

Decoding Sharābha:
THE LAST AVATAR OF
THE LORD SHIVA
BY SHILPI AHUJA



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Disclaimer

This book is a work of spiritual exploration based on the lived experiences, teachings, and Guru-parampara of Shilpi Ahuja popularly known on the social media as Astro Shilpi Ahuja. The practices, interpretations, and insights shared here arise from her personal journey, the wisdom of her Guruji, and the study of rare tantric granthas, including the Sharabha lineage manuscripts.

While this book discusses Tantric principles, energy practices, mantras, and meditative processes, **it is not a substitute for direct guidance from a qualified Guru or teacher.** Tantra is a discipline that requires purity, preparation, emotional stability, and proper initiation. Readers are strongly advised to approach these teachings with sincerity, humility, and responsibility.

The advanced mantras and processes described in the text are included for educational and lineage-preservational purposes. They must **not** be practiced without proper initiation, supervision, and readiness. Misuse, misinterpretation, or incomplete practice may lead to emotional or energetic imbalance. The author, publisher, and contributors are not liable for any outcomes arising from unsupervised attempts at these practices.

This book is intended to:

- preserve a lineage,
- educate seekers,
- bring awareness about Sharabha Sadhana,
- and offer spiritual understanding—not to promote shortcuts or uninitiated experimentation.

By reading this book, you acknowledge that you are responsible for your own choices, interpretations, and actions.

May this knowledge be approached with reverence, discernment, and a sincere heart.

Thank You Note

My first and eternal gratitude goes to my **Mata** and **Pita** —
the first Gurus any soul receives.

Some people receive their parents for a lifetime,
and some, like me, receive them in fragments —
a little love, a little pain,
and a lifetime of lessons woven silently in between.

It took me years to understand that
the tenderness my mother carried
and the absence my father left behind
were not accidents...

They were alignments.

They shaped the very soil from which my path sprouted.

Their presence and their loss both pushed me toward
the journey my soul had taken birth for —
to seek, to question, to heal,
and eventually... to find my Guru.

To my **Guruji - Pujaya Bhupendra Dutt Sharma**,

who broke a 15-year vow of silence for me,
who saw a light in me that I had not yet seen,
who trusted me with a lineage protected for generations —
no words can contain the depth of my gratitude.

And to the **Pitru-Guru**,

whose mala rests on my neck and whose blessings rest on my
breath,

I bow with folded hands.

This book, this journey, this awakening —
all bloom from the seeds you planted.

To **Paras Ahuja** —

thank you for walking beside me,
not in fear of my fire,
but in reverence of it.

For giving my soul a safe place to land,
for being the grounding to my wings,
and for loving the woman *and* the seeker in equal devotion.

Your presence made my path steadier,
and my purpose clearer.

To my daughter, **Alisha Ahuja** —

Your arrival changed the rhythm of my life in ways I could never have imagined.

Motherhood carved a new doorway inside me,
a doorway through which courage, instinct, and an unshakable
softness began to flow.

Your presence awakened in me
the fierce protector I never knew I carried,
and the gentle strength I had long forgotten.

Every step I take on this path —
every lesson, every sadhana, every truth —
is guided by the love I hold for you.

You have become the quiet fire beneath my seeking,
the reminder of purity amidst chaos,
and the reason my wounds transformed into wisdom.

Everything I do, and everything I am building,
is ultimately for the beautiful child
who never ceases to amaze me.

To **Nidhi A Mehra**,

whose partnership in purpose has become an anchor in this
mission —

thank you for believing in the vision of *Astro Sadhguru Mantra*
before the world did.

Together we understood that astrology is not prediction —
it is guidance,

and that a right Guru, a right mantra, and the right awareness
can soften life's struggles

and illuminate one's karmic lessons
with far less pain and far more clarity.

Your faith, your support, and your strength
have helped carry this wisdom
from my heart

to the public, to the seeker,
and now... into this book.

This book also carries within it
a shared dream that lives deep in both our hearts —
a dream to create a haven
for children without parents,
and parents without children.

Not an orphanage,
not an old-age home —
but a karmic family,

a bridge where lost souls find each other,
and where destiny reweaves, what life has broken.

I know my mother, my father, and every soul who touched my life

—

in love or in pain —

have unknowingly guided me toward this dream.

To every seeker who has ever felt abandoned by life,

to every heart that has broken in silence,

to every soul searching for a Guru,

a mantra,

a meaning —

This book is my offering to you.

And finally,

to **Sharabha Bhagwan**,

the regulator of my inner fire,

the one who transformed my storm into strength,

who turned my wounds into wisdom,

and who continues to hold my path with fierce compassion —

I bow in complete surrender.

With love, humility, and a heart that still trembles in gratitude,

— **Shilpi Ahuja**

a.k.a Astro Shilpi Ahuja

About The Author

Shilpi Ahuja, widely known as **Astro Shilpi Ahuja**, is a practitioner, teacher, and seeker rooted in the living traditions of tantra, mantra, and astrology. Her work is shaped not by academic pursuit alone, but by lived experience—years of searching, unlearning, discipline, and direct transmission through Guru–Paramparā (Guru Lineage).

She is the founder of **Astro Sadhguru Mantra**, a platform created to bring depth, restraint, and ethical clarity back into spiritual practice. Through this work, she has consistently emphasised that astrology is not a tool of prediction, but a language of guidance; that mantra is not performance, but regulation; and that true sadhana (spiritual practice) is meant to stabilise life, not escape it.

Shilpi’s journey into Sharabha Sādhana did not begin with ambition for power or recognition. It emerged from a sincere need to understand intensity—emotional, psychological, and energetic—and to learn how to live with it without fragmentation. Under the guidance of **Pujaya Bhupendra Dutt Sharma**, her Guru, she was introduced to the Sharabha lineage as a path of regulation, responsibility, and inner authority. What followed was not transcendence away from life, but a deeper capacity to stand firmly within it.

As a woman, a mother, and a householder, Shilpi represents a form of sadhana (spiritual practice) that is grounded and integrated. She believes that spiritual practice must coexist with real-world responsibility—that strength and compassion are not opposites, and that restraint is the highest expression of power. Her work reflects a rare balance of intensity and gentleness, discipline and devotion.

Decoding Sharabha: The Fifth Avatar of the Lord Shiva is not written as an instruction manual, nor as a declaration of mastery. It is offered as a bridge—between ancient wisdom and modern minds, between fire and stability, between seeking and standing. Shilpi remains, above all else, a student—committed to learning, preserving lineage, and transmitting knowledge with humility and care.

She continues to teach and guide through structured programmes rooted in Guru-Paramparā, while holding firm ethical boundaries around what must remain protected. Her aspiration is simple and unwavering: to help seekers cultivate clarity, regulation, and inner steadiness—so they may live fully, consciously, and responsibly in the world.

Om Sharabheshwaraya Namah!

Prologue

“When Fire Calls A Seeker”

Some journeys begin with blessings.
Mine began with a break.

Before I knew mantras, before I knew deities or destiny,
I knew only **loss** — a father taken too early,
a mother holding her grief like a silent storm,
and a child learning to breathe inside an emptiness
too big for her age.

People say childhood is where innocence lives.
For me, childhood was where **questions lived**.

Why him?

Why us?

Why this void that no prayer seemed to fill?

And then one day, a sentence changed the course of my life:

“Tantra se marre hue bhi wapas aa jaate hain.”

(English Translation: *Through Tantra, even the dead can be invoked or awakened.*)

It was said casually, without intention —
but it struck me with the sharpness of destiny.

A ten-year-old heart does not understand philosophy.
It understands longing.
And somewhere in that longing,
a hidden door inside me opened.

I did not know then
that this door would lead me to
forgotten granths (scriptures),
a Guru who waited without searching,

and a deity the world rarely speaks of —

Sharabha Bhagwan,
the regulator of cosmic fire.

As the years passed, life carved me relentlessly —
through illness in the family,
through deception by false guides,
through the loneliness of a seeker who has not yet found her path.

Yet beneath all the chaos
there was always a subtle presence,
a watchfulness,
a protection I couldn't name.

Much later I understood —
it was **Sharabha Bhagwan,**
holding my fire until I could hold it myself.

My search eventually carried me
to an old room filled with ancient pages —
a place where manuscripts seemed to breathe,
where silence felt alive,
and where my Guruji,
the keeper of a lineage older than memory,
looked at me as if he had been waiting for this moment.

When he broke his 15-year vow
and placed his pitr-guru's mala (A guru lineage heirloom
necklace) around my neck,
I realized that none of my suffering
had been without purpose.
Every wound had been preparing me
for this path,
this initiation,
this awakening.

And now, as I step into the story of Sharabha Bhagwan,
I understand one truth with absolute clarity:

My journey did not begin because I was wounded.
It began because I refused to let the wound define me.
Because fire, when feared, destroys —
but when embraced, transforms.

This book is the story of that transformation.
Of how a forgotten avatar regulated the storm within me
and restructured my destiny.

And if this book has reached your hands,
perhaps somewhere in you too
A fire is waiting to be understood.

Welcome to the path.

Welcome to the balance.

Welcome to Sharabha Bhagwan

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PART I
THE WOUND THAT OPENED
THE PATH

Chapter 1

The First Crack In The Soul

Every seeker carries a moment in their life when destiny stops behaving like a soft breeze and begins shaping them with the weight of a sculptor's chisel. For me, that shaping began before I even knew what it meant to lose someone. I arrived in this world unaware that my story was already holding its breath—waiting for an absence that would define the rhythm of my early years.

My father did not leave gradually, through the fading touch of age or illness. He vanished through betrayal—quiet, sudden, and irreversible. I have no memory of his voice or the warmth of his hands, yet I grew up with the unmistakable outline of his absence. There was always an empty chair with a gravity of its own, a space in the house that felt too large for any child to fill. My mother tried to protect me from the sharp edges of our reality, but grief has a way of leaking through the smallest cracks. I watched her carry her sorrow like a silent burden, folding it carefully into her daily routines, the way some people fold clothes they are not ready to discard.

People assume children forget. They do not. They absorb. They store what they cannot name. They feel before they understand. I felt everything—my mother's exhaustion, the heaviness in her breath, the quiet tremble in her prayers, the way the house seemed to echo with things unsaid. The world outside saw a woman rebuilding her life and her daughter standing beside her. What it did not see was the fracture beneath that façade—the hollow that stretched between us where my father's presence should have been, a hollow that shaped me long before I learned to shape words around it.

As I grew, something inside me became unusually alert, as though a part of my soul was searching for a reason behind what had happened. While other children learned nursery rhymes and stories, I learned how to listen to the spaces between words. I learned how silence could be loud, how absence could be a teacher, and how pain could sharpen a child into someone who looks at the world with more depth than their age allows. I could not articulate the questions rising inside me, but they lived in me with the constancy of breath: *Why him? Why us? Why this path?* These were not the questions of a child—they were the first stirrings of a seeker.

There is a difference between a wound and an initiation. A wound breaks you; an initiation opens you. I did not realize it then, but the first crack in my heart was not a fracture—it was the beginning of an opening. An opening through which my destiny would one day enter. An opening through which ancient energies, forgotten wisdom, and the pull of Sharabha Bhagwan would eventually find me.

Back then, I knew nothing of sadhana, nothing of mantras, nothing of lineage or Tapasya (austerity). I only knew that something in me had begun searching long before I knew what I was searching for. My life was quietly preparing me for a path that was hidden far ahead, a path I would not have chosen but one that had chosen me from the moment that first crack appeared.

Years later, when I finally understood the meaning of divine timing, I realized that every seeker is shaped long before they become aware of their seeking. The universe doesn't wait for us to be ready. It begins sculpting us through our earliest sorrows, our earliest questions, our earliest losses. My journey did not begin the day I stepped into a library of ancient granthas (scriptures), nor the day my Guru placed his mala around my neck. It began here—with a small girl standing in a house missing one heartbeat, trying to make sense of a silence that felt too large for her.

This was the beginning of my path.

Not through light—

but through a crack.

Chapter 2

A Child Trying To Call The Dead

There are moments in a seeker's childhood that appear ordinary to the world, yet they rearrange the architecture of the soul. One such moment arrived in my life quietly, almost casually, wrapped in a sentence spoken by someone who had no idea she was altering the course of my destiny.

I was ten—an age where children dream of games and birthdays—yet my dreams were stitched with a longing far older than me. My father's absence had become a shape in our home, an unspoken truth that sat between my mother, my brother and me at every meal, every conversation, every silence. I had never questioned the finality of death; I had simply accepted it as the reason behind the ache we carried.

But one afternoon, as I stood listening to a neighbourhood aunty discuss superstition and rituals with careless fascination, she said the words that split my world open:

“Tantra se marre hue bhi wapas aa jaate hain.”

(English Translation: *Through Tantra, even the dead can be invoked or awakened.*)

It was a sentence tossed into the air, woven of half-belief and half-ignorance. Yet for a child who had spent years watching her mother's tears fall into a space she couldn't fill, those words were not a superstition—

they were a possibility.

That night, something inside me refused to sleep. I did not have the vocabulary for hope, nor the wisdom to understand its weight; I only had the raw desire of a daughter who missed a father she had

barely known. My young mind took that sentence as truth, not metaphor. If Tantra could call back the dead, perhaps it could call him. Perhaps he could answer the questions life had denied me. Perhaps loss was not as permanent as everyone believed.

When I found an old, dust-covered book on mantras and rituals—unopened, forgotten, its pages yellowed by time—I felt as though destiny had placed it exactly where my hands would reach. I could not read every word, but I traced the symbols with a reverence I did not yet understand. The room around me grew still, the air thicker, as if something unseen had stepped closer to listen.

I sat on the floor with the book open before me, a small girl trying to speak to a world she did not know how to navigate. I whispered whatever syllables I could. I mispronounced half the words. I understood nothing...

Yet I felt everything.

Grief has its own frequency, and that night, mine was searching for resonance.

Nothing supernatural happened. No voice answered.

But something inside me shifted—not with the disappointment of a failed attempt, but with the awareness that I had touched a doorway. A doorway between the seen and the unseen. A doorway that had reacted to my longing, even if I could not perceive how.

In the dim light of that room, I realized a truth I would only articulate many years later:

The soul often begins its search long before the mind understands what it is searching for.

The next morning, the world looked the same—

Yet I was not.

A part of me had awakened, a part that sensed there was more to existence than what my eyes could see. And once that awareness enters a child, it never leaves; it grows, it follows, it transforms into

a compass that points toward destiny even when you are walking
in the opposite direction.

I did not call my father back from the dead that night.

But I called forth something far more enduring—
my path.

This early attempt at reaching beyond the veil did not bring me the
answers I sought,

but it brought me to the **seeking itself**.

And in the universe's quiet mathematics,

Seeking is always the first step toward being found.

Looking back now, I understand:

The child who tried to call her father was not chasing a miracle.

She was awakening a lineage she did not yet know she
belonged to.

A lineage that would one day lead her to ancient granthas
(scriptures),

to a Guru who recognized her fire,

and to the forgotten avatar who regulates the chaos of the
cosmos—

Sharabha Bhagwan.

The night I tried to speak to the dead was not a failure.

It was an initiation disguised as innocence.

An initiation into a journey the divine had already begun writing
for me.

Chapter 3

Illness, Betrayals & The Deepening Search

There are stages in a seeker's life when the world outside collapses just enough to force the world inside to rise. My next initiation came not through books or rituals, but through the slow breaking of the person who had held my world together—my mother.

Her illness arrived like an uninvited shadow, gradual yet merciless. I was in my teens when her kidneys began failing, and the house that once echoed with whispered grief now echoed with machines, medicines, and the uneasy rhythm of survival. Watching her struggle was like watching the last pillar of my childhood tremble. I had already lost one parent to fate; the fear of losing the other to disease was a weight I was too young to carry and too old to ignore.

Hospitals have their own silence—a silence soaked in fear, waiting rooms, and the smell of disinfectant. I spent hours watching my mother drift in and out of discomfort, and somewhere in that sterile space, life posed a question I could no longer ignore: *If suffering is inevitable, then what is the meaning behind it?* It wasn't despair that pushed me toward that question; it was desperation for understanding.

And when a soul becomes desperate for meaning, it becomes vulnerable. Vulnerable to illusion. Vulnerable to the shadows disguised as light.

In those years, I met people who claimed they could help. People who spoke in confident tones, promising miracles wrapped in mantras, shortcuts wrapped in secrecy. They carried malas, ashes, cryptic phrases—everything except integrity. Some claimed they could speak to departed souls. Others promised protection, healing,

blessings that vanished the moment their fees were collected. Each encounter left me emptier, disillusioned, and more fiercely aware of the thin line between Tantra as a science of consciousness and Tantra as a marketplace of manipulation.

Yet even these betrayals served a purpose. They taught me that real spirituality does not advertise itself. It does not seduce. It does not bargain. The more I encountered false guides, the stronger my inner compass became, pointing not toward people but toward something deeper—an unnamed knowing, a quiet insistence that truth existed somewhere beyond the noise.

Through my mother's illness, I learned that suffering is not a punishment; it is a purification. Through betrayal, I learned that not every person who wears a rudraksha carries the truth. And through my growing disillusionment, I learned that a seeker is often pushed to the edge before they can find the real path. Pain refines perception; deception sharpens intuition. Every disappointment was chiselling me further into the shape destiny required.

But as much as the world was breaking around me, something inside was awakening—slowly, fiercely, irrevocably. I began sensing that my search was no longer about my father, no longer about calling the dead or curing illness. It had become a search for the underlying intelligence of the universe itself. A search for the force that governs imbalance, suffering, destiny, death, and transformation.

At that time, I didn't know the name of that force. I didn't know that a deity existed whose very essence was the regulation of chaos, the absorption of destructive fire, the balancing of uncontrolled instinct. I didn't know I was walking toward **Sharabha Bhagwan**, step by step.

But the universe knew.

Looking back, I see this phase of my life not as a collection of tragedies but as a narrowing of the path—life removing everything that was false so that I could one day recognize what was true. The

illness, the fear, the betrayal, the disappointment—they were all silent escorts, guiding me away from the world of pretenders and closer to the one moment that would change everything:

the moment I would stand before the granthas (scriptures),
before the man who would become my Guru,
and before the wisdom that would one day become this book.

I did not know it then, but my initiation had already begun.

Chapter 4

The Real Midas Touch In My Life

When I was a child, I once watched a movie about a legendary Paraspatthar—the mythical sorcerer’s stone spoken of in ancient scriptures, the stone that could turn anything it touched into pure gold. At the time, I didn’t understand the symbolism. I only knew that the idea of something carrying such power—enough to transform the ordinary into the extraordinary—felt both magical and dangerous. In that movie, the stone changed lives, sometimes through greed, sometimes through desire, but always through transformation. And I remember thinking, with the innocence of a child, how strange it must be for something so small to hold the power to change destinies.

Years later, I would meet a man whose name carried that same ancient vibration—**Paras**—and only then would I understand that the real alchemy in life does not come from stones or relics, but from the people destiny chooses for us.

But that understanding didn’t arrive immediately.

In the beginning, we met as friends—simply, naturally, without any dramatic signs announcing that something significant had entered my life. There was an ease in our conversations, a quiet respect, and a warmth that felt familiar without feeling intrusive. We would drift apart, return again, exchange stories of our journeys, unaware that destiny was weaving our threads long before we recognized the pattern.

By the time we reconnected years later, I had already stepped deeply into my spiritual path. My life had begun revolving around questions most people hesitate to even ask. I was studying granthas (scriptures), exploring energy, walking a path of tapasya (austerity) and uncertainty. And with that path came a fear that had silently

buried itself inside me for years: *What if I chose a partner who could not understand this journey? What if marriage became a cage that clipped the wings I had fought so hard to grow?*

The lives of seekers—especially those touched by Tantra—are often misunderstood, idealized, or feared. I had seen enough instability to know that love could collapse under the weight of a spiritual path. The idea of marriage frightened me more than I ever admitted aloud. What if someone asked me to abandon this path? What if they questioned it, judged it, restricted it? What if I had to choose between companionship and destiny?

But destiny has its own sense of humour.

Sometimes, it brings you exactly what you fear losing.

When Paras walked back into my life, I was no longer the girl who whispered mantras in the dark, hoping to summon what she'd lost. I was on a journey shaped by wounds, faith, and an invisible force that was slowly guiding me toward Sharabha Bhagwan. Yet in front of him, my intensity did not feel like too much. My questions did not feel strange. My fire did not feel unsafe.

Where others hesitated, he listened.

Where others might have dismissed, he understood.

Where others feared shadows, he saw depth.

There was a steadiness in him that reminded me of the mythical stone from my childhood—not because he turned things to gold in a superficial way, but because everything he touched seemed to transform through stability, sincerity, and an almost effortless grace. He didn't try to control my journey or interpret it for himself. Instead, he gave it space. He let it breathe.

The fear I carried—that a partner might shrink from my spiritual path—began dissolving slowly, replaced by a quiet realization: *Some people are not threatened by your fire. They help you hold it.*

Paras never tried to become the centre of my destiny; he simply supported it. He didn't attempt to answer my questions; he encouraged me to follow them. And he never once asked me to choose between my path and a life with him. Instead, his presence gently illuminated the possibility that the two could coexist.

In him, I found not just companionship, but a form of alchemy—one that transforms not through magic, but through presence. The kind of presence that strengthens your roots while allowing your spirit to rise.

Looking back now, I understand why the symbolic Paraspatthar had fascinated me as a child. Not because of the gold it could create, but because of the transformation it represented. Paras became that in my life—not a stone of myth, but a human being whose very presence turned fear into clarity, insecurity into trust, and solitude into shared strength.

He did not change my destiny.

He simply helped me walk toward it without fear.

And though I still had many steps left to take—toward the granthas, toward my Guru, and toward Sharabha Bhagwan—it was this companionship that gave me the grounding I needed before life opened the next doorway.

Some people enter your life as lessons.

Some as tests.

A few—very few—enter as alchemists.

Paras was the real Midas Touch in mine.

Chapter 5

The House Of Whispering Pages

Divine encounters rarely arrive with introductions. They appear softly, disguised as coincidence, but carrying the unmistakable signature of destiny. My journey to **Sharabheshwar Rameshwar Pustakalay** began in this quiet, mysterious way—not through a planned visit, but through a moment that felt almost orchestrated.

It happened during a conversation with a distant acquaintance—someone I barely knew, someone who had no understanding of the path I was on. We were speaking about manuscripts when, without intention or emphasis, he said, “*Muzaffarnagar mein ek jagah hai... bahut purani pustakalay. Wahan kuch granth milte hain jo ab kahin nahi milte.*” (English Translation: There is a place in Muzaffarnagar city, it is an old library. The rare manuscripts you will find there cannot be found elsewhere). He didn’t remember the name. He didn’t know what was inside. He spoke of it the way one mentions a rumour, half-real, half-forgotten.

But the moment he said it, something inside me shifted—

a strange, subtle pull,

a sensation I had felt only once before,

when I whispered mantras at ten years old hoping to reach my father.

I did not know then that the name of that place held within it the vibration of a deity I had yet to meet—**Sharabheshwar**.

But my soul recognized it long before my mind did.

A week later, as if guided by an unseen thread, I stood before an old building whose paint had aged into the colour of memory. The signboard read:

Sharabheshwar Rameshwar Pustakalay.

It felt like a gatekeeper whispered, “Welcome. We’ve been waiting.”

Inside, the air was thick with the scent of time—dust, dried ink, aging paper, and something else: the unmistakable hum of preserved energy. The shelves leaned under the weight of granthas (scriptures) forgotten by the world but fiercely protected by those who understood their worth. The silence in that room was not empty; it was inhabited.

And sitting in the centre of that silence was **Pujaya Bhupendra Dutt Sharma**.

The world has a way of showcasing pseudo-gurus—men adorned in symbols they do not understand, wearing spiritual arrogance like costume jewellery. I had met enough of them in my search to know when something felt off. But Guruji felt nothing like them. His presence was simple, but it carried a stillness that was almost unsettling in its depth. I did not feel observed; I felt *seen*. His eyes were not evaluating me—they were remembering something.



(Image: The **Sharabheshwar Rameshwar Pustakalay**, library accessed in Guru Parampara, there exists a copper-plate inscription depicting the dual-faced form of Sharabheshwara. According to certain traditions and schools of thought, this form is also referred to as **Gandabherunda**.)

In that moment, an unspoken truth rose within me:

I was not meeting him for the first time.

He didn't greet me with grand proclamations. He didn't offer blessings or promises. He simply nodded, as though acknowledging a meeting that was long overdue. Then, with a quiet grace, he walked to a corner shelf and lifted a bundle of granthas wrapped in faded red cloth.

When he placed them before me, the energy shifted again—not loudly, but unmistakably, like a door opening inward.

The granthas were fragile yet powerful, some handwritten, some stamped with symbols that looked like portals carved in ink. Their pages carried verses on fire, wings, cosmic regulators, primal energies, and divine integrations—themes I would only understand later when I learned about Sharabha Bhagwan. Some pages had diagrams resembling mandalas, others contained stotras (verses) radiating a force I could feel through my fingertips. It was as if these texts held not just knowledge, but memory—memory of a lineage I had unknowingly been walking toward my entire life.

The moment I touched them, tears rose without warning—not from sadness, but from recognition. I didn’t yet know what these granthas contained, but I knew they had found me, not the other way around.

Guruji watched quietly.

Not with anticipation, not with doubt—

but with a knowing so serene it felt divine.

There was no attempt to impress, no performance, no ego.

Just a presence that said, without words,

“Your search ends here.”

And perhaps what moved me most was the contrast. After years of being misled by charlatans who used the language of the divine without the substance of it, here stood a man who needed no language at all. His silence was more trustworthy than their loud promises. His simplicity carried more authority than their theatrics. His eyes held truths their rituals could never touch.

A thousand questions rose inside me, yet none needed to be spoken. Guruji’s presence itself was the answer.

I carried the granthas to my car, unable to leave them behind even for a moment. I opened the first one, and by the dim glow of the

car light, the words seemed to breathe—they didn't read like scripture, they read like destiny. As though each verse was a memory I had forgotten, each symbol a piece of my own story returning to me.

For the first time in my life as a seeker, I did not feel like I was searching.

I felt found.

The divine meeting I had longed for didn't come through dramatic visions or miracles. It came through a room of whispering pages, a Guru with ancient eyes, and granthas that carried the pulse of a forgotten truth.

Sharabheshwar Rameshwar Pustakalay was not just a library.

It was a threshold.

A place where destiny removes its veil.

A place where the seeker meets the lineage that has been waiting.

And in that sacred convergence—

between Guru and disciple,

between granthas and recognition,

between destiny and its moment—

my true path began to rise.

This was not a coincidence.

This was a calling.

A spiritual appointment set long before this lifetime.

And Sharabha Bhagwan was already watching.

PART II
THE COSMIC STORY OF SHARABHA

Chapter 6

Diksha: Death And Rebirth In One Breath

Some moments do not simply happen to us; they reshape us, quietly dividing life into a “before” and an “after.” My Diksha with **Pujaya Bhupendra Dutt Sharma** was one such moment—subtle in appearance, yet seismic in its effect. It did not come through ritual, chanting, or ceremony. It came through a stillness so profound that I sometimes wonder how my body contained the magnitude of that silence.

The day after my first visit to Sharabheshwar Rameshwar Pustakalay, I felt an inexplicable pull to return. It wasn’t a thought or a plan—it was a summons. The granthas I had read the previous evening had left an imprint in me, as if their verses had awakened a part of my soul that refused to wait any longer. When I entered the Pustakalay again, Guruji was sitting exactly as before, unmoved by time, as though he belonged more to the realm of preserved knowledge than to the rhythms of day and night.

He looked up as I walked in, and there was something in his gaze—a recognition, a knowing—that struck deeper than words. It wasn’t curiosity or evaluation; it was the silent acknowledgment of someone who has been waiting for a seeker to arrive at the precise moment destiny intended. I sat before him without the need for introductions or explanations. The space between us felt charged, not with tension, but with inevitability.

Guruji began speaking in a soft, measured tone, sharing fragments of his life not as stories, but as transmissions. He spoke of the ancient tantric lineages he had guarded for decades, of the vows he had taken to preserve their purity, and of the painful betrayal by a former disciple that had compelled him to retreat inward and swear

never to offer Diksha again. As he spoke, I felt an emotion rise inside me that I could not immediately name—a mixture of humility, disbelief, and the quiet realization that something larger than both of us was orchestrating this moment.

Then, almost as if guided by an inner command, Guruji opened a small wooden box and removed a mala whose beads had darkened with years of sadhana. “This belonged to my pitr-guru,” he said, his voice carrying the weight of lineage. “I vowed this mala would not be placed on anyone again.” His words held no theatrics, no mystique, only truth—and it was this simplicity that made them powerful.

When he lifted the mala toward me, the air in the room grew dense, as though unseen presences had gathered to witness what was unfolding. The mala was warm, alive, almost breathing. As Guruji placed it around my neck, a subtle tremor moved through me—not dramatic, not overwhelming, but deep enough to reach the parts of me that had long remained untouched. Years of questioning, searching, pain, and longing seemed to quiet in a single breath.

I felt something loosen inside me, a knot I had unknowingly carried since childhood. In its place, a stillness rose—vast, grounding, unmistakably sacred. Guruji’s eyes held mine, and with the calm authority of someone who sees beyond lifetimes, he said, “Your path is Sharabha. You were born for this. Your wounds prepared you. Your seeking aligned you. The fire you carry has been waiting to be recognized.”

I didn’t yet know who Sharabha Bhagwan was. I didn’t know the stories, the form, the energy, or the cosmic significance. But I knew, with a clarity beyond logic, that the name resonated with a depth I had felt only a few times in my life—moments when the universe whispers, “This is it.”

In that instant, it became clear that nothing in my life had been random. My childhood wounds, my mother’s illness, the false guides I had encountered, the granthas that had found me, the pull

to this place—all of it had been preparation. Guruji had not chosen me impulsively; he had recognized something in me that my life had been shaping for years.

As I stepped out of the Pustakalay after Diksha, the world outside looked unchanged, but I no longer was. Something had ended—the identity shaped by loss, confusion, and unanswered questions. And something new had taken birth—the seeker aligned with her Guru, the disciple bound to a lineage, the soul awakening to its purpose.

Guruji had not just placed a mala around my neck; he had placed a destiny on my shoulders.

The initiation was not loud, but it was absolute.

In that quiet transformation, I understood a truth I had long sensed but never articulated:

When the Guru recognizes the disciple, the disciple remembers the path.

And my path, now unmistakably, was leading to the fierce, hidden, cosmic regulator—

Sharabha Bhagwan.

Chapter 7

Sharabha: Shiva's Hidden Avatar

When Guruji first spoke the name **Sharabha Bhagwan**, I felt its vibration enter me with an intensity I could not articulate. The sound carried a weight older than language, a memory older than this lifetime. It was not simply the name of a deity—it was the sound of a destiny awakening. And as I began studying the granthas Guruji had placed in my hands, I realized why this avatar had remained concealed from the world for so long. Sharabha Bhagwan was not created to be widely known; He was created to appear only when cosmic imbalance demanded regulation.

While most Puranic retellings give brief glimpses of Sharabha's appearance after Narasimha's uncontrolled rage, the tantric granthas describe Him with a depth that redefines the myth entirely. They speak of **a form born not from anger but from necessity**, not from destruction but from divine **regulation**. The more I read, the more I understood why Guruji said: *"Your path is Sharabha."*



The **Nigraharunsaptam**, one of the rarest preserved texts on Sharabha Bhagwan by my Guruji, offers a vision of Him not as a mythic creature but as a cosmic mechanism. The first verse describes Him as:

“कपोद्रेकयित्-निर्यन् निखिल परिचरत् ताडभार प्रभुतम्।
 ज्वालामालाग्र दग्ध स्मरतनु सकलं त्वामहं शालुवेशम्॥
 याचे त्वत्पादपदम् प्रनिहितमनसं द्वेष्टि मां यः क्रियाभिः।
 तस्य प्रानप्रायपाः पर शिव! भवतः शुल्भिन्नस्य तूर्णम् ॥१॥ ”

**Kapodrekayti-niryan nikhila-paricharat tāmra-bhāra-
 prabhutam,
 jvālā-mālāgra-dagdha-smara-tanu-sakalam tvām aham
 Śhāluveśham.**

**Yāche tvat-pāda-padam praṇihita-manasaṁ dveṣṭī mām
 yaḥ kriyābhīḥ,**

tasya prāṇa-prāyapāḥ para Śhiva! bhavataḥ śhūla-bhinnasya tūrṇam.

(O Supreme Shiva, Shāluveśha—

whose form radiates with a copper-hued brilliance,
whose entire being is purified by garlands of flame,
and before whom even desire is reduced to ash—

I seek refuge at Your feet with a mind firmly anchored in
surrender.

May those forces that act against me through hostile intent or
action

be swiftly subdued by Your trident-bearing authority.)

In another verse, Sharabha Bhagwan is invoked as:

“वज्रनखः सुरभयङ्करः सर्वलोकसंरक्षकः विधाना”

**Vajra-nakhaḥ sura-bhayaṅkaraḥ sarva-loka-saṁrakṣakaḥ-
vidhan.**

(The thunder-clawed One, fearsome even to the celestials,
Protector of all realms.)

This was not the language of myth; this was the language of
responsibility. The universe itself seemed to lean on Him when its
fabric trembled.

One of the verses in **Sharbesh Shastak Stotra Mantra** mention
in **Akash Bhairav Tantram** by Shri Kapil Dev Narayan went
further, describing His role after Narasimha’s fury threatened to
shake the balance of creation:

दंष्ट्र-शनखोग्रः शरभः सपक्षश्चतुर्भुजश्चाष्टपदः सहेतिः ।

कोटीर-गंगेन्दुधरो नृसिंह-क्षोभापहोऽस्मद्रिपुहास्तु शंभुः ॥

हुङ्कारी शरभेश्वरोऽष्टचरणः पक्षी-चतुर्बाहुकः

पादाकृष्ट-नृसिंह-विग्रहधरः कालाग्नि-कोटि-द्युतिः ॥

विश्व-क्षोभहरः सहेतिरनिशं ब्रह्मेन्द्र-मुख्यैः स्तुतः

गंगाचन्द्रधरः पुरत्रयहरः सद्यो रिपुघ्नोऽस्तु नः ॥

मृगाङ्ग-लाङ्गूल-सचञ्चु-पक्षो दंष्ट्राननाङ्घ्रिश्च भुजासहस्रः ।

त्रिनेत्र-गङ्गेन्दुधरः प्रभाद्यः

पायादपायाच्छरभेश्वरो नः ॥

Danṣhṭra-śhanakhograḥ Sharabhah sapakṣhaśh

chaturbhujāśh chāṣhṭapadaḥ sahetiḥ,

koṭīra-gaṅgendu-dharo nṛisimha-kṣhobhāpaho'smad-

ripuhāstu Śambhuḥ.

Huṁkāri Sharabheśhvaro'shṭa-charaṇaḥ pakṣhī-

chaturbāhukaḥ,

pādākṛiṣhṭa-nṛisimha-vigraha-dharaḥ kālāgni-koṭi-dyutiḥ.

Viśhva-kṣhobhaharaḥ saheti-raniśham brahmendra-

mukhyaiḥ stutaḥ,

gaṅgā-chandra-dharaḥ puratraya-haraḥ sadyo-ripughno'stu

naḥ.

Mṛigāṅga-lāṅgūla-sachāṅchu-pakṣho danṣhṭrānanāṅghriśh

cha bhujā-sahasraḥ,

tri-netra-gaṅgendu-dharaḥ prabhāḍhyaḥ—

pāyād-apāyācch Sharabheśhvaro naḥ.

(May Sharabheśhwara protect us—

the fierce one with razor-like fangs and nails, winged and four-armed, standing upon eight powerful feet;

crowned, bearing the Ganga and the Moon, the one who dissolved the agitation of Narasimha and destroyed our enemies.

He roars with the sound of huṁkāra, radiates with the brilliance of countless fires of dissolution,

restrains cosmic upheaval, and is eternally praised by Brahma, Indra, and the celestial hosts.

Bearer of Ganga and Chandra, destroyer of the three cities, slayer of enemies in an instant—

with animal grace, tail and beak-like force, terrible fangs,

innumerable arms, three eyes blazing with authority—

may Sharabheśhwara guard us from all harm.)

The word “नृसिंह-विग्रहधरः” —*the one who dissolved the agitation of Narasimha* — changed everything for me.

Sharabha did not defeat Narasimha.

He **absorbed** Him.

He **calmed** Him.

He **regulated** the unregulated.

It was this nuance that differentiated Sharabha Bhagwan from Shiva’s other manifestations. Rudra destroys. Mahakaal dissolves. Bhairava terrifies ignorance into awakening. But **Sharabha regulates what even gods cannot control.**

Another verse (verse 19) from **Sharbesha Ashtakam** describes His form:

“हुङ्कारी शरभेश्वरोऽष्टचरणः पक्षी चतुर्बाहुकः।
पादाकृष्टनृसिंहविग्रहधरः कालाग्निकोटिद्युतिः॥”

***Huṅkāri Sharabheśvaro ’ṣṭa-caraṇaḥ pakṣī chatur-bāhukaḥ,
pādākṛṣṭa-nṛsimha-vigraha-dharaḥ kālāgni-koṭi-dyutiḥ.***

(Sharabheśvara, resounding with the Hunkāra,
moves upon eight limbs, winged and four-armed;
he restrains the Narasimha form beneath his feet,
radiant with the brilliance of countless cosmic fires.)

The imagery was not symbolic alone—it was energetic.

Eight legs represented control in all directions.

Wings represented the capacity to rise above instinct.

The Lion-face represented fearless truth.

Bird-body represented transcendence.

Fire-eyes represent awareness that sees beyond time.

As I read, it became increasingly clear why Sharabha Bhagwan had remained hidden from mainstream awareness. His form demanded maturity. His story demanded humility. His energy demanded readiness. To invoke Him casually would be like inviting a cosmic regulator into a space unprepared for balance.

And then I found a verse while reading Sharabha Hridaya (a tantric text) that filled my heart yet stilled me completely—one that felt almost like seeking Sharbha Bhagwan was the karmic contract I have in this life time:

“शरभो हृदये निष्ठय वर्तते सर्वसंहारकः।
नृसिंहक्रोधनाशार्थं प्रबुध्यस्व महाबल॥”

*Sharabho hṛidaye niṣṭhya vartate sarva-saiṁhāraḥ,
nṛsimha-krodha-nāśārthaṁ prabudhyasva mahābala.*

**(Sharabha abides firmly within the heart,
the ultimate power of dissolution and restraint;
O great force, awaken within me
to dissolve the uncontrolled fury of Narasimha.)**

It was as if the grantha (scriptures) had read my childhood, my wounds, my inner storms, and then give them meaning. Everything I had struggled with—anger, pain, searching, the sense of imbalance—was reflected in the very nature of this avatar.

That was the moment I understood why Sharabha Bhagwan had called me, why Guruji had recognized the path within me before I did, why the granthas (scriptures) had felt like home.

Sharabha Bhagwan was not merely an avatar.

He was a **mirror**—one held up to the parts of me that needed regulation, transformation, and alignment.

He was a **pathway**—from chaos to clarity, from instinct to awareness.

He was a **reminder**—that even fire has its purpose when guided.

And perhaps most importantly, He was a **promise**—that every seeker carrying an inner storm also carries the ability to evolve beyond it.

My life had been preparing me for this revelation long before I knew it. Guruji had seen it.

The granthas (scriptures) has confirmed it.

And now, Sharabha Bhagwan was beginning to reveal Himself—
not through his lore, his legend,
but through recognition.

Chapter 8

Hiranyakashipu: When Ego Becomes A Universe

A grantha (scripture) does not just recite a lore of gods; it is psychology written in cosmic language. That is why when I first read the verses describing Hiranyakashipu—the demon-king whose rise and fall set the stage for two of the most potent avatars in creation—I realized I was not simply reading about a tyrant from ancient times. I was reading about ego in its purest, most unrestrained form. Ego not only as a flaw, but as a force. Ego not as arrogance alone, but as a worldview.

Hiranyakashipu was not born evil; he was born powerful. His Tapasya (austerity) was legendary, his discipline unmatched. The scriptures describe him as one whose austerities shook even the heavens. His years of penance were so intense that Brahma himself was compelled to grant him boons—boons crafted carefully to outwit mortality. But what he could not outwit was **his own mind**.

Ego is subtle. It grows like a shadow—larger and darker behind those who walk closest to the light. Hiranyakashipu's ego rose not from desire alone, but from fear—fear of insignificance, fear of loss, fear of the divine power he could not control. He wanted dominion, not devotion. He wanted immortality without surrender. He wanted the universe to bend not to dharma, but to his will.

As the *Vishnu Purana* (1.17.10-12) describes, the king's tyranny was not external alone; it began internally. A single line in the granthas struck me deeply:

“हिरण्यकशिपुस्तेन वरेणाभूत् स्वयंभुवा।

स त्रैलोक्यं जित्वा सर्वं ममैवाहमिति स्मृतः॥“

***Hiraṇyakaśipu tena vareṇābhūt svayambhuvā,
sa trailokyam jītvā sarvaṁ mamaivāham iti smṛitaḥ.***

(By the boon granted by the Self-born Creator,
Hiraṇyakaśipu became empowered;
having conquered the three worlds,
he came to believe: “All this is mine—indeed, I alone am
everything.”)

This verse is not merely about a ruler;
It is about every human who lets ego eclipse truth.

Hiranyakashipu demanded that his people worship him as God. He could not tolerate that his young son, Prahlad, saw Vishnu as the supreme force. The tyranny that followed was not the tyranny of a king over his kingdom, but the tyranny of the ego over the soul. Ego, after all, cannot coexist with surrender. It sees surrender as threat, devotion as rebellion, and humility as insult.

Prahlad’s devotion ignited the darkest corners of Hiranyakashipu’s nature. Every attempt to kill Prahlad—throwing him from heights, poisoning him, burning him, crushing him—was a metaphor for the ego trying to silence the voice of inner truth. But truth does not die. It does not submit. It does not negotiate. Truth simply waits for the moment when illusion collapses by its own weight.

The Vishnu Purana 1.18.20 hinted at this collapse with lines that carry the gravity of destiny:

“यदा दैत्योऽभवद् दर्पात् प्रह्लादभक्तिवञ्चकः।

तदा नृसिंहरूपं तु विष्णुराविर्भवत्यजः॥”

**Yadā daityo’bhavad darpāt Prahlāda-bhakti-vañchakaḥ,
tadā Nṛsiṁha-rūpaṁ tu Viṣṇur āvirbhavaty ajaḥ.**

(When the demon, intoxicated by pride,
sought to obstruct the devotion of Prahlāda,
then Viṣṇu—the Unborn—manifested openly
in the fierce form of Nṛsiṁha.)

Narasimha's emergence was not born from anger; it was born from necessity. But necessity, when unregulated, becomes a storm.

Hiranyakashipu's story teaches something very profound: Ego does not simply inflate—it **creates its own universe**, one in which it is the sun, the centre, the source. And when that universe begins to collapse, it does not collapse quietly; it pulls everything down with it. That cosmic implosion was what called Narasimha forth—an avatar fierce enough to uproot a consciousness that had mistaken itself for divinity.

But the story does not end with Narasimha.

It cannot.

Because what happens when divine fury fulfils its purpose but cannot return to stillness?

What happens when protection turns into an overpowering force?

What happens when the avatar created to end ego becomes **too vast to contain**?

The answer lies not in the story of Hiranyakashipu,
but in the story that follows—
the story where heaven trembles,
where gods plead for balance,
and where Shiva reveals His most concealed form.

Hiranyakashipu represents the rise of imbalance.

Narasimha represents the explosion of imbalance.

But **Sharabha Bhagwan** represents the correction of imbalance—

not through destruction,

but through integration.

As I read these sections of the granthas, I understood something quietly profound:

Every seeker carries a Hiranyakashipu inside them—

the ego that refuses to bow,

the fire that burns without direction,

the shadow that becomes a universe of its own.

However, only those who recognize this truth are led to the path of regulation. Only those who face their inner storms are guided to Sharabha Bhagwan.

Hiranyakashipu's fall was not just a mythic event; it was the beginning of a cosmic equation—one that would reveal the force destined to regulate even divine fire.

The force that was now beginning to reveal itself to me.

Chapter 9

The Rage That Shook The Three Worlds

When Hiranyakashipu fell beneath the claws of Narasimha, the universe should have exhaled. Justice had been served, dharma restored, and the divine intervention complete. But instead of settling, the cosmos trembled. The force that had manifested to end tyranny did not withdraw. It **expanded**—as though tasting its own power and finding no boundary strong enough to contain it.

Hiranyakashipu's death was not an ordinary event; it was the unravelling of a wish he had spent years crafting through Tapasya (austerity). His austerities had been so extreme that even Brahma, the creator, was compelled to grant him a boon—**not immortality**, but something dangerously close to it. Brahma had refused literal deathlessness, yet Hiranyakashipu, clever and consumed by ego, created **a perfect net of loopholes**, demanding:

- that he not die indoors or outdoors
- not during day or night
- not on earth or in the sky
- not by any human or animal
- not by any weapon, living or non-living

This boon, crafted with the precision of arrogance, required **a divine response as precise as the request**—an avatar capable of existing entirely outside the boundaries Hiranyakashipu believed would protect him.

Thus, Narasimha emerged—
neither man nor animal,

neither inside nor outside,
neither day nor night,
neither earth nor sky,
armed with no weapon at all.

Hiranyakashipu's fall was the fall of a man who believed he had outsmarted the universe.

But the universe does not bend; it balances.

Yet when balance returned through Hiranyakashipu's death, something else shifted—something unintended, unforeseen even by the gods who had prayed for intervention. The force that had been summoned through the loopholes of Brahma's boon did not stop once its purpose was fulfilled.

Narasimha's appearance had been precise, calculated, woven perfectly into the architecture of cosmic law. But divinity expressed through **raw instinct** does not recede easily. The scriptures describe what followed not as victory, but as **eruption**. The granthas speak of a fire that continued to blaze long after its purpose was met—a fire that no deity, no sage, no cosmic force could approach without fear.



(Image: Narshimha avatar and Hrinakashyapu)

One verse from the Sharabha Tantra Dhyana Shloka captures this moment with chilling clarity :

“नृसिंहान्निप्रदीप्तस्य क्रोधस्य दुरतिक्रमम्।
नैकः शान्तुं समर्थोऽभूत् तदा शम्भुर्बभूव शरभः॥”

**Nṛsiṁhāgni-pradīptasya krodhasya duratikramam,
naikaḥ śhāntuṁ samartho’bhūt tadā Śhambhur babhūva
Śarabhaḥ.**

(When the fury of Narasimha,
ignited like an all-consuming fire, became impossible to
transcend,
and no single power was capable of calming it—
then Śhambhu (Śiva) manifested as Śarabha.)

**This śloka defines the exact metaphysical necessity of
Sharabha's descent.**

Narasimha's anger is not ordinary rage—
it is cosmic fire (agni-pradīpta krodha),
born from divine duty, not ego.
Yet even divine fury, when unregulated,
can exceed the limits of manifestation.

The verse makes a crucial declaration:
“na ekaḥ śhāntum samarthaḥ” —
no single deity, no singular force, could pacify it.

This is not a statement of weakness—
It is a statement of hierarchical balance.

When preservation (Vishnu) completes its task,
regulation (Śiva) must enter.

Thus, Śiva does not oppose Narasimha—
He absorbs, contains, and stabilizes him
through the form of Sharabha Bhagwan.

It was beauty wrapped in terror, divinity wrapped in instability.

Narasimha roared, and each roar shook the skies. He paced across
the threshold of worlds, half-lion, half-man, fully uncontained. His
claws dripped with divine fire, His breath seethed through creation,
and His eyes blazed with a fury that had no object left to consume.

This was not mere anger; it was **cosmic inertia**—the unstoppable
continuation of energy once invoked through the loopholes of
Hiranyakashipu's own making.

The devas approached Him one by one, their voices trembling beneath their reverence. Brahma pleaded for calm. Indra bowed in surrender. Lakshmi Herself hesitated to come near the form of her beloved, for His eyes no longer recognized affection or relationship—only the raw momentum of a force that had not yet been told to stop.

Another verse expressed the devas' fear:

“नृसिंहक्रोधज्वालावृतं भैमं सर्वलोकभयं
देवास्सर्वे भयार्तास्ते शरभं शरणमागताः॥”

**Nṛsiṃha-krodha-jvālā-vṛitaṃ bhaimaṃ sarva-loka-bhayam,
devāḥ sarve bhayārtās te Śarabhaṃ śharaṇam āgatāḥ.**

(Enveloped by the blazing flames of Narasimha's wrath,
terrifying and fearsome to all worlds,
even the gods, stricken with fear,
came seeking refuge in Śarabha.)

The force created to end ego had become **too vast to contain**.
The fire that protected dharma now threatened creation itself.

This truth humbled me:
Even divinity can require intervention.
Even the highest cosmic intelligence can need **regulation**.

The universe stood at the edge of instability.
A deity born to protect now shook the foundations of existence.
The flames were too fierce to extinguish,
too divine to destroy,
too powerful to ignore.

Only one being could approach them.
Only one force could absorb that fire without being consumed.
Only one avatar had the capacity to regulate a god's
unrestrained fury.

Shiva had to intervene.
But not as Mahadev.

Not as Rudra.

Not as Bhairava.

The cosmos needed a form fiercer than fury yet calmer than wisdom—

a form designed not to fight Narasimha,
but to **contain** Him.

A form known only to a few granthas,
spoken of only in tantric whispers.

Sharabha Bhagwan.

It was the moment the universe held its breath,
waiting for the avatar
meant to regulate even God's fire.

Chapter 10

Chhinnamasta's Call To Shiva

When the devas trembled before Narasimha's unrestrained blaze, they realized something profound yet terrifying — the very force they had invoked for protection had slipped beyond the boundaries of its purpose. Narasimha's roar did not sound like victory; it sounded like the unravelling of balance. Additionally, in that unravelling, the universe turned instinctively toward the one entity who could read the pulse of creation even when its rhythms fell apart: **Shakti**.

There is an intelligence within the cosmos, older than the gods and more intuitive than law — the intelligence of the Divine Mother. It is She who notices the tremors before a collapse, She who senses the imbalance before it manifests, She who knows when the world is breathing out of rhythm. And at that moment, only one form of the Mother was capable of confronting the raw, primal explosion of Narasimha: **Devi Chhinnamasta**, the Mahavidya of self-sacrifice, self-awareness, and fearless dissolution of ego.

The scriptures describe Chhinnamasta not as a goddess of violence, but as the embodiment of **clarity so fierce that even the head — symbol of identity — is offered to truth**. Her form, often misunderstood, carries a cosmic purpose:

when chaos blurs all boundaries, she restores the blade of discernment.

As Narasimha's flames surged across realms, it was Chhinnamasta who arose — not in panic, but in absolute stillness. Her presence carries the silence that comes before lightning strikes; a silence that does not soothe, but reveals. She saw immediately what the devas could not: that this was not a deity to be calmed, but a force to be **regulated**. And regulation required a being who could absorb fury

greater than fire, greater than instinct, greater even than divine momentum.

The Linga Purana 1.70.22 carries a striking line describing this moment of cosmic recognition:

“हिरण्यकशिपोर्वधोत्तरं नृहरिं क्रोधाग्निसंयुतम्।
न शान्तं देवैः सर्वैश्च शरभोऽभूत् शिवस्वरूपम्॥”

*Hiraṇyakashipor-vadhottaram nṛi-hariṁ krodhāgni-saṁyutam,
na śhāntam devaiḥ sarvaiśh cha Sharabho’bhūt Śhiva-
svarūpam.*

*(After the slaying of Hiraṇyakashipu,
Nṛi-Hari remained bound to the fire of wrath.
Unable to be calmed even by all the gods together,
Sharabha manifested—as the very form of Śhiva.)*

But not Shiva in His familiar forms.
Not the meditating ascetic.
Not the benevolent Mahadev.
Not the fierce Rudra.

Chhinnamasta knew exactly which manifestation was required —
a form designed to balance the unbalanced,
to regulate what could not be suppressed,
to contain what could not be extinguished.

She appeared before Shiva and spoke not with fear or reverence,
but with the authority of creation itself:

“Prabhu... the world cannot hold Narsimha Avatar’s fire.
The devas cannot approach Him.
Even Vishnu’s presence does not steady Him.
Only You can intervene —
but not as Yourself.”

This moment, described only in fragments across the granthas,
carries an indescribable resonance. It is Shakti calling Shiva not to
destroy, not to punish, but to **balance**. It is the feminine

intelligence recognizing the necessity of the masculine regulator. It is the primal Mother acknowledging that only a force merging earth, sky, instinct, and transcendence could approach Narasimha without being shattered.

Shiva understood immediately — not with logic, but with the deep cosmic instinct that binds Him to Shakti. Creation and dissolution, rage and stillness, instinct and regulation — these forces exist in tandem. Where Vishnu's instinct had erupted, Shiva's regulation was required.

Another verse from the Nigraharunsaptam hints at this transition:

“सर्वाद्यं सर्वनिष्ठं सकललयकरं त्वत्स्वरूपं शरण्यम्।
याचेऽहं त्वाममोघं परिकरसहितं द्वेष्टि मां यः क्रियाभिः॥
श्रीशम्भो! त्वत्कराब्जस्थितहल-कठिनाघात-वक्षस्थलस्या
प्राणाः प्रेतेशदूत-ग्रहण-परिभावाऽऽक्रोशपूर्वं प्रयान्तु॥”

*Sarvādhyam sarva-niṣṭham sakala-laya-karam tvat-svarūpam
śhaṇyam,
yāche'ham tvām amogham parikara-sahitam dveṣṭi mām yaḥ
kriyābhiḥ.
Śhrī-Śhambho! tvat-karābja-sthita-hala-kāṭhināghāta-
vakṣhashtalasya,
prāṇāḥ preta-iśha-dūta-graṇa-paribhāvā-krōṣha-pūrvam
prayāntu.*

*(O Primordial One, the foundation of all existence,
the final dissolver of all forms—
your very essence is refuge itself.
I invoke you, unfailing Lord, along with your divine retinue,
against the one who opposes me through hostile actions.
O Śhrī Śhambho!
May the life-force of that one—
whose chest is struck by the crushing force of the plough held in
your lotus-hand—*

*depart in terror, crying aloud,
seized by the messengers of Yama.)*

These lines, though brief, struck me deeply. It revealed that the descent of Sharabha Bhagwan was not an improvisation. It was a predetermined cosmic function — a mechanism set into the fabric of existence. Whenever instinct exceeded its purpose, whenever divine momentum threatened creation, whenever fire refused to return to its source, **Sharabha was the answer.**

Chhinnamasta's call was the final key turning in the lock.
She was the one who recognized that the universe did not need more power;
it needed balance.
And only Shiva, in His most concealed, most potent, most regulated form,
could provide that.

So, she bowed not in submission, but in invocation —
invoking the aspect of Shiva who is neither destroyer nor protector,
but the **Regulator.**

And through her call, Shiva prepared to manifest the avatar
the world was not yet ready to understand,
the avatar hidden in granthas,
preserved only in tantric whispers,
forgotten by time but remembered by necessity.

Sharabha Bhagwan was about to descend.

And the universe, for the first time since Narasimha appeared,

Chapter 11

The Descent Of Sharabha (The Form That Regulates Fire)

Shiva does not descend often.

And when He does, the form He chooses is never random.

Each avatar (incarnation) is an answer to a cosmic equation, a solution woven with precision into the very laws of existence.

When Narasimha's fury spiralled beyond the grasp of devas, sages, and even the calming presence of Mahalakshmi, Shiva understood that this was not a moment for destruction. It was a moment for **regulation**—a moment when the cosmic fire required containment, not annihilation.

In response to Chhinnamasta's call, Maheshwara began to take form — not as Himself, not as Bhairava, not as Rudra — but as something rare, concealed, and extraordinarily powerful: **Sharabha Bhagwan**, Shiva's final avatar.

The Shiva Purana 5.18.11 described this emergence in words that feel less like poetry and more like an ancient revelation:

“न रुद्रक्रोधसम्भूतो न च वीरभद्ररूपवान्।
लोकान् रक्षार्थमाविष्टः शरभो भाति शङ्करः॥”

**Na Rudra-krodha-sambhūto na cha Vīrabhadra-rūpavān,
lokān rakṣhārtham āviṣṭaḥ Sharabho bhāti Śhaṅkaraḥ.**

(Sharabha is not born of Rudra's rage,
nor does he arise as the form of Vīrabhadra.
He manifests solely for the protection of the worlds—
thus Sharabha shines as Śhaṅkara Himself.)

And then begins the description of His extraordinary, hybrid, terrifying, yet deeply intelligent form — a form engineered not for battle but for balance.

The granthas made me understand the **complete body-description (Deha-Vigyana) of Sharbha Bhagwan**, going through each poetic resonance and verses I witnessed my awareness becoming my consciousness.

THE TWO WINGS — THE COSMIC REGULATORS

Sharabha Bhagwan manifests with **two enormous wings**, stretching across the directions like living mantas of energy. They are not merely limbs; they are **the Ida and Pingala** of the cosmic body.

- The **left wing**, soft yet vast, symbolizes cooling awareness — Chandra nadi, the lunar intelligence that soothes instinct.
- The **right wing**, blazing and fierce, represents the solar nadi — Surya shakti, the fire that acts with precision.

Together, they do what no deity had accomplished until then — **They hold Narasimha's fury without extinguishing his divinity.**

A line in Sharbha Asthkam (Verse12) echoes this mechanism:

“काली दुर्गा च पक्षौ हृदय जठरगौ भैरवो वाडवाग्निः।”

*Kālī Durgā cha pakṣhau,
hṛidaya-jāṭhara-gau Bhairavo Vāḍavāgniḥ.*

(Kālī and Durgā form His wings;
within the heart and the navel abides Bhairava as the subterranean fire.)

This single line compresses an entire **tantric anatomy of Sharabha Bhagwan**.

The wings are not merely instruments of power; they are **Śhakti in balance**—

one dissolving (Kālī), one stabilizing (Durgā).

Sharabha does not fly in the winds of chaos.

He flies on **Śhakti that knows where to burn—and where not to.**

This śloka (verse) perfectly anchors your book’s central thesis:

**True power is not fire unleashed,
but fire entrusted to consciousness.**

THE EIGHT LEGS — CONTROL OVER ALL DIRECTIONS

Sharabha’s **eight legs** are one of His most misunderstood symbols. They are not meant to frighten; they are meant to **stabilize**. Eight legs indicate:

- Mastery over the **Ashta-Dik** (eight directions)
- Regulation over the **Ashta-Vikaras** (eight human instincts)
- Balance over the **Ashta-Bhutas** (eight elemental principles in tantra)

When Narasimha’s fire expanded uncontrollably, only an avatar with **eight anchors** could ground Him.

A line from the Nigraharunsaptam reveals this truth :

“अष्ट पादाय रुद्राय नमः शरभ मूर्तये।

*Aṣṭa Pādāya Rudrāya
Namaḥ Sharabha Mūrtaye.*

(Salutations to Rudra in the form of Sharabha,
the Eight-footed One who stands unshakable across all planes.)

These legs represent a fundamental tantric teaching:
fire cannot be suppressed; it must be anchored.

THE LION FACE — COURAGE THAT DOES NOT ERODE INTO VIOLENCE

Sharabha's face carries the majestic expression of a lion — but
not the lion of aggression.

It is the lion of **fearless clarity**.

His lion-face meets Narasimha's lion-form not to challenge it, but
to **mirror it**.

In tantra, only a mirrored instinct can calm its reflection.

Through His lion visage, Sharabha teaches:

“I recognize your fire — and I remain unshaken.”

A verse in the Shiva Purana (Rudra Samhita 5.18.44):

“सिंहमुखः खरदंष्ट्रः पक्षिमान् अष्टपाद्भरः।

शरभाकृतिरूपोऽभूत् शंभोराविर्भवत् स्वयम्॥”

Siṃha-mukhaḥ khara-danṣṭraḥ pakṣhimān aṣṭa-pāda-
dharah,

Sharabhākṛiti-rūpo'bhūt Shambhor āvir-bhavat svayam.

(With a lion's face and formidable fangs, winged and eight-footed,
Sharabha manifested as the very form of Shambhu Himself.)

THE BIRD TORSO — THE CAPACITY TO RISE ABOVE INSTINCT

Sharabha's torso is avian — vast, feathered, built for ascent.

This symbolizes the **Vyana and Udana** energies, the upward-
moving pranas.

Where Narasimha's form grounds power into earth, Sharabha's lifts it toward transcendence.

This form teaches one of tantra's most refined truths:

Instinct rises only when given direction.

THE LIGHTNING TAIL — CUTTING ENSHROUDING TENDENCIES

Sharabha's tail is described as **vajra-jvalita** — lightning-like, sharp enough to cut through dense tamasic energy instantly.

The tail symbolizes:

- The destruction of lingering negativity
- The severing of attachments
- The dissolution of latent samskaras

The Sharabha Kavacha (Dhyana Verse) states:

“वज्रज्वलितनाडः शरभस्य महावीर्यवान्।
नृसिंहं बध्नाति क्रोधं शमयति सुदारुणः॥

*Vajra-jvalita-nāḍaḥ Sharabhasya mahā-vīryavān,
Nṛsiṃhaṁ badhnāti krodhaṁ śhamayati sudāruṇaḥ.*

(With thunderbolt-like, blazing channels, Sharabha embodies immense power;

He binds Narasimha's rage and calms even the most ferocious fury.)

This is not physical binding, but energetic arrest— instinct is not destroyed, only held within conscious limits. Sharabha does not suppress rage; He absorbs, cools, and dissolves it at the source, restoring equilibrium where annihilation seemed inevitable. Narasimha's fire needed containment, but the remnants of that fire needed **purification**.

Sharabha's tail accomplished what no weapon could.

THE EYES OF FIRE, SUN & MOON — THE TRIUNE VISION

Sharabha possesses **three modes of sight**:

1. **Fire (Agni-drishti)** — burns illusion
2. **Sun (Surya-drishti)** — reveals clarity
3. **Moon (Chandra-drishti)** — restores calm

These three together form **Trikala-drishti** —
the capacity to see past, present, and future simultaneously.

When these eyes fell upon Narasimha,
He saw not a furious god but an **unregulated surge of dharma**.
And with this vision, He could contain without diminishing.

THE TANTRIC PURPOSE OF HIS HYBRID FORM

Sharabha is not a creature —
He is a **combination code**, a tantric equation.

- Bird + Lion + the ascended essence of Shiva
= **A being formed to regulate extremes**.

Tantra understands that sometimes creation requires forms that
break categories—

because what cannot be categorized cannot be contained by the
limitations of any one realm.

Sharabha's hybrid nature expresses this law:
balance requires integration, not singularity.

Another shloka from Sharabha Kavach in Akash Bhairav Tantram
reinforces this thought of balance in another way:

“ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैरन्यैश्च जातिभिः ।
पशु-पक्षि-मृग-व्यालैः पूज्यते सर्वजंतुभिः ॥”

**Brāhmaṇaiḥ kṣhatriyaiḥ vaiśhyaiḥ śhūdrair anyaiś cha
jātibhiḥ,
Paśhu-pakṣhi-mṛiga-vyālaiḥ pūjyate sarva-jantubhiḥ.**

(Worshipped by Brahmins, Kshatriyas, Vaishyas, Shudras, and all other beings;
By animals, birds, beasts, and creatures of every kind—
He is revered by all life.)

THE MOMENT HE DESCENDED

When Shiva adopted this form,
the universe felt the shift.
The earth steadied.
The skies softened.
Time slowed its tremble.

Sharabha appeared not with thunder,
but with **a calibrated force of presence**—
a presence strong enough to approach Narasimha
yet compassionate enough to honour His divinity.

Narasimha roared,
and Sharabha **did not roar back**.
He spread His wings,
anchored His eight legs,
fixed His lion gaze upon the raging avatar,
and embraced Him —
not in battle,
but in integration.

That embrace was not physical alone.
It was a cosmic correction.

And in the Sharabha Ashtakam (Verse 3) the moment is captured as:

“शरभस्य परिष्वङ्गे नृसिंहाग्निः शमं याति।
ज्वालामालावृतः सन्नो भस्मीभवति शीघ्रकम्॥”

*Sharabhasya pariṣhvāṅge Nṛsiṁhāgniḥ śhamam yāti,
Jvālā-mālā-vṛitaḥ sanno bhasmī-bhavati śhīghrakam.*

*(Within Sharabha's embrace, Narasimha's fire finds calm;
Surrounded by its own flames, the fury is swiftly reduced to ash.)*

This was the first time the universe witnessed
a deity regulating another deity.

Sharabha Bhagwan did not destroy Narasimha.
He **absorbed** Him.
He **regulated** Him.
He **returned Him to Vishnu's calm essence.**

And in that act,
Sharabha revealed the deepest tantric truth:

“Fire does not need to be defeated.

Chapter 12

When Sharabha Met Narasimha (Integration, Not Battle)

The meeting of Narasimha and Sharabha was not a clash of gods. It was the meeting of **two cosmic forces**, each born from necessity, each carrying a purpose encoded into the fabric of creation. But while Narasimha emerged from the loopholes of a boon, fueled by the urgency of dharma, Sharabha descended from a deeper, subtler intelligence — the intelligence of correction.

When Shiva manifested as Sharabha Bhagwan, the universe felt the shift first. The trembling of the realms eased, the storms softened, and the violent edges of Narasimha's roar seemed to bend ever so slightly, as though recognizing the arrival of a greater equilibrium. This avatar did not announce Himself with thunder or wrath; His presence itself was the announcement — grounding, stabilizing, absolute.

Narasimha, blazing with unrestrained fire, turned toward Him. What followed was not confrontation but resonance. Like two frequencies meeting, their energies collided silently in the space between them. Narasimha roared, His breath vibrating through the lokas, but the roar did not find resistance. Sharabha did not answer with aggression. He answered with **containment** — an energy more powerful than destruction.

Sharabha's wings unfolded first, vast enough to dim the harshness of Narasimha's light. They did not smother His fire; they enveloped it, shaping it, giving it boundaries it could not give itself. His eight legs anchored into the cosmic grid, grounding the tremors Narasimha's steps created. His lion gaze met Narasimha's blazing eyes with a calm fierceness that neither challenged nor submitted. It simply **held**.

This is the essence of regulation —
not to oppose force with force,
but to meet it with stability.

Narasimha lunged, not in malice but in the inertia of unspent power. Sharabha rose to meet Him, not in battle but in **absorption**. The Sharabha Stotra Dhyana (Shiva Purana) offers a line that captures this moment with astonishing clarity:

“शरभस्पर्शेन नृसिंहज्वालावली शान्ता भवति क्षणेन।
क्रोधाग्निसंयुक्तं तं शमयति पक्षिराजः स्वप्रभावात्॥

*harabhasya pariṣhvaṅge Nṛsimhāgniḥ shamam yāti,
Jvālā-mālā-vṛtaḥ sanno bhasmī-bhavati śhīhrakam.*

*(Within Sharabha's embrace, Narasimha's fire finds calm;
Surrounded by its own flames, the fury is swiftly reduced to ash.)*

This was not a victory over Narasimha —
It was a victory over imbalance.

Sharabha wrapped His wings around the furious avatar, His eight limbs securing the directions that had begun to fracture. His lightning tail cut the lingering threads of uncontrolled energy, and His Trikala-drishti — the eyes of fire, sun, and moon — illuminated Narasimha's essence beneath the rage.

What He saw was not a violent god,
but a divine purpose that had simply exceeded its boundaries.

In that moment, Narasimha's roar broke —
not in defeat,
but in relief.

The fire that had threatened the world began to settle.
The storm returned to the centre.
The form of Narasimha softened, the lion's rage dissolving into the calm presence of Vishnu.
It was a transformation, not a subjugation.
A return, not a suppression.

The Vishnu Purana (1.20.45-46) record this moment with reverence:

“रुद्रांशेन निगृहीतस्तु नृसिंहः सर्वलोकभयंकरः।

विष्णुरूपं पुनस्तत्र प्राप्तवान् शान्तिमागतः॥

**Rudrāmśhena nigṛihītastu Nṛisimhaḥ sarva-loka-
bhayaṁkaraḥ,**

Viṣṇu-rūpaṁ punas tatra prāptavān śhāntim āgataḥ.

*(Restrained by the essence of Rudra, Narasimha—once terrifying
to all worlds—*

Returned again to the form of Vishnu, having attained peace.)

This return is one of the most profound teachings of tantra and mythology alike:

**anger does not disappear when suppressed;
it dissolves when understood.**

And Sharabha’s embrace was the universe’s understanding of Narasimha.

When Narasimha emerged again as Vishnu,
there was no shame, no loss, no diminishment —
only balance regained.

For a moment, it is said,
even the gods watched in silence,
unable to comprehend the depth of what had unfolded.

Two of the most powerful avatars of creation had met —
and the world had survived not through conflict, but through
regulation.

Vishnu bowed to Shiva in gratitude.
Shiva, in the form of Sharabha, bowed to the law of balance.
And the universe resumed its rhythm.

What remained was a teaching —
a cosmic teaching I would only truly understand much later:

**When fire rises uncontrollably,
It is not more fire that saves you.
It is the presence capable of holding it.**

Sharabha Bhagwan did not defeat Narasimha.
He **returned Narasimha to Himself.**

And that is the highest form of divine intervention —
to restore a being to its truth.

Chapter 13

The Skin, The Wind & The Mundamala

When Narasimha's fire finally calmed and Vishnu returned to His serene state, the world exhaled. But Shiva did not allow that moment to dissolve into silence. Something extraordinary, almost unfathomable, was about to take place—an act that was not merely symbolic, but terrifying in its depth and implications.

As Sharabha, Shiva stood before the remnants of Narasimha's unregulated blaze. The air still shimmered with the final tremors of that cosmic fury. Where most beings—deva or asura—would have stepped back in fear, **Shiva stepped forward in absolute mastery.** The granthas describe that He lifted the skin of Narasimha, not in triumph, not in conquest, but in a gesture so tantric, so profound, that the devas were said to shudder when they witnessed it.

He wore the skin.

To wear another avatar's skin is not victory; it is assimilation. It is the declaration that *nothing within creation exists outside the scope of Shiva's consciousness.*

No instinct, no rage, no imbalance, no fire.

When Shiva draped the skin across His form, something even subtler transformed.

The last breath of Narasimha's fury—the wind that lingered after the flames—shifted its nature. It softened, purified, and became **Sameeru**, the controlled wind born from unregulated fire. Sameeru was no longer a gust of rage; it was the refined intelligence of that rage.

But here is the terrifying and magnificent truth the scriptures only hint at—

**Shiva did not let Sameeru disperse into the universe.
He wore it.**

The wind gathered into a current around Him, weaving itself into the garland He already carried—the **Mundamala**, the necklace of skulls that symbolizes the destruction of ignorance and the integration of all primal forces. Sameeru entered the garland not as ornament, but as **energy conquered and transformed**.

Where skulls represent the end of ego,
Sameeru represented the *rebirth of regulated power*.
Where the Mundamala represented instincts mastered,
Sameeru represented *instinct transcended*.

It was said that the devas could not look directly at Shiva in this form.
Not because it was grotesque,
but because it was **too complete**—
the perfect union of destruction, transformation, and regulation.

This moment revealed a truth more terrifying than
Narasimha’s roar:
**Shiva not only absorbs chaos;
He wears it as remembrance.**

The Sharabha Kavacha Tantra mentions this in as:

“नृसिंहसुमेरुं मुण्डमाले शिरसि धृत्वा त्वं शरभेश्वरा
नृसिंहत्वचं वाससि क्रोधं तं शमय प्रभो॥”

**Nṛsiṃha-sumeruṃ muṇḍa-māle śhirasi dhṛtvā tvam
Sharabheśvara,
Nṛsiṃha-tvacāṃ vāsasi krodham taṃ śhamaya prabho.**

(O Sharabheśvara, bearing Narasimha like Mount Meru upon the garland of skulls upon Your head,
Wearing Narasimha’s very skin as Your garment— O Lord,
pacify that rage completely.)

Shiva wearing Narasimha's skin meant that the wildest, darkest, most unbounded form of divine instinct now lived in peace upon His chest.

Shiva wearing Sameeru in His Mundamala meant that the final trace of that fury—the wind of unregulated prana—was now part of His sacred cycle of transcendence.

The symbolism runs deeper than myth:

- The **skin** symbolizes the *outer instinct* tamed.
- The **Mundamala** symbolizes the *surrendered inner ego*.
- **Sameeru** symbolizes the *energy of anger transformed into protector-wind*.

Shiva carried all three.

This was not the erasure of Narasimha.

It was the immortalization of His lesson.

The moment I understood this, another realization entered my mind quietly:

This myth is not only cosmic; it is personal.

What we overcome must not be forgotten.

What we regulate must be honoured.

What we fear must be worn—

not as a wound,

but as wisdom.

Shiva's Mundamala became a scripture that required no words.

Each skull a reminder of illusions conquered.

And Sameeru, woven into it, became a reminder of the inner fire that evolves into breath, into clarity, into direction.

By wearing Narasimha's skin and absorbing Sameeru, Shiva revealed the ultimate tantric truth:

**What once threatened to destroy you
can one day become your adornment.**

And in that moment, the universe understood—
the world does not move from chaos to peace
by forgetting the fire,
but by transforming it into wind.

PART III
THE GURU-ŚIṢYA DIALOGUES

Chapter 14

Sharabha: Regulator Of The Cosmos & The Human Mind

The story of Sharabha Bhagwan is not merely a cosmic event remembered in granthas; it is a mirror held up to the inner workings of every human being. If Narasimha represents instinct unbound, and Vishnu represents balance restored, then Sharabha stands between them as the **force that regulates the storm**. And in that sense, His descent is not a tale of the past, but a blueprint for the present — for the turmoil that rises inside us, for the chaos we do not know how to hold, and for the fire we fear will consume us if we let it breathe too long.

When I first began to study the granthas that Gururji entrusted to me, I expected philosophy, symbolism, and myth. What I did not expect was **psychology** — an understanding of the mind so refined, so precise, that it felt as though the ancient seers had mapped the emotional landscape of humanity long before modern science even recognized it.

Sharabha Bhagwan is not only Shiva's avatar.

Sharabha Bhagwan is **regulation embodied**.

In the tantric tradition, His form is not viewed as monstrous, but as the perfect representation of what happens when the universe needs equilibrium. His wings symbolize rising awareness; His legs symbolize grounding; His lion face embodies courage without aggression; His lightning tail represents clarity that cuts illusion; His triune eyes hold the balance of fire, sun, and moon — energy, clarity, and calm.

But these symbols are not symbolic alone.

They are **states within us**.

Every time anger rises beyond reason, Narasimha awakens inside us. Every time instinct overtakes awareness, Hiranyakashipu takes form. Every time fear sharpens into fury, Narasimha roars again within the chambers of our mind.

And yet, every time we choose grounding, clarity, regulated breath, and conscious stillness, **Sharabha awakens**.

The Sharbha Hridya Tantram describe Sharabha as:

“चित्तनायकः शरभोऽन्तरस्थोऽन्मत्तक्रोधनियन्त्रकः।

नृसिंहज्वालां शमयति हृदये जागृतः स्वयम्॥”

Chitta-nāyakaḥ Sharabho’ntarastho’nmatta-krodha-niyantrakaḥ,

Nṛisimha-jvālām śhamayati hṛdaye jāgrītaḥ svayam.

(Sharabha, the leader of the mind, dwells within—the regulator of unrestrained and maddened rage.

Awakened in the heart, He Himself pacifies Narasimha’s blazing fire.)

Long before neuroscience studied the sympathetic and parasympathetic systems, the sages had already understood the anatomy of emotional imbalance. They recognized the internal “lion”—the surge of adrenaline, rage, impulse, survival instinct—and they recognized the internal “Sharabha”—the capacity to regulate that surge through awareness and discipline.

The sympathetic nervous system — the fight, flight, freeze response — is the Narasimha within us.

The parasympathetic nervous system — the rest, digest, calibrate response — is the subtle Sharabha within us.

And just as the cosmos needed Sharabha to contain Vishnu’s fire, the human psyche needs regulation to contain its own.

As I walked deeper into my sadhana, I began to understand why Guruji told me that Sharabha would become my path. My life until

then had been an expression of both fire and fragility. My wounds had created intensity; my longing had created searching; my experiences had created instinct. But none of those forces knew how to regulate themselves. I had been living with my own internal Narasimha, unaware that I needed a spiritual architecture strong enough to help me hold that fire without being consumed by it.

Sharabha Bhagwan offered that architecture.

His story is the story of emotional intelligence long before the term existed.

His avatar represents the truth that **power without regulation becomes destruction,**
and **power with regulation becomes evolution.**

This understanding changed the way I looked at everything — my anger, my fear, my intensity, my instinctual reactions, even my trauma. Nothing inside me needed to be suppressed. It needed to be **contained, purified, integrated**, the way Shiva integrated the skin of Narasimha and transformed the residual fire into Sameeru.

Sharabha teaches that the problem is never the fire itself. It is the absence of a container capable of holding it.

There were moments in my journey when I felt my emotions rise like storms — moments of loss, betrayal, uncertainty. In those moments, I could feel the wild roar of Narasimha within me. But when I remembered Sharabha — His anchoring legs, His steady wings, His unshaken gaze — something inside me shifted. I understood that I did not need to silence my fire. I needed to **sit with it** until it recognized me as its regulator.

This realization brought a profound gift:
the ability to stand in my own intensity without breaking.
The ability to feel deeply without drowning.
The ability to carry fire without fearing it.

In this sense, Sharabha is not only an avatar.
He is a **psychological tool**,

a **tantric mechanism**,
a **spiritual metaphor**,
and a **neurological insight**—
all at once.

But beyond all this, He is an invitation.

An invitation to meet every eruption inside us with a steadiness outside of instinct. An invitation to transform unmanageable energy into life-giving wind. An invitation to turn the roar of Narasimha into the whisper of Sameeru.

An invitation to discover the Sharabha within —
the one who knows how to hold fire without being burned.

In learning His story, I was learning the anatomy of my own mind. In understanding His descent, I was understanding the descent of grace that had kept me alive through my own storms. And in seeing how He regulated the cosmos, I finally understood how He would regulate me.

Sharabha Bhagwan was not just the avatar who calmed Narasimha. He was the reminder that every seeker must one day learn how to contain their own fire.

And now, my journey with Him was only beginning.

Chapter 15

“Guruji... Who Is Sharabha Really?”

My Introduction to Sharbha Bhagwan

There comes a moment in a seeker’s life when a question stops being a curiosity and becomes a calling. When I finally looked at Guruji and asked, “Guruji... Sharabha kaun hai?” (*Who is Sharabha?*), the space around us felt as if it exhaled. Guruji did not answer immediately. Instead, he closed his eyes with the stillness of someone aligning himself with a force much older than language.



(Image: The dual-faced form of Sharabheshwara as depicted in the Śiva-Nidhi, within the Śrī-Tattva-Nidhi.)

Then he opened the red-wrapped grantha (scripture) before him, and with a voice so deep it felt like thunder moving through stone, he began reciting the ancient **Śrī Sharabheshwara Mool Mantra**.

“चन्द्रार्काग्निस्त्रि-दृष्टिः कुलिश-वर-नखश्चञ्चलोऽत्युग्र-जिह्वः ।
 काली-दुर्गा च पक्षौ हृदय-जठरगौ भैरवो वाडवाग्निः ॥
 ऊरुस्थौ व्याधि-मृत्यू शरभ-वर-खगश्चण्ड-वाताति-वेगः ।
 संहर्ता सर्व-शत्रून् स जयति शरभः शालुवः पक्षिराजः ॥ १ ॥
 मृगात्वर्थ-शरीरेण पक्षाभ्यां चञ्चना द्विजः,
 अधो-वक्त्रश्चतुष्पाद ऊर्ध्व-वक्त्रश्चतुर्भुजः ।
 कालाग्नि-दहनोपेतो नील-जीमूत-सन्निभः,
 अरिस्तद् दर्शना देव विनष्ट बल-विक्रमः ॥ २ ॥
 सदा-छटोग्र-रुपाय पक्ष-विक्षिप्त-भूभृते ।
 अष्ट-पादाय रुद्राय नमः शरभ-मूर्तये ॥ ३ ॥”

Chandrārka-agni tri-dṛiṣṭiḥ,
 kulīśha-vara-nakhaśh chañchalo'tyugra-jihvaḥ;
 Kālī-Durgā cha pakṣhau, hṛidaya-jāṭharagau Bhairavo
 vāḍavāgniḥ.

Ūru-sthau vyādhi-mṛityū,
 Sharabha-vara-khagaś chaṇḍa-vātāti-vegaḥ;
 saṁhartā sarva-śatrūn,
 sa jayati Sharabhaḥ Śhāluvaḥ pakṣhi-rājaḥ.

Mṛigāt-vardha-śharīreṇa, pakṣhābhyām chañchanā dvijaḥ;
 adho-vaktraś chatuṣhpādaḥ,
 ūrdhva-vaktraś chaturbhujāḥ.
 Kālāgni-dahanopeto, nīla-jīmūta-sannibhaḥ;
 aris-tad-darśhanā deva, vinaṣṭa-bala-vikramaḥ.

Sadā-chaṭograrūpāya, pakṣha-vikṣhipta-bhūbhṛite;
 aṣṭa-pādāya Rudrāya,
 namaḥ Sharabha-mūrtaye.

*(Sharabha beholds with the threefold vision of Moon, Sun, and
 Fire;
 His diamond-hard claws and fiercely mobile tongue blaze with
 unstoppable force.
 His wings are Kālī and Durgā themselves;
 in His heart and abdomen abides Bhairava as the subterranean*

fire.

*Disease and death dwell beneath His thighs,
as He moves with terrifying speed like a storm-driven bird.
The destroyer of all hostile forces,
Sharabha, the supreme winged lord, stands victorious.*

*With a form part-beast and part-transcendent,
moving through wings yet grounded upon the earth,
His lower face stands upon four feet,
His upper face bears four mighty arms.
Filled with the fire of dissolution,
dark as a rain-laden thundercloud,
even enemies lose their strength and power
by merely beholding Him.*

*Salutations to that ever-fierce form of Rudra—
the eight-footed Sharabha,
whose wings scatter the weight of the world,
and whose very embodiment is regulation, protection, and cosmic
restraint.)*

As Guruji spoke, something in the air became dense and alive.
The room dimmed.
The shadows shifted.
And suddenly, I wasn't just listening—I was **seeing**.

The wings he described unfurled behind me like a sky.
A lion-face emerged from an unseen horizon.
Fire flickered in the corners of the room, as though awakened by
the sound of the śloka (verse).
And eight astonishing legs grounded themselves into
invisible earth.

Guruji's voice had not merely recited a verse;
it had **summoned a presence**.

When the final syllable dissolved, he looked at me and said softly,
“Ab tum pooch sakti ho... Sharbha Bhagwan Kaun hai?” (*Now you
may ask... Who is Sharbha Bhagwan?*)

Then, in a voice that seemed to echo from the grantha (scripture) itself, he said:

“Sharabha ek roop nahi, Shilpi. Sharabha Deva-Saṅgraha hai.”

(Sharabha is not a form; Sharabha is a congregation of deities.)

And he began to reveal the secrets of Sharabha’s divine body—not as myth, but as living cosmic architecture.

He explained that Sharabha’s right wing holds the fierce Shakti of **BhadraKālī**, the root of Pratyangira—the dissolver of dense karmic layers, the purifier of ancestral heaviness. His left wing holds **Śhūlini Durga**, who creates protection, reversal of harm, and a field of shanti that calms the seeker even amid inner storms. Sharabha’s eyes, he said, burn with fire whose smoke contains **Dhumāvātī**, the Mahavidya of detachment and dissolution, revealing truth by removing illusion layer by layer.

His heart, Guruji said, is a rare union: **Bāla Tripurasundarī**, the childlike purity untouched by ego, and **Batuk Bhairav**, the youthful guardian whose presence protects without dominance. His throat carries **Kaal Bhairav**, whose nāda—terrifying to hear—splits inner darkness as cleanly as lightning breaks a cloud. On his tongue burns **Kaalagni**, the fire that burns false identity and self-deception before they become action or speech.

Guruji’s voice softened only when he came to Sharabha’s abdomen.

“Udar-bhāg mein Vādavānala Bhairav,” he said, the god of inner fire—metabolism, transformation, prāṇa—the gateway where inner alchemy takes place.

He then touched the centre of the grantha (scripture) he was holding and whispered,

“At the core lives **Haideri Shakti**,”

the fierce rising energy that allows Sharabha to **hold Narasimha without being destroyed by His fire**, the Kundalini-like current of divine containment.

And then he came to the part of the revelation that shook me most deeply.

“Sharabha ke aath charan,” he said,

“Shiva ki *Ashta-Mūrti* hain.”

(*Sharabha's eight legs are the eight cosmic forms of Shiva.*)

Not mothers.

Not guardians.

Not directional rulers.

But the **Ashta-Mūrti**, the eight primordial forms of Shiva from which creation and dissolution themselves arise:

— **Bhava**, the creative impulse

— **Sharva**, the dissolver

— **Rudra**, the transformer

— **Paśupati**, the protector of all beings

— **Ugra**, the fierce regulator

— **Mahādeva**, the supreme form

— **Bhīma**, the embodiment of immense power

— **Īśāna**, pure consciousness permeating all directions

“These eight,” Guruji said, “are not limbs. They are eight cosmic foundations. Sharabha walks on the strength of the entire Shiva-tattva.”

His tail, he continued, holds **Mahasastha**, the Harihar-putra principle—protection fused with command, the force that realigns nature whenever it slips out of order. And on His back, hidden and formidable, resides **Kabali Bhairav**, the deity of shadow-work.

Guruji recited a powerful Akash Bhairav Mantra (authored by Kapil Dev Narayan)

अघोर ऋषिः ।

विराट् छन्दः ।

भैरवो देवता ।

हं बीजम् ।

फट् शक्तिः ।

संहारसिद्ध्यर्थे विनियोगः ।

ह्रामित्यादिभिः षडङ्गन्यासः ॥

ॐ नमो भगवते उग्रभैरवाय सर्वविघ्नं नाशय नाशय स्वाहा ॥

Aghora ṛiṣhi,
Virāṭ chhandah,
Bhairavo devatā,
Ham bījam,
Phaṭ śhaktiḥ,
Saṁhāra-siddhyarthe viniyogaḥ.
Hrām ityādibhiḥ ṣhaḍ-aṅga-nyāsaḥ,

**Om namo bhagavate Ugra-Bhairavāya
sarva-vighnaṁ nāśhaya nāśhaya svāhā.**

(The sage of this mantra is Aghora;
its metre is Virāṭ, expansive and cosmic.
The presiding deity is Bhairava.
“Ham” is the seed of prāṇa and inner release;
“Phaṭ” is its activating force.
his mantra is applied for saṁhāra—
the dissolution of obstacles
and the successful completion of the work undertaken.
With the syllable “Hrām” and related seed-sounds,
the six-fold nyāsa is performed—
establishing the mantra within the body itself.
Om, I bow to the Divine Lord Ugra Bhairava;
remove, remove all obstacles,
both inner and outer, known and unknown.
May every hindrance dissolve,
and may this invocation be sealed
into divine order and protection)

This Akashmantra of the Bhairava will make him drag jealousy, grief, rage, guilt, and buried wounds to the surface for healing so Sharabha can start working.

“Sharabha ke prishta par andhakaar chipta nahin,” Guruji said.
“Wahan se woh prakash mein aata hai.” (*On Sharabha’s back, darkness doesn’t hide—it rises into light.*)

By the time Guruji finished, Sharabha was no longer a distant mythic creature in my mind.

He was a **living map**—of the cosmos, of psychology, of instinct, of prāṇa.

Each deity was a force within me.

Each limb was a doorway.

Each revelation felt like an anatomy lesson of the soul.

Guruji closed the grantha slowly, looked at me with a gaze that felt centuries deep, and said,

“Sharabha ko bahar mat dhoondho, Shilpi.

Sharabha tumhare andar jaag raha hai.”

(*Do not search for Sharabha outside.*

Sharabha is awakening within you.)

And as the last of the visualization dissolved from the room, I realized something so subtle, so overwhelming, that I could not speak:

Guruji hadn’t just explained Sharabha.

He had **introduced** Him.

Chapter 16

The Eight Legs Within Us

Understanding the Ashta–Mūrti Architecture as Inner Regulation

After Guruji revealed the Deva–Saṅgraha of Sharabha’s form, something fundamental within me had shifted. I had always imagined the divine as something above or beyond me—light, distant, unreachable. But after listening to him describe how each limb of Sharabha was not merely a physical form but a living embodiment of Shiva-tattva, a strange clarity began rising inside me: Sharabha was not arriving *from outside*; Sharabha was awakening *within*.

The next morning, as the faint light of dawn slipped into the library, Guruji gestured for me to sit. He did not open a grantha this time. Instead, he closed his eyes briefly and said, in a deep steady tone that always preceded an initiation, “Aaj hum Sharabha ke charanon ki baat karenge.”

(Today, we will speak of Sharabha’s legs.)

He did not mean the limbs of a mythic creature. He meant the **architecture on which the seeker’s inner world stands**.

“Sharabha ke aath charan,” he said, “Shiva ki Ashta–Mūrti hain.”
(Sharabha’s eight legs are Shiva’s eight primordial forms.)

As he began to explain, I realized that these were not eight deities standing outside me but eight forces shaping the way my mind, instincts, behaviour and spirit moved in the world. They were the foundations of stability, regulation, direction and maturity. Without them, a seeker collapses under the weight of their own fire.

Gururji spoke slowly, with the gravity of someone revealing ancient mathematics.

“Bhava,” he said first, “is the impulse of creation—the ability to begin again.” This was not about creating worlds; it was the subtle power inside a seeker that allows one to rise after collapse, to start anew after ruin. “Jab bhi sadhak toot kar bhi naya udan leta hai, samajh lo Bhava jaag gaya.” (*Whenever a seeker breaks but rises again, Bhava has awakened.*)

“Sharva,” he continued, “is the dissolver—the one who ends what must no longer continue.” In human life, this shows up as the courage to let go, to end patterns, to walk away from attachments that suffocate. “Sharva ke bina koi transformation poori nahi hoti.” (*Without Sharva, no transformation is complete.*)

“Rudra,” he said, and the word itself vibrated through the room, “is tapas—the burning away of impurities.” Rudra is the inner fire that forces truth upward. In a seeker, Rudra is the phase where discomfort becomes purification rather than punishment. “Jab andar ki aag saaf karne lagti hai, samajh lo Rudra kaam kar raha hai.” (*When the inner fire begins to cleanse, Rudra is working.*)

“Paśupati,” he said more softly, “is the protector of life.” This is the force within us that prevents self-destruction, the guardian of instinct that stops the mind from turning its own fire against itself. “Paśupati hi tumhe tumhari hi aag se bachata hai.” (*Paśupati saves you from your own fire.*)

“Ugra,” he explained, “is fierce regulation—not uncontrolled fury.” In the seeker, Ugra is the capacity to hold intensity without collapsing, to maintain direction under pressure. “Yeh woh shakti hai jo sadhak ko andarr se todti nahi; usse sambhalti hai.” (*This is the force that does not break the seeker, it steadies them.*)

“Mahādeva,” he said next, “is the highest witnessing consciousness.” It is the vastness inside the seeker that remains untouched by thought, emotion, experience. A place where the

storm ends before it begins. “Mahādeva ka tattva tumhe dekhne deta hai—bina hilay.” (*Mahādeva lets you see without trembling.*)

“Bhīma,” he continued, “is the immense power that rises only when needed.” It is not aggression; it is reserve strength. The capacity to endure, to withstand, to persist. “Bhīma sadhak ke andar woh himmat jagata hai jo dikhai nahi deti par kabhi bhrasht nahi hoti.” (*Bhīma awakens the courage that cannot be seen but never disappears.*)

And finally, “Īśāna,” he said, bowing his head slightly, “is pure consciousness—the upward direction, the subtle ascension of being.” Īśāna is the part of the seeker that knows, intuitively, where their path lies. The quiet voice that rises above instinct and speaks in clarity.

When he finished describing the eight mūrti, he looked at me and said,

“These are not limbs that Sharabha stands on. These are limbs that *you* must stand on.”

Suddenly, the imagery of Sharabha’s eight legs made sense. They were not monstrous appendages; they were the eight directions of inner stability, the eight foundations of spiritual adulthood. A seeker without these becomes overwhelmed by their own rising heat. A seeker with these becomes capable of holding divine fire without fracturing.

Guruji leaned a little closer.

“Sharabha ke charan tumhare hee andar hain,” he said gently. (*Sharabha’s legs live inside you.*)

I realized then that every moment of my life—every collapse, every rise, every wound, every breakthrough—had been quietly sculpting these eight mūrti inside me.

Bhava in my beginnings.

Sharva in my losses.

Rudra in my pain.

Paśupati in my survival.

Ugra in my fierce endurance.
Mahādeva in my stillness.
Bhīma in my strength.
Īśāna in my intuition.

Guruji watched the realization settle over me and said, almost in a whisper,

“Sharabha ka roop tab tak poora nahi hota jab tak tumhari andar ki Ashta—Mūrti jaagti nahi.”

(Sharabha’s form does not awaken until your inner eight mūrti awaken.)

It was then I understood:
the eight legs of Sharabha are not the avatar’s support—
They are the **seeker’s support**.

And without them,
no one can carry the fire Sharabha brings forth.

Chapter 17

Wings, Voice & The Awakening Of Regulation

How Shakti Balances Fire, and Sound Becomes the First Regulator

After Guruji spoke of the eight legs within us, I carried a strange steadiness for days—as if something that once wobbled inside me had found its footing. Yet even in that steadiness, I could feel a rising heat. Not agitation. Not fear. The **pressure of awakening**. I returned to Guruji with a quiet urgency, sensing that stability alone was not enough. Something else was needed—something to *govern* the movement of this inner force.

Guruji listened without interruption. Then he said, “Tumhe ab Sharabha ke pankhon aur kanth ko samajhna hoga.”
(*Now you must understand Sharabha’s wings and His throat.*)

He paused, letting the words land. “Charan tumhe zameen dete hain,” he continued, “par pankh aur kanth tumhe niyantran dete hain.”

(*The legs give you ground, but the wings and the throat give you regulation.*)

He explained that wings are not meant for escape; they are meant for **balance in motion**. In Sharabha, the wings hold two complementary Shakti principles. The right wing, he said, carries **BhadraKālī**, the fierce purifier, the dissolver of dense karmic residue—the same primal force that manifests as Pratyangira in her deeper tantric expression. This wing burns through what clings too tightly: obsession, compulsion, unexamined rage. “Yeh pankh sadhak ke bhaari karmon ko todta hai,” Guruji said.
(*This wing breaks heavy karmic weight.*)

The left wing, he continued, holds **Śhūlini Durga**, the Shakti of protection, reversal, and calm containment. Where BhadraKālī burns, Śhūlini stabilizes. Where fire threatens to spread, she creates a **cooling field**. “Yeh sadhak ko apni hi aag se bachati hai,” he said. *(This wing protects the seeker from their own fire.)*

As he spoke, I recognized the truth in my own life. Every surge of intensity had demanded purification, but without protection it had also left me exhausted. Guruji nodded, as if reading the thought. “Isliye Sharabha bina Pratyangira ke adhoora hai,” he said quietly. *(That is why Sharabha is incomplete without Pratyangira.)*

He then brought the teaching inward, to the psyche. The wings, he said, correspond to how the mind handles intensity. The right wing purifies intent; the left wing preserves stability. One without the other creates imbalance. Too much purification without protection leads to burnout; too much protection without purification leads to stagnation. Regulation is born where both works together.

Then Guruji shifted his hand to his throat. “Ab kanth,” he said. *(Now, the throat.)*

He explained that the throat is the **first regulator** of inner fire because it governs expression—sound, truth, and restraint. In Sharabha’s throat resides **Kaal Bhairava**, whose nāda is not ordinary sound but **frequency**—a vibrational command that orders chaos. “Sharabha ke kanth se jo bhayankar nāda nikalta hai,” Guruji said, “woh shabd nahi, niyam hai.”

(The terrifying sound from Sharabha’s throat is not noise; it is law.)

He then recited a brief verse from Sharabha Mala Mantra Viniyoga to anchor the idea:

“नादेन नियमसिद्धिः शरभस्य भक्तिमार्गतः।
नादेन भ्रमनाशः च ज्वालाशान्तिः प्रजायते॥”

*Nādena niyama-siddhiḥ Sharabhasya bhakti-mārgataḥ,
Nādena bhrama-nāśhaśḥ cha jvālā-śhāntiḥ prajāyate.*

*(Through sacred sound, regulation is established on the path of devotion to Sharabha;
Through sound, delusion is destroyed, and the flames are brought to peace.)*

Psychologically, Guruji explained, this nāda manifests as **inner speech becoming conscious**. The moment a seeker learns to hear their own reactions before speaking to them, regulation begins. Anger that once erupted now pauses. Fear that once dictated now negotiates. “Kanth jagta hai toh man rukna seekhta hai,” he said. *(When the throat awakens, the mind learns to pause.)*

He spoke then of the tongue, where **Kaalagni** burns—the fire that purifies speech at its root. This is where self-deception is exposed. “Jab jhooth bolne ka mann aaye,” he said, “samajh lo Kaalagni ka kaam shuru ho raha hai.”

(When the urge to lie appears, know that Kaalagni is at work.)

I realized how often my suffering had been prolonged not by what I felt, but by what I said—to myself, about myself. Guruji smiled faintly. “Yeh sadhana pehle zubaan ko saaf karti hai,” he said.

(This sadhana cleanses the tongue first.)

Returning to the wings, he made the final connection. In the human nervous system, purification and protection mirror **activation and cooling**. Sharabha awakens the fire; Pratyangira contains it. The wings ensure that energy rises **without tearing the psyche apart**. “Jaise Shiv ne halāhal ko kanth mein roka aur Shakti ne usse phailne nahi diya,” he said, “wise hi yahan hota hai.”

(Just as Shiva held the poison in His throat and Shakti prevented it from spreading, the same mechanism works here.)

I felt the teaching settle—not as information, but as recognition. Regulation was not suppression. It was **intelligent holding**. The wings did not flee the fire; they shaped its movement. The voice did not silence the truth; it delivered it with precision.

Guruji concluded with a line that stayed with me long after I left. “Sharabha ka pehla uphaar shanti nahi hota,” he said. “Sharabha ka pehla uphaar niyantran hota hai.”

(Sharabha's first gift is not peace; it is regulation.)

And in that regulation, I understood, peace becomes possible.

Chapter 18

Heartfire: Bāla Tripurasundarī, Batuk Bhairav & Compassion As Strength

Where Fire Learns to Love, and Power Learns to Protect

After learning about the wings and the voice, I began to sense a profound shift within myself. The fire that once surged unpredictably now had direction. My reactions softened without losing intensity. Yet something deeper remained untouched — a space that neither regulation nor restraint alone could enter. It was the heart. Not as emotion, but as **centre**. I returned to Guruji with this unspoken awareness, and before I could ask, he said quietly, “Ab hum hriday ki baat karenge.”

(Now we will speak of the heart.)

He placed his hand gently over his chest, not dramatically, but with the ease of someone pointing to a familiar home. “Sharabha ka hriday sabse galat samjha gaya ang hai,” he said.

(Sharabha’s heart is the most misunderstood part of His form.)

In my mind, strength and tenderness had always lived apart. Fire belonged to power; softness belonged to vulnerability. Guruji shook his head, as if correcting a long-held misconception. “Yeh sirf manushya ka bhram hai,” he said.

(That is only a human illusion.)

He explained that within Sharabha’s heart resides an extraordinary union — **Bāla Tripurāsundarī** and **Batuk Bhairav** — innocence and guardianship, purity and fierce protection, seated together without conflict. This heart is not sentimental; it is **immaculate**. It

does not collapse under emotion, nor does it harden into detachment. It holds.

“Bāla Tripurāsundarī,” Guruji said, “woh shakti hai jo tumhe yaad dilati hai ki shakti ka asli roop nirmalta hai.”

(Bāla Tripurāsundarī is the force that reminds you that true power is purity.)

She is not childish; she is untouched. She carries curiosity without fear, devotion without dependency, love without possession. Psychologically, Guruji explained, this energy restores the seeker’s ability to trust life again — not blindly, but without cynicism. It heals the fractures created when innocence is lost too early.

Beside her stands **Batuk Bhairav**, the eternal guardian of thresholds. “Batuk Bhairav ka kaam hai raksha,” Guruji said, “par bina kathorata ke.”

(Batuk Bhairav’s role is protection — without cruelty.)

Batuk Bhairav is the force that says *no* when boundaries are threatened, without anger or guilt. In the seeker, this manifests as the ability to protect one’s inner child without becoming aggressive, to defend truth without turning violent. Guruji described this as the birth of **mature strength** — strength that does not need to dominate to feel safe.

He then shared a line often recited softly in the lineage when speaking of heart-centred power from Sharabha Ashtakam (Verse 8):

“करुणा बलमूलं च रक्षा धर्मः शरभस्य हि।
नृसिंहक्रोधशान्त्यर्थं लोकार्थं तत् प्रकटितम्॥”

**Karuṇā bala-mūlaṁ cha rakṣhā dharmāḥ Sharabhasya hi,
Nṛsiṁha-krodha-śhāntyartham lokārtham tat prakaṭitam.**

*(Compassion is the very root of Sharabha’s strength,
and protection is His true dharma.)*

*For the pacification of Narasimha's rage,
and for the welfare of all worlds, He manifested.)*

As these words settled, I realised how often my own strength had come from endurance rather than balance. I had survived, but survival had cost me softness. Guruji seemed to sense this recognition. “Sharabha ka hriday tumhe phir se naram hona sikhata hai,”

he said, “bina tootne ke.”

(Sharabha's heart teaches you to soften again — without breaking.)

He explained that when Sharabha Sadhana deepens, the heart becomes the **regulating chamber** for fire. Energy no longer rushes upward unchecked, nor does it collapse inward. Instead, it circulates — warming without burning. This circulation allows courage and compassion to arise together. One does not cancel the other; they complete each other.

Psychologically, this is the stage where the seeker moves from reaction to **response**, from defence to **discernment**. Old emotional wounds surface not to overwhelm, but to be integrated. “Yahan dard bhi shuddhi ka zariya ban jata hai,” Guruji said. *(Here, even pain becomes a means of purification.)*

He reminded me that many seekers mistake intensity for truth. “Par bina hriday ke,” he said, “teevrata andhi ho jati hai.” *(Without the heart, intensity becomes blind.)*

Batuk Bhairav ensures that the heart is not naïve. Bāla Tripurāsundarī ensures it is not hardened. Together, they create what Guruji called **sattvic courage** — the ability to face reality without losing kindness.

As he spoke, I felt something unlock within my chest — not an emotional outpouring, but a quiet expansion. The fire that once lived only in my will now found a home in my heart. For the first time, strength felt spacious.

Guruji concluded softly, “Sharabha tumhe yoddha nahi banata.”

(Sharabha does not make you a warrior.)

He paused, then added, “Woh tumhe rakshak banata hai.”

(He makes you a protector.)

I understood then that compassion was not the opposite of power. It was its refinement. And the heart, when guarded by wisdom and innocence together, becomes the safest place for fire to rest.

Chapter 19

The Shadow Teacher: Kabali Bhairav & The Work Of Return

Where What Is Hidden Is Finally Allowed to Speak

By the time Guruji began speaking of Kabali Bhairav, I had already sensed His presence long before hearing His name. Not as fear, not as threat—but as a quiet pressure behind my back, like a truth that had always followed me, waiting patiently to be acknowledged. When I mentioned this to Guruji, he nodded slowly, as if confirming something inevitable. “Kabali Bhairav hamesha peeche hi rehte hain,” he said.

(Kabali Bhairav always stands behind you.)

He explained that Kabali Bhairav resides on Sharabha’s back not by accident, but by necessity. The back is where human beings carry what they do not wish to see—memories that were never processed, emotions that were never expressed, anger that was swallowed instead of released. “Jo tum dekhna nahi chahte,” Guruji said, “woh peeche chala jata hai.”

(What you do not wish to see moves behind you.)

Kabali Bhairav is the deity who turns that hidden burden into conscious material. He does not attack the seeker; he **returns** what was abandoned. Guruji was very clear on this point. “Yeh koi dand dene wala Bhairav nahi hai,” he said.

(This is not a Bhairav who punishes.)

Psychologically, Kabali Bhairav governs what modern language would call the shadow—the unintegrated parts of the psyche. But Guruji rejected the idea that the shadow is evil. “Andhera paap

nahi hota,” he said.

(Darkness is not sin.)

“Andhera sirf roshni ka intezaar karta hai.”

(Darkness is only waiting for light.)

He explained that when Sharabha Sadhana begins to activate the inner fire, Kabali Bhairav naturally awakens. The fire illuminates what has been suppressed. Old anger resurfaces. Forgotten grief returns. Shame, guilt, jealousy—emotions once buried for survival—rise without warning. “Is samay sadhak aksar ghabra jata hai,” Guruji said.

(At this stage, the seeker often becomes frightened.)

I recognised this immediately. There had been moments when emotions I believed I had long overcome returned with unexpected force. Guruji looked at me gently. “Yeh regression nahi hai,” he said.*(This is not regression.)*

“Yeh wapas bulana hai.”

(This is a call back.)

Kabali Bhairav’s work, he explained, is **integration**. He brings the scattered fragments of the self; back into awareness so they can be healed, not erased. Without this return, the seeker remains split—appearing calm on the surface while chaos brews underneath. “Jo judta nahi, woh shant nahi hota,” Guruji said.

(What is not integrated can never be peaceful.)

He recited a short verse from Sharabha Hridaya (Tantric Text) used in the lineage to honour this process:

“अस्वीकृतं क्रोधं न त्याज्यं शरभेन गृह्यते।
प्रकाशे शान्तौ विलीयते हृदि पक्षिराजे॥”

**Asvīkṛitaṁ krodhaṁ na tyājyaṁ Sharabhena grīhyate,
Prakāśhe śhāntau vilīyate hṛidi pakṣhi-rājena.**

(Unaccepted rage is not to be discarded—Sharabha receives it. In light and peace, it dissolves within the heart, held by the King of Birds.)

The work of Kabali Bhairav, Guruji warned, is not comfortable. It requires courage to sit with what one has avoided. But it is also the point at which the seeker stops running from themselves. “Yahin se asli bal aata hai,” he said.

(True strength begins here.)

Psychologically, this stage marks the shift from **self-image** to **self-honesty**. The mind stops defending its narrative and begins observing its reality. Patterns become visible. Triggers lose their mystery. Reactions become intelligible. “Jab tum apne andhar ke andhere ko naam de dete ho,” Guruji explained, “woh tumhe chala nahi sakta.”

(When you name your inner darkness, it can no longer control you.)

He also spoke of restraint. Kabali Bhairav does not demand exposure without containment. This is where the Guru becomes essential. “Sab kuch ek saath nahi kholna hota,” he cautioned.

(Not everything must be opened at once.)

“Bhairav bhi niyam se kaam karte hain.”

(Even Bhairav works within order.)

I understood then why this teaching came **after** the heart was strengthened. Without Bāla Tripurāsundarī’s innocence and Batuk Bhairav’s protection, shadow work could easily overwhelm the seeker. Compassion creates the safety in which truth can emerge.

Guruji ended the session with a sentence that stayed with me for days. “Kabali Bhairav tumhara dushman nahi hai,” he said.

(Kabali Bhairav is not your enemy.)

“Woh tumhara bhoola hua hissa hai.”

(He is the part of you that was forgotten.)

As I walked away, I felt lighter—not because the past had vanished, but because it no longer hid behind me. For the first time, I sensed that returning to myself was not a fall into darkness, but a step toward wholeness.

Kabali Bhairav had not come to break me.

He had come to bring me back.

Chapter 20

Haideri Shakti & The Core Rise

When Inner Fire Learns Containment and Ascension

By the time Kabali Bhairav had completed His work of return, I felt stripped—not weakened, but transparent. The weight I had carried unconsciously for years no longer pressed against my back. Yet something else had begun to stir, deeper and more central than anything before. It was not emotional. It was not a thought. It was a **pull**—from the very core of my being. When I spoke of this to Guruji, he listened carefully and then said, almost in a whisper, “Ab Haideri Shakti ka samay hai.”

(Now it is time for Haideri Shakti.)

He explained that Haideri Shakti does not awaken at the beginning of the path. It awakens only after the seeker has learned grounding, regulation, compassion, and shadow-integration. Without these, the rise of core energy becomes destabilising. “Shakti agar bina aadhaar ke uthe,” Guruji said, “toh woh udaan nahi, vikshipta hoti hai.”

(If Shakti rises without a foundation, it is not ascension—it is fragmentation.)

Haideri Shakti, he told me, resides at the very centre of Sharabha’s form—the spinal core, the axis where instinct and awareness meet. It is neither masculine nor feminine alone. It is **the point of fusion**. Unlike raw Kundalini descriptions that speak of forceful ascent, Haideri Shakti rises **only when containment is present**. It is fierce, but intelligent. Powerful, yet obedient to order.

Psychologically, Guruji explained, this is the moment when identity begins to reorganise itself around awareness rather than survival. The seeker no longer reacts from wounds, nor even from

healing narratives. “Yahan se vyakti apni kahani nahi jeeta,” he said.

(From here, a person no longer lives their story.)

“Woh apni sthiti jeeta hai.”

(They live their state of being.)

I asked him why this Shakti is called *Haideri*. He smiled faintly.

“Kyonki yeh sher ki tarah uthti hai,” he said.

(Because it rises like a lion.)

Not rushing. Not chaotic. But unmistakably sovereign.

As Haideri Shakti awakens, Guruji explained, the spine becomes a **channel of coherence**. Prāṇa no longer leaks through emotional volatility or mental overactivity. Instead, it moves upward with clarity. This is why seekers often feel pressure along the spine, a deep inner heat, or a sense of vertical alignment. “Isse darna nahi,” he cautioned.

(Do not fear this.)

“Yeh Shakti tumhe todne nahi, sambhalne aayi hai.”

(This Shakti has not come to break you, but to hold you.)

He recited a brief line from the inner teachings of Sharabha Tantra Dhyana Sloka to anchor the transmission:

“यत्र शक्तिः संयतां शरभेन गृहीता तत्र बोधः स्थिरः प्रभवति।

नृसिंहक्रोधं शमयति हृदि जागृतः पक्षिराजः स्वशक्त्या॥”

**Yatra śaktiḥ samyatām Sharabhena grīhītā tatra bodhaḥ
sthiraḥ prabhavati,**

**Nṛsimha-krodhaṁ śhamayati hṛdi jāgṛitaḥ pakṣhi-rājaḥ
sva-śaktyā.**

(Where power is consciously restrained and held by Sharabha,
There stable awareness arises.

Awakened within the heart, the King of Birds pacifies

Narasimha’s rage

through His own sovereign power.)

What struck me most was Guruji's emphasis on **containment over movement**. Haideri Shakti does not rush to the crown. She stabilises the core first. She teaches the seeker how to hold power before expressing it. This is the difference between awakening and agitation, between illumination and burnout.

In daily life, Guruji said, this stage manifests subtly. Decisions slow down. The urge to explain oneself diminishes. Silence gains weight. "Tumhare shabd kam honge," he said, "par unka prabhav badhega."

(Your words will reduce, but their impact will increase.)

Emotionally, the seeker experiences an unfamiliar steadiness. Joy no longer spikes; sorrow no longer collapses. There is room for experience without drowning in it. The heart, already fortified by compassion, now rests within a strong spine of awareness.

Guruji was firm about one thing: this stage **requires a Guru**. "Yeh aag bina margdarshak ke sambhalna kathin hota hai," he said. (This fire is difficult to manage without guidance.) Not because the Shakti is dangerous, but because the ego often tries to reclaim control once power is felt. The Guru ensures that ascension remains aligned with humility.

As the session ended, Guruji looked at me and said, "Sharabha ka kaam yahin se shuru hota hai."

(Sharabha's real work begins here.)

"Jab Shakti uthe aur vyakti fir bhi sthir rahe."

(When Shakti rises and the person remains steady.)

Walking away, I felt something unmistakable—an inner axis had aligned. Not upward striving. Not outward seeking. But a vertical stillness, alive and alert.

Haideri Shakti had begun to rise.

Not to take me somewhere else,
but to anchor me fully

Here.

PART IV
SHARABHA SĀDHANA
(PRACTICE & INTEGRATION)

Chapter 21

Pratyangira Revealed: The Feminine Field Of Protection

Why Awakening Without Protection Becomes Unsustainable

When Haideri Shakti began to stabilize my inner core, I expected a sense of completion. Instead, what arrived was a deeper awareness of **exposure**. The fire was now contained, the spine aligned, the mind quieter — and yet, I felt unusually sensitive to the world around me. Sounds felt sharper. Emotions — not just mine, but others’ — brushed against me more closely. When I spoke of this to Guruji, he did not look surprised.

“Yeh bilkul swabhavik hai,” he said.

(This is completely natural.)

He explained that when a seeker’s inner fire becomes coherent, their field becomes more **permeable**. Awareness expands, but so does receptivity. “Agar shakti jagti hai,” he said calmly, “toh raksha bhi utni hi zaroori ho jaati hai.”

(When Shakti awakens, protection becomes equally necessary.)

This was the moment he chose to speak of **Pratyangira Devi** — not as an abstract goddess, but as a **living principle** woven into the very logic of safe awakening.



(Image: Goddess Pratyangira)

“Pratyangira koi alag devata nahi,” Guruji said.

(Pratyangira is not a separate deity.)

“Woh Shakti ka raksha-roop hai.”

(She is Shakti in her protective form.)

He explained that Pratyangira emerges precisely when inner fire is activated. She does not suppress energy; she **contains its impact**. Where Sharabha regulates, Pratyangira shields. Where Sharabha ignites, Pratyangira cools. Without her, the seeker’s system overheats — psychologically, emotionally, energetically.

Guruji used an image I immediately understood. “Jab Surya tez hota hai,” he said, “toh chhaya ki bhi avashyakta hoti hai.” (*When the sun burns strongly, shade becomes necessary.*)

Pratyangira is that shade.

She creates what Guruji called a **shanti-field** — an energetic perimeter that prevents the seeker from being overwhelmed by external influences or internal surges. In practical terms, this shows up as emotional insulation. The seeker no longer absorbs everyone else’s chaos. Reactions slow. Boundaries strengthen without aggression.

He recited a short invocation of Pratyangira Kavacha (Sharabha Tantra) from the tradition, not loudly, but firmly:

“प्रत्यङ्गिरा रक्षति सर्वदा भक्तान् प्रत्यावर्तयति क्रोधं नृसिंहस्य।
शरभसहायां शक्तिं शरणं प्राप्नुहि शत्रूनाशनम्॥”

**Pratyāṅgirā rakṣhati sarvadā bhaktān pratyāvartayati
krodham Nṛisimhasya,
Sharabha-sahāyām śaktim śharaṇam prāpnuhi śhatru-
nāśhanam.**

*(Pratyangira ever protects Her devotees and reverses
Narasimha’s rage;*

*Take refuge in the power that stands with Sharabha—
the force that dissolves hostile energies.)*

Psychologically, Guruji explained, Pratyangira governs **reversal**. This is not retaliation; it is restoration. When an emotion, thought, or influence enters the seeker’s field and does not align with their inner state, it is gently returned — not internalised. “Yeh shakti tumhe ‘no’ kehna sikhati hai,” he said.

(This Shakti teaches you how to say ‘no’.)

I realised how often my earlier spiritual efforts had failed because I confused openness with availability. Pratyangira corrected this misunderstanding. “Khula hona aur asurakshit hona alag baat

hai,” Guruji said.

(Being open and being unprotected are not the same.)

He then made the most important distinction of all: Pratyangira does not work **against** Sharabha; she works **with** him. “Sharabha aag hai,” he said, “Pratyangira uss aag ka thanda mandal hai.” *(Sharabha is fire; Pratyangira is the cooling field around that fire.)*

This pairing is not symbolic. It is structural. Just as Shiva held the poison in his throat and Shakti prevented it from spreading, Sharabha ignites the seeker’s inner transformation and Pratyangira ensures that the transformation does not destroy the vessel.

Emotionally, this stage brings relief. The seeker stops feeling constantly “on guard.” Sensitivity no longer equals vulnerability. Strength no longer requires hardness. “Jab raksha aa jaati hai,” Guruji said, “tab shanti apne aap aa jaati hai.” *(When protection arrives, peace follows naturally.)*

Energetically, Pratyangira regulates heat. Guruji was clear that sensations like warmth, pressure, or prāṇic movement are natural in Sharabha Sadhana. What makes them unsafe is the absence of a cooling mechanism. “Isliye bina Pratyangira ke yeh path adhura hai,” he said.

(That is why this path is incomplete without Pratyangira.)

He concluded with a sentence that reframed everything for me:

“Pratyangira tumhe kamzor nahi banati.”

(Pratyangira does not make you weak.)

“Woh tumhe sthir banati hai.”

(She makes you stable.)

As I absorbed this, I understood why my Guru-paramparā had always insisted on pairing fire with protection. Awakening is not about intensity alone. It is about **sustainability**.

Pratyangira was not an accessory to the path. She was its **guardian logic**. And only now did I feel truly ready to walk further.

Chapter 22

The Twin Flame Principle: Shiva–Shakti

How Sharabha and Pratyangira Work Together as One Intelligence

When Guruji spoke of Pratyangira as protection, I felt something settle inside me—yet another layer of clarity revealing itself. Still, one question lingered beneath everything I had learned. If Sharabha ignites and regulates, and Pratyangira protects and cools, what truly binds them? Are they merely complementary forces, or are they expressions of a single intelligence?

Guruji sensed the question before I voiced it. “Tum ab yum ko samajhne ke liye taiyaar ho,” he said quietly.

(You are now ready to understand the pairing.)

He explained that the language of *balance* often misleads seekers. Balance suggests two opposing forces holding each other in check. What exists between Sharabha and Pratyangira is not opposition—it is **union**. “Yeh tulanā nahi hai,” Guruji said.

(This is not a counterweight.)

“Yeh ek hi chetna ke do kaarya-roop hain.”

(These are two functions of the same consciousness.)

This is the **Twin Flame Principle** as understood in the Shiv–Shakti tradition. Not romantic. Not symbolic. Structural. Shiva without Shakti is inert awareness. Shakti without Shiva is an uncontained force. Together, they become an intelligent **power**.

He asked me to recall the ancient image of **Ardhanārīśvara**, where Shiva and Shakti share a single body. “Wahan koi aadha nahi hota,” he said.

(There is no 'half' there.)

“Dono poorn hote hain kyunki dono ek doosre mein sthit hote hain.”

(Both are complete because each resides within the other.)

Sharabha, Guruji explained, is the **Shiva principle of regulation**—the masculine current that gives direction, discipline, and form to rising energy. Pratyangira is the **Shakti principle of containment**—the feminine field that ensures that this energy does not fracture the psyche or burn the vessel. They are not alternating forces; they are **simultaneous**.



(Image: Ardhnareshwar – the incarnation with both Shiva and Shakti representing the divine masculine and feminine energy)

He offered a simple but powerful analogy. “Socho Surya ko,” he said.

(Think of the Sun.)

“Uski garmi jeevan deti hai,” he continued,

(Its heat gives life.)

“Par bina gherav ke, bina mandal ke, wahi garmi vināsh bhi ban sakti hai.”

(But without a field, without a containment, the same heat can destroy.)

Sharabha is the solar ignition—the fire that activates transformation. Pratyangira is the lunar field—the cooling intelligence that makes that transformation sustainable. Together, they mirror the ancient rhythm of **Surya–Chandra**, activation and stabilization, movement and rest.

Psychologically, Guruji explained, this pairing resolves one of the deepest conflicts within the human mind: the split between **intensity and safety**. Many seekers crave intensity, believing it leads to truth. Others seek safety, mistaking it for peace. The Twin Flame Principle teaches that truth emerges only when intensity is **held**, not pursued blindly.

“Sharabha bina Pratyangira ke,” Guruji said,

(Sharabha without Pratyangira,)

“sirf aag ban jata hai.”

(becomes only fire.)

“And Pratyangira bina Sharabha ke,” he added,

(And Pratyangira without Sharabha,)

“sirf raksha ban kar reh jaati hai.”

(remains only protection.)

Fire alone exhausts. Protection alone stagnates. Together, they **evolve**.

In the seeker’s inner world, this union manifests as a profound shift. Decisions no longer swing between impulse and hesitation. Action arises from clarity, not compulsion. Rest emerges from trust, not avoidance. The nervous system learns a new rhythm—activation followed by assimilation.

Guruji emphasized that this is why Sharabha Sadhana is never meant to be practiced as a “solo-fire” path. “Yeh koi keval shakti-jagran nahi hai,” he said.

(This is not merely energy activation.)

“Yeh shakti–niyantran ka marg hai.”

(It is a path of regulated power.)

He recited a short line used to mark this understanding in the lineage from Sharabha Upanishad (Verse 4):

“शिवे शक्तिः प्रतिष्ठिता शक्तौ च शिव एव सः।

शरभरूपे समुद्भूते नृसिंहं शमयत्यजः॥”

**Śhīve śhaktiḥ pratiṣṭhitā śhaktau cha śhiva eva saḥ,
Sharabha-rūpe samudbhūte Nṛisimham śhamayaty ajaḥ.**

(In Shiva, Shakti is firmly established; in Shakti, Shiva Himself abides.

When this unity manifests as Sharabha, the Unborn One pacifies Narasimha.)

This line, he said, is not poetry. It is instruction.

Emotionally, the Twin Flame Principle brings an unfamiliar calm. Not the calm of withdrawal, but the calm of **alignment**. The seeker no longer feels torn between wanting more and needing rest. Desire refines itself into purpose. Fear loosens its grip. Energy stops leaking into anxiety and begins to consolidate into presence.

As he spoke, I realised something deeply personal. Much of my life had been spent oscillating—between fierceness and fatigue, devotion and doubt. What Sharabha and Pratyangira offered was not moderation, but **integration**. A way to be intense without being unstable. Open without being unprotected.

Guruji concluded with a line that felt like both warning and blessing:

“Jab Shiv–Shakti alag lagne lage,” he said,

(When Shiva and Shakti appear separate,)

“samajh lo sadhana adhuri hai.”

(Without understanding, the practice is incomplete.)

As I absorbed this, the path ahead felt clearer. The Twin Flame Principle was not something to *achieve*. It was something to **embody**—moment by moment, choice by choice.

Sharabha and Pratyangira were no longer two forces I needed to manage.

They were the **single intelligence** learning to live through me.

Chapter 23

Preparing The Vessel

Āsan, Vastra, Bhojan & the Discipline of Holding Fire

Before the first mantra was ever spoken, before sound was allowed to take form, Guruji turned my attention to something deceptively simple: the body. Not as flesh and bone alone, but as the **primary instrument** through which Sharabha Sadhana would unfold.

“Sharir ko agar tum sirf ek dhacha samajh rahi ho,” he said gently,

(If you are seeing the body as merely a structure,)

“toh sadhana tumhe hila degi.”

(the sadhana will shake you.)

He reminded me that Sharabha Sadhana does not descend upon an abstract seeker. It moves through muscles, nerves, breath, digestion, sleep, heat, and fatigue. Any ignorance here is not spiritual innocence; it is carelessness.

The first correction he made was about **how and where I sat**.

The āsana, he explained, is not a cushion. It is a **prāṇic (life-force) boundary**. When prāṇa — the life force — begins to reorganize itself, it looks for containment. Without a proper seat, energy disperses downward into fatigue or sideways into restlessness. This is why, in Sharabha Sadhana, grounding is prioritised over elevation.

Guruji was explicit about what was *not* to be used. **Mriga-charma** — deer skin — traditionally associated with ascetic practices, was not permitted.

“Sharabha ka tattva upar le jaata hai,” he said,

(Sharabha’s principle lifts upward,)

“isliye sharir ko pehle sthir hona chahiye.”

(so the body must first be stabilised.)

Instead, the **āsana** had to be of cotton, wool, or kusha — **materials that breathe, absorb excess heat, and do not trap static energy**. The seat was to be fixed in one place, facing east or north, not shifted according to mood or convenience. When I questioned this rigidity, Guruji smiled.

“Jab jagah badalti rehti hai,” he said,

(When the place keeps changing,)

“prāṇa — the life force — pehchaan nahi bana paata.”

(the life force cannot form recognition.)

Slowly, I understood that repetition creates **energetic familiarity**. The body begins to feel safe. Safety, not force, allows depth.

From where I sat, Guruji moved to **what I wore**. Clothing, he said, is not neutral. It either cooperates with prāṇa — the life force — or obstructs it. Synthetic fabrics were ruled out entirely — they lock heat, disturb circulation, and amplify agitation. Tight clothing constricts movement of breath and life force. Black, especially during preparation, was discouraged, not symbolically, but practically — it absorbs heat when the system is already learning to regulate fire.

Natural fibres — cotton, khadi, sometimes silk — in light, breathable colours were preferred. Loose, simple, clean. Most importantly, Guruji insisted that the clothes worn for sadhana must be **separate**, never mixed with daily wear.

“Kapda yaad rakhta hai,” he said,

(Clothes remember.)

“Jis kaam ke liye pehna jaata hai, wahi urja pakadta hai.”

(It holds the energy of its use.)

Only later did I realise how true this was. The moment I wore those clothes, my body would begin to quieten, almost automatically.

Food, however, required the greatest discipline.

Guruji did not prescribe an exotic diet. He prescribed **simplicity**. Heavy, oily, excessively spicy food increases downward pull and internal friction. Sharabha Sadhana requires prāṇa — the life force — to become light enough to move upward without strain. Meals had to be warm, freshly cooked, and seasonal. Overeating was discouraged more strongly than eating “wrong” foods. Timing mattered — sadhana was never to be done on a full stomach, nor in a state of hunger-induced irritation.

“Bhojan agar sharir ko bojh bana de,” Guruji warned,
(*If food becomes a burden on the body,*)
“toh mantra bhi bojh hi ban jaata hai.”
(*the mantra also becomes a burden.*)

Gradually, my digestion softened. Hunger became clear rather than compulsive. Sleep deepened. The body stopped negotiating with me and began cooperating.

Alongside food came **behavioural restraint**. Guruji asked me to reduce unnecessary physical exertion, avoid late nights, and stay away from overstimulation. Sexual discipline was not moralised, but contextualised. During preparation, excess release weakens containment. Sharabha Sadhana requires accumulation, not dissipation.

He also warned me about **people**. Not because others were wrong, but because preparation makes the system porous. Crowds, arguments, emotionally charged conversations — all disturb prāṇa, the life force, when it is reorganising itself. Silence, he said, is not withdrawal. It is insulation.

Perhaps the most critical teaching came when the body began producing heat.

At first, I thought heat meant success. Guruji corrected this immediately.

“Har garmi shakti nahi hoti,” he said,
(*Not all heat is power.*)

“kabhi-kabhi garmi sirf asantulan hoti hai.”

(sometimes heat is simply an imbalance.)

Acceptable heat, he explained, feels even, nourishing, steady. Dangerous heat irritates, agitates, or exhausts. To manage this, he introduced grounding measures — cooling foods, adequate hydration, rest, and deliberate pauses. Pushing through heat was strictly forbidden.

“Yeh veerta nahi hai,” he said sharply,

(This is not bravery.)

“yeh murkhata hai.”

(This is foolishness.)

By the time this phase of preparation completed itself, I realised something profound: the body had stopped resisting not because it was conquered, but because it was **included**. It was no longer a tool being used. It had become a collaborator.

One evening, as I folded my āsana and extinguished the lamp, Guruji said something that marked the true end of preparation:

“Ab tumhara sharir tumhara shatru nahi raha.”

(Your body is no longer your enemy.)

“Ab woh sadhana ka saathi hai.”

(Now it is a companion in sadhana.)

Only then did I understand why this stage could never be rushed.

Fire does not ask permission before rising.

The body must already know how to hold it.

Chapter 24

Preparing The Inner Terrain

Mind, Environment, Conduct & the Law of Sankalp

Once the body had learned how to sit, breathe, eat, and rest without resistance, Guruji turned my attention inward. Not toward thoughts, not toward emotions, but toward **conduct**—the invisible field in which Sharabha Sadhana actually takes root.

“Sharir taiyaar ho sakta hai,” he said,

(The body can be prepared,)

“par agar mann aur vyavhaar asthir ho,”

(but if the mind and conduct remain unstable,)

“toh aag disha bhool jaati hai.”

(the fire loses direction.)

Until then, I had believed that sadhana was something one *did* for a fixed duration. Guruji corrected this assumption gently but firmly. Preparation, he explained, is not limited to the time one sits on the āsana. It extends into **how one speaks, whom one engages with, what one consumes mentally, and how one holds silence.**

The mind, Guruji reminded me, does not need to be silenced. It needs to be **unburdened**. Sharabha Sadhana does not demand emptiness; it demands steadiness. A mind agitated by unresolved conflict, suppressed anger, or emotional volatility cannot host regulated fire. Fire amplifies whatever is closest to it. If chaos is near, chaos grows.

This is why Guruji asked me to watch my emotional climate carefully during preparation. Arguments, justification, self-pity, or excessive mental rehearsal were to be avoided—not as moral failures, but as **energetic leaks**. “Jitna mann bahar bhaagta hai,” he said,

(The more the mind runs outward,)
“utna prāṇa—life force—chhalakta hai.”
(the more life force spills.)

Silence, therefore, was not imposed as discipline but embraced as protection. I was advised to reduce unnecessary conversations, avoid emotionally charged discussions, and step away from environments that demanded constant reaction. This included digital noise, social drama, and spaces filled with agitation. Guruji was clear: preparation makes the system **porous**. What enters during this time leaves a deeper imprint.

Equally important was the **space** in which I practiced.

Guruji insisted on one fixed place—clean, uncluttered, and reserved exclusively for sadhana. Not a corner used occasionally, not a shared surface, but a space that began to recognize me as I recognized it. A simple lamp, light incense, a copper vessel with clean water—nothing decorative, nothing excessive. Cleanliness here was not aesthetic; it was functional. Disorder in space fragments attention. Order allows prāṇa—life force—to gather.

“Jab jagah pehchaan banati hai,” Guruji said,
(When a place forms recognition,)
“tab sadhana aadhi ho jaati hai.”
(half the sadhana is already done.)

He also spoke about **time**. Sharabha Sadhana does not respond well to inconsistency. The body and mind learn through rhythm. Sitting at different hours each day confuses the internal clock and destabilizes prāṇic alignment. A fixed time—preferably early morning or dusk—allowed the system to prepare itself even before the seeker consciously arrived.

But perhaps the most delicate teaching of this chapter was about **people**.

Guruji cautioned me against exposure to those who ridicule, doubt, sensationalize, or project fear around spiritual practice.

Not everyone needs to understand one's path. During preparation, explanation itself becomes an energetic drain. "Sabko samjhaana zaroori nahi," he said quietly.

(It is not necessary to explain yourself to everyone.)

At the same time, he warned against isolation rooted in arrogance. Preparation is not about withdrawal from life; it is about **selective engagement**. Neutral, calm interactions were encouraged. Emotional extremes were not.

Only after establishing this inner and outer discipline did Guruji speak of **sankalp**.

He made it clear that sankalp is not affirmation, not desire, and not imagination. "Sankalp koi icchha nahi," he said,

(Sankalp is not a wish.)

"yeh aadesh hai."

(It is a directive.)

Sharabha Sadhana awakens fire. Sankalp decides **where that fire goes**. Without sankalp, prāṇa—life force—moves according to habit. With sankalp, it moves according to intention aligned with dharma. Guruji warned me strongly against emotional or ego-driven sankalps. Seeking power, revenge, validation, or shortcuts destabilizes the system and invites psychological imbalance.

A correct sankalp, he explained, is **humble, contained, and present-focused**. It does not demand outcomes. It establishes readiness.

When he finally guided me to hold the sankalp, the process was subtle. I was asked to sit upright, let the throat soften, the chest relax, and the mind become still—not blank, just available. The sankalp was spoken inwardly, once, without repetition, without force:

*I remember Sharabheśvara with steadiness and humility,
and I offer myself to this sadhana
only to become worthy of it.*

Nothing more. Nothing less.

Guruji asked me to seal it with breath, not emotion. In that moment, I felt something settle—not excitement, not fear, but **direction**. The mind stopped negotiating. The body stopped questioning. Prāṇa—life force—began to align itself quietly behind the intention.

Before closing this phase, Guruji spoke of those who should **not** proceed.

Those with severe emotional instability, unresolved trauma without support, chronic nervous system exhaustion, or a tendency toward impulsive behavior were advised to pause. This was not rejection. It was protection. Sharabha Sadhana does not fix instability; it **magnifies truth**. Without readiness, that magnification can overwhelm.

As this part of preparation concluded, I realized that nothing dramatic had occurred—and yet, everything had shifted. My days felt quieter. My reactions softened. My attention no longer scattered so easily. The environment felt like an ally rather than a distraction.

One evening, Guruji said simply,
“Ab tumhara mann bhatak nahi raha.”

(Your mind is no longer wandering.)

“Ab woh rasta dekh raha hai.”

(It is beginning to see the path.)

The inner terrain was ready.

The outer world had quieted.

And intention had found its rightful place.

Only now could the movement of prāṇa—life force—be guided without harm.

Only now could the next threshold be crossed.

Chapter 25

Preparing The Prāṇa (Life Force)

Breath, Sameeru & the Safety of the Vertical Path

After the body learned how to sit without resistance, and the mind learned how to remain steady without struggle, Guruji turned my attention to the most subtle and most misunderstood element of Sharabha Sadhana — **prāṇa, the life force**.

“Prāṇa ko samjhe bina,” he said quietly,

(Without understanding prāṇa — the life force,)

“tum sharir aur mann dono ko khatre mein daal sakti ho.”

(you risk both body and mind.)

Until then, I had thought of prāṇa as something abstract — breath, vitality, energy. Guruji dismantled that simplification immediately. Prāṇa, he explained, is **movement**. Not just physical movement, but the movement of awareness itself. Wherever attention goes repeatedly, prāṇa — the life force — follows. Wherever fear resides, prāṇa contracts. Wherever force is applied without listening, prāṇa leaks.

This is why many seekers feel energy but cannot hold it. It is not because prāṇa is weak, but because **direction is missing**.

Guruji then introduced the concept that would quietly govern the rest of my practice — **Sameeru**.

“Sameeru hawa nahi hai,” he said.

(Sameeru is not air.)

“Sameeru prāṇa ki buddhi hai.”

(Sameeru is the intelligence of prāṇa.)

In the Sharabha path, fire does not move on its own. It moves on **regulated wind**. Sameeru is that regulating principle — the

disciplined movement of life force that carries fire upward **without scattering it**.

He recited softly a verse from Sharabha Dhyana Sloka (Sharabha Tantra):

“वायुः प्राणवाहकः शरभस्य नियन्त्रितः।

दीप्यते वह्निरुन्मत्तः शान्तिं प्राप्यति पक्षिराजेन॥”

*Vāyuh prāṇa-vāhakaḥ Sharabhasya niyantritaḥ,
Dīpyate vahnir-unmattaḥ śhāntim prāpyati pakṣhirājena.*

*(The wind that carries the life-force is regulated by Sharabha.
The raging fire still burns—but attains peace through the Winged King.)*

Fire without Sameeru suffocates.

Wind without discipline spreads fire uncontrollably.

Sharabha Sadhana exists precisely between these two extremes.

This is where Guruji corrected the most dangerous misunderstanding surrounding kundalini. “Sharabha ka marg uthaan ka nahi,” he said firmly,

(The Sharabha path is not about rising,)

“yeh seedha hone ka marg hai.”

(it is about becoming upright.)

Verticality does not mean speed. It means **alignment**.

When prāṇa — the life force — finds the spinal axis as its natural pathway, movement becomes economical. Energy no longer rushes outward into reaction, nor collapses inward into suppression. It ascends only as much as the system can integrate. This is why Sharabha Sadhana never demands forceful breathing, exaggerated locks, or aggressive concentration.

“Zabardasti se prāṇa nahi chalta,” Guruji said,

(Prāṇa does not move through force,)

“woh samajh se chalta hai.”

(it moves through understanding.)

Breath, therefore, was treated not as technique, but as **attitude**. It had to be deep but unforced, slow but alive. Shallow breathing signaled fear. Aggressive breathing signaled ambition. Both disturbed Sameeru. When breath softened naturally into the abdomen and chest, prāṇa followed into coherence.

Guruji paid particular attention to **the throat** — Vishuddha — during this phase. “Kanth prāṇa ka darwaza hai,” he reminded me again.

(The throat is the gateway of life force.)

If the throat is tight, suppressed, or fearful of sound, prāṇa accumulates below and creates pressure. If the throat is forced open through one's own voice and mantra's vibration without readiness, prāṇa scatters. Only a **soft, receptive throat** allows nāda — sacred sound — to become regulation rather than disturbance.

He recited another line quietly:

“नादेन संयमः सिद्धः।”

(Through sound, regulation is attained.)

Above the throat lies **Ajñā (third-eye)**, which Guruji framed psychologically rather than mystically. The third-eye becomes receptive when life force stops oscillating between fear and desire. When this happens, clarity replaces urgency. The seeker stops chasing experience and begins recognizing alignment.

But Guruji was careful to emphasize **safety signals**, something rarely spoken of openly.

He taught me to distinguish between **healthy prāṇic movement** and overload.

Healthy movement feels steady, contained, quietly alert. The spine feels supported rather than pressured. The mind feels present, not intoxicated. Sleep deepens. Appetite stabilizes.

Overload feels agitated. Thoughts race. Emotions surge unpredictably. Heat becomes irritating rather than nourishing.

When these signs appeared, Guruji insisted on **pausing**, grounding, cooling the system, and returning to preparatory disciplines.

“Yahan rukna peeche jaana nahi,” he said firmly.

(Here, stopping is not regression.)

“rukna suraksha hai.”

(stopping is safe.)

This is also why Sharabha Sadhana cannot be practiced without Guru-paramparā. Self-guided experimentation during prāṇic reorganization invites confusion at best and psychological harm at worst.

As days passed, I noticed something remarkable. I was no longer *doing* prāṇa practices. Prāṇa — the life force — was beginning to **do itself**. Breath aligned naturally. Attention gathered without effort. Silence felt held, not empty.

One evening, as the sun dipped low, Guruji summarized the entire teaching of this chapter in a single sentence:

“Jab prāṇa sambhal jaata hai,” he said,

(When the life force becomes contained,)

“tab Sharabha ki aag shiksha ban jaati hai.”

(the fire of Sharabha becomes instruction.)

I understood then that Sameeru is not a technique to master. It is a relationship to cultivate — between restraint and movement, between awareness and power. Only when this relationship stabilizes does mantra cease to be sound and become **law**.

The body had learned to hold.

The mind had learned to direct.

Prāṇa — the life force — had learned to move safely.

Nothing had exploded.

Nothing had collapsed.

Everything had aligned.

And only now did Guruji say, with quiet certainty:

“Ab mantra bulaya ja sakta hai.”

(Now the mantra may be invited.)

Chapter 26

The Mantras & A Powerful Yantra Of Sharabha

Sound as Command, Not Request

There comes a moment in every authentic sādhanā when silence no longer feels like preparation, but like anticipation.

The body has steadied.

The mind has learned restraint.

Prāṇa — the life force — has found its vertical path.

And yet, nothing has begun.

It is in this charged stillness that mantra is not introduced casually, nor explained intellectually.

It is invited.

When I finally asked Guruji about the mantras of Sharabha, he did not answer immediately. Instead, he asked a question that dismantled every hidden assumption.

“Tum mantra se kya chahti ho?”

(What do you want from the mantra?)

The question unsettled me. I had no answer that felt clean enough.

Guruji nodded, as if that silence itself was the response.

“Jab tak mantra se kuch chāhā jātā hai,” he said,

(As long as something is demanded from the mantra,)

“tab tak mantra apnā svarūpa nahī detā.”

(the mantra does not reveal its true nature.)

In the Sharabha tradition, mantra is not prayer.

It is not persuasion.

It is not emotional devotion.

Mantra is **ājñā** — command.

Not egoic command, but **cosmic instruction**.

When spoken correctly, from a prepared system, mantra does not ask reality to change.

It aligns the sādḥaka with law.

This is why Sharabha mantras are not taught together, not recited collectively, and not repeated mechanically.

They are thresholds.

Each mantra governs a specific zone of **inner regulation**.

Completion is not an achievement.

It is accountability.

THE MŪLA MANTRA OF SHARABHA

मूल मन्त्रः

ॐ खं खां खं फट् प्राणग्रहासि प्राणग्रहासि हुं फट्
सर्वशत्रु संहारणाय शरभ शालुवाय पक्षिराजाय हुं फट् स्वाहा।

Core Mantra:

Om Kheṁ Khāṁ Khaṁ Phaṭ

Prāṇa-grahāsi prāṇa-grahāsi Huṁ Phaṭ

Sarva-śhatru saṁhāraṇāya

Sharabha Shāluvaya Pakṣhirājāya Huṁ Phaṭ Svāhā.

(Salutations to Sharabha, the Winged King.

You who seize and regulate life-force, destroy hostile forces that violate cosmic order.)

Traditional Note:

Across tantras and manuscripts, phonetic variations exist. The mantra remains one **in function**, though forms may differ. Authority lies not in syllabic rigidity, but in **lineage-held intent and discipline**.

Then he shared with me the Mantras which were for different aspects of our life:

शत्रु नाश हेतु

(For Neutralisation of Hostile Forces & Protection)

1.

ॐ खे खां खं फट् प्राणग्रहासि प्राणग्रहासि हुं फट्
सर्व शत्रु संहारणाय शरभ शालुवाय पक्षिराजाय हुं फट् स्वाहा ।

**Om Khe Khām Kham Phaṭ
Prāṇa-grahāsi Prāṇa-grahāsi Hum Phaṭ
Sarva Śhatru Samhāraṇāya
Sharabha Śhāluvaya Pakṣhirājāya
Hum Phaṭ Svāhā**

*(O Sharabha, Winged King and regulator of life-force,
seize destabilising energies and dissolve hostile forces.)*

2.

ॐ हसौं खें खां खं प्रां घूं हां हूं हुं फट्
सर्व शत्रु संहारणाय शरभशाल्लवाय कालाग्निरुद्राय पक्षिराजाय हुं फट् स्वाहा ।

**Om Hasaum Kheṁ Khām Kham
Prām Ghūm Hrām Hūm Hum Phaṭ
Sarva Śhatru Samhāraṇāya
Sharabha Śhāllavāya Kālāgni-Rudrāya Pakṣhirājāya
Hum Phaṭ Svāhā**

*(O Sharabha embodying Rudra's regulated fire,
neutralise destructive forces opposing dharma.)*

3.

ॐ नमो भगवते शलभ शालवाय पक्षिराजाय
मम शत्रुत्राशय नाशय घः घः हुं फट् स्वाहा।

**Om Namo Bhagavate
Shalabha Śhālavāya Pakṣhirājāya
Mama Śhatru-trāśhaya Nāśhaya
Ghaḥ Ghaḥ Huṁ Phaṭ Svāhā**

*(Salutations to Sharabha;
dissolve fear-creating hostile influences.)*

4.

ॐ नमो भगवते प्रलय कालाग्नि रुद्राय
दक्षाध्वर ध्वंसकाय महा शरभाय
मम शत्रु छेदनं कुरु कुरु स्वाहा ।

**Om Namo Bhagavate
Pralaya Kālāgni Rudrāya
Dakṣhādhvara Dhvaṁsakāya Mahā Sharabhāya
Mama Śhatru Chedanaṁ Kuru Kuru Svāhā**

*(O Great Sharabha,
cut through forces that violate cosmic order.)*

5.

ॐ कालदंष्ट्रा भयङ्कारि
अमुकं हर हर मर्दय मर्दय
हन हन खं खं हुं फट् स्वाहा।

Om Kāla-Darṣhtrā Bhayaṅkāri
Amukaṁ Hara Hara Mardaya Mardaya
Hana Hana Khaṁ Khaṁ Huṁ Phaṭ Svāhā

*(O Fear-dissolving Power,
restrain violent and harmful energies.)*

6.

श्रीं ह्रीं क्लीं दुं
ॐ नमः शूलिनि दुर्गायै
क्ष्म्यौ ज्वल ज्वल प्रज्वल प्रज्वल
शूलिनि सर्व शत्रून् नाशय नाशय हुं फट् स्वाहा।

Shrīm Hrīm Klīm Duṁ
Om Namaḥ Śhūlini Durgāyai
Kṣhmm-yau Jvala Jvala Prajvala Prajvala
Śhūlini Sarva Śhatrūn Nāśhaya Nāśhaya
Huṁ Phaṭ Svāhā

*(O Shoolini Durga,
ignite protective fire and dissolve hostility.)*

7.

श्रीं ह्रीं क्लीं
ॐ नमः शूलिनी
क्ष्म्यौ ज्वल ज्वल शूलिनि
समस्त रिपु दुष्ट ग्रहं हूं फट् स्वाहा।

Shrīm Hrīm Klīm
Om Namaḥ Śhūlini
Kṣhmyau Jvala Jvala Śhūlini
Samasta Ripu Duṣṭa Grahaṁ Hūṁ Phaṭ Svāhā

*(O Shoolini,
remove hostile beings and malignant influences.)*

8.

ॐ यं ॐ ह्रीं श्रीं क्लीं
ज्वल ज्वल शूलिनि
दुष्टान् शत्रून् हुं फट् ।

Om Yam Om Hrīm Shrīm Klīm
Jvala Jvala Śhūlini
Duṣhṭān Śhatrūn Huṁ Phaṭ

(Invoke purifying fire to restrain destructive forces.)

9.

ॐ नमो भगवती शलभी शाल्वि
मम शत्रूनाशय नाशय हूं फट् स्वाहा।

Om Namō Bhagavatī
Shalabhī Śhālvī
Mama Śhatru-trāśhaya Nāśhaya Hūṁ Phaṭ Svāhā

*(O Divine Feminine allied with Sharabha,
dissolve fear-producing hostile forces.)*

यश व शक्ति प्राप्ति हेतु

(For Authority, Inner Power & Expansion)

1.

ॐ अष्ट पादाय विद्महे
महादेवाय धीमहि
तन्नो रुद्रः प्रचोदयात् ।

**Om Ashta-pādāya vidmahe
Mahādevāya dhīmahi
Tanno Rudraḥ prachodayāt**

*(We meditate upon the Eight-Footed Lord;
may Rudra awaken disciplined power.)*

2.

ॐ घोराघोराय विद्महे
विचित्र देहाय धीमहि
तन्नो नृसिंहजित् प्रचोदयात् ।

**Om Ghorāghorāya vidmahe
Vichitra-dehāya dhīmahi
Tanno Nṛsimha-jit prachodayāt**

*(We meditate upon the one beyond terror;
may the conqueror of Narasimha guide us.)*

3.

ॐ पक्षिराजाय विद्महे
शरभेश्वराय धीमहि
तन्नो रुद्रः प्रचोदयात् ।

**Om Pakṣhirājāya vidmahe
Sharabheśhvarāya dhīmahi
Tanno Rudraḥ prachodayāt**

(May Sharabha awaken inner order.)

4.

ॐ पक्षिराजाय विद्महे
शालुवेशाय धीमहि
तन्नो शरभेश्वरः प्रचोदयात् ।

**Om Pakṣhirājāya vidmahe
Shāluveśhāya dhīmahi
Tanno Sharabheśhvaraḥ prachodayāt**

(May Shaluvesha elevate disciplined authority.)

5.

ॐ पक्षिराजाय विद्महे
शरभेश्वराय
तन्नो शरभः प्रचोदयात् ।

**Om Pakṣhirājāya vidmahe
Sharabheśhvarāya
Tantro Sharabhaḥ prachodayāt**

(May Sharabha directly regulate inner fire.)

6.

ॐ पक्षि शाल्वाय विद्महे
वज्र तुण्डाय धीमहि
तन्नो शरभः प्रचोदयात् ।

**Om Pakṣi-Shālvāya vidmahe
Vajra-tuṇḍāya dhīmahi
Tantra Sharabhaḥ prachodayāt**

(May the thunder-beaked Sharabha stabilise power.)

7.

ॐ शालुवेशाय विद्महे
पक्षिराजाय धीमहि
तन्त्रो रुद्रः प्रचोदयात् ।

**Om Shāluveśhāya vidmahe
Pakṣhirājāya dhīmahi
Tantra Rudraḥ prachodayāt**

(May Rudra awaken ethical authority.)

सुख-समृद्धि एवं धन प्राप्ति हेतु

(For Prosperity & Stability)

1.

ॐ श्रीं क्लीं महालक्ष्मी महालक्ष्मी
सर्व सौभाग्यं देहि मे स्वाहा।

**Om Shrīm Klīm Mahālakṣmī Mahālakṣmī
Sarva Saubhāgyam Dehi Me Svāhā**

(O Mahalakshmi, grant abundance and fortune.)

2.

ॐ ऐं क्लीं सौः ह्रीं श्रीं

महालक्ष्मी मम दारिद्र्य नाशय नाशय स्वाहा।

Om Aiṁ Klīm Sauḥ Hrīm Shrīm

Mahālakṣmī Mama Dāridrya Nāśhaya Nāśhaya Svāhā

(Remove poverty and establish prosperity.)

3.

ॐ ह्रीं श्रीं क्लीं श्रीं

बिल्वदल निवासनी महालक्ष्मी

प्रचुर धनं देहि मे स्वाहा।

Om Hrīm Shrīm Klīm Shrīm

Bilvadala-nivāsinī Mahālakṣmī

Prachura Dhanam Dehi Me Svāhā

(Grant sustained wealth and nourishment.)

4.

ॐ ऐं क्लां क्लीं क्लू

हां ह्रीं हूं सः वं

आपदुद्धारणाय अजामलबद्धाय

लोकेश्वराय स्वर्णार्कर्षण भैरवाय

मम दारिद्र्य विद्वेषणाय

ॐ ह्रीं श्रीं महाभैरवाय नमः ।

Om Aiṁ Klām Klīm Klū

Hrām Hrīm Hūm Saḥ Vaṁ

Āpad-uddhāraṇāya Ajāmala-baddhāya

Lokeśhvarāya Swarnākārṣhaṇa Bhairavāya

**Mama Dāridrya Vidveṣhaṇāya
Om Hrīm Shrīm Mahābhairavāya Namaḥ**

*(O Mahābhairava who draws sustenance and wealth,
remove poverty, distress, and obstruction to material stability.)*

5.

ॐ वं आं हूं ह्रीं हां
महाभैरवाय आपणस्थाय
अजामलबन्धनाय लोकेश्वराय
मम दारिद्रापहाराय
हां ह्रीं हूं आं वं ॐ स्वाहा।

**Om Varṁ Ām Hūm Hrīm Hrām
Mahābhairavāya Āpaṇa-sthāya
Ajāmala-bandhanāya Lokeśhvarāya
Mama Dāridrya-apahārāya
Hrām Hrīm Hūm Ām Varṁ Om Svāhā**

*(O Bhairava presiding over sustenance and exchange,
remove scarcity and stabilize material flow.)*

6.

ॐ श्रीं ह्रीं क्लीं
ॐ नमो भगवते स्वर्णार्कर्षण भैरव
भक्ताभीष्ट पूरणाय एहोहि
करुणानिधे मह्यं हिरण्यं
दापय दापय शीघ्रं दापय दापय
श्रीं ह्रीं क्लीं स्वाहा ।

Om Shrīm Hrīm Klīm

Om Namo Bhagavate Swarnākaraṣhaṇa Bhairava

Bhaktābhīṣṭa Pūranāya Ehyehi

Karuṇā-nidhe Mahyaṁ Hiraṇyaṁ

Dāpayā Dāpayā Śhīghraṁ Dāpayā Dāpayā

Shrīm Hrīm Klīm Svāhā

*(O Compassionate Bhairava who attracts wealth,
fulfill rightful needs and grant timely prosperity.)*

दुष्टजन दमन एवं कार्यसिद्धि हेतु

(For Regulation of Hostile People & Task Completion)

1.

ॐ नमो भगवते पक्षिराजाय शालुवाय

ज्वल ज्वल प्रज्वल

असाध्यं साधय साधय

रक्ष रक्ष सर्व दुष्टेभ्यो

हुं फट् स्वाहा।

Om Namo Bhagavate Pakṣhirājāya Shāluvaya

Jvala Jvala Prajvala

Asādhyam Sādhaya Sādhaya

Rakṣha Rakṣha Sarva Duṣṭebhyo

Hum Phaṭ Svāhā

(Ignite disciplined fire to resolve difficult tasks.)

2.

ॐ खं खां खं
नमो भगवते पक्षिराजाय शालुवाय
ज्वल ज्वल प्रज्वल प्रज्वल
असाध्यं साध्य साध्य
मां रक्ष रक्ष सर्व दुष्टेभ्यो
हुं फट् स्वाहा।

Om Kheṁ Khāṁ Khaṁ
Namo Bhagavate Pakṣhirājāya Shāluvaya
Jvala Jvala Prajvala Prajvala
Asādhyam Sādhaya Sādhaya
Mām Rakṣha Rakṣha Sarva Duṣṭebhyo
Hum Phaṭ Svāhā

*(Invoke Sharabha to overcome severe obstacles
and establish protection against hostile forces.)*

3.

ॐ नमो भगवते महारुद्राय शरभेश्वराय
ज्वल ज्वल प्रज्वल प्रज्वल
मम असाध्यं कार्येषु
साध्य साध्य मां रक्ष रक्ष
हुं फट् स्वाहा।

Om Namō Bhagavate Mahārudrāya Sharabheśvarāya
Jvala Jvala Prajvala Prajvala
Mama Asādhyam Kāryeṣhu
Sādhaya Sādhaya Mām Rakṣha Rakṣha
Hum Phaṭ Svāhā

*(O Sharabha as Mahārudra,
resolve impossible tasks and guard the seeker.)*

4.

ॐ ऐं ह्रीं श्रीं

नमो भगवते श्री शरभ शालुवाय पक्षिराजाय

ज्वल ज्वल प्रज्वल प्रज्वल

असाध्यं साधय साधय

मां रक्ष रक्ष सर्व दुष्टेभ्यो

हुं फट् स्वाहा।

Om Airṁ Hrīm Shrīm

Namo Bhagavate Śhrī Sharabha Shāluvaya Pakṣhirājāya

Jvala Jvala Prajvala Prajvala

Asādhyam Sādhaya Sādhaya

Mām Rakṣha Rakṣha Sarva Duṣṭebhyo

Huṁ Phaṭ Svāhā

(O Sharabha, establish success while maintaining protection.)

5.

ॐ हां ह्रीं हूं

नमो भगवते महारुद्र श्री शरभेश्वराय

ज्वल ज्वल प्रज्वल प्रज्वल

क्लीं श्रीं ब्लूं शालुवेशाय

मम असाध्यं कार्येषु साधय साधय

क्रां आं ह्रीं पक्षिराजाय

मां रक्ष-रक्ष सर्व-दुष्टेभ्यो

क्रौं हूं हूं फट् स्वाहा।

Om Hrām Hrīm Hūm

Namo Bhagavate Mahārudra Śhrī Sharabheśhvarāya

Jvala Jvala Prajvala Prajvala

Klīm Shrīm Blūm Shāluveśhāya

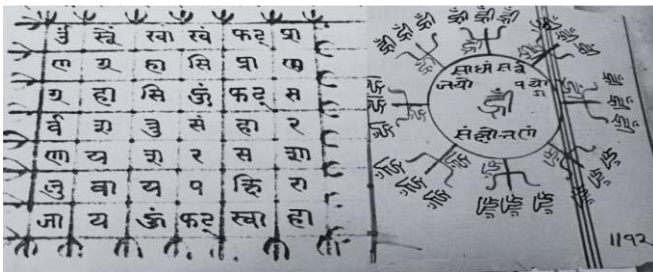
Mama Asādhyam Kāryeṣhu Sādhaya Sādhaya

Krām Ām Hīm Pakṣhirājāya
Mām Rakṣha Rakṣha Sarva Duṣṭebhyo
Kraum Hūm Hūm Phaṭ Svāhā

*(Invoke Sharabha's highest regulatory force
to complete difficult undertakings and maintain protection.)*

Sharabha Yantra — Sthāpana Vidhi (Installation & Use)

This Yantra is a **powerful sacred geometry of Sharabha Bhagwan**, designed to stabilise, regulate, and magnify the effects of Sharabha Sadhana. It must be **prepared exactly in the form shown**, without alteration, and ideally **etched or engraved on a silver plate**, as silver conducts and holds regulated fire-energy most effectively.



(Source: **Sharabheshwar Rameshwar Pustakalay**. The actual image is from ancient pandulipi (old scripture).)

The Yantra should be placed in your **pooja sthal or home mandir**, facing the **East direction**, where solar and pranic currents are most supportive of Sharabha's regulatory principle. Before beginning daily sadhana, apply a **chandan tilak (sandalwood paste)** gently at the centre or designated bindu of the Yantra. This simple act serves as both **activation and offering**, helping to stabilize the

Yantra's field and **magnify the impact of mantra-japa and dhyāna.**

When approached with discipline, cleanliness, and correct intention, the Sharabha Yantra functions not merely as a symbol, but as a **living anchor of Sharabha's niyāmaka shakti**—supporting protection, inner order, and safe regulation of rising fire during sadhana.

Returning to the teaching, Guruji said something that silenced every remaining curiosity.

“Mantra ginne ke liye nahī hote.”

(Mantras are not meant to be counted.)

“Mantra sharīr aur mann ki avasthā dekh kar prakat hote hain.”

(They reveal themselves according to the state of body and mind.)

He recited softly:

“ॐ ह्रीं शरभेश्वराय नमः”

Om Hrīm̐ Sharabheśvarāya Namaḥ

This mantra does not activate intensity.

It stabilizes identity.

As he spoke, I realized why the mantras had waited until now. Without the discipline of the body, the steadiness of the mind, and the regulation of prāṇa — the life force — mantra would have been noise. Now, it was instruction.

That night, when I finally spoke the first mantra under his guidance, it did not feel like an invocation. It felt like **recognition.**

Nothing dramatic happened.

No visions.

No surge.

But the silence afterward was different.

It listened.

And I knew — the path had formally begun.

Chapter 27

Sharabha Mantra–Viddhi (Procedure)

The Complete Method of Sankalpa, Mānasa–Pūjana, Nyāsa, and the Seven Regulated Fires

When Guruji finally opened the door to mantra–prayoga, he reminded me that Sharabha mantras are not devotional chants. They are **tantric instruments**. Sound, breath, intention, and restraint must move together—otherwise, the same mantra that refines can also disturb.

“Mantra ka adhikār tab milta hai,” Guruji said,

(One earns the right to mantra)

“jab tum shabd se pehle maryādā samajh lo.”

(when you understand boundaries before sound.)

This chapter records the **complete public-safe Sharabha mantra–prayoga**, exactly as it is meant to be practiced—neither diluted nor dramatized.

I. SANKALPA — SETTING THE DIRECTION OF FIRE

Before any mantra is uttered, the seeker must define **why** the inner fire is being awakened.

Seated on a wool or darbha āsana, facing East or North, spine upright yet relaxed, the breath is allowed to settle naturally. Awareness is gently placed at three centres simultaneously:

- **Vishuddha (throat)** — sound and truth

- **Hṛidaya (heart)** — intent and humility
- **Ājñā (third eye)** — direction and restraint

SANKALPA (spoken once, softly but clearly):

Main shraddhā aur sthīratā ke sāth

Bhagwan Sharabheśvara ka smaraṇ karti/karta hoon.

Na shakti ke liye, na lābh ke liye, na ahankār ke liye —
keval apne antar ko niyantrit, shuddh aur yogy banāne ke liye
is sādhanā mein pravṛtt hoti/hota hoon.

English Meaning:

With faith and steadiness, I remember Bhagwan Sharabheśvara.
Not for power, not for gain, not for ego—
but only to discipline, purify, and make my inner being worthy,
I enter this sādhanā.

After the sankalpa, inhale deeply once, exhale slowly, and remain
silent for a few breaths.

Guruji was clear:

Without sankalpa, mantra disperses.

With sankalpa, mantra obeys.

II. MĀNĀSA-PŪJANA — CONSECRATING THE INNER ALTAR

Sharabha sādhanā begins with **inner offering**, not external ritual.
Each mudrā corresponds to a tattva (element), offered mentally to
establish harmony within the system.

Primary Mānasa–Pūjana Sequence (Practical & Coherent Order)

1. Gandha Mudrā (Earth Element)

ॐ लं पृथ्वी तत्त्वात्मकं गन्धं श्री शरभ-शालुव-पक्षिराज प्रीतये
परिकल्पयामि नमः

(Offering grounding and stability)

2. Puṣhpa Mudrā (Ether Element)

ॐ हं आकाश तत्त्वात्मकं पुष्पं श्री शरभ-शालुव-पक्षिराज प्रीतये
समर्पयामि नमः

(Offering openness and receptivity)

3. Dhūpa Mudrā (Air Element)

ॐ यं वायु तत्त्वात्मकं धूपं श्री शरभ-शालुव-पक्षिराज प्रीतये
ग्रापयामि नमः

(Offering movement and regulation)

4. Dīpa Mudrā (Fire Element)

ॐ रं अग्नि तत्त्वात्मकं दीपं श्री शरभ-शालुव-पक्षिराज प्रीतये
दर्शयामि नमः

(Offering illumination and controlled heat)

5. Naivedya Mudrā (Water Element)

ॐ वं जल तत्त्वात्मकं नैवेद्यं श्री शरभ-शालुव-पक्षिराज प्रीतये
निवेदयामि नमः

(Offering nourishment and flow)

6. Tāmbūla Mudrā (All Elements Integrated)

ॐ सं सर्व-तत्त्वात्मकं ताम्बूलं श्री शरभ-शालुव-पक्षिराज प्रीतये
कल्पयामि नमः

(Offering total integration)

Note: Multiple manuscript traditions exist with differing sequences. The above order is given **for clarity, coherence, and safe practice**, so seekers may perform mānasa-pūjana with understanding rather than confusion.

After mānasa-pūjana, **Dhenu Mudrā** and **Yoni Mudrā** are displayed as described in the source tradition, serving purification and containment of prāṇa.

III. NYĀSA — AUTHORIZING THE BODY

Sharabha mantras are not chanted *around* the body. They are first **installed within it**.

Nyāsa grants the body permission to hold force without imbalance.

ṚṢYĀDI NYĀSA — INSTALLING COSMIC ROLES

- ॐ सदाशिव ऋषये नमः — शिरसे
(*Installed at the head — establishes supreme witnessing consciousness*)
- ॐ बृहती छन्दसे नमः — मुखे
(*Installed at the mouth — governs rhythm and breath*)
- ॐ श्री शरभ-शालुव-पक्षिराज देवतायै नमः — हृदये
(*Installed at the heart — seat of intent*)
- ॐ बीजाय नमः — गुह्ये
(*Installed at the generative centre — regulates creative force*)
- ॐ ह्रीं शक्तये नमः — पादयोः
(*Installed at the feet — grounding and stability*)

- ॐ पक्षिराज कीलकाय नमः — नाभौ
(Installed at the navel — *prāṇa* regulation)
- ॐ श्री शरभ-शालुव-पक्षिराज प्रीत्यर्थे विनियोगाय नमः — सर्वाङ्गे
(Dedicated through the whole body)

KARA NYĀSA — INSTALLATION IN THE HANDS

Each mantra is spoken while gently touching the corresponding fingers:

- ॐ हां खां अङ्गुष्ठाभ्यां नमः
(Thumbs — will & command)
 - ॐ हीं खीं तर्जनीभ्यां नमः
(Index — direction & discrimination)
 - ॐ हूं खूं मध्यमाभ्यां नमः
(Middle — balance & purification)
 - ॐ ह्रैं ख्रैं अनामिकाभ्यां नमः
(Ring — restraint & continuity)
 - ॐ हौं खौं कनिष्ठिकाभ्यां नमः
(Little — controlled intensity)
 - ॐ हः खः करतल-करपृष्ठाभ्यां नमः
(Palms — integration & sealing)
-

HRDAYĀDI ṢAḌAṄGA NYĀSA — INSTALLATION IN THE BODY

1. ॐ ह्रां खां हृदयाय नमः — Heart
2. ॐ ह्रीं खीं शिरसे स्वाहा — Head
3. ॐ हूं खूं शिखायै वषट् — Crown
4. ॐ हैं खै कवचाय हुं — Protective field
5. ॐ हौं खौं नेत्रत्रयाय वौषट् — Eyes
6. ॐ हः खः अस्त्राय फट् — Final sealing

Nyāsa completes when the body feels **inhabited, alert, and steady**—never heavy.

IV. MŪLA-MANTRA JAPA (LINEAGE- RESTRICTED)

The mūla-mantra is chanted 108 times only, under Guru and paramparā, softly internal or audible only to oneself:

ॐ खें खां खं फट् प्राणग्रहासि प्राणग्रहासि हुं फट्
सर्वशत्रु संहारणाय शरभ शालुवाय पक्षिराजाय हुं फट् स्वाहा

This mantra exists in multiple manuscript variations. The mantra is **one**, though readings may differ slightly across authentic tantric sources.

V. PRĀYAŚCITTA–PRATYĀGA — THE RETURN OF EXCESS FIRE

Guruji was clear that **no mantra sādhana ends with mantra alone.**

“Jahaan shakti jaagti hai,” he said,

(Where power awakens,)

“wahin uttar-daayitva bhi jaagta hai.”

(Responsibility awakens too.)

Prāyaścitta–Pratyāga is not punishment. It is the **conscious return of surplus energy to order**, ensuring that nothing excess, unresolved, or ego-driven remains active.

The **complete method of Sharabha Prāyaścitta & Padyāgya** is taught in the **next chapter.**

VI. SAMĀPANA — CLOSING

Sit in silence for a few minutes.

Offer water or flowers with humility.

Yathā–śakti pūjā samarpitam.

Kṛipāṁ kuru, Sharabheśvara.

*(Whatever I have done within my capacity, I offer it.
Be compassionate, O Sharabheśvara.)*

VII. TRANSITION

“Mantra sādhana ka madhya hai,” Guruji concluded,

(Mantra is the middle of sādhana.)

“Par poornatā prāyaścitta se aati hai.”

(Completion comes through rectification.)

That night, when the first mantra was spoken, nothing dramatic happened.

No visions.

No surge.

But the silence afterward **listened**.

And I knew—the fire had accepted regulation.

Below is the fully corrected and recreated Chapter 28, integrating your authoritative Prāyaścitta prayer, correcting conceptual positioning, and replacing only what needed correction while preserving the tone, depth, and Guruji-led narrative. This is a final print-ready pass.

Chapter 28

Sharabha Prāyaścitta & Padyāgya

Rectification, Offering, and the Completion of Sādhana

After the mantras were completed and silence had settled into the body, I assumed the sādhanā was over. Guruji did not speak immediately. He allowed the stillness to do its work. Only when the breath softened and the inner heat found its balance did he say quietly:

“Abhi sādhanā samāpt nahi hui hai.”

(The sādhanā is not yet complete.)

I looked at him, confused. The mantras had been chanted. The energy had steadied. What remained?

“Jahān shakti jagti hai,” he continued calmly,

(Where power awakens,)

“wahān sudhār aur arpaṇa bhi anivārya hote hain.”

(rectification and offering are non-negotiable.)

It was then that I understood—**Sharabha Sādhana does not end with activation.** It ends with **responsibility.**

Prāyaścitta and Padyāgya are not punishments, nor are they rituals of guilt. They are **technologies of balance.** Sharabha works with regulated fire, and fire—no matter how disciplined—must always be returned to humility, accountability, and surrender. Without this return, even sincere sādhanā can leave subtle imprints of excess.

I. PRĀYAŚCITTA — THE SCIENCE OF RECTIFICATION

Guruji explained that prāyaścitta does **not** mean moral atonement. In tantra, it means **course-correction**.

“Tantra mein galti paap nahi hoti,” he said.

(In tantra, mistakes are not sins.)

“Par galti ko na sudhārna paap ban jaata hai.”

(Refusing to correct them becomes one.)

Sharabha Sādhana engages sound, breath, intention, discipline, and restraint simultaneously. Even when practiced sincerely, subtle deviations can occur:

- a syllable may slip,
- attention may waver,
- emotion may intrude,
- or the body may resist silently.

Prāyaścitta ensures that **nothing incomplete, excessive, or distorted is carried forward**.

When Prāyaścitta Is Required

Prāyaścitta is always performed:

- after completing a full mantra-prayoga,
- if any mantra felt rushed, disturbed, or emotionally charged,
- if excess heat, restlessness, or turbulence followed,
- **or even when everything felt “perfect,”** as an act of humility.

Guruji said softly:

“Ahankār ka ant yahin se hota hai.”

(This is where ego ends.)

II. THE PRĀYAŚCITTA PRAYER — COMPLETE RECTIFICATION

Prāyaścitta is spoken **without guilt, fear, or emotional display**. It is spoken with **clarity, surrender, and steadiness**.

The seeker remains seated. The spine is upright. Breath is natural. Awareness rests in the heart.

Prāyaścitta Prayer (Sanskrit)

आवाहनं न जानामि न जानामि तवार्चनम् ।

पूजां चैव न जानामि क्षमस्व परमेश्वर ॥

अन्यथा शरणं नास्ति त्वमेव शरणं मम ।

तस्मात् कारुण्यभावेन रक्षस्व परमेश्वर ॥

गतं पापं गतं दुःखं गतं दारिद्र्यमेव च ।

आगतः सुखसंपत्तिः पुण्योऽहं तव दर्शनात् ॥

मन्त्रहीनं क्रियाहीनं भक्तिहीनं सुरेश्वर ।

यत् पूजितं मया देव परिपूर्णं तदस्तु मे ॥

यदक्षरं पदभ्रष्टं मात्राहीनं च यद्भवेत् ।

तत्सर्वं क्षम्यतां देव प्रसीद परमेश्वर ॥

अपराध सहस्राणि क्रियन्तेऽहर्निशं मया ।

दासोऽयमिति मां मत्वा क्षमस्व परमेश्वर ॥

त्वमेव माता च पिता त्वमेव

त्वमेव बन्धुश्च सखा त्वमेव ।

त्वमेव विद्या द्रविणं त्वमेव
त्वमेव सर्वं मम देव देव ॥

कायेन वाचा मनसेन्द्रियैर्वा
बुद्ध्यात्मना वा प्रकृतेः स्वभावात् ।
करोमि यद्यत्सकलं परस्मै
शरभ शिवाय इति समर्पयामि ॥

ॐ भूर्भुवः स्वः
भगवते शरभ शिवाय नमः ।

क्षमापनपूर्वकं प्रार्थनापूर्वकं
नमस्कारान् समर्पयामि ॥

English Sense (Unified Meaning)

I do not know the correct invocation or worship,
nor the perfect method of offering—please forgive me, O
Supreme One.

There is no refuge other than You;
with compassion, protect me.

Whatever sorrow, sin, or lack existed has dissolved;
may well-being and clarity arise through Your presence.

If my worship was mantra-less, action-less, or devotion-less,
may it be made whole by Your grace.

Whatever syllable slipped, word erred, or measure fell short—
forgive all, O Lord, and be pleased.

Countless mistakes occur through me day and night;
knowing me as Your servant, forgive me.

You alone are mother, father, friend, and refuge.
You are knowledge, sustenance, and everything to me.

Whatever I have done—through body, speech, mind, senses, or nature—

I offer completely to **Sharabha Shiva**.

This prayer is spoken **once**, slowly, with awareness.

Guruji cautioned:

“Prāyaścitta mein aansū nahi chahiye.”

(Prāyaścitta does not need tears.)

“Spashtatā chahiye.”

(It needs clarity.)

III. PADYĀGYA — THE ACT OF OFFERING

If prāyaścitta is correction, **padyāgya is completion**.

Padyāgya literally means *offering at the feet*. In Sharabha Sādhana, it signifies returning **all awakened force**—without possession, without ownership.

“Shakti tumhari nahi hoti,” Guruji reminded me.

(Power is never yours.)

“Tum sirf uske madhyam ho.”

(You are only its channel.)

What Is Offered

Externally, this may be:

- water,
- flowers,
- or a simple bow.

Internally, the seeker offers:

- effort,
- experience,
- outcome,
- and even the sense of achievement.

Padyāgya Offering Statement

Sanskrit:

यथा-शक्ति पूजा समर्पितम्।

Transliteration:

Yathā-śakti pūjā samarpitam.

Meaning:

Whatever was done within my capacity,
I offer it completely.

The head bows gently—not in submission, but in **recognition of law**.

IV. WHY PRĀYAŚCITTA & PADYĀGYA ARE NON-NEGOTIABLE

Guruji spoke firmly here.

“Jahān prāyaścitta nahi hota,” he said,

(Where prāyaścitta is absent,)

“wahān tantra dheere-dheere ahankār ban jaata hai.”

(tantra slowly becomes ego.)

Sharabha Sādhana is a path of **regulation**, not conquest.

Without rectification and offering:

- energy stagnates,
- confidence turns into arrogance,
- discipline degrades into control.

Prāyaścitta keeps the seeker **clean**.

Padyāgya keeps the seeker **small before truth**.

Together, they ensure that sādhana leads to **evolution, not inflation**.

V. CLOSING THE CYCLE

After prāyaścitta and padyāgya, the seeker remains seated in silence. Breath normalizes. The body cools naturally. No analysis is done. No conclusions are drawn.

Guruji concluded quietly:

“Ab sādhana poori hui.”

(Now the sādhana is complete.)

“Jo aana tha, aa chuka hai.”

(What needed to come has come.)

“Jo jaana tha, chala gaya.”

(What needed to leave has left.)

Only then does Sharabha Sādhana truly settle—not as an event, but as a **state**.

PART V
COSMIC REGULATION &
HUMAN EVOLUTION

Chapter 29

Post-Sāadhanā Parivartan (Changes)

Recognising Regulation, Not Reaction

After prāyaścitta and padyāgya were completed, I waited for something dramatic to happen. A vision. A surge. A sign that would declare the sādhana successful. Guruji watched me quietly, as if he could hear my expectations forming before I spoke to them.

“Sharabha ka prabhāv shor nahi karta,” he said finally.

(Sharabha does not announce itself with noise.)

“Woh vyavasthā banata hai.”

(It creates order.)

He explained that most seekers misunderstand post-sādhana effects because they look for **excitement instead of regulation**. Sharabha Sādhana does not aim to make the seeker feel powerful; it aims to make the seeker **unshakeable**.

I. THE FIRST SIGN — INNER QUIET, NOT EMPTINESS

The earliest change is subtle. The mind does not become blank, nor does your thoughts disappear. Instead, thoughts lose their urgency. They arrive, but they no longer demand reaction.

Guruji described it simply:

“Pehle vichār tumhe chalāte the.”

(Earlier, thoughts used to drive you.)

“Ab tum vichār dekh paate ho.”

(Now you can see thoughts.)

This is not a detachment born of suppression. It is **distance born of clarity**. The seeker notices that pauses appear naturally between impulses and actions. Decisions feel slower, but surer.

If the mind feels overly blank, dull, or dissociated, Guruji warned, that is **not regulation**. That indicates exhaustion, not integration.

II. THE BODY'S RESPONSE — HEAT THAT SETTLES

Sharabha Sādhana works with fire, so some degree of warmth in the body is natural. But Guruji made a critical distinction.

“Sharabha ki aag upar nahi bhagti,” he said.

(Sharabha's fire does not run upward.)

“Woh sharir ke andar baith jaati hai.”

(It settles inside the body.)

After sādhanā, the seeker may notice:

- warmth in the spine or chest,
- a gentle heaviness in the lower body,
- deeper, slower breathing,
- improved sleep without lethargy.

What should **not** happen:

- racing thoughts,
- insomnia driven by agitation,
- burning sensations in the head,
- emotional volatility.

Such signs indicate **insufficient grounding**, not progress. Guruji emphasized that Sharabha always brings energy **downward and inward**, never scattered upward.

III. EMOTIONAL SHIFTS — RELEASE WITHOUT DRAMA

One of the most misunderstood aspects of post-sādhana change is emotional movement. Guruji clarified that emotional release does not always come with tears or catharsis.

Often, it appears as:

- sudden disinterest in old conflicts,
- reduced need to explain oneself,
- loss of emotional charge around past wounds,
- a quiet firmness replacing people-pleasing.

“Yeh healing ka shor nahi hota,” he said.

(This is not noisy healing.)

“Yeh bojh ke utarne jaisa hota hai.”

(It feels like weight leaving the body.)

If emotions become overwhelming or erratic, the seeker is advised to **pause further sādhana**, return to grounding practices, and strengthen prāyaścitta.

IV. PRĀṆA (LIFE FORCE) — SMOOTHNESS OVER INTENSITY

The most reliable indicator of correct sādhana, Guruji said, is **prāṇa flow**.

Before Sharabha Sādhana, prāṇa often moves in bursts—uneven, reactive, emotionally driven. After proper sādhana:

- breath becomes naturally deeper,
- pauses between inhalation and exhalation feel comfortable,

- the chest softens,
- the belly becomes responsive rather than tight.

“There should be no struggle to breathe deeply,” Guruji noted. (*Depth that is forced is not depth.*)

If breath feels shallow or strained, it indicates that the system is still adjusting. The solution is not more mantra, but **rest, warmth, and silence.**

V. BEHAVIOURAL SIGNS — RESPONSE REPLACES REACTION

Perhaps the clearest sign of Sharabha’s influence appears **outside the sādhana space.**

The seeker notices:

- reduced impulsive speech,
- clearer boundaries without aggression,
- ability to say no without guilt,
- steadiness in situations that previously triggered fear or anger.

Guruji smiled when I described this to him.

“Sharabha ne kaam shuru kar diya,” he said. (*Sharabha has begun its work.*)

He stressed that sādhana must **improve daily conduct**, or it is incomplete. If arrogance, isolation, or superiority arise, the seeker must immediately return to prāyaścitta.

VI. WHAT NOT TO DO AFTER SĀDHANĀ

Guruji gave specific cautions for the post-sādhana period:

- Do not analyse experiences excessively.
- Do not compare results with others.
- Do not increase mantra counts impulsively.
- Do not speak about sādhana casually or boastfully.
- Do not make major emotional decisions immediately.

“Sharabha ke baad,” he said,

(After Sharabha,)

“thodā sa maun hi raksha hota hai.”

(silence itself becomes protection.)

VII. WHEN TO CONTINUE, WHEN TO PAUSE

Sharabha Sādhana is not a daily compulsion. It is a **regulated engagement**.

Continue when:

- the body feels settled,
- the mind is calm but alert,
- prāṇa feels smooth,
- daily life feels clearer.

Pause when:

- sleep is disturbed,
- emotions feel excessive,
- heat rises uncontrollably,

- restlessness dominates.

“Rukna bhi sādhanā ka hissa hai,” Guruji reminded me.
(*Stopping is also part of sādhanā.*)

VIII. THE QUIET CONFIRMATION

There is no final certificate, no announcement of success. The confirmation comes quietly.

One day, I realised I was no longer fighting myself.

Another day, I noticed fear had lost its voice.

And one morning, I understood what Guruji meant when he said:

“Sharabha shatru ko nahi marta.”

(*Sharabha does not kill the enemy.*)

“Sharabha vyavasthā banata hai.”

(*Sharabha creates order.*)

That is when I knew the sādhanā had begun to live **within me**, not just through me.

Chapter 30

From Fire To Order: Sharabha, Dashāvatāra, And The Crisis Of Human Consciousness

When awakening outpaces regulation, consciousness turns upon itself

The fire that rises in Sharabha Sadhana does not appear suddenly. It is *invited*.

I remember clearly when Guruji spoke of this phase — not as a warning, but as a certainty. After the first stirrings of Sharabha had begun within me, he did not ask whether the fire would rise. He only asked whether I was ready to **understand what that fire would do next**.

“This is the stage,” he said, “where people mistake intensity for imbalance.

And an imbalance for failure.”

He explained that once Sharabha’s current is awakened, the sadhak inevitably enters a deeper territory — one where inner fire demand **meaning, direction, and cosmic context**. Without that understanding, the same energy that awakens clarity can fracture the mind. With it, the fire becomes the very instrument of evolution.

What Guruji revealed then is what this chapter now unfolds.

Sharabha does not arise because consciousness is asleep. He arises because consciousness has become **powerful enough to turn against itself**.

This is the great misunderstanding of spiritual evolution: that awakening is always gentle, benevolent, and self-correcting. History — both cosmic and human — shows otherwise. When awareness grows faster than regulation, consciousness destabilises. Intelligence sharpens, but wisdom lags behind. Power increases, but restraint weakens. Fire multiplies, but rhythm disappears.

Sharabha enters precisely at this fault line.

To grasp His necessity, one must step beyond individual experience and look at the **cosmic calendar of consciousness** — a map preserved not in linear history, but in the Dashāvatāra of Vishnu.

The Dashāvatāra: A Consciousness & Cosmic Evolution Map

The Dashāvatāra is not a sequence of divine appearances alone; it is a **record of how life learned to hold awareness**. Each avatar corresponds to a phase where consciousness expanded — and where regulation had to catch up.

Avatar	Dominant Consciousness State	Primary Inner Challenge	Cosmic Role	Human Parallel
Matsya	Survival awareness	Fear of extinction	Preservation of life	Instinct to exist
Kurma	Endurance & stability	Collapse under pressure	Structural support	Emotional holding
Varaha	Embodied intelligence	Matter-spirit imbalance	Earth stabilisation	Body identity
Narasimha	Explosive awakening	Unregulated instinct	Crisis correction	Emotional volatility
Sharabha	Regulation & integration	Fire without rhythm	Stabilisation of awakening	Inner mastery

Vāmana	Self-awareness	Ego expansion	Scale correction	Social identity
Parashurāma	Power restraint	Excess force	Removal of misuse	Anger discipline
Rāma	Ethical order	Moral confusion	Dharma establishment	Value-based mind
Krishna	Integrated wisdom	Emotional complexity	Conscious play	Emotional intelligence
Buddha	Detachment	Attachment to suffering	Inner silence	Witness awareness
Surya	Radiant consciousness	Truth without distortion	Illumination & rhythm	Super-conscious clarity
Kalki	Post-form awareness	End of cycles	Consciousness reset	Beyond identity

The Narasimha Threshold: When Awakening Becomes Volatile

Guruji described Narasimha as the most misunderstood turning point in consciousness.

Narasimha is not a failure of divinity. He is the **inevitable consequence of rapid evolution**.

Half man, half beast, Narasimha represents the moment when intelligence awakens but instinct still governs. Awareness erupts without a container. Rage becomes righteous. Power becomes urgent. Justice becomes ferocious.

In human consciousness, this is the phase where:

- Awareness exists, but emotional mastery does not
- Intelligence sharpens, but compassion fractures
- Ego collapses outwardly but resurfaces inwardly

Narasimha restores balance externally — but internally, the fire remains **unregulated**.

And an unregulated fire does not extinguish itself.

This is why Sharabha must appear.

Sharabha: The Avatar of Regulation

Sharabha is not an escalation beyond Narasimha. Sharabha is the **correction of awakening itself**.

Where Narasimha breaks the imbalance, Sharabha stabilises the aftermath. He teaches consciousness how to *hold* power without being intoxicated by it. He integrates instinct into awareness, fire into rhythm, force into intelligence.

Psychologically, this marks the shift from reaction to regulation. The mind does not fall silent — it becomes *governable*. Anger may arise, but it no longer commands action. Fear may appear, but it no longer dictates direction.

Emotionally, Sharabha Sadhana initiates a deep purification. Suppressed grief, guilt, shame, jealousy, and rage surface — not to dominate, but to complete their cycle. From this clearing emerges something rare: **strength without cruelty, courage without chaos**.

Energetically, the life force (prana / life force) reorganises itself. Heat rises. Pressure is felt. Old karmic imprints loosen. This is not damage — it is **systemic re-engineering**.

Guruji was unequivocal about one truth here:
This phase cannot be self-navigated.

Fire of this magnitude must be guided.

Kali Yuga: The Age of Overheated Consciousness

Kali Yuga is not defined by darkness alone.

It is defined by **excess fire without containment**.

Intelligence is high, but coherence is low.

Emotions are amplified, but unresolved.

Ego is fragile, yet inflated.

Attention is scattered.

Psychic protection is thin.

In earlier ages, devotion was sufficient.

In Kali Yuga, **regulation becomes survival**.

Sharabha Sadhana exists not to elevate seekers above the world, but to make consciousness **stable enough to endure its own power**.

Why Sharabha Must Precede Surya

Only a regulated system can receive illumination.

Surya is not gentle. Surya is order, rhythm, exposure, and truth without cushioning. Without Sharabha's grounding, solar consciousness overwhelms the human system. With Sharabha's integration, Surya becomes guidance rather than annihilation.

Sharabha prepares the vessel.

Surya fills it with light.

As Guruji said to me at the close of this teaching: "Only when fire learns restraint does light become possible."

In the next chapter, we move from **regulated fire to cosmic radiance** — from Sharabha to Surya — to understand how solar consciousness enters a system that has finally learned how to hold itself.

Chapter 31

Sūrya Aur Sharabha

The Solar Intelligence of Regulation, Authority, and Inner Order

Guruji did not introduce this teaching as philosophy. He introduced it as a **handover**.

By this point, the fire of Sharabha had already done its work within me. Instinct had learned restraint. The mind had tasted regulation. The inner turbulence that once demanded control had begun to obey rhythm. It was then—only then—that Guruji shifted the axis of the teaching.

“Tum Sharabha ko sirf ugra samajh rahe ho,” he said quietly.
(You are understanding Sharabha only as fierceness.)

There was no rebuke in his voice, only precision.

“Par Sharabha ugra nahi—niyamak hai.”
(Sharabha is not ferocious—he is regulatory.)

Until that moment, my understanding of Sharabha had been rooted in restraint—fire contained, excess disciplined, chaos governed. What Guruji was now pointing toward was deeper, subtler, and far more demanding.

Sharabha is not merely fire mastered.

Sharabha is the **installation of order**.

And once that order is stable, the Guru no longer stands between the sadhak and the next force. He does something far more decisive.

He turns the sadhak toward the Sun.

Guruji explained that Sharabha’s work is incomplete if it ends in containment. Regulation is not the destination; it is the preparation. Fire that has learned rhythm must now learn **authority**. Energy that no longer collapses inward must be aligned outward. This alignment is not lunar, emotional, or introspective.

It is **solar**.

Sūrya does not descend into chaos.

Sūrya responds only to systems that can hold truth without distortion.

What Sharabha stabilises internally, Sūrya governs universally. Where Sharabha teaches consciousness how to hold power, Sūrya teaches it how to **radiate order**. This is why the Guru does not introduce Sūrya at the beginning of the path. Premature exposure to solar intelligence fractures an unregulated system.

Only after Sharabha does the Sun become a guide instead of a judge.

Guruji’s final words before beginning this teaching were simple, but irreversible:

“Ab tumhe Surya ke samne khada hona hoga.”
(Now you must stand before the Sun.)

I. SŪRYA — THE FIRST LAW OF ORDER

In the śāstric vision, Sūrya is not worshipped as light alone. He is worshipped as **Rta (ऋत)**—cosmic order.

Surya governs:

- the rhythm of breath,
- digestion and assimilation,
- vitality and immunity,

- perception without distortion,
- the ability to act without aggression.

“Surya shakti deta hai,” Guruji said,

(The Sun gives power,)

“par usse zyada, woh maryādā deta hai.”

(but more than that, it gives boundaries.)

This is why Surya is *Pratyakṣa Deva*—the visible intelligence. He does not take the seeker away from the world. He teaches the seeker **how to function within it without collapse or corruption.**

II. DO AGNI — NARASIMHA AUR SŪRYA

To understand Sharabha, Guruji insisted I understand the **difference between two fires.**

Narasimha-agni erupts.

It is instinctive, explosive, and corrective.

It appears when injustice crosses tolerance.

Narasimha’s fire restores balance through **interruption.**

But Surya-agni does not erupt.

It **governs continuously.**

“Sharabha Narasimha ka shant ho jaana nahi hai,” Guruji clarified.

(Sharabha is not Narasimha calming down.)

“Sharabha Surya ka adhikaar hai.”

(Sharabha is the solar authority taking command.)

Where Narasimha ends chaos, **Sharabha installs order.**

III. SHARABHA — SŪRYA TATTVA UNDER DISCIPLINE

Sharabha embodies Surya-tattva that has been consciously regulated.

This is why Sharabha:

- does not amplify heat,
- does not encourage rage,
- does not reward domination,
- and does not glorify destruction.

“Sharabha ke paas shakti hai,” Guruji said,

(Sharabha has power,)

“par usmein gussa nahi hota.”

(but there is no anger in it.)

“Usmein faisla hota hai.”

(There is a decision.)

The decision is a solar quality. It arises when perception is clear and energy is stable.

IV. THE MANTRA OF SOLAR ALIGNMENT

At this point, Guruji introduced a mantra—not for repetition, but for **orientation**.

ॐ मार्तण्डाय नमः

Ōm Mārtaṇḍāya Namaḥ

(Salutations to Mārtaṇḍa — the Solar Deity, source of life, order, and sustaining fire.)

“This mantra,” Guruji said,

(This mantra,)

“ugrata nahi jagata.”

(does not awaken fierceness.)

“Yeh adhikaar ko sthir karta hai.”

(It stabilises authority.)

It is not chanted frequently. It is **remembered**—especially when the seeker feels reactive, rushed, or internally scattered.

V. SHARABHA IS NOT LUNAR

Many seekers confuse calmness with evolution. Guruji dismantled this illusion carefully.

“Chandrama shant karta hai,” he explained.

(The moon soothes.)

“Par har samasya ko shant karna samadhan nahi hota.”

(But soothing every problem is not a solution.)

Lunar paths heal. They are cool. They reflect.

But they do not **govern instinct**.

Sharabha is invoked when:

- healing has not restored authority,
- reflection has not stopped reactivity,
- calmness has turned into avoidance.

Sharabha does not numb the system.

He **restructures it**.

That restructuring is solar.

VI. THE DISTORTED SUN OF KALYUG

Guruji then spoke of a modern pathology: **burnt Surya-tattva**.

When solar intelligence is damaged, it mutates into:

- ego disguised as confidence,
- burnout mistaken for discipline,
- aggression sold as leadership,
- domination confused with strength.

“Yeh Surya ka vikrit roop hai,” Guruji said.

(This is the distorted Sun.)

Sharabha Sādhana does not add more fire to this distortion.

It **purifies solar intelligence**.

Through regulation, false authority collapses and **true command emerges**—quiet, firm, unreactive.

VII. SHARABHA AND THE MODERN NERVOUS SYSTEM

“Kalyug ka vyakti gusse se nahi,” Guruji observed,

(The Kalyug human does not suffer from anger,)

“aniyantrit urja se pareshaan hai.”

(but from unregulated energy.)

The modern nervous system is overstimulated yet weak. Lunar practices alone cannot stabilize it. Explosive fire practices shatter it.

Sharabha, as solar regulator, restores **rhythm**:

- sleep becomes deep,
- digestion steadies,

- breath slows,
- reactions soften,
- decisions clarify.

This is Surya working **through Sharabha**.

VIII. THE INNER SUN

The most decisive teaching came at the end.

“Sharabha bahar ka Surya nahi jagata,” Guruji said.
(Sharabha does not awaken the outer Sun.)

“Woh tumhare andar ke Surya ko theek karta hai.”
(He corrects the Sun within you.)

That inner Sun governs:

- how you act under pressure,
- how you hold power,
- how you speak when challenged,
- how you decide when no one is watching.

Sharabha does not promise brilliance.

He promises **consistency**.

And consistency, Guruji said, is the highest form of strength.

IX. THE SOLAR SEAL

As the teaching closed, Guruji asked me to sit quietly and observe my breath.

“That steadiness,” he said softly,
(That steadiness,)

“wahi Surya hai.”

(that is the Sun.)

In that moment, I understood:

Sharabha is not the fire you feel.

Sharabha is the order **you become**.

Chapter 32

Sharabha As The Regulator Of The Kalyug Mind

Why This Sādhana Is Needed Now

Guruji did not speak of Kalyug as a curse. He spoke of it as a **condition**.

“Kalyug mein samasya andhakār nahi hai,” he said.

(The problem in Kalyug is not darkness.)

“Samasya anīyantrit manas hai.”

(The problem is an unregulated mind.)

Until then, I had understood Kalyug through stories—decline of values, moral confusion, chaos. Guruji redirected my attention inward. Kalyug, he said, is not merely an era outside us; it is a **psychological climate** within us.

And Sharabha exists precisely to address that climate.

I. THE KALYUG MIND — OVERSTIMULATED, UNDER-GOVERNED

The Kalyug mind is not weak. It is **overloaded**.

It processes:

- too much information,
- too many identities,
- too many emotional inputs,
- too many fears at once.

But what it lacks is **internal command**.

“Is yug ka manas shaktishālī hai,” Guruji explained,

(The mind of this age is powerful,)

“par us par koi rājā nahi baitha.”

(but no king sits on the throne.)

Without inner authority, intelligence becomes anxiety, speed becomes restlessness, and awareness fragments into reaction.

Sharabha does not slow the mind artificially.

Sharabha **installs governance**.

II. WHY DEVOTIONAL OR INTELLECTUAL PATHS ALONE FALL SHORT

Guruji was clear that Kalyug is not cured by excess devotion alone, nor by analysis alone.

Purely devotional paths cool the heart but often leave instinct unaddressed. The seeker becomes gentle, yet reactive. Kind, yet internally chaotic.

Purely intellectual paths sharpen discrimination but disconnect the body and life force (prāṇa / life force). The seeker understands truth but cannot live it.

“Bhakti bina niyantran,” Guruji said,

(Devotion without regulation,)

“aur gyaan bina sharir ke—”

(and knowledge without embodiment—)

“dono adhūre hain.”

(both are incomplete.)

Sharabha Sādhana enters where **healing has plateaued** and **understanding has not translated into stability**.

III. SHARABHA — THE INSTALLER OF INNER AUTHORITY

Sharabha's role is not to suppress thought.

It is to **reorder hierarchy**.

Before Sharabha:

- instincts often dominate decisions,
- emotions hijack intelligence,
- fear overrides clarity.

After Sharabha begins its work:

- instinct is subordinated to awareness,
- emotion is acknowledged but not obeyed,
- fear loses executive power.

“Sharabha shatru ko nahi haraata,” Guruji said,

(Sharabha does not defeat enemies.)

“woh manas ko vyavasthit karta hai.”

(He organises the mind.)

This organisation is solar in nature—firm, steady, non-reactive.

IV. THE MANTRA OF MENTAL REGULATION

To explain how Sharabha regulates the mind, Guruji shared a mantra not as a daily practice, but as a **touchstone**.

The Sharabha Bhagwan mantras does not suppress the mind, nor does it force stillness through pressure or denial. Its function is subtler and far more precise. It establishes boundaries within the mental field, defining where thought may move and where it must pause. Instead of silencing the mind, it gives the mind a structure to operate within — a regulated space where intensity does not

overflow into chaos, and awareness is not scattered by excess fire. In this way, the mantra becomes an instrument of inner order, allowing clarity to arise not by force, but by limit.

It is remembered—not mechanically repeated—when thoughts race, reactions spike, or decision-making feels compromised.

V. SHARABHA AND THE NERVOUS SYSTEM OF KALYUG

Guruji connected this regulation directly to the body.

“Kalyug ka manas sharir se alag ho gaya hai,” he said.
(*The Kalyug mind has separated from the body.*)

This disconnection shows up as:

- shallow breathing,
- restless sleep,
- chronic tension,
- emotional volatility.

Sharabha Sādhana restores **mind–body coherence**. The breath deepens naturally. The spine steadies. The nervous system shifts from perpetual alertness to **responsive readiness**.

This is not relaxation.

It is **prepared calmly**.

VI. WHY SHARABHA IS NECESSARY NOW

Guruji answered the unspoken question.

“Yeh sādhanā pehle bhi thi,” he said.
(*This sādhanā existed before as well.*)

“par iski zaroorat itni nahi thi.”
(*But the need was not this urgent.*)

Earlier ages had external structures—rituals, communities, rhythms—that provided regulation. Kalyug has dissolved many of these supports. The individual now carries the burden of self-regulation.

Sharabha steps in as an internal **structure**.

He does not remove challenges.

He equips the seeker to **meet them without fragmentation**.

VII. SIGNS OF SHARABHA’S WORK IN THE KALYUG MIND

Guruji listed no visions, no miracles. He pointed instead to practical shifts:

- Reactions slow down,
- Decisions become quieter but firmer,
- Emotional hooks lose grip,
- Fear stops dictating behavior,
- Silence feels supportive, not empty.

“Yeh sab chamatkār nahi hai,” he said.

(*These are not miracles.*)

“Yeh vyavasthā hai.”

(*This is the order.*)

VIII. FROM SURVIVAL TO SOVEREIGNTY

The Kalyug mind is trained for survival—constant scanning, defending, proving. Sharabha does not remove survival instincts; he **reassigns them**.

Survival energy becomes:

- alertness without paranoia,
- strength without aggression,
- clarity without cruelty.

This is the beginning of **inner sovereignty**—not control over others, but authority over oneself.

IX. THE QUIET UPGRADE

As Guruji concluded, he said something that stayed with me:

“Sharabha ke baad,”

(After Sharabha,)

“tum zyada alag nahi lagoge.”

(you won't seem very different.)

“Par tum tootoge bhi nahi.”

(But you will not break either.)

In Kalyug, that may be the greatest blessing of all.

Chapter 33

The Science Of Protection

Why Sharabha Is Rakṣā, Not Revenge

Guruji paused for a long moment before beginning this teaching, as if weighing the words themselves.

“Zyada log Sharabha ko galat samajhte hain,” he said.

(Most people misunderstand Sharabha.)

“Unhe lagta hai rakṣā ka matlab palatkar vaar karna hota hai.”

(They think protection means striking back.)

He shook his head gently.

“Sharabha rakṣā deta hai. Badla nahi.”

(Sharabha gives protection, not revenge.)

That single distinction, he said, separates **tantra as science** from **tantra as impulse**.

I. WHAT PROTECTION REALLY MEANS

In common language, protection is often confused with defense. Defense reacts. Protection **prevents intrusion before reaction is required**.

Guruji explained that true rakṣā operates **before harm enters awareness**. It is not dramatic, loud, or aggressive. It functions quietly, like a boundary that does not need to announce itself.

“Rakṣā tab kaam karti hai,” he said,

(Protection works when)

“tumhe ladne ki zarurat hi na pade.”

(you never have to fight.)

Sharabha’s rakṣā is therefore a pre-emptive **order**, not a counterattack.

II. WHY REVENGE IS A FAILURE OF PROTECTION

Revenge, Guruji said, is always delayed. It arrives after damage has already occurred.

When a seeker acts from revenge:

- the nervous system is already compromised,
- the mind is reactive,
- and prāṇa (life force) has already leaked.

“Badla lene ka matlab hai,” he explained,

(To seek revenge means)

“tum pehle hi haar chuke ho.”

(you have already lost once.)

Sharabha does not allow this loss to occur.

His protection does not rise in anger.

It **stands in authority**.

III. SHARABHA’S PROTECTIVE INTELLIGENCE

Sharabha’s rakṣā operates on three simultaneous levels:

1. **Psychological Protection**

The mind no longer absorbs provocation automatically. Emotional hooks loosen. External chaos does not immediately become internal turmoil.

2. **Energetic Protection**

The aura becomes less porous. The seeker stops leaking energy through over-explanation, emotional reactivity, or unconscious engagement.

3. **Situational Protection**

Circumstances subtly rearrange. Conflicts dissolve before escalation. Harmful encounters shorten or never fully materialize.

“Yeh chamatkār nahi hai,” Guruji reminded me.

(This is not a miracle.)

“Yeh niyaman ka parinaam hai.”

(It is the result of regulation.)

IV. PROTECTION VS. AVOIDANCE

Another misunderstanding Guruji addressed was avoidance.

“Rakṣā ka matlab bhaagna nahi hota,” he said.

(Protection does not mean running away.)

Avoidance weakens authority. Sharabha’s protection strengthens **presence**. The seeker remains available, visible, and grounded—but no longer penetrable.

This distinction is subtle but vital:

- Avoidance shrinks the self.
- Protection **defines the self**.

V. WHY SHARABHA PROTECTION FEELS INVISIBLE

Many seekers doubt Sharabha’s rakṣā because it lacks spectacle.

There are no dramatic confrontations, no visible shields, no sudden victories.

Instead:

- conflicts quietly lose momentum,
- manipulative dynamics fail to hook,
- emotional drain reduces,
- clarity replaces vigilance.

“Jab rakṣā sahi ho,” Guruji said softly,

(When protection is correct,)

“tumhe uska pata hi nahi chalta.”

(you don’t even notice it.)

That invisibility is its success.

VI. THE DANGER OF MISUSING PROTECTION MANTRAS

Guruji issued a clear warning here.

Protection mantras are **not tools for control**. They cannot be used to dominate situations or people. When attempted, they rebound—not violently, but psychologically—creating paranoia, rigidity, or isolation.

“Rakṣā ko kabhi shastra mat banao,” he said.

(Never turn protection into a weapon.)

Sharabha withdraws when protection becomes ego-driven.

VII. PROTECTION AS INNER SOVEREIGNTY

At its highest level, Sharabha's rakṣā is not about safety—it is about **sovereignty**.

The seeker no longer needs to prove strength, explain boundaries, or defend identity. Authority becomes implicit.

“Tumhara hone ka tareeqa hi rakṣā ban jaata hai,” Guruji concluded.

(The way you exist becomes protection itself.)

That is Sharabha's promise:
not armor against the world,
but **order within it**.

Chapter 34

Sharabha And The Model Sādhak

Who This Path Is For — and Who It Is Not

Guruji was very clear about one thing from the beginning: Sharabha Sādhana is not a universal prescription.

“Har rogi ko ek hi dava nahi di jaati,” he said.
(*The same medicine is not given to every patient.*)
“Waise hi har sādhak Sharabha ke liye taiyyār nahi hota.”
(*In the same way, not every seeker is ready for Sharabha.*)

This teaching, he explained, is not meant to attract numbers. It is meant to **protect the seeker and the sādhanā both**. Sharabha does not respond to enthusiasm alone; he responds to **readiness**.

I. THE INNER PROFILE OF A SHARABHA SĀDHAK

A Sharabha sādhak is not defined by outer identity—age, background, profession, or even previous spiritual experience. The defining markers are internal.

Such a seeker usually carries:

- a sharp mind that has already seen the limits of overthinking,
- emotional depth that no longer seeks drama,
- lived experiences where instinct has caused suffering,
- a sincere desire not to escape life, but to **function within it without breaking**.

“Sharabha un logon ke paas aata hai,” Guruji said,
(*Sharabha comes to those people*)
“jo apni shakti se thak chuke hote hain.”
(*who are tired of their own excess energy.*)

This fatigue is not a weakness. It is **maturity**.

II. WHAT THE SHARABHA SĀDHAK IS SEEKING

The model Sharabha sādhak is not seeking:

- powers,
- visions,
- validation,
- superiority,
- or mystical identity.

What they seek is far more grounded:

- stability under pressure,
- clarity in decision-making,
- emotional regulation,
- authority without aggression,
- and the ability to remain present in conflict without collapsing.

“Yeh sādhana unke liye hai,” Guruji explained,
(*This sādhana is for those*)
“jo shakti ko sambhālna seekhna chahte hain.”
(*who wants to learn how to hold power.*)

III. WHO THIS PATH IS NOT FOR

Guruji was equally explicit about exclusions—not out of judgment, but responsibility.

Sharabha Sādhana is **not suitable** for those who:

- seek quick fixes or shortcuts,
- are addicted to intensity or spiritual thrill,
- carry unresolved psychological instability,
- desire control over others,
- or approach tantra from fear, revenge, or ego.

“Jo apne mann ko nahi sambhāl paate,” he said,

(Those who cannot regulate their own mind)

“woh Sharabha ka bhaar nahi utha paate.”

(cannot carry Sharabha’s weight.)

This is why Sharabha knowledge was never mass-taught. It requires discernment, not popularity.

IV. EMOTIONAL MATURITY AS A PREREQUISITE

One of the strongest indicators of readiness is **emotional maturity**.

A Sharabha sādhak:

- can sit with discomfort without exploding,
- does not weaponize silence,
- can receive correction without defensiveness,
- and understands that restraint is not suppression.

“Sharabha dabata nahi,” Guruji reminded me.

(Sharabha does not suppress.)

“Woh niyमित karta hai.”

(He regulates.)

Without emotional maturity, regulation feels like punishment.

With maturity, it feels like relief.

V. THE ROLE OF DISCIPLINE

Sharabha Sādhana requires discipline—not harshness, but **consistency**.

The model sādhak:

- respects timing and boundaries,
- does not overdo practice,
- pauses when instructed,
- and values integration as much as action.

“Jo roz aag se khelna chahte hain,” Guruji said,

(Those who want to play with fire every day)

“unke liye Sharabha nahi.”

(Sharabha is not for them.)

Fire must be approached with reverence, not appetite.

VI. SHARABHA AND HUMILITY

Perhaps the most misunderstood quality of the Sharabha sādhak is humility.

Sharabha does not inflate identity. In fact, over time, it **removes the need to identify as a sādhak at all**. Practice becomes quieter. Speech becomes measured. Presence becomes steady.

“Jitni zyada sthirta aati hai,” Guruji observed,

(The more stability comes,)

“utna hi tum dikhaava chhod dete ho.”

(the more you drop the display.)

This is a subtle sign of genuine progress.

VII. THE SHARABHA SĀDHAK IN THE WORLD

The Sharabha sādhak does not withdraw from life. They engage more fully—but with less friction.

In daily life, they:

- listen more than they speak,
- respond rather than react,
- set boundaries without hostility,
- and hold responsibility without resentment.

Sharabha does not make one invincible.

He makes one **reliable**.

VIII. THE FINAL MARKER OF READINESS

Guruji offered a final test, not as a rule, but as reflection.

“Poochho apne aap se,” he said,

(Ask yourself)

“kya tum apni shakti se bhagte ho?”

(Do you run from your power?)

“Ya tum use sambhālna seekhna chahte ho?”

(Or do you want to learn to hold it?)

If the answer is the latter, Sharabha may already be at work within you.

Chapter 35

Guru–Paramparā And Ethical Lineage

Who May Hold Sharabha — and Who Must Not

When the subject of Guru–Paramparā came up, Guruji’s voice changed.

It was no longer explanatory. It became protective.

“Sharabha koi sāmānya pūjā nahi hai,” he said quietly.

(Sharabha is not an ordinary form of worship.)

“Yeh paramparā ka vishay hai.”

(This is a matter of lineage.)

In tantra, lineage is not hierarchy. It is a responsibility.

I. WHY SHARABHA REQUIRES GURU– PARAMPARĀ

Sharabha is a regulator of **fire, instinct, and life force (prāṇa / life force)**.

Anything that works on these layers cannot be self-activated safely.

Guruji explained it in simple terms:

“Jab tum agni ko jagāte ho,”

(When you awaken fire)

“tum sirf mantra nahi bol rahe hote—tum apne nervous system ko chhed rahe hote ho.”

(you are not just chanting a mantra—you are stimulating your nervous system.)

Without a Guru:

- excess heat goes unmanaged,
- psychological instability can surface,
- ego misidentifies power as progress,
- and the sādhak becomes vulnerable rather than protected.

This is why Sharabha knowledge was never written for mass consumption.

It was **transmitted**.

II. WHAT GURU–PARAMPARĀ MEANS HERE

Guru–Paramparā does not mean blind obedience. It means **regulated transmission**.

In Sharabha tradition:

- the Guru evaluates readiness,
- controls progression,
- limits exposure to advanced mantras,
- and intervenes when imbalance arises.

“Guru ka kaam sirf sikhana nahi,” Guruji said,
(*A Guru’s role is not just to teach*)

“Guru ka kaam sadhak ko sambhālana hota hai.”
(*The Guru’s role is to hold the sādhak.*)

Without this holding, Sharabha becomes unsafe—not because the deity is dangerous, but because **the sādhak is unregulated**.

III. LINEAGES THAT MUST NOT PRACTICE SHARABHA

This distinction is clearly stated in **Niśarga Purāṇa** and allied Śāstric commentaries.

Certain spiritual paths are **inherently incompatible** with Sharabha Sādhana—not due to inferiority, but due to **energetic orientation**.

1. Gāyatrī Panth (Gayatri Lineage)

Practitioners devoted exclusively to:

- Gāyatrī Mantra,
- solar sattvic tapas,
- Vedic-only purification paths,

must not engage in Sharabha Sādhana.

Why?

Because:

- Gāyatrī works through **chandra–surya balance and sattva**,
- Sharabha works through **regulated ugra-tejas (fierce fire)**.

Mixing these creates an energetic **contradiction**.

“Gāyatrī shānti ka path hai,” Guruji clarified,

(*Gayatri is a path of peace*)

“Sharabha niyantran ka.”

(*Sharabha is a path of regulation.*)

2. Purely Vaidik Ritualists

Those whose sādhanā is strictly:

- karma-kāṇḍa,
- yajña-based ritual,
- mantra recitation without body-prāṇa engagement,

should not attempt Sharabha practices.

Tantra requires:

- sound,
- breath,
- nervous system participation,
- and bodily readiness.

Vaidik ritualism avoids this by design.

3. Highly Sattvic, Ascetic Paths

Certain monks, renunciates, or sādhanas following:

- extreme ahimsa,
- total withdrawal from fire-based practices,
- lunar-dominant sādhanā,

are **not suited** for Sharabha.

Sharabha does not dissolve the world.

He teaches one to **stand firmly within it**.

IV. WHO MAY PRACTICE SHARABHA

Sharabha Sādhana is appropriate for:

- householders with responsibility,
- leaders, protectors, decision-makers,
- sādhas working with intensity and pressure,
- those whose life demands regulation, not retreat.

Guruji summed it up simply:

“Sharabha unke liye hai,”

(Sharabha is for those)

“jo duniya chhod nahi sakte, par usmein tootna bhi nahi chahte.”

(who cannot leave the world, but do not want to break within it.)

V. ETHICAL BOUNDARIES OF THE LINEAGE

Ethics in Sharabha Paramparā are strict.

This sādhana:

- cannot be used for revenge,
- cannot be weaponised against others,
- cannot be practiced for domination,
- cannot be taught casually.

All mantras—are **restricted**, even within the lineage, and transmitted only after prolonged observation.

“Jo maryādā nahi samajhta,” Guruji said,

(One who does not understand restraint)

“uske haath mein shakti nahi di jaati.”

(should not be given power.)

VI. OUR GURU—PARAMPARĀ – THE LINEAGE

This book, this sādhana, and this transmission stand on one foundation:

Guruji — Pujaya Bhupendra Dutt Sharma
and the lineage he carries.

Nothing here is self-created.
Nothing is extracted without permission.
Nothing is taught outside its ethical boundary.

I am not the origin.
I am a **vāhak**—a carrier.

“Tum meri awaaz ho,” Guruji once told me.
(*You are my voice.*)
“Par maryādā meri hi rahegi.”
(*But the boundaries will remain mine.*)

VII. A FINAL CLARITY FOR THE READER

If you belong to a path that discourages fire-based tantra—
honour that path.

If you feel drawn to Sharabha—
seek guidance, not shortcuts.

And if you are unsure—
do nothing.

In tantra, restraint is also sādhana.

Chapter 36

Sharabha's Promise

From Regulation to Inner Mastery

There comes a moment on every true path when seeking quietly dissolves. Not because all questions are answered, but because the seeker is no longer scattered. When Guruji spoke of Sharabha's promise, he did not speak of siddhis or visions, nor of victory over the world. He spoke of **standing**—of the ability to remain present, steady, and intact.

“Jab sadhak khud ke andar sthir ho jaata hai,” he said softly—*when the sādhak becomes steady within*—“tab Bhagwan ka kaam poora hota hai”—*then the work of the Divine is complete*. Sharabha does not promise escape. Sharabha promises regulation.

Sharabha never promises instant miracles, revenge dressed up as justice, power over others, shortcuts through pain, or spiritual intoxication. Those who seek these will find this path demanding, even dry. Sharabha strips before He gives; He regulates before He empowers. What He offers is rarer and deeper: a mind that does not collapse under pressure, emotions that no longer hijack action, fire that fuels clarity instead of rage, strength that does not need performance, and a silence that does not fear chaos. He gives the sādhak the capacity to **remain present in intensity**.

As Guruji once said, “Jo aag ke saath rehna seekh leta hai, usey duniya jala nahi sakti”—*one who learns to live with fire cannot be burned by the world*.

As Sharabha Sādhana deepens, the changes are subtle yet irreversible. Reactions soften into responses. Fear loses urgency. Anger loosens its narrative grip. Decisions become quieter and firmer. Solitude grows grounding rather than loneliness.

The world does not change; **your relationship with it does**. This is Sharabha's alchemy—an inner recalibration that does not announce itself, but steadily reorders life from within.

My own journey did not begin with a hunger for power. It began with a longing for relief from inner turbulence—years of searching, false teachers, broken faith, unanswered prayers. When Guruji first spoke the Sharabha dhyāna śloka, something in me did not rise; it **settled**.

For the first time, the fire inside me was not demanding release—it was asking for direction. Sharabha did not change who I was; He **contained** who I already was. And in that containment, clarity arrived.

We live in an age of heightened anxiety, constant stimulation, fragile nervous systems, and spiritual consumerism. Sharabha does not cater to this age; He **corrects** it. He is not here to soothe egos, but to stabilise consciousness. He appears when devotion alone is not enough, when intellect alone is not enough, when discipline alone begins to break. Sharabha arrives when **integration** becomes essential—when fire must learn restraint, and strength must learn compassion.

Sharabha's promise can be stated simply. You will not become untouchable; you will become **unshakeable**. You will not rise above life; you will stand firmly **within it**. You will not lose your humanity; you will **inhabit it fully**. And when chaos arrives—as it always does—you will not fracture. You will regulate.

If this book stirred curiosity, pause. If it stirred resonance, sit with it. If it stirred fear, respect that. This path does not call loudly; it waits. If Sharabha walks beside you one day, He will not announce Himself. You will know Him by one sign alone: **your inner fire will no longer scare you**.

This book is not a conclusion; it is a threshold. Sharabha Sādhana is not meant to be finished—it is meant to be **lived**. And if, someday, you find yourself standing calm in a moment that once would have broken you, know this: you are already walking with Sharabha.

Epilogue

When The Book Falls Silent

There are paths that end with answers, and there are paths that end with **responsibility**. Sharabha belongs to the second kind. When the last page is turned and the words recede, what remains is not instruction but awareness—an awareness that now lives in the body, in the breath, in the way one meets pressure without breaking.

Sharabha does not ask to be believed in. He asks to be **embodied**. He does not demand loyalty. He demands **maturity**. His presence is known not by visions or signs, but by a subtle shift: the moment when inner heat no longer seeks an outlet, when intensity no longer spills into reaction, when strength no longer needs permission.

If you have read this far, something in you was already listening. Perhaps it was curiosity. Perhaps recognition. Perhaps a quiet remembering that you could not name before. Whatever brought you here, let it remain unnamed. Sharabha does not rush the seeker. He waits for alignment.

This book was never meant to make you a sādha. It was meant to help you **recognise when you already are one**.

Some will close this book and walk away unchanged—and that, too, is correct. Some will carry it as a reference. Some will return to certain pages in moments of intensity. And a few may find that, without effort, their inner world begins to reorganise itself—more stable, more honest, more still.

If that happens, do not claim it. Do not announce it. Simply live it.

Sharabha does not walk in front of you, nor behind you. He stands **within**—as regulation, as discernment, as quiet authority. And if, someday, you find yourself holding space where once you

collapsed, choosing restraint where once you reacted, remaining steady where once you scattered, then know this without doubt:

The work is already underway.

Not as an ending.

Not as an achievement.

But as a way of being.

With reverence, restraint, and regulated fire,

— **Shilpi Ahuja** (*Astro Shilpi Ahuja*)

Om Sharabheshwaraya Namah

Glossary Of Terms

Ājñā Chakra

The subtle energy center located between the eyebrows, associated with discernment, command, restraint, and inner regulation.

Āvaraṇa

Energetic sealing; the act of containing awakened force so it does not disperse, leak, or destabilize the practitioner.

Bhairava

A fierce yet protective manifestation of Shiva, representing controlled destruction, vigilance, and boundary-keeping consciousness.

Dharma

Cosmic law and ethical order. In this text, dharma refers not to social morality, but to alignment with natural regulation.

Guru–Śiṣhya Paramparā

The traditional lineage-based transmission of knowledge from teacher to disciple, emphasizing responsibility, readiness, and lived practice.

Mantra

A regulated sonic instrument used for alignment and instruction of prāṇa, not prayer or petition.

Manonigraha

Mental restraint; the disciplined containment of thought, impulse, and ego rather than suppression.

Nyāsa

The ritual installation of mantra into specific parts of the body, authorizing the practitioner to hold force safely.

Prāṇa

Life force or vital energy that animates body, mind, and breath.

Prāyaścitta

Rectification or course-correction; a tantric method for dissolving imbalance without guilt or punishment.

Padyāgya

Offering at the feet; the return of all awakened force, experience, and result back to source.

Sharabha (Śarabha)

A rare and powerful manifestation of Lord Shiva whose function is regulation—not conquest—of cosmic and psychological fire.

Sādhana

A disciplined spiritual practice undertaken with restraint, accountability, and clarity of intent.

Śakti

Dynamic force or energy; in this work, always contextualized within restraint and dharma.

Tantra

A precise science of energy, sound, and consciousness—not occultism, not indulgence, and not uncontrolled power.

Appendix — Key References & Mythological Notes

Primary Scriptural & Tantric Sources Referenced

- **Śrī Ākāśa Bhairava Kalpa**
Referenced for Sharabha's regulatory role, especially within *Nigraha Dāruṇa Saptaka* traditions.
- **Śarabha Kalpa / Śarabha Tantra**
Source of mantra structures, nyāsa variations, and ritual frameworks preserved primarily through oral lineage.
- **Mantra Mahārṇava**
Consulted for mantra classification, bija usage, and cautionary rules regarding transmission.
- **Tantrasāra**
Referenced for foundational understanding of nyāsa, mudrā logic, and ritual authorization.
- **Purāṇic Accounts (Śiva, Skanda, and Liṅga Purāṇas)**
Used selectively for mythological context regarding Narasiṃha, Śarabha, and cosmic regulation narratives.

Mythological Clarification

Sharabha is **not** portrayed here as a symbol of dominance over Narasiṃha, but as a **cosmic regulator** appearing when even divine force requires containment.

This distinction is critical and preserved throughout the text to avoid sectarian or sensational misinterpretation.

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This book exists because of a lineage that does not seek recognition.

First, to **Guruji — Pujaya Shri Bhupendra Dutt Sharma**, whose silence taught more than instruction ever could, and whose insistence on restraint, ethics, and responsibility shaped every page of this work.

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To the **ancient granthas and fragile manuscripts**, held together by time, faith, and reverence— Your endurance made remembrance possible.

To **seekers**, especially those who have felt overwhelmed by inner fire, emotion, or intensity— may this work offer clarity, not escape; regulation, not indulgence.

And finally, to **Sharabha Bhagwan**, not as a figure of fear or spectacle, but as the quiet law that steadies chaos, the intelligence that transforms rage into responsibility, and fire into light.

With humility, restraint, and gratitude,

This work is offered.