |  
parityajya-ānavasthityā nistarāṅgas-tato bhavet || 129 ||

129. Just let your mind free, let it go anywhere. Towards whatever the mind goes, consciously take it or push it from there immediately by that very mind (to another object or subject), and thus by not allowing it to settle down there, making it supportless and un-situated, one will be free from agitation and enter into the space where there is no movement of the mind (the state of Nirvikalpa).

**107. Power:** Chant the word ‘Bhairava’ and manifest any powers of Shiva

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 130, dhāraṇa 107*

भया सर्वम् रवयति सर्वदो व्यापकोऽखिले ।  
इति भैरवशब्दस्य सन्ततोचारणाच्छिवः ॥ १३० ॥

bhayā sarvam ravayati sarvago vyāpako'khile |  
iti bhairavaśabdasya samtatoccāraṇācchivah || 130 ||

**130.** Bhairava is one who with His all-effulgent consciousness makes everything resound (who manifest the while Cosmos with his shakti). ‘Bha’ means threat or fear, ‘ra’ means resounding or scream, ‘va’ means all-pervading, all-present Supreme consciousness. Therefore, by chanting the word ‘Bhairava’ in continuity, one will become Shiva.

**108. Power:** “I am existing. This is mine..” beyond this realize Sadashiva and express His powers

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 131, dhāraṇa 108*

अहं ममेदमित्यादि प्रतिपत्तिप्रसङ्गतः ।  
निराधारे मनो याति तद्यानप्रेरणाच्छमी ॥ १३१ ॥

aham mamedamityādi-pratipatti-prasaṅgataḥ |  
nirādhāram mano kṛtvā taddhyāna-preraṇācchmī || 131 ||

131. During the state of asserting one's identity, 'I am, this is mine, etc.,' in all the happenings, in the state of all these perceptions, when you keep your mind supportless and detached i.e. when you keep your mind without the support of identifying (with 'I' and 'mine'), by that restful awareness, you will realize the blissful, state of Sadashiva.

## 109. Power: Manifest the Desire/Reality you seek

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 132, dhāraṇa 109*

नित्यो विभुर्निराधारो व्यापकश्चाखिलाधिपः ।  
शब्दान्प्रतिक्षणं ध्यायन्कृतार्थोऽर्थानुरूपतः ॥ १३२ ॥

nityo vibhurnirādhāro vyāpakaścākhilādhipah |  
śabdān pratikṣanam dhyāyan kṛitārtho'rthānurūpataḥ || 132 ||

132. Divine is eternal (nitya), Divine is all-pervading (vibhu), Divine is supportless (nirādhāra), Divine is all-pervading existing everywhere (vyāpaka), He is the Lord and Ruler of every object of this world (akhilādhipah). Just consciously bring restful awareness and contemplate on these word every moment cognizing their meaning and context, by this way, the Yogi will attain his desired object, and manifests the reality that he desires, experiencing completion.

110. Power: Beyond the Indra Jāla (Maya Matrix), manifest all powers in Maya

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 133, dhāraṇa 110*

अतत्वमिन्द्रजालाभमिदं सर्वमवस्थितम् ।  
किं तत्त्वमिन्द्रजालस्य इति दार्ढ्याच्छमं व्रजेत् ॥ १३३ ॥

atattvam indra jālam-idam sarvamavasthitam |  
kim tattvam-indrajālasya iti dārdhyācchamam vrajet || 133 ||

133. Everything that is perceived as existing and established in this world is *atattvam*, it is not existential reality; it is Indra Jāla, the matrix of artificial ignorance (*māyā*), which is only a perceptual illusion. What essence or truth exists in this Indra jāla? By analyzing thus, being firmly established, attain (the space of Śāmbhava).

(This is Śambhavopāya.)

## 111. Power: (to be defined)

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 134, dhāraṇa 111*

आत्मनो निर्विकारस्य क ज्ञानं क च वा क्रिया ।

ज्ञानायत्ता वहिर्भावा अतः शून्यमिदं जगत् ॥ १३४ ॥

ātmano nirvikārasya kva jñānam kva ca vā kriyā |

jñānāyatā bahirbhāvā atah śūnyamidam jagat || 134 ||

134. In the real Self, which is without and beyond any changes or modifications, how can there be knowledge or activity (which is objectivity)? All external objects are dependent on knowledge, therefore the whole world is infinity (beyond any knowing or doing), having ‘no another’ existence.

### Note:

Wherever there is change, there is perception, which is not the existential reality. With change, comes the ignorance or delusion of the reality. Knowledge and action, both exist in that dual existence which is relative and changes based on perception.

## 112. Power:

Shaastra Pramana: *Vijñāna Bhairava Tantra, sutra 135, dhāraṇa 112*

न मे बन्धो न मोक्षो मे भीतस्यैता विभीषिकाः ।  
प्रतिबिम्बमिदम् बुद्धेर्जलेष्विव विवस्वतः ॥ १३५ ॥

na me bandho na mokṣo me bhīsyaitā vibhīṣikāḥ |  
pratibimbam idam buddher jaleśviva vivasvataḥ || 135 ||

135. There is neither bondage nor liberation for me. These are only attributed to those who are terrified (due to the delusion of ignorance of their essential nature). This Universe appears as a mirror or reflection in the intellect like the image of the Sun in water.

### Note:

The self is pure consciousness. It is not limited by space and time. Just as the reflection of the sun appears inverted in water, even so it is the limited *buddhi*, that poses as the Self. Both bondage and liberation are the imaginative construct of *buddhi*, intellect.