

1

Radiant one,
this experience may dawn
between two breaths.
After breath comes in (down)
and just before turning up (out) –
the beneficence.

2

As breath turns from down to up,
and again as breath curves from up to down –
through both these turns, realize.

3

Or, whenever in-breath and out-breath fuse,
at this instant touch the energy-less,
energy-filled center.

4

Or, when breath is all out (up)
and stopped of itself,
or all in (down) and stopped –
in such universal pause,
one's small self vanishes.
This is difficult only for the impure.

5

Attention between eyebrows,
let mind be before thought.
Let form fill with breath essence
to the top of the head
and there shower as light.

6

When in worldly activity,
keep attention between two breaths,
and so practicing,
in a few days be born anew.

7

With intangible breath in center of forehead,
as this reaches heart at the moment of sleep,
have direction over dreams
and over death itself.

8

With utmost devotion,
center on the two junctions of breath
and know the knower.

9

Lie down as dead. Enraged in wrath, stay so.
Or stare without moving an eyelash.
Or suck something and become the sucking.

10

While being caressed,
Sweet Princess,
enter the caress as everlasting life.

11

Stop the doors of the senses
when feeling the creeping of an ant.
Then.

12

When on a bed or a seat,
let yourself become weightless,
beyond mind.

13

Or, imagine the five-colored circles
of the peacock tail
to be your five senses in illimitable space.
Now let their beauty melt within.
Similarly, at any point in space or on a wall –
until the point dissolves.
Then your wish for another comes true.

14

Place your whole attention in the nerve,
delicate as the lotus thread,
in the center of your spinal column.
In such be transformed.

15

Closing the seven openings
of the head with your hands,
a space between your eyes
becomes all inclusive.

16

Blessed one,
as senses are absorbed in the heart,
reach the center of the lotus.

17

Unminding mind,
keep in the middle –
until.

18

Look lovingly at some object.
Do not go to another object.
Here in the middle of the object –
the blessing.

19

Without support for feet or hands,
sit only on the buttocks.
Suddenly, the centering.

20

In a moving vehicle,
by rhythmically swaying, experience.
Or in a still vehicle,
by letting yourself swing
in slowing invisible circles.

21

Pierce some part
of your nectar-filled form with a pin,
and gently enter the piercing
and attain to the inner purity.

22

Let attention be at a place
where you are seeing some past happening,
and even your form,
having lost its present characteristics,
is transformed.

23

Feel an object before you.
Feel the absence of all other objects
but this one.
Then, leaving aside the object-feeling
and the absence-feeling,
realize.

24

When a mood against someone
or for someone arises,
do not place it on the person in question,
but remain centered.

25

Just as you have the impulse
to do something, stop.

26

When some desire comes, consider it.
Then, suddenly, quit it.

27

Roam about until exhausted and then,
dropping to the ground,
in this dropping be whole.

28

Suppose you are gradually
being deprived of strength
or of knowledge.
At the instant of deprivation,
transcend.

29

Devotion frees.

30

Eyes closed,
see your inner being in detail.
Thus see your true nature.

31

Look upon a bowl
without seeing the sides or the material.
In a few moments become aware.

32

See as if for the first time
a beautiful person
or an ordinary object.

33

Simply by looking into the blue sky
beyond clouds,
the serenity.

34

Listen while the ultimate
mystical teaching is imparted.
Eyes still, without blinking,
at once become absolutely free.

35

At the edge of a deep well
look steadily into its depths until –
the wondrousness.

36

Look upon some object,
then slowly withdraw your sight from it,
then slowly withdraw your thought from it.
Then.

37

Devi, imagine the Sanskrit letters
in these honey-filled foci of awareness,
first as letters, then more subtly as sounds,
then as most subtle feeling.
Then, leaving them aside, be free.

38

Bathe in the center of sound,
as in the continuous sound of a waterfall.
Or, by putting the fingers in the ears,
hear the sound of sounds.

39

Intone a sound,
as AUM, slowly.
As sound enters soundfulness,
so do you.

40

In the beginning and gradual refinement
of the sound of any letter, awake.

41

While listening to stringed instruments,
hear their composite central sound;
thus omnipresence.

42

Intone a sound audibly,
then less and less audibly
as feeling deepens
into this silent harmony.

43

With mouth slightly open,
keep mind in the middle of the tongue.
Or, as breath comes silently in,
feel the sound 'HH'.

44

Center on the sound 'AUM'
without any 'A' or 'M'.

45

Silently intone a word ending in 'AH'.
Then in the 'HH', effortlessly,
the spontaneity.

46

Stopping ears by pressing
and the rectum by contracting,
enter the sound.

47

Enter the sound of your name and,
through this sound,
all sounds.

48

At the start of sexual union
keep attentive on the fire in the beginning,
and so continuing,
avoid the embers in the end.

49

When in such embrace
your senses are shaken as leaves,
enter this shaking.

50

Even remembering union,
without the embrace,
transformation.

51

On joyously seeing a long-absent friend,
permeate this joy.

52

When eating or drinking,
become the taste of food or drink,
and be filled.

53

O lotus-eyed one, sweet of touch,
when singing, seeing, tasting,
be aware you are
and discover the ever-living.

54

Wherever satisfaction is found,
in whatever act, actualize this.

55

At the point of sleep,
when the sleep has not yet come
and the external wakefulness vanishes,
at this point Being is revealed.

56

Illusions deceive,
colors circumscribe,
even divisibles are indivisible.

57

In moods of extreme desire,
be undisturbed.

58

This so-called universe appears
as a juggling, a picture show.
To be happy, look upon it so.

59

O Beloved,
put attention
neither on pleasure nor on pain,
but between these.

60

Objects and desires
exist in me as in others.
So accepting,
let them be transformed.

61

As waves come with water
and flames with fire,
so the Universal waves with us.

62

Wherever your mind is wandering,
internally or externally,
at this very place,
this.

63

When vividly aware
through some particular sense,
keep in the awareness.

64

At the start of sneezing,
during fright, in anxiety,
above a chasm, flying in battle,
in extreme curiosity,
at the beginning of hunger,
at the end of hunger,
be uninterruptedly aware.

65

The purity of other teachings
is an impurity to us.
In reality, know nothing
as pure or impure.

66

Be the unsame same
to friend as to stranger,
in honor and dishonor.

67

Here is the sphere of
change, change, change.
Through change consume change.

68

As a hen mothers her chicks,
mother particular knowings, in reality.

69

Since, in truth,
bondage and freedom are relative,
these words are only for those
terrified with the universe.
The universe is a reflection of minds.
As you see many suns in water from one sun,
so see bondage and liberation.

70

Consider your essence as light rays
from center to center up the vertebrae,
and so rises 'livingness' in you.

71

Or in the spaces between,
feel this as lightning.

72

Feel the cosmos
as a translucent ever-living presence.

73

In summer when you see the entire sky
endlessly clear,
enter such clarity.

74

Shakti, see all space
as if already absorbed in your own head
in the brilliance.

75

Waking, sleeping, dreaming,
know you as light.

76

In rain during a black night,
enter that blackness
as the form of forms.

77

When a moonless rainy night is not present,
close eyes and find blackness before you.
Opening eyes, see blackness.
So faults disappear forever.

78

Wherever your attention alights,
at this very point,
experience.

79

Focus on fire rising through your form
from the toes up until the body burns to ashes
but not you.

80

Meditate on the make-believe world
as burning to ashes,
and become being above human.

81

As, subjectively, letters flow into words
and words into sentences, and as,
objectively, circles flow into worlds
and worlds into principles,
find at last these converging
in our being.

82

Feel: my thought, I-ness,
internal organs – me.

83

Before desire and before knowing,
how can I say I am?
Consider.
Dissolve in the beauty.

84

Toss attachment for body aside,
realizing I am everywhere.
One who is everywhere is joyous.

85

Thinking no thing
will limited-self unlimit.

86

Suppose you contemplate
something beyond perception,
beyond grasping,
beyond not being –
you.

87

I am existing.
This is mine.
This is this.
O beloved,
even in such know illimitably.

88

Each thing is perceived through knowing.
The self shines in space through knowing.
Perceive one being as knower and known.

89

Beloved,
at this moment let mind, knowing,
breath, form, be included.

90

Touching eyeballs as a feather,
lightness between them opens into heart
and there permeates the cosmos.

91

Kind Devi,
enter etheric presence
pervading far above
and below your form.

92

Put mindstuff in such
inexpressible fineness above,
below and in your heart.

93

Consider any area of your present form
as limitlessly spacious.

94

Feel your substance, bones, flesh, blood,
saturated with the cosmic essence.

95

Feel the fine qualities of creativity
permeating your breasts
and assuming delicate configurations.

96

Abide in some place endlessly spacious,
clear of trees, hills, habitations.
Thence comes the end of mind pressures.

97

Consider the plenum
to be your own body of bliss.

98

In any easy position
gradually pervade an area
between the armpits
into great peace.

99

Feel yourself
as pervading all directions,
far, near.

100

The appreciation of objects and subjects
is the same for an enlightened
as for an unenlightened person.
The former has one greatness:
he remains in the subjective mood,
not lost in things.

101

Believe omniscient,
omnipotent,
pervading.

102

Imagine spirit simultaneously
within and around you
until the entire universe spiritualizes.

103

With your entire consciousness
in the very start of desire,
of knowing,
know.

104

O Shakti,
each particular perception is limited,
disappearing in omnipotence.

105

In truth forms are inseparate.
Inseparate are omnipresent being
and your own form.
Realize each
as made of this consciousness.

106

Feel the consciousness of each person
as your own consciousness.
So, leaving aside concern for self,
become each being.

107

This consciousness exists as each being,
and nothing else exists.

108

This consciousness
is the spirit of guidance of each one.
Be this one.

109

Suppose your passive form
to be an empty room
with walls of skin – empty.

110

Gracious one, play.
The universe is an empty shell
wherein your mind frolics infinitely.

111

Sweet-hearted one,
meditate on knowing and not-knowing,
existing and not-existing.
Then leave both aside that you may be.

112

Enter space,
supportless,
eternal,
still.