THE PROGRAM

The Tantrāloka: The “Light on the Tantras” was written by Abhinavagupta in the 11th century and is considered to be the seminal exposition in Tantric Shaivism. Abhinavagupta described it as a manual for liberation.

The intent of this new program is to contribute to the revival of the teachings of the Tantrāloka in their deepest essence and explore the heart of its timeless written and oral wisdom. Students will learn long-forgotten, powerful meditation techniques, participate in pujas (rituals), and experience a unique program structured as regular immersions complemented by online sessions and lessons.

Two Tantric Adepts

Don’t miss this rare opportunity to be in the company of two Tantric adepts, each of whom, through his own depth of study and practice, has attained mastery as both a jñānin and a yogin.

Swami Khecaranatha

Swami Khecaranatha is an authentic adept of Trika Śaivism in the śaktipāta lineage of Nityananda & Rudrananda. With a mastery etched from more than forty years of inner practice and selfless service, he is a highly regarded teacher of Tantric sādhana.

Boris Marjanovic

Boris Marjanovic, Ph.D., has spent the last twenty-five years studying and teaching Indian philosophy and Sanskrit. His work is not only rooted in scholarly studies but also in attaining refined experiential knowledge through the practice of various meditative techniques. He has resided in Varanasi for over 12 years.

KNOWLEDGE & EXPERIENCE

Join Swami Khecaranatha and Boris Marjanovic and as they explore the key aspects of Tantric practice described in the Tantrāloka, each bringing his own direct experience and wisdom-filled perspective.

The great Kashmiri Shaivite master Abhinavagupta wrote that the sādhaka should seek an adept who is both a jñānin and a yogin: a jñānin because he knows the purport of the scriptures and can teach it to others, and an authentic yogin, due to the profound insight he can impart based on the experience he has achieved through his own depth of practice.

Knowledge & Experience

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Time in which perception persists is called a moment. Furthermore, both time and perception are closely related to the breath.

The act of perception unfolds through all the states of consciousness, every instant, from the subtlest to the grossest — thus moving from non-discursive (nirvikalpa) to fully developed thought-construct (vikalpa).

This process remains hidden from us, as we are able only to perceive gross aspects of vimārśa. By reading relevant sections of Chapters 6 & 10 of the Tantrāloka, we will examine the nature of the act of perception and how it can be illuminated through the practice of Trika Yoga.

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510-529-4173 830 Bancroft Way, Berkeley, CA
More details at TrikaShala.com
(TrikaShala is the Spiritual Program of Sacred Space Yoga Sanctuary)

$295, $250 if paid by May 24 (includes lunch & dinner on Sat and lunch on Sun)
Some Slokas from the Tantrāloka

According to the Siddhayogeśvarimata, the kundalinī šakti is transformed into unmanā if balanced with the life breath (prānasama). This has also been stated by the lord himself in the Yoginikaula Tantra. TĀ 7:40

The ultimate limit of time is the perception itself. As long as that perception persists that is [considered] a moment. TĀ 7:25cd

The yogin, whose movement of the breath has thus been completely suppressed through effort, gradually internalizes/digests that movement of the breath. TĀ 7:21cd-22ab

When prāṇa has gradually been absorbed, a yogin attains a state in which the time has been compressed to a single point. [What remains is] “one, perfectly full Consciousness” because the differentiated perception has been dissolved. TĀ 7:22cd-23ab

Thus, the entire temporal division is established in the life breath; life breath in the spanda, spanda in emptiness (khe) and that (tat) emptiness in Consciousness. Therefore, the entire universe rests in Consciousness. TĀ 7:62cd-63ab

The Time, Breath, and Cognition Intensive Schedule

Fri - Sun, June 24-26, 2016

Day 1 - Friday

“Time and Prāṇa” Meditation #1 7:00-8:00pm
Introduction of Relevant Topics 8-9:30
Tea and Light Snack 9:30

Day 2 - Saturday

Q&A on Previous Day 9:00-10:15
“Time and Prāṇa” Meditation #2 10:15-12:30
Lunch 12:30-2:30
Discourse from Tantrāloka Chapters 6 & 7 2:30-4:30
Break and Yoga Asanas 4:30-5:45
Practice of “Time and Prāṇa” Meditations 1 and 2 5:45-7:00
Q&A on Experience 7:00-8:00
Dinner 8:00

Day 3 - Sunday

Overview of Some Meditative Practices taught by Abhinava on “Time and Prāṇa” 9:00-10:00
Meditations 1 and 2 10:00-11:00
Introduction to TĀ ch. 10 11:00-12:00
Lunch 12:00 - 2:00
Discourse from Tantrāloka Chapters 6, 7 and 10 2:00-4:00
Break and Yoga Asanas 4:00-4:45
Final Instruction for Home Practice, and Q&A 4:45-6:00
Closing Remarks 6:00-6:30
The Essence of Śaktipāta: The Descent of Grace

Join Boris Marjanovic & Swami Khecaranatha as they explore śaktipāta, one of the most significant aspects of Tantric practice, each bringing his own direct experience and wisdom-filled perspective, along with powerful revelations insights from Chapter 13 of the Tantrāloka, written by the great Tantric master Abhinavagupta.

This is the second in a series of intensives based on original translations of the Tantrāloka, to be presented by Swami Khecaranatha and Boris Marjanovic.

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Topics Covered:

- śaktipāta
- Teacher and disciple
- Knowledge and ignorance
- The rise of discriminative knowledge (viveka)
- Intuitive knowledge (pratibhā)
- The nature of mala and its destruction

Boris will be reading and explaining the slokas from the original Sanskrit text. Khecaranatha will be commenting on the slokas, leading guided meditations, and giving śaktipāta.

Free Introductory Talk
Mon, June 27, 7-9:00 pm

Thurs-Sunday, June 30-July 3, 2016

$375, $325 if paid by May 24

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Abhinavagupta described the Tantraloka, as a manual for liberation. Along with its commentary it is over 3,500 pages in Sanskrit, and each sentence is filled with profound meaning.

**SOME SLOKAS FROM THE TANTRĀLOKA**

Thus, it is written in Kirāṇa Tantra that [knowledge arises] with the help of a teacher, study of scriptures and by one’s own insight. TĀ 13: 162cd-163ab

Although teacher and scriptures, as well as other means of gaining valid knowledge [are also causes of manifesting it] but they are nothing more than instruments; pratibhā, on the other hand is supreme because it alone is [capable of] fulfilling all desires. TĀ 13: 156

Pratibhā knowledge becomes more prominent with the help of a teacher and [study of] scriptures just like a fire, hidden under the ashes, becomes more bright [by blowing into it]. TĀ 13: 175cd-176

Initiation is of different types: [it can occur] from [teacher’s] exposition [on the nature of reality], from embrace, from a mere glance, from [the study of] scriptures, from transmission [of the energy], by showing the external discipline [to a disciple] disregarding the caste... from the power of mantra and mudra, from ritual action and by penetrating into a disciple through the vital breath [prāṇa]; it could occur in one of these ways or all of them. TĀ 13: 227cd-229ab