

# Vijnana Bhirava Tantra

*Sanskrit Text with English Translation*



विज्ञानभैरवतंत्रम्

विज्ञानभैरव तन्त्रम्

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श्री देव्युवाच ।

श्रुतं देव मया सर्वं रुद्रयामलसम्भवम् ।

त्रिकभेदमशेषेण सारात्सारविभागशः ॥ १ ॥

Sri Devi says: O Deva, I have heard in detail all that has been revealed through the union of Rudra and his shakti or what has emerged from the Rudrayamala Tantra. I have also understood Trika, or the three divisions of Shakti, which forms the quintessence of all knowledge.

अद्यापि न निवृत्तो मे सम्शयः परमेश्वर ।

किं रूपं तत्त्वतो देव शब्दराशिकलामयम् ॥ २ ॥

O Supreme Lord, in spite of everything that I have heard, even today my doubts are not dispelled. What is your reality, O Divine One? Are you the power or energy contained in sound from which all the mantras have originated?

किं वा नवात्मभेदेन भैरवे भैरवाकृतौ ।

त्रिशिरोभेदभिन्नं वा किं वा शक्तित्रयात्मकम् ॥ ३ ॥

Can your reality be perceived through the nine different ways by which one can enter the realm of higher consciousness, as enumerated in Bhairava Agama? Is it different from the procedure in Trishira Bhairava Tantra? Or can it be perceived through knowledge of the triple forms of shakti, ie. para, parapara and apara? These are my doubts, O Bhairava!

नादबिन्दुमयं वापि किं चन्द्रार्धनिरोधिकाः ।

चक्रारूढमनच्छकं वा किं वा शक्तिस्वरूपकम् ॥ ४ ॥

Is it nada and bindu or can it be known by concentrating on the ascending psychic centres or the unstruck sound which emanates without any vibration? Or is it the form of the obstructing half moon or else is it the form of shakti?

परापरायाः सकलम् अपरायाश्च वा पुनः ।

पराया यदि तद्वत्स्यात् परत्वं तद् विरुध्यते ॥ ५ ॥

(Is your reality) transcendent and immanent or is it completely immanent or completely transcendental? If it is immanent (then the very) nature of transcendence is contradicted.

न हि वर्णविभेदेन देहभेदेन वा भवेत् ।

परत्वम् निष्कलत्वेन सकलत्वे न तद्भवेत् ॥ ६ ॥

Paratva, or transcendence, cannot exist in the divisions of varna (colour), shabda (sound) or roopa (form). If transcendence is indivisible, then it cannot be defined or co-exist with composite parts.

प्रसादं कुरु मे नाथ निःशेषं छिन्धि संशयम् ।

भैरव उवाच ।

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साधु साधु त्वया पृष्टं तन्त्रसारमिदं प्रिये ॥ ७ ॥

O Lord, be pleased to destroy all my doubts completely. Then Bhairava says: Good, well spoken, O dear one! What you have asked about is the essence of tantra.

गूहनीयतमं भद्रे तथापि कथयामि ते ।

यत्किञ्चित्सकलम् रूपम् भैरवस्य प्रकीर्तितम् ॥ ८ ॥

Noble lady, although this is the most secret part of the tantras, yet I will speak to you about what has been expounded regarding the (defined) forms of Bhairava.

तदसारतया देवि विज्ञेयं शक्रजालवत् ।

मायास्वप्नोपमं चैव गन्धर्वनगरभ्रमम् ॥ ९ ॥

O Devi, the sakara aspect of Bhairava is insubstantial and of no spiritual value, like the illusory dream-like web of Indra, and is also like the delusion of celestial musicians.

ध्यानार्थं भ्रान्तबुद्धीनाम् क्रियाडम्बरवर्तिनाम् ।

केवलं वर्णितं पुंसां विकल्पनिहतात्मनाम् ॥ १० ॥

(The sakara sadhanas) are described for those people of deluded intellect, who are prey to distracted thought patterns or are inclined towards the performance of action and ostentatious rituals to traverse the path of meditation.

तत्त्वतो न नवात्मासौ शब्दराशिर्न भैरवः ।

न चासौ त्रिशिरा देवो न च शक्तित्रयात्मकः ॥ ११ ॥

In reality (the essence) of Bhairava is not the nine forms, nor the garland of letters, nor the three flows and not even the three powers of shakti.

नादबिन्दुमयो वापि न चन्द्रार्धनिरोधिकाः ।

न चक्रक्रमसम्भिन्नो न च शक्तिस्वरूपकः ॥ १२ ॥

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His (Bhairava's) form (cannot be perceived) in nada and bindu nor even in the obstructed half moon, nor in the piercing of successive chakras, nor docs shakti, or energy, constitute his essence.

अप्रबुद्धमतीनाम् हि एता बालविभीषिकाः ।

मातृमोदकवत्सर्वं प्रवृत्त्यर्थमुदाहृतम् ॥ १३ ॥

These things have been told (about the form of Bhairava), like the tales used to frighten children, to induce people of immature intellect to follow the spiritual path, just as the mother entices her child with sweets.

दिक्कालकलनोन्मुक्ता देशोद्देशाविशेषिणी ।

व्यपदेष्टुमशक्यासावकथ्या परमार्थतः ॥ १४ ॥

Ultimately (that state of bhairava) cannot be measured in terms of time, space or direction, nor can it be indicated by any attribute or designation.



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अन्तः स्वानुभवानन्दा विकल्पोन्मुक्तगोचरा ।

यावस्था भरिताकारा भैरवी भैरवात्मनः ॥ १५ ॥

One can have this inner experience for1 oneself when the mind is free from modifications or thought patterns. The atman of bhairava, which is known as bhairavi, is then experienced as the bliss of one's own inner awareness, a state whose form is fullness, free from all contradictions (which is the abode of the entire universe).

तद्वपुस्तत्त्वतो ज्ञेयं विमलं विश्वपूरणम् ।

एवं विधे परे तत्त्वे कः पूज्यः कश्च तृप्यति ॥ १६ ॥

The essence of his nature is known to be free of dross and pervades the entire universe. This being the nature of the highest reality, who is the object of worship and who is to be pacified by worship?

एवं विधा भैरवस्य यावस्था परिगीयते ।

सा परा पररूपेण परा देवी प्रकीर्तिता ॥ १७ ॥

In this way the transcendental state of bhairava, which is described or sung of, is known by means of the absolute or highest form that is Paradevi, the highest goddess.

शक्तिशक्तिमतोर्यद्वद् अभेदः सर्वदा स्थितः ।

अतस्तद्धर्मधर्मित्वात् पराशक्तिः परात्मनः ॥ १८ ॥

Just as shakti, or power, is not different from shaktimaan, the holder of power, similarly parashakti, the highest power, who is the essence of the absolute (and therefore) identical with dharma, can never be separated from Bhairava, the possessor of dharma.

न वहेर्दाहिका शक्तिर्व्यतिरिक्ता विभाव्यते ।

केवलम् ज्ञानसत्तायां प्रारम्भोऽयं प्रवेशने ॥ १९ ॥

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(Just as) the power to burn is not separate from fire, (similarly parashakti is not different from Bhairava). However, it is imagined as separate in the beginning, as a preliminary step towards entry into its knowledge.

शक्त्यवस्थाप्रविष्टस्य निर्विभागेन भावना ।

तदासौ शिवरूपी स्यात् शैवी मुखमिहोच्यते ॥ २० ॥

One who enters the state of shakti has the feeling of identification with Shiva, without division. Then one verily becomes like the form of Shiva. In this context, it is said that Shakti is the face of Shiva.

यथालोकेन दीपस्य किरणैर्भास्करस्य च ।

ज्ञायते दिग्विभागादि तद्वच्छक्त्या शिवः प्रिये ॥ २१ ॥

Just as space, direction and form are revealed by the flame of a candle or the rays of the sun, similarly Shiva is revealed by the medium of Shakti, O clear one.

श्री देव्यु उवाच ।

देवदेव त्रिशूलाङ्ग कपालकृतभूषण ।

दिग्देशकालशून्या च व्यपदेशविवर्जिता ॥ २२ ॥

Sri Devi said: O Lord of the Gods, who bears the trident and skulls as ornaments, (tell me) of that state (which is) devoid of time, space and direction and free from (any) characteristics.

यावस्था भरिताकारा भैरवस्योपलभ्यते ।

कैरुपायैर्मुखम् तस्य परा देवि कथं भवेत् ।

यथा सम्यगहम् वेद्मि तथा मे ब्रूहि भैरव ॥ २३ ॥

By what means can that state of fullness of Bhairava be achieved, (and) how does Paradevi, the highest Shakti, become the face (or entrance of Bhairava)? Tell me (this), O Bhairava, in the manner (whereby) I shall know it completely.

श्री भैरव उवाच ।

ऊर्ध्वे प्राणो ह्यधो जीवो विसर्गात्मा परोच्चरेत् ।

उत्पत्तिद्वितयस्थाने भरणान्द्वरिता स्थितिः ॥ २४ ॥

Sri Bhairava said: Paradevi, whose nature is visarga, or creation, manifests as the upward prana and the downward apana. By fixing the mind at the two points of generation (of prana and apana), the state of fullness results.

मरुतोऽन्तर्बहिर्वापि वियद्युग्मानिवर्तनात् ।

भैरव्या भैरवस्येत्थं भैरवि व्यज्यते वपुः ॥ २५ ॥

When the ingoing pranic air and outgoing pranic air are both restrained in their space from their (respective points of) return, the essence of bhairava, which is not different from bhairavi, manifests.

न ब्रजेन्न विशेच्छक्तिर्मरुद्रूपा विकासिते ।

निर्विकल्पतया मध्ये तया भैरवरूपता ॥ २६ ॥

When Shakti in the form of vayu or pranic air is still and does not move swiftly in a specific direction, there develops in the middle, through the state of Nirvikalpa, the form of Bhairava.

कुम्भिता रेचिता वापि पूरिता वा यदा भवेत् ।

तदन्ते शान्तनामासौ शक्त्या शान्तः प्रकाशते ॥ २७ ॥

When Kumbhaka takes place after Puraka or Rechaka, then the shakti known as shanta is experienced and through that peace (the bhairava consciousness) is revealed.

आमूलात्किरणाभासां सूक्ष्मात् सूक्ष्मतरात्मिकाम् ।

चिन्तयेत्ताम् द्विषद्धान्ते श्याम्यन्तीम् भैरवोदयः ॥ २८ ॥

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Concentrate on the shakti arising from the root like the rays of the sun, gradually becoming subtler and subtler, until at last she dissolves in the dwadashanta and bhairava manifests.

उद्गच्छन्तीं तडिद्रूपाम् प्रतिचक्रं क्रमात्क्रमम् ।

ऊर्ध्वं मुष्टित्रयं यावत् तावदन्ते महोदयः ॥ २९ ॥

(Meditate on that shakti) moving upwards like lightning through all the chakras one by one to the dwadashanta. Then at last the glorious form of Bhairava dawns.

क्रमद्वादशकं सम्यग् द्वादशाक्षरभेदितम् ।

स्थूलसूक्ष्मपरस्थित्या मुक्त्वा मुक्त्वान्ततः शिवः ॥ ३० ॥

The twelve (centres) should be pierced successively through proper understanding of their (associated) twelve letters. Thus becoming liberated from the gross then the subtle, one by one, at the end (of its journey) the kundalini becomes Shiva.

तयापूर्याशु मूर्धान्तं भङ्गा भ्रूक्षेपसेतुना ।

निर्विकल्पं मनः कृत्वा सर्वोर्ध्वे सर्वगोद्गमः ॥ ३१ ॥

Then, having filled the tip of moordha (forehead) and crossed the bridge between the eyebrows, the mind rises above all dichotomizing thought patterns and omnipresence (prevails).

शिखिपक्षौश्चित्ररूपैर्मण्डलैः शून्यपञ्चकम् ।

ध्यायतोऽनुत्तरे शून्ये प्रवेशो हृदये भवेत् ॥ ३२ ॥

Like the live different coloured circles on the peacock's feathers, one should meditate on the five voids. Then by following them to the end, which becomes the principle void, enter the heart.

ईदृशेन क्रमेणैव यत्र कुत्रापि चिन्तना ।

शून्ये कुड्ये परे पात्रे स्वयम् लीना वरप्रदा ॥ ३३ ॥



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In this way, wherever there is mindful awareness, either on the void, or on another (object such as a wall, or on an excellent person (such as guru), gradually the boon of absorption into the self is granted.

कपालान्तर्मनो न्यस्य तिष्ठन्मीलितलोचनः ।

क्रमेण मनसो दाढ्यात् लक्षयेत् लघ्यमुत्तमम् ॥ ३४ ॥

Having closed the eyes, and fixing the attention at the crown of the head, gradually stabilize the mind and direct it towards the goal, which will become discernible.

मध्यनाडी मध्यसंस्था विससूत्राभरूपया ।

ध्यातान्तर्व्योमया देव्या तया देवः प्रकाशते ॥ ३५ ॥

One should meditate on the inner space of the medial nadi (sushumna) situated in the central axis of the body (the spinal column), which is as slender as a fibre of the lotus

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stem, and then by the grace of Devi, the divine (form) is revealed.

कररुद्धदृगस्त्रेण भ्रूभेदाद्वारोघनात् ।

दृष्टे बिन्दौ क्रमाल्लीने तन्मध्ये परमा स्थितिः ॥ ३६ ॥

By using the hands (as tools) to block the entrances in all directions, the eyebrow centre is pierced and bindu (or light) is seen. Being gradually absorbed within that, the supreme state is realized.

धामान्तः क्षोभसम्भूतसूक्ष्माग्नितिलकाकृतिम् ।

बिन्दुं शिखान्ते हृदये लयान्ते ध्यायतो लयः ॥ ३७ ॥

Whenever one meditates upon the subtle lire, in the form of a tilak (like the mark on the forehead), or on the bindu at the end of the shikha, a condition of agitation and shaking is produced, followed by absorption and dissolution in the cave of the heart.

अनाहते पात्रकर्णेऽभग्नशब्दे सरिद्धुते ।

शब्द्ब्रह्मणि निष्णातः परं ब्रह्माधिगच्छति ॥ ३८ ॥

One, who is adept in listening to the unstruck sound in anahata, (which is) uninterrupted like a rushing river, attains the supreme state of Brahma by mastery of shabdabrahman, the form of Brahman as sound.

प्रणवादिसमुच्चारात् प्लुतान्ते शून्यभावानात् ।

शून्यया परया शक्त्या शून्यतामेति भैरवि ॥ ३९ ॥

O Bhairavi, one who repeats the Pranava (Aum) perfectly, while concentrating on the void for protracted periods, experiences the void, and by that void the transcendental shakti (is revealed).

यस्य कस्यापि वर्णस्य पूर्वान्तावनुभावयेत् ।

शून्यया शून्यभूतोऽसौ शून्याकारः पुमान्भवेत् ॥ ४० ॥

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Whoever contemplates even on the matras or letters (of Aum) from first to last, in the form of void, verily that sadhaka by meditation on the void becomes the void.

तन्त्र्यादिवाद्यशब्देषु दीर्घेषु क्रमसमिस्थितेः ।

अनन्यचेताः प्रत्यन्ते परव्योमवपुर्भवेत् ॥ ४१ ॥

When one-pointed awareness on the prolonged inner sounds of different musical instruments, such as stringed, wind and percussion, is gradually established, in the end the body becomes the supreme space.

पिण्डमन्त्रस्य सर्वस्य स्थूलवर्णक्रमेण तु ।

अर्धेन्दुबिन्दुनादान्तः शून्योच्चारद्भवेच्छिवः ॥ ४२ ॥

By repetition of all the gross letters of the bija mantras successively, including the 'M', (and meditating thus! on the void within each sound, one verily becomes Shiva.

निजदेहे सर्वदिक्कम् युगपद्भावयेद्वियत् ।

निर्विकल्पमनास्तस्य वियत्सर्वम् प्रवर्तते ॥ ४३ ॥

All the directions should be contemplated upon simultaneously in one's own body as space or void. The mind (too) being free from all thoughts becomes dissolved (in the vacuous space of consciousness).

पृष्ठशून्यम् मूलशून्यम् युगपद्भावयेच्च यः ।

शरीरनिरपेक्षिण्या शक्त्या शून्यमना भवेत् ॥ ४४ ॥

One who contemplates simultaneously on the void of the back (spinal column) and the void of the root becomes void-minded (completely free of all thought constructs or Vikalpas) by that energy which is independent of the body.

पृष्ठशून्यं मूलशून्यं हृच्छून्यं भावयेत्स्थिरम् ।

युगपन्निर्विकल्पत्वान्निर्विकल्पोदयस्ततः ॥ ४५ ॥

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By steady contemplation on the void of the back (sushumna), the void of the root and the void of the heart simultaneously, there arises the state of nirvikalpa, which is free from thought constructs.

तनूदेशे शून्यतैव क्षणमात्रं विभावयेत् ।

निर्विकल्पं निर्विकल्पो निर्विकल्पस्वरूपभाक् ॥ ४६ ॥

If one concentrates on the body as a void, even for a moment, with the mind free from thought, then one attains thoughtlessness and verily becomes that form of void (known as Bhairava).

सर्वं देहगतं द्रव्यं वियद्भासं मृगेक्षणे ।

विभावयेत्ततस्तस्य भावना सा स्थिरा भवेत् ॥ ४७ ॥

O gazelle-eyed one, concentrate upon all the constituents of the body pervaded by space, so that the thought becomes steady.

देहान्तरे त्वग्विभागम् भित्तिभूतम् विचिन्तयेत् ।

न किञ्चिदन्तरे तस्य ध्यायन्नध्येयभागभवेत् ॥ ४८ ॥

One should contemplate on the skin of the body as a mere wall or partition with nothing inside it. By meditating thus, he becomes like the void, which cannot be meditated upon.

हृद्याकाशे निलीनाक्षः पद्मसम्पुटमध्यगः ।

अनन्यचेताः सुभगे परं सौभाग्यमाप्नुयात् ॥ ४९ ॥

O embodiment of good fortune, one who contemplates with closed eyes and one-pointed concentration on the mantra in the middle of the lotus in the heart space achieves the highest spiritual realization.

सर्वतः स्वशरीरस्य द्वादशान्ते मनो लयात् ।

दृढबुद्धेर्दृढीभूतं तत्त्वलक्ष्यं प्रवर्तते ॥ ५० ॥

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When the mind is dissolved in dwadashanta by steady awareness and steady practice, the true nature or essence of the goal manifests everywhere in one's body.

यथा तथा यत्र तत्र द्वादशान्ते मनः क्षिपेत् ॥

प्रतिक्षणम् क्षीणवृत्तेर्वैलक्षण्यं दिनैर्भवेत् ॥ ५१ ॥

By bringing the mind forcibly to dwadashanta again and again, however and wherever possible, the fluctuations of the mind diminish day by day, so that each moment becomes an extraordinary state.

कालाग्निना कालपदाद्दुत्थितेन स्वकं पुरम् ।

प्लुष्टं विचिन्तयेदन्ते शान्ताभासस्तदा भवेत् ॥ ५२ ॥

One should contemplate that one's own body has been burnt by Kaalagni, arising, from the movement of time. Then at last one will experience tranquility.



एवम् एव जगत्सर्वं दग्धं ध्यात्वा विकल्पतः ।

अनन्यचेतसः पुम्सः पुम्भावः परमो भवेत् ॥ ५३ ॥

In the same way, having meditated with an unwavering and one-pointed mind on the entire universe being burnt (by Kaalagni), that man becomes a godman or attains a supreme state of manhood.

स्वदेहे जगतो वापि सूक्ष्मसूक्ष्मतराणि च ।

तत्त्वानि यानि निलयं ध्यात्वान्ते व्यज्यते परा ॥ ५४ ॥

Dharana on those constituents which comprise one's own body and the whole universe, such as the tattwas and tanmatras, from subtle to subtlest, leads to the source of existence. (In this way) Paradevi, the supreme goddess, (is revealed) at the end of meditation.

पीनां च दुर्बलां शक्तिं ध्यात्वा द्वादशगोचरे ।

प्रविश्य हृदये ध्यायन्मुक्तः स्वातन्त्र्यमाप्नुयात् ॥ ५५ ॥

Having meditated on the gross and weak shakti in the twelve Indriyas (thus making it subtle), one who enters the heart space and meditates there attains mukti and becomes liberated.

भुवनाध्वादिरूपेण चिन्तयेत्क्रमशोऽखिलम् ।

स्थूलसूक्ष्मपरस्थित्या यावदन्ते मनोलयः ॥ ५६ ॥

By meditating on the entire form of the universe and the course of its development through time and space, gradually dissolve the gross into the subtle and the subtle into the state of being beyond, until the mind is finally dissolved (into pure consciousness).

अस्य सर्वस्य विश्वस्य पर्यन्तेषु समन्ततः ।

अध्वप्रक्रियया तत्त्वं शैवं ध्यत्वा महोदयः ॥ ५७ ॥

By this method one should meditate on all the sides or aspects of the universe up to the Shiva tatwa (which is the quintessence) of all. In this way the experience of the supreme reality arises.

विश्वमेतन्महादेवि शून्यभूतं विचिन्तयेत् ।

तत्रैव च मनो लीनं ततस्तल्लयभाजनम् ॥ ५८ ॥

O great Goddess, one should concentrate on this universe as nothing but void. Dissolving the mind also like this, one then experiences the state of laya, or total dissolution.

घटादिभाजने दृष्टिं भित्तिस्त्यक्त्वा विनिक्षिपेत् ।

तल्लयं तत्क्षणाद्गत्वा तल्लयात्तन्मयो भवेत् ॥ ५९ ॥

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One should fix his sight (on the empty space) inside the pot, leaving aside the enclosing structure. Thus, the pot being gone, the mind will at once be dissolved (into the space). Through that laya the mind becomes completely absorbed (in the void).

निर्वृक्षगिरिभित्त्यादिदेशे दृष्टिं विनिक्षिपेत् ।

विलीने मानसे भावे वृत्तिक्षीणः प्रजायते ॥ ६० ॥

One should fix his gaze on a treeless place, like bare mountains or rocks, where there is no support for the mind to dwell on. Then the modifications of the mind become less and the experience of dissolution takes place.

उभयोर्भावयोर्ज्ञाने ध्यात्वा मध्यं समाश्रयेत् ।

युगपच्च द्वयं त्यक्त्वा मध्ये तत्त्वं प्रकाशते ॥ ६१ ॥

One should think of two objects, and in the event of such knowledge being matured, then cast both aside and dwell

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(on the gap or space) in the middle. Having meditated in the middle, the experience of the essence arises.

भावे त्यक्ते निरुद्धा चिन् नैव भावान्तरम् व्रजेत् ।

तदा तन्मध्यभावेन विकसत्यति भावना ॥ ६२ ॥

When the mind is restrained to one object of awareness, casting all others aside and not allowing movement to take place from one to another, then inside that perception the awareness blossoms.

सर्वं देहं चिन्मयं हि जगद्वा परिभावयेत् ।

युगपन्निर्विकल्पेन मनसा परमोदयः ॥ ६३ ॥

One should concentrate with an unwavering mind on all existence, the body and even the universe simultaneously as nothing but consciousness, then the supreme consciousness arises.

वायुद्वयस्य सम्घट्टाद् अन्तर् वा बहिरन्ततः ।

योगी समत्वविज्ञानसमुद्रमनभाजनम् ॥ ६४ ॥

From the fusion of both vayus (prana and apana) inside or outside (the body), the yogi attains equilibrium and becomes fit for the proper manifestation of consciousness.

सर्वं जगत्स्वदेहं वा स्वानन्दभरितं स्मरेत् ।

युगपत्स्वामृतेनैव परानन्दमयो भवेत् ॥ ६५ ॥

One should contemplate simultaneously on the entire universe or on one's own body filled with the bliss of the self. I then through one's own nectar, one becomes alive with the supreme bliss.

कुहनेन प्रयोगेण सद्य एव मृगेक्षणे ।

समुदेति महानन्दो येन तत्त्वम् प्रकाशते ॥ ६६ ॥

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O gazelle-eyed one, verily by applying the performance of religious austerities, great bliss arises immediately, by which the essence is illumined.

सर्वस्रोतोनिबन्धेन प्राणशक्त्योर्ध्वया शनैः ।

पिपीलस्पर्शविलायां प्रथते परमं सुखम् ॥ ६७ ॥

By blocking all the channels (of perception) the prana-shakti moves slowly upwards (through the spinal column). At that time, feeling the sensation of an ant crawling in the body, one experiences the supreme bliss.

वह्नेर्विषस्य मध्ये तु चित्तं सुखमयं क्षिपेत् ।

केवलं वायुपूर्णं वा स्मरानन्देन युज्यते ॥ ६८ ॥

One should throw the blissful mind into the fire (manipura chakra) in the middle of that fibre-like lotus stalk (sushumna) or into that which is only full of air (anahata chakra). Then one is united with the remembrance of bliss.

शक्तिसंगमसंक्षुब्धशक्त्यावेशावसानिकम् ।

यत्सुखम् ब्रह्मतत्त्वस्य तत्सुखम् स्वाक्यमुच्यते ॥ ६९ ॥

By the union with shakti there is excitation and in the end, one is absorbed into shakti. That bliss (of union) which is said to be the nature of Brahman (ever-expanding consciousness), that bliss is (in reality) one's own self.

लेहनामन्थनाकोटैः स्त्रीसुखस्य भरात्स्मृतेः ।

शक्त्यभावेऽपि देवेशि भवेदानन्दसम्लवः ॥ ७० ॥

O Queen of Gods, the bliss of a woman is attained even in the absence of shakti. By fully remembering and absorbing the mind in the experience of kissing, hugging and embracing, the bliss swells.

आनन्दे महति प्राप्ते दृष्टे वा बान्धवे चिरात् ।

आनन्दमुद्गतम् ध्यात्वा तल्लयस्तन्मना भवेत् ॥ ७१ ॥



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When great joy is obtained (through any event such as) meeting with relatives, one should meditate on that with one-pointedness, until the mind becomes absorbed and the bliss ever arises.

जग्धिपानकृतोल्लासरसानन्दविजृम्भणात् ।

भावयेद्भरितावस्थां महानन्दस्ततो भवेत् ॥ ७२ ॥

If one concentrates on eating and drinking and the happiness obtained by that joy of taste, from such contemplation of enjoyment arises the state of fullness, which then becomes supreme joy or bliss.

गितादिविषयास्वादासमसौख्यैकतात्मनः ।

योगिनस्तन्मयत्वेन मनोरूढेस् तदात्मता ॥ ७३ ॥

As a result of concentration on the pleasures of the senses, such as music or song, the yogis experience equal happiness (or pleasure) within. By being (thus) absorbed

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the yogi ascends beyond the mind and becomes one with that (supreme).

यत्र यत्र मनस्तुष्टिर्मनस्तत्रैव धारयेत् ।

तत्र तत्र परानन्दस्वारूपं सम्प्रवर्तते ॥ ७४ ॥

Whenever there is satisfaction of mind and the mind is held there alone, the nature of supreme bliss manifests.

अनागतायां निद्रायां प्रणष्टे बाह्यगोचरे ।

सावस्था मनसा गम्या परा देवी प्रकाशते ॥ ७५ ॥

By entering that state preceding sleep, where the awareness of the outer world has faded, (the mind is absorbed in the threshold state) which the supreme goddess illumines.

तेजसा सूर्यदीपादेराकाशे शबलीकृते ।

दृष्टिर्निवेश्या तत्रैव स्वात्मरूपं प्रकाशते ॥ ७६ ॥

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By gazing on the space that appears variegated by the rays of the sun or an oil lamp, there the nature of one's essential self is illumined.

करङ्किण्या क्रोधनया भैरव्या लेलिहानया ।

खेचर्या दृष्टिकाले च परावाप्तिः प्रकाशते ॥ ७७ ॥

At the time of intuitive perception (the attitudes of) karankini, krodhana, bhairavi, lelihanaya and khechari are revealed, whereby the supreme attainment manifests.

मृद्वासने स्फिजैकेन हस्तपादौ निराश्रयम् ।

निधाय तत्प्रसङ्गेन परा पूर्णा मतिर्भवेत् ॥ ७८ ॥

Seated on a soft seat, by means of one buttock, with the hands and legs relaxed, at this time the mind becomes full of transcendence.

उपविश्यासने सम्यग्बाहू कृत्वार्धकुञ्चितौ ।

कक्षव्योम्नि मनः कुर्वन् शममायाति तल्लयात् ॥ ७९ ॥

Sitting in a correct posture and curving the arms and hands into a circle, fix the gaze inside this space. The mind becomes peaceful by this laya.

स्थूलरूपस्य भावस्य स्तब्धां दृष्टिं निपात्य च ।

अचिरेण निराधारं मनः कृत्वा शिवं व्रजेत् ॥ ८० ॥

One should steady the gaze (without blinking) on the gross form of any object. When the mind is transfixed and made supportless (without any other thought or feeling), it at once acquires the state of shiva (transcendence).

मध्यजिह्वे स्फारितास्ये मध्ये निक्षिप्य चेतनाम् ।

होच्चारं मनसा कुर्वस्ततः शान्ते प्रलीयते ॥ ८१ ॥

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(Placing) the middle of the tongue in that which has been opened widely and throwing the consciousness in the middle, mentally repeating 'Ha', the mind will be dissolved in tranquility.

आसने शयने स्थित्वा निराधारं विभावयन् ।

स्वदेहं मनसि क्षिणे क्षणात्क्षीणाशयो भवेत् ॥ ८२ ॥

While sitting or lying down, one should think of one's own body as being supportless (suspended in space). Then, in a moment (the samskaras or thought constructs) of the mind being reduced, it ceases to be a reservoir (of old mental dispositions).

चलासने स्थितस्याथ शनैर्वा देहचालनात् ।

प्रशान्ते मानसे भावे देवि दिव्यौघम् आम्रयात् ॥ ८३ ॥

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O Goddess, as a result of slowly swinging or rocking the body, one attains a tranquil state of mind and floats into the stream of divine consciousness.

आकाशं विमलं पश्यन्कृत्वा दृष्टिं निरन्तराम् ।

स्तब्धात्मा तत्क्षणाद्देवि भैरवं वपुराप्नुयात् ॥ ८४ ॥

O Devi, having fixed the gaze continuously on the clear sky (without blinking) and with a steady awareness, at once the nature of Bhairava is achieved.

लीनं मूर्ध्नि वियत्सर्वम् भैरवत्वेन भावयेत् ।

तत्सर्वम् भैरवाकारतेजस्तत्त्वं समाविशेत् ॥ ८५ ॥

One should contemplate on the sky as the form of bhairava (until it is) all absorbed in the forehead. Then all that (space) will be entered by the essence of light in the state of bhairava.

किञ्चिज्ज्ञातम् द्वैतदायि बाह्यालोकस्तमः पुनः ।

विश्वादि भैरवं रूपं ज्ञात्वानन्तप्रकाशभृत् ॥ ८६ ॥

Knowing a bit about duality, the outer light and darkness in the manifest world and so on, one who again experiences the infinite form of Bhairava procures illumination.

एवमेव दुर्निशायां कृष्णपक्षागमे चिरम् ।

तैमिरं भावयन् रूपं भैरवं रूपमेष्यति ॥ ८७ ॥

Like this, one should ever contemplate on the terrible darkness of night during the dark fortnight of the moon, if he desires to attain the form of bhairava.

एवमेव निमील्यादौ नेत्रे कृष्णाभमाग्रतः ।

प्रसार्य भैरवं रूपं भावयन्स्तन्मयो भवेत् ॥ ८८ ॥

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Similarly, while closing the eyes, one should contemplate on the profound darkness spreading in front as the form of bhairava. Thus he becomes one with that.

यस्य कस्येन्द्रियस्यापि व्याघाताच्च निरोधतः ।

प्रविष्टस्याद्वये शून्ये तत्रैवात्मा प्रकाशते ॥ ८९ ॥

Whoever restrains even the same sense organ enters the one void without a second by this obstruction and there the atma, or self, is illumined.

अबिन्दुम् अविसर्गम् च अकारम् जपतो महान् ।

उदेति देवि सहसा ज्ञानौघः परमेश्वरः ॥ ९० ॥

O Devi, by recitation of akaara, the letter 'A', in the absence of bindu and visarga, a great torrent of knowledge of the supreme Lord, Parameshvara, at once arises.



वर्णस्य सविसर्गस्य विसर्गान्तं चितिं कुरु ।

निराधारेण चित्तेन स्पृशेद्ब्रह्म सनातनम् ॥ ९१ ॥

When the mind is joined with the visarga, at the end of the visarga it is made supportless. In this way the mind is touched by the eternal Brahma, or the supreme consciousness.

व्योमाकारं स्वमात्मानम् ध्यायेद्दिग्भिरनावृतम् ।

निराश्रया चितिः शक्तिः स्वरूपं दर्शयेत्तदा ॥ ९२ ॥

When one meditates on one's own self in the form of unlimited space (in all) directions, the mind is suspended and shakti in the form of consciousness is revealed as the form of one's own self.

किञ्चिदङ्गम् विभिद्यादौ तीक्ष्णसूच्यादिना ततः ।

तत्रैव चेतनां युक्त्वा भैरवे निर्मला गतिः ॥ ९३ ॥

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At first one should pierce any limb of the body a little bit with a sharp, pointed needle or any other instrument. Then projecting the consciousness there, verily there is movement towards the pure nature of bhairava.

चित्ताद्यन्तःकृतिर्नास्ति ममान्तर्भावयेदिति ।

विकल्पानामभावेन विकल्पैरुज्झितो भवेत् ॥ ९४ ॥

By contemplating thus, the antahkarana, or inner instrument of mind, and so on is non-existent within me, then, in the absence of vikalpas (thought constructs), one becomes free from the vikalpas.

माया विमोहिनी नाम कलायाः कलनं स्थितम् ।

इत्यादिधर्मं तत्त्वानां कलयन्न पृथग्भवेत् ॥ ९५ ॥

Maya is the delusive principle residing (in manifest existence), causing name and limited activity. Considering

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thus the nature or functions of the various elements, one (realizes that he) is not separate (from the supreme reality).

इगितीच्छां समुत्पन्नामवलोक्य शमं नयेत् ।

यत एव समुद्भूता ततस्तत्रैव लीयते ॥ ९६ ॥

Observing the desires, which spring up in a flash, put an end to them. Then verily (the mind) will be absorbed in the very source from which they have arisen.

यदा ममेच्छा नोत्पन्ना ज्ञानं वा कस्तदास्मि वै ।

तत्त्वतोऽहम् तथाभूतस्तल्लीनस्तन्मना भवेत् ॥ ९७ ॥

(One should contemplate thus:) when my desires do not produce knowledge, then what am I? Indeed being absorbed in the essence I am, and identifying with that, one becomes that.

इच्छायामथवा ज्ञाने जाते चित्तं निवेशयेत् ।

आत्मबुद्धानन्यचेतास्ततस्तत्त्वार्थदर्शनम् ॥ ९८ ॥

When desire or knowledge arises, one should fix the mind there, thinking that to be the very self. Making the mind absolutely one-pointed (in this way), he realizes the essence of the tattwas.

निर्निमित्तं भवेज्ज्ञानम् निराधारं भ्रमात्मकम् ।

तत्त्वतः कस्यचिन्नैतद् एवम्भावी शिवः प्रिये ॥ ९९ ॥

O dear one, (compared to absolute knowledge, all relative) knowledge is without cause, and thus becomes baseless and deceptive. In reality, knowledge does not belong to any one person. Contemplating like this, one becomes Shiva.

चिद्धर्मा सर्वदेहेषु विशेषो नास्ति कुत्रचित् ।

अतश्च तन्मयं सर्वं भावयन्भवजिजनः ॥ १०० ॥

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He (Bhairava) is of the nature of undifferentiated consciousness in all embodied forms. Therefore, those persons who contemplate on all creation pervaded by that consciousness, transcend relative existence.

कामक्रोधलोभमोहमदमात्सर्यगोचरे ।

बुद्धिं निस्तिमितां कृत्वा तत्तत्त्वमवशिष्यते ॥ १०१ ॥

When lust, anger, greed, delusion, arrogance and jealousy are seen (within), having fixed the mind completely (on these), the underlying tattwa, or essence, alone remains.

इन्द्रजालमयं विश्वं व्यस्तं वा चित्रकर्मवत् ।

भ्रमद्वा ध्यायतः सर्वं पश्यतश्च सुखोद्गमः ॥ १०२ ॥

Meditating on the manifest world as imagined or illusive, like a magic show or a painting, and seeing all existence as transient, happiness arises.

न चित्तं निक्षिपेद् दुःखे न सुखे वा परिक्षिपेत् ।

भैरवि ज्ञायतां मध्ये किं तत्त्वमवशिष्यते ॥ १०३ ॥

O Goddess, the mind should not dwell on pain or pleasure, but the essence that remains in the middle (in between the opposites) should be known.

विहाय निजदेहस्थं सर्वत्रास्मीति भावयन् ।

दृढेन मनसा दृष्ट्या नान्येक्षिण्या सुखी भवेत् ॥ १०४ ॥

Abandoning consideration for one's own body, one should contemplate with a firm mind that, 'I am everywhere'. When this is seen (by means of concentrated insight) one does not see another and thus becomes happy.

घटादौ यच्च विज्ञानमिच्छाद्यं वा ममान्तरे ।

नैव सर्वगतं जातं भावयन्निति सर्वगः ॥ १०५ ॥

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Contemplating on that special knowledge, for example, the analogy of the jar, or that the desires, etc. exist not only within me but everywhere, one thus becomes all-pervasive.

ग्राह्यग्राहकसम्बन्धिः सामान्या सर्वदेहिनाम् ।

योगिनां तु विशेषोऽस्ति सम्बन्धे सावधानता ॥ १०६ ॥

The subject-object consciousness is common to everybody. Yogis, however, are especially alert regarding this relationship.

स्ववदन्यशरीरेऽपि सम्बन्धिं अनुभावयेत् ।

अपेक्षां स्वशरीरस्य त्यक्त्वा व्यापी दिनैर् भवेत् ॥ १०७ ॥

Contemplate on consciousness, such as one's own and even in another's body as well. Thus abandoning all physical expectation, one becomes all-pervasive in the course of time.

निराधारं मनः कृत्वा विकल्पान्न विकल्पयेत् ।

तदात्मपरमात्मत्वे भैरवो मृगलोचने ॥ १०८ ॥

O gazelle-eyed one, having free the mind of all supports, one should refrain from all the Vikalpas (thoughts/counter-thoughts). Then, the self becomes one with the supreme Sell in the state of bhairava.

सर्वज्ञः सर्वकर्ता च व्यापकः परमेश्वरः ।

स एवाहम् शैवधर्मा इति दाढ्याच्छिवो भवेत् ॥ १०९ ॥

The supreme Lord, who is omnipresent, omniscient and omnipotent, verily, I am lie and 1 have the same shiva-nature. (Contemplating thus with firm conviction, one becomes Shiva.

जलस्येवोर्मयो वह्नेर्ज्वालाभङ्गः प्रभा रवेः ।

ममैव भैरवस्यैता विश्वभङ्गो विभेदिताः ॥ ११० ॥



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Just as waves arise from water, (lames from lire and light rays from the sun, similarly die waves of bhairava, which produce die different emanations of die universe, are verily my source.

भ्रान्त्वा भ्रान्त्वा शरीरेण त्वरितम् भुवि पातनात् ।

क्षोभशक्तिविरामेण परा संजायते दशा ॥ १११ ॥

Whirling the body round and round until it falls on the ground makes the energy causing commotion at once (become static). By dial cessation the supreme slate appears.

आधारेष्वथवाऽशक्त्याऽज्ञानाच्चित्तलयेन वा ।

जातशक्तिसमावेशक्षोभान्ते भैरवं वपुः ॥ ११२ ॥

Being powerless to perceive objects due to ignorance or wrong perception, if one is able to dissolve the mind by absorbing it on the erroneous perception of objects, then at

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the end of commotion brought about by that absorption, there the form of Bhairava appears.

सम्प्रदायमिमं देवि शृणु सम्यग्वदाम्यहम् ।

कैवल्यं जायते सद्यो नेत्रयोः स्तब्धमात्रयोः ॥ ११३ ॥

Listen, O Devi, as I am telling you about this (mystic) tradition in its entirety. If the eyes are fixed in a steady gaze (without blinking), kaivalya will arise immediately.

सम्कोचं कर्णयोः कृत्वा ह्यधोद्वारे तथैव च ।

अनक्कमहलं ध्यायन्विशेद्ब्रह्म सनातनम् ॥ ११४ ॥

Contracting (or closing) the openings of the ears and also the lower opening (reproductive/excretory organs) in the same way, and then meditating on the palace of the anahad (unstruck) sound within, one enters die eternal Brahma.

कूपादिके महागर्ते स्थित्वोपरि निरीक्षणात् ।

अविकल्पमतेः सम्यक्सद्यश्चित्तलयः स्फुटम् ॥ ११५ ॥

Standing above a deep hole or well and looking steadily downward (into the abyss), the mind becomes entirely free of vikalpas and dissolution immediately manifests.

यत्र यत्र मनो याति बाह्ये वाभ्यन्तरेऽपि वा ।

तत्र तत्र शिवावास्था व्यापकत्वात्क्व यास्यति ॥ ११६ ॥

Wherever the mind moves, whether outwards or inwards, there the all-pervasive slate of shiva will go.

यत्र यत्राक्षमार्गेण चैतन्यं व्यज्यते विभोः ।

तस्य तन्मात्रधर्मित्वाच्चिल्लयाद्भरितात्मता ॥ ११७ ॥

Wherever the consciousness leads through the channel of the eyes, by contemplation on that object alone being of the

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same nature as that of the supreme, absorption of mind and the state of poornatva are experienced.

क्षुताद्यन्ते भये शोके गह्वरे वा रणाद्गृते ।

कुतूहलेक्षुधाद्यन्ते ब्रह्मसत्तामयी दशा ॥ ११८ ॥

At the beginning and end of sneezing, in terror, sorrow or confusion, when fleeing from a battlefield, during (keen) curiosity, or at the onset or appeasement of hunger, that state is the external existence of Brahma.

वस्तुषु स्मर्यमाणेषु दृष्टे देशे मनस् त्यजेत् ।

स्वशरीरं निराधारं कृत्वा प्रसरति प्रभुः ॥ ११९ ॥

Leave the mind aside when memorable objects of the past, such as one's country or land arise, making one's body supportless; then the omnipresent and mighty Lord manifests.

क्वचिद्वस्तुनि विन्यस्य शनैर्दृष्टिम् निवर्तयेत् ।

तज्ज्ञानं चित्तसहितं देवि शून्यालायो भवेत् ॥ १२० ॥

O Goddess, momentarily casting the gaze on some object and slowly withdrawing it with the knowledge and impression of that object, one becomes the abode of the void.

भक्त्युद्रेकाद्विरक्तस्य यादृशी जायते मतिः ।

सा शक्तिः शाङ्करी नित्यं भवयेत्तां ततः शिवः ॥ १२१ ॥

That, intuition which emerges from the intense devotion of one who is perfectly detached is known as the Shakti of Shankara. By contemplating regularly on that (shakti), Shiva (is revealed) there.

वस्त्वन्तरे वेद्यमाने सर्ववस्तुषु शून्यता ।

तामेव मनसा ध्यात्वा विदितोऽपि प्रशाम्यति ॥ १२२ ॥

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When one perceives a particular object, vacuity is established regarding all other objects. (Contemplating on that (vacuity) verily, even though the particular object is still known or perceived, the mind rests in tranquility.

किञ्चिज्ज्ञैर्या स्मृता शुद्धिः सा शुद्धिः शम्भुदर्शने ।

न शुचिर्ह्यशुचिस्तस्मान्निर्विकल्पः सुखी भवेत् ॥ १२३ ॥

What people of little understanding believe to be purity is neither pure nor impure to one who has experienced shiva. Nirvikalpa, or freedom from vikalpas, is the real purification by which one attains happiness.

सर्वत्र भैरवो भावः सामान्येष्वपि गोचरः ।

न च तद्व्यतिरेक्तेण परोऽस्तीत्यद्वया गतिः ॥ १२४ ॥

The reality of bhairava dwells everywhere, even in ordinary people. By contemplating thus, "There is nothing other than

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Him," one attains the non-dual state (of homogenous awareness).

समः शत्रौ च मित्रे च समो मानावमानयोः ॥

ब्रह्मणः परिपूर्णत्वादिति ज्ञात्वा सुखी भवेत् ॥ १२५ ॥

One who makes no distinction between friend and foe, honour and dishonour, knowing Brahman to be full in itself (all pervading), becomes supremely happy.

न द्वेषं भावयेत्कापि न रागं भावयेत्कचित् ।

रागद्वेषविनिर्मुक्तौ मध्ये ब्रह्म प्रसर्पति ॥ १२६ ॥

One should never think in terms of friendship or enmity. Being free from (this idea) of friend and foe, in between the brahma bhava, or nature of supreme consciousness, blooms.

यदवेद्यं यदग्राह्यं यच्छून्यं यदभावगम् ।

तत्सर्वं भैरवं भाव्यं तदन्ते बोधसम्भवः ॥ १२७ ॥

By contemplating on bhairava as all that which is void and cannot be known, grasped or imagined, at the end realization takes place.

नित्ये निराश्रये शून्ये व्यापके कलनोज्झिते ।

बाह्याकाशे मनः कृत्वा निराकाशं समाविशेत् ॥ १२८ ॥

Fixing the mind in the outer space, which is eternal, without support, void, omnipresent and beyond estimation or calculation, one enters into the formless, unmanifest dimension.

यत्र यत्र मनो याति तत्तत् तेनैव तत्क्षणम् ।

परित्यज्यानवस्थित्या निस्तरङ्गस्ततो भवेत् ॥ १२९ ॥



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Wherever the mind dwells, casting that aside that very moment, the mind becomes supportless and free from disturbance.

भया सर्वम् रवयति सर्वदो व्यापकोऽखिले ।

इति भैरवशब्दस्य सन्ततोच्चारणाच्छिवः ॥ १३० ॥

The word Bhairava denotes he who dispels all fear and terror, who howls and cries, who gives all, and who pervades the entire universe (manifest and unmanifest). He who constantly repeats the word bhairava becomes one with Shiva.

अहं ममेदमित्यादि प्रतिपत्तिप्रसङ्गतः ।

निराधारे मनो याति तद्द्व्यानप्रेरणाच्छमी ॥ १३१ ॥

At the time of asserting, "I am," "This is mine," and so on, by inspired meditation on Fat (that highest reality), the mind becomes supportless.

नित्यो विभुर्निराधारो व्यापकश्चाखिलाधिपः ।

शब्दान्प्रतिक्षणं ध्यायन्कृतार्थोऽर्थानुरूपतः ॥ १३२ ॥

Meditating every moment on the words: eternal, omnipresent, supportless, all-pervasive, master of the universe, one attains fulfilment in accordance with their meaning.

अतत्त्वमिन्द्रजालाभमिदं सर्वमवस्थितम् ।

किं तत्त्वमिन्द्रजालस्य इति दाढ्याच्छमं व्रजेत् ॥ १३३ ॥

This world is (illusory) like magic, devoid of any essence. What essence exists in magic? Being firmly convinced of this, one attains peace.

आत्मनो निर्विकारस्य क्व ज्ञानं क्व च वा क्रिया ।

ज्ञानायत्ता बहिर्भावा अतः शून्यमिदं जगत् ॥ १३४ ॥

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How can there be knowledge or activity of the changeless atman, or self? All external objects are under the control of knowledge. Therefore, this world is void.

न मे बन्धो न मोक्षो मे भीतस्यैता विभीषिकाः ।

प्रतिबिम्बमिदम् बुद्धेर्जलेष्विव विवस्वतः ॥ १३५ ॥

There is neither bondage nor liberation for me. These scare cowards and are the reflections (projections) of the intellect, just as the sun is reflected in water.

इन्द्रियद्वारकं सर्वं सुखदुःखादिसम्गमम् ।

इतीन्द्रियाणि सम्त्यज्य स्वस्थः स्वात्मनि वर्तते ॥ १३६ ॥

All the doors of perception produce pain and pleasure through contact with the senses. Thus, casting aside (the sensory objects) and withdrawing (the senses) within, one abides in one's own self.

ज्ञानप्रकाशकं सर्वं सर्वेणात्मा प्रकाशकः ।

एकमिकस्वभावत्वात्ज्ञानं ज्ञेयं विभाव्यते ॥ १३७ ॥

Knowledge reveals all and the self of all is the revealer (knower). One should contemplate on the knowledge and the knower as being one and the same.

मानसं चेतना शक्तिरात्मा चेति चतुष्टयम् ।

यदा प्रिये परिक्षीणं तदा तद्भैरवम् वपुः ॥ १३८ ॥

O dear one, when the mind, awareness, energy and individual self, this set of four dissolves, then the state of bhairava manifests.

निस्तरङ्गोपदेशानां शतमुक्तं समासतः ।

द्वादशाभ्यधिकं देवि यज्ज्ञात्वा ज्ञानविज्जनः ॥ १३९ ॥

O Goddess, I have briefly told you more than one hundred and twelve ways whereby the mind (is rendered still)

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without any surge of thought, knowing which people become wise.

अत्र चैकतमे युक्तो जायते भैरवः स्वयम् ।

वाचा करोति कर्माणि शापानुग्रहकारकः ॥ १४० ॥

One attains the state of bhairava, if established even in one of these (one hundred and twelve dharanas), and by his speech he confers blessings or curses.

अजरामरतामेति सोऽणिमादिगुणान्वितः ।

योगिनीनां प्रियो देवि सर्वमेलापकाधिपः ॥ १४१ ॥

O Goddess, (by virtue of even one of these dharanas) the sadhaka becomes free from old age, attains immortality and is endowed with siddhis, such as anima, etc. He becomes the darling of all yoginis and master of all siddhas.

जीवन्नपि विमुक्तोऽसौ कुर्वन्नपि न लिप्यते ।

श्री देवी उवाच ।

इदं यदि वपुर्देव परायाश्च महेश्वर ॥ १४२ ॥

The Goddess said, O great Lord, if this is the nature of the supreme reality, he is liberated while living and not affected (by the activities of the world) while active.

एवमुक्तव्यवस्थायां जप्यते को जपश्च कः ।

ध्यायते को महानाथ पूज्यते कश्च तृप्यति ॥ १४३ ॥

Thus (Devi) said, O great Lord, (tell me) in the established order, who would be invoked and what would be the invocation? Who is to be worshipped or meditated upon and who is to be gratified by that worship?

हूयते कस्य वा होमो यागः कस्य च किं कथम् ।

श्री भैरव उवाच ।

एषात्र प्रक्रिया बाह्या स्थूलेष्वेव मृगेक्षणे ॥ १४४ ॥

(Devi continues), to whom should the invocations be made; to whom should oblations be offered during the sacrifice and how should these be done? Sri Bhairava said, O gazelle-eyed one, these acts are verily the gross forms of worship.

भूयो भूयः परे भावे भावना भाव्यते हि या ।

जपः सोऽत्र स्वयं नादो मन्त्रात्मा जप्य ईदृशः ॥ १४५ ॥

Contemplate on the thought of being in the supreme consciousness again and again; this is also japa. That self-sound (which is spontaneously produced) is verily the soul of mantra. Japa is done like this.

ध्यानं हि निश्चला बुद्धिर्निराकारा निराश्रया ।

न तु ध्यानं शरीराक्षिमुखहस्तादिकल्पना ॥ १४६ ॥

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When the intellect becomes steady, formless and without any support, meditation is verified. Imagination of the form of the divine with a body, eyes, mouth, hands, etc. is not meditation.

पूजा नाम न पुष्पाद्यैर्या मतिः क्रियते दृढा ।

निर्विकल्पे महाव्योम्नि सा पूजा ह्यदराल्लयः ॥ १४७ ॥

Offering of flowers, etc. is not pooja, or worship, but making one's mind steady in mahakasha, the great void, (and thoughtless) in nirvikalpa is worship indeed. From such reverence, dissolution (of mind) takes place.

अत्रैकतमयुक्तिस्थे योत्पद्येत दिनादिनम् ।

भरिताकारता सात्र तृप्तिरत्यन्तपूर्णता ॥ १४८ ॥

By being established in any one of the practices (described) here, whatever (experience) is produced, develops clay by



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day until the state of absolute fullness or satisfaction is attained.

महाशून्यालये वह्नौ भूताक्षविषयादिकम् ।

हूयते मनसा सार्धं स होमश्चेतनास्रुचा ॥ १४९ ॥

The real oblation is (made) when the elements and sense perceptions along with the mind are poured as oblation into the fire of the great void (i.e. bhairava or supreme consciousness) using the consciousness as a ladle.

यागोऽत्र परमेशानि तुष्टिरनन्दलक्षणा ।

क्षपणात्सर्वपापानां त्राणात्सर्वस्य पार्वति ॥ १५० ॥

O supreme Goddess, Parvati, here the sacrifice characterized by bliss and satisfaction becomes the saviour of all by the destruction of all sins.

रुद्रशक्तिसमावेशस्तत् क्षेत्रं भावना परा ।

अन्यथा तस्य तत्त्वस्य का पूजा काश्च तृप्यति ॥ १५१ ॥

The greatest contemplation is that state where one is absorbed into the shakti of Rudra. (Otherwise how can there be any worship of that element and who is it dial is to be gratified?

स्वतन्त्रानन्दचिन्मात्रसारः स्वात्मा हि सर्वतः ।

आवेशनं तत्स्वरूपे स्वात्मनः स्नानमीरितम् ॥ १५२ ॥

One's own self is verily the all-pervasive bliss of freedom and the essence of consciousness. Absorption into that nature or form of one's own self is said to be the real bath (purification).

यैरेव पूज्यते द्रव्यैस्तर्प्यते वा परापरः ।

यश्चैव पूजकः सर्वः स एवैकः क्व पूजनम् ॥ १५३ ॥

## विज्ञानभैरव तन्त्रम् Vijnana Bhairava Tantra

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The oblations and the worshipper by which verily the transcendental reality is worshipped are all one and the same. What then is this worship?

ब्रजेत् प्राणो विशेज्जीव इच्छया कुटिलाकृतिः ।

दीर्घात्मा सा महादेवी परक्षेत्रम् परापरा ॥ १५४ ॥

Prana and apana, having moved swiftly in a distinct direction, by the wish of kundalini, that great goddess stretches (elongates herself) and becomes the supreme place of pilgrimage of both manifest and unmanifest.

अस्यामनुचरन् तिष्ठन् महानन्दमयेऽध्वरे ।

तया देव्या समाविष्टः परं भैरवं आप्नुयात् ॥ १५५ ॥

One who pursues and abides in this sacrifice which is full of supreme bliss attains by (the grace of) that goddess the supreme state of bhairava.

सकारेण बहिर्याति हकारेण विशेत् पुनः ।

हंसहंसेत्यमुं मन्त्रं जीवो जपति नित्यशः ॥ १५५ b ॥

The breath is exhaled with the sound 'Ha' and inhaled again with the sound 'Sa'. Thus the individual always repeats this particular mantra Hamsa.

*(This verse is found only in some versions of Vijnana Bhairava; hence it is given as 155b)*

षड्गतानि दिवा रात्रौ सहस्राण्येकविंशतिः ।

जपो देव्याः समुद्दिष्टः सुलभो दुर्लभो जडैः ॥ १५६ ॥

This japa of the Devi which was previously indicated, (being repeated) twenty-one thousand six hundred times during the day and night, is easily available and difficult only for the ignorant.

इत्येतत्कथितं देवि परमामृतमुत्तमम् ।

एतच्च नैव कस्यापि प्रकाश्यं तु कदाचन ॥ १५७ ॥

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O Goddess, this most excellent teaching, which is said to lead to the immortal state, should verily not be revealed to anybody.

परशिष्ये खले क्रूरे अभक्ते गुरुपादयोः ।

निर्विकल्पमतीनां तु वीराणां उन्नतात्मनाम् ॥ १५८ ॥

These teachings should not be disclosed) to other disciples, to those who are evil and cruel, or to those who have not surrendered to the feet of the guru. (They should only be revealed) to advanced souls, who are self-controlled and whose minds are free of vikalpas.

भक्तानां गुरुवर्गस्य दातव्यं निर्विशङ्कया ।

ग्रामो राज्यं पुरं देशः पुत्रदारकुटुम्बकम् ॥ १५९ ॥

Those devotees of the guru, who are without the slightest doubt or hesitation, O gazelle-eyed one, having renounced

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son, wife, relatives, home, village, kingdom and country, should be accepted for initiation.

सर्वमेतत्परित्यज्य ग्राह्यमेतन्मृगक्षणे ।

किमेभिरस्थिरैर्देवि स्थिरं परमिदं धनम् ॥ १६० ॥

The (worldly accoutrements) are all temporary, O Goddess, but this supreme wealth is everlasting.

प्राणा अपि प्रदातव्या न देयं परमामृतम् ।

श्री देवी उवाच ।

देवदेव माहदेव परितृप्तास्मि शङ्कर ॥ १६१ ॥

One may give up even one's prana (life energy), but this teaching which is the supreme nectar should never be given up. The auspicious goddess said: O great Lord Shankara, God of gods, I am now fully satisfied.

रुद्रयामलतन्त्रस्य सारमद्यावधारितम् ।

सर्वशक्तिप्रभेदानां हृदयं ज्ञातमद्य च ॥ १६२ ॥

Today I have understood the quintessence of Rudrayamala Tantra and also the heart (innermost core) of all the different shaktis.

इत्युत्त्वानन्दिता देवि कण्ठे लग्ना शिवस्य तु ॥ १६३ ॥

Thus saying, the goddess being steeped in delight embraced Shiva.