

VIJNANA BHAIRAVA

A message on the above text was requested by someone who, although pretending to be Kriyaban, has perhaps not gone deeply into the understanding and practice of Kriya Yoga. Instead, the person or the persuader of the person gratifies herself /himself by “seeking” “spiritual knowledge” through handling various well-known texts and derives glorification from such indulgence.

This text belongs to Kashmiri Saivism of 8th century and was popular during the reign of king Jayapida of Kashmir. It was perhaps compiled a century earlier. It mentions and describes 112 dharanas. The words like “dharanas”, “dharma”, “dharti”, imply something that holds us. What holds us? It is “no-mind”, that is, life and its intelligence which holds. Mind (and ego) which is separative consciousness, full of fragmentations, is not the fire of life and its flame of awareness of actuality. Mind (and its thoughts) is a network of psychological registrations and cultural superimpositions. Thus mind is the affliction of assumptions & ascriptions, speculations and surmises, prejudices & paradoxes, perversions & paranoia, beliefs & bigotry, images and ideas, postulates & projections and so on. Mind does not hold us, it destroys us. It is the enemy of life. Bliss and benediction of life is possible only when mind is blasted into “no-mind”. This blast is freedom from mind and its undertakings in order to usher in genuine understanding. All the 112 “dharanas” are telling the same message repeatedly in variety of ways: --- blast into “no-mind”, emptiness is wholeness and holiness, be available to liberation from mental formations, formulations and fragmentations.

A random selection from the sutras of the text is presented below in order to demonstrate the importance of Kriya-Yoga practice that we do as kriyaban.

**As the breath is released and flows out,
There is a pulse as it turns to flow in.
In that turn, you are empty.
Enter that emptiness as the source of all life.**

**The inhalation, the return movement of breath, sustains life.
The outgoing breath purifies life.
We breathe out the old air, the old thoughts, and the old feelings.**

This is the essence of Kriya Pranayam philosophy.

**Let your attention glide
Through the centers of awareness along the spine
With adoring intent.**

**There is a song to each area of the body,
Listen to these sounds resonating in sweet vortexes,
Long and rhythmic.**

**Attend alternately
To the perineum, and in due course,
To the crown of the skull.**

This is “Samantrak” of the second stage.

**The whole attention resting in the nerve,
Tingling delicately in the center of the spinal column,
Tracing that current between earth and sun,
Become magnetism relating all the worlds.**

This is mental Pranayam process of the first stage.

**Spread the fingers over the eyes,
Covering the ears
The nostrils, the mouth,
And abandon yourself to the space inside you.
Enter the vital energies thus contained within.**

**As the charge builds,
Lovingly and fiercely
Plunge into the inner centers.**

**As the surge of light-substance rises
Follow it up into the space between the eyebrows
Where it breaks out as an orgasm of light.**

**Consider how lightly the eyelids touch the eyes
With each blink.
Lightly place the fingers over the eyelids,
And become aware of the space between these two exquisite centers of seeing.
There is the singular eye, which sees into a different world.**

This is the Yoni-mudra process of the 1st stage and the explosion of ॐ
at Kutastha.

**The emptiness of space permeates the body
And all directions simultaneously.
Space is always there, already there before your noticing of it.
What we call space is a presence that is a more solid foundation than the firmest granite.
Space is permission to exist in the worlds within which to express and perform.**

This is the space of awareness of actuality. This is “no-mind” or “religious mind”.

**Consider vast spaciousness as permeating
Above your head, below your tailbone,
And within your heart simultaneously.**

This is the “after-state poise” of Thokar Kriya of the second stage.

**Put the attention into the luminous connections
Between the centers throughout the body.
The base of the spine and the top of the skull.
The genitals and the heart!
The heart and the throat,
The throat and the forehead,
The forehead to the top of the head
Attend to the current of relationship
Electrifying, ever-pulsating, richly textured,
Between each of these and every other.**

Then attend simultaneously to resonance of all with all.

**Enter that glowing net of light
With the focus born of awe
And even your bones will know enlightenment.**

This is the state of affairs that happens in the third stage of the Kriya of the micro level.

**Return again and again
To savoring the space between breaths.
Learn to delight in each turn.**

This is an indication that Kriya Pranayam must not be abandoned even when we go far ahead in higher
Kriya-stages.

**See the entire world as being consumed by flames.
Stay steady and do not waver
As the flames devour everything.**

**As the objects of the world all dissolve into light,
The subjective world emerges as infinite.**

Duality at every level of the separative Consciousness gets dissolved to be available to Divinity (Infinity).

**In the next moment merge with that emptiness.
Be nothing and everything.**

**The mind stops its building of thoughts,
And rests on its own foundation,
Which is that immensity.**

Reality flashes forth.

Your being is the field of awareness.

This is "Ishwara Pranidhan".

**Pour one breath into the other,
Out-breath into the in-breath into the out-breath.
There will come a fusion.**

This is essence of Kriya Pranayam.

**Drink the ambrosia of that all-pervading joy
From the radiant cup
That is this very body.**

This is the meditative movement in the body.

**Put your tongue on the roof of your mouth, and
Simply be there with the quiet sense of sucking.**

This is Talabya Kriya.

**Hold the mouth slightly open with
The tip of the tongue lovingly touching
The palate, the base of the brain.
Let the mind rest in the center of the mouth.**

This is pointing to Khechari-mudra.

There are many other sutras which are manipulated and interpreted to indulge in sexual orgies of tantric spiritual market. It is not necessary to go into them. Sexual energy is life, but its degeneration into sexuality is the mind which is separation from life. Energy of joy is not entanglement with pleasure-movements. Understanding & Intelligence reveals itself when seeking & longing utterly ceases. Freedom (life) holds and is holy. Fragmentation (mind) is destructive and therefore is hell.

JAI KASHMIRI VINDICATION OF KRIYA YOGA