

# **Dialogues With the Masters**

## Volume 1: Shiva Sutras

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# Dialogues With the Masters

## Note to the Web Edition

Dear friends,

We are making available the first two volumes of *Dialogues With the Masters* on our website because we hope the material will be found valuable by sincere spiritual aspirants. Without concern for style or presentation, these texts are yours to freely read online or download. These texts will likely find their way to a publisher in the future, so we ask that you vigorously observe all copyright obligations.

# Dialogues With the Masters

## Introduction

The *Dialogues With the Masters* series presents texts that are integral to the path of authentic yoga. As the reader will discover, many of these teachings were originally composed in terse statements which require significant contemplation to understand. The brevity of the ancient sages is intentional. The curious reader is not spoon-fed with pre-chewed intellectual fodder. Rather, the texts are designed for deep examination and meditation by the sincere aspirant. To appreciate these writings takes years of study and spiritual practice. It is no exaggeration to state that each verse is a treasure chest to be opened, unpacked, and the riches within relished.

I have presented these texts in three complimentary components. First, is a Roman transliteration of the original Devanagari, the script of the Sanskrit language in which they were originally composed. Second, is a word-by-word translation so the student can probe the intention behind the Sages' thoughts. Third, I have provided a rendering of each verse, rather than an exact translation. The purpose of the rendering is twofold. As the reader will see, each verse is so concise that a formal translation of an individual verse would rarely consist of even a full sentence. In addition, the rendering serves to flesh out the meaning of the verse, so there is no necessity of an additional commentary.

Providing a transliteration, translation, and even a rendering of the verses are all fairly traditional aspects of presenting yogic works. I have also taken the liberty of generating a dialogue from the material, with a questioning student approaching the Master, inquiring from him an understanding of yoga. I hope this format brings the text to life by making it more personal and allowing for a greater sense of how each text is arranged in a flowing, organic, yet intellectually consistent structure. Each verse has a question preceding the translation, serving as an introduction to the topic of the verse. The transliteration and rendering follow in italics, presenting the verse as an answer and explanation to the student.

This work was developed over a period of many years. My own study and practice within the paradigm of these texts have completely convinced me they are a reliable and trustworthy guide to higher states of consciousness. I found that I would sometimes get "stuck" on a verse, not being able to understand or translate something. I would place the text aside, go about my spiritual practices and daily life, then return at some point to the book and recognize I now understood what the author was describing. The beauty and grandeur of the yoga scriptures was something I had heard described, and it became my own intimate experience that these writings are truly capable of inspiring and guiding the aspirant.

I have tried to repay the kindness and generosity of my gurus by making these texts accessible. I hope this small effort may serve you well.

Prem Prakash  
May 6, 2015

# Shiva Sutras

## Preface

The Shiva Sutras are the source text of the school of yoga known as Kashmir Shaivism. The authorship is attributed to Vasugupta, who lived in the 9th century C.E. The text consists of three chapters, with 77 verses in total.

The Shiva Sutras present a tantric model of the universe. Here we find a paradigm of non-duality in which everyone and everything is part of one universal divinity, *Shiva*. The transcendent consciousness of *Shiva* manifests through the activity of *Shakti*, divine energy. All creation is the expression of *Shiva* through *Shakti*.

The individual soul, the *jiva*, has forgotten he is an expression of divinity. He feels himself to be an isolated island of consciousness separate from the whole of creation. Through the course of *sadhana*, spiritual discipline, the soul awakens from this ignorance and realizes he is actually the expression of *Shiva* and *Shakti*.

# Shiva Sutras

## Chapter 1: śāmbhavopāya - Universal Consciousness

Q. Master Vasugupta, it seems to me that you live a life filled with peace and love. Can you help me attain such a state?

*caitanyamātmā* (1)  
caitanyam - pure consciousness  
ātmā - soul

*Yes, I can help you because your true nature as a soul is pure consciousness. You are not lacking that which you seek.*

Q. Why do I feel sad, lonely, and confused?

*jñānaṁ bandhaḥ* (2)  
jñānaṁ - wisdom  
bandhaḥ - bondage

*This is because the wisdom of your soul is in bondage.*

Q. How can I get out of bondage?

*yonivargaḥ kalāśarīram* (3)  
yoni - womb, source  
vargaḥ - constituents of creation  
kalā - activity  
śarīram - body

*You can escape your bondage through the wisdom that your fear-based world is an illusion. In reality, everything grows from the great womb of the Divine Mother. Creation is Her body and displays Her activities.*

Q. What is the wisdom beyond my fear and illusions?

*jñānādhiṣṭhānaṁ mātrkā* (4)  
jñāna - wisdom  
adhiṣṭhānaṁ - basis

matṛka - melodies of the Little Mothers

*True wisdom is knowing the basis of creation is vibration. All forms are the melodies of the Little Mothers.*

Q. What causes vibration? What are these melodies?

*udyamo bhairavaḥ (5)*

udyama - spontaneous expansion

bhairavaḥ - the One who creates, preserves, and transforms

*Creation is the spontaneous vibratory expansion of the One who creates, preserves, and transforms. Her different energies are the various melodies of the Uni-Verse, the one, great song.*

Q. How can I find my voice in this song?

*śakticakrasaṁdhāne viśvasaṁhāraḥ (6)*

śakti - energy

cakra - wheel, vortex

saṁdhāne - union with

viśva - universe

saṁharaḥ - disappearance

*By union with the entire vortex of Divine Goddess energy, the experience of the universe as a separate phenomena disappears. The real world is a divine manifestation of your own divinity.*

Q. Why don't I feel myself as divine?

*jāgratsvapnasuṣuptibhede turyābhoga saṁbhavaḥ (7)*

jāgrat - waking state

svapna - dream state

suṣupti - deep sleep

bhede - difference

turya - fourth state

bhoga - enjoyable

saṁbhavaḥ - consistent experience

*You are confusing your Self with the contents of your consciousness during the waking, dreaming, and deep sleep states. Divinity is found in a fourth state of pure awareness, underlying activities in consciousness.*

Q. Isn't the waking state the only reality?

*jñānam jāgrat* (8)  
 jñānam - knowledge  
 jāgrat - waking state

*No, the waking state is only a duality of knowledge based on sensory and conceptual experiences of an external world.*

Q. What is the dream state?

*svapno vikalpāḥ* (9)  
 svapno - dream state  
 vikalpāḥ - ideation

*The dream state is the experience of ideas in the mind without contact with the external world.*

Q. What is the deep sleep state?

*aviveko māyā sauṣuptam* (10)  
 aviveko - lack of awareness  
 māyā - illusion  
 sauṣuptam - deep sleep

*Deep sleep is a delusory lack of awareness.*

Q. How can I come to the fourth state of awareness?

*tritayabhoktā vīreśaḥ* (11)  
 tritaya - triple  
 bhoktā - experiencer  
 vīreśaḥ - master of the senses

*By mastering the activity of your mind and senses, you can pass beyond the three states of limited experience.*

Q. Is this awareness as wonderful as I imagine?

*vismayo yogabhūmikāḥ* (12)  
 vismayo - full of wonder  
 yoga - yoga  
 bhūmikāḥ - experiences of different stages

*Yes, as you advance, you'll find the experience of all the different stages of yoga to be full of wonder.*

Q. How can I advance in yoga?

*icchāśaktirumā kumārī* (13)

icchā - will

śakti - energy

umā - Mother Goddess

kumārī - innocent

*Allow yourself to be guided by the will and energy of the innocent Mother Goddess.*

Q. What will this guidance reveal?

*dṛśyaṁ śarīram* (14)

dṛśyaṁ - the perceivable world

śarīram - body

*That the perceivable world is the body of the Mother Goddess.*

Q. How can I approach this realm of Mother Goddess?

*hṛdaye cittasaṅghaṭṭād dṛśyasvāpadarśanam* (15)

hṛdaye - center, heart

citta - individual consciousness

saṅghaṭṭāt - meeting together

dṛśya - the perceivable world

svāpa- dream state

darśanam - contact, experience

*Absorb your individual consciousness in the heart center and enter Universal Consciousness. Then the world will be perceived as if it were a dream -- as consisting only of consciousness.*

Q. How can I begin to absorb my consciousness?

*śuddhatattvasaṁdhānādvāpaśuśaktiḥ* (16)

śuddha - pure

tattva - principal

saṁdhānāt - by meditation

vā - or

apaśu - unbinding

śakti - energy



*By meditating on the principal, the essence, the purity of consciousness alone. Then you will become free of the energy of bondage.*

Q. Are you recommending meditation as a practice?

*vitarka ātmajñānam* (17)  
 vitarka - meditative consistency  
 ātma - soul  
 jñāna - wisdom

*Yes, it is only through consistent practice of meditation that the wisdom of the soul arises.*

Q. What are the benefits of meditation?

*lokānandaḥ samādhisukham* (18)  
 loka - world  
 ānanda - joy  
 samādhi - meditative absorption  
 sukham -happiness

*With practice, you will experience true happiness during meditative absorption and joy while living in the world.*

Q. What is the relationship between this inner happiness and external joy?

*śaktisaṁdhāne śarīrotpattiḥ* (19)  
 śakti - divine energy  
 saṁadhāne - meditative absorption  
 śarīrotpattiḥ - created body

*By contacting your inherent divine energy during periods of meditative absorption, you will realize your body and the world are your own creation.*

Q. Are you saying the universe is entirely my creation?

*bhūtasamdhānabhūtapṛthaktvaviśvasaṁgaṭṭāḥ* (20)  
 bhūtasamdhāna - joining the primal elements  
 bhūtapṛthaktva - separating the primal elements  
 viśva - universe  
 saṁgaṭṭāḥ - construction

*On the one hand, no, the physical universe is a construction resulting from the activity of the primal elements -- earth, water, fire, air, ether -- as they join and separate. On the other hand, yes, your relative reality is your own creation and experience.*

Q. If I attain wisdom, will my world change?

*śuddhavidyodayāccakreśatvasiddhiḥ* (21)  
 śuddhavidyodayāc - arising of pure wisdom  
 cakreśatva - of the wheel, vortex  
 siddhiḥ -mastery

*Very much so. When pure wisdom arises, the yogi gains mastery of all the energy arising from the vortex of divine energy. You will then begin to manifest a beauty dream of love and healing, a world without fear.*

Q. How can I facilitate the manifestation of this beautiful world?

*mahāradānusamdhānāt mantravīryānubhavaḥ* (22)  
 mahārada - great reservoir  
 anusamdhānāt - through meditation  
 mantravīrya - power of mantra (sacred sound vibrations)  
 anubhavaḥ - gain experience

*Through meditation on the great reservoir of shakti, the divine Goddess energy, the yogi gains the experience of the power of mantra, sacred sound vibrations. The yogi uses mantra to express divinity in the manifest world.*

# Shiva Sutras

## Chapter 2: śāktopāya: Divine Energy

Q. What is the nature of individual consciousness?

*cittaṁ mantraḥ* (1)  
 cittaṁ- individual consciousness  
 mantra - sacred sound vibrations

*Individual consciousness is nothing but a structure generated by the sacred sound vibrations of mantra.*

Q. Is there a path to spiritual realization?

*prayatnaḥ sādhanā* (2)  
 prayatna - intelligent effort  
 sādhanā - for the spiritual aspirant

*Yes, Realization is not a chance occurrence. The spiritual aspirant must use the proper means and engage his efforts in an intelligent manner if he hopes to succeed.*

Q. What are the proper means?

*vidyāśarīrasattā mantrarahasyam* (3)  
 vidyā - knowledge  
 sarīra- body  
 sattā - reality  
 mantra - sacred sound vibration  
 rahasyam - secret

*By probing the depths of the secrets found in the sacred sound vibrations, one will uncover the non-dual reality of the body of yogic knowledge.*

Q. Is it really possible for someone like me to attain Realization?

*garbe cittavikāso'viśiṣṭavidyāsvapnaḥ* (4)  
 garbe - within the womb  
 citta - individual consciousness

vikāso - developed, growna  
 aviśiṣṭa - not highest, lower  
 vidyā - knowledge  
 svapnaḥ - dreamlike

*Absolutely, yes, but you must follow an authentic path. Whatever knowledge grows from the womb of individual consciousness cannot be the highest as it is dreamlike, imaginary.*

Q. How can I tell if I am following an authentic path?

*vidyāsamutthāne svābhāvike kecarī śivāvasthā* (5)  
 vidyā - knowledge  
 samutthāne - emergence  
 svābhāvike - natural, spontaneous  
 kecarī - expanse  
 śivāvasthā - Shiva's state

*Real knowledge spontaneously and naturally brings forth the infinite expanse of Shiva's consciousness, awareness of eternal love and beauty.*

Q. How can I find the authentic path?

*gururupāyah* (6)  
 guru - spiritual teacher  
 upāyah - means, method

*Approach a guru, a spiritual teacher, who is familiar with methods of practice that are truly effective in bringing about growth, and ask for instruction.*

Q. How does a guru teach?

*māṭṛkācakra sambodaḥ* (7)  
 māṭṛkā - melodies of the Little Mothers  
 cakra - wheel, vortex  
 sambodaḥ - sharing enlightenment

*A guru shares with the disciple the state of enlightenment in which he realizes the vortex of consciousness in which reside the melodies of the Little Mothers.*

Q. What does the guru ask of the disciple?

*śarīram haviḥ* (8)

śarīram - body  
haviḥ - oblation

*The disciple is asked to offer his body, his very life, as an oblation to his own inherent divinity.*

Q. How is this oblation made?

*jñānamannam* (9)  
jñānam - wisdom  
annam - grains, food, physical

*Into the sacrificial fire of his own inherent divinity, the disciple offers the grains of relative wisdom-- the false beliefs he holds about himself, God, and the world.*

Q. What remains after this oblation?

*vidyāsaṁhāre tadutthasvapnadarśanam* (10)  
vidyā - knowledge  
saṁhāre - destruction  
taduttha - arising from that  
svapna - dream state  
darśanam - vision

*With the destruction of limited knowledge arises the vision that the world is but a dream, nothing but consciousness.*

## Shiva Sutras

### Chapter 3: ānavopāya: Individual Consciousness

Q. Who am I?

*ātma cittam* (1)  
 atma - soul  
 cittam - individual consciousness

*The soul is pure awareness in a state of individuated consciousness.*

Q. Why don't I feel like I am pure awareness?

*jñānam bandhaḥ* (2)  
 jñānam - wisdom  
 bandhaḥ - bondage

*Because being an individual is the manifestation of wisdom in bondage.*

Q. Why do you teach the world is an illusion?

*kalādīnām tattvānāmavivekomāyā* (3)  
 kalādīnām - transformative ingredients  
 tattvānām - essential principals  
 aviveko - lack of awareness  
 māyā - illusion

*Because you perceive a world that is concrete and static, when it is actually abstract and in constant transformation. Illusion is a lack of awareness of the essential principals which are constantly transforming the world.*

Q. What will happen if I perceive truly?

*śarīre saṁhāraḥ kalānām* (4)  
 śarīre - in the bodies  
 saṁhāraḥ - cease  
 kalānām - transformations

*When illusion is overcome, you will cease to identify with the transformations in your body and mind.*

Q. What does it mean to overcome illusion?

*nāḍīsamhārabhūtajayabhūtakeivalyabhūtaprthaktvāni* (5)  
 nadisamhara - quieting of the subtle channels  
 bhūtajaya - victory over the elements  
 bhūtakeivalya - freedom from the influence of the elements  
 bhūtaprthaktvani - separating the elements

*In this state, divine energy flows freely through calm channels in the subtle body, and you will attain victory, freedom from oppression, and a sense of independence from Nature's elements.*

Q. Will I then be a master over Nature?

*mohāvaraṇāt siddhiḥ* (6)  
 mohāvaraṇāt - obscured by delusion  
 siddhiḥ - mastery

*No, no one ever masters Mother Nature. You will become a master over the obscurations of delusion.*

Q. What happens upon mastery of delusion?

*mohajayādanantābhogāt sahajavidyājayaḥ* (7)  
 mohajayād - victory over delusion  
 anantābhogāt - infinite expansion  
 sahajavidyā - spontaneous, naturally arising  
 jayaḥ - victory

*Victory over delusion brings about a spontaneous, naturally arising, infinite expansion of consciousness.*

Q. How will my life change upon mastery of delusion?

*jāgrad dvitīyakaraḥ* (8)  
 jāgrad - waking state  
 dvitīya - secondary  
 karaḥ - effulgence

*Upon mastery, the waking state is permeated by a secondary characteristic of your own soul, a brilliant effulgence.*

Q. How will I live then, as a soul?

*nartaka ātmā* (9)  
nartaka - dancer  
ātmā - soul

*As a soul, you are a divine dancer the hall of cosmic love.*

Q. Where is this dance hall located?

*raṅgo' narātmā* (10)  
rangah - stage  
antarātmā - innermost soul

*The innermost energy of your soul will manifest the dance hall.*

Q. Who watches this dance performance?

*prekṣakāṅīndriyāṅī* (11)  
prekṣakāṅī - spectators  
indriyāṅī - senses

*Your own senses and mind are the appreciative spectators.*

Q. How can I ever perceive the divine?

*dhīvaśāt sattvasiddhiḥ* (12)  
dhīvaśāt - exercise of intuitive wisdom  
sattva - purity  
siddhiḥ -mastery

*By the exercise of your own intuitive wisdom, you will attain purity and mastery of your external impulses.*

Q. Is this the freedom you have been teaching me?

*siddhaḥ svatantrabhāvaḥ* (13)  
siddhaḥ - mastery



svatantra - essential freedom  
bhāvaḥ - experience

*Yes, upon mastery of the faculty of intuitive wisdom, you will experience your own essential freedom.*

Q. Don't I need to die and go to heaven to attain freedom?

*yathātatra tathānyatra* (14)  
yatha - here  
tatra - there  
tathā - so  
anyatra - elsewhere

*Positively not. It is love and wisdom, not dying, that frees one from delusion. Freedom is to be experienced here in this world, in every world, everywhere.*

Q. Is the path to freedom difficult?

*bīja vadhānam* (15)  
bīja - seed  
vadhānam - attentiveness

*The path is simple and clear. All is accomplished by attentiveness to the very seed of existence.*

Q. How shall I follow this path?

*āsanastho sukhaṁ hrade nimajjati* (16)  
āsanasthaḥ - sitting firmly  
sukhaṁ - happiness  
hrade - ocean  
nimajjati - immersed

*Sit firmly, and become immersed in the happiness of the ocean of immortality within your own being.*

Q. Why doesn't everyone become immersed in this happiness?

*svamātrānirmāṇamāpādayati* (17)  
svamātrā - measured self  
nirmāṇam - production  
āpādayati - brings forth

*Because the relative, individual self is attached to the world it has brought forth.*

Q. How can I find the real world instead of my relative, individual world?

*vidyāvināśe janmavināśaḥ* (18)

vidyā - knowledge

vināśe - vanish

janma - birth

vināśaḥ - vanish

*By dissolving your relative knowledge based on objects and relationships. When this vanishes, the entire structure of false identity and the involuntary karmic cycle of birth and death also vanishes.*

Q. Is there some assistance for aspirants seeking Realization?

*kavargādiṣu māheśvaryādyāḥ paśumātaraḥ* (19)

kavargādiṣu - within the vibratory sounds

māheśvaryādyāḥ - the Great Goddess and other deities

paśumātaraḥ - mothers of conditioned beings

*The Great Goddess and Her accompanying deities perform the function of nurturing the conditioned beings via the blessings in sacred, vibratory sound.*

Q. How can I awaken to this wisdom you teach?

*triṣu caturtham tailavad āsecyam* (20)

triṣu - three stages

caturtham - within the fourth state

tailavad - smooth flow of oil

āsecyam - poured

*Pour your soul like flowing oil into the three states of waking, dream, and sleep.*

Q. What is the path to my own soul?

*magnaḥ svacittena praviśet* (21)

magnaḥ - submerge into

svacittena - the essence of individual consciousness

praviśet - enter into

*The soul is accessed by submerging as deeply as possible into the essence of one's sense of individual consciousness.*

Q. How can I live as a soul in this world?

*prāṇasamācāre samadarśanam* (22)

prāṇa - life force

samācāre - guiding, focusing

samadarśanam - integration of similarities

*The key to integrating different levels of consciousness is through properly guiding ones life force.*

Q. Will my personality collapse if I live as a soul?

*madhye'varah prasavaḥ* (23)

madhye - existing within

avaraḥ - inferior

prasavaḥ - generating, arising from

*Don't worry, within the field of individual consciousness, familiar, inferior states will continue to generate.*

Q. What will my experience be while integrating different levels of consciousness?

*mātrāsvapratyayasamdhāne naṣṭasya punarutthānam* (24)

matrā - measured

svapratyaya - Self-cognition

samdhāne - repeated application

naṣṭasya - which was lost

punarutthānam - returning again

*There will be some degree of instability, but through repeated attempts to reach the fullest measurement of Self-cognition, soul consciousness (the fourth state of pure awareness) will increasingly be present.*

Q. What is the state of one who is stable in pure awareness?

*śivatulyo jāyate* (25)

śiva - supreme embodiment of divine consciousness

tulyaḥ - similar

jāyate - becomes

*Such a yogi veritably becomes Shiva, an embodiment of universal, divine consciousness. The individual one manifests the Universal One.*

Q. Does such a yogi even live in our world?

*śarīravṛttirvratam* (26)  
 śarīra - body  
 vṛttiḥ - activities  
 vratam - spiritual vow

*He is in our world only because he selflessly adopts a vow to serve others through a body.*

Q. How does such a yogi teach?

*kathā japaḥ* (27)  
 kathā - discussion  
 japaḥ - mantra repetition, sacred sounds

*Every word he speaks is a sacred teaching.*

Q. How does the yogi's teaching benefit the world?

*dānamātmajñānam* (28)  
 dānam - gift giving  
 atmajñānam - Self-knowledge

*He freely and generously offers the gift of Self-knowledge, the way to peace and prosperity, to those who are unaware and unappreciative.*

Q. Aren't there many people who work for peace in the world?

*yo'vipastho jñāhetuśca* (29)  
 yaḥ - who  
 avipasthaḥ - firmly established  
 jñāhetuśca - and causes self-knowledge

*There certainly are, but their efforts inevitably fall short. Only one firmly established in his own Self can actually bring the peace of Self-knowledge to others.*

Q. Why is the peace of the yogi different?

*svaśaktipracayo viśvam (30)*

svaśakti -his energy  
 pracayo - enfoldment  
 viśvam - universe

*Because as the yogi unfolds his energy, a peaceful universe manifests.*

Q. Does this peaceful universe remain forever?

*sthitilayau (31)*

shiti - preservation  
 layau - absorption

*No, nothing in form lasts forever. The universe of the yogi is created, preserved and, later, re-absorbed back into his self, one with the Universal Self.*

Q. Isn't this manifesting of a universe a lot of work?

*tatpravṛtittāvapyanirāsaḥ saṁvetṛbhāvāt (32)*

tat- that  
 pravṛtittai - activities of manifestation  
 api - even though  
 anirāsaḥ - no disruption  
 saṁvetṛ - the knower  
 bhāvāt - experience

*Even though his energy is expressed in the activities of manifestation, there is no disruption in his consciousness as the non-acting observer.*

Q. Doesn't the yogi still feel pleasure and pain?

*sukhāsukhayorbahirmananam (33)*

sukha - pleasure  
 asukhayoḥ- pain  
 bahir - external  
 mananam - the mind

*Not as part of himself. His mind registers pleasure and pain as external phenomenon.*

Q. What is it like to be beyond pleasure and pain?

*tadvimuktastu kevalī* (34)

tat - from that

vimuktaḥ - one who is liberated

tu -then

kevalī - freedom

*One who is liberated from the pursuit of pleasure and the avoidance of pain has attained freedom from the obsessive drive to attain happiness and identity through external objects and relationships.*

Q. Why doesn't everyone actively pursue liberation?

*mohapratisamhatastu karmātmā* (35)

moha - delusion

pratisamhataḥ - constricted

tu- then

karmātmā - actions of soul

*The constriction of delusion impedes one from acting on behalf of his own soul.*

Q. Is there any hope for peace while one is in delusion?

*bhedatiraskāre sargāntarakarmatvam* (36)

bheda - difference

tiraskāre - removal

sargāntara - another realm

karmatvam - ability to act

*No, peace requires the removal of delusion and its accompanying perception of superficial differences between beings. Only the yogi has the ability to assist with the manifestation of divine reality.*

Q. Is it necessary to study the scriptures?

*karaṇaśaktiḥ svato'nubhavāt* (37)

karana - origin

śaktiḥ - divine energy

svato - one's own

anubhavat - personal experience

*Scriptural study can be very helpful and inspiring, but it is only by direct, personal experience that a yogi finds the origin of divine energy within.*

Q. Does his divine energy influence the lower levels?

*tripadādyanuprāṇanam* (38)

tripada - three states

ādi - primal

anupranam - vitalize

*Pure awareness is primal, prior to the consciousness of waking, dreaming, and deep sleep. The bliss of awareness is utilized by the yogi to enliven the three lower states.*

Q. Does this enlivening also impact the body?

*cittasthitivatśarīrakaraṇabāhyeṣu* (39)

cittasthitivat - as in the state of individual consciousness

śarīra - body

karaṇa - origin of actions

bāhyeṣu - external

*Yes, as the three states of the individual consciousness are enlivened, so are the body and senses which relate to the external world. There is an influx of energy, and joy in body and mind.*

Q. How can I attain this state and become enlivened?

*abhilāṣādbahirgatiḥsaṁvāhyasya* (40)

abhilāṣād - being desirous

bahirgatiḥ - peripheral movement

saṁvāhyasya - extroverted

*You will need to transcend selfish desires. Desires drive consciousness away from the divine center, towards the periphery and an extroverted search for happiness and identity.*

Q. How can I eliminate selfish desires?

*tadārūḍhapramitestatṣayājīvasaṁkṣayah* (41)

tadārūḍhapramites - one situated in awareness

tatṣayāt - culmination

jīvasaṁkṣayah - termination of personal self

*By becoming situated in the fourth state, pure awareness, desire will culminate, along with a termination of identifying with a personal self.*

Q. Who will I be if I am not my personal self?

*bhūtakacukī tadā vimukto bhūyaḥ patisama paraḥ* (42)

bhūtakacukī - the covering of physical elements

tadā - then

vimukto - liberated

bhūyaḥ - again

patisamaḥ - like God

paraḥ - transcendent

*When one is free from the delusion of being a limited individual, he is deemed liberated. Even if he wears the covering of a physical body, his consciousness is like the transcendent God, Shiva.*

Q. Is there something that integrates all levels of consciousness?

*naisargikaḥ prāṇasāmbandhaḥ* (43)

naisargikaḥ - natural

prāṇasāmbandhaḥ - link of the life force

*Yes, the life force, in the form of breath, is the natural link between the three levels of consciousness.*

Q. Do you recommend the yoga practice of prāṇāyāma, control of the breath?

*nāsikāntarmadhyasaṁyamāt kimatra savyāpasavyasauṣumṇeṣu* (45)

nāsikā - through nostrils

antarmadhyā- within the center

saṁyamāt - via stilling

kimatra - what is important

savya - left

upasavya - other side, right

sauṣumṇeṣu - in the suṣumṇā nāḍī

*In yogic prāṇāyāma, effort is made to manipulate the flow of breath through the left and/or right nostrils so the life energy enters the subtle channel, the suṣumṇā nāḍī. What is most important here is not control of the breath, rather, a stilling of consciousness that enables the prāṇa to remain in the suṣumṇā at all times.*

Q. Is this a very advanced stage?

*bhūyaḥ syāt pratimīlanam* (45)

bhūyaḥ - once again

syāt - takes place



pratimālanam - re-uniting

*Yes, it is indicative of the final stage where the individual and God are reunited. Jiva, the individual being, awakes as Shiva, the Universal Being.*