

The Vijñānabhairava Tantra

An English Translation

by

Mark Dyczkowski

Introductory verses

śrīdevī uvāca

śrutam deva mayā sarvaṃ rudrayāmalasaṃbhavam |
trikabhedamaśeṣe.na sārāt sāravibhāgaśa.h || 1 ||
ādyāpi na niv.rtto me saṃśaya.h parameśvara |

The goddess said: O God, I have heard completely the essence of the Trika school that has originated from the Rudrayāmala (Tantra). (But although I have heard) the essence of its essence, part by part , even now, O Supreme Lord, my doubt has not ceased.

kiṃ rūpaṃ tattvato deva? śabdarāśikalāmayam || 2 ||
kiṃ vā navātmabhedena bhairave bhairavākṛtau |
triśirobhedabhinnaṃ vā kiṃ vā śaktitrayātmakam || 3 ||

O God, what, in actual fact, is (Bhairava's) form (rūpa)? (Does) it consist of the energies of the Aggregate of (phonemic) Sounds? Or else is it within Bhairava's fearsome form as the (Mantra) Navātman? Or is it differentiated into the three-headed (god)? Or is it the three energies?

nādabindumayaṃ vāpi kiṃ candrārdhanirodhikāḥ |
cakrārūḍham anackaṃ vā kiṃ vā śaktisvarūpakam || 4 ||

Is it made of Sound (nāda) and the Point (bindu)? Is it the Half Moon (ardhacandra) and the Obstructress (nirodhikā)? Or is it Unstruck Sound, the nature of which is śakti, mounted on the Wheel (of Mantra)?

parāparāyāḥ sakalamaparāyāśca vā punaḥ |
parāyā yadi tadvat syāt paratvaṃ tad virudhyate || 5 ||

Or is it the (differentiated form) of Parāparā with parts (*salaka*) and, again, of Parā? If Parā were to be like that, it would be incompatible with her supremacy.

na hi varṇavibhedena dehabhedena vā bhavet |
paratvaṃ niṣkalatvena sakalatvena (read sakalatvaṃ na)
tad bhavet || 6 ||
prasādaṃ kuru me nātha niḥśeṣaṃ chindhi saṃśayam |

The supreme state cannot be differentiated into the phonemes (of mantras) by a bodily form; (essentially) undifferentiated by nature, it cannot be made of parts. O Lord, be gracious and dispel my doubts entirely.

Śrībhairava uvāca:

sādhu sādhu tvayā pṛṣṭaṃ tantrasāram idaṃ priye || 7 ||
gūhanīyatamaṃ bhadre tathāpi kathayāmi te |
yat kiṃcit sakalaṃ rūpaṃ bhairavasya prakīrtitam || 8 ||
tad asāratayā devi vijñeyaṃ śakrajālavat |
māyāsvapnopamaṃ caiva gandharvanagarabhramam || 9 ||

The venerable Bhairava said:

Well done! Well done! O dear one, you have asked about this, the essence of the Tantras. O auspicious one! this (knowledge) should be kept most secret, but even so I

will tell it to you. O Goddess, whatever is said to be Bhairava's differentiated (*sakala*) form, it has no essence and so should be known (to be deceptive) like Indra's magic. It is like the dream of Māyā, the mistaken belief in the (non-existent) city of Gandharvas (in the sky).

dhyānārthaṃ bhrāntabuddhīnāṃ kriyāḍambaravartinām |
kevalaṃ varṇitaṃ puṃsāṃ vikalpanihatātmanām || 10 ||

The description of (this form of Bhairava) is given to those people whose mind is confused, those who are engaged in (worldly) activities and immersed in (worldly) thoughts so (they may) meditate (on Him).

tattvato na navātmāsau śabdarāśir na bhairavaḥ |
na cāsau triśirā devo na ca śaktitrayātmakaḥ || 11 ||

In reality, Bhairava is neither ninefold nor is he the aggregate of (phonemic) sounds,; he is not the three-headed God nor is he the three energies.

nādabindumayo vāpi na candrārdhanirodhikāḥ (?) |
na cakrakramasaṃbhinno na ca śaktisvarūpakaḥ || 12 ||

He neither consists of Sound (*nāda*) and the Point (bindu) , nor the Half Moon and Obsructress; nor is he differentiated by (and linked to) the sequence of cakras , nor is śakti His nature.

aprabuddhamatīnāṃ hi etā bālavibhīṣikāḥ |
mātrmodakavat sarvaṃ pravṛttyartham udāhṛtam || 13 ||

These (notions of His nature) are (like ghosts) that frighten children, (they are) for those whose intellect has not awakened. It is said that the purpose of all (these teachings) is to impell (them) to act (for their own advancement), like a sweet a mother (gives a child),

dikkālakalanonmuktā deśoddeśāviśeṣiṇī |
vyapadeṣṭum aśaṃkyāsāv akathyā paramārthataḥ || 14 ||

(This state) is free of the differentiation of space and time. It is not specified by the designation of (some particular) place. It cannot be described. (Indeed) In reality, it is inexpressible.

antaḥsvānubhavānandā vikalponmuktagocarā |
yāvasthā bharitākārā bhairavī bhairavātmanaḥ || 15 ||

One's own inner bliss, (its) realm completely free of (all) conceptions, (it is that) state, the form of which is full (perfect and complete), Bhairavī (the divine power and consort of) the one whose nature is Bhairava (Himself).

tadvapus tattvato jñeyaṃ vimalaṃ viśvapūraṇam |
evaṃvidhe pare tattve kaḥ pūjyaḥ kaśca tṛpyati|| 16 ||

One should know His body as it truly is, immaculate and fulfilling all things. In such a supreme reality, what (can be) the object of worship and who satisfied (thereby)?

evaṃvidhā bhairavasya yāvasthā parigīyate |
sā parā pararūpeṇa parādevī prakīrtitā || 17 ||

That state which is such, lauded (in the scriptures) of that of Bhairava, is supreme and as its nature is supreme (*para*), it is called the goddess Parā.

śaktiśaktimato yadvat abhedaḥ sarvadā sthitaḥ |
atas taddharmadharmitvāt parā śaktiḥ parātmanaḥ || 18 ||

Just as there is never (any) difference between Śakti and its possessor (or) the attribute and its possessor, thus the supreme power is (not different) from the supreme Self (parātman).

na vahner dāhikā śaktiḥ vyatiriktā vibhāvyate |
kevalaṃ jñānasattāyāṃ prārambho'yaṃ praveśane || 19 ||

The power to burn is not perceived to be different from fire. This (distinction) is only the beginning that serves as an entry into the (essential) being of insight.

śaktyavasthāpraviṣṭasya nirvibhāgena bhāvanā |
tadāsau śivarūpī syāt śaivīmukham ihocyate || 20 ||

The way of thinking (and being) (*bhāvanā*) of one who has entered Śakti's state is (one with it) without division. Then he is Śiva. (This) is said to be the entrance which is

Śakti here (in this world to the realisation of one's own Śiva nature).

yathālokena dīpasya kiraṇair bhāskarasya ca |
jñāyate digvibhāgādi tadvac chaktyā śivaḥ priye || 21 ||

Just as one knows the directions and (their) divisions etc by the light of the lamp or the rays of the sun, in the same way, O beloved, Śiva (is known) by (His) power (Śakti).

Śrīdevī uvāca:

devadeva triśūlāṅka kapālakṛtabhūṣaṇa |
digdeśakālaśūnyā ca vyapadeśavivarjitā || 22 ||
yāvasthā bharitākārā bhairavasyopalabhyate |
kair upāyair mukhaṃ tasya parā devī kathaṃ bhavet || 23 ||
yathā samyag ahaṃ vedmi tathā me brūhi bhairava |

The Goddess said:

O God of the gods, whose emblem is the trident and who has made a skull (his) ornament, by what means can the supreme state which is free from any sense of direction, space and time and which cannot be described, and is Bhairava's state of plenitude, be realized? How is the supreme Goddess his mouth (through which to enter into him)? O Bhairava, pray tell me (this), so that I may know it properly.

ūrdhve prāṇo hyadho jīvo visargātmā paroccaret |

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utpattidvitayasthāne bharaṇāt bharitā sthitiḥ || 24 ||

The exhaled breath (prāṇa) (saḥ) is above and the inhaled (jīva) (haṃ) below; (the goddess) Parā who is emission (visarga) is uttering forth (and manifesting in this way) within the two places where they originate. (The yogi attains) the state of plenitude by filling (them).

maruto'ntar bahir vāpi viyadyugmānivartanāt |
bhairavyā bhairavasyetthaṃ bhairavi vyajyate vapuḥ || 25
||

O Bhairavī! by not returning out from the two voids of the breath, whether internal or external (where it rests at the beginning and end), Bhairavī reveals in this way Bhairava's body (of consciousness).

na vrajenna viśecchaktir marudrūpā vikāsite |
nirvikalpatayā madhye tayā bhairavarūpatā || 26 ||

The energy in the form of the vital breath should neither exit nor enter when the center has unfolded by the (one pointed) state free of thought. (There), by that (same power), Bhairava's nature (is made manifest).

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

If (the power of the vital breath) called 'Tranquil' is retained, whether it has been ejected (in the course of exhalation) or filled (in the course of inhalation), in the end

of that (practice) the Tranquil One manifests by means of (that same) power.

āmūlāt kiraṇābhāsāṃ sūkṣmāt sūkṣmatarātmikām |
cintayet tāṃ dviṣaṭkānte śāmyantīṃ bhairavodayaḥ || 28 ||

One should think of the light of the rays (of the energy of the vital breath that shine) from the Root, more subtle than subtle, coming to rest within the End of the Twelve (wherein) Bhairava emerges.

udgacchantīṃ taḍidrūpāṃ praticakraṃ kramāt kramam |
urddhvaṃ muṣṭitrayaṃ yāvat tāvadante mahodayaḥ || 29 ||

(Contemplate Kuṇḍalinī, the power of the vital breath) in the form of lightning, ascending through each Wheel (one after the other) in due order up to the upper End of the Twelve until, in the end, the Great Awakening!

kramadvādaśakaṃ samyag dvādaśākṣarabheditam |
sthūlasūkṣmaparasthityā muktvā muktvāntataḥ śivaḥ || 30 ||

The sequence of twelve (centres within the body) is rightly linked to the twelve vowels. Abandoning (their) gross, subtle and supreme states (one after another), in the end (the yogi attains) Śiva.

tayāpūryāśu mūrdhāntaṃ bhaṅktvā bhrūkṣepasetunā |
nirvikalpaṃ manaḥ kṛtvā sarvordhve sarvagodgamaḥ || 31 ||

Having quickly filled (the body up to the Cavity of Brahmā) at the summit of the head with that (same energy of the vital breath) and having crossed over (it) by the bridge (formed by) the contraction of the eyebrows, freeing one's mind from thought, the omnipresent one emerges above all (things).

śikhipakṣaiś citrarūpair maṇḍalaiḥ śūnyapañcakam |
dhyāyato'nuttare śūnye praveśo hṛdaye bhavet || 32 ||

Meditating on the five voids (of the sensations) by means of the spheres (of the senses), variegated in form (like) the feathers of a peacock, (the yogi experiences) entry into the most excellent (anuttara) Void within the Heart (of consciousness).

īdṛśena krameṇaiva yatra kutrāpi cintanā |
śūnye kuḍye pare pātre svayaṃ līnā varapradā || 33 ||

Wherever one's (attentive) thought (cintanā) (settles) by this same process,¹ be it in an empty space, on a wall, or a on worthy disciple, it spontaneously dissolves away into it and (so) bestows the boon (of pure consciousness).

kapālāntarmano nyasya tiṣṭhan mīlitalocanaḥ |
krameṇa manaso dārḍhyāt lakṣayel lakṣyam uttamam || 34 ||

Having placed one's mind within (the space of the) skull, sitting (motionless) with the eyes closed, by

¹ See above verse 32.

progressively (increasing) the stability of the mind, one perceives the supreme goal.

madhyanādī madhyasaṃsthā bisasūtrābharūpayā |
dhyātāntarvyomayā devyā tayā devaḥ prakāśate || 35 ||

The Middle Channel is situated in the middle (between the two breaths) in (an extremely subtle) form like a lotus fibre. Having meditated on that as the Goddess² Who is the inner Void, God is illumined by Her.

kararuddhadṛgastreṇa bhrūbhedād dvārarodhanāt |
dṛṣṭe bindau kramāllīne tanmadhye paramā sthitiḥ || 36 ||

By closing the doors of the senses with the weapon, that is, blocking (their) perception with the hands, and by piercing (the center between) the eyebrows, when the Point (bindu) (of light) is perceived and gradually dissolves away, (the yogi attains) the supreme state in the center (of the Void of conscious-ness).

dhāmāntaḥkṣobhasaṃbhūtasūkṣmāgnitilakākṛtim |
binduṃ śikhānte hṛdaye layānte dhyāyato layaḥ || 37 ||

Meditate on the Point (of light) (within the upper End of the Twelfefinger Space) at the extremity of the topknot and within the heart, in the form of a tilaka of subtle fire that has arisen by the inner agitation of (the eyes,) the abode (dhāman) (of sight).

² I take the word *devyā* to be the common *ai"sa* form of the word *devī*. Cf. the name of the Tantra *Devyāyāmala* for *Devīyāmala*.

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anāhate pātrakarṇe 'bhagnaśabde sariddrute |
śabdabrahmaṇi niṣṇātaḥ paraṃ brahmādhigacchati || 38 ||

He attains the supreme Brahman who is deeply merged in the Brahman that is sound (śabdabrahman), which is the Unstruck Sound (perceived) within the cavity of the ear (that is like) the uninterrupted sound of a fast flowing river.

praṇavādisamuccārāt plutānte śūnyabhāvanāt |
śūnyayā parayā śaktyā śūnyatāmeti bhairavi || 39 ||

O Bhairavī, by uttering a praṇava and by meditating on the void at the end of (its) prolated sound, (the yogi) attains Emptiness by means of the Void which is (Śiva's) supreme power.

yasya kasyāpi varṇasya pūrvāntāvanubhāvayet |
śūnyayā śūnyabhūto'sau śūnyākāraḥ pumān bhavet || 40 ||

One should experience (mindfully) the beginning and end of (the utterance of) any letter as the Void. Having become the Void by (the power of the awareness of) the void, a man's form becomes the Void.

tantryādivādyaśabdeṣu dīrgheṣu kramasaṃsthiteḥ |
ananyacetāḥ pratyante paravyomavapur bhavet || 41 ||

If one listens with undivided attention to the prolonged sounds of stringed and other instruments, of (the notes

played) in their due order, when they come to an end one (realizes that one's own) body is the Supreme Void.

piṇḍamantrasya sarvasya sthūlavarnākrameṇa tu |
ardhendubindunādāntaḥ śūnyoccārād bhavecchivaḥ || 42 ||

By uttering the Half Moon (ardhachandra), the Point (bindu), Sound (nāda) and the Void of an entire Piṇḍamantra in accord with the sequence of (its) gross letters, (in the end the yogi attains and becomes) Śiva.

nijadehe sarvadikkaṃ yugapad bhāvayed viyat |
nirvikalpamanās tasya viyat sarvaṃ pravartate || 43 ||

(The yogi) should meditate on the Void within his own body in all directions (at once) simultaneously. (When his) mind (has thus become) free of thought, everything becomes void for him.

prṣṭhaśūnyaṃ mūlaśūnyaṃ yugapad bhāvayec ca yaḥ |
śārīranirapekṣiṇyā śaktyā śūnyamanā bhavet || 44 ||

He who simultaneously contemplates the void above and the void in the root (foundation below) is, by the power (of consciousness) which is independent of the body, devoid of mind.

prṣṭhaśūnyaṃ mūlaśūnyaṃ hr̥cchūnyaṃ bhāvayet sthiram |
yugapan nirvikalpatvān nirvikalpodayas tataḥ || 45 ||

One should meditate firmly simultaneously on the void above, the void in the root (foundation below) and the void

in the heart, thus being free of thought, (the liberated state)
free of thought dawns.

tanūdeśe śūnyataiva kṣaṇamātraṃ vibhāvayet |
nirvikalpaṃ nirvikalpo nirvikalpasvarūpabhāk || 46 ||

If one reflects (and perceives) in a manner free of thought (even) for just a moment that within (any) place in the body there is only emptiness, the one who is (thus) free of thought possesses the nature of (that reality) free of thought.

sarvaṃ dehagataṃ dravyaṃ viyadvyāptaṃ mṛgekṣaṇe |
vibhāvayet tatas tasya bhāvanā sā sthīrā bhavet || 47 ||

O gazelle-eyed one! If (one is unable to do this), one should reflect that all the substance present in the body is pervaded by the Void; then one's contemplation (of the Void) will be firm.

dehāntare tvagvibhāgaṃ bhittibhūtaṃ vicintayet |
na kiñcid antare tasya dhyāyan adhyeyabhāg bhavet || 48 ||

One should think that the skin part of the body is (only an insentient) wall within which there is nothing at all. Meditating in this way, one participates in that which cannot be an object of meditation.

hṛdyākāśe nilīnākṣaḥ padmasaṃpuṭamadhyagaḥ |
ananyacetāḥ subhage paraṃ saubhāgyam āpnuyāt || 49 ||

O Blessed One, (the yogi) whose senses have merged into the space within the heart and abides (there) with an undistracted mind in the center between the two halves of the lotus, attains supreme good fortune.

sarvataḥ svaśarīrasya dvādaśānte manolayāt |
dr̥ḍhabuddher dr̥ḍhībhūtaṃ tattvalakṣyaṃ pravartate || 50 ||

By dissolving away the mind in the End of the Twelve of one's own body (everywhere in all its locations and) in all respects, the goal which is (Śiva Who is the one ultimate) reality manifests well established for (the adept whose) mind is (thus made) firm (and unwavering).

yathā tathā yatra tatra dvādaśānte manaḥ kṣipet |
pratikṣaṇaṃ kṣīṇavṛtter vailakṣaṇyaṃ dinairbhavet || 51 ||

One should cast one's mind into the End of the Twelve in any way and wherever (one may be) every moment and so for one (whose mental) activity (has) ceased (by this practice, he experiences) an extraordinary (state of consciousness) within (a few) days.

kālāgninā kālapadād utthitena svakaṃ puram |
pluṣṭaṃ vicintayed ante śāntābhāsas tadā bhavet || 52 ||

One should imagine that one's own the body has been burnt (to ashes) by the Fire of Time that has arisen from the (toe of the left) foot. Then, in the end, the peaceful state will manifest.

evameva jagat sarvaṃ dagdhaṃ dhyātvā vikalpataḥ |

ananyacetasaḥ puṁsaḥ puṁbhāvaḥ paramo bhavet || 53 ||

Having meditating in this way by imagining that the entire universe has been burnt away, a person whose mind is undistracted possesses the soul's supreme state.

svadehe jagato vā 'pi sūkṣmasūkṣmatarāṇi ca |
tattvāni yāni nilayaṁ dhyātvānte vyajyate parā || 54 ||

Having meditated on the merger of the subtle and (then progressively) most subtle principles within one's own body or the world (back into one another), in the end (the goddess) Parā is revealed.

pīnāṁ ca durbalāṁ śaktiṁ dhyātvā dvādaśagocare |
praviśya hṛdaye dhyāyan svapnasvātantryam āpnuyāt || 55 ||

Having meditated on the energy (of the breath) thick (with its natural sound) as well as weak (and lengthy) in the region of the twelve (finger space then) once entered the heart (when falling asleep) engaged (in this) meditation, one attains mastery over one's dreams.

bhuvanādhvādirūpeṇa cintayet kramaśo'khilam |
sthūlasūkṣmaparasthityā yāvad ante manolayaḥ || 56 ||

One should think successively of every in the form of the path (adhvan) of worlds (bhuvana) and the rest (of the paths), in their gross, subtle and supreme condition until, in the end, the mind dissolves away.

asya sarvasya viśvasya paryanteṣu samantataḥ |
adhvaprakriyayā tattvaṃ śaivaṃ dhyātvā mahodayaḥ || 57 ||

Having meditated of the reality of all this universe, all around and up to the ultimate limits by the method of the Paths (*adhvan*), (one will experience) the great awakening!

viśvam etan mahādevi śūnyabhūtaṃ vicintayet |
tatraiva ca mano līnaṃ tatas tallayabhājanam || 58 ||

O great Goddess! one should think that this universe is Void and that the mind is dissolved away just there itself. Thus one becomes worthy of merging into that (Emptiness).

ghaṭādibhājane drṣṭiṃ bhittīs tyaktvā vinikṣipet |
tallayaṃ tatkṣaṇād gatvā tallayāt tanmayo bhavet || 59 ||

One should cast (one's) sight into (the empty space of), for example, a jar (or any other vessel), leaving aside the enclosing walls (containing it). Having dissolved away that very moment into it, one becomes of that nature by virtue of that merger.

nirvrkṣagiribhittyādideśe drṣṭiṃ vinikṣipet |
vilīne mānase bhāve vṛttikṣiṇaḥ prajāyate || 60 ||

One should cast one's gaze on (an open stretch of) land devoid of trees, mountains, walls and the like. When the mind is (thus) absorbed (and dissolves away), one becomes free of the fluctuations (of thought).

ubhayor bhāvayor jñāne dhyātvā madhyaṃ samāśrayet |

yugapacca dvayaṃ tyaktvā madhye tattvaṃ prakāśate || 61
||

When perceiving two entities (or states), having (perceived and) meditated (on them), rest in the center between them. Having abandoned the two together all at once, Reality shines in the center.

bhāve nyakte niruddhā cit naiva bhāvāntaraṃ vrajet |
tadā tanmadhyabhāvena vikasatyatibhāvanā || 62 ||

When one thing³ has been abandoned, and consciousness has been (firmly) checked, it should not move on to something else. Then (a higher) transcendental meditation (atibhāvanā)⁴ blossoms forth, by virtue of the state (free of thought) in the center (between them) (tanmadhyabhāvena).

sarvaṃ dehaṃ cinmayaṃ hi jagadvā paribhāvayet |
yugapannirvikalpena manasā paramodayaḥ || 63 ||

One should reflect all at once on all the body or the universe (that is is) nothing but consciousness, by the mind (thus) free of thought - the supreme Awakening!.

vāyudvayasya saṃghaṭṭāt antarvā bahirantataḥ |

³ The printed edition of the VB reads *bhāve nyakte*. The reading here (*bhāve tyakte*) is clearly better and is the one also accepted by Swami Lakshmanjoo.

⁴ Read *vikasatyatibhāvanā* for *vikasatyati bhāvanā*.

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yogī samatvavijñānasamudgamanabhājanam || 64 ||

By the coming together of the two breaths, either within (the heart) or outside (in the End of the Twelve), finally (when they come to a halt), the yogī (experiences the reality which) is the vessel of the emergence of the knowledge of the equality (of all things).

sarvaṃ jagat svadehaṃ vā svānandabharitaṃ smaret |
yugapan svāmṛtenaiva parānandamayo bhavet || 65 ||

(The yogī) should recollect that the whole universe or his own body is filled all at once with his own (innate) bliss, (then) by the nectar of his own (innate nature) alone, he becomes supreme bliss.

kuhanena prayogena sadya eva mṛgekṣaṇe |
samudeti mahānando yena tattvaṃ prakāśate || 66 ||

O gazelle-eyed (goddess), by applying the trick (of tickling under the armpits) great bliss arises all of a sudden (sadyas) due to which (the supreme) reality manifests.

sarvasrotonibandhena prāṇaśaktyordhvayā śanaiḥ |
pipīlasparśavelāyāṃ prathate paramaṃ sukham || 67 ||

When (the yogi) feels a tactile sensation (like the crawling) of ants due to the slow upward rise of the energy of the vital breath brought about by checking all the currents (of the activity of the senses), he experiences supreme bliss.

vahner viṣasya madhye tu cittam sukhamayaṃ kṣipet |
kevalaṃ vāyupūrṇaṃ vā smarānandena yujyate || 68 ||

(When making love) one should place one's mind made of bliss in the middle (between the) 'Fire' (of the arousal of desire at the beginning) and the 'Poison' (of the pervasive consciousness of its appeasement at the end), or else filled only with the vital breath, (the mind) should be united with the bliss of passion (smarānanda) (which is the bliss of consciousness generated by the union of Śiva and Śakti).

śaktisaṃgamasamkṣubdhaśaktyāveśāvasānikam |
yat sukhaṃ brahmatattvasya tat sukhaṃ svākyam ucyate ||
69 ||

The bliss (sukha) that culminates (during orgasm) with penetration into Śakti aroused by union with a woman (śakti) is that of the Brahman which is said to be one's own (inherent) bliss.

lehanāmanthanākoṭaiḥ strīsukhasya bharāt smṛteḥ |
śaktyabhāve'pi deveśi bhavedānandasamplavaḥ || 70 ||

O goddess, even in the absence of a woman (śakti) there is a flood of bliss by (merely) filling one's memory with the joy (of sex with a) woman had by licking, churning, squeezing and the like.

ānande mahati prāpte drṣṭe vā bāndhave cirāt
ānandam udgataṃ dhyātvā tallayas tanmanā bhavet || 71 ||

When there is occasion for great bliss (such as love making), or when seeing a (dear) relative (or friend) after a long time, meditate on the bliss (as it) arises (just then); the mind of one that is that (bliss) dissolves into it.⁵

jagdhipānakṛtollāśarasānandavijṛmbhaṇāt |
bhāvayed bharitāvasthāṃ mahānandas tato bhavet || 72 ||

(The yogi) should contemplate the state (of spiritual) plenitude (he experiences brought about) by the unfolding of the joy which is the savor (of the aesthetic delight) of the outpouring (of consciousness) brought about by eating and drinking. From that there is great bliss.

gītādiviṣayāsvādāsamasaukhyaiikatātmanaḥ |
yoginas tanmayatvena manorūḍhes tadātmatā || 73 ||

The yogi who is one with the unparalleled joy of savoring music and other such (beautiful) objects (of sense, his) mind fixed (and well concentrated on that) becomes of that same (blissful) nature by identifying with it (tanmayatvena).

yatra yatra manastuṣṭir manas tatraiva dhārayet |
tatra tatra parānandasvarūpaṃ saṃpravartate || 74 ||

One should maintain one's attention wherever the mind finds satisfaction. It is there that the inherent nature of Supreme Bliss arises.

anāgatāyāṃ nidrāyāṃ praṇaṣṭe bāhyagocare |

⁵ Read *tanmayo* for *tanmanā*

sāvasthā manasā gamyā parā devī prakāśate || 75 ||

The state that manifests which should be grasped by the (attentive) mind when, (as one falls asleep), the external field (of awareness) has disappeared (but) sleep has not yet come, is the goddess Parā.

tejasā sūryadīpāder ākāśe śavalīkr̥te |
dr̥ṣṭir niveśyā tatraiva svātmarūpaṃ prakāśate || 76 ||

One should direct one's gaze into (an empty) space variegated by the light of the sun or a lamp etc. There itself one's own essential nature manifests.

karaṅkiṇyā krodhanayā bhairavyā lelihānayā |
khecaryā dr̥ṣṭikāle ca parāvāptiḥ prakāśate || 77 ||

By (practicing the mūdras) Karaṅkinī, Krodhanā, Bhairavī, Lelihānā and Khecarī, when perception takes place the supreme pervasion (of consciousness) is revealed

mṛdvāsane sphijaikena hastapādau nirāśrayam |
nidhāya tatprasaṅgena parā pūrṇā matirbhavet || 78 ||

(The yogi should sit) on a soft seat, on (just) one buttock, keeping (his) hands and feet without support. By maintaining (this posture, his) intuition (mati) becomes supreme and full.

upaviśyāsane samyak bāhū kṛtvārdhakuñcitau |
kakṣavyomni manaḥ kurvan śamamāyāti tallayāt || 79 ||

Sat on a seat, half bending the arms as required, fixing the mind on the space under the armpits , by merging in that, (the yogi) becomes peaceful.

sthūlarūpasya bhāvasya stabdhāṃ dr̥ṣṭim̐ nipātya ca |
acireṇa nirādhāraṃ manaḥ kṛtvā śivaṃ vrajet || 80 ||

Fixing one's gaze without blinking on something with a gross (and beautiful) form, freeing the mind of (all) support, in a short time, one attains tranquility (Śiva).

madhyajihve sphāritāsye madhye niḥṣipya cetanām |
hoccāraṃ manasā kurvaṃs tataḥ śānte pralīyate || 81 ||

The tongue (turned up) into the center (of the nasal cavity), the mouth wide open and the attention fixed on the center (there), uttering the letter H mentally, then (the yogi) dissolves into the Tranquil One.

āsane śayane sthitvā nirādhāraṃ vibhāvayan
svadehaṃ manasi kṣiṇe kṣaṇāt kṣiṇāśayo bhavet || 82 ||

Either (sitting) on a seat or (lying) on a bed, meditating on his own body as being without support, when the mind ceases, within a moment (the yogi) is free of (all his binding) dispositions (āśaya).

calāsane sthitasyātha śanair vā dehacālanāt |
praśānte mānase bhāve devi divyaugham āpnuyāt || 83 ||

O Goddess, whether seated on a moving vehicle or by moving (one's own) body slowly, when the mind becomes peaceful, one then attains the divine flood (of consciousness).

ākāśaṃ vimalaṃ paśyan kṛtvā dr̥ṣṭiṃ nirantarām |
stabdhātmā tatkṣaṇād devi bhairavaṃ vapur āpnuyāt || 84 ||

Beholding the clear sky, having made (his) gaze (constant) without a break (or blinking), one (whose body, senses and mind) are immobile attains, O Goddess, that very instant, Bhairava's nature.

līnaṃ mūrdhni viyat sarvaṃ bhairavatvena bhāvayet |
tat sarvaṃ bhairavākāratejastattvaṃ samāviśet || 85 ||

(The yogi) should imagine that the entire (expanse of the) sky is merged within (his) head as Bhairava's state. (Then he and) all that (exists) penetrates (and is absorbed) into the reality (which is) the radiant energy (tejas) of Bhairava's form.

kiṃcij jñātaṃ dvaitadāyi bāhyālokaṣ tamaḥ⁶ punaḥ |
viśvādi bhairavaṃ rūpaṃ jñātvānantaprakāśabhṛt || 86 ||

(The yogi) possesses infinite light once known Bhairava's nature as the waking and other states, namely, (waking in which only) something is known⁷ that generates duality, (dreaming in which) the light (shines that illumines

⁶ SJ reads brahmālokastataḥ

⁷ Read *kiṃcijjñānaṃ* for *kiṃcijjñātaṃ*

the mental traces of) the outer (world) and (deep sleep which is) darkness.

evameva durniśāyāṃ kṛṣṇapakṣāgame ciraṃ |
taimiraṃ bhāvayan rūpaṃ bhairavaṃ rūpameṣyati || 87 ||

In the same way, (the yogi) engaged in contemplating for a long time the (awesome) darkness on a stormy night in the dark lunar fortnight (when there is no moon) attains Bhairava's nature.

evameva nimīlyādaṃ netre kṛṣṇābham agrataḥ |
prasārya bhairavaṃ rūpaṃ bhāvayaṃs tanmayo bhavet ||
88 ||

In just the same way, initially closing (one's) eyes (and meditating on) the darkness in front (and then) opening (them), contemplating the (dark) form of Bhairava, one becomes of that same nature.

yasya kasyendriyasyāpi vyāghātācca nirodhataḥ
praviṣṭasyādvaye śūnye tatraivātmā prakāśate || 89 ||

(By blocking the function) of any one of the organs of sense by a blow (from an external object) or by blocking (it voluntarily), the true nature (*ātman*) (of the yogi) who has entered the non-dual Void manifests there .

abindumavisargaṃ ca akāraṃ japato mahān |

udeti devi sahasā jñānaughaḥ parameśvaraḥ || 90 ||

O goddess, by repeating the letter 'A' without bindu or visarga, the Supreme Lord, who is a torrent of wisdom, arises (spontaneously all) at once.

varṇasya savisargasya visargāntaṃ citiṃ kuru |
nirādhāreṇa cittaena sprśed brahma sanātanam || 91 ||

Fix your awareness with the mind free of (objective) support on the end of the emission (visarga) of a phoneme with visarga and make contact with the eternal Brahman.
vyomākāraṃ svamātmānaṃ dhyāyed digbhir anāvṛtam |
nirāśrayā citiḥ śaktiḥ svarūpaṃ darśayet tadā || 92 ||

One should meditate on one's own Self in the form of the sky, unconfined in all directions, then the power of consciousness, free of (all) support, reveals one's own nature.⁸

kiñcid aṅgaṃ vibhidyādau tīkṣṇasūcyādinā tataḥ |
tatraiva cetanāṃ yuktvā bhairave nirmalā gatiḥ || 93 ||

Having first pierced any limb (of the body) with a sharp needle or the like and then focused attention just there (on the pain), (one attains) the pure state within Bhairava.

cittādyantaḥkṛtir nāsti mamāntar bhāvayed iti |
vikalpānām abhāvena vikalpair ujjhito bhavet || 94 ||

⁸ SLJ teaches that here 'ātmānam' means 'body' not Self, which is the literal meaning. Again, Ānandabha.t.ta glosses 'svarūpam' as 'svaṃ rūpam' that is, that 'the power of consciousness reveals her own (svam) nature' not 'one's own nature' as is the most literal meaning. SLJ agrees with Ānandabha.t.ta.

(The yogi) should reflect that “there is no inner (mental) organ within me, whether mind (intellect or ego).” (Thus) because there are no thoughts (also), (the yogi) is devoid of them.

māyā vimohinī nāma kalāyāḥ kalanaṃ sthitam |
ityādidharmaṃ tattvānāṃ kalayan na pṛthag bhavet || 95 ||

Māyā is deluding, the function of the Force (of limited agency) (kalā) is differentiation (*kalana*) - discerning this and the other properties of the metaphysical principles (*tattva*) in this way, (one’s own consciousness) is not separated (from Śiva).

jhagitīcchāṃ samutpannām avalokya śamaṃ nayet |
yata eva samudbhūtā tatas tatraiva līyate || 96 ||

Once observed a desire arisen (spontaneously), it should be put to rest immediately. Thus it dissolves away there from whence it has come forth.

yadā mamecchā notpannā jñānaṃ vā kastadāsmi vai |
tattvato'haṃ tathā bhūstallīnastanmanā bhavet || 97 ||

“Who am I if my will or knowledge have not arisen? I am as I truly am!” Having become that, one is merged in that and one’s mind is (identified with) that.

icchāyāmathavā jñāne jāte cittam niveśayet |
ātmabuddhyānanyacetās tatas tattvārthadarśanam || 98 ||

Or else once the will and knowledge have arisen, one should place one's mind (on the point where they emerge). One whose attention is not directed towards anything else except the awareness (*buddhi*) of the Self, then has a vision of what truly exists (*tattvārtha*).

ninirmittam bhavaj jñānam nirādhāram bhramātmakam |
tattvataḥ kasyacin naitad evaṃbhāvī śivaḥ priye || 99 ||

(All) knowledge is without (outer, independent) cause, baseless and deceptive. In reality this (knowledge) does not belong to anybody. One who abides in this way (with this attitude), O Dear One, is Śiva.

ciddharmā sarvadeheṣu viśeṣo nāsti kutracit |
ataśca tanmayam sarvam bhāvayan bhavajij janaḥ || 100 ||

The one characterized as consciousness is present in all bodies; there is no difference anywhere. Thus, a person engaged in contemplating everything as of that nature conquers phenomenal existence.

kāmakrodhalobhamohamadamātsaryagocare |
buddhiṃ nistimitāṃ kṛtvā tat tattvam avaśiṣyate || 101 ||

Once the mind has been immobilized when one feels (sexual) desire, anger, greed, delusion, madness and envy, what remains is that reality (which underlies them).⁹

indrajālamayaṃ viśvaṃ vyastam¹⁰ vā citrakarmavat |

⁹ Cf. VB 118

¹⁰ SLJ readsnyastam for vyastam

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bhramad vā dhyāyataḥ sarvaṃ paśyataśca sukhodgamaḥ ||
102 ||

Contemplating the universe as a magic show, or projected (nyasta) (onto a canvass), like (painting) a picture, or in (constant) motion: viewing everything (in this way, one experiences) the emergence of bliss.

na cittaṃ nikṣiped duḥkhe na sukhe vā parikṣipet |
bhairavi jñāyatām madhye kiṃ tattvam avaśiṣyate || 103 ||

Cast not the mind into suffering nor into pleasure. know O Bhairavī! what (that) reality is that remains in the middle (state between them).

vihāya nijadehāsthām sarvatrāsmīti bhāvayan |
dr̥ḍhena manasā dr̥ṣṭyā nānyekṣiṇyā sukhī bhavet || 104 ||

After abandoning attachment to one's own body, reflecting that "I am everywhere" with firm mind and undistracted vision, one becomes happy (and blissful).

ghaṭādau yac ca vijñānam icchādyaṃ vā mamāntare |
naiva sarvagataṃ jātaṃ bhāvayan iti sarvagaḥ || 105 ||

"Consciousness or will and the rest are not (only) within me, they are (also) present in jars and other (objects)." Meditating in this way on that which is omnipresent, one becomes all-pervading.

grāhyagrāhakasaṃvittiḥ sāmānyā sarvadehinām |
yoginām tu viśeṣo'sti saṃbandhe sāvadhānatā || 106 ||

The awareness of subject and object is common to all embodied beings. What distinguishes yogis (from the others is that they pay) attention to (their) relationship.

svavad anyaśarīre'pi saṁvittim anubhāvayet |
apekṣāṃ svaśarīrasya tyaktvā vyāpī dinair bhavet || 107 ||

One should experience consciousness in someone else's body also as (within) one's own. Giving up concern for one's own body, one becomes all-pervading within days.

nirādhāraṃ manaḥ kṛtvā vikalpān na vikalpayet |
tadātma paramātmatve bhairavo mṛgalocane || 108 ||

Freeing the mind of (all) support one should not conceive (any) thoughts. O gazelle-eyed One, the Self¹¹ is then the Supreme Self and so is (recognized to be) Bhairava.

sarvajñaḥ sarvakartā ca vyāpakaḥ parameśvaraḥ |
sa evāhaṃ śaivadharmā iti dārḍhyād bhavec chivaḥ || 109 ||
jalasyevormayo vahner jvālābhaṅgyaḥ prabhā raveḥ ||
mamaiva bhairavasyaitā viśvabhaṅgyo vibheditāḥ || 110 ||

The Supreme Lord is omniscient, does everything and is (all) pervading. "I am he who possesses Śiva's attributes."

¹¹ Read *tadātmā paramātmatve* for *tadātmāparamātmatve*

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By making this (conviction) firm (and stable) one becomes Śiva. (Just as) waves (arise) from water, flames from fire and rays from the sun, (in the same way) these cosmic waves, differentiated (from one another, come forth from) me (as my own), I who am Bhairava.”

bhrāntvā bhrāntvā śarīreṇa tvaritaṃ bhuvi pātanāt |
kṣobhaśaktivirāmeṇa parā saṃjāyate daśā || 111 ||

Having moved round and round (again and again) quickly with the body, by (suddenly) falling on the ground and the cessation of the power of agitation, the supreme state arises.

ādhāreṣv athavā 'śaktyā'jñānāc cittalayena vā |
jātaśaktisamāveśakṣobhānte bhairavaṃ vapuḥ || 112 ||

When the agitation caused by the penetration of the (negative) energy that arises because (the senses and their objects), which are the foundations (of perception), are powerless or due to the mental paralysis brought about ignorance, ceases, (then one experiences the pure consciousness which is) Bhairava's nature.

saṃpradāyam imaṃ devi śṛṇu samyag vadāmyaham |
kaivalyaṃ jāyate sadyo netrayoḥ stabdhamātrayoḥ || 113 ||

O goddess, listen to this, the Masters' teaching. I shall tell it to you correctly. Just when the eyes are fixed without blinking the liberated state (kaivalya) arises immediately.

saṃkocaṃ karṇayoḥ kṛtvā hy adhodvāre tathaiva ca |
anackamahalaṃ dhyāyan viśed brahma sanātanam || 114 ||

Having closed his ears and, in the same way, the lower opening (of the anus), meditating on the (unstruck) sound without vowel and consonant, (the yogi) should enter the eternal Brahman.

kūpādike mahāgarte sthitvopari nirīkṣaṇāt |
avikalpamateḥ samyak sadyaś cittalayaḥ sphuṭam || 115 ||

Standing for example, above a well, or a great abyss, by gazing (down into it) one becomes completely free from thoughts. Immediately, properly and clearly (his) mind dissolves away.

yatra yatra mano yāti bāhye vābhyantare'pi vā |
tatra tatra śivāvasthā vyāpakatvāt kva yāsyati || 116 ||

Wherever the mind goes, be it outside or within, Śiva's state is present there. (Śiva) pervades (everything), so where (else) could it go?

yatra yatrākṣamārgeṇa caitanyaṃ vyajyate vibhoḥ |
tasya tanmātradharmitvāc cil layād bharitātmatā || 117 ||

Wherever the (universal) consciousness of the all-pervading Lord is revealed through the path of any one of the senses, it dissolves away within consciousness because it possesses just that same nature and so (the yogi becomes Bhairava who is) the state of (perfect) plenitude.

kṣutādyante¹² bhaye śoke gahvare vā raṇād drute |
kutūhale kṣudhādyante brahmasattāmayī daśā¹³ || 118 ||

The plane (of existence) which is the Being of the Brahman (is close by) just when anger begins and ends, when in fear, grieving, (facing a) deep pit, fleeing from battle, when (intensely) curious, or when hunger starts or ends.

vastuṣu smaryamāṇeṣu drṣṭe deśe manas tyajet |
svaśarīraṃ nirādhāraṃ kṛtvā prasarati prabhuḥ || 119 ||

When looking at a (particular) place the mind should abandon (all) objects of recollection and (so) having made one's own body free of (all outer) support, the Lord spreads forth (and reveals Himself).

kvacid vastuni vinyasya śanair drṣṭiṃ nivartayet |
tajjñānaṃ cittasahitaṃ devi śūnyālayo bhavet || 120 ||

If, having fixed (one's) gaze somewhere (on some) object, one slowly withdraws it and (eliminates) the knowledge of it along with the mind (and its conceptions), (then), O Goddess, one becomes (a veritable) abode of the Void.

¹² Read *krodhādyante* for *kṣutādyante*. This reading is found in >>> and makes more sense.

¹³ Read with SLJ *samīpagā* for *mayīdaśā*

bhaktyudrekād viraktasya yā dṛśī jāyate matiḥ ||
sā śaktiḥ śāṅkarī nityaṃ bhāvayet tāṃ tataḥ śivaḥ || 121 ||

The intuitive insight (mati) that arises as the act of perception¹⁴ of one who is detached (from the world) by virtue of (his) intense devotion, is Śaṅkara's power. Contemplate that (power) constantly and thus (become) Śiva.

vastvantare vedyamāne śanair vastuṣu śūnyatā |
tām eva manasā dhyātvā vidito'pi praśāmyati || 122 ||

When a particular object is being perceived, (one) gradually (perceives) the emptiness within (all) things.¹⁵ Having contemplated that (emptiness) with the mind (free of thought), one becomes tranquil, even if (the object) is (still) perceived.

kiṃcijñair yā smṛtā śuddhiḥ sāśuddhiḥ śaṃbhudarśane |
na śucir hy aśucis tasmān nirvikalpaḥ sukhī bhavet || 123 ||

That which people of little understanding consider to be purity is impurity according to the Śaiva teachings. There is neither purity nor impurity. Therefore, one who is free of (such dichotomizing) notions is happy (and blissful).

¹⁴ Read yā dṛśī for yādṛśī

¹⁵ Literally: gradually emptiness (is experienced with other) objects.

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sarvatra bhairavo bhāvaḥ sāmānyeṣvapi gocaraḥ |
na ca tadvyatirekeṇa paro'stīty advayā gatiḥ || 124 ||

Bhairava's being is everywhere, it is in the grasp of common people also. He who knows that nothing exist apart from Him, attains the nondual state.

samaḥ śatrau ca mitre ca samo mānāvamānayoḥ |
brahmaṇaḥ paripūrṇatvād iti jñātvā sukhī bhavet || 125 ||

One who is equal towards friend and foe, the same when honored or insulted because he knows that the Brahman (which is his own nature is) full (and perfect), is (always) happy.

na dveṣaṃ bhāvayet kvāpi na rāgaṃ bhāvayet kvacit |
rāgadveṣavinirmuktau madhye brahma prasarpati || 126 ||

One should neither feel hatred nor attachment in any circumstance. When one is free from both attachment and hatred, the Brahman unfolds in the center (in between these extremes).

yad avedyaṃ yad agrāhyaṃ yac chūnyaṃ yad abhāvagam |
tatsarvaṃ bhairavaṃ bhāvyaṃ tadante bodhasaṃbhavaḥ ||
127 ||

That which is not an object of knowledge, cannot be grasped and is emptiness established in Nonbeing, should all be contemplated (bhāvya) as being Bhairava, at the end of which (the yogi experiences) the arising of (awakened) consciousness.

nitye nirāśraye śūnye vyāpake kalanojjhite |
bāhyākāśe manaḥ kṛtvā nirākāśaṃ samāviśet || 128 ||

Once fixed the mind on the external space which is eternal, without support, empty, pervasive, and unlimited, one enters (and is absorbed into the transcendent) absence of space.

yatra yatra mano yāti tat tat tenaiva tatkṣaṇam |
parityajyānavasthityā nistarāṅgas tato bhavet || 129 ||

Wherever the mind moves, having by that (very mind) immediately abandoned whatever (it moves to), it has no fixed place and so (left without support), one becomes free of (its) fluctuations.

ahaṃ mamedam ityādipratipattiprasaṅgataḥ |
nirādhāre mano yāti taddhyānapreraṅgācchamī || 131 ||

While making assertions like “I am, this is mine” etc., the mind goes to (the pure consciousness) which is without (objective) support. Impelled (and inspired) by this meditation one becomes peaceful.

nityo vibhur nirādhāro vyāpakaś cākhilādhipaḥ |
śabdān pratikṣaṇaṃ dhyāyan kṛtārtho'rthānurūpataḥ || 132 ||

“Eternal, omnipresent, without support, all-pervading, and Lord of all” - by meditating every moment on these words one has achieved the goal in accord with (their) meaning.

atattvam indrajālābham idaṃ sarvam avasthitam |
kiṃ tattvam indrajālasya iti dārḍhyāc chamaṃ vrajet || 133 ||

“All this (universe) is without reality, like a magic show (indrajāla), for what reality is there in a magic show?” By the firmness (of this conviction), one attains peace.

ātmano nirvikārasya kva jñānaṃ kva ca vā kriyā |
jñānāyattā bahirbhāvā ataḥ śūnyam idaṃ jagat || 134 ||

How can an immutable Self possesses knowledge or action? (And yet all) external entities depend on perception (jñāna)(in order to be known). (Clearly) therefore this universe is empty (of any existence of its own).¹⁶

na me bandho na mokṣo me bhītasaitā vibhīṣikāḥ |
pratibimbamidaṃ buddher jaleṣv iva vivasvataḥ || 135 ||

“There is neither bondage nor liberation for me.” These are the frightening (thoughts) of one who is fearful. (But in actual fact) this (world) is (just) a reflection in the mind, like the sun reflected in water.

indriyadvārakaṃ sarvaṃ sukhaduḥkhādisaṃgamam |
itīndriyāṇi saṃtyajya svasthaḥ svātmani vartate || 136 ||

All contact with pleasure and pain occurs through the senses. Therefore, (knowing this), one who, having abandoned the senses, is established within himself,

¹⁶ This verse is effectively saying that there is neither a perceiver / agent nor an object of perception, all that exists is consciousness.

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(undistracted by their activity), abides within his own (true) nature.

jñānaprakāśakaṃ sarvaṃ sarveṇātmā prakāśakaḥ |
ekam ekasvabhāvatvāt jñānaṃ jñeyaṃ vibhāvyaṭe || 137 ||

Everything (in this world) is illumined by knowledge and as everything (is the object of illumination) the Self is the one who illumines. Knowledge alone, as its nature is one, is perceived to be the object of knowledge.¹⁷

Concluding Verses

mānaṣaṃ cetanā śaktir ātmā ceti catuṣṭayaṃ |
yadā priye pariṣṭiṇaṃ tadā tad bhairavaṃ vapuḥ || 138 ||

O Dear One, if the four, namely, mind, (individual) consciousness, (the vital) energy and limited self, have disappeared, then that (which remains) is Bhairava's nature (*vapus*).

nistaraṅgopadeśānāṃ śatam uktaṃ samāsataḥ |
dvādaśābhyadhikaṃ devi yajñātva jñānavijjanaḥ || 139 ||

O Goddess! I have revealed (these) one hundred and twelve teachings (to attain a state of mind) free of the waves (of thought), knowing which a person becomes wise.

¹⁷ According to SLJ the correct version of this verse is:
jñānaṃ prakāśakaṃ loke ātmā caiva prakāśakaḥ |
anayor aprthagbhāvād jñānī jñāne vibhāvyaṭe||

atra caikatame yukto jāyate bhairavaḥ svayam |
vācā karoti karmāṇi śāpānugrahakāraḥ || 140 ||

He who applies (himself) here to any one of (these meditations) becomes Bhairava Himself. He curses and graces (others at will) and performs (all his) actions by (his) speech (alone).

ajarāmaratām eti so'ṇimādiguṇānvitaḥ |
yoginīnām priyo devi sarvamelāpakādhipaḥ || 141 ||
jīvannapi vimukto'sau kurvannapi ca ceṣṭitam |

O Goddess! (such a yogi) attains freedom from old age and death and is endowed with (all the yogi's) abilities (guṇa) beginning with the power to make himself small at will (aṇimā) and the rest. He is the beloved of the Yoginīs and presides over all the gatherings (of Siddhas and Yoginīs). Although he lives he is liberated even though he (continues) to act (in his daily life).

Śrīdevī uvāca:

idaṃ yadi vapor deva parāyāś ca maheśvara || 142 ||
evamuktavyavasthāyām japyate ko japaśca kaḥ |
dhyāyate ko mahānātha pūjyate kaśca tṛpyati || 143 ||
hūyate kasya vā homo yāgaḥ kasya ca kiṃ katham |

The venerable Goddess said:

O God! O Great Lord! If this is the nature (vapus) of the supreme (power) (parā), then in the state thus described

what Mantra is repeated, what is (that) repetition? Who meditates, O Great Lord, who is worshipped and gratified (by it)? To whom is oblations offered? Whose is the sacrifice? What is it and how (is it offered)?

Śrībhairava uvāca:

eṣātra prakriyā bāhyā sthūleṣveva mṛgekṣaṇe || 144 ||
 bhūyo bhūyaḥ pare bhāve bhāvanā bhāvyaṭe hi yā |
 japaḥ so'tra svayaṃ nādo mantrātmā japyā īdrśaḥ || 145 ||

The venerable Bhairava said:

O gazelle-eyed Goddess, here (according to this teaching) this outer (ritual) practice (*prakriyā*) is only for those who are gross. Here (according to this teaching) the repetition of Mantra (japa) is the repeated experience of contemplation (*bhāvanā*) in the supreme state. Here, this repetition of Mantra is itself the Sound (*nāda*) (of ultimate reality). Such is the essential nature of Mantra which is to be repeated.

dhyānaṃ hi niścalā buddhir nirākārā nirāśrayā |
 na tu dhyānaṃ śarīrākṣimukhahastādikalpanā || 146 ||

Meditation (*dhyāna*) is the unwavering mind (*buddhi*) which is formless and without support. Meditation is not imagining the body (of the deity) with (its) senses, faces and hands etc.

pūjā nāma na puṣpādyair yā matiḥ kriyate dr̥dhā |
 nirvikalpe pare vyomni sā pūjā hyādarāl layaḥ || 147 ||

(Real) worship (*pūjā*) is not (performed by just offering) flowers and the like. It is that which makes the mind (*mati*) firm (and stable) in the Supreme Sky (of transcendental consciousness), free of thought constructs. By the devout (performance of) that (kind of) worship (the mind) dissolves away.

atraikatamayuktisthe yotpadyeta dinād dinam |
bharitākāratā sātra tr̥ptir atyantapūrṇatā || 148 ||

The state which is (Bhairava's) form filled (with all things) that arises day after day when one abides here in any one of (these) practices (*yukti*), is that (spiritual) satisfaction (experienced) here which is perfect plentitude.

mahāśūnyālaye vahnau bhūtākṣaviṣayādikam |
bhūyate manasā sārḍhaṃ sa homaś cetanāsrucā || 149 ||
yāgo'tra parameśāni tuṣṭir ānandalakṣaṇā |

(Real) oblation (*homa*) is the offering of all the elements, the senses and (their) objects etc along with the mind into the fire which is the Abode of the Great Void with the sacrificial ladle of awareness. O Supreme Goddess, the sacrifice (*yāga*) here is the satisfaction which is bliss.

kṣapaṇāt sarvapāpānāṃ trāṇāt sarvasya pārvati || 150 ||
rudraśaktisamāveśas tat kṣetraṃ bhāvanā parā |
anyathā tasya tattvasya kā pūjā kaśca tr̥pyati || 151 ||

O Pārvatī! the penetration of Rudra's power is the sacred place of pilgrimage (*kṣetra*) which is supreme

contemplation (parā bhāvanā) because it removes (*k.sapanāt*) all sins and saves all (living beings) (*trānāt*). Otherwise, what worship (could there be) of that (non-dual) reality and who (could be) satisfied (thereby)?

svatantrānandacinmātrasāraḥ svātmā hi sarvataḥ |
āveśanaṃ tatsvarūpe svātmanaḥ snānam īritam || 152 ||

The essence of one's own Self is freedom, bliss and pure consciousness. (The purifying) bath is said to be the penetration in all respects of one's own Self into that essential nature.

yair eva pūjyate dravyaistarpyate vā parāparaḥ |
yaś caiva pūjakaḥ sarvaḥ sa evaikaḥ kva pūjanam || 153 ||

He who is worshipped with the sacrificial substances, or to which, both immanent and transcendent (parāpara) is offered libation, and he who is the worshipper (himself) – all of this is one. Where (then) does worship (pūjana) (take place)?

vrajat prāṇo viśej jīva icchayā kuṭilākṛtiḥ |
dīrghātmā sā mahādevī parakṣetraṃ parāparā || 154 ||

The exhaled breath exits and the inhaled breath enters, its form made crooked by the will (that impells it). The Great Goddess (kuṇḍalinī), who is (the energy of the breath is straight and) lengthy; both transcendent and immanent (parāparā), she is the supreme sacred place (kṣetra).

asyām nucarān tiṣṭhan mahānandamaye'dhvare |

tayā devyā samāviṣṭaḥ paraṃ bhairavam āpnuyāt || 155 ||

Reciting and abiding within her in the sacrificial rite made of the Great Bliss, the one who is penetrated by that Goddess attains (union with) supreme Bhairava.

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

This is said to be the repeated recitation (japa) of the Goddess that takes place 21, 600 times in the course of a day and night. It is easy to attain (by vigilant Yogis), difficult for (the ignorant and) dull.

ityetat kathitaṃ devi paramāmṛtamuttamam |
etac ca naiva kasyāpi prakāśyam tu kadācana || 157 |
paraśiṣye khale krūre abhakte gurupādayoḥ |
nirvikalpamatīnāṃ tu vīraṅṅamunnatātmanām || 158 ||
bhaktānāṃ guruvargasya dātavyaṃ nirviśaṅkayā |

Thus, O Goddess! have I told (you about) the most excellent, supreme (immortal) nectar. It should never be disclosed to anyone who is a disciple of another (tradition), who is of evil and cruel, and is not devoted to (his) Master's feet. (But this teaching) should be given without any hesitation to those elevated (Kaula) adepts whose mind is free of thought and are devoted to the Masters.

grāmo rājyaṃ puraṃ deśaḥ putradārakuṭumbakam || 159 ||
sarvam etat parityajya grāhyam etan mṛgekṣaṇe |
kim ebhir asthirair devi sthiraṃ param idaṃ dhanam || 160 ||
prāṅṅā api pradātavyā na deyaṃ paramāmṛtam |

O Gazelle-eyed One! having abandoned all this, namely, (one's) village, kingdom, city and country, son, daughter and family, one should lay hold of this (teaching). O Goddess! what is the use of these impermanent things? (Only) this supreme wealth is permanent. One may even give (one's) the vital breaths (to others but) one should not give the supreme nectar (of immortality).

Śrīdevī uvāca:

devadeva mahādeva paritr̥ptāsmi śaṅkara || 161 ||

rudrayāmalatantrasya sāram adyāvadhāritam |

sarvaśaktiprabhedānāṃ hṛdayaṃ jñātam adya ca || 162 ||

ity uktvānanditā devī kaṅṭhe lagnā śivasya tu || 163 ||

The Goddess said:

O God of the gods, O Great God! O Śaṅkara! I am completely satisfied. Today I have understood the essence of the Rudrayāmala Tantra. Today I have (come to) know the heart of all the (many) diverse energies. Having said this, the Goddess, (thus) made blissful, embraced Śiva.