

# TANTRIC VERSE PHILOSOPHY

'KARIKAS' OF THE NEW YOGA



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## PREFACE

Despite Martin Heidegger's understanding of the kinship of thinking (*Denken*) and poetising (*Dichten*), philosophy is not normally associated in Western thought with verse form. In the East, not least in the tantric tradition of 'Kashmir Shaivism', *karika(s)* are metaphysical verses on philosophical and linguistic themes. Among the most famous of these are the *Spandakarikas* of *Kshemaraja* - themselves commentaries on the foundational revelatory aphorisms or *sutra(s)* of *Vasugupta* - the 'Shiva-Sutras'. The literal meaning of *sutra* is 'thread'. *Tantra* means 'loom' or 'weave'. Thus a *karika* can be considered as the weaving together of different threads (*sutra*) of thought in the form of verse stanzas. Even if seemingly abstract or metaphysical in content, *karikas* are nevertheless religiously inspired. Hence the tradition of beginning and ending them with propitiatory verses dedicated to the author's deity and to his teacher or guru. In this way they bring out the third dimension of Heidegger's threefold, not only *Denken* (thinking) and *Dichten* (poetising) but also *Danken* - thanking. An example is provided in the dedicatory verses of the *Spandakarikas*:

She, who is ever conscious of the vitality of mantra, who is the endless flash of the perfect and complete 'I'-consciousness whose essence consists of a multitude of letters, who is the goddess embodying gnosis, ever knows the totality of categories from the Earth up to Shiva, which is one in substance with her own Self, and portrayed out of Her own nature on the canvas of Her own free, clear Self, just as a city is reflected in a mirror (from which it is non-separate).

In this world, the excessive greatness of Self was revealed to the exalted preceptor Vasugupta by Shiva's inspiration. He received instruction in a dream and thus, on Mahadeva mountain, he obtained through divine will the most esoteric Shiva-Sutras ... He, by demonstrating the agreement of revelation, experience and reasoning, put together the import of the sutras in an abridged form by means of 51 verses which were deep in sense but expressed in lucid form.

All glory to the Supreme Creative Pulsation of awareness which is the abode of flashing, unparalleled delight whose majesty of path extends to far-reaching areas, from the earth up to Shiva ... This is the work of *Kshemaraja* who has received instruction from *Abhinavagupta*, the great devotee of the great Lord.

Jaideva Singh *Spanda-Karikas The Divine Creative Pulsation*

What follows is the first collection of *karikas* in the tradition of Kashmir Shaivism to be compiled in the 21<sup>st</sup> century. They seek to condense ('Dichten') in lucid form the essence of what I call 'The New Yoga of Awareness - Tantric Wisdom for Today's World'. Thus I dedicate them to *Kshemaraja*, whose *karikas* first inspired my own, and to the writings of his great teacher or 'preceptor' - *Abhinavagupta*.

## WHAT ARE THE TENETS OF TANTRA?

JUST AS THERE IS  
NOTHING OUTSIDE AWARENESS  
SO THERE IS NOTHING OUTSIDE GOD  
GOD IS NOTHING BUT AWARENESS

AWARENESS IS  
ALL THAT IS AND MORE  
GOD IS EVERYTHING AND MORE  
GOD IS WITHIN EVERYTHING.  
EVERYTHING IS WITHIN GOD

EVERYTHING IS GOD  
EVERYTHING IS AWARENESS  
AWARENESS IS GOD

## WHAT IS THE WISDOM OF TANTRA?

The Wisdom of Tantra:

'God is not a being 'with' Awareness.

God is Awareness, unbounded and all-encompassing.

God is within everything because Awareness is within everything.

There is nothing outside God, because there is nothing outside Awareness.

Awareness is not a property or by-product of our bodies, our brains or of any being.  
Yet there is no thing - no body or being - that is not a portion of the Divine Awareness.

Therefore to truly recognise 'God' in all things is to recognise Awareness in all things.

God IS everything because Awareness is everything, - and because everything

Is a shape of Awareness, composed of the divine 'God-stuff' of Awareness.

Awareness is the divine source of all things - of all bodies and all beings.

Awareness alone is also absolute and divine Freedom - liberating us

From bondage to anything we happen to be aware OF.

So whatever you are currently aware of,

Just BE the Awareness of it.

## WHAT IS ULTIMATE REALITY?

Without  
AWARENESS,  
There would be 'nothing' at all  
No things and no thoughts  
To think them with.

No Worlds  
To be Aware of,  
And no Words for them.  
No Earth, Sun, Sea or Sky,  
Matter, Energy, Space or Time.  
No Bodies or Beings.  
No-thing.

AWARENESS  
Therefore, can belong to  
No one, no being and no body.  
Nobody 'has' or 'possesses' Awareness.  
No plant, animal or human being.  
Yet every body and every being  
Every thing and every thought  
Every sensation or emotion  
IS AN AWARENESS.

The Ultimate Truth -

**EVERYTHING IS AN AWARENESS**

Every landmass, ocean, river and cloud,  
Every particle and atom, cell and organism.  
Every rock and plant, fish and animal.  
Every body in space and time.  
Every planet and star.

Every Universe.

To be aware of any reality at all,  
Any thought or thing, being or body, self or world,  
There needs first of all to be the reality of Awareness.  
Yet if every reality also IS an Awareness, then

**AWARENESS ITSELF IS ALL THERE IS**

Ultimate Reality.

**ANUTTARA.**

## WHAT ARE THINGS?

Everything is aware.

Everything is *an awareness*.

A flower for example, *is* an awareness

As is any thing - from an atom or cell to a  
Body, feeling, thought, word, person, or god.

Therefore the simple awareness of a flower is

*An awareness of an awareness* - not just

An awareness that the flower 'is', but

An awareness of the awareness

That *is* the flower



# WHAT ARE WORLDS?

Nothing in the world is not aware.

Every thing we are aware *of* is itself *an awareness*.

Every thing we are aware of is part of an awareness world.

Everything we are aware of in the world has its own awareness world.

All worlds, and every thing in them, are each and all *awareness worlds*.

*Aware* of this, our awareness expands to embrace new awareness worlds.

Each of us *is* nothing but a unique awareness of the world – an awareness world.

The horizon of our being and of our world is thus the horizon of our awareness.

Our very being is nothing but an awareness of being and of being in a world.

The very essence of our being is a world embracing awareness.

All things in the world and all worlds are awareness worlds.

God is *awareness as such* - and as such embraces and

Pervades all things and all their worlds,

For they are all awareness worlds.

## WHAT IS THE NEW YOGA?

First, it is a yoga of Awareness.

Secondly, it is a yoga of the Body.

Thirdly, it is a yoga of Communication

This is the first ABC of The New Yoga:

Awareness - Bodyhood - Communication.

Yet The New Yoga is also more than this A, B and C, for Awareness, Bodyhood and Communication cannot be separated. Awareness has its own Bodily shape, sensuality and substantiality. Bodyhood being the sensual shape and substantiality of our Awareness.

Our body is itself and most essentially an Awareness Body.

Yet Awareness also Communicates,

Whether or not it is expressed in words or actions.

Our Awareness of others, the way we feel them with our Bodies,

Is something that Communicates directly to them.

This is the second ABC of The New Yoga.

In feeling other beings

We also touch and are touched by them.

We feel and give form to this direct Communication of Awareness

With our feeling body, our soul body, our Awareness Body.

All bodies are essentially Awareness Bodies in Communication.

All awareness is essentially a Bodily Awareness of Communication.

And all communication is a Bodily Communication of Awareness.

The New Yoga is the yoga of

Awareness, Bodyhood and Communication

Thus the essential ABC of The New Yoga is

Awareness, Body and Communication.

## WHAT IS FREEDOM?

Remember  
Always and forever,  
All days, and at each and  
Every moment of your life:  
AWARENESS alone is  
FREEDOM.

Your  
Awareness  
Of a thought  
Is not itself a thought.  
It is an awareness  
That is *free* of  
Thought.

Your  
Awareness  
Of a perception  
Is not itself a perception.  
It is an awareness free of perception.  
Your awareness of an emotion  
Is not itself an emotion.  
But is an awareness  
Free of emotion.

Your  
Awareness  
Of a bodily sensation  
Is not itself a sensation,  
But is an awareness  
Free of sensation.

You are not aware because  
You see and hear, think and feel things.  
For through your very awareness of seeing and hearing,  
Thinking and feeling things, your awareness is itself  
Freed from the things you are aware of,  
Making you truly aware.

Yet when your  
Awareness becomes confined  
To some 'thing' you are aware of, it becomes unfree,  
Bound to that thing, or to the thought of it.  
Trapped by 'one thing or another'.

Therefore:  
Do not attend to things, but  
Attend to your awareness of those things  
Then your awareness becomes free of them.  
You will begin to feel your own  
Free-awareness field.

If you find it difficult to  
Attend to your awareness of something,  
Then be aware of other things at the same time.  
In this way, by uniting your awareness of  
One thing with that of another, you  
Free it from both things.

So if you feel  
A pain in a part of your head.  
Or a disturbing thought comes to mind in it.  
Attend not to the pain or thought but to your  
Awareness of the pain or thought, wherever  
You sense it in your head.

Attend also to your awareness of  
Your head as a whole, not just the pain or thought within it;  
To your awareness of your trunk as a whole, not just your head.  
And to your awareness of other parts of your body,  
Such as your feet and legs, your lower body.

Or better still, attend to your  
Awareness of your body surface as a whole,  
Your awareness of the entire space around it, and of  
All other bodies you are aware of within that surrounding space.  
Then feel your body's inwardness as a hollow space of awareness,  
And feel your body surface itself as a breathing membrane between  
Its own outer and inner spaces of awareness, uniting them  
Through your breathing into a singular awareness field,  
Your larger field and larger body of awareness.  
Then you can come to feel your awareness

As a blessed air, and as a breeze that circulates like air,  
Filling the space around you and enveloping all objects within it.  
This is an air that, like the air around a house, invisibly surrounds  
The very walls whose inner spaces you find yourself within.  
An air that invisibly circulates not only around you, but  
Beneath the very ground under your feet.

When your awareness of things  
Floats free of all the things you are aware of, then  
All things can come to float in the infinite expanse  
And all things can sink into the infinite depths  
Of your free awareness field.

Every thing,  
Every body in space  
Has a holy space, a spacious  
Hollow of awareness within it.  
It also has a halo, a hallowed  
Space of awareness  
Around it.

Feeling the sublime  
Spaciousness of your awareness field  
You can come to feel the blessed holy air of your awareness  
As the hallowed essence of breath, of the air you exhale and  
Inhale, an air absorbed through the very pores of your skin,  
An air that fills the holy hollow of every cell in  
Your divine awareness body.  
Just as awareness

Can be breathed as a blessed air.  
A subtle, all surrounding breeze or draught  
So it can also be sensed as a flowing fluid warmth  
A radiant light, a myriad of sparkling colours.  
Or a symphony of silent sounds.

The free awareness field is a source of  
Countless sensual qualities of awareness, subtle and intense,  
Countless flows and figurations, colourations and tonalities of  
awareness.

By attending to your awareness of sensory qualities, you can begin to  
Experience the richly sensual qualities of awareness itself.

There is awareness of outwardness, of actuality.  
And there is awareness of inwardness, of unbounded potentiality.  
There is your awareness of actual things and their sensory qualities,  
And there are potential qualities of awareness itself, no less sensual.  
These potentialities of awareness, darkly latent in the light of your  
Free awareness field, are the inwardness that is the source of  
All outwardness, flowing through and forming all things.

*Parashiva* – the very light and lightness  
Of the all surrounding, all pervading free awareness field  
*Parashakti*, the vitality of awareness that fills all actual things.  
*Durga*, the dark inwardness of potentiality  
That is their very well-spring.

Yet are not all colours formed of light and darkness?  
Do not all things shimmer and quiver with the exquisite  
Vibration of their own as-yet unsensed potentials, all those  
Immanent powers that She, the Great Goddess, *Mahadevi*,  
Makes solid and manifest as matter, as all things we are aware of?  
Letting them manifest in our free awareness field, and thus  
Shine forth as its very self-manifestation - and yours?

For what is  
Your ownmost, innermost  
Most divine Self, if it is not the constant  
Shimmering, shining forth of the free awareness field itself,  
The very air of awareness itself that we can each breathe freely?  
This awareness is not frozen or fixated by any-thing in the world, for  
It envelops and pervades all possible things, all possible worlds.  
It is that Self which is no thought and no-thing, and yet  
Which is not nothing, for it is all possible  
Qualities of Awareness itself.  
Free to be them all.



## WHAT IS KNOWING?

(with special acknowledgements to Andrew Gara)

True 'knowledge' is direct AWARENESS.

Truly 'knowing' means BEING AWARE.

Awareness is not just

'Knowing' you are going into the kitchen,

To cook, wash up or make a cup of tea or coffee, and

Not just 'knowing' you are cooking, washing up or making tea, but

Being AWARE of every aspect of your bodily and

Sensory EXPERIENCE of doing so.

Awareness is not just

'Knowing what you think'

About someone or something, but

BEING AWARE of thinking particular thoughts

About those things and people.

Awareness is not just

'Knowing in your own mind'

What you 'feel' about something or someone,

Not just 'knowing what you feel' in your mind, but

*Being aware* of those feelings in your

*Body* and feeling them in an

Immediate, bodily way.

Awareness is not just  
'Knowing what you are doing'  
Whenever you do it, and whatever it is, but  
BEING AWARE of every aspect of your immediate, bodily and sensory  
*Experience* of doing it, and of all the thoughts behind or  
Accompanying that AWARE EXPERIENCING of action.

Awareness is not just 'knowing'  
That you are feeling or thinking something;  
Seeing or hearing something, touching or handling something,  
Walking somewhere or talking to someone, breathing or speaking, but  
Being aware of every aspect of your immediate sensory,  
Bodily and mental experience of doing so.

Awareness is not just  
'Knowing your own mind' and  
Acting or reacting accordingly, without awareness, but  
*Being aware* of where your actions and reactions are 'coming from',  
Aware of the thoughts and feelings they express, and  
Aware too of the BODILY EXPERIENCE of yourself  
That is reflected in that 'mind'  
You think you 'know'.

Awareness is not  
Mental, verbal or intellectual knowing.  
It is not even unaware, tacit or silent knowing.  
It is the other way round.  
True knowing is  
AWARENESS.

Only if you are aware  
Of what you think you 'know',  
Can you truly 'know' that which  
You are aware of.

Ultimate truth is  
KNOWING AWARENESS.  
This knowing awareness is  
Not simply an awareness *of* things.  
It is that primordial awareness  
Which is the very source of  
All things and all beings;  
Of all there is to be  
Aware of, and all  
That is and can  
Be known.

## WHAT ARE 'AWARENESS' & 'CONSCIOUSNESS'?

If people get lost in  
Any form of activity or experiencing,  
Whether thinking or talking, watching TV  
Engaging in their work or in everyday chores,  
Worrying about their life, or just feeling particular  
Emotions, sensations, pains or pleasures,  
Then though they may be conscious,  
Yet they are not AWARE.

Thus you may be conscious  
Of making yourself a cup of coffee.  
Yet how aware are you of your whole body and of  
Your breathing as you do so, of your every accompanying  
Thought and feeling, and of the feel of each object you handle?  
And how aware are you of the other things and people in the  
Space around you as you 'consciously'  
Make your cup of coffee?

Similarly, you may be  
Conscious of what you are seeing on TV  
Or what you are hearing another person say.  
Yet how aware are you of your own body  
As you do so, of other objects in the  
Room besides the TV, and of the  
Whole body of the person  
As they speak?

Whenever our attention gets  
Focussed or fixated on any one thing  
We are experiencing or conscious of,  
We lose AWARENESS.

Unlike consciousness,  
AWARENESS is not focussed on  
Any one thing we consciously experience.  
Awareness is more like the SPACE  
Surrounding us and all things  
We experience within it;  
Inseparable and yet  
Distinct from them.

'Consciousness' is  
'Ego-awareness', an awareness  
Focussed on or identified with some  
Element of our experience.

Awareness is more than just  
Ego-awareness - FOCAL awareness.  
It is a FIELD awareness that embraces every  
Single element of our experience, whilst  
Remaining distinct from them all.

To be AWARE  
Does not mean 'watching',  
'Observing' or 'witnessing' the  
Contents of our 'consciousness'  
For that would imply a second,  
Split-off, 'witnessing' self.

The Self that is truly  
AWARE is not an alter-ego  
Or second self that 'has' or 'possesses'  
Awareness as its private property.  
It IS awareness.

Self-awareness  
is not the property of  
Any ego, 'I' or self that  
We can experience - any EXPERIENCED self.  
Instead it is the EXPERIENCING self that is nothing but  
AWARENESS itself and as such - an awareness that embraces  
Every possible self or 'I' we can experience and  
Every possible content of 'consciousness',  
Whilst at the same time transcending  
All such contents of consciousness.  
For it is nothing but the pure  
AWARENESS  
Of them.

## WHAT IS THE BODY?

How do you know you have a body?  
Because you can see it in the mirror?  
Because others see it from the outside?  
Because anatomists have explored its insides?  
Or because you feel it – are aware of it - from the inside?  
Your body is no mere bodily 'thing' you carry around.  
Instead, even as an object, the Body is but the outwardly  
Perceived form of your inwardly felt Self.

It is not some physical thing  
That you happen to feel from within.  
Nor is it an awareness bounded by your skin.  
It is an inwardly felt boundary of your awareness.  
Dividing all that you feel as 'me' from all you perceive as 'not-me'.  
Your body then, is a body of feeling awareness – of 'soul'.  
Yet this is not a 'soul' confined within your body, for like  
The very space around your body, it embraces  
Every other body within it, not just your own.

Awareness as such - like space - is nothing bodily.  
Thus too, awareness of being a body is not itself something bodily.  
It is formless - like the space that surrounds and permeates all bodies.  
Awareness IS that space, distinct but inseparable from bodies within it.  
Your body, like all bodies, is a bodily form OF this formless awareness.  
It is formed from within a boundless, bodiless space OF awareness.  
What is the body? It is bodiless awareness of bodyhood.  
Felt as a bodily shape and texture OF awareness.

## WHAT BODY IS IT?

What body is it  
That feels inwardly closer  
Or more distant to others,  
However near or far they are  
In space and time?

What body is it  
With which we sense another person's  
Inner warmth or coolness of feeling,  
And our own?

What body is it  
With which we sense  
The levity or weighty gravity,  
Lightness or heaviness  
Brightness or darkness.  
Of a person's moods,  
And of our own?

What body is it  
That now feels light and airy  
Now meltingly warm and fluid  
Now heavy and dense?

What body is it  
With which we feel 'high' or 'low'  
'Uplifted', 'down', or 'beside' ourselves  
'At home' in our bodies, 'spaced out',  
Or confined in our skins,  
As in a cage?



What body is it  
With which we feel  
'Drawn out' of ourselves, or  
Into which we feel withdrawn into ourselves,  
As if into some warm and nurturing womb  
Or else some cold and solitary  
Prison or tomb?

What body is it  
Whose felt surface boundary can  
Seem to expand or contract from within,  
Rigidify or loosen from within, feeling like  
A sensitive and vulnerable skin,  
A tight and constrictive skin,  
A porous, breathing skin,  
A rubbery diving suit,  
Or a loose-fitting  
Garment?

What body is it  
That can feel like  
A grey will o' the wisp,  
Or a translucent and  
Multi-coloured  
Raiment?

What is this body which  
We can each feel in all  
These many different ways?  
It is our inwardly felt body  
It is our Feeling Body.  
The body with which  
We feel ourselves,  
And others too.

It is not the fleshly body  
With its physical senses and sensations,  
With which we feel our selves in all these ways,  
Not the physical body we can measure and weigh.  
Instead it is our inner body - our body of feeling awareness  
Composed of all the sensual and spatial dimensions  
Of feeling that make up our own soul.  
It is our soul body, a body whose  
Feeling awareness is unbounded  
By the fleshly skin, whose only  
Boundaries are boundaries  
Of feeling awareness.

With what body except this  
Can we dissolve the fleshly boundaries  
The fleshly boundaries that seem to  
Separate us in space from others?  
With which our soul can feel its  
Way into the bodies of other,  
And feel their soul in ours?  
It is our soul body.

What body is it  
That both in-forms  
And survives the flesh?  
It is our awareness body,  
Our soul body.

Your fleshly body is but the  
Outer form taken by your soul.  
That soul is nothing disembodied.  
It is indeed your true body,  
Your eternal inner form,  
Ever-transforming.

It bears the resonant trace of all  
All the bodies you have ever been, and  
Every body you have ever encountered.  
It is this body that in-forms your very genes,  
And takes form as all the manifold  
Figures of your imagination,  
And of your dreams.  
It is not composed  
Of tissue, bone and blood.  
It is that very stuff of which  
Shakespeare spoke, that stuff  
Of which dreams are made of,  
And from which we  
Make ourselves.

# WHAT ARE YOU?

You are all  
That you can feel.  
If you can feel the colours  
Of a glorious sunset, then  
The feeling you have of that sunset  
Becomes a felt part of what you are.  
If you feel the joy or sadness of another.  
Then that joy or sadness is part of what you are.  
You are not a being that happens to just 'have' feelings.  
The only limits to your being are the limits of your feeling awareness.  
Feelings are not something we happen to be aware of as human beings.  
They are the felt qualities of awareness that define our being.  
Feeling is not something bounded by our fleshly bodies.  
It is what allows us to feel every body around us,  
In the entire field of our feeling awareness.  
With your own body you give form  
To what you most truly are, to  
What you feel yourself to be  
To your 'field being'.  
Your 'feeld' being.

# WHO ARE YOU?

Who are you?

You are not what you think.

You are not the self you experience.

You are not your experience of yourself.

You are not your experience of the world.

You are more than the sum of all your experiences.

You are more than the sum of all you ever have experienced.

You are the awareness of all you experience within and around you.

You are not your body or mind, perceptions, emotions or actions.

You are the awareness of all these elements of your experience.

That awareness transcends your body, mind and emotions.

That awareness is not bounded by your body or mind.

That awareness is not even your personal property.

Still less is it a property of your mind, body or brain.

It does not belong to you. You belong to it.

For you, your body and your mind, are

Shapes taken by that awareness,

Within that awareness.

## WHAT IS THE SOURCE OF AWARENESS?

Are we aware

By virtue of our having

Minds and bodily sense organs, or

Because we have thoughts and perceptions,

Emotions and sensations, or because

We experience diverse impulses

Urges, pleasures

Or pains?

Is awareness

A by-product of our bodies and brain?

Or are our bodies themselves – all bodies in space

But the bodily shapes taken by our field of awareness

The field or field of our feeling awareness of other beings?

Do we feel because we have bodies and brains,

But because we are feeling beings?

Because

Our bodies are

The fleshly embodiment

Of all that we feel, within and around us.

The bodying and embodiment of

Our feeling awareness, our

Field awareness, our

Free awareness

Field.

No body,  
Even our own,  
Can possibly be perceived  
Except by appearing within a field of awareness.  
How then can awareness be localised in our bodies or brains,  
When all bodies are but localised perceptual  
Shapes, tones and qualities of awareness,  
Taking shape in fields of awareness.  
Visible only in the light of our awareness?

How can our bodies or brains be the  
Biological basis or origin of awareness,  
When they are but the felt shape *of* our awareness  
Giving form to the way we  
Feel ourselves to be?

Awareness is  
Not a blank mirror,  
Not an empty vessel,  
A void waiting to be filled with  
Sensations and perceptions,  
Emotions and  
thoughts.

Awareness  
Has its own felt,  
Sensual qualities of  
Lightness or heaviness.  
Brightness or darkness,  
Spacious openness  
Or closedness.  
Warmth or  
Coolness.

Our field of  
Feeling awareness  
Brightens and darkens,  
Expands and contracts,  
Dulls or sharpens  
Like a sound,

It is coloured by those  
Feeling tones we call moods,  
Those felt tonalities of awareness,  
That colour the whole way we feel ourselves,  
The way we feel other people, experience.  
The world around us, and  
And each object  
In it.



## Awareness

Has its own innate

Spatiality and substantiality,

Sometimes felt as diffuse and airy.

Other times as viscous and fluid.

Light and fiery or dense or solid.

This elemental substantiality

Of awareness, is the very

Matter of 'mind',

MANA.

## WHAT IS THINKING?

Thinking is not just 'having' thoughts about things.  
Thinking is being aware of having the thoughts we have.

Not being aware of the thoughts we have,  
How can we be said to be 'thinking' at all?

Just 'having' thoughts about things, we lose  
Awareness of our thoughts as thoughts.

Just having thoughts about things, we lose direct  
Awareness of the things we are thinking about.

Losing direct awareness, we easily confuse our thoughts  
About things with our direct awareness of those things.

Not being aware of our thoughts, we sacrifice direct  
Awareness of things to our thoughts 'about' them.

Only by being aware of the thoughts we have, can we  
Compare them with this direct awareness of things.

The thoughts we 'have' can easily fixate  
Awareness on just one thing or aspect of it.

Being aware of the thoughts we have, they do not  
Become fixated on any one thing or aspect of it.

Being aware of our thoughts, a space opens  
For the awareness of many things at the same time.

Just as having thoughts fixates our awareness on things,  
So does 'reasoning' fixate our thoughts on other thoughts.

Reasoning is having thoughts about other thoughts.  
That is not the same thing at all as aware thinking.

With awareness of our thoughts, we do not need to  
'Reason out' their connection with each other.

Having thoughts, we easily get locked or  
'Lost in thought' - in thinking 'about' things.

Being aware of thoughts, we do not  
Get locked or lost in those thoughts.

Being aware of thoughts, we can freely  
Let them come and go within awareness.

The awareness of a thing is not itself a thing.  
The awareness of a thought is not itself a thought.

The awareness of thought is itself  
A pure, thought-free awareness!

Since the awareness of thought is itself thought-free,  
There is no need to 'empty' our minds of thoughts.

Simply being aware of our thoughts we can  
Abide in a field of pure, thought-free awareness.

And we can experience that field of pure awareness  
As the divine source of all thoughts - and of all things.

We ourselves are living thoughts made flesh in the  
Infinite awareness field that is 'God' - the divine.

Thoughts are not reflections 'on' or 'of' things, but  
They are reflections of the divine light of awareness.

Things are radiant manifestations of that light,  
Composed of countless photons of awareness.

Thoughts and things are both forms taken  
By the divine light of awareness itself.

The light of pure awareness is that light which  
First allows us to be aware of any thing at all.

The light of pure awareness is that light in which  
All things and all thoughts first come to light.

'Pure thinking' is the innate intelligence of that light,  
Knowing itself as the source of all thoughts and things.

Look around you and be aware of all the things that  
Are visible in the light that fills the space around them.

Know that light itself is that very awareness  
In which all things and thoughts come to light.

See how things glisten and shine in that light.  
Recognise them as expressions of that light.

Thoughts can shed light on things or  
Cast distorting shadows on them.

Thoughts that arise from pure awareness,  
Crystallise our direct awareness of things.

Only through awareness of thoughts, can things  
Themselves reveal themselves in their true light.

The revelation of things in the pure  
Light of awareness – that is 'thinking'.

Thinking has no 'objects' - for like things, it is  
A shining expression of the Supreme Subject.

"It is I, The Great Lord, who - as Pure  
Awareness - always shines thus as all Things."

This 'thusness' or 'thisness' of things  
Is their very 'thought' itself - illumined.

(Quotation from the *Paratrishika-Vivarana* of Abhinavagupta)

## WHAT IS FEELING?

The word 'feeling' is a verb.  
That means feeling is something we do.  
If we cannot feel a finger of our own hand.  
We cannot feel an object with that finger.  
Nor feel the way the object  
Feels to our touch.

If we cannot  
Feel any part of our body.  
We can feel no other body with it.  
If we cannot feel our body as a whole.  
Then nor can we feel  
Some-body else.

Feeling is not  
Something bounded  
By our physical body or skin.  
Just looking at a distant object, we also  
Feel the way it would feel to our touch.  
Seeing it at a distance, we also  
Feel its surface texture,  
Its material density.  
The tone it would  
Make if struck.

Our feeling body is a field body.

The spacious field of our feeling awareness.

With it we can feel the space behind us, and those  
Beneath and beside us, no less than those before our eyes.

With it, we can feel the presence of nearby objects.

Like the blind, who feel their way through space.

Whose seeing is a feeling sight.

## WHAT IS THE FIELD?

What is

The Field?

The 'Field' is the 'Feel-d'

It is not an 'energy field'.

The Feeld is the spacious field of our

Feeling awareness of ourselves and others,

Of our own bodies, and of all other bodies in space.

It is the very space of our feeling awareness,

The field of our feeling awareness.

It is a feeling-field.

It is quite simply

space, as we

Feel it.



## WHAT IS THE SOUL?

The Soul is our  
Own inwardly felt Body.  
But this is a field body unbounded by the flesh.  
An awareness body whose only boundaries are  
The boundaries of awareness we place  
Between 'I' and 'not-I'  
Self and World.

The only  
Boundary of the soul is  
A field-boundary of awareness  
That enables us to feel our  
Own insideness and  
outsideness.

Yet all  
That we see outside us  
Is also something we can feel within.  
Our inwardly felt body is the soul body  
With which we feel our own  
Insideness and  
Outsidenes.

The body with which  
We feel ourselves, and with which  
We can also feel others, not only outside

But within ourselves.  
It is through feeling others  
With our selves, we come to feel  
Our own other selves.

The soul is a body.  
A body made up not of cells  
But of selves, each with their own body,  
Every soul is thus a group of selves  
Some of which we identify as  
'Ourself', whereas others  
We identify with  
Others.

## WHAT ARE MIND AND BODY?

Mind and body,  
The word and the flesh are  
Both the outwardness of  
The soul.

The soul  
Is not the mind.  
It is the resonant inwardness of  
Both mind and body,  
Word and flesh.

The soul  
Is not the body.  
The body is the speech of the soul  
Its inner word or *logos* become flesh.  
With our souls we inwardly  
Sound, speak and sing  
Our fleshly bodies  
Into being, thus  
Bodilying our  
Being.

Psychology  
Is the *logos* of the *psyche*.  
Its sounding, singing 'word' or 'speech'  
'Psycho-logy' is  
'soul-speech'.

Soul-speech is that  
Living language of the soul, by which  
We quite literally utter our own bodies.  
Soul-speech is a language of inner soul sounds.  
These soul sounds cannot be uttered with the body.  
They are the sounds with which we utter our bodies.  
Outer sounds are shapings of vibratory tone.  
Inner sounds are shapings of  
Inner feeling tone.

Every self that  
Is part of our soul, has its  
Own inner sound and feeling tone.  
It is a unique way of feeling ourselves,  
Feeling the world, and  
Feeling others.

The soul has  
No name we can utter.  
For it is an entire alphabet  
Of inner sounds and inner selves.  
Combined and recombined in countless names.  
Inner sounds take the form of both consonant and vowel.  
Through these soul-sounds we per-sonify who we are  
Through the consonants we embody our souls.  
Through the inner vowels we  
Ensoul our bodies.

If the body of a word is its sound,  
Then the soul of that word is its sense.  
This sense is its inner sound or resonance.  
The word of the soul is a body of inner sound.  
Every visible body is a three-dimensional sound.  
It is a word shaped by the speech of the soul.  
Inner sense or meaning materialised  
As sense-perceptible matter,  
Through inner sound.

## WHAT IS DIVINE SPEECH?

The world is the word of the Divine Soul  
Springing from its Divine Speech  
A singing, sounding speech  
Whose source is a single  
Fundamental tone,  
Seeding all souls  
With its sacred  
Syllable.  
OM

## WHAT IS MINDFULNESS?

Mind is not soul.

Yet mindfulness is

Mindfulness of soul.

And mindfulness of soul means

Mindfulness of our inwardly felt body.

That inwardly felt body is our feeling body.

It is a field body unbounded by the flesh

With it we feel ourselves and others.

With it we give bodily form to

Whatsoever and whosoever

We feel ourselves to be.

It is our eternal form,

Ever-transforming.

Our body eternal.

Our eternally

Bodying

Soul.

## WHAT IS MEDITATION?

What is meditation?

Is it sitting cross-legged, straight-backed  
Eyes closed, trying – and maybe failing - not to think?  
Seeking to concentrate inwardly, 'single-pointedly',  
Free of the 'distractions' of your senses, of  
Your mind and body?

That is not the essence of meditation.

For meditation needs no fixed body posture,  
Only awareness of your whole bodily posture,  
Whatever it is and whenever you  
Change it in any way.

Meditation does not need you to

Keep your body still, face Buddha-masked,  
Only that you be aware of your movements,  
And of every muscle of your body,  
Limbs, face and eyes.

Meditation does not need you to

Cease all thinking, feeling, seeing and hearing.  
Only that you be aware of your thoughts and feelings.  
Only that you be aware of your mind and body.  
And aware too, of your sensory environment.  
That means keeping your eyes open  
And your senses alive.

Meditation does not need you to  
Free yourself from body, mind or the senses.  
For awareness of your body is not itself anything bodily.  
Just as awareness of mind is not itself anything mental.  
Just as awareness of a thought is not itself a thought.  
And awareness of a thing is not itself a thing.  
Instead awareness itself is thought-free,  
Sense-free and body-free.

Meditation is a pure,  
Bodiless awareness of your body.  
A pure thought-free awareness of your thoughts.  
A pure impulse and desire-free awareness of your desires  
A pure action-free awareness of action.  
And a pure sense-free awareness of  
All things bright and beautiful,  
And all things dark and ugly.

Meditation is not  
Something you need set aside times to do.  
For there is nothing you need 'do' to meditate,  
Except give yourself time to be aware -  
At any time, and for as long a time  
As you can sustain.

Meditation does not need you to  
Close your eyes, wrap yourself in a bubble,  
Or shut yourself off from the world around you,  
In order to go inside yourself.



Meditation means fully  
Opening yourself to the space around you,  
Whilst staying within yourself.

Meditation is not  
Single-pointed concentration, but  
Expanding your awareness to more fully  
Embrace all possible focal points of attention,  
Both within and around you, yet without need for  
Single-minded concentration on  
Any one focus of attention.

Meditation means  
Taking time to give yourself more space,  
To feel more free awareness space within and around you,  
It means identifying with the seeming emptiness of space.  
It means living and dwelling in pure awareness  
As you live and dwell in space itself.

Meditation means knowing that  
Pure awareness and space are actually  
One and the same, both equally distinct from  
Every thing, thought and body within them,  
From everything you are aware of.

This is the secret of meditation  
Guarded in the tantras, the secret called  
*Bhairava Mudra* – uniting inner and outer awareness  
By meditating with the eyes open.

This is the secret of meditation  
Guarded in the tantras, the secret called  
*Khechari Mudra* – identifying with the space,  
Within and around all things, and  
Within and around you.

The aim of meditation is to know  
That Self which not only lets itself be aware of  
Things and thoughts - but IS that very awareness,  
Spacious and pure.

Meditation can teach us to feel and  
Be that Body which can breathe this pure awareness,  
Breathe it like air and light into the inner spaces of the body  
From the spaces around and surrounding it.

Meditation can teach us to feel and  
Be that Self which is awareness, pure and simple.  
This is not an awareness bounded by our bodies or brains.  
But an awareness whose body is the entire universe.  
And every single body within it.

Meditation can teach us to  
Experience the reality of this divine  
Awareness Self and its Awareness Body,  
The Divine Self and Body of  
Lord Shiva.

## WHAT IS 'GOD'?

God is not aware.

God is not even a being 'with' awareness.

God *is* that awareness, infinite and unbounded.

That is the source of all beings.

And of All That Is.

You yourself are not aware.

You are a unique portion of the awareness that God IS.

Awareness is not the property of any thing we are aware of,

There is nothing that is not a portion of the awareness that is God.

Awareness is not the property of any self or 'I'.

Awareness *is* your very self, divine.

Do not then, identify with any

Thing you are aware of.

But be your true self.

Be awareness.

Be 'God'.

## WHAT IS GOD TO YOU?

The ultimate answer to the question  
'Who are you?' is, quite simply - You are God.  
For just as God gave birth to human beings in His dreaming awareness,  
So are human beings destined to give rebirth to Him in theirs.  
God dreams Himself anew through all the gods, old and new  
That are ever dreamt up within the human soul.  
The gods are the dreamings of human beings  
Through which God Himself is  
Destined to recreate Himself  
Through each and all of us,  
Within each and all of us,  
As each and all of us.  
Your destiny therefore, is not to  
Become 'One' with God but to become God.  
For that is what every being most essentially is,  
Being composed of the stuff of which dreams are made,  
That God-stuff of awareness that is  
The divine light of Lord Shiva  
In its infinite shapes, tones and colours.  
Yet for *us* to be able to recreate God through  
Our human experiences of the divine awareness,  
Through the divine dreamings of our human souls,  
He Himself had once to become flesh.  
That is the deepest meaning of  
The Christian 'Son of God'.  
The one who declared  
'I am Shiva',  
'Je-Shiva'.

## WHAT IS THE GENDER OF GOD?

'God' is neither  
Male nor Female.  
God is a Relation.

The elements of that relation.

However we might name them:

'Masculine' and 'Feminine',  
'God' and 'Goddess'  
'Shiva' and 'Shakti'

Do not precede the Relation.

It is the Relation that first gives them their Reality.

There has never, can never be

A God without a Goddess as consort,

A Goddess without a God as consort.

There have never been Gods or Goddesses

Except in and as their Relation to one another.

'Shiva-Shakti' is not a relation of two

Separate, pre-existing beings.

Brought together by a mere hyphen.

For whilst distinct,

They are inseparable.

The hyphen in 'Shiva-Shakti'

Is their dynamic relation,

It is what they are.

As God'.

## WHAT ARE THE POWERS OF AWARENESS?

Awareness feels.

Awareness fills space.

Awareness flows in currents.

Awareness forms itself into bodies.

Awareness conveys itself without words.

Awareness vibrates with its own potentialities.

Awareness creatively releases those potentialities.

Awareness experiences itself as space, light and matter.

Awareness manifests its potentials as all experienced reality.

Awareness reveals its innate qualities in the forms of all things.

Awareness individualises itself in the experience of all beings.

Awareness finds its reflection in the experience of all beings.

Awareness frees us from identification with our experience.

Awareness divines itself as the divine self of every being.

Awareness divinises the self-experience of every being.

Awareness uncovers higher worlds and higher beings.

Awareness dissolves all experiences back into itself.

Awareness is what gives time to be aware.

Awareness enfills and enfolds all things.

Awareness transcends all things.

These are the power – *Shaktis*

Of Awareness – *Shiva*.

## WHAT IS ELEMENTAL MATTER?

Immaterial spirit – pure awareness - is  
Precisely that which matters – which materialises itself.

The soul of matter is the matter of soul,  
That primal substantiality of pure awareness - Purusha  
That was called Prakriti.

The matter of soul  
Is made up of the various  
Soul elements – soul space, soul light,  
Soul air or aether, and soul vibration or tone.  
All are imbued with fluid soul motion,  
With soul water and warmth.

The soul of space is spaciousness of soul.  
The spaciousness of awareness – Kha

The soul of shape is the shape of soul,  
Shapes of awareness – Rupa.

The soul of light is the light of soul,  
The light of awareness – Prakasha.

The soul of air is the air of soul,  
The air of awareness – Akasha.

The soul of motion is the motion of soul.  
The subtle motion of awareness – Spanda.

The soul of sound is the sounding of the soul  
The primordial toning of awareness – Om.

Matter is the shaped space of awareness.  
Matter is the materialised light of awareness.  
Matter is the condensed air of awareness.  
The solidified vibration of awareness.

We can sense soul as space, light, air and sound.  
We can absorb soul as space, light, aetheric air and sound.  
The space, light, air and vibration of awareness.

Fire is the elemental  
Dematerialisation of matter  
Made tangible as light, sensed as heat.  
Scented as air or smoke.  
Leaving only holy ash.

Through sensing  
The inner soul of fire, we  
Can feel that fire of soul by which we can  
Transform its elements, and matter itself  
Into the eternal flame of spirit.  
Transubstantiation.

Spirit is flame,  
The soul of fire and fire of soul.  
The flame of awareness.  
Burning eternal.



## WHAT IS PRANA?

When we feel awareness pervading our bodies  
like the air we breathe  
- that is prana.

When we feel our awareness sinking within us  
like an inner exhalation  
- that is prana.

When we feel our awareness rising like a fiery flame  
- that is prana.

When we feel it condensing like dew, moistening like mist or tears  
- that is prana.

When we feel it chilling like a cold or wet wind  
- that is prana.

When we feel it as a warmth of soul in the womb of our abdomen  
- that is prana.

When we feel it drifting like a cloud or ghost  
- that is prana.

When we feel it as a cloudy, grey sky  
- that is prana.

When we feel its radiance like a sun  
- that is prana.

When we feel it as something filling the vast expanse of space  
- that is prana.

When we feel it as the fine substantiality of our flesh  
- that is prana.

When we feel the 'atmosphere' of a place  
- that is prana.

When we feel the 'aura' emanating from an object or person  
- that is prana.

When we feel the 'air' between people thicken or thin, warm or cool  
- that is prana.

When we let our soul flow into and fill the hollow awareness space of  
another person's body - that is prana.

When we feel the inner space of our body filled by the soul of another  
- that is prana.

When we scent the very soul of another through their exhalation  
- that is prana.

When our awareness flows with wind or river,  
- that is prana.  
When we experience the soul of the elements, of fire, air, water and  
earth, as the fire, air, water or earth of our own soul  
- that is prana.

## WHAT ARE TIME AND SPACE?

There can be nothing 'outside' awareness,  
As there can be nothing 'outside' space.  
And nothing 'before' or 'after' time.

Time is the coming to be, and  
Endurance of all things, within the  
Infinite insideness of awareness.

Our experience of time is that  
Of a horizon limiting our awareness  
Of things and events in space.

Yet just as time is the ultimate horizon  
Of a singular time-space of awareness,  
So is space its infinite inwardness.

Time is space, the time-space in which  
All things, past, present and future, simultaneously  
Presence, in which they come to be and endure.

Time is the presencing of things in awareness.  
Space is co-presence of things in awareness.  
Time-space their co-presencing in awareness.

Time is space, that unbounded time-space  
Of awareness in which all things come to presence  
And endure, eternally and at all times.

The 'moment' is the more or less expansive  
Time-space of awareness that we experience  
As our 'here' and as our 'now'.

The less time we give ourselves to be aware  
The more the spaciousness of the moment is contracted  
Ending up as a mere 'point' in time.

If we flit from one thought, experience, action or task  
To another, to any one focus of awareness to another, we  
Lose all sense of time as a spacious field of awareness.

Instead we break time up into an endless  
Linear series of 'nows' and 'thens', 'heres' and 'theres'  
Yet never feeling enough time or space for anything.

The more time we give ourselves to be aware  
The more the spaciousness of the moment is  
Expanded, embracing both past and future.

Space and time are nothing objective.  
They are basic dimensions of subjectivity,  
Of that awareness which has no outside.

Space and time are nothing separate.  
They are a singular time-space of awareness,  
Embracing past, present and future.

Beyond the ultimate circumference of that time-space  
Lies nothing that actually is - but everything that still could be,  
The potential that vibrates in all pasts, presents and futures.

## WHAT IS AWARENESS?

Awareness is bliss.  
Awareness is the self.  
Awareness is freedom.  
Awareness is the divine.  
Awareness is all that there is.  
Awareness is the sole absolute.  
Awareness is light, space and time.  
Awareness is the substance of matter.  
Awareness is the inwardness of energy.  
Awareness surrounds and permeates all things.  
Awareness cannot be explained by any 'thing' at all.  
Awareness is the condition for our experience of any 'thing'.  
Awareness is ultimate reality, the source and essence of all realities.

## WHAT IS 'GURU'?

All that breathes without breath,

All that sees without eyes, moves without limbs,

Hears without ears, touches without hands - is Guru.

All that is shared with Guru is purified and transformed by Guru

All awareness that is wholly turned to Guru comes back enriched by Guru.

All services rendered to Guru are services rendered to one's Self and the World.

Yet all that is accomplished through Guru do not enable one to truly see Guru.

All that is received from Guru with awareness enables one gradually to see Guru.

All efforts to open oneself to the grace of Guru invite initiation from Guru.

All efforts to truly see and feel Guru bring effects without effort.

All that sees and is seen through the eyes of Guru is Guru.

All that is spoken through the words of Guru is Guru.

All that is enfilled and enfolded by Guru is Guru.

All that is Guru is Maheshvara.

## WHAT IS THE DIVINE AWARENESS?

The Divine Awareness is that unbounded awareness  
Dwelling in all that we can possibly be aware of.

In the awareness of every person, and all that they are aware of  
There dwells the Divine Awareness.

In the awareness of any human emotion, 'positive' or 'negative'  
There dwells the Divine Awareness.

In the awareness of any ache or pain  
There dwells the Divine Awareness.

In the awareness of any fear or affliction,  
There dwells the Divine Awareness.

In the awareness of every struggle or conflict  
There dwells the Divine Awareness.

In your awareness of every terror or torment,  
There dwells the Divine Awareness.

The Divine Awareness is that which sets all things free to just Be,  
In the absolute abandon of its unbounded creativity.  
That is why, in every power, benign or malign  
There dwells the Divine Awareness.

In every person, enlightened or deluded  
There dwells the Divine Awareness.

Even in every limitation, contraction or diminution of the Divine  
Awareness There dwells the Divine Awareness.

Even in every failure to recognise the Divine Awareness in all things,  
There dwells the Divine Awareness.

Even in all that poisons us and poisons our world,  
There too, dwells the Divine Awareness.

Recognising this - being aware of this - is the sole antidote.  
The antidote of Divine Awareness.

## WHAT ARE THE GODS?

When you hear such names as  
Brahman, Kali, Shakti, Vishnu and Shiva  
Do you just hear names - archaic god-names of an  
Ancient Hindu pantheon?

Guru will teach you to hear, see, sense and feel differently.  
If you look at a paving stone, is all that you see 'a paving stone'?  
Guru will teach you to see, hear, sense and feel differently.

To see just 'a paving stone' when you look at a paving stone is like  
Just seeing 'a painting' or seeing 'a Turner' when you look at a painting.  
In that way you do not see the painting at all.

So what of the paving stone?  
Brahman is the creative seed-idea of the paving stone's  
Unique matrix, pattern or Yantra.

Kali is the infinite womb of  
Potentiality in which this seed-pattern was planted as  
A matrix of sounds, of Mantra, and  
In which it forever lies latent.

Shakti is the continuous manifestation and  
Materialisation of this matrix as this, and just this paving stone.  
She is that which is constantly creating it now, before your very eyes,  
endowing it with the innate substantiality of her awareness.



Vishnu is that which preserves and sustains

The material matrix of the actual paving stone, in resonance with the creative womb and seed-pattern of potentiality from which it emerged.

Shiva is the light of awareness

In which alone this paving stone becomes visible and sensible to us,  
Revealing itself for what it truly is.

The several Gods are neither many nor one, for whilst they are distinct  
They are also inseparable, a singular multiplicity and a multiple  
singularity.

But where are these Gods? Wherein lies their true abode?

It lies here, in this very paving stone'.

It lies here, in every 'this'.

Indeed not just here,

But there and every-where.

Not just in mountain and river, but in every man and woman,

In every you and I, him and her.

Not just in rock and paving stone, but

In computer, car, cat, kettle and microwave.

For all these are divine patterns materialised,

Yantra of the gods, composed of nothing but

The God-stuff of awareness itself.

But if all that you see when you look is just

A 'paving stone' or 'rock', a 'river' or 'mountain', a 'car', 'cat' or  
'microwave', you will not see and sense things for what they truly are,

Nor find the Gods within them.

Guru is (s)he alone who teaches people to  
See and sense things for what they are and to  
BE what they are in all Their divinity.

Guru is (s)he alone who knows that  
Every sensation, sight and sound we are aware of is a Shakti of Shiva,  
A shaped, coloured and toned quality of the Divine Awareness.

Yet if and when you meet Guru, will you merely see 'a guru', or  
Will you see, sense and thrill at what makes this man or woman Guru,  
The thrill of divine seeing and sensing?

Will you just see some human being claiming to be  
God's gift to mankind, a 'Godman' or 'Godwoman'?  
Or will you open yourself to the true gift of Guru Mantra?  
Will you be ready to say to yourself, as (s)he does:  
"I AM God and all the Gods".

Will you come to recognise that your every limb and organ,  
Thought and feeling, fear and doubt, hope and despair, pain and  
Pleasure is, like the paving stone, all the Gods made manifest in you.  
That you yourself are made of God-stuff?

And that every single thing,  
From mountain to microwave, is a Shakti of Ma Kali,  
Seeded by Brahman, preserved by Vishnu, and brought to light  
By the universal light of awareness that is Shiva ?

Will you be able to bow down before  
These manifold 'Gods of the Paving Stone' saying  
Obeisance to Brahman, who is the creative seed of all that is.  
Obeisance to Mother Kali, who is the boundless womb of all that is.  
Obeisance to her Shaktis, who ARE every thing within and around us.  
Obeisance to Lord Vishnu, who IS that which preserves them all for us.  
Obeisance to Lord Shiva, who IS the light of universal awareness  
In which alone all things can come to light for us to delight in.  
To you all, I bow down and prostrate myself  
Knowing you as my very Body  
My very Self?

Will you learn through Guru  
To feel and to say to yourself,  
I too, am a living fleshly image and  
Incarnation of the Gods.  
I too, AM Guru?

## WHAT IS OUR PRAYER?

Oh Great Mother,  
MAHADEVI, DRGDEVI, MA KALI  
Black Goddess of death and time.  
In this, your time, your KALI YUGA,  
Mankind does still conjugate  
Through blood and hate.  
The centuries are  
Written in it.

Oh Great Black Mother,  
So great are the deprivations of the many.  
So great is the passionless greed of the few  
That there are those who would  
Wipe your fearless face  
From this earth.

Who would  
Remove all dis-ease from the body,  
Remove all pain and anguish from the soul,  
Remove all bliss and sensual pleasure from the spirit,  
Remove all depths of wordless knowledge from the word,  
And create a world of sterile health and worthless wealth.  
Let them then calculate, accumulate and be cursed.  
For in this, your time, your Kali Yuga.  
They no longer know your face.  
They have not the eyes  
To see and love you.  
Oh Great Mother,

As the humble Lord Shiva himself,  
I prostrate myself beneath your feet.  
Feigning a white and lifeless corpse, but  
Knowing the illusion of death.  
And feeling the bliss of  
The greater life  
Within you.

Oh Mother,  
We hear your call  
And heed your command  
To reveal your true face to the world!  
Grant us then all of your devious cunning  
So that we, your devoted servants,  
Can once again wield your  
Serpent power.

Oh Mother,  
Give us the will to  
Fill the hearts and souls of  
Women and men with countless delights.  
And, with single strokes of your mighty axe  
To cleave the heads off all those false gods  
Who would rule the world with calculation,  
Ignorant of your fearless compassion.  
Your deep dark powers, your many  
Secrets untold, and your lover  
The Lord Shiva.

## WHAT IS PUJA?

I have performed Puja [worship] for the Great Lord Shiva.

Before him and for him, with and within him, in him and as him.

I have lit the primordial flame of The Great Lord, that burns forever.

I have seated myself before the murti of The Great Lord.

I have meditated the majesty of his supreme mudra.

I have received the grace and wisdom of his gaze.

I have seen his third eye as a singular star.

I have heard his inward speech as mine.

I have known him knowing me.

I have seen him seeing me.

I have heard him hearing me.

I have felt the softness of his touch.

I have understood him teaching me.

I have breathed the sweetness of his breath.

I have relished the sublime nectar of his divine bliss.

I have been soothed like a baby by his infinite patience.

I have felt the boundless span of his awareness across time.

I have become the boundless expanse of his awareness in space.

I have let my awareness rise as his incense to the heights of his sky.

I have felt his lingam within me as the core and essence of all things.

I have seen and heard all things as expressions of his divine activity.

I have let go of all sense of agency separate from that of the Great Lord.

I have surrendered without condition to His supreme wisdom and grace.

I have performed Puja for the Lord, for and before, with and within Him.

I have thus enacted the supreme mantra of the Great Lord,

I have become the mantra that he and I are two as one.

Shiva. Aham, Shiv-o-ham.

## WHAT IS THE SHIVA LINGAM?

Any thing in space,  
Can be thought, seen and  
Directly sensed as a miracle.  
A miracle of creation, constantly  
Manifesting and materialising out of the  
Seeming vacuity of that pure thought-free,  
Sense-free, and thing-free awareness  
That is space, and that is  
SHIVA.

A simple stone  
Is a miraculous thing.  
Seemingly insentient, it is in truth  
A dense and compact materialisation of  
Pure awareness that is Shiva, both manifesting and  
Reflecting the pure light of awareness  
That pervades all of space.

Such a simple stone,  
Can be thought, seen and sensed  
As a miracle, not only of its own manifestation  
From the awareness that is SHIVA, but that of all things.  
As such it is also a sign or symbol - LINGAM - of this miracle of  
Universal manifestation and  
Materialisation.



A simple, single stone, selected  
For its solid density and simplicity of form and colour,  
Whether colourless black, absorbing all light, or bearing a  
Shining surface that reflects the light and all things around it,  
Can, by virtue of its simplicity of form become a symbol of the formless,  
Pure awareness that is Shiva taking form in the most compact way.  
Then the stone ceases to be just one single thing among others  
'In' universal space, but can be thought, seen and sensed AS  
The entire universe, and AS a compact mass of that  
Singular, universal awareness that is Shiva.

Such a simple, single stone,  
Thought, seen and directly sensed in this way,  
Becomes a STEPPING STONE to experiencing its truth as a symbol or  
LINGAM - the truth that all things are in each, and all things are SHIVA.  
Thus can a stone become the most singular of all symbols of Shiva,  
The revered SHIVA LINGAM.

## WHAT IS LIBERATION?

We are each aware of a sense of self  
Or aware of multiple, diverse selves.  
A sense more or less fixed or fluid,  
More or less singular or plural.

This sense of self is formed of  
Many elements, from thoughts and  
Feelings to familiar moods and modes of  
Inner and outer experiencing.

Yet all the elements of experience that make up or  
Inform 'our' sense of self, are constantly IN formation,  
Constantly manifesting from a source quite other than  
Any self we can possibly experience as 'ours'.

'Liberation' means being aware of all the elements of our  
Experienced self as a self-manifestation and self-experience of  
Awareness as such - an awareness that is not 'mine' or 'yours'  
Yet which experiences itself as 'me' and 'you', 'him' and 'her'.

This Awareness is truly Divine, for though not being  
Yours or mine, it is the source of all that 'I', you or anyone  
Can experience as 'their' self and 'their' experience, for it is  
That Awareness which experiences itself as every 'I' and 'you'.

Yet whenever we 'own' a thought, feeling or  
Any aspect of our experience as 'mine' or as 'me'  
We no longer experience the Divine, forgetting that  
'Our' very experience of self is ITS experience, not 'ours'.

Since the Divine Awareness is the very source  
From which all the elements of experience arise  
That first make up our sense of self, how can any self  
Be said to have or possess its 'own' experience?

That self - the 'ego' - that takes the experiences  
It 'has' as its 'own', or thinks of itself as 'having' or  
'Possessing' a self that is its 'own', is deluded, and  
Lives in constant fear of losing its 'self-possession'.

Liberation is a sacrifice and surrender of this self to the Divine  
Not a surrender of self but of self-possession, disowning and restoring  
Ownership of our sense of self to God - that Divine Awareness to which  
Alone all experiencing and all experiences of self belong.

Dis-owning our self-experience we are re-enowned by God.  
We do not 'lose' ourselves to God, but refind ourselves as part of God.  
Recognising all we experience as belonging to God's self-experience,  
We realise that 'union' with the Divine that is the meaning of 'yoga'.

For awareness of self does not belong to any self we are aware of.  
Nor is it bound to any self we are aware of, except that  
Divine Self which does not possess but IS awareness,  
Unbound and unbounded, liberated and free.

For the deluded self that believes it 'possesses' the experiences  
That first endow it with a sense of self, the ultimate sacrifice to God,  
The leap to liberation, is fraught with terror, for the ego identifies  
Surrender of self-possession with loss of self and ultimate non-being.

That is why the Divine also has the Tantric face and name of  
BHAIKAV - 'The Terrifying One' - and why being 'God-fearing' can  
Mean just that, fearing to face the delusory terror of non-being that  
The leap into Moksha - liberation - demands of all who take it.

Many Muslims confuse the Great Sacrifice with struggle and  
passionate Martyrdom for a holy cause, thus confusing surrender  
of the body with Surrender of self to God - and forgetting that  
Awareness alone, not War, can bring an end to all war and  
tyranny, the tyranny of the warring ego.

Christianity guards the sacred mantra  
That says 'I and the Father are one'.  
Yet which Christian can say what this 'One'  
IS which unites the Self with the Divine?

For knowing it as Awareness they  
Would speak of it neither as  
'I' nor as any paternal  
Self or Deity.

And what of those Buddhists who  
Do not believe in any such a thing as 'Self',  
Who believe in no God to sacrifice a delusory sense of 'self' to,  
Who may even believe that Non-Being itself is 'Nirvana'?

They can go their way - but behind their spiritual repose  
You may find a great terror in the face of BHAIKAV,  
That face of the Divine beloved of Tantrikas?  
To whom surrender brings total autonomy.

The Mantra of Liberation says: 'Not Mine but the Divine',  
Thus however you are aware of feeling and whatever you are aware of  
Thinking, think and feel these thoughts and feelings not as yours, but as  
Those of a Divine Awareness, boundless and divine.

Saying 'Not Mine but the Divine',  
Dis-owning the 'self' you think you 'own', you will refind it  
AS that Divine Awareness which is thinking and feeling itself  
In and as you, that is being and bodying you as Itself.

Whatever divine name you call it by,  
Surrendering to its spacious embrace is bliss,  
Sacrifice to it brings bountiful blessings,  
And its boon is everlasting Liberation.

## WHAT IS THE SUPREME SELF?

The contracted self, the Jiva-atman,  
Is like an actress so lost in the part she is playing,  
So identified with the self she has dressed up to act,  
That just when she looks in the mirror that is all she sees.  
So also when she looks in the mirror of her senses,  
Thoughts and feelings all she sees is the  
Self she is acting, the acted self.

The Supreme Self, the Para-atman,  
Is not the acted self, but the acting self.  
For the actress to see this self in the mirror, she  
Would need be so familiar with every part it can play,  
That even if she were costumed to act a part,  
When she looked in the very same mirrors  
All she would see is a reflection of  
The self that is acting her,  
The Para-atman.

Shiva is the Para-atman,  
The Supreme Self of the actress.  
This Self that has no identity, for it is nothing but  
The pure capacity for identification itself,  
Not with one part or being alone, but all.  
That capacity for identification  
Is what we call 'love'.

Shakti is the Para-atman,  
The Supreme Self of the actress,  
Being not just one self that can be acted but all.  
Being not just one part that can be played but all,  
That Self, which is therefore truly whole  
And no mere 'part' at all.

Shiva and Shakti  
Are distinct, yet inseparably one.  
For how could there be acting without parts to act?  
And what would a part or acted self be  
Without a Self to act it, to so  
Lovingly identify with it?

Look into the mirror then, and look  
Also into the mirror of your mind, senses and heart.  
What do you think, sense and feel there?  
You may say you see 'yourself',  
Yet I would ask 'Which self?'

Do you see  
The acted self or the acting self,  
The experienced self or the experiencing self?  
Do you see the Jiva-atman or the Para-atman?  
And can you also see the Other in the One,  
See the acting self that is Shiva,  
In your acted self or 'Jiva'?

Look again  
In both mirrors, outer and inner,  
And ask which self it is you identify with most.  
You may simply say 'yourself', as if you had but one.  
Yet I ask you again, which self is it that you mean?  
That Self that can identify with all selves  
Or, like an actress with only one part,  
Is identified with one self alone,  
The one you call 'yours'?

That self is the Jiva-atman.  
As for the Para-atman 'itself',  
It has no one self to call its 'own'.  
Instead it is verily each and every self.  
For it is the loving activity of identification that  
Unites the acting and the acted self.  
The player and all possible parts,  
It is the very love uniting them,  
It is 'Shiva-Shakti'.

It is Shiva who plays every part,  
From Mother Theresa to Saddam Hussein,  
Shiva who takes on the parts of all human beings.  
If only they could recognise this themselves, and  
Not reduce themselves to those parts...



It is Shiva  
Who acts the role of both,  
Guru and Disciple, Saviour and Saved,  
Healer and Healed, Teacher and Taught.  
Creator, Maintainer and Destroyer, for  
All this is Shiva's divine play,  
Shiva's Lila.

Shiva identifies with all the Gods  
That ever were, from Brahma and Vishnu  
To Kali and Lakshmi, Wotan, Yahweh and Allah.  
It is Shiva who acts the parts of Pope and Patriarch,  
Of Rabbi, Brahmin, Imam, Shaman and Matriarch.  
If only they could recognise this themselves, and  
Not identify themselves with those parts...

Blessed then be Shiva-Shakti,  
For if All is part of Shiva's Divine Play, then  
Shakti is All parts, All roles, and all Gods He plays.  
Shakti is verily All That Is, Was and ever Can be acted and actualised.  
Indeed She is Shiva's very Power of action and of actualisation itself.  
Yet knowing how Shiva sole action is identification with All She Is,  
She knows Herself too, as His sole Beloved.  
This is her Joy, Her participation and  
Delight in Their Divine Lila.

## WHAT IS SPIRITUAL REVOLUTION?

Spiritual Revolution  
Is the simple revelation that  
The world does not revolve around you.

The world no more revolves around you, than the Sun  
Revolves around the Earth, or galaxies around our Sun.

Revolution is the understanding  
That it is the other way round, that  
All realities revolve around God.

Not only does the world not  
Revolve around you, but your whole world  
Is itself but one of the countless realities  
Revolving around God.

Experiencing this truth is a truly  
Revolutionary revelation for all those  
Who think the world revolves  
Around them.

It is a Copernican Revolution of the Soul,  
Knowing itself as earth, sun, stars, galaxies and entire  
Universes – all not only revolving around God – but also  
Surrounded and suffused by God - an infinite Circumference  
Of countless worlds within, looking inwards to its own  
Singular, divine and infinitely distant Centre.

## WHAT IS SHIVA?

SHIVA  
IS THE VERY SELF OR 'I'-NESS  
OF THAT TRANSCENDENTAL AWARENESS  
THAT IS IMMANENT WITHIN US ALL  
MIRRORED AND MADE MANIFEST  
AS ALL THINGS AND BEINGS  
PRESENT WITH THEM ALL  
AS THEIR ULTIMATE  
SELF OR 'I'

THE STARS ARE  
THE SHAKTIS OF SHIVA.  
THE MOON IS HIS REFLECTED LIGHT.  
THE NIGHT SKY IS HIS PROTECTIVE EMBRACE.  
A WOMB IN WHICH ALL THINGS ARE MADE SAFE.  
EVERY THING ON THIS EARTH IS HIS LINGAM,  
AND THE HEART IS HIS BLISS,  
BREATHING HIS DELIGHT.  
FOR ALL TO TASTE

## WHAT AM I?

I am not what I am.

I am an ordinary man.

I have known love, fear, bliss and pain.

I have also journeyed through inner planes.

I have flown over Oxford quads and Austrian valleys.

I have entered the great mountain hall of the fire spirits.

I have beheld the lion-headed men of Sekmet in their lair.

I have heard the very cells of my body breathe a symphony.

I have received initiation from the master and dreamt his music.

I have mastered the power of soul sounds, the magic of mantra.

I have rediscovered the soul body, the hidden secret of tantra.

I have seen the entire night sky erupt in vivid vortices of colour.

I have learnt to ride the musical tones and chords of feeling.

I have let hundreds of selves show their face on mine.

I have let hundreds of 'I's look out through my eyes.

I have used my eyes to transmit wordless knowledge to others.

I have drawn others down into the fathomless depths of their own soul.

I have drawn them out into the vast unbounded expanse of awareness.

I have submerged myself in the musical womb of my own oversoul.

I have looked out with the eyes of beings, both human and trans-human.

I have perceived the countless faces of the self in the countenance of others.

I have learned to listen with the inner ear and speak with the inner voice.

I have let my awareness descend to the very core of the earth.

I have extended it to embrace the vastness of the cosmos.

I have felt the awesome power of the Black Sun at its centre.

I have seen the earth from high above and travelled to planets unknown.

I have learned to enter the invisible and unbounded inwardness of all matter.

I have learnt to perceive the idea-shape materialised in every thing around me.

I have expanded the spaces within and between my very atoms and cells.

I have learnt to feel the soul qualities manifest in all sensory things.  
I have experienced the sublime sensuality of the soul's inner senses.  
I have entered the soul-inwardness of countless colours and material forms.  
I have put my awareness into trees and blades of grass, air and wind.  
Into clouds and sea, fire and light, wood and metal, mortals and gods.  
I have turned my awareness into space and air, warmth and light, fire and ice.  
I have shape-shifted into countless forms and revealed their countenances.  
I have filled the bodies of others with my soul, filled my body with theirs.  
I have melded and merged my soul-body with those of others.  
I have become a body of air and colour, space and light.  
I have tasted the nectar of divine bliss.  
I have known the ecstasy of divine intercourse.  
I have melted in union with the Mahadevi herself.  
I have entered the dark womb of her, the Great Goddess.  
I have felt the unimaginable vitality of her radiant Shaktis.  
I have experienced the infinite light of the Supreme Lord, Shiva.  
I have become the lingam of the Mahadeva and the yoni of the Mahadevi.  
I have bodied the occult power of the Black Serpent and of the Black Sun.  
I have become the Lord Shiva in the terrifying countenance of Bhairava.  
I have placed divine powers of the gods into the mortal bodies of others.  
I have received teachings from unknown Rabbis, Shaivas and Shamans.  
I have become the most darkly powerful of shamans, the Ungum-Buthu.  
I have stalked the hidden animal spirits in the bodies of human beings.  
I have beheld the working of angels and the massiveness of archangels.  
I have learnt a new way of being from every human being I have met.  
I have embodied the most ancient of gods, inhabiting statues of stone.  
I have learnt the meaning of suffering and dis-ease in its many forms.  
I have become the most primordial of life forms on this planet.  
I have explored the innermost secrets of time and history.  
I have perceived the deep inner meaning of world events.  
I have bodied countless different selves in a single life.

I have recalled the life between lives in this very life.

I have beheld the mighty airships of higher beings.

I have touched others with invisible hands.

I have founded a true science of the soul.

My teachings have no precedent.

I approach all things anew.

I am reborn each day.

Who me?