Vijñāna Bhairava Tantra

Dhāraṇās

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Sanskrit-Français : Lilian Silburn / David Dubois

Sanskrit-Deutsch : Bettina Bäumer

Sánscrito-Español : Óscar Figueroa

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Versos introductorios

1-16 : Traducción del inglés (versión Bettina Bäumer –Sw. Lakshman Joo): Q

verso 1

La Diosa dijo: O Dios, he escuchado ya en su totalidad,
la esencia del pensamiento de la escuela Trika, la cual proviene del Rudrayāmala (Tantra)
junto con sus subdivisiones, pero incluso ahora, O Señor Supremo,
mis dudas no están plenamente eliminadas.

verso 2

O Dios ¿En realidad, cuál es la naturaleza esencial
que consiste en las energías de la colección de letras (fonemas)?

verso 3

¿Y cómo reside en la forma de Bhairava, según los Bhairava (Tantras) en una división de 9 (mantras)? ¿Cómo se diferencia en el *Triśira* (*Bhairava Tantra*, o) una divinidad con 3 cabezas? ¿Y cómo consiste de 3 Energías?

verso 4

¿Cómo (es el ascenso del mantra a través) *nāda* y *bindu*, *ardhacandra* (media luna)
y *nirodhikā* (obstrucción)? O ¿cuál es la naturaleza de la Energía en el mantra insonoro
[sin vocal, sin sonido] dentro del movimiento de los chakras?

verso 5 y 6

De nuevo, ¿cuál es la forma de lo transcendente-e-inmanente (*parāparā śakti*)
y de lo inmanente (*āparā*) (Energía) con partes, y si la Energía transcendente (*parā*)
es la misma o es incompatible con la (Energía) inmanente (*aparā*)?

El (estado) transcendente no puede ser diferenciado en fonemas (*de mantras*) o en formas físicas, debido a su naturaleza indivisible; por naturaleza no puede ser compuesto.

verso 7

O Señor, concédeme tu gracia y disuelve mis dudas por entero.
El Señor Bhairava respondió:
¡Muy bien, O Amada! Tus preguntas conciernen la esencia de los Tantras.

verso 8-9

¡O Bendita! este (conocimiento) es máximamente esotérico, pero te lo rebelaré a ti.
Todo lo conocido como forma compuesta de Bhairava,
O Diosa, es engañoso como la magia, porque ello no tiene esencia.
Es sólo *māyā* (ilusión), como un sueño, imaginario como la ciudad de los Gandharvas (en el cielo).

verso 10

La descripción de (esta forma de Bhairava) es dada para su meditación,
a esas personas cuya mente está confusa, a quienes están distraídos por las actividades (mundanas)
y a quienes están enredados en pensamientos divisivos.

verso 11 y 12

En realidad, Bhairava ni tiene 9 partes ni consiste en una multitud de letras;
ni es un dios de 3 cabezas ni posee 3 Energías.
Ni consiste en *nāda* y *bindu*, ni en *ardhacandra* y *nirodhikā*.
Ni es diferenciado a causa del orden de los chakras (a ser perforados), ni es śakti Su naturaleza.

verso 13

Todo esto no es más que un fantasma para asustar a los niños,
o un caramelo dado por la madre (para atraer al niño).
Estas descripciones son sólo significativas para el avance espiritual del no iluminado.

Car tout cela est pour ceux dont l'entendement n'est pas (encore) bien éveillé.
Ce ne sont là que des épouvantails pour les enfants, ce ne sont que des modèles pédagogiques,
comme les friandises d'une mère (pour éduquer ses enfants).

verso 14 y 15

Este estado de Bhairava es libre de las limitaciones de espacio, tiempo y forma.
No está particularizado por un lugar o designación específica.
En realidad, es inexpresable porque no puede ser descrito.

Internamente es llenado con la dicha de la experiencia propia de uno mismo,
y está más allá de la esfera del pensamiento.
Este estado, el cual es siempre lleno es el estado de Bhairavī que es Bhairava mismo.

verso 16

Su cuerpo de gloria debe de ser conocido como inmaculado, plenitud que lo incluye todo.
En esta suprema realidad, ¿quién puede ser el objeto de culto y a quien satisfacer?

verso 17

एवंविधा भैरवस्य यावस्था परिगीयते ।
सा परा पररूपेण परादेवी प्रकीर्तिता ॥ १७ ॥

evaṁvidhā bhairavasya yāvasthā parigīyate
sā parā pararūpeṇa parādevī prakīrtitā

This state of Bhairava which is praised (in the Tantras) is the supreme state,
which is known as the highest Goddess in transcendental form.
Translation from Sanskrit: Bettina Bäumer

Este estado de Bhairava el cual es alabado (en los Tantras) es el estado supremo,
el cual es conocido como la Diosa suprema en forma transcendente.
Traducción del inglés: Q

That *niṣkala* [spartless, individed] state of Bhairava which is celebrated in this way
is alone the highest state. That is declared as *parā de*vī, the highest goddess,
parā or highest not only in name, but because that is actually her highest form (*pararūpeṇa*).
Translation from Sanskrit: Jaideva Singh

In this way, God's highest state is celebrated. Through that highest form of mine,
the highest form of the Supreme Goddess is also being celebrated.
Translation from Sanskrit: Ranjit Chaudhri

Cette condition de Bhairava qu'on célèbre de la sorte est attestée comme suprême.
C'est elle que, sous sa forme la plus lointaine, on déclare 'Déesse suprême'.
Traduction du Sanskrit: Lilian Silburn

Cet état de Bhairava est célébré de toutes parts. Sous sa forme suprême,
c'est (l'essence) suprême bien connue sous le nom de ‹‹Déesse Suprême››.
Traduction du Sanskrit: David Dubois

Dieser Zustand Bhairavas wird als der höchste, transzendente beschrieben und
ist bekannt als die höchste Göttin.
Übersetzung von Sanskrit: Bettina Bäumer

La condición de Bhairava es aclamada como la Suprema (*parā*), también conocida
como la diosa suprema (*parādevi*) en virtud de su naturaleza suprema (*para*).
Traducción del Sánscrito: Óscar Figueroa

De esta manera, el estado de Bhairava, cantado por todas partes (en los Tantras)
es (el estado de) la Conciencia Suprema, proclamada Suprema Diosa en su forma transcendente.
Traducción del Sánscrito: Q

verso 18

शक्तिशक्तिमतोर्यद्वत् अभेदः सर्वदा स्थितः ।
अतस्तद्धर्मधर्मित्वात् पराशक्तिः परात्मनः ॥ १८ ॥

śaktiśaktimatoryadvat abhedaḥ sarvadā sthitaḥ
atastaddharmadharmitvāt parāśaktiḥ parātmanaḥ

Since there is never any difference between Śakti (Energy) and the Lord of Energy,
and between the attribute and the possessor of the attribute,
therefore the supreme Śakti is not different from the supreme Self (*parātman*).
Translation from Sanskrit: Bettina Bäumer

Puesto que nunca hay diferencia alguna entre Śakti (Energía) y el Señor de la Energía,
y entre el atributo y el poseedor del atributo,
por eso la Śakti suprema no es diferente del Sí mismo supremo (*parātman*).
Traducción del inglés: Q

Since there is always non-difference between *Śakti* and the possessor of *śakti* (*śaktimān*),
therefore being endowed with His (i.e. Śaktiman's) attributes, *Śakti* becomes the bearer of
the same attributes. Therefore being non-different from *para* (the highest i.e. *Bhairava*)
she is known as parā (the highest i.e. *Bhairav*ī).
Translation from Sanskrit: Jaideva Singh

No difference ever exists between energy and the possessor of energy,
between duty and being dutiful.
For this reason, there is no difference between Supreme Energy (Goddess) and God.
Translation from Sanskrit: Ranjit Chaudhri

Puisqu'il ne peut jamais y avoir aucune distinction entre énergie et détenteur d'énergie,
ni entre substance et attribut, l'énergie suprême est identique au Soi suprême.
Traduction du Sanskrit: Lilian Silburn

De même qu'il n'y a jamais de séparation entre une chose et ce qu'elle peut faire
– car il y a identité entre la substance et son attribut –
de même il n'y a pas séparation entre le Soi suprême et sa Puissance suprême.
Traduction du Sanskrit: David Dubois

(Denn) die Energie und der Herr der Energie sind immer untrennbar verbunden, so wie die
Eigenschaft und der Träger der Eigenschaft, daher ist die Energie eins mit dem höchsten Selbst.
Übersetzung von Sanskrit: Bettina Bäumer

Todos coinciden que entre Śakti y y Śiva no existe diferencia alguna,
y puesto que aquella posee los atributos de este,
entonces la potencia suprema solo puede pertenecer al ser supremo.
Traducción del Sánscrito: Óscar Figueroa

Por la total identidad presente entre la energía y quien la posee, entre atributo y substancia,
por eso mismo el poder de la Energía (Consciencia Suprema) es el Espíritu (Sí mismo) Supremo.
Traducción del Sánscrito: Q

verso 19

न वह्नेर्दाहिका शक्तिः व्यतिरिक्ता विभाव्यते ।
केवलं ज्ञानसत्तायां प्रारम्भोऽयं प्रवेशने ॥ १९ ॥

na vahnerdāhikā śaktiḥ vyatiriktā vibhāvyate
kevalaṃ jñānasattāyāṃ prārambho'yaṃ praveśane

The power to burn is not conceived to be different from fire.
It is only the initial stage, when one enters the true knowledge.
Translation from Sanskrit: Bettina Bäumer

El poder de quemar no es concebido diferente del fuego.
Ello es sólo el estado inicial, cuando uno entra en el conocimiento verdadero.
Traducción del inglés: Q

The burning power of fire is not accepted as separated from fire
even after full consideration (even son the *parāśakti* is not separate form *Bhairava*).
Only it is described in a distinct way as a preliminary step for the listener towards its knowledge
(lit. towards entry into its knowledge).
Translation from Sanskrit: Jaideva Singh

The burning power of fire cannot be considered separate from fire.
It is only described separately in the beginning, to enable one to learn its essential nature.
Translation from Sanskrit: Ranjit Chaudhri

On n'imagine pas d'énergie consumante distincte du feu.
(La distinction entre énergie et porteur de l'énergie) n'apparaît qu'au commencement,
lorsqu'on s'absorbe dans la Réalité de la connaissance absolue.
Traduction du Sanskrit: Lilian Silburn

La Puissance du feu ne se montre pas autrement que dans sa chaleur.
Cette (distinction) n'existe que comme représentation, elle n'est qu'une initiation pédagogique.
Traduction du Sanskrit: David Dubois

Die Brennkraft ist nicht zu trennen vom Feuer. (Diese Unterscheidung betrifft)
nur den Begin der Erkenntnis, wenn man (in die Erkenntnis) eintritt.
Übersetzung von Sanskrit: Bettina Bäumer

El poder de quemar no es distinto del fuego; si se les concibe [por separado],
es únicamente como preámbulo de camino al conocimiento verdadero.
Traducción del Sánscrito: Óscar Figueroa

El poder de quemar no ha de ser percibido diferente al fuego.
Éste es solamente el inicio, al penetrar en la existencia (la verdad) del conocimiento.
Traducción del Sánscrito: Q

verso 20

शक्त्यवस्था प्रविष्टस्य निर्विभागेन भावना ।
तदासौ शिवरूपी स्यात् शैवी मुखमिहोच्यते ॥ २० ॥

śaktyavasthā praviṣṭasya nirvibhāgena bhāvanā
tadāsau śivarūpī syāt śaivī mukhamihocyate

When one who enters the state of Energy realizes the non-distinction (from it),
then he become one with Śiva.
Śakti (Energy) is called the face of (mouth or entrance leading to) Śiva.
Translation from Sanskrit: Bettina Bäumer

Cuando uno entra en el estado de la Energía realiza la no distinción (de ello),
entonces él deviene uno con Śiva.
Śakti (La Energía) es llamada la cara de (boca o entrada conduciendo a) Śiva.
Traducción del inglés: Q

When in one who enters the state of *Śakti* (i.e. who is identified with *Śakti*),
there ensues the feeling of non-distinction (between *Śakti* and *Śiva*),
then he acquires the stage of *Śiva*, (for) in the *āgamas* (iha),
she (*Śakti*) is declared as the door of entrance (into *Śiva*) (Lit. *Śakti* is like *Śiva*'s face).
Translation from Sanskrit: Jaideva Singh

When one has entered the state of Divine Energy, one is in the state of God.
For it is stated here that the Goddess is the entrance to God.
Translation from Sanskrit: Ranjit Chaudhri

Si celui qui pénètre dans l'état de l'énergie réalise qu'il ne s'en distingue point,
son énergie divinisée (*śaivī*) assume l'essence de Śiva et on la nomme alors 'ouverture'.
Traduction du Sanskrit: Lilian Silburn

Celui qui pénètre dans cet état de la Puissance (cultive) une réalisation globale.
Il devient alors Śiva. Dans cet enseignement, la Puissance (de Śiva) est le moyen d'accéder (á lui).
Traduction du Sanskrit: David Dubois

Wenn jemand in den Zustand der göttliche Energie eintritt, in eine Meditation,
die keine Unterscheidung kennt, dann wird er eins mit der Natur Śivas,
denn Śakti wird die Öffnung Śivas genannt.
Übersetzung von Sanskrit: Bettina Bäumer

La *bhāvanā* de quien se adentra en la condición [de Śiva], en Śakti,
es indistinta [de Śiva]; entonces, él mismo adquiere la forma de de Śiva.
[Por eso] aquí llamamos ‹‹umbral›› a la energía de Śiva.
Traducción del Sánscrito: Óscar Figueroa

La contemplación (meditación) de quien ha penetrado gracias a la in-diferenciación,
es la condición de Śakti. Por eso Sakti es Śiva manifestado;
en cierto modo, en éste mundo, es dicho que Śakti es "la boca" (la entrada).
Traducción del Sánscrito: Q

verso 21

यथाऽऽलोकेन दीपस्य किरणैर्भास्करस्य च ।
ज्ञायते दिग्विभागादि तद्वच्छक्त्या शिवः प्रिये ॥ २१ ॥

yathā''lokena dīpasya kiraṇairbhāskarasya ca
jñāyate digvibhāgādi tadvacchaktyā śivaḥ priye

Just as parts of space are known by the light of a lamp or the rays of the sun,
in the same way, o Dear one, Śiva is known through Śakti.
Translation from Sanskrit: Bettina Bäumer

Así como las partes del espacio son conocidas gracias a la luz de una lámpara
o los rayos del sol igualmente, oh Amada, Śiva es conocido por medio de Śakti.
Traducción del inglés: Q

Just as by means of the light of a lamp, and the rays of the Sun,
portions of space, etc. are known, even so,
Oh dear one, by means of *Śakti* is *Śiva* (who is one's own essential Self) cognized (i.e re-cognized).
Translation from Sanskrit: Jaideva Singh

Just as, by the light of a lamp and the rays of the sun, portions of space, etc., are perceived.
Similarly, O Dear One, through the Goddess (Energy), God is Known.
Translation from Sanskrit: Ranjit Chaudhri

De même que, grâce à la lumière d'une lampe ou aux rayons du soleil,
on prend connaissance des diverses portions de l'espace, de même,
O Bien-aimée ! c'est grâce à son énergie que l'on peut connaître Śiva.
Traduction du Sanskrit: Lilian Silburn

De même que les régions de l'espace sont connues grâce
à la lumière d'une lampe ou aux rayons du soleil,
de même, ma chère, Śiva est connu par sa Puissance.
Traduction du Sanskrit: David Dubois

So wie man mit dem Licht einer Lampe oder durch die Strahlen der Sonne
Teile des Raumes erkennt, ebenso (erkennt man) Śiva durch seine Energie.
Übersetzung von Sanskrit: Bettina Bäumer

Al igual que gracias a la luz de una lámpara o los rayos del sol podemos orientarnos
espacialmente, del mismo modo gracias a Śakti reconocemos a Śiva, ¡oh, querida!
Traducción del Sánscrito: Óscar Figueroa

Tal como gracias a la luz de una lámpara o los rayos de Sol,
se puede percibir las diversas partes de un lugar,
de la misma manera, mediante Śakti, ¡O amada! Śiva es conocido.
Traducción del Sánscrito: Q

verso 22 y 23

श्री देवी उवाच
देवदेव त्रिशूलाङ्क कपालकृतभूषण ।
दिग्देशकालशून्या च व्यपदेशविवर्जिता ॥ २२ ॥
यावस्था भरिताकारा भैरवस्योपलभ्यते ।
कैरुपायैर्मुखं तस्य परादेवी कथं भवेत् ॥ २३ ॥
यथा सम्यगहं वेद्मि तथा मे ब्रूहि भैरव ।

Śrī Devī uvāca:
devadeva triśūlāṅka kapālakṛtabhūṣaṇa
digdeśakālaśūnyā ca vyapadeśa vivarjitā 22
yāvasthā bharitākārā bhairavasyopalabhyate
kairupāyairmukhaṃ tasya parādevī kathaṃ bhavet 23
yathā saṃyagahaṃ vedmi tathā me brūhi bhairava

The Goddess said:
O God of gods, whose emblem is the trident and who has (a garland of) skulls as ornament,
by what means can the supreme state which is free from any sense of direction,
space and time and which cannot be described, the state of fullness of Bhairava, be realized?
How is the supreme Goddess the mouth (entrance) of Bhairava?
O Bhairava, please tell me (this), so that I may know perfectly.
Translation from Sanskrit: Bettina Bäumer

La Diosa dijo:
Oh Dios de dioses, cuyo emblema es el tridente y tiene (una guirnalda de) cráneos como ornamento,
¿por qué medios puede ser realizado el estado supremo, el estado de plenitud de Bhairava,
el cual es libre de cualquier sentido de dirección, espacio y tiempo y el cual no puede ser descrito?
¿Cómo es la Diosa suprema la boca (entrada) de Bhairava?
Oh Bhairava, por favor dime(lo), así pueda yo conocer perfectamente.
Traducción del inglés: Q

O God of all gods, bearing the emblem of the trident, and having cranium as your ornament,
how can that Supreme goddess (the Highest *Śakti*) who transcends all notions of direction,
space and time and all manner of description be known?
By what means can that complete state of *Bhairava*
which is full of the bliss of non-difference from the universe (*bharitākārā*) be realized?
In what way is the *parādevī* (the Highest *Śakti*) said to be the door of entrance into *Bhairava*?
Please tell me in the *Vaikharī* form (in human language) that which I know fully well
at the parā level or please instruct me in such a manner that I may understand it fully.
Translation from Sanskrit: Jaideva Singh

O God of Gods, having a cup as an ornament and a trident as an emblem,
devoid of direction, place, time and description.
By what means can one acquire and be filled with that form of God?
In what way is the Supreme Goddess, the entrance to God?
O God, explain it to me in such a manner, that I may understand it fully.
Translation from Sanskrit: Ranjit Chaudhri

La Déesse dit :
O Dieu des dieux! Toi qui portes l'emblème du trident et as pour ornement la guirlande de crânes,
(dis-moi) par quels moyens on peut apercevoir l'état qui a forme de plénitude propre à Bhairava,
qui échappe au temps et à l'espace et défie tout description.
En quel sens dit-on que la suprême Déesse est l'ouverture qui lui (donne accès) ?
Instruis-moi, O bhairava, à fin que ma connaissance devienne parfaite.
Traduction du Sanskrit: Lilian Silburn

Bhairavī dit:
Dieux des dieux! Toi dont l'emblème est le trident! Toi qui t'ornes de crânes et d'ossements!
Cet état de Bhairava, cet état de plénitude vide du temps, de l'espace et des directions,
totalement dépourvu de représentations, dis-moi par quels moyens on peut en faire l'expérience.
Comment donc advient la Déesse suprême qu'on dit être l'accès à (Bhairava)?
Bhairava, dis-le-moi pour que je le sache complètement et selon la vérité!
Traduction du Sanskrit: David Dubois

Die Göttin sprach:
O Gott der Götter, der Du den Dreizack als Emblem trägst,
und der Du mit einer Schädelkette geschmückt bist,
durch welche Mittel (Methoden) kann man den (göttlichen) Zustand der Fülle
Bhairavas erlangen, der leer ist vor Ort, Raum und Zeit und frei von Bestimmung?
Und wie ist die höchste Göttin die Öffnung (der Mund, das Gesicht, das Tor) zu ihm?
O Bhairava, erkläre es mir, damit ich es vollkommen verstehe!
Übersetzung von Sanskrit: Bettina Bäumer

[La diosa dijo:]
¡Oh, dios de dioses, tú cuyo emblema es el tridente y vas ataviado con cráneos!,
¿por qué medios se alcanza la condición (*avasthā*) de Bhairava,
vacía de tiempo y espacio, indescriptible, y que [no obstante] lo colma todo?
Enséñame, ¡oh, Bhairava!, de modo que pueda entender correctamente.
Traducción del Sánscrito: Óscar Figueroa

O Dios de dioses, cuyo emblema es el tridente, ornamentado con cráneos,
sin dirección, espacio ni tiempo, inexpresable!
A fin de percibir/experimentar el estado de plenitud de Bhairava
¿Por qué medios la suprema Diosa deviene su entrada?
¡Oh Bhairava, háblame de forma que así perciba (comprenda) completamente!
Traducción del Sánscrito: Q

Dhāraṇā 1 · verso 24

श्री भैरव उवाच
ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत् ।
उत्पत्तिद्वितयस्थाने भरणाद्भरिता स्थितिः ॥ २४ ॥

Śrī bhairava uvāca
ūrdhve prāṇo hyadho jīvo visargātmā paroccaret
utpatti dvitayasthāne bharaṇād bharitā sthitiḥ

Bhairava answered: The exhaling breath (*prāṇa*) should ascend and the inhaling breath (*jīva*) should descend, (both) forming a *visarga* (consisting of two points).
Their state of fullness (is found) by fixing them in the two places of (their) origin.
Translation from Sanskrit: Bettina Bäumer

Bhairava contestó: La exhalación (*prāṇa*) debe ascender y la inhalación (*jīva*) debe descender, (ambas) formando una *visarga* (consistiendo en dos puntos).
Su estado de plenitud (es encontrado) fijándolos en los dos lugares de (su) origen.
Traducción del inglés: Q

Bhairava says: Parādevī or Highest *Śakti* who is of the nature of *visarga* goes on (ceaselessly) expressing herself upward in the form of exhalation (*prāṇa*) and downward in the form of inhalation (*jīva* or *apāna*). By steady fixation of the mind at the two places of their origin there is the situation of plenitude.
Translation from Sanskrit: Jaideva Singh

The Supreme Energy (breath) goes upwards with exhalation and downwards with inhalation.
By concentrating on the two places of its origin, one acquires the state of fullfilment.
Translation from Sanskrit: Ranjit Chaudhri

Above lies the power of breathing-in, while below lies the power of breathing out. Since the Highest Power is of the nature of manifestation, she has to act like this in both the places of manifestation. Due to her accomplishment of the task of life in this way, therein lies the point of fulfillment (of the Divine in the human).
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Bhairava répond : Il faut exercer une poussée ascensionnelle sur la suprême (Énergie) formée de deux points (visarga, que sont) le souffle expiré, en haut, et le souffle inspiré, en bas. La situation de plénitude (provient) de ce qu'ils sont portés (ou maintenus) sur leur double lieu d'origine.
Traduction du Sanskrit: Lilian Silburn

Vers le haut, l'expiration. Vers le bas, l'inspiration. Que l'on énonce (cette Déesse) Suprême qui s'incarne dans le double point (du souffle inspiré et expiré). Quand (l'attention) est posée sur son double lieu d'origine, c'est l'état de plénitude.
Traduction du Sanskrit: David Dubois

Bhairava sprach: Das Ausatmen soll aufsteigen und das Einatmen soll absteigen, die höchste Energie ist in einem *visarga* vereint. Der Zustand der Fülle wird erlangt, indem man (den Atem) an den zwei Orten ihres Ursprungs mit Aufmerksamkeit fixiert (festhält).
Übersetzung von Sanskrit: Bettina Bäumer

[Bhairava respondió:] Arriba la espiración, abajo la inspiración: la [diosa] Suprema, *cuya naturaleza es devenir / formada por dos puntos (visargātmā)*, debe resonar mántricamente. Con la expansión contemplativa del sitio donde surgen ambas, [la espiración y la inspiración, sobreviene] el estado de plenitud.
Traducción del Sánscrito: Óscar Figueroa

Bhairava explica:
La naturaleza creativa de la Energía emite hacia arriba la exhalación y hacia abajo la inhalación.
Manteniendo (la atención) en el doble lugar de origen (de la respiración) hay un estado de plenitud.
Traducción del Sánscrito: Q

Dhāraṇā 2 · verso 25

मरुतोऽन्तर्बहिर्वापि वियद्युग्मानिवर्तनात् ।
भैरव्या भैरवस्येत्थं भैरवि व्यज्यते वपुः ॥ २५॥

maruto'ntar bahir vāpi viyadyugmānivartanāt
bhairavyā bhairavasyetthaṃ bhairavi vyajyate vapuḥ

Oh Bhairivi, by focussing one's awareness on the two voids (at the end) of the internal and external breath, thereby the glorious form of Bhairava is revealed through Bhairavī.
Translation from Sanskrit: Bettina Bäumer

O Bhairavi, focalizando la propia conciencia en los dos vacíos (al final) de la respiración interna y externa, gracias a ello la gloriosa forma de Bhairava es revelada gracias a Bhairavī.
Traducción del inglés: Q

Of the breath arising from the inner (exhalation) there is non-return for a split second, and of the breath arising from *dvādaśānta* (a distance of 12 fingers from the nose in the outer space) there is non-return for a split second. If one fixes his mind steadily at these two points of pause, one will find that Bhairavī the essential form of Bhairava is manifested at those two points.
Translation from Sanskrit: Jaideva Singh

Concentrate on the two places where the breath turns from inside to outside, and also from outside to inside. O Goddess, in this way, through the Goddess, the essential form of God is realized.
Translation from Sanskrit: Ranjit Chaudhri

Be it from inside the body or from outside the body, the breath does not return from both the points in space (for a split of a second). (It is in that intervening gap) that the essential body of Bhairava, the Diviene, is manifested by His power, i.e., Bhairaviī, O Bhairaviī!
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on s'exerce sans interruption sur le couple des espaces vides interne et externe des souffles (inspiré et expiré), ainsi, O Bhairavī! la merveilleuse Forme de Bhairavī (et) de Bhairava se révélera.
Traduction du Sanskrit: Lilian Silburn

On se concentre sur le couple des espaces intérieur ou bien extérieur des respirations:
De cette manière l'essence de Bhairava se manifestera grâce à Bhairavī, ô Bhairavī!
Traduction du Sanskrit: David Dubois

O Göttin! Wenn man seine Aufmerksamkeit auf die beiden Leeren des Atems, innen und außen richtet, dann offenbart sich die herrliche Gestalt Bhairavas durch Bhairavī.
Übersetzung von Sanskrit: Bettina Bäumer

Cuando el aire no retorna de los dos vacíos, dentro y fuera,
entonces se manifiesta el esplendor de Bhairava a través de Bhairavī, ¡oh, Bhairavī!
Traducción del Sánscrito: Óscar Figueroa

Gracias al Poder de la Conciencia (Bhairavī), que impulsa las conexiones en el éter,
así como también la respiración dentro y fuera, de esta manera Oh Bhairavi!
la esencia cósmica (la naturaleza de Bhairava) se manifiesta.
Traducción del Sánscrito: Q

Dhāraṇā 3 · verso 26

न व्रजेन्न विशेच्छक्तिर्मरुद्रूपा विकासिते ।
निर्विकल्पतया मध्ये तया भैरवरूपता ॥ २६ ॥

na vrajenna viśecchaktir marudrūpā vikāsite
nirvikalpatayā madhye tayā bhairavarūpatā

The Energy of Breath should neither move out nor enter;
when the centre unfolds by the dissolution of thoughts, then one attains the nature of Bhairava.
Translation from Sanskrit: Bettina Bäumer

La Energía de la Respiración no debe ni salir ni entrar;
cuando el centro se expande mediante la disolución de los pensamientos,
entonces uno obtiene la naturaleza de Bhairava.
Traducción del inglés: Q

When the middle state develops by means of the dissolution of all dichotomising thought-constructs the *prāṇa-śakti* in the form of exhalation does not go out from the centre to *dvādaśānta*, nor does that *śakti* in the form of inhalation enter into the centre from *dvādaśānta*.
In this way by means of Bhairavī who expresses herself in the form of the cessation of *prāṇa* and *apāna,* there supervenes the state of Bhairava.
Translation from Sanskrit: Jaideva Singh

All the Center where the breath does not enter or the breath does not go out, all thoughts disappear.
The form of Energy becomes visible, and through her the form of God appears.
Translation from Sanskrit: Ranjit Chaudhri

When the scope of the action of the Divine Power, acting in the form of breath,
gets enlarged (through meditation on the intervening gap) and consequently the breath
neither moves outside nor inside, the essential form of the Divine as Bhairava is made manifest
by Her in the absence of both the alternatives.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

L'énergie sous forme de souffle ne peut ni entrer ni sortir lorsqu'elle s'épanouit au centre
en tant que libre de dualité (*vikalpa*). Par son entremise (on recouvre) l'essence absolue.
Traduction du Sanskrit: Lilian Silburn

Quand le centre s'épanouit, alors la Puissance du souffle n'entre ni ne sort.
Grâce à cette absence de pensée on devient Bhairava.
Traduction du Sanskrit: David Dubois

Die Energie des Atems soll weder nach außen gehen noch eintreten.
Wenn sich die Mitte durch das Leerwerden der Gedanken entfaltet,
dann erlangt man die Natur Bhairavas durch die Energie.
Übersetzung von Sanskrit: Bettina Bäumer

Al expandirse el centro debido a la cesación de representaciones mentales,
la potencia en la forma de la respiración deja de entrar y salir.
A través de ella [se manifiesta entonces] la realidad de Bhairava.
Traducción del Sánscrito: Óscar Figueroa

Cuando la energía en forma de aliento ni sale ni entra, se expande sin dualidad en el interior (centro),
gracias a ello (sobreviene) la naturaleza de Bhairava.
Traducción del Sánscrito: Q

Dhāraṇā 4 · verso 27

कुम्भिता रेचिता वाऽपि पूरिता वा यदा भवेत् ।
तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते ॥ २७ ॥

kumbhitā recitā vā'pi pūritā vā yadā bhavet
tadante śāntanāmāsau śaktyā śāntaḥ prakāśate

When (the Energy of Breath) is retained either outside or inside,
at the end (of this practice) the peaceful state is revealed by means of Śakti.
Translation from Sanskrit: Bettina Bäumer

Cuando (la Energía de la Respiración) es retenida afuera o adentro,
al final (de esta práctica) el estado sosegado es revelado mediante Śakti.
Traducción del inglés: Q

When the *Śakti* in the form of exhalation is retained outside,
and in the form of inhalation is retained inside, then at the end of this practice,
the *Śakti* known as *Śāntā* or tranquillized and through *Śakti Śānta Bhairava* is revealed.
Translation from Sanskrit: Jaideva Singh

When by itself the breath is retained after inhalation or exhalation
– then in the end, through Energy known as peace, Peace is revealed.
Translation from Sanskrit: Ranjit Chaudhri

When the Power of the Divine in the form of breath gets restrained,
no matter, having been kept outside or inside the body, and assumes the name 'tranquillised',
She comes to the position to manifest the Divine in Its feature of tranquillity.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on pratique la rétention du souffle lorsqu'on expire ou encore lorsqu'on inspire.
À la fin de cet (exercice) on nommera cette (énergie du souffle retenu) 'apaisée'
et grâce à (cette) énergie se révèle (l'essence) apaisée.
Traduction du Sanskrit: Lilian Silburn

Quand (la Puissance du souffle) est retenue à vide ou bien à plein,
alors elle finit par être ‹‹apaisée››. À travers elle, la paix se manifeste.
Traduction du Sanskrit: David Dubois

Wenn man (die Atemenergie) außen oder innen anhält,
dann erscheint am Ende ein Zustand, der ‹‹Ruhe›› genannt wird,
und durch die Energie (des Friedens) offenbart sich der göttliche Frieden.
Übersetzung von Sanskrit: Bettina Bäumer

Tanto al respirar como al inspirar es necesario retener la potencia [en la forma de la respiración].
Conocida al final de este [ejercicio] como la ‹‹Pacífica››, a través de ella resplandece el ‹‹Pacífico››.
Traducción del Sánscrito: Óscar Figueroa

Cuando se ejercita la retención (de la respiración) tras la exhalación (a pulmones vacíos)
o tras la inhalación (a pulmones llenos), esto al final apacigua la energía,
y entonces gracias a ello la Paz se manifiesta.
Traducción del Sánscrito: Q

Dhāraṇā 5 · verso 28

आ मूलात्किरणाभासां सूक्ष्मात्सूक्ष्मतरात्मिकाम् ।
चिन्तयेत्तां द्विषट्कान्ते शाम्यन्तीं भैरवोदयः ॥ २८ ॥

ā mūlāt kiraṇābhāsāṃ sūkṣmāt sūkṣmatarātmikām
cintayettāṃ dviṣaṭkānte śāmyantīṃ bhairavodayaḥ

Meditate on the Śakti rising from *mūlādhāra* (cakra),
which is luminous like rays of the sun and which gets subtler and subtler
until it dissolves in *dvādaśānta*. Then the state of Bhairava will arise.
Translation from Sanskrit: Bettina Bäumer

Medita en la Śakti ascendiendo desde el *mūlādhāra* (chakra),
la cual es luminosa como los rayos del sol y va haciéndose más y más sutil
hasta disolverse en el *dvādaśānta*. Entonces emergerá el estado de Bhairava.
Traducción del inglés: Q

Meditate on the Śakti arising from the *mūlādhāra cakra*, scintillating like rays (of the sun),
and getting subtler and subtler till at last she dissolves in *dvādaśānta*.
Thus does *Bhairava* become manifest.
Translation from Sanskrit: Jaideva Singh

Meditate on the energy in the form of a bright ray of light,
rising from the root energy center, becoming subtler and subtler,
until finally dissolving at the highest center. Then God appears.
Translation from Sanskrit: Ranjit Chaudhri

One aspiring for Bhairava, the Divine, to get manifest in his consciousness,
needs to meditate on the Power of Him emerging right from the *mūlādhāra cakra*
like the rays subtler than anything subtle and getting dissolved at a distance of twelve fingers.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on se concentre sur cette (énergie du souffle) resplendissante de rayons de lumière et
dont l'essence est subtile entre les choses subtiles, (quand elle s'élève) de la base jusqu'à
ce qu'elle s'apaise au centre supérieur. Voilà l'Éveil de Bhairava.
Traduction du Sanskrit: Lilian Silburn

On doit méditer cette (Puissance du souffle) pareille à la lumière du soleil,
de plus en plus subtile depuis le (centre du) Fondement jusqu'à la Fin des douze, où elle s'apaise.
(Grâce à elle), Bhairava devient manifeste.
Traduction du Sanskrit: David Dubois

Man soll über die Energie (des Atems) meditieren, wie sie von der Wurzel (*mūlādhāra cakra*)
aufsteigt, wie Lichtstrahlen, die immer subtiler werden, bis sie am Ende (der zwölf Finger,
dvādaśānta) zur Ruhe kommt. Dann erwacht man zu Bhairava.
Übersetzung von Sanskrit: Bettina Bäumer

Debe meditarse en la potencia [de la respiración mientras asciende] desde la raíz
irradiando su luz hasta reposar, más sutil que lo sutil, en el *dvādaśānta*.
Entonces, Bhairava resplandece.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 6 · verso 29

उद्गच्छन्तीं तडिद्रूपां प्रतिचक्रं क्रमात्क्रमम् ।
ऊर्ध्वं मुष्टित्रयं यावत् तावदन्ते महोदयः ॥ २९ ॥

udgacchantīṃ taḍit-rūpāṃ praticakraṃ kramāt-kraman
ūrdhvaṃ muṣṭitrayaṃ yāvat tāvadante mahodayaḥ

(Meditate on) the rising Śakti in the form of lightning,
as it moves upward from one *cakra* to the other until it reaches *dvādaśānta*.
At the end is the great Awakening.
Translation from Sanskrit: Bettina Bäumer

(Medita en) la Śakti ascendiendo en forma de relámpago,
como moviéndose hacia arriba de un *chakra* a otro hasta alcanzar *dvādaśānta*.
Al final está el gran Despertar.
Traducción del inglés: Q

Meditate on that very lightning-like *śakti* (i.e. *Kuṇḍalinī*), moving upwards successively
from one centre of energy (*cakra*) to another upto three fists i.e. *dvādaśānta*.
At the end, one can experience the magnificient rise of *Bhairava.*
Translation from Sanskrit: Jaideva Singh

Meditate on the energy in the form of lightning,
ascending from energy center to energy center till the highest center.
In the end, experience Great Love rising.
Translation from Sanskrit: Ranjit Chaudhri

The aspirant should meditate on that Power of the Divine as lightning rising upward
from one cakra to the other in their proper order until she has covered the distance of twelve fingers
at the end of which there would be the manifestation of the Divine in its magnanimous splendour.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

De centre en centre, de proche en proche, (l'énergie vitale) tel un éclair
jaillit jusqu'au sommet du triple poing, tant qu'à la fin le grand Éveil (se produit).
Traduction du Sanskrit: Lilian Silburn

La (Puissance du souffle) s'élève, tel un éclair, de roue en roue,
jusqu'à (ce qu'elle atteigne) en haut (le centre subtil) situé à trois largeurs de poing,
à la fin de quoi ce (Bhairava) devient manifeste en sa grandeur.
Traduction du Sanskrit: David Dubois

(Die Energie) steigt auf wie ein Blitz von einem Zentrum (*cakra*) zum anderen,
stufenweise, bis zum obersten, dem Ende der zwölf Finger (*muṣṭitrayam* = *dvādaśānta*).
Am Ende ist das große Erwachen.
Übersetzung von Sanskrit: Bettina Bäumer

[Debe meditarse en ella] mientras asciende cual si fuera un relámpago,
de centro en centro, por niveles, hasta el *dvādaśānta*, arriba.
De este modo, al final, [sobreviene] el gran resplandor.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 7 · verso 30

क्रमद्वादशकं सम्यग् द्वादशाक्षरभेदितम् ।
स्थूलसूक्ष्मपरस्थित्या मुक्त्वा मुक्त्वान्ततः शिवः ॥ ३० ॥

kramadvādaśakaṃ samyag dvādaṣākṣarabheditam
sthūlasūkṣmaparasthityā muktvā muktvāntataḥ śivaḥ

There are twelve successive centres associated with twelve letters,
on which one should concentrate in their gross, subtle and supreme states (respectively).
Transcending each centre (successively), in the end Śiva is realized.
Translation from Sanskrit: Bettina Bäumer

Hay 12 centros sucesivos asociados con 12 letras,
en las que concentrarse en su estado burdo, sutil y supremo (respectivamente).
Transcendiendo cada centro (sucesivamente), al final Śiva es realizado.
Traducción del inglés: Q

Twelve successively higher centres of energy
associated with twelve successive letters should be properly meditated on.
Each of them should at first be meditated on in a gross phase,
then leaving that in a subtle phase and then leaving that also in the supreme phase
till finally the meditator becomes identified whit *Śiva*.
Translation from Sanskrit: Jaideva Singh

Meditate successively on the twelve Sanskrit letters.
First in a gross form. Then leaving that aside, in a subtle form.
Then leaving that aside, in a supreme form. Finally leaving them aside, become Shiva.
Translation from Sanskrit: Ranjit Chaudhri

(While rising upward along with the *Kuṇḍalin*ī) one should meditate on the twelve stations
of her successively as distinguished by the twelve vowels associated with one
each in the same order signifying four each the gross, subtle and the highest states.
Thus leaving behind the earlier ones, ultimately the aspirant becomes Śiva Himself.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Les douze (modalités) successives correspondent exactement à la distinction en douze phonèmes.
S'étant libéré graduellement des conditions matérielle, subtile et suprême,
en dernier lieu, on s'identifie à Śiva (même).
Traduction du Sanskrit: Lilian Silburn

Il y a une division en douze mouvements (des roues) qui correspondent aux douze phonèmes
(de l'énonciation des douze voyelles). En se libérant à chacune de ces étapes grâce aux états
grossiers, subtils puis supérieurs (de ce mantra), on devient finalement Śiva.
Traduction du Sanskrit: David Dubois

Es gibt zwölf Stufen (des Aufstiegs), die mit zwölf Silben (Buchstaben) verbunden sind.
Man soll über sie auf materielle, subtile und transzendente Weise meditieren.
Indem man (jedes Zentrum) übersteigt, wird man befreit und am Ende erlangt man Śiva.
Übersetzung von Sanskrit: Bettina Bäumer

Al dejar atrás sucesivamente los doce niveles, vinculados a los doce fonemas,
según las fases burda, sutil y superior, finalmente Śiva [resplandece].
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 8 · verso 31

तया पूर्याशु मुर्धान्तं भङ्क्त्वा भ्रूक्षेपसेतुना ।
निर्विकल्पं मनः कृत्वा सर्वोर्ध्वे सर्वगोद्गमः ॥ ३१ ॥

tayā pūryāśu mūrdhāntaṃ bhaṅktvā bhrūkṣepasetunā
nirvikalpaṃ manaḥ kṛtvā sarvordhve sarvagodgamaḥ

Having filled (the body upto) *mūrdhānta* with the same Energy of Breath and having crossed it like a bridge by contracting the eye-brows and making one's mind free from thoughts, one becomes all-pervading in the highest state.
Translation from Sanskrit: Bettina Bäumer

Habiendo llenado (el cuerpo hasta) *mūrdhānta* con la misma Energía de la Respiración y habiéndolo cruzado como un puente contrayendo las cejas y liberado la mente de los pensamientos, uno deviene omnipenetrante en el estado más elevado.
Traducción del inglés: Q

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.
Translation from Sanskrit: Jaideva Singh

Concentrate without thoughts on a point between and just above the eyebrows.
The Divine Energy breaks out and rises above to the crown of the head,
immediately filling one completely with her ecstasy.
Translation from Sanskrit: Ranjit Chaudhri

Having filled the highest point of the head (*mūrdhānta*) with the prānic energy quickly and having gone cross it by the bridge-like formation between the eyebrows as also having cleared *manas* of all its ideations, at the end the aspirant rises in omniscience.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Ayant rempli le sommet du crâne (de l'énergie du souffle) et projeté (celle-ci) rapidement
à l'aide du pont établi par une contraction des sourcils (*bhrūksepa*),
si l'on a libéré la pensée de toute dualité, grâce à cette (énergie)
on deviendra omnipénétrant dès qu'on accède à ce qui est au-delà de toute chose.
Traduction du Sanskrit: Lilian Silburn

On doit remplir rapidement le (corps) jusqu'au sommet de la tête avec cette (Puissance du souffle),
(puis) on doit rompre la digue (formée par) un froncement des sourcils.
L'esprit devenu sans pensées par-delà (les étapes du souffle), on transcende tout.
Traduction du Sanskrit: David Dubois

Wenn man (den Körper bis) zu *brahmarandhra* (oberstes *cakra* am Scheitel) mit derselben Energie gefüllt hat und (diesen Punkt) mit Hilfe des Brücke des Zentrums zwischen den Augenbrauen überstiegen hat, und wenn man das Denken von allen Vorstellungen frei macht (*nirvikalpa*),
dann wird man allgegenwärtig im höchsten Bereich (des Bewußtseins).
Übersetzung von Sanskrit: Bettina Bäumer

Tras llenar rápidamente el cráneo con esta [energía], tras hacerla irrumpir a través
del puente del ceño fruncido, [el yogui] libera su mente de toda representación:
en la cúspide suprema [tiene lugar] el ascenso al Omnipresente.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 9 · verso 32

शिखिपक्षैश्चित्ररूपैर्मण्डलैः शून्यपञ्चकम् ।
ध्यायतोऽनुत्तरे शून्ये प्रवेशो हृदये भवेत्॥ ३२॥

śikhipakṣaiścitrarūpair maṇḍalaiḥ śūnyapañcakam
dhyāyato'nuttare śūnye praveśo hṛdaye bhavet

By meditating on the five voids of the senses which are like the various colours
of the peacock's feathers, the yogī enters in the Heart of the absolute Void.
Translation from Sanskrit: Bettina Bäumer

Meditando en los cinco vacíos de los sentidos, los cuales son como los varios colores
de las plumas del pavo real, el yogui entra en el Corazón del Vacío absoluto.
Traducción del inglés: Q

The *yogī* should meditate in his heart on the five voids of the five senses
which are like the five voids appearing in the circles of motley feathers of peacocks.
Thus will be absorbed in the Absolute void.
Translation from Sanskrit: Jaideva Singh

Meditate on the five voids in the form of the five colored circles on a peacock's tail.
When the circles dissolve, one will enter into the Supreme Void within.
Translation from Sanskrit: Ranjit Chaudhri

Through meditation on the five voids appearing in the form of circles as maṇḍalas
on the variegated feathers of a peacock, one reaches the ultimate void in the heart.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on médite sur le quintuple vide (en prenant pour support) les cercles bariolés
des plumes du paon, on s'abîme dans le Cœur, l'incomparable vide.
Traduction du Sanskrit: Lilian Silburn

On doit contempler le quintuple espace à travers (l'exemple du) maṇḍala
pareil à une fresque formé par les plumes du paon.
Alors adviendra l'absorption dans le cœur, l'espace suprême.
Traduction du Sanskrit: David Dubois

Man meditiere über die fünf Leeren (der Sinne) in Gestalt der farbigen Kreise der Pfauenfedern,
dann dringt man in das Herz ein, in die absolute Leere.
Übersetzung von Sanskrit: Bettina Bäumer

Al contemplar los cinco vacíos a través de los ojos (*maṇḍala*) variopintos en el plumaje del pavoreal,
[el yogui] entra en el corazón, el vacío sin superior.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 10 · verso 33

ईदृशेन क्रमेणैव यत्र कुत्रापि चिन्तना ।
शून्ये कुड्ये परे पात्रे स्वयं लीना वरप्रदा ॥ ३३ ॥

īdṛśena krameṇaiva yatra kutrāpi cintanā
śūnye kuḍye pare pātre svayaṃ linā varapradā

In the same way, if one concentrates one's awareness on anything,
be it an empty space, a wall, or a worthy disciple,
this (energy of concentration) will merge by itself and bestow grace.
Translation from Sanskrit: Bettina Bäumer

Del mismo modo, si uno concentra su atención en algo,
ya sea en un espacio vacío, un muro, o un respetable discípulo,
esta (energía de concentración) acabará fundiéndose por ella misma y otorgará gracia.
Traducción del inglés: Q

In this way, successively, wherever there is mindfulness on whether void,
on wall, or on some excellent person, that mindfulness is absorbed by itself
in the supreme and offers the highest benefaction.
Translation from Sanskrit: Jaideva Singh

Similarly, by gradually focussing one's attention on anything,
whether on space, or a wall, or a great person,
one is completely absorbed into the Supreme Reality.
Translation from Sanskrit: Ranjit Chaudhri

Through meditation on this way on the twelve stations of the *Kuṇḍalin*ī
or on an empty wall, on some person of excellence or even on anything whatsoever,
all of one's mental modifications disappear, and the result is attainment of the state of blessedness.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Vide, mur, réceptacle suprême, quel que soit l'objet sur lequel on doit se concentrer
en suivant un tel ordre, l'excellence Bien-faitrice se résorbe en elle-même.
Traduction du Sanskrit: Lilian Silburn

Par le même processus (que celui mentionné avant) on doit méditer sans cesse sur un mur vide,
(ou bien) sur un excellent disciple, excellent support (de cette méditation).
Celle qui octroie les désirs se résorbera alors spontanément.
Traduction du Sanskrit: David Dubois

Worauf immer man seine Konzentration auf dieselbe Weise richtet,
ob auf die Leere, auf eine Mauer oder einen würdigen Schüler,
so wird sich die gnadenspendende Energie von selbst offenbaren.
Übersetzung von Sanskrit: Bettina Bäumer

Cualquiera que sea su objeto – el vacío, un muro, un recipiente superior –,
la meditación debe avanzar también gradualmente hasta absorberse en sí misma.
[Entonces] confiere todos sus dones.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 11 · verso 34

कपालान्तर्मनो न्यस्य तिष्ठन्मीलितलोचरः ।
क्रमेण मनसो दार्ढ्यात् लक्षयेल्लक्ष्यमुत्तमम् ॥ ३४ ॥

kapālāntarmano nyasya tiṣṭhanmīlitalocaraḥ
krameṇa manaso dārḍhāt lakṣayellakṣamuttamam

By fixing one's mind on the inner space of the skull and sitting motionless with closed eyes,
gradually, by the stability of the mind, one attains the supreme goal.
Translation from Sanskrit: Bettina Bäumer

Fijando la mente en el espacio interior del cráneo y sentándose quieto con los ojos cerrados,
gradualmente, mediante la estabilización de la mente, uno alcanza la meta suprema.
Traducción del inglés: Q

Fixing one's attention on the interior of the cranium (kapāla)
and search with eyes closed, with the stability of the mind,
one gradually discerns that which is most eminently discernible.
Translation from Sanskrit: Jaideva Singh

Seated with eyes closed, fix one's attention inside de skull.
From firmness in concentration, one will gradually perceive the Supreme Reality.
Translation from Sanskrit: Ranjit Chaudhri

By sitting with eyes closed and the mind fixed inside the (secret hole of the) head,
when the mind gets gradually settled in its meditation,
the aspirant should make the highest object of meditation its goal.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Ayant fixé la pensée à l'intérieur du crâne, se tenant les yeux fermés,
peu à peu, grâce à la stabilité de la pensée, qu'on discerne l'éminemment discernable.
Traduction du Sanskrit: Lilian Silburn

On doit déposer l'esprit dans le crâne, les yeux fermés.
L'esprit se stabilisant peu à peu, on doit alors viser la cible ultime.
Traduction du Sanskrit: David Dubois

Wenn man seinen Geist auf das Schädelinnere konzentriert und so mit geschlossenen Augen verweit,
dann erlangt man allmählich durch die Festigkeit des Geistes das höchste Ziel.
Übersetzung von Sanskrit: Bettina Bäumer

Al fijar la atención en el interior del cráneo y sostenerla [ahí] con los ojos cerrados,
gradualmente logra discernirse – gracias a esta atención inflexible – la meta suprema.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 12 · verso 35

मध्यनाडी मध्यसंस्था बिससूत्राभरूपया ।
ध्यातान्तर्व्योमया देव्या तया देवः प्रकाशते ॥ ३५ ॥

madhyanāḍī madhyasaṃsthā bisasūtrābharūpayā
dhyātāntarvyomayā devyā tayā devaḥ prakāśate

The central vein, which is situated in the middle, is subtle like the fibre of a lotus stalk.
By meditating on the space within it through that goddess (of the inner space) God is revealed.
Translation from Sanskrit: Bettina Bäumer

La vena central, que está situada en el centro, es sutil como la fibra del tallo de un loto.
Meditando dentro de ese espacio, a través de la diosa (del espacio interior) Dios es revelado.
Traducción del inglés: Q

The medial *nāḍi* is situated in the middle. It is as slender as the stem of a lotus.
If one meditates on the inner vacuity on this *nāḍi*, it helps in revealing the Divine.
Translation from Sanskrit: Jaideva Singh

The central channel located in the middle of the spinal cord has the appearance of the lotus thread.
Meditate on its inner space. The Goddess then reveals God.
Translation from Sanskrit: Ranjit Chaudhri

The intermediate nerve (i.e. *suṣumnā*) is situate in the middle (of the *iḍā* and *piṅgalā*).
It appears like a thread inside the lotus-stalk. Having been meditated on via that divine nerve running through the void, the Divine manifest Itself.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Le canal médian est ce qui se tient au Centre.
Quand on médite sur lui sous forme de cette Déesse qui, semblable au filament d'une tige de lotus, est identique au firmament intérieur, (alors) le Dieu se révèle.
Traduction du Sanscrit: Lilian Silburn

El canal medio es el que está en el Centro. Cuando se medita sobre él en la forma de esta Diosa que, semejante al filamento de un tallo de loto, es idéntica al firmamento interior, entonces Dios se revela.
Traducción del francés: Q

On contemple le canal du milieu qui se tient au milieu (du corps), en forme de tige de lotus lumineuse. Grâce à cette Déesse de l'espace intérieur, le Dieu se manifeste.
Traduction du Sanskrit: David Dubois

La vena central está situada en medio: a través de esta diosa, [tan sutil] como el filamento del tallo de loto y en cuyo interior puede contemplarse el vacío, dios resplandece.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 13 · verso 36

कररुद्धदृगस्त्रेण भ्रूभेदाद् द्वाररोधनात् ।
दृष्टे बिन्दौ क्रमाल्लीने तन्मध्ये परमा स्थितिः ॥ ३६ ॥

kararuddhadṛgastreṇa bhrūbhedād dvārarodhanāt
dṛṣṭe bindau kramālline tanmadhye paramā sthitiḥ

By closing the openings of the senses by the hands and by piercing the centre between the eyebrows,
when the *bindu* (light-point) is perceived and there is a gradual merging,
then the supreme state is found in the centre.
Translation from Sanskrit: Bettina Bäumer

Cerrando las puertas de los sentidos con las manos y penetrando el centro entre las cejas,
cuando el *bindu* (punto de luz) es percibido y hay una fusión gradual,
entonces el estado supremo es hallado en el centro.
Traducción del inglés: Q

By stopping the openings (of the senses) with the weapon (*astra*) in the form of the hands,
by which are blocked the eyes (and other openings in the face) and thus by breaking open
(the knot in the centre of the eye-brows) the *bindu* is perceived which (on the development
of one-pointedness) gradually disappears (in the ether of consciousness). Then (in the centre
of the ether of consciousness), the *yogī* is established in the highest (spiritual) state.
Translation from Sanskrit: Jaideva Singh

By concentrating on a point between the eyebrows, a light will be seen.
Then, with the fingers of the hand, close the seven openings of the senses in the head.
The light will gradually dissolve, and one will then permanently reside in their highest state.
Translation from Sanskrit: Ranjit Chaudhri

When all the sensory openings in the head, such as eyes, ears, nose, and lips, etc., are blocked
by the hands serving as the weapon in breaking the blockade between the eyebrows followed
by the vision of the *bindu* and on the disappearance of the same gradually,
it is inside the *bindu* that one finds the highest state of consciousness.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Dès qu'on a bouché les ouvertures (des sens) à l'aide de l'arme (défensive) que forme la main
les obturant, et qu'on perce le centre entre les sourcils, le *bindu* une fois perçu disparaît peu à peu;
(alors) au milieu de cette (disparition), (voilà) le suprême séjour.
Traduction du Sanscrit: Lilian Silburn

Cuando se ha tapado las aberturas de los sentidos, con la ayuda del arma defensiva que forma la
mano, obturándolas, y cuando penetramos el centro entre las cejas, el bindu, una vez percibido
desaparece poco a poco, entonces en medio de esta desaparición, he ahí La suprema estancia.
Traducción del francés : Q

On doit percer (le nœud) entre les sourcils et bloquer les ouvertures des sens grâce à l'arme des
deux mains bloquant les yeux (et les autres sens). L'état ultime (apparaît) alors dans le centre du
(champ visuel du yogin) quand il perçoit une sphère de lumière disparaissant peu à peu.
Traduction du Sanskrit: David Dubois

Bloqueado el dardo de la vista con ambas manos, cerradas las puertas [de los sentidos],
perforado el entrecejo, el *bindu* se torna visible para luego diluirse gradualmente:
ahí en medio [se alcanza] la estación suprema.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 14 · verso 37

धामान्तः क्षोभसंभूतसूक्ष्माग्नितिलकाकृतिम् ।
बिन्दुं शिखान्ते हृदये लयान्ते ध्यायतो लयः ॥ ३७ ॥

dhāmāntaḥ kṣobhasaṃbhūtasūkṣmāgnitilakākṛtim
binduṃ śikhānte hṛdaye layānte dhyāyato layaḥ

By agitating the eye a subtle flame in the form of a *tilaka* mark appears within.
One should meditate on this *bindu* at the top (*ūrdhva dvādaśānta*) and in the heart.
When that concentration is complete, there is absorption.
Translation from Sanskrit: Bettina Bäumer

Agitando el ojo aparece dentro una llama sutil en forma de *tilaka* (pequeña círculo o punto de pasta de sándalo que se aplica en la frente de los hindúes como signo de devoción a una deidad).
Uno debe meditar en este *bindu* en la coronilla (*ūrdhva dvādaśānta*) y en el corazón.
Cuando dicha concentración es completa, hay absorción.
Traducción del inglés: Q

The *yogī* should meditate either in the heart or in *dvādaśānta* on the *bindu* which is a subtle spark of fire resembling a *tilaka* produced by pressure on the *dhāma* or *teja* (light existing in the eyes).
By such practice the discursive thought (*vikalpa*) of the *yogī* disappears, and on its disappearance, the *yogī* is absorbed in the light of supreme consciousness.
Translation from Sanskrit: Jaideva Singh

Press the eyes gently. A subtle light resembling a dot will appear at the top of the head, or in the heart. Absorb oneself there. From this meditation, one is absorbed into the Highest Reality.
Translation from Sanskrit: Ranjit Chaudhri

Through meditation at the top of the head or inside the *hṛtcakra* on the luminous point appearing before the eyesight as a result of putting off a lamp and some sort of reaction to it in the eye, until the same disappears, the meditation consciousness gets dissolved (in the supernal consciousness of the Divine).
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on médite dans le cœur et au sommet de la mèche de cheveux sur le *bindu*, point semblable à la marque rouge, (ce) feu subtil que produit une (certaine) effervescence; à la fin, lorsque (celle-ci) a disparu, on s'absorbe dans la Lumière (de la Conscience).
Traduction du Sanskrit: Lilian Silburn

À l'intérieur du domaine divin, il y a la forme d'une sphère faite d'un feu subtil engendré par une pression (exercée sur les yeux). En contemplant cette sphère lumineuse au sommet de la tête et dans le Cœur à la fin elle s'évanouit: On se fond alors (dans la Lumière de Bhairava).
Traduction du Sanskrit: David Dubois

Wenn man im *dvādaśānta (śikhānta)* und im Herzen über den Lichtpunkt meditiert, der die Form eines Punktes auf der Stirn hat, wie ein subtiles Feuer, das im Innern der Augen durch Berührung entsteht, dann wird man absorbiert.
Übersetzung von Sanskrit: Bettina Bäumer

Quien contempla el *bindu* en la coronilla de la cabeza, en el corazón, bajo la forma de un ardiente punto sutil producto de una variación interna de luz, al final, cuando este se diluye, él mismo se diluye.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 15 · verso 38

अनाहते पात्रकर्णेऽभग्नशब्दे सरिद्द्रुते ।
शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ ३८ ॥

anāhate pātrakarṇe'bhagnaśabde sarid drute
śabdabrahmaṇi niṣṇātaḥ paraṃ brahmādhigacchati

He attains the supreme Brahman who is deeply merged in the Brahman-that-is-Sound (*śabdabrahman*), which is vibrating within without striking and is perceived by the ear; this sound is uninterrupted like that of a waterfall.
Translation from Sanskrit: Bettina Bäumer

Alcanza el Brahman supremo quien está unido profundamente en el Brahman-que-es-Sonido (*śabdabrahman*), que está vibrando dentro sin ser producido por ningún contacto (fricción o percusión) y es percibido por el oído; este sonido es in-interrumpido como el de una cascada.
Traducción del inglés: Q

One who is deeply versed and deeply bathed or steeped in *Nāda* which is Brahman in the form of sound (*śabdabrahmaṇi*), which is vibrating inside without any impact (*anāhate*), which can be heard only by the ear that becomes competent by *yoga* (*pātrakarṇe*), which goes on sounding uninterruptedly (*abhagnaśabde*) and which is rushing headlong like a river (*sariddrute*) attains to Brahman (*brahmādhigacchati*)
Translation from Sanskrit: Jaideva Singh

Bathe deeply in the continuous sound of a river flowing, or by closing the ears, hear the unstruck sound of God. One will then realize God.
Translation from Sanskrit: Ranjit Chaudhri

On having been established in Word as the Reality to the extent as if the yogin had taken a holy bath in the river of sound flowing continuously and speedily while the word coming to him unstruck, he is enabled to understand the highest Reality as such.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Il accède au brahman suprême celui qui baigne dans le brahman-Son, l'*anāhata* (logé) dans le réceptacle de l'oreille, son ininterrompu, précipité comme un fleuve.
Traduction du Sanscrit: Lilian Silburn

Accede al Brahman supremo aquel que se baña en el sonido de Brahman, el anahata alojado en el receptáculo de la oreja, sonido in-interrumpido, precipitado como un río.
Traducción al francés : Q

Celui qui se familiarise avec l'Immense (révélé comme) Parole spontanément (entendue) dans le creux de l'oreille – son ininterrompu s'écoulant (comme le flot) d'une rivière – , celui-là comprend l'Immense (en sa forme) ultime.
Traduction du Sanskrit: David Dubois

Wenn man ins Brahman-das-Laut-ist eintaucht, das als unangeschlagener Ton ohne Unterbrechung wie ein schnell fließender Strom in Innern des Ohres ertönt, dann erlangt man zum höchsten Brahman.
Übersetzung von Sanskrit: Bettina Bäumer

Jamás tañido, imperceptible al oído, ininterrumpido como un impetuoso torrente: quien se sumerge en el *brahman*-palabra (*śabdabrahman*) alcanza el *brahman* supremo.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 16 _ verso 39

प्रणवादिसमुच्चारात् प्लुतान्ते शून्यभावनात् ।
शून्यया परया शक्त्या शून्यतामेति भैरवि ॥ ३९ ॥

praṇavādisamuccārāt plutānte śūnyabhāvanāt
śūnyayā parayā śaktyā śūnyatāmeti bhairavi

O Bhairavī, by uttering the *praṇava* (mantra) and by meditating on the void at the end of the protracted sound, one attains the state of the Void by means of the Supreme Energy of the Void.
Translation from Sanskrit: Bettina Bäumer

Oh Bhairavī, pronunciando el *praṇava* (mantra) y al final meditando en el vacío del sonido prolongado, uno alcanza el estado de Vacío mediante la Energía Suprema del Vacío.
Traducción del inglés: Q

O Bhairavi, by perfect recitation of *praṇava* or the sacred syllable *Auṁ*, etc. and by contemplating over the void at the end of the protracted phase of it and by the most eminent energy of the void, the *yog*ī attains the void.
Translation from Sanskrit: Jaideva Singh

O Goddess, chant AUM, etc. slowly. Concentrate on the void at the end of the protracted sound. Then with the supreme energy of the void, one goes to the Void.
Translation from Sanskrit: Ranjit Chaudhri

The yogin is led to the state of void by the highest Power of void on account of articulation of sacred words like AUM in a way as to end in a protracted form with contemplation on the void.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on récite la syllabe sacrée *AUṀ* ou toute autre (formule) et qu'on évoque le vide qui se trouve à la fin du son protracté, au moyen de cette éminente énergie du vide, O Bhairavī, on atteint la vacuité.
Traduction du Sanskrit: Lilian Silburn

On doit évoquer le vide à la fin de l'énonciation complète et prolongée du bourdonnement, etc. Grâce à la Puissance suprême, vide (comme l'espace), on atteint la vacuité, ô Bhairavī!
Traduction du Sanskrit: David Dubois

O Bhairavī, wenn man die heilige Silbe OṀ oder irgendeinen anderen (einsilbigen Mantra) vollkommen ausspricht und über die Leere am Ende des gedehnten Ausklangs meditiert, so erlangt man durch die höchste Energie der Leere den Zustand der Leere.
Übersetzung von Sanskrit: Bettina Bäumer

Si se recita el sílaba sagrada OM o cualquier otra, y al final de la vibración se concibe el vacío, gracias a la potencia suprema del vacío uno alcanza el estado de vacuidad, ¡oh, Bhairavī!
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 17 · verso 40

यस्य कस्यापि वर्णस्य पूर्वान्तावनुभावभवेत् ।
शून्यया शून्यभूतोऽसौ शून्याकारः पुमान्भवेत् ॥ ४० ॥

yasya kasyāpi varṇasya pūrvāntāv-anubhāvayet
śūnyayā śūnya-bhūto'sau śūnyākāraḥ pumān-bhavet

On should meditate on the beginning and end of (the uttering of) any letter (or *mantra*).
By becoming void due to the power of void, one will reach the state of pure Void.
Translation from Sanskrit: Bettina Bäumer

Uno debe meditar en el comienzo y final de (la pronunciación de) cualquier letra (o *mantra*).
Deviniendo vacío gracias al poder del vacío, uno alcanzará el estado de Vacío puro.
Traducción del inglés: Q

The *Yogī* should contemplate over the previous condition of any letter whatsoever
before its utterance and its final condition after its utterance as mere void.
He will, then with the help of the power of the void, become of the nature and form of the void.
Translation from Sanskrit: Jaideva Singh

Concentrate on the void at the beginning or end of the sound of any letter.
Then by the power of that void, one will become the Void.
Translation from Sanskrit: Ranjit Chaudhri

The yogin should contemplate on the status of any letter both prior and after its utterance.
It would be understood as void having been rendered so by the Power of void.
Having contemplated on it as such the person concerned would understand himself as a sheer void.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Il faut se concentrer sur le commencement (ou) sur la fin de n'importe quel phonème.
Par (la puissance) du vide, cet homme devenu vide prendra forme de vide.
Traduction du Sanskrit: Lilian Silburn

On doit ressentir le début et la fin de n'importe quel phonème.
L'(adepte) devenu vide grâce à cette (Puissance) vide deviendra pure conscience à l'aspect vide.
Traduction du Sanskrit: David Dubois

Man soll über die Leere vor und nach (dem Aussprechen) jedes Lautes meditieren, dann wird man durch (ebendiese) Leere leer (von Vorstellungen und Gedanken) und erlangt die Form der Leere.
Übersetzung von Sanskrit: Bettina Bäumer

Al concebir intensamente el inicio y el final de cualquier fonema,
este deviene vacío gracias a la energía del vacío;
[entonces] la persona misma adquiere una forma vacía.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 18 · verso 41

तन्त्र्यादिवाद्यशब्देषु दीर्घेषु क्रमसंस्थितेः ।
अनन्यचेताः प्रत्यन्ते परव्योमवपुर्भवेत् ॥ ४१ ॥

tantryādi vādya śabdeṣū dīrgheṣu kramasaṃsthiteḥ
ananyacetāḥ pratyante paravyoma vapurbhavet

If one listens with undivided attention to the sounds of string instruments and others,
which are played successively and are prolonged,
then one becomes absorbed in the supreme ether of consciousness.
Translation from Sanskrit: Bettina Bäumer

Si uno escucha con atención indivisa, los sonidos de los instrumentos de cuerda y otros,
tocados sucesiva y prolongadamente,
entonces uno deviene absorbido en el éter supremo de la conciencia.
Traducción del inglés: Q

If one listens with undivided attention to sounds of stringed and other musical instruments
which on account of their (uninterrupted) succession are prolonged, he will, at the end,
be absorbed in the ether of consciousness (and thus attain the nature of *Bhairava*)…..
Translation from Sanskrit: Jaideva Singh

Listen with undivided attention, towards the end of prolonged sounds of stringed and
other musical instruments. By staying with the gradual diminishment of the sound,
one will obtain the form of the Supreme Space.
Translation from Sanskrit: Ranjit Chaudhri

If one were to listen attentively to the musical sound produced by stringed and
other musical instruments in a prolonged and uninterrupted succession,
he, at the end, is most likely to feel himself as the void supreme.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

En suivant attentivement les sons prolongés d'instruments de musique, à cordes ou autres,
si l'esprit ne (s'intéresse) à rien d'autre, à la fin de chaque (son),
l'on s'identifiera à la forme merveilleuse du firmament suprême.
Traduction du Sanskrit: Lilian Silburn

En demeurant sur la fin de chaque son prolongé d'un instrument à cordes ou autre,
celui qui ne fait attention à rien d'autre deviendra un être dont le corps est le firmament suprême.
Traduction du Sanskrit: David Dubois

Wenn man mit unzerstreuter Aufmerksamkeit dem Klang von Saiten
– oder anderen Instrumenten zuhört, der durch die Aufeinanderfolge der Töne gedehnt ist,
dann wird man eins mit dem höchsten Raum des Bewußtseins.
Übersetzung von Sanskrit: Bettina Bäumer

Quien fija por completo su atención en los sonidos de instrumentos musicales
– por ejemplo, el laúd – que se prolongan a través de una secuencia continua,
al final de cada uno de ellos alcanza el esplendor del vacío supremo.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 19 · verso 42

पिण्डमन्त्रस्य सर्वस्य स्थूलवर्णक्रमेण तु ।
अर्धेन्दुबिन्दुनादान्तः शून्योच्चाराद्भवेच्छिवः ॥ ४२ ॥

piṇḍamantrasya sarvasya sthūlavarṇakrameṇa tu
ardhendubindunādāntaḥ śūnyoccārādbhavet śivaḥ

By uttering all the *piṇḍamantras* in the order of gross letters, ending in *ardhacandra*, *bindu* and *nāda*, (finally) by the vibration of the void one becomes Śiva.
Translation from Sanskrit: Bettina Bäumer

Pronunciando todos los *piṇḍamantras* en el orden de las letras burdas, terminando en *ardhacandra*, *bindu* and *nāda*, (finalmente) mediante la vibración del vacío uno deviene Śiva.
Traducción del inglés: Q

By the *uccāra* of all *piṇḍamantras* which are arranged in an order of gross letters and which go on vibrating in subtle forms beginning from *bindu*, *ardhacandra*, *nādānta*, etc. and ending in *śūnya* or *unmanā* one verily becomes *Śiva*
or it may mean that by *parāmarśa* or reflection on the *piṇḍamantras* which are arranged in the order of gross letters as *Śūnya* or void up to *samanā*, one attains *unmanā* state i.e. *Śiva*.
Translation from Sanskrit: Jaideva Singh

Chant AUM audibly. Gradually the sound diminishes.
By concentrating on the point where the sound ends into the void, one becomes Shiva.
Translation from Sanskrit: Ranjit Chaudhri

Through the utterance of all the *piṇḍa* mantras in the same order as they stand in their gross form beginning from *ardhendu* and ending in voicelessness with *bindu* coming in-between the two ends and the whole process resulting in the void, the *yogin* has the possibility of realising his oneness with Śiva.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Mais aussi, à l'aide de la succession ordonnée de phonèmes grossiers d'une formule quelconque d'un seul bloc, sous la poussée du Vide propre (aux phases subtiles d') *ardhendu, bindu* et *nādānta*, on deviendra Śiva.
Traduction du Sanskrit: Lilian Silburn

Au moyen de l'énonciation de l'ordre grossier des phonèmes de n'importe quel mantra ‹‹en bloc››, on doit devenir Śiva par l'énonciation du vide (présent) à la fin (des étapes subtiles) du Point, de la Demi-lune et de la Résonance.
Traduction du Sanskrit: David Dubois

Durch das Aussprechen irgendeines (einsilbigen, vokallosen) *piṇḍamantra*, das nach den materiellen Lauten geordnet ist und stufenweise durch ‹‹Halbmond››, *bindu* und *nādānta* (Ende des Lautes) aufsteigt, kraft der Leere (am Ende) wird man zu Śiva.
Übersetzung von Sanskrit: Bettina Bäumer

Al recitar el vacío de todos los mantras ‹‹densos›› a través de la secuencia de fonemas burdos, al final [de las fases sutiles de] la media luna, el *bindu* y el sonido primordial, Śiva sobreviene.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 20 _ verso 43

निजदेहे सर्वदिक्कं युगपद् भावयेद्वियत् ।
निर्विकल्पमनास्तस्य वियत्सर्वं प्रवर्तते ॥ ४३ ॥

nijadehe sarva dikkaṃ yugapad bhāvayedviyat
nirvikalpa manāstasya viyatsarvaṃ pravartate

On should meditate on the void in one's own body on all sides simultaneously.
When the mind has become free from thoughts, one experiences everything as the Void.
Translation from Sanskrit: Bettina Bäumer

Un debe meditar en el vacío de su propio cuerpo en todos lados simultáneamente.
Cuando la mente se ha liberado de los pensamientos, uno experimenta cualquier cosa como Vacío.
Traducción del inglés: Q

If in one's body, one contemplates over *śūnya* (spatial vacuity) in all directions simultaneously (i.e. without succession) without any thought-construct, he experiences vacuity all round (and is identified with the vast expanse of consciousness).
Translation from Sanskrit: Jaideva Singh

With mind free of thoughts, concentrate on one's body.
Imagine space simultaneously pervading in all directions. One will then become all pervasive.
Translation from Sanskrit: Ranjit Chaudhri

If one were to contemplate on the vacuum of space simultaneously in all respects,
one has the possibility of entering into the state of stoppage of all kinds of mentation
with the consequence of experiencing himself as a sheer void.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on évoque l'espace vide en son propre corps dans toutes les directions à la fois.
(Alors) pour qui jouit d'une pensée libre de dualité, tout devient espace vide.
Traduction du Sanskrit: Lilian Silburn

On doit évoquer le ciel dans notre corps et dans toutes les directions à la fois.
Pour celui qui est sans concept, tout se déploiera comme ciel.
Traduction du Sanskrit: David Dubois

Wenn man über den eigenen Körper so meditiert, daß in allen Richtungen gleichzeitig
nichts als Leere ist, dann wird man frei von Vorstellungen und erfährt alles als leeren Raum.
Übersetzung von Sanskrit: Bettina Bäumer

Quien en su propio cuerpo concibe espacio abierto en todas las direcciones al mismo tiempo,
libre de representaciones mentales, ante él todo deviene espacio abierto.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 21 · verso 44

पृष्ठशून्यं मूलशून्यं युगपद् भावयेच्च यः ।
शरीरनिरपेक्षिण्या शक्त्या शून्यमना भवेत् ॥ ४४ ॥

pṛṣṭhaśūnyaṃ mūlaśūnyaṃ yugapad bhāvayecca yaḥ
śarīra nirapekṣiṇyā śaktyā śūnyamanā bhavet

Meditating simultaneously on the void above and the void at the base;
by the power of the energy which does not depend on the body, one's mind attains the state of Void.
Translation from Sanskrit: Bettina Bäumer

Meditando simultáneamente en el vacío por encima y en el vacío en la base,
por el poder de la energía que no depende del cuerpo, la mente de uno alcanza el estado de Vacío.
Traducción del inglés: Q

He who contemplates simultaneously on the void above and the void at the base becomes,
with the aid of the energy that is independent of the body,
void-minded (i.e. completely free of all *vikalpas* or thought-constructs).
Translation from Sanskrit: Jaideva Singh

Meditate simultaneously, on the above as void and the base as void.
The Energy that is independent of the body will make one devoid of thoughts.
Translation from Sanskrit: Ranjit Chaudhri

If one were to contemplate on all-round vacuity simultaneously with the help of the power,
which is independent of the body, one has the possibility of becoming free of all mental constructs.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

On doit évoquer en même temps le vide du sommet et le vide à la base.
Du fait que l'Énergie est indépendante du corps, la pensée deviendra vide.
Traduction du Sanskrit: Lilian Silburn

On doit évoquer simultanément le vide au-dessus (de soi) et le vide en dessous.
Grâce à la Puissance qui ne dépend pas du corps, on deviendra vide d'esprit.
Traduction du Sanskrit: David Dubois

Wenn man gleichzeitig über die Leere oben und die Leere an der Basis meditiert,
dann erlangt man durch die vom Körper unabhängige Energie die Leere des Denkens.
Übersetzung von Sanskrit: Bettina Bäumer

Quien concibe al mismo tiempo el vacío arriba y el vacío en la base
se libera de representaciones mentales;
gracias a la independencia de la energía respecto al cuerpo, logra vaciar su mente.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 22 · verso 45

पृष्ठशून्यं मूलशून्यं हृच्छून्यं भावयेत्स्थिरम् ।
युगपन्निर्विकल्पत्वान्निर्विकल्पोदयस्ततः ॥ ४५ ॥

pṛṣṭhaśūnyaṃ mūlaśūnyaṃ hṛcchūnyaṃ bhāvayetsthiram
yugapannirvikalpatvān nirvikalpoyas tataḥ

If one meditates firmly on the void above, the void below and the void in the heart,
thus being free from all thoughts, then there arises simultaneously the thought-free state.
Translation from Sanskrit: Bettina Bäumer

Si uno medita firmemente en el vacío de arriba, el vacío de abajo y en el vacío del corazón,
así estando libre de todos los pensamientos,
entonces surge simultáneamente el estado libre de pensamiento
Traducción del inglés: Q

In him who firmly contemplates over the void above, the void at the base and the void in the heart,
there arises at the same time, because of his being free of all *vikalpas*,
the state of *Śiva* who is above all *vikalpas* (*nirvikalpodayaḥ*)
Translation from Sanskrit: Jaideva Singh

Meditate firmly and simultaneously on the above as void, the base as void and the heart as void.
Then, by being free of thoughts, will arise the state that is permanently free of thoughts.
Translation from Sanskrit: Ranjit Chaudhri

If one were to contemplate firmly on void above, below and in the heart simultaneously,
one has the prospect of becoming rid of all mental modifications
culminating in the emergence of what lies beyond all mental constructs, that is, Śiva.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on évoque avec fermeté et de façon simultanée le vide du sommet, le vide à la base et le vide du cœur. Grâce à l'absence de toute pensée dualisante, alors se lève (la Conscience) non-dualisante.
Traduction du Sanskrit: Lilian Silburn

On doit évoquer en toute quiétude et simultanément le vide au-dessus (de soi),
le vide (comme) soi et le vide au cœur (du corps).
Parce que l'on est sans concept, la (conscience) sans concept se manifeste alors.
Traduction du Sanskrit: David Dubois

Man soll mit Festigkeit gleichzeitig über die Leere oben, die Leere unten und
die Leere im Herzen meditieren. Durch einen solchen Zustand frei von Vorstellungen
erwacht das vorstellungsfreie Bewußtsein.
Übersetzung von Sanskrit: Bettina Bäumer

[44/nota] Quien firmemente concibe el vacío arriba, el vacío en la base y
el vacío en el corazón se libera de representaciones mentales;
debido a ello surge entonces, al mismo tiempo, el [estado] libre de representaciones.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 23 _ verso 46

तनूदेशे शून्यतैव क्षणमात्रं विभावयेत् ।
निर्विकल्पं निर्विकल्पो निर्विकल्पस्वरूपभाक् ॥ ४६ ॥

tanūdeśe śūnyataiva kṣaṇamātraṃ vibhāvayet
nirvikalpaṃ nirvikalpo nirvikalpasvarūpabhāk

If one contemplates in a thoughtfree way on any point in the body as mere void even for a moment, then, being free from thoughts one attains the nature of the Thoughtfree (Śiva).
Translation from Sanskrit: Bettina Bäumer

Si libre de pensamientos uno contempla cualquier punto de su cuerpo como mero vacío,
aunque sea por un momento, entonces,
sin pensamientos uno alcanza la naturaleza del Sin-Pensamiento (Śiva).
Traducción del inglés: Q

If a yogi contemplates over his body believed to be the limited empirical subject as void even for a while with an attention freed of all *vikalpas* (thought-constructs), he becomes liberated from *vikalpas* and finally acquires the state of *Bhairava* who is above all *vikalpas*.
Translation from Sanskrit: Jaideva Singh

Free from thoughts, consider for a short while, any part of one's body as only void.
One becomes permanently free of thoughts.
Then, one's own form attains the splendor of the state that is free of thoughts.
Translation from Sanskrit: Ranjit Chaudhri

If one were to think of complete void in the place of one's body even for a moment,
and thus were to become free of all mental constructs,
one has the possibility of realising one's oneness with lies above all mental constructs.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on évoque, rien qu'un instant, l'absence de dualité en un point quelconque du corps;
voilà la Vacuité même. Libéré de toute pensée dualisante, on accédera à l'essence non-dualisante.
Traduction du Sanskrit: Lilian Silburn

On doit évoquer sans concept, (ne serait-ce que le temps d') un seul instant,
une pure vacuité en un endroit du corps.
Celui qui est alors sans concept en vient à goûter sa vraie nature sans concepts.
Traduction du Sanskrit: David Dubois

Wenn man auch nur für einen Augenblick seine Aufmerksamkeit frei von Gedanken
auf irgendeinen Punkt des Körpers richtet und dort die Leere betrachtet, dann wird man frei
von Gedanken und erlangt das Wesen des gedankenfreien (göttlichen) Bewußtseins.
Übersetzung von Sanskrit: Bettina Bäumer

[45] En el espacio corporal, vacuidad y nada más:
quien esto concibe incluso por un instante [con una mente] libre de representaciones,
libre de representaciones participa en el estado libre de representaciones.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 24 · verso 47

सर्वं देहगतं द्रव्यं वियद्व्याप्त मृगेक्षणे ।
विभावयेत्ततस्तस्य भावना सा स्थिरा भवेत् ॥ ४७ ॥

sarvaṃ dehagataṃ dravyaṃ viyadvyāptam mṛgekṣaṇe
vibhāvayettatastasya bhāvanā sā sthirā bhavet

O gazelle-eyed Goddess, if one contemplates on all the elements constituting the body
as pervaded by void, then one's contemplation (of the Void) will become firm.
Translation from Sanskrit: Bettina Bäumer

O Diosa de ojos de gacela, si uno contempla todos los elementos que constituyen el cuerpo
impregnados de vacío, entonces en uno la contemplación (del Vacío) devendrá firme.
Traducción del inglés: Q

O gazelle-eye one, (if the aspirant is incapable of *śūnyabhāva* immediately), let him contemplate
over the constituents of his body like bone, flesh, etc. as pervaded with mere vacuity.
(After this practice), his *bhāvanā* (contemplation) of vacuity will become steady,
(and at last he will experience the light of consciousness).
Translation from Sanskrit: Jaideva Singh

O Deer eyed one, consider all the constituents of one's body to be pervaded by empty space.
Then, one will permanently become settled in that conception.
Translation from Sanskrit: Ranjit Chaudhri

Even if one were to contemplate on the basic stuff, that is, the space our body is made of,
O gazelle-eyed Bhairavī, one has the possibility of getting established in this idea with the
consequence of experiencing sheer vacuity in place of the body followed by realisation of Śiva.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

O Belle aux yeux de gazelle! Qu'on évoque intensément toute la substance
qui forme le corps comme pénétrée d'éther. Et cette évocation deviendra alors permanente.
Traduction du Sanskrit: Lilian Silburn

On doit en particulier évoquer toute la substance dans le corps comme imbibée d'espace,
ô belle aux yeux de gazelle! Alors, pour cet (adepte) cette évocation deviendra permanente.
Traduction du Sanskrit: David Dubois

O gazellenäugige Göttin! Man soll über alle Bestandteile des Körpers meditieren,
daß sie von leeren Raum (Äther) durchdrungen sind, dann wird die Kontemplation beständig.
Übersetzung von Sanskrit: Bettina Bäumer

[46] Quien se concibe intensamente que la materia corporal está por completo rodeada
de espacio abierto, entonces, ¡oh, diosa, con mirada de gacela! esa *bhāvanā* adquiere consistencia.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 25 _ verso 48

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

dehāntare tvagvibhāgaṃ bhittibhūtaṃ vicintayet
na kiñcidantare tasya dhyauyannadhyeyabhāgbhavet

One should meditate on the body as only enclosed by the skin with nothing inside.
Meditating in this way, one attains the One who cannot be meditated upon (i.e. Śiva).
Translation from Sanskrit: Bettina Bäumer

Uno debe meditar en el cuerpo como envuelto sólo por la piel sin nada adentro.
Meditando de esta manera, uno alcanza el Uno más allá del cual no se puede meditar (i.e. Śiva).
Traducción del inglés: Q

The yogī should contemplate over the skin-part in his body like (an outer, inconscient) wall.
"There is nothing substantial inside it (i.e. the skin)";
meditating like this, he reaches a state which transcends all things meditable.
Translation from Sanskrit: Jaideva Singh

Consider the skin to be the wall of an empty body with nothing inside.
By meditating like this, one reaches a place beyond meditation.
Translation from Sanskrit: Ranjit Chaudhri

Through the contemplation on what lies inside, as walled by the skin, as nothing worthwhile,
one has the possibility of becoming one with what lies above all contemplation.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

On doit considérer la différenciation de la peau du corps comme un mur. Celui qui médite
(ainsi) comme s'il ne contenait rien à l'intérieur adhère (bientôt) à l'au-delà du méditable.
Traduction du Sanskrit: Lilian Silburn

On doit considérer la peau de notre corps comme formant une (simple) paroi.
En visualisant qu'il n'y a rien à l'intérieur, on en viendra à savourer ce qui ne peut être visualisé.
Traduction du Sanskrit: David Dubois

Man meditiere über den eigenen Körper, der von der Haut wie von einer Wand umgeben ist,
daß in seinem Innern nur Leere ist. Dann erlangt man einen Zustand, der alle Gegenstände
der Meditation übersteigt.
Übersetzung von Sanskrit: Bettina Bäumer

[47] Quien imagina intensamente que la piel que cubre el cuerpo es un muro,
al contemplar que no hay nada dentro participa de lo que no puede contemplarse.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 26 · verso 49

हृद्याकाशे निलीनाक्षः पद्ममसम्पुटमध्यगः ।
अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात्॥ ४९॥

hṛdākāse nilīnākṣaḥ padmasampuṭa madhyagaḥ
ananyacetāḥ subhage paraṃ saubhāgyam āpnuyāṭ

If one merges one's senses in the space of the heart, i.e. at the centre between the two halves of the heart-lotus with an un-distracted mind, then, O Blessed One, one attains supreme blessedness.
Translation from Sanskrit: Bettina Bäumer

Si uno fusiona los sentidos en el espacio del corazón, es decir,
en el centro entre las dos mitades del corazón-loto con una mente no distraída, entonces,
Oh Bendita, uno alcanza la bienaventuranza suprema.
Traducción del inglés: Q

He whose mind together with the other senses is merged in the interior space of the heart,
who has entered mentally into the centre of the two bowls of the heartlotus,
who has excluded everything else from consciousness acquires the highest fortune, O beautiful one.
Translation from Sanskrit: Jaideva Singh

When the senses are absorbed in the inner space of the heart, one should concentrate
with undivided attention on the center of the two bowls of the lotus, located there.
Then O Beloved, one obtains the Supreme Fortune.
Translation from Sanskrit: Ranjit Chaudhri

One with his attention is directed to the inside of the lotus-like heart, to the exclusion of all else.
O beautiful one, has the prospect of attaining the state of the highest beatitude.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

O Bienheureuse! Les sens anéantis dans l'espace du cœur, l'esprit indifférent à toute autre (chose),
celui qui accède au milieu de la coupe bien close des lotus atteindra la faveur suprême.
Traduction du Sanskrit: Lilian Silburn

Les yeux fermés dans l'espace du cœur, au milieu des lotus emboîtés,
celui qui ne pense à rien d'autre, ô bienheureuse! gagnera le bonheur.
Traduction du Sanskrit: David Dubois

Gesegnete! Wer ungestörten Geistes alle seine Sinne in den freien Raum des Herzens
in die Mitte zwischen den beiden Lotossen versenkt, der erlangt die höchste Erfüllung.
Übersetzung von Sanskrit: Bettina Bäumer

[48] Quien absorbe sus sentidos en el espacio del corazón,
quien va al centro de la cavidad del loto, totalmente concentrado,
¡oh, bienaventurada! alcanza la bienaventuranza suprema.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 27 · verso 50

सर्वतः स्वशरीरस्य द्वादशान्ते मनोलयात् ।
दृढबुद्धेर्दृढीभूतं तत्त्वलक्ष्यं प्रवर्तते ॥ ५० ॥

sarvataḥ svaśarīrasya dvādaśānte manolayāt
dṛḍhabuddherdṛḍhībhūtaṃ tattvalakṣyaṃ pravartate

If one's mind is absorbed at the *dvādaśānta*, (or by meditating that) the body is void in all parts with firm intellect, then the firmly established Reality is revealed.
Translation from Sanskrit: Bettina Bäumer

Si la mente es absorbida en el *dvādaśānta*, (o meditando que) el cuerpo es vacío en todas partes con intelecto firme, entonces es revelada la Realidad firmemente establecida.
Traducción del inglés: Q

When the body of the *yogī* is penetrated by consciousness in all parts and
his mind which has become firm by one-pointedness (dṛḍhībhūtaṁ)
is dissolved in the *dvādaśānta* situated in the body,
then that *yogī* whose intellect has become firm experiences the characteristic of Reality.
Translation from Sanskrit: Jaideva Singh

Absorb the mind completely at the center of one's body, where the inhaled breath ends.
From steadiness in concentration, one becomes steady in mind,
and then one's true nature is perceived.
Translation from Sanskrit: Ranjit Chaudhri

Through meditation on whatever point inside the body, particularly on those lying at a distance of twelve finger with firmness of mind, one gets one's mind rendered void of its content,
the real target of meditation emerges by itself.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Du fait que la pensée est absorbée dans le *dvādaśānta*, chez (un homme) dont l'intellect
est ferme et donc le corps (est pénétré) de toutes parts (de Conscience),
se présente alors (à lui) la caractéristique de la Réalité bien affermie.
Traduction du Sanskrit: Lilian Silburn

En résorbant le mental dans la Fin des douze depuis tous les endroits du corps (à la fois),
celui dont l'intellect est fixé devient fixe. Le principe qui doit être visé se présente (alors).
Traduction du Sanskrit: David Dubois

Wenn man das Denken am Punkt am Ende-der-zwölf-Finger versenkt und den eigenen Körper überall (von Bewußtsein durchdrungen erfährt), dann wird der Geist beständig,
und durch Beständigkeit offenbart sich die letzte Wirklichkeit.
Übersetzung von Sanskrit: Bettina Bäumer

[49] Al disolver por completo la mente en el *dvādaśānta* del cuerpo,
se manifiesta imperturbable ante el [yogui] de intelecto imperturbable la meta última, la verdad.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 28 · verso 51

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ॥ ।
प्रतिक्षणं क्षीणवृत्तेर्वैलक्षण्यं दिनैर्भवेत् ॥ ५१ ॥

yathā tathā yatra tatra dvādaśānte manaḥ kṣipet
pratikṣaṇaṃ kṣiṇavṛttervailakṣaṇyaṃ dinairbhavet

If one fixes one's mind on *dvādaśānta* every moment, in any way and wherever one is,
then the fluctuations (of the mind) will dissolve and
within days one will experience an extraordinary state.
Translation from Sanskrit: Bettina Bäumer

Si uno fija su mente en el *dvādaśānta* en cada momento, en cualquier forma y
dondequiera que se encuentre, entonces las fluctuaciones (de la mente) se disolverán
y al cabo de unos días experimentará un estado extraordinario.
Traducción del inglés: Q

If one fixe one's mind at *dvādaśānta* again and again (pratikṣaṇam) howsoever and wheresoever,
the fluctuation of his mind will diminish and in a few days, he will acquire an extraordinary status.
Translation from Sanskrit: Jaideva Singh

During every moment of the day, in whatever way, in whatever place,
fix one's attention between two breaths.
The mind will be deprived of the means of support, and in a few days, one will be free.
Translation from Sanskrit: Ranjit Chaudhri

In whatever way wheresoever at a distance of twelve fingers one were to direct one's attention
and get one's mind offloaded of its content so as get rid of its momentary fluctuations,
one has the possibility of realising the Extraordinary well within a few days.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on fixe sa pensée dans le centre supérieur, *dvādaśānta*, de toutes manières et où qu'on se trouve.
L'agitation s'étant peu à peu abolie, en quelques jours l'indescriptible se produira.
Traduction du Sanskrit: Lilian Silburn

On doit en particulier évoquer toute la substance dans le corps comme imbibée d'espace,
ô belle aux yeux de gazelle! Alors, pour cet (adepte) cette évocation deviendra permanente.
Traduction du Sanskrit: David Dubois

Man soll jeden Augenblick seine Gedanken auf irgendeine Weise und in irgendeiner Situation
auf den Punkt am Ende des Atems richten, dann wird die geistige Unruhe verschwinden und
in kurzer Zeit wird man einen außergewöhnlichen Zustand erfahren.
Übersetzung von Sanskrit: Bettina Bäumer

[50] Como sea y donde sea deber proyectarse la mente una y otra vez en el *dvādaśānta*;
al poco tiempo, algo excepcional le sobreviene a quien [así] aquieta la actividad mental.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 29 · verso 52

कालाग्निना कालपदादुत्थितेन स्वकं पुरम् ।
प्लुष्टं विचिन्तयेदन्ते शान्ताभासस्तदा भवेत् ५२ ॥

kālāgninā kālapadād utthitena svakaṃ puram
pluṣṭaṃ vicintayedante śāntābhāsas tadā bhavet

One should meditate on one's own fortress (the body) as if it were consumed by the Fire of Time, rising from the foot. At the end (of this meditation) the peaceful state will appear.
Translation from Sanskrit: Bettina Bäumer

Uno debe meditar en su propia fortaleza (el cuerpo) como si fuera consumida por el Fuego del Tiempo. Al final (de dicha meditación) aparecerá el estado sosegado.
Traducción del inglés: Q

(Uttering the formula *auṁ ra-kṣa-ra-ya-ūṃ tanuṃ dāhayāmi namaḥ*),
one should contemplate in the following way "My body has been burnt by the fire of *kālāgni* rising from the toe of my right foot". He will then experience his (real) nature which is all peace.
Translation from Sanskrit: Jaideva Singh

Imagine one's own body being burnt by a destructive fire, rising from the right foot, to the top. Then one will attain a calm splendour.
Translation from Sanskrit: Ranjit Chaudhri

If one were to meditate on his body being burn, as it were by the fire of all-consuming time (arising from the toe of his right foot), he would have the possibility of realising the Supreme, which is of the nature of supernal peace.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

On doit se concentrer intensément sur sa propre forteresse comme si elle était consumée par le feu du Temps qui surgit du pied de (ce) Temps. Alors, à la fin, se manifeste la quiétude.
Traduction du Sanskrit: Lilian Silburn

On doit visualiser notre propre corps (comme étant) consumé par le Feu de la fin des temps qui surgit du pied droit. À la fin, nous paraissons guéris.
Traduction du Sanskrit: David Dubois

Man soll darüber meditieren, daß die Burg des eigenen Körpers vom Feuer der Zeit verbrannt wird, aufsteigend vom (rechten) Fuß. Am Ende erlangt man den Zustand des Friedens.
Übersetzung von Sanskrit: Bettina Bäumer

[51] [El yogui] debe meditar intensamente en el Fuego del Tiempo ardiendo desde el pie del tiempo hasta consumir su ciudadela corporal. Al final, como consecuencia, la paz resplandecerá.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 30 _ verso 53

एवमेव जगत्सर्वं दग्धं ध्यात्वा विकल्पतः ।
अनन्यचेतसः पुंसः पुंभावः परमो भवेत् ॥ ५३ ॥

evam eva jagat sarvaṃ dagdhaṃ dhyātvā vikalpataḥ
ananyacetasaḥ puṃsaḥ puṃbhāvaḥ paramo bhavet

Meditating in this way by imagining that the entire world has been burnt,
a person whose mind is undisturbed will attain the highest human condition.
Translation from Sanskrit: Bettina Bäumer

Meditando de esta manera, imaginando que el mundo entero ha sido quemado,
una persona cuya mente es imperturbable alcanzará la más alta condición humana.
Traducción del inglés: Q

In this way, if the aspirant imagines that the entire world is being burnt by the fire of *kālāgni*
and does not allow his mind to wander away to anything else, then in such a person,
the highest state of man appears.
Translation from Sanskrit: Jaideva Singh

Similarly, meditate with undivided attention, that the entire world is burnt by fire.
That person then attains the highest state.
Translation from Sanskrit: Ranjit Chaudhri

In this way, alternatively if one were to meditate on the whole world getting burn
(by the fire of time) with firmness, one has the possibility of realising the highest form of his being.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

De même, après avoir médité en imagination sur le monde entier
comme étant consumé (par les flammes), l'homme dont l'esprit
est indifférent à toute autre (chose) accédera à la plus haute condition humaine.
Traduction du Sanskrit: Lilian Silburn

Igualmente, después de haber meditado imaginando el mundo entero consumido por las llamas,
el hombre cuya mente es indiferente a cualquier otra cosa accederá a la más alta condición humana.
Traducción del francés : Q

De cette même manière on doit visualiser sans hésiter le monde entier comme étant consumé.
L'homme qui ne pense à rien d'autre deviendra l'Homme suprême.
Traduction du Sanskrit: David Dubois

Wenn man auf ähnliche Weise mit Hilfe der Vorstellung darüber meditiert,
daß die ganze Welt verbrannt ist, dann erlangt man mit einem Geist,
der von nichts anderem abgelenkt ist, den höchsten menschlichen Zustand.
Übersetzung von Sanskrit: Bettina Bäumer

[52] Del mismo modo, el hombre que libre de representaciones mentales
contempla cómo [el Fuego del Tiempo] consume el universo entero,
totalmente concentrado, alcanza la suprema realidad humana.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 31 · verso 54

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

svadehe jagato vā'pi sūkṣmasūkṣmatarāṇi ca
tattvāni yāni nilayaṃ dhyātvānte vyajyate parā

If one meditates on the subtlest elements in one's own body or of the world as if
they are merging one after another, then in the end the Supreme (Goddess) is revealed.
Translation from Sanskrit: Bettina Bäumer

Si uno medita en los elementos más sutiles del propio cuerpo o del mundo,
como fusionándose uno tras otro, entonces al final la Suprema (Diosa) es revelada.
Traducción del inglés: Q

If the *yogī* thinks deeply that the subtle and subtler constitutive principles of one's own body
or of the world are being absorbed in their own respective causes,
then at the end, *parā devī* or the supreme goddess is revealed.
Translation from Sanskrit: Jaideva Singh

Meditate that the constitutive elements of one's own body, or the world are becoming subtle
and more subtle, until they finally disappear. In the end, the Supreme Goddess is revealed.
Translation from Sanskrit: Ranjit Chaudhri

By meditating on the subtle and subtler contents of one's own body or that of the whole world
getting merged (into their respective causes),
one at the end finds the Supreme Goddess manifesting Herself before him.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on médite sur les catégories subtiles ainsi que sur les catégories très subtiles,
(incluses) dans son propre corps, ou bien sur celles de l'univers
comme si elles se résorbaient les unes dans les autres, finalement, la suprême (Déesse) se révélera.
Traduction du Sanskrit: Lilian Silburn

On doit visualiser que les (trente-six) éléments qui forment notre corps et le monde se dissolvent
(les uns dans les autres), de plus en plus subtils. À la fin se manifestera la (Déesse) Suprême.
Traduction du Sanskrit: David Dubois

Wenn man darüber meditiert, wie alle Elemente im Körper und im Kosmos immer subtiler werden
und sich ineinander auflösen, dann offenbart sich am Ende die Göttin Transzendenz.
Übersetzung von Sanskrit: Bettina Bäumer

[53] Si se contempla cómo los principios en el cuerpo o también en el cosmos
se disuelven sucesivamente según su grado de sutileza, al final, la Suprema (*parā*) se revela.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 32 · verso 55

पीनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे ।
प्रविश्य हृदये ध्यायन् स्वप्न स्वातन्त्र्यमाप्नुयात् ॥ ५५ ॥

pināṃ ca durbalāṃ śaktiṃ dhyātvā dvādaśa gocare
praviśya hṛdaye dhyāyan svapna svātantryam āpnuyāt

If the energy of breath is meditated upon as gross and feeble at *dvādaśānta*,
and entering the heart (at the time of sleeping), then one will attain mastery over one's dreams.
Translation from Sanskrit: Bettina Bäumer

Si la energía de la respiración es meditada como gruesa y débil en el *dvādaśānta*,
y entrando en el corazón (en el momento de dormir),
entonces uno alcanzará el dominio sobre sus propios sueños.
Traducción del inglés: Q

If *prāṇaśakti* which is gross and thick, is made frail and subtle (by *yogic* discipline,
particularly *prāṇāyāma*) and if a *yogī* meditates on such *śakti* either in *dvādaśānta*
or in the heart (i.e. the centre of the body) by entering mentally into it,
he is liberated and he gains his (natural) sovereign power.
Translation from Sanskrit: Jaideva Singh

Inhale and exhale breath slowly, and with sound. Meditate on the two places where the breath ends.
Then, one is liberated, and obtains independence.
Translation from Sanskrit: Ranjit Chaudhri

Meditating on the gross breath as becoming subtle at a distance of twelve fingers
and thus continuing the meditation having entered into the heart,
one has the possibility of getting free of all constraints and of attaining liberation.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on médite sur l'énergie (du souffle) grasse et très faible dans le domaine du *dvādaśānta*
et (que au moment de s'endormir) on pénètre dans on (propre) cœur;
en méditant (ainsi) on obtiendra la maîtrise des rêves.
Traduction du Sanskrit: Lilian Silburn

On doit contempler à la Fin des douze la Puissance (du souffle), longue puis fine.
Celui qui contemple (ainsi) est absorbé dans le Cœur.
Libéré (du souffle grossier), il obtient la liberté absolue.
Traduction du Sanskrit: David Dubois

Wenn man über die Energie meditiert, in ihrer materiellen und subtilen Form
im Bereich des*dvādaśānta* oder im Herzen, dann wird man befreit und
erlangt Unabhängigkeit (auch über Träume).
Übersetzung von Sanskrit: Bettina Bäumer

[54] Al contemplar la energía [de la respiración] densa y sutil en el espacio del *dvādaśānta*,
al entrar mientras la contempla en el corazón, [el yogui] obtiene soberanía sobre sus sueños.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 33 · verso 56

भुवनाध्वादिरूपेण चिन्तयेत्क्रमशोऽखिलम् ।
स्थूलसूक्ष्मपरस्थित्या यावदन्ते मनोलयः ॥ ५६ ॥

bhuvanādhvādi rūpeṇa cintayet kramaśo'khilam
sthūlasūkṣmaparasthityā yāvadante manolayaḥ

One should meditate successively on the entire universe in the form of the stages (*adhvan*) of *bhuvana* (world) and others, in their gross, subtle and supreme condition and in the end the mind will dissolve.
Translation from Sanskrit: Bettina Bäumer

Uno debe meditar en el universo entero sucesivamente en forma de etapas del mundo y otros, en su condición bruta, sutil y suprema, y al final la mente se disolverá.
Traducción del inglés: Q

One should contemplate step by step on the whole universe under the form of *bhuvana* and other *adhvas* (courses) as being dissolved successively from the gross state into the subtle and from the subtle state into the supreme state till finally one's mind is dissolved in *Cinmātra* (pure consciousness)
Translation from Sanskrit: Jaideva Singh

Consider the form of the entire universe being dissolved successively from the gross state to the subtle, and from the subtle state to the supreme, until finally one's mind is dissolved.
Translation from Sanskrit: Ranjit Chaudhri

One needs to meditate on how the gross world is getting dissolved into the subtle and the subtle into the subtlest in the same order until one reaches the state of complete dissolution of the mind.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Il faut se concentrer par degrés sur l'univers sous forme de monde et autres cheminements, en le considérant dans ses modalités grossière, subtile et suprême, jusqu'à parvenir finalement à l'absorption de la pensée.
Traduction du Sanskrit: Lilian Silburn

On doit méditer toute chose sous la forme des Chemins des mondes, etc., selon un ordre allant du grossier au subtil, jusqu'à l'état suprême, jusqu'à cette fin où le mental s'abolit.
Traduction du Sanskrit: David Dubois

Man soll darüber meditieren, wie das ganze Universum in Form der (sechs) ‹‹Wege›› beginnend mit ‹‹Erde›› stufenweise vom materiellen in den subtilen und vom subtilen in den transzendenten Zustand übergeht.
Am Ende (dieser Kontemplation) wird das Denken (in das reine Bewußtsein) absorbiert.
Übersetzung von Sanskrit: Bettina Bäumer

[55] Debe meditarse en todas las cosas según la secuencia de [los seis] senderos – comenzando con el de la tierra, etcétera – y según las modalidades burda, sutil y superior. De este modo, al final, la mente se disuelve.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 34 · verso 57

अस्य सर्वस्य विश्वस्य पर्यन्तेषु समन्ततः ।
अध्वप्रक्रियया तत्त्वं शैवं ध्यात्वा महोदयः ॥ ५७ ॥

asya sarvasya viśvasya paryanteṣū samantataḥ
adhvaprakriyayā tattvaṃ śaivaṃ dhyātvā mahodayaḥ

While perceiving the Reality of Śiva in this whole universe upto the ultimate limit
by the method of the 'stages' (*adhvan*), one will experience the great awakening.
Translation from Sanskrit: Bettina Bäumer

Percibiendo la Realidad de Śiva en todo este universo hasta el límite final
mediante el método de las "etapas" (*adhvan*), uno experimentará el gran despertar.
Traducción del inglés: Q

If one meditates on the *Śaiva* tattva (which is the quintessence) of this entire universe
on all sides and to its last limits by the technique of ṣaḍadhvā he will experience great awakening.
Translation from Sanskrit: Jaideva Singh

Meditate that this entire universe all round upto its end limits, is part of Shiva.
By meditating in this manner – the Great Awakening.
Translation from Sanskrit: Ranjit Chaudhri

By meditating on the dissolution of the entire creation up to the end on the line as indicated
by the Śaiva school of thought, one has the prospect of attaining the state of Śiva.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Après avoir médité sur la réalité Śivaïte selon la méthode des (six) cheminements,
de façon exhaustive en y incluant l'univers entier, (alors se produit) le grand Éveil.
Traduction du Sanskrit: Lilian Silburn

On doit méditer l'être-Śiva de tout cela – l'être de l'univers – jusqu'à sa fin ultime et absolument,
grâce à la méthode des Chemins. Alors se produira le grand éveil.
Traduction du Sanskrit: David Dubois

Wenn man über die Śiva-Realität (das Śiva-Sein) des ganzen Universum bis an die äußersten
Grenzen auf umfassende Weise nach der Methode der (sechs) ‹‹Wege›› meditiert hat,
erfährt man die große Erleuchtung.
Übersetzung von Sanskrit: Bettina Bäumer

[56] Al contemplar, por la vía de los [seis] senderos, que la esencia de este vasto universo
– de principio a fin y en cada rincón – es Śiva, [acontece] el despertar supremo.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 35 _ verso 58

विश्वमेतन्महादेवि शून्यभूतं विचिन्तयेत् ।
तत्रैव च मनो लीनं ततस्तल्लयभाजनम् ॥ ५८ ॥

viśvametanmahādevi śūnyabhūtaṃ vicintayet
tatraiva ca mano līnaṃ tatas tallayabhājanam

O great Goddess! If one imagines this whole universe as being void,
one's mind gets dissolved in it and one becomes worthy of merging in that (supreme Void).
Translation from Sanskrit: Bettina Bäumer

¡Oh gran Diosa! Si uno imagina este universo entero como siendo vacío,
la mente de uno se disuelve en él y deviene merecedor de fundirse en ese (Vacío supremo).
Traducción del inglés: Q

O great goddess, the *yog*ī should concentrate intensely on the idea that this universe is totally void.
In that void, his mind would become absorbed. Then he becomes highly qualified for absorption
i.e. his mind is absorbed in *śūnyātiśūnya*, the absolute void i.e. Śiva.
Translation from Sanskrit: Jaideva Singh

O Great Goddess, one should consider this entire universe to be a void.
Then the mind will dissolve and one will be absorbed into the Void.
Translation from Sanskrit: Ranjit Chaudhri

One needs to contemplate on the creation as a void, O great goddess! It is here that mind has the
prospect of getting dissolved followed by the realisation of the resort of that dissolution, that is, Śiva.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

O puissante Déesse! on doit se concentrer intensément sur tout cet univers comme s'il était vide
et là même la pensée se résorbe. Alors on devient le vase (d'élection) de l'absorption en ce (vide).
Traduction du Sanskrit: Lilian Silburn

Grande Déesse! On doit méditer tout cet univers comme étant fait de vide.
Alors le mental s'y absorbe. On savoure ensuite cette absorption.
Traduction du Sanskrit: David Dubois

O große Göttin! Man soll über das Universum als völlig leer meditieren. Ebenda wird sich
das Denken auflösen und dann gewinnt man Anteil an einer Absorption in dieser (Leere).
Übersetzung von Sanskrit: Bettina Bäumer

[57] Debe meditarse intensamente, ¡oh, gran diosa!, que este universo deviene vacío y
disolver la mente ahí: solo entonces uno es capaz de disolverse ahí.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 36 · verso 59

घटादिभाजने दृष्टिं भित्तीस्त्यक्त्वा विनिक्षिपेत् ।
तल्लयं तत्क्षणाद् गत्वा तल्लयात्तन्मयो भवेत्॥ ५९॥

ghaṭādibhājane dṛṣṭiṃ bhittīstyaktvā vinikṣipet
tallayaṃ tatkṣanād gatvā tallayāt tanmayo bhavet

One should cast one's eyes in the empty space of a jar or any other vessel, leaving aside the enclosing walls (containing the space). Then one merges instantaneously in that (empty space), and by virtue of this merging one becomes united with that (great Void).
Translation from Sanskrit: Bettina Bäumer

Uno debe fundir los ojos en el espacio vacío de una jarra o cualquier otro recipiente, dejando a un lado las paredes envolventes (que contienen el espacio). Entonces uno se funde instantáneamente en ese (espacio vacío), y en virtud de esta fusión se une al (gran Vacío).
Traducción del inglés: Q

A *yogī* should cast his eyes in the empty space inside a jar or any other object leaving aside the enclosing partitions. His mind will in an instant get absorbed in the empty space (inside the jar). When his mind is absorbed in that empty space, he should imagine that his mind is absorbed in a total void. He will then realize his identification with the Supreme.
Translation from Sanskrit: Jaideva Singh

Look at a bowl or any other vessel, without seeing its partitions.
From the moment one is absorbed into space, one will be full of space.
Translation from Sanskrit: Ranjit Chaudhri

One needs to cast one's eyesight on objects in the external world, such as the pitcher, etc., as a sheer void only enclosed by the walls around that void.
Having, thus reached its voidness instantly, he would become one with the Supreme.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on fixe le regard sur récipient, une cruche ou quelque autre objet en faisant abstraction de (ses) parois. Lorsqu'on parvient à s'absorber en ce (vide), à cet instant précis (et) grâce à cette absorption, on s'identifiera à lui.
Traduction du Sanskrit: Lilian Silburn

On doit poser le regard sur un vase ou autre récipient en faisant abstraction de (ses) parois.
À partir de cet instant, on se résorbe dans (cet espace vide).
À cause de cette résorption, on s'identifie au (vide).
Traduction du Sanskrit: David Dubois

Man richte seinen Blick in das Innere eines leeren Kruges, indem die begrenzenden Wände wegläßt.
Im selben Augenblick wird man darin (in diesem leeren Raum) absorbiert,
und durch die Absorption darin wird man eins damit (mit der großen Leere).
Übersetzung von Sanskrit: Bettina Bäumer

[58] Debe posarse la mirada en un recipiente, por ejemplo un jarrón,
cuyas paredes han sido eliminadas [con la imaginación].
Tan pronto como el [recipiente] se disuelve en el [espacio vacío],
debido a la disolución en eso, uno deviene de la misma naturaleza.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 37 · verso 60

निर्वृक्षगिरिभित्त्यादि देशे दृष्टिं विनिक्षिपेत् ।
विलीने मानसे भावे वृत्तिक्षीणः प्रजायते ॥ ६० ॥

nirvṛkṣagiribhittyādi deśe dṛṣṭiṃ vinikṣipet
vilīne mānase bhāve vṛttikṣīṇaḥ prajāyate

One should cast one's gaze on an open (stretch of) land devoid of trees, mountains, walls, etc.
When the state of the mind is fixed there, then the fluctuating thoughts dissolve (by themselves).
Translation from Sanskrit: Bettina Bäumer

Uno debe lanzar la mirada en un (tramo de) territorio abierto desprovisto de árboles, montañas, paredes, etc. Cuando se ha fijado ahí el estado de la mente, entonces los pensamientos fluctuantes se disuelven (por sí mismos).
Traducción del inglés: Q

One should cast his gaze on a region in which there are no trees, on mountain,
on high defensive wall. His mental state being without any support will then dissolve
and the fluctuations of his mind will cease.
Translation from Sanskrit: Jaideva Singh

Cast one's sight on a vast open space, with no trees, mountains, walls, etc.
When one's mind has completely dissolved, one is born anew.
Translation from Sanskrit: Ranjit Chaudhri

One may cast one's eyesight attentively on the mountainside shorn of tress and on walls, etc. In the absence of anything particular to feed the mental constructs, one would become free from them.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on fixe le regard sur une région dépourvue d'arbres, de montagnes, de murailles ou d'autres objets. Dans l'état mental d'absorption on devient (un être dont) l'activité fluctuante a disparu.
Traduction du Sanskrit: Lilian Silburn

On doit poser le regard sur un lieu sans arbres, sans montagnes, ni ruptures, etc.
Parce que l'état mental est dissous, on devient (comme) sans activité mentale.
Traduction du Sanskrit: David Dubois

Man richte seinen Blick auf eine leere Landschaft, auf einen Berg ohne Bäume
oder blanke Felswand. Dabei wird der geistige Zustand absorbiert,
und die Unruhe der Denkbewegungen löst sich auf.
Übersetzung von Sanskrit: Bettina Bäumer

[59] Debe posarse la mirada en un espacio [abierto], sin árboles, montañas, muros, etcétera.
[De este modo] se disuelve la naturaleza de la mente y entonces todas sus fluctuaciones.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 38 · verso 61

उभयोर्भावयोर्ज्ञाने ध्यात्वा मध्यं समाश्रयेत् ।
युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते ॥ ६१ ॥

ubhayorbhāvayorjñāne dhyātvā madhyaṃ samāśrayet
yugapacca dvayaṃ tyaktvā madhye tattvaṃ prakāśate

Meditating on the knowledge of two things or states one should rest in the middle.
By abandoning both simultaneously, the Reality shines forth in the centre.
Translation from Sanskrit: Bettina Bäumer

Meditando sobre el conocimiento de dos cosas o estados uno debe descansar en el medio.
Al abandonar ambos simultáneamente, la Realidad brilla en el centro.
Traducción del inglés: Q

At the moment when one has perception or knowledge of two objects or ideas, one should simultaneously banish both perceptions or ideas and apprehending the gap or interval between the two, should mentally stick to it (i.e. the gap). In that gap will Reality flash forth suddenly.
Translation from Sanskrit: Jaideva Singh

When one has knowledge or perception of any two thoughts, one should simultaneously leave both aside, and reside in the center between the two. In the center, one's true nature shines forth.
Translation from Sanskrit: Ranjit Chaudhri

In case one come across two ideas about anything simultaneously, he should leave both of them apart and concentrate in the middle of them, as it is in the middle of the two that the Reality lies.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Au moment où l'on perçoit deux choses, prenant conscience de l'intervalle (entre elles),
qu'on s'y installe ferme. Si on les bannit simultanément toutes deux.
(alors), dans (cet) intervalle, la Réalité resplendit.
Traduction du Sanskrit: Lilian Silburn

On doit contempler la cognition de deux choses. On doit alors se poser tout entier sur (leur) centre.
Et, abandonnant simultanément les deux, la réalité se manifestera dans ce centre.
Traduction du Sanskrit: David Dubois

Wenn man bei der Wahrnehmung von zwei Dingen meditiert,
soll man den Geist in der Mitte (dazwischen) ruhen lassen.
Wenn man mit einemmal beide (Gegenstände) losläßt, dann leuchtet die Wirklichkeit in der Mitte.
Übersetzung von Sanskrit: Bettina Bäumer

[60] Al percibir [sucesivamente] dos realidades,
[el yogui] debe fijar su atención en el intervalo [entre ambas].
Así, al prescindir de las dos al mismo tiempo, en medio resplandece la verdad.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 39 · verso 62

भावे त्यक्ते निरुद्धा चिन्नैव भावान्तरं व्रजेत् ।
तदा तन्मध्यभावेन विकसत्यतिभावना ॥ ६२ ॥

bhāve tyakte niruddhā cinnaiva bhāvāntaraṃ vrajet
tadā tanmadhyabhāvena vikasatyatibhāvanā

When the awareness has abandoned one object and remains fixed without moving on to another object, then through the state in between (the two) the supreme realization will unfold.
Translation from Sanskrit: Bettina Bäumer

Cuando la conciencia ha abandonado un objeto y permanece fija sin ir a otro objeto, entonces a través de dicho estado intermedio se revelará la realización suprema.
Traducción del inglés: Q

When the mind of the aspirant that comes to quit one object is firmly restrained (*niruddha*) and does not move towards any other object, it comes to rest in a middle position between the two and through it (i.e. the middle position) is unfolded intensely the realisation of pure consciousness in all its intensity.
Translation from Sanskrit: Jaideva Singh

When the mind has left a thought, and is restrained from moving towards another thought, it comes to rest in the middle. Then, through that middle state of being, one's true nature blossoms brilliantly.
Translation from Sanskrit: Ranjit Chaudhri

In the case of withdrawal of attention from one of the ideas, the consciousness does not move to the other. Then, it comes to the point in the middle of the two. Herein unfolds itself what lies in transcendence of both of them.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Que l'esprit qui vient de quitter une chose soit bloqué et ne s'oriente pas vers une autre chose. Alors, grâce à la chose qui se trouve entre elles, la Réalisation s'épanouit dans toute son intensité.
Traduction du Sanskrit: Lilian Silburn

Quand on quitte un phénomène, la conscience, immobilisée, ne doit pas aller vers un autre phénomène. Alors, grâce au phénomène (qui se déploie) en leur centre, la réalisation (de la pure conscience) se développe par-delà (toute mesure).
Traduction du Sanskrit: David Dubois

Wenn man sein Bewußtsein von einem Gegenstand abgewendet hat und es dort verharren läßt, ohne zu einem anderen Gegenstand überzugehen,
dann entfaltet sich durch den Zustand in der Mitte die höchste Kontemplation.
Übersetzung von Sanskrit: Bettina Bäumer

[61] Cuando la conciencia queda suspendida [por un instante] mientras deja atrás una realidad, debe impedirse que se dirija a otra;
así, gracias a la realidad intermedia, se despliega una *bhāvanā* superior.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 40 · verso 63

सर्वं देहं चिन्मयं हि जगद्वा परिभावयेत् ।
युगपन्निर्विकल्पेन मनसा परामोदयः ॥ ६३ ॥

sarvaṃ dehaṃ cinmayaṃ hi jagadvā paribhāvayet
yugapannirvikalpena manasā parāmodayaḥ

If one contemplates simultaneously that one's entire body and the universe
consists of nothing but Consciousness,
then the mind becomes free from thoughts and the supreme Awakening occurs.
Translation from Sanskrit: Bettina Bäumer

Si uno contempla simultáneamente que el propio cuerpo y el universo entero
consiste en nada más que la Conciencia,
entonces la mente se libera de los pensamientos y se produce el despertar supremo.
Traducción del inglés: Q

When an aspirant contemplates with mind unwavering and free from all alternatives
his whole body or the entire universe simultaneously as of the nature of consciousness,
he experiences Supreme Awakening.
Translation from Sanskrit: Jaideva Singh

With mind free of thoughts, consider firmly one's entire body or the entire universe,
to be consciousness. Then – the Supreme Awakening.
Translation from Sanskrit: Ranjit Chaudhri

If one were to contemplate with firmness of mind on the entire body or on the whole universe
as sheer consciousness altogether, the result would be unfoldment of the Supreme.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

En vérité, que l'on évoque parfaitement, de façon simultanée dans sa totalité,
soit l'univers, soit son propre corps comme s'il était fait de conscience.
Alors, à l'aide d'une pensée sans dualité, (on obtiendra) le suprême Éveil.
Traduction du Sanskrit: Lilian Silburn

On doit méditer à fond que tout le corps, ou bien le monde, consistent en conscience.
L'esprit soudain dépourvu de concept, c'est la manifestation ultime.
Traduction du Sanskrit: David Dubois

Man soll darüber meditieren, daß der ganze Körper ebenso wie das Universum
von Bewußtsein erfüllt ist – diese Meditation soll gleichzeitig und frei von Vorstellungen
mit dem Geist vollzogen werden, dann erfährt man das höchste Erwachen.
Übersetzung von Sanskrit: Bettina Bäumer

[62] Debe concebirse intensamente que todo el cuerpo, o también el universo,
están a fin de cuentas hechos de consciencia.
[Entonces] con una mente libre de representaciones, sin más [tiene lugar] el despertar supremo.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 41 · verso 64

वायुद्वयस्य संघट्टादन्तर्वा बहिरन्ततः ।
योगी समत्वविज्ञान समुद्गमनभाजनम् ॥ ६४ ॥

vāyudvayasya saṃghaṭṭādantarvā bahirantataḥ
yogī samatvavijñāna samudgamanabhājanam

By the meeting of the two breaths, at the extreme point, either within or outside (the body)
the yogi becomes capable of experimenting the rise of the knowledge of equality.
Translation from Sanskrit: Bettina Bäumer

Al encontrarse las dos respiraciones, en el punto extremo, ya sea dentro o fuera (del cuerpo)
el yogui deviene capaz de experimentar el surgir del conocimiento de igualdad.
Traducción del inglés: Q

By the fusion (*saṃghaṭṭa*) of the two breaths, viz., *prāṇa* (expiration) rising inwardly in the centre and *apāna* (inspiration) rising externally in *dvādaśānta*, there arise finally a condition in which there is complete cessation of both whether in the centre or in the *dvādaśānta*.
By meditating over that condition of void in which there is no feeling of either *prāṇa* or *apāna*, the *yogī* becomes so competent that there arises in him the intuitive experience of Equality (*samatva-vijñāna-samudgamana*)
Translation from Sanskrit: Jaideva Singh

Concentrate on either of the two meeting points of one's breath – internal o external.
The yogi will experience the birth of perfect understanding.
Translation from Sanskrit: Ranjit Chaudhri

In the case of fusion between the two kinds of breath, namely, *prāṇa* and *apāna*, no matter inside the body or outside, the *yoguin* becomes mentally the container of the experience of the sea of equality.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

En pratiquant la friction des deux souffles, à l'extérieur ou à l'intérieur, le yogin deviendra
à la fin le vase (d'élection) d'où surgit la connaissance suprême de l'Égalité.
Traduction du Sanskrit: Lilian Silburn

À partir de la fusion des deux souffles à l'intérieur, à l'extérieur ou vers l'intérieur,
le yogin en vient à savourer la manifestation de l'expérience de l'égalité.
Traduction du Sanskrit: David Dubois

Der Yogi, der beim Zusammentreffen der beiden Atemzüge (seine Aufmerksamkeit)
nach innen (auf das Herz) oder außen (auf *dvādaśānta*) richtet,
erlangt Anteil am Aufsteigen des Einheitsbewußtseins.
Übersetzung von Sanskrit: Bettina Bäumer

[63] Gracias a la confluencia final de espiración e inspiración, ya sea dentro o fuera,
el yogui participa en el ascenso de la conciencia homogénea.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 42 _ verso 65

सर्वं जगत्स्वदेहं वा स्वानन्दभरितं स्मरेत् ।
युगपन्स्वामृतेनैव परानन्दमयो भवेत् ॥ ६५ ॥

sarvaṃ jagatsvadehaṃ vā svānandabharitaṃ smaret
yugapat svāmṛtenaiva parānandamayo bhavet

(The yogī) should contemplate simultaneously on the whole world or his own body as filled with the bliss of the self, then by his own blissful nectar he becomes united with the supreme bliss.
Translation from Sanskrit: Bettina Bäumer

(El yogui) debe contemplar simultáneamente el mundo entero o su propio cuerpo lleno de la dicha de sí mismo, entonces debido al néctar de la propia dicha, deviene unido con la dicha suprema.
Traducción del inglés: Q

The *yogī* should contemplate the entire universe or his own body simultaneously in its totality as filled with his (essential spiritual) bliss.
Then through his own ambrosia-like bliss, he will become identified with the supreme bliss.
Translation from Sanskrit: Jaideva Singh

One should consider one's entire body or the entire universe to be full of one's own bliss.
Then, through one's own nectar of bliss, one will be full of the Supreme Bliss.
Translation from Sanskrit: Ranjit Chaudhri

The *yoguin* should contemplate on the entire universe or even on his own body as filled with the ambrosial delight inherent in himself.
Consequently, everything would get filled with the supernal delight all at once.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Que (le yogin) considère soit l'univers entier soit son propre corps, simultanément dans sa totalité, comme rempli de sa propre félicité.
(Alors), grâce à son ambroisie intime, il s'identifiera à la suprême félicité.
Traduction du Sanskrit: Lilian Silburn

Que el yogui considere sea el universo entero sea su propio cuerpo, simultáneamente en su totalidad, como lleno de su propia felicidad. Entonces, gracias a su íntima ambrosía, se identificará con la suprema felicidad.
Traducción del francés : Q

On doit évoquer le monde entier ou bien notre propre corps comme étant débordant de félicité.
On sera alors subitement comblé de l'ultime félicité grâce seulement à notre propre ambroisie.
Traduction du Sanskrit: David Dubois

Man meditieren über die ganze Welt und über den eigenen Körper gleichzeitig als mit der eigenen Seligkeit erfüllt – dann wird man durch die eigene Essenz des Selbst (augenblicklich) eins mit der höchsten Seligkeit.
Übersetzung von Sanskrit: Bettina Bäumer

[64] Quien evoca el universo entero, o también su propio cuerpo,
colmado de la dicha que les es inherente,
gracias a este néctar interior, sin más deviene uno con la dicha suprema.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 43 · verso 66

कुहनेन प्रयोगेण सद्य एव मृगेक्षणे ।
समुदेति महानन्दो येन तत्त्वं प्रकाशते ॥ ६६ ॥

kuhanena prayogeṇa sadya eva mṛgekṣaṇe
samudeti mahānando yena tattvaṃ prakāśate

O gazelle-eyed (Goddess)! by applying a trick there arises suddenly great bliss
by which (experience) Reality is revealed.
Translation from Sanskrit: Bettina Bäumer

Oh (Diosa) ojos de gacela! por arte de magia surge de repente una gran felicidad
mediante la cual (la experiencia) de la Realidad es revelada.
Traducción del inglés: Q

O gazelle-eyed one, by the employment of magic, supreme delight arises (in the heart
of the spectator) instantaneously. (In this condition of the mind), Reality manifest itself.
Translation from Sanskrit: Jaideva Singh

O Deer Eyed One, great joy arises instantly, while being caressed.
Through that joy, one's true nature is manifested.
Translation from Sanskrit: Ranjit Chaudhri

Through display of magical effects also, O gazelle-eyed one, there is arousal of great joy.
That joy may be used as means to realisation of the essential Being.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

(Comme) par un procédé de magie, O Belle aux yeux de *gazelle*!
la grande félicité se lève subtilement. Grâce à elle la Réalité se manifeste.
Traduction du Sanskrit: Lilian Silburn

Toi qui a les yeux d'une gazelle! Une grande félicité surgit à l'instant quand
on assiste à un tour de magie. Grâce à cette (félicité), le principe se manifeste.
Traduction du Sanskrit: David Dubois

Durch die Anwendung eines (magischen) Tricks, o gazellenäugige Göttin!
erhebt sich augenblicklich eine große Freude,
und durch diese (Erfahrung der Freude) offenbart sich die Wirklichkeit.
Übersetzung von Sanskrit: Bettina Bäumer

[65] Al recurrir al truco [del cosquilleo], ¡oh, diosa, con mirada de gacela!
sin más irrumpe la dicha suprema y, a través de ella, la verdad resplandece.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 44 · verso 67

सर्वस्रोतोनिबन्धेन प्राणशक्त्योर्ध्वया शनैः ।
पिपीलस्पर्शविलायां प्रथते परमं सुखम् ॥ ६७ ॥

sarvasrotonibandhena prāṇaśaktyordhvayā śanaiḥ
pipīlasparśavelāyāṃ prathate paramaṃ sukham

Closing all the openings of the senses, by the slow upward rise of the Energy of Breath,
one feels a sensation like the craving of ants. At that time the supreme joy is revealed.
Translation from Sanskrit: Bettina Bäumer

Cerrando todas las aberturas de los sentidos, mediante el lento ascenso ascendente
de la Energía del Aliento, uno siente una sensación como de hormigueo.
En ese momento se revela el gozo supremo.
Traducción del inglés: Q

When by stopping the opening of all the senses the current of all sensory activity is stopped,
the *prāṇaśakti* moves slowly upward (in the middle *nāḍi* or *suṣumnā* from *mūlādhāra* towards
Brahmarandhra), then in the upward movement of *prāṇaśakti*, there is felt a tingling sensation
(at the various stations in the middle *nāḍi*) like the one created by the movement of an ant
(over the body). At the moment of that sensation, there ensues supreme delight.
Translation from Sanskrit: Jaideva Singh

By closing all the senses, the Energy of Life up gradually through the center of the spine,
and one feels a tingling sensation like that of an ant moving on one. Utmost joy then spreads all over.
Translation from Sanskrit: Ranjit Chaudhri

When the *prāṇic* energy rises upward slowly by having blocked all the sensory channels,
it (known as *kuṇḍalinī*) moves slowly upward creating the sensation of an ant creeping on the body.
That sensation is highly blissful.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Lorsqu'on fait échec au flot tout entier (des activités sensorielles) par le moyen du souffle
qui s'élève peu à peu, au moment où l'on sent un fourmillement, le suprême bonheur se propage.
Traduction du Sanskrit: Lilian Silburn

Le bien-être ultime se déploie quand la Puissance du souffle s'élève peu à peu
– comme la caresse d'une fourmi – quand tous les courants sont fermés.
Traduction du Sanskrit: David Dubois

Wenn man das Ausfließen aller Sinnesorgane durch die aufsteigende Atemenergie
allmählich zur Ruhe bringt, dann erfährt man im Augenblick der Berührung,
die sich wie das Krabbeln von Ameisen anfühlt, das höchste Glück.
Übersetzung von Sanskrit: Bettina Bäumer

[66] Gracias al ascenso paulatino de la energía de la respiración mediante una obstrucción
de todas las corrientes [sensoriales], en el momento de [la sensación] de hormigueo,
estalla la alegría suprema.
Traducción del Sánscrito: Óscar Figueroa

intersticio, en medio de, no dualidad

Dhāraṇā 45 · verso 68

वह्नेर्विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।
केवलं वायुपूर्णं वा स्मरानन्देन युज्यते ॥ ६८ ॥

vahnerviṣasya madhye tu cittaṃ sukhamayaṃ kṣipet
kevalaṃ vāyupūrṇaṃ vā smarānandena yujyate

One should place one's mind full of bliss between 'fire' (*vahni*) and 'poison' (*viṣa*),
or filled with breath, then one will be united with the blissful union (of Śiva and Śakti).
Translation from Sanskrit: Bettina Bäumer

Uno debe poner la mente llena de felicidad entre 'fuego' (vahni) y 'veneno' (viswa),
o llenada con el aliento, entonces uno se unirá con la unión dichosa (de Śiva and Śakti).
Traducción del inglés: Q

One should throw (i.e. concentrate) the delight *citta* in the middle of *vahni* and *viṣa*
bothways whether by itself or permeated by *vāyu* (*prāṇic breath*),
one would then be joined to the bliss of sexual union.
Translation from Sanskrit: Jaideva Singh

One should cast one's attention on the joy experienced, between the beginning and end of the sexual act. One will be completely filled with Energy, and through the bliss of love, one is united with God.
Translation from Sanskrit: Ranjit Chaudhri

The *yogin* should put his delight *citta* in the midst of *vahni* and *viṣa*, no matter,
by itself or in association with breath. By doing so, he would experience something
like the delight as is experienced through the act of sex.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Mais qu'on fixe la pensée qui n'est plus que plaisir dans l'intervalle de feu et de poison.
Elle s'isole (alors) ou se remplit de souffle (et) l'on s'intègre à la félicité de l'amour.
Traduction du Sanskrit: Lilian Silburn

On doit projeter l'esprit rempli de bien-être au centre du feu et du poison.
Ou bien, (on doit le projeter ainsi quand) il est simplement rempli de souffle.
(Ainsi,) on s'unifie grâce à la félicité d'Éros.
Traduction du Sanskrit: David Dubois

Man soll das Denken, das ganz von Freude erfüllt ist,
in die Mitte zwischen ‹‹Feuer›› und ‹‹Gift›› lenken.
Allein oder gefüllt mit Atem wird man (dann) eins mit der Seligkeit der Liebe.
Übersetzung von Sanskrit: Bettina Bäumer

[67] [El yogui] debe proyectar la mente entre el ‹‹fuego››
y el ‹‹veneno›› apenas la envuelve el deseo.
[De este modo], por sí sola o llena de aire, se funde en la dicha del amor.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 46 · verso 69

शक्तिसङ्गमसंक्षुब्ध शक्त्यावेशावसानिकम् ।
यत्सुखं ब्रह्मतत्त्वस्य तत्सुखं स्वाक्यमुच्यते ॥ ६९ ॥

śaktisaṅgama saṃkṣubdha śaktyāveśāvasānikam
yatsukhaṃ brahmatattvasya tatsukhaṃ svākyamucyate

The delight experienced at the time of (sexual) union when the female energy is excited and when the absorption into her is completed, is similar to the spiritual bliss (lit. the bliss of Brahman) and that bliss is said to be that of the Self.
Translation from Sanskrit: Bettina Bäumer

El placer experimentado en el momento de la unión (sexual) cuando la energía femenina está excitada y cuando la absorción en ella se completa, es similar a la dicha espiritual (lit. la felicidad de Brahman) y dicha felicidad se dice es la del Ser.
Traducción del inglés: Q

At the time of sexual intercourse with a woman, an absorption into her is brought about by excitement, and the final delight that ensues at orgasm betokens the delight of Brahman. This delight is (in reality) that of one's own Self.
Translation from Sanskrit: Jaideva Singh

At the time of sexual intercourse with a woman, there is great joy during an orgasm. That joy speaks of God's nature, and is of one's own self.
Translation from Sanskrit: Ranjit Chaudhri

In the case of the pleasure experienced through the act of sex, the woman concerned acts only as the source of excitement while the actual source of it is the Divine Power Herself. As such, this pleasure's bearing semblance to the delight of Brahman, is due to having its source in oneself (rather than the sex-partner).
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

La jouissance de la Réalité du *brahman* (qu'on éprouve) au moment où prend fin l'absorption dans l'énergie fortement agitée par l'union avec une parèdre (*śakti*), c'est elle (précisément) qu'on nomme jouissance intime.
Traduction du Sanskrit: Lilian Silburn

Ce bien-être de la réalité de l'Immense (que l'on éprouve) à l'occasion de l'absorption dans la Puissance fortement excitée par l'union avec une Puissance, ce bien-être est (absolument) subjectif.
Traduction du Sanskrit: David Dubois

Die Freude, die im Moment der Vereinigung mit der Śakti (Partnerin) durch die Erregung bei dem vollem Eindringen erfahren wird, ist wie die Seligkeit Brahmans. Es ist die Freude des eigenen Selbst.
Übersetzung von Sanskrit: Bettina Bäumer

[68] La unión sexual con śakti induce una inmersión en Śakti
que desemboca en la felicidad absoluta.
Bien dicen que esta es nuestra felicidad más íntima.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 47 · verso 70

लेहनामन्थनाकोटैः स्त्रीसुखस्य भरात्स्मृतेः ।
शक्त्यभावेऽपि देवेशि भवेदानन्दसंप्लवः ॥ ७० ॥

lehanā manthanākoṭaiḥ strīsukhasya bharātsmṛteḥ
śaktyabhāve'pi deveśi bhavedānanda saṃplavaḥ

O Goddess, even in the absence of a woman there is a flood of delight
by merely remembering the sexual joy experienced while kissing, embracing, pressing, etc.
Translation from Sanskrit: Bettina Bäumer

Oh Diosa, incluso en ausencia de una mujer hay un flujo de placer simplemente
recordando la alegría sexual experimentada al besar, abrazar, presionar, etc.
Traducción del inglés: Q

O goddess, even in the absence of a woman, there is flood of delight, simply by the intensity
of the memory of sexual pleasure in the form of kissing, embracing, pressing, etc.
Translation from Sanskrit: Jaideva Singh

O Goddess, even in the absence of a woman – from the memory of the intense joy of the climax,
while making love to a woman – one will experience a flood of joy.
Translation from Sanskrit: Ranjit Chaudhri

The pleasure derived from the kissing, etc. of the woman may be had even in the total absence of the
woman concerned just out memory of hers to the extent of proving wholly absorbing, O Goddess.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

O Maîtresse des Dieux! l'afflux de la félicité se produit même en l'absence d'une énergie
(une femme), si l'on se remémore intensément la jouissance née de la femme grâce
à des baisers, des caresses, des étreintes.
Traduction du Sanskrit: Lilian Silburn

Maîtresse des dieux! Même en l'absence d'une Puissance, on peut plonger dans la félicité
grâce au plein souvenir du bien-être éprouvé (autrefois) avec une femme à travers les baisers,
les étreintes et les caresses.
Traduction du Sanskrit: David Dubois

O Herrin der Götter! Selbst in der Abwesenheit einer Energie (Partnerin)
entsteht ein Überfließen der Freude allein durch die Erinnerung an die Freude,
die man mit einer Frau durch Küsse, Zärtlichkeit und Umarmungen erfahren hat.
Übersetzung von Sanskrit: Bettina Bäumer

[69] Basta evocar vívidamente el placer que una mujer [desencadena]
con besos, caricias y envites sexuales, para que incluso en su ausencia,
¡oh, soberana entre las diosas!, sobrevenga una oleada de dicha.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 48 · verso 71

आनन्दे महति प्राप्ते दृष्टे वा बान्धवे चिरात् ।
आनन्दमुद्गतं ध्यात्वा तल्लयस्तन्मना भवेत्॥ ७१ ॥

ānande mahati prāpte dṛṣṭe vā bāndhave cirāt
ānandamudgataṃ dhyātvā tallyastanmanā bhavet

At the time of experiencing great bliss, or the joy of seeing a friend or relative after a long time,
one should meditate on the rising of this bliss and,
while merging with it, one's mind will become one with it.
Translation from Sanskrit: Bettina Bäumer

En el momento de experimentar gran felicidad o alegría al ver a un amigo o pariente
después de mucho tiempo, uno debe meditar en la emergencia de dicha felicidad y,
mientras se fusiona con ella, la propia mente deviene uno con ella.
Traducción del inglés: Q

On the occasion of a great delight being obtained, or on the occasion of delight arising
from seeing a friend or relative after a long time, one should meditate on the delight itself
and become absorbed in it, then his mind will become indentified with it.
Translation from Sanskrit: Jaideva Singh

Whenever great joy is obtained, or when joy arises on seeing a friend or relative after a long time,
one should meditate on that joy. Then the mind will be absorbed into joy.
Translation from Sanskrit: Ranjit Chaudhri

Through meditation on the delight one experiences on the occasion of some delighting event
or by meeting one's close relative long after,
one needs to feel one's oneness with it and get absorbed in it.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Ou encore à la vue d'un parent dont ont a été longtemps (séparé),
on accède à une félicité très grande.
Ayant médité sur la félicité qui vient de surgir, on s'y absorbe, (puis) la pensée s'identifie à elle.
Traduction du Sanskrit: Lilian Silburn

Ou bien, quand on éprouve une félicité extraordinaire à la vue d'un proche
(éloigné) depuis longtemps, on doit contempler cette explosion de félicité.
En s'absorbant en elle, l'esprit s'identifie à elle.
Traduction du Sanskrit: David Dubois

Wenn man eine große Freude erfährt, wie beim Wiedersehen eines Freundes (oder Verwandten)
nach langer Zeit, soll man über das Entspringen dieser Freude meditieren,
dann wird man darin absorbiert und wird geistig eins damit (mit dieser Freude).
Übersetzung von Sanskrit: Bettina Bäumer

[70] Del mismo modo, cuando nos invade una inmensa alegría al ver a un amigo después de mucho
tiempo, si se contempla esta oleada de dicha, uno se disuelve en ella sin pensar en nada más.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 49 _ verso 72

जग्धिपानकृतोल्लास रसानन्दविजृम्भणात् ।
भावयेद्भरितावस्थां महानन्दस्ततो भवेत् ॥ ७२ ॥

jagdhipānakṛtollāsa rasānandavijṛmbhaṇāt
bhāvayedbharitāvasthāṃ mahānandastato bhavet

When one is filled with joy arising from the pleasure of eating and drinking,
one should meditate on the state of fullness. Then the great bliss will arise.
Translation from Sanskrit: Bettina Bäumer

Cuando uno está lleno de la alegría que surge del placer de comer y beber,
uno debe meditar en el estado de plenitud. Entonces emergerá la gran dicha emergerá.
Traducción del inglés: Q

When one experiences the expansion of joy of savour arising from the pleasure of
eating and drinking, one should meditate on the perfect condition of this joy,
then there will be supreme delight.
Translation from Sanskrit: Jaideva Singh

From the pleasure of eating and drinking, one experiences joy blossoming.
One should become filled with that state of joy. Then great joy will be obtained.
Translation from Sanskrit: Ranjit Chaudhri

By contemplating on the delightful state of one's being brought in through eating,
drinking and expansion of the joy thus generated through the organ of taste,
one has the possibility of entering into the supernal reservoir of bliss.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Grâce à l'épanouissement de la félicité que comporte l'euphorie causée par
la nourriture et la boisson, qu'on adhère de tout son être à cet état de surabondance
et l'on s'identifiera alors à la grande Félicité.
Traduction du Sanskrit: Lilian Silburn

On doit évoquer l'état de plénitude engendré par l'efflorescence de félicité savoureuse,
délectation (elle-même) engendrée par l'acte de boire et de manger.
Alors surgira la grande félicité.
Traduction du Sanskrit: David Dubois

Wenn man eine überschäumende Freude beim Genuß von Essen und Trinken erfährt,
soll man über den Zustand der Fülle meditieren, und die große Freude wird entstehen.
Übersetzung von Sanskrit: Bettina Bäumer

[71] Cuando nos invade el placer de saborear exquisitos manjares y bebidas,
debe contemplarse la condición de plenitud; entonces sobreviene la dicha suprema.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 50 · verso 73

गीतादिविषयास्वादा-समसौख्यैकतात्मनः ।
योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता ॥ ७३ ॥

gītādiviṣayāsvādā-samasaukhyaikatātmanaḥ
yoginastanmayatvena manorūḍhestadātmatā

When the mind of a yogī is one with the unparalleded joy of music and other (aesthetic delights), then he is identified with it due to the expansion of his mind which has merged in it.
Translation from Sanskrit: Bettina Bäumer

Cuando la mente de un yogui es uno con la alegría inigualable de la música y otros (placeres estéticos), entonces se identifica con ella debido a la expansión de su mente fusionada en ello.
Traducción del inglés: Q

When the *yogī* mentally becomes one with the incomparable joy of song and other objects, then of such a *yogī*, there is, because of the expansion of his mind, identity with that (i.e. with the incomparable joy) because he becomes one with it.
Translation from Sanskrit: Jaideva Singh

When one is enjoying singing and other pleasures of the senses, great joy arises.
The yogi should become one with that joy. Then, one experiences growth of self.
Translation from Sanskrit: Ranjit Chaudhri

The experience of oneness with the supernal delight the yogin has,
is due to his mind having had the incomparable joy of listening to music, etc.
and having got absorbed in it to the extent of his oneness with the same.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si un yogin se fond dans le bonheur incomparable éprouvé à jouir des chants et autres plaisirs sensibles, parce qu'il n'est plus que ce bonheur,
(une fois) sa pensée stabilisée, il s'identifiera (complètement) à lui.
Traduction du Sanskrit: Lilian Silburn

Les yogins doivent ne faire plus qu'un avec le bien-être incomparable (que l'on éprouve) en se délectant des belles choses comme le chant par exemple.
Parce qu'ils y ont enraciné leur âme, ils sont ce (bien-être).
Traduction du Sanskrit: David Dubois

Wenn der Yogī eins wird mit der unvergleichlichen Freude des Genusses von Musik und anderen ästhetischen Freuden, dann verschmilzt er damit,
und durch eine geistige Erhebung wird er vollkommen eins damit (mit dieser Freude).
Übersetzung von Sanskrit: Bettina Bäumer

[72] Al hacerse uno con el júbilo sin par que produce disfrutar cosas como la música, etcétera,
con una conciencia acrecentada a causa de esta identificación,
el yogui alcanza la esencia misma de esa [dicha].
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 51 _ verso 74

यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् ।
तत्र तत्र परानन्दस्वरूपं सम्प्रवर्तते ॥ ७४ ॥

yatra yatra manastuṣṭirmanastatraiva dhārayet
tatra tatra parānandasvarūpaṃ saṃpravartate

Wherever the mind finds satisfaction, let it be fixed there,
for there itself the nature of supreme bliss will become manifest.
Translation from Sanskrit: Bettina Bäumer

Ahí donde la mente encuentre satisfacción, déjala ahí fijada,
porque ahí mismo la naturaleza de la suprema dicha se manifestará.
Traducción del inglés: Q

Wherever the mind of the individual finds satisfaction (without agitation),
let it concentrated on that. In every such case the true nature of the highest bliss will manifest itself.
Translation from Sanskrit: Jaideva Singh

Wherever the mind finds satisfaction – in that very place focus one's attention.
Then, the Supreme Bliss of one's true nature will manifest itself.
Translation from Sanskrit: Ranjit Chaudhri

One should practise concentration of mind wheresoever it feels satisfaction.
It is on any such point that would get manifested the supreme delight in its real nature.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Là où la pensée trouve satisfaction, c'est en ce lieu même qu'il faut river (cette) pensée
(sans fléchir); c'est là, en effet, que l'essence de la suprême félicité se révèle pleinement.
Traduction du Sanskrit: Lilian Silburn

On doit poser l'esprit là où l'esprit trouve son bonheur,
(car) c'est là que notre vraie nature de félicité suprême se manifestera.
Traduction du Sanskrit: David Dubois

Wo immer der Geist seine Erfüllung findet, ebendarauf soll man sich konzentrieren.
Genau dort wird sich das Wesen der höchsten Seligkeit offenbaren.
Übersetzung von Sanskrit: Bettina Bäumer

[73] Donde sea que la mente obtenga satisfacción, justo ahí debe fijarla [el yogui]:
ahí se manifiesta, en su esencia, la dicha suprema.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 52 _ verso 75

अनागतायां निद्रायां प्रणष्टे बाह्यगोचरे ।
सावस्था मनसा गम्या परा देवी प्रकाशते ॥ ७५ ॥

anāgatāyāṃ nidrāyāṃ praṇaṣṭe bāhyagocare
sāvasthā manasā gamyā parā devī prakāśate

One should concentrate on the state when sleep has not yet come,
but the external awareness has disappeared (between waking and sleep)
– there the supreme Goddess reveals herself.
Translation from Sanskrit: Bettina Bäumer

Uno debe concentrarse en el estado donde/cuando el sueño no ha llegado todavía,
pero la conciencia exterior ha desaparecido (entre vigilia y sueño)
– ahí la suprema Diosa ella misma se revela.
Traducción del inglés: Q

When sleep has not yet fully appeared i.e. when one is about to fall asleep,
and all the external objects (though present) have faded out of sight then the state
(between sleep and waking) is one on which one should concentrate.
In that state the Supreme Goddess will reveal Herself.
Translation from Sanskrit: Jaideva Singh

Concentrate on the state where sleep has not fully appeared, but the external world has disappeared.
In that state, the Supreme Goddess is revealed.
Translation from Sanskrit: Ranjit Chaudhri

As the supreme goddess reveals herself in that state which precedes sleep and
follows disappearance of the world outside, one needs to reach that state mentally.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Lorsque le sommeil n'est pas encore venu et que (pourtant) le monde extérieur s'est effacé,
au moment où cet état devient accessible à la pensée, la Déesse suprême se révèle.
Traduction du Sanskrit: Lilian Silburn

On doit d'abord accéder à cet état (qui se déploie) quand le sommeil n'est pas (encore) venu
(et que) le champ de la perception extérieure à disparu. Alors la Déesse Suprême se manifeste.
Traduction du Sanskrit: David Dubois

Wenn der Schlaf noch nicht eingetreten ist, aber die Eindrücke der Außenwelt geschwunden sind,
dieser Zustand kann vom Geist berührt werden. Darin offenbart sich die Göttin Transzendenz.
Übersetzung von Sanskrit: Bettina Bäumer

[74] Si la mente logra acceder a esa condición [intermedia], cuando el sueño aún no llega,
pero la realidad exterior ya se diluyó, entonces la diosa suprema resplandece.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 53 · verso 76

तेजसा सूर्यदीपादेराकाशे शबलीकृते ।
दृष्टिर्निवेश्या तत्रैव स्वात्मरूपं प्रकाशते ॥ ७६ ॥

tejasā sūryadīpāder ākāśe śabalikṛte
dṛṣṭirnirveśyā tatraiva svātma rūpaṃ prakaśate

One should direct one's gaze on space which is filled with variegated light of the sun or of a lamp. There itself one's own essential nature will be revealed.
Translation from Sanskrit: Bettina Bäumer

Uno debe dirigir la mirada hacia el espacio que está lleno de luz variada del sol o de una lámpara. Allí se revelará la propia naturaleza esencial.
Traducción del inglés: Q

One should fix one's gaze on a portion of the space that appears variegated with the rays of the sun, lamp, etc. At that very place, the nature of one's essential Self will manifest itself.
Translation from Sanskrit: Jaideva Singh

One should fix one's sight on the place where light from the sun, lamp, etc. forms different colors. There indeed, one's True Self will reveal itself.
Translation from Sanskrit: Ranjit Chaudhri

One should direct one's eyesight to that spot of space which has been made variegated by the light of the sun or that of lamp, etc. since it is on such a spot that one's own Self reveals itself.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Le regard doit être sur une portion d'espace qui apparaît tachetée sous le rayonnement du soleil, d'une lampe, etc. (et) c'est là même que resplendit l'essence de son propre Soi.
Traduction du Sanskrit: Lilian Silburn

On doit d'abord poser le regard sur l'espace dans lequel apparaissent des taches grâce à l'éclat du soleil, d'une lampe et autres (sources de lumière).
C'est là-même que se manifeste la forme de notre Soi.
Traduction du Sanskrit: David Dubois

Wenn man seinen Blick auf einen Teil des Raumes richtet, der vom Licht der Sonne oder einer Lampe fleckenhaft erhellt ist, dann enthüllt sich ebenfort die eigene Wesensnatur.
Übersetzung von Sanskrit: Bettina Bäumer

[75] Cuando la luz del sol, de una lámpara, etcétera, salpica el espacio con sus destellos, debe posarse la mirada justo ahí. [Entonces] resplandece nuestra verdadera naturaleza.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 54 · verso 77

करङ्किण्या क्रोधनया भैरव्या लेलिहानया ।
खेचर्या दृष्टिकाले च परावाप्तिः प्रकाशते ॥ ७७ ॥

karaṅkiṇyā krodhanayā bhairavyā lelihānayā
khecaryā dṛṣṭikāle ca parāvāptiḥ prakāśate

At the time of vision (of oneness) (while practising) the *mudrās* karaṅkiṇī, krodhanā, bhairavī, lelihānā and khecarī, the pervasiveness of Supreme Consciousness is revealed.
Translation from Sanskrit: Bettina Bäumer

En el momento de la visión (de la unicidad) (al practicar) los *mudrās* karaṅkiṇī, krodhanā, bhairavī, lelihānā y khecarī, es revelada la omnipresencia de la Conciencia Suprema.
Traducción del inglés: Q

At the moment of the (intuitive) perception (of the universe), there is manifested the supreme attainment through the *karaṅkiṇī*, *krodhanā*, *bhairavī*, *lelihānā* and *khecarī mudrās*.
Translation from Sanskrit: Jaideva Singh

From the yogic practices of karaṅkiṇī, krodhanā, bhairavī, lelihānā and khecarī mudrās, the Supreme Reality is revealed.
Translation from Sanskrit: Ranjit Chaudhri

The highest state of pervasion is attained through *mudrās* like *karaṅkiṇī*, *krodhanā*, *bhairavī*, *lelihānā* and *khecarī* practised in course of the vision of the Reality.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

La suprême fusion dans (le Tout) se révèle au moment de la perception intuitive (de l'Univers) grâce aux (attitudes suivantes) : le repos de la mort, la fureur, la fixité du regard, la succion ininterrompue et la concentration sur l'éther.
Traduction du Sanskrit: Lilian Silburn

Quand (on cultive) un regard (non duel), grâce à la (posture) de Celle qui est un squelette, (puis) de la Furie, (puis) celle de Bhairavī, (puis) de Celle qui lèche et (enfin) de Celle qui va dans l'espace, la réalisation suprême se manifeste.
Traduction du Sanskrit: David Dubois

Durch die mystischen Haltungen (*mudrā*) karaṅkiṇī, krodhanā, bhairavī, lelihānā und khecarī offenbart sich im Moment der Schau (zum Zeitpunkt der Übung) die höchste Durchdringung.
Übersetzung von Sanskrit: Bettina Bäumer

[76] La consecución de la [diosa] Suprema también resplandece cuando [el yogui posa] su mirada mientras [adopta los gestos (*mudrā*)] karaṅkiṇī, krodhanā, bhairavī, lelihānā y khecarī.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 55 _ verso 78

मृद्वासने स्फिजैकेन हस्तपादौ निराश्रयम् ।
निधाय तत्प्रसङ्गेन परा पूर्णा मतिर्भवेत् ॥ ७८ ॥

mṛdvāsane sphijaikena hastapādau nirāśrayam
nidhāya tatprasaṅgena parā pūrṇā matirbhavet

Sitting on a soft seat one should hold one's hands and feet without any support.
By maintaining this position the individual mind will reach
a state of supreme fullness of consciousness.
Translation from Sanskrit: Bettina Bäumer

Sentado/a en un asiento blando uno debe mantener manos y pies sin ningún soporte.
Manteniendo esta posición la mente individual alcanzará un estado de plena conciencia suprema.
Traducción del inglés: Q

The aspirant should seat himself on a soft (cushioned) seat, placing only one of the buttocks
on the seat and leaving the hands and the feet without any support. By maintaining himself
in this position, his intelligence will become highly *sātvika* and endowed with plenitude.
Translation from Sanskrit: Jaideva Singh

Sit by placing one buttock on a soft seat, with no support for the hands and feet.
By staying in that position, one will be filled with the understanding of the Supreme Reality.
Translation from Sanskrit: Ranjit Chaudhri

The practitioner of yoga may seat himself by placing only one of his buttocks on a soft seat
without any support from both hands and feet and thus give opportunity to the mind
to get relaxed and feel expanded in consciousness.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Installé sur un siège moelleux, ne reposant que sur son séant, pieds et mains privés de support;
par l'effet de cette (attitude), l'intelligence intuitive la plus haute accède à la plénitude.
Traduction du Sanskrit: Lilian Silburn

D'abord on s'assoit sur un siège moelleux, où seules les fesses sont posées
– les bras et les jambes sans point d'appui.
À cause de cette (posture), la conscience deviendra suprême et pleine.
Traduction du Sanskrit: David Dubois

Man soll auf einem weichen Sitz nur auf einer Seite des Gesäßes sitzen
und die Hände und Füße ohne Stütze halten.
Wenn man diese Haltung beibehält, erlangt der Geist (*mati*) einen Zustand höchster Fülle.
Übersetzung von Sanskrit: Bettina Bäumer

[77] Si se toma asiento sobre una superficie suave con una sola posadera,
sin apoyar brazos ni piernas, gracias a esta [posición] la mente deviene plena, suprema.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 56 · verso 79

उपविश्यासने सम्यक् बाहू कृत्वार्धकुञ्चितौ ।
कक्षव्योम्नि मनः कुर्वन् शममायाति तल्लयात् ॥ ७९ ॥

upaviśyāsane samyak bāhū kṛtvārdhakuñcitau
kakṣavyomni manaḥ kurvan śamamāyāti tallayāt

Sitting on a seat one should place the arms in a curved position,
and fixing the mind on the void under the armpits, it will merge in that (void) and attain peace.
Translation from Sanskrit: Bettina Bäumer

Sentado en un asiento uno debe colocar los brazos en una posición curvada,
y fijando la mente en el vacío bajo las axilas, se fundirá en ese vacío y alcanzará la paz.
Traducción del inglés: Q

Sitting comfortably on his seat and placing the two arms in the form of an arch overhead,
the aspirant should fix his gaze in the arm-pits.
As the mind gets absorbed in that posture of repose, it will experience great peace.
Translation from Sanskrit: Jaideva Singh

Sitting comfortably, curve the arms overhead, in the form of an arch.
By absorbing the mind in the space of the armpits, Great Peace will come.
Translation from Sanskrit: Ranjit Chaudhri

Having seated oneself comfortably with his hands forming an arch over the head,
if one were to direct one's attention to either of the armpits,
one is sure to experience peace due to absorption of the mind.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Confortablement installé sur un siège, les bras croisés,
ayant fixé la pensée aux creux des aisselles, grâce à cette absorption on obtiendra la quiétude.
Traduction du Sanskrit: Lilian Silburn

Convenablement installé sur un siège, les bras croisés, on doit poser l'esprit au creux des aisselles.
La paix viendra de la résorption de l'esprit (en cet espace).
Traduction du Sanskrit: David Dubois

Man soll auf einem Sitz Platz nehmen und die Arme wie einen Bogen über den Kopf halten.
Wenn man die Gedanken auf den hohlen Raum in den Achselhöhlen richtet,
erlangt man Frieden, indem man sich dort (in der Leere) absorbiert.
Übersetzung von Sanskrit: Bettina Bäumer

[78] Si se toma asiento cómodamente con los brazos ligeramente arqueados y se lleva la atención
al hueco de las axilas, [entonces] absorto en ese [vacío, el yogui] obtiene ecuanimidad.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 57 _ verso 80 *Bhairavī mudrā*

स्थूलरूपस्य भावस्य स्तब्धां दृष्टिं निपात्य च ।
अचिरेण निराधारं मनः कृत्वा शिवं व्रजेत्॥ ८० ॥

sthūlarūpasya bhāvasya stabdhāṃ dṛṣṭiṃ nipātya ca
acireṇa nirādhāraṃ manaḥ kṛtvā śivaṃ vrajet

Fixing one's gaze without blinking on an external (beautiful) form,
and making the mind supportless in a short time, one will attain Śiva.
Translation from Sanskrit: Bettina Bäumer

Fijando la mirada sin parpadear en una forma externa (bella),
y dejando la mente sin soporte por un corto tiempo, uno alcanzará Śiva.
Traducción del inglés: Q

Having fixed his gaze without blinking on a gross object, (and directing his attention inward),
and thus making his mind free of all prop of thought-constructs,
the aspirant acquires the state of *Śiva* without delay.
Translation from Sanskrit: Jaideva Singh

Look firmly without blinking, at the gross form of any object.
The mind will be without support, and within a short while one will reside in Shiva.
Translation from Sanskrit: Ranjit Chaudhri

Having withdrawn the eyesight from the gross world if one were to make the mind baseless,
one is likely to reach the state of *Śiva*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Ayant fixé les yeux sans cligner sur un objet à forme grossière et
si l'on prive la pensée de tout support, l'on parviendra sans tarder à Śiva.
Traduction du Sanskrit: Lilian Silburn

Le regard étant posé sur un phénomène grossier (quelconque), on doit d'abord l'y fixer.
Alors, en peu de temps, l'esprit s'affranchit de (tout) point d'appui et l'on atteint Śiva.
Traduction du Sanskrit: David Dubois

Man richte seinen Blick regungslos auf die äußere Form eines (schönen) Gegenstandes.
Wenn man unverzüglich seinen Geist von allen Stützen befreit, erlangt man Śiva.
Übersetzung von Sanskrit: Bettina Bäumer

[79] Asimismo, si se posa fijamente la mirada en una realidad burda y
enseguida se priva a la mente de [todos sus] soportes, [el yogui] va a Śiva.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 58 _ verso 81 *Khecarī mudrā*

मध्यजिह्वे स्फारितास्ये मध्ये निक्षिप्य चेतनाम् ।
होच्चारं मनसा कुर्वंस्ततः शान्ते प्रलीयते ॥ ८१ ॥

madhyajihve sphāritāsye madhye nikṣipya cetanām
hoccāraṃ manasā kurvaṃstataḥ śānte pralīyate

Keeping the tongue in the centre of the wide open mouth one should fix the mind there.
Uttering the letter *h* mentally, one will be dissolved in peace.
Translation from Sanskrit: Bettina Bäumer

Manteniendo la lengua en el centro con la boca bien abierta, uno debe fijar la mente ahí.
Pronunciando la letra *h* mentalmente, uno se disolverá en paz.
Traducción del inglés: Q

If one maintains the mouth widely open, keeping the inverted tongue at the centre and
fixing the mind in the middle of the open mouth, and voices vowel-less *ha* mentally,
he will dissolved in peace.
Translation from Sanskrit: Jaideva Singh

With mouth wide open, throw the tongue upwards to the center of the palate.
Fix attention on the middle of the tongue, and feel the sound Ha being uttered there.
Then, one will be dissolved in Peace.
Translation from Sanskrit: Ranjit Chaudhri

One can dissolve oneself in peace if he keeps the (inverted) tongue in the middle
of the open mouth, directs consciousness to the middle of the eye-brows and
utters the letter "h" mentally and continuously.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

La bouche étant largement ouverte, la langue au centre, si l'on fixe la pensée sur (ce) centre
en récitant mentalement (le phonème) *HA*, l'on s'abîmera alors dans la paix.
Traduction du Sanskrit: Lilian Silburn

La boca estando bien abierta, la lengua en el centro, si se fija el pensamiento sobre este centro
recitando mentalmente el fonema HA, entonces uno se sumirá en la paz.
Traducción del francés: Q

La bouche grande ouverte, la langue au centre, on doit d'abord placer l'attention
au centre (de la cavité buccale). On énonce mentalement un ‹‹ha››.
(L'esprit) se résorbe alors dans la paix.
Traduction du Sanskrit: David Dubois

Wenn man den Mund offenhält und die Zunge in der Mitte hält,
und seinen Geist auf die Mitte Konzentriert, soll man in Gedanken den Laut *h* aussprechen.
Dann wird man im Zustand des Friedens aufgelöst.
Übersetzung von Sanskrit: Bettina Bäumer

[80] Si se proyecta la mente en el centro de la boca bien abierta,
con la lengua [suspendida] en medio,
y se recita internamente [el fonema] H, entonces uno se disuelve en la paz.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 59 · verso 82

आसने शयने स्थित्वा निराधारं विभावयम् ।
स्वदेहं मनसि क्षीणे क्षणात् क्षीणाशयो भवेत्॥ ८२॥

āsane śayane sthitvā nirādhāraṃ vibhāvayam
svadehaṃ manasi kṣīṇe kṣanāt kṣīṇāśayo bhavet

Either sitting on a seat or lying on a bed one should meditate on the body as being supportless.
When the mind becomes empty and supportless,
within a moment one is liberated from mental dispositions.
Translation from Sanskrit: Bettina Bäumer

Ya sea sentado en un asiento o acostado en una cama uno debe meditar en el cuerpo
como siendo sin soporte. Cuando la mente deviene vacía y sin soporte,
en un momento uno se libera de las disposiciones mentales.
Traducción del inglés: Q

Seated on a (soft) seat or bed, one should contemplate one's body as without support.
By this contemplation when all props of one's thought vanish i.e. when one's mind
becomes free of thought-constructs, then in an instant,
all his old (undesirable) mental dispositions (lying in the unconscious) will also vanish.
Translation from Sanskrit: Jaideva Singh

Seated on a bed or couch, continuously imagine one's own body to be without support.
The instant the mind disappears, one's fixed place of residence disappears.
Translation from Sanskrit: Ranjit Chaudhri

Sitting on a bed if one were to contemplate on his body as baseless,
then on the mind having become attenuated in its ideation, it has the possibility
of becoming rid of its deposits (in the form of the unconsciousness content) forthwith.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Se tenant assis (ou) couché, (un yoguin) doit évoquer avec intensité son propre corps
comme privé de support ; dans une pensée qui s'évanouit, à l'instant même,
ses prédispositions inconscientes s'évanouiront (également).
Traduction du Sanskrit: Lilian Silburn

Assis sur un siège ou allongé sur un lit, nous devons d'abord ressentir notre corps comme
privé de support. Quand l'esprit a (ainsi) disparu, notre support mental disparaît en un instant.
Traduction du Sanskrit: David Dubois

Man soll auf einem Sitz oder Bett sitzen und sich vorstellen, daß der Körper keine Grundlage hat.
Dabei löst sich das Denken auf und im selben Augenblick werden auch die psychischen Eindrücke
ausgelöscht.
Übersetzung von Sanskrit: Bettina Bäumer

[81] Si uno toma asiento o se recuesta, y concibe intensamente que su cuerpo carece de soporte,
entonces sin más la mente se disuelve, y con esta su sustrato.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 60 _ verso 83

चलासने स्थितस्याथ शनैर्वा देहचालनात् ।
प्रशान्ते मानसे भावे देवि दिव्यौघमाप्नुयात्॥ ८३॥

calāsane sthitasyātha śanairvā dehacālanāt
praśānte mānase bhāve devi divyaughamāpnuyāt

Whether one is seated on a moving vehicle or whether one moves one's body slowly,
one attains a peaceful mental state.
Then, O Goddess, one realizes the divine flood (of consciousness).
Translation from Sanskrit: Bettina Bäumer

Ya esté uno sentado en un vehículo en movimiento o mueva su propio cuerpo lentamente,
alcanza un estado de paz mental.
Entonces, O Diosa, uno realiza el flujo divino (de la conciencia).
Traducción del inglés: Q

O goddess, owing to the swinging of the body of a person seated on a moving vehicle or
owing to self-caused swinging of his body slowly, his mental state becomes calmed.
Then he attains *divyaugha* [divine flood or stream/ devas--continuous tradition of wisdom]
and enjoys the bliss of supernal consciousness.
Translation from Sanskrit: Jaideva Singh

O Goddess, by experiencing the rhythmic movement of the body in a moving vehicle,
or in a still place by swinging the body slowly.
Then the mind becomes calm, and one obtains a flood of divinity.
Translation from Sanskrit: Ranjit Chaudhri

If one's body were to swing due to having been seated on anything mobile
or were made to swing by oneself followed by the quietness of mind,
one has the possibility of being blessed with the heavenly delight, O Goddess.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Ou encore si l'on se trouve dans un véhicule en mouvement ou si l'on meut le corps très lentement,
O Déesse! (jouissant alors) d'une disposition d'esprit bien apaisée, l'on parviendra au flot divin.
Traduction du Sanskrit: Lilian Silburn

O bien, si uno se encuentra en un vehiculo en movimiento o si uno mueve el cuerpo muy lentamente,
¡O Diosa! Gozando entonces de una disposición de espíritu muy apacible,
uno alcanzará el oleaje divino.
Traducción del francés: Q

Déesse! installé sur un véhicule en mouvement ou bien bougeant lentement le corps,
l'état mental s'apaise en profondeur. On gagne alors le Flot divin.
Traduction du Sanskrit: David Dubois

O Göttin! Wenn man in einem Fahrzeug sitzt, das sich bewegt, oder aber (im Sitzen)
dem Körper leicht schwingen läßt, dann beruhigen sich die mentalen Zustände,
und man erlangt die Fülle des göttlichen Bewußtseins.
Übersetzung von Sanskrit: Bettina Bäumer

[82] Quien ocupa un asiento en movimiento o bien deja que su cuerpo se balancee lentamente,
una vez que su mente halla reposo, ¡oh, diosa!, se adentra en el torrente divino.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 61 · verso 84

आकाशं विमलं पश्यन् कृत्वा दृष्टिं निरन्तराम् ।
स्तब्धात्मा तत्क्षणाद्देवि भैरवं वपुराप्नुयात्॥ ८४ ॥

ākāśaṃ vimalaṃ paśyan kṛtvā dṛṣṭiṃ nirantarām
stabdhātmā tatkṣaṇāddevi bhairavaṃ vapurāpnuyāt

Looking at the clear sky one should fix one's gaze without blinking and make one's body motionless. In that very instant, O Goddess, one attains the Divine (Bhairava) nature.
Translation from Sanskrit: Bettina Bäumer

Mirando el cielo despejado uno debe fijar su mirada sin parpadear e inmovilizar su cuerpo. En ese mismo instante, Oh Diosa, uno alcanza la Divina naturaleza (de Bhairava).
Traducción del inglés: Q

If one making himself thoroughly immobile beholds the pure (cloudless) sky with fixed eyes, at that very moment, O goddess, he will acquire the nature of Bhairava.
Translation from Sanskrit: Jaideva Singh

Look continuously a clear sky, without moving oneself.
From that moment O Goddess, one will obtain the form of God.
Translation from Sanskrit: Ranjit Chaudhri

If one were to gaze at the clear sky continuously without any jerk on his part, instantly, O Goddess, he has the possibility of attaining bodily the state of *Bhairava*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si, contemplant un ciel très pur, on y fixe le regard sans la moindre défaillance,
l'être tout entier étant immobilisé, à ce moment même O Déesse !
on atteindra la Merveille bhairavienne.
Traduction du Sanskrit: Lilian Silburn

Déesse! On contemple d'abord l'espace immaculé, en y posant le regard sans interruption.
Immobile jusqu'en son for intérieur, on gagne dès cet instant le Corps de Bhairava.
Traduction du Sanskrit: David Dubois

Wenn man einen wolkenlosen Himmel betrachtet und dabei seinen Blick fixiert und sich ganz regungslos hält, dann, O Göttin! erlangt man im selben Augenblick die göttliche Wesensnatur.
Übersetzung von Sanskrit: Bettina Bäumer

[82 bis] Si se contempla un espacio impoluto sin posar la mirada en nada más y con el cuerpo totalmente inmóvil, al instante, ¡oh, diosa!, se alcanza el esplendor de Bhairava.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 62 · verso 85

लीनं मूर्ध्नि वियत्सर्वं भैरवत्वेन भावयेत् ।
तत्सर्वं भैरवाकार-तेजस्तत्त्वं समाविशेत् ॥ ८५ ॥

linaṃ mūrdhni viyatsarvaṃ bhairavatvena bhāvayet
tatsarvaṃ bhairavākāra tejastattvaṃ samāviśet

One should contemplate the entire sky which is the nature of Bhairava
as if it is pervading one's head. Then (one experiences) everything
as the form of Bhairava and one enters into the glory of His nature.
Translation from Sanskrit: Bettina Bäumer

Uno debe contemplar el cielo entero, el cual es la naturaleza de Bhairava
como si estuviera impregnando la cabeza. Entonces (uno experimenta) todo
como la forma de Bhairava y entra en la gloria de Su naturaleza.
Traducción del inglés: Q

The *yogī* should contemplate the entire open space (or sky)
under the form of the essence of Bhairava and as dissolved in his head.
Then the entire universe will be absorbed in the light of Bhairava.
Translation from Sanskrit: Jaideva Singh

One should meditate that the entire space or sky, is absorbed, in one's head.
By absorbing the qualities of God, one will acquire the brilliant form of God.
Translation from Sanskrit: Ranjit Chaudhri

If one were to think of the entire space as getting compressed in one's head in his capacity of
Bhairava, it would be followed by the sense of immersion of all that is in the light of *Bhairava*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on évoque tout l'espace-vide sous forme d'essence bhairavienne comme dissous dans
(sa propre) tête. Alors (l'univers) tout entier s'absorbera dans la Réalité de l'éclat,
expression (même) de Bhairava.
Traduction du Sanskrit: Lilian Silburn

On doit ressentir le ciel entier comme étant résorbé dans la tête, (celle-ci) étant ressentie
comme Bhairava. Alors, tout (cet espace) s'absorbe entièrement dans l'être,
dans l'éclat qui est le visage (même) de Bhairava.
Traduction du Sanskrit: David Dubois

Man meditiere über den ganzen Himmelsraum, der vom Wesen Bhairavas ist,
als im eigenem Schädel aufgelöst. Dann erfährt man alles von göttlicher Form
und man wird in die Natur des Lichtes absorbiert.
Übersetzung von Sanskrit: Bettina Bäumer

[83] Debe concebirse que el cielo entero en la forma de Bhairava se disuelve en la cabeza,
[entonces] todo esto se funde en el refulgente plano de Bhairava.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 63 · verso 86

किञ्चिज्ज्ञातं द्वैतदायि बाह्यालोकस्तमः पुनः ।
विश्वादि भैरवं रूपं ज्ञात्वानन्तप्रकाशभृत् ॥ ८६ ॥

kiñcitjjñātaṃ dvaitadāyi bāhyālokastamaḥ punaḥ
viśvādi bhairavaṃ rūpaṃ jñātvānanta prakāśabhṛt

When one realizes the nature of Bhairava in the states of wakefulness and others,
i.e. knowing a little of that which brings about a sense of duality (i.e. wakefulness),
external light (dream) and darkness (deep sleep), then one is filled with infinite splendour.
Translation from Sanskrit: Bettina Bäumer

Cuando uno realiza la naturaleza de Bhairava en los estados de vigilia y otros,
es decir, conociendo un poco lo que produce sentido de dualidad (es decir, vigilia),
luz externa (sueño) y oscuridad (sueño profundo), entonces uno es llenado de esplendor infinito.
Traducción del inglés: Q

When the *yogī* knows the three states of consciousness, viz.
viśva (waking) in which there is limited knowledge productive of duality,
(2) *taijas* (dream) in which there is perception of the impressions of the exterior,
(3) *prājña* (deep sleep) in which it is all darkness as (only) the form of Bhairava
(bhairavaṃ rūpam), he is then filled with the splendour of infinite consciousness.
Translation from Sanskrit: Jaideva Singh

In the waling state there is some knowledge born of duality.
In the dream state there are impressions of the exterior.
In deep sleep there is complete darkness.
Know all these states of consciousness to be the form of God.
Then, one will be filled with the infinite light of God.
Translation from Sanskrit: Ranjit Chaudhri

The limited knowledge (of the state of wakefulness) acquired in the external light brings
in the sense of duality and (the knowledge generated in the states of dream and dreamless sleep)
is immersed in darkness, while that intuited through meditation on *Bhairava*,
carries with it infinite illumination.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Quand on connaît pleinement la forme de Bhairava dans la veille (et autres états), c'est-à-dire :
connaissance limitée productrice de dualité (quant à la veille), vision extériorisante (quant au rêve)
et aussi ténèbres (quant au sommeil profond), on est alors rempli de la splendeur infinie
de la Conscience.
Traduction du Sanskrit: Lilian Silburn

La connaissance partielle engendre la dualité. La perception (d'une réalité) ‹‹extérieure››
(à qui la perçoit) n'est aussi que ténèbres. Sachant que tout chose est la forme de Bhairava,
on devient le fondement de la manifestation infinie (des choses).
Traduction du Sanskrit: David Dubois

Wenn man die Form Bhairavas in den Zuständen des Wachens, in dem das äußere,
dualistische Bewußtsein dominiert, der Unbewußtheit (im Tiefschlaf)
und des Traumes erkennt, dann wird man erfüllt mit unendlichem Licht.
Übersetzung von Sanskrit: Bettina Bäumer

[84] Al comprender que el conocimiento limitado y dual, la luz exterior y las tinieblas,
es decir, [los estados] ‹‹universal››. etcétera, son [solo] aspectos de Bhairava,
uno queda envuelto por la luz infinita.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 64 · verso 87

एवमेव दुर्निशायां कृष्णपक्षागमे चिरम् ।
तैमिरं भावयन् रूपं भैरवं रूपमेष्यति ॥ ८७ ॥

evameva durniśāyāṃ kṛṣṇapakṣāgame ciram
taimiraṃ bhāvayan rūpaṃ bhairavaṃ rūpaṃeṣyati

In the same way on a dark night, at the beginning of the dark fortnight,
while meditating on the darkness, one attains the nature of Bhairava.
Translation from Sanskrit: Bettina Bäumer

De la misma manera, en una noche oscura, al comienzo de la quincena oscura,
al meditar en la oscuridad, uno alcanza la naturaleza de Bhairava.
Traducción del inglés: Q

In the same way, at (completely) dark night in the dark fortnight,
by contemplation for long over the (terrible) circumambient darkness,
the *yogī* will attain the nature of Bhairava.
Translation from Sanskrit: Jaideva Singh

Similarly, on a completely dark night during the dark half of the lunar month,
concentrate for a long time on the darkness.
One will then be propelled towards the form of God.
Translation from Sanskrit: Ranjit Chaudhri

(Just as the fourth state of consciousness follows the states of wakefulness, dream and
dreamless sleep), even so long meditation on the terrific dark form (of the world)
during the moonless nights, would reveal to the aspirant the *Bhairava* form of it.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

De même durant une nuit noire, à l'arrivée de la quinzaine sombre,
ayant évoqué sans discontinuer la forme ténébreuse, on accédera à la forme bhairavienne.
Traduction du Sanskrit: Lilian Silburn

C'est ainsi que, durant la quinzaine sombre, durant une nuit de ténèbres,
il faut longuement (en) contempler la forme ténébreuse.
On s'envole alors vers la forme de Bhairava.
Traduction du Sanskrit: David Dubois

Wenn man bei Neumond in einer dunklen Nacht lange die Finsternis meditiert,
dann erlangt man das Wesen Bhairavas.
Übersetzung von Sanskrit: Bettina Bäumer

[85] Del mismo modo, si en una noche terriblemente oscura y de luna menguante [el yogui]
concibe durante un largo rato las tinieblas en su esencia misma, alcanza la esencia de Bhairava.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 65 · verso 88

एवमेव निमील्यादौ नेत्रे कृष्णाभमग्रतः ।
प्रसार्य भैरवं रूपं भावयंस्तन्मयो भवेत् ॥ ८८ ॥

evameva nimīlyādau netre krswn-ābhamagrataḥ
prasārya bhairavaṃ rūpaṃ bhāvayaṃstanmayo bhavet

In the same way, by first closing one's eyes and meditating on the darkness in front,
and then opening the eyes and contemplating the (dark) form of Bhairava,
one becomes one with that (state of Bhairava).
Translation from Sanskrit: Bettina Bäumer

De la misma manera, primero cerrando los ojos y meditando en la oscuridad en frente,
y luego abriendo los ojos y contemplando la forma (oscura) de Bhairava,
se deviene uno con ese (estado de Bhairava).
Traducción del inglés: Q

Similarly, (even during the absence of dark fortnight),
the aspirant should at first contemplate over terrible darkness in front of him by closing his eyes,
then later should contemplate over the dark, terrible form of Bhairava in front with eyes wide open.
Thus will be become identified with Him.
Translation from Sanskrit: Jaideva Singh

Similarly, in the absence of a dark night, close the eyes and concentrate on the darkness
in front of one. Opening the eyes, see the dark form of God spreading everywhere.
One will then become one with God.
Translation from Sanskrit: Ranjit Chaudhri

Exactly in the same way, having seen before oneself the dark form with closed eyes in the beginning,
if one were to contemplate on *Bhairava* with eyes wide open,
one has the possibility of becoming one with Him.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

De même, tenant d'abord les yeux bien fermés, une couleur sobre apparaît.
Si on les ouvre ensuite tout grands en évoquant la forme de Bhairava, on s'identifiera à elle.
Traduction du Sanskrit: Lilian Silburn

C'est ainsi que, ayant d'abord fermé les yeux, on (observe) devant soi une lumière bleu marine.
C'est la forme de Bhairava qui se déploie. La contemplant, on s'identifie à elle.
Traduction du Sanskrit: David Dubois

Ebenso, wenn man zuerst die Augen schließt, erscheint alles schwarz.
Wenn man dann die Augen öffnet und über die Form Bhairavas meditiert, wird man eins mit ihm.
Übersetzung von Sanskrit: Bettina Bäumer

[86] Del mismo modo, si [el yogui] concibe delante de él el aspecto tenebroso de Bhairava,
primero con los ojos cerrados y luego al abrirlos, [entonces] se hace uno con él.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 66 · verso 89

यस्य कस्येन्द्रियस्यापि व्याघाताच्च निरोधतः ।
प्रविष्टस्याद्वये शून्ये तत्रैवात्मा प्रकाशते ॥ ८९ ॥

yasya kasyendriyasyāpi vyāghātācca nirodhataḥ
praviṣṭasyādvaye śūnye tatraivātmā prakāśate

If any organ is obstructed (in its function) by striking (an external object) or
if one causes an obstruction one-self, one enters in the nondual state of void,
and there itself the Self shines forth.
Translation from Sanskrit: Bettina Bäumer

Si algún órgano es obstruido (en su función) al golpear (un objeto externo) o
si uno se causa una obstrucción, uno entra en el estado no dual de vacío,
y allí mismo brilla el Sí mismo.
Traducción del inglés: Q

When some organ of sense is obstructed in its function by some external cause or
in the natural course or by self-imposed device, then the aspirant becomes introverted,
his mind is absorbed in a void that transcends all duality and there itself his essential Self is revealed.
Translation from Sanskrit: Jaideva Singh

When any sense organ is obstructed externally or is restrained by one, from carrying out its function
– one will then enter the void that is beyond duality. There indeed, one's True Self will be revealed.
Translation from Sanskrit: Ranjit Chaudhri

If anyone of the senses (particularly the eyesight) were to have been lost or were to be stopped from
functioning deliberately, and consequently the person concerned were to find himself landed in
complete darkness, his self has the possibility of becoming luminous in that state itself.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'un obstacle (s'oppose à l'exercice) d'un organe quelconque ou que (de soi-même) on
y fasse obstruction, si l'on s'enfonce dans le vide sans dualité, là même le Soi resplendit.
Traduction du Sanskrit: Lilian Silburn

On doit d'abord entrer dans le vide non-duel en contrecarrant n'importe laquelle de nos facultés
et en la bloquant. C'est alors que se manifeste le Soi.
Traduction du Sanskrit: David Dubois

Wenn irgendein körperliches Organ verletzt oder in seien Funktionen behindert wird,
dann tritt man in die zeitlose Leere und ebendort offenbart sich das wahre Selbst.
Übersetzung von Sanskrit: Bettina Bäumer

[87] Quien debido a un impedimento o una obstrucción de alguno de sus sentidos
se abisma en el vacío sin par, ahí mismo resplandecer [ante él] el ser interior.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 67 _ verso 90

अबिन्दुमविसर्गं च अकारं जपतो महान् ।
उदेति देवि सहसा ज्ञानौघः परमेश्वरः ॥ ९० ॥

abindum avisargaṃ ca akāraṃ japato mahān
udeti devi sahasā jñānaughaḥ parameśvaraḥ

If one recites the great 'a' sound without *bindu* or *visarga*,
then, O Goddess, the Supreme Lord, who is a torrent of wisdom, arises at once.
Translation from Sanskrit: Bettina Bäumer

Si uno recita el gran sonido 'a' sin *bindu* o *visarga*, entonces, O Diosa,
el Señor Supremo, que es un torrente de sabiduría, emerge de una vez.
Traducción del inglés: Q

If one recites the letter *a* without *bindu* or *visarga* then, O goddess,
Parameśvara – a magnificent torrent of wisdom appears suddenly.
Translation from Sanskrit: Jaideva Singh

Continuously recite the vowel A, without the sound M or H.
Then O Goddess, a great flood of knowledge of God rises forcefully.
Translation from Sanskrit: Ranjit Chaudhri

If one were to utter repeatedly the letter *a* without *bindu* and *visarga*, he would have dawned upon him the Supreme Lord all of a sudden. O Goddess, somewhat like a torrent of knowledge.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on récite le phonème *A* sans *bindu* ni *visarga*, le Seigneur suprême,
ce puissant torrent de Connaissance, surgit imprévisible, O Déesse!
Traduction du Sanskrit: Lilian Silburn

Déesse! On doit réciter le ‹‹a›› sans bindu ni visarga.
Alors jaillit soudain le flot de connaissance sacrée, le Seigneur suprême.
Traduction du Sanskrit: David Dubois

O Göttin! Wenn man den Laut *a* ohne *bindu* (Nasalierung) und *visarga* (Aushauch) ausspricht,
dann offenbart sich unmittelbar der höchste Herr, ein gewaltiger Strom der Weisheit.
Übersetzung von Sanskrit: Bettina Bäumer

[88] Si se recita el fonema A sin *bindu* ni *visarga*, al instante surge, ¡oh, diosa!,
un poderoso torrente de consciencia: el Señor supremo.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 68 _ verso 91

वर्णस्य सविसर्गस्य विसर्गान्तं चितिं कुरु ।
निराधारेण चित्तेन स्पृशेद्ब्रह्म सनातनम् ॥ ९१ ॥

varṇasya savisargasya visargāntaṃ citiṃ kuru
nirādhāreṇa cittena spṛśedbrahma sanātanam

Fix your awareness with a mind free of any support at the end of the *visarga*
of a letter with *visarga* and you will be in contact with the eternal Brahman.
Translation from Sanskrit: Bettina Bäumer

Fija tu atención con una mente libre de cualquier soporte al final de la *visarga*
de una letra con *visarga* y estarás en contacto con el eterno Brahman.
Traducción del inglés: Q

When one fixes his mind freed of all props on the end of the visarga of a letter with visarga,
then (being completely introverted), he enters the eternal Brahman).
Translation from Sanskrit: Jaideva Singh

Make the sound H and concentrate on the end of the sound.
As the mind will be without support, one will permanently touch God.
Translation from Sanskrit: Ranjit Chaudhri

Focusing the consciousness on the end of *visarga* (:) of a letter ending in *visarga*
by the mind clean of all ideas, may result in contact with the eternal Absolute.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on fixe l'esprit sur la fin du *visarga* de (n'importe quelle) lettre pourvue de *visarga* et, par
l'intermédiaire d'une pensée libérée de tout fondement, on entrera en contact avec l'éternel *brahman.*
Traduction du Sanskrit: Lilian Silburn

Si se fija la mente al final de la *visarga* de cualquier letra provista de *visarga*, y mediante un
pensamiento liberado de todo fundamento, se entrará en contacto con el eterno Brahman.
Traducción del francés : Q

On doit faire attention à la fin du visarga de n'importe quel phonème doté d'un visarga.
L'esprit étant alors dépourvu de (tout) fondement, on touche l'Immense, éternel.
Traduction du Sanskrit: David Dubois

Richte deine Aufmerksamkeit auf das Ende des Aushauchs (*visarga*) eines Lautes,
der im Aushauch endet.
Mit einem Geist, der von allen Stützen frei ist, berührt man dann das ewige Brahman.
Übersetzung von Sanskrit: Bettina Bäumer

[89] Al emitir un sonido aspirado, lleva la atención al final de la aspiración;
[entonces,] con la mente libre de soportes, rozarás al *brahman* eterno.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 69 · verso 92

व्योमाकारं स्वमात्मानं ध्यायेद्दिग्भिरनावृतम् ।
निराश्रया चितिः शक्तिः स्वरूपं दर्शयेत्तदा ॥ ९२ ॥

vyomākāraṃ svamātmānaṃ dhyāyeddigbhiranāvṛtam
nirāśrayā citiḥ śaktiḥ svarūpaṃ darśayettadā

One should meditate on one's own body in the form of the vast sky, unlimited in all directions,
then the Power of Consciousness is free from any support and reveals her own nature.
Translation from Sanskrit: Bettina Bäumer

Uno debe meditar en el propio cuerpo en la forma de vasto cielo, ilimitado en todas las direcciones,
entonces el Poder de la Conciencia está libre de cualquier apoyo y revela su propia naturaleza.
Traducción del inglés: Q

When one concentrates on one's self in the form of a vast firmament,
unlimited in any direction whatsoever,
then the *citi śakti* freed of all props reveals herself (which is the essential Self of the aspirant).
Translation from Sanskrit: Jaideva Singh

Meditate on one's own self in the form of space (or the sky), unlimited in all directions.
Then, one will see one's own form as the unsupported energy of consciousness.
Translation from Sanskrit: Ranjit Chaudhri

One should meditate on one's own Self in the form of the space rid of all divisions.
In that case, the Power of Consciousness, as such, being rid of all impositions, reveals Itself.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Qu'on médite sur son propre Soi en forme de firmament illimité en tous sens.
Dès que la conscience se trouve privée de tout support,
alors l'Énergie manifeste sa véritable essence.
Traduction du Sanskrit: Lilian Silburn

On doit contempler notre Soi en forme d'espace non limité par les directions.
La Puissance de conscience étant privée de (tout) point d'appui, elle montre alors notre vraie nature.
Traduction du Sanskrit: David Dubois

Man soll über sich selbst in der Gestalt des leeren Raumes meditieren,
unbegrenzt durch irgendeine Himmelsrichtung. Dann wird die Kraft des Bewußtseins
von allen Stützen befreit, und man schaut die eigene Wesennatur.
Übersetzung von Sanskrit: Bettina Bäumer

[90] [El yogui] debe contemplarse a sí mismo como si fuera el firmamento,
libre de determinaciones espaciales; entonces, exenta de cualquier soporte,
la conciencia, la potencia, revela su verdadera naturaleza.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 70 · verso 93

किञ्चिदङ्गं विभिद्यादौ तीक्ष्णसूच्यादिना ततः ।
तत्रैव चेतनां यूक्त्वा भैरवे निर्मला गतिः ॥ ९३ ॥

kiñcidaṅgaṃ vibhidyādau tīkṣṇasūcyādinā tataḥ
tatraiva cetanāṃ yuktvā bhairave nirmalā gatiḥ

If one pierces any limb or part of the body with a sharp needle or any other instrument,
then by concentrating on that very point, one attains the pure state of Bhairava.
Translation from Sanskrit: Bettina Bäumer

Si uno perfora cualquier miembro o parte del cuerpo con una aguja afilada o cualquier otro
instrumento, entonces al concentrarse en ese mismo punto, uno alcanza el estado puro de Bhairava.
Traducción del inglés: Q

If one pierces at first any limb (of one's body) with sharp-pointed needle etcetera,
and then concentrates on that very spot, then (owing to the intensity of one-pointed awareness)
one has access to the pure nature of *Bhairava*.
Translation from Sanskrit: Jaideva Singh

Pierce any part of your body with a sharp needle, point, etc.
Then join your awareness to that very place. There, you will obtain the purity of God.
Translation from Sanskrit: Ranjit Chaudhri

One may have pure access to *Bhairava* by piercing the body at any point by means of a
needle or any other sharp instrument and by directing one's consciousness to that point.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Après avoir perforé une partie quelconque de (son) corps avec un instrument pointu ou autre,
si l'on tient alors son esprit appliqué à cet endroit précis,
la progression éclatante ver Bhairava (se produira).
Traduction du Sanskrit: Lilian Silburn

On doit d'abord percer l'un des membres (du corps) avec une aiguille fine, par exemple.
Puis on y pose l'attention. Alors naît la compréhension immaculée de Bhairava.
Traduction du Sanskrit: David Dubois

Wenn man einen Körperteil mit einer scharfen Nadel sticht, dann wird dort das Bewußtsein
so Konzentriert, daß man in die Reinheit des göttlichen Zustandes (Bhairava) gelangt.
Übersetzung von Sanskrit: Bettina Bäumer

[91] Si [el yogui] se pincha un miembro con una aguja puntiaguda, etcétera,
y a continuación fija así su atención, el inmaculado sendero a Bhairava [se despertará ante él].
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 71 · verso 94

चित्ताद्यन्तः कृतिर्नास्ति ममान्तर्भावयेदिति ।
विकल्पानामभावेन विकल्पैरुज्झितो भवेत् ॥ ९४ ॥

cittādyantaḥ kṛtirnāsti mamāntarbhāvayediti
vikalpānāmabhāvena vikalpairujjhito bhavet

One should imagine that there is no internal organ within me consisting of mind (intellect and ego-sense). Then owing to the absence of thoughts one will be freed from all thoughts.
Translation from Sanskrit: Bettina Bäumer

Uno debe imaginar que no hay ningún órgano interno en mí del cual consiste la mente (intelecto y el sentido del ego).
Entonces, debido a la ausencia de pensamientos uno será liberado de todos los pensamientos.
Traducción del inglés: Q

One should contemplate thus:
"Within me the inner psychic apparatus consisting of citta, etc. does not exist".
In the absence of thought-constructs, he will be (completely) rid of all thought-constructs (*vikalpas*) and will abide as pure consciousness (śuddha caitanya) which is his essential Self.
Translation from Sanskrit: Jaideva Singh

One should meditate like this – "There is nothing inside me. No mind, intellect, bones, organs, etc."
By this meditation one will abandon all thoughts.
By being in a state without thoughts, one will reach God.
Translation from Sanskrit: Ranjit Chaudhri

If one were to contemplate: "There is nothing like *citta*, etc. within me",
due to absence of all mental constructs within him, he gets rid of all mental constructs (still lingering in his mind and would have the experience of pure consciousness).
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

On doit se convaincre (de l'idée) ‹‹organe interne, pensée, etc. n'existent pas en moi››.
Grâce à l'absence de pensée dualisante (qui en résulte) on transcende (à jamais tous) les *vikalpa*.
Traduction du Sanskrit: Lilian Silburn

On doit méditer ainsi : ‹‹Il n'y a pas d'organe interne en moi, pas d'esprit, par exemple››.
Parce qu'il n'y a plus de concepts, on dévient libre des concepts.
Traduction du Sanskrit: David Dubois

Man soll sich vorstellen: In mir gibt es kein Denkorgan und keine anderen psychischen Organe.
Dann wird man durch die Abwesenheit von Gedanken von Gedanken befreit und übersteigt alle Vorstellungen.
Übersetzung von Sanskrit: Bettina Bäumer

[92] ‹‹En mí no existe ningún órgano interno: mente, [ego, intelecto]››.
Quien esto concibe, debido a la cesación de representaciones mentales,
se libera de toda representación mental.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 72 · verso 95

माया विमोहिनी नाम कलायाः कलनं सिथतम् ।
इत्यादिधर्मं तत्त्वानां कलयन्न पृथग्भवेत् ॥ ९५ ॥

māyā vimohinī nāma kalāyāḥ kalanaṃ sithatam
ityādidharmaṃ tattvānāṃ kalayanna pṛthagbhavet

"*Māyā* is deluding, the function of *kalā* (and other *kañcukas*) is fragmentation"
– considering the properties of each category in this way, one is [not] separated.
Translation from Sanskrit: Bettina Bäumer

"*Māyā* es engañosa, la función de *kalā* (y otros kañcukas) es fragmentación"
– considerando las propiedades de cada categoría de esta manera, uno [no] está separado.
Traducción del inglés: Q

"*Māyā* is delusive, the function of *kalā* is limited activity (of vidyā, it is limited knowledge, etc.)",
considering the functions of the various *tattvas* (constitutive principles) in this way,
one does not remain separate any longer.
Translation from Sanskrit: Jaideva Singh

Remain firm in one's understanding that a small part of anything, with a name, is tempting illusion.
Thus, the primary quality of one's true nature is unity.
From this understanding one will not remain separate any longer.
Translation from Sanskrit: Ranjit Chaudhri

Māyā is the power of delusion while the nature of *kalā* is partition.
Thinking over the nature of essential factors like this, one has the possibility
of stopping oneself from the idea of being separate (from the Reality).
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

L'illusion est dite 'la perturbatrice'. La fonction de *kalā* consiste en une activité fragmentatrice
et ainsi de suite (pour les autres cuirasses).
Considérant qu'il n'y a là qu'attribut des catégories, qu'on ne s'en sépare pas.
Traduction du Sanskrit: Lilian Silburn

Māyā est l'Enchanteresse, (dit-on). Elle est la cause (de notre) activité limitée.
Énumérant sur ce modèle les attributs des éléments (qui constituent le réel), que l'on s'en sépare.
Traduction du Sanskrit: David Dubois

‹‹*Māyā* wird die Kraft der Verwirrung genannt, *kalā* ist die Tätigkeit der Fragmentierung.››
Wenn man auf diese Weise die Eigenschaften aller Prinzipien betrachtet,
bleibt man nicht getrennt (von der Wirklichkeit).
Übersetzung von Sanskrit: Bettina Bäumer

[93] Al meditar en la naturaleza [limitada] de todos los *tattvas*
– ‹‹a *māyā* se la conoce como la Embaucadora, *kalā* es fragmentación, etcétera›› –,
[el yogui] no permanece más separado.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 73 _ verso 96

झगितीच्छं समुत्पन्नामवलोक्य शमं नयेत् ।
यत एव समुद्भूता ततस्तत्रैव लीयते ॥ ९६ ॥

jhagitīcchāṃ samutpannāmavalokya śamaṃ nayet
yata eva samudbhūtā tatastatraiva līyate

If one observes a desire as it arises spontaneously, one should put it to rest immediately.
It will merge at that point from whence it has sprung up.
Translation from Sanskrit: Bettina Bäumer

Si uno observa como surge espontáneamente un deseo, debe calmarlo inmediatamente.
Entonces, se unirá al punto de dónde ha surgido.
Traducción del inglés: Q

Having observed a desire that has sprung up, the aspirant should put an end to it immediately.
It will be absorbed in that very place from which it arose.
Translation from Sanskrit: Jaideva Singh

When one sees a desire having rise, one should immediately end it.
One will then be absorbed in the very place from which the desire arose.
Translation from Sanskrit: Ranjit Chaudhri

(In course of meditation) as soon as one understands some desire arising in the mind,
one should put an end to it forthwith. Then it would vanish where it arose from.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Ayant observé un désir qui surgit soudain, qu'on y mette fin (brusquement).
Quelle que soit (la source) d'où il jaillit, que là même il s'absorbe.
Traduction du Sanskrit: Lilian Silburn

Dès que l'on aperçoit un désir qui surgit soudain, on doit le pacifier,
puisqu'il ira se résorber là-même d'où il avait surgi.
Traduction du Sanskrit: David Dubois

Wenn man beobachtet, wie ein Wunsch plötzlich entsteht, soll man ihn zur Ruhe bringen.
An demselben Punkt, wo er aufgetaucht ist, wird er sich auch auflösen.
Übersetzung von Sanskrit: Bettina Bäumer

[94] Al percatarse de que sin más surge un deseo, [el yogui] debe mitigarlo.
De este modo, el deseo se disuelve en el mismo sitio donde surgió.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 74 · verso 97

यदा ममेच्छा नोत्पन्ना ज्ञानं वा कस्तदास्मि वै ।
तत्त्वतोऽहं तथाभूतस्तल्लीनस्तन्मना भवेत् ॥ ९७ ॥

yadā mamecchā notpannā jñānaṃ vā kastadāsmi vai
tattvato'haṃ tathā bhūtastallīnastanmanā bhavet

"Who am I when neither my will nor my knowledge has arisen? I am this in reality?"
Having become that one should be merged in that and one's mind should be identified with that.
Translation from Sanskrit: Bettina Bäumer

"¿Quién soy yo cuando ni mi voluntad ni mi conocimiento han surgido? ¿Soy eso en realidad?
Habiendo devenido eso, uno debe sumergirse en eso y la propia mente debe de identificarse con eso.
Traducción del inglés: Q

When desire or knowledge (or activity) has not arisen in me, then what am I in that condition?
In verity, I am (in that condition) that Reality itself (i.e. *cidānanda* or consciousness-bliss).
(Therefore the aspirant should always contemplate "I am *cidānanda* or consciousness bliss).
Thus, he will be absorbed in that Reality (*tallīnas*) and will become identified with it (*tanmanā*).
Translation from Sanskrit: Jaideva Singh

When desire or knowledge have not arisen in me – who am I?, in that condition.
That is truly my essential Reality. By reflecting in this way, one will be absorbed into that Reality.
Translation from Sanskrit: Ranjit Chaudhri

If a particular desire or knowledge has arisen not from me,
(the question may be) what really am I? (The answer is) 'Really I am the same as the Reality'.
Having thus, absorbed oneself in that Reality, one becomes one with It.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Quand ma volonté ou ma connaissance n'ont pas encore surgi, que suis-je, en vérité?
Telle est, dans l'ordre de la Réalité, la nature du Je.
La pensée s'identifie à cela, (puis) s'absorbe en cela.
Traduction du Sanskrit: Lilian Silburn

Quand le ‹‹mien››, le désir ou bien la cognition n'ont pas (encore) surgi, qui suis-je alors?
En réalité, je suis ainsi (sans pensée). Résorbé en cela, l'esprit devient cela.
Traduction du Sanskrit: David Dubois

Wenn weder mein Wille noch meine Erkenntnis aufgetaucht sind, wer bin ich dann?
Eben das bin ich in Wirklichkeit!
Wenn man so geworden ist, soll man sich darin absorbieren und sich geistig damit identifizieren.
Übersetzung von Sanskrit: Bettina Bäumer

[95] Cuando aún no se ha manifestado ni mi deseo ni mi pensamiento,
¿quién soy después de todo?
¡Es bajo tal condición cuando en realidad soy!
Quien fija su atención ahí, ahí se disuelve.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 75 · verso 98

इच्छायामथवा ज्ञाने जाते चित्तं निवेशयेत् ।
आत्मबुद्ध्यानन्यचेतास्ततस्तत्त्वार्थदर्शनम् ॥ ९८ ॥

icchāyāmathavā jñāne jāte cittaṃ niveśayet
ātmabuddhyānanyacetāstatastattvārthadarśanam

But one will and knowledge have arisen,
one should fix one's mind (on the point where they emerge) with undivided awareness of the Self
– then one gains insight into the essence of Reality.
Translation from Sanskrit: Bettina Bäumer

Pero una vez que la voluntad y el conocimiento han surgido,
uno debe fijar su mente (en el punto donde emergen) con indivisa atención al Sí mismo
– entonces uno comprende mejor la esencia de la Realidad.
Traducción del inglés: Q

When a desire or knowledge (or activity) appears, the aspirant should, with the mind withdrawn
from all objects (of desire, knowledge, etc.) fix his mind on it (desire, knowledge, etc.)
as the very Self, then he will have the realization of the essential Reality.
Translation from Sanskrit: Jaideva Singh

When desire or knowledge have arisen, one should stop reflecting on them,
and consider the Self as identical with consciousness. Then, one's true nature appears.
Translation from Sanskrit: Ranjit Chaudhri

In the case of a desire or item of cognisance arising within (in course of meditation),
one, having withdrawn the attention from the point of desire or knowledge,
should bring in there the sense of the Self. (Consequently), he would see the Reality itself there.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Mais une fois que la volonté ou la connaissance se sont produites,
on doit y river la pensée au moyen de la conscience du Soi;
l'esprit étant indifférent à toute autre (chose), alors (jaillira) l'intuition du Sens de la Réalité.
Traduction du Sanskrit: Lilian Silburn

Quand le désir ou la cognition ont surgi, on doit y fixer l'esprit.
Alors, celui qui ne fait attention à rien d'autre grâce à cette pensée du Soi voit la vérité de l'être.
Traduction du Sanskrit: David Dubois

Wenn Wille und Erkenntnis aufgetaucht sind, soll man seine Gedanken
im Bewußtsein des Selbst darauf konzentrieren, mit einem unzerstreuten Geist.
Dann erlangt man Einsicht in das Wesen der Wirklichkeit.
Übersetzung von Sanskrit: Bettina Bäumer

[96] Ahora bien, si el deseo o el pensamiento y se han manifestado,
[el yogui] debe fijar su atención en ellos totalmente concentrado en su propio ser.
De este modo, tendrá la visión de la esencia última.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 76 · verso 99

निर्निमित्तं भवेज्ज्ञानं निराधारं भ्रमात्मकम् ।
तत्त्वतः कस्यचिन्नैतदेवंभावी शिवः प्रिये ॥ ९९ ॥

nirnimittaṃ bhavejjñānaṃ nirādhāraṃ bhramātmakam
tattvataḥ kasyacinnaitadebhāvī śivaḥ priye

All knowledge is without a cause, without a support and deceptive.
In reality this (knowledge) does no belong to anybody.
Contemplating in this way, o Dear One, one becomes Śiva.
Translation from Sanskrit: Bettina Bäumer

Todo conocimiento es sin causa, sin soporte y engañoso.
En realidad este (conocimiento) no pertenece a nadie.
Contemplando de esta manera, o Querida, uno deviene Śiva.
Traducción del inglés: Q

All knowledge is without a cause, without base and deceptive.
From the point of view of absolute Reality, this knowledge does not belong to any person.
When one is given wholly to this contemplation, then, O dear one, one becomes *Śiva*.
Translation from Sanskrit: Jaideva Singh

The true nature of God is without cause and without support.
Any person's knowledge or perception is not this. O Dear One, in this way, one becomes Śiva.
Translation from Sanskrit: Ranjit Chaudhri

Knowledge arising without its proper cause is baseless and delusive.
Essentially, it does no belong to anyone.
One contemplating like this, become the same as *Śiva* himself, O dear one.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Toute connaissance est sans cause, sans support et fallacieuse par nature.
Dans l'ordre de la réalité absolue, cette (connaissance) n'appartient à personne.
Quand on est ainsi totalement adonné à (cette concentration), O Bien-aimée! on devient Śiva.
Traduction du Sanskrit: Lilian Silburn

La cognition surgit sans raison. Sans fondement, elle est égarement.
En réalité, elle n'appartient à personne. Dans cet état, on devient Śiva, ô belle!
Traduction du Sanskrit: David Dubois

Alle Erkenntnis ist ohne Ursache, ohne Grundlage und voller Täuschung.
In Wirklichkeit gehört (die Erkenntnis) niemandem.
Wenn man so meditiert, wird man zu Śiva, meine Liebe.
Übersetzung von Sanskrit: Bettina Bäumer

[97] ‹‹Todo conocimiento carece de causa, de fundamento, y es falaz por definición;
en realidad, no pertenece a nadie››.
A quien así concibe, ¡oh, amada! Śiva [se revela].
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 77 _ verso 100

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

ciddharmā sarva deheṣu viśeṣo nāsti kutracit
ataśca tanmayaṃ sarvaṃ bhāvayanbhavajijjanaḥ

The One which is characterized as Consciousness is residing in all the bodies;
there is no differentiation in anything. Therefore, if a person realizes that everything is full of that (very Consciousness), he conquers the world of becoming.
Translation from Sanskrit: Bettina Bäumer

El Uno, caracterizado como Conciencia, reside en todos los cuerpos; no hay diferenciación en nada.
Por lo tanto, si una persona realiza que cualquier cosa está llena de eso (Conciencia),
conquista el mundo del devenir.
Traducción del inglés: Q

The same Self characterized by consciousness is present in all the bodies;
there is no difference in it anywhere. Therefore, a person realizing that everything (in essence)
is the same (consciousness) triumphantly rises above transmigratory existence.
Translation from Sanskrit: Jaideva Singh

Consciousness is the essential quality in all bodies. There is no difference anywhere.
Therefore, everything is made of the same consciousness.
By understanding this, a person is victorious over worldly existence.
Translation from Sanskrit: Ranjit Chaudhri

He, who is of the view that the same consciousness pervades all the bodies without any exception
and hence contemplates on them as made of the same, gets victory over the world.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Celui qui a pour propriété la Conscience (réside) dans tous les corps;
il n'y a nulle part de différentiation. Ayant alors réalisé que tout est fait de cette (Conscience),
il est l'homme qui a conquis le devenir.
Traduction du Sanskrit: Lilian Silburn

Celui qui a pour attribut la conscience est présent en tous les corps. Il n'y a nulle part de différence.
Et donc, en méditant que tout est fait de cela, on maîtrise le devenir.
Traduction du Sanskrit: David Dubois

Die Natur des Bewußtseins (*cit*) ist in allen Körpern anwesend, darin besteht keine Unterscheidung.
Wenn man daher so meditiert, daß alles von Bewußtsein durchdrungen ist,
dann überwindet man die Welt des Werdens.
Übersetzung von Sanskrit: Bettina Bäumer

[98] Sin excepción, todos los cuerpos en todas partes tienen como atributo la conciencia.
Por tanto, aquel que concibe que todo está hecho de esa [misma conciencia]
conquista la existencia ordinaria.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 78 _ verso 101

कामक्रोधलोभमोहमदमात्सर्यगोचरे ।
बुद्धिं निस्तिमितां कृत्वा तत्तत्त्वमवशिष्यते ॥ १०१ ॥

kāma krodha lobha moha mada mātsarya gocare
buddhiṃ nistimitāṃ kṛtvā tat tattvaṃ aviśiṣyate

If one makes one's mind stable in the various states of desire, anger, greed, delusion, intoxication or envy, then the Reality alone will remain (which is underlying them).
Translation from Sanskrit: Bettina Bäumer

Si uno estabiliza su mente en los varios estados de deseo, ira, codicia, engaño, embriaguez o envidia, entonces sólo la Realidad permanecerá (la cual subyace a dichos estados).
Traducción del inglés: Q

If one succeeds in immobilizing his mind (i.e. in making it one-pointed)
when he is under the sway of desire, anger, greed, infatuation, arrogance and envy,
then the Reality underlying these states alone subsists.
Translation from Sanskrit: Jaideva Singh

When strong emotions of desire, anger, greed, infatuation, intoxication or jealousy appear – stop the mind! By doing that, the True Reality underlying those emotions, appears.
Translation from Sanskrit: Ranjit Chaudhri

If one were to keep one's mind unaffected by the desire for sex, anger, greed, infatuation, arrogance and jealousy, for him only that Essence would be the remainder.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on réussit à immobiliser l'intellect alors qu'on est sous l'emprise du désir, de la colère, de l'avidité, de l'égarement, de l'orgueil, de l'envie, la Réalité de ces (états) subsiste (seule).
Traduction du Sanskrit: Lilian Silburn

On doit immobiliser l'esprit quand on est dans un état de désir, de colère, d'impatience, de torpeur, d'ivresse ou de jalousie. Alors il ne reste que le réel.
Traduction du Sanskrit: David Dubois

Wenn man seinen Geist regungslos macht in der Zuständen der Leidenschaft, des Hasses, der Habsucht, der Verwirrung, der Berauschung oder des Neides, dann bleibt allein die Wirklichkeit übrig.
Übersetzung von Sanskrit: Bettina Bäumer

[99] Si se mantiene una atención inalterada [incluso] en medio
del deseo, la ira, la avidez, la ofuscación, la arrogancia o la envidia,
lo que al final prevalece es la verdadera naturaleza de estos estados.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 79 · verso 102

इन्द्रजालमयं विश्वं न्यस्तं वा चित्रकर्मवत् ।
भ्रमद्वा ध्यायतः सर्वं पश्यतश्च सुखोद्गमः ॥ १०२ ॥

indrajālamayaṃ viśvaṃ nyastaṃ vā citrakarmavat
bhramadvā dhyāyataḥ sarvaṃ paśyataśca sukhodgamaḥ

If one meditates on the universe as a magic show, or as a painting, or as a moving picture, contemplating on everything in this way, one experience bliss.
Translation from Sanskrit: Bettina Bäumer

Si uno medita el universo como un espectáculo de magia, o como una pintura, o como una imagen en movimiento, contemplando cada cosa de esta manera, uno experiencia gozo.
Traducción del inglés: Q

If one perceives the cosmos as mere jugglery conjured up by some magician or as the configuration of a painting, or as illusory as the movement of trees, etc. (appearing to people seated on a moving boat), and contemplates deeply over this fact, then he will experience great happiness.
Translation from Sanskrit: Jaideva Singh

See the whole world as magic jugglery, or a picture, or an illusion.
From this meditation, joy arises.
Translation from Sanskrit: Ranjit Chaudhri

He who meditates and sees the world as a display of magic or as a configuration of painting or even as just a set of movements, arrives at the very spring of delight.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on médite sur le cosmos en le considérant comme une fantasmagorie, une peinture ou un tourbillon (et) qu'on arrive à le percevoir tout entier comme tel, le bonheur surgira.
Traduction du Sanskrit: Lilian Silburn

On doit contempler tout chose et tout voir comme un tour de magie, un trompe-l'œil ou une illusion.
Le bien-être jaillit alors.
Traduction du Sanskrit: David Dubois

Diese Welt ist wie eine magische Vorstellung oder wie ein Bild.
Wenn man darüber meditiert, wie sie ständig in Bewegung ist und alles so (als vergänglich) betrachtet, dann entsteht die wahre Freude.
Übersetzung von Sanskrit: Bettina Bäumer

[100] Quien contempla y ve el cosmos entero como si fuera un espejismo, una colorida pintura o una vorágine, experimenta una intensa alegría.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 80 · verso 103

न चित्तं निक्षिपेद् दुःखे न सुखे वा परिक्षिपेत् ।
भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते ॥ १०३ ॥

na cittaṃ nikṣipet duḥkhe na sukhe vā parikṣipet
bhairavī jñāyatāṃ madhye kiṃ tattvamavaśiṣyate

One's mind should neither be engrossed in suffering nor in pleasure.
O Bhairavī! you should know the middle state (between both) – then the Reality alone remains.
Translation from Sanskrit: Bettina Bäumer

La mente no debe estar absorta ni en el sufrimiento ni en el placer. O Bhairavī!
debes conocer el estado intermedio (entre ambos) – entonces sólo la Realidad permanece.
Traducción del inglés: Q

Neither should one dwell on suffering nor on pleasure.
O goddess Bhairavi, it should be known what Reality subsist in the middle of both (the opposites).
Translation from Sanskrit: Jaideva Singh

One should not place their thoughts on pleasure or pain.
O Goddess, know that True Reality lies between the two.
Translation from Sanskrit: Ranjit Chaudhri

One should neither become desolate in the event of suffering nor
become overjoyed in the event of joy.
He should rather try to understand the real essence lying between the two, O *Bhairavi*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

On ne doit pas fixer la pensée dans douleur ni la gaspiller dans le bonheur. O Bhairavi!
Veuille connaître (toute chose) au milieu (des extrêmes). Eh quoi! la Réalité (seule) subsiste.
Traduction du Sanskrit: Lilian Silburn

On ne doit pas laisser l'esprit s'installer dans le mal-être,
ni le laisser s'investir dans le bien-être, Bhairavī!
Il faut percevoir (leur) milieu. Quoi? Seul reste l'être.
Traduction du Sanskrit: David Dubois

Man soll seinen Geist weder auf das Leid noch auf die Freude richten.
O Göttin! Wenn man die Mitte (zwischen beiden) erkannt hat,
dann bleibt nichts als die Wirklichkeit.
Übersetzung von Sanskrit: Bettina Bäumer

[101] No fijes tu mente en el dolor, tampoco la vuelques al placer.
Averigua en cambio, ¡oh, Bhairavī!,
cuál es la realidad que yace en medio [de ambos estados].
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 81 _ verso 104

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

vihāya nijadehāsthāṃ sarvatrāsmīti bhāvayan
dṛḍhena manasā dṛṣṭyā nānyekṣiṇyā sukhī bhavet

After leaving the attachment to one's body one should realize: 'I am everywhere'
with firm mind and with undistracted vision, then one attains bliss.
Translation from Sanskrit: Bettina Bäumer

Tras dejar el apego al propio cuerpo uno debe realizar: 'estoy en todas partes'
con mente firme y visión sin distracción, entonces uno alcanza la dicha.
Traducción del inglés: Q

After rejecting attachment to one's body, one should, with firm mind and with a vision
which has no consideration for any thing else, contemplate thus, "I am everywhere".
He will then enjoy (supernal) happiness.
Translation from Sanskrit: Jaideva Singh

Leave behind concern for one's body. With a firm mind and vision for nothing else, believe
– "I am everywhere". Then, one will attain joy.
Translation from Sanskrit: Ranjit Chaudhri

Having forsaken all the sense of attachment to the body and by inculcating the idea
with firmness in the mind that "I am all" as also by looking at things around oneself disinterestedly,
one gets the real happiness.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Après avoir rejeté l'attachement à son propre corps en réalisant : ‹‹ je suis partout ››
d'une pensée ferme et d'une vision qui n'a égard à rien d'autre, on accède au bonheur.
Traduction du Sanskrit: Lilian Silburn

Il faut d'abord délaisser (l'idée) qu'on est (seulement) dans notre corps.
Puis il faut méditer ainsi : ‹‹je suis partout››.
Parce que cette vision devient stable en l'esprit,
parce qu'ainsi l'on ne dépend de rien d'autre, on devient heureux.
Traduction du Sanskrit: David Dubois

Wenn man die Identifizierung mit dem eigenen Körper aufgegeben hat
und mit gefestigtem Geist und ungestörter Einsicht meditiert: ‹‹Ich bin überall ››,
dann wird man von Freude erfüllt.
Übersetzung von Sanskrit: Bettina Bäumer

[102] Tras abandonar la deferencia hacia tu cuerpo, con una mente resuelta y
la mirada puesta en nada más [el yogui] debe concebir: ‹‹Soy omnipresente››.
[Entonces] sobreviene la felicidad.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 82 · verso 105

घटादौ यच्च विज्ञानमिच्छाद्यं वा ममान्तरे ।
नैव सर्वगतं जातं भावयन्निति सर्वगः ॥ १०५ ॥

ghaṭādau yacca vijñānamicchādyaṃ vā mamāntare
naiva sarvagataṃ jātaṃ bhāvayanniti sarvagaḥ

”Knowledge, will etc. are not only found within me, they are also present in jars and other objects.”
Meditating in this way on the omnipresent (Reality), one becomes all-pervading.
Translation from Sanskrit: Bettina Bäumer

”Conocimiento, voluntad, etc. no se hallan sólo en mi, también están presentes in jarras y otros objetos.” Meditando de esta manera en la omnipresente (Realidad), uno deviene omnipresente.
Traducción del inglés: Q

”Knowledge, desire, etc. do not appear only within me,
they appear everywhere in jars and other objects.”
Contemplating thus, one becomes all-pervasive.
Translation from Sanskrit: Jaideva Singh

”Knowledge, desire, etc. exist not only within me, but everywhere in jars, and other objects.”
With this belief, one becomes omnipresent.
Translation from Sanskrit: Ranjit Chaudhri

The knowledge in regard to objects outside such as the jar and the sense of desire
arising within oneself, are not exclusive to the object and the subject.
They are common to all. Contemplating like this, one becomes all pervasive.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

La discrimination ou le désir, etc. ne se trouvent pas seulement en moi mais apparaît aussi partout,
dans les jarres et autres objets. Réalisant cela, on devient omnipénétrant.
Traduction du Sanskrit: Lilian Silburn

L’expérience des (objets) comme le vase, ou bien même le désir et autres (mouvements subjectifs)
n’existent pas seulement en moi: Ils se produisent en toute chose.
Méditant cela, on deviendra omniprésent.
Traduction du Sanskrit: David Dubois

‹‹Erkenntnis und Wille bestehen nicht nur in mir, sie bestehen auch in Krügen und anderen Dingen.››
Wenn man so über die allgegenwärtige Wirklichkeit meditiert, wird man selbst allgegenwärtig.
Übersetzung von Sanskrit: Bettina Bäumer

[103] ‹‹El conocimiento de [objetos externos como] jarrones etcétera, o también la voluntad
y demás [facultades], no se hallan únicamente en mí: [en realidad] son omnipresentes››.
Quien esto concibe, él mismo deviene omnipresente.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 83 · verso 106

ग्राह्यग्राहकसंवित्तिः सामान्या सर्वदेहिनाम् ।
योगिनां तु विशेषोऽस्ति संबन्धे सावधानता ॥ १०६ ॥

grāhyagrāhakasaṃvittiḥ sāmānyā sarvadehinām
yoginām tu viśeṣo'sti sambandhe sāvadhanatā

The perception of object and subject is common to all embodied beings.
But characteristic of yogis is that they are constantly aware of this relationship.
Translation from Sanskrit: Bettina Bäumer

La percepción de objeto y sujeto es común en todos los seres encarnados.
Pero la característica de los yoguis es que ellos son constantemente conscientes de dicha relación.
Traducción del inglés: Q

The consciousness of object and subject is common to all the embodied ones.
The *yogīs* have, however, this distinction that they are mindful of this relation.
Translation from Sanskrit: Jaideva Singh

The awareness of object and subject is common to all living beings.
However, the yogis have the distinction that they are always aware of the self.
Translation from Sanskrit: Ranjit Chaudhri

The awareness of the object and the subject is common to all embodied beings.
What distinguishes the yogins is that they are specially attentive in this regard.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

La perception du sujet et de l'objet est la même chez tous les êtres nantis d'un corps.
Mais ce qui caractérise les yogin c'est leur attention ininterrompue à l'union (du sujet et de l'objet).
Traduction du Sanskrit: Lilian Silburn

La conscience du sujet et de l'objet est commune à tous les êtres incarnés.
Mais les yogins portent une attention singulière à (leur) relation.
Traduction du Sanskrit: David Dubois

Das Bewußtsein von Subjekt und Objekt ist allen verkörperten Wesen gemeinsam.
Doch die Besonderheit der Yogīs ist, daß sie ständig auf diese Verbindung aufmerksam sind.
Übersetzung von Sanskrit: Bettina Bäumer

[104] Tomar conciencia del objeto o el sujeto es lo que caracteriza a todas las criaturas;
en cambio, lo que distingue a los yoguis es su total atención al nexo [entre ambos].
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 84 · verso 107

स्ववदन्यशरीरेऽपि संवित्तिमनुभावयेत् ।
अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर्भवेत् ॥ १०७ ॥

svavadanyaśrīre'pi saṃvittimanubhāvayet
apekṣāṃ svaśarīrasya tyaktvā vyāpī dinairbhavet

One should experience the consciousness also in the body of others as in one's own.
Giving up the concern for one's own body, one becomes all-pervading within days.
Translation from Sanskrit: Bettina Bäumer

Uno debe de experimentar la conciencia tanto en el cuerpo de los demás como en el propio.
Renunciando a la preocupación por el propio cuerpo, uno deviene omnipresente en cuestión de días.
Traducción del inglés: Q

One should, leaving aside the need of his own body (in other cases),
contemplate that the (same) consciousness is present in other bodies as in his own.
Thus he will become all-pervasive in a few days.
Translation from Sanskrit: Jaideva Singh

Leaving aside concern for one's own body, one should continuously believe
that the same consciousness is present in oneself and also in other bodies.
I a few days, one will be all pervading.
Translation from Sanskrit: Ranjit Chaudhri

Leaving aside the concerns of one's own body, one needs to develop the sense
that the same consciousness lies embodied in other bodies also as in our own.
Having developed this sense, one can feel oneself as all-pervading well within a few days.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Que même dans le corps d'autrui on saisisse la conscience comme dans le sien propre.
Se désintéressant de tout ce qui concerne son corps, en (quelques) jours on devient omnipénétrant.
Traduction du Sanskrit: Lilian Silburn

On doit faire l'expérience que la conscience est présente dans le corps des autres
comme dans le nôtre. Alors on abandonne toute dépendance par rapport à
‹‹notre›› corps et l'on devient (omni)présent jour après jour.
Traduction du Sanskrit: David Dubois

Man soll das Bewußtsein in anderen Körpern ebenso wie im eigenen erfahren,
indem man die Abhängigkeit vom eigenen Körper aufgibt.
Dann wird man in wenigen Tagen alldurchdringend.
Übersetzung von Sanskrit: Bettina Bäumer

[105] Quien concibe la conciencia incluso en otros cuerpos tal como [la concibe] en el suyo propio,
al trascender [de este modo] la dependencia a su propio cuerpo,
en poco tiempo deviene omnipresente.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 85 · verso 108

निराधारं मनः कृत्वा विकल्पान्न विकल्पयेत् ।
तदात्मपरमात्मत्वे भैरवो मृगलोचने ॥ १०८ ॥

nirādhāraṃ manaḥ kṛtvā vikalpānna vikalpayet
tadātmaparamātmatve bhairavo mṛgalocane

Freeing the mind of all support one should not allow any thought (to arise).
Then O gazelle-eyed Goddess, the state of Bhairava will be attained when
the (individual) self has merged in the Absolute Self.
Translation from Sanskrit: Bettina Bäumer

Liberando la mente de todo soporte, uno no debe permitir (que surja) ningún pensamiento.
Entonces O Diosas de ojos de gacela, se alcanzará el estado de Bhairava cuando
el sí mismo (individual) se haya sumergido en el Sí mismo Absoluto.
Traducción del inglés: Q

Having freed the mind of all supports, one should refrain from all thought-constructs.
Then, O gazelle-eyed one, there will be the state of *Bhairava* in the Self
that has become the absolute Self.
Translation from Sanskrit: Jaideva Singh

O Deer Eyed One, by stopping all thoughts, the mind will be without support.
Then the self will become the Supreme Self of God.
Translation from Sanskrit: Ranjit Chaudhri

Having made the mind rid of its base, the aspirant of yoga should redeem it of its constructs.
Thus would be sufficient for the elevation of the individual Self to the status of the Supreme Being,
that is, *Bhairava*, O gazelle-eyed.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Ayant libéré l'esprit de tout support, qu'on cesse de penser selon une pensée dualisante.
Alors, O (femme) aux yeux de gazelle!
l'état de Bhairava (réside) dans le fait que le Soi devient le Soi absolu.
Traduction du Sanskrit: Lilian Silburn

On doit d'abord priver l'esprit de tout support, puis l'on ne doit plus penser de pensées.
Alors, on devient Bhairava parce que le Soi est le Soi ultime.
Traduction du Sanskrit: David Dubois

Man soll den Geist von allen Stützen befreien und das zerstreuende Denken lassen.
Dann, o gazellenäugige Göttin, wird man zu Bhairava,
wenn das Selbst mit dem absoluten Selbst eins geworden ist.
Übersetzung von Sanskrit: Bettina Bäumer

[106] Tras liberar la mente de cualquier soporte, [el yogui] debe abstenerse de formar
representaciones mentales. De este modo, cuando el ser [individual] se identifica
con el ser supremo, ¡oh, diosa con mirada de gacela!, Bhairava [resplandece].
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 86 _ verso 109

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।
स एवाहं शैवधर्मा इति दाढर्याद्भवेच्छिवः ॥ १०९ ॥

sarvajñaḥ sarvakartā ca vyāpakaḥ parameśvaraḥ
sa evāhaṃ śaivadharmā iti dārḍhyādbhavecchivaḥ

"The Supreme Lord is omniscient, omnipotent and all-pervading; I myself am He."
By such a firm meditation one becomes Śiva.
Translation from Sanskrit: Bettina Bäumer

"El Señor Supremo es omnisciente, omnipotente y todo-penetrante; yo mismo soy Él."
Mediante tal firme meditación uno deviene Śiva.
Traducción del inglés: Q

The Highest Lord is Omniscient, omnipotent, and omnipresent.
"Since I have the attributes of *Śiva*, I am the same as the Highest Lord".
With this firm conviction, one becomes *Śiva*.
Translation from Sanskrit: Jaideva Singh

God is omniscient, omnipotent and omnipresent.
Believe firmly, "I have those same qualities of God." Then, one becomes God.
Translation from Sanskrit: Ranjit Chaudhri

The Supreme Lord is omniscient, omnipresent and maker of everything.
By virtue of inherence of the attributes of *Śiva* in me, I am the same.
If this sense becomes firm in anyone, he becomes shorn of the sense of individuality
and hence become *Śiva* Himself.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Quand on se renforce dans la (réalisation) suivante :
'Je possède les attributs de Śiva, je suis omniscient, tout-puissant et omnipénétrant ;
je suis le Maître suprême et nul autre', on devient Śiva.
Traduction du Sanskrit: Lilian Silburn

Le Seigneur suprême est présent en tout, il connaît et il fait tout.
Moi qui suis doué des attributs de Śiva, c'est lui que je suis.
Quand cette (reconnaissance) devient stable, on devient Śiva.
Traduction du Sanskrit: David Dubois

Der Höchste Herr ist allwissend, allwirkend und allgegenwärtig:
‹‹Da ich die Eigenschaften Śivas (des Gütigen) habe, bin ich Er.››
– Wenn man eine so feste Überzeugung gewinnt, wird man zu Śiva.
Übersetzung von Sanskrit: Bettina Bäumer

[107] ‹‹El Señor supremo es omnisciente, todopoderoso y omnímodo.
Yo poseo los atributos de Śiva. [Entonces,] definitivamente yo soy él››.
Quien esto [concibe] con determinación en Śiva se convierte.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 87 · verso 110

जलस्येवोर्मयो वह्नेर्ज्वालाभङ्गयः प्रभा रवेः ।
ममैव भैरवस्यैता विश्वभङ्गयो विभेदिताः ॥ ११० ॥

jalasyevormayo vahnerjvālābhaṅgayaḥ prabhā raveḥ
mamaiva bhairavasyaitā viśvamaṅgyo vibheditāḥ

Just as waves arises from water, flames from fire and rays from the sun,
in the same way the differentiated aspects of the universe have sprung from me, (that is) Bhairava.
Translation from Sanskrit: Bettina Bäumer

Así como las olas surgen del agua, las llamas del fuego y los rayos del sol, de la misma manera
los aspectos diferenciados del universo han surgido de mi, (esto es) Bhairava.
Traducción del inglés: Q

Just as waves arise from water, flames from fire, rays from the sun, even so the waves
(variegated aspects) of the universe have arisen in differentiated forms from me i.e. *Bhairava*.
Translation from Sanskrit: Jaideva Singh

Just as waves arise from water, flames from fire, light from the sun
– in the same way, the various forms of the universe have arisen from Me, God.
Translation from Sanskrit: Ranjit Chaudhri

Waves are formed out of the water itself; flickering of flames belong to the fire itself
as also do rays belong to the sun. Even so, the world as vibration in diverse forms
has vibrated out of myself, the *Bhairava*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Comme les vagues surgissent de l'eau, les flammes du feu, les rayons du soleil,
ainsi ces ondes de l'univers se sont différenciées à partir de moi, la Bhairava.
Traduction du Sanskrit: Lilian Silburn

Les vagues surgissent de l'eau, les flammes viennent du feu. La lumière vient du soleil.
De même, ces vagues de l'univers se sont différenciées à partir de moi seul, Bhairava!
Traduction du Sanskrit: David Dubois

So wie die Wellen aus dem Ozean entstehen, die Flamme aus dem Feuer, die Strahlen aus der Sonne,
ebenso sind die Wellen der vielfältigen Formen des Universums aus mir, Bhairava, entstanden.
Übersetzung von Sanskrit: Bettina Bäumer

[108] Tal como del agua [surgen] olas, del fuego ondulantes llamas, del sol luminosos rayos,
[asimismo] de mí y de nadie más, de Bhairava, [surge] el oleaje diferenciado del cosmos.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 88 · verso 111

भ्रान्त्वा भ्रान्त्वा शरीरेण त्वरितं भुवि पातनात् ।
क्षोभशक्तिविरामेण पारा संजायते दशा ॥ १११ ॥

bhrāntvā bhrāntvā śarireṇa tvaritaṃ bhuvi pātanāt
kṣobhaśaktivirāmeṇa parā saṃjāyate daśā

If one moves round and round with the body and suddenly falls on the ground, then,
when the energy of agitation comes to an end, the supreme state arises.
Translation from Sanskrit: Bettina Bäumer

Si uno gira y gira con el cuerpo y súbitamente cae al suelo, entonces,
cuando termina la energía de la agitación, emerge el estado supremo.
Traducción del inglés: Q

When one whirls his body round and round and falls down swiftly on the earth,
then on the cessation of the energy of commotion, there appears supreme spiritual condition.
Translation from Sanskrit: Jaideva Singh

One should swiftly turn his body round and round, till he falls to the ground.
At the end of the energy of motion, the Supreme State is born.
Translation from Sanskrit: Ranjit Chaudhri

By taking rounds continuously for some time when one falls quickly on the ground
and gets the commotion generated within him subsisted,
what follow is access to the highest state of being.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Lorsque, physiquement égaré, on a tourné de tous côtés et en toute hâte au point de tomber à terre
(d'épuisement) ; grâce à l'arrêt de l'effervescence de l'énergie, la condition suprême apparaît.
Traduction du Sanskrit: Lilian Silburn

Ayant erré encore et encore, (notre) corps s'effondre violemment à terre.
Alors, l'état (de la conscience) suprême devient manifeste quand l'énergie vitale,
(d'abord) agitée, s'arrête.
Traduction du Sanskrit: David Dubois

Wenn man sich dreht und dreht, bis man mit dem Körper zur Erde fällt,
weil die antreibende Energie aufgehört hat, dann entsteht der höchste Zustand.
Übersetzung von Sanskrit: Bettina Bäumer

[109] Si se hace girar el cuerpo sin cesar hasta caer bruscamente al suelo, entonces,
una vez que cede la energía perturbada, emerge la condición suprema.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 89 · verso 112

आधारेष्वथवाऽशक्त्याऽज्ञानाच्चित्तलयेन वा ।
जातशक्तिसमावेश क्षोभान्ते भैरवं वपुः ॥ ११२ ॥

ādhāreṣvathavā'śaktyā'jñānāccittalayena vā
jātaśaktisamāveṣa kṣobhānte bhairavaṃ vapuḥ

When, owing to the lack of the capacity to know objects, or by the dissolution of the mind,
there is cessation of agitation caused by the energy of absorption,
then the nature of Bhairava (manifest itself).
Translation from Sanskrit: Bettina Bäumer

Cuando debido a la falta de capacidad para conocer objetos, o por la disolución de la mente,
hay un cese de la agitación causada por la energía de absorción,
entonces la naturaleza de Bhairava (se manifiesta).
Traducción del inglés: Q

If on account of lack of power to apprehend objects of knowledge or
on account of (sheer) ignorance, there is dissolution of mind leading to absorption in (anāśrita śakti),
then at the end of the cessation of commotion brought about by that absorption,
there appears the form of *Bhairava* (i.e. His essential nature)
Translation from Sanskrit: Jaideva Singh

When there is lack of energy or lack of knowledge, the mind is dissolved,
and one is absorbed into energy. In the end, when the energy subsides, God appears.
Translation from Sanskrit: Ranjit Chaudhri

If due to lack of the power of understanding or sheer ignorance or even meditation,
there is dissolution of the mind and an extra quantum of the power of understanding
is generated and creates some sort of commotion, it is at the end of that commotion
that one gets revealed the form of *Bhairava*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Si l'on est privé de force ou de connaissance à l'égard des choses
ou encore si la pensée se dissout (dans l'extase), dès que prend fin l'effervescence
produite par l'envahissement de l'énergie, la forme merveilleuse de bhairava (se révèle).
Traduction du Sanskrit: Lilian Silburn

Parce que l'esprit est résorbé, sans connaissance, sans énergie ou sans point d'appui,
on s'absorbe entièrement dans l'énergie ainsi engendrée.
À la fin de cette agitation, le corps de Bhairava (se manifeste).
Traduction du Sanskrit: David Dubois

Wenn man unfähig ist, die Dinge zu erkennen,
aus Unwissenheit oder durch die Auflösung des Denkens (im *samādhi*),
hört die durch die Absorption entstandene Energie der Unruhe auf,
und die Wesensform Bhairavas offenbar sich.
Übersetzung von Sanskrit: Bettina Bäumer

[110] Del mismo modo, cuando la mente se paraliza debido a incapacidad o ignorancia
para [entender] algo, una vez que cede la perturbación causada por la energía envolvente,
Bhairava [se manifiesta] en todo su esplendor.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 90 · verso 113

संप्रदायमिमं देवि शृणु सम्यग्वदाम्यहम् ।
कैवल्यं जायते सद्यो नेत्रयोः स्तब्धमात्रयोः ॥ ११३ ॥

sampradāyamimaṃ devi śṛṇu samyagvadāmyaham
kaivalyaṃ jāyate sadyo netrayoḥ stabdhamātrayoḥ

O Goddess, listen to this mystical tradition. I shall reveal it to you completely:
If the eyes are fixed without blinking the state of liberation (*kaivalya*) will occur immediately.
Translation from Sanskrit: Bettina Bäumer

O Diosa, escucha esta tradición mística. Debo revelártela completamente:
Si los ojos están fijados sin parpadear el estado de liberación (*kaivalya*) ocurrirá inmediatamente.
Traducción del inglés: Q

O goddess, listen, I am going to tell you this mystic tradition in its entirety.
If the eyes are fixed without blinking (on the reality within),
isolation (*kaivalya*) will occur immediately.
Translation from Sanskrit: Jaideva Singh

O Goddess, listen carefully, as I explain the mystic tradition.
If one's eyes are fixed without blinking unification with the Supreme, will occur immediately.
Translation from Sanskrit: Ranjit Chaudhri

Listen to me attentively, O Goddess, I am telling you the secret of the tradition.
On the eyes being closed (towards the world outside), there arises some sort of aloneness.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Écoute, O Déesse! Je vais t'exposer tout entier cet enseignement traditionnel et mystique:
il suffit que les yeux fixent sans cligner pour que se produise aussitôt l'isolement (*kaivalya*).
Traduction du Sanskrit: Lilian Silburn

Déesse! Écoute. Je vais te dire le tout de cette tradition:
la liberté naît d'un seul coup pour qui se contente d'immobiliser ses yeux.
Traduction du Sanskrit: David Dubois

O Göttin! Höre! Ich offenbare dir diese mystische Tradition vollkommen.
Wenn man die Augen regungslos (offen)hält, entsteht unvermittelt die Befreiung.
Übersetzung von Sanskrit: Bettina Bäumer

[111] Escucha, ¡oh, diosa!, esta enseñanza tradicional que te revelaré íntegramente:
el estado de solitud puede alcanzarse sin más con solo mantener la mirada fija.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 91 _ verso 114

संकोचं कर्णयोः कृत्वा ह्यधोद्वारे तथैव च ।
अनच्कमहलं ध्यायन्विशेद्ब्रह्म सनातनम् ॥ ११४ ॥

saṃkocaṃ karṇayoḥ kṛtvā hyadhodvāre tathaiva ca
anackam ahalaṃ dhyāyanviśedbrahma sanātanam

Closing one's ears and similarly closing the lower opening (the anus) one should meditate on the sound without vowel and consonant. Then one will enter the eternal Brahman.
Translation from Sanskrit: Bettina Bäumer

Cerrando las orejas y similarmente cerrando la apertura más baja (el ano) uno debe meditar en el sonido sin vocal y consonante. Entonces uno entrará en el eterno Brahman.
Traducción del inglés: Q

Contracting the openings of the ears and similarly the openings of the anus and penis (and then), meditating on (the interior, impactless sound – *anāhata dhvani*) without vowel and without consonant, one enters the eternal Brahman.
Translation from Sanskrit: Jaideva Singh

Close the ears, and compress the opening of the rectum.
Then by meditating on the sound without vowel or consonant, one permanently enters God.
Translation from Sanskrit: Ranjit Chaudhri

In such a state by contracting the ears, anus and penis if one were to meditate on the unstruck sound shorn of consonants as well as of vowels, one has the possibility of entering into Brahman, the eternal.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

S'étant bouché les oreilles ainsi que l'ouverture inférieure (anus), (puis) méditant sur la (résonance) sans consonne ni voyelle, qu'on entre dans l'éternel brahman.
Traduction du Sanskrit: Lilian Silburn

Habiéndose tapado las orejas así como la abertura inferior (ano), (y después) meditando sobre la resonancia sin consonante ni vocal, se entra en el eterno Brahman.
Traducción del francés: Q

On doit d'abord contracter les oreilles, de même que la porte d'en bas.
Alors, en contemplant (le son) sans consonnes ni voyelles, on entre dans l'Immense, éternel.
Traduction du Sanskrit: David Dubois

Wenn man die Ohren (mit den Händen) verschließt und auch die untere Öffnung verschließt und dabei über den Laut ohne Konsonant und Vokal meditiert, tritt man in das ewige Brahman ein.
Übersetzung von Sanskrit: Bettina Bäumer

[111 bis] Si se tapan ambos oídos y también la puerta inferior, y se contempla el sonido sin vocales ni consonantes, se alcanza el *brahman* eterno.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 92 · verso 115

कूपादिके महागर्ते स्थित्वोपरि निरीक्षणात् ।
अविकल्पमतेः सम्यक् सद्यश्चित्तलयः स्फुटम् ॥ ११५ ॥

kūpādike mahāgarte sthitvopari nirīkṣanāt
avikalpamateḥ samyak sadyaścittalayaḥ sphuṭam

By standing above a deep well or any abyss and fixing one's eyes (on the bottom
of the well or abyss), one becomes completely free from thoughts,
and immediately the mind will certainly be dissolved.
Translation from Sanskrit: Bettina Bäumer

Permaneciendo arriba de un pozo profundo o cualquier abismo y fijando los ojos
(en el fondo del pozo o del abismo), uno deviene completamente libre de pensamientos,
e inmediatamente la mente con certeza se disolverá.
Traducción del inglés: Q

If one stands above a very deep well, etc. and fixes his eyes (on the space inside the well
without blinking) his understanding becomes free of *vikalpas* (thought-constructs) completely,
and immediately he definitely experiences dissolution of mind.
Translation from Sanskrit: Jaideva Singh

Stand over a deep well, etc. and look without blinking at the deep hollow space.
The mind becomes completely free of thoughts, and then the mind is immediately dissolved.
Translation from Sanskrit: Ranjit Chaudhri

If one were to stand at the edge of a deep pit, such as well, and look inside without blinking,
he is sure to get his *citta* immediately dissolved.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Se tenant au-dessus d'un puis très profond, etc., les yeux fixés (sur le fond sans cligner),
dès que l'intelligence intuitive (du yogin) est exempte de dualité conceptuelle,
aussitôt la dissolution de la pensée se produira clairement (en lui).
Traduction du Sanskrit: Lilian Silburn

D'abord, on se tient sans cligner des yeux au-dessus d'un grand précipice,
comme un puits par exemple.
Alors, l'esprit se résorbe en toute évidence parce qu'il est sans aucune pensée.
Traduction du Sanskrit: David Dubois

Wenn man an Rand eines tiefen Brunnens oder eines Abgrundes steht und hineinschaut,
wird man plötzlich völlig frei von Gedanken und man erfährt die Auflösung des Denkens.
Übersetzung von Sanskrit: Bettina Bäumer

[112] Si uno se coloca de pie al borde de un pozo o cualquier otra cavidad profunda,
y fija [ahí] la mirada, libre de representaciones, sin más la mente se disuelve por completo.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 93 _ verso 116

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा ।
तत्र तत्र शिवावस्था व्यापकत्वात् क्व यास्यति ॥ ११६ ॥

yatra yatra mano yāti bāhye vābhyantare'pi vā
tatra tatra śivāvasthā vyāpakatvāt kva yāsyati

Wherever the mind goes, whether outside or within, there itself is the state of Śiva.
Since He is all-pervading, where else could the mind go?
Translation from Sanskrit: Bettina Bäumer

Dondequiera que vaya la mente, bien fuera o dentro, ahí mismo está el estado de Śiva.
Dado que Él es todo-penetrante, ¿dónde más podría ir la mente?
Traducción del inglés: Q

Wherever the mind goes whether towards the exterior or towards the interior,
everywhere there is the state of *Śiva*.
Since *Śiva* is omnipresent, where can the mind go (to avoid Him).
Translation from Sanskrit: Jaideva Singh

Wherever the mind goes, externally or internally, everywhere there is the form of Shiva.
As God is omnipresent, where will the mind go?
Translation from Sanskrit: Ranjit Chaudhri

Wherever the mind goes, no matter outward or inward, there lies the state of *Śiva*.
Where else can the mind go as *Śiva* is omnipresent?
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Partout où va la pensée, vers l'extérieur ou encore vers l'intérieur, O Bien-aimée!
là se trouve l'état śivaïte ; celui-ci étant omnipénétrant,
où donc (la pensée) pourrait-elle aller (pour lui échapper)
Traduction du Sanskrit: Lilian Silburn

Où que l'esprit aille, à l'extérieur ou à l'intérieur, c'est là l'état de Śiva.
Puisqu'il imprègne (tout), où pourrait-il aller ?
Traduction du Sanskrit: David Dubois

Wohin auch immer deine Gedanken gehen,
ob nach außen oder innen, ebendort ist der göttliche Zustand zu finden.
Da Śiva alles durchdringt, wohin könnten die Gedanken gehen, wo Er nicht ist?
Übersetzung von Sanskrit: Bettina Bäumer

[113] Adonde sea que la mente vague, ya sea fuera o también dentro,
ahí está la condición de Śiva. ¿Y adónde más podría ir si [Śiva] lo colma todo?
Traducción del Sánscrito: Óscar Figueroa

Dondequiera que vaya la mente, afuera o adentro,
¿dónde irá, estando impregnado el estado de Śiva en todas partes?

Wherever the mind goes, whether outside or inside,
where will go, being the state of Śiva everywhere impregnated?
Traducción del sánscrito al español y del español al inglés: Q

Dhāraṇā 94 · verso 117

यत्र यत्राक्षमार्गेण चैतन्यं व्यज्यते विभोः ।
तस्य तन्मात्रधर्मित्वाच्चिल्लयाद्भारितात्मता ॥ ११७ ॥

yatra yatrākṣamārgeṇa caintayaṃ vyajyate vibhoḥ
tasya tanmātradharmitvāccillayādbhāritātmatā

Whenever the universal Consciousness of the all-pervading Lord is revealed
through any of the sense-organs, since their nature is the same (universal Consciousness),
then by absorption into pure Consciousness the fullness of the Self (will be attained).
Translation from Sanskrit: Bettina Bäumer

Dondequiera que la Conciencia universal del omnipenetrante Lord es revelada a través
de los órganos de los sentidos, dado que su naturaleza es la misma (Conciencia universal),
entonces mediante la absorción en la Conciencia pura (será alcanzada) la plenitud del Sí mismo.
Traducción del inglés: Q

On every occasion that the consciousness of the Omnipresent Reality (*caitanyaṃ vibhoḥ*) is revealed
through the sensory organs since it is the characteristic only of the Universal Consciousness,
one should contemplate over the consciousness appearing through the sensory organs as the
pure Universal Consciousness. Thus his mind will be dissolved in the Universal Consciousness.
He will then attain the essence of plenitude (which is the characteristic of *Bhairava*).
Translation from Sanskrit: Jaideva Singh

Whenever awareness is increased through any sense organ, remain in that awareness.
Then, the mind will be dissolved and one will be filled with the Supreme Self.
Translation from Sanskrit: Ranjit Chaudhri

Wherever the consciousness of the all-pervading Being manifest itself through the senses,
due to its being of the same nature as He Himself, one can feel oneself filled with that consciousness.
In this way, his mind gets dissolved.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Chaque fois que par l'intermédiaire des organes sensoriels, la Conscience de l'omniprésent se révèle,
puisqu'elle a pour nature fondamental de n'être que cela (pure conscience),
grâce à l'absorption dans la Conscience absolue, (on accède à) l'essence de la plénitude.
Traduction du Sanskrit: Lilian Silburn

Où que la conscience du Seigneur s'exprime par le chemin des organes des sens,
c'est là que l'esprit se résorbe, parce que cette (expression) n'est que cette (conscience).
Alors, on est la plénitude.
Traduction du Sanskrit: David Dubois

Immer wenn sich das göttliche Bewußtsein durch die Vermittlung der Sinne offenbart,
erlangt man die Fülle des Selbst, weil die Sinne von selben Wesen (wie das göttliche Bewußtsein)
sind und weil der Geist darin absorbiert wird.
Übersetzung von Sanskrit: Bettina Bäumer

[114] Donde sea que la conciencia divina se manifieste por el sendero de los sentidos,
puesto que estos tienen como atributo la conciencia,
al disolverse en esta [se manifiesta también] la condición de plenitud.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 95 · verso 118

क्षुताद्यन्ते भये शोके गह्वरे वा रणाद्द्रुते ।
कुतूहले क्षुधाद्यन्ते ब्रह्मसत्तासमीपगा ॥ ११८ ॥

kṣutādyante bhaye śoke gahvare vā raṇāddrute
kutūhale kṣudhādyante brahmasattāsamipagā

At the beginning and end of sneezing, in a state of fear or sorrow,
(standing) on top of an abyss or while fleeing from a battlefield,
at the moment of intense curiosity, at the beginning or end of hunger;
such a state comes close to the reality of Brahman.
Translation from Sanskrit: Bettina Bäumer

Al comienzo o final de un estornudo, en un estado de miedo o tristeza,
(permaneciendo) en la cumbre de un abismo o al huir del campo de batalla,
en el momento de una curiosidad intensa, al comienzo o final del hambre;
tal estado se acerca a la realidad de Brahman.
Traducción del inglés: Q

At the commencement and end of sneeze, in terror, in sorrow, in the condition of a deep sigh
or on the occasion of flight from the battlefield, during (keen) curiosity,
at the commencement or end of hunger, the state is like that of *brahman.*
Translation from Sanskrit: Jaideva Singh

At the commencement and end of a sneeze, during danger, sorrow, weeping,
flight from a battlefield, during curiosity, at the commencement and end of hunger.
These states are full of the State of God.
Translation from Sanskrit: Ranjit Chaudhri

One can have an inkling into the status of the Reality in the event of the commencement and end
of sneezing, hunger, fear, sorrow, having fallen in a pit, having run away from the battle-field,
and keen curiosity.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Au commencement et à la fin de l'éternuement, dans la terreur et l'anxiété
ou (quand on surplombe) un précipice, lorsqu'on fuit le champ de bataille,
au moment où l'on ressent une vive curiosité, au stade initial ou final de la faim, etc.
la condition faite d'existence brahmique (se révèle).
Traduction du Sanskrit: Lilian Silburn

Au début et à la fin de l'éternuement, dans la peur et la peine, ou encore dans la confusion,
quand on fuit le champ de bataille, dans l'excitation, au début et à la fin de la faim,
l'état qui est existence immense (se manifeste).
Traduction du Sanskrit: David Dubois

Am Anfang und am Ende des Niesens, im Zustand der Angst oder der Trauer,
am Rand eines Abgrunds, oder wenn man von einem Schlachtfeld flieht,
im Zustand intensiver Neugier, am Anfang oder am Ende des Hungers
– alle diese Zustände haben Anteil an der absoluten Realität (*brahmasattā*).
Übersetzung von Sanskrit: Bettina Bäumer

[115] La condición esencial de *brahman* [se revela] al principio y al final de un estornudo,
en el temor y en la tristeza, ante un precipicio, al huir de un campo de batalla,
en medio de una intensa curiosidad, al sentir hambre y al saciarla.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 96 · verso 119

वस्तुषु स्मर्यमाणेषु दृष्टे देशे मनस्त्यजेत् ।
स्वशरीरं निराधारं कृत्वा प्रसरति प्रभुः ॥ ११९ ॥

vastuṣu smaryamāṇeṣu dṛṣṭe deśe manastyajet
svaśarīraṃ nirādhāraṃ kṛtvā prasarati prabhuḥ

While looking at a particular space the mind should abandon the thoughts of all remembered objects, and thus making the body free from all support, the Lord reveals Himself.
Translation from Sanskrit: Bettina Bäumer

Al mirar un espacio particular la mente debe abandonar los pensamientos de todos los objetos recordados, y así liberando al cuerpo de todo soporte, el Lord se revela a Sí mismo.
Traducción del inglés: Q

At the sight of a land, when one lets go all the thought of the remembered objects (and concentrates only on the experience which was the basis of that memory) and makes his body supportless, then the Lord (who as the experience was the basis of the memory) appears.
Translation from Sanskrit: Jaideva Singh

Leaving concern for one's body, remember the sight of a place, objet or incident.
The mind will be without support and one experiences a flood of Divinity.
Translation from Sanskrit: Ranjit Chaudhri

In the case of memories of a particular place, seen already, haunting the mind,
the aspirant of yoga should relieve himself of the mind itself by rendering the body baseless
and thus create the scope for the pervasion by the Lord.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

A la vue d'un certain lieu, qu'on laisse aller sa pensée vers des objets dont on se souvient.
Dès qu'on prive son corps de tout support, le Souverain omniprésent s'avance.
Traduction du Sanskrit: Lilian Silburn

Quand on est en train de se souvenir d'une chose,
on doit l'abandonner dès que l'esprit la voit (enfin).
Alors, quand notre corps s'est (ainsi) affranchi de tout support, le Seigneur se manifeste.
Traduction du Sanskrit: David Dubois

Man konzentriere seine Gedanken auf einen Ort und auf Gegenstände in der Erinnerung.
Wenn so dem Körper in der Gegenwart jede Grundlage entzogen wird
(weil er in die Vergangenheit zurückversetzt), dann offenbart sich der Herr.
Übersetzung von Sanskrit: Bettina Bäumer

[116] Cuando sobreviene el recuerdo de situaciones [pasadas],
debe fijarse la atención en la escena percibida;
de este modo, al quedarse el cuerpo sin soportes, el Señor se manifiesta.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 97 _ verso 120

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

kvadidvastuni vinyasya śanairdṛṣṭiṃ nivartayet
tajjñānaṃ cittasahitaṃ devi śunyālayo bhavet

Having fixed one's eyes on a particular object, one should slowly withdraw the gaze from it,
as well as the knowledge of that object along with the thought of it.
Then, O Goddess, one becomes an abode of the Void.
Translation from Sanskrit: Bettina Bäumer

Habiendo fijado los ojos en un objeto particular, uno debe lentamente retirarle la mirada,
así como el conocimiento de dicho objeto junto con su pensamiento.
Entonces, Oh Diosa, uno deviene morada del Vacío.
Traducción del inglés: Q

O goddess, if one, after casting one's gaze on some object,
withdraws it and slowly eliminates the knowledge of that object
along with the thought and impressions of it, he abides in the void.
Translation from Sanskrit: Jaideva Singh

After looking at some object, one should slowly withdraw their sight from it,
then their knowledge together with their thought of it.
O Goddess, one will then reside in the Void.
Translation from Sanskrit: Ranjit Chaudhri

Having cast the eyesight at any particular object, one should withdraw from the object
no only the eyesight but also the cognisance of it along with the *citta*.
Thus, O goddess, he may abide in sheer void.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Après avoir posé le regard sur un objet quelconque, qu'on l'en retire très lentement.
Alors la connaissance de cet (objet) (n') est accompagnée (que) de pensée,
O Déesse, (et) l'on devient le réceptacle du vide.
Traduction du Sanskrit: Lilian Silburn

Déesse! On doit d'abord poser le regard sur une chose quelconque,
puis il faut se retirer lentement de cette perception accompagnée d'activité mentale.
On devient alors (comme) un réceptacle vide.
Traduction du Sanskrit: David Dubois

Wenn man irgendeinen Gegenstand betrachtet hat und dann seinen Blick langsam davon
zurückzieht und ebenso die Erkenntnis und das Denken (davon abwendet), dann,
o Göttin, wird man zu einem Gefäß der Leere.
Übersetzung von Sanskrit: Bettina Bäumer

[117] Tras posar su mirada en un objeto cualquiera,
lentamente [el yogui] debe retirar la atención junto con cualquier pensamiento [ulterior];
[de este modo,] ¡oh, diosa!, se convierte en un templo vacío.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 98 · verso 121

भक्त्युद्रेकाद्विरक्तस्य यादृशी जायते मतिः ।
सा शक्तिः शाङ्करी नित्यं भावयेत्तां ततः शिवः ॥ १२१ ॥

bhaktyudrekādviraktasya yādṛśī jāyate matiḥ
sā śaktiḥ śāṅkarī nityaṃ bhāvayettāṃ tataḥ śivaḥ

The intuitive insight which is born from intense devotion in one who is detached
is the very Energy of Śaṅkara; then one becomes Śiva Himself.
Translation from Sanskrit: Bettina Bäumer

La percepción intuitiva que nace de la devoción intensa en quien está desapegado
es la Energía de Śaṅkara; entonces uno deviene Śiva.
Traducción del inglés: Q

The sort of intuition (*mati*) that emerges through the intensity of devotion
in one who is perfectly detached in known as the *śakti* of *śaṅkara*.
One should contemplate on it perpetually. Then he becomes *Śiva* Himself.
Translation from Sanskrit: Jaideva Singh

From an abundance of devotion and a detached nature,
an understanding of the Divine Energy is born.
One should continuously be her. Then, Shiva.
Translation from Sanskrit: Ranjit Chaudhri

The power of understanding arising from the arousal of devotion in the mind of the aspirant,
who has detached himself from worldly, is indeed, the power of Śaṅkara Himself.
Through constant contemplation on it, one becomes *Śiva*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Cette sorte d'intuition qui, grâce à l'intensité de l'adoration, naît dans l'homme
parvenu au parfait détachement, c'est l'énergie même du Bienfaisant.
Qu'on l'évoque perpétuellement et l'on s'identifiera à Śiva.
Traduction du Sanskrit: Lilian Silburn

Cette compréhension qui se fait jour en celui qui est détaché à cause de l'intensité de l'amour divin,
c'est la Puissance de Śiva. On doit l'évoquer sans cesse. On deviendra alors Śiva.
Traduction du Sanskrit: David Dubois

Die Einsicht, die durch intensive liebende Hingabe in einer Person entsteht,
die (innerlich) losgelöst ist, ist die göttliche Energie (*śakti śāṅkarī*).
Man soll beständig darüber meditieren – dann wird man zu Śiva.
Übersetzung von Sanskrit: Bettina Bäumer

[118] La conciencia que desarrolla quien se libera del apego gracias a una intensa devoción
es la potencia misma de Śiva.
Si se la concibe de manera ininterrumpida, entonces Śiva [se revela].
Traducción del Sánscrito: Óscar Figueroa

el vacío, vacuidad

Dhāraṇā 99 _ verso 122

वस्त्वन्तरे वेद्यमाने शनैर्वस्तुषु शून्यता ।
तामेन मनसा ध्यात्वा विदितोऽपि प्रशाम्यति ॥ १२२ ॥

vastvantare vedyamāne śanairvastuṣu śūnyatā
tāmena manasā dhyātvā divito'pi praśāmyati

When one perceives a particular object, other objects gradually appear as if void.
Meditating on this void in the mind, one attains peace, even when the object is still perceived.
Translation from Sanskrit: Bettina Bäumer

Cuando uno percibe un objeto particular, gradualmente otros objetos aparecen como vacíos.
Meditando sobre este vacío en la mente, uno obtiene paz,
incluso cuando el objeto es todavía percibido.
Traducción del inglés: Q

When one perceives a particular object, vacuity is established regarding all other objects.
If one contemplates on this vacuity with mind freed of all thought, then even though
the particular object be still known or perceived, the aspirant has full tranquillity.
Translation from Sanskrit: Jaideva Singh

Understanding an object is empty inside. Emptiness is also a feature of all objects.
With mind free of thoughts, meditate on that emptiness.
Then, even though the object is perceived or known, one becomes calm.
Translation from Sanskrit: Ranjit Chaudhri

If a particular object is understood properly, voidness of all objects becomes automatic.
Through meditation on that void, even what is known, gets subsided.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Alors qu'on perçoit un objet déterminé, la vacuité s'établit peu à peu à l'égard des (autres) objets.
Ayant médité en pensée sur cette (vacuité) même, bien que l'objet reste connu, on s'apaise.
Traduction du Sanskrit: Lilian Silburn

En même temps que l'on connaît une chose, on doit lentement (évoquer) la vacuité des autres choses.
En contemplant mentalement cette vacuité, (la chose) s'apaise en profondeur,
alors même qu'elle reste connue.
Traduction du Sanskrit: David Dubois

Wenn man einen bestimmten Gegenstand wahrnimmt, entsteht eine Leere in bezug
auf alle anderen Gegenstände. Über diese Leere soll man im Geist meditieren,
dann erlangt man Frieden, selbst wenn der Gegenstand noch wahrgenommen wird.
Übersetzung von Sanskrit: Bettina Bäumer

[119] Al percibir un nuevo objeto,
lentamente la vacuidad [se extiende] sobre los objetos [percibidos con antelación].
Quien contempla dicha vacuidad, incluso mientras percibe [el objeto], experimenta paz.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 100 · verso 123

किंचिज्ज्ञैर्या स्मृता शुद्धिः सा शुद्धिः शम्भुदर्शने ।
न शुचिर्ह्यशुचिस्तस्मान्निर्विकल्पः सुखी भवेत् ॥ १२३ ॥

kiṃcijjñairyā smṛtā śuddhiḥ sā śuddhiḥ śambhudarśane
na śucirhyaśucirtasmānnirvikalpaḥ sukhī bhavet

The purity which is prescribed by people of little understanding
is considered an impurity in the Śaiva system. There is neither purity nor impurity.
Therefore, one who is free from such thoughts attains happiness.
Translation from Sanskrit: Bettina Bäumer

La pureza prescrita por gente de poco entendimiento
es considerada impureza en el sistema Śivaíta. No existe ni pureza ni impureza.
Por ello, quien es libre de dichos pensamientos alcanza la felicidad.
Traducción del inglés: Q

That purity which is prescribed by people of little understanding
is considered to be only impurity in the Śaiva system.
It should not be considered to be purity; rather it is impurity in reality.
Therefore one who has freed himself of *vikalpas* (dichotomizing thought-constructs)
alone attains happiness.
Translation from Sanskrit: Jaideva Singh

That considered to be pure by people of little understanding,
is neither pure nor impure in the Shaiva system of philosophy.
One who rises above dualizing thoughts attains complete happiness.
Translation from Sanskrit: Ranjit Chaudhri

What is recommended as purity by teachers having petty knowledge,
is not purity at all or even impurity in the perspective of *Śaivism*.
Therefore, it is only who is rid of mental constructs deserves attaining the state of happiness.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Cette pureté qu'enseignent les gens de peu de savoir apparaît dans la doctrine de Śiva comme
une véritable impureté. Il ne faut pas la considérer comme du pur, en vérité, mais comme du pollué.
C'est pourquoi, (s'affranchissant) de pensée dualisante, qu'on parvienne au bonheur.
Traduction du Sanskrit: Lilian Silburn

Cette pureté qu'enseignent les demi-savants est impureté selon l'enseignement de Śiva.
Car il n'y a ni pureté ni impureté. Et donc, sans dilemmes, on sera bienheureux.
Traduction du Sanskrit: David Dubois

Die Reinheit, die von Menschen vorgeschrieben wird, die ein begrenztes Wissen haben,
wird in der Tradition Śivas als Unreinheit betrachtet.
In Wirklichkeit gibt es weder Reinheit noch Unreinheit.
Wenn man von diesen Vorstellung befreit ist, erlangt man Freude.
Übersetzung von Sanskrit: Bettina Bäumer

[120] Lo que los hombres de conocimiento limitado prescriben como impuro
es, desde la perspectiva *śaiva*, puro. De hecho, no hay pureza ni impureza.
Así, libre de representaciones mentales, [el yogui] experimenta alegría.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 101 · verso 124

सर्वत्र भैरवो भावः सामान्येष्वपि गोचरः ।
न च तद् व्यतिरेकेण परोऽस्तीत्यद्वया गतिः ॥ १२४ ॥

sarvatra bhairavo bhāvaḥ sāmānyeṣvapi gocaraḥ
na ca tad vyatirekeṇa paro'stītyadvayā gatiḥ

The reality of Bhairava is present everywhere, even in common people.
He who knows that nothing exist apart from Him, attains the non-dual state.
Translation from Sanskrit: Bettina Bäumer

La realidad de Bhairava está presente en todas partes, incluso en la gente común.
El que sabe que nada existe aparte de Él, alcanza el estado no dual.
Traducción del inglés: Q

"The reality of Bhairava is apparent everywhere
– even among common folk (who do not posses any particular sense of discrimination).
One who knows thus, "There is nothing else that He" attains the non-dual condition.
Translation from Sanskrit: Jaideva Singh

"God is existing everywhere, common in all. There is nothing else other than God."
With this knowledge, one attains the non-dual condition.
Translation from Sanskrit: Ranjit Chaudhri

The reality of *Bhairava* is visible everywhere even in commonplace (events, objects and places).
Except for Him, there is no one higher then He. He, therefore, is unique in every way.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

La réalité bhairavienne a partout (son) domaine y compris chez les gens du commun.
Et l'homme qui prend conscience (de ceci): ‹‹rien n'existe qui en soit distinct››,
accède à la condition Sans-second.
Traduction du Sanskrit: Lilian Silburn

L'état de Bhairava est un champ (de conscience) partout présent, même dans les (gens) du commun.
Quand on (médite) ainsi qu'il n'y a rien d'autre en plus et au-dessus de lui,
c'est la compréhension non-duelle.
Traduction du Sanskrit: David Dubois

Die Realität Bhairavas ist überall gegenwärtig, selbst bei gewöhnlichen Leuten.
Wenn man weiß, daß es nichts anderes gibt außer Ihm, erlangt man den Zustand frei von Dualität.
Übersetzung von Sanskrit: Bettina Bäumer

[121] ‹‹Bhairava está presente en todas partes, incluso entre la gente común.
No hay otro además de él››. He aquí la sabiduría sin par.
Traducción del Sánscrito: Óscar Figueroa

el intersticio, en medio de, no dualidad

Dhāraṇā 102 _ verso 125

समः शत्रौ च मित्रे च समो मानावमानयोः ।
ब्रह्मणः परिपूर्णत्वादिति ज्ञात्वा सुखी भवेत् ॥ १२५ ॥

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

Having the same feeling towards friend and foe, remaining the same in honour and dishonour,
the one who knows that Brahman is always full remains happy.
Translation from Sanskrit: Bettina Bäumer

Sintiendo lo mismo hacia el amigo y el enemigo,
permaneciendo igual en el honor y en la deshonor,
quien sabe que Brahman es siempre pleno permanece feliz.
Traducción del inglés: Q

Because of the conviction that everything is full of *Brahman* (who is also the essential Self of all),
the aspirant has the same attitude towards friend and foe,
remains the same both in honour and dishonour, and thus because of this conviction
(viz. the conviction of the presence of *Brahman* everywhere), he is perpetually happy.
Translation from Sanskrit: Jaideva Singh

From knowing that God completely fills everything,
one is the same towards enemy and friend, in honor and dishonor.
With this attitude, one obtains joy.
Translation from Sanskrit: Ranjit Chaudhri

Having become firm in the conviction that all is filled by Brahman and thus by treating
the enemy and the friend alike and maintaining equanimity in honour and dishonour both,
one attains the state of happiness.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Étant le même à l'égard d'amis et d'ennemis, le même dans l'honneur et le déshonneur;
grâce à la parfaite plénitude du *brahman*, ayant compris cela, qu'on soit heureux.
Traduction du Sanskrit: Lilian Silburn

Égal avec l'ami et avec l'ennemi, égal dans les louanges et dans les blâmes.
Quand on perçoit ainsi l'absolue plénitude de l'Immense, on devient bienheureux.
Traduction du Sanskrit: David Dubois

Man soll Gleichmut bewahren gegenüber Feinden oder Freunden,
man soll Gleichmut bewahren, ob man geehrt oder verachtet wird,
weil die absolute Wirklichkeit (Brahman) immer vollkommen ist.
Wenn man das erkennt, wird man voll Freude.
Übersetzung von Sanskrit: Bettina Bäumer

[122] ‹‹Ecuánime ante el enemigo o el amigo, ante el honor o el deshonor,
pues *brahman* colma todas las cosas››.
Con este entendimiento, [el yogui] experimenta alegría.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 103 _ verso 126

न द्वेषं भावयेत्क्वापि न रागं भावयेत्क्वचित् ।
रागद्वेषविनिर्मुक्तौ मध्ये ब्रह्म प्रसर्पति ॥ १२६ ॥

na dveṣaṃ bhāvayetkvāpi na rāgaṃ bhāvayetkvacit
rāgadveśavinirmuktau madhye brahma prasarpati

One should neither feel hatred nor attachment towards anyone.
Being free from both attachment and hatred,
in the centre (between both extremes) Brahman unfolds.
Translation from Sanskrit: Bettina Bäumer

Uno nunca debe sentir odio ni apego hacia nadie.
Estando libre de ambos, apego y odio,
en el centro (entre ambos extremos) Brahman se revela.
Traducción del inglés: Q

The aspirant should neither maintain the attitude of aversion nor of attachment towards any one.
Since he is freed of both aversion and attachment, there develops *brahmabhāva* or the nature
of the divine consciousness (which is also the nature of the essential Self) in his heart.
Translation from Sanskrit: Jaideva Singh

There should be no feeling of aversion or attachment towards any person or place.
By remaining in the center between the two, one is liberated from the duality of
aversion and attachment. Then, one experiences God spreading everywhere.
Translation from Sanskrit: Ranjit Chaudhri

One should not develop the sense of aversion anywhere
nor should he feel attached to anyone or anything.
Brahman creeps in where there is absence of aversion and attachment both.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

On ne doit nourrir nulle haine à l'égard de quiconque; on ne doit pas non plus nourrir d'attachement.
Dans (cet état) intermédiaire qui est libération d'attachement comme de haine, le *brahman* se glisse.
Traduction du Sanskrit: Lilian Silburn

Il ne faut concevoir de haine envers personne, ni d'attachement passionné.
Alors, l'Immense se manifeste dans l'intervalle qui est libre de haine comme d'attachement.
Traduction du Sanskrit: David Dubois

Man soll anderen gegenüber auf keine Weise Haß oder Anhänglichkeit empfinden.
Wenn man von Haß und Anhänglichkeit befreit ist,
dann entfaltet sich Brahman in der Mitte (zwischen beiden).
Übersetzung von Sanskrit: Bettina Bäumer

[123] [El yogui] debe concebir no sentir aversión por nada; debe concebir no sentir apego por nada.
Libre de apego y aversión, en el centro *brahman* se expande.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 104 _ verso 127

यदवेद्यं यदग्राह्यं यच्छून्यं यदभावगम् ।
तत्सर्वं भैरवं भाव्यं तदन्ते बोधसंभवः ॥ १२७ ॥

yadavedyaṃ yadagrāhyaṃ yacchūnyaṃ yadabhāvagam
tatsarvaṃ bhairavaṃ bhāvyaṃ tadante bodhasambhavaḥ

The unknowable, the ungraspable, the void, that which pervades even non-existence,
contemplate on all this as Bhairava.
At the end (of this contemplation) illumination will dawn.
Translation from Sanskrit: Bettina Bäumer

Lo desconocido, lo inasible, el vacío, lo que penetra incluso la no existencia,
contempla todo eso como Bhairava.
Al final (de esta contemplación) amanecerá la iluminación.
Traducción del inglés: Q

That which cannot be known as an object, that which cannot be grasped (i.e. that which is elusive),
that which is void, that which penetrates even non-existence all that should be contemplated as
Bhairava. At the end of that contemplation will occur Enlightenment.
Translation from Sanskrit: Jaideva Singh

That which is beyond knowledge, beyond grasping, beyond not being, that which is void
– contemplate all that to be God. In the end, the birth of enlightenment.
Translation from Sanskrit: Ranjit Chaudhri

That which is unknowable, ungraspable, of the nature of void and
outside the range of contemplation, all that needs to be taken as *Bhairava*.
Following this kind of understanding, there emerges revelation.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

L'inconnaissable, l'insaisissable, le vide et ce qui n'accédera (jamais) à l'existence,
imaginez tout cela comme Bhairava et, à la fin de cette (évocation), l'illumination se produit.
Traduction du Sanskrit: Lilian Silburn

Ce qui est inconnaissable, insaisissable, ce qui est vide n'advient jamais à l'être:
on doit évoquer tout cela comme étant Bhairava. Alors, à la fin se produit l'éveil.
Traduction du Sanskrit: David Dubois

Das Unerkennbare, das Unfaßbare, die Leere, das, was selbst das Nichtsein durchdringt
– betrachte all das als Bhairava. Am Ende dieser Meditation entsteht die Erleuchtung.
Übersetzung von Sanskrit: Bettina Bäumer

[124] Lo que no puede conocerse, lo que es inaprensible, el vacío, el ámbito del no-ser;
todo esto ha de concebirse como Bhairava. He aquí el principio de la sabiduría.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 105 · verso 128

नित्ये निराश्रये शून्ये व्यापके कलनोज्झिते ।
बाह्याकाशे मनः कृत्वा निराकाशं समाविशेत् ॥ १२८ ॥

nitye nirāśraye śūnye vyāpake kalanojjhite
bāhyākāśe manaḥ kṛvā nirākāśaṃ samāviśet

Fixing one's mind on the external space which is eternal, supportless, empty,
all-pervading and free from limitation, in this way one will be absorbed in non-space.
Translation from Sanskrit: Bettina Bäumer

Fijando la mente en el espacio exterior, el cual es eterno, sin soporte, vacío,
todo penetrante y libre de limitaciones, de esta manera uno será absorbido en el no-espacio.
Traducción del inglés: Q

One should fix his mind on the external space which is eternal, without support, void,
omnipresent, devoid of limitation. (By this practice) he will be absorbed in non-space.
Translation from Sanskrit: Jaideva Singh

Fix the mind on external space, which is eternal, supportless, void, all pervasive and silent.
By doing this, one will completely enter non-space.
Translation from Sanskrit: Ranjit Chaudhri

The aspirant should fix his mind on the space outside which is eternal,
self-supporting, of the nature of void, pervasive, and immeasurable and
via that should enter into what lies beyond that space.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Ayant fixé la pensée sur l'espace externe qui est éternel, sans support, vide, omnipénétrant
et dépourvu d'opération, qu'on se fonde (alors) dans le non-espace.
Traduction du Sanskrit: Lilian Silburn

On doit placer l'esprit dans l'espace extérieur, permanent, sans point d'appui, vide,
qui imprègne tout, libre de toute activité. Alors on s'absorbera entièrement dans le Plein.
Traduction du Sanskrit: David Dubois

Man konzentriere seinen Geist auf den äußeren Raum, der ewig ist, ohne Grundlage, leer,
alldurchdringend und frei von Begrenzungen – dann wird man in die Raumlosigkeit absorbiert.
Übersetzung von Sanskrit: Bettina Bäumer

[125] Al fijar la atención en el espacio exterior – eterno, sin soportes, vacío, omnímodo,
indeterminado – , se alcanza el espacio más allá [del espacio] (*nirākāśa*).
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 106 _ verso 129

यत्र यत्र मनो याति तत्तत्तेनैव तत्क्षणम् ।
परित्यज्यानवस्थित्या निस्तरङ्गस्ततो भवेत् ॥ १२९ ॥

yatra yatra mano yāti tattat tenaiva tatkṣaṇam
parityajyānavasthityā nistaraṅgas tato bhavet

Towards whichever object the mind moves, one should withdraw it from there at that very moment.
By thus leaving it without support one will become free from mental agitation.
Translation from Sanskrit: Bettina Bäumer

Hacia cualquier objeto que se dirija la mente, uno debe retirarla de ahí al momento.
Dejándola así sin soporte uno devendrá libre de la agitación mental.
Traducción del inglés: Q

Towards whatever object the mind goes, one should remove it from there immediately
by that very mind, and thus by not allowing it to settle down there
i.e. by making is supportless, one will be free from agitation (of the mind).
Translation from Sanskrit: Jaideva Singh

Wherever the mind goes, at that very moment, one should leave that thought.
By not allowing the mind to settle into thoughts, one will be free of thoughts.
Translation from Sanskrit: Ranjit Chaudhri

Wherever the mind goes, the yogin should withdraw his attention immediately
from there by means of the mind itself. Due to his mind having thus,
been rendered baseless, he becomes free of all mental agitations.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Quel que soit l'objet vers lequel la pensée se dirige, il faut à cet instant précis et à l'aide
de cette (pensée) quitter l'objet complètement sans laisser (un autre) s'installer (à sa place).
Alors on sera exempt d'ondoiement.
Traduction du Sanskrit: Lilian Silburn

Sea cual sea el objeto al que se dirija el pensamiento, en ese preciso instante y con la ayuda de ese
pensamiento, se debe abandonar completamente el objeto sin dejar que otro se ponga en su lugar.
Entonces uno estará libre de oscilaciones (mentales).
Traducción del francés : Q

Où que l'esprit aille, c'est grâce à cela et à partir de cet instant que l'on devient (comme une mer)
dépourvue de vagues. En abandonnant totalement ces (objets), en ne demeurant en aucun d'eux.
Traduction du Sanskrit: David Dubois

Wo immer sich das Denken hinbewegt, ebendort soll man im selben Augenblick loslassen.
Da dem Denken dann die Grundlage entzogen wird, wird es frei von Unruhe.
Übersetzung von Sanskrit: Bettina Bäumer

[126] Donde sea que la mente se dirija, al instante [el yogui] debe renunciar a ese objeto
sirviéndose de la propia mente, que, al no hallar una estancia,
finalmente va más allá de sus fluctuaciones.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 107 _ verso 130

भया सर्वं रवयति सर्वगो व्यापकोऽखिले ।
इति भैरवशब्दस्य सन्ततोच्चारणाच्छिवः ॥ १३० ॥

bhayā sarvaṃ ravayati sarvago vyāpako'khile
iti bhairavaśabdasya santatoccāraṇācchivaḥ

Bhairava is one who makes everything resound (*ravayati*) with fear (*bhayā*),
and who pervades the entire universe.
He who utters this word 'Bhairava' unceasingly becomes Śiva.
Translation from Sanskrit: Bettina Bäumer

Bhairava es quien hace que todas las cosas resuenen con miedo, y quien penetra el universo entero.
Quien pronuncia incesantemente esta palabra 'Bhairava' deviene Śiva.
Traducción del inglés: Q

Bhairava is one who with His luminous consciousness makes every thing resound or
who being of luminous consciousness joined with *kriyāśakti* comprehends the whole universe,
who give everything, who pervades the entire cosmos.
Therefore by reciting the word *Bhairava* incessantly one become *Śiva*.
Translation from Sanskrit: Jaideva Singh

God gives rise to everything, pervades everything and every sound.
Therefore, by continuously reciting the word Bhairava (God), one becomes God.
Translation from Sanskrit: Ranjit Chaudhri

Bhairava is he who, being himself all-comprehending and all-affording, resounds and illumines all.
Recitation of the word *Bhairava* continuously with this understanding,
therefore, is potent enough to elevate one to his Śiva-hood.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

(Étymologie fantaisiste de *Bhairava*):
Au moyen de ‹‹ *bhā-* ››, la lumière consciente, tout résonne (*rava*).
‹‹ *Sarvadaḥ* ››: il donne toute chose (*da =RĀ*), il pénètre dans tout (l'univers) (*vyāpaka = VĀ*).
Ainsi par la récitation ininterrompue du mot *Bhairava*, on devient Śiva.
Traduction du Sanskrit: Lilian Silburn

‹‹ Par son hurlement, il effraie tous les êtres. Il imprègne tout à chaque instant ››.
Ainsi, en énonçant sans cesse le mot ‹‹ bhairava ››, on deviendra Śiva.
Traduction du Sanskrit: David Dubois

Bhairava ist derjenige, der durch seinen Glanz (*bhayā*) alles zum Tönen bringt (*ravayati*),
der alles schenkt und der das ganze Universum durchdringt.
Wer unentwegt den Namen Bhairava im Innen wiederholt, wird selbst zu Śiva.
Übersetzung von Sanskrit: Bettina Bäumer

[127] La palabra *bhairava* [significa] 'aquel que con su luz hace resonar todas las cosas,
el que todo lo conoce, el que colma el universo entero'.
Quien [con este entendimiento] la repite sin cesar alcanza a Śiva.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 108 · verso 131

अहं ममेदमित्यादि प्रतिपत्तिप्रसङ्गतः ।
निराधारे मनो याति तद्ध्यानप्रेरणाच्छमी ॥ १३१ ॥

ahaṃ mamedamityādi pratipattiprasaṅgataḥ
nirādhāre mano yāti taddhyānapreṇācchami

While making assertions like “I am, this is mine”, etc.,
the mind goes to that which is supportless.
Inspired by this meditation one becomes peaceful.
Translation from Sanskrit: Bettina Bäumer

Mientras hacemos aserciones como “Yo soy, esto es mío”, etc.,
la mente va a lo que no tiene soporte.
Inspirado por esta meditación uno deviene sosegado.
Traducción del inglés: Q

On the occasion of the assertion, “I am; this is mine, etc.”
the thought goes to that which does not depend on any support.
Under the impulsion of the contemplation of that (tat), one attains (abiding) peace.
Translation from Sanskrit: Jaideva Singh

“I am, this is mine, etc.”
On the occasion of this assertion, let the mind go to that which is without support.
From the impelling force of this meditation, one attains Peace.
Translation from Sanskrit: Ranjit Chaudhri

“It is I”, “This is mine”, considerations like these lead the mind to that Self
which does not need anything to support itself.
By meditating on that Self, one attains perfect peace.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

A l’occasion d’affirmations comme ‘je suis, ceci est à moi’, etc., la pensée accède
à ce qui n’as pas de fondement. Sous l’aiguillon d’une telle méditation, on s’apaise.
Traduction du Sanskrit: Lilian Silburn

‹‹ Je ››, ‹‹ C’est à moi ›› :
à l’occasion de ce genre d’assertion, l’esprit accède à ce qui est sans appui.
Sous l’aiguillon de cette contemplation, on est pacifié.
Traduction du Sanskrit: David Dubois

Im Zusammenhang mit Aussagen wie: ‹‹Ich bin››, ‹‹das ist meines››,
richtet sich das Denken auf die Wirklichkeit ohne Grundlage.
Von der Meditation darüber inspiriert, erlangt man Frieden.
Übersetzung von Sanskrit: Bettina Bäumer

[128] [Incluso] a propósito de afirmaciones como ‹‹yo soy››, ‹‹esto es mío››, etcétera,
la mente puede alcanzar el estado sin soportes.
Si se contempla intensamente en ello, la paz [sobreviene].
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 109 _ verso 132

नित्यो विभुर्निराधारो व्यापकश्चाखिलाधिपः ।
शब्दान् प्रतिक्षणं ध्यायन् कृतार्थोऽर्थानुरूपतः ॥ १३२ ॥

nityo vibhurnirādhāro vyāpakaścākhilādhipaḥ
śabdān pratikṣanaṃ dhyāyan kṛtārtho'rthānurūpataḥ

"Eternal, omnipresent, without any support, all-pervading, Lord of all that is"
– by meditating every moment on these words one attains fulfilment
in accordance with their meaning.
Translation from Sanskrit: Bettina Bäumer

"Eterno, omnipresente, sin ningún soporte, todo-penetrante, Señor de todo lo que es"
– meditando cada momento en estas palabras uno alcanza la plenitud de acuerdo con su significado.
Traducción del inglés: Q

"Eternal, omnipresent, without depending on any support, all-pervasive, lord of all that is"
– meditating every instant on these words in conformity with their sense,
one attains his object (i.e. has fulfilment).
Translation from Sanskrit: Jaideva Singh

"Eternal, omnipresent, supportless, all pervasive and Lord of the Entire Universe."
By meditation every moment on these words,
in conformity with one's object, one obtains one's object.
Translation from Sanskrit: Ranjit Chaudhri

Eternal, all-pervading, self-sufficient, all-pervasive, ruler of all, are the terms,
by constant meditation on which with their meaning, one attains the goal of one's life.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

‹‹ Éternel, omniprésent, sans support, omnipénétrant, souverain de tout ce qui est ››.
Méditant à chaque instant sur ces mots, on en réalise la signification conformément à l'objet (Śiva).
Traduction du Sanskrit: Lilian Silburn

Le Seigneur est permanent, sans point d'appui, Omniprésent, roi de toute chose.
En méditant ces mots à chaque instant, on réalise ce qui doit être réalisé.
Conformément au sens (de ces mots).
Traduction du Sanskrit: David Dubois

‹‹Der Herr von allem ist ewig, allgegenwärtig, ohne Grundlage, alldurchdringend››:
Wer ständig diese Worte meditiert, wird von ihrem Sinn erfüllt und erlangt sein Ziel.
Übersetzung von Sanskrit: Bettina Bäumer

[129] ‹‹Eterno, Omnipresente, Autónomo, Omnímodo, Señor de todas las cosas››.
Quien sin cesar contempla estas palabras con atención a su significado alcanza la meta.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 110 · verso 133

अतत्त्वमिन्द्रजालाभमिदं सर्वमवस्थितम् ।
किं तत्त्वमिन्द्रजालस्य इति दार्ढ्याच्छमं व्रजेत् ॥ १३३ ॥

atattvamindrajālābhamidaṃ sarvamavasthitam
kiṃ tattvamindrajālasya iti dārḍhyācchaṃ vrajet

”All this universe is without reality, like a magic show (*indrajāla*),
for what reality is there in a magic show?”
By firmly thinking in this way, one obtains peace.
Translation from Sanskrit: Bettina Bäumer

“Todo este universo no tiene realidad, como un espectáculo de magia,
¿Qué realidad hay en un espectáculo de magia?”
Pensando firmemente de esta manera, uno obtiene paz.
Traducción del inglés: Q

This whole universe is without any essential reality like a magical spectacle.
What is the reality of a magical spectacle? If one is fully convinced of
the non-essentiality of the universe is this way, he attains to peace.
Translation from Sanskrit: Jaideva Singh

The entire universe is not real. It is like an illusion or magic show.
“What is real about an illusion?”
From believing this firmly, one abides in Peace.
Translation from Sanskrit: Ranjit Chaudhri

All this present before us is inessential like a magical spectacle.
What, however, is the essence behind the magical spectacle?
By getting an inkling into that essence, one attains the final state of plenitude.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Tout cet univers est privé de réalité à l’image d’un spectacle magique.
Quelle est la réalité d’un (tel) spectacle ?
Si l’on est fermement convaincu (de cette vérité), on acquiert la paix.
Traduction du Sanskrit: Lilian Silburn

‹‹Tout cela est sans réalité, c’est le spectacle d’un tour de magie.
Quelle réalité pourrait-il y avoir dans un tour de magie?››
En se persuadant de ceci, on atteint la paix.
Traduction du Sanskrit: David Dubois

Diese ganze Welt ist substanzlos wie ein magisches Spektakel.
Was für eine Realität besitzt ein magisches Spektakel?
Wenn man diesen Gedanken festhält, erlangt man Frieden.
Übersetzung von Sanskrit: Bettina Bäumer

[130] ‹‹Todo cuanto existe es irreal como un espejismo.
¿Y cuán real puede ser un espejismo?››.
Quien esto [concibe] con intensidad alcanza la paz.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 111 · verso 134

आत्मनो निर्विकारस्य क्व ज्ञानं क्व च वा क्रिया ।
ज्ञानायत्ता बहिर्भावा अतः शून्यमिदं जगत् ॥ १३४ ॥

ātmano nirvikārasya kva jñānaṃ kva ca vā kriyā
jñānāyattā bahirbhāvā ataḥ śūnyamidaṃ jagat

How can the immutable Self have any knowledge or activity?
All external objects depend on our knowledge of them.
Therefore this world is void
Translation from Sanskrit: Bettina Bäumer

¿Cómo puede tener conocimiento o actividad el Sí mismo/Yo inmutable?
Todos los objetos externos dependen de nuestro conocimiento de ellos.
Por lo tanto este mundo es vacío.
Traducción del inglés: Q

In the unchangeable Self, how can there be knowledge or activity?
All external objects are dependent on knowledge;
therefore this word is void.
Translation from Sanskrit: Jaideva Singh

The Self is unchangeable. Where is there knowledge or activity?
External existence or objects are dependent of knowledge.
Therefore this world is void.
Translation from Sanskrit: Ranjit Chaudhri

As the Self is immutable, where is the scope for knowledge or action in it?
All external entities are dependent on just notion of them.
This world, therefore, is a sheer void.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Comment y aurait-il connaissance ou activité pour un Soi affranchi de toute modalité?
Les objets externes dépendent de la connaissance et partant, ce monde est vide.
Traduction du Sanskrit: Lilian Silburn

Le Soi est sans modifications: Que pourrait-il connaître? Que pourrait-il faire?
(Or, l'existence des) phénomènes extérieurs dépend de la connaissance (que l'on en a).
Par conséquent, ce monde est vide.
Traduction du Sanskrit: David Dubois

Wenn das Selbst unveränderlich ist, wie kann es dann Erkenntnis und Tätigkeit besitzen?
Alle Dinge der Außenwelt hängen von der Erkenntnis ab.
Daher ist diese Welt leer.
Übersetzung von Sanskrit: Bettina Bäumer

[131] Si el ser interior es inmutable, ¿cómo puede haber en él conocimiento o actividad?
[Solo] la realidad exterior depende del conocimiento [y la actividad].
Por lo tanto, este mundo está vacío.
Traducción del Sánscrito: Óscar Figueroa

el intersticio, en medio de, no dualidad

Dhāraṇā 112 _ verso 135

न मे बन्धो न मोक्षो मे जीवस्यैता विभीषिकाः ।
प्रतिबिम्बमिदं बुद्धेर्जलेष्विव विवस्वतः ॥ १३५ ॥

na me bandho na mokṣo me jīvasyaitā vibhīṣikāḥ
pratibimbam idaṃ buddherjaleṣviva vivasvataḥ

There is neither bondage nor liberation for me, they are just like bogies for the fearful.
This (world) is like a reflexion in the mind, just as the sun is reflected in water.
Translation from Sanskrit: Bettina Bäumer

No hay esclavitud ni liberación para mi, (ambas) son sólo como fantasmas para el temeroso.
Este (mundo) es como un reflejo en la mente, tal como el sol es reflejado en el agua.
Traducción del inglés: Q

There is neither bondage nor liberation for me.
These (bondage and liberation) are only bogies for those who are terrified
(on account of the ignorance of their essential nature).
This (the universe) appears as a reflection in *buddhi* (the intellect) like the image of the sun in water.
Translation from Sanskrit: Jaideva Singh

Neither bondage nor liberation for me.
Those terrified of these concepts should see them as images of the mind,
just like the image of the sun in water.
Translation from Sanskrit: Ranjit Chaudhri

There is neither bondage nor liberation for me.
These are jus mental projections of the terrified mind.
These, indeed, are the reflections of the intellect like that of the sun falling on water.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Il n'existe plus pour moi de lien, il n'y a plus pour moi de libération.
(Lien et libération) ne sont que des épouvantails à l'usage d'un être terrifié.
Cet (univers) apparaît comme un reflet dans l'intellect à l'image du soleil dans les eaux.
Traduction du Sanskrit: Lilian Silburn

Lien et délivrance ne me concernent pas. Ces choses-là font peur aux peureux!
(Tout) cela est un reflet dans l'intellect, comme le reflet du soleil dans les eaux.
Traduction du Sanskrit: David Dubois

Für mich besteht weder Bindung noch Befreiung,
sie sind nur Schreckgespenster für die begrenzten Seelen.
All dies (dieses Universum) ist nur wie eine Spiegelung in meinem Geist,
so wie sich die Sonne in Wasser spiegelt.
Übersetzung von Sanskrit: Bettina Bäumer

[132] Ni la esclavitud ni la liberación me pertenecen;
ambas son simples espantajos para quien tiene temor.
Todo esto es un reflejo del intelecto similar al [reflejo] del sol en el agua.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 113 _ verso 136

इन्द्रियद्वारकं सर्वं सुखदुःखादिसङ्गमम् ।
इतीन्द्रियाणि संत्यज्य स्वस्थः स्वात्मनि वर्तते ॥ १३६ ॥

indriyadvārakaṃ sarvaṃ sukhaduḥkhādisaṅgamam
itīndriyāṇi saṃtyajya svasthaḥ svātmani vartate

All association with pleasure and pain occurs through the senses.
Therefore detach yourself from the senses and abide within your own Self.
Translation from Sanskrit: Bettina Bäumer

Toda asociación con el placer y el dolor ocurre a través de los sentidos.
Por eso desapégate de los sentidos y mora dentro de tu propio Sí mismo.
Traducción del inglés: Q

All contact with pleasure and pain is through the senses,
(knowing this), one should detach oneself from the senses,
and withdrawing within should abide in his essential Self.
Translation from Sanskrit: Jaideva Singh

All contact with pleasure, pain, etc. are through the sense organs.
Therefore, one should detach oneself from the senses, turn within and abide in one's own self.
Translation from Sanskrit: Ranjit Chaudhri

It is the sensory apertures which are responsible for all our feelings of pleasure and pain.
As such, by withdrawing one's attention from the senses, one can abide in one's essential nature.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Toute (impression), comme le plaisir, la douleur, etc.,
(nous) parvient par l'intermédiaire des organes sensoriels.
S'étant détaché de ces organes, on prend ses assises en soi-même,
(puis) on demeure (à jamais) dans son propre Soi.
Traduction du Sanskrit: Lilian Silburn

Toutes choses – les affections comme le plaisir ou la douleur –
accèdent (à l'esprit) à travers les facultés sensorielles.
Il faut donc entièrement renoncer à ces facultés.
Alors, établi en soi-même, nous vivons en notre Soi.
Traduction du Sanskrit: David Dubois

Alle Erfahrungen von Freude und Leid entstehen durch die Verbindung mit den Sinnesorganen.
Wenn man das erkannt hat und sich von den Sinnen loslöst,
ruht man in sich und bleibt in Selbst gegründet.
Übersetzung von Sanskrit: Bettina Bäumer

[133] Todo lo que viene acompañado de placer, dolor, etcétera, se origina en los sentidos.
Por lo tanto, tras abandonar los sentidos, establecido en sí mismo, [el yogui] reside en su propio ser.
Traducción del Sánscrito: Óscar Figueroa

Dhāraṇā 114 · verso 137

ज्ञानप्रकाशकं लोके आत्मा चैव प्रकाशकः ।
अनयोरपृथग्भावाद् ज्ञानी ज्ञाने विभाव्यते ॥ १३७ ॥

jñānaprakāśakaṃ loke ātmā caiva prakāśakaṃ
anayorapṛthagbhāvād jñāni jñāne vibhāvyate

Knowledge illumines everything in this world; and the Self is the one who illumines.
Since they have the same nature, knowledge and the knower should be contemplated as one.
Translation from Sanskrit: Bettina Bäumer

El conocimiento ilumina todas las cosas en este mundo; y el Sí mismo es quien ilumina.
Dado que tienen la misma naturaleza, conocimiento y conocedor debe ser contemplado como uno.
Traducción del inglés: Q

All things are revealed by *jñāna* i.e. the knowledge or Self and the Self is revealed by all things.
By reason of their nature being the same,
one should contemplate on the knower and the known as one and the same.
Translation from Sanskrit: Jaideva Singh

All things are revealed by the knower. The Self is revealed through all things.
As their own nature is the same, perceive the knower and the known as one.
Translation from Sanskrit: Ranjit Chaudhri

All is revealed by knowledge while the luminous nature of the Self is revealed through all.
Knowledge and the object of knowledge both are one and the same.
This is understandable owing to both of them being of the same nature.
One should contemplate on the knower and the known as one and the same.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Toute chose se manifeste par la Connaissance et le Soi se manifeste par toute chose.
En raison de leur essence unique, connaissance et connu se révèlent comme ne faisant qu'un.
Traduction du Sanskrit: Lilian Silburn

Toute chose est manifestée par le sujet connaissant, (et) le Soi est manifesté par tout chose.
Ainsi, parce qu'ils ont une seule et même nature, on réalise que le sujet et l'objet son un.
Traduction du Sanskrit: David Dubois

Die Erkenntnis erhellt alles, und das Selbst offenbart durch alles.
Da sie das gleiche Wesen haben, soll man die Erkenntnis und das Erkannte als eins betrachten.
Übersetzung von Sanskrit: Bettina Bäumer

[134] Todas las cosas resplandecen gracias al conocimiento;
el ser interior resplandece gracias a todas las cosas. Puesto que comparten la misma naturaleza,
el conocimiento y su objeto han de concebirse como si fueran uno y el mismo.
Traducción del Sánscrito: Óscar Figueroa

verso 138

मानसं चेतना शक्तिरात्मा चेति चतुष्टयम् ।
यदा प्रिये परिक्षीणं तदा तद्भैरवं वपुः ॥ १३८ ॥

mānasaṃ cetanā śaktirātmā ceti catuṣṭayam
yadā priye parikṣiṇaṃ tadā tadbhairavaṃ vapuḥ

O Dear One, when the mind, the (individual) consciousness, the vital energy and the limited self, these four have disappeared, then the nature of Bhairava appears.
Translation from Sanskrit: Bettina Bäumer

Querida, cuando la mente, la conciencia (individual), la energía vital y el yo limitado, dichos cuatro han desaparecido, entonces aparece la naturaleza de Bhairava.
Traducción del inglés: Q

O dear one, when the ideating mind (*manas*), the ascertaining intellect (*buddhi*), the vital energy (*prāṇaśakti*) and the limited empirical I – this set of four dissolves, then the previously described (tat) state of Bhairava appears.
Translation from Sanskrit: Jaideva Singh

Mind, intellect, energy of life and limited self.
O Dear One, when this group of four disappears, then the state of God appears.
Translation from Sanskrit: Ranjit Chaudhri

Therefore, O dear, when mentation, awareness, vital force and self-consciousness all these four get dissolved, what remains is the body of *Bhairava*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Faculté mentale, conscience intériorisée, énergie (du souffle) et soi (limité) aussi ;
quand ce quatuor a complètement disparu,
O Bien-aimée! alors la forme merveilleuse de ce Bhairava (subsiste seule).
Traduction du Sanskrit: Lilian Silburn

Ma chère! L'esprit, l'intellect, l'énergie (vitale) et le Soi (limité):
quand ce quatuor est entièrement anéanti, alors on gagne le corps de Bhairava.
Traduction du Sanskrit: David Dubois

Geliebte! Wenn diese vier: das Denken, das (individuelle) Bewußtsein, die Lebensenergie und das individuelle Selbst, verschwinden, dann bleibt nichts als das leuchtende Wesen Bhairava.
Übersetzung von Sanskrit: Bettina Bäumer

[135] Mente, intelecto, potencia y ser: ¡oh, querida!, cuando esta tétrada decae,
Bhairava [se revela] en todo su esplendor.
Traducción del Sánscrito: Óscar Figueroa

verso 139

O Goddess! I have revealed 112 methods of reaching quietude (lit. the waveless state of the mind), knowing which a person becomes wise.
Translation from Sanskrit: Bettina Bäumer

¡Oh Diosa! He revelado 112 métodos para alcanzar la quietud (lit, el estado sin olas de la mente) conociéndolos una persona deviene sabia.
Traducción del inglés: Q

verso 140

If one is established in only one of them, one becomes Bhairava Himself.
Such a person can achieve anything by word alone, his curse or blessing will be powerful.
Translation from Sanskrit: Bettina Bäumer

Si uno está establecido en solo uno de ellos, deviene Sí mismo Bhairava.
Tal persona puede lograr cualquier cosa solo con la palabra, su maldición o bendición será poderosa.
Traducción del inglés: Q

verso 141

O Goddess! (Such a yogi) attains freedom from old age and death
and is endowed with supernatural powers like *aṇimā* and others.
He becomes the beloved of the Yoginīs and the master over spiritual gatherings.
Translation from Sanskrit: Bettina Bäumer

¡Oh Diosa! (Tal yogui) logra liberarse de la vejez y de la muerte
y está dotado de poderes sobrenaturales como *aṇimā* y otros.
Deviene el amado de las Yoginīs y maestro en las reuniones espirituales.
Traducción del inglés: Q

verso 142-A

He is verily liberated in this life itself,
and though he is performing all activities he is not affected by them.
Translation from Sanskrit: Bettina Bäumer

En verdad, está liberado en esta misma vida,
y aunque realice todas las actividades, no es afectado por ellas.
Traducción del inglés: Q

verso 142-143A

O Great Lord! If this is the wonderful form (essence) of the Supreme Energy,
then who will recite and what will be the recitation following the established order?
Translation from Sanskrit: Bettina Bäumer

¡Oh, Gran Señor! Si esta es la maravillosa forma (esencia) de la Energía Suprema,
entonces ¿quién recitará y cuál será la recitación siguiendo el orden establecido?
Traducción del inglés: Q

verso 143-144A

Who will meditate, o Great Lord, who will worship and who will be gratified by the worship?
Who will offer oblations in the sacrificial fire, and whose is the offering?
Who will perform sacrifice and how is it to be offered?
Translation from Sanskrit: Bettina Bäumer

¿Quién meditará, oh Gran Señor, quién adorará y quién será gratificado con la adoración?
¿Quién ofrecerá oblaciones en el fuego sacrificial, y de quién es la ofrenda?
¿Quién realizará el sacrificio y cómo ha de ser ofrecido?
Traducción del inglés: Q

verso 144A-145

श्री भैरव उवाच
एषात्र प्रक्रिया बाह्या स्थूलेष्वेव मृगेक्षणे ॥ १४४ ॥
भूयो भूयः परे भावे भावना भाव्यते हि या ।
जपः सोऽत्र स्वयं नादो मन्त्रात्मा जप्य ईदृशः ॥ १४५ ॥

śrī bhairava uvāca
eṣātra prakriyā bāhyā sthūleṣveva mṛgekṣaṇe || 144
bhūyo bhūyaḥ pare bhāvanā bhāvtate hi yā
japaḥ so'tra svayam- nādo mantrātmā japya īdṛśaḥ || 145

Bhairava answered:
O gazelle-eyed Goddess, the ritual tradition is external and meant for those on the gross level.
The contemplation on the supreme state which is done continuously, that is real recitation (*japa*) in this (esoteric) tradition. The sound (*nāda*) which is resounding by itself is the real *mantra* to be recited.
Translation from Sanskrit: Bettina Bäumer

Bhairava respondió:
Oh Diosa de ojos de gacela, la tradición ritual es externa y para quienes están en el nivel burdo.
La contemplación del estado supremo, hecha continuamente, eso es la real recitación (*japa*) en esta tradición (esotérica). El sonido (*nāda*) que resuena por sí mismo es el verdadero *mantra* que debe recitarse.
Traducción del inglés: Q

Bhairava says in reply, O, gazelle-eyed one, this practice (referred to by you) is exterior and pertains only to gross forms. That creative contemplation which is practised on the highest Reality over and over again is in this scripture japa (recitation in reality). That which goes on sounding spontaneously (inside) in the form of a *mantra* (mystic formula) is what the japa is about.
Translation from Sanskrit: Jaideva Singh

God said: O Deer One, these practices referred to are external and only pertain to gross form.
That meditation made again and again on the Supreme Being is continuous mantra recitation.
One should meditate on the spontaneous sound that continues within oneself in the form of a mantra.
This is what mantra chanting is really about.
Translation from Sanskrit: Ranjit Chaudhri

Bhairava répond : O femme aux yeux de gazelle! cette pratique ici mentionnée est extérieure et ne relève que des seules modalités grossières. En vérité cette Réalisation qu'on réalise encore et encore à l'intérieur de la suprême réalité, voilà ce qu'est ici la véritable récitation. De même (on doit considérer) ce qui est récité comme une résonance spontanée consistant en une formule mystique.
Traduction du Sanskrit: Lilian Silburn

Bhairava dit: Belle aux yeux de gazelle! Ce genre de pratique est extérieur, il ne concerne que les gens grossiers. La (vraie) réalisation est celle que l'on réalise encore et encore dans l'état transcendant.
La récitation est ici la résonance spontanée qui est (aussi) le mantra à réciter.
Traduction du Sanskrit: David Dubois

Bhairava antwortete: Diese rituelle Praxis ist äußerlich und bezieht sich auf materielle Dinge,
O gazellenäugige Göttin! Die Kontemplation, die sich immer wieder die transzendente Wirklichkeit vergegenwärtig, ist die wahre Rezitation (*japa*), wenn der innere Laut (*nāda*) vom Wesen des Mantra von selber erklingt – ebendas ist zu rezitieren.
Übersetzung von Sanskrit: Bettina Bäumer

[141-142] [Bhairava respondió:] Todas esas prácticas, ¡oh, diosa con mirada de gacela!,
son aquí [consideradas] exteriores, burdas. La *bhāvanā* que sin cesar es concebida (*bhāvyate*)
en la realidad suprema (*parabhāva*) es aquí la recitación del mantras.
El sonido espontáneo, el alma de todos los mantras, es el mantra que conviene a tal [*bhāvanā*].
Traducción del Sánscrito: Óscar Figueroa

verso 146

ध्यानं हि निश्चला बुद्धिर्निराकारा निराश्रया ।
न तु ध्यानं शरीराक्षिमुखहस्तादिकल्पना ॥ १४६ ॥

dhyānaṃ hi niścalā buddhirnirākārā nirāśrayā
na tu dhyānaṃ śarīrākṣimukhahastādikalpanā

Meditation (*dhyāna*) is verily an unwavering awareness, formless and without support.
Meditation does not consist in imaginative visualisation of the body (of the deity)
with organs, face, hands, etc.
Translation from Sanskrit: Bettina Bäumer

La meditación (*dhyāna*) es en verdad una conciencia inquebrantable, sin forma y sin soporte.
La meditación no consiste en la visualización imaginativa del cuerpo (de la deidad)
con órganos, cara, manos, etc.
Traducción del inglés: Q

Unswerving *buddhi* without any image or support constitutes meditation. Concentration on an imaginative representation of the divine with a body, eyes, mouth, hands, etc. is not meditation.
Translation from Sanskrit: Jaideva Singh

Meditation is unswerving concentration without form or support. Concentration on
an imaginary figure of the Divine with body, eyes, face, hands, etc., is not meditation.
Translation from Sanskrit: Ranjit Chaudhri

Un intellect inébranlable, sans aspects ni fondements, voici, en vérité (ce que nous appelons) méditation. Mais la représentation imagée (de divinités nanties) de corps, organes, visages, mains, etc. n'offre rien de commun avec la (vraie) méditation.
Traduction du Sanskrit: Lilian Silburn

La visualisation est une compréhension ferme, sans forme ni point d'appui. La visualisation ne consiste pas à imaginer (une divinité) avec un corps, des yeux, un visage, des mains, etc.
Traduction du Sanskrit: David Dubois

Meditation (*dhyāna*) ist eine unerschütterliche Einsicht ohne Gestalt und ohne Grundlage.
Sie hat nichts zu tun mit einer Vorstellung (von der Gottheit) mit Körper, Organen, Gesicht
und Händen.
Übersetzung von Sanskrit: Bettina Bäumer

[143] La visualización no es [aquí] la representación [de la deidad] con un cuerpo, ojos, rostro, brazos, etcétera, sino simplemente una atención imperturbable, libre de formas y soportes.
Traducción del Sánscrito: Óscar Figueroa

verso 147

पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।
निर्विकल्पे परे व्योम्नि सा पूजा ह्यादराल्लयः ॥ १४७ ॥

pūjā nāma na puṣpādyairyā matiḥ kriyate dṛḍhā
nirvikalpe pare vyomni sā pūjā hyādarāllayaḥ

Worship (*pūja*) does not consist in offering flowers and other substances.
The real worship consists rather in setting one's mind firmly on the supreme void of thought - free consciousness. This worship is an absorption with great fervour and respect.
Translation from Sanskrit: Bettina Bäumer

El culto (*pūja*) no consiste en ofrecer flores y otras sustancias.
El verdadero culto más bien consiste en fijar la mente firmemente en el supremo vacío del pensamiento - libre conciencia. Este culto es una absorción con gran fervor y respeto.
Traducción del inglés: Q

Worship does not mean offering of flowers, etc. It rather consists in setting one's heart on that highest ether of consciousness which is above all thought-constructs. It really means dissolution of self with perfect ardour (in the Supreme Consciousness known as *Bhairava*).
Translation from Sanskrit: Jaideva Singh

Offering of flowers, etc., is not called worship. One should firmly fix the heart on the Supreme Space, which is beyond thought. From that love, there is union with God. That indeed is worship.
Translation from Sanskrit: Ranjit Chaudhri

L'adoration véritable ne consiste pas en une offrande de fleurs et autres dons,
mais en une intelligence intuitive bien établie dans le suprême firmament (de la Conscience) exempt de pensée dualisante.
En vérité, cette adoration (se confond) avec l'absorption (en Śiva) issue de l'ardeur mystique.
Traduction du Sanskrit: Lilian Silburn

Le culte ne consiste pas à offrir des fleurs, par exemple. Le culte, c'est une compréhension affermie.
Le culte, est se résorber dans l'espace ultime sans pensées à cause de l'ardeur (de la contemplation).
Traduction du Sanskrit: David Dubois

Der Kult der Verehrung (*pūjā*) besteht nicht im Darbringen von Blumen und anderen Opfergaben, sondern darin, daß man seinen Geist im großen Firmament jenseits der Gedanken festigt.
Dieser Kult ist eine Versenkung mit Ehrfurcht.
Übersetzung von Sanskrit: Bettina Bäumer

[144] Se llama adoración no a la que se realiza con flores y demás [ofrendas].
Adorar es fijar la atención en el vacío supremo, al margen de toda representación,
y disolverse [ahí] con una fe absoluta.
Traducción del Sánscrito: Óscar Figueroa

verso 148

If anyone is established in any of the ways (described here), what he experiences is fulfilled day by day, until his spiritual satisfaction reaches its utmost fullness.
Translation from Sanskrit: Bettina Bäumer

Si alguien está establecido en cualquiera de las formas (aquí descritas),
lo que experimenta se cumple día a día,
hasta que su satisfacción espiritual alcanza su máxima plenitud.
Traducción del inglés: Q

verso 149

महाशून्यालये वह्नौ भूताक्षविषयादिकम् ।
हूयते मनसा सार्धं स होमश्चेतनास्रुचा ॥ १४९ ॥

mahāśūnyālaye vahnau bhūtākṣaviṣayādikam
hūyate manasā sārdhaṃ sa homaścetanā srucā

Real oblation (*homa*) consist in offering all the elements, the senses and sense-objects
along with the mind into the fire of the Great Abode of the Void,
using awareness as the sacrificial ladle.
Translation from Sanskrit: Bettina Bäumer

La real oblación (*homa*) consiste en ofrecer todos los elementos, los sentidos y
los objetos de los sentidos junto con la mente en el fuego de la Gran Morada del Vacío,
usando la conciencia como cuchara sacrificial.
Traducción del inglés: Q

When in the fire of Supreme Reality (i.e. *Bhairava*) in which even the highest void is dissolved,
the five elements, the senses, the objects of the senses along with the mind
(whose characteristic is dichotomizing thought-constructs) are poured,
with *cetanā* as the ladle, then that is real oblation (*homa*).
Translation from Sanskrit: Jaideva Singh

When the organs of sense, objects of sense, etc., are offered along with the mind,
to be dissolved in the fire of the Supreme Void, with consciousness as a ladle – that is real oblation.
Translation from Sanskrit: Ranjit Chaudhri

Lorsqu'on verse en oblation dans le feu sacrificiel – ce réceptacle du grand vide –
les éléments, les organes, les objets, etc. y compris la pensée,
voici la véritable oblation (dans laquelle) la conscience fait office de cuiller sacrificielle.
Traduction du Sanskrit: Lilian Silburn

Offrir avec la cuillère de l'attention les êtres, leurs organes, les objets des sens et l'esprit
tout à la fois dans le feu (de la conscience), ce fond (de toutes choses) qu'est le grand vide,
c'est cela l'offrande au feu.
Traduction du Sanskrit: David Dubois

Das (whare) Feueropfer (*homa*) besteht darin, mit dem Opferlöffel des Bewußtseins die Elemente,
die Sinne und die Sinnesgegenstände in das Feuer des Altars der großen Leere darzubringen.
Übersetzung von Sanskrit: Bettina Bäumer

[146] Ofrendar en el altar de fuego de la suprema vacuidad los elementos, los sentidos, los objetos
de los sentidos, la mente, etcétera, con el cucharón de la conciencia, eso es [aquí] la oblación.
Traducción del Sánscrito: Óscar Figueroa

verso 150-151

O supreme Goddess, (real) sacrifice (*yāga*) consists (here) in satisfaction full of bliss.
O Pārvatī! The sacred place of piligrimage (*kṣetra*) consist in supreme contemplation (*parā bhāvanā*) and the absorption into the Śakti of Rudra, by which all sins are removed and all (beings) are saved.
Translation from Sanskrit: Bettina Bäumer

Oh suprema Diosa, el sacrificio (real) consiste (aquí) en una satisfacción llena de dicha.
¡Oh Pārvatī! El lugar sagrado de peregrinación consiste en la contemplación suprema y la absorción en la Śakti de Rudra, mediante la cual todos los pecados son disipados y salvados todos los seres.
Traducción del inglés: Q

verso 152

स्वतंत्रानन्दचिन्मात्रसारः स्वात्मा हि सर्वतः ।
आवेशनं तत्स्वरूपे स्वात्मनः स्नानमीरितम् ॥ १५२ ॥

svatantrānandacinmātrasāraḥ svātmā hi sarvataḥ
āveśanaṃ tatsvarūpe svātmanaḥ snānamīritam

Real sacred bath (*snāna*) is called absorption into the essential nature of one's own Self.
This Self is the universal essence of freedom, bliss and consciousness.
Translation from Sanskrit: Bettina Bäumer

El verdadero baño sagrado se llama absorción en la naturaleza esencial del propio Sí mismo.
Este Sí mismo es la esencia universal de libertad, dicha y conciencia.
Traducción del inglés: Q

The essence of Self consist universally in autonomy, bliss, and consciousness.
One's absorption in that essence is said to be (real) bath.
Translation from Sanskrit: Jaideva Singh

The essence of one's Self consist entirely of freedom, bliss and consciousness.
Immersing our limited self into our True Self, is bathing.
Translation from Sanskrit: Ranjit Chaudhri

Le Soi, en vérité, a pour moelle autonomie, félicité et Conscience.
Si l'on plonge intégralement son propre soi dans cette essence, c'est là ce qu'on appelle 'bain rituel'.
Traduction du Sanskrit: Lilian Silburn

Notre Soi a pour cœur une simple conscience, félicité de l'absolue liberté.
Se laisser absorber de toutes parts en cette essence qui est la nôtre, en notre Soi,
tel est le bain (véritable).
Traduction du Sanskrit: David Dubois

Das (wahre) rituelle Bad (*snāna*) ist das Eintauchen in das Wesen des eigenen Selbst,
das überall ist und dessen Essenz Freiheit, reine Freude, reines Bewußtsein ist.
Übersetzung von Sanskrit: Bettina Bäumer

[149] Todos sin excepción somos en esencia libertad, dicha y conciencia.
Se dice [aquí] que la ablución ritual es sumergirse en tal naturaleza esencial.
Traducción del Sánscrito: Óscar Figueroa

verso 153

यैरेव पूज्यते द्रव्यैस्तर्प्यते वा परापरः ।
यश्चैव पूजकः सर्वः स एवैकः क्व पूजनम् ॥ १५३ ॥

yaireva pūjyate dravyaistarpyate vā parāparaḥ
yaścaiva pūjakaḥ sarvaḥ sa evaikaḥ kva pūjanam

The offering with which worship is performed, the Transcendent-and-Immanent (*parāpara*) who is worshiped with these offerings, and the worshipper himself, they are all one. What is then worship (*pūjana*)?
Translation from Sanskrit: Bettina Bäumer

La ofrenda con la que es realizada la adoración, lo Transcendente-e-Inmanente que es adorado con las ofrendas, y el adorador mismo, son todos uno. ¿Qué es entonces la adoración?
Traducción del inglés: Q

The offerings with which worship is done, the objects with which the Highest Reality (*para*) together with His highest *śakti* (*parā*) is sought to be satisfied, and the worshippers are all (really speaking) one and the same. Whence then this worship?
Translation from Sanskrit: Jaideva Singh

The objects with which worship is to be done, or with which the Higher and Lower Reality is to be satisfied, the worshipper, and God are in fact all one and the same. Why then, this worship?
Translation from Sanskrit: Ranjit Chaudhri

Le transcendent et l'immanent que l'on honore précisément avec des offrandes et qui en tirent satisfaction; celui aussi qui les offre; tout ne forment qu'un. Où est l'adoration (véritable, sinon là)?
Traduction du Sanskrit: Lilian Silburn

Cette (divinité) à la fois transcendante et immanente que l'on comble ou que l'on adore avec les substances (impures), et aussi celui qui les adore ainsi, tout ne sont qu'un seul et même être. Qu'est-ce que l'adoration (si ce n'est cette unification) ?
Traduction du Sanskrit: David Dubois

Dis Opfergaben, mit denen der Kult dargebracht und der Transzendente-und-Immanente befriedigt wird, und der Anbeter, der den Kult darbringt, alle sind eins.
Was is sonst der Kult?
Übersetzung von Sanskrit: Bettina Bäumer

[150] Las substancias diversas con las que se adora, la [divinidad] transcendente-inmanente que con ellas es propiciada, así como el sujeto que las ofrenda: todo esto es en realidad una misma cosa. ¿Cómo puede [entonces] tener cabida el acto de adoración?
Traducción del Sánscrito: Óscar Figueroa

verso 154

व्रजेत्प्राणो विशेज्जीव इच्छया कुटिलाकृतिः ।
दीर्घात्मा सा महादेवी परक्षेत्रं परापरा ॥ १५४ ॥

vrajetprāṇo viśejjīva icchayā kuṭilākṛtiḥ
dirghātmā sā mahādevī parakṣetraṃ parāparā

Outgoing breath goes out and ingoing breath comes in, in a crooked way by the energy of Will.
The Great Goddess straightens herself.
This is the real sacred space (*kṣetra*) which is Transcendent-and-Immanent (*parāpara*).
Translation from Sanskrit: Bettina Bäumer

La exhalación sale y la inhalación entra, de manera curvilínea por la energía de Voluntad.
La Gran Diosa se endereza/se alza.
Este es el espacio sagrado real, el cual es Trascendente-e-Inmanente.
Traducción del inglés: Q

Prāṇa or the breath of exhalation goes out and the breath of inhalation (*jīva*) enters in,
in a curvilinear form. They do so of their own accord (*icchayā*).
The great goddess (*prāṇaśakti* or *kuṇḍalinī*) stretches up (*dīrghātmā*).
Being both transcendent and immanent, she is the most excellent place of pilgrimage.
Translation from Sanskrit: Jaideva Singh

The breath goes out and the breath comes in spontaneously, in a curved manner.
She reaches far, higher and lower. The Great Goddess is the supreme place of pilgrimage.
Translation from Sanskrit: Ranjit Chaudhri

Que le souffle exhalé sorte et que le souffle inhalé entre, de leur propre accord.
La (*kuṇḍalinī*) dont l'aspect est sinueux (recouvre) son essence dressée.
C'est a grande Déese immanente et transcendante, le suprême Sanctuaire.
Traduction du Sanskrit: Lilian Silburn

Le souffle (expiré) sort, le (souffle de) vie entre.
En sa forme déployée, cette grande Déesse (entre et sort) à volonté en suivant une trajectoire courbe.
À la fois transcendante et immanente, elle est le sanctuaire suprême.
Traduction du Sanskrit: David Dubois

Das Ausatmen geht nach außen und das Einatmen geht nach innen, nach ihrem eigenen Antrieb.
Die Gekrümmte (*kuṇḍalinī*) richtet sich auf – sie ist die große Göttin, transzendent und immanent.
Das ist der höchste heilige Ort.
Übersetzung von Sanskrit: Bettina Bäumer

[151] De manera espontánea la espiración sale, la inspiración entra.
Enroscada [primero], la gran diosa se expande;
[al mismo tiempo] transcendente e inmanente, ella es el altar supremo.
Traducción del Sánscrito: Óscar Figueroa

verso 155

अस्यामनुचरन् तिष्ठन् महानन्दमयेऽध्वरे ।
तया देव्या समाविष्टः परं भैरवमाप्नुयात् ॥ १५५ ॥

asyāmanucaran tiṣṭhan mahānandamaye'dhvare
tayā devyā samāviṣṭaḥ paraṃ bhairavamāpnuyāt

Reciting and being continuously immersed in her (the Great Goddess)
and being established in the sacrificial ritual of great bliss,
one is united with this Goddess and (hence) attains (union with) Bhairava.
Translation from Sanskrit: Bettina Bäumer

Recitando y sumergiéndose continuamente en ella (la Gran Diosa)
y siendo establecido en el ritual sacrificial de gran bienaventuranza,
uno está unido con esta Diosa y (por lo tanto) logra (unión con) Bhairava.
Traducción del inglés: Q

In that great goddess there is the great joy (of the conjunction of 'sa' and 'ha'
i.e. of the *mantra so'ham*) which is like a *yajña* or sacrifice (of *vimarśa* or I-consciousness).
Pursuing it and resting in it (i.e. in the joy of the *mantra* (*anucaran tiṣṭhan*),
one becomes identified with the great goddess and thus (through her) one attains to *bhairava.*
Translation from Sanskrit: Jaideva Singh

This fire (Goddess) is full of Great Bliss. By following her and resting in her,
one becomes fully identified with her. Then, through the Goddess, one obtains God.
Translation from Sanskrit: Ranjit Chaudhri

[154] There is the great joy (of conjunction of '*sa*' and '*ha*' i.e. *so'ham*)
which is like a sacrifice of Consciousness. Pursuing it and resting in it,
one becomes identified with the great Goddess and thus attains *Bhairava*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Lorsqu'on prend de fermes assises dans le rite de la grande félicité
et qu'on suit attentivement la montée de cette (énergie),
grâce à cette Déesse, étant bien absorbé en elle, on atteindra le suprême Bhairava.
Traduction du Sanskrit: Lilian Silburn

On l'énonce dans le sacrifice de grande félicité.
Complètement absorbé dans cette Déesse, on obtient le suprême Bhairava.
Traduction du Sanskrit: David Dubois

Wenn man in ihr (in der großen Göttin kuṇḍalinī) ruht und ihrem Laut nachgeht (*anucaran*),
nimmt man am Ritus der großen Seligkeit teil.
Wenn man mit dieser großen Göttin vereinigt ist, erlangt man den höchsten Bhairava.
Übersetzung von Sanskrit: Bettina Bäumer

[152] Quien la procura, quien reposa en el sacrificio de la dicha suprema,
absorto en esa diosa, alcanza al supremo Bhairava.
Traducción del Sánscrito: Óscar Figueroa

::::::::::: 155 (repeated / quoted by Kṣemarāja in his comentary on III. 27 of the Śiva-sūtras)

सकारेण बहिर्याति हकारेण विशेत् पुनः ।
हंसहंसेत्यमुं मंत्रं जीवो जपति नित्यशः ॥ १५५ ॥

sakāreṇa bahiryāti hakāreṇa viśet punaḥ
haṃsahaṃsetyamum mantraṃ jīvo japati nityaśaḥ

The breath is exhaled with the sound *sa* and then inhaled with the sound *ha*.
(Thus) the empirical individual always recites this mantra *haṁsa*.
Translation from Sanskrit: Jaideva Singh

The breath makes the sound *Sa* when it goes outside, and again makes the sound *Ha*
when it enters inside. "Hamsa, Hamsa." This mantra is continuously recited by a living being.
Translation from Sanskrit: Ranjit Chaudhri

The breath is exhaled with the sound '*sa*' and inhaled with the sound '*ha*'.
Thus one always recites this mantra *haṁsa*.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

En émettant le phonème *SA*, il se dirige vers l'extérieur (par le souffle);
en énonçant le phonème *HA*, il entre à nouveau.
C'est ainsi que l'individu répète inlassablement cette formule *haṁsa*, *haṁsa*.
Traduction du Sanskrit: Lilian Silburn

Mit dem Laut *sa* geht der Atem hinaus und mit dem Laut *ha* tritt er (in den Körper) ein.
Daher rezitiert jedes Lebewesen beständig den Mantra: *haṁsa – haṁsa*.
Übersetzung von Sanskrit: Bettina Bäumer

[153] Sale como sonido SA, entra de nuevo como el fonema HA.
‹‹HAṂSA, HAṂSA››: he aquí el mantra que cada ser vivo repite sin cesar.
Traducción del Sánscrito: Óscar Figueroa

verso 156

षट्शतानि दिवा रात्रौ सहस्राण्येकविंशतिः ।
जपो देव्याः समुद्दिष्टः सुलभो दुर्लभो जडैः ॥ १५६ ॥

ṣaṭśatāni divā rātrau sahasrāṇyekaviṃśatiḥ
japo devyāḥ samuddiṣṭaḥ sulabho durlabho jaḍaiḥ

In one day and night this recitation of breath takes place 21.600 times.
This *japa* of the Goddess which is enjoined is easy for everybody; only for the ignorant is it difficult.
Translation from Sanskrit: Bettina Bäumer

En un día y una noche, esta recitación del aliento tiene lugar 21.600 veces.
Este *japa* de la Diosa mencionada, es fácil para todos; solo para los ignorantes es difícil.
Traducción del inglés: Q

Throughout the day and night, he (the empirical individual) recites this *mantra* 21.600 times.
Such a *japa* (recitation) of the goddess is mentioned which is quite easy to accomplish;
it is only difficult for the ignorant.
Translation from Sanskrit: Jaideva Singh

21.600 times during a day and night. This continuous recitation of the Goddess fully described,
is easy to attain. It is difficult only for the senseless.
Translation from Sanskrit: Ranjit Chaudhri

Throughout day and night, he recites this *mantra* 21.600 times.
Such is the recitation of the name of the Goddess which is quite easy to accomplish;
it, however, is difficult for the ignorant.
Translation from Sanskrit: Satya Prakash Singh and Sw. Maheshvarananda

Vingt et un mille fois, jour et nuit, cette récitation est prescrite comme celle de la suprême Déesse.
Très facile à accomplir, elle n'apparaît difficile qu'aux ignorants.
Traduction du Sanskrit: Lilian Silburn

Vingt-quatre mille six cent fois chaque jour et chaque nuit:
tel est le nombre (prescrit) pour la récitation de la Déesse,
facile à atteindre, qui (met l'accent) sur la fin de (chaque) expiration.
Traduction du Sanskrit: David Dubois

[157] Diesen Mantra rezitiert (jedes Lebewesen) Tag und Nacht 21.600 Mal.
Dieser von der Göttin geoffenbarte Mantra (*japa*) ist leicht zu rezitieren.
Nur den Unwissenden erscheint er schwierig.
Übersetzung von Sanskrit: Bettina Bäumer

[154] Presente 21.600 veces en un día y una noche, esta recitación divina es muy asequible,
aunque inaccesible para los tontos.
Traducción del Sánscrito: Óscar Figueroa

verso 157-158

O Goddess! I have explained this excellent supreme immortal nectar to you.
Never disclose this (secret) to anyone who is a disciple of another tradition,
who is of bad or cruel nature, or who has no devotion to the feet of the Master.
But it (this teaching) should be given without any hesitation to those whose mind is free from doubts,
to spiritual heroes, to those whose heart is open, and to those who are devoted to the Master.
Translation from Sanskrit: Bettina Bäumer

Oh Diosa! Te he explicado este excelente néctar inmortal supremo.
Nunca reveles este (secreto) a nadie que sea discípulo de otra tradición, a quien es de mala o cruel naturaleza, o a quien no tiene devoción a los pies del Maestro. Sin embargo (esta enseñanza) debe darse sin ninguna vacilación a aquellos cuya mente está libre de dudas, a héroes espirituales,
a aquellos cuyo corazón está abierto, y a aquellos que están consagrados al Maestro.
Traducción del inglés: Q

verso 159-160

It should doubtless be imparted to those devoted to the line of Gurus (spiritual teachers).
O gazelle-eyed Goddess! One should take hold of this (teaching) renouncing everything:
one's village, kingdom, one's city and country, one's son, daughter and family.
O Goddess! These are all impermanent, but this alone is the permanent treasure.
Translation from Sanskrit: Bettina Bäumer

Sin duda debe impartirse a quienes están consagrados al linaje de Gurus (maestros espirituales).
¡Diosa de ojos de gacela! Uno debe abrazar esta (enseñanza) renunciando a todo:
al propio pueblo, reino, ciudad y país, al propio hijo, hija y familia.
Oh Diosa! Todos ellos son impermanentes, pero esto solo es el tesoro permanente.
Traducción del inglés: Q

verso 161

One may even give up one's life, but one should not give up this supreme nectar of immortality.
The Goddess said: O God of gods, O Great God! O Śaṅkara, I am fully satisfied.
Translation from Sanskrit: Bettina Bäumer

Uno puede renunciar incluso a la propia vida,
pero no debe renunciar a este néctar supremo de la inmortalidad.
La Diosa dijo: ¡Oh Dios de los dioses, oh Gran Dios! Oh Śaṅkara, estoy completamente satisfecha.
Traducción del inglés: Q

verso 162

Today I have understood the essence of the Rudrayāmala Tantra,
and the heart of all the various energies.
Translation from Sanskrit: Bettina Bäumer

Hoy he entendido la esencia del Rudrayamala Tantra,
y el corazón de todas las diversas energías.
Traducción del inglés: Q

verso 163

Having said this, the Goddess, full of bliss, embraced Śiva.
Translation from Sanskrit: Bettina Bäumer

Habiendo dicho esto, la Diosa, llena de dicha, abrazó a Śiva.
Traducción del inglés: Q

ॐ शिवोऽहं

Om Śivo'haṃ

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