

Day 4

Prāṇa it is the subtle life form by means of which the supreme Consciousness conducts all acts of knowing and doing in all the states of consciousness.

States of Consciousness?

ज्ञानं जाग्रत् ॥ **Waking state** is knowledge obtained through the direct contact with the external world. Śiva-sūtra 8

स्वप्नो विकल्पः ॥ All knowledge obtain through a thinking process while one is not in contact with the external world is **sleeping state**. Śiva-sūtra 9

अविवेको मायासौषुप्तम् ॥ Complete lack of awareness on any plane is the **deep sleep** of delusion. Śiva-sūtra 10

Forth state (*tūrya*)

एकचिन्ताप्रसक्तस्य यतः स्यादपरोदयः ।
उन्मेषः स तु विज्ञेयः स्वयं तम् उपलक्षयेत् ॥

While one is engaged in one thought, and another arises,
the junction point between the two is known as *unmeṣa*.

One should experience this for oneself.

यदा तु अन्तर्मुखतुर्यावधानावष्टम्भप्रकर्षलभ्यं तुर्यातीतपदं एवमयं न समाविशति , अपि तु
पूर्वापरकोटिसंवेद्यतुर्यचमत्कारमात्रे, तथा अस्य,
मध्ये अवरप्रसवः ॥ ३:२३

When, however, he (the *yogin*) does not enter the *tūryātīta* state which is attainable by the intensity of the awareness of the inner *tūrya*, but is rather content only with the delight of the fourth state experienced at the initial and final point of the waking, dreaming state etc. then his (i.e. in this case)

Tūryātīta

In the intervening stage, there arise inferior states of mind. Śiva-sūtra 3:23.

जाग्रत्स्वप्नसुषुप्तभेदे तुर्याभोगसंभवः॥ १: ७ Even during the three states of consciousness: waking, dreaming and deep sleep the rapturous experience of the I-Consciousness abides the state of fourth state. *Śiva-sūtra* 1:7

The usage of the word *prāṇa* in Tantrāloka 6.

In the process of unfolding of Consciousness, ***prāṇana* or the generic aspect of the life breath संवित्प्राक्प्राणे परिणता** unfold first. It is the first movement of the supreme subject as he becomes oriented externally in order to re-appropriate that objectivity from which he has separated himself. On the microcosmic level *prāṇana* animates the other breaths: *prāṇa*, *apāna*, *samāna*, *udāna*, and *vyāna*.

Out of the universal breath, 5 other breaths come into existence which form the subtle body and fill its channels. **Each of these 5 breaths is related to a given state of consciousness.**

These 5 breaths are: *prāṇa*, *apāna*, *samāna*, *udāna* and *vyāna*. Functions of these 5 breaths.

Six-fold Path (*ṣaḍadhvan*)

Another way of describing the universe and its unfoldment. Also found in Dualist Śaiva-siddhānta where it has a major role in the performance of rituals.

मूर्तिवैचित्र्यतो देशक्रममाभासयत्यसौ ।
क्रियावैचित्र्यनिर्भासात्कालक्रममपीश्वरः ॥ (ई० प्र० २।१।५)

Through the variety of physical forms he causes spatial succession to appear; through the manifestation of the variety of actions the Lord also causes temporal succession to appear.
ĪPK 2:1:5

Tantrāloka 6

तत्र क्रियाभासनं य-
 त्सो'ध्वा कालाह उच्यते।
 वर्णमन्त्रपदाभिख्य-
 मन्त्रास्ते'ध्वत्रयं स्फुटम् ॥३४॥
 यस्तु मूर्त्यवभासांशः
 स देशाध्वा निगद्यते।
 कलातत्त्वपुराभिख्य-
 मन्तर्भूतमिह त्रयम् ॥३५॥

Of these two appearances (*tatra*), that one which appears as action (*kriyā*) is called the path of time which shines distinctly (*sphuṭam*) in a three-fold manner as phonemes (*varṇa-s*), words (*mantras*), and sentences (*pada-s*). On the other hand, that portion in which forms appear, is called the path of space which [itself] is three-fold, [consisting of] forces (*kalā-s*), principles (*tattva-s*), and worlds (*bhuvana-s*). 34-35

षड्विधादध्वनः प्राच्यं
 यदेतत्लितयं पुनः।
 एष एव स कालाध्वा
 प्राणे स्पष्टं प्रतिष्ठितः ॥३७॥

The path of time is the first triad of this six-fold path, which is distinctly established in the life breath. 37

तत्त्वमध्यस्थितात्काला -
 दन्यो 'यं काल उच्यते।

This [i.e. the path of] time is said to be distinct (*anyaḥ*) from the time mentioned among the principles. 38ab

अन्यस्तद्वैलक्षण्यात् ॥ तदेवाह

"Different" (*anyaḥ*); that is, it is distinct from that (*tat*) [principle of time]. This is how he explains this [difference]:

एष कालो हि देवस्य
 विश्वाभासनकारिणी ॥३८॥

क्रियाशक्तिः समस्तानां
तत्त्वानां च परं वपुः।

This time belongs to God (*devasya*) [and is his] power of action, the supreme body (*param vapuḥ*) of all the principles that brings the universe into existence. 38cd-39ab

The Length of the Breath

द्वादशान्तावधावस्मि-
न्देहे यद्यपि सर्वतः ॥४६॥

ओतप्रोतात्मकः प्राण-
स्तथापीत्यं न सुस्फुटः।

Although the life breath (*prāṇa*) is interwoven everywhere throughout the body [reaching] the extent of the end-of-twelve (*dvadaśāntāvadhaḥ*), – this is not clearly [perceptible]. 46-47ab

कन्दाधारात्प्रभृत्येव
व्यवस्था तेन कथ्यते।
स्वच्छन्दशास्त्रे नाडीनां
वाख्याधारतया स्फुटम् ॥५०॥

For this reason (*tena*) it is stated in the *Svacchanda Tantra* that in the breathing space (*vyavasthā*), which commences from the *kanda*, channels (*nāḍī-s*) are clearly present and serve to support the life breath (*vāyu*). 50

वेद्ययत्नात्तु हृदया -
त्प्राणचारो विभज्यते ॥५१॥

The movement of the breath [starting] from the heart will be analyzed because it is a conscious effort (*vedyayatnād*). 51cd

हृदयात्प्राणचारश्च
नासिक्यद्वादशान्ततः।
षट्त्रिंशदङ्गुलो जन्तोः
सर्वस्य स्वाङ्गुलक्रमात् ॥६१॥

And this movement of the breath (*prāṇcāraḥ*) starting from the heart and ending at the nasal end-of-twelve

(*dvādaśānta*) is, for all living beings, thirty-six of their own fingers [in length]. 61

क्षोदिष्ठे वा महिष्ठे वा
देहे तादृश एव हि।

[The measure of the length of the breath] is proportionate to the size [of a given living being] whether it possesses the smallest or largest body. 62ab

षट्त्रिंशदङ्गुले चारे
यद्गमागमयुग्मकम्।

नालिकातिथिमासाब्द-

तत्सङ्घोत्र स्फुटं स्थितः ॥६३॥

In the movement of the breath (*cāre*) that consists of the pair (*yugmaka*), the ingoing and outgoing [breaths] each of which is thirty-six fingers in length, all temporal units such as [a period of] twenty-four minutes (*ghaṭikā* or *nālikā*), a lunar day (*tithi*), a month (*māsa*), a year (*abda*), and [a period of] many years are clearly established. 63

तुटिःसपादाङ्गुलयु-
क्प्राणास्ताः षोडशोच्छ्वसन्।

निःश्वसंश्चात्र चषकः

सपञ्चांशे'ङ्गुले'ङ्गुले ॥६४॥

One *tuṭi* [takes up] two and one-quarter finger-spaces; of these, sixteen [abide in] an inhalation and sixteen [abide in] an exhalation.

End of Twelve (*dvādaśānta*)

क्षपा शशी तथापानो
नाद एकत्र तिष्ठति ॥२४॥

जिवादित्यो न चोद्गच्छे-

त्तुट्यर्धं सान्ध्यमीदृशम्।

ऊर्ध्ववक्त्रो रविश्चन्द्रो'

धोमुखो वह्निरन्तरे ॥२५॥

माध्याह्निकी मोक्षदा स्या

दूव्योममध्यस्थितो रविः।
 अनस्तमितसारो हि
 जन्तुचक्रप्रबोधकः ॥२६॥
 बिन्दुः प्राणो ह्यहश्चैव
 रविरेकत्र तिष्ठति।
 महासंध्या तृतीया तु
 सुप्रशान्तात्मिका स्थिता ॥२७॥

When the night (*kṣapā*), the moon (*śaśī*), the ingoing breath, and the resonance (*nāda*) rest in one place (*ekatra*) and the sun of the outgoing breath has not yet begin to arise, a junction (*sāndhya*), lasting one-half of a *tuṭi*, occurs. The mid-day junction that bestows liberation [occurs] when the sun is facing upwards, the moon downwards, and the fire shines in-between. Then the sun, which resides in the median channel (*suṣumṇā*), does not set and enlightens the cycle of living beings. When the *bindu*, the outgoing breath, the day and the sun rest in one place (*ekatra*) [in the space twelve fingers above the head and the moon of the ingoing breath has not risen], there the third great junction, perfectly peaceful, occurs. 24cd-27

The Purpose and Nature of Practice

प्राण एव शिखा श्रीम-
 त्तिशिरस्युदिता हि सा ॥२२॥
 बद्धा यागादिकाले तु
 निष्कलत्वाच्छिवात्मिका।

The *Triśirobhairava Tantra* teaches that the life breath itself is [symbolically] represented by the “top-knot” (*śikhā*); [by] binding it (*badhā*) in the course of the sacrifice (*yāga*), etc., one attains identity with Śiva because it is devoid of parts (*niṣkalatvāt*). 22cd/23ab

यतो 'होरात्रमध्ये'स्या-
 श्वतुर्विंशतिधा गतिः ॥२३॥
 प्राणविक्षेपरन्ध्राख्य-

शतैश्चित्रफलप्रदा।

Because the movement of the breath in one day and night is twenty-four fold; therefore, each consists of nine hundred breaths and [each] bestows diverse fruits. 23cd/24ab

प्रहराहर्निशामास-

ऋत्वब्दरविषष्टिगः ।

यश्छेदस्तत्र यः सन्धिः

स पुण्यो ध्यानपूजने ॥१२८॥

Wherever the “end” (*cheda*) of three hours (*prahara*), a day and night, a month, a season, a year, twelve, or sixty years [comes] there is a junction which is especially favorable (*puñya*) for meditation (*dhyāna*) and worship (*pūjā*). 128