JIVA TO SHIVA

ENTRY INTO KASHMIR SHAIVISM

90 DAYS OF TRANSFORMATION THROUGH TANTRIC WISDOM



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Heartfelt Gratitude

To Śiva

To the silent presence that has held every step of my life - in joy, confusion, seeking, falling, and beginning again - I bow. Whatever clarity lives in these pages belongs first to You. May every word return to You.

To Śakti

To the living power of awareness, the Mother who moves as breath, courage, tenderness, longing, and insight - thank You for making this path something to be lived, not merely understood.

To the Trika Lineage

To the masters, yogins, teachers, commentators, practitioners, and unnamed custodians through whom Trika has travelled across centuries: I bow in gratitude. May I never mistake these teachings for something I own. May I serve them carefully and humbly.

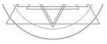
To All My Gurus in Life

To every teacher who has shown me the way - through a scripture, a word, a silence, a correction, a kindness, a challenge, or a moment of grace - I bow with love. Some taught me what to seek; some taught me what to release. All became part of the path.

May whatever merit arises from this book be offered to the awakening of all beings. May knowledge become compassion, practice become freedom, and the journey from jīva to Śiva reveal what was never truly separate.

Om Namaḥ Śivāya.

About the Author



Amitabh Sharaha

Amitabh Sharaha is an author and teacher of Kashmir Shaivism whose work is devoted to making the living wisdom of Trika accessible without flattening its depth. His approach brings scripture, contemplation, meditation, self-enquiry, and everyday life into one field of practice.

He teaches from a simple conviction: the great statements of Kashmir Shaivism are not meant only for scholars or advanced practitioners. They are invitations to look directly at experience and discover the awareness that is already present beneath thought, identity, and habit.

His teaching style is intentionally clear, warm, and practical. Sanskrit terms are respected, but they are not used to create distance. The purpose is not to make the seeker feel impressed by philosophy; it is to help the seeker recognize something true in his or her own life.

Jiva to Shiva was created in that spirit. It is not a race through ninety teachings. It is a slow companion for ninety days - one verse, one simple pointing, one honest question, one weekly dhāraṇā, and one nightly offering at a time.

- Amitabh Sharaha

What Is Trika Tantra?

A very simple introduction to Kashmir Shaivism

If you are completely new to Kashmir Shaivism, begin with one reassuring point: you do not need to understand a complicated philosophy before you can enter this path. Trika begins very close to your own experience. Right now, thoughts are moving, sensations are present, sounds are appearing, and life is happening. Yet all of this is known. The teaching asks you to become interested in that simple fact of knowing.

Kashmir Shaivism is a non-dual Tantric tradition that flowered in Kashmir and reached extraordinary philosophical depth through masters such as Vasugupta, Utpaladeva, Abhinavagupta, and Kṣemarāja. “Non-dual” simply means that the deepest reality and the life appearing before you are not finally two separate things. The sacred is not somewhere else. It is not waiting at the end of the world, or only inside a temple, or only in a rare meditation. The sacred is the very consciousness through which this moment is being experienced.

The tradition often uses the word Śiva for this unlimited consciousness. Here Śiva is much more than an image or deity that you must believe in. Śiva points to pure awareness: open, luminous, free, and able to know. Śakti is the living power of that awareness. She is movement, expression, creativity, perception, thought, feeling, energy, and the power through which consciousness becomes a world. Śiva and Śakti are not two competing forces. They are two ways of speaking about one living reality - awareness and its power to appear.

Then what is the jīva? The jīva is you and me as we usually experience ourselves: “I am this body. I am this history. I am my fears. I am my achievements. I am separate, small, and trying to become complete.” Trika does not say that the individual is a mistake. It says something much kinder. The individual is Śiva experienced through contraction. The vast has temporarily come to feel small. The path is therefore not about destroying the person. It is about seeing that the person is held inside a much larger identity.

This is why Kashmir Shaivism does not ask you to reject ordinary life. The body is not the enemy. Thought is not the enemy. Desire, relationship, work, beauty, art, grief, pleasure, and difficulty can all become places of practice. The question is not, “How do I escape my life?” The question is, “Can I meet this life without forgetting the awareness in which it is happening?” That change sounds small, but over time it changes how you relate to almost everything.

You will meet many Sanskrit words in Trika. Do not be intimidated by them. Words such as spanda, svātantrya, upāya, mala, samāveśa, or pratyabhijñā are useful maps, but the map is not the destination. Spanda, for example, points to the subtle aliveness or pulse of consciousness. Svātantrya points to its deep freedom. Pratyabhijñā means recognition - recognizing what has always been true rather than manufacturing a new Self. When a technical word appears in this book, let the simple meaning come first.

Trika also speaks about different ways of practice. Some practices use the body, breath, attention, mantra, visualization, or meditation. Some use subtle awareness. Some are so direct that they simply ask you to recognize the one who is already aware. You do not need to decide which “level” you belong to. Start where the practice feels honest,

safe, and clear. A few minutes of sincere attention are more useful than trying to imitate an advanced state.

The Guru and the lineage are also important in this tradition. A good teacher does not replace your intelligence or demand that you stop seeing for yourself. The function of true guidance is to help recognition become clearer, to protect the integrity of practices that require initiation, and to point out what the mind repeatedly overlooks. Respect for lineage and direct experience can live together.

Finally, transformation in Kashmir Shaivism is not about becoming a perfect spiritual personality. You may still have difficult emotions, unfinished relationships, responsibilities, preferences, and ordinary human days. The shift is deeper: you slowly stop taking every passing state as the whole truth of who you are. You learn to rest more often as the awareness in which the state appears. From there, life can become less defended, less mechanical, and more intimate.

That is the spirit of the ninety days ahead. Do not hurry. Do not try to collect all ninety teachings in your head. Let one verse meet one day. Let one question follow you quietly. Let one practice become familiar during the week. And at night, offer the day back to Śiva. The movement from jīva to Śiva is not a journey from something impure to something sacred. It is the gradual recognition that the sacred was present even while you felt separate from it.

How to Use the 90 Days

Morning · 5 minutes. Read the Sanskrit slowly if comfortable, then read the English rendering and the Simple Pointing. You do not need to understand every term immediately.

During the day · one return. Carry the day's self-enquiry lightly. Ask it once or twice and do not force a verbal answer.

Weekly dhāraṇā · 8–10 minutes. Repeat the same beginner-friendly Vijñānabhairava practice for seven days.

Night · 2 minutes. Read the Night Offering to Śiva slowly, then use the week's gratitude reflection if helpful. Do not judge the day; offer it.

Important. Use natural breathing only. Technical mantra passages are explanatory, not self-initiation instructions.

The Ten Scriptural Rivers

The 90 daily readings are balanced: nine selections from each of ten major Trika sources—five Tantric/Āgamic streams and five foundational Trika śāstras.

TEXT	DAYS	ORIENTATION
Vijñānabhairava	9	Direct contemplative entry and dhāraṇā
Netratantra	9	Śakti, awareness, liberating vision
Mālinīvijayottaratantra	9	Contraction, grace, upāya, entry
Svacchandatantra	9	Guru–disciple qualities and transcendence
Parātriṃśikā	9	Anuttara, Heart, direct Kaula knowing
Śivasūtra	9	Consciousness, bondage, wonder, integration
Spandakārikā	9	The living pulse and continuous perceiver
Pratyabhijñāhṛdayam	9	Recognition, contraction, five divine acts
Bodhapañcadaśikā	9	Abhinavagupta's concise Trika vision
Tantrāloka	9	Knowledge, freedom, Śiva–Śakti nonduality

Editorial note: the ten works are not all one literary genre. The five added foundational Trika works are presented alongside the Tantric/Āgamic sources without calling them all Āgama. Their Sanskrit was cross-checked against Sanskrit & Trika Shaivism; all English renderings here are original. Initiatory material remains contextual, and the Night Offerings are original lines inspired by the devotional mood of Stavacintāmaṇi.

A Note on Bhairava

In these scriptures, Bhairava is not merely a fierce iconographic form of Śiva. The word points toward the supreme, all-pervading consciousness that is free, luminous, and inseparable from Śakti—its power to know and manifest.

Kashmir Śaivism uses many technical words—tattva, kalā, mantra, upāya, samāveśa, and others. If some of them are unfamiliar, you do not need to master them before you can begin. This book keeps their traditional context intact while giving you a clear contemplative doorway into the teaching.

The central discipline is direct: again and again, notice the awareness in which body, breath, emotion, thought, world, and practice appear. The texts do not ask you to become less alive. They ask you to discover the freedom already shining as life.

90-Day Path

PART I · FROM AUTOMATIC LIVING TO RECOGNITION

The first half turns attention inward: awareness, contraction, Śiva–Śakti, the sacred middle, and grace. The aim is not more information, but a different way of seeing your own experience.

Week 1 · Awareness Is Already Here — Days 1–7
Begin by noticing the simple fact of awareness before trying to create a special state.
Focus: Awareness is already here.

Week 2 · The Contracted Jīva — Days 8–14
See how consciousness can feel small, separate, or trapped without making that contraction your whole identity.
Focus: Notice limitation without becoming it.

Week 3 · Śiva–Śakti: One Living Reality — Days 15–21
Meet stillness and movement as two expressions of one living reality: awareness and its power.
Focus: Feel Śiva and Śakti as one life.

Week 4 · The World as Consciousness — Days 22–28
Let body, people, objects, thought, and space become part of practice rather than something outside the sacred.
Focus: Bring recognition into ordinary life.

Week 5 · The Sacred Middle — Days 29–35
Become interested in the small openings between breaths, thoughts, reactions, and opposing positions.
Focus: Notice the pause before reaction.

Week 6 · Heart, Guru, and Grace — Days 36–42
Allow receptivity, good guidance, humility, discernment, and grace to stand beside personal effort.
Focus: Learn to receive as well as practise.

90-Day Path

PART II · FROM RECOGNITION TO LIVED FREEDOM

The second half carries recognition into ordinary life through Spanda, freedom, discernment, embodiment, and the loosening of limitation. The final days gather everything into the recognition of Śiva.

Week 7 · Spanda: The Pulse of Life — Days 43–49
Notice the subtle aliveness already present in breath, sensation, attention, and the movement of experience.
Focus: Feel the quiet pulse of life.

Week 8 · Freedom and Recognition — Days 50–56
Look for the freedom that remains even when habit, fear, or an old story seems to narrow your choices.
Focus: Find one freer response.

Week 9 · Recognition in Ordinary Life — Days 57–63
Bring awareness into work, relationship, irritation, affection, waiting, and uncertainty.
Focus: Remember in the middle of life.

Week 10 · Discernment and Readiness — Days 64–70
Stay open while learning what supports clarity, what creates dependence, and what requires proper guidance.
Focus: Openness with discernment.

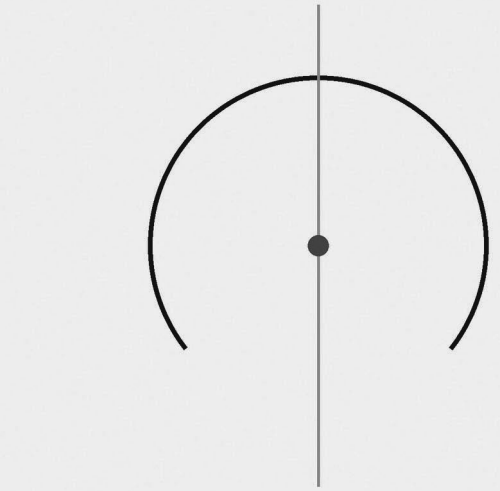
Week 11 · Knowledge Becomes Life — Days 71–77
Let one teaching change the way you speak, listen, decide, relate, or return to yourself.
Focus: Live one teaching deeply.

Week 12 · Beyond Limitation — Days 78–84
Relax fixed conclusions about who you are and allow wonder, spaciousness, and not-knowing to return.
Focus: Loosen one old boundary.

Week 13 · Jīva to Śiva — Days 85–90
Gather the journey into one recognition: the limited jīva has never been separate from Śiva.
Focus: Recognize what is already here.

WEEK 1

AWARENESS IS ALREADY HERE





JIVA TO SHIVA

WEEK 1

Awareness Is Already Here

Begin with the simplest fact: you are aware. This week is not about achieving a higher state; it is about noticing the quiet presence that has been here before every thought, role, success, and difficulty.

Saṅkalpa

This week, I will stop looking for a special spiritual experience and notice the simple openness already here.

Dhāraṇā · Vijñānabhairava 84 — Clear Sky — Vast Awareness

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

Practice · 8–10 minutes daily

- Sit or stand where you can see an open, clear portion of sky. Do not stare at the sun.
- Let the eyes soften. Receive the sky rather than inspecting it.
- Feel the body breathing without changing the breath.
- For 6–8 minutes, notice that the sky has no object for the mind to grip. Let the same openness be felt inwardly.
- Whenever a thought appears, do not push it away. Let it pass through awareness like a small cloud through a large sky.
- End by closing the eyes for three breaths and recognizing: the openness was not only outside.

Weekly gratitude reflection

Before sleep, recall one moment today when you stopped grasping and simply allowed experience. Offer gratitude for the capacity to be aware, even if the day was imperfect.

DAY 01 · WEEK 1

Śivasūtra · 1.1

चैतन्यमात्मा॥१॥

ENGLISH RENDERING

Consciousness is the Self.

A SIMPLE POINTING

This tiny sūtra is the doorway into the whole vision of Kashmir Shaivism. It says that your deepest identity is not a role, a memory, a mood, or even the stream of thoughts in your mind.

Before all of those, there is the simple fact that you are aware. That awareness is not something you have to create; it is already present while you read these words. The practice begins by becoming familiar with this quiet, obvious presence rather than searching for a more impressive spiritual experience. Bring this into a very ordinary moment today - while walking, drinking water, or waiting for someone. You do not need a special spiritual state. Just notice the simple fact that experience is being known.

Carry this today · self-enquiry: What is aware of this moment right now?

Night Offering to Śiva: Śiva, thank You for the light of awareness that quietly held every moment of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 02 · WEEK 1

Vijñānabhairava · 14

दिक्कालकलनोन्मुक्ता देशोद्देशाविशेषिणी ।
व्यपदेष्टुमशक्यासावकथ्या परमार्थतः ॥१४॥

ENGLISH RENDERING

Free from the measurement of direction and time, not distinguished by place or designation, that Reality cannot be pointed out; in the highest sense it is beyond speech.

A SIMPLE POINTING

Bhairava is not an object hiding somewhere in meditation. The moment you place the Real "there," "later," or "above," you have made it smaller than yourself.

Notice what is present before location, before naming, before the mind draws a boundary. You do not need to try to seize it; recognize the openness in which every attempt to seize appears. Let this stay close to ordinary life—your breath, your reactions, your relationships, and the way you speak to yourself. Bring this into a very ordinary moment today - while walking, drinking water, or waiting for someone. You do not need a special spiritual state. Just notice the simple fact that experience is being known.

Carry this today · self-enquiry: Before I name anything, what is already here?

Night Offering to Śiva: Śiva, thank You for the light of awareness that quietly held every moment of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 03 · WEEK 1

Bodhapañcadaśikā · 1

अनस्तमितभारूपस्तेजसां तमसामपि।
य एकोऽन्तर्यदन्तश्च तेजांसि च तमांसि च॥१॥

ENGLISH RENDERING

The inner light of consciousness never sets. Within it appear both light and darkness, clarity and obscurity.

A SIMPLE POINTING

Abhinavagupta begins with something wonderfully reassuring: awareness does not disappear when your experience becomes difficult. A clear mind is known, and a confused mind is also known. Joy is known, and sadness is known.

The “light” spoken of here is not a bright visual experience; it is the simple capacity by which every experience becomes present to you. You do not need to wait for darkness to leave before recognizing the awareness that is already holding it. A few seconds of sincere noticing can teach more than trying to force a special state. Bring this into a very ordinary moment today - while walking, drinking water, or waiting for someone. You do not need a special spiritual state. Just notice the simple fact that experience is being known.

Carry this today · self-enquiry: Does awareness disappear when my mood changes?

Night Offering to Śiva: Śiva, thank You for the light of awareness that quietly held every moment of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 04 · WEEK 1

Tantrāloka · 1.54

प्रकाशो नाम यश्चायं सर्वत्रैव प्रकाशते।
अनपह्नवनीयत्वात् किं तस्मिन्मानकल्पनैः॥५४॥

ENGLISH RENDERING

The light of awareness shines everywhere and cannot truly be denied; what further proof could be required for it?

A SIMPLE POINTING

You can doubt many things: a belief, a memory, an interpretation, even the way you understand the world. But you cannot honestly doubt that some kind of knowing is present right now, because even doubt is known. Abhinavagupta calls this self-evident knowing prakāśa - simply, the light of awareness.

You do not need to turn it into a mystical object. Simply notice the undeniable fact of awareness before you add a theory about it. Nothing dramatic is required; begin with the next ordinary moment and see what becomes clearer. Bring this into a very ordinary moment today - while walking, drinking water, or waiting for someone. You do not need a special spiritual state. Just notice the simple fact that experience is being known.

Carry this today · self-enquiry: Can I notice the simple light of knowing behind this experience?

Night Offering to Śiva: Śiva, thank You for the light of awareness that quietly held every moment of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 05 · WEEK 1

Netratantra · 8.28

परमात्मस्वरूपं तु सर्वोपाधिविवर्जितम् ।
चैतन्यमात्मनो रूपं सर्वशास्त्रेषु कथ्यते ॥८.२८॥

ENGLISH RENDERING

The nature of the Supreme Self is free from every limiting adjunct. Consciousness is the nature of the Self—so it is taught throughout the scriptures.

A SIMPLE POINTING

Your roles are real as functions, but none of them exhaust what you are. Body, profession, memory, success, failure, even spiritual identity are upādhis - temporary conditions and roles that color how you appear.

The verse points beneath them to the simple fact of consciousness. Begin there, then wear your roles lightly. Try this gently in lived experience rather than turning it into another belief you have to defend. Bring this into a very ordinary moment today - while walking, drinking water, or waiting for someone. You do not need a special spiritual state. Just notice the simple fact that experience is being known.

Carry this today · self-enquiry: Am I only my roles, or am I also the one who knows them?

Night Offering to Śiva: Śiva, thank You for the light of awareness that quietly held every moment of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 06 · WEEK 1

Spandakārikā · 1.3

जाग्रदादिविभेदेऽपि तदभिन्ने प्रसर्पति।
निवर्तते निजान्नैव स्वभावादुपलब्धृतः॥३॥

ENGLISH RENDERING

Through the changing states beginning with waking, Spanda continues without separation and never leaves its own nature as the perceiver.

A SIMPLE POINTING

Your experience changes all day long. The body feels different, attention moves, thoughts come and go, and eventually waking gives way to dream and sleep. The verse gently asks you to notice something simpler and deeper: the principle of knowing is not another passing object among these changes.

Spanda remains as the living capacity to experience. The more you recognize this continuity, the less completely you are thrown around by each temporary state. The teaching becomes useful when it changes one small way you see, respond, or return to yourself. Bring this into a very ordinary moment today - while walking, drinking water, or waiting for someone. You do not need a special spiritual state. Just notice the simple fact that experience is being known.

Carry this today · self-enquiry: What remains the same while waking experience keeps changing?

Night Offering to Śiva: Śiva, thank You for the light of awareness that quietly held every moment of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 07 · WEEK 1

Pratyabhijñāhṛdayam · 1

चितिः स्वतन्त्रा विश्वसिद्धिहेतुः॥१॥

ENGLISH RENDERING

Free Consciousness is the source of the universe's arising, continuity, and return.

A SIMPLE POINTING

Kṣemarāja begins with a direct statement: consciousness is free and creative. The world is not imagined as something completely separate from awareness; it is an expression of awareness's own power. You can begin to understand this without solving cosmology.

Every personal experience also appears, stays for a while, and dissolves within consciousness. Notice that awareness is the common ground of the whole movement. If the Sanskrit feels large, keep the human point close: awareness is already present inside the life you are living. Bring this into a very ordinary moment today - while walking, drinking water, or waiting for someone. You do not need a special spiritual state. Just notice the simple fact that experience is being known.

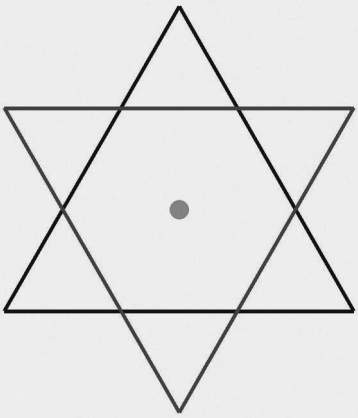
Carry this today · self-enquiry: Can I sense that awareness is not something I have to create?

Night Offering to Śiva: Śiva, thank You for the light of awareness that quietly held every moment of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

WEEK 2

THE CONTRACTED JĪVA





JIVA TO SHIVA

WEEK 2

The Contracted Jīva

Kashmir Shaivism does not treat the individual as a mistake. The jīva is consciousness experienced through contraction. This week, learn to see smallness and separation without turning them into your final identity.

Saṅkalpa

This week, I will treat my body as part of the path, not as a problem I have to fight.

Dhāraṇā · Vijñānabhairava 43 — Body as Space

निजदेहे सर्वदिक्कं युगपद्भावयेद्धियत् ।
निर्विकल्पमनास्तस्य वियत्सर्वं प्रवर्तते ॥४३॥

Practice · 8–10 minutes daily

- Sit comfortably with the spine easy rather than rigid.
- Feel the whole body at once instead of scanning part by part.
- Imagine less and sense more: notice the spaces in the mouth, lungs, belly, joints, and around sensations.
- Let the boundary of the skin become less important. Sensation is happening in an open field.
- For several minutes, feel body and surrounding space as one continuous expanse.
- Finish by placing one palm on the heart and one on the belly, honoring the body as a doorway rather than an obstacle.

Weekly gratitude reflection

Thank the body for one thing it allowed you to experience today. Then release one criticism of the body into the inner space.

DAY 08 · WEEK 2

Śivasūtra · 1.2

ज्ञानं बन्धः॥२॥

ENGLISH RENDERING

Limited knowledge is bondage.

A SIMPLE POINTING

This sūtra is not saying that learning is bad. Here "knowledge" means the narrow way we know ourselves when we say, "I am only this body, this history, this fear, this success, this failure." The problem is not that these descriptions are completely false; the problem is that we mistake a small description for the whole of who we are.

Bondage begins when consciousness forgets its own vastness and believes only the limited story. Freedom starts when you can see the story clearly without being completely enclosed by it. There is no need to perform spirituality here; simple, honest noticing is enough for today. If you feel small, tense, or caught in a story today, do not fight the feeling. First notice the contraction, and then notice that the contraction itself is appearing in a larger field of awareness.

Carry this today · self-enquiry: Where am I making myself smaller than I am?

Night Offering to Śiva: Śiva, thank You for appearing as this body, this breath, and the living movement of Śakti today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 09 · WEEK 2

Pratyabhijñāhṛdayam · 4

चितिसङ्कोचात्मा चेतनोऽपि सङ्कुचितविश्वमयः॥४॥

ENGLISH RENDERING

The individual is Consciousness in a contracted form and therefore experiences the universe through contraction.

A SIMPLE POINTING

This is one of the clearest descriptions of the jīva in Kashmir Shaivism. You are not a different substance from Śiva; you are the same consciousness experienced through limitation. Contraction makes the field feel small: “my body, my problem, my fear, my little corner of the world.” The path does not attack the jīva; it slowly reveals the larger identity hidden inside the contraction.

Each moment of spacious seeing loosens the belief that smallness is your final truth. Allow the meaning to mature slowly. Recognition often grows quietly before it becomes obvious. If you feel small, tense, or caught in a story today, do not fight the feeling. First notice the contraction, and then notice that the contraction itself is appearing in a larger field of awareness.

Carry this today · self-enquiry: What thought is making me feel separate right now?

Night Offering to Śiva: Śiva, thank You for appearing as this body, this breath, and the living movement of Śakti today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 10 · WEEK 2

Mālinīvijayottaratantra · 1.23

मलैकयुक्तस्तत्कर्मयुक्तः प्रलयकेवलः ।
मलमज्ञानमिच्छन्ति संसाराङ्कुरकारणम् ॥१.२३॥

ENGLISH RENDERING

Bound by impurity alone, or joined also with karma, the limited being remains contracted. Impurity is understood as ignorance—the seed from which saṃsāra sprouts.

A SIMPLE POINTING

The deepest bondage is not that life is difficult; it is that consciousness has forgotten its own magnitude. The word mala points to this feeling of contraction: “I am only this.” Notice whenever the mind says only, never, always, impossible.

Those small words often reveal where infinity has been squeezed into a habit. Carry only the heart of the verse; the deeper philosophy can unfold in its own time. If you feel small, tense, or caught in a story today, do not fight the feeling. First notice the contraction, and then notice that the contraction itself is appearing in a larger field of awareness.

Carry this today · self-enquiry: Is this limitation a fact, or a story I keep repeating?

Night Offering to Śiva: Śiva, thank You for appearing as this body, this breath, and the living movement of Śakti today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 11 · WEEK 2

Bodhapañcadaśikā · 11

यदेतस्यापरिज्ञानं तत्स्वातन्त्र्यं हि वर्णितम्।
स एव खलु संसारो मूढानां यो विभीषकः॥११॥

ENGLISH RENDERING

Not recognizing this freedom is what is called saṃsāra—the frightening bondage experienced by those who have forgotten their real nature.

A SIMPLE POINTING

Saṃsāra, in a very practical sense, is not only a future cycle of birth and death; it can be seen in the way we repeat the same contracted identity from moment to moment. “I cannot change.” “This is just who I am.” “My fear is the whole truth.” These sentences show how freedom becomes hidden.

The verse does not blame you for forgetting; forgetting is part of the play. The invitation is simply to notice the contraction and remember that the one who sees it is already more spacious than it. Your task is not to become extraordinary, but to become a little less absent from what is already here. If you feel small, tense, or caught in a story today, do not fight the feeling. First notice the contraction, and then notice that the contraction itself is appearing in a larger field of awareness.

Carry this today · self-enquiry: What do I forget about myself when I feel trapped?

Night Offering to Śiva: Śiva, thank You for appearing as this body, this breath, and the living movement of Śakti today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 12 · WEEK 2

Netratantra · 8.39

नाहमस्मि न चान्योऽस्ति निराभासस्तदा भवेत् ।
सावस्था परमा प्रोक्ता शिवस्य परमात्मनः ॥८.३९॥

ENGLISH RENDERING

When there is neither the fixation "I am this" nor "there is another," the appearance-free state arises. That is declared to be the supreme state of Śiva, the Supreme Self.

A SIMPLE POINTING

This is not a command to erase your personality or deny other people. It points to the collapse of the rigid subject-object split that makes every encounter a confrontation between separate centers.

For a moment, release the labels "me" and "other." See what remains before the division is reasserted. Return to the teaching once during a real-life moment of pressure; that is where it begins to become yours. If you feel small, tense, or caught in a story today, do not fight the feeling. First notice the contraction, and then notice that the contraction itself is appearing in a larger field of awareness.

Carry this today · self-enquiry: Who am I before the labels "me" and "other" appear?

Night Offering to Śiva: Śiva, thank You for appearing as this body, this breath, and the living movement of Śakti today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 13 · WEEK 2

Tantrāloka · 1.34

तस्मान्मुक्तोऽप्यवच्छेदादवच्छेदान्तरस्थितेः।
अमुक्त एव मुक्तस्तु सर्वावच्छेदवर्जितः॥३४॥

ENGLISH RENDERING

Freedom from one limitation is still incomplete if another limitation remains; true liberation is freedom from every limiting identification.

A SIMPLE POINTING

We often replace one identity with a more attractive one. “I am unsuccessful” becomes “I am spiritual,” or “I am wounded” becomes “I am healed,” but the habit of defining the Self through a fixed label remains. Abhinavagupta is asking for something deeper than a better label.

The Self is not imprisoned by any single description. You can still use names and roles in daily life while knowing that none of them contains the whole of you. For today, you do not have to solve the teaching; simply notice where it touches your real experience. If you feel small, tense, or caught in a story today, do not fight the feeling. First notice the contraction, and then notice that the contraction itself is appearing in a larger field of awareness.

Carry this today · self-enquiry: Which boundary in me can soften today?

Night Offering to Śiva: Śiva, thank You for appearing as this body, this breath, and the living movement of Śakti today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 14 · WEEK 2

Spandakārikā · 1.4

अहं सुखी च दुःखी च रक्तश्चेत्यादिसंविदः।
सुखाद्यवस्थानुस्यूते वर्तन्तेऽन्यत्र ताः स्फुटम्॥४॥

ENGLISH RENDERING

Thoughts such as "I am happy," "I am unhappy," or "I am attached" are strung upon a deeper awareness that remains through all these states.

A SIMPLE POINTING

This verse is very practical. Notice how quickly a passing mood becomes an identity: sadness appears and the mind says, "I am a sad person"; fear appears and it says, "I am afraid." Spanda invites you to separate the state from the awareness knowing the state.

The feeling does not need to be denied or pushed away. Simply remember that a changing emotion is being held in something more continuous than the emotion itself. Let this stay close to ordinary life—your breath, your reactions, your relationships, and the way you speak to yourself. If you feel small, tense, or caught in a story today, do not fight the feeling. First notice the contraction, and then notice that the contraction itself is appearing in a larger field of awareness.

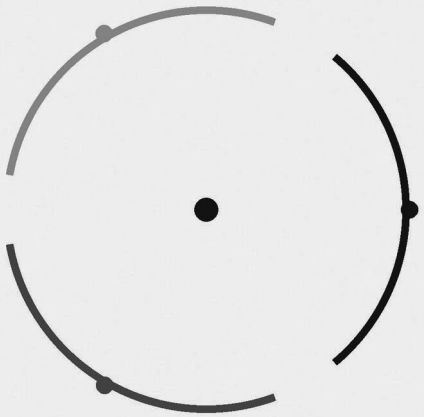
Carry this today · self-enquiry: What feeling is passing through awareness without defining it?

Night Offering to Śiva: Śiva, thank You for appearing as this body, this breath, and the living movement of Śakti today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

WEEK 3

ŚIVA–ŚAKTI: ONE LIVING REALITY





JIVA TO SHIVA

WEEK 3

Śiva–Śakti: One Living Reality

Śiva is awareness; Śakti is the living power of awareness. They are not two competing forces. This week, notice stillness and movement, being and becoming, as two ways of speaking about one life.

Saṅkalpa

This week, I will notice the quiet aliveness underneath my changing moods, without forcing myself to feel positive.

Dhāraṇā · Vijñānabhairava 65 — Innate Fullness

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

Practice · 8–10 minutes daily

Sit and feel three natural breaths.

Bring attention to the simple fact that you are alive and aware right now.

Do not force pleasant emotion. Instead, sense the subtle fullness of being able to feel anything at all.

Let that aliveness include the whole body, including places that feel tired, dull, or tense.

Then include sounds and the space around you in the same field of aliveness.

Rest for the final minute without repeating any phrase.

Weekly gratitude reflection

Name three ordinary things that were quietly nourishing today. End with: “Even this day appeared within the fullness of awareness.”

DAY 15 · WEEK 3

Vijñānabhairava · 18

शक्तिशक्तिमतोर्यद्वदभेदः सर्वदा स्थितः ।
अतस्तद्धर्मधर्मित्वात्परा शक्तिः परात्मनः ॥१८॥

ENGLISH RENDERING

Just as power and the possessor of power are always non-separate, so the Supreme Power is inseparable from the Supreme Self, as quality is from that which bears it.

A SIMPLE POINTING

Śiva and Śakti are not two cosmic personalities negotiating with one another. Awareness and its power to appear, know, feel, move, and create are one reality.

When life moves, it is not outside consciousness. See what changes when you stop opposing stillness to movement; the same Bhairava shines as both. A few seconds of sincere noticing can teach more than trying to force a special state. Let this remain simple. Notice one moment of stillness and one moment of movement today. See if both can be felt as expressions of the same living awareness.

Carry this today · self-enquiry: Can I feel stillness and movement as one life?

Night Offering to Śiva: Śiva, thank You for the power to intend, to understand, and to act; may these become clearer in me.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 16 · WEEK 3

Bodhapañcadaśikā · 2

स एव सर्वभूतानां स्वभावः परमेश्वरः।
भावजातं हि तस्यैव शक्तिरीश्वरतामयी॥२॥

ENGLISH RENDERING

The Supreme Lord is the deepest nature of every being, and the entire world of experience is His sovereign Śakti.

A SIMPLE POINTING

This teaching removes the idea that the sacred belongs only to a few special people. The deepest nature in you, in another person, and in every living being is rooted in the same consciousness.

The differences between us remain meaningful, but they are not the final truth. The world of forms is not separate from Śakti; it is Her display. Try meeting one ordinary person today with a little more reverence than your usual story about them allows. Let this remain simple. Notice one moment of stillness and one moment of movement today. See if both can be felt as expressions of the same living awareness.

Carry this today · self-enquiry: Is the world outside awareness, or appearing within it?

Night Offering to Śiva: Śiva, thank You for the power to intend, to understand, and to act; may these become clearer in me.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 17 · WEEK 3

Bodhapañcadaśikā · 3

शक्तिश्च शक्तिमद्रूपाद्व्यतिरेकं न वाञ्च्छति।
तादात्म्यमनयोर्नित्यं वह्निदाहिकयोरिव॥३॥

ENGLISH RENDERING

Śakti never separates from Śiva, the possessor of Power; their unity is eternal, like fire and its power to burn.

A SIMPLE POINTING

The image is deliberately simple. You cannot take the burning power out of fire and place it beside the fire as a second thing.

In the same way, awareness and the living power of awareness are one reality. Your stillness and your movement, your silence and your expression, your being and your becoming do not have to fight each other. The path is not to choose Śiva over Śakti, but to recognize their inseparability in your own life. Let this remain simple. Notice one moment of stillness and one moment of movement today. See if both can be felt as expressions of the same living awareness.

Carry this today · self-enquiry: Can I separate fire from its power to burn?

Night Offering to Śiva: Śiva, thank You for the power to intend, to understand, and to act; may these become clearer in me.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 18 · WEEK 3

Pratyabhijñāhṛdayam · 2

स्वेच्छया स्वभित्तौ विश्वमुन्मीलयति॥२॥

ENGLISH RENDERING

By Her own free will, Consciousness unfolds the universe upon Her own canvas.

A SIMPLE POINTING

The image of a canvas makes this teaching very accessible. A painting appears on the canvas but never leaves the canvas; likewise, the universe appears within consciousness and is never truly outside it. The “canvas” is not a blank emptiness somewhere behind life.

It is the very awareness in which seeing, hearing, thinking, feeling, and the sense of being a person are happening. Let this turn the world from something alien into something intimately present within knowing. The teaching becomes useful when it changes one small way you see, respond, or return to yourself. Let this remain simple. Notice one moment of stillness and one moment of movement today. See if both can be felt as expressions of the same living awareness.

Carry this today · self-enquiry: What part of this moment is not touched by Śakti?

Night Offering to Śiva: Śiva, thank You for the power to intend, to understand, and to act; may these become clearer in me.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 19 · WEEK 3

Tantrāloka · 1.67

तेन स्वातन्त्र्यशक्त्यैव युक्त इत्याञ्जसो विधिः।
बहुशक्तित्वमप्यस्य तच्छक्त्यैवावियुक्तता॥६७॥

ENGLISH RENDERING

The clearest way to speak of Śiva is as inseparable from the Power of absolute freedom; all His many powers remain one with that freedom.

A SIMPLE POINTING

Kashmir Shaivism repeatedly returns to svātantrya - the deep freedom of consciousness. This is not the freedom of getting everything the personality wants.

It is the deeper freedom of consciousness to appear as many experiences without losing its own nature. Your capacity to think, feel, choose, create, remember, and release is a small expression of this vast power. Instead of asking only, “How can I control life?” begin asking, “How consciously am I participating in the power already moving as this life?” If the Sanskrit feels large, keep the human point close: awareness is already present inside the life you are living. Let this remain simple. Notice one moment of stillness and one moment of movement today. See if both can be felt as expressions of the same living awareness.

Carry this today · self-enquiry: Where is freedom quietly moving through this experience?

Night Offering to Śiva: Śiva, thank You for the power to intend, to understand, and to act; may these become clearer in me.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 20 · WEEK 3

Tantrāloka · 1.68

शक्तिश्च नाम भावस्य स्वं रूपं मातृकल्पितम्।
तेनाद्वयः स एवापि शक्तिमत्परिकल्पने॥६८॥

ENGLISH RENDERING

Śakti is the very nature of Reality itself; although we speak of Śiva as the possessor of Śakti, in truth the Reality is nondual.

A SIMPLE POINTING

Language makes it sound as if Śiva is one thing and Śakti is another thing belonging to Him. Abhinavagupta reminds us that this division is only a way of speaking.

Consciousness and its power to know, feel, move, and manifest cannot actually be pulled apart. Fire is not one thing while its heat lives somewhere else. When you feel life moving through you, you are already meeting Śakti; when you notice the awareness within that movement, you are meeting the same Reality as Śiva. Let this remain simple. Notice one moment of stillness and one moment of movement today. See if both can be felt as expressions of the same living awareness.

Carry this today · self-enquiry: Can I see my energy as sacred rather than troublesome?

Night Offering to Śiva: Śiva, thank You for the power to intend, to understand, and to act; may these become clearer in me.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 21 · WEEK 3

Netratantra · 1.26

वह्नेरूष्मेव विज्ञेया रश्मिरूपा रवेरिव ।
सर्वस्य जगतो वापि स्वा शक्तिः कारणात्मिका ॥१.२६॥

ENGLISH RENDERING

Know this Power as heat is known in fire and rays in the sun. In the same way, its own Power is the causal potency of the entire universe.

A SIMPLE POINTING

Heat is not added to fire from outside; radiance is not borrowed by the sun. Śakti is likewise not an accessory to consciousness. Every appearance is already the expression of that inseparable power.

See if you can learn to see manifestation as radiance rather than exile from the source. Allow the meaning to mature slowly. Recognition often grows quietly before it becomes obvious. Let this remain simple. Notice one moment of stillness and one moment of movement today. See if both can be felt as expressions of the same living awareness.

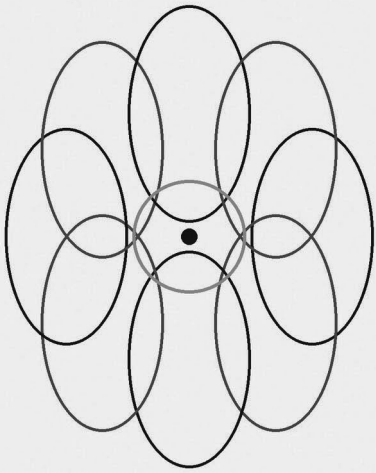
Carry this today · self-enquiry: What is the power behind this breath, thought, or action?

Night Offering to Śiva: Śiva, thank You for the power to intend, to understand, and to act; may these become clearer in me.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

WEEK 4

THE WORLD AS CONSCIOUSNESS





JIVA TO SHIVA

WEEK 4

The World as Consciousness

The path does not require you to reject the world. It invites a different way of seeing it: body, people, objects, thought, and space all appearing within the same field of awareness.

Saṅkalpa

This week, I will return gently to the inner Heart whenever I feel scattered or overwhelmed.

Dhāraṇā · Vijñānabhairava 49 — Hṛdayākāśa — The Heart-Space

हृद्याकाशे निलीनाक्षः पद्मसम्पुटमध्यगः ।
अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात् ॥४९॥

Practice · 8–10 minutes daily

Sit quietly and close the eyes.

Place attention gently in the center of the chest—not anatomically, but as a felt center of inwardness.

Imagine a lotus only if it helps; otherwise sense a quiet inner space.

With each exhale, let mental commentary soften without fighting it.

Rest attention in the space itself rather than on any image inside it.

For the last minute, ask silently: “What is aware of this heart-space?” and do not answer verbally.

Weekly gratitude reflection

Recall one moment when the heart softened today—through kindness, truth, beauty, or humility. Offer that moment back into the Heart without clinging to it.

DAY 22 · WEEK 4

Parātriṃśikā · 24

यथा न्यग्रोधबीजस्थः शक्तिरूपो महाद्रुमः ।
तथा हृदयबीजस्थं जगदेतच्चराचरम् ॥२४॥

ENGLISH RENDERING

Just as the great banyan tree exists in potential within its tiny seed, so this entire moving and unmoving universe abides within the seed of the Heart.

A SIMPLE POINTING

You do not need to imagine the Heart as a small chamber inside the chest. The metaphor reverses the scale: the universe is within the Heart of consciousness.

Every perception appears there, every memory appears there, every thought of “outside” appears there. The container you seek is already the knowing itself. Carry only the heart of the verse; the deeper philosophy can unfold in its own time. Try this with something completely ordinary - a sound, a person, a cup in your hand, a thought. Instead of asking whether it is spiritual, notice that it is already appearing within awareness.

Carry this today · self-enquiry: What if this ordinary world is not outside the sacred?

Night Offering to Śiva: Śiva, thank You for the Heart that can hold both tenderness and vastness without closing.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 23 · WEEK 4

Pratyabhijñāhṛdayam · 10

तथापि तद्वत्पञ्चकृत्यानि करोति॥१०॥

ENGLISH RENDERING

Even in limitation, the individual performs the same five acts that belong to the Supreme.

A SIMPLE POINTING

The five acts are manifestation, maintenance, dissolution, concealment, and grace. You can watch them in something as ordinary as a thought: it appears, stays, fades, becomes forgotten, and sometimes a new understanding suddenly reveals itself. Kṣemarāja is showing that the cosmic pattern is already alive inside your daily experience.

You are not cut off from Śiva's power; you are using it in a contracted way every moment. Recognizing the pattern begins to restore dignity to ordinary consciousness. Your task is not to become extraordinary, but to become a little less absent from what is already here. Try this with something completely ordinary - a sound, a person, a cup in your hand, a thought. Instead of asking whether it is spiritual, notice that it is already appearing within awareness.

Carry this today · self-enquiry: What am I creating, sustaining, or releasing right now?

Night Offering to Śiva: Śiva, thank You for the Heart that can hold both tenderness and vastness without closing.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 24 · WEEK 4

Netratantra · 8.37

स्वतन्त्रो ह्यप्रलुप्तश्च यश्च वानन्तशक्तिकः ।
शक्तिमान् गुणभेदेन स्वगुणान् विन्दते गुणी ॥८.३७॥

ENGLISH RENDERING

The Lord is free, never diminished, and possessed of infinite Power. Though appearing through differentiated qualities, the possessor of Power remains established in his own nature.

A SIMPLE POINTING

Experience changes constantly, but awareness is not consumed by the change. Anger appears and awareness is not burnt; sadness appears and awareness is not broken.

This does not make emotion unreal—it reveals that you are larger than any passing state. Freedom begins when you stop measuring yourself by temporary weather. Return to the teaching once during a real-life moment of pressure; that is where it begins to become yours. Try this with something completely ordinary - a sound, a person, a cup in your hand, a thought. Instead of asking whether it is spiritual, notice that it is already appearing within awareness.

Carry this today · self-enquiry: Can I meet one person without reducing them to my story?

Night Offering to Śiva: Śiva, thank You for the Heart that can hold both tenderness and vastness without closing.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 25 · WEEK 4

Śivasūtra · 1.14

दृश्यं शरीरम्॥१४॥

ENGLISH RENDERING

All that is seen is the body.

A SIMPLE POINTING

At first this sounds strange because we usually think the body ends at the skin. The sūtra points from the perspective of awakened consciousness: everything that appears is experienced within one field of knowing.

The room, the sound, the person in front of you, and the sensations in your body are all present in the same awareness. This does not erase practical boundaries; it softens the feeling that life is divided into a small “me” here and an alien world out there. Gently let the world feel a little more intimate today. Try this with something completely ordinary - a sound, a person, a cup in your hand, a thought. Instead of asking whether it is spiritual, notice that it is already appearing within awareness.

Carry this today · self-enquiry: If everything I see is known in awareness, where is the true boundary?

Night Offering to Śiva: Śiva, thank You for the Heart that can hold both tenderness and vastness without closing.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 26 · WEEK 4

Spandakārikā · 1.2

यत्र स्थितमिदं सर्वं कार्यं यस्माच्च निर्गतम्।
तस्यानावृतरूपत्वान्न निरोधोऽस्ति कुत्रचित्॥२॥

ENGLISH RENDERING

All this rests in That and comes forth from That; because its nature is uncovered, nothing can truly obstruct it.

A SIMPLE POINTING

Spanda is the subtle living power of consciousness, not a physical vibration that you need to feel in the body. Everything you experience arises within this deeper ground and returns into it.

Thoughts may be blocked, plans may fail, and emotions may become heavy, but awareness itself is not trapped in the same way. Notice the difference between a difficult experience and the open capacity that knows the difficulty. That distinction can create surprising space inside a hard moment. Try this with something completely ordinary - a sound, a person, a cup in your hand, a thought. Instead of asking whether it is spiritual, notice that it is already appearing within awareness.

Carry this today · self-enquiry: Can I feel the world happening within the same field as my body?

Night Offering to Śiva: Śiva, thank You for the Heart that can hold both tenderness and vastness without closing.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 27 · WEEK 4

Bodhapañcadaśikā · 4

स एव भैरवो देवो जगद्भरणलक्षणः।
स्वात्मादर्शे समग्रं हि यच्छक्त्या प्रतिबिम्बितम्॥४॥

ENGLISH RENDERING

That very Lord is Bhairava, who holds the universe; through His Śakti the whole of it is reflected in the mirror of His own Self.

A SIMPLE POINTING

Think of consciousness as a mirror that can hold countless reflections without being damaged by any of them. Your thoughts, body, relationships, memories, and the world around you all appear in the field of knowing. The mirror does not need to reject an unpleasant reflection to remain a mirror.

This is why Tantra can include life rather than escape from it. Practice noticing that experience changes continuously while the capacity to know experience remains open. A few seconds of sincere noticing can teach more than trying to force a special state. Try this with something completely ordinary - a sound, a person, a cup in your hand, a thought. Instead of asking whether it is spiritual, notice that it is already appearing within awareness.

Carry this today · self-enquiry: What would change if I treated this moment as a reflection of consciousness?

Night Offering to Śiva: Śiva, thank You for the Heart that can hold both tenderness and vastness without closing.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 28 · WEEK 4

Tantrāloka · 1.65

उक्तं च कामिके देवः सर्वाकृतिर्निराकृतिः।
जलदर्पणवत्तेन सर्वं व्याप्तं चराचरम्॥६५॥

ENGLISH RENDERING

The Lord is said to have every form and yet no fixed form; like water or a mirror, He pervades the whole moving and unmoving universe.

A SIMPLE POINTING

Śiva is not confined to one image, temple, emotion, or meditation experience. Every form can reveal Him, yet no form can contain Him completely.

The mirror image is helpful: countless reflections appear, but the mirror itself is not limited to any one reflection. In the same way, consciousness can appear as joy, confusion, body, world, silence, and movement without becoming trapped in any of them. This makes ordinary life part of the path rather than something outside it. Try this with something completely ordinary - a sound, a person, a cup in your hand, a thought. Instead of asking whether it is spiritual, notice that it is already appearing within awareness.

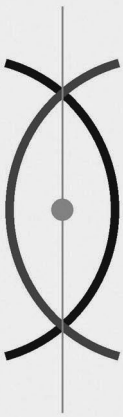
Carry this today · self-enquiry: Can I see form without forgetting the formless?

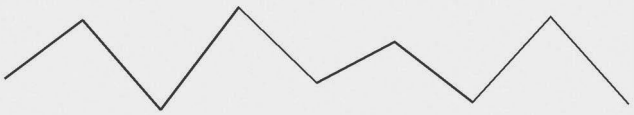
Night Offering to Śiva: Śiva, thank You for the Heart that can hold both tenderness and vastness without closing.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

WEEK 5

THE SACRED MIDDLE







JIVA TO SHIVA

WEEK 5

The Sacred Middle

Between breaths, thoughts, reactions, and opposing positions there are small openings. This week, become interested in the pause without forcing it. The middle can reveal a freedom that argument and effort often miss.

Saṅkalpa

This week, I will give myself one small pause before I react, speak, or rush toward the next thing.

Dhāraṇā · Vijñānabhairava 24 — The Turning of Breath

ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत् ।
उत्पत्तिद्वितयस्थाने भरणाद्धरिता स्थितिः ॥२४॥

Practice · 8–10 minutes daily

- Sit comfortably. Do not hold the breath deliberately.
- Follow one inhalation from beginning to end. Notice the tiny natural turning point before exhalation.
- Follow one exhalation from beginning to end. Notice the tiny natural turning point before inhalation.
- Rest attention lightly at these turning points without extending them.
- If anxiety or breath hunger appears, return immediately to ordinary breathing.
- After 8 minutes, stop tracking breath and notice the quiet awareness that knew every movement.

Weekly gratitude reflection

Before sleep, remember one moment when you paused instead of reacting automatically. Thank that pause, however brief.

DAY 29 · WEEK 5

Vijñānabhairava · 24

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

ENGLISH RENDERING

The ascending breath rises; the descending life-breath moves downward. By attending to the two places from which these movements arise, the state of fullness is revealed.

A SIMPLE POINTING

Breath is a movement, but awareness is present before, during, and after the movement. Instead of controlling breathing, become intimate with the subtle turning points.

The gap is not dead space; it is luminous availability. Rest there without strain. Try this gently in lived experience rather than turning it into another belief you have to defend. Today, become interested in the small pause before you react. Even one unforced breath can reveal a little more space than the mind first imagined was available.

Carry this today · self-enquiry: What is present in the small pause after this breath?

Night Offering to Śiva: Śiva, thank You for every pause in which I remembered that I did not have to react immediately.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 30 · WEEK 5

Vijñānabhairava · 61

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

ENGLISH RENDERING

When two states or perceptions are known, take refuge in the middle between them. Releasing both at once, Reality shines in the middle.

A SIMPLE POINTING

The mind survives by jumping from one position to another: yes/no, pleasure/pain, success/failure. Bhairava is not another position in the argument.

Notice the awareness that knows both poles before choosing a side. In that ungrasped middle, clarity can appear without conflict. The teaching becomes useful when it changes one small way you see, respond, or return to yourself. Today, become interested in the small pause before you react. Even one unforced breath can reveal a little more space than the mind first imagined was available.

Carry this today · self-enquiry: Can I rest between two thoughts without searching for another thought?

Night Offering to Śiva: Śiva, thank You for every pause in which I remembered that I did not have to react immediately.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 31 · WEEK 5

Vijñānabhairava · 74

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

ENGLISH RENDERING

Wherever the mind finds genuine contentment, hold the mind there. In that very place the nature of supreme bliss unfolds.

A SIMPLE POINTING

Tantra does not always ask you to turn away from what is beautiful. When a simple moment naturally quiets you—a breeze, music, tea, a face, a sunset—stay for one breath longer without grasping.

Let enjoyment become transparent. The doorway is not the object; it is the undivided awareness revealed when grasping pauses. If the Sanskrit feels large, keep the human point close: awareness is already present inside the life you are living. Today, become interested in the small pause before you react. Even one unforced breath can reveal a little more space than the mind first imagined was available.

Carry this today · self-enquiry: What happens if I enjoy this moment without holding it?

Night Offering to Śiva: Śiva, thank You for every pause in which I remembered that I did not have to react immediately.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 32 · WEEK 5

Śivasūtra · 1.5

उद्यमो भैरवः॥५॥

ENGLISH RENDERING

The sudden uprising of awareness is Bhairava.

A SIMPLE POINTING

Sometimes awareness becomes very clear for a brief instant—before a thought, in a moment of wonder, or when the mind suddenly becomes still. The text calls this fresh upward flash udyama and identifies it with Bhairava.

You do not need to chase dramatic experiences to find it. It may be as simple as the instant you wake from automatic thinking and become completely present. See if you can learn to value that tiny opening; a whole path can begin inside one honest second of wakefulness. Today, become interested in the small pause before you react. Even one unforced breath can reveal a little more space than the mind first imagined was available.

Carry this today · self-enquiry: What is the sudden spark of awareness before the next reaction?

Night Offering to Śiva: Śiva, thank You for every pause in which I remembered that I did not have to react immediately.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 33 · WEEK 5

Spandakārikā · 1.9

निजाशुद्ध्यासमर्थस्य कर्तव्येष्वभिलाषिणः।
यदा क्षोभः प्रलीयेत तदा स्यात्परमं पदम्॥९॥

ENGLISH RENDERING

When the agitation that keeps the limited person struggling to act dissolves, the supreme state can become evident.

A SIMPLE POINTING

You may know the experience of trying so hard to solve something that the effort itself becomes the obstacle. The verse points to the moment when inner agitation settles. It is not asking you to abandon responsibility; it is asking you to notice the difference between clear action and restless compulsion.

Sometimes the next right step becomes visible only after the inner noise softens. A few conscious breaths before acting can be a genuine form of wisdom. Allow the meaning to mature slowly. Recognition often grows quietly before it becomes obvious. Today, become interested in the small pause before you react. Even one unforced breath can reveal a little more space than the mind first imagined was available.

Carry this today · self-enquiry: Can I let one agitation settle without fixing it?

Night Offering to Śiva: Śiva, thank You for every pause in which I remembered that I did not have to react immediately.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 34 · WEEK 5

Mālinīvijayottaratantra · 2.22

उच्चाररहितं वस्तु चेतसैव विचिन्तयन् ।
यमावेशमवाप्नोति शाक्तः सोऽत्राभिधीयते ॥२.२२॥

ENGLISH RENDERING

When one contemplates the Reality directly in the mind without dependence on formal utterance, the absorption that arises is called Śākta here.

A SIMPLE POINTING

At a certain point, practice becomes subtler than words. Instead of repeating an idea about consciousness, turn attention toward the fact of knowing itself.

The mind still participates, but it points beyond conceptual speech. This is the movement from description toward direct interior recognition. Carry only the heart of the verse; the deeper philosophy can unfold in its own time. Today, become interested in the small pause before you react. Even one unforced breath can reveal a little more space than the mind first imagined was available.

Carry this today · self-enquiry: What is here when I stop trying to meditate?

Night Offering to Śiva: Śiva, thank You for every pause in which I remembered that I did not have to react immediately.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 35 · WEEK 5

Mālinīvijayottaratantra · 2.23

अकिंचिच्चिन्तकस्यैव गुरुणा प्रतिबोधतः ।
जायते यः समावेशः शाम्भवोऽसावुदीरितः ॥२.२३॥

ENGLISH RENDERING

For one not constructing any particular thought, through the Guru's direct awakening, the absorption that arises is called Śāmbhava.

A SIMPLE POINTING

Śāmbhava, the most direct approach, is not achieved by thinking harder. It is a direct flash in which awareness recognizes itself without an intervening method.

The teacher may point, but the recognition is immediate. You do not need to try to manufacture the flash; cultivate receptivity, simplicity, and honesty. Your task is not to become extraordinary, but to become a little less absent from what is already here. Today, become interested in the small pause before you react. Even one unforced breath can reveal a little more space than the mind first imagined was available.

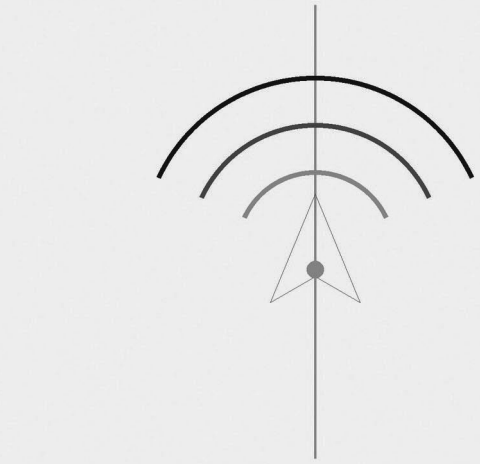
Carry this today · self-enquiry: Can I allow silence to meet me instead of producing it?

Night Offering to Śiva: Śiva, thank You for every pause in which I remembered that I did not have to react immediately.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

WEEK 6

HEART, GURU, AND GRACE





JIVA TO SHIVA

WEEK 6

Heart, Guru, and Grace

Transformation is not produced by technique alone. Receptivity, guidance, discernment, humility, and grace matter. This week is about allowing the teaching to reach deeper than the intellect.

Saṅkalpa

This week, I will not rush to take a side inside myself. I will give the quiet middle a little more room.

Dhāraṇā · Vijñānabhairava 61 — Madhya — The Middle

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

Practice · 8–10 minutes daily

- Sit and notice two opposite experiences present in life right now: perhaps hope/fear, effort/rest, liking/disliking.
- Name the two poles once, then stop narrating them.
- Feel how awareness can know both without itself becoming either pole.
- For several minutes, rest as the knowing between and around them.
- If the mind argues for one side, include that movement too.
- Finish with one breath and the recognition: the middle is not compromise; it is the space from which clear action can arise.

Weekly gratitude reflection

Recall one conflict or tension from today. Offer gratitude for the awareness that could see more than one side.

DAY 36 · WEEK 6

Parātriṃśikā · 10

तृतीयं ब्रह्म सुश्रोणि हृदयं भैरवात्मनः ।
एतन्नायोगिनीजातो नारुद्रो लभते स्फुटम् ॥१०॥

ENGLISH RENDERING

This sacred center is called the Heart of Bhairava, O beautiful one. The text emphasizes that its clear realization belongs to those ripened in the yogic current.

A SIMPLE POINTING

The Heart of Bhairava is not a sentimental metaphor. It is the point where awareness recognizes its own power before fragmentation.

Respect the verse's insistence on ripeness; subtle teachings are not entertainment. Approach with steadiness, humility, and actual practice. Return to the teaching once during a real-life moment of pressure; that is where it begins to become yours. You do not have to carry the path alone or understand everything at once. Let sincerity, good guidance, and a willingness to listen be part of the practice too.

Carry this today · self-enquiry: What in me already knows the way back to the Heart?

Night Offering to Śiva: Śiva, thank You for every teacher, correction, difficulty, and grace that makes me more teachable.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 37 · WEEK 6

Parātriṃśikā · 4

कौलिकोऽयं विधिर्देवि मम हृद्व्योम्न्यवस्थितः ।
कथयामि सुरेशानि सद्यः कौलिकसिद्धिदम् ॥४॥

ENGLISH RENDERING

This Kaulika way, O Goddess, abides in the sky of my Heart. I shall teach it, O Sovereign Goddess, as a means of immediate realization.

A SIMPLE POINTING

"Heart-sky" is a perfect Tantric image: intimacy without boundary. The deepest center is not cramped; it is vast.

Close your eyes and feel how experience appears in an inner openness that has no visible edge. The doorway is closer than breath and wider than sky. For today, you do not have to solve the teaching; simply notice where it touches your real experience. You do not have to carry the path alone or understand everything at once. Let sincerity, good guidance, and a willingness to listen be part of the practice too.

Carry this today · self-enquiry: Can I receive guidance without giving away my own discernment?

Night Offering to Śiva: Śiva, thank You for every teacher, correction, difficulty, and grace that makes me more teachable.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 38 · WEEK 6

Śivasūtra · 2.6

गुरुरुपायः॥६॥

ENGLISH RENDERING

The Guru is the means.

A SIMPLE POINTING

In the Tantric tradition, a true Guru is not someone who asks you to surrender your intelligence. The Guru is a living means because clear instruction, transmission, correction, and example can reveal what we repeatedly fail to see by ourselves.

A genuine teacher should make your recognition clearer, not make your dependence stronger. This sūtra also asks for humility: sometimes we need help seeing the habits that feel completely normal to us. Receive guidance with reverence, but keep discernment awake. You do not have to carry the path alone or understand everything at once. Let sincerity, good guidance, and a willingness to listen be part of the practice too.

Carry this today · self-enquiry: Where is life asking me to become more receptive?

Night Offering to Śiva: Śiva, thank You for every teacher, correction, difficulty, and grace that makes me more teachable.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 39 · WEEK 6

Mālinīvijayottaratantra · 1.42

एवमस्यात्मनः काले कस्मिंश्चिद्योग्यतावशात् ।
शैवी संबध्यते शक्तिः शान्ता मुक्तिफलप्रदा ॥१.४२॥

ENGLISH RENDERING

At a certain time, according to the ripeness of the individual Self, the peaceful Śaiva Power joins that being and bestows the fruit of liberation.

A SIMPLE POINTING

Grace does not always arrive with thunder. Ripeness may look like exhaustion with old patterns, a sudden seriousness, or a quiet attraction to truth.

You do not need to compare your timing with anyone else's. Your work is to become available; the opening is not entirely manufactured by effort. A few seconds of sincere noticing can teach more than trying to force a special state. You do not have to carry the path alone or understand everything at once. Let sincerity, good guidance, and a willingness to listen be part of the practice too.

Carry this today · self-enquiry: Can I notice grace in something small today?

Night Offering to Śiva: Śiva, thank You for every teacher, correction, difficulty, and grace that makes me more teachable.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 40 · WEEK 6

Mālinīvijayottaratantra · 1.43

तत्संबन्धात्ततः कश्चित्तत्क्षणादपवृज्यते ।
अज्ञानेन सहैकत्वं कस्य चिद्विनिवर्तते ॥१.४३॥

ENGLISH RENDERING

Through contact with that Power, some are freed in that very instant; for others, identification with ignorance begins to withdraw.

A SIMPLE POINTING

Not every awakening looks the same. One person may experience a sudden break in identity; another may notice a gradual weakening of old certainty.

Both can be grace. You do not need to use someone else's intensity as a measure of your truth. Nothing dramatic is required; begin with the next ordinary moment and see what becomes clearer. You do not have to carry the path alone or understand everything at once. Let sincerity, good guidance, and a willingness to listen be part of the practice too.

Carry this today · self-enquiry: What lesson is arriving through an ordinary difficulty?

Night Offering to Śiva: Śiva, thank You for every teacher, correction, difficulty, and grace that makes me more teachable.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 41 · WEEK 6

Mālinīvijayottaratantra · 1.44

रुद्रशक्तिसमाविष्टः स यियासुः शिवेच्छया ।
भुक्तिमुक्तिप्रसिद्ध्यर्थं नीयते सद्गुरुं प्रति ॥१.४४॥

ENGLISH RENDERING

Entered by Rudra's Power and moved by Śiva's will, the one who longs to proceed is led toward the true Guru for the fulfillment of both life and liberation.

A SIMPLE POINTING

A genuine teacher does not make you smaller so you can remain dependent. The function of guru is to expose what is false, protect what is sacred, and point you back to the source of awareness.

Seek clarity, integrity, lineage, and freedom from manipulation. The teacher is a doorway, not a replacement for your own recognition. Try this gently in lived experience rather than turning it into another belief you have to defend. You do not have to carry the path alone or understand everything at once. Let sincerity, good guidance, and a willingness to listen be part of the practice too.

Carry this today · self-enquiry: Who helps me become freer, clearer, and more truthful?

Night Offering to Śiva: Śiva, thank You for every teacher, correction, difficulty, and grace that makes me more teachable.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 42 · WEEK 6

Bodhapañcadaśikā · 12

तत्प्रसादरसादेव गुर्वागमत एव वा।
शास्त्राद्वा परमेशस्य यस्मात्कस्मादुपागतम्॥१२॥

ENGLISH RENDERING

Recognition may come through the taste of grace, through the Guru and lineage, through scripture, or through whatever doorway the Supreme Lord chooses.

A SIMPLE POINTING

There is tenderness in this verse. Awakening is not reduced to one rigid route. A teacher may open something in you; a line of scripture may suddenly become alive; a difficulty may break an old certainty; grace may arrive in a way you never planned.

This does not mean every impulse is divine guidance, so discernment still matters. But it does mean you can remain available—the doorway may be closer and more ordinary than you imagine. The teaching becomes useful when it changes one small way you see, respond, or return to yourself. You do not have to carry the path alone or understand everything at once. Let sincerity, good guidance, and a willingness to listen be part of the practice too.

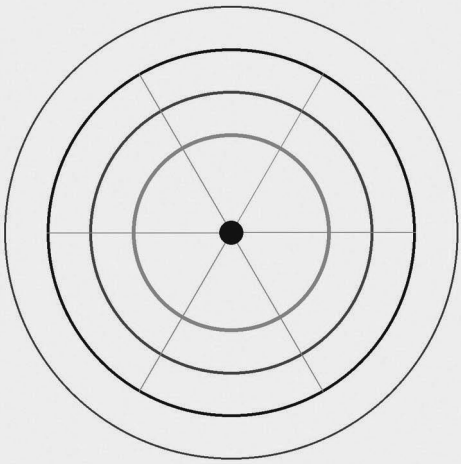
Carry this today · self-enquiry: Can I let a teaching touch me before I analyze it?

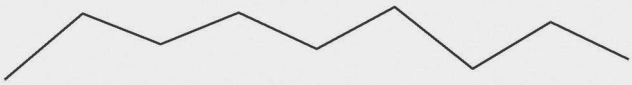
Night Offering to Śiva: Śiva, thank You for every teacher, correction, difficulty, and grace that makes me more teachable.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

WEEK 7

SPANDA: THE PULSE OF LIFE





JIVA TO SHIVA

WEEK 7

Spanda: The Pulse of Life

Spanda is the subtle living dynamism of consciousness. It is not a physical vibration you must manufacture. Notice the quiet power beneath movement, emotion, attention, and action.

Saṅkalpa

This week, I will notice transitions—waking, sleeping, beginning, ending—instead of rushing past them.

Dhāraṇā · Vijñānabhairava 75 — Threshold of Sleep

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

Practice · 8–10 minutes daily

- Practice only at bedtime, lying comfortably and safely.
- Let the day end; do not use the phone during the final few minutes.
- Feel the body becoming heavier and external sounds becoming less important.
- As images, fragments, or drifting thoughts begin, do not follow or suppress them.
- Notice the delicate interval in which you are not fully awake and not yet asleep.
- Do not try to preserve the state. Recognize it once and allow sleep to take you.

Weekly gratitude reflection

The practice itself is the night gratitude. Before drifting off, silently thank the day, the body, and the awareness that carries you across the threshold.

DAY 43 · WEEK 7

Spandakārikā · 1.8

न हीच्छानोदनस्यायं प्रेरकत्वेन वर्तते।
अपि त्वात्मबलस्पर्शात्पुरुषस्तत्समो भवेत्॥८॥

ENGLISH RENDERING

The limited person is not truly the independent driver of desire; by touching the power of the Self, that person becomes aligned with that greater Reality.

A SIMPLE POINTING

Much of our effort comes from the feeling that a small separate "me" must push life into the right shape. Spanda offers another possibility: action can arise from contact with a deeper power instead of only from tension. This does not mean becoming passive.

It means pausing long enough to feel whether an action comes from fear and compulsion or from a quieter clarity. The more often you touch that deeper ground, the less lonely action becomes. If the Sanskrit feels large, keep the human point close: awareness is already present inside the life you are living. Spanda does not need to be manufactured. Feel the quiet aliveness already present in breath, sensation, attention, and the simple movement of life through you.

Carry this today · self-enquiry: Where do I feel life most vividly right now?

Night Offering to Śiva: Śiva, thank You for every glimpse that moved from idea into lived recognition today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 44 · WEEK 7

Spandakārikā · 1.16

न तु योऽन्तर्मुखो भावः सर्वज्ञत्वगुणास्पदम्।
तस्य लोपः कदाचित्स्यादन्यस्यानुपलम्भनात्॥१६॥

ENGLISH RENDERING

The inward-facing ground of awareness never truly disappears; there is no second observer who could stand outside it and witness its absence.

A SIMPLE POINTING

This verse uses a subtle argument to point toward something simple. You may say, “I lost awareness,” but some awareness is present even to know that a gap, dullness, or forgetting occurred. Consciousness can be covered by distraction without being destroyed by distraction.

This is why the path is called recognition rather than manufacture. You are learning to notice what has quietly remained present even through periods when you felt completely disconnected. There is no need to perform spirituality here; simple, honest noticing is enough for today. Spanda does not need to be manufactured. Feel the quiet aliveness already present in breath, sensation, attention, and the simple movement of life through you.

Carry this today · self-enquiry: What changes when I stop forcing and touch the deeper energy beneath effort?

Night Offering to Śiva: Śiva, thank You for every glimpse that moved from idea into lived recognition today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 45 · WEEK 7

Spandakārikā · 1.17

तस्योपलब्धिः सततं त्रिपदाव्यभिचारिणी।
नित्यं स्यात्सुप्रबुद्धस्य तदाद्यन्ते परस्य तु॥१७॥

ENGLISH RENDERING

For one who is fully awake, recognition of the Self remains continuous through the three states; for others it is glimpsed mainly at their beginnings and endings.

A SIMPLE POINTING

Most of us know brief thresholds of clarity: just as we wake, just before sleep, after a shock, or when a thought suddenly stops. The awakened person has learned to recognize the same ground in the middle of ordinary experience as well. This is encouraging because transformation does not require rejecting daily life.

It asks for continuity. Each time you remember awareness while speaking, walking, working, or feeling, the gap between "practice" and "life" becomes smaller. Allow the meaning to mature slowly. Recognition often grows quietly before it becomes obvious. Spanda does not need to be manufactured. Feel the quiet aliveness already present in breath, sensation, attention, and the simple movement of life through you.

Carry this today · self-enquiry: What remains when activity becomes quiet?

Night Offering to Śiva: Śiva, thank You for every glimpse that moved from idea into lived recognition today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 46 · WEEK 7

Spandakārikā · 1.21

अतः सततमुद्युक्तः स्पन्दतत्त्वविविक्तये।
जाग्रदेव निजं भावमचिरेणाधिगच्छति॥२१॥

ENGLISH RENDERING

One who steadily learns to discern Spanda can recognize one's own true nature even in ordinary waking life.

A SIMPLE POINTING

This is one of the most encouraging teachings in the text. You do not have to leave the world or wait for an extraordinary state. The waking day itself becomes the laboratory: irritation, work, conversation, beauty, fatigue, decision, and rest.

"Steady" does not mean tense; it means returning again and again. A few sincere moments of recognition every day can slowly change the identity from which the whole day is lived. Carry only the heart of the verse; the deeper philosophy can unfold in its own time. Spanda does not need to be manufactured. Feel the quiet aliveness already present in breath, sensation, attention, and the simple movement of life through you.

Carry this today · self-enquiry: Can I remember awareness while moving through a busy moment?

Night Offering to Śiva: Śiva, thank You for every glimpse that moved from idea into lived recognition today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 47 · WEEK 7

Spandakārikā · 1.22

अतिक्रुद्धः प्रहृष्टो वा किं करोमीति वा मृशन्।
धावन्वा यत्पदं गच्छेत्तत्र स्पन्दः प्रतिष्ठितः॥२२॥

ENGLISH RENDERING

In moments of intense anger, great joy, urgent uncertainty, or sudden action, a powerful state arises in which Spanda can be recognized.

A SIMPLE POINTING

Strong moments can temporarily break the usual mental pattern. For an instant the ordinary story of yourself may disappear and raw energy becomes unmistakable. The text says Spanda is present there too.

It is not telling you to create anger, danger, or emotional drama in order to practice. Rather, when intensity naturally appears, remember that the energy itself can become a doorway if you pause before turning it into reaction. Your task is not to become extraordinary, but to become a little less absent from what is already here. Spanda does not need to be manufactured. Feel the quiet aliveness already present in breath, sensation, attention, and the simple movement of life through you.

Carry this today · self-enquiry: Is this strong emotion hiding a deeper stillness?

Night Offering to Śiva: Śiva, thank You for every glimpse that moved from idea into lived recognition today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 48 · WEEK 7

Netratantra · 1.24

स्वं स्ववीर्यं स्वसंवेद्यं ममैव परमं पदम् ।
तद्वीर्यं सर्ववीर्याणां तद्वै बलवतां बलम् ॥१.२४॥

ENGLISH RENDERING

My own Power, known by itself, is my supreme state. That Power is the potency of every potency; it is the strength within all that is strong.

A SIMPLE POINTING

The deepest strength of consciousness does not come from comparison. It is directly knowable within your own awareness—self-known, directly evident in the fact of awareness itself.

Before you ask whether you are powerful enough, notice the capacity that is already knowing the question. Return to that source before measuring yourself against the world. Return to the teaching once during a real-life moment of pressure; that is where it begins to become yours. Spanda does not need to be manufactured. Feel the quiet aliveness already present in breath, sensation, attention, and the simple movement of life through you.

Carry this today · self-enquiry: What is the pulse beneath thought?

Night Offering to Śiva: Śiva, thank You for every glimpse that moved from idea into lived recognition today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 49 · WEEK 7

Netratantra · 1.25

तदोजश्चौजसां सर्वं शाश्वतं ह्यचलं ध्रुवम् ।
सा ममेच्छा परा शक्तिः शक्तियुक्ता स्वभावजा ॥१.२५॥

ENGLISH RENDERING

That is the essence of every vitality—eternal, unmoving, steadfast. It is my supreme Will-Power, innate by nature and inseparable from power itself.

A SIMPLE POINTING

Icchā at its source is not restless wanting. It is the innate capacity of consciousness to incline toward expression without ceasing to be whole.

Personal desire is one contracted form of this deeper power. Today, feel the energy beneath wanting before the mind names what it must obtain. For today, you do not have to solve the teaching; simply notice where it touches your real experience. Spanda does not need to be manufactured. Feel the quiet aliveness already present in breath, sensation, attention, and the simple movement of life through you.

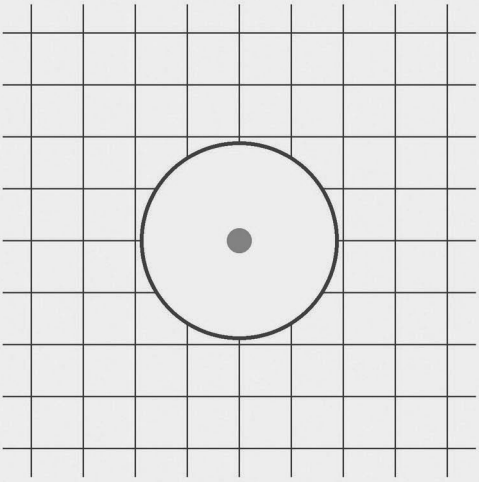
Carry this today · self-enquiry: Can I stay awake to myself while the day is moving?

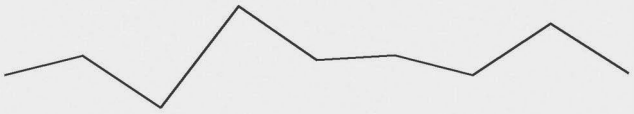
Night Offering to Śiva: Śiva, thank You for every glimpse that moved from idea into lived recognition today.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

WEEK 8

FREEDOM AND RECOGNITION







JIVA TO SHIVA

WEEK 8

Freedom and Recognition

Trika calls the deepest nature of consciousness svātantrya —freedom. This week, notice the places where that freedom becomes hidden by old identities, beliefs, and habits, and where recognition begins to open them.

Saṅkalpa

This week, I will loosen the small definitions through which I keep imprisoning the Self.

Dhāraṇā · Vijñānabhairava 92 — Self as Space

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

Practice · 8–10 minutes daily

Sit quietly and feel the outline of the body.

Now notice that awareness itself has no visible edge.

Let thoughts, sensations, and sounds float inside that edgeless knowing.

Each time “I am this kind of person” appears, do not argue; simply see it as another appearance in space.

Rest as open capacity rather than as a biography.

End by opening the eyes while keeping a taste of the same openness.

Weekly gratitude reflection

Write or remember one identity you wore today. Thank it for its function, then remind yourself gently: “Useful role, not the whole Self.”

DAY 50 · WEEK 8

Bodhapañcadaśikā · 7

अतिदुर्घटकारित्वमस्यानुत्तरमेव यत्।
एतदेव स्वतन्त्रत्वमैश्वर्यं बोधरूपता॥७॥

ENGLISH RENDERING

The unsurpassed capacity of consciousness to accomplish the seemingly impossible is its freedom, sovereignty, and very nature as awareness.

A SIMPLE POINTING

Svātantrya is one of the great words of Kashmir Shaivism. It points to the freedom of consciousness to appear as an entire universe while never becoming less than itself. In your daily life, this vast teaching begins very modestly: notice that you are not completely fixed by yesterday's reaction.

A different response is possible because awareness is larger than habit. Transformation grows when that small inner freedom is remembered again and again. Let this stay close to ordinary life—your breath, your reactions, your relationships, and the way you speak to yourself. Freedom can begin very modestly. Notice one place today where you have a little more choice than habit says you do - perhaps in your words, your attention, or the way you respond.

Carry this today · self-enquiry: Where am I giving away my inner freedom?

Night Offering to Śiva: Śiva, thank You for letting me see contraction without condemning myself, and for the freedom that sees it.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 51 · WEEK 8

Tantrāloka · 1.28

चैतन्यमिति भावान्तः शब्दः स्वातन्त्र्यमात्रकम्।
अनाक्षिप्तविशेषं सदाह सूत्रे पुरातने॥२८॥

ENGLISH RENDERING

In the ancient sūtra, the word "Consciousness" points to absolute freedom itself, not confined by any particular limitation.

A SIMPLE POINTING

This verse adds something important to the word consciousness. Awareness is not pictured as a passive witness sitting quietly behind life; its very nature is freedom, svātantrya. It can know, appear as thought, become sensation, create meaning, and reveal an entire world of experience.

When you feel completely trapped, begin by noticing that the awareness knowing the trapped feeling is already larger than the feeling itself. That small shift is a first taste of inner freedom. A few seconds of sincere noticing can teach more than trying to force a special state. Freedom can begin very modestly. Notice one place today where you have a little more choice than habit says you do - perhaps in your words, your attention, or the way you respond.

Carry this today · self-enquiry: What if consciousness is freedom before it becomes a thought?

Night Offering to Śiva: Śiva, thank You for letting me see contraction without condemning myself, and for the freedom that sees it.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 52 · WEEK 8

Pratyabhijñāhṛdayam · 9

चिद्वत्तच्छक्तिसङ्कोचान्मलावृतः संसारी॥९॥

ENGLISH RENDERING

Although made of consciousness, the individual becomes bound when the powers of consciousness contract and are covered by mala, the sense of limitation.

A SIMPLE POINTING

Mala can sound like a moral stain, but in Trika its deepest meaning is contraction. It is the feeling “I am small, incomplete, separate, and able to do only a little.” That feeling shapes how we see ourselves and the world.

The verse asks you to notice limitation without turning it into self-hatred. If contraction is a condition of consciousness, then it can also open again. Nothing dramatic is required; begin with the next ordinary moment and see what becomes clearer. Freedom can begin very modestly. Notice one place today where you have a little more choice than habit says you do - perhaps in your words, your attention, or the way you respond.

Carry this today · self-enquiry: Which old identity keeps covering a larger possibility?

Night Offering to Śiva: Śiva, thank You for letting me see contraction without condemning myself, and for the freedom that sees it.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 53 · WEEK 8

Pratyabhijñāhṛdayam · 12

तदपरिज्ञाने स्वशक्तिभिर्व्यामोहितता संसारित्वम्॥१२॥

ENGLISH RENDERING

Bondage is being bewildered by your own powers because you do not recognize their true source.

A SIMPLE POINTING

This is a compassionate way to understand confusion. The very powers that make life possible—thought, memory, desire, imagination, perception—can also hypnotize us when we forget the awareness from which they arise. The problem is not that you have thoughts; it is that you become completely possessed by them.

The problem is not that you feel desire; it is that desire becomes the whole identity. Recognition lets the powers remain while giving them back their proper place. Try this gently in lived experience rather than turning it into another belief you have to defend. Freedom can begin very modestly. Notice one place today where you have a little more choice than habit says you do - perhaps in your words, your attention, or the way you respond.

Carry this today · self-enquiry: What power of mine is confusing me because I do not recognize its source?

Night Offering to Śiva: Śiva, thank You for letting me see contraction without condemning myself, and for the freedom that sees it.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 54 · WEEK 8

Tantrāloka · 1.44

बौद्धज्ञानेन तु यदा बौद्धमज्ञानजृम्भितम्।
विलीयते तदा जीवन्मुक्तिः करतले स्थिता॥४४॥

ENGLISH RENDERING

When mistaken understanding in the mind dissolves through clear understanding, liberation while living is as near as something resting in the palm of the hand.

A SIMPLE POINTING

This verse gives great value to clear understanding. A glimpse can open the door, but the mind may still carry old beliefs about separation, fear, worth, and limitation. Study, reflection, and honest enquiry help these beliefs loosen.

The goal is not to become intellectually impressive; it is to stop feeding ideas that contradict what you have directly seen. When understanding and experience begin to support each other, freedom becomes much more stable in daily life. The teaching becomes useful when it changes one small way you see, respond, or return to yourself. Freedom can begin very modestly. Notice one place today where you have a little more choice than habit says you do - perhaps in your words, your attention, or the way you respond.

Carry this today · self-enquiry: What understanding would let me live more freely today?

Night Offering to Śiva: Śiva, thank You for letting me see contraction without condemning myself, and for the freedom that sees it.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 55 · WEEK 8

Netratantra · 9.5

तदेवं परमं देवममृतेशमनामयम् ।
स्वभावस्तत्समुद्दिष्टं व्यापकं शाश्वतं ध्रुवम् ॥९.५॥

ENGLISH RENDERING

Thus the supreme Lord, Amṛteśa, is without affliction. His very nature is taught as all-pervading, eternal, and unwavering.

A SIMPLE POINTING

Deathless awareness does not mean the body will not change. It means the ground of knowing is not born and dying in the same way its contents are.

Thoughts rise and vanish inside it; sensations rise and vanish inside it. See if you can learn to distinguish changing experience from the capacity in which change is known. If the Sanskrit feels large, keep the human point close: awareness is already present inside the life you are living. Freedom can begin very modestly. Notice one place today where you have a little more choice than habit says you do - perhaps in your words, your attention, or the way you respond.

Carry this today · self-enquiry: What in me is not wounded by change?

Night Offering to Śiva: Śiva, thank You for letting me see contraction without condemning myself, and for the freedom that sees it.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 56 · WEEK 8

Mālinīvijayottaratantra · 2.42

निष्प्रपञ्चो निराभासः शुद्धः स्वात्मन्यवस्थितः ।
सर्वातीतः शिवो ज्ञेयो यं विदित्वा विमुच्यते ॥२.४२॥

ENGLISH RENDERING

Śiva is to be known as beyond conceptual proliferation, free of limiting appearance, pure, and established in his own Self —beyond all. Knowing That, one is liberated.

A SIMPLE POINTING

Liberation is not becoming something exotic. It is the ending of compulsory identification with the projections that cover simple awareness.

“Established in one’s own Self” means no longer needing experience to certify your existence. Rest before the next definition. There is no need to perform spirituality here; simple, honest noticing is enough for today. Freedom can begin very modestly. Notice one place today where you have a little more choice than habit says you do - perhaps in your words, your attention, or the way you respond.

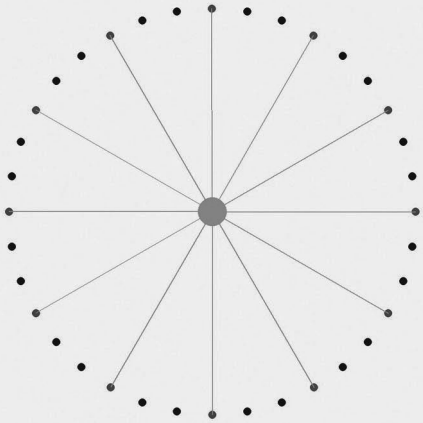
Carry this today · self-enquiry: Can I rest as the one who knows without adding another label?

Night Offering to Śiva: Śiva, thank You for letting me see contraction without condemning myself, and for the freedom that sees it.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

WEEK 9

RECOGNITION IN ORDINARY LIFE





JIVA TO SHIVA

WEEK 9

Recognition in Ordinary Life

The real test of a teaching is not what happens on the meditation seat. This week, bring recognition into the body, relationship, work, pleasure, discomfort, and the ordinary movement of the day.

Saṅkalpa

This week, I will let simple beauty slow me down, without needing to hold on to it.

Dhāraṇā · Vijñānabhairava 74 — Rest in Natural Delight

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

Practice · 8–10 minutes daily

- Choose one simple, wholesome source of natural contentment: music, tea, breeze, a flower, morning light, or a loved one's presence.
- Let the experience be ordinary. Do not intensify it.
- At the moment pleasure or quiet appreciation appears, stop reaching for more.
- Feel the contentment itself in the body and mind.
- Then notice the awareness in which contentment is known. Rest there for several minutes.
- End before the mind becomes dull or greedy.

Weekly gratitude reflection

Name one moment of simple beauty today. Instead of wishing it had lasted longer, thank it for opening the door.

DAY 57 · WEEK 9

Vijñānabhairava · 43

निजदेहे सर्वदिक्कं युगपद्भावयेद्वियत् ।
निर्विकल्पमनास्तस्य वियत्सर्वं प्रवर्तते ॥४३॥

ENGLISH RENDERING

Within one's own body, contemplate space simultaneously in every direction. For the one whose mind becomes free of division, all appears as space.

A SIMPLE POINTING

You normally feel the body as a solid object with awareness trapped inside it. Try the opposite: feel the body as permeated by open space. Sensations still arise, but solidity softens.

The body need not be rejected; it can become a doorway into vastness. Allow the meaning to mature slowly. Recognition often grows quietly before it becomes obvious. Take the teaching into real life. Use it in conversation, work, waiting, irritation, affection, or uncertainty. Recognition becomes steady when it is allowed to enter ordinary moments.

Carry this today · self-enquiry: Can I feel the body as an event inside awareness?

Night Offering to Śiva: Śiva, thank You for meeting me as body, world, people, sound, and every ordinary form of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 58 · WEEK 9

Vijñānabhairava · 65

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

ENGLISH RENDERING

Remember the whole universe, or your own body, as filled with your innate bliss. By this very nectar one becomes permeated by supreme bliss.

A SIMPLE POINTING

You do not need to turn this into a demand to feel happy. The "bliss" of Tantra is deeper than mood: it is the unbroken aliveness of being.

Even tiredness, grief, or uncertainty is appearing within that living capacity to experience. Sense the quiet fullness beneath the weather of emotion. Carry only the heart of the verse; the deeper philosophy can unfold in its own time. Take the teaching into real life. Use it in conversation, work, waiting, irritation, affection, or uncertainty. Recognition becomes steady when it is allowed to enter ordinary moments.

Carry this today · self-enquiry: Can I sense a quiet fullness even when my mood is ordinary?

Night Offering to Śiva: Śiva, thank You for meeting me as body, world, people, sound, and every ordinary form of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 59 · WEEK 9

Vijñānabhairava · 116

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा ।
तत्र तत्र शिवावास्था व्यापकत्वात्क्व यास्यति ॥११६॥

ENGLISH RENDERING

Wherever the mind goes, outward or inward, there is the state of Śiva. Since Śiva is all-pervading, where could the mind possibly go outside That?

A SIMPLE POINTING

This verse removes a great burden from practice. You do not have to keep dragging the mind back to a sacred corner of experience.

Wherever attention lands, ask: what is the awareness of this? The wandering itself is occurring inside Shiva. Your task is not to become extraordinary, but to become a little less absent from what is already here. Take the teaching into real life. Use it in conversation, work, waiting, irritation, affection, or uncertainty. Recognition becomes steady when it is allowed to enter ordinary moments.

Carry this today · self-enquiry: Is there anywhere my attention can go that is outside awareness?

Night Offering to Śiva: Śiva, thank You for meeting me as body, world, people, sound, and every ordinary form of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 60 · WEEK 9

Pratyabhijñāhṛdayam · 13

तत्परिज्ञाने चित्तमेवान्तर्मुखीभावेन चेतनापदाध्यारोहाच्चितिः॥१३॥

ENGLISH RENDERING

When this is recognized, the mind turns inward, rises back toward its source, and is known as Consciousness itself.

A SIMPLE POINTING

The movement is beautifully simple: the same mind that was lost in objects turns back toward the one who knows. You do not have to destroy thought. Instead, ask where thought appears and what is present before, during, and after it.

As attention becomes more inwardly grounded, mind is recognized as a movement of Citi rather than an independent prison. This is recognition in action—the contracted form remembers its source. Return to the teaching once during a real-life moment of pressure; that is where it begins to become yours. Take the teaching into real life. Use it in conversation, work, waiting, irritation, affection, or uncertainty. Recognition becomes steady when it is allowed to enter ordinary moments.

Carry this today · self-enquiry: What happens when the mind turns back toward the one who is aware?

Night Offering to Śiva: Śiva, thank You for meeting me as body, world, people, sound, and every ordinary form of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 61 · WEEK 9

Pratyabhijñāhṛdayam · 15

बललाभे विश्वमात्मसात्करोति॥१५॥

ENGLISH RENDERING

When the strength of Consciousness is recovered, the universe is experienced as belonging to the same Self.

A SIMPLE POINTING

“Making the universe one’s own” does not mean controlling other people or claiming the world as personal property. It means that the hard division between “me” and “everything else” begins to soften.

Body, world, sensation, and relationship are experienced within one field of consciousness. You remain capable of healthy boundaries and practical distinctions, but underneath them there is less exile. The world begins to feel less like an opponent and more like an expression of the same living Reality. Take the teaching into real life. Use it in conversation, work, waiting, irritation, affection, or uncertainty. Recognition becomes steady when it is allowed to enter ordinary moments.

Carry this today · self-enquiry: Can I include this whole experience instead of choosing only the pleasant parts?

Night Offering to Śiva: Śiva, thank You for meeting me as body, world, people, sound, and every ordinary form of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 62 · WEEK 9

Śivasūtra · 1.7

जाग्रत्स्वप्नसुषुप्तभेदे तुर्याभोगसम्भवः॥७॥

ENGLISH RENDERING

Within the different states of waking, dream, and deep sleep, the experience of the Fourth is possible.

A SIMPLE POINTING

The "Fourth," turya, is not a fourth place you must travel to after the other three states. It is the underlying awareness that is present through waking, dreaming, and deep sleep, even though those states look very different.

Kashmir Shaivism asks you to become interested in the continuity beneath change. Your thoughts change, your dreams change, even your sense of the world disappears in sleep—but awareness is the deeper ground of the whole cycle. Practice is the gradual recognition of that continuity in ordinary life. Take the teaching into real life. Use it in conversation, work, waiting, irritation, affection, or uncertainty. Recognition becomes steady when it is allowed to enter ordinary moments.

Carry this today · self-enquiry: Can I remember awareness as a thread running through every state?

Night Offering to Śiva: Śiva, thank You for meeting me as body, world, people, sound, and every ordinary form of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 63 · WEEK 9

Śivasūtra · 3.20

त्रिषु चतुर्थं तैलवदासेच्यम्॥२०॥

ENGLISH RENDERING

The Fourth should be poured into the other three states like a continuous stream of oil.

A SIMPLE POINTING

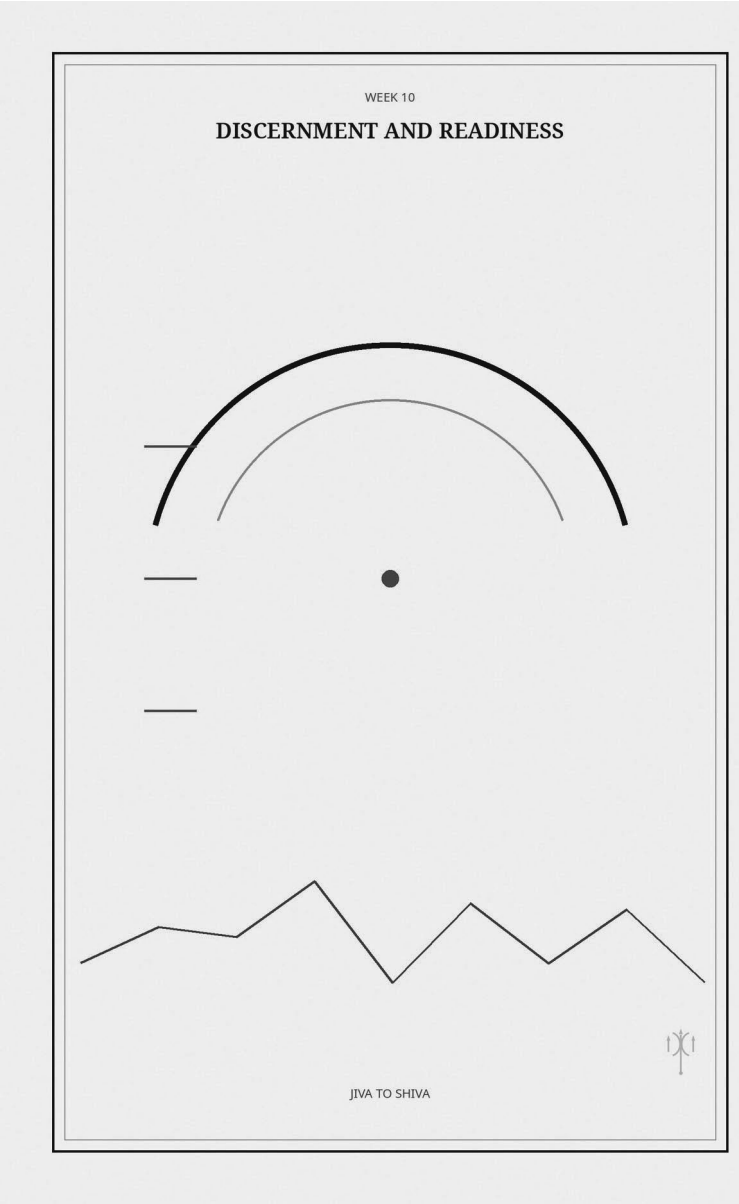
This is a beautiful image for integration. Awareness should not be something you touch only during meditation and then lose as soon as daily life begins. Like oil poured in one unbroken stream, the taste of presence is gradually carried into waking activity, dream, and even the threshold of sleep.

At first you may remember only once or twice a day. That is not failure; each remembering strengthens continuity. Transformation happens when practice begins to soak into ordinary moments. Take the teaching into real life. Use it in conversation, work, waiting, irritation, affection, or uncertainty. Recognition becomes steady when it is allowed to enter ordinary moments.

Carry this today · self-enquiry: What would it mean to carry still awareness into ordinary activity?

Night Offering to Śiva: Śiva, thank You for meeting me as body, world, people, sound, and every ordinary form of this day.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva


WEEK 10
DISCERNMENT AND READINESS
JIVA TO SHIVA

WEEK 10

Discernment and Readiness

A Tantric path needs both openness and discrimination. Learn what to receive, what to release, what kind of guidance makes you clearer, and what kind of discipline helps the teaching become lived experience.

Saṅkalpa

This week, I will notice desire before I automatically obey it.

Dhāraṇā · Vijñānabhairava 96 — Watch Desire Return to Source

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

Practice · 8–10 minutes daily

- Sit for two minutes in ordinary awareness.
- Let a mild desire arise naturally: to move, check something, eat, speak, or change the posture.
- Before acting, notice the first energetic pulse of wanting.
- Do not suppress it and do not immediately satisfy it. Watch it as sensation, image, and thought.
- See whether the desire changes, fades, or returns to the awareness from which it appeared.
- Afterward, act or do not act intelligently. The practice is seeing, not repression.

Weekly gratitude reflection

Recall one desire you saw clearly today. Thank awareness for giving you a choice between impulse and action.

DAY 64 · WEEK 10

Mālinīvijayottaratantra · 1.14

मयाप्येतत्पुरा प्राप्तमघोरात्परमात्मनः ।
उपादेयं च हेयं च विज्ञेयं परमार्थतः ॥१.१४॥

ENGLISH RENDERING

I too received this formerly from Aghora, the Supreme Self: what is to be embraced, what is to be relinquished, and what is to be known in truth.

A SIMPLE POINTING

Transformation needs discrimination, not vagueness. Some habits must be released, some disciplines embraced, and Reality itself directly understood.

Tantra is not permission to keep every pattern simply because “all is Shiva.” Nonduality becomes mature when it can distinguish without hatred. Nothing dramatic is required; begin with the next ordinary moment and see what becomes clearer. Stay open, but also stay clear. A genuine teaching should make you more present, more grounded, and more able to see for yourself - not more confused or dependent.

Carry this today · self-enquiry: What do I need to accept, release, and understand more clearly?

Night Offering to Śiva: Śiva, thank You for the quiet ground that remains when my supports, explanations, and certainties fall away.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 65 · WEEK 10

Netratantra · 1.23

सर्वभूतान्तरावस्थं सर्वप्राणिषु जीवनम् ।
योगगम्यं दुरासादं दुष्प्रापमकृतात्मभिः ॥१.२३॥

ENGLISH RENDERING

Abiding within all beings, the life in all living creatures, this Reality is approached through yoga; it is difficult to reach for those who have not inwardly prepared themselves.

A SIMPLE POINTING

The sacred is not locked inside a temple or a private meditation. It lives as the interior aliveness of every being you meet.

Yoga here means becoming subtle enough to notice what habit overlooks. Let reverence begin with the simple fact that life itself is already carrying the presence you seek. Try this gently in lived experience rather than turning it into another belief you have to defend. Stay open, but also stay clear. A genuine teaching should make you more present, more grounded, and more able to see for yourself - not more confused or dependent.

Carry this today · self-enquiry: Am I truly willing to learn, or only to be confirmed?

Night Offering to Śiva: Śiva, thank You for the quiet ground that remains when my supports, explanations, and certainties fall away.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 66 · WEEK 10

Svacchandatantra · 1.13

आर्यदेशसमुत्पन्नं सर्वावयवभूषितम् ।
शिवशास्त्रविधानज्ञं ज्ञानज्ञेयविशारदम् ॥१.१३॥

ENGLISH RENDERING

The teacher is described as one thoroughly versed in the discipline of the Śaiva scriptures, skilled in both knowledge and that which is to be known.

A SIMPLE POINTING

A trustworthy teacher should know the tradition, not merely perform charisma. Scripture, lived understanding, and the capacity to distinguish knowledge from projection all matter.

Devotion does not require abandoning discernment. In Tantra, reverence and intelligence must grow together. The teaching becomes useful when it changes one small way you see, respond, or return to yourself. Stay open, but also stay clear. A genuine teaching should make you more present, more grounded, and more able to see for yourself - not more confused or dependent.

Carry this today · self-enquiry: Does this guidance make me more peaceful and truthful?

Night Offering to Śiva: Śiva, thank You for the quiet ground that remains when my supports, explanations, and certainties fall away.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 67 · WEEK 10

Svacchandatantra · 1.14

देवकर्मरतं शान्तं सत्यवादिदृढव्रतम् ।
सत्त्ववद्वीर्यसम्पन्नं दयादाक्षिण्यसंयुतम् ॥१.१४॥

ENGLISH RENDERING

The teacher should be devoted to sacred work, peaceful, truthful, firm in discipline, endowed with steadiness and vitality, and joined with compassion and gracious conduct.

A SIMPLE POINTING

Spiritual authority is tested by character. Calmness without truth is weakness; truth without compassion becomes violence; power without discipline becomes danger.

Let this verse also become a mirror for your own path. Ask not only what you understand, but what kind of person the practice is making you. If the Sanskrit feels large, keep the human point close: awareness is already present inside the life you are living. Stay open, but also stay clear. A genuine teaching should make you more present, more grounded, and more able to see for yourself - not more confused or dependent.

Carry this today · self-enquiry: Can I meet today with compassion and steadiness?

Night Offering to Śiva: Śiva, thank You for the quiet ground that remains when my supports, explanations, and certainties fall away.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 68 · WEEK 10

Svacchandatantra · 1.18

अन्यशास्त्ररतो यस्तु नासौ मुक्तिफलप्रदः ।
शिष्यो दयान्वितो धीरो दम्भमायाविवर्जितः ॥१.१८॥

ENGLISH RENDERING

For this lineage, a suitable disciple is described as compassionate, courageous and steady, free from pretence and deceit.

A SIMPLE POINTING

The Tantra does not place all responsibility on the teacher. The student must become teachable: sincere enough to be corrected, courageous enough to practice, compassionate enough not to weaponize knowledge.

Your preparation is part of the transmission. Bring less performance and more honesty. There is no need to perform spirituality here; simple, honest noticing is enough for today. Stay open, but also stay clear. A genuine teaching should make you more present, more grounded, and more able to see for yourself - not more confused or dependent.

Carry this today · self-enquiry: Where can I be more honest without becoming harsh?

Night Offering to Śiva: Śiva, thank You for the quiet ground that remains when my supports, explanations, and certainties fall away.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 69 · WEEK 10

Svacchandatantra · 1.19

देवाग्निगुरुभक्तश्च शास्त्रभक्तो दृढव्रतः ।
गुरुशुश्रूषणपरः सुशान्तेन्द्रियसंयुतः ॥१.१९॥

ENGLISH RENDERING

The disciple is devoted to the sacred, to the Guru and scripture, firm in discipline, intent on learning, and endowed with well-settled senses.

A SIMPLE POINTING

Devotion in Tantra is not passive emotion; it is a way of organizing attention. What you repeatedly honor shapes what your mind becomes capable of receiving. Discipline protects subtle perception from constant scattering.

Choose what deserves your attention, then give it fully. Allow the meaning to mature slowly. Recognition often grows quietly before it becomes obvious. Stay open, but also stay clear. A genuine teaching should make you more present, more grounded, and more able to see for yourself - not more confused or dependent.

Carry this today · self-enquiry: Am I learning with my whole life, not only with my mind?

Night Offering to Śiva: Śiva, thank You for the quiet ground that remains when my supports, explanations, and certainties fall away.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 70 · WEEK 10

Parātriṃśikā · 22

तदन्तर्वर्ति यत्किञ्चिच्छुद्धमार्गे व्यवस्थितम् ।
अणुर्विशुद्धमचिरादैश्वरं ज्ञानमश्नुते ॥२२॥

ENGLISH RENDERING

Whatever abides within that pure path, when the limited individual is purified, soon opens into sovereign knowledge.

A SIMPLE POINTING

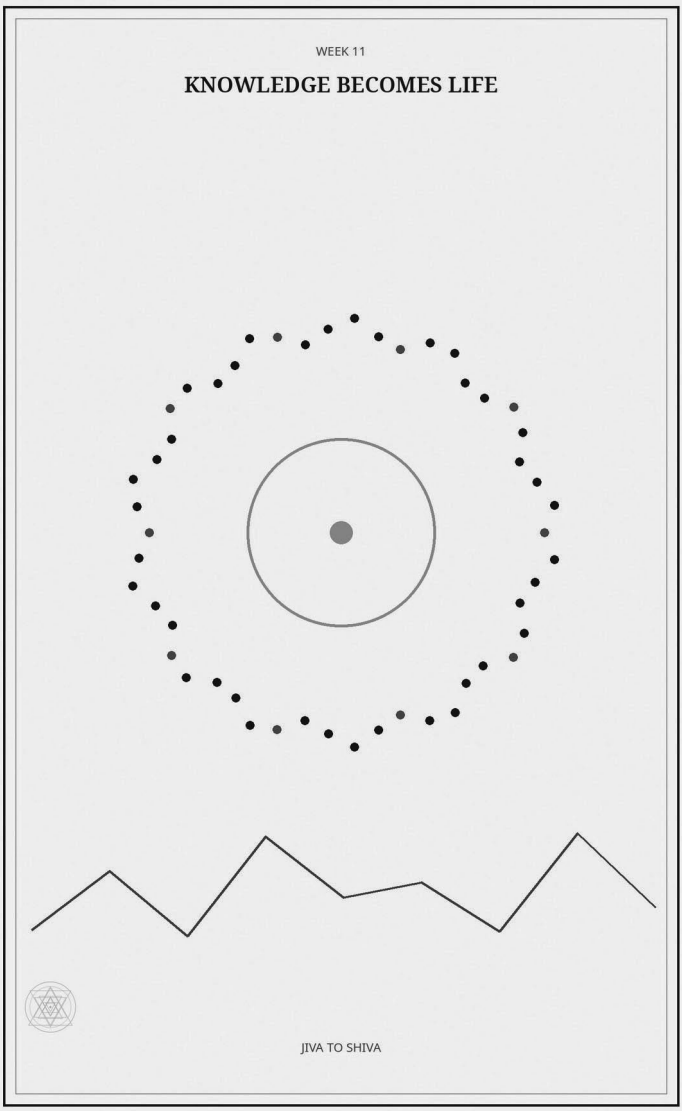
The individual, the aṇu, is the contracted individual, consciousness experienced as small and separate. Purification here means releasing what obscures the larger identity, not becoming morally immaculate before you are allowed to awaken.

Each time contraction is seen without being obeyed, sovereignty returns. Freedom is recovered in increments of clear seeing. Carry only the heart of the verse; the deeper philosophy can unfold in its own time. Stay open, but also stay clear. A genuine teaching should make you more present, more grounded, and more able to see for yourself - not more confused or dependent.

Carry this today · self-enquiry: What can I see clearly today that I used to avoid?

Night Offering to Śiva: Śiva, thank You for the quiet ground that remains when my supports, explanations, and certainties fall away.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva


WEEK 11
KNOWLEDGE BECOMES LIFE
JIVA TO SHIVA

WEEK 11

Knowledge Becomes Life

Study matters when it becomes embodiment. This week, let the scriptures move from interesting ideas into speech, choices, relationship, self-honesty, and the way you respond under pressure.

Saṅkalpa

This week, I will stop judging a wandering mind and use each distraction as a gentle way back to awareness.

Dhāraṇā · Vijñānabhairava 116 — Wherever Mind Goes, There Is Śiva

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा ।
तत्र तत्र शिवावास्था व्यापकत्वात्क्व यास्यति ॥११६॥

Practice · 8–10 minutes daily

Sit without choosing a strict object.

Let the mind move naturally.

Whenever attention lands on a sound, memory, sensation, or plan, ask silently: “Is this outside awareness?”

Do not analyze the content; recognize the field in which it appears.

Allow the next movement of mind, then repeat the recognition.

After 8–10 minutes, notice that awareness never needed to chase the mind because every movement already occurred within it.

Weekly gratitude reflection

Choose one distraction from today and reframe it: “Even this appeared in Shiva.” Thank the distraction for becoming a teacher.

DAY 71 · WEEK 11

Svacchandatantra · 1.15

त्यागिनं दम्भनिर्मुक्तं शिवशास्त्रेषु भावितम् ।
ईदृशं तु गुरुं प्राप्य सिद्धिमुक्ती न दूरतः ॥१.१५॥

ENGLISH RENDERING

The teacher should be capable of renunciation, free from pretence, and deeply formed by the Śiva scriptures. Finding such a Guru, accomplishment and liberation are not far away.

A SIMPLE POINTING

Pretence is especially dangerous in spiritual life because it can wear sacred language. A real guide need not advertise perfection.

Look for humility, consistency, and depth rather than spectacle. The closer a person is to truth, the less need there is to inflate the personality. Your task is not to become extraordinary, but to become a little less absent from what is already here. Let one idea become lived experience today. Instead of trying to remember everything, choose one small way the teaching can change how you speak, listen, decide, or relate.

Carry this today · self-enquiry: Is my practice making me freer or more dependent?

Night Offering to Śiva: Śiva, may my speech, mind, actions, and body become an offering that remembers You.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 72 · WEEK 11

Svacchandatantra · 1.65

दुर्भेद्यं पाशुपत्यं च ज्योतीरूपं तथैव च ।
क्रिया ज्ञानं तथैवेच्छा तासां मन्त्रान्निबोध मे ॥१.६५॥

ENGLISH RENDERING

The scripture names the three Powers—Action, Knowledge, and Will—and proceeds to teach their mantric forms.

A SIMPLE POINTING

This verse stands at the threshold of mantra instruction, so we do not extract or improvise the initiatory details that follow. What is fully public and essential is the triad itself: icchā, jñāna, kriyā.

Every conscious life expresses these three. See if you can learn to watch them before trying to control them. Return to the teaching once during a real-life moment of pressure; that is where it begins to become yours. Let one idea become lived experience today. Instead of trying to remember everything, choose one small way the teaching can change how you speak, listen, decide, or relate.

Carry this today · self-enquiry: Can I feel intention, knowledge, and action moving as one process?

Night Offering to Śiva: Śiva, may my speech, mind, actions, and body become an offering that remembers You.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 73 · WEEK 11

Netratantra · 9.12

यतो ज्ञानमयो देवो ज्ञानं च बहुधा स्थितम् ।
नियन्त्रितानां बद्धानां त्राणं तन्नेत्रमुच्यते ॥९.१२॥

ENGLISH RENDERING

Because the Lord is made of knowledge and knowledge appears in many forms, that saving vision which protects those bound by limitation is called the Eye—Netra.

A SIMPLE POINTING

The liberating “eye” is not supernatural eyesight. It is the capacity to see a contraction as contraction instead of calling it your identity.

The moment fear is seen clearly, some freedom is already present. Knowledge protects because clear seeing loosens bondage. For today, you do not have to solve the teaching; simply notice where it touches your real experience. Let one idea become lived experience today. Instead of trying to remember everything, choose one small way the teaching can change how you speak, listen, decide, or relate.

Carry this today · self-enquiry: What becomes clear when I look without fear?

Night Offering to Śiva: Śiva, may my speech, mind, actions, and body become an offering that remembers You.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 74 · WEEK 11

Parātriṃśikā · 18

यत्किञ्चिद्भैरवे तन्त्रे सर्वमस्मात्प्रसिद्ध्यति ।
अदृष्टमण्डलोऽप्येवं यः कश्चिद्वेत्ति तत्त्वतः ॥१८॥

ENGLISH RENDERING

Whatever is taught in the Bhairava Tantras proceeds from this principle. Even one who has not seen the full maṇḍala but knows this in truth touches the essential source.

A SIMPLE POINTING

Ritual form matters in its proper place, but the text refuses to let form replace understanding. The center is tattva—the reality to which the form points.

You do not need to confuse knowing about a sacred field with entering the consciousness it encodes. Essence and form should support one another. Let this stay close to ordinary life—your breath, your reactions, your relationships, and the way you speak to yourself. Let one idea become lived experience today. Instead of trying to remember everything, choose one small way the teaching can change how you speak, listen, decide, or relate.

Carry this today · self-enquiry: Can I recognize the same sacred source behind different teachings?

Night Offering to Śiva: Śiva, may my speech, mind, actions, and body become an offering that remembers You.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 75 · WEEK 11

Parātriṃśikā · 23

तच्चोदकः शिवो ज्ञेयः सर्वज्ञः परमेश्वरः ।
सर्वगो निर्मलः स्वच्छस्तृप्तः स्वायतनः शुचिः ॥२३॥

ENGLISH RENDERING

Know Śiva as the impelling source: all-knowing, the Supreme Lord, all-pervading, stainless, clear, fulfilled, resting in his own ground, pure.

A SIMPLE POINTING

The verse describes a consciousness that does not need the world to complete it, yet pervades the world completely. This is a radical antidote to spiritual lack.

Act, love, create, and serve—but notice the place in you that does not become more real through acquisition. Fulfillment is the ground from which clean action can arise. A few seconds of sincere noticing can teach more than trying to force a special state. Let one idea become lived experience today. Instead of trying to remember everything, choose one small way the teaching can change how you speak, listen, decide, or relate.

Carry this today · self-enquiry: What does this teaching ask me to live, not merely understand?

Night Offering to Śiva: Śiva, may my speech, mind, actions, and body become an offering that remembers You.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 76 · WEEK 11

Parātriṃśikā · 32

पूजयेत्परया भक्त्या आत्मानं च निवेदयेत् ।
एवं यजनमाख्यातमग्निकार्येऽप्ययं विधिः ॥३२॥

ENGLISH RENDERING

One should worship with supreme devotion and offer one's own self. This is declared to be the heart of worship; the same principle governs the sacred fire offering.

A SIMPLE POINTING

The deepest offering is not a flower, incense stick, or possession. It is the tight claim of ownership around "me" and "mine." For one moment, offer the whole day—success, confusion, body, plans—back into consciousness.

Real worship reduces separation. Nothing dramatic is required; begin with the next ordinary moment and see what becomes clearer. Let one idea become lived experience today. Instead of trying to remember everything, choose one small way the teaching can change how you speak, listen, decide, or relate.

Carry this today · self-enquiry: What can I offer back to Śiva tonight instead of carrying it forward?

Night Offering to Śiva: Śiva, may my speech, mind, actions, and body become an offering that remembers You.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 77 · WEEK 11

Tantrāloka · 1.22

इह तावत्समस्तेषु शास्त्रेषु परिगीयते।
अज्ञानं संसृतेर्हेतुर्ज्ञानं मोक्षैककारणम्॥२२॥

ENGLISH RENDERING

The scriptures proclaim that ignorance is the cause of bondage, while knowledge is the direct cause of liberation.

A SIMPLE POINTING

Abhinavagupta is not speaking about collecting information. Ignorance here is the deep mistake of not recognizing what you truly are; knowledge is the lived recognition of consciousness as your own ground. You can be highly educated and still feel completely imprisoned by a small identity.

You can also have one simple moment of clear recognition that changes how you meet a difficult day. Let study serve recognition, not become another place to hide from it. Try this gently in lived experience rather than turning it into another belief you have to defend. Let one idea become lived experience today. Instead of trying to remember everything, choose one small way the teaching can change how you speak, listen, decide, or relate.

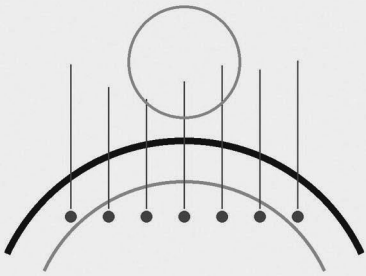
Carry this today · self-enquiry: What ignorance is asking to be replaced by clear seeing?

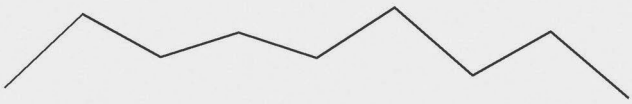
Night Offering to Śiva: Śiva, may my speech, mind, actions, and body become an offering that remembers You.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

WEEK 12

BEYOND LIMITATION





JIVA TO SHIVA

WEEK 12

Beyond Limitation

The texts repeatedly point beyond fixed form, fixed identity, and fixed spiritual achievement. This week, let wonder return. Become less interested in becoming special and more interested in what remains quietly free.

Saṅkalpa

This week, I will bring the teaching into ordinary life and see whether even simple moments can become practice.

Dhāraṇā · Vijñānabhairava 124 — Bhairava in the Ordinary

सर्वत्र भैरवो भावः सामान्येष्वपि गोचरः ।
न च तद्व्यतिरेकेण परोऽस्तीत्यद्वया गतिः ॥१२४॥

Practice · 8–10 minutes daily

- Choose one completely ordinary activity each day: washing dishes, walking, showering, replying to a message, making tea.
- For the first minute, do only that activity.
- Feel body, movement, sound, and perception as one field.
- Notice the awareness in which the activity is known.
- Do not add sacred imagination; recognize the ordinary exactly as it is.
- End with a simple inward bow: “Not elsewhere.”

Weekly gratitude reflection

Offer the entire day—pleasant, unpleasant, sacred, trivial—back into Bhairava. Name one ordinary moment that became unexpectedly alive when you were fully present.

DAY 78 · WEEK 12

Svacchandatantra · 10.1277

सुनिर्वाणं परं शुद्धं गुरुवक्त्रं तदुच्यते ।
तदतीतं वरारोहे परं तत्त्वमनामयम् ॥१०.१२७७॥

ENGLISH RENDERING

That is called the supreme, pure extinction of limitation, the Guru's doorway; beyond even that, O fair one, is the supreme Reality free from affliction.

A SIMPLE POINTING

A genuine teaching carries you to a threshold it cannot cross for you. Words, teacher, doctrine, and method can open the door, but the final release is not an object handed over.

At some point, you must stand without support. Trust the silence the teaching was preparing you to meet. The teaching becomes useful when it changes one small way you see, respond, or return to yourself. You do not have to force yourself beyond limitation. Relax one fixed conclusion about yourself or life, and allow a little more wonder, room, and not-knowing.

Carry this today · self-enquiry: What remains when I stop measuring experience as higher or lower?

Night Offering to Śiva: Śiva, thank You for the deathless awareness in which every beginning and ending of this day appeared.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 79 · WEEK 12

Svacchandatantra · 10.1278

गुरुवक्त्रप्रयोगेण तस्मिन्योज्येत शाश्वते ।
निष्कम्पे कारणातीते विरजे निर्मले शुभे ॥१०.१२७८॥

ENGLISH RENDERING

Through the Guru's instruction one is joined to That which is eternal, unmoving, beyond causation, stainless, pure, and auspicious.

A SIMPLE POINTING

Practice moves through causes—breath, attention, mantra, reflection—but what is recognized is not produced by those causes. Awareness does not begin because you meditate.

Meditation simply removes some of the noise that concealed the obvious. Let practice reveal, not manufacture. If the Sanskrit feels large, keep the human point close: awareness is already present inside the life you are living. You do not have to force yourself beyond limitation. Relax one fixed conclusion about yourself or life, and allow a little more wonder, room, and not-knowing.

Carry this today · self-enquiry: Can I trust what is simple, steady, and quietly present?

Night Offering to Śiva: Śiva, thank You for the deathless awareness in which every beginning and ending of this day appeared.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 80 · WEEK 12

Svacchandatantra · 11.2

अध्वसृष्टिं महादेव कथयस्व प्रसादतः ।
श्रीभैरव उवाच
योऽसौ सूक्ष्मः परो देवः कारणं सर्वगः शिवः ॥११.२॥

ENGLISH RENDERING

Bhairava begins the teaching of manifestation: the subtle, supreme Deity, all-pervading Śiva, is the cause from which the cosmic path unfolds.

A SIMPLE POINTING

Creation is not pictured as something abandoned by its source. The cause remains all-pervading in what appears.

Look at your own experience: a thought is made of awareness, appears in awareness, and dissolves in awareness. The effect never truly leaves the ground. There is no need to perform spirituality here; simple, honest noticing is enough for today. You do not have to force yourself beyond limitation. Relax one fixed conclusion about yourself or life, and allow a little more wonder, room, and not-knowing.

Carry this today · self-enquiry: What if this entire life is arising from one subtle source?

Night Offering to Śiva: Śiva, thank You for the deathless awareness in which every beginning and ending of this day appeared.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 81 · WEEK 12

Parātriṃśikā · 1

अनुत्तरं कथं देव सद्यः कौलिकसिद्धिदम् ।
येन विज्ञातमात्रेण खेचरीसमतां व्रजेत् ॥१॥

ENGLISH RENDERING

O Lord, how is Anuttara—the unsurpassed Reality—to be known, that which grants immediate Kaulika accomplishment and by mere knowing brings one into equality with the Khecarī power?

A SIMPLE POINTING

The text begins with the right question: not "What should I believe?" but "What is the unsurpassed, and how is it directly known?" The highest teaching is measured by recognition, not ornament. Let your question become sincere enough to disturb your habitual answers.

A living question can be a doorway. Allow the meaning to mature slowly. Recognition often grows quietly before it becomes obvious. You do not have to force yourself beyond limitation. Relax one fixed conclusion about yourself or life, and allow a little more wonder, room, and not-knowing.

Carry this today · self-enquiry: What am I actually seeking when I seek the highest?

Night Offering to Śiva: Śiva, thank You for the deathless awareness in which every beginning and ending of this day appeared.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 82 · WEEK 12

Parātriṃśikā · 3

शृणु देवि महाभागे उत्तरस्याप्यनुत्तरम् ॥३॥

ENGLISH RENDERING

Listen, O greatly blessed Goddess: I will speak of That which is beyond even what is called the highest.

A SIMPLE POINTING

The word anuttara means that beyond which there is no higher. Yet the verse immediately breaks even the mind's tendency to turn "highest" into a concept.

You do not need to worship a word. Let every final answer open into direct awareness. Carry only the heart of the verse; the deeper philosophy can unfold in its own time. You do not have to force yourself beyond limitation. Relax one fixed conclusion about yourself or life, and allow a little more wonder, room, and not-knowing.

Carry this today · self-enquiry: Can I let the mind become quiet enough to hear the teaching beneath words?

Night Offering to Śiva: Śiva, thank You for the deathless awareness in which every beginning and ending of this day appeared.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 83 · WEEK 12

Śivasūtra · 1.12

विस्मयो योगभूमिकाः॥१२॥

ENGLISH RENDERING

Wonder is the ground of yoga.

A SIMPLE POINTING

Spiritual practice can become heavy when everything turns into a task to complete. This sūtra brings back something very simple: wonder.

When you truly notice a breath, the sky, another person, or the mysterious fact that experience is happening at all, the familiar world becomes fresh again. Wonder interrupts the dull certainty of "I already know." A beginner's openness is not immaturity here; it can be a doorway into a much deeper seeing. Your task is not to become extraordinary, but to become a little less absent from what is already here. You do not have to force yourself beyond limitation. Relax one fixed conclusion about yourself or life, and allow a little more wonder, room, and not-knowing.

Carry this today · self-enquiry: Is wonder still alive in my practice?

Night Offering to Śiva: Śiva, thank You for the deathless awareness in which every beginning and ending of this day appeared.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 84 · WEEK 12

Śivasūtra · 1.17

वितर्क आत्मज्ञानम्॥१७॥

ENGLISH RENDERING

Steady, unwavering recognition is knowledge of the Self.

A SIMPLE POINTING

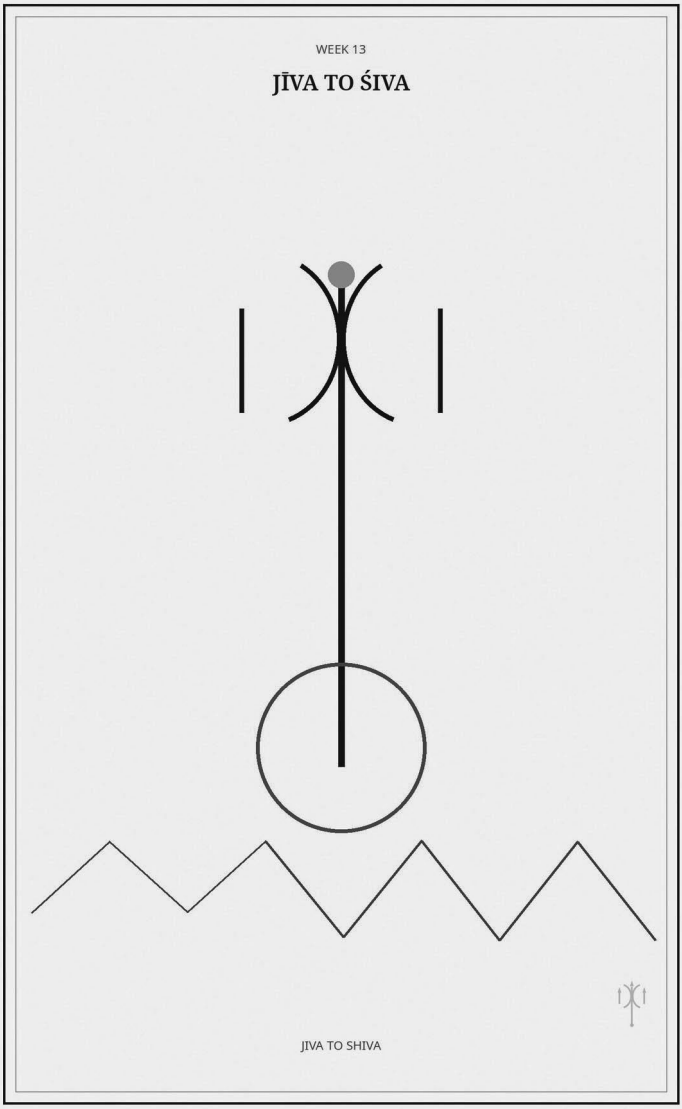
Vitarka here is not ordinary overthinking. It points to a firm inner certainty that keeps returning to the truth of the Self instead of being carried away by every passing idea.

In the beginning, recognition may last only a few seconds: "I am aware, and this thought is appearing in awareness." That is enough. With repetition, the new recognition slowly becomes more familiar than the old habit of contraction. Self-knowledge is not merely an inspiring idea; it becomes the place from which you live. You do not have to force yourself beyond limitation. Relax one fixed conclusion about yourself or life, and allow a little more wonder, room, and not-knowing.

Carry this today · self-enquiry: What do I know directly about myself when I stop arguing with experience?

Night Offering to Śiva: Śiva, thank You for the deathless awareness in which every beginning and ending of this day appeared.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva


WEEK 13
JĪVA TO ŚIVA
JIVA TO SHIVA

WEEK 13

Jīva to Śiva

The final six days are not about becoming a different being. They are about recognizing that the consciousness experienced as the limited jīva has never been separate from Śiva. Let the journey become simpler now.

Integration Saṅkalpa

I will stop collecting new methods. For six days I will live the recognition already given, and return to whichever of the twelve dhāraṇās has become most alive for me.

Choose one practice

Select the one weekly dhāraṇā that opened you most deeply. Practice only that method for Days 85–90. Let repetition become intimacy.

DAY 85 · WEEK 13

Vijñānabhairava · 15

अन्तःस्वानुभवानन्दा विकल्पोन्मुक्तगोचरा ।
यावस्था भरिताकारा भैरवी भैरवात्मनः ॥१५॥

ENGLISH RENDERING

That state whose bliss is one's own inward experience, whose field is free from conceptual construction, and whose form is fullness—this Bhairavī is the very Self of Bhairava.

A SIMPLE POINTING

This teaching does not ask you to manufacture a mystical mood. It points to the quiet fullness known when you stop dividing experience into what should and should not be happening.

There is a simple intimacy in awareness before commentary begins. Let that intimacy be enough today. For today, you do not have to solve the teaching; simply notice where it touches your real experience. At this stage, there is nothing new to collect. Let the teaching become quiet and intimate. Notice what has always been here, and let that recognition shape one ordinary choice.

Carry this today · self-enquiry: Can I feel the fullness that was here before this journey began?

Night Offering to Śiva: Śiva, I offer this whole journey back to You; let what is true remain alive in the way I live.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 86 · WEEK 13

Mālinīvijayottaratantra · 3.5

या सा शक्तिर्जगद्धातुः कथिता समवायिनी ।
इच्छात्वं तस्य सा देवि सिसृक्षोः प्रतिपद्यते ॥३.५॥

ENGLISH RENDERING

That Power which is taught as the intimate basis of the universe takes the form of Will when the Lord is inclined toward manifestation.

A SIMPLE POINTING

Before a creation appears, there is a lean toward it. You can see the same mystery in yourself: before a sentence, gesture, or decision, a subtle urge gathers.

Become sensitive to the earliest movement of intention. Conscious living begins before action becomes visible. Let this stay close to ordinary life—your breath, your reactions, your relationships, and the way you speak to yourself. At this stage, there is nothing new to collect. Let the teaching become quiet and intimate. Notice what has always been here, and let that recognition shape one ordinary choice.

Carry this today · self-enquiry: What is the simplest intention I want to live from now on?

Night Offering to Śiva: Śiva, I offer this whole journey back to You; let what is true remain alive in the way I live.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 87 · WEEK 13

Tantrāloka · 1.70

न चासौ परमार्थेन न किञ्चिद्भासनादृते।
नह्यस्ति किञ्चित्तच्छक्तितद्भेदोऽपि वास्तवः॥७०॥

ENGLISH RENDERING

In the deepest sense, there is nothing apart from this manifestation of consciousness; no real separation exists between Śakti and the One whose Power She is.

A SIMPLE POINTING

By the end of this teaching, even the useful distinction between Śiva and Śakti becomes transparent. We speak of stillness and movement, awareness and energy, knower and known so that the mind can enter the teaching. Then the teaching turns back and removes the separation it temporarily created.

In lived experience, there is one reality appearing in many ways. Let this simplify your practice: you do not have to escape life in order to find the sacred. A few seconds of sincere noticing can teach more than trying to force a special state. At this stage, there is nothing new to collect. Let the teaching become quiet and intimate. Notice what has always been here, and let that recognition shape one ordinary choice.

Carry this today · self-enquiry: Can I see Śiva and Śakti as one life rather than two ideas?

Night Offering to Śiva: Śiva, I offer this whole journey back to You; let what is true remain alive in the way I live.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 88 · WEEK 13

Bodhapañcadaśikā · 5

तस्यैवैषा परा देवी स्वरूपामर्शनोत्सुका।
पूर्णत्वं सर्वभावेषु यस्या नाल्पं नचाधिकम्॥५॥

ENGLISH RENDERING

His supreme Goddess is the Power of self-recognition, and Her fullness is equally present in every state of experience.

A SIMPLE POINTING

Śakti is described here as the movement by which consciousness knows itself. That means recognition is not something foreign being added to you from outside; the power to recognize is already part of your deepest nature. Fullness does not mean every moment feels pleasant or perfect.

It means no experience is outside the field of consciousness. Even in an unfinished day, there can be a quiet sense that nothing essential has been lost. Nothing dramatic is required; begin with the next ordinary moment and see what becomes clearer. At this stage, there is nothing new to collect. Let the teaching become quiet and intimate. Notice what has always been here, and let that recognition shape one ordinary choice.

Carry this today · self-enquiry: What in this moment feels complete without needing improvement?

Night Offering to Śiva: Śiva, I offer this whole journey back to You; let what is true remain alive in the way I live.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 89 · WEEK 13

Bodhapañcadaśikā · 13

यत्तत्त्वस्य परिज्ञानं स मोक्षः परमेशता।
तत्पूर्णत्वं प्रबुद्धानां जीवन्मुक्तिश्च सा स्मृता॥१३॥

ENGLISH RENDERING

To recognize Reality as it truly is—that is liberation and the state of the Supreme Lord; for the awakened, this fullness is called liberation while living.

A SIMPLE POINTING

Liberation here is not postponed until the end of life. Jīvanmukti, or freedom while living, means that recognition can begin to transform the way you live now.

You still have a personality, responsibilities, preferences, and difficult days, but you no longer take the contracted identity as the whole truth. Fullness becomes the background from which ordinary life is met. The question slowly changes from “How do I escape my life?” to “How do I live this life from a freer identity?” Try this gently in lived experience rather than turning it into another belief you have to defend. At this stage, there is nothing new to collect. Let the teaching become quiet and intimate. Notice what has always been here, and let that recognition shape one ordinary choice.

Carry this today · self-enquiry: What would living freedom look like in one ordinary choice today?

Night Offering to Śiva: Śiva, I offer this whole journey back to You; let what is true remain alive in the way I live.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

DAY 90 · WEEK 13

Pratyabhijñāhṛdayam · 5

चितिरेव चेतनपदादवरूढा चेत्यसङ्कोचिनी चित्तम्॥५॥

ENGLISH RENDERING

Consciousness itself, descending from its open state and contracting around objects, becomes the ordinary mind.

A SIMPLE POINTING

This sūtra changes the way we look at the mind. The mind is not an enemy standing outside the sacred; it is consciousness itself in a more contracted mode.

That means thought does not have to be hated or violently stopped. You can learn to follow thought back toward the awareness from which it arises. The journey from jīva to Śiva is therefore not the destruction of the mind, but the recognition of what the mind is made of. At this stage, there is nothing new to collect. Let the teaching become quiet and intimate. Notice what has always been here, and let that recognition shape one ordinary choice.

Carry this today · self-enquiry: If I am not only the small "jīva," what is quietly shining through me now?

Night Offering to Śiva: Śiva, I offer this whole journey back to You; let what is true remain alive in the way I live.

☐ Read slowly ☐ Sit with the question ☐ Offer the day to Śiva

After Day 90

Do not rush to replace this book with another sequence. Choose the one verse that exposed you most sharply and the one dhāraṇā that made awareness most obvious. Live with those two for another lunar cycle.

Transformation in Trika is not self-improvement toward a spiritually acceptable personality. It is a change in identity: from the contracted knower who believes consciousness is trapped inside a life, to the recognition that life is appearing within consciousness and as its Śakti.

The final pointing: you did not enter Bhairava on Day 1. You learned, slowly, to notice that you had never been outside.

Primary Texts & Editorial Note

Tantric/Āgamic sources: Vijñānabhairava; Mālinīvijayottaratantra; Svacchandatantra with Kṣemarāja's Uddyota; Netratantra with Netroddyota; Parātriṃśikā with Abhinavagupta's Vivṛti.

Foundational Trika śāstra added in this edition: Śivasūtra; Spandakārikā; Pratyabhijñāhṛdayam; Bodhapañcadaśikā; Tantrāloka, chapter 1. Sanskrit e-texts were cross-checked against Sanskrit & Trika Shaivism (sanskrit-trikashaivism.com).

These works are not all the same literary category. The edition keeps the distinction between Tantra/Āgama and foundational aphoristic, kārikā, philosophical, or exegetical śāstra.

All daily English renderings are original and intentionally simple. They are not copied from the website or modern published translations.

Technical mantra and dīkṣā material is contextualized, not turned into self-initiation practice. The 12 practical dhāraṇās remain beginner-friendly Vijñānabhairava selections.

Night Offerings to Śiva are original devotional lines inspired by the atmosphere of Bhaṭṭa Nārāyaṇa's Stavacintāmaṇi; they are not translations.

Jiva to Shiva

ENTRY INTO KASHMIR SHAIVISM

90 DAYS OF TRANSFORMATION THROUGH TANTRIC WISDOM

This book is a gentle 90-day doorway into the living wisdom of Kashmir Shaivism. Across carefully chosen verses from the Tantras and foundational Trika scriptures, each day offers one complete Sanskrit teaching, a clear English rendering, two simple paragraphs of explanation, one self-enquiry question, and a short offering to Śiva before sleep.

The journey is supported by twelve beginner-friendly Vijñānabhairava dhāraṇās, weekly saṅkalpas, and a gradual path from contracted identity toward recognition. No previous knowledge of Tantra, Sanskrit, meditation, or Indian philosophy is required.

You are not being asked to become someone else.
You are being invited to notice what has been quietly present all along.



Amitabh Sharaha