

Shiva Sutras



Contents

First Awakening	1
Second Awakening	4
Third Awakening	6

1

First Awakening

1.01 Supreme consciousness is the reality of everything.

1.02 Knowing differentiatedly is bondage and not knowing undifferentiatedly is bondage.

1.03 Mayiyamala and karmamala are also bondage.

1.04 The Universal Mother also commands this triple knowledge.

1.05 That effort, the flashing forth of active awareness that instantaneously makes universal consciousness shine, is Bhairava.

1.06 By establishing and meditating on the wheel of energies the differentiated universe comes to an end.

1.07 Such a heroic yogi experiences the expansive state of turya in the differentiated states of waking, dreaming and deep sleep.

1.08 External organic knowledge constitutes the waking state.

1.09 Internal perceptions and thoughts comprise the dreaming state.

1.10 Forgetfulness and the negation of awareness is the dreamless state or maya.

1.11 The one who enjoys the oneness of the three states, waking, dreaming and deep sleep in turya becomes the master of all organic energies.

1.12 The predominant sign of such a yogi is joy filled amazement.

1.13 His will is the energy of Lord Shiva and it is called uma and kumari, or for such a yogi his will is one with the energy of Lord Shiva, unobstructable, completely independent, always given to play.

1.14 The entire perceived world is his own self, or his own body is just like an object to him.

1.15 When his thoughts are diverted to the center of God consciousness then he feels the existence of God consciousness in oneness in the objective world and in the world of negation.

1.16 Or by aiming at the pure element of Shiva he possesses Shiva's unlimited energy.

1.17 Any inference of such a yogi is knowledge of his own real self.

1.18 The joy of his mystical trance (samadhi) is bliss for the whole universe.

1.19 By infusing his energy of will the embodiment of that which is willed occurs at once.

1.20 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.

1.21 (When this yogi does not desire limited powers and is eager to attain the knowledge of universal Being then)...pure knowledge rises and by that knowledge he becomes the master of the universal wheel.

1.22 By the attentive continuity of meditation on the great ocean of consciousness the power of supreme I is attained.

2

Second Awakening

2.01 Mind is Mantra.

2.02 (For such a yogi) pauseless effort brings about his attainment of God consciousness.

2.03 The secret essence of *mantra* is establishment in the body of the knowledge of oneness.

2.04 When a yogi's mind is satisfied with the expansive body of illusion then he falls in the world of differentiated perceptions and his knowledge of being is just like that of ordinary living beings.

2.05 The pure knowledge of God consciousness effortlessly rises and this state of Shiva is realised as one with the state of *khecari*.

2.06 The master (*guru*) is the means.

2.07 (The disciple attains) the knowledge of the wheel of the hidden mother (*Matrika cakra*).

2.08 The establishment of I consciousness on the body becomes an offering in the fire of God consciousness.

2.09 (For such a yogi) differentiated perception is his food, or knowledge of his own nature is his food.

2.10 Although he is established in God consciousness in samadhi, yet not being able to maintain awareness, after a short time he enters into the dreaming state.

3

Third Awakening

3.01 Individual being is the mind entangled in the wheel of repeated birth and death.

3.02 (For this limited individual), all knowledge is bondage.

3.03 Being unable to possess the undifferentiated knowledge of the 31 elements, you live in those elements, from kala to prithvi (earth), which are the expansion of the energy of illusion (maya shakti).

3.04 You must make all the circles (kalas) in your body enter into one another from gross to subtle.

3.05 The merging of the movements of breathing, controlling the gross elements, diverting attention from all objective senses and directing it towards the center of the movement of the breath, and removing your consciousness from the grip of the elementary field....

3.06 These powers are brought into existence when a yogi's consciousness is covered by the energy of illusion (maya).

3.07 After conquering the field of illusion (maya) by destroying its many impressions, one attains the victory of the pure knowledge of consciousness.

3.08 The waking state is another formation of his real nature of consciousness.

3.09 The dancer in this field of universal dance is his Self of universal consciousness.

3.10 The player is the internal soul.

3.11 His own organs are spectators.

3.12 By means of a supreme intellect filled with awareness of the Self, this yogi experiences that he is actually acting.

3.13 The state of absolute independence is already achieved.

3.14 This (absolute independence) is the same in the external world as it was in samadhi.

3.15 Maintain breakless awareness on that supreme energy which is the seed of the universe.

3.16 Seated in that real posture, he effortlessly dives in the ocean of nectar.

3.17 Experiencing that this objective world is a product of his subjective consciousness, he can create anything he desires.

3.18 When his knowledge of the Self is permanently established, then birth (and death) are gone forever.

3.19 In the world of letters, words and sentences, the eight energies of the Lord, who are the mothers of beasts (take control and hold him).

3.20 The fourth state (turya) must be expanded like oil so that it pervades the other three: waking, dreaming and deep sleep.

3.21 The yogi who is merged in his Self must enter completely with his mind filled with great awareness.

3.22 When his breath begins to slowly move out towards the external state, then he also experiences the pervasion of God consciousness there.

3.23 He does not experience the state of God consciousness in the center of these three states.

3.24 When a yogi, in coming out from samadhi, also attempts to maintain awareness of God consciousness in the objective world, then, even though his real nature of Self is destroyed by the inferior generation of self-consciousness, he again rises in that supreme nature of the Self.

3.25 He becomes just like Shiva.

3.26 His virtuous behaviour is the maintenance of his body.

3.27 Ordinary talk of life is the recitation of mantra.

3.28 His only purpose for remaining in his body is to impart knowledge to others.

3.29 The one who rules the wheel of energies becomes the cause of inserting knowledge in others.

3.30 For him, this universe is the embodiment of his collective energies.

3.31 This universe is the expansion of his energy in objective impressions and in the dissolution of those impressions.

3.32 Although he is determined in creating, protecting and destroying the universe, even then he is not separated from the real state of his subjectivity.

3.33 He experiences his joy and his sadness just like an object, with "this-consciousness" separate from his being.

3.34 Separated from pleasure and pain, he is established in real seclusion.

3.35 The yogi whose God consciousness is destroyed by this state of illusion is dependent on his action.

3.36 He drives away the field of differentiated perceptions and enters into a new world of God consciousness.

3.37 The power of creation is the experience of every individual.

3.38 Emerging from the state of turya, insert the absolute bliss of that state into the waking, dreaming and deep sleep states and they will become one with that state of turya.

3.39 The awareness of God consciousness should not only be infused in that state where one's mind is established in one

pointedness but it should also be infused in the establishment of his body, in his organic actions and in the external objective world.

3.40 Due to the insatiable and insistent desire to fill the gap (in his nature), his flow and movement are toward the objective world, not subjective consciousness, and so he is carried from one birth to another.

3.41 All desire vanishes in that fortunate person whose consciousness is established in his own real nature. For him the state of being a limited individual has ended.

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

3.43 The connection with breathing in and breathing out is his nature.

3.44 If his consciousness is established in the central vein in that force, which is the energy of life (pranan), then he remains always the same. For him there is no difference in traveling in prana, apana or susumna.

3.45 This yogi simultaneously and repeatedly experiences the revealing state and the concealing state of the objective world.