



Handout #4 - Vijñana Bhairava Tantra (VBT)

VBT śloka 24 ||

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

ūrdhve prāṇo hy adho jīvo visargātmā paroccaret | utpatti-dvitaya-sthāne bharaṇād bharitā sthitiḥ || 24 ||

ūrdhve = upward, prāṇa = exhale, hi = for/because, jīva = inhale, also the movement into embodiment, also embodied consciousness; visarga = emission, flow of breath, the sound 'h', the symbol : ; ātma (ifc.) = having the nature of; parā = the Supreme (Goddess); uccaret = articulates, expresses as, must be expressed as; utpatti = arising, point of arising; dvitaya = pair; sthāna = place, point; bharaṇa = pausing, maintaining, supporting, filling, nourishing (this word is cognate with Bhairava/ī); bharitā = state of fullness (this word is cognate with Bhairava/ī); sthiti = state, condition

The Supreme Goddess constantly articulates as the life-giving flow of breath: prāṇa (exhale) rising up, and jīva (inhale)—the movement into embodiment—descending. By pausing at the two places where they arise, and filling those points [with silent awareness], one abides in the state of inner fullness (bharitā). || 24 (WALLIS)

Paradevi, whose nature is visarga, or creation, manifests as the upward prāṇa and the downward apāna. By fixing the mind at the two points of generation (of prāṇa and apāna), the state of fullness results. || 24 (SATSANGI)

The supreme Shakti reveals herself when in-breath and out-breath are born and die at the two extreme points, top and bottom. Thus, between two breaths, experience infinite space. || 24 (ODIER - rendering)

VBT śloka 25 ||

maruto'ntar bahir vāpi viyad-yugmānivartanāt | bhairavyā bhairavasyettham bhairavi vyajyate vapuḥ || 25 ||

marut = wind, breath; antar = inner; bahir = outer; vā = or; api = also; viyad = space; yugma = pair; anivartana = not turning back; bhairavyā = through Bhairavī; bhairavasya = of Bhairava; ittham = thus; bhairavi = O Bhairavī; vyajyate = is manifested; vapuḥ = form, aspect, essence

O Bhairavī! By not turning back [too soon] from the pair of spaces, inner and outer, where the breath pauses, the form of Bhairava is manifested thus through Bhairavī (= the still space of awareness underlying the movement of prāṇa is revealed). || 25 (WALLIS)

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. || 25 (SATSANGI)

Between inbreath and outbreath, between stopping and going, when breath stands still at the two extreme points, inner heart and outer heart, two empty spaces will be revealed to you: Bhairava and Bhairavi. || 25 (ODIER - rendering)