

Summa Sophia, GdE
(Group dynamics Edition)
Volume 6, Series No. 7

Daily Meditation Techniques

Compiled and adapted by

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July ©1999 v1.2

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What do you think? What does it mean? What can be done?*

Daily Meditation Techniques

*Best of the Vijnana Bhairava Tantra, compiled and
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Meditation 1 [Dharana 1]

The Highest Power (*Shakti*) is of the nature of cosmic creativity (*visarga*). It goes on unceasingly. An aspect of its expression is located along a cyclic pathway. From the heart center, inwards to the central part of the body, rising to the tip of the nostrils (as the lungs fill up with air) in the form of inhalation. Then exhalation (from the tip of the nostrils downwards to a distance of twelve fingers), to the front of the chest or heart center. Its dynamics recycles with the process of breathing. From the heart center, inwards within the body rising to the tip of the nostrils, again to continue downwards as exhalation, back to the heart center.

Breathing slowly and by steady fixation of the mind, with intensive observation or one-pointed awareness, at the two places of origin, that of inhalation (heart center) and of exhalation (tip of nostrils), there is a situation of plenitude which is that state of reality consciousness (*Bhairava*).

Specifically, these two centers are: (1) the transition between exhalation and inhalation, and (2) the transition between inhalation and exhalation. There is a critical point in both transitions, a split second pause, that is neither exhalation nor inhalation. Because both these two critical points are a state of equanimity between breathing and non-breathing, they are indeed one. In this oneness or unity (the Great Breath that is beyond human breath confined to a respiratory system), the consciousness of cosmic reality (*Bhairava*) is apprehended.

Meditation 2 [Dharana 9]

With the consciousness in the heart center, one meditates on the five voids or emptiness, a state without thoughtforms of sensations that arise from the five senses in contact with objects. Thus will one be absorbed in *Bhairava* or the Absolute void (of mind modifications).

Meditation 3 [Dharana 11]

Fixing one's attention on the light of consciousness within the cranium or head, and seated with eyes closed, detached from the external world and completely inward turned, with the serene stability or silent equanimity of the mind, one gradually discerns that which is most eminently discernible, Highest Reality (*Bhairava*).

Meditation 4 [Dharana 20]

If in one's body, one contemplates over spatial vacuity (*shunya*) in all directions simultaneously, without cessation and without any succession of thoughts, then one experiences vacuity or emptiness (of conditionings), where all differences and distinctions are totally absent, then one becomes identified with the vast expanse of consciousness (*Bhairava*).

Meditation 5 [Dharana 26]

One whose mind together with the other senses is merged in the interior space of the heart center (*Hridaya Chakra*), who has entered mentally into the center, who has excluded everything else from consciousness (one-pointedness), acquires the highest fortune of bliss (*Bhairava*).

Meditation 6 [Dharana 38]

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, that is, the gap or interval. In that gap will Reality (*Bhairava*) flash forth suddenly.

Meditation 7 [Dharana 39]

When the mind of the aspirant that comes to quit one object (of thought), remaining 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, the middle position, unfolds the full realization of pure consciousness (*Bhairava*) in all its intensity.

Meditation 8 [Dharana 42]

The meditator should contemplate the entire universe or his own body in a total sweep of undivided attention filled with one's essential nature of spiritual bliss. Then will one become identified or find unity with that Supreme Bliss (*Bhairava*).

Meditation 9 [Dharana 51]

When the mind of the individual finds deep satisfaction, devoid of any agitation, let it be concentrated on that. In every such case, the true nature of the highest bliss (*Bhairava*) will manifest itself.

Meditation 10 [Dharana 52]

When one is about to fall asleep, and all 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 Divinity will reveal Itself (*Bhairava*).

Meditation 11 [Dharana 70]

In the intensity of attention, whether due to pleasure or pain, where there is one-pointedness of mind (attention without any trend of thoughts), then in that state the nature of the essential Self (that is not separate from every other self in its selflessness) is revealed (*Bhairava*).

Meditation 12 [Dharana 73]

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

Meditation 13 [Dharana 80]

Neither should one dwell on suffering nor on pleasure. It should be known that Reality subsists in the middle of both, the opposites.

Meditation 14 [Dharana 83]

One should, leaving aside the need of the body, contemplate that the same consciousness is present in other bodies as in one's own. Thus one will become all-pervasive in a few days.

Meditation 15 [Dharana 101]

The aspirant should neither maintain the attitude of aversion nor of attachment towards any one. Since one is freed of both aversion and attachment, there develops the nature of the divine consciousness which is also the nature of the essential spiritual Self (whose essence is selflessness) in one's heart.

Meditation 16 [Dharana 102]

That which cannot be known as an object, that which cannot be grasped (which is elusive), that which is void (of all conditionings), that which penetrates even non-existence, all that should be contemplated as *Bhairava*. At the end of that contemplation will occur Enlightenment.

Meditation 17 [Dharana 112, Last one]

All things are revealed by *jñāna* or the knowledge of the spiritual Self (or state of selflessness) that is revealed (and concealed) 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.

Jaideva Singh, *The Yoga of Delight, Wonder, and Astonishment*, A translation of the *Vijñāna Bhairava Tantra* (1991), State University of New York Press, State University Plaza, Albany, NY 12246. Originally published as *Vijñāna-bhairava* (1979) in India by Motilal Banarsidass, Delhi.

These tantras (techniques) of dharana (concentrative meditation) are based on a psychology and metaphysics. See the *Pratyabhijñāhridayam* and the *Siva Sutras*, respectively. -- Compiler

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