

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

Session One

श्री देव्युवाच
śrī devyuvāca
श्रुतं देव मया सर्वं रुद्रयामलसंभवम् ।
त्रिकभेदमशेषेण सारात्सारविभागशः ॥ १ ॥
śrutaṁ deva mayā sarvaṁ rudrayāmalasambhavam ।
trikabhedamaśeṣeṇa sārātsāravibhāgaśaḥ ॥ 1 ॥

The Glorious Goddess said:

O God, I have heard the entirety of the teaching on threefold division of *shakti* (into transcendent, intermediate, and imminent manifestations), the quintessential portion of everything that has been produced Rudra and his consort (the Rudrayamala Tantra).

अद्यापि न निवृत्तो मे संशयः परमेश्वर ।
किं रूपं तत्त्वतो देव शब्दराशिकलामयम् ॥ २ ॥
adyāpi na nivṛtto me saṁśayaḥ parameśvara ।
kiṁ rūpaṁ tattvato deva śabdarāśikalāmayam ॥ 2 ॥

But even now my doubts have not dissipated, Supreme Lord. What is your real form, o God? Do you consist of the energies inherent in the multitude of sounds?

किं वा नवात्मभेदेन भैरवे भैरवाकृतौ ।

त्रिशिरोभेदभिन्नं वा किं वा शक्तित्रयात्मकम् ॥ ३ ॥

kiṁ vā navātmabhedena bhairave bhairavākṛtau ।
triśirobhedabhinnam vā kiṁ vā śaktitrayātmakam ॥ 3 ॥

Is the true form of Bhairava found in the nine-fold division as delineated in the Bhairava Tantra? Is it different from the divisions enumerated in the Trishira Bhairava Tantra? Or is it in the three *śaktis*?

नादबिन्दुमयं वापि किं चन्द्रार्धनिरोधिकाः ।

चक्रारूढमनच्छकं वा किं वा शक्तिस्वरूपकम् ॥ ४ ॥

nādabindumayaṁ vāpi kiṁ candrārdhanirodhikāḥ ।
cakrārūḍhaamanackam vākiṁ vā śaktisvarūpakam ॥ 4 ॥

Is it in the inner sounds and drops? Or is it the states known as “the obstructor” and “the half-moon”? Does it rise through the *cakras*, or the unvoiced, or is it the true nature of *śakti*?

परापरायाः सकलम् अपरायाश्च वा पुनः ।

पराया यदि तद्वत्स्यात् परत्वं तद्विरुध्यते ॥ ५ ॥

parāparāyāḥ sakalam aparāyāśca vā punaḥ ।
parāyā yadi tadvatsyāt paratvaṁ tadvirudhyate ॥ 5 ॥

Is it both transcendent and imminent? Or is it immanent and composed of parts? If the transcendent exists like that, then it would contradict the idea of transcendence.

न हि वर्णविभेदेन देहभेदेन वा भवेत् ।

परत्वं निष्कलत्वेनसकलत्वे न तद्भवेत् ॥ ६ ॥

na hi varṇavibhedena dehabhedena vā bhavet ।
paratvaṁ niṣkalatvena sakalatve na tadbhavet ॥ 6 ॥

Transcendence cannot be divided into classes or appearances. Because transcendence is indivisible, it cannot be that which has parts.

प्रसादं कुरु मे नाथनिःशेषं छिन्धि संशयम् ।

भैरव उवाच

साधु साधु त्वया पृष्टं तन्त्रसारमिदं प्रिये ॥ ७ ॥

prasādam kuru me nāthaniḥśeṣam chindhi saṁśayam ।
bhairava uvāca
sādhu sādhu tvayā pṛṣṭam tantrasāramidam priye ॥ 7 ॥

O Lord, favor me with your grace and cut away every single doubt.

Bhairava said:

Right you are, my dear. This question of yours is the very core of tantra.

गूहनीयतमं भद्रे तथापि कथयामि ते ।

यत्किञ्चित्सकलं रूपं भैरवस्य प्रकीर्तितम् ॥ ८ ॥

gūhanīyatamaṁ bhadre tathāpi kathayāmi te ।
yatkiñcitsakalam rūpaṁ bhairavasya prakīrtitam ॥ 8 ॥

**Blessed One, although it is most secret I will nevertheless tell it to you. Whatever has
been stated to be the divisible form of Bhairava. . .**

तदसारतया देवि विज्ञेयं शक्रजालवत् ॥

मायास्वप्नोपमं चैव गन्धर्वनगरभ्रमम् ॥ ९ ॥

tadasāratayā devi vijñeyaṁ śakrajālavat ॥
māyāsvapnopamaṁ caiva gandharvanagarabhramam ॥ 9 ॥

**. . . that is to be regarded as insubstantial, o Goddess, like Indra's net, like an illusion or
a dream, a mirage, like a city of ghosts in the sky.**

ध्यानार्थं भ्रान्तबुद्धीनां क्रियाडम्बरवर्तिनाम् ।
केवलं वर्णितं पुंसां विकल्पनिहतात्मनाम् ॥ १० ॥

dhyānārthaṁ bhrāntabuddhīnāṁ kriyāḍambaravartinām ।
kevalaṁ varṇitaṁ puṁsāṁ vikalpanihatātmanām ॥ 10 ॥

He has been so portrayed only to aid the meditations of people with confused intellects,
practitioners of ostentatious rituals who are stuck in conceptual thought.

तत्त्वतो न नवात्मासौ शब्दराशिर्न भैरवः ।
न चासौ त्रिशिरा देवो न च शक्तित्रयात्मकः ॥ ११ ॥
tattvato na navātmāsau śabdarāśirna bhairavaḥ ।
na cāsau trīśirā devo na ca śaktitrayātmakaḥ ॥ 11 ॥

In reality, Bhairava is not in the nine-fold division, nor in the multitude of sounds. O
Goddess, he is not in the three heads or the essence of the three *shaktis*.

नादबिन्दुमयो वापि न चन्द्रार्धनिरोधिकाः ।
न चक्रक्रमसंभिन्नो न च शक्तिस्वरूपकः ॥ १२ ॥
nādabindumayo vāpi na candrārdhanirodhikāḥ ।
na cakrakramasambhinno na ca śaktisvarūpakaḥ ॥ 12 ॥

He is not the inner sound or the drop, nor “the obstruc-
ter or “the half-moon.” He is not the successive piercing of the cakras, and he is not the
true nature of *shakti*.

अप्रबुद्धमतीनां हि एता बालविभीषिकाः ।
मातृमोदकवत्सर्वं प्रवृत्त्यर्थमुदाहृतम् ॥ १३ ॥
aprabuddhamatīnām hi etā bālavibhīṣikāḥ ।
māṭṛmodakavatsarvaṃ pravṛttyarthamudāhṛtam ॥ 13 ॥

Like tales to frighten children or treats given by a mother, all these have been taught for the purpose of the advancement of those of inferior intellect.

दिक्कालकलनोन्मुक्ता देशोद्देशाविशेषिणी ।
व्यपदेष्टुमशक्यासावकथ्या परमार्थतः ॥ १४ ॥
dikkālakalanonmuktā deśoddeśāviśeṣiṇī ।
vyapadeṣṭumaśakyāsāvakathyā paramārthataḥ ॥ 14 ॥

He is free from being in any place or time and cannot be particularized by having a certain location or designation. Ultimate reality is indescribable and cannot be signified.

अन्तः स्वानुभवानन्दा विकल्पोन्मुक्तगोचरा ।
यावस्था भरिताकारा भैरवी भैरवात्मनः ॥ १५ ॥
antaḥ svānubhavānandā vikalponmuktagocarā ।
yāvasthā bharitākārā bhairavī bhairavātmanaḥ ॥ 15 ॥

The blissful experience in one's own innermost self is accessible only when conceptual thought ceases. The true self of Bhairava is Bhairavi, whose state is the appearance of plenitude.

तद्वपुस्तत्त्वतो ज्ञेयं विमलं विश्वपूरणम् ।

एवंविधे परे तत्त्वे कः पूज्यः कश्च तृप्यति ॥ १६ ॥

tadvapustattvato jñeyam vimalam viśvapūraṇam ।
evamvidhe pare tattve kaḥ pūjyaḥ kaśca tṛpyati ॥ 16 ॥

The essence of reality is known to be stainless and all-pervasive. This being the form of the highest reality, who is worshipped? Who is propitiated by being worshipped?

एवंविधा भैरवस्य यावस्था परिगीयते ।

सा परा पररूपेण परादेवी प्रकीर्तिता ॥ १७ ॥

evamvidhā bhairavasya yāvasthā parigīyate ।
sā parā rūpeṇa parādevī prakīrtitā ॥ 17 ॥

So it is that this form of Bhairava is celebrated as his real state. It is proclaimed to be the Supreme Goddess, supreme because it is the highest form.

शक्तिशक्तिमतोर्यद्वत् अभेदः सर्वदा स्थितः ।

अतस्तद्धर्मधर्मित्वात् परा शक्तिः परात्मनः ॥ १८ ॥

śaktiśaktimatoryadvat abhedaḥ sarvadā sthitaḥ ।
atastaddharmadharmitvāt parā śaktiḥ parātmanaḥ ॥ 18 ॥

There is always a unity between *shakti* and the possessor of *shakti*. So it is that that which is real is the same as that which possesses what is real – the highest *shakti* is the true self of the highest one (i.e. Bhairava).

न वह्नेर्दाहिका शक्तिः व्यतिरिक्ता विभाव्यते ।

केवलं ज्ञानसत्तायां प्रारम्भोऽयं प्रवेशने ॥ १९ ॥

na vahnerdāhikā śaktiḥ vyatiriktā vibhāvyate ।
kevalam jñānasattāyām prārambho'yam praveśane ॥ 19 ॥

The power to burn is not distinguishable from the fire that burns. Such is only a preliminary distinction for gaining knowledge.

शक्त्यवस्थाप्रविष्टस्य निर्विभागेन भावना ।

तदासौ शिवरूपी स्यात् शैवी मुखमिहोच्यते ॥ २० ॥

śaktyavasthāpraviṣṭasya nirvibhāgena bhāvanā ।
tadāsau śivarūpī syāt śaivī mukhamihocyate ॥ 20 ॥

For one who enters the state of *śakti*, there is a feeling of undifferentiation. Such a one then becomes the very form of Shiva. It is said in this context that (*śakti*) is the face of Shiva.

यथालोकेन दीपस्य किरणैर्भास्करस्य च ।

ज्ञायते दिग्विभागादि तद्वच्छक्त्या शिवः प्रिये ॥ २१ ॥

yathālokena dīpasya kiraṇairbhāskarasya ca ।
jñāyate digvibhāgādi tadvacchaktyā śivaḥ priye ॥ 21 ॥

Just as a lamp is known by its light, the sun by its rays, and the directions by their parts, so, dear one, is Shiva known by *śakti*.

श्रीदेव्युवाच

śrīdevyuvāca

देवदेव त्रिशूलाङ्क कपालकृतभूषण

दिग्देशकालशून्या च व्यपदेशविवर्जिता ॥ २२ ॥

devadeva trīśūlāṅka kapālakṛtabhūṣaṇa
digdeśakālaśūnyā ca vyapadeśavivarjitā ॥ 22 ॥

The Glorious Goddess said:

O God of gods, ornamented with the trident and skulls,
that which is empty of place, space, and time, which cannot be designated,

यावस्था भरिताकारा भैरवस्योपलभ्यते ।

कैरुपायैर्मुखं तस्य परादेवी कथं भवेत्

यथा सम्यगहं वेद्मि तथा मे ब्रूहि भैरव ॥ २३ ॥

yāvasthā bharitākārā bhairavasyopalabhyate ।
kairupāyairmukhaṁ tasya parādevī kathaṁ bhavet
yathā samyagahaṁ vedmi tathā me brūhi bhairava ॥ 23 ॥

the state which has the form of the plenitude of Bhairava – how is it found?
By what means does the Highest Goddess become his very face? Tell me, Bhairava, in a
way I can understand properly.

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The Vijnana Bhairava Tantra

Session Two

Dhāranā 1

श्रीभैरव उवाच

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

śrībhairava uvāca

ūrdhve prāṇo hyadho jīvo visargātmā paroccaret ।
utpattidvityasthāne bharaṇādbharitā sthitiḥ ॥ 24 ॥

The glorious Bhaira said:

The Supreme One, whose very nature is creative, manifests as the upward moving *prana* and the downward moving *jīva* (= *apana*). By holding awareness at the place where the two begin one attains the state of plenitude.

Dhāranā 2

मरुतोऽन्तर्बाहिर्वापि वियद्युग्मानिवर्तनात् ।

भैरव्या भैरवस्येत्यं भैरवि व्यज्यते वपुः ॥ २५ ॥

maruto'ntarbahirvāpi viyadyugmānivartanāt ।

bhairavyā bhairavasyettham bhairavi vyajyate vapuḥ ॥ 25 ॥

Bhairavi, when the two breaths, the in-going and out-going, are prevented from returning (i.e. restrained) at the space (where they end), the essence of what makes Bhairava Bhairava, is found.

Dhāraṇā 3

न ब्रजेन्न विशेच्छक्तिर्मरुद्रूपा विकासिते ।

निर्विकल्पतया मध्ये तया भैरवरूपता ॥ २६ ॥

na vrajenna viśecchaktirmarudrūpā vikāsite ।
nirvikalpatayā madhye tayā bhairavarūpatā ॥ 26 ॥

When *śakti* in the guise of the inner winds neither goes out nor comes in, but rather expands in the middle due to the cessation of conceptual thought, there appears the form of Bhairava.

Dhāraṇā 4

कुम्भिता रेचिता वापि पूरिता वा यदा भवेत् ।

तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते ॥ २७ ॥

kumbhitā recitā vāpi pūritā vā yadā bhavet ।
tadante śāntanāmāsau śaktyā śāntaḥ prakāśate ॥ 27 ॥

When one does a capsule retention at end of either the exhalation or inhalation, when this practice known as “pacification” is completed, the Pacifier (i.e. Bhairava) appears thanks to *śakti*.

Dhāraṇā 5

आ मूलात्किरणाभासां सूक्ष्मात् सूक्ष्मतरात्मिकाम् ।

चिन्तयेत्तां द्विषट्कान्ते शाम्यन्तीं भैरवोदयः ॥ २८ ॥

ā mūlātkiraṇābhāsāṃ sūkṣmāt sūkṣmatarātmikām ।
cintayettām dviṣṭkānte śāmyantīṃ bhairavodayaḥ ॥ 28 ॥

Concentrate on that which rises from the *muladhara cakra* like the rays of the rising sun, and then gets subtler and subtler until at last it dissolves into “the twelve” (i.e., the *sahasrara cakra*), and Bhairava appears.

Dhāranā 6

उद्गच्छन्तीं तडिद्रूपां प्रतिचक्रं क्रमात्क्रमम् ।

उर्ध्वं मुष्टित्रयं यावत् तावदन्ते महोदयः ॥ २९ ॥

udgacchantīm taḍidrūpām praticakraṁ kramātkramam ।
urddhvaṁ muṣṭitrayaṁ yāvat tāvadante mahodayaḥ ॥ 29 ॥

Like lightning rising through the cakras, one by one, moving up until it reaches the “three fists” (i.e., the *sahasrara cakra*), and at the end of the process the Great One appears.

Dhāranā 7

क्रमद्वादशकं सम्यग्द्वादशाक्षरभेदितम् ।

स्थूलसूक्ष्मपरस्थित्या मुक्त्वा मुक्त्वान्ततः शिवः ॥ ३० ॥

kramadvādaśakaṁ samyagdvādaśākṣarabheditam ।
sthūlasūkṣmaparasthityā muktvā muktvāntataḥ śivaḥ ॥ 30 ॥

Twelve are succesively broken open by means of the twelve associated syllables. Having been liberated from the gross and subtle states, in the end the highest state is Shiva.

Dhāranā 8

तयापूर्याशु मूर्धान्तं भङ्क्त्वा भ्रूक्षेपसेतुना ।

निर्विकल्पं मनः कृत्वा सर्वोर्ध्वे सर्वगोद्रमः ॥ ३१ ॥

tayāpūryāśu mūrdhāntaṁ bhaṅktvā bhrūkṣepasetunā ।
nirvikalpaṁ manaḥ kṛtvā sarvordhve sarvagodgamaḥ ॥ 31 ॥

When the body is filled with that (*kundalini/shakti*) up to the crown of the head, having broken off (the breath) at the bridge formed by the contracted eyebrows (i.e., suspending breathing due to concentration on the *ajna cakra*) and having emptied the mind of conceptual thought, the All-Pervading One comes forth in the highest state of all.

Dhāraṇā 9

शिविपक्षैश्चित्ररूपैर्मण्डलैः शून्यपञ्चकम् ।

ध्यायतोऽनुत्तरे शून्ये प्रवेशो हृदये भवेत् ॥ ३२ ॥

śikhipakṣaiścitrarūpairmaṇḍalaiḥ śūnyapañcakam ।
dhyāyato'nuttare śūnye praveśo hṛdaye bhavet ॥ 32 ॥

Because of the meditation on the five emptinesses (the five objects of the five physical senses) which are like the five circles in the brightly colored tailfeathers of a peacock, one enters the heart of the unsurpassed emptiness.

Dhāraṇā 10

ईदृशेन क्रमेणैव यत्र कुत्रापि चिन्तना ।

शून्ये कुड्ये परे पात्रे स्वयं लीना वरप्रदा ॥ ३३ ॥

īdrśena krameṇaiva yatra kutrāpi cintanā ।
śūnye kuḍye pare pātre svayaṁ līnā varapradā ॥ 33 ॥

In such a systematic manner, wherever one puts one's awareness on emptiness – whether it's on the emptiness of a wall or of a high personage – it is absorbed into itself, giving one a great gift.

Dhāraṇā 11

कपालान्तर्मनो न्यस्य तिष्ठन्मीलितलोचनः ।

क्रमेण मनसो दाड्यात् लक्ष्येल्लक्ष्यमुत्तमम् ॥ ३४ ॥

kapālāntarmano nyasya tiṣṭhanmīlitalocanaḥ ।
krameṇa manaso dāḍyāt lakṣayellakṣyamuttamam ॥ 34 ॥

Fixing the mind on the inside of the skull (i.e. on the *sahasrara cakra*) and keeping one's eyes shut, due the increasing stability of the mind one will observe the highest observable thing.

Dhāraṇā 12

मध्यनाडी मध्यसंस्था बिससूत्राभरूपया ।

ध्यातान्तर्व्योमया देव्या तया देवः प्रकाशते ॥ ३५ ॥

madhyanāḍī madhyasaṁsthā bisasūtrābharūpayā ।
dhyātāntarvyomayā devyā tayā devaḥ prakāśate ॥ 35 ॥

One should meditate on space inside the central channel, situated in the middle of the body with a form like the fibre inside the stem of a lotus. Because of that Goddess, the deity appears.

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

Session Three

Dhāranā 13

कररुद्धदृगस्त्रेण भ्रूमेदाद्द्वारोधनात् ।

दृष्टे बिन्दौ क्रमालीने तन्मध्ये परमा स्थितिः ॥ ३६ ॥

kararuddhadṛgastreṇa bhrūmedāddvārodhanāt ।
dṛṣṭe bindau kramāllīne tanmadhye paramā sthitiḥ ॥ 36 ॥

Using the hands as weapons, one covers the eyes (and other openings). Because the openings have been blocked and the (cakra located at) the eyebrows has been pierced, the drop is perceived. As one is gradually absorbed into it, there is the supreme state.

Dhāranā 14

धामान्तः क्षोभसंभूतसूक्ष्माग्नितिलकाकृतिम् ।

बिन्दुं शिखान्ते हृदये लयान्ते ध्यायतो लयः ॥ ३७ ॥

dhāmāntaḥ kṣobhasambhūtasūkṣmāgnitilakākṛtim ।
binduṁ śikhānte hṛdaye layānte dhyāyato layaḥ ॥ 37 ॥

One should meditate on the drop at the end of the tuft of hair (i.e., at the *sahasrara cakra*) which appears as a subtle flame, like the ornamental red mark on the forehead, and is produced when one rubs the eyes. By the end of the dissolution, everything dissolves into the heart.

Dhāraṇā 15

अनाहते पात्रकर्णेऽभग्नशब्दे सरिद्धृते ।

शब्दब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ ३८ ॥

anāhate pātrakarṇe'bhagnaśabde sariddhrute ।
śabdabrahmaṇi niṣṇātaḥ paraṁ brahmādhigacchati ॥ 38 ॥

When one stepped in knowledge of the sound of Brahman listens with a trained ear to the unstruck, uninterrupted sound of a rushing river, he reaches the highest Brahman.

Dhāraṇā 16

प्रणवादिसमुच्चारात् प्लुतान्ते शून्यभावनत् ।

शून्यया परया शक्त्या शून्यतामेति भैरवि ॥ ३९ ॥

praṇavādisamuccārāt plutānte śūnyabhāvanāt ।
śūnyayā parayā śaktyā śūnyatāmeti bhairavi ॥ 39 ॥

O Bhairavi, one who recites “om” and other such seed mantras and then meditates on emptiness at the end of the drawn out version of such a recitation, arrives at emptiness through emptiness, the highest *shakti*.

Dhāraṇā 17

यस्य कस्यापि वर्णस्य पूर्वान्तावन्तुभावयेत् ।

शून्यया शून्यभूतोऽसौ शून्याकारः पुमान्भवेत् ॥ ४० ॥

yasya kasyāpi varṇasya pūrvāntāvanubhāvayet ।
śūnyayā śūnyabhūto'sau śūnyākāraḥ pumānbhavet ॥ 40 ॥

Even one who contemplates on what is before and after the sound, that person becomes joined with emptiness through emptiness; he assumes the form of emptiness.

Dhāraṇā 18

तन्त्र्यादिवाद्यशब्देषु दीर्घेषु क्रमसंस्थितेः ।

अनन्यचेताः प्रत्यन्ते परव्योमवपुर्भवित् ॥ ४१ ॥

tantryādivādyaśabdeṣu dīrghēṣu kramasānsthiteḥ ।
ananyacetāḥ pratyante paravyomavapurbhavet ॥ 41 ॥

One who with single-mindedness stays fixated for a long time on the sound of music made by a lute or other stringed instruments will, at the end of the process, become embodied in the space of the Supreme One.

Dhāraṇā 19

पिण्डमन्त्रस्य सर्वस्य स्थूलवर्णक्रमेण तु ।

अर्धेन्दुबिन्दुनादान्तः शून्योच्चारद्भवेच्छिवः ॥ ४२ ॥

piṇḍamantrasya sarvasya sthūlavarṇakrameṇa tu ।
ardhendubindunādāntaḥ śūnyocchārādbhavecchivaḥ ॥ 42 ॥

One who goes step by step from the gross form of any of the seed mantras up through the crescent and drop until one reaches the end of sound in emptiness – that person becomes Shiva.

Dhāraṇā 20

निजदेहे सर्वदिक्कं युगपद्भावेद्वियत् ।

निर्विकल्पमनास्तस्य वियत्सर्वं प्रवर्तते ॥ ४३ ॥

nijadehe sarvadikkaṁ yugapadbhāvavedvīyat ।
nirvikalpamanāstasya vīyatsarvaṁ pravartate ॥ 43 ॥

One should, with a mind free of conceptual thought, meditate on the empty space in his own body, in all directions simultaneously - and everything turns into empty space.

Dhāraṇā 21

पृष्ठशून्यं मूलशून्यं युगपद्भावयेच्च यः ।

शरीरनिरपेक्षिण्या शक्त्या शून्यमना भवेत् ॥ ४४ ॥

prṣṭhaśūnyaṁ mūlaśūnyaṁ yugapadbhāvayecca yaḥ ।
śarīranirapekṣiṅyā śaktyā śūnyamanā bhavet ॥ 44 ॥

One who meditates simultaneously on the emptiness above and the emptiness at the root (i.e., below) achieves a mind of emptiness through the *śakti* that is independent of the body.

Dhāraṇā 22

पृष्ठशून्यं मूलशून्यं हृच्छून्यं भावयेत्स्थिरम् ।

युगपन्निर्विकल्पत्वान्निर्विकल्पोदयस्ततः ॥ ४५ ॥

prṣṭhaśūnyaṁ mūlaśūnyaṁ hr̥cchūnyaṁ bhāvayetsthiram ।
yugapannirvikalpatvānnirvikalpodayastataḥ ॥ 45 ॥

One should meditate unwaveringly and simultaneously on the emptiness above, the emptiness of the root, and the emptiness of the heart. Because of that non-conceptuality, there then arises the nonconceptual state.

Dhāraṇā 23

तनूदेशे शून्यतैव क्षणमात्रं विभावयेत् ।

निर्विकल्पं निर्विकल्पो निर्विकल्पस्वरूपभाक् ॥ ४६ ॥

tanūdeśe śūnyataiva kṣaṇamātraṁ vibhāvayet ।
nirvikalpaṁ nirvikalpo nirvikalpasvarūpabhāk ॥ 46 ॥

One who meditates nonconceptually on the emptiness of the body, even for just a moment, becomes without conceptions and comes to possess the self-nature of what is beyond conceptual thought.

Dhāraṇā 24

सर्वं देहगतं द्रव्यं वियद्याप्तं मृगेक्षणे ।

विभावयेत्ततस्तस्य भावना सा स्थिरा भवेत् ॥ ४७ ॥

sarvaṁ dehagataṁ dravyaṁ viyadvyāptaṁ mṛgekṣaṇe ।
vibhāvayettatastasya bhāvanā sā sthirā bhavet ॥ 47 ॥

O doe-eyed one, one should meditate on all the physical elements that constitute the body as being just empty space, and then his meditation will become unwavering.

Dhāraṇā 25

देहान्तरे त्वग्विभागं भित्तिभूतं विचिन्तयेत् ।

न किञ्चिदन्तरे तस्य ध्यायन्नध्येयभागभवेत् ॥ ४८ ॥

dehāntare tvagvibhāgaṁ bhittibhūtaṁ vicintayet ।
na kiñcidantare tasya dhyāyannadhyeyabhāgbhavet ॥ 48 ॥

One should concentrate on just the skin encasing the body like a wall. “There is nothing inside.” Meditating on that, one becomes joined with the imponderable.

Dhāraṇā 26

हृद्याकाशे निलीनाक्षः पद्मसंपुटमध्यगः ।

अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात् ॥ ४९ ॥

hṛdyākāṣe nilinākṣaḥ padmasampuṭamadhyagaḥ ।
ananyacetāḥ subhage paraṁ saubhāgyamāpnuyāt ॥ 49 ॥

O fortunate one, if one’s senses are collapsed into the space at the heart center, and one focusses single-pointedly on the center space of the lotus, one obtains the highest good fortune.

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

Session Four

Dhāranā 29

कालाग्निना कालपदादुत्थितेन स्वकं पुरम् ।
प्लुष्टं विचिन्तयेदन्ते शान्ताभासस्तदा भवेत् ॥ ५२ ॥
kālāgninā kālapadādutthitena svakaṁ puram ।
pluṣṭaṁ vicintayedante śāntābhāsastadā bhavet ॥ 52 ॥

One should imagine that one's own body is being burnt by the fire of time, beginning at the "foot of time" (i.e. the big toe of the left foot) and moving upwards. At the end of the meditation, one then takes on the appearance of The Pacifier.

Dhāranā 30

एवमेव जगत्सर्वं दग्धं ध्यात्वा विकल्पतः ।
अनन्यचेतसः पुंसः पुंभावः परमो भवेत् ॥ ५३ ॥
evameva jagatsarvaṁ dagdhaṁ dhyātvā vikalpataḥ ।
ananyacetasaḥ puṁsaḥ puṁbhāvaḥ paramo bhavet ॥ 53 ॥

Similarly, one should meditate on the whole universe being burnt with an unwavering, one-pointed mind. That person reaches the highest achievement of humanity.

Dhāranā 31

स्वदेहे जगतो वापि सूक्ष्मसूक्ष्मतराणि च ।
तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा ॥ ५४ ॥
svadehe jagato vāpi sūkṣmasūkṣmatarāṇi ca ।
tattvāni yāni nilayaṁ dhyātvānte vyajyate parā ॥ 54 ॥

One should meditate on the dissolution of the more and more subtle building blocks of one's own body or of the universe. In the end, one finds the Supreme Goddess.

Dhāraṇā 32

पीनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे ।

प्रविश्य हृदये ध्यायन्मुक्तः स्वातन्त्र्यमाप्नुयात् ॥ ५५ ॥

pīnām ca durbalām śaktim dhyātvā dvādaśagocare ।
praviśya hṛdaye dhyāyanmuktaḥ svātantryamāpnuyāt ॥ 55 ॥

Meditate on the gross, weak form of *śakti* located within the scope of the twelve (i.e., the six sense organs and the six consciousnesses). Make it enter the heart and meditate on it there and you will obtain liberation and sovereignty.

Dhāraṇā 33

भुवनाध्वादिरूपेण चिन्तयेत्क्रमशोऽखिलम् ।

स्थूलसूक्ष्मपरस्थित्या यावदन्ते मनोलयः ॥ ५६ ॥

bhuvanādhvādirūpeṇa cintayetkramaśo'khilam ।
sthūlasūkṣmaparasthityā yāvadante manolayaḥ ॥ 56 ॥

One should contemplate on the form of the universe and all its stages of its development and gradually dissolve the whole thing from the gross to the subtle to the highest state, until at the end the mind dissolves.

Dhāraṇā 34

अस्य सर्वस्य विश्वस्य पर्यन्तेषु समन्ततः ।

अध्वप्रक्रियया तत्त्वं शैवं ध्यात्वा महोदयः ॥ ५७ ॥

asya sarvasya viśvasya paryanteṣu samantataḥ ।
adhvaprakriyayā tattvaṁ śaivaṁ dhyātvā mahodayaḥ ॥ 57 ॥

Practicing this method, one should meditate on this whole universe, from one end to the other and on every side, as the Reality of Shiva, and the Great One will appear.

Dhāraṇā 35

विश्वमेतन्महादेवि शून्यभूतं विचिन्तयेत् ।

तत्रैव च मनो लीनं ततस्तल्लयभाजनम् ॥ ५८ ॥

viśvametanmahādevi śūnyabhūtaṁ vicintayet ।
tatraiva ca mano līnaṁ tatastallayabhājanam ॥ 58 ॥

O great Goddess, one should concentrate on this universe as being empty. The mind dissolves into it and then one experiences the dissolution.

Dhāraṇā 36

घटादिभाजने दृष्टिं भित्तीस्त्यक्ता विनिक्षिपेत् ।

तल्लयं तत्क्षणाद्गत्वा तल्लयात्तन्मयो भवेत् ॥ ५९ ॥

ghaṭādibhājane dṛṣṭiṁ bhittīstyaktā viniṣipet ।
tallayaṁ tatkṣaṇādgatvā tallayāttanmayo bhavet ॥ 59 ॥

Fix your gaze on the inside of a pitcher or something like it, ignoring what encloses it. Suddenly the pitcher will disappear into the dissolution and you will be absorbed into it.

Dhāraṇā 37

निर्वृक्षगिरिभित्त्यादिदेशे दृष्टिं विनिक्षिपेत् ।

विलीने मानसे भावे वृत्तिक्षीणः प्रजायते ॥ ६० ॥

nirvṛkṣagiribhittiyādideśe dṛṣṭiṁ viniṣipet ।
viline mānase bhāve vṛttikṣīṇaḥ prajāyate ॥ 60 ॥

Fix your gaze on a place without trees, or on a mountain or a wall. When the mind gets absorbed into them, the mind's activity will diminish.

Dhāranā 38

उभयोर्भावयोर्ज्ञानि ध्यात्वा मध्यं समाश्रयेत् ।

युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते ॥ ६१ ॥

ubhayorbhāvayorjñāne dhyātvā madhyaṁ samāśrayet ।
yugapacca dvayaṁ tyaktvā madhye tattvaṁ prakāśate ॥ 61 ॥

One should meditate on the perception of two things, and then place yourself in the middle between them. Dropping the two of them simultaneously, reality appears.

Dhāranā 39

भावे त्यक्ते निरुद्धा चित् नैव भावान्तरं व्रजेत् ।

तदा तन्मध्यभावेन विकसत्यतिभावना ॥ ६२ ॥

bhāve tyakte niruddhā cit naiva bhāvāntaraṁ vrajet ।
tadā tanmadhyabhāvena vikasatyatibhāvanā ॥ 62 ॥

When the mind leaves one object and then is restrained from wandering to another object, being in the middle between objects the highest realization then unfolds.

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

Session Five

Dhāranā 40

सर्वं देहं चिन्मयं हि जगद्धा परिभावयेत् ।

युगपन्निर्विकल्पेन मनसा परमोदयः ॥ ६३ ॥

sarvaṁ dehaṁ cinmayam hi jagadvā paribhāvayet ।
yugapannirvikalpena manasā paramodayaḥ ॥ 63 ॥

One should conceive of the body or the whole universe as simultaneously being just consciousness. With a mind free of conceptual thought, the Supreme arises.

Dhāranā 41

वायुद्वयस्य संघट्टादन्तर्वा बहिरन्ततः ।

योगी समत्वविज्ञानसमुद्गमनभाजनम् ॥ ६४ ॥

vāyudvayasya saṅghaṭṭādantarvā bahirantataḥ ।
yogī samatvavijñānasamudgamanabhājanam ॥ 64 ॥

Because of placing the mind at the meeting place of the two winds, either inside (i.e., where the inhalation or *apana* ends and the exhalation or *prana* begins) or at the outer limit (i.e. where the exhalation ends and the inhalation begins), the yogi attains equanimity and becomes a proper vessel for knowledge.

Dhāranā 42

सर्वं जगत्स्वदेहं वा स्वानन्दभरितं स्मरेत् ।

युगपन्स्वामृतेनैव परानन्दमयो भवेत् ॥ ६५ ॥

sarvaṁ jagatśvadehaṁ vā svānandabharitaṁ smaret ।
yugapansvāmṛtenaiva parānandamayo bhavet ॥ 65 ॥

One should think mindfully of the whole universe or one's own body as suddenly filled with one's own bliss. Because of the nectar in oneself, one becomes possessed of the highest bliss.

Dhāranā 43

कुहनेन प्रयोगेन सद्य एव मृगेक्षणे ।

समुदेति महानन्दो येन तत्त्वं प्रकाशते ॥ ६६ ॥

kuhanena prayogena sadya eva mṛgekṣaṇe ।
samudeti mahānando yena tattvaṁ prakāśate ॥ 66 ॥

O doe-eyed one, when entranced by a magic show great bliss arises instantly, and with that, reality appears.

Dhāranā 44

सर्वस्रोतोनिबन्धेन प्राणशक्तयोर्ध्वया शनैः ।

पिपीलस्पश्विलायां प्रथते परमं सुखम् ॥ ६७ ॥

sarvasrotonibandhena prāṇaśaktyordhvayā śanaiḥ ।
pipīlasparśavelāyāṁ prathate paramaṁ sukham ॥ 67 ॥

By restraining all the senses, the *prana shakti* slowly starts to rise. You then feel antsy and supreme happiness suffuses you.

Dhāranā 45

वहेर्विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।

केवलं वायुपूर्णं वा स्मरानन्देन युज्यते ॥ ६८ ॥

vahnerviṣasya madhye tu cittam sukhamayam kṣipet ।
kevalam vāyupūrṇam vā smarānandena yujyate ॥ 68 ॥

One should put one's blissful mind in the middle of "fire" and "poison," either on its own or full of wind (i.e., with a retention on the inhalation), and then one is joined with bliss of remembering.

Dhāranā 46

शक्तिसंगमसंक्षुब्धशक्त्यावेशावसानिकम् ।

यत्सुखं ब्रह्मतत्त्वस्य तत्सुखं स्वाक्यमुच्यते ॥ ६९ ॥

śaktisaṅgamasankṣubdhaśaktyāveśāvasānikam ।
yatsukham brahmatattvasya tatsukham svākyamucyate ॥ 69 ॥

The bliss that comes when one is in union with *shakti* (i.e., the partner) and one loses oneself in her because of the intense excitement of the climax – that is the bliss of ultimate reality and is said to come from oneself.

Dhāranā 47

लेहनामन्थनाकोटैः स्त्रीसुखस्य भरात्स्मृतेः ।

शक्त्यभावेऽपि देवेशि भवेदानन्दसंप्लवः ॥ ७० ॥

lehanāmanthanākoṭaiḥ strīsukhasya bharātsmṛteḥ ।
śaktyabhāve'pi deveśi bhavedānandasamplavaḥ ॥ 70 ॥

O queen of the gods, even without *shakti* (the partner) present, just from the intensity of the memory of the bliss that comes from kissing, embracing, and stroking a woman, one becomes immersed in bliss.

Dhāranā 48

आनन्दे महति प्राप्ते दृष्टे वा बान्धवे चिरात्

आनन्दमुद्गतं ध्यात्वा तल्लयस्तन्मना भवेत् ॥ ७१ ॥

ānande mahati prāpte dr̥ṣṭe vā bāndhave cirāt
ānandamudgatam dhyātvā tallayastanmanā bhavet ॥ 71 ॥

When one experiences great bliss, or when one sees a long-lost relative, one should meditate on the arising of the bliss and thoroughly dissolve the mind in it.

Dhāranā 49

जग्धिपानकृतोल्लासरसानन्दविजृम्भणात् ।

भावयेद्भरितावस्थां महानन्दस्ततो भवेत् ॥ ७२ ॥

jagdhipānakṛtollāsarāsānandavijṛmbhaṇāt ।
bhāvayedbharitāvasthām mahānandastato bhavet ॥ 72 ॥

One should meditate on the pleasure that arises from eating and drinking – the bliss of that tasty flavor – and then the state of plenitude and great bliss arise.

Dhāranā 50

गीतादिविषयास्वादासमसौख्यैकतात्मनः ।

योगिनस्तन्मयत्वेन मनोरूढेस्तदात्मता ॥ ७३ ॥

gītādiviṣayāsvādāsamasaukhyāikatātmanaḥ ।
yoginastanmayatvena manorūḍhestadātmatā ॥ 73 ॥

Through the unequalled joy of becoming absorbed completely in the sound of beautiful music and such, the yogi's mind is elevated and becomes one with that.

Dhāranā 51

यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् ।

तत्र तत्र परानन्दस्वरूपं संप्रवर्तते ॥ ७४ ॥

yatra yatra manastuṣṭirmanastatraiva dhārayet ।
tatra tatra parānandasvarūpaṁ sampravartate ॥ 74 ॥

**One should place the mind on whatever gives the mind satisfaction, for that's where
the true nature of highest bliss may be found.**

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

Session Six

Dhāranā 52

अनागतायां निद्रायां प्रणष्टे बाह्यगोचरे ।
सावस्था मनसा गम्या परा देवी प्रकाशते ॥ ७५ ॥
anāgatāyām nidrāyām praṇaṣṭe bāhyagocare ।
sāvasthā manasā gamyā parā devī prakāśate ॥ 75 ॥

When the mind enters that state where sleep has not yet come but the realm of outside objects has vanished, the Supreme Goddess appears.

Dhāranā 53

तेजसा सूर्यदीपादेराकाशे शबलीकृते ।
दृष्टिनिवेश्या तत्रैव स्वात्मरूपं प्रकाशते ॥ ७६ ॥
tejasā sūryadīpāderākāśe śabalīkṛte ।
dṛṣṭiniveśyā tatraiva svātmarūpaṁ prakāśate ॥ 76 ॥

One should fix one's gaze on the space illuminated by the rays of light from the sun, a lamp, etc. One's true nature will appear there.

Dhāranā 54

करङ्किण्या क्रोधनया भैरव्या लेलिहानया ।
खेचर्या दृष्टिकाले च परावाप्तिः प्रकाशते ॥ ७७ ॥
karaṅkiṅyā krodhanayā bhairavyā lelihānayā ।
khecaryā dṛṣṭikāle ca parāvāptiḥ prakāśate ॥ 77 ॥

At the time one gets a revelation through the mudras known as "skeleton," "anger," "Bhairavi," "licking," and "sky dancer," the Supreme Attainment appears.

Dhāraṇā 55

मृद्धासने स्फिजैकेन हस्तपादौ निराश्रयम् ।

निधाय तत्प्रसङ्गेन परा पूर्णा मतिर्भवेत् ॥ ७८ ॥

mṛdvāsane sphijaikena hastapādaū nirāśrayam ।
nidhāya tatprasaṅgena parā pūrṇā matirbhavet ॥ 78 ॥

Place one buttock on a soft seat, with hands and feet unsupported. At that time, the mind will be filled with the Highest.

Dhāraṇā 56

उपविश्यासने सम्यक् बाहू कृत्वार्धकुञ्चितौ ।

कक्षव्योम्नि मनः कुर्वन् शममायाति तल्लयात् ॥ ७९ ॥

upaviśyāsane samyak bāhū kṛtvārdhakuñcitau ।
kakṣavyomni manaḥ kurvan śamamāyāti tallayāt ॥ 79 ॥

Sitting in the proper position, curve each arm in a half circle. Place the mind in the space in the empty space in the middle of the circle, and one will attain peace through this dissolution.

Dhāraṇā 57

स्थूलरूपस्य भावस्य स्तब्धां दृष्टिं निपात्य च ।

अचिरेण निराधारं मनः कृत्वा शिवं व्रजेत् ॥ ८० ॥

sthūlarūpasya bhāvasya stabdhāṃ dṛṣṭim nipātya ca ।
acireṇa nirādhāraṃ manaḥ kṛtvā śivaṃ vrajet ॥ 80 ॥

Let the gaze settle steadily on the gross form of an object and set the mind free of its support (in conceptual thought) and you will reach Shiva.

Dhāraṇā 58

मध्यजिह्वे स्फारितास्ये मध्ये निक्षिप्य चेतनाम् ।

होच्चारं मनसा कुर्वस्ततः शान्ते प्रलीयते ॥ ८१ ॥

madhyajihve sphāritāsye madhye nikṣipya cetanām ।
hoccāraṁ manasā kurvaṁstataḥ śānte praliyate ॥ 81 ॥

Keeping the tongue inside (and inverted), put your consciousness in the middle of the wide open mouth. Mentally make the sound “ha.” Then one will be absorbed in peace.

Dhāraṇā 59

आसने शयने स्थित्वा निराधारं विभावयन्

स्वदेहं मनसि क्षीणे क्षणात् क्षीणाशयो भवेत् ॥ ८२ ॥

āsane śayane sthitvā nirādhāraṁ vibhāvayan
svadehaṁ manasi kṣīṇe kṣaṇāt kṣīṇāśayo bhavet ॥ 82 ॥

While sitting or lying down, visualize your own body as without support (i.e., suspended in empty space). When the mind stops (its conceptualizing), the karmic dispositions will also stop.

Dhāraṇā 60

चलासने स्थितस्याथ शनैर्वा देहचालनात् ।

प्रशान्ते मानसे भावे देवि दिव्यौघमाप्नुयात् ॥ ८३ ॥

calāsane sthitasyaṥa śanairvā dehacālanāt ।
praśānte mānase bhāve devi divyaughamāpnuyāt ॥ 83 ॥

O goddess, when one slowly moves the body or sits on something that is moving (e.g., when on horseback, motorcycle, or in a moving car), the mind becomes calm and one enters the flow of divine inspiration.

Dhāraṇā 61

आकाशं विमलं पश्यन् कृत्वा दृष्टिं निरन्तराम् ।

स्तब्धात्मा तत्क्षणाद्देवि भैरवं वपुराप्नुयात् ॥ ८४ ॥

ākāśam vimalam paśyan kṛtvā dṛṣṭim nirantarām ।
stabdhātmā tatkṣaṇāddevi bhairavam vapurāpnuyāt ॥ 84 ॥

**Look at the clear blue sky with an unwavering gaze, keeping the body still.
Immediately, o goddess, one will reach Bhairava's essence.**

Dhāraṇā 62

लीनं मूर्ध्नि वियत्सर्वं भैरवत्वेन भावयेत् ।

तत्सर्वं भैरवाकारतेजस्तत्त्वं समाविशेत् ॥ ८५ ॥

līnam mūrdhni viyatsarvam bhairavatvena bhāvayet ।
tatsarvam bhairavākāratejastattvaṁ samāviśet ॥ 85 ॥

One should meditate on the whole sky as Bhairava and absorb it within one's own head. Then you will enter reality as a whole and see the splendor of Bhairava's form.

Dhāraṇā 63

किञ्चिज्ज्ञातं द्वैतदायि बाह्यलोकस्तमः पुनः ।

विश्वादि भैरवं रूपं ज्ञात्वानन्तप्रकाशभृत् ॥ ८६ ॥

kiñcijñātaṁ dvaitadāyi bāhyālokastamaḥ punaḥ ।
viśvādi bhairavam rūpaṁ jñātvānantaprakāśabhṛt ॥ 86 ॥

Realizing that it is Bhairava's form in the waking state and the rest (i.e., the three states of consciousness: waking, dreaming, and deep sleep) – knowing something of the state that produces duality (i.e. the waking state), the "outer light" (i.e. dream state), and the darkness (of deep sleep) – one becomes the bearer of eternal light.

Dhāraṇā 64

एवमेव दुर्निशायां कृष्णपक्षागमे चिरम् ।

तैमिरं भावयन् रूपं भैरवं रूपमेष्यति ॥ ८७ ॥

evameva durniśāyām kṛṣṇapakṣāgame ciram ।
taimiram bhāvayan rūpaṁ bhairavaṁ rūpameṣyati ॥ 87 ॥

Similarly, one should regularly meditate on the darkness as Bhairava's form when, during the waning fortnight, there is a dark and stormy night, and one will enter Bhairava's form.

Dhāraṇā 65

एवमेव निमील्यादौ नेत्रे कृष्णाभमग्रतः ।

प्रसार्य भैरवं रूपं भावयन्स्तन्मयो भवेत् ॥ ८८ ॥

evameva nimilyādaṁ netre kṛṣṇābhamagrataḥ ।
prasārya bhairavaṁ rūpaṁ bhāvayaṁstanmayo bhavet ॥ 88 ॥

Similarly, at first with eyes closed meditate on the darkness in front of you. Then having opened the eyes, meditate on Bhairava's form and you will become that.

Dhāraṇā 66

यस्य कस्येन्द्रियस्यापि व्याघाताच्च निरोधतः

प्रविष्टस्याद्वये शून्ये तत्रैवात्मा प्रकाशते ॥ ८९ ॥

yasya kasyendriyasyāpi vyāghātācca nirodhataḥ
praviṣṭasyādvaye śūnye tatraivātmā prakāśate ॥ 89 ॥

When any sense organ's function is stopped, because of that obstruction one enters the non-dual emptiness and there he sees his true self.

Dhāranā 67

अबिन्दुमविसर्गं च अकारं जपतो महान् ।

उदेति देवि सहसा ज्ञानौघः परमेश्वरः ॥ ९० ॥

abindumavisargam ca akāraṁ japato mahān ।
udeti devi sahasā jñānaughāḥ parameśvaraḥ ॥ 90 ॥

Repeat the letter “a” without nasalization or aspiration at the end, o Goddess, and then suddenly a great flood of wisdom, the Supreme Lord, will arise.

Dhāranā 68

वर्णस्य सविसर्गस्य विसर्गान्तं चित्तिं कुरु ।

निराधारेण चित्तेन स्पृशेद्ब्रह्म सनातनम् ॥ ९१ ॥

varṇasya savisargasya visargāntaṁ citiṁ kuru ।
nirādhāreṇa cittena spr̥śedbrahma sanātanam ॥ 91 ॥

Put your mind on the aspiration at the end of a letter with aspiration. Because the mind has no support, one touches the eternal brahman.

Dhāranā 69

व्योमाकारं स्वामात्मानं ध्यायेद्दिग्भिरनावृतम् ।

निराश्रया चित्तिः शक्तिः स्वरूपं दर्शयित्ता ॥ ९२ ॥

vyomākāraṁ svāmātmānaṁ dhyāyeddigbhiranāvṛtam ।
nirāśrayā citiḥ śaktiḥ svarūpaṁ darśayettadā ॥ 92 ॥

Meditate on the self taking the form of empty space, stretching out endlessly in all directions. *Shakti* in the form of consciousness, being freed from any resting place, then sees its own true nature.

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

Session Seven

Dhāranā 70

किञ्चिदङ्गं विभिद्यादौ तीक्ष्णसूच्यादिना ततः ।

तत्रैव चेतनां युक्त्वा भैरवे निर्मला गतिः ॥ ९३ ॥

kiñcidaṅgam vibhidyādau tīkṣṇasūcyādinā tataḥ ।
tatraiva cetanām yuktvā bhairave nirmalā gatiḥ ॥ 93 ॥

Begin by sticking some part of your body with a something like a sharp needle and then focus your mind there – the pure state within Bhairava.

Dhāranā 71

चित्ताद्यन्तःकृतिर्नास्ति ममान्तर्भावयेदिति ।

विकल्पानामभावेन विकल्पैरुज्झितो भवेत् ॥ ९४ ॥

cittādyantaḥkṛtirnāsti mamāntarbhāvayediti ।
vikalpānāmabhāvena vikalpairujjhito bhavet ॥ 94 ॥

Meditate like this: “There is no internal apparatus of the mind, etc., (i.e., the ego, intellect, and other mental functions), inside me.” Because of the absence of concepts one becomes free of conceptual thought.

Dhāranā 72

माया विमोहिनी नाम कलायाः कलनं स्थितम् ।

इत्यादिधर्मं तत्त्वानां कलयन्न पृथग्भवेत् ॥ ९५ ॥

māyā vimohinī nāma kalāyāḥ kalanam sthitam ।
ityādīdharmaṁ tattvānām kalayanna pṛthagbhavet ॥ 95 ॥

“Illusion is the name for the confusing state which comes from the process of fragmentation.” Thinking this way about the existence of the elemental constituents of reality, one is no longer separate.

Dhāranā 73

झगितीच्छां समुत्पन्नामवलोक्य शमं नयेत् ।

यत एव समुद्भूता ततस्तत्रैव लीयते ॥ ९६ ॥

jhagitīcchām samutpannāmaavalokya śamaṁ nayet ।
yata eva samudbhūtā tatastatraiva liyate ॥ 96 ॥

When one observes a desire arising, one should immediately pacify it. One will then be absorbed in the place where the desire came from.

Dhāranā 74

यदा ममेच्छा नोत्पन्ना ज्ञानं वा कस्तदास्मि वै ।

तत्त्वतोऽहं तथाभूतस्तल्लीनस्तन्मना भवेत् ॥ ९७ ॥

yadā mamecchā notpannā jñānaṁ vā kastadāsmi vai ।
tattvato'haṁ tathābhūtastallīnastanmanā bhavet ॥ 97 ॥

“Who am I when neither my desire nor my wisdom have arisen? In reality, I am being as such.” (Thinking like this,) one is absorbed into that and is identified with that.

Dhāranā 75

इच्छायामथवा ज्ञाने जाते चित्तं निवेशयेत् ।

आत्मबुद्ध्यानन्यचेतास्ततस्तत्त्वार्थदर्शनम् ॥ ९८ ॥

icchāyāmathavā jñāne jāte cittam niveśayet ।
ātmabuddhyānanyacetāstatastattvārthadarśanam ॥ 98 ॥

When desire or wisdom appear one should fix one's mind on it and think about it one-pointedly as nothing other than one's very self. Then one will see the essence of reality.

Dhāranā 76

निर्निमित्तं भवेज्ज्ञानं निराधारं भ्रमात्मकम् ।

तत्त्वतः कस्यचिन्नैतदेवंभावी शिवः प्रिये ॥ ९९ ॥

nirnimittam bhavejjñānam nirādhāram bhramātmakam ।
tattvataḥ kasyacinaitadevambhāvī śivaḥ priye ॥ 99 ॥

Dear one, (relative) knowledge is groundless, baseless, and essentially erroneous. In reality, it belongs to no one. One who meditates like this becomes Shiva.

Dhāranā 77

चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित् ।

अतश्च तन्मयं सर्वं भावयन्भवजिजनः ॥ १०० ॥

ciddharmā sarvadeheṣu viśeṣo nāsti kutracit ।
ataśca tanmayam sarvam bhāvayanbhavajijanaḥ ॥ 100 ॥

There is no difference whatsoever in the nature of consciousness as it is found in all embodied beings. Therefore, a person who meditates on everything as possessing that gains mastery over the world of becoming.

Dhāranā 78

कामक्रोधलोभमोहमदमात्सर्यगोचरे ।

बुद्धिं निस्तमितां कृत्वा तत्तत्त्वमवशिष्यते ॥ १०१ ॥

kāmakrodhalobhamohamadamātsaryagocare ।

buddhiṁ nistimitāṁ kṛtvā tattattvamavaśiṣyate ॥ 101 ॥

When one experiences desire, anger, greed, delusion, intoxication, or jealousy, one should place the mind on it unwaveringly until only the bare essence of it remains.

Dhāranā 79

इन्द्रजालमयं विश्वं व्यस्तं वा चित्रकर्मवत् ।

भ्रमद्वा ध्यायतः सर्वं पश्यतश्च सुखोद्गमः ॥ १०२ ॥

indrajālamayaṁ viśvaṁ vyastaṁ vā citrakarmavat ।

bhramadvā dhyāyataḥ sarvaṁ paśyataśca sukhodgamaḥ ॥ 102 ॥

Meditating on this whole universe as conjured up like a magic show or like a pretty picture and seeing everything as transient, happiness arises.

Dhāranā 80

न चित्तं निक्षिपेद्दुःखे न सुखे वा परिक्षिपेत् ।

भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते ॥ १०३ ॥

na cittam nikṣipedduḥkhe na sukhe vā parikṣipet ।

bhairavi jñāyatāṁ madhye kiṁ tattvamavaśiṣyate ॥ 103 ॥

The mind should not fixate on suffering and not dwell on happiness, Bhairavi. One should know that reality is what remains in the middle.

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

Session Eight

Dhāranā 81

विहाय निजदेहास्थां सर्वत्रास्मीति भावयन् ।
दृढेन मनसा दृष्ट्या नान्येक्षिण्या सुखी भवेत् ॥ १०४ ॥
vihāya nijadehāsthāṃ sarvatrāsmīti bhāvayan ।
dṛḍhena manasā dṛṣṭyā nānyekṣiṇyā sukhī bhavet ॥ 104 ॥

Abandoning the attachment to one's own body, with a concentrated mind one should meditate (thinking), "I am everywhere." Having realized this, one no longer sees "others" and becomes happy.

Dhāranā 82

घटादौ यच्च विज्ञानमिच्छाद्यं वा ममान्तरे ।
नैव सर्वगतं जातं भावयन्निति सर्वगः ॥ १०५ ॥
ghaṭādau yacca vijñānamicchādyam vā mamāntare ।
naiva sarvagatam jātam bhāvayanniti sarvagaḥ ॥ 105 ॥

Meditating on the idea that desire and the like don't arise independently in me but always are linked to when I am conscious of pots, etc., one realizes all-pervasiveness.

{not counted as a separate dhāraṇā}

ग्राह्यग्राहकसंवित्तिः सामान्या सर्वदेहिनाम् ।

योगिनां तु विशेषोऽस्ति संबन्धे सावधानता ॥ १०६ ॥

grāhyagrāhakaśamvittiḥ sāmānyā sarvadehinām ।
yoginām tu viśeṣo'sti sambandhe sāvadhānatā ॥ 106 ॥

It's common for ordinary beings to recognize the subject-object relationship. But it's only the yogis who are attentive to the fact that the two are always found in conjunction.

Dhāraṇā 83

स्ववदन्यशरीरेऽपि संवित्तिमनुभावयेत् ।

अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर्भवेत् ॥ १०७ ॥

svavadanyaśarīre'pi samvittimanubhāvayet ।
apekṣām svaśarīrasya tyaktvā vyāpī dinairbhavet ॥ 107 ॥

One should realize that the consciousness in others' bodies is the same as in one's own. Having abandoned concern for one's own body, one soon becomes all pervasive.

Dhāraṇā 84

निराधारं मनः कृत्वा विकल्पान्न विकल्पयेत् ।

तदात्मपरमात्मत्वे भैरवो मृगलोचने ॥ १०८ ॥

nirādhāraṁ manaḥ kṛtvā vikalpānna vikalpayet ।
tadātmaparamātmatve bhairavo mṛgalocane ॥ 108 ॥

Having freed the mind from all its supports, one should not generate conceptual thought. Then, o doe-eyed one, there will arise the state of Bhairava when one realizes the identity of oneself with the highest self.

Dhāranā 85

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।

स एवाहं शैवधर्मा इति दार्ढ्याद्भवेच्छिवः ॥ १०९ ॥

sarvajñāḥ sarvakartā ca vyāpakaḥ parameśvaraḥ ।
sa evāhaṁ śaivadharmā iti dārḍhyādbhavecchivaḥ ॥ 109 ॥

“The Supreme Lord is omniscient, the creator of all, and all-pervasive. And I, having the same qualities as Shiva, am He.” Firmly believing this, one becomes Shiva.

Dhāranā 86

जलस्येवोर्मयो वह्नेर्ज्वालाभङ्ग्यः प्रभा रवेः ॥

ममैव भैरवस्यैता विश्वभङ्ग्यो विभेदिताः ॥ ११० ॥

jalasyevormayo vahnerjvālābhaṅgyaḥ prabhā raveḥ ॥
mamaiva bhairavasyaitā viśvabhaṅgyo vibheditāḥ ॥ 110 ॥

Just as waves arise from water, flames from fire, and light rays from the sun, these differentiated aspects of the universe come from me, from Bhairava.

Dhāranā 87

भ्रान्त्वा भ्रान्त्वा शरीरेण त्वरितं भुवि पातनात् ।

क्षोभशक्तिविरामेण परा संजायते दशा ॥ १११ ॥

bhrāntvā bhrāntvā śarīreṇa tvaritaṁ bhuvi pātanāt ।
kṣobhaśaktivirāmeṇa parā sañjāyate daśā ॥ 111 ॥

When one spins the body quickly around and around until one falls on the ground, the *shakti* connected to motion ceases and the highest state arises.

Dhāranā 88

आधारेष्वथवाऽशक्त्याऽज्ञानाच्चित्तलयेन वा ॥

जातशक्तिसमावेशक्षोभान्ते भैरवं वपुः ॥ ११२ ॥

ādhāreṣvathavā'śaktyā'jñānāccittalayena vā ॥

jātaśaktisamāveśakṣobhānte bhairavaṁ vapuḥ ॥ 112 ॥

When due to a powerlessness over the bases of perception due to ignorance, or because the mind has gone into dissolution, there arises a *śakti* at the end of the agitation brought about by being absorbed in that – there Bhairava's form appears.

Dhāranā 89

संप्रदायमिमं देवि शृणु सम्यग्वदाम्यहम् ।

कैवल्यं जायते सद्यो नेत्रयोः स्तब्धमात्रयोः ॥ ११३ ॥

sampradāyamimam devi śṛṇu samyagvadāmyaham ।

kaivalyaṁ jāyate sadyo netrayoḥ stabdhamātrayoḥ ॥ 113 ॥

Listen, o Goddess, and I will completely relate to you this traditional wisdom. Just by keeping the eyes fixed immoveable on an object immediately the perfect state of unity arises.

संकोचं कर्णयाः कृत्वा ह्यधोद्वारे तथैव च ।

अनक्कमहलं ध्यायन्विशेदब्रह्म सनातनम् ॥ ११४ ॥

saṅkocaṁ karṇayoḥ kṛtvā hyadhodvāre tathaiva ca ।

anackamahalaṁ dhyāyanvīśedbrahma sanātanam ॥ 114 ॥

Plugging the ears and contracting the lower openings, when one meditates on the sound that is without vowels or consonants one enters eternal ultimate reality.

Dhāraṇā 90

कूपादिके महागते स्थित्वोपरि निरीक्षणात् ।

अविकल्पमतेः सम्यक् सद्यश्चित्तलयः स्फुटम् ॥ ११५ ॥

kūpādike mahāgarte sthitvopari nirīkṣaṇāt ।
avikalpamateḥ samyak sadyaścittalayaḥ sphuṭam ॥ 115 ॥

When one stands above and looks down into something like a well or deep hole, the mind becomes free of conceptual thought and immediately the dissolution of the mind occurs.

Dhāraṇā 91

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा ।

तत्र तत्र शिवावस्था व्यापकत्वात्क्व यास्यति ॥ ११६ ॥

yatra yatra mano yāti bāhye vābhyantare'pi vā ।
tatra tatra śivāvasthā vyāpakatvātkva yāsyati ॥ 116 ॥

Wherever the mind goes – to outer things or inner things – there one will find Shiva. Because Shiva is omnipresent, where will it go (where He is not)?

Dhāraṇā 92

यत्र यत्राक्षमार्गेण चैतन्यं व्यज्यते विभोः ।

तस्य तन्मात्रधर्मित्वाच्चिल्लयाद्भरितात्मता ॥ ११७ ॥

yatra yatrākṣamārgēṇa caitanyam vyajyate vibhoḥ ।
tasya tanmātradharmitvāccillayādbharitātmatā ॥ 117 ॥

Wherever the channels of the senses lead the all-pervading consciousness, since its essence is the same at that (all-pervading consciousness) the mind dissolves and becomes identical to the plenitude.

Dhāraṇā 93

क्षुताद्यन्ते भये शोके गह्वरे वा रणाद्भुते ।

कुतूहले क्षुधाद्यन्ते ब्रह्मसत्तामयी दशा ॥ ११८ ॥

kṣutādyante bhaye śoke gahvare vā raṇāddhute ।
kutūhale kṣudhādyante brahmasattāmayī daśā ॥ 118 ॥

At the beginning or end of a sneeze, when terrified or grief-stricken, when deeply sighing or fleeing from battle, when intensely curious, or at the beginning and end of hunger – that state is where one can find the existence of ultimate reality.

Dhāraṇā 94

वस्तुषु समर्यमाणेषु दृष्टे देशे मनस्त्यजेत् ।

स्वशरीरं निराधारं कृत्वा प्रसरति प्रभुः ॥ ११९ ॥

vastuṣu samaryamaṇeṣu dr̥ṣṭe deśe manastyajet ।
svaśarīraṁ nirādhāraṁ kṛtvā prasarati prabhuḥ ॥ 119 ॥

One should let the mind rest on things remembered or places one has seen. One's body will lose its support (i.e., one will forget one is embodied) and the Lord will arise.

Dhāraṇā 95

क्वचिद्वस्तुनि विन्यस्य शनैर्दृष्टिं निवर्तयेत् ।

तज्ज्ञानं चित्तसहितं देवि शून्यालयो भवेत् ॥ १२० ॥

kvacidvastuni vinyasya śanairdṛṣṭiṁ nivartayet ।
tajjñānaṁ cittasahitaṁ devi śūnyālayo bhavet ॥ 120 ॥

When, o Goddess, one puts one's attention on some object and then slowly withdraws one's gaze, together with one's apprehension and consciousness of that object, one resides in emptiness.

Dhāranā 96

भक्त्युद्रेकाद्विरक्तस्य यादृशी जायते मतिः ॥

सा शक्तिः शांकरि नित्यं भावयेत्तां ततः शिवः ॥ १२१ ॥

bhaktyudrekādviraktasya yādṛśī jāyate matiḥ ॥
sā śaktiḥ śāṅkarī nityaṁ bhāvayettāṁ tataḥ śivaḥ ॥ 121 ॥

The kind of spiritual intuition that derives from the intense devotion of one who has detached is called the “*shakti* of Shankara.” If one meditates on it regularly, Shiva arises.

Dhāranā 97

वस्त्वन्तरे वेद्यमाने सर्ववस्तुषु शून्यता ।

तामेव मनसा ध्यात्वा विदितोऽपि प्रशाम्यति ॥ १२२ ॥

vastvantare vedyamāne sarvavastuṣu śūnyatā ।
tāmeva manasā dhyātvā vidito'pi praśāmyati ॥ 122 ॥

When one is perceiving a particular object, there is the emptiness of all the other objects. If one holds that emptiness in one’s mind, even though (the particular object) is being perceived, one comes to peace.

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

Session Nine

Dhāranā 98

किञ्चिज्ज्ञैर्या स्मृता शुद्धिः साऽशुद्धिः शंभुदर्शने ।

न शुचिर्ह्यशुचिस्तस्मान्निर्विकल्पः सुखी भवेत् ॥ १२३ ॥

kiñcijñairyā smṛtā śuddhiḥ sā'śuddhiḥ śambhudarśane ।
na śucirhyaśucistasmānnirvikalpaḥ sukhi bhavet ॥ 123 ॥

What those of little knowledge regard as purity is impurity in the system of Shiva.
There is neither purity nor impurity, and therefore only one without such conceptions
attains happiness.

Dhāranā 99

सर्वत्र भैरवो भावः सामान्येष्वपि गोचरः ।

न च तद्व्यतिरेकेण परोऽस्तीत्यद्वया गतिः ॥ १२४ ॥

sarvatra bhairavo bhāvaḥ sāmānyeṣvapi gocaraḥ ।
na ca tadvyatirekeṇa paro'stityadvayā gatiḥ ॥ 124 ॥

The omnipresent state of Bhairava is on the radar of even of ordinary people. One who
knows that there is nothing apart from that attains the non-dual condition.

Dhāranā 100

समः शत्रौ च मित्रे च समो मानावमानयोः ।

ब्रह्मणः परिपूर्णत्वादिति ज्ञात्वा सुखी भवेत् ॥ १२५ ॥

samaḥ śatrau ca mitre ca samo mānāvamānayoḥ ।
brahmaṇaḥ paripūrṇatvāditi jñātvā sukhī bhavet ॥ 125 ॥

Because one knows that everything is filled with God, one treats friend and foe alike and is the same whether honored or dishonored. Such a person attains happiness.

Dhāranā 101

न द्वेषं भावयेत्क्वापि न रागं भावयेत्क्वचित् ।

रागद्वेषविनिर्मुक्तौ मध्ये ब्रह्म प्रसर्पति ॥ १२६ ॥

na dveṣaṁ bhāvayetkvāpi na rāgaṁ bhāvayetkvacit ।
rāgadveṣavinirmuktau madhye brahma prasarpati ॥ 126 ॥

One should never feel neither aversion nor attraction toward anyone at all. When one is free of aversion and attraction, God slips in between them.

Dhāranā 102

यदवेद्यं यदग्राह्यं यच्छून्यं यदभावगम् ।

तत्सर्वं भैरवं भाव्यं तदन्ते बोधसंभवः ॥ १२७ ॥

yadavedyaṁ yadagrāhyaṁ yacchūnyaṁ yadabhāvagam ।
tatsarvaṁ bhairavaṁ bhāvyaṁ tadante bodhasambhavaḥ ॥ 127 ॥

That which is unknowable and unapprehendable, empty, and which remains outside of existence -- one should conceive of Bhairava as all that, and at the end Awakening will occur.

Dhāranā 103

नित्ये निराश्रये शून्ये व्यापके कलनोज्झिते ।

बाह्याकाशे मनः कृत्वा निराकाशं समाविशेत् ॥ १२८ ॥

nitye nirāśraye śūnye vyāpake kalanojjhite ।
bāhyākāṣe manaḥ kṛtvā nirākāśaṁ samāviśet ॥ 128 ॥

When one places the mind on outer space – which is unchanging, without support, empty, all-pervasive, and free from limitation – one enters the realm of spacelessness.

Dhāranā 104

यत्र यत्र मनो याति तत्तत्तेनैव तत्क्षणम् ।

परित्यज्यानवस्थित्या निस्तरङ्गस्ततो भवेत् ॥ १२९ ॥

yatra yatra mano yāti tattattenaiva tatkṣaṇam ।
parityajyānavasthityā nistarāṅgastato bhavet ॥ 129 ॥

Wherever the mind goes, immediately make it abandon that (and go to some other thing). When it has no place to stay, it becomes calm.

Dhāranā 105

भया सर्वं रवयति सर्वदो व्यापकोऽखिले ।

इति भैरवशब्दस्य संततोच्चारणाच्छिवः ॥ १३० ॥

bhayā sarvaṁ ravayati sarvado vyāpako'khile ।
iti bhairavaśabdasya santatocchāraṇācchivaḥ ॥ 130 ॥

The one who causes everything to scream in terror, the all-bestowing, pervading the whole universe – by continuously repeating the word “Bhairava,” one becomes Shiva.

Dhāraṇā 106

अहं ममेदमित्यादिप्रतिपत्तिप्रसङ्गतः ।

निराधारे मनो याति तद्ध्यानप्रेरणाच्छमी ॥ १३१ ॥

ahaṁ mamedamityādipratipattiprasaṅgataḥ ।
nirādhāre mano yāti taddhyānapreraṇācchamī ॥ 131 ॥

At those times when one asserts things like, “I am; this is mine,” the mind goes to that which exists independently. Inspired by the meditation on that, one becomes tranquil.

Dhāraṇā 107

नित्यो विभुर्निराधारो व्यापकश्चाखिलाधिपः ।

शब्दान् प्रतिक्षणं ध्यायन् कृतार्थोऽर्थानुरूपतः ॥ १३२ ॥

nityo vibhurnirādhāro vyāpakaścākhilādhipaḥ ।
śabdān pratikṣaṇaṁ dhyāyan kṛtārtho'rthānurūpataḥ ॥ 132 ॥

“Eternal, All-Pervading, Independent, All-Pervading, Overlord of Everything” – meditating every moment on these words, one attains one’s goal in accordance with their meaning.

Dhāraṇā 108

अतत्त्वमिन्द्रजालाभमिदं सर्वमवस्थितम् ।

किं तत्त्वमिन्द्रजालस्य इति दाढर्यच्छम व्रजेत् ॥ १३३ ॥

atattvamindrajālābhamidaṁ sarvamavasthitam ।
kiṁ tattvamindrajālasya iti dāḍhyacchamaṁ vrajet ॥ 133 ॥

This entire universe is devoid of true reality, like a magic show. What reality is there in a magic show? Firmly keeping the mind on this, one reaches peace.

Dhāraṇā 109

आत्मनो निर्विकारस्य क्व ज्ञानं क्व च वा क्रिया ।

ज्ञानायत्ता बहिर्भावा अतः शून्यमिदं जगत् ॥ १३४ ॥

ātmano nirvikārasya kva jñānaṁ kva ca vā kriyā ।
jñānāyattā bahirbhāvā ataḥ śūnyamidaṁ jagat ॥ 134 ॥

How can there be knowledge of, or action done in relation to, the unchanging true self?
External objects exist dependently on being known. The whole world is thus empty.

Dhāraṇā 110

न मे बन्धो न मोक्षो मे भीतस्यैता विभीषिकाः ।

प्रतिबिम्बमिदं बुद्धेर्जलेष्विव विवस्वतः ॥ १३५ ॥

na me bandho na mokṣo me bhītasya itā vibhīṣikāḥ ।
pratibimbamidaṁ buddherjaleṣviva vivasvataḥ ॥ 135 ॥

There is no bondage or liberation for me. These are the hobgoblins of the fearful. This
all is just the projection of the mind, like the sun reflected in water.

Dhāraṇā 111

इन्द्रियद्वारकं सर्वं सुखदुःखादिसंगमम् ।

इतीन्द्रियाणि संत्यज्य स्वस्थः स्वात्मनि वर्तते ॥ १३६ ॥

indriyadvāraṁ sarvaṁ sukhaduḥkhādisaṅgamaṁ ।
itīndriyāṇi santyajya svasthaḥ svātmani vartate ॥ 136 ॥

All pleasure and pain derive from the senses coming into contact with the objects of the
senses. When one detaches from the senses and goes within, one abides in one's own
true self.

Dhāraṇā 112

ज्ञानप्रकाशकं सर्वं सर्वेणात्मा प्रकाशकः ।

एकमेकस्वभावत्वात् ज्ञानं ज्ञेयं विभाव्यते ॥ १३७ ॥

jñānaprakāśakaṁ sarvaṁ sarveṇātmā prakāśakaḥ ।
ekamekasvabhāvatvāt jñānaṁ jñeyaṁ vibhāvyaṭe ॥ 137 ॥

Everything is illuminated by knowledge, and the true self is illuminated by all things.
Because their nature is the same, one should meditate on the knower and the known.

विज्ञानभैरवः
vijñānabhairavaḥ
The Vijnana Bhairava Tantra

Session Ten

मानसं चेतना शक्तिरात्मा चेति चतुष्टयम् ।

यदा प्रिये परिक्षीणं तदा तद्भैरवं वपुः ॥ १३८ ॥

mānasam cetanā śaktirātmā ceti caṭuṣṭayam ।
yadā priye parikṣiṇam tadā tadbhairavam vapuḥ ॥ 138 ॥

When, my dear, the four – mind, intellect, vital energy, and ego – dissolve, then
Bhairava appears.

निस्तरङ्गोपदेशानां शतमुक्तं समासतः ।

द्वादशाभ्यधिकं देवि यज्ज्ञात्वा ज्ञानविज्जनः ॥ १३९ ॥

nistarāṅgopadeśānām śatamuktaṁ samāsataḥ ।
dvādaśābhyadhikam devī yajñātvā jñānavijjanaḥ ॥ 139 ॥

O Goddess, a hundred concise teachings, plus twelve more, have been taught for
making the mind's activity cease. Knowing this, a person becomes wise.

अत्र चैकतमे युक्तो जायते भैरवः स्वयम् ।

वाचा करोति कर्माणि शापानुग्रहकारकः ॥ १४० ॥

atra caikatame yukto jāyate bhairavaḥ svayam ।
vācā karoti karmāṇi śāpānugrahakāraḥ ॥ 140 ॥

And if one practices even just one of these, one arises as Bhairava Himself. Such a one
makes things happen just through speech alone, whether it be blessings or curses.

अजरामरतामेति सोऽणिमादिगुणान्वितः ।

योगिनीनां प्रियो देवि सर्वमैलापकाधिपः ॥ १४१ ॥

ajarāmaratāmeti so'ṇimādiguṇānvitaḥ ।
yoginīnām priyo devi sarvamelāpakādhipaḥ ॥ 141 ॥

O Goddess, such a one gains freedom from old age and death and is endowed with with the powers of being able to shrink and all the rest. Such a one is beloved by all practitioners and is the supreme master in any religious gathering.

जीवन्नपि विमुक्तोऽसौ कुर्वन्नपि न लिप्यते ।

श्रीदेवी उवाच

इदं यदि वपुर्देव परायाश्च महेश्वर ॥ १४२ ॥

jīvannapi vimukto'sau kurvannapi na lipyate ।
śrīdevī uvāca
idaṁ yadi vapurdeva parāyāśca maheśvara ॥ 142 ॥

Liberated while still living, such a one remains karmically unstained even while acting.

The Goddess then said:

If, o God, my Great Lord, this is the essence of the highest state,

एवमुक्तव्यवस्थायां जप्यते को जपश्च कः ।

ध्यायते को महानाथ पूज्यते कश्च तृप्यति ॥ १४३ ॥

evamuktavyavasthāyām japyate ko japaśca kaḥ ।
dhyāyate ko mahānātha pūjyate kaśca tṛpyati ॥ 143 ॥

then who is invoked when one does so properly, and who is it that invokes? On whom does one meditate, Great Lord? Who does one worship and who is pleased by this worship?

हूयते कस्य वा होमो यागः कस्य च किं कथम् ।

श्रीभैरव उवाच

एषात्र प्रक्रिया बाह्या स्थूलेष्वेवमृगेक्षणे ॥ १४४ ॥

hūyate kasya vā homo yāgaḥ kasya ca kiṁ katham ।
śrībhairava uvāca
eṣātra prakriyā bāhyā sthūleṣvevamṛgekṣaṇe ॥ 144 ॥

To whom does one offer a sacrificial offering? To whom does one sacrifice, what does one sacrifice, and how?

Lord Bhairava then said:

O doe-eyed one, these external observances are only the grossest forms.

भूयो भूयः परे भावे भावना भाव्यते हि या ।

जपः सोऽत्र स्वयं नादो मन्त्रात्मा जप्य ईदृशः ॥ १४५ ॥

bhūyo bhūyaḥ pare bhāve bhāvanā bhāvyaṭe hi yā ।
japaḥ so'tra svayaṁ nādo mantrātmā japya īdṛśaḥ ॥ 145 ॥

Meditating again and again on the highest state is the real invocation. Repeating the sound which sounds by itself is the very soul of mantra repetition.

ध्यानं हि निश्चला बुद्धिर्निराकारा निराश्रया ।

न तु ध्यानं शरीराक्षिमुखहस्तादिकल्पना ॥ १४६ ॥

dhyānaṁ hi niścalā buddhirnirākārā nirāśrayā ।
na tu dhyānaṁ śarīrākṣimukhahastādikalpanā ॥ 146 ॥

Keeping the intellect steady without the aid of an image or any other support is real meditation. Meditation is not visualizing something with a body, eyes, face, hands and so forth.

पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।

निर्विकल्पे महाव्योम्नि सा पूजा ह्यादराल्लयः ॥ १४७ ॥

pūjā nāma na puṣpādyairyā matiḥ kriyate dṛḍhā ।
nirvikalpe mahāvvyomni sā pūjā hyādarāllayaḥ ॥ 147 ॥

Worship is not done with flowers and the rest, but by putting one's mind firmly on the nonconceptual, the great void. From the zealous practice of that kind of worship, dissolution occurs.

अत्रैकतमयुक्तिस्थे योत्पद्येत दिनादिनम् ।

भरिताकारता सात्र तृप्तिरत्यन्तपूर्णता ॥ १४८ ॥

atraikatamayuktisthe yotpadyeta dināddinam ।
bharitākāratā sātra ṛptiratyantapūrṇatā ॥ 148 ॥

By assiduously practicing any one of the *dharanas* taught here, more and more fullness arises day to day until there is the utmost plenitude – what is here called “satisfaction.”

महाशून्यालये वह्नौ भूताक्षविषयादिकम् ।

हूयते मनसा सार्धं स होमश्चेतनासृचा ॥ १४९ ॥

mahāśūnyālaye vahnau bhūtākṣaviṣayādikam ।
hūyate manasā sārḍham sa homaścetanāsṛcā ॥ 149 ॥

The real sacrificial offering is when one uses consciousness as the ladle and offers the five elements, the senses, together with the mind, into the fire which is the receptacle of great emptiness.

यागोऽत्र परमेशानि तुष्टिरानन्दलक्षणा ।
क्षपणात्सर्वपापानां त्राणात्सर्वस्य पार्वति ॥ १५० ॥
yāgo'tra parameśāni tuṣṭirānandalakṣaṇā ।
kṣapaṇātsarvapāpānām trāṇātsarvasya pārvati ॥ 150 ॥

O Parvati, Supreme Goddess, sacrifice is here characterized by the bliss of “satisfaction” that comes from the complete protection offered by the destruction of all negative actions.

रुद्रशक्तिसमावेशस्तत्क्षेत्रं भावना परा ।
अन्यथा तस्य तत्त्वस्य कापूजा कश्च तृप्यति ॥ १५१ ॥
rudraśaktisamāveśastatkṣetram bhāvanā parā ।
anyathā tasya tattvasya kāpūjā kaśca tṛpyati ॥ 151 ॥

The true sacred space of pilgrimage is that highest meditation, where one enters the *shakti* of Rudra. Otherwise, when it comes to that ultimate reality, what is worship and who is propitiated by the worship?

स्वतन्त्रानन्दचिन्मात्रसारः स्वात्मा हि सर्वतः ।
आवेशनं तत्स्वरूपे स्वात्मनः स्नानमीरितम् ॥ १५२ ॥
svatantrānandacinmātrasārah svātmā hi sarvataḥ ।
āveśanam tatsvarūpe svātmanaḥ snānamīritam ॥ 152 ॥

The very core of one’s true self is all-pervasive freedom, bliss, and pure consciousness. The real purificatory bath is said to be the absorption into that essence of the true self.

यैरेव पूज्यते द्रव्यैस्तप्यते वा परापरः ।

यश्चैव पूजकः सर्वः स एवैकः क्व पूजनम् ॥ १५३ ॥

yaireva pūjyate dravyaistarpyate vā parāparaḥ ।
yaścaiva pūjakaḥ sarvaḥ sa evaikaḥ kva pūjanam ॥ 153 ॥

The offerings one makes in worship, the materials used to please that which is transcendent and immanent (Shiva and Shakti), and the worshipper – these are all one and the same thing. So where is the worship?

व्रजेत्प्राणो विशेषजीव इच्छया कुटिलाकृतिः ।

दीर्घात्मा सा महादेवी परक्षेत्रं परापरा ॥ १५४ ॥

vrajētpṛāṇo viśējīva icchayā kuṭilākṛtiḥ ।
dīrghātmā sā mahādevī parakṣetraṁ parāparā ॥ 154 ॥

The upward moving energy (*prana*) goes out and the downward moving energy (*jīva* = *apana*) comes in, and they do so automatically but in a constricted way. The Great Goddess straightens Herself out and becomes the highest sacred place for the transcendent and the immanent (Shiva and Shakti).

अस्यामनुचरन् तिष्ठन् महानन्दमयेऽध्वरे ।

तया देव्या समाविष्टः परं भैरवमाप्नुयात् ॥ १५५ ॥

asyāmanucaran tiṣṭhan mahānandamaye'dhvare ।
tayā devyā samāviṣṭaḥ param bhairavamāpnuyāt ॥ 155a ॥

Pursuing and staying in this sacrifice which is full of great bliss, one enters into union with this Goddess and obtain the highest state of Bhairava.

सकारेण बहिर्याति हकारेणविशेत् पुनः ।

हंसहणसेत्यमुं मन्त्रं जीवो जपति नित्यशः ॥ १५५

sakāreṇa bahiryāti hakāreṇaviśet punaḥ |
hamsahaṇṣetyamuṁ mantraṁ jīvo japati nityaśaḥ || 155b ||

The breath goes out with the sound “sa,” and comes back in with the sound “ha.” A person is always repeating this mantra: “hamsa, hamsa.”

षट् शतानि दिवा रात्रौ सहस्राण्येकविंशतिः ।

जपो देव्याः समुद्दिष्टः सुलभो दुर्लभो जडैः ॥ १५६ ॥

ṣaṭ śatāni divā rātrau sahasrāṅyeka viṁśatiḥ |
japo devyāḥ samuddiṣṭaḥ sulabho durlabho jaḍaiḥ || 156 ||

This mantra, taught by the Goddess, is repeated 21,600 times a day. It is easily available, difficult only for the very stupid.

इत्येतत्कथितं देवि परमामृतमुत्तमम् ।

एतच्च नैव कस्यापि प्रकाश्यम् तु कदाचन ॥ १५७ ॥

ityetatkathitaṁ devi paramāmṛtamuttamam |
etacca naiva kasyāpi prakāśyam tu kadācana || 157 ||

O Goddess, this unsurpassed teaching which leads to the highest immortal state has now been told to you, and it should never be revealed to just anyone at all.

परशिष्ये खले क्रूरे अभक्ते गुरुपादयोः ।

निर्विकल्पमतीनां तु वीराणामुन्नतात्मनाम् ॥ १५८ ॥

paraśiṣye khale krūre abhakte gurupādayoḥ ।
nirvikalpmatīnāṃ tu vīraṇāmunnatātmanām ॥ 158 ॥

It should not be revealed to students of other lineages, to the mischeivous or cruel, or to those who have not thrown themselves at the feet of the guru with devotion. It should only be taught to those whose minds are unwavering, who are spiritual heroes and advanced practitioners.

भक्तानां गुरुवर्गस्य दातव्यं निर्विशङ्कया ।

ग्रामो राज्यं पुरं देशः पुत्रदारकुटुम्बकम् ॥ १५९ ॥

bhaktānāṃ guruvargasya dātavyaṃ nirviśaṅkayā ।
grāmo rājyaṃ puram deśaḥ putradārakuṭumbakam ॥ 159 ॥

It should be given without hesitation to the devotees in one's guru's lineage. Village, kingdom, town, country; sons, wives, family members --

सर्वमेतत्परित्यज्य ग्राह्यमेतन्मृगेक्षणे ।

किमेभिरस्थिरैर्देवि स्थिरं परमिदं धनम् ॥ १६० ॥

sarvametatparityajya grāhyametanmṛgekṣaṇe ।
kimebhirasthirairdevi sthiraṃ paramidaṃ dhanam ॥ 160 ॥

. . . the ones who have renounced all that, these are the kind of people for whom this is meant, o doe-eyed one. What's the use of these unreliable things, o Goddess? This is the supreme, reliable treasure!

प्राणा अपि प्रदातव्या न देयं परमामृतम् ।

श्रीदेवी उवाच

देवदेव महादेव परितृप्तास्मि शंकर ॥ १६१ ॥

prāṇā api pradātavyā na deyaṁ paramāmṛtam ।

śrīdevī uvāca

devadeva mahādeva paritr̥ptāsmi śaṅkara ॥ 161 ॥

One might give up even one's life, but not this supreme nectar.

The Glorious Goddess said:

O Shankara, Great God, God of gods, I am now completely satisfied!

रुद्रयामलतन्त्रस्य सारमद्यावधारितम् ।

सर्वशक्तिप्रभेदानां हृदयं ज्ञातमद्य च ॥ १६२ ॥

rudrayāmalatantrasya sāramadyāvadhāritam ।

sarvaśaktiprabhedānāṁ hṛdayaṁ jñātamadya ca ॥ 162 ॥

Today I have learned the core teachings of the Tantra of Rudra and His consort, and now I know the very heart of all the divisions of *shakti*.

इत्युत्त्वानन्दिता देवी कण्ठे लग्ना शिवस्य तु ॥ १६३ ॥

ityuktvānanditā devī kaṅthe lagnā śivasya tu ॥ 163 ॥

Having said this, the Goddess threw her arms around Shiva's neck in bliss.