

Transcript

00:00:15 Speaker 1

Welcome everyone. This is the fourth talk of the sixth series. It's amazing to think that Patricia Seminars been going since 2017.

00:00:24 Speaker 1

But this for me is a really special talk. This is Olga Sabava, who'll be talking on the nidi or treasure in the Jaya Drata Yamala, a 10th century tantric compendium from Kashmir.

00:00:37 Speaker 1

I first heard of this from Alexis Anderson about 20 years ago, but this is going to be the first time I actually see what it's all about. So let me introduce Olga, Olga, Survivor completed her PhD on Yoginis in the Shaiva Piranhas and Tantras at the University of Lausanne, followed by habilitation thesis at Zurich on the video of Peter Tantras.

00:00:59 Speaker 1

She's published a lecture widely in Russian, German, English and French, and is a well known expert in the voluminous and important jayadrata Yamala compendium, a key source for the non dual Shaivism of Kashmir.

00:00:59

I.

00:01:12 Speaker 1

Her research interests include cyber tantric tests, yoginis conceptualisation of the feminine in Indian traditions and the trans creations of Indian concepts related to altered states of consciousness in contemporary Europe. Since 2012, she is working as database designer and developer at various Swiss universities.

00:01:30 Speaker 1

And creates applications and performs data analysis for the research projects in humanity.

00:01:36 Speaker 1

August, thank you very much indeed for coming and over to you.

00:01:40 Speaker 2

Thank you very much for your birthday. It's my pleasure to be here today.

00:01:44 Speaker 2

I will try again to share my screen and I hope everything works.

00:01:59 Speaker 2

So as the subject of my today's presentation would be the treasures in the jade rata Yama 10th century country companion from Kashmir.

00:02:10 Speaker 2

The plan would be as follows. We shall have a short visual warm up to starting with attempt to extract the treasure strums in Margaret from the catacombs Agra, which is a text of the non initiated.

00:02:23 Speaker 2

From their visual extract, the main point of the practising as of introduction.

00:02:29 Speaker 2

Further, we shall go directly to the Jade Ratiya malachatka for Chapter 54 and we shall read through the prescriptive mediation.

00:02:42 Speaker 2

Supernatural capacities obtained by practise and see how they fit their operating questions.

00:02:53 Speaker 2

Finally shall discover visionary nature of treasures and the visionary practises associated with them.

00:03:07 Speaker 2

The majority of the images that I used for this presentation are AI generated and they have no historical value at all whatsoever.

00:03:16 Speaker 2

Historical images, on the other hand, are marked as such when no one was dating Providence.

00:03:22 Speaker 2

Spelling has been symbolised as a translation, but not the in the edition part so far, and all translations and mistakes are mine unless otherwise stated.

00:03:34 Speaker 2

As I have just mentioned, we shall be wedding through two kinds of sources. First of all, literature written for the amusement of the non initiated public that is catastrophic.

00:03:47 Speaker 2

Written by Samadhi Vamphata, who recompiles early material.

00:03:53 Speaker 2

And on the other hand, the ritual manuals for the initiated, that is our jade rata yamala that was also compiled from more than 460 different.

00:04:02 Speaker 2

Contrast that existed around 10th century, also in Kashmir.

00:04:07 Speaker 2

Interestingly, these texts have multiple connections and they help to understand one another.

00:04:14 Speaker 2

Let us start with Katarit Sagar.

00:04:19 Speaker 2

So it will be a short story taken from the book 12.

00:04:25 Speaker 2

They were in that story, a magician who is probably Buddhist. He is called the people of Shudakirty, which probably Buddhist initiation name.

00:04:34 Speaker 2

Wants to extract the treasures of Nagas, amplify the child with proper Marks and makes him enter a special state of consciousness called in the texts vastavisha in which the child seems sees where and how to get to those treasures.

00:04:51 Speaker 2

What are the treasures in this passage?

00:04:54 Speaker 2

They are magical objects and substances. What is mentioned is Raza, OSHA deep. So Raza is like some alchemical substances. Also they would be medicinal herbs.

00:05:05 Speaker 2

Capable of healing everything and having some magical properties and finally 1/3 called Veduria county.

00:05:15 Speaker 2

Here we have a part of tiny translation.

00:05:19 Speaker 2

So from the book 12, the main hero of the book is Marguerite and he finds himself as his ministers wandering in the forest.

00:05:29 Speaker 2

And suddenly that forest he meets this ascetic.

00:05:34 Speaker 2

And who presents himself and says that he know his.

00:05:39 Speaker 2

When the student of should Reurity, who knows innumerable spells.

00:05:46 Speaker 2

And one summer time, I got hold of a certain chatte a boy, chatte kumarakum. I did Sanskrit here for terminology with auspicious marks. Shibalex and I exerted all my diligence to cause him to be possessed while alive by spirit.

00:06:02 Speaker 2

Svastavich.

00:06:04 Speaker 2

And when the bull was possessed, Kumari has marishta ha ikesh questions him and he told me of many places of potom drugs and liquors. See how all should hear asakshatrani. And so this this is this last part.

00:06:20 Speaker 2

This place is for potent drugs and liquors liquors.

00:06:25 Speaker 2

This is precisely the locations of the treasure, so she travelled be the fields. This is where the treasure.

00:06:31 Speaker 2

Will be found.

00:06:33 Speaker 2

Let us go to the next slide.

00:06:35 Speaker 2

So Elizabeth boy continues in this capacity paragraph. The reason this video, first in the northern quarter is solitary circuitry and under it, those great fellows of a snake King, Nagendra Bhavan.

00:06:53 Speaker 2

In the middle of the day, it's what is concerned with moist and dust, but it can be discovered by the couple of Swans plotting their together with water cranes. I didn't exhort cranes.

00:07:05 Speaker 2

That was the mighty chief of the Snakes.

00:07:07 Speaker 2

And he obtained the match result from the War of the Gods. And as was named by Duria Kant.

00:07:15 Speaker 2

Whatever man obtains that sword will become a chief of the Cedars and run about and conquered. That is the man who gets assault will be transformed into some sort of supernatural being.

00:07:30 Speaker 2

And the thought can be obtained only by the end of the heroes in the text we have the term Avira.

00:07:38 Speaker 2

Also, when the possessed boy said this, I dismissed him etc etc. But as he could not find further those heroes or viras to help him or the aesthetics decided to come to the forest to die.

00:07:54 Speaker 2

So what do we learn from this?

00:07:57 Speaker 2

We know now the treasures that will be found in that is the plateau under some particular kinds of training, Ashoka tree and in the world there is a palace of the king of Nagas. So there is snake related.

00:08:13 Speaker 2

There is a special sign of recognition Swans playing would be slightly something different in tandras, which I'll said later and practise of extracting treasures requires the participation of viras or the heroes.

00:08:29 Speaker 2

Let us discover now.

00:08:30 Speaker 2

Main point of this preparation for treasure extraction.

00:08:35 Speaker 2

First of all, what is the?

00:08:37 Speaker 2

Of margaz or nagalok.

00:08:40 Speaker 2

Well, it is an on the ground world in all the shy reason.

00:08:46 Speaker 2

Situated if we take a yogic body under the feet, so these are somewhere deep down the earth, probably we're just the great elements exist.

00:08:59 Speaker 2

If you take a 17th.

00:09:00 Speaker 2

18th century chakra manuscript from the Patan Museum of You see a small fragment of it here.

00:09:08 Speaker 2

You see that?

00:09:10 Speaker 2

If I can move something here, unfortunately we don't see the pointer.

00:09:16 Speaker 2

But at the very bottom you see as the Union of masculine and feminine substances on which seeds of folk called manduka.

00:09:27 Speaker 2

And this frog serves as a sort of vehicle to adhar any Devi who holds the whole universe so beginning with.

00:09:34 Speaker 2

But it's.

00:09:36 Speaker 2

And somewhere between the start of those elements like fire, water, et cetera, and then for incarnation of vision as Varaha, there is a snake.

00:09:47 Speaker 2

Snake. This snake has a yellow jewel on his crown and he represents the world of those Nagas.

00:09:56 Speaker 2

So these are guys, are snacks like creatures of superior intelligence in the tantras and in cassette capacitors, a guide, treasures and various magical objects.

00:10:08 Speaker 2

However, in Kashmir it was considered that it would be possible to enter the role of Nagas directly without passing through a long series of worlds.

00:10:21 Speaker 2

Because like in early Shava traditions, one would really have to pass through a whole hierarchy of different.

00:10:29 Speaker 2

Worlds or small worlds, et cetera.

00:10:33 Speaker 2

To give you an idea of where the organiser situated so this is a the whole chakra manuscripts from tempatan or which we only saw in detail the 1st.

00:10:45 Speaker 2

Two of four levers and they continue for about 30-4 years up.

00:10:51 Speaker 2

Here on the right part of the page you see another chakra manuscript from Nepal of about 18 century where again we have a snake representation between turtle and fish.

00:11:08 Speaker 2

So AI generated King of Nagas.

00:11:14 Speaker 2

And the Real 1A Buddhist image of Mega King of about 14th century, I will have to say some words about it because this appears to me to be important. So this is here a very headed snake and a strange human.

00:11:29 Speaker 2

Figure this human holds in left hand the chakra and in the right hand some objects that could be applied. It could be a leg of the snake or it could be something different or probably he had a sword. That sword is now missing.

00:11:44 Speaker 2

The position of this human being with his legs in such a position. He's like the sitting on the snake. And yet, like the flying, so such like positioning in gymnography would mean that the person is flying.

00:11:59 Speaker 2

And so it is probably a motive when he has obtained a magical sword from the Great snake and where see a transformation from a normal human being to supernatural.

00:12:15 Speaker 2

As the possessor of magical.

00:12:21 Speaker 2

Let us switch to some other conditions of finding treasures that that principal is the same as Robert mentioned in his PhD. So space-time and companion.

00:12:34 Speaker 2

Are the most important conditions, So what are the spaces? There are two kinds of entry points. Both of them are mentioned in Katararit Sagar and in Tantra, including Jade Ratiom.

00:12:47 Speaker 2

They called Billa, so it's sort of usual and just meaning whole or sharimukha venumable mouth literally speaking. So some sort of big entry allowing easy access or more privileged access.

00:13:02 Speaker 2

To the underworld and this can be situated in the mountains and the caves and particular kinds of trees and some of those entry points are believed to be in Kashmir.

00:13:14 Speaker 2

Sometimes a particular phase of moon or a monster mentioned like those entry points are some astronomically bound and the most important aspect are of course the property.

00:13:30 Speaker 2

The Company of Heroes of Eras is required heroes. Here are not the heroes in some warrior sense. This is a tantric term technical term meaning generally Shiva initiated who.

00:13:45 Speaker 2

Has no doubt concerning the execution of some quite antinomian rituals.

00:13:51 Speaker 2

We shall get to that later.

00:13:54 Speaker 2

But let us see how the story of transaction finished in the in the catastrophic saga. So on that which you have here the Ashoka tree.

00:14:08 Speaker 2

So murgan Kadota and his ministers agreed to help the ascetic and aesthetic transform to transport them immediately to the place of the treasures by means of ointments wrapped on the feet of the lepers.

00:14:24 Speaker 2

And there are also they find a precise place and.

00:14:29 Speaker 2

He initiates Morgan Caduta and his companions gives him diksha, but next part is somehow omitted in town is translation mantra but has Udi Shu.

00:14:42 Speaker 2

Which would stand for a typical ritual both in tantric tantric and Buddhist tantric tradition, as a binding of directions, which is absolutely necessary to perform.

00:14:58 Speaker 2

Before any terror extraction.

00:15:00 Speaker 2

So.

00:15:04 Speaker 2

As the next storm exploration, so he fix something with spells in the translation, understands that he might fixed companions with spell, but it's actually the pigs, the wooden pegs that are fixed in the ground.

00:15:21 Speaker 2

To form some kind of vajra Pandora. Not to let anything in or out of this protected space.

00:15:30 Speaker 2

When we get to the most important part of treasure extraction, this is a mustard seeds sashapa.

00:15:39 Speaker 2

So the water from the dust and here the starts. Snakes are doing mantras. So the mantras that actually torment the snakes no more details are given here in the Katasari saga. But from those passages.

00:15:57 Speaker 2

We can understand that some particular mixture or fire offerings.

00:16:04 Speaker 2

Or some particular mantras, they don't. Those snakes. The snakes believe that the world is burning, so they come out, they come out in some sort of communication happens.

00:16:12 Speaker 2

Or, which generally radicals profit a lot.

00:16:19 Speaker 2

Then this aesthetic has a number of impediments or obstacles.

00:16:26 Speaker 2

So he experienced earthquakes, clouds and so on. And so these are typically typical signs that occur when the consciousness of practitioner shifts in the tantric tradition. So as a Sadiq, I might feel that the earth rumbles.

00:16:44 Speaker 2

That unclear sounds.

00:16:46 Speaker 2

Once he move over, etcetera, etcetera.

00:16:51 Speaker 2

Now we are switching to the final culmination of this practise, which unfortunately was not successful. So what happened from the tasks 3 comes inherently heavily move and she charms the the aesthetic of the service she beauty. And when she kisses him, she.

00:17:12 Speaker 2

His obligation vessel spoke.

00:17:15 Speaker 2

Using that.

00:17:18 Speaker 2

Fold the snake parava texture, of course, comes out aesthetic dyes from the heart attack or broken.

00:17:26 Speaker 2

And the the snake curses mariganka data and his companions for uselessly helping in such tragic, tragic traction attempt. So this is the story of capacity saga. It is a text read.

00:17:41 Speaker 2

Of for non initiated so that they can laugh about.

00:17:46 Speaker 2

Pantry elements because the Stan trick elements are clearly are used to make to bring pleasure to people, to make them laugh for us.

00:17:55 Speaker 2

However, we have also seen that the Magic Sword to also silence makes.

00:18:03 Speaker 2

Are also appearing not only in CATACLYSIGURAL but also in the Tantric traditions, but that these elements Hindu, Buddhist, or Jaina may have prepared to the following very.

00:18:17 Speaker 2

Schematic representation. Of course. It's based on the works of by Alexis Anderson with some additional elements.

00:18:25 Speaker 2

So between seconds and 5th century of common era.

00:18:31 Speaker 2

Probably before even. Probably it's before we could have some prototypics abstract.

00:18:40 Speaker 2

It is possible that as a magical elements of tantric nature that were in that has not survived.

00:18:51 Speaker 2

As we as we're coming from this proto conflict, obstructing that was nice.

00:18:57 Speaker 2

Of this period, or probably all three together.

00:19:02 Speaker 2

So from that we have two lines of transmission, the line of non initiated stories. So brihad katav, gunatia that clearly influenced vasodi by sangadas.

00:19:16 Speaker 2

And and then was recasted in Kashmir in about 9th century under the name of Sanskrit Birhat Qatadis suggestion and name comes from Alexis Anderson.

00:19:29 Speaker 2

And this Sanskrit brihad kata further was again rewritten by Samadhata with his catastroit 1070.

00:19:41 Speaker 2

Composed by Samandra in 1037 and then these two texts agree you have the text of this Sanskrit head cutter.

00:19:50 Speaker 2

However, to understand how our texts are relating, we shall now see the line of the transmission of the texts between the.

00:20:03 Speaker 2

Again, it was something in this prototy.

00:20:10 Speaker 2

That crystallised in early Shiva tradition in Pasha Patas Sutra, but we don't know exactly the date of Pasa Pata Sutra, but we have a comment on it of the 2nd century.

00:20:21 Speaker 2

Sutra was taking him to the Nisha corpus that is being edited now, nishwasa corpus.

00:20:32 Speaker 2

Stands in between Mantra Mark and that marker it belongs to mantra Mark as being the earliest lay of sedanta. Yet it recasts the early elements of the of the atomwarg. Sorry.

00:20:45 Speaker 2

Use faster was taking off for about 30% of its total content into switch on the.

00:20:56 Speaker 2

For the last chapter which invokes Yogi.

00:20:59 Speaker 2

And especially by Rava Tantra wasn't cooperated As for its world structure parts and some magical elements of the elementary market, Tantra, said Banovich fully yogina oriented. Finally, Tantras at Bava and Electrica.

00:21:19 Speaker 2

Maybe directly, maybe through Kubrick tradition or some other lost languages influenced some chapters of the Jai Draktha Yamwa, so they are now in about.

00:21:31 Speaker 2

9th 10th century Kashmir.

00:21:34 Speaker 2

Was this Angel that the Ramallah has clearly the same?

00:21:41 Speaker 2

Terms ritual structures as the elements that we discover in Brahakata and Leyton Katararitagra. So this is As for how the texts are related.

00:21:53 Speaker 2

To make it very simple, we had some sort of melting pot of prototyp elements, probably as a core that was around 4:00 to 6:00 centuries of common era, probably before or little bit after, and from this port we have precious stones.

00:22:12 Speaker 2

Jumping up on one side to form various magical stories so they had catatonic and on the other side to form real tantric traditions.

00:22:25 Speaker 2

So this struggling between the tasks.

00:22:31 Speaker 2

Allows me now to get to the core point of our excursion today to the Jade.

00:22:38 Speaker 2

454.

00:22:39 Speaker 2

So if a few words about the text.

00:22:43 Speaker 2

Is also called Tantra Raja Battarica, especially by the Kashmiri like Apinagut Takshima Raja. And does it commentators.

00:22:54 Speaker 2

So means vulnerable King of the Tantras. It is a tantric text prescribing extreme practises.

00:23:04 Speaker 2

Extremely anti, Norman. So you you will find references to Rachel cannibalism, human sacrifices, et cetera, et cetera.

00:23:12 Speaker 2

So it turns for shortcuts.

00:23:15 Speaker 2

It means that it's supposed to have 4 * 6000 verses that is 24,000 verses. However, not all of it survives. We only have 202 chapters and at least 202 chapters. We have about 4500 gods.

00:23:33

And.

00:23:33 Speaker 2

One of those goddesses was a 2 being one is meditary. The Lady of Treasures. Your other name is Kubera, Germany, the mother of the God of riches. So what is?

00:23:49 Speaker 2

Your job is a prior yoga chapter within the 4th of the Jayrata Yam. Also the last part of the Jai Ratayamo, and there after Grandma tradition that is has been revealed. We have some sort of prior work Callis.

00:24:04 Speaker 2

28 of them in total survive, and one of those per yoga deities is called medish, right. So pray yoga here means that this day team after preliminary.

00:24:19 Speaker 2

Allows adeka to do a practise to achieve precise result and this result is not final liberation but rather precise effect. For example finding treasures.

00:24:30 Speaker 2

Becoming attractive political power, winning awards, et cetera, et cetera.

00:24:38 Speaker 2

It is only chapters. A judge of the need is are clearly jewels, golden reaches, you know, as a text and passages it's it's a little bit ambiguous.

00:24:53 Speaker 2

Now I would like to propose you to read through the translation of the NAGESWARI chapters, the keys, and to discover how it how, how it feels, what it looks like, and this chapter has not been translated.

00:25:08 Speaker 2

And it's the very first times that it appears here in public.

00:25:13 Speaker 2

So so I need to look for what, Sir?

00:25:22 Speaker 2

The goodness asks, who is this extraordinary terrible Kali, whose name is Nidish Roy? How's this goddess, bestowing all CD helps to get the treasures?

00:25:34 Speaker 2

Or powerful, but please tell me the entire secret to Lord. What doubt is there? Venerable Bairava said to have goddess and bairava.

00:25:42 Speaker 2

By law, frightening. Terrible. God. Literally, Paul. Well, I will tell you what you have asked. Listen to the powerful Kylie called Kubragani.

00:25:55 Speaker 2

Having a resorted to an auspicious place, he should worship the mother of mantras.

00:26:01 Speaker 2

So alphabetical, then you should raise the video decorated with 24 syllables.

00:26:08 Speaker 2

And here we have a quite long code of mantra because all mantras in the Jai ratiyamma are coded, there is only hymns are given in open. So this is the passage that comes 24 syllables of the mantra.

00:26:23 Speaker 2

You see here in the middle, with evocative and cuvara Germany actually is uncoded and not B.

00:26:36 Speaker 2

Which is.

00:26:36 Speaker 2

What surprising pronunciation for for this region?

00:26:43 Speaker 2

The big amount of videos that you see on the top four of them, they take, they're taking from the main mantra of the main data of the Jai rata, the God is called kalasam karshin.

00:26:57 Speaker 2

And finally we have.

00:27:00 Speaker 2

The the part which she supposed to do and the concluding syllable. Sorry, concluding parts.

00:27:09 Speaker 2

So is supreme in attracting treasures. We have a technical term with Hannah Carson. So she's attract or extracting the treasures. Her mantra consists of 24 syllables. As difficult is terrible and difficult to approach.

00:27:27 Speaker 2

And then we have your visual representation. The terrible one arises from the candle chakra means that she's identified with Kundalini and she's eager to grasp the triple world.

00:27:41 Speaker 2

She is shining like 10s of thousands of millions and millions of blazing fires of universal destruction.

00:27:48 Speaker 2

And that was terrible teeth. She produces a powerful fire marking the end of the Kalpa she has the eyes like a Whirlpool of babes of molten gold. Frightening on account of your diamond middle teeth.

00:28:04 Speaker 2

Resembling the colour of the autumn sky or the throat of srikanta means she's blue or repulsive form on account of white ligaments means that she must be very ski.

00:28:16 Speaker 2

He's a terribly deformed face. She's eager to destroy the universal egg with your terrifying rava. So Rava is a synonym for mantra technical term. However, it's really something which is empowered, something that is like a raw.

00:28:34 Speaker 2

And so so here are the consists of the.

00:28:36 Speaker 2

Good with your 8 hands and I was really from God. Human skull. Kat wanga. She's also holding a maze. Wardrohyman head in the Royal land. She's sitting on the shoulders of kubira. So she's also represented like his mother, but she actually writes.

00:28:56 Speaker 2

Him in the middle of treasures, with her body embarrassed with a heap of great treasure, with a great jewels. I have tried to generate her images with the eye.

00:29:08 Speaker 2

It could have looked like this, however she has far too many hands and the objects are not correspondent.

00:29:15 Speaker 2

Another AI variant.

00:29:18 Speaker 2

This is probably the closest to what we want, but Cobra is missing and again too many hands and finalise how it could. It might have looked like again, the images have no historical value whatsoever. None of them picks up all of the required.

00:29:38 Speaker 2

Description.

00:29:41 Speaker 2

Well, let us continue with your chapter and see your function and the CDC gives.

00:29:48 Speaker 2

She extracts the treasures, even those from the world of the Nagas.

00:29:52 Speaker 2

Having visualised your beautiful.

00:29:55 Speaker 2

Worship you by means of heroic mode, that is, with extreme rituals. He should bear in being joined with the MUDRA mudra. He has not a hand sign but a partner and decorated with open telephone. Go to parameshwari for.

00:30:11 Speaker 2

3 substances from human body beginning with great fat and great flesh.

00:30:16 Speaker 2

The third one is not given, but where it is blood after that, having resorted to the traitors mountains. If you recite the videos have a million times, then he will obtain the power of Quiche RA, so he will be able to go in there to.

00:30:32 Speaker 2

By the grace of the goddess of gods, unfortunate with 300,000, he will obtain this entire plan of medium C DS. He will be successful. No doubt. My words are not false.

00:30:45 Speaker 2

Unfortunately, it was 100,000 repetition. He will become the Lord of Treasures.

00:30:51 Speaker 2

So so far we have a description of the goddess. The initiation part is skipped and we have the initial accumulation of the power. So when.

00:31:02 Speaker 2

The SADAKA receives the mantra of the goddess from his guru. He has to do this preliminary practises to get to to get into contact with the power of the mantra after that.

00:31:16 Speaker 2

We have a Southerner proper, so this is a yoga dedicated to getting the treasures.

00:31:24 Speaker 2

Having resorted to the auspicious place for treasures, he should sow mustard seeds there, having recited the mantras 100 times over the pearls of milk, one should scatter them while standing in the vessel.

00:31:39 Speaker 2

Or slender wasted one.

00:31:41 Speaker 2

It will indeed be sure without.

00:31:42 Speaker 2

Touched by feet.

00:31:45 Speaker 2

Then we will probably have something missing, because maybe this part is an abbreviation of an earlier tantric text, probably from Mantra Mar.

00:31:55 Speaker 2

Thus, having slept that is in the morning, the Garland should be thrown there with some fish. Guaranteed is very, very shy of a component, so it is a gathering that was decorating some Shaiva.

00:32:10 Speaker 2

Either maybe linger, maybe a statue, and it's Sadhika would could get this gallant who has a particular power after this.

00:32:20 Speaker 2

Some of this methods it comes under control within seven days.

00:32:25 Speaker 2

The worshipped ones would direct the minds there.

00:32:28 Speaker 2

And servants are the cadets. His mind into this mustard seeds place. He starts to get visionary science. And here we have visionary science. So if he sees a linga, you'll get a collection of jewels.

00:32:44 Speaker 2

A foreman is for great treasure. Half Moon is for gold and Lotus for a hip of silver.

00:32:52 Speaker 2

Will is an auspicious sign and the even the middle of it. Maybe not the world, but the place. There is a hole. Then it is a bill that means that this is a door.

00:33:03 Speaker 2

Underworld Patara UN nagaloka.

00:33:08 Speaker 2

I have I representation of how it might look like.

00:33:15 Speaker 2

And let's continue having known those signs. He should perform suddenly, after that, the binding of directions part that was missing in, etc. Is to be done with issues of the mustard seeds impaired with mantras.

00:33:34 Speaker 2

With branches, rope or auspicious wooden pegs made of khadira wood, so this here marks the space and fixes it in some way.

00:33:43 Speaker 2

And the devices main goddess is to be worshipped with all heroic procedures.

00:33:48 Speaker 2

He should burn there. The Master chiefs joined with poison and salt. So this particular mixture tortures and orgasms. And the Nagas come up.

00:34:00 Speaker 2

So sad. The culture does not serve stay unaffected. Having entered the visionary state, Diana Vista, he should reside the video. Great power by 1000 repetition. He attracts a collection of treasures oshankari even if those are protected by Vastuki vasuki's great Snake.

00:34:21 Speaker 2

Was personally.

00:34:24 Speaker 2

They appear on the ground by on the real ground, by the power of mantra in front of sadaka the assembly without doubt, by the power of criminal videos. The intelligent one should grasp some with a state of mind, void of any doubts.

00:34:40 Speaker 2

The threats of the etcetera Palace feel protectors and those will perish. So Chitra powers and some other supernatural beings, they come on the taxadake usually, when there is a tragic extracting rituals.

00:34:57 Speaker 2

So we have the successful practise represented by Al.

00:35:03 Speaker 2

And we are switching now to the concluding part of Nideshwadi chapter for what actually these treasures.

00:35:12 Speaker 2

And this part is surprisingly Buddhist.

00:35:15 Speaker 2

One should not accumulate here, for the earth is full of treasures or goddess of the world of gods, having thus generated one who is devoted to enjoyment should distribute.

00:35:27 Speaker 2

To the goods the leaders of Saddekas even to putraqas of Bhairavi so guru said the Kazem Putra Kaza 3 levels of Shiva practitioner Putraqas means sons, so they they are just accepted. So the sons of the guru like sons.

00:35:45 Speaker 2

The one should give to those who know the pledge Samaya.

00:35:48 Speaker 2

A great accumulation of wealth.

00:35:51 Speaker 2

He himself should perform everyday the yogas to bairavaa make houses of gods or dig wells, bones, water tanks.

00:36:00 Speaker 2

It should be given to the helpless and the orphaned and to beggars at all times.

00:36:07 Speaker 2

This law of treasures should be performed at all times by the Noor of mantras, but once should never remain idle even for a moment. Thanks to this, the extremely terrible Samsara won't be eternal. This life is impermanent. Youth is impermanent.

00:36:23 Speaker 2

And wealth is unstable. Therefore devotion should be practised towards Shiva. The removal of inauspiciousness.

00:36:32 Speaker 2

And the very fine words which points us to the tradition from where this chapter might be coming from.

00:36:40 Speaker 2

Within the mantra, Margaret and especially in the stream of Bairro, as a revelation or in the Bairavi law, all this world is impermanent, consisting of three qualities.

00:36:51 Speaker 2

Oslanda Windrush by old age signals and fear, tormented by grief and fatigue, having considered the one tormented by the fire of thir kinds of suffering, he showed firmly resolved to the auspicious path of the Maha Mahesh.

00:37:05 Speaker 2

The more **** heterosexuals was probably used as a synonym of Capitalica tradition.

00:37:14 Speaker 2

It's.

00:37:16 Speaker 2

However, it might be some different tradition of the mantra Marga, but this points us to to the fact from which exact tradition which precedes Jai Ratha Jayrata, Yamil itself by a few centuries. Definitely this nudishwari chapter is coming from.

00:37:33 Speaker 2

Having abandoned everything when life is uncertain or barely, he will be firmly fixed on the path of the mantra and yoga. This has been explained to you. What else will you ask? And then we have a colourful of the chapter here in the chapters about the procedure of kobara Germany of the 4th stratka of the Great Tantra consisting of.

00:37:54 Speaker 2

1000 versus sports that are that the Yamaha that belongs to the domain of shirts.
Cheddar. So domain of the tradition of cut of head.

00:38:03 Speaker 2

Using the video, Peter, the seat of the invocation of the goddesses itself belonging to
the Bairava Stream of Revelation.

00:38:14 Speaker 2

What? What the?

00:38:16 Speaker 2

Needs is after all.

00:38:19 Speaker 2

So in this chapter that we have just seen, it is our riches gold, jewel silver but also the
first first element of the compound.

00:38:32 Speaker 2

Putting together lots of the magical juices resigned, all chemical substances and also
chemical knowledge kadga magic sword. Also the magic.

00:38:46 Speaker 2

Some oil and philosophy that allows to be transported.

00:38:51 Speaker 2

Angina ointment for the eyes allowing to either to see the invisible or to become
invisible, and all this magical objects and substances.

00:39:00 Speaker 2

As somehow necessary to transform a human being into see how intervidiate how
basically to use synonyms. A set of an accomplished being with very supernatural
capacities, and the ability to fly.

00:39:16 Speaker 2

And the state especially requires a magic sword, so the swine impetus arits Agra. Our
aesthetic absolutely wanted that. Why do they count is sold from the world of not a?

00:39:26 Speaker 2

Here you have two vidyadharaas flying, not the position of legs and probably he ever
had magic swords that is now partly broken.

00:39:38 Speaker 2

So living in the city that is supernatural capacities obtained by tantric practise, it is the first element of the middle level city list.

00:39:50 Speaker 2

And this needy authors can be material or visionary or even revelatory.

00:39:57 Speaker 2

To get to this point, let us go through the hierarchy of seeding in the jarata tayyamullah.

00:40:03 Speaker 2

And let's start from the bottom. So at the very bottom, we have black magic actions killing, attracting, putting under control provoking and Mickey drawing mud, paralysing being his addictions. For example, the mantras of another.

00:40:19 Speaker 2

Know in the future, making objects and people possessed and creating illusions. There are some more, but there is no principal ones are here.

00:40:29 Speaker 2

This low level CD give access to the middle one and when we switch from the low to the middle, something happens to sadaqa. He gets the the capacities of seeing and hearing because.

00:40:45 Speaker 2

All on higher level CDs requires those capacities. So what do we find that the middle first of all these atrocious, needy? Then we have the meetings with supernatural beings such as the actually again for getting treasures.

00:41:01 Speaker 2

Process of obtaining the Magic sword and then entering the underworld, obtaining magical objects against that sword, Anjuna, Paducah, et cetera.

00:41:15 Speaker 2

And this middle level cities.

00:41:20 Speaker 2

Give rise to the highest city, which can only be achieved after the full transformation. So the highest cities are all synonymous and they are all sort of pointing to the moment of obtaining the nondual highest state.

00:41:36 Speaker 2

It can be called human visa dative, flying melapa or meeting with a yogi's obtaining a sabta John Mapas. So it's a human victim which who has been reborn 7 times precisely for that purpose.

00:41:51 Speaker 2

Etcetera, etcetera.

00:41:54 Speaker 2

And so we have a.

00:41:58 Speaker 2

And this may be a city.

00:42:02 Speaker 2

It is a part of town request. Maybe you could imagine it as a computer game.

00:42:08 Speaker 2

Where a little saddeka goes from level to level, he has to collect special objects. So here is one of the possible.

00:42:19 Speaker 2

One of the possible structures from down to to.

00:42:22 Speaker 2

Very up.

00:42:24 Speaker 2

That it can be gathered from the Jade Rati Amo. So first of all.

00:42:30 Speaker 2

Eventual possession that he would perform on other people or objects.

00:42:36 Speaker 2

From that position state he would get information about the treasures and he would also know how to enter patala, the underworld, which seems to be an obligatory passage from the patala Vietnam, the local or patala. He gets magical objects, especially special attention is given to.

00:42:58 Speaker 2

Once he got the sword, it marks a sign. It marks a stain that he's going to be transformed into sedal vidyadhara. And then we have, like, a girt.

00:43:10 Speaker 2

So because on the top of it we have. This leads us to probably the highest state in the all the tradition, but all of this we have now another level of cream on the cake which is which are yoga near related tradition. So she could get highest cities directly without passing through.

00:43:29 Speaker 2

All this.

00:43:31 Speaker 2

But if he meets supernatural beings such as yoginis or dark knees and they can guide him directly to the primal transformation, this final transformation is understood as a perfect state.

00:43:46 Speaker 2

That combines pleasure and liberation, and it is a state of dating, the nondual tradition.

00:43:55 Speaker 2

So now let's let's switch to the combination of words, how they appear in the tantric text, especially in the Jai drata yamo we have 3 variet combinations.

00:44:09 Speaker 2

Of with Darshana with SIN bundle binding. So fixing the treasures was a bit one has seen in special state and extracting akarshma today we shall only be able to address some of the darshan.

00:44:24 Speaker 2

Also seeing treasures, motive of seeing treasures exist already in Harry, but Jeteca Malland when I try to dig there I found some notes that there are possible traces of such.

00:44:38 Speaker 2

Of such concepts that one sees treasures as part of accomplishment in Polycanon.

00:44:45 Speaker 2

If we take a rosy Shiva Canon to a typical tantric expression would run. Is needing patrioty, so if he does something then he sees the treasures and what he does precisely here is that having applied.

00:45:01 Speaker 2

In Anjana this magic substance on the eyes, this other guy sees the treasures in the ground, and when he raises his gaze up, he will see Davis and Gandavas.

00:45:14 Speaker 2

However, we want here into a big problem, and this discuss at length by jayra, tayyamo and also some passages of with the reopen.

00:45:26 Speaker 2

Writing Tantra Loca sadika himself often cannot see the things because vision and hearing open up when the person is already quite accomplished.

00:45:37 Speaker 2

And that has the only choice to use the low level CD setters to get someone possessed in order to obtain desired information about the treasures.

00:45:49 Speaker 2

As seen treasures is can be translated, can be considered as some kind of byproduct of altering consciousness.

00:45:59 Speaker 2

And we have a whole series of terms related to such practises.

00:46:04 Speaker 2

The most innocent being Swapna. So sleep when a person sleeps on a mountain empowered object in this particular drains because it is a drain and it is a special step but not as stable as the other ones. As a treasures have to have to be bound.

00:46:22 Speaker 2

Something like this logic. It still requires that more investigation then we have a big passages, the collection of passages on Swastavasia.

00:46:33 Speaker 2

The regular position that is executed on children and then we have a country compost called Corica as well as Anjana. So this magical cranberries and vajra mudra, this vajra mudra is again a special state of consciousness. It's from the shat Karo.

00:46:51 Speaker 2

Which is used to bind treasures.

00:46:55 Speaker 2

How we shall only discuss further, very briefly, so starvation and Corica.

00:47:01 Speaker 2

So visually states the establish it is an avion that is possession of or literally entrance in a same body swasta. By extension we can translate it as it is a position that.

00:47:17 Speaker 2

Leaves body same as opposed to brahana or is a possession which is considered to be a sickness.

00:47:27 Speaker 2

It is estimation is what's used and is being used for regular purposes. In India. First of all, the child must be must be able to talk but must not have entered into property yet and he or she must have proper science.

00:47:46 Speaker 2

A tantric after exciting many hundreds of mantras.

00:47:50 Speaker 2

Shows a reflecting object to a child. It can be a mirror, soap ball of water, or in some language that I know quite well. They put some black luck on the nail of the child.

00:48:05 Speaker 2

The child looks at this deeply and sees the images in the reflecting surface and tells simply what he or she sees.

00:48:13 Speaker 2

The entity that speaks through the child is often considered to be a tantric goddess.

00:48:19 Speaker 2

This possession, this kind of possession is considered to be non.

00:48:22 Speaker 2

To the child.

00:48:24 Speaker 2

What happens in the job at Yamaha?

00:48:27 Speaker 2

We have a detailed description of particular body signs as a child should have particular clothes, enjoy enjoy the time of his restoration? One could only invite a young girl, Kumar.

00:48:42 Speaker 2

This girl is considered to be possessed by the main goddess, so a form of.

00:48:47 Speaker 2

But uh, it it can can be various other aspects of this child is worshipped as goddess.

00:48:55 Speaker 2

One of the signs that Avesha happens is actually.

00:49:00 Speaker 2

Quite complicated passage that might be easily mistranslated. So because it runs like so, having abandoned the earth she stands and then some distances again. So one might conclude conclude that some limitation happens.

00:49:17 Speaker 2

That is.

00:49:19 Speaker 2

Because in some of the key passages actually it's written that the child changes the LOCA. So from our world who she is transported to another world where she can see and see everything.

00:49:36 Speaker 2

The child can reveal the locations of treasures magical object, tell the past, present and future, as well as to recite or reveal very long religious text.

00:49:47 Speaker 2

For example is.

00:49:48 Speaker 2

That the child can recite through Rajya without ever having loaned it the state again is considered to be apparently not harmful.

00:50:00 Speaker 2

Another alternative.

00:50:04 Speaker 2

Himself would be to use a kind of tantric compass which is called horika in the jade rata.

00:50:13 Speaker 2

So the term only occurs in jargat. I am in the sense of magical objects showing the direction.

00:50:21 Speaker 2

The word quarry also occurs in ideal alchemy, but that means just some substance. So what it is, it is an empty container as a made of five metals or a bamboo filled with some.

00:50:35 Speaker 2

Substances.

00:50:37 Speaker 2

That can be ashes from the cremation pyre or some some pieces of dead bodies. It can be called transgressive mixture.

00:50:47 Speaker 2

Object is possessed and is activated by particular mantra. How does it work? Object moves spontaneously changes aspect only one side. For example by becoming wet or writes.

00:51:01 Speaker 2

I write the science. Why? It's strongly like a composite church who has stolen the cow, for example, control treasures, magical objects, entrance to the underworld, etcetera.

00:51:15 Speaker 2

So we get into our conclusion points.

00:51:21 Speaker 2

Share both terminology and procedures for extracting treasures.

00:51:26 Speaker 2

This may be due to a very ancient common source. One recent influence of jairat. I am Allah upon the text called Sanskrit brihad Qatar.

00:51:38 Speaker 2

The search for media.

00:51:39 Speaker 2

A lot of archaic elements from the mantra marker or probably from even before, and it looks contradictory to the jadra Taimur itself, which belongs to Vidya Pitra and where everything can be achieved by meeting yoginis.

00:51:55 Speaker 2

Media is often is one of the middle level city, a supernatural capacities, and it is a must have for the town request.

00:52:04 Speaker 2

Needy can be material riches, but also it seems to be the first term denoting a whole set of magical objects.

00:52:12 Speaker 2

Seeing treasures mark of the partial transformation in the South Daka if that.

00:52:18 Speaker 2

Not happen.

00:52:18 Speaker 2

I wish on others remain an option.

00:52:21 Speaker 2

Needy, at least as a child that is not a name in itself, but rather one of the means to achieve full desired transformation.

00:52:31 Speaker 2

And thank you very much for your attention.