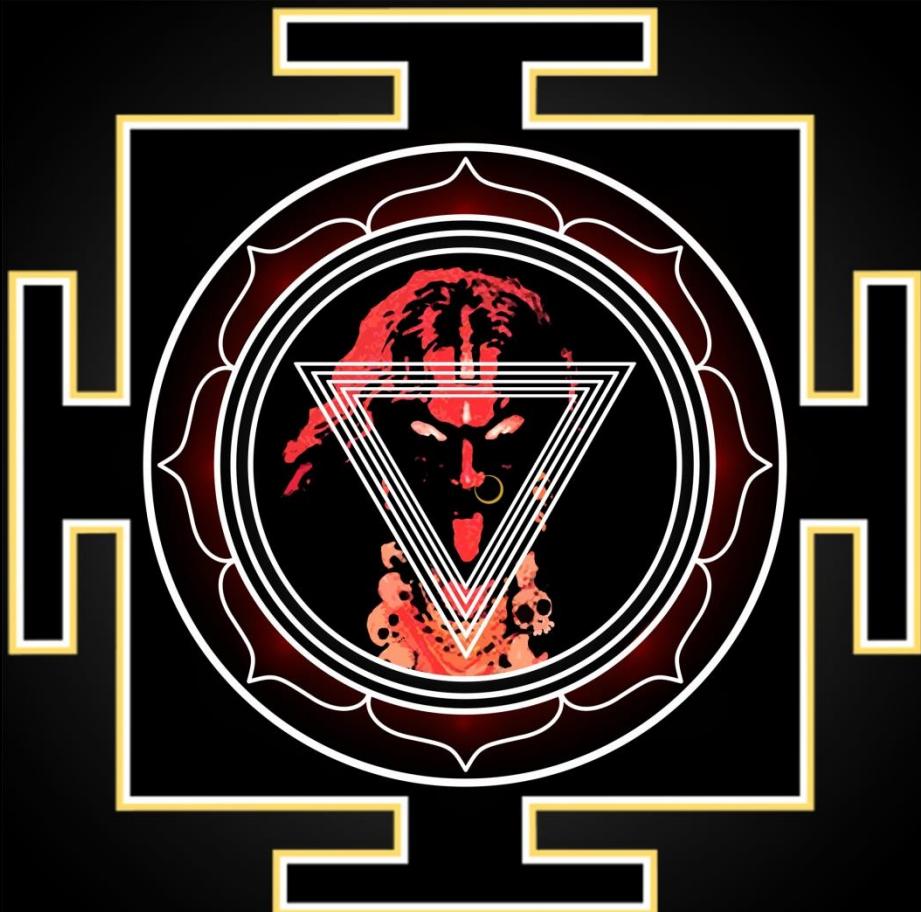


Govinda Das Aghori

YANTRAS

HEAVENLY GEOMETRIES



aghori.it

To the Mother, to the Guru,
to those who thirst for knowledge.

aghori.it

YANTRAS

HEAVENLY GEOMETRIES

Yantras and translations by
Govinda Das Aghori

eight  Mahagori	one  Shelputri	six  Katyayani
three  Chandraghanta	five  Skandamata	seven  Kalaratri
four  Kushmanda	nine  Siddhidatri	two  Brahmacharini

Nav Durga Yantra - the yantra of the nine Durgas

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YANTRAS

HEAVENLY GEOMETRIES

The Yantra is the graphic, mathematics and magic representation of the divine one. It is an ancient tradition that get lost in the night of the times; we can find graphic representations of God in the prehistoric mural paintings, games of numbers and magic squares in a lot of ancient cultures. But it is in the tantric tradition that the Yantras assume a bigger spectrum of uses.

The Yantras therefore should not be confused with magic or superstition, but they are a real tool of worship. The meaning of the word in Sanskrit is in fact instrument, support, machine, device.

Many Yantras are contained in a square (bhupur) with four gates. The square represents the material world while the gates are the points of access into the Yantra. Geometric shapes, symbols, numbers inside are like parts of this mechanism. They lead us gradually towards its center representing the Supreme Consciousness. A yantra is an instrument that allows us to make an inner journey to the discovery of the Supreme Self.

Apart from invoking the divine, the Yantra is used by the Aghoris, and other sadhus, as object of meditation. It is painted in the walls of the temples or next to the dhuni (sacred fire). It is engraved on small copper plates and usually positioned in the mandir (temple). Or It is written within small squares of paper inside a silver or copper container as amulets (kavacha); for every application there is a specify Yantra.

The study of the Yantras is an important footstep in the particular sadhana (spiritual path) of the Aghoris. That's the reason for my great interest in this ancient knowledge and the reason that pushes me to share them. All Yantras shown here they can be found in a higher resolution on aghori.it/yantra_eng.

Govinda Das Aghori

MEANING OF THE NUMBERS

1. absolute, action
2. duality, ying yang (+ / -), masculine and female
3. 2+1 perfection
4. earth
5. man
6. material excess
7. the man dominates the subject
8. endless
9. spirituality
0. the circle, God

1 → 9 evolution of matter, involution of spirit
9 → 1 evolution of spirit, involution of matter

MEANING OF THE SYMBOLS



Bindu -
representing the
supreme
consciousness



Nada Bindu
formed by a static
bindu and a
dynamic sound
(*nada*)



Space



Center



Earth



Static, Earth



Masculine, Fire



Expression



Female, Water



Creation,
Clockwise
movement



Equilibrium



Dissolution,
Counterclockwise
movement



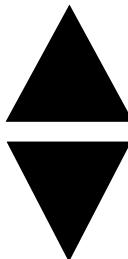
Preservation,
balance between
static and dynamic



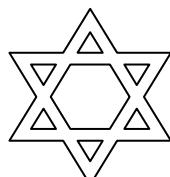
Swastika - symbol
of Aum and
Ganesh

Here are some examples of Yantra:

MASCULINE YANTRA

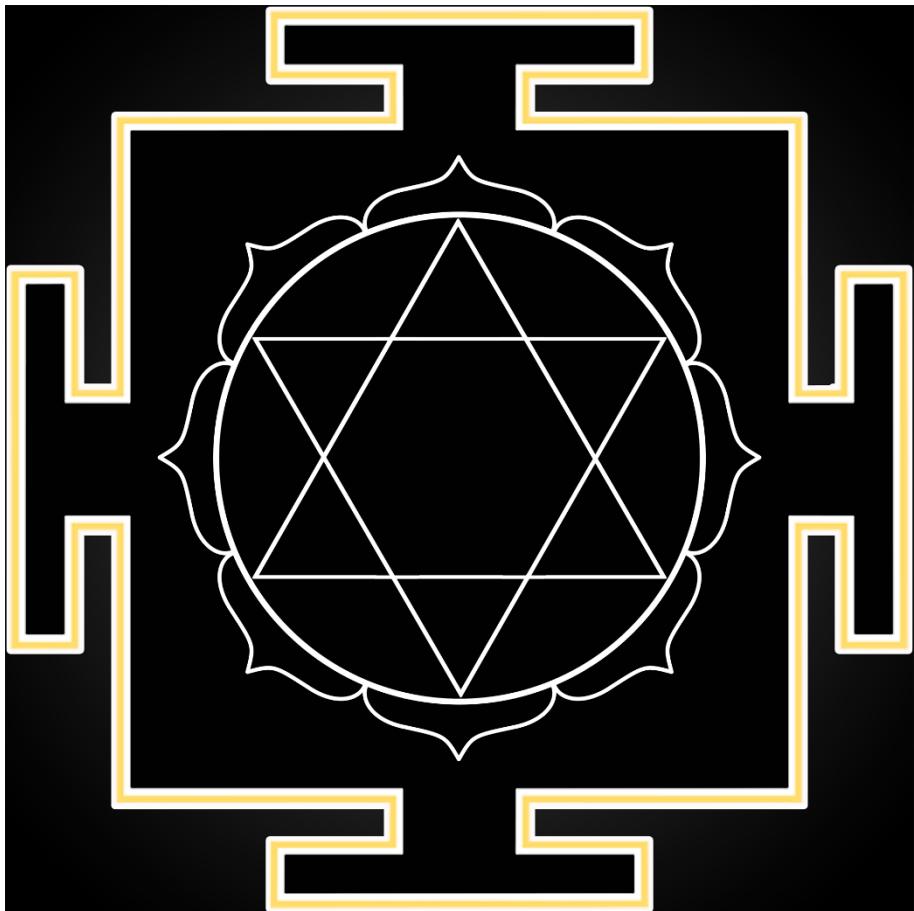


FEMALE YANTRA



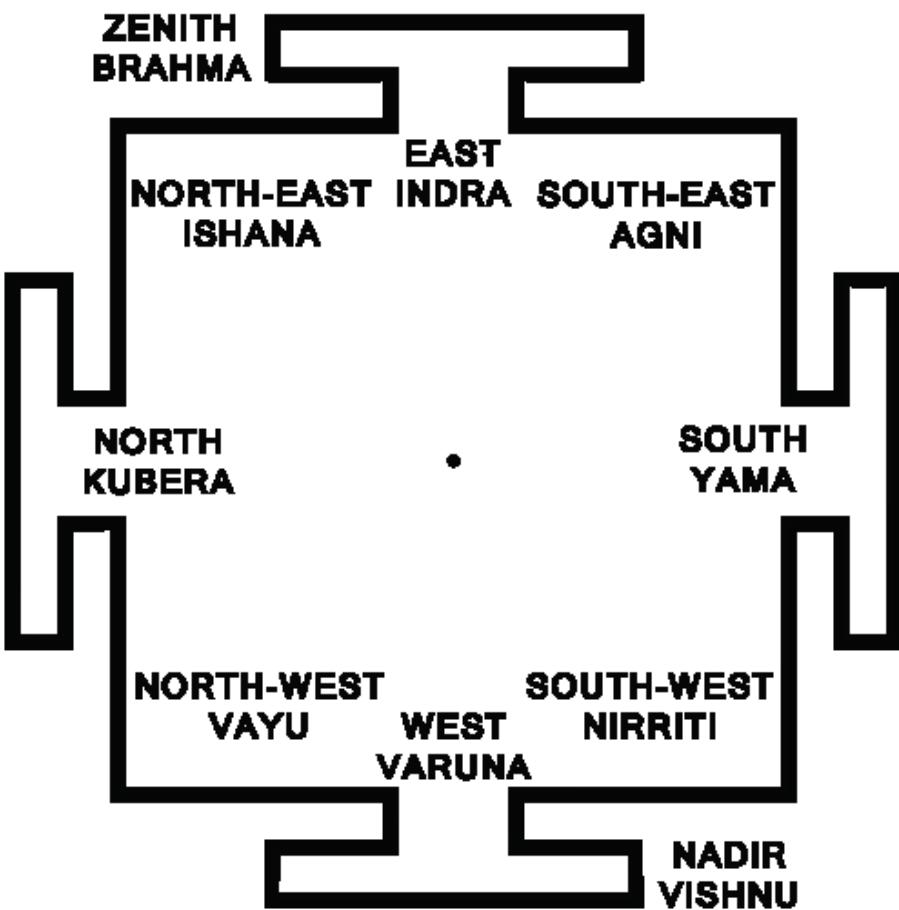
GURU YANTRA
and female yantras.

the union among the masculine



Guru Yantra

THE TEN DIKPALA
(Guardians of the directions)



Name	Direction	Mantra	Weapon	Consort	Guardian Matrika	Graha (Planet)
Kubera	North	Om Sham Kuberaya Namah	Gada (mace)	Kuberaya	Kumari	Budha (Mercury)
Yama	South	Om Mam Yamaya Namah	Danda (staff)	Yami	Varahi	Mangala (Mars)
Indra	East	Om Lam Indraya Namah	Vajra (thunder bolt)	Shaci	Aindri	Surya (Sun)
Varuṇa	West	Om Vam Varunaya Namah	Pasha (noose)	Nalani	Varuni	Shani (Saturn)
Ishana	North east	Om Ham Ishanaya Namah	Trishula (trident)	Parvati	Maheshvari	Brihaspati (Jupiter)
Agni	South east	Om Ram Agnaye Namah	Shakti (Spear)	Svaha	Mesha vahini	Shukra (Venus)
Vayu	North west	Om Yam Vayuve Namah	Ankusha (goad)	Bharati	Mrigavahini	Chandra (Moon)
Nirriti	South west	Om Ksham Rakshasaya Namah	Khadga (sword)	Khadgi	Khadaga dharini	Rahu (North Lunar Node)
Vishnu	Nadir	Om Klim Vishnave Namah	Chakra (discus)	Lakshmi	Vaishnavi	Lagna (ascendant)
Brahma	Zenith	Om Hrim Brahmane Namah	Padma (lotus)	Sarasvati	Brahmani	Ketu (South Lunar Node)

The 7 categories of Yantra according to their use:

Sharir Yantras

The Yantras of the body, such as those of the chakras.

Dharan Yantras

The Yantras worn in various parts of the body, according to the rituals prescribed by guru.

Āsan Yantras

The Yantras placed under the seat or the mat for meditation, but even under temples, homes or deities.

Mandal Yantras

In these there are 9 participating Yantra sitting each in 8 directions and one in the middle performing pūja and reciting the main mantra while the others recite the mantra that corresponds to the Deity of the Direction.

Pūja Yantras

All Yantras installed at home or in temples while pūja is performed. They can be made of various materials and are installed in various ways according to one's own tradition or according to the Deity to whom the Yantra is dedicated.

Chhatar Yantras

Those kept under the hat or turban or in a pocket.

Dharshan Yantras

These are those the Sadhaka contemplates in the morning for his spiritual welfare or those installed in the temples for the welfare of all.

Magical and Practical uses of Yantras:

Shantikaran Yantras

Used to pacify the evil spirits or influences of the planets, to cure diseases.

Stambhan Yantras

Stambhan means pillar but means also stiff, stop, still. These Yantras are used to stop an event, to paralyze an enemy or prevent an attack.

Vashikaran Yantras

Used to control someone or something. For example, an enemy, a lover, but also a spirit or deity.

Videshan Yantras

Used to divide and create disputes between people.

Uchatan Yantras

Used to distract and retain an enemy away from home.

Maran Yantras

Used to inflict death to an enemy.

N.B. These same categories are also applicable to Mantras and Tantras.

Days of the week - Purpose

Monday

Love, attraction, affection.

Tuesday

Videshan; Maran; quarrels; enemies.

Wednesday

All yantras for love reasons; to fascinate; Mohan; Vashikaran; for business and sales.

Thursday

All yantras for a good cause.

Friday

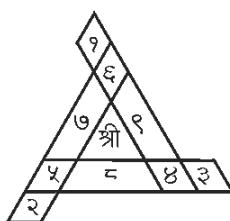
All yantras for love reasons; to fascinate; Mohan; Vashikaran; for business and sales.

Saturday

Maran; Uchatan.

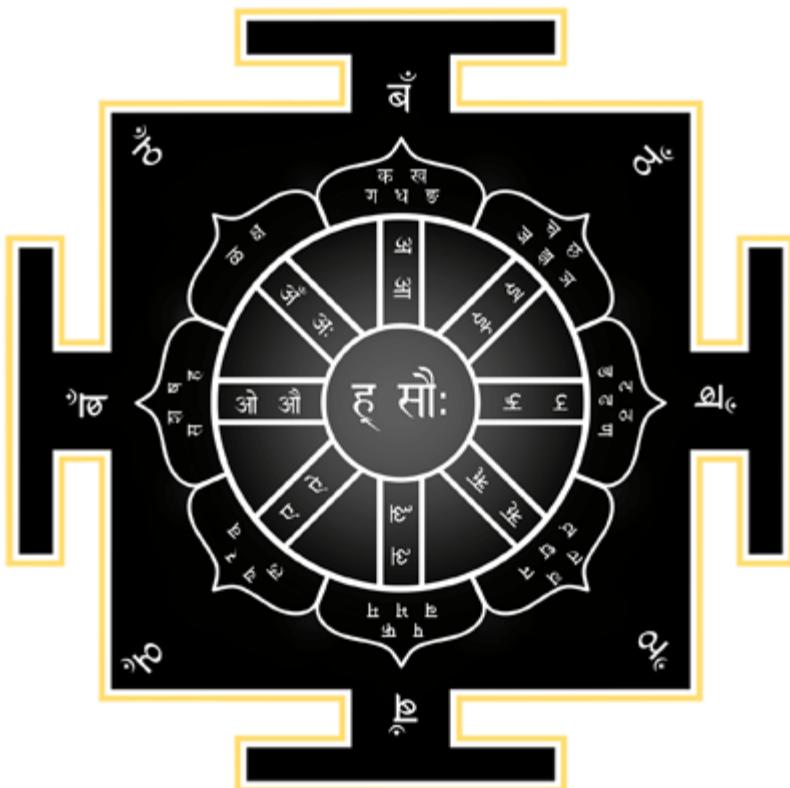
Sunday

Love; affection; power; illnesses.



MATRIKA YANTRA

The letters of the Devanagari alphabet are associated with Matrikas, various forms of Devi, the Great Mother, in their sound form. This yantra contains all 51 letters or matrikas and is used in the rite of purification of mantras (samskara).



In this version is added the conjunct jñ, forming 52 letters: 16 vowels and 36 consonants.



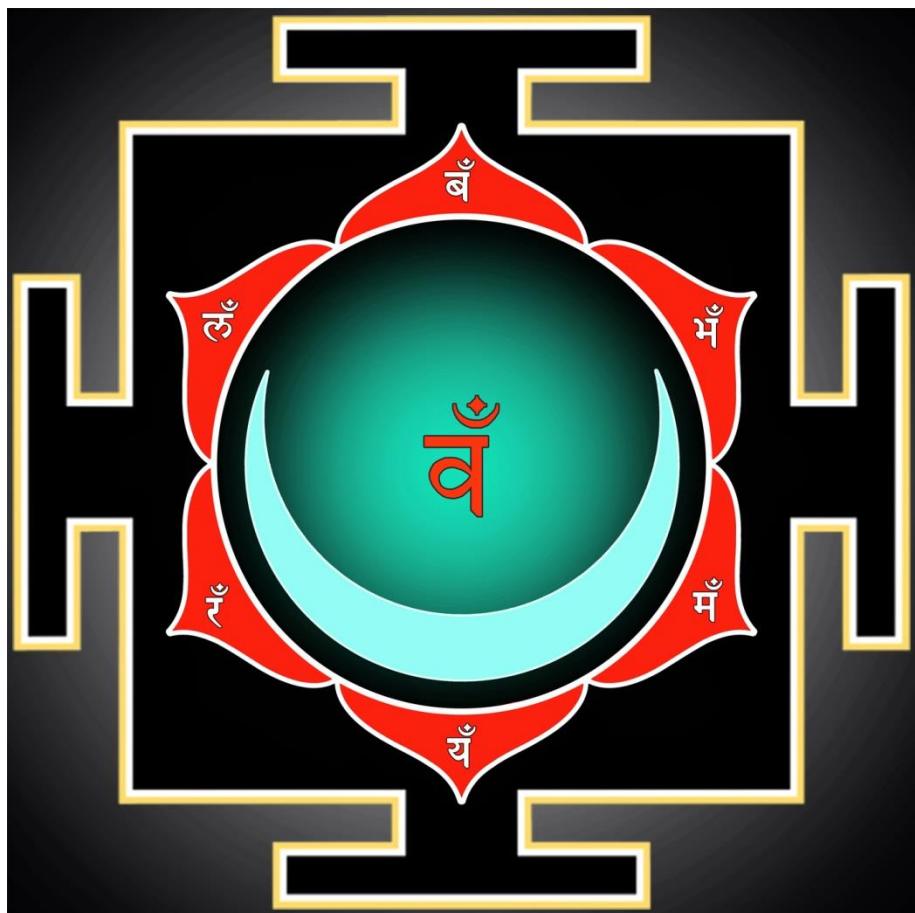
THE 7 CHAKRAS



Muladhara

Mantra

lām - vām śām śām śām

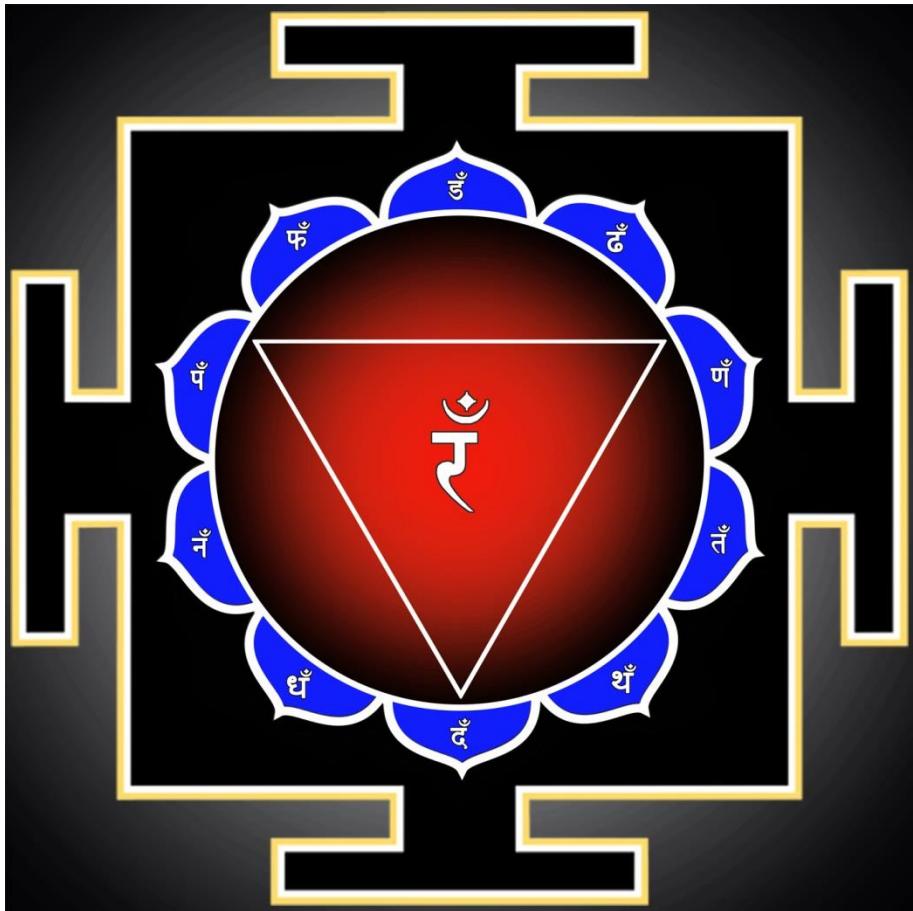


Swadhisthana

Mantra

vam

bam bham mam Yam ram lam



Manipura

Mantra

ram

đam đham ḥam tam tham đam dham nam pam pham

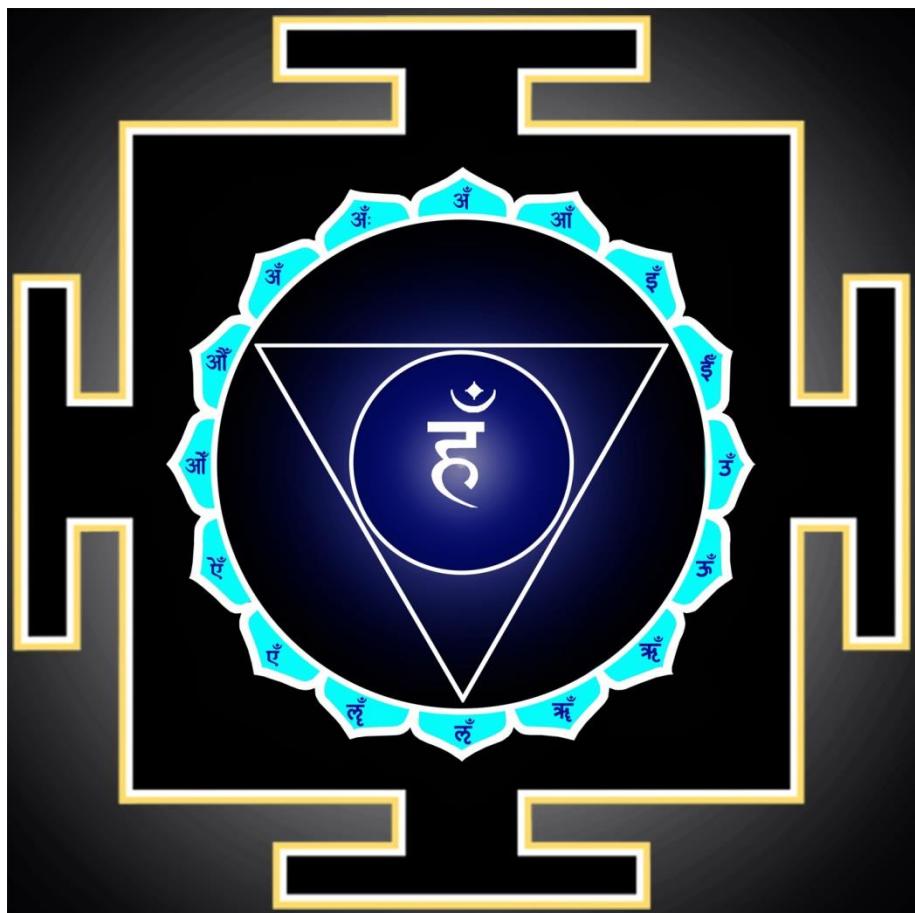


Anahata

Mantra

yam

kam kham gam gham nam cam cham jam jham nam tam tham

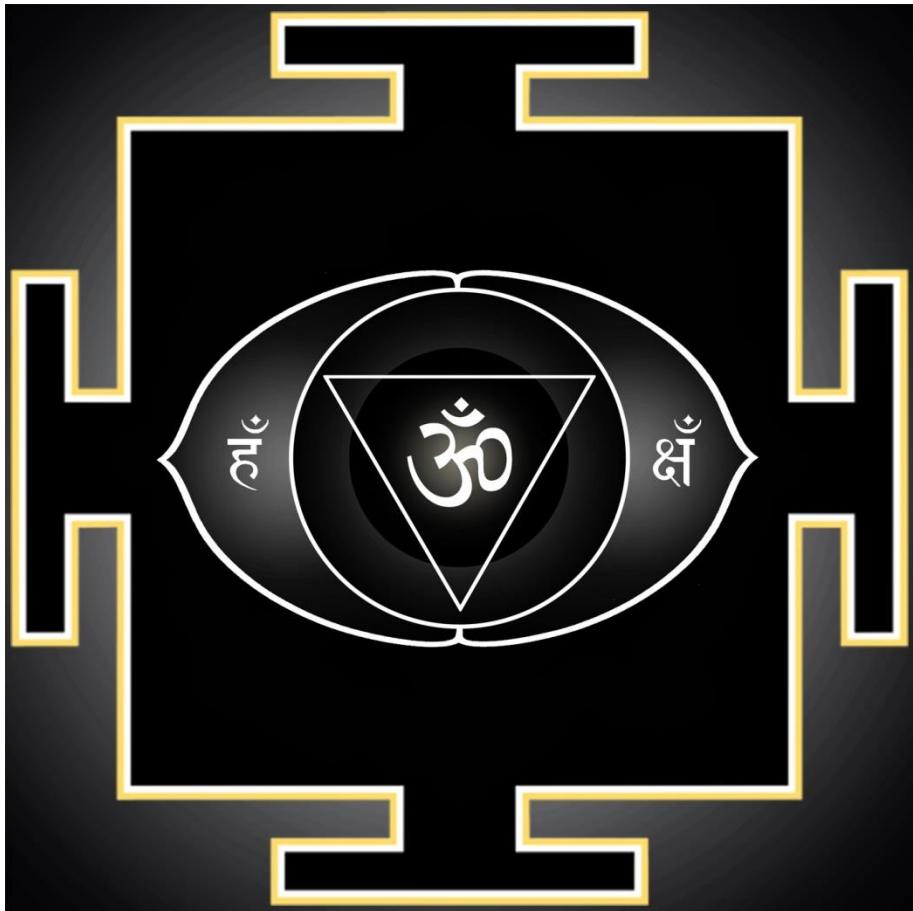


Vishuddha

Mantra

ham

aṁ āṁ iṁ īṁ uṁ ūṁ ṥṁ ḫṁ lṁ īṁ eṁ aiṁ oṁ aum aṁ ah

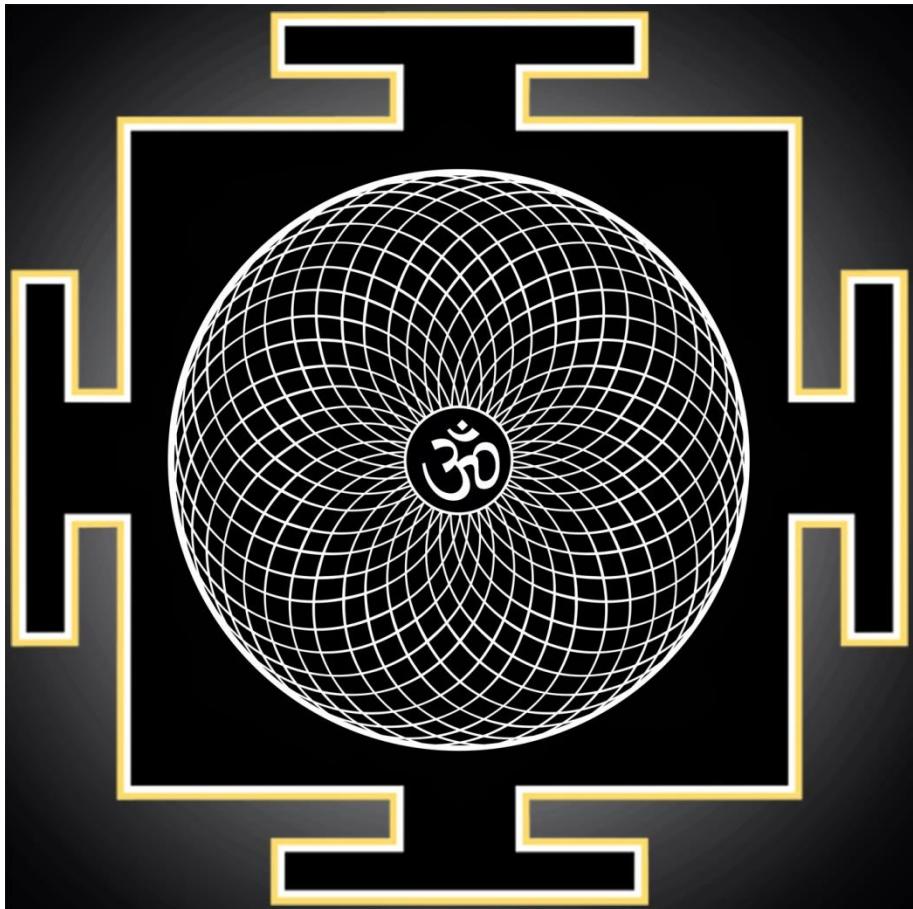


Ajñā

Mantra

om

ham kṣam



Sahasrara

Mantra

om

all the letters of the Sanskrit alphabet

SHRI YANTRA



[Devi Khadgamala Stotram](#)

Devi Khadgamala Stotram



Khadga means sword, Mala means garland, Stotram means hymn of praise. So the Khadgamala Stotram is a hymn to the Great Mother, which bestows a garland of swords upon those who recite it, symbol of the energy that enables us to transcend attachment and rise on the spiritual level.

In this extraordinary Khadgamala Stotra are mentioned one by one all the Devi of the Shri Yantra (or Shri Chakra), that is the geometric representation of the mystical Supreme

Goddess. This stotra accompany step by step the devotee to the worship of Devi in the Shri Yantra and is considered as the highest form of worship to the Devi.

The Yantra is composed of a series of nine overlapping triangles around a small central point, Bindu, forming 43 triangular projections. Around the central diagram there is the first Lotus with 8 petals and a second with 16 petals encased in three circles and a square fence (bhupur) of three lines with four entrances on all four sides. The Bindu at the center represents the cosmic Union of Shiva and Shakti and contains the potentiality of the universe within itself. It is the universe before the Big Bang. All other parts of the diagram represent the Cosmos evolved from Bindu, expanding to Tripura Sundari or cosmic creative power. The presiding deity the Shri Yantra is Maha Tripura Sundari, the Great Mother.

The Shri Yantra is the two-dimensional representation of the Sacred Mount Meru, the center of the universe in Hindu, Buddhist and Jain cosmology. There are nine chakras in the Shri Yantra. Each of these nine levels have a distinct shape, a distinguished name and are associated with a number of incarnations or aspects of the Supreme Mother. Each level is one of the triangles or circles of Lotus petals, with the outermost square representing the ground level and the Bindu in its Center is the highest peak of the mountain. They are:

1. *Trailokya Mohan* or *Bhupur*, a square of three lines with four portals
2. *Sarvasa Paripurak*, a sixteen-petal lotus, which fulfills all the desires
3. *Sarva Sankshobahana*, an eight-petal lotus, which agitates everything
4. *Sarva Saubhagyadayaka*, composed of fourteen small triangles, which gives all the auspiciousness

5. *Sarvartha Sadhaka*, composed of ten small triangles, which accomplish all purposes
6. *Sarva Rakshakara*, composed of ten small triangles, which gives all the protections
7. *Sarva Rogahara*, composed of eight small triangles, which removes all the diseases
8. *Sarva Siddhiprada*, composed of 1 small triangle, which gives all the realizations
9. *Sarva Anandamay*, composed of a point or Bindu, which is full of bliss for all



śrī devī prārthana

hrīmkārāsanagarbhītānalaśikhām sauḥ klīm kalām bibhratīm
sauvarṇāmbaradhbhāriṇīm varasudhādhautām trinetrojjvalām |
vande pustakapāśamaṇkuśadharām sragbhūṣitāmujjvalām
tvām gaurīm tripurām parātparakalām śrīcakrasañcāriṇīm ||

om asya śrī śuddhaśaktimālāmahāmantrasya,
upasthendriyādhiṣṭhāyī varuṇāditya ṛṣayāḥ devī gāyatrī chandah
sātvika kakārabhattārakapīṭhasthita kāmeśvarāṇkanilayā
mahākāmeśvarī śrī lalitā bhaṭṭārikā devatā, aim bījam klīm śaktih,
sauḥ kīlakam mama khaḍgasiddhyarthe sarvābhīṣṭasiddhyarthe
jape viniyogaḥ ||

To the pure garland of prayers to Goddess Shakti, which should be worshipped by all sense organs, the Sage is the rising Sun, the meter is Gayatri (24 syllables) and the Goddess presiding is Mahakameshvari, who exists in the peaceful Kameshvara who is sitting on the seat of Kakara Bhattaraka, the root is Aim , the power is Kleem , Souh is the pivot , and is being chanted to please the Goddess and getting her sword.

mūlamantreṇa ṣaḍaṅganyāsam kuryāt

Now you must do the following Nyasa
(invoking the presence of the deity inside the body):

kara nyāsam

Ritual by hand

aim aṅguṣṭhabhyam namaḥ
klīṁ tharjanībhyam namaḥ
sauḥ madhyamabhyam namaḥ
sauḥ anāmikābhyam namaḥ
klīṁ kaniṣṭhākabhyam namaḥ
aim kara thala kara pṛṣṭhabhyam namah

Aim salutations by the thumb
Klim salutations by the second finger
Sauh salutations by middle finger
Sauh salutations by the fourth finger
Klim salutations by little finger
Aim salutations by the palm and back of the palm

aṅga nyāsam

Ritual by the limb

aim hr̥dayaya namaḥ
klīṁ śirase svaha
sauḥ śikhāyayai vaushat
sauḥ kavachaya hūm
klīṁ netra trayaya vaushat
aim astraya phat
bhūr bhuva suva om iti dig bandha

Aim salutations by the heart
Klim salutations by the head
Sauh salutations by the hair
Sauh Salutations to the armour
Klim salutations to the three eyes
Aim salutations to the arrow
Salutations to all the directions.

dhyānam

(Meditation)

āraktābhāntrinetrāmaruṇimavasanāṁ ratnatāṭaṅkaramyāṁ
hastāmbhojaissapāśāṅkuśamadanadhanussāyakairvisphurantīṁ |
āpiṇottuṅgavakṣoruhakalaśaluṭhattārahārojjvalāṅgīṁ
dhyāyedambhoruhasthāmaruṇimavasanāmīśvarīmīśvarāṅgām ||

I meditate on the Goddess with lotus like hands, who is red in color, who is Goddess of Lord Shiva, who is drenched in blood, who is having three eyes , who is of the color of rising sun, who is pretty with gem studded anklets and who holds in her hands, the lotus, the rope, the goad and has the bow and arrows of god of love, who shines with the garland of gems which are like stars, which is worn over her large breasts.

lamityādipañca pūjām kuryāt, yathāśakti mūlamantram jape |

Do the five types of worship with Lam etc. Chant the root mantra as per your capacity.

lam – pṛthivītattvātmikāyai śrī lalitātripurasundarī¹
parābhaṭṭārikāyai gandham parikalpayāmi – namah

ham – ākāśatattvātmikāyai śrī lalitātripurasundarī¹
parābhaṭṭārikāyai puṣpam parikalpayāmi – namah

yam – vāyutattvātmikāyai śrī lalitātripurasundarī parābhaṭṭārikāyai¹
dhūpam parikalpayāmi – namah

ram – tejastattvātmikāyai śrī lalitātripurasundarī parābhāttārikāyai
dīpam̄ parikalpayāmi – namah̄

vam̄ – amṛtatattvātmikāyai śrī lalitātripurasundarī
parābhāttārikāyai amṛtanaivedyam̄ parikalpayāmi – namah̄

sam̄ – sarvatattvātmikāyai śrī lalitātripurasundarī parābhāttārikāyai
tāmbūlādisarvopacārān parikalpayāmi – namah̄

Lam – to the soul of earth I offer sandal paste along with
other good things.

Ham – to the soul of ether I offer the flower of the control
of my senses.

Yam – for the soul of air, I offer the incense of heavenly
abandonment.

Ram – to the soul of fire, I offer the light which is the form
of the divine crescent.

Vam – for the undying soul of blood I offer the nectar of joy
which is the power of Shiva as well as the end of nectar like
Shiva.

Sam – for the soul of everything which has the form
merged with mind, I perform the worship of camphor.

śrī devī sambodhanam̄ (1)
om aim̄ hrīm̄ śrīm̄ aim̄ klīm̄ sauḥ om namastripurasundarī,

Om Aim Hrim Shrim Aim Klim Sauh Om salutations to
Tripura Sundari.

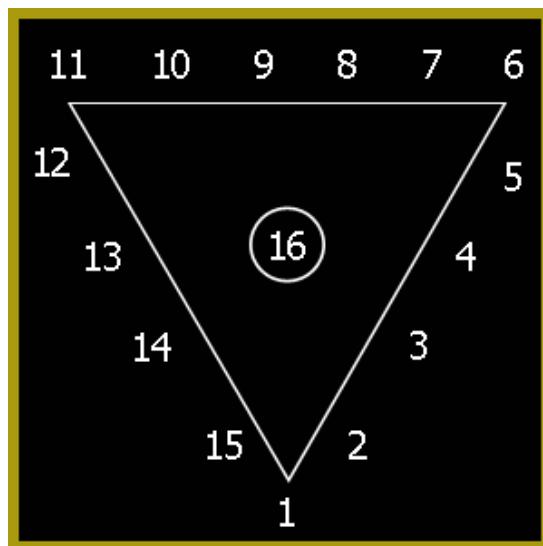
nyāsāṅgadevatāḥ (6)

hṛdayadevī, śirodevī, śikhādevī, kavacadevī, netradevī, astradevī,

1. Hridaya Devi - Goddess of heart
2. Shiro Devi - Goddess of head
3. Shikha Devi - Goddess of hair
4. Kavacha Devi - Goddess who is the armour to us
5. Netra Devi - Goddess who gives us sight
6. Astra Devi - Goddess who, like an arrow, takes us to our aim

tithinityādevatāḥ (16)

kāmeśvarī, bhagamālinī, nityaklinne, bheruṇde, vahnivāsinī, mahāvajreśvarī, śivadūtī, tvarite, kulasundarī, nitye, nīlapatāke, vijaye, sarvamaṅgale, jvālāmālinī, citre, mahānitye,



1. Kamesvari - Goddess of passion
2. Bhagamalini - Goddess who wears Sun as garland
3. Nityaklinne - Goddess who is always wet with mercy
4. Bherunde - Goddess who has a fearful form

5. Vahnivasini - Goddess who lives in fire
6. Maha Vajreshvari - Goddess who is like a diamond
7. Shiva dhooti - Goddess who sent Shiva as emissary
8. Tvarite - Goddess who is in a hurry
9. Kula Sundari - Goddess who is the prettiest of her clan
10. Nitye - Goddess who is eternal
11. Nilapatake - Goddess who has a blue flag
12. Vijaye - Goddess who is victorious
13. Sarvamangale - Goddess who is completely auspicious
14. Jvala Malini - Goddess whose garlands shine like flame
15. Chitre - Goddess who is bright
16. Maha Nitye - Goddess who is forever and always great

divyaughaguravaḥ (7)
 parameśvaraparameśvarī, ṣaṣṭhīśamayī, mitreśamayī, uḍḍīśamayī,
 caryānāthamayī, lopāmudramayī, agastyamayī,

1. Parameshvaraparameshvari - The divine Goddess of the divine Lord
2. Mitreshamayi - Goddess of friendship
3. Shashthishamayi - Goddess who pervades as Lord Subramanya
4. Uddishamayi - Goddess who pervades as moon
5. Charyanadhamayi - Goddess who pervades as right rituals
6. Lopamudramayi - Goddess who pervades as Lopa Mudra
7. Agastyamayi - Goddess who pervades as sage Agastya

siddhaughaguravaḥ (4)
 kālatāpaśamayī, dharmācāryamayī, muktakesīśvaramayī,
 dīpakałānāthamayī,

1. Kalatapashamayi - Goddess who pervades penance over ages

2. Dharmacharyamayi - Goddess who pervades the teachers of Dharma
3. Muktakeshishvaramayi - Goddess whose hair falls down freely
4. Dipakalanathamayi - Goddess who is like the flame of a lamp

mānavaughaguravah (8)

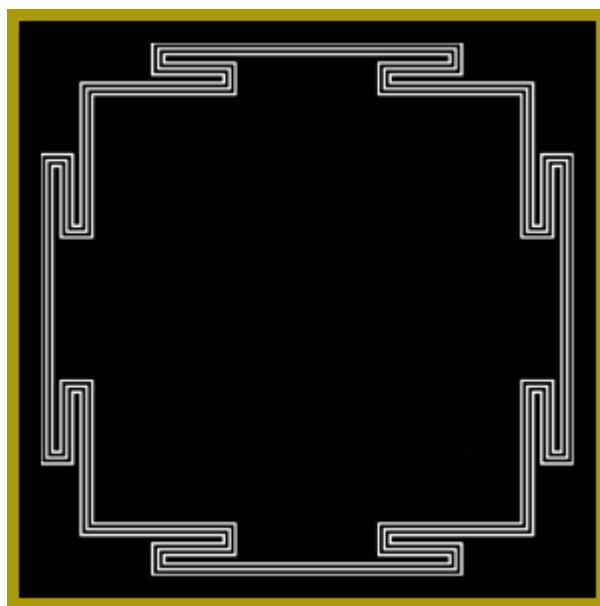
viṣṇudevamayī, prabhākaradevamayī, tejodevamayī,
manojadevamayi, kalyāṇadevamayī, vāsudevamayī,
ratnadevamayī, śrīrāmānandamayī,

1. Vishnudevamayi - Goddess who pervades God Vishnu
2. Prabhakaradevamayi - Goddess who pervades Sun God
3. Tejodevamayi - Shining Goddess
4. Manojadevamayi - Goddess who pervades God of desire
5. Kalyanadevamayi - Goddess who pervades God of auspiciousness
6. Vasudevamayi - Goddess who pervades Lord Krishna
7. Rathnadevamayi - Goddess who pervades the God of gems
8. Shriramanandamayi - Goddess who pervades the joy of Rama

These are also the Names of the Saints who have worshipped the Divine Mother and thus attained liberation: Vishnudeva (late 11th cen.), Prabhakaradeva (early 12th cen.), Tejodevamayi (early 12th cen.), Manojadeva (mid 12th cen.), Kalyanadeva (late 12th cen.), Vasudeva Mahamuni (early 13th cen.), Ratnadeva (early 13th cen.), Shri Ramananda (1400-1476).

Following are the Goddesses of the nine enclosures of Sri Chakra:

śrīcakra prathamāvaraṇadevatāḥ
aṇimāsiddhe, laghimāsiddhe, garimāsiddhe, mahimāsiddhe,
īśitvasiddhe, vaśitvasiddhe, prākāmyasiddhe, bhuktisiddhe,
icchāsiddhe, prāptisiddhe, sarvakāmasiddhe, brāhmī, māheśvarī,
kaumāri, vaisṇavī, vārāhī, māhendrī, cāmuṇḍe, mahālakṣmī,
sarvasaṅkṣobhiṇī, sarvavidrāvinī, sarvākarṣinī, sarvavaśāṅkarī,
sarvonmādinī, sarvamahāṅkuṣe, sarvakhecarī, sarvabīje,
sarvayone, sarvatrīkhanḍe, trailokyamohana cakrasvāminī,
prakaṭayoginī,



The first enclosure.

1. Animasiddhe - Goddess who has the power to become invisible
2. Laghimasiddhe - Goddess who has the power to make body light and fly

3. Garimasiddhe - Goddess who can make her body as heavier as she wants
4. Mahimasiddhe - Goddess who has ability to increase or decrease the size of the body
5. Ishitvasiddhe - Goddess who has the power to control other beings
6. Vashitvasiddhe - Goddess who can subjugate all
7. Prakamyasiddhe - Goddess who can realize all her desires
8. Bhukthisiddhe - Goddess who has the power to eat all that she wants
9. Icchasiddhe - Goddess who has got the power to wish all that she wants
10. Prapthisiddhe - Goddess who can reach any place
11. Sarvakamasiddhe - Goddess who can make us realize all desires
12. Brahmi - Goddess who is the power of Brahma
13. Maheshvari - Goddess who is the power of Lord Shiva
14. Kaumari - Goddess who is the power of Lord Subramanya
15. Vaishnavi - Goddess who is the power of Vishnu
16. Varahi - Goddess who is the power of Lord Varaha
17. Mahendri - She who is the power of Devendra, God of Heaven
18. Chamunde - She who killed Chanda and Munda
19. Mahalakshmi - Goddess Lakshmi
20. Sarvasamkshobini - She who shakes everything
21. Sarvavidravini - She who melts everything
22. Sarvakarshini - She who attracts everything
23. Sarvavashankari - She who kills everything
24. Sarvonmadini - She who makes everyone mad
25. Sarvamahankushe - She who is the great goad to all
26. Sarvakhechari - She who travels like all birds on the sky
27. Sarvabheeje - She who is the seed of everything
28. Sarvayone - She who can generate anything

29. Sarvathrikhanda - She who is in all three parts of the earth
30. Trailokyamohana - She who can attract all the three worlds
31. Chakrasvamini - Goddess of Devendra
32. Prakatayogini - She who is expert on yoga

śrīcakra dvitīyāvaraṇadevatāḥ
kāmākarṣinī, buddhyākarṣinī, ahaṅkārākarṣinī, śabdākarṣinī,
sparśākarṣinī, rūpākarṣinī, rasākarṣinī, gandhākarṣinī, cittākarṣinī,
dhairyākarṣinī, smṛtyākarṣinī, nāmākarṣinī, bījākarṣinī,
ātmākarṣinī, amṛtākarṣinī, śarīrākarṣinī, sarvāśāparipūraka
cakrasvāminī, guptayoginī,



The second enclosure.

1. Kamakarshini - She who attracts the power of passion
2. Buddhyakarshini - She who is attracted by intelligence
3. Ahankarakarshini - She who attracts the power of pride
4. Sabdakarshini - She who is attracted by good sound
5. Sparshakarshini - She who is attracted by good touch
6. Roopakarshini - She who is attracted by good form
7. Rasakarshini - She who is attracted by good taste
8. Gandhakarshini - She who is attracted by good smell
9. Chittakarshini - She who is attracted by a good mind
10. Dhairyakarshini - She who is attracted by bravery
11. Smrityakarshini - She who is attracted by good memory
12. Namakarshini - She who is attracted by good name
13. Bheejakarshini - She who is attracted by proper root mantras
14. Atmakarshini - She who attracts the soul
15. Amritakarshini - She who is attracted by Amrita, the nectar of immortality
16. Sarirakarshini - She who is attracts the body,
Sarvashaparipooraka chakrasvamini - The goddess of the wheel who fulfills all desires, Guptayogini - The secret practitioner of Yoga

śrīcakra tṛtīyāvaraṇadevatāḥ
anaṅgakusume, anaṅgamekhale, anaṅgamadane,
anaṅgamadanāture, anaṅgarekhe, anaṅgaveginī, anaṅgāñikuśe,
anaṅgamālinī, sarvasaṅkṣobhaṇacakrasvāminī, guptatarayoginī,



The third enclosure.

1. Anangakusume - The flower of the love
2. Anangamekhale - The girdle of love
3. Anangamadane - The Goddess of love
4. Anangamadanature - The one affected by throes of love
5. Anangarekhe - The line of love
6. Anangavegini - The speed of love
7. Anangankushe - The goad of love
8. Anangamalini - She who wears the garland of love,
Sarvasamkshobhanachakraswamini - The goddess of the
wheel that agitates all, Guptatarayogini - She who
practices the secret yoga

śrīcakra caturthāvaraṇadevatāḥ
sarvasaṅkṣobhiṇī, sarvavidrāvinī, sarvākarṣiṇī, sarvahlādinī,
sarvasammohinī, sarvastambhinī, sarvajrmbhiṇī, sarvavaśaṅkarī,
sarvarañjanī, sarvonmādinī, sarvārthaśādhike, sarvasampattipūriṇī,
sarvamantramayī, sarvadvandvakṣayaṅkarī, sarvasaubhāgyadāyaka
cakrasvāminī, sampradāyayoginī,



The fourth enclosure.

1. Sarvasamkshobini - She who agitates everything
2. Sarvavidravini - She who makes everything liquid
3. Sarvaakarshini - She who attracts everything
4. Sarvahladini - She who makes everyone happy
5. Sarvasammohini - She who puts everything in stupor
6. Sarvastambhini - She who benumbs all
7. Sarvajrimbhini - She who expands everything
8. Sarvavashankari - She who makes everyone her own

9. Sarvaranjani - She who makes all people happy
10. Sarvonmadini - She who makes all mad for her
11. Sarvarthasadhike - She who grants all types of wealth
12. Sarvasampattipurini - She gives all types of riches
13. Sarvamantramayi - She who is within all mantras
14. Sarvadvandvakshayankari - She who destroys all duality,
Sarvasaubhagyadayaka
Chakrasvamini - The goddess of the wheel which gives
all type of luck,
Sampradayayogini - She who practices yoga in a
traditional way.

śrīcakra pañcamāvaraṇadevatāḥ
sarvasiddhiprade, sarvasampatprade, sarvapriyaṅkari,
sarvamaṅgalakāriṇī, sarvakāmaprade, sarvaduhkhavimocanī,
sarvamṛtyupraśamani, sarvavighnanivāriṇī, sarvāṅgasundarī,
sarvasaubhāgyadāyinī, sarvārthasādhaka cakrasvāminī,
kulottirṇayoginī,



The fifth enclosure.

1. Sarvasiddhiprade - She who grants all occult powers
2. Sarvasampatprade - She who gives all type of riches
3. Sarvapriyankari - She who is dear to all
4. Sarvamangalakarini - She who does all auspicious acts
5. Sarvakamaprade - She who fulfills all desires
6. Sarvaduhkhavimochani - She who helps to get rid of all sorrows
7. Sarvamṛtyuprasamani - She who avoids deaths

8. Sarvavighnanivarini - She who removes all obstacles
9. Sarvargasundari - She who is pretty from head to foot
10. Sarvasaubhagyadayini - She who gives all types of luck,
 Sarvarthasadaka Chakrasvamini - The Goddess of the
 wheel who grants all wealth objects,
 Kulottirnayogini - She who does yoga that liberates the
 clan

śrīcakra ṣaṣṭāvaraṇadevatāḥ
sarvajñe, sarvaśakte, sarvaiśvaryapradāyinī, sarvajñānamayī,
sarvavyādhivināśinī, sarvādhārasvarūpe, sarvapāpahare,
sarvānandamayī, sarvarakṣāsvarūpiṇī, sarvepsitaphalaprade,
sarvarakṣākaracakrasvāminī, nigarbhayoginī,

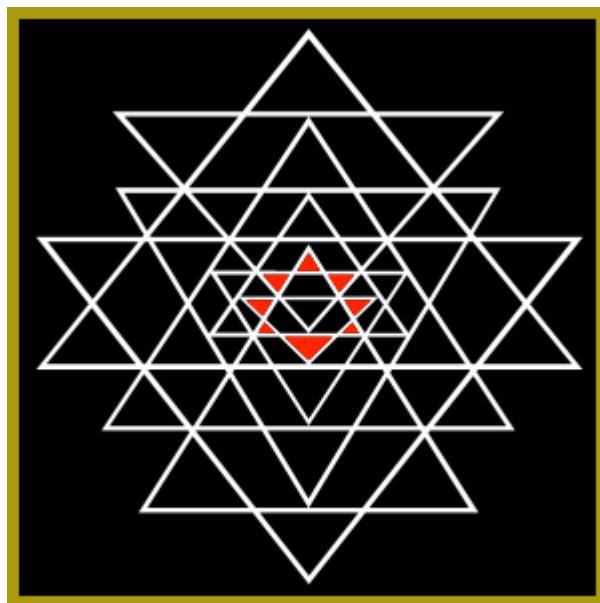


The sixth enclosure.

1. Sarvajñe - She who knows all knowledge
2. Sarvashakte - She who has all strengths
3. Sarvaishvaryapradayini - She who gives all types of wealth
4. Sarvajñānamayi - She who has all types of spiritual wisdom
5. Sarvavyadhipinasini - She who destroys all diseases
6. Sarvadharasvaroope - She who has a form that is the basis of everything

7. Sarvapapahare - She who destroys all sins
8. Sarvanandamayi - She who is full of all types of happiness
9. Sarvarakshasvaroopini - She who has a form that protects all
10. Sarvepsitaphalaprade - She who gives all desired results,
Sarvarakshakarachakrasvamini - The Goddess of the wheel which protects all,
Nigarbhayogini - The yogini who protects the child in the womb

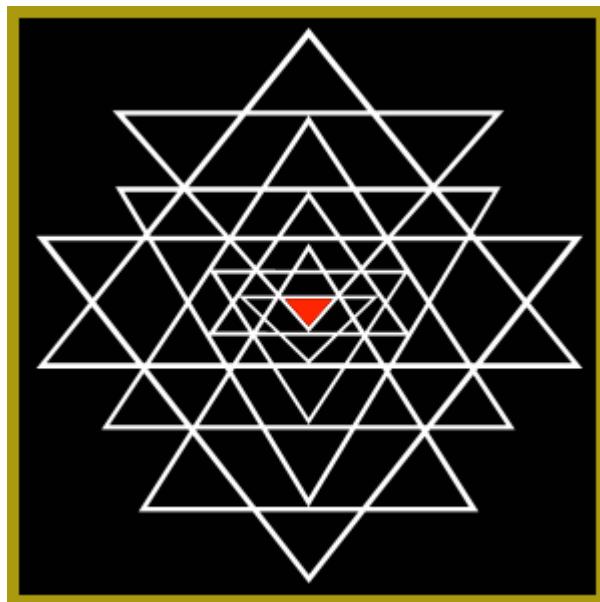
śrīcakra saptamāvaraṇadevatāḥ
vaśinī, kāmeśvarī, modinī, vimale, aruṇe, jayinī, sarveśvarī,
kaulini, sarvarogaharachakrasvāminī, rahasyayoginī,



The seventh enclosure.

1. Vashini - She who controls
2. Kameshvari - She who is the wife of Kameswara (Shiva)
3. Modini - She who is full of joy
4. Vimale - She who is pure
5. Arune - She who is of the color of rising sun
6. Jayini - She who is victorious
7. Sarveshwari - She who is the goddess of all
8. Kaulini - She who was born in a noble family,
Sarvarogaharachakrasvamini - The Goddess of the wheel
which destroys all diseases,
Rahasyayogini - She who does yoga in secret

śrīcakra aṣṭamāvaraṇadevatāḥ
bāṇinī, cāpinī, pāśinī, aṅkuśinī, mahākāmeśvarī, mahāvajreśvarī,
mahābhagamālinī, sarvasiddhipradacakrasvāminī,
atirahasyayoginī,



The eighth enclosure.

1. Banini - She who holds an arrow
2. Chapini - She who holds the bow
3. Pasini - She who holds the rope
4. Ankushini - She who holds the goad
5. Mahakameshvari - She who is the consort of Shiva
6. Mahavajreshvari - She who is as strong as a diamond
7. Mahabhogamalini - She who wears the garland of prosperity
8. Sarvasiddhipradachakrasvamini - The goddess of the wheel that gives rise to all occult powers
9. Atirahasyayogini - She who does yoga in great secret

śrīcakra navamāvaraṇadevatāḥ
śrī śrī mahābhāṭṭārike, sarvānandamayacakrasvāminī,
parāpararahasyayoginī,



The ninth enclosure.

1. Sri Sri Mahabhattarike - The supreme queen
2. Sarvanandamayachakrasvamini - The goddess of the wheel of all types of happiness
3. Parapararahasyayogini – She who does yoga in absolute secret

navacakraśvarī nāmāni
tripure, tripuresī, tripurasundarī, tripuravāsinī, tripurāśrīḥ,
tripuramālinī, tripurasiddhe, tripurāmbā, mahātripurasundarī,

The nine Goddesses controlling the nine Chakras.

1. Tripura - The wife of Lord Shiva or the three states of Waking, Dreaming and Sleeping
2. Tripureshi - The goddess of the three worlds (or states)
3. Tripurasundari - The most beautiful in the three worlds (or states)
4. Tripuravasini - She who lives in three worlds (or states)
5. Tripurashrih - The riches of the three worlds (or states)
6. Tripuramalini - She who wears the three worlds as garland
7. Tripurasiddhe - She who can make occult powers possible in three worlds (or states)
8. Tripuramba - The mother in the three worlds (or states)
9. Mahatripurasundari - The greatest beauty of the three worlds (or states)

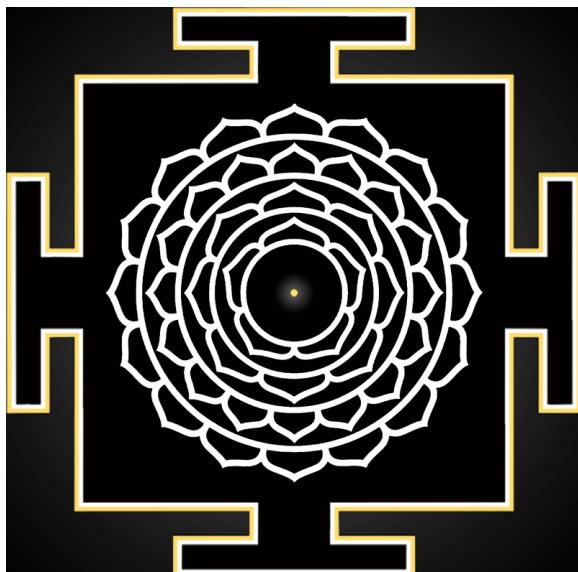
śrīdevī viśeṣaṇāni – namaskāranavākṣarīca
mahāmaheśvarī, mahāmahārajñī, mahāmahāśakte,
mahāmahāgupte, mahāmahājñapte, mahāmahānande,
mahāmahāskandhe, mahāmahāśaye, mahāmahā
śrīcakranagarasāmrājñī, namaste namaste namaste namah |

1. Mahamaheshvari - The great cosmic controller, consort of Lord Shiva
2. Mahamaharajñī - The great empress
3. Mahamahashakte - The great cosmic power
4. Mahamahagupte - The great cosmic secret
5. Mahamahajñapte - The great cosmic memory
6. Mahamahaanande - The great cosmic bliss
7. Mahamahaskandhe - The great support
8. Mahamahashaye - The great thought process
9. Mahamaha Srichakranagarasamrajñī - The great transcendental ruler of Sri Chakra

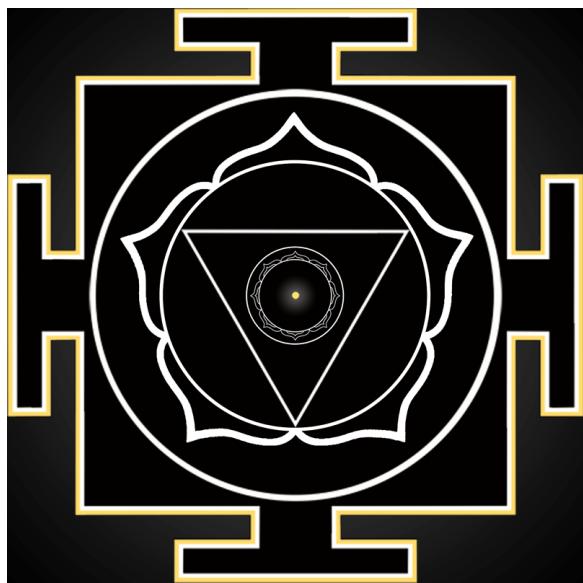
Salutations, Salutations, I offer my Salutations.

Nitya

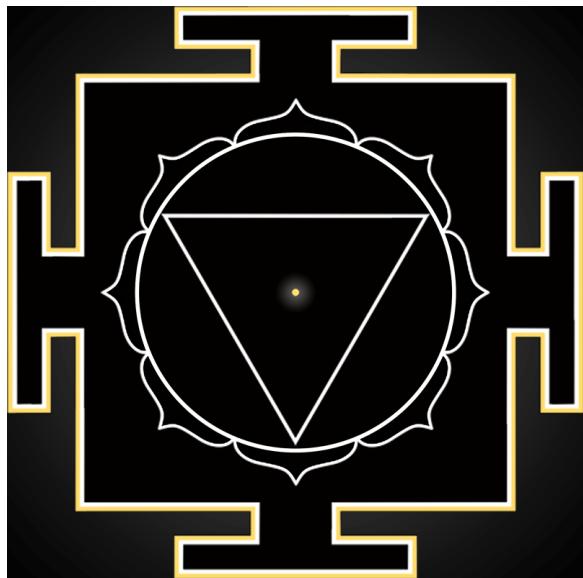
The moon has 16 phases (kala). 15 phases are visible while the sixteenth kala is beyond our visibility. The 16 kala are governed by female deities known as Nitya. Nitya are the 15 aspects of Lalita Tripurasundari (Shri Yantra) associated with the 15 lunar days (tithi) of the waxing moon. The 15 Nitya are: Kameshvari, Bhagamalini, Nityaklinna, Bherunda, Vahnivasini, Mahavajreshwari, Shividooti, Tvarita, Kulasundari, Nitya, Nilapataka, Vijaya, Sarvamangala, Jvalamalini and Chitra. Lalita Tripurasundari rules the not visible kala and is the manifestation of Para Shakti. Next come the Yantra associated with the 15 Nitya.



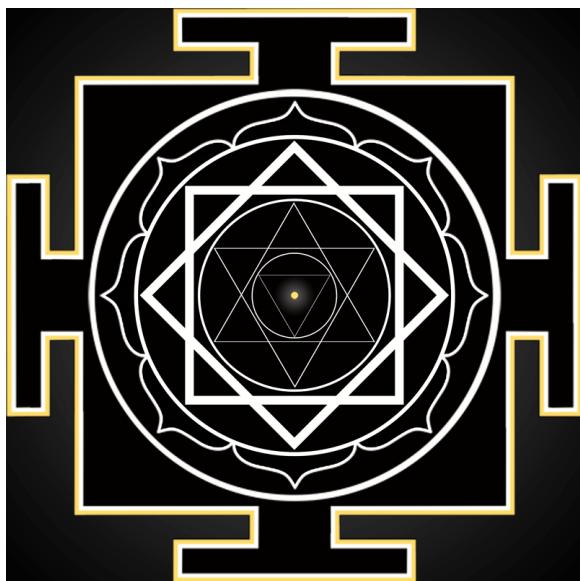
Kameshvari



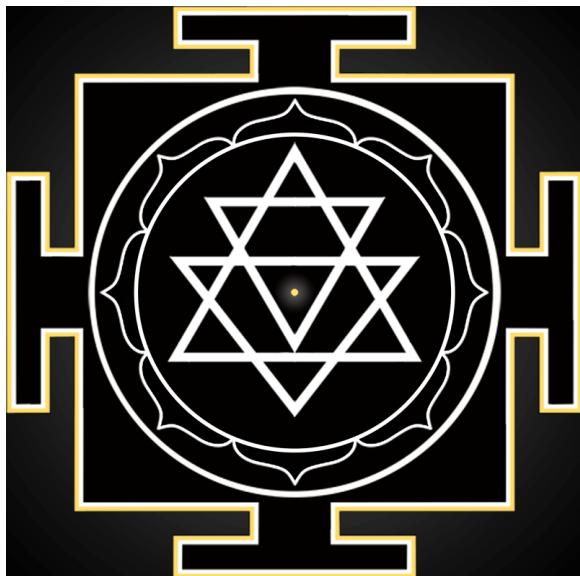
Bhagamalini



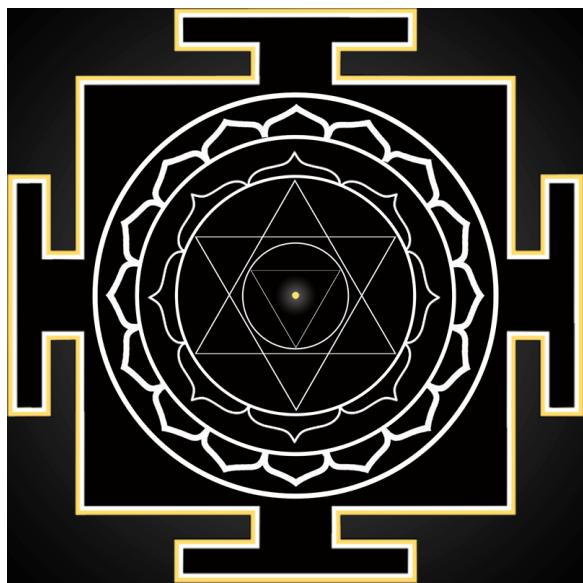
Nityaklinna



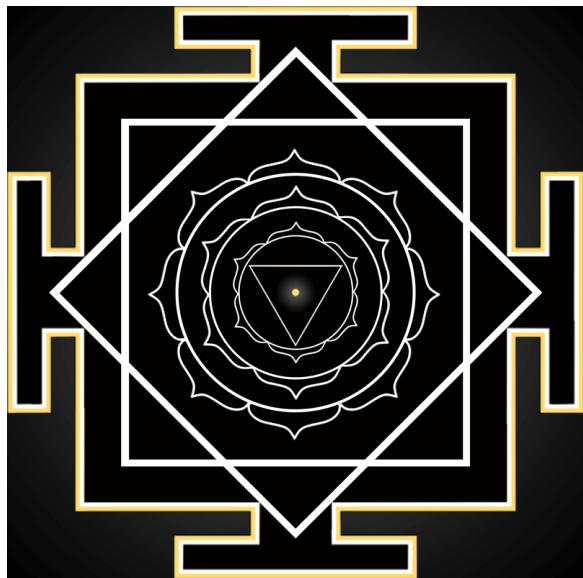
Bherunda



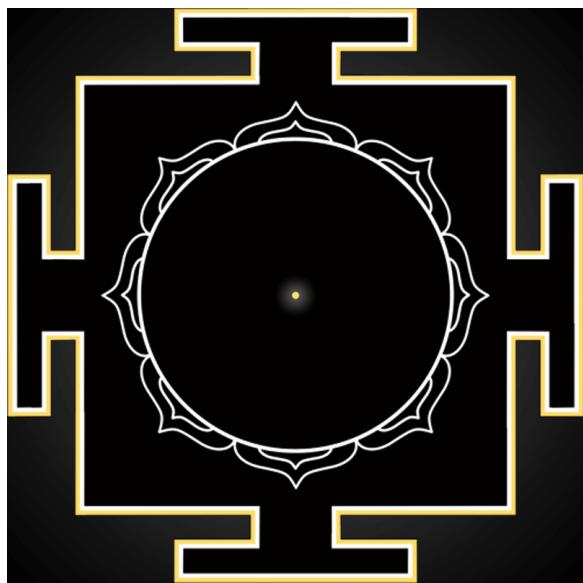
Vahnivasini



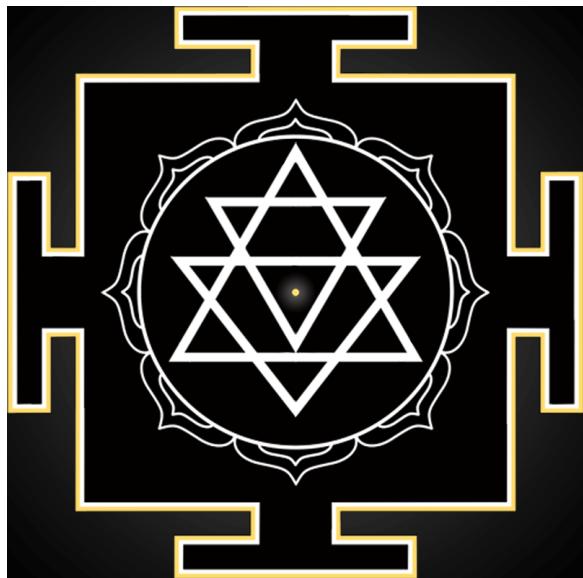
Mahavajreshwari



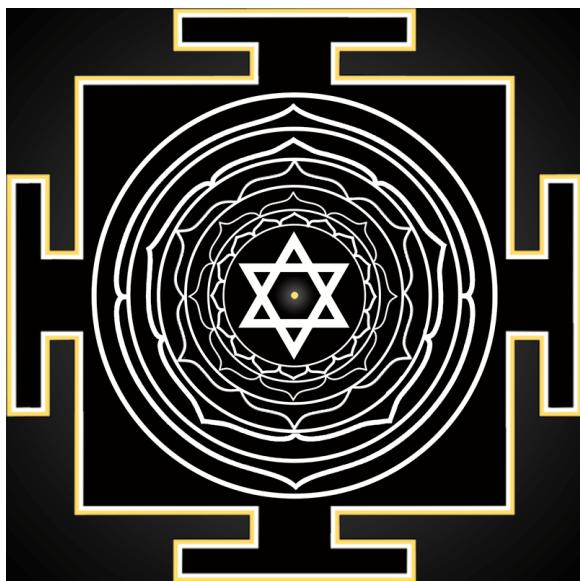
Shivadooti



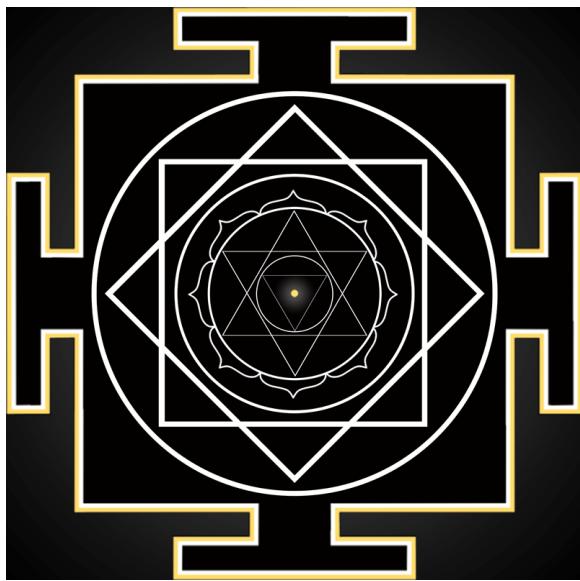
Tvarita



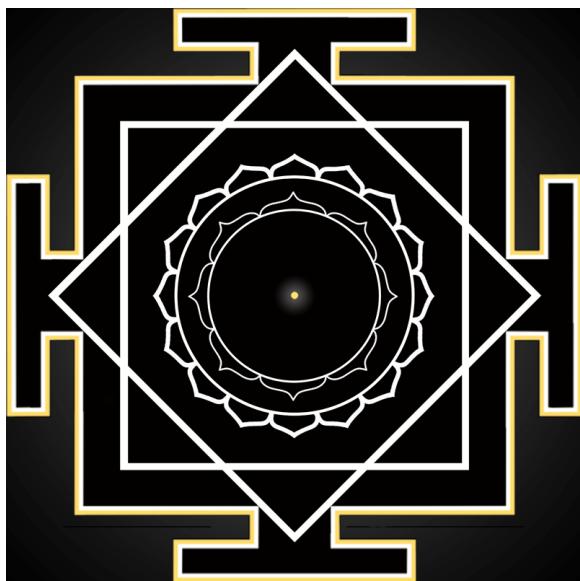
Kulasundari



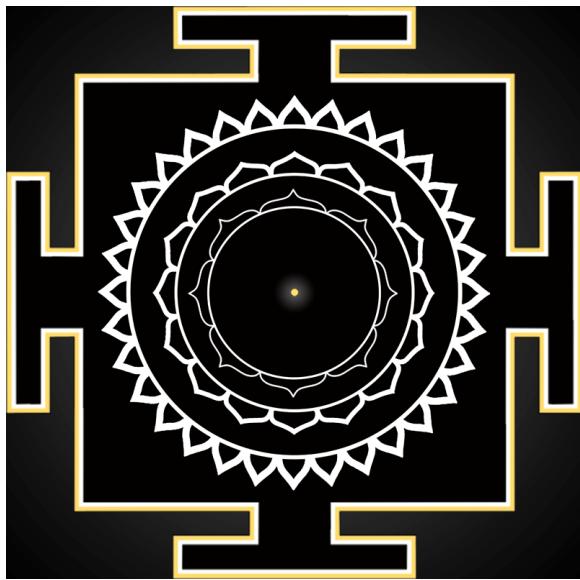
Nitya



Nilapataka



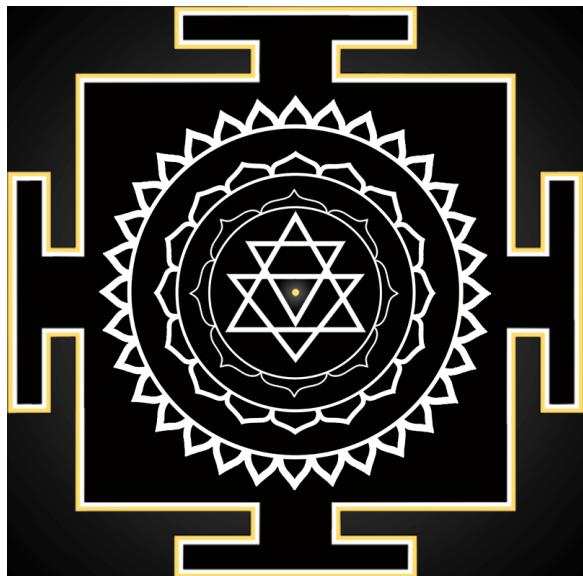
Vijaya



Sarvamangala



Jvalamalini



Chitra

HANUMAN YANTRA: widely used by Aghoris for any health problem and as protection from negative forces.



Hanuman Yantra



Mantra

ॐ हनुमते नमः,

ॐ, हाउं, हस्फ्रेम्, ख्फ्रेम्, हसौ, हस्फ्रेम्, हसौ, ॐ

om vājrakāya vājratunda kapila pingala kālavadāno
 urdhvākesha mahābala ratkamukha tadijivha mahāraudra
 dramṣṭokaṭa mahākarālini mahā dradh prahār
 lankeshvarasetuvandha shailapravaha gaganacara e ho hī |
 bhagavāna mahābala parākram bhairavo jhāpayati e ho hī
 mahāraudra dirgha langalena amuk veṣṭaya veṣṭaya jambhaya
 jambhaya khana khana vaite hum phat ||
 om aim bhrīm hanumate rāmdutāya namaḥ ||
 om hum hanumate raudratāmkhaya hum phat ||

MARUTI YANTRA



Mantra

om̄ namo bhagavate ājjaneyāya mahā balāya svāhā

om̄ śrī rāmduta pavanaputa dega calā jaise rāmacandra ke
koja saṁvāre kāja mero savāro

RAMA YANTRA

9	16	5	4
7	2	11	14
12	13	8	1
6	3	10	15

GARAPAL YANTRA

ॐ	ॐ	ॐ	ॐ
ॐ	ॐ	ॐ	ॐ
ह्रीं	ह्रीं	ह्रीं	ह्रीं
ह्रीं	ह्रीं	ह्रीं	ह्रीं

Navgraha Yantra

the yantra of the nine planets

10	5	12
11	9	7
6	13	8

JUPITER

7	2	9
8	6	4
3	10	5

MOON

8	3	10
9	7	5
4	11	6

MARS

9	4	11
10	8	6
5	12	7

MERCURY

6	1	8
7	5	3
2	9	4

SUN

11	6	13
12	10	8
7	14	9

VENUS

12	7	14
13	11	9
8	15	10

SATURN

13	8	15
14	12	10
9	13	11

RAHU

14	9	16
15	13	11
10	17	12

KETU

Rahu and *Ketu* are the lunar knots.

SURYA YANTRA

6	32	3	34	35	1
7	11	27	28	8	30
19	14	16	15	23	24
18	20	22	21	17	13
25	29	10	9	26	12
36	5	33	4	2	31

CHANDRA YANTRA

37	78	29	70	21	62	13	54	5
6	38	79	30	71	22	63	14	46
47	7	39	80	31	72	23	55	15
16	48	8	40	81	32	64	24	56
57	17	49	9	41	73	33	65	25
26	58	18	50	1	42	74	34	66
67	27	59	10	51	2	43	75	35
36	68	19	60	11	52	3	44	76
77	28	69	20	61	12	53	4	45

MANGAL YANTRA

11	24	7	20	3
4	12	25	8	16
17	5	13	21	9
10	18	1	14	22
23	6	19	2	15

BUDHA YANTRA

8	58	59	5	4	62	63	1
49	15	14	52	53	11	10	56
41	23	22	44	45	19	18	48
32	34	35	29	28	38	39	25
40	26	27	37	36	30	31	33
17	47	46	20	21	43	42	24
9	55	54	12	13	51	50	16
64	2	3	61	60	6	7	57

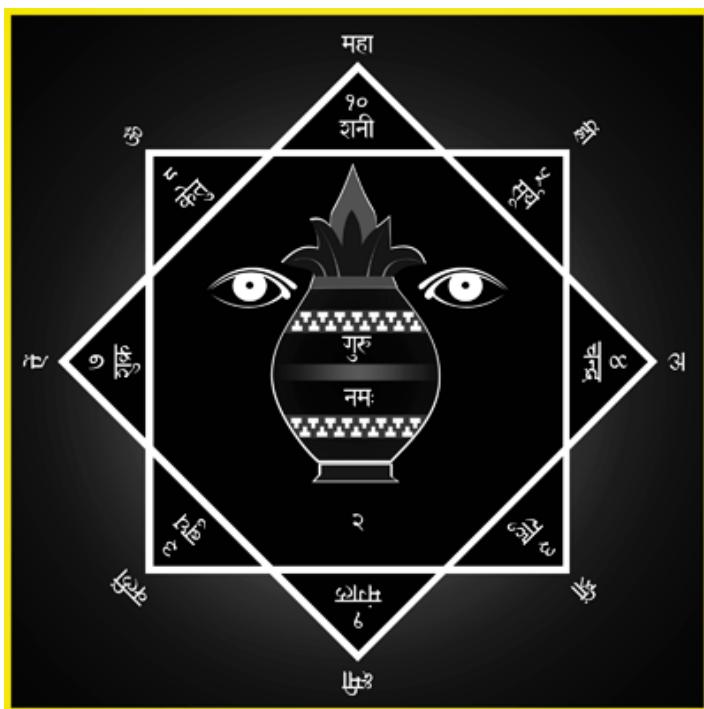
BRIHASPATI YANTRA

4	14	15	1
9	7	6	12
5	11	10	8
16	2	3	13

SUKRA YANTRA

22	47	16	41	10	35	4
5	23	48	17	42	11	29
30	6	24	49	18	36	12
13	31	7	25	43	19	37
38	14	32	1	26	44	20
21	39	8	33	2	27	45
46	15	40	9	34	3	28

NAVGRAHA BISA YANTRA

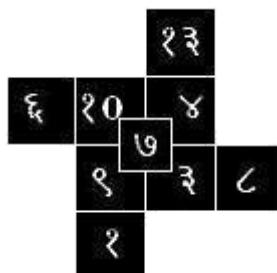


MAHA LAKSHMI YANTRA o SARVATADRAM YANTRA

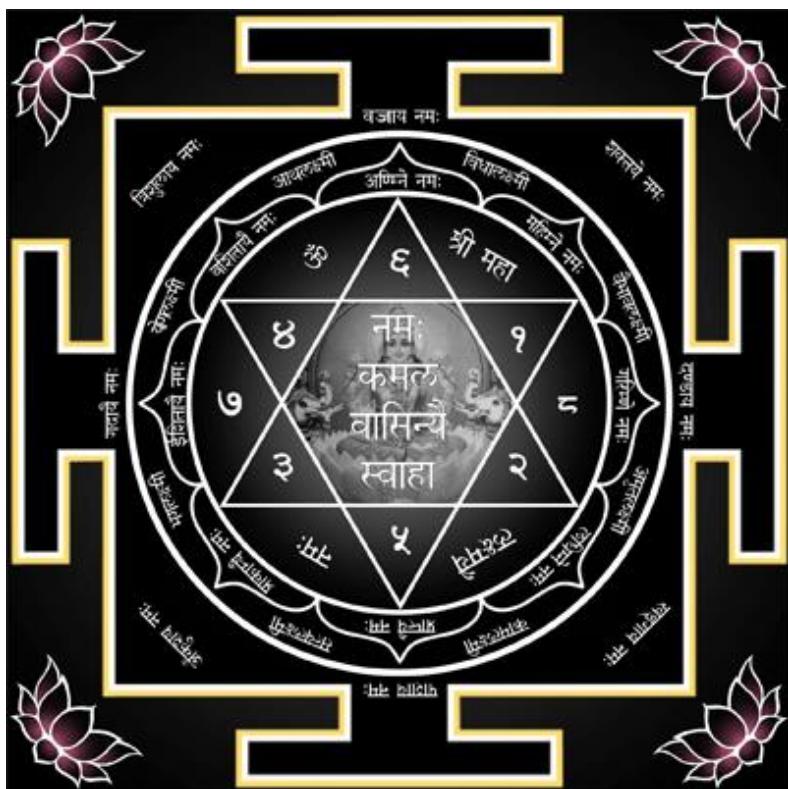
22	3	9	15	16
14	20	21	2	8
1	7	13	19	25
18	24	5	6	12
10	11	17	23	4

OM HRIM SHRIM KAMALALAYE PRASID SHRIM HRIM OM
MAHALAKSHMYE NAMAH

MAHA LAKSHMI YANTRA



Lakshmi Yantra



Mantra

namah kamala vāsinyai svāhā

om śrī mahālakṣmi namah

aṇimne namah, mahimne namah, garimne namah, ladhimne namah, prāptyai namah, prākāmyai namah, iśitāyai namah, vashitāyai namah

vidhālakṣmi, vaibhāvalakṣmi, amṛtalakṣmi, kāmalalakṣmi, satyalakṣmi, bhagalalakṣmi, yogalakṣmi, āthalakṣmi

DHANDA YANTRA

ॐ	प	ॐ
अ	स्	टा
ॐ	रा	ॐ

KUBERA YANTRA

27	20	25
22	24	26
23	28	21

KUBERA KOLAM

23	28	21
22	24	26
27	20	25

Kubera Yantra



Mantra

om śrī kuberāya namaḥ

om śrīm hrīm klīm lakṣmai namaḥ

om yakṣāya kuberāya vaiśravaṇāya dhanya dhanyādhipataye
dhana dhānya samṛddhi meṁ dehita dāpaya svāhā

KALI YANTRA





Mantra

klīṁ

o āhikogarineva śrahasasaye imdriyāno vādāmana ca dhaśreca
jiha cāne pāni upasa pradinī ceha caka samāgayapara
sañacirajiptu svāhā

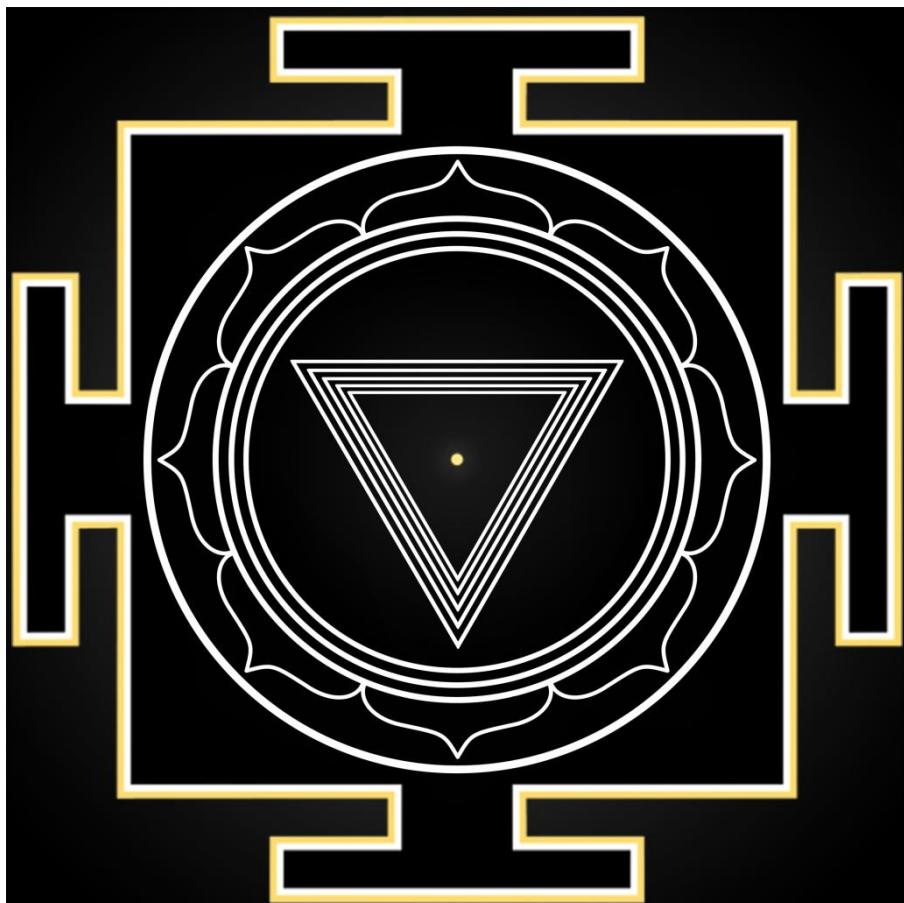
u usava bhairava, ka kayāla bhairava, bhī nasī bhairava, rā
rāhār bhairava, ā āśamītāya bhairava, rū rū rū bhairava,
cacanḍa bhairava, kākādha bhairava

yā mahāvaye, kaukāmīya, ve uṇṇātya, vo vāyahaye, nā tārā
śahaye, ai dedaśī, co cāmuṇḍā, vo bramhaya

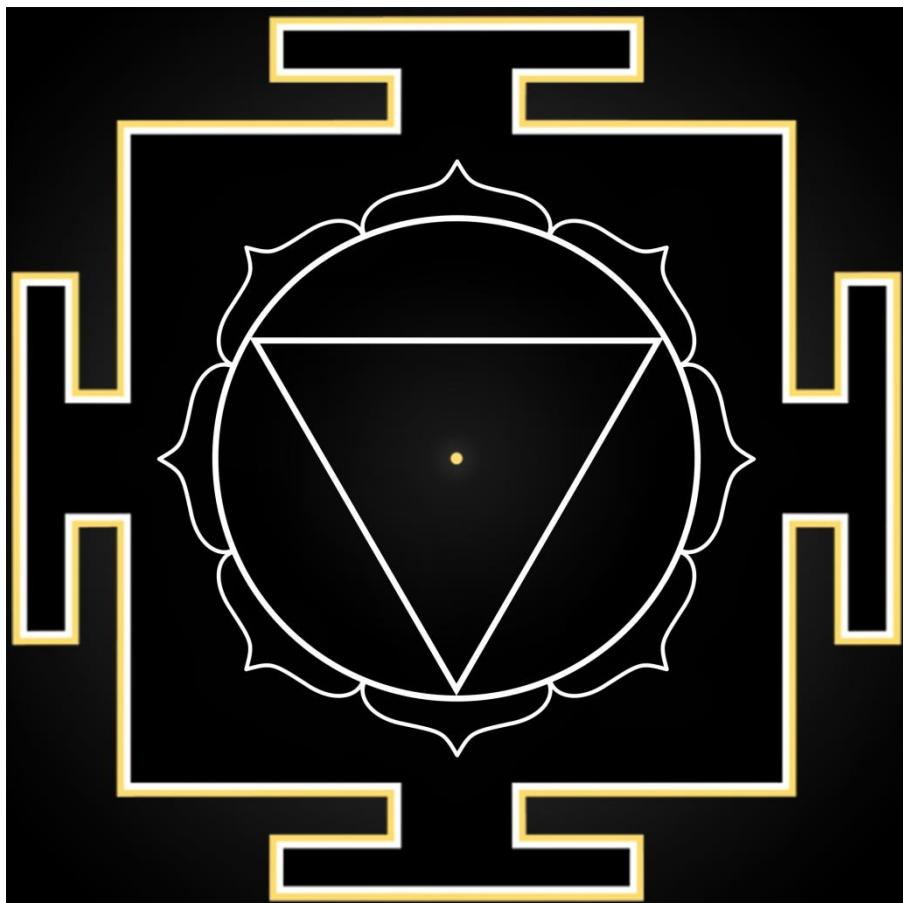
MAHAVIDYA

The Divine Mother is worshipped as ten cosmic personalities, the Dasa-Mahavidya. The Mahavidyas are considered Tantric in nature and are usually identified as:

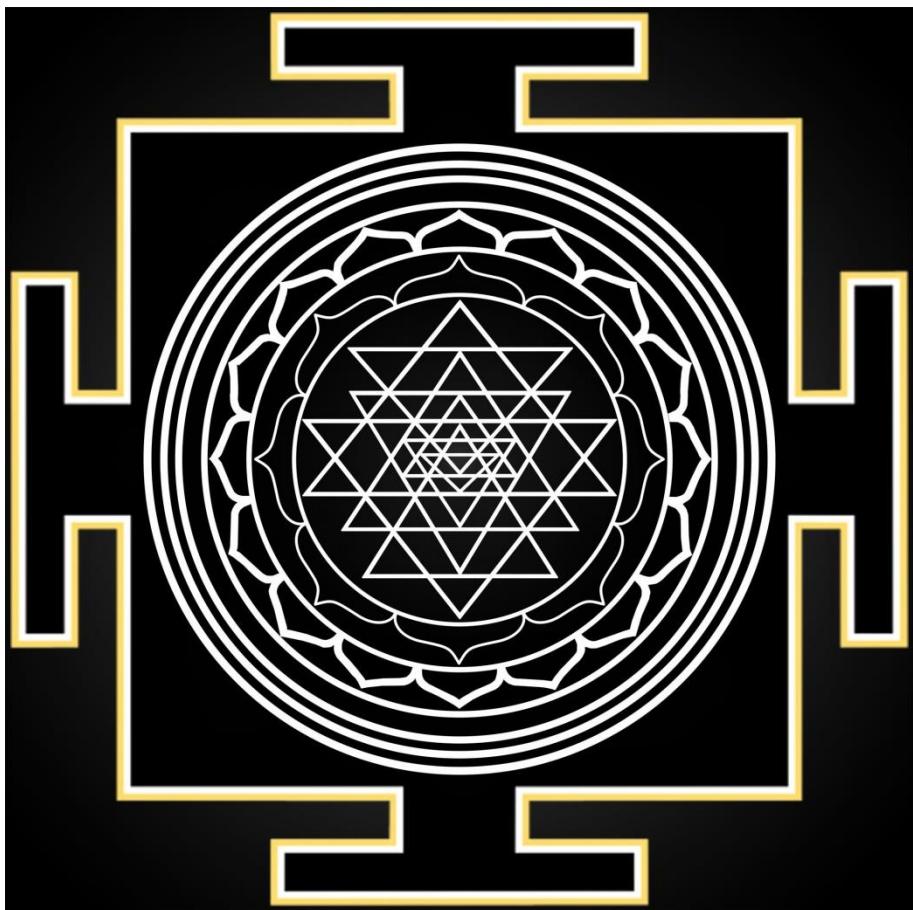
1. **Kali:** The ultimate form of Brahman, "Devourer of Time".



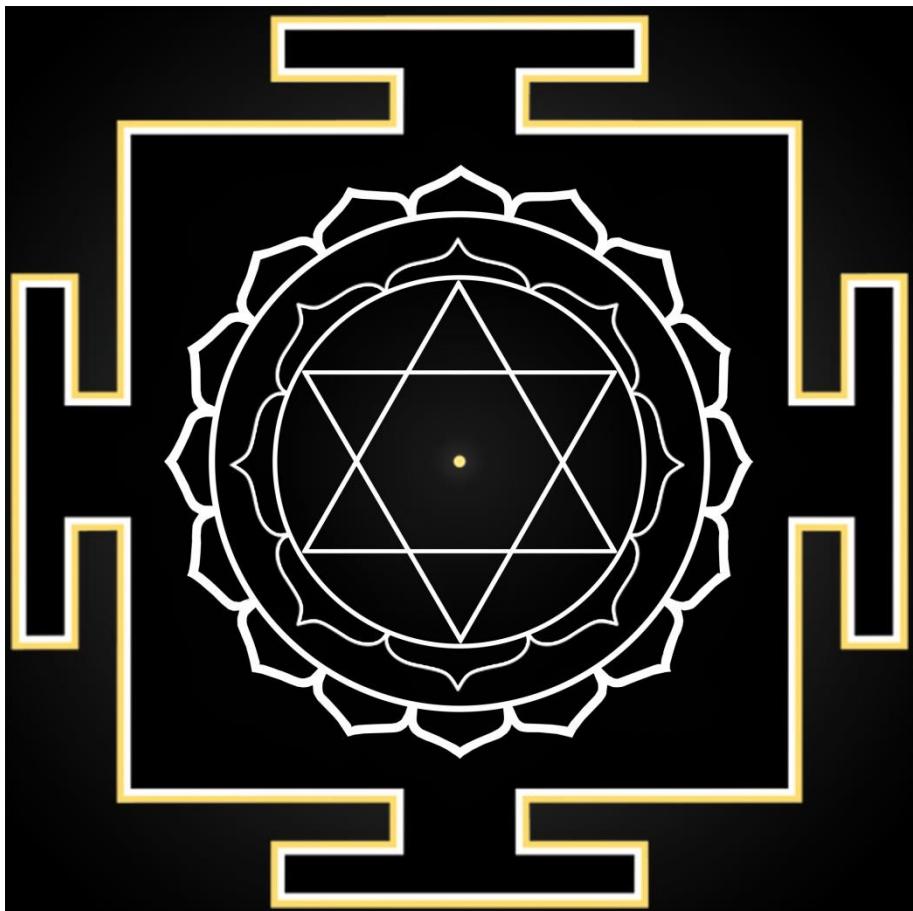
2. **Tara:** The Goddess as Guide and Protector, or Who Saves. Who offers the ultimate knowledge which gives salvation (also known as Neel Saraswati).



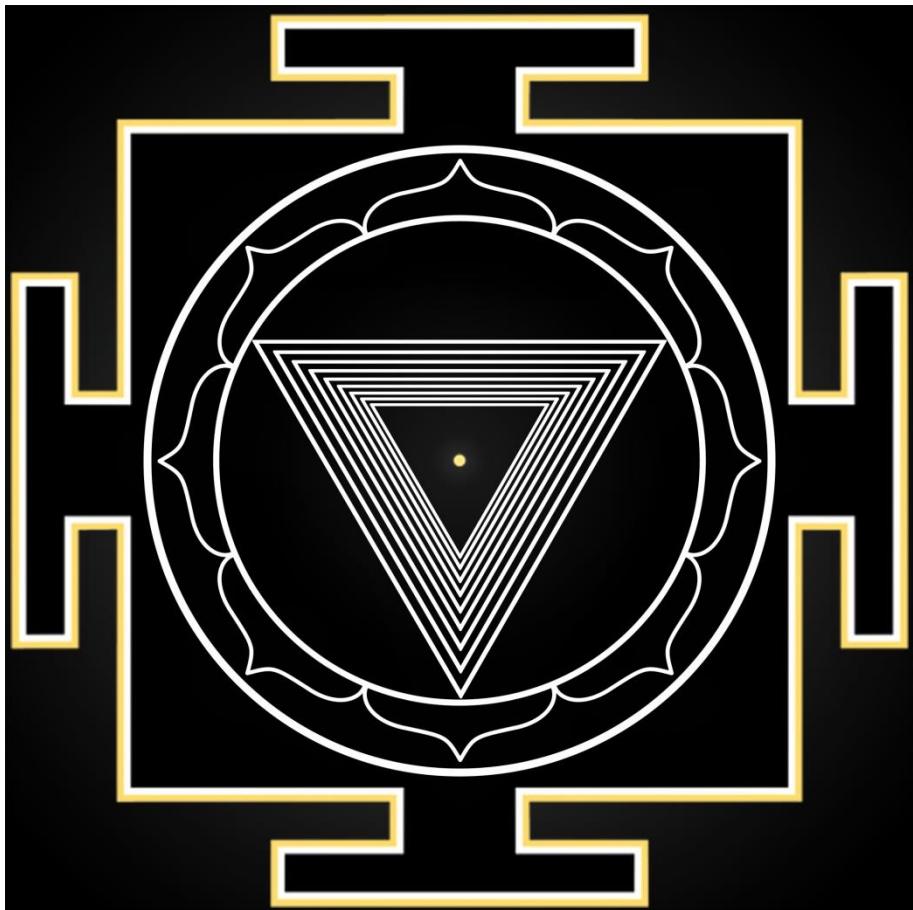
3. Shodashi or Lalita Tripurasundari: The Goddess Who is "Beautiful in the Three Worlds"; the "Tantric Parvati" or the "Moksha Mukta".



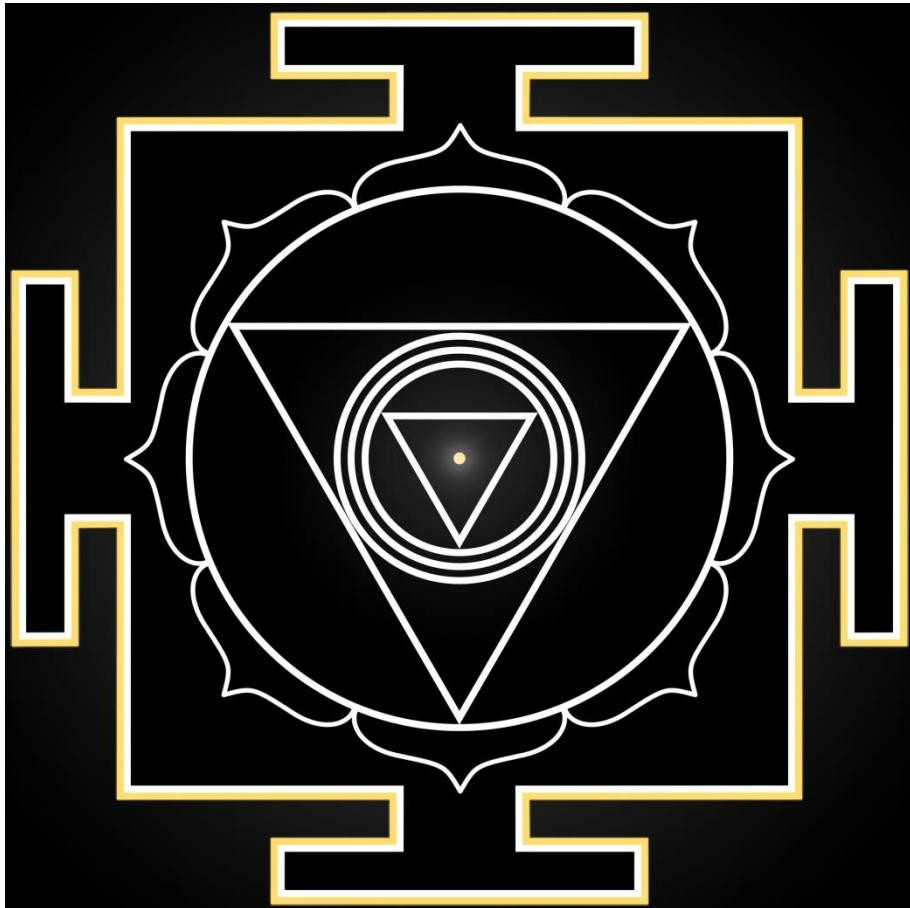
4. **Bhuvaneshvari:** The Goddess as World Mother, or whose body is the cosmos.



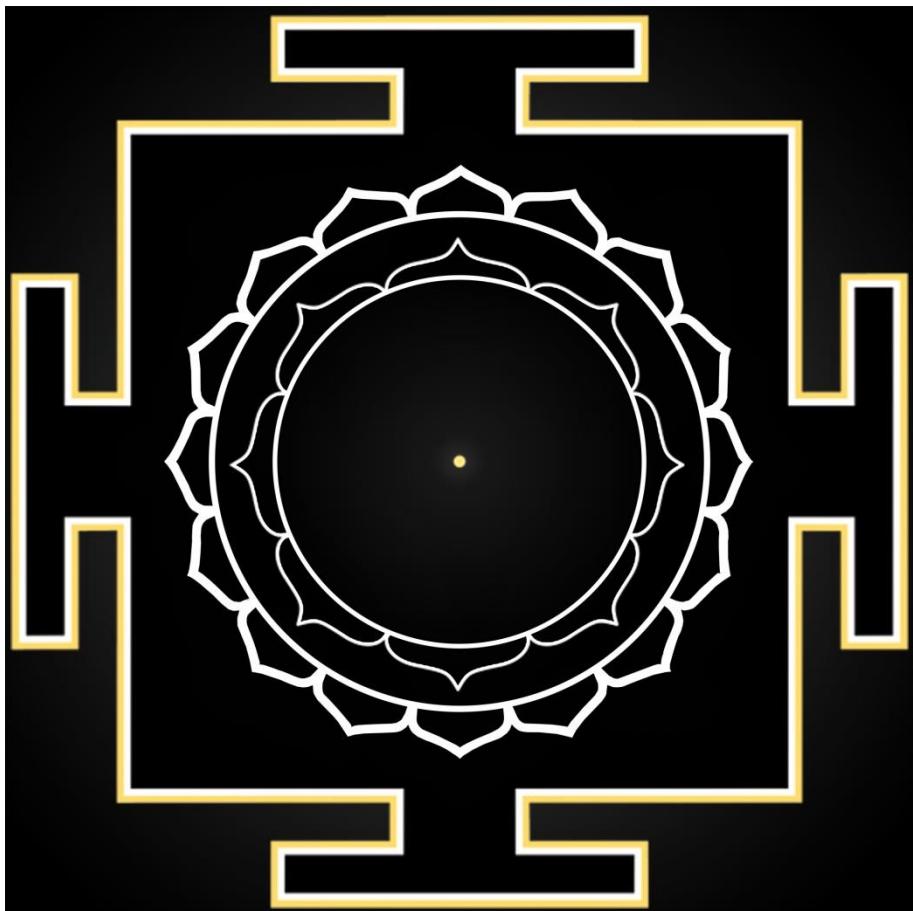
5. Bhairavi: The Fierce Goddess.



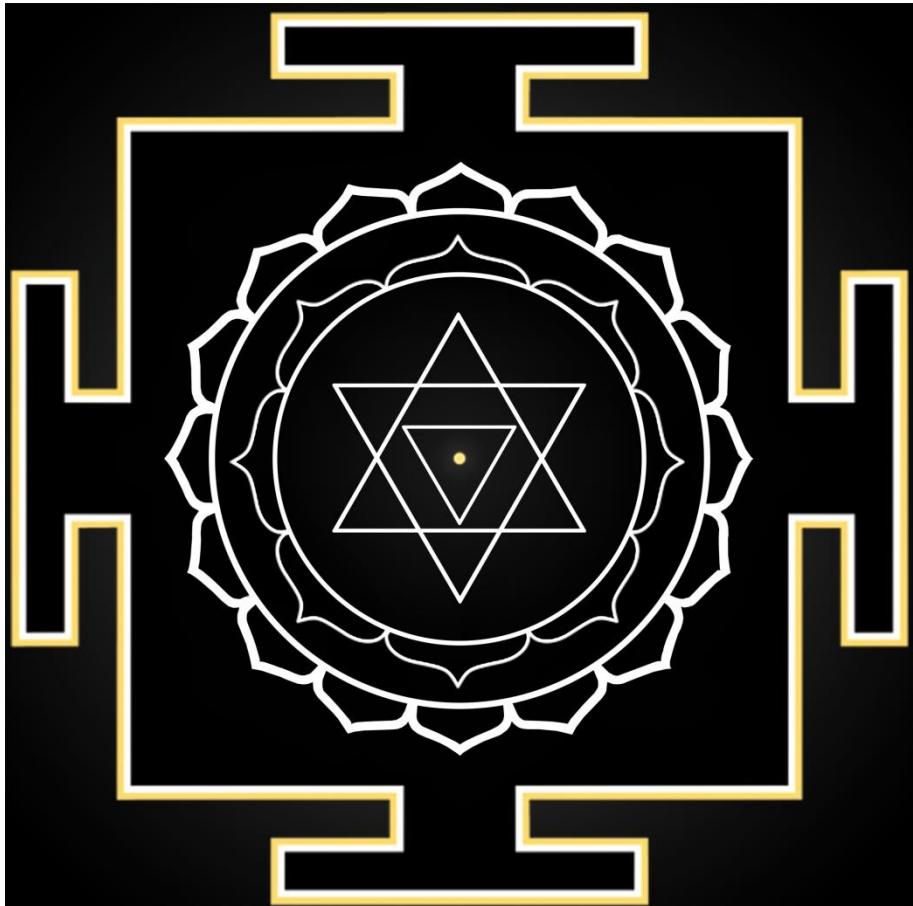
6. **Chinnamasta:** The self-decapitated Goddess.



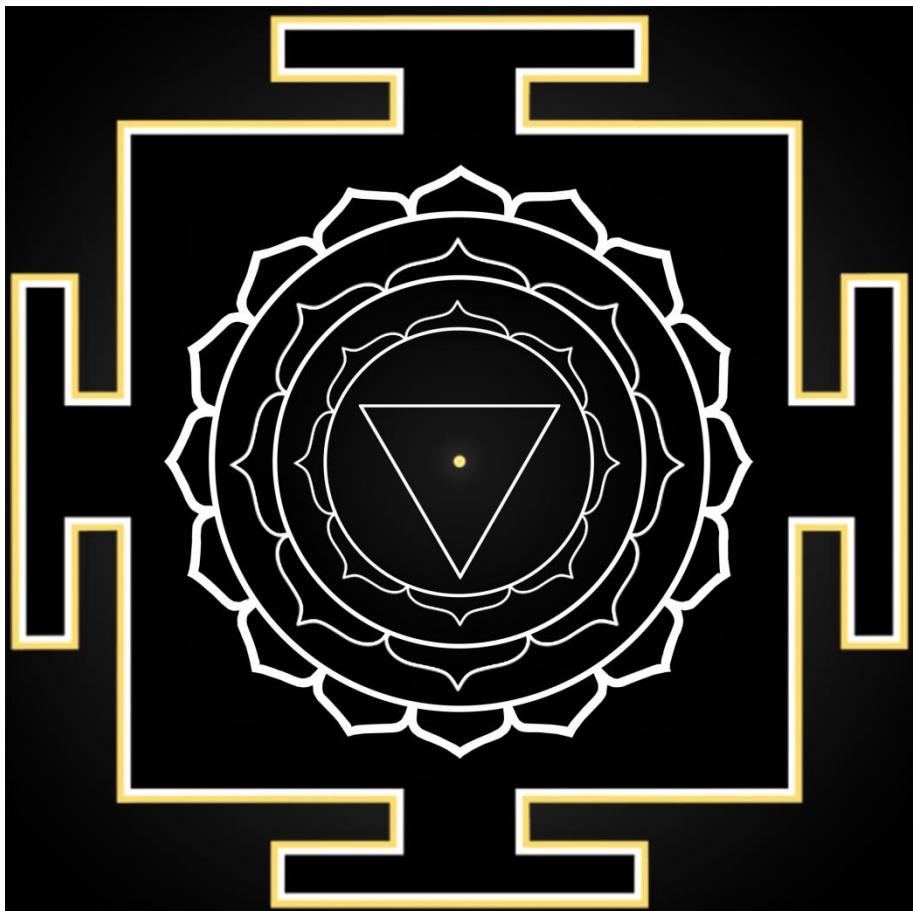
7. **Dhumavati**: The Widow Goddess, or the Goddess of death.



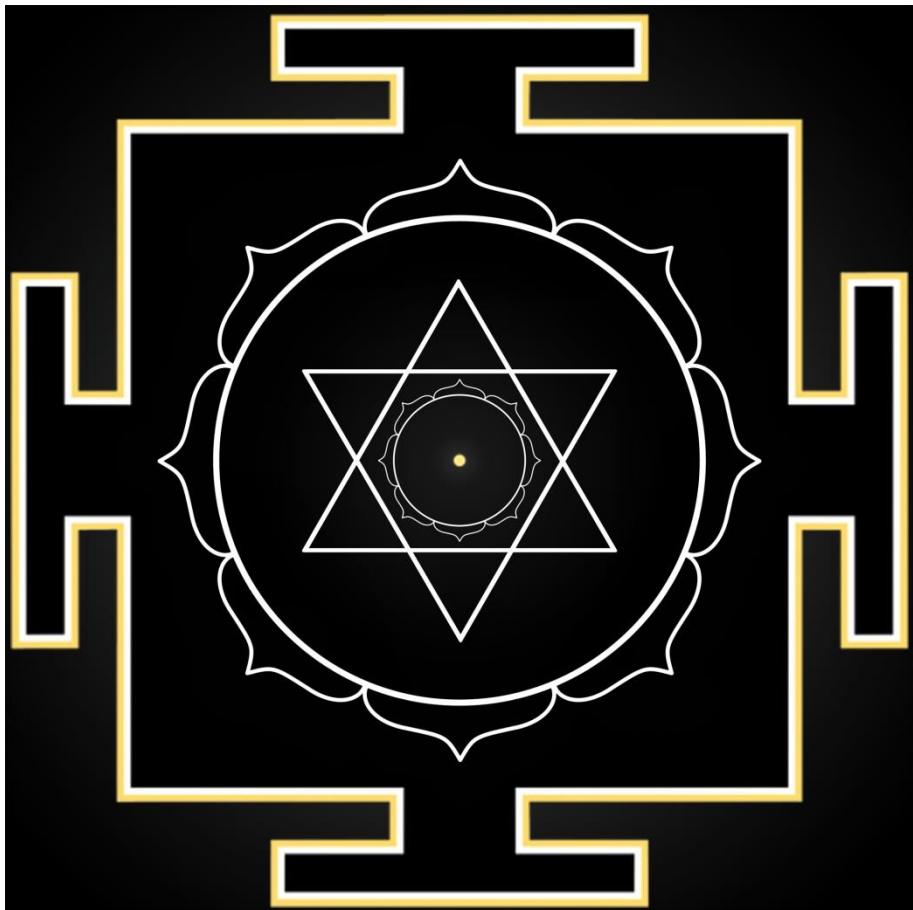
8. **Bagalamukhi**: The Goddess who paralyzes enemies.



9. **Matangi**: The Prime Minister of Lalita; the "Tantric Saraswati".



10. **Kamala**: The Lotus Goddess; the "Tantric Lakshmi".



DURGA YANTRA



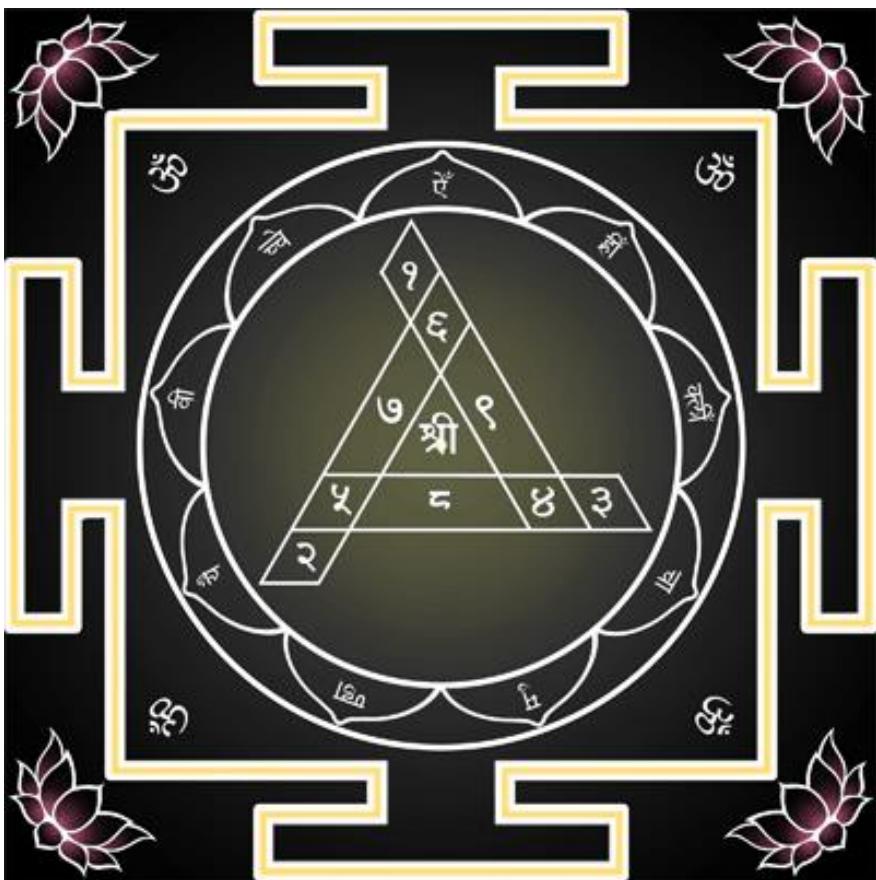


Mantra

ॐ आँ ह्रीं क्लीं चामुण्डायai विचे

सर्वा मांगला मांगल्ये शिवे सर्वार्था साधिके । शरण्ये
त्रयम्बिके गौरी नारायणी नामोस्तुते ॥

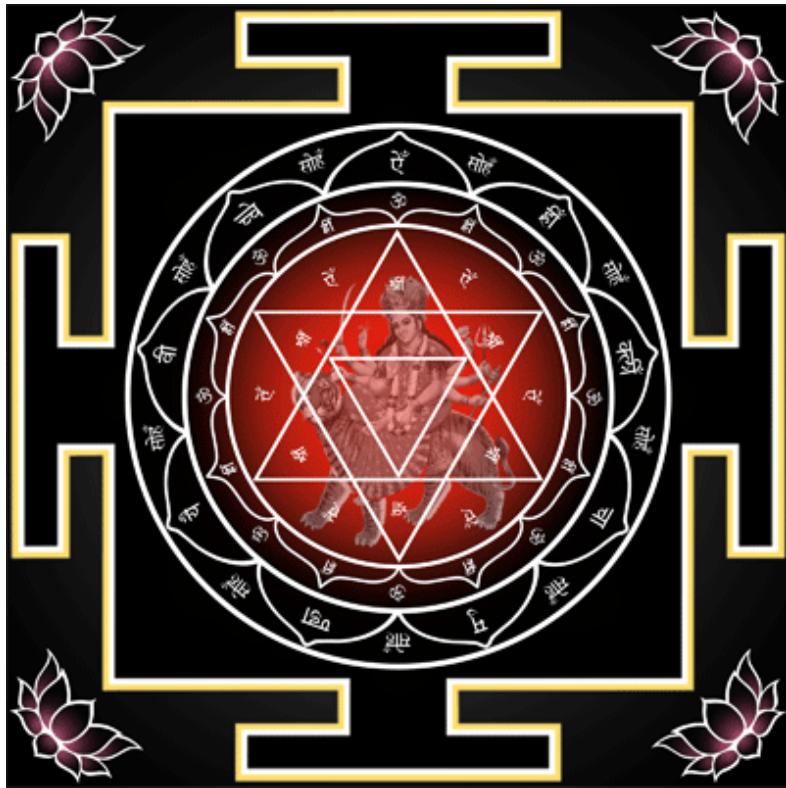
जयन्ती मांगला काली भद्रकाली कपालिनी । दुर्गा क्षमा शिवा
धात्री स्वाहा स्वाधा नामोस्तुते ॥



Mantra

śrīm

aīṁ hrīṁ klīṁ cāmuṇḍāyai vicce



Mantra

śrīṁ śrīṁ śrīṁ śrīṁ śrīṁ śrīṁ

aīṁ aīṁ aīṁ aīṁ aīṁ aīṁ

hrīṁ hrīṁ hrīṁ hrīṁ hrīṁ hrīṁ hrīṁ hrīṁ

oṁ oṁ oṁ oṁ oṁ oṁ oṁ

aīṁ hrīṁ klīṁ cāmuṇḍāyai vicce

soham̄ soham̄ soham̄ soham̄ soham̄ soham̄ soham̄ soham̄

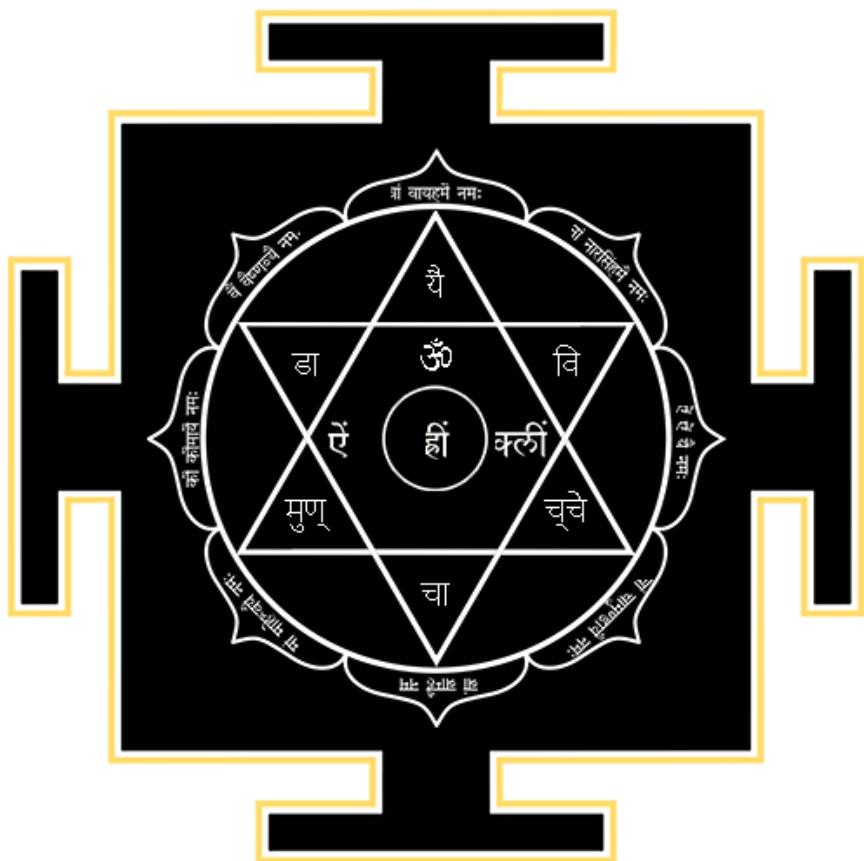
Durga Dharan Yantra



Mantra

oṁ aim̄ hrīm̄ klīm̄ cāmuṇḍāyai vicce
jayantī maṅgalā kālī bhadrakālī kapālinī
durgā kṣamā śivā dhātrī svāhā svadhā namostute

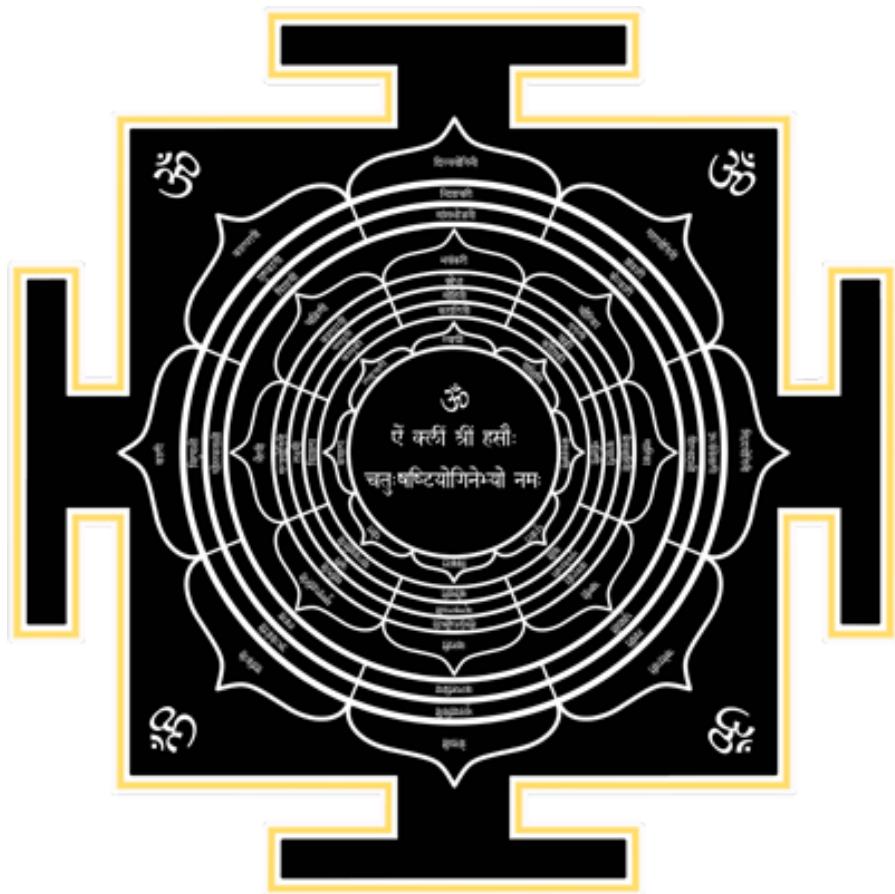
Ambaji Yantra



Mantra

ॐ आ॒म ह्री॑म् क्ली॑म् चामु॒ण्डाय॑ वि॒चे॒

64 YOGINIS YANTRA

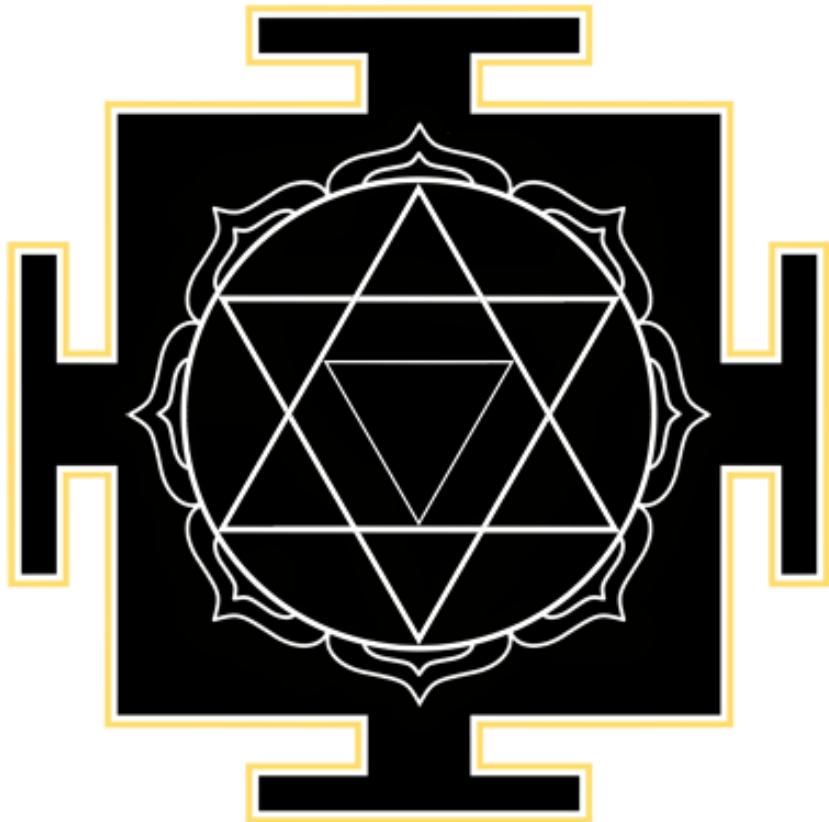


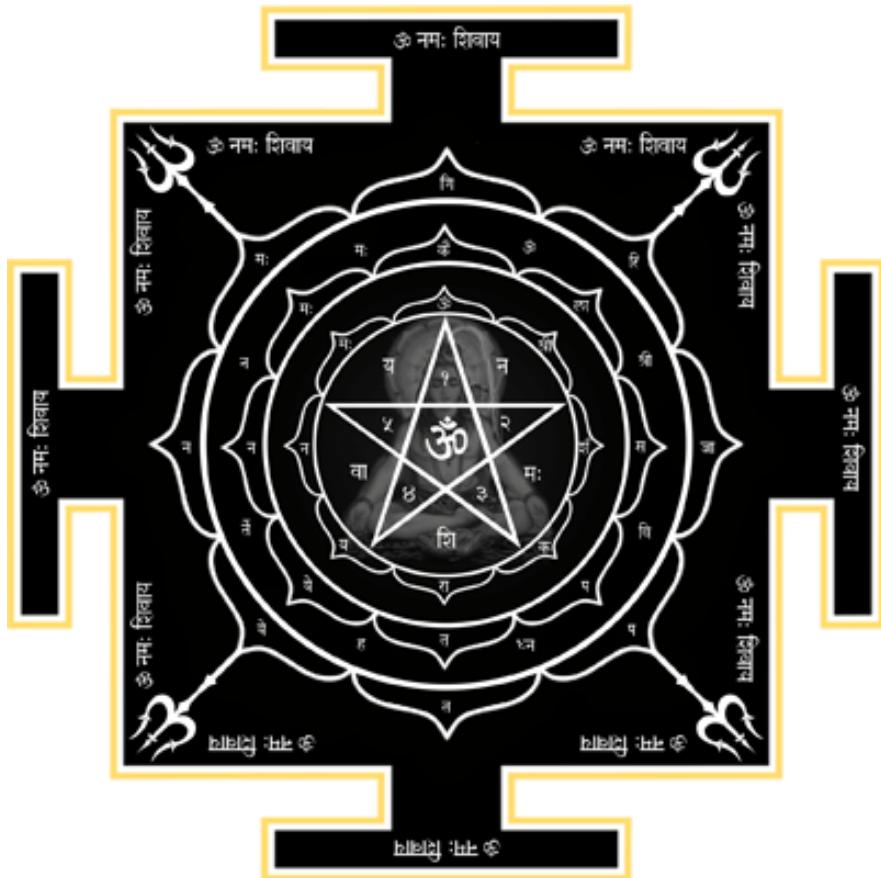
Mantra

ॐ आइं क्लिं श्रीं हसुं चतुर्षाष्टयोगिनेभ्यो नमः

- | | |
|--------------------------------------|----------------------------------|
| 1. divyayoginī - दिव्ययोगिनी | 17. māṁśabhojanī - मांसभोजनी |
| 2. mahāyoginī - महायोगिनी | 18. phetkārī - फेत्कारी |
| 3. siddhayoginī - सिद्धयोगिनी | 19. vīrabhadrākṣī - वीरभद्राक्षी |
| 4. gaṇeśvarī - गणेश्वरी | 20. dhūmrākṣī - धूम्राक्षी |
| 5. pretākṣī - प्रेताक्षी | 21. kalahapriyā - कलहप्रिया |
| 6. dākinī - डाकिनी | 22. raktā - रक्ता |
| 7. kālī - काली | 23. ghoraraktākṣī - घोररक्ताक्षी |
| 8. kālarātri - कालरात्रि | 24. piśacī - पिशची |
| 9. niśācarī - निशाचरी | 25. bhayaṁkarī - भयंकरी |
| 10. jhamkārī - झँकारी | 26. caurikā - चौरिका |
| 11. ūrdvavetālī - ऊर्द्ववेताली | 27. mārikā - मारिका |
| 12. kharparī - खर्पटी | 28. canḍī - चण्डी |
| 13. bhūtayāminī - भूतयामिनी | 29. vārāhī - वाराही |
| 14. ūrdvakeśī - ऊर्द्वकेशी | 30. muṇḍadharinī - मुण्डधरिणी |
| 15. virupākṣī - विरुपाक्षी | 31. bhairavī - भैरवी |
| 16. śuṣkamgī - शुष्कमंगी | 32. cakrinī - चक्रिणी |
| 33. kroḍhā - क्रोधा | 49. karālinī - करालिनी |
| 34. durmukhī - दुर्मुखी | 50. kauśikī - कौशिकी |
| 35. pretavāhinī - प्रेतवाहिनी | 51. bhakṣinī - भक्षिणी |
| 36. kanṭakī - कण्टकी | 52. yakṣī - यक्षी |
| 37. dirghalāmbausṭhī - दीर्घलंबौष्ठी | 53. kaumārī - कौमारी |
| 38. mālinī - मालिनी | 54. yantravahinī - यन्त्रवहिनी |
| 39. mantrayoginī - मन्त्रयोगिनी | 55. viśālā - विशाला |
| 40. kālāgnī - कालाग्नी | 56. kāmukī - कामुकी |
| 41. mohinī - मोहिनी | 57. vyāghrī - व्याघ्री |
| 42. cakrī - चक्री | 58. yākṣinī - याक्षिणि |
| 43. kapālī - कपाली | 59. pretabhavanī - प्रेतभवनी |
| 44. bhuvaneśvarī - भुवनेश्वरी | 60. dhūrjaṭā - धूर्जटा |
| 45. kundalākṣī - कुण्डलाक्षी | 61. vikatā - विकता |
| 46. juhī - जुही | 62. ghorā - घोरा |
| 47. lakṣmī - लक्ष्मी | 63. kapālā - कपाला |
| 48. yamadūtī - यमदूती | 64. laṅgalī - लङ्गली |

MRITYUNJAYA YANTRA





Mantra

om namaḥ śivāya

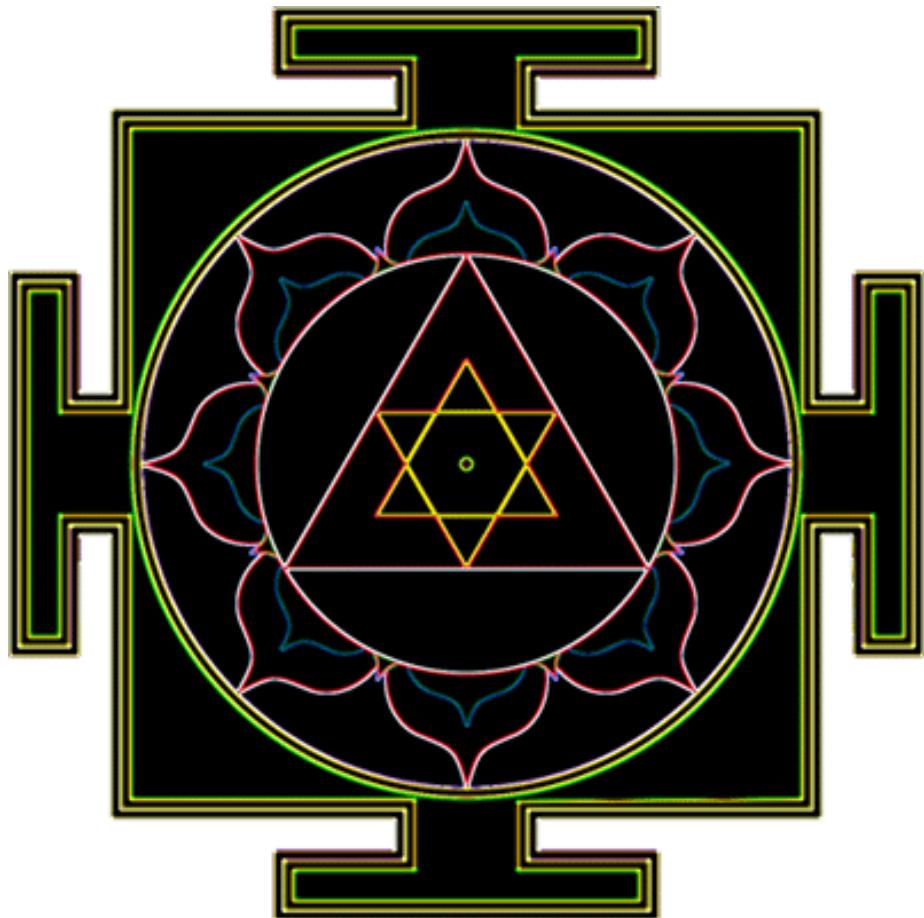
om śrī śamkarāya namah

kailāspataye namah

om śrī vighnaharte namah

girijāpataye namah

GANESH YANTRA



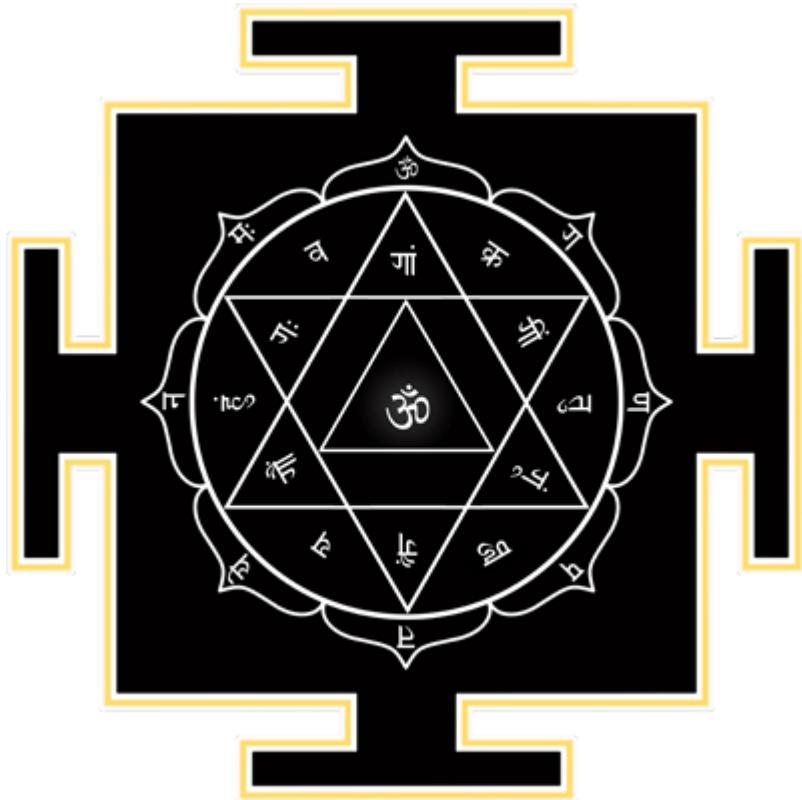


Mantra

ॐ हुम् गम् ग्लोम् हरिद्रागणपतये वरा वरादा
सर्वजनहृदया स्तम्भया स्तम्भयाम्

ॐ स्वाहा अस्त्रायापहा, ॐ हुम् गम् ग्लोम् हृदवाया नमाह,
हरिद्रागणपतये स्त्री नमाह, ॐ स्तम्भया स्तम्भयाम्
नेत्रत्रयाया दोषादा, ॐ वरा वरादा शिरावाया वाषादा, ॐ
सर्वजनहृदया कवाचाया नमाह

ॐ प्रमोदाया नमाह ॐ वामाये नमाह, ॐ ज्योष्ट्रायाय
नमाह, ॐ सुमुखाया नमाह ॐ राउद्रायाय नमाह, ॐ काल्याय
नमाह, ॐ दुर्मुखाया नमाह ॐ कलापादविक्खायाय नमाह,
ॐ विकारिण्याय नमाह, ॐ विघ्नाशाया नमाह ॐ वलायाय
नमाह, ॐ प्रमथिण्याय नमाह



Mantra

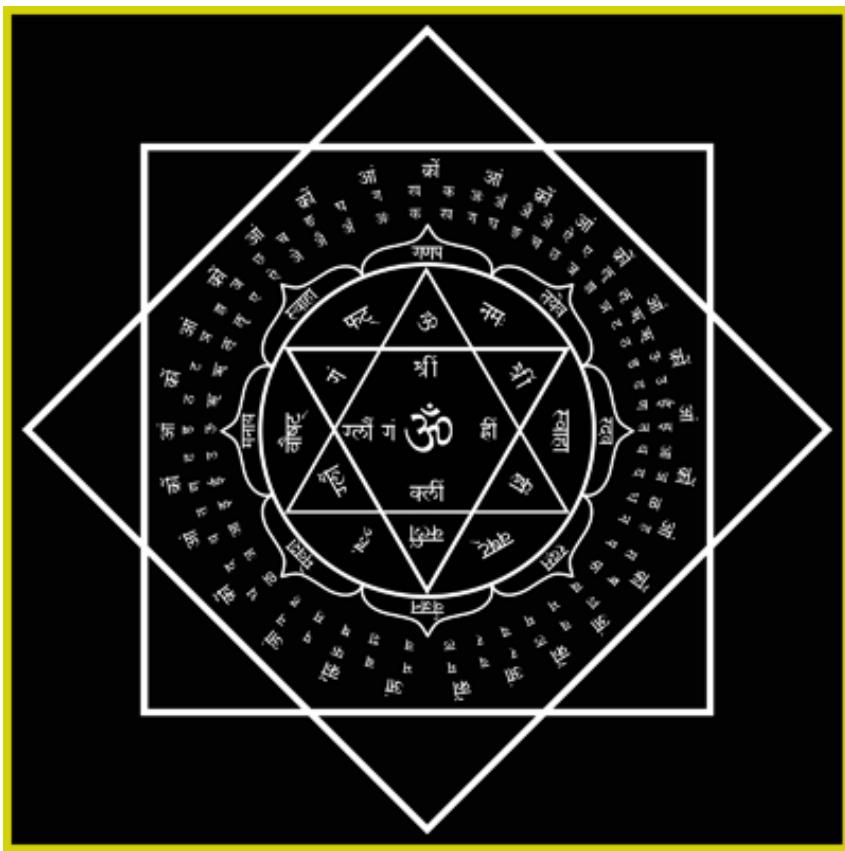
oṁ

gāṁ gīṁ gūṁ gaiṁ gaum̄ gaḥ

vakratuṇḍāya hum̄

oṁ gaṇapataye namaḥ

Ganesh Dharan Yantra



Mantra

ॐ

ॐ श्रीं ह्रीं क्लीं ग्लों गां

नमः - स्वाहा - वाषात् - हुम् - वाउषात् - फात्

गणपतये वरादा वरादा सर्वजना मेवाशमनाया स्वाहा

The entire Devanagari alphabet.

The entire Devanagari alphabet contrariwise.

krom āṁ krom āṁ

krom āṁ krom āṁ krom āṁ krom āṁ krom āṁ krom āṁ krom āṁ krom āṁ

SARASVATI YANTRA

७६	१९	२	८
७	३	७८	७६
१०	७४	१	९
४	१	८७	७१

ॐ ह्रीं ए ह्रीं ॐ सरस्वत्यै नमः

om hrīm aim hrīm om sarasvatyai namah



Mantra

vad vad vagvadinī svāhā

āṁ namapragamā vībhad, āṁ hṛdayāya namah, āṁ śirase svāhā, āṁ astrāya phat, āṁ śikhāya vaṣāta, āṁ kavacāya namah

vārahau namah, vaiṣṇāya namah, vāmāya namah, mahāsvarya namah, brāmhe namah, mahākṣmye namah, cāmuṇḍāye namah, indriṇye namah

ANNAPURNA YANTRA



Mantra

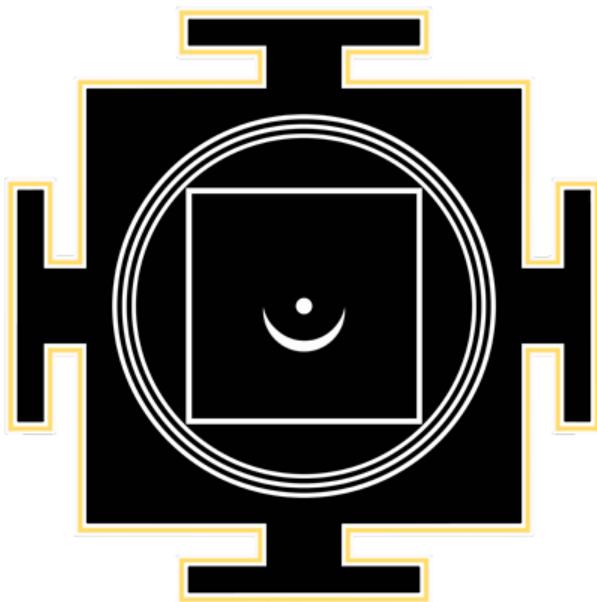
om - hrīm hrīm hrīm hrīm

om śivāya namah, om bhairavāya namah, bhikṣā dehim
pārvatī, śrīm, namah annapūrṇē

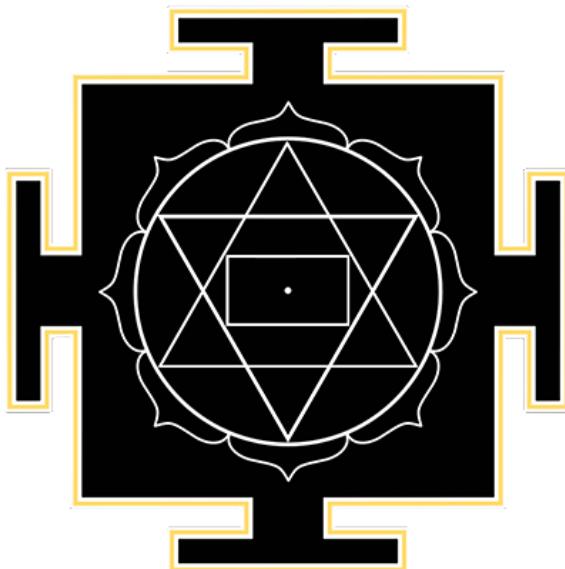
daṁ durgāya namah, gṛhe dhanadhānya vṛddhi dehi dehi, hrīm
annapūrṇā devī mam, om śāmkarāya namah

annapūrṇē sadaiva pūrṇē, śātāyamavāya rūdrāya namah,
śāmkara prāṇa vallabhe namah, sāmbha sādāśivāya namah

CIT-KUNDA YANTRA



KURMA YANTRA



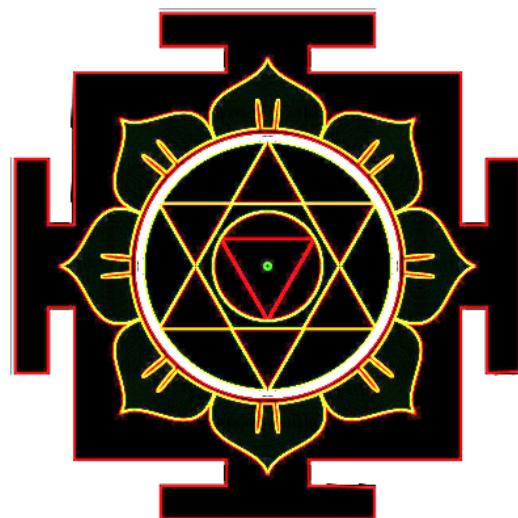
HSAUH YANTRA



RUDRA BHAIKAVI YANTRA



TARA YANTRA



NAV YONI YANTRA



CHINNAMASTA YANTRA



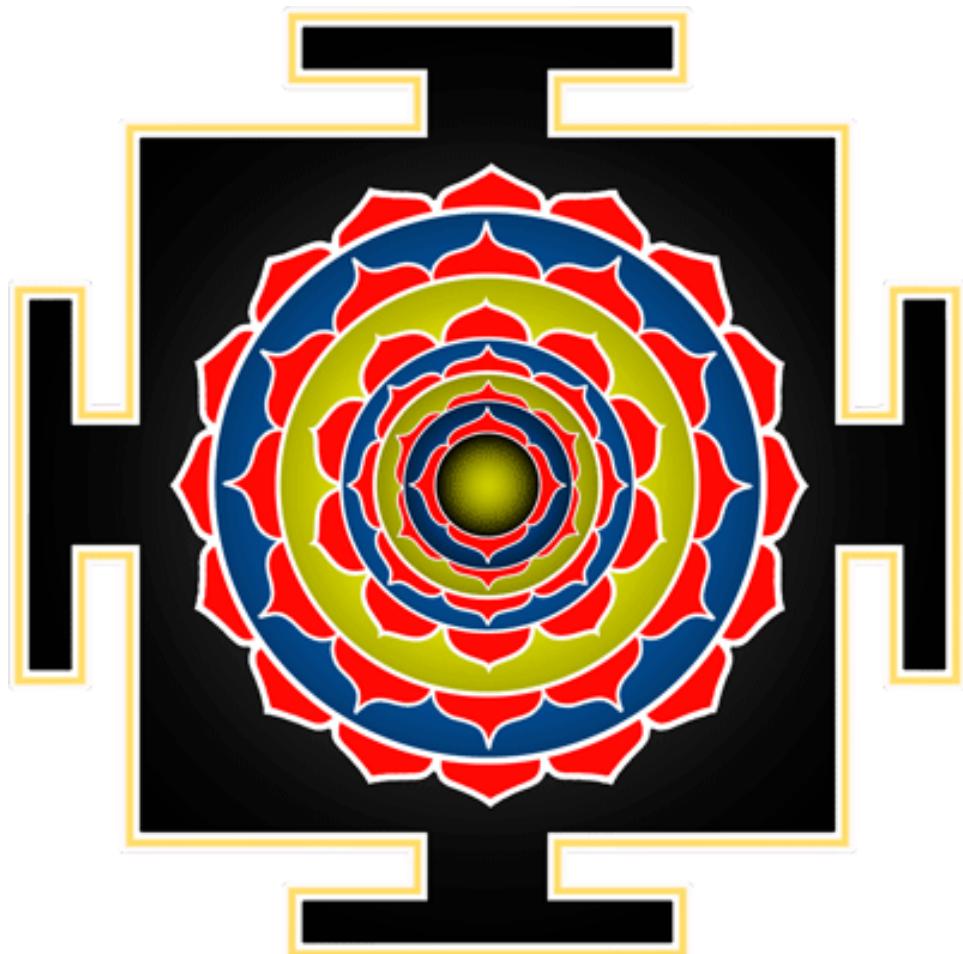
KALKI YANTRA



Mantra

klīṁ

PARASHURAMA YANTRA



KRISHNA YANTRA



Mantra

kṛṣṇāya govindāya klīṁ sādhyā gopījanavallabāya svāhā

śrīṁ hrīṁ śrīṁ hrīṁ śrīṁ hrīṁ - klīṁ kṛṣṇāya namaḥ

namaḥ kāmadevā, ya sarvajanapri, yāya sarvajana,
saṁmohanāya, la jvala prajvala, sarvajanaśya hu, dayama
mavaśam, kuru kuru svāhā

The entire Devanagari alphabet.

śrīṁ hrīṁ śrīṁ hrīṁ śrīṁ hrīṁ

SANTAAN GOPAL YANTRA



Mantra

ॐ क्लीम् नमः

रुम् सम् काम् हम् नाम् सम् जम् लम्

देवकिसुता गोविंदा वासुदेवा जगतपते

देहिमेतनयाम् कृष्णात् त्वामहाम् शराणाम् गताह्

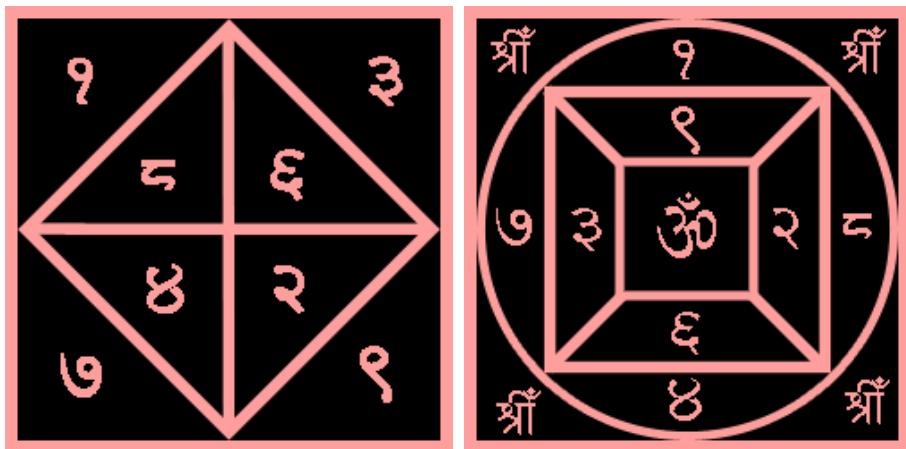
KAUMARA YANTRA

ॐ	श्रीं	कलीं	श्विं
७	२७	१	२१
ऐं	ईं	नं	लं
२	२८	८	२६
तं	सों	श	र
३१	३	२५	५
व	ण	भ	व
२४	६	३६	४

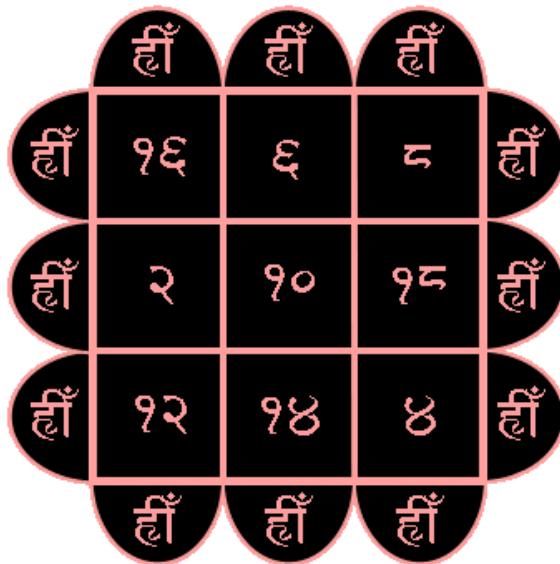
Mantra

om śrīm klīm hrīm aim īm nam̄ lam̄ tam̄ som̄ śaravaṇabhabava

BISA YANTRA



SARVAMANOKAMNA YANTRA



BHOOT PRET YANTRA

४	५६	१६	६०
३२	४४	२०	४०
५२	८	६४	१२
४८	२८	३६	२४

4	56	16	60
32	44	20	40
52	8	64	12
48	28	36	24

VASHIKARAN YANTRA

Vashikaran means attracting, subdue, control, spell. The Vashikaran Yantra are used by astrologers and magicians to subdue a woman or a man. There are many Vashikaran Yantras and of different types, here we give some examples.

६३	४७	२	५
८	३	६९	३७
३९	३४	९	१
४	६	३५	३८

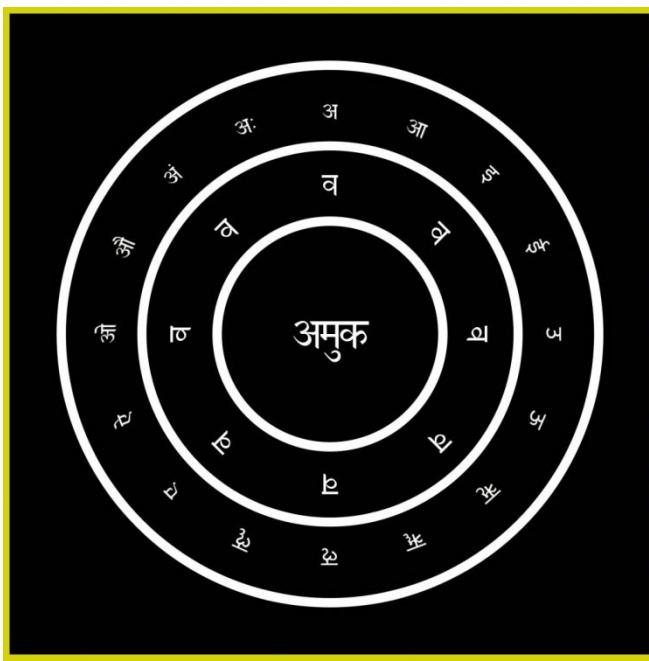
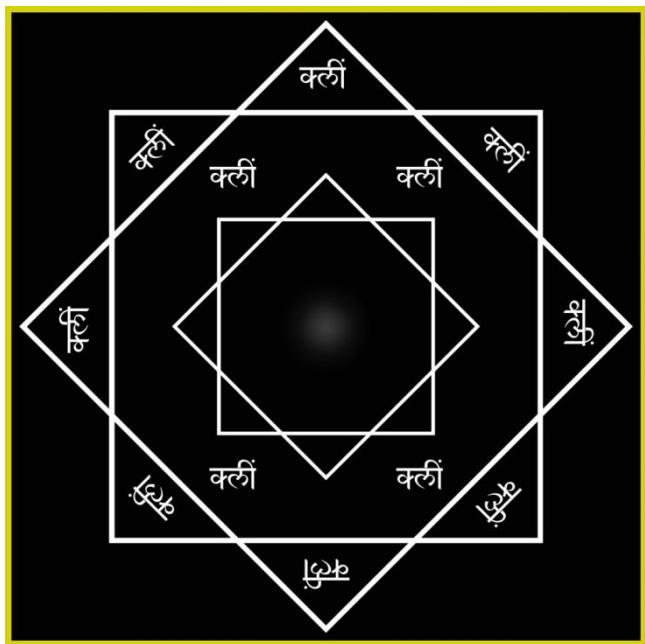
४९	४२	४	५
३	६	४८	४३
४६	४५	१	५
२	७	४७	४४

७	३	६१	६०
४	६	६९	६२
७	५	२	१
६३	५९	९	१

२	९	५७	२५
७	२	२१	७
२४	७०	५	४
५७	११	३	६

ओं	ओं	ओं
ओं	अम्बुकी	ओं
ओं	वहा	ओं
ओं	ओं	ओं





ॐ वं जे ह्लिं डं

डं ह्लिं ॐ डं

वं डं जगत् वं डं ह्लिं

ह्लिं ह्लिं ह्लिं ह्लिं

ह्लिं रामदत्त ह्लिं

ह्लिं ह्लिं ह्लिं ह्लिं

ॐ व ज ह ड

ड ह अॅ ड व

ड जगत् व ड ट्टा

OTHER YANTRAS

DHAN VRIDDHI YANTRA

लं	पं	दं	लं
लं	यं	यं	दं
सं	पं	दं	बं
मं	लं	मं	नं

SIDDHI PRAAPTA YANTRA

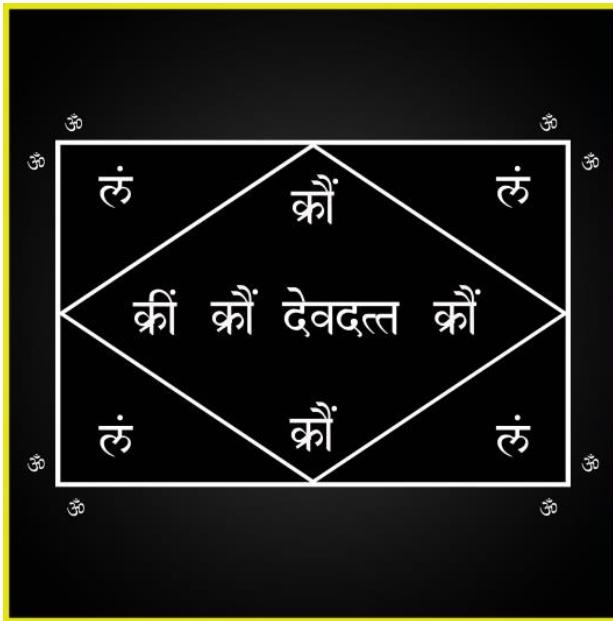
तं	तं	तं	तं
पं	पं	पं	पं
दं	दं	दं	दं
लं	लं	लं	लं

हं	सं	चं	कं
बं	दं	पं	जं
नं	मं	मं	चं
नं	पं	मं	नं

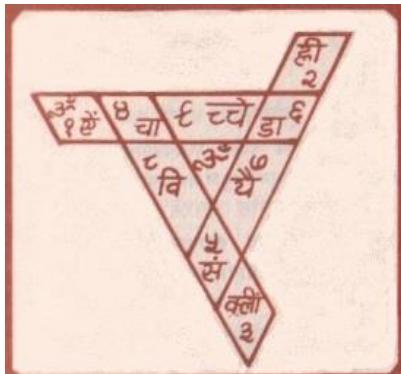
VASTU YANTRA

हं	हं	हं	हं
डं	डं	डं	डं
जं	जं	जं	जं
ह्नि	ह्नि	ह्नि	ह्नि

AGNI STAMBHAN YANTRA



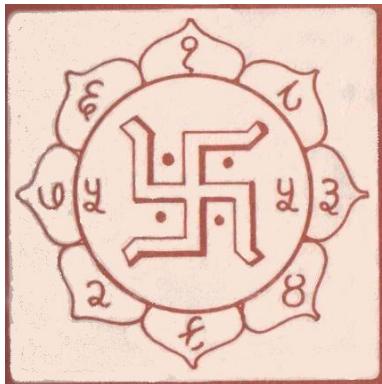
SHIVA SHAKTI Y.



MAHASHRI Y.



SVASTIK Y.



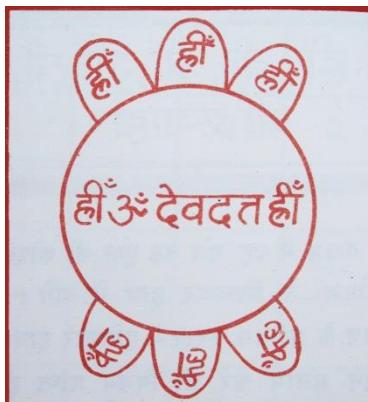
HANUMAN Y.

दं	दं	दं	दं
दं	दं	दं	दं
जं	चं	जं	चं
चं	नं	जं	हं

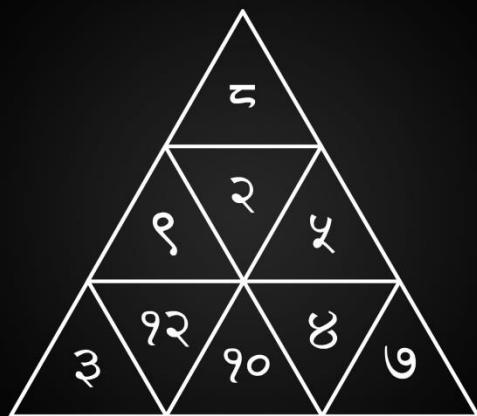
RAJA KO PRASANNE Y.



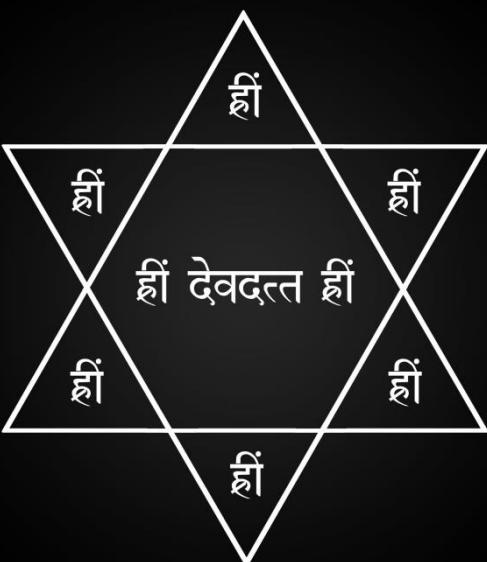
SARVALOK MOHAN Y.



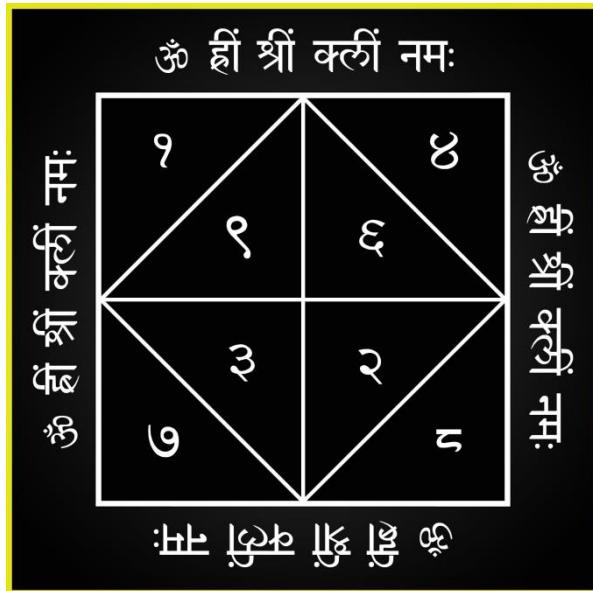
SIDDHA BISA YANTRA



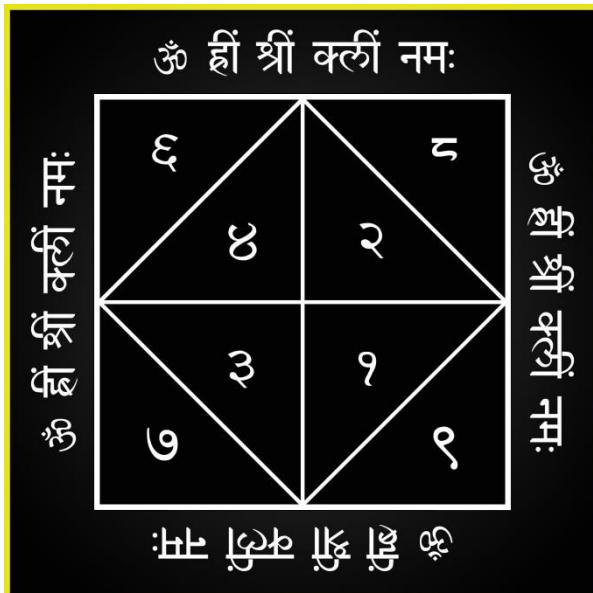
DIVYA STAMBHAN YANTRA



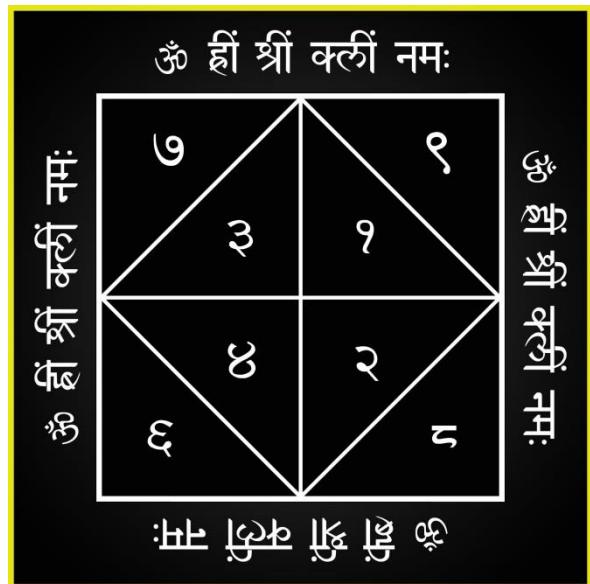
PADONNATI YANTRA



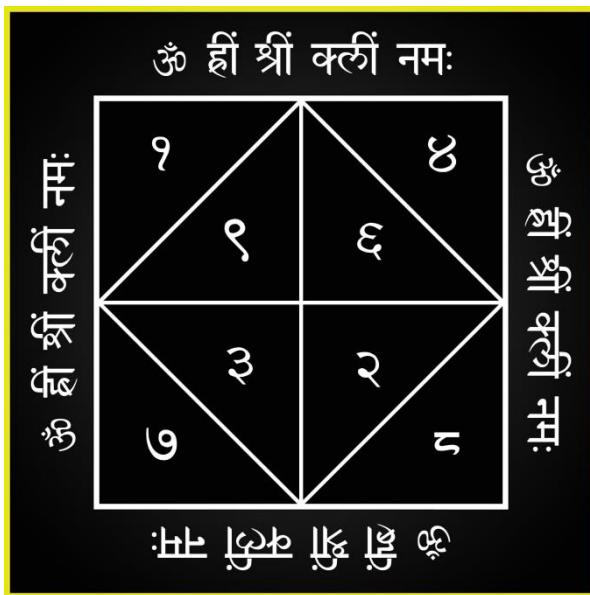
TIRTH YATRA YANTRA



ISHVAR KRIPA YANTRA



MANDIR NIRMAN YANTRA



KAMA YANTRA

५	२	१०
९	७	४
३	११	६

LAKSHYA YANTRA

४२०००	४९०००	२०००	७०००
६०००	३०००	४६०००	४५०००
४८०००	४३०००	८०००	१०००
४०००	५०००	४४०००	४७०००

LAKSHYA YANTRA

४९९९२	४९९९९	२	७
६	३	४९९९६	४९९९५
४९९९८	४९९९३	८	९
४	५	४९९९४	४९९९७

SARVA SIDDHI YANTRA

४३	५०	२	७
६	३	४७	४६
४१	४४	८	९
४	५	४२	४८

MOHAN YANTRA

ह्नि	ह्नि	ह्नि	ह्नि
ह्नि	देव	दत्त	ह्नि
ह्नि	मन्त्र	फुरै	ह्नि
ह्नि	ह्नि	ह्नि	ह्नि

MOHAN YANTRA



KAMAKSHYA YANTRA



SARVA SIDDHI YANTRA



VYAPARA VARDHAKA YANTRA

हीं	हीं	हीं	हीं	हीं
ठः	४२	३५	४०	फु
ठः	३७	३९	४१	फु
ठः	३८	४३	३६	फु
है	भुर	भुर	भुर	फु

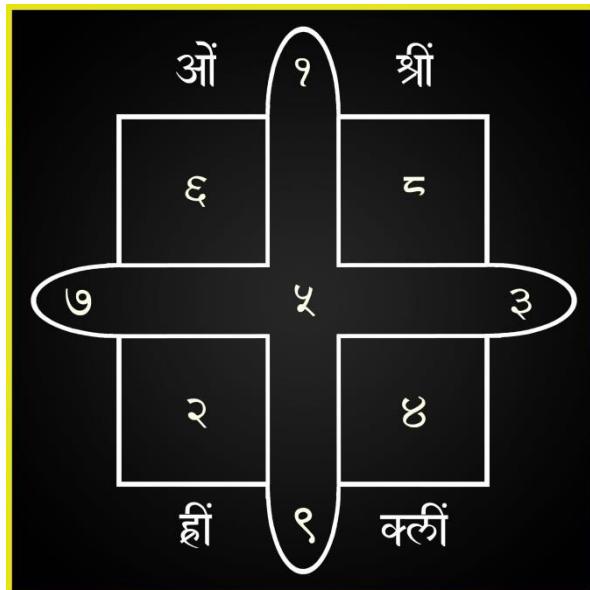
SANKATMOCHAN YANTRA

११४	१५५	१५६	१३२	१५४	१५३	१२७
१३८	११६	१५७	१३१	१५२	१२६	१३७
१३३	१३४	११७	१३०	१२५	१३५	१५६
१३९	१४०	१२४	११८	१४१	१४३	१४३
१४४	१२३	१४५	१२९	११९	१४६	१४७
१२२	१४८	१४९	१२६	१५०	१२०	१२१

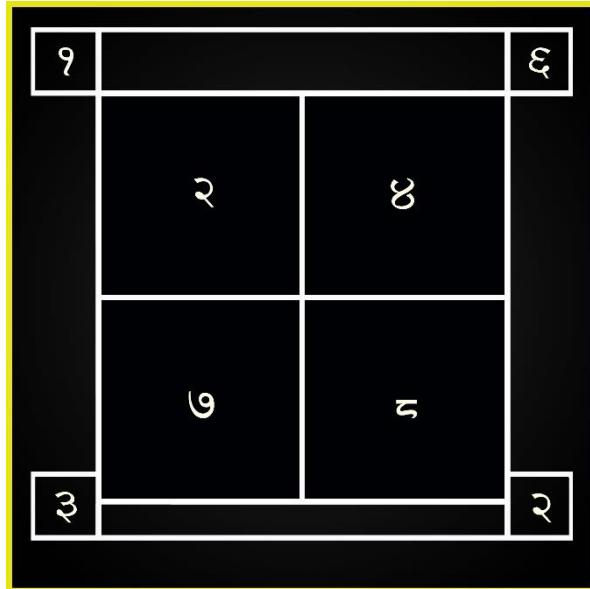
181 YANTRA

१८९	१८९	१८९	१८९
१८९	१८९	१८९	१८९
१८९	१८९	१८९	१८९
१८९	१८९	१८९	१८९

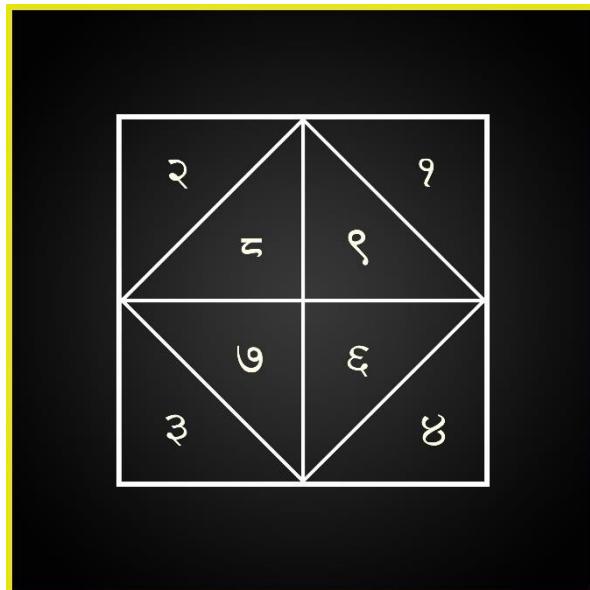
GAURI-SHANKAR YANTRA



BHUT PISHACHA DAKINI YANTRA



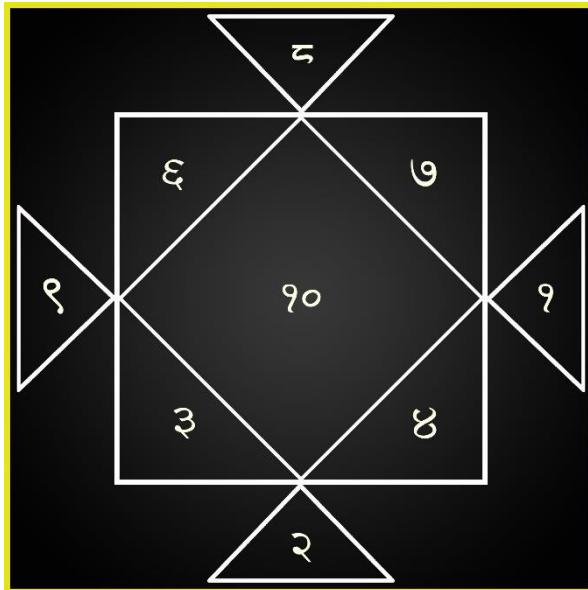
SANKARSHANA BISA YANTRA



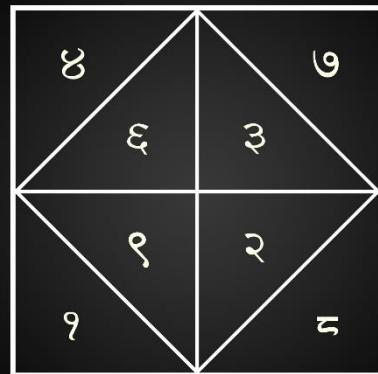
SARVA KARYA SIDDHA YANTRA

५५	६२	२	७
६	३	५९	५८
६१	५	६२	१
४	५	३५	४०

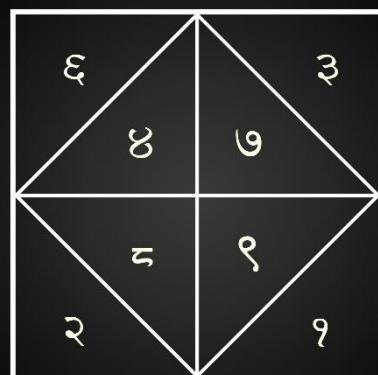
SHRI CHATURBUJA BISA YANTRA



SHRI RAMABHADRA BISA YANTRA



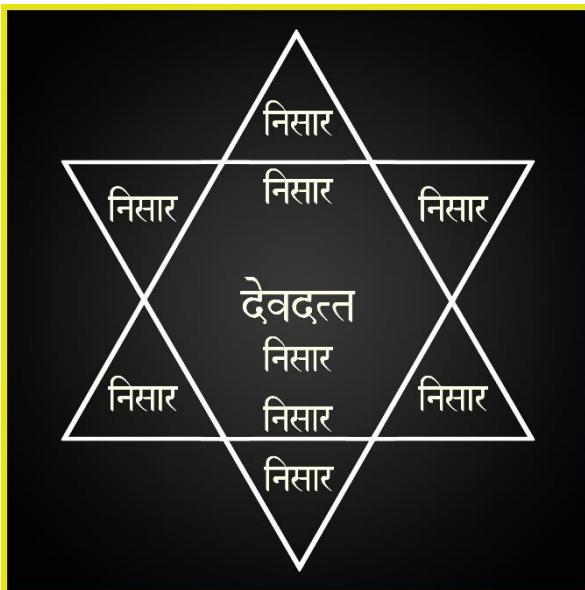
SHRI VASUDEVA BISA YANTRA



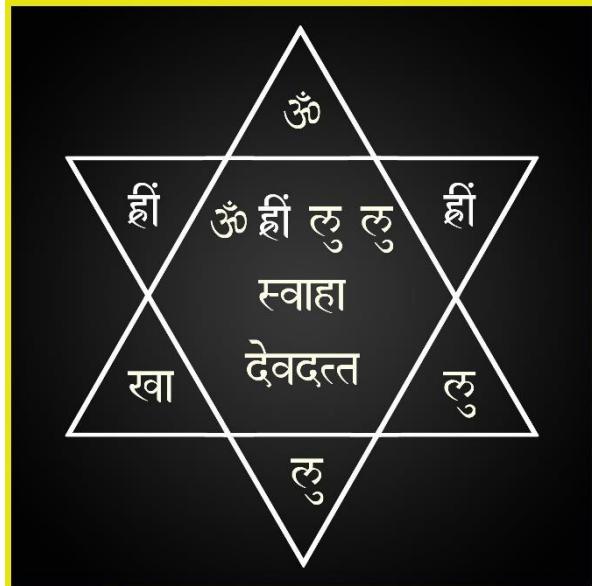
YANTRA FOR LOVE OR AFFECTION

१३	२०	२	८
७	३	१७	१६
१९	१४	१८	१
४	६	६५	१८

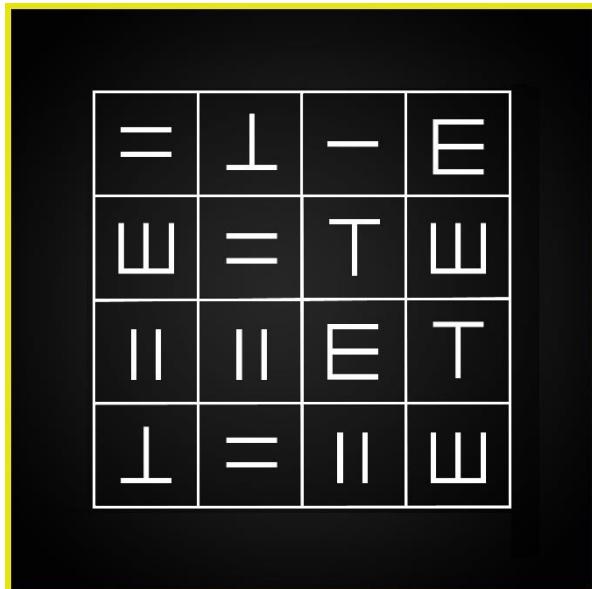
YANTRA TO CREATE DETACHMENT FROM MATTER



YANTRA TO CALM THE CRYING OF BABIES



YANTRA TO CURE SERIOUS DISEASES



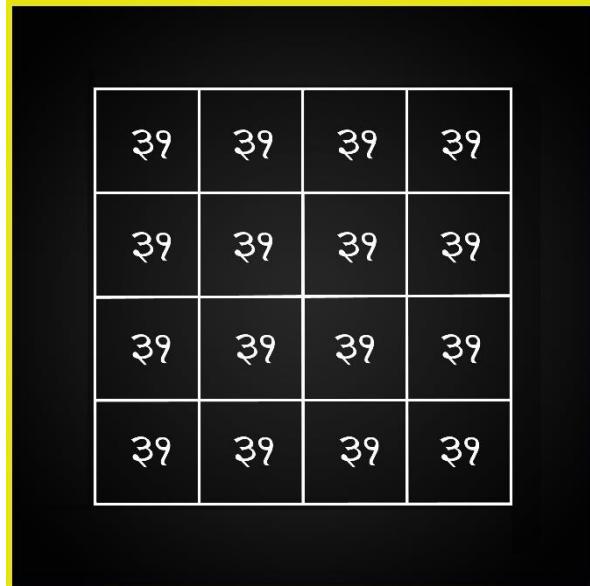
YANTRA TO CURE DISEASES

दीं	श्रीं	श्रीं	श्रीं
श्रीं	दे	व	श्रीं
दीं	द	ल	दीं
दीं	दीं	दीं	दीं

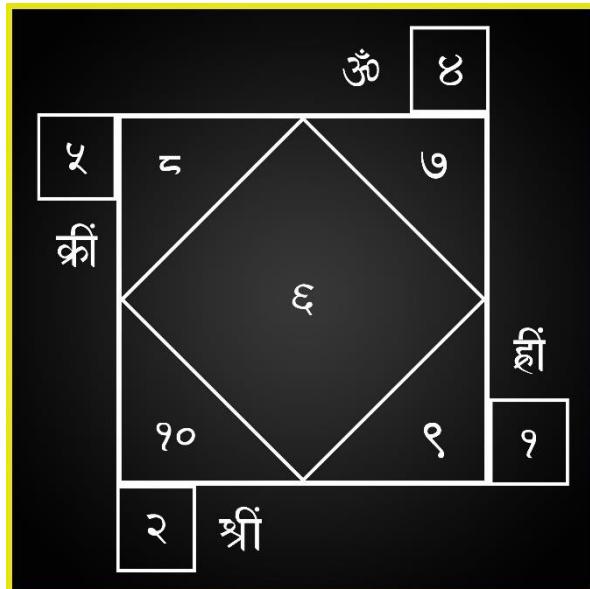
YANTRA TO CURE COLDS

१३३	३	१२	१३
८	१५	११	६
४१८	१३	१०	१९
१	१३	४	४

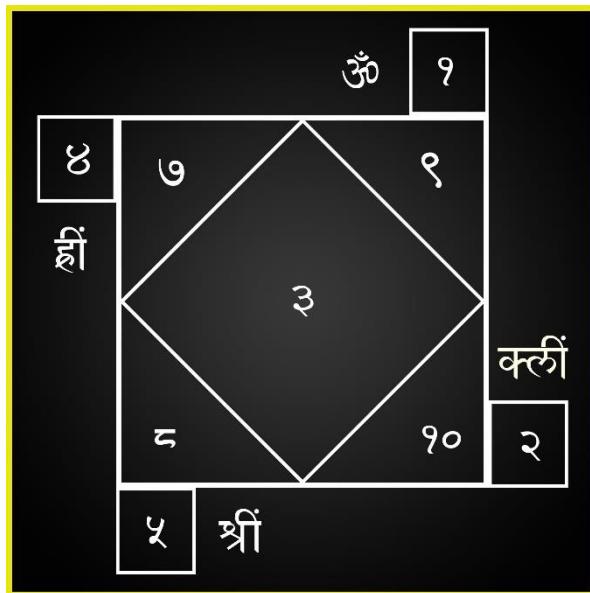
YANTRAS TO GIVE SUFFERING TO ENEMIES



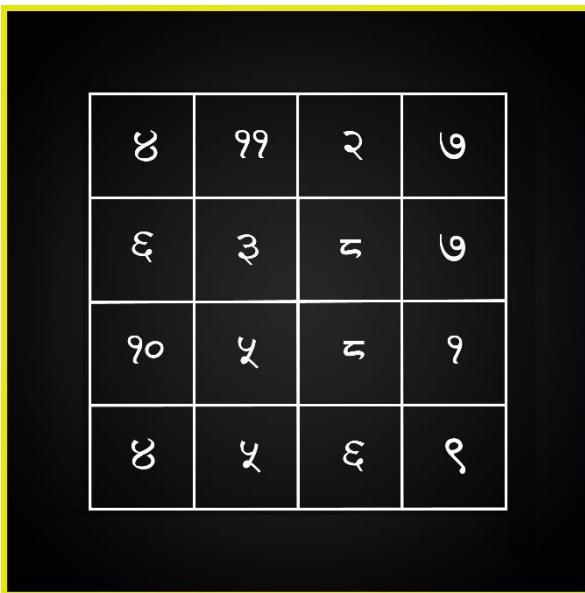
YANTRA FOR THE CONSTRUCTION OF A POND OR A POOL



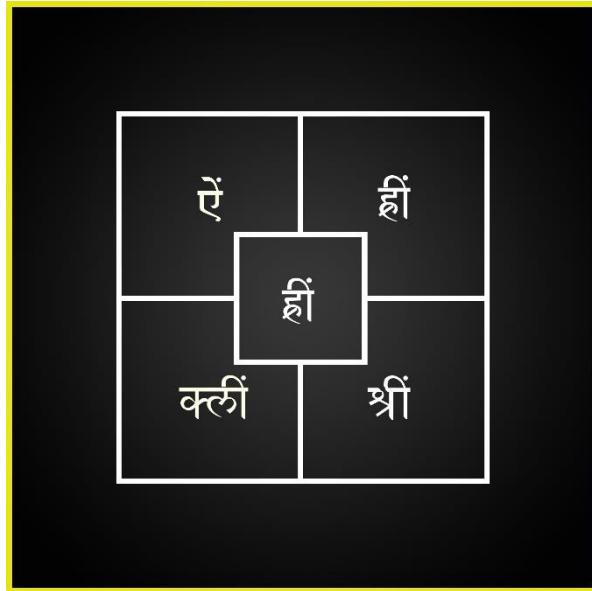
YANTRA FOR BUILDING A ROOM



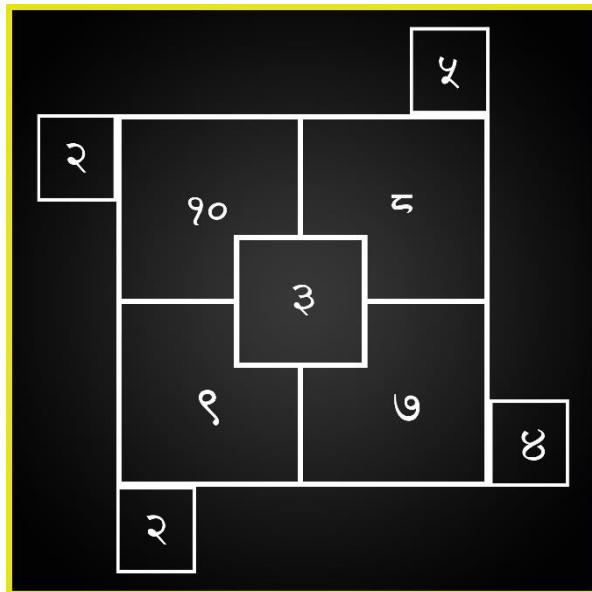
YANTRA TO PREVENT AN ABORTION



YANTRA FOR PROSPERITY



YANTRA TO FIND A HUSBAND



* Vashikaran means attracting, subdue, control, enchantment. The Vashikaran Yantra are used by astrologers and magicians to subdue a woman or a man. There are many and different, here we give a few examples.

- * Lakshya = goal, target
- * Mohan = attraction
- * Kamakshya = infatuation
- * Vyapara Vardhaka = increase business

KARYA SIDDHI YANTRA



The symbols

Snake: wisdom and health

Musical instrument: music, happiness, confidence

Tree: family welfare

Jewel: security, prosperity, wealth

Sun: power, success

Arrow: protection from evil

Ship: courage, success

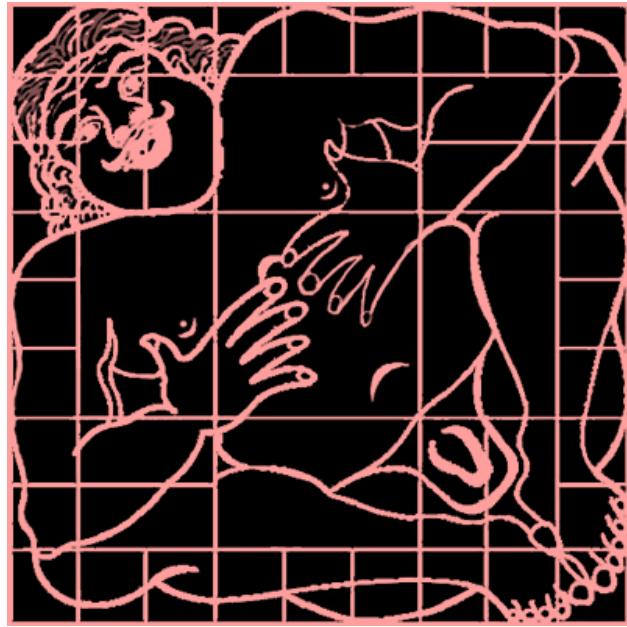
VASTU YANTRA

Vastu Shastra is an ancient doctrine which consists of precepts born to a traditional view of how the laws of nature affect human dwellings. The designs are based on directional alignments. It used to be applied in Hindu architecture, especially for temples, and extends to other areas, including vehicles, boats, furniture, sculpture, paintings, etc.

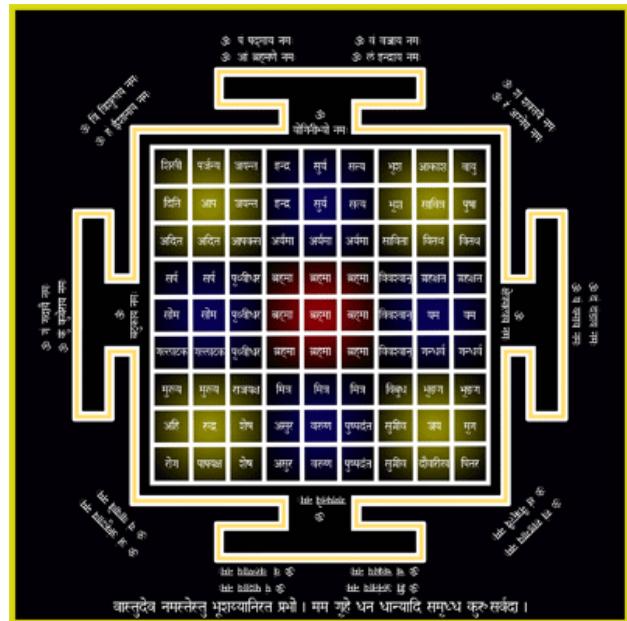
The Vastu Yantra is an indispensable part of Vastu Shastra and constitutes the mathematical basis and schematic for the generation of design. It is the metaphysical plan of a building that incorporates coarse bodies and supernatural forces. It provides the method that determines the requirements of architecture in relation to its directions.



Vastu Yantra according to Mahanirvana Tantra



Vastu Purusha Mandala

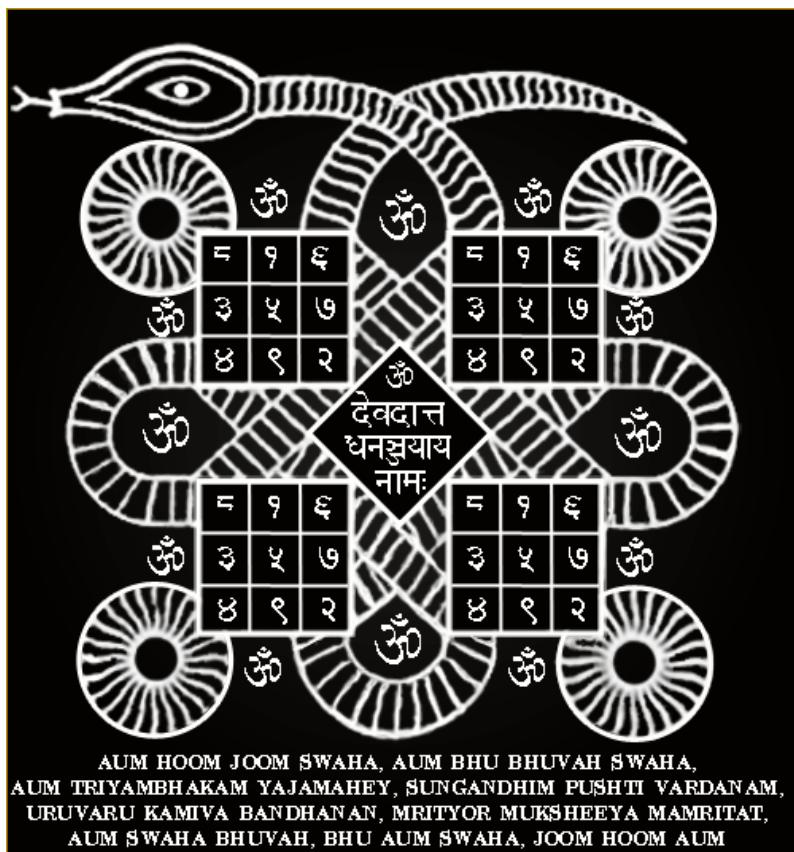


Vastu Dosh Nashak Yantra

KAAL SARP YOG YANTRA

Kaal Sarp Yog happen when in a Horoscope, all the seven planets (Sun, Moon, Jupiter, Venus, Mars, Mercury and Saturn) are placed between Rahu and Ketu Axis (north and south nodes of Moon), Rahu is serpent's head and Ketu is dragon's tail. This planets combination is considered very evil and harmful for the person. However have Kaal Sarp Yog in the horoscope does not mean that the person will be totally unlucky and devoid of all the joys of life.

One of the remedies for this problem is the Kaal Sarp Yog Yantra to establish in your home and worship it regularly.



AUM HOOM JOOM SWAHA, AUM BHU BHUVAH SWAHA,
AUM TRIYAMBHAKAM YAJAMAHEY, SUNGANDHIM PUSHTI VARDANAM,
URUVARU KAMIVA BANDHANAM, MRITYOR MUKSHEEYA MAMRITAT,
AUM SWAHA BHUVAH, BHU AUM SWAHA, JOOM HOOM AUM

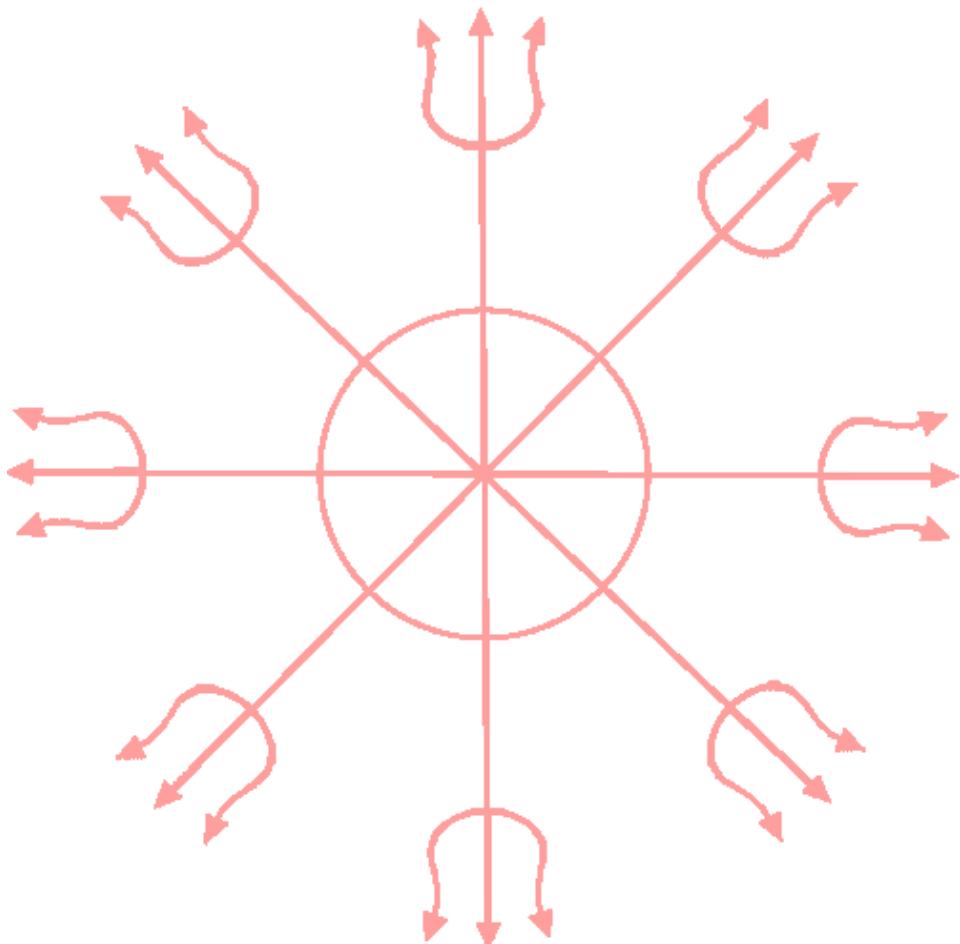
GAYATRI YANTRA



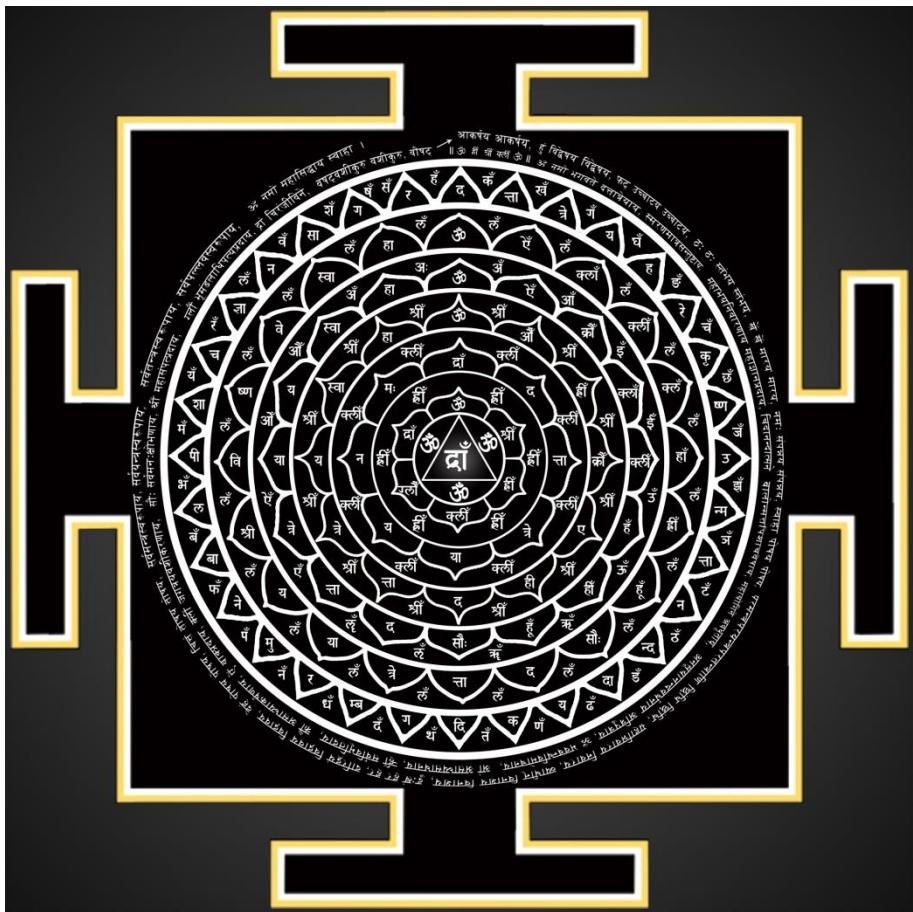
Mantra

om bhūrbhuvaḥsvah tatsaviturvareṇyam bhargo devasya
dhīmahi dhiyo yo nah pracodayāta

ASHTANGA YANTRA



Dattatreya Yantra



Mantra

drām

ॐ ॐ ॐ

ॐ श्रीम् ह्रीम् क्लीम् ग्लाउम् द्राम्

hrīm hrīm hrīm hrīm hrīm hrīm
drām dattātreyāya namaḥ

klīm klīm klīm klīm klīm klīm klīm
om̄ aum̄ hrīm kraum̄ e hī dattātreya svāhā

śrīm
om̄ aim̄ kraum̄ klām̄ klīm̄ ham̄ hīm̄ hūm̄ sauḥ dattātreyāya
svāhā

aṁ āṁ iṁ īṁ uṁ ūṁ ṛṁ ḥṁ īṁ īṁ em̄ aim̄ om̄ aum̄ am̄ ah̄
om̄ aim̄ klām̄ klīm̄ klām̄ hrām̄ hrīm̄ hūm̄ sauḥ dattātreyāya śrī
viṣṇave svāhā

lam̄
dattātreya hare kṛṣṇa unmattānanda dāyaka digambara mune
bālapiśāca jñana sagara

kaṁ khaṁ gaṁ ghaṁ ḥaṁ caṁ chaṁ jaṁ jhaṁ ūaṁ ṭaṁ ṭhaṁ
ḍaṁ ḏhaṁ ḥaṁ taṁ thaṁ daṁ dhaṁ naṁ paṁ phaṁ baṁ
bhāṁ maṁ yaṁ raṁ laṁ vaṁ śaṁ ṣaṁ saṁ haṁ

om̄ hrīm̄ śrīm̄ klīm̄ om̄
om̄ namo bhagavate dattātreyāya, smaranamātrasantuṣṭāya,
mahābhayanivāraṇāya mahājñānapradaya, cidānandātmane
bālonmattapiśācaveṣāya, mahāyogine avadhūtāya,
anasūyānandavardhanāya atripūtrāya, om̄
bhavabandhavimocanāya, āṁ asādhyasādhanāya, hrīm̄
sarvavibhūtidāya, kraum̄ asādhyākarṣaṇāya, aim̄ vakpradāya,

klīm jagatrayaśīkaranāya, sauḥ sarvamanahksobhaṇāya, śrīm
 mahāsāmpatpradāya, glaum bhūmaṁḍalādhipatyapradāya,
 drām ciramjīvine, vaṣṭaṭvaśikuru vaśikuru, vaiṣaṭ ākarṣaya
 ākarṣaya, hum vidveṣaya vidveṣaya, phat uccāṭaya uccāṭaya,
 ṭhaḥ ṭhaḥ stambhaya stambhaya, khem khem māraya māraya,
 namah sampannaya sampannaya, svāhā poṣaya poṣaya,
 paramantraparayantraparatāṇī chīḍhi chīḍhi,
 grahānnivāraya nivāraya, vyādhīn vinaśaya vināśaya, duḥkham
 hara hara, dāridryam vidrāvaya vidrāvaya, deham poṣaya
 poṣaya, cittam toṣaya toṣaya, sarvamantrasvarupāya,
 sarvayatantrasvarupāya, sarvatantantrasvarupāya,
 sarvapallavasvarupāya, om̄ namo mahāsiddhāya svāhā

३	७	८	५	४	६	२	९	१
५	४	६	२	९	१	३	७	८
२	९	१	३	७	८	५	४	६
८	३	७	६	५	४	९	२	९
६	५	४	९	२	९	८	३	७
९	२	९	८	३	७	६	५	४
७	८	३	४	६	५	९	१	२
४	६	५	९	१	२	७	८	३
९	१	२	७	८	३	४	६	५

3	7	8	5	4	6	2	9	1
5	4	6	2	9	1	3	7	8
2	9	1	3	7	8	5	4	6
8	3	7	6	5	4	1	2	9
6	5	4	1	2	9	8	3	7
1	2	9	8	3	7	6	5	4
7	8	3	4	6	5	9	1	2
4	6	5	9	1	2	7	8	3
9	1	2	7	8	3	4	6	5

Dattatreya Yantra



Mantra

dattātreyāya

ॐ द्राम् ह्रीम् क्लीम् स्वाहा

NAVNATH YANTRA

The **Navnath** (nine Nath) are the direct disciples of Dattatreya.



Mantra

navanāth yantra

hūṁ de hūṁ va hūṁ da hūṁ tta

hūṁ phat̄, hūṁ phat̄, hūṁ phat̄, hūṁ phat̄,

hūṁ
hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ
hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ hūṁ

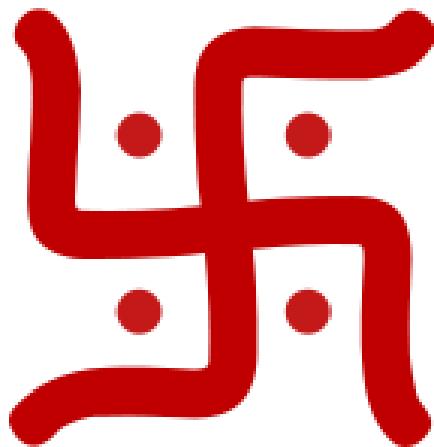
BATUK BHAIKAVA YANTRA



Mantra

om hrīm baṭukāya āpadudhdāraṇāya kurū kurū baṭukāya hrīm
om namaḥ śivāya
om baṭuk bhairavāya namaḥ

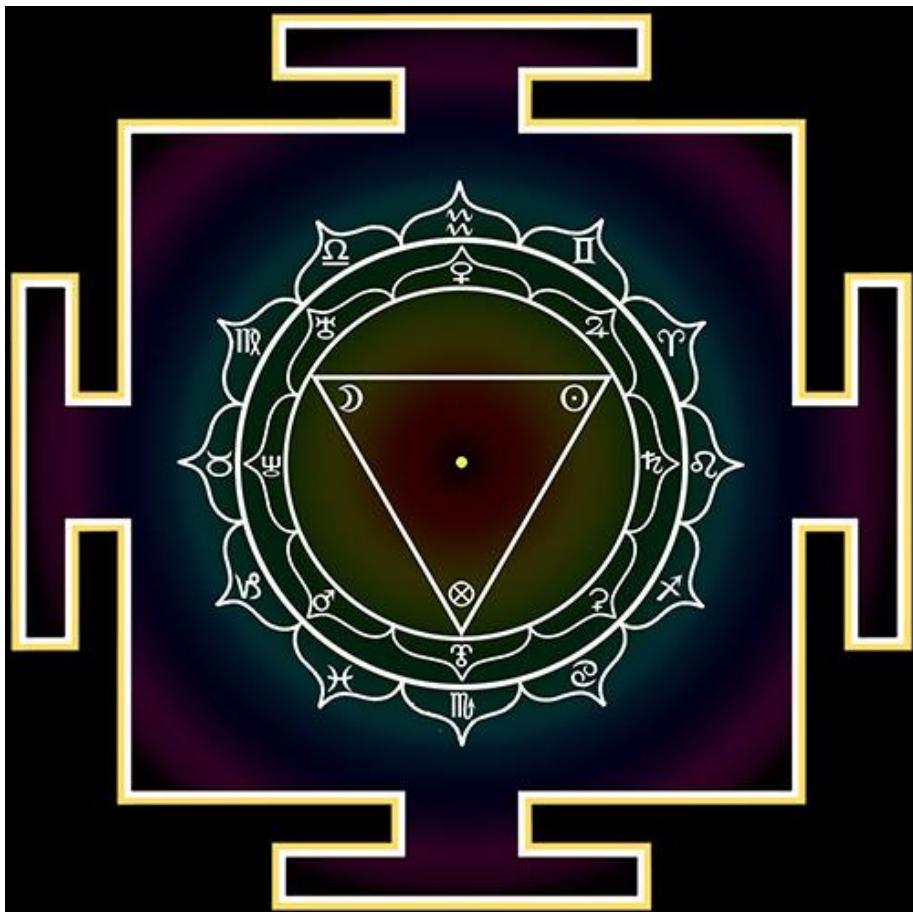
Swastika



In the West the swastika association with Nazism has largely overshadowed its religious and cultural significance. The word swastika comes from Sanskrit and signifies well being and good luck and it is still used extensively throughout the east as decoration on homes, temples and at festivals. Further more ancient Greeks, Hittites, Celts and even Native Americans also used the symbol. The swastika was subverted and adopted by Adolf Hitler in the 1920s as a symbol for his Nazi party, a meaning which has taken on significance in the west. It's time to clear up the misconception and re-claim the swastika.



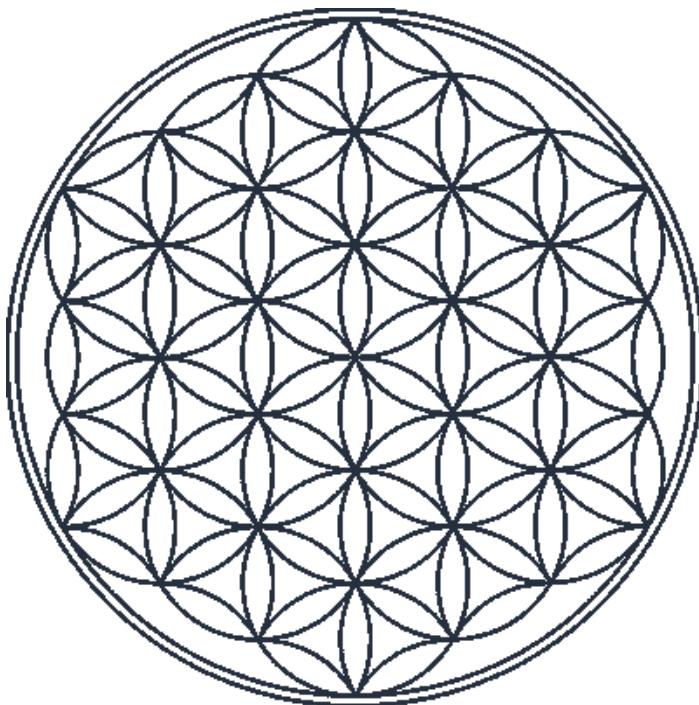
BODY YANTRA



Mantra

ॐ ह्रीं श्रीं क्रीं परमेश्वरि स्वाहा

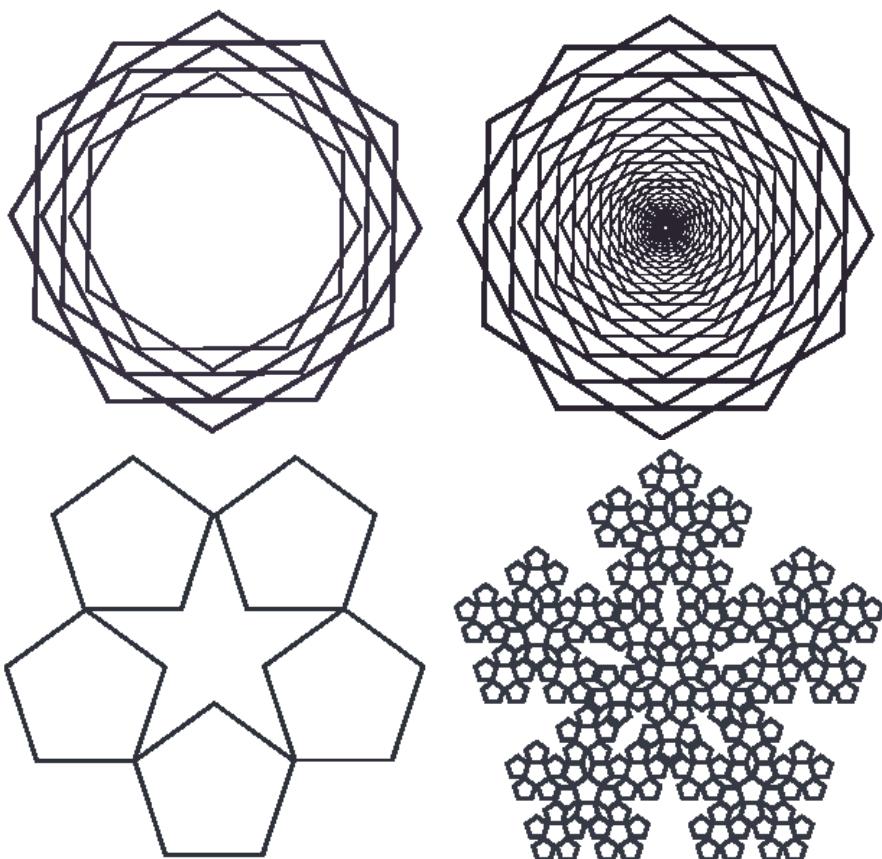
The Flower of Life

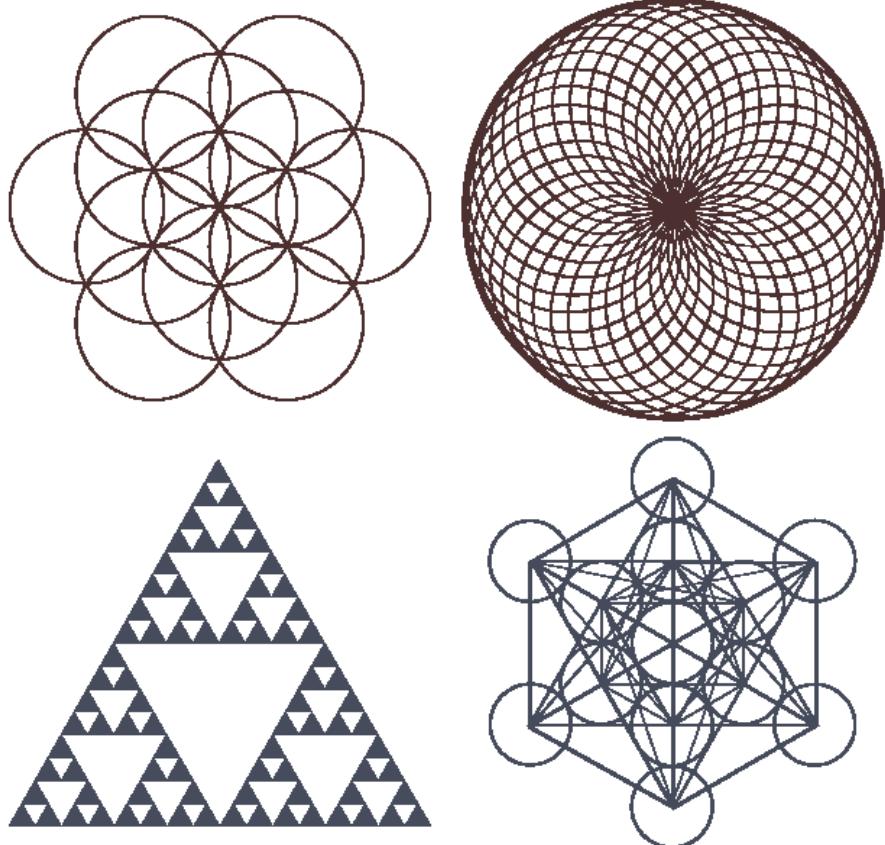


The Flower of Life is another symbol found in many cultures that use sacred geometry. Ancient representations of this symbol can be found in India, in the Assyrian palaces, Egypt, China, Japan and many other places. Kabbalistic Tree of Life symbol is derived from the diagram of the Flower of Life.

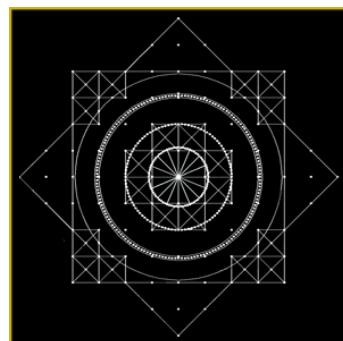
Sacred Geometry

Sacred geometry is used in every culture in the construction and structuring of sacred buildings like temples, mosques, megaliths, monuments, churches and sacred spaces such as altars, sacred fires, as well as the creation of sacred art or objects. Here are some examples:





Here the famous geoglyph observable from the skies of [Nazca](#), in the southern desert of Peru.



Soundarya Lahari

(Adi Shankaracharya)



The Soundarya Lahari (Waves of Beauty) is attributed to the wise Pushpadanta and Adi Shankara. It is said that the first part Ananda Lahari has been etched on Mount Meru by Ganesha or Pushpadanta. Goudapada memorized the writings of Pushpadanta and passed them to his disciple Govinda Bhagavadpada, master of Adi Shankara. The first part describes the mystical experience of the union of Shiva and Shakti, while in the second the Great Mother Shakti is described in all its details.

His verses not only praise the beauty, grace and generosity of the goddess Parvati, but they are a real manual that discusses various tantric rituals, mantras and yantras. So every Sloka becomes a mantra which is associated a Yantra. It should also be noted that the practices described here must be observed only following the advice of an experienced teacher.

Part I - Ananda Lahari (The waves of happiness)

śivah śaktyā yukto yadi bhavati śaktah prabhavitum
na cedevam̄ devo na khalu kuśalah spanditumapi|
atastvām ārādhyām hari-hara-virincādibhi rapi
praṇantum stotum vā katha-makrta puṇyah prabhavati|| 1 ||



Mantra: klīṁ

1

Lord Shiva only becomes able.
To do creation in this world along with Shakti
Without her, even an inch he cannot move,
And so how can, one who does not do good deeds,
Or one who does not sing your praise,
Become adequate to worship you
Oh, Goddess mine, Who is worshipped by the Trinity.

tanīyāṁsum pāṁsum tava caraṇa pañkeruha-bhavam
viriñciḥ sañcinvan viracayati lokā-navikalam |
vahatyenam śauriḥ kathamapi sahasreṇa śirasām
haraḥ saṅkṣud-yainam bhajati bhasitoddhūla navidhim|| 2 ||



Mantra: hrīṁ

2 (Attracting all the world)

Lord Brahma, the creator of yore,
Selects a dust from your feet,
And creates he this world,
The great Adisesha with his thousand heads (The Thousand headed serpent who carries the worlds on his head),
Some how carries a dust of your feet,
With effort great,
And the great Lord Rudra,
Takes it and powders it nice,
And uses it as the holy ash.

avidyānā-manta-stimira-mihira dvīpanagarī
jaḍānām caitanya-stabaka makaranda śrutijharī |
daridrāṇām cintāmanī guṇanikā janmajaladhau
nimagnānām daṁṣṭrā muraripu varāhasya bhavati|| 3 ||



Mantra: klīṁ

3 (Attainment of all knowledge)

The dust under your feet, Oh Goddess great,
Is like the city of the rising sun,
That removes all darkness, unfortunate,
From the mind of the poor ignorant one,
Is like the honey that flows,
From the flower bunch of vital action,
To the slow witted one,
Is like the heap of wish giving gems,
To the poorest of men,
And is like the teeth of Lord Vishnu
In the form of Varaha,
Who brought to surface,
The mother earth, To those drowned in this sea of birth.

tvadanyah pāñibhayā-mabhayavarado daivataganah
tvamekā naivāsi prakaṭita-varabhītyabhinayā |
bhayāt trātum dātum phalamapi ca vāñchāsamadhikam
śaranye lokānām tava hi caraṇāveva nipaṇau || 4 ||

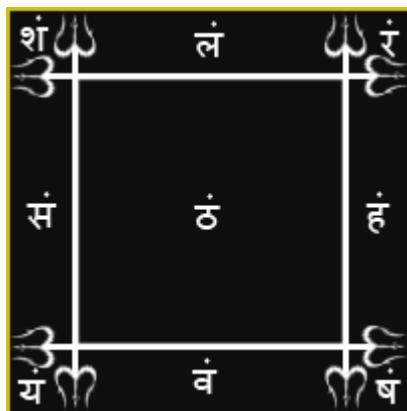


Mantra: dum

4 (Removal of all fears. Curing of diseases)

Oh, She who is refuge to all this world,
All gods except you mother,
Give refuge and grants wishes,
Only by their hand.
But only you mother
Never show the world in detail,
The boons and refuge that you can give,
For even your holy feet will suffice,
To remove fear for ever,
And grant boons much more than asked.

haristvāmāradhya pranata-jana-saubhāgya-jananīṁ
 purā nārī bhūtvā puraripumapi kṣobha manayat |
 smaro'pi tvāṁ natvā ratinayana-lehyena vapusā
 munīnāmapyantah prabhavati hi mohāya mahatām || 5 ||



Mantra: ṭham, śam lam ram ham sam vam yam sam

5 (Mutual attraction between male and female)

You who grant all the good things,
 To those who bow at your feet,
 Was worshipped by the Lord Vishnu,
 Who took the pretty lovable feminine form,
 And could move the mind of he who burnt the cities,
 And make him fall in love with him.
 And the God of love, Manmatha,
 Took the form which is like nectar,
 Drunk by the eyes by Rathi his wife,
 After venerating you,
 Was able to create passion,
 Even in the mind of Sages the great.

dhanuh pauspam maurvī madhukaramayī pañca viśikhāḥ
 vasantah sāmanto malayamaru-dāyodhana-rathah |
 tathāpyekah sarvam himagirisute kāmapi kṛpāṁ
 apāṅgātte labdhvā jagadida-manaṅgo vijayate || 6 ||



Mantra: klīṁ klīṁ klīṁ sādhyam klīṁ klīṁ klīṁ

6 (Getting sons as progeny)

Oh, daughter of the mountain of ice,
 With a bow made of flowers,
 Bow string made of honey bees,
 Five arrows made of only tender flowers,
 With spring as his minister,
 And riding on the chariot of breeze from Malaya mountains
 The god of love who does not have a body,
 Gets the sideways glance of your holy eyes,
 And is able to win the entire world alone.

kvanatkāñcī-dāmā kari kalabha kumbha-stananatā
pariksīnā madhye pariṇata śaraccandra-vadanā |
dhanurbāṇān pāśam srṇimapi dadhānā karatalaiḥ
purastā dāstām nah puramathitu rāho-puruṣikā || 7 ||

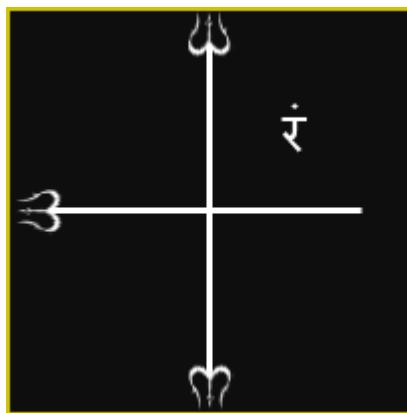


Mantra: klīṁ

7 (Seeing the Goddess in person. Winning over enemies)

With a golden belt,
Adorned by tiny tingling bells,
Slightly bent by breasts like the two frontal globes
Of an elephant fine,
With a thin pretty form,
And with a face like the autumn moon,
Holding in her hands,
A bow of sugar cane, arrows made of flowers,
And the noose and goad,
She who has the wonderful form,
Of the ego of the God who burnt the three cities,
Should please come and appear before us.

sudhāsindhormadhye suravita-pivātī-parivṛte
maṇidvīpe nīpo-pavanavati cintāmanī gr̥he |
śivakāre mañce paramaśiva-paryāṅka nilayām
bhajanti tvāṁ dhanyāḥ katicana cidānanda-laharīm || 8 ||



Mantra: ram

8 (Avoiding of birth and death)

In the middle of the sea of nectar,
In the isle of precious gems,
Which is surrounded by wish giving Kalpaga trees,
In the garden Kadamba trees,
In the house of the gem of thought,
On the all holy seat of the lap of the great God Shiva,
Sits she who is like a tide
In the sea of happiness of ultimate truth,
And is worshipped by only by few select holy men.

maḥīṁ mūlādhāre kamapi maṇipūre hutavaham
 sthitam svadhiṣṭāne hr̥di maruta-mākāśa-mupari |
 mano'pi bhrūmadhye sakalamapi bhītvā kulapatham
 sahasrāre padme sa harhasi patyā viharase || 9 ||



Mantra: yam yam yam sādhyam am krom

9 (For return of people who have gone on journey, for getting eight types of wealth)

Oh Goddess mine,
 You live in seclusion with your consort,
 In the lotus with thousand petals,
 Reached after breaking through the micro ways,
 Of the power of earth in Muladhara,
 Of the power of water of Manipura,
 Of the power of fire of Swadhishtana,
 Of the fire of air in the heart,
 And of the power of ether in between the eyelids.

sudhādhārāsārai-ścaranayugalānta-rvigelitaiḥ
 prapañcam sinñntī punarapi rasāmnāya-mahasahī|
 avāpya svāṁ bhūmīṁ bhujaganibha-madhyuṣṭa-valayam
 svamātmānam kṛtvā svapiṣi kulakundē kuharinī || 10 ||

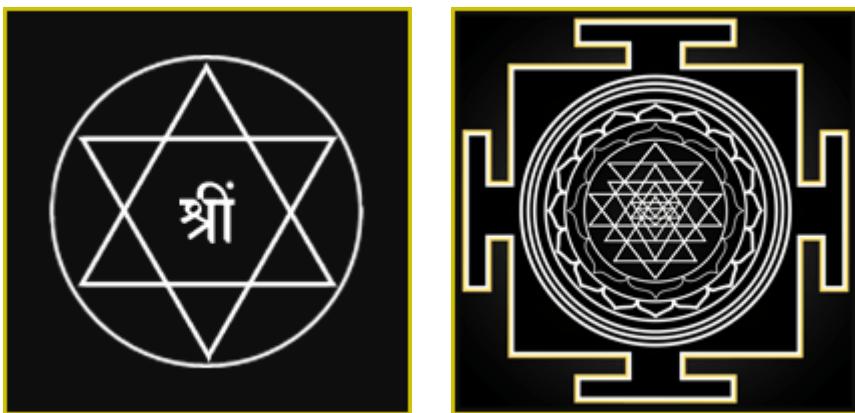


Mantra: klīṁ hrīṁ klīṁ, hrīṁ hrīṁ hrīṁ hrīṁ hrīṁ hrīṁ

10 (Getting a strong body, virility)

Using the nectar that flows in between your feet,
 To drench all the nerves of the body,
 And descending from the moon with nectar like rays,
 Reaching back to your place,
 And coiling your body in to a ring like serpent,
 You sleep in the Kula Kunda (Another name for Muladhara Chakra) with a hole in the middle.

caturbhiḥ śrīkanṭhaiḥ śivayuvatibhiḥ pañcabhipi
 prabhinnābhiḥ śambhornavabhirapi mūlaprakṛtibhiḥ |
 catuścatvārimśad-vasudala-kalāśc-trivalaya-
 tirekhabhiḥ sārdham tava śaraṇaṅkonaḥ pariṇatāḥ || 11 ||



Mantra: śrīṁ

11 (Good progeny, getting a meaning for life)

With four wheels of our Lord Shiva,
 And with five different wheels of you, my mother,
 Which are the real basis of this world,
 Your house of the holy wheel,
 Has four different parts,
 Of eight and sixteen petals,
 Three different circles,
 And three different lines,
 Making a total of forty four angles (The geometric design of
 Shri Chakra is described here).

tvadīyam saundaryam tuhinagirikanye tulayitum
kavīndrāḥ kalpante kathamapi viriñci-prabhṛtayah |
yadālokautsukyā-damaralalanā yānti manasā
tapobhirduṣprāpāmapi giriśa-sāyujya-padavīm || 12 ||



Mantra: sauḥ sauḥ

12 (To attain Lord Shiva. To make a dumb man speak)

Oh, daughter of ice mountain,
Even the creator who leads,
An array of great poets,
Fails to describe your sublime beauty.
The heavenly maidens pretty,
With a wish to see your pristine loveliness,
Try to see you through the eyes your Lord , the great Shiva,
And do penance to him and reach him through their mind.

naram varsīyāṁsam nayanavirasam narmasu jadam
tavāpāṅgāloke patita-manudhāvanti śataśah |
galadvenībandhāḥ kucakalaśa-vistrista-sicayā
haṭāt trutyatkāñyo vigalita-dukūlā yuvatayah || 13 ||



Mantra: klīṁ klīṁ klīṁ sādhyam klīṁ klīṁ klīṁ

13 (Victory in the matters of love)

With disheveled hair,
With upper cloths slipping from their busts,
With the lock of the golden belt getting open due to the haste,
And with saris slipping away from their shoulders,
Hundreds of young lasses,
Run after the men,
Who get your sidelong glance,
Even though they are very old,
Bad looking and not interested in love sports.

kṣitau ṣatpañcāśad-dvisamadhika-pañcāśa-dudake
 hutaśe dvāśaṣṭi-ścaturadhika-pañcāśa-danile |
 divi dviḥ ᷣat trimśan manasi ca catuhṣaṣṭiriti ye
 mayūkhā-steṣā-mapyupari tava pādāmbuja-yugam || 14 ||



Mantra: śrīṁ śrīṁ śrīṁ śrīṁ śrīṁ śrīṁ

14 (Avoiding famine, dacoity and epidemic)

Your two holy feet are far above,
 The fifty six rays of the essence of earth of Muladhara,
 The fifty two rays of the essence of water of Manipura,
 The sixty two rays of the essence of fire of Swadhishthana,
 The fifty four rays of the essence of air of Anahatha,
 The seventy two rays of the essence of ether of Vishuddhi,
 And the sixty four rays of the essence of mind of Ajña Chakra.

śarajjyotsnā śuddhām̄ śaśiyuta-jatājūta-makutām
vara-trāsa-trāṇa-sphatikaghūṭikā-pustaka-karām |
sakṛṇna tvā natvā kathamiva satām̄ sannidadhate
madhu-kṣīra-drākṣā-madhurima-dhūriṇāḥ phaṇitayah || 15 ||



Mantra: şam şam şam şam şam şam

15 (Ability to write poems and ability to become scholar)

Sweetest words rivaling the honey, milk and grapes,
Can only come to the thoughts of the devotee,
Who once meditates on your face,
Which is like the white autumn moon,
On your head with a crown with the crescent moon and flowing
hair,
And hands that shower boons and give protection,
Which hold the crystal chain of beads and books.

kavīndrāṇāṁ cetaḥ kamalavana-bālātapa-rucim
bhajante ye santah katicidaruṇāmeva bhavatīm |
viriñci-preyasyā-staruṇatara-śṛṅgara laharī-
gabhirābhi-rvāgbhiḥ rvidadhati satām rañjanamamī || 16 ||

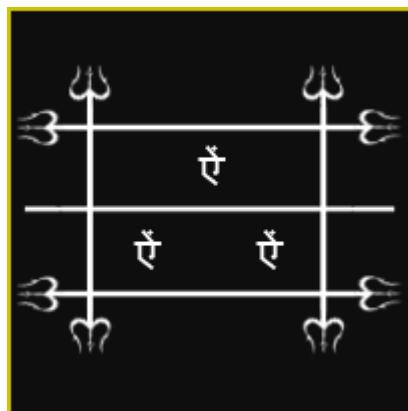


Mantra: vam̄ vam̄ vam̄

16 (Mastery of Vedas)

She who is the purple luster of the dawn,
To the lotus forest like mind,
Of the kings of poets of the world,
And thus called Aruna - the purple colored one,
Creates happiness in the mind of the holy,
With tender passionate wave of words,
(Of Sarasvati the darling of Brahma,)
Which are royal and youthful.

savitribhi-rvācām caśi-maṇi śilā-bhaṅga rucibhi-
rvaśinyadyābhi-stvām saha janani sañcintayati yaḥ |
sa kartā kāvyānām bhavati mahatām bhaṅgirucibhi-
rvacobhi-rvāgdevī-vadana-kamalāmoda madhuraiḥ || 17 ||



Mantra: aim aim aim

17 (Mastery over words. Knowledge of science)

Oh, Mother Holy,
He who worships You,
Along with the goddess like Vasini,
Who are the prime source of words,
And you who are having the great luster,
Got by breaking the moon stone,
Becomes the author of great epics,
Which shine like those written by great ones,
And which have the sweet scent
Of the face of the goddess of knowledge.

tanucchāyābhiste taruṇa-taraṇi-śrīsaranibhi-
 rdivam̄ sarvā-murvī-maruṇimani magnām̄ smarati yaḥ |
 bhavantyasya trasya-dvanahariṇa-śālinā-nayanāḥ
 sahorvaśyā vaśyāḥ kati kati na gīrvāṇa-gaṇikāḥ || 18 ||



Mantra: klīṁ klīṁ klīṁ, kamadevāya namah

18 (Victory in love)

He who meditates on,
 The luster of your beautiful body,
 Which is blessed by the rising sun,
 And which dissolves the sky and the world,
 In light purple hue,
 Makes celestial damsels like Uravasi and others,
 Who have eyes like the wild startled deer,
 Follow him like slaves.

mukham bindum krtvā kucayugamadha-stasya tada
harārdham dhyāyedyo haramahiśi te manmathakalām |
sa sadyah saṅkṣobham nayati vanitā ityatilaghu
trilokīmapyāśu bhramayati ravīndu-stanayugām || 19 ||



Mantra: hrīṁ hrīṁ hrīṁ hrīṁ

19 (Victory in love)

Hey, Mother who is Goddess of all universe,
He who meditates on you,
As the crescent of love of our Lord great,
On the dot of the holy wheel,
Your two busts just below,
And you as the half of Shiva our lord,
Not only Creates waves of emotion in ladies,
But charms the world, which has moon and sun as busts.

kirantī-maṅgebhyah kiraṇa-nikurumbamṛtarasam
 hṛdi tvā mādhatte himakaraśilā-mūrtimiva yaḥ |
 sa sarpāṇāṁ darpam̄ śamayati śakuntadhipa iva
 jvarapluṣṭān dr̄ṣṭyā sukhayati sudhādhārasirayā || 20 ||

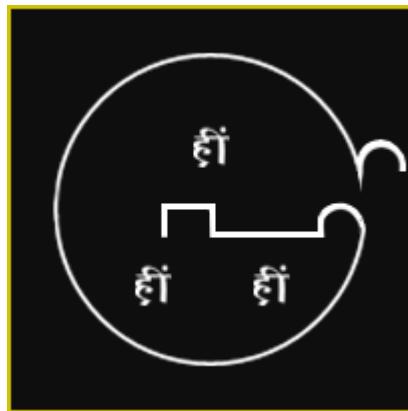


Mantra: om̄ kṣipa svāhā

20 (Curing of all poisons and curing of all fevers)

He who meditates in his mind,
 On you who showers nectar from all your limbs,
 And in the form which resembles,
 The statue carved out of moonstone,
 Can with a single stare,
 Put an end to the pride of snakes,
 And with his nectar like vision,
 Cure those afflicted by fever.

tatillekhā-tanvīm tapana śaśi vaiśvānara mayīm
niṣṇām ṣaṇṇāmapyupari kamalānām tava kalām |
mahāpadmātavyām mṛdita-malamāyena manasā
mahāntah paśyanto dadhati paramāhlāda-laharīm || 21 ||

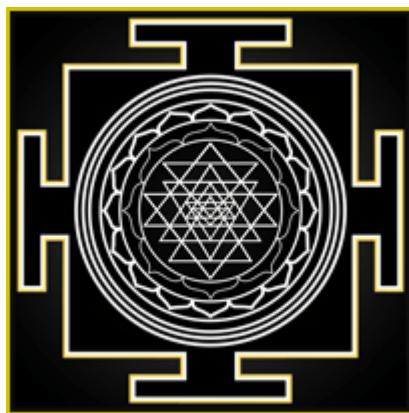


Mantra: hrīm hrīm hrīm

21 (Attracting everyone. Making everyone happy)

Those souls great,
Who have removed all the dirt from the mind,
And meditate on you within their mind,
Who is of the form of sun and moon,
And living in the forest of lotus,
And also above the six wheels of lotus,
Enjoy waves after waves,
Of happiness supreme.

bhavāni tvam dāse mayi vitara dr̄stīm sakarunām
iti stotum vāñchan kathayati bhavāni tvamiti yah |
tadaiva tvam̄ tasmai diśasi nijasāyujya-padavīm̄
mukunda-bramhendra sphuṭa makuta nīrājitatpadām || 22 ||



22 (Getting of all powers)

If any one has wish in his mind to pray.
"You, Bhavani, my mother,
Please shower on me, a part of your merciful look",
Even before he says, "You Bhavani",
You my goddess,
Would give to him the water,
Falling from the crowns,
Of Vishnu, Rudra and Brahma,
At your feet,
And grant him, the eternal life in your world.

tvayā hṛtvā vāmam vapu-raparitrptena manasā¹
śarīrārdham śambho-raparamapi śāṅke hṛtamabhūt |
yadetat tvadrūpam sakalamaruṇābhām̄ trinayanam̄
kucābhyaṁmānamram̄ kutīla-śāśicūḍāla-makuṭam || 23 ||



Mantra: stram̄

23 (getting of all riches)

Your form in my mind,
Is the color of red of the rising sun,
Is adorned with three eyes,
Has two heavy busts,
Is slightly bent,
And wears a crown with the crescent moon,
And hence arises a doubt in me,
That you were not satisfied,
By half the body of Shambu that he gave,
And occupied all his body.

jagatsūte dhātā hariravati rudrah kṣapayate
 tiraskurva-nnetat svamapi vapu-rīśa-stirayati |
 sadā pūrvah sarvam tadida manugṛhṇāti ca śiva-
 stavājñā malambya kṣaṇacalitayo rbhrūlatikayoh || 24 ||



Mantra: namah śivāya

24 (Management of fear of Bhootas, Pretas and Pishachas)

Brahma creates the world,
 Vishnu looks after it,
 Shiva destroys it,
 Ishvara makes them disappear,
 And also disappears himself,
 And Sadashiva blesses them all,
 By your order given to him,
 By a momentary move of your eyebrows.

(Bhooتا = ghosts. Preta = malevolent spirits.
 Pishacha = demons flesh eaters.)

trayāñām devāñām triguna-janitāñām tava śive
bhavet pūjā pūjā tava caraṇayo-ryā viracitā |
tathā hi tvatpādodvahana-manipīṭhasya nikate
sthitā hyete-śaśvanmukulita karottamṣa-makuṭāḥ || 25 ||



Mantra: sauḥ

25 (Getting higher posts and power)

Consort of Shiva,
The worship done at the base of your feet,
Is the worship done to the holy Trinity,
Born based on your trine properties.
This is so true, oh mother,
Because don't the trinity,
Always stand with folded hands,
Kept on their crown
Near the jeweled plank,
Which carries thine feet.

viriñciḥ pañcatvam vrajati harirāpnoti viratim
vināśam kīnāśo bhajati dhanado yāti nidhanam |
vitandri māhendri-vitadirapi saṁmīlita-dṛśā
mahāsaṁhāre'smin viharati sati tvatpati rasau || 26 ||



Mantra: klīṁ klīṁ

26 (Destruction of enemies)

The creator reaches the dissolution,
The Vishnu attains death,
The god of death even dies,
Kubera the lord of wealth expires,
The Indras close their eyes one after one,
And attain the wake less sleep,
During the final deluge,
But you my chaste mother,
Play with your consort the Sadashiva

japo jalpaḥ śilpam sakalamapi mudrāviracanā
gatiḥ prādakṣiṇya-kramaṇa-maśanādyā huti-vidhiḥ |
prāṇāmaḥ samveśaḥ sukhamakhila-mātmārpaṇa-dṛśā
saparyā paryāya-stava bhavatu yanme vilasitam || 27 ||

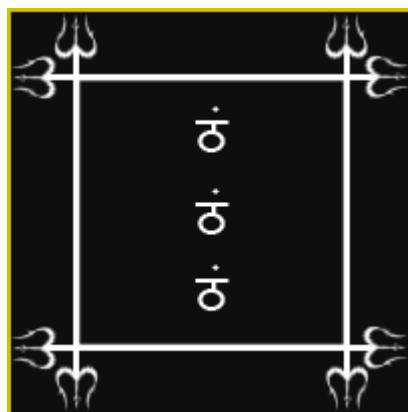


Mantra: hrīṁ

27 (Realization of self and ultimate truth)

Let the mutterings that I do,
With the sacrifice in my soul,
Become chanting of your name.
Let all my movements become thine Mudras,
Let my travel become perambulations around thee,
Let the act of eating and drinking become fire sacrifice to thee,
Let my act of sleeping becomes salutations to you,
And let all actions of pleasure of mine,
Become parts of thine worship.

sudhāmapyāsvādyā prati-bhaya-jaramṛtyu-hariṇīm
 vipadyante viśve vidhi-śatamakhādyā diviṣadah |
 karālam̄ yat kṣvelam̄ kabalitavataḥ kālakalanā
 na śambhostanmūlam̄ tava janani tāṭāṅka mahimā || 28 ||



Mantra: ḥam̄ ḥam̄ ḥam̄

28 (Fear of poison, untimely death)

Oh, mother mine,
 Gods like Indra and brahma,
 Who have drunk deep the nectar divine,
 Which removes the cruel aging and death,
 Do die and disappear.
 But Shambu thy consort,
 Who swallowed poison that is potent,
 Does never die,
 Because of the greatness,
 Of thine ear studs.

kirītam vairiñcam parihara puraḥ kaitabhabhidah
kaṭhore koṭhīre skalasi jahi jambhāri-makuṭam |
prañamreśveteṣu prasabha-mupayātasya bhavanam
bhavasyabhyutthāne tava parijanokti-rvijayate || 29 ||



Mantra: klīṁ

29 (Avoiding of abortions. Taming bad people)

Yours escorts divine,
Shout with concern at thee.
“Avoid the crown of Brahma,
You may hit your feet,
At the hard crown of Vishnu,
Who killed the ogre Kaidaba,
Avoid the crown of Indra”,
When you get up and rush in a hurry,
To receive thine lord who comes to your place.

svadehodbhūtābhi-rghṛṇibhi-rāṇimādyābhi-rabhito
niṣevye nitye tvā mahamiti sadā bhāvayati yaḥ |
kimāścaryam tasya trinayana-samṛddhim ṭṛṇayato
mahāsamvartāgni-rviracayati nīrājanavidhim || 30 ||



Mantra: om

30 (Entering to another body)

It is not surprising to know, Oh mother,
Who does not have birth and death,
And who is most suitable to be served,
That the destroying fire of the deluge,
Shows prayerful harathi to the one.
Who considers you,
(Who is of the form of rays,
And is surrounded on all four sides,
By the angels of power called Anima)
As his soul always,
And who considers the wealth of the three eyed God,
As worthless and as equal to dried grass.

catuh-sastayā tantraiḥ sakala matisandhāya bhuvanam
sthitastattta-siddhi prasava paratantraiḥ paśupatiḥ |
punastva-nnirbandhā dakhila-puruṣārthaika ghaṭanā-
svatantram te tantram kṣititala mavātitara-didam || 31 ||



31 (Attraction of everything)

The Lord of all souls, Pashupathi,
Did create the sixty four Tantras,
Each leading to only one desired power,
And started he his relaxation.
But you goaded him mother,
To create in this mortal world,
Your Tantra called Shri Vidya,
Which grants the devotee,
All powers that give powers,
Over all the states in life.

śivah śaktih kāmaḥ ksiti-ratha raviḥ śītakiraṇah
smaro haṁsaḥ śakra-stadanu ca parā-māra-harayah |
amī hr̥llekhābhi-stisṛbhi-ravasāneṣu ghaṭitā
bhajante varṇāste tava janani nāmāvayavatām || 32 ||



Mantra: om yam om

32 (long life, Attracting of everything)

She who is mother of us all, The seed letter “ka” of my Lord Shiva, The seed letter “a” of goddess Shakti, The seed letter “ee” of the God of love, The seed letter “la” of Earth, The seed letter “ha” of the Sun God, The seed letter “sa” of the Moon with cool rays, The seed letter “ka” of again the God of love, The seed letter “ha” of the sky, The seed letter “la” of Indra , the King of Devas, The seed letter “sa” of Para, The seed letter “ka” of the God of love, The seed letter “la” of the Lord Vishnu, Along with your seed letters “Hrim”, Which joins at the end of each of the three holy wheels, Become the holy word to worship you.

smaram yonim laksmim tritaya-mida-madau tava mano
rnidhayaika nitye niravadhi-mahabhoga-rasikah |
bhajanti tvam cintamaani-guwanibaddhaksha-valayah
sivagnau juhvantaah surabhigraha-dharahuti-satai || 33 ||



Mantra: śrīm

33 (All benefits)

Oh, mother who is ever present,
Those who realize the essence,
Of the limitless pleasure of the soul you give,
And who add the seed letter "Kleem" of the god of love,
The seed letter "Hrim" of the goddess Bhuvaneshvari,
And the seed letter "Shrim" of the goddess Lakshmi,
Which are the three letter triad,
Wear the garland of the gem of thoughts,
And offer oblations to the fire in triangle of Shiva,
With the pure scented ghee of the holy cow, Kamadhenu,
Several times and worship you.

śarīram tvam śambhoḥ śaśi-mihira-vaksoruha-yugam
 tavātmānam manye bhagavati navātmāna-managham |
 ataḥ śeṣah śeṣītyaya-mubhaya-sādhāraṇatayā
 sthitah sambandho vām samarasa-parānanda-parayoh || 34 ||



Mantra: hrīṁ

34 (Development of mutual liking)

Oh Goddess Supreme,
 I always see in my mind's eye,
 That your body with sun and moon,
 As busts is the body of Shiva,
 And his peerless body with nine surrounding motes,
 Is your body, my goddess.
 And so the relation of, "that which has",
 And "he who has",
 Becomes the one perfect relation of happiness,
 And becomes equal in each of you.

manastvam̄ vyoma tvam̄ marudasi marutsārathi-rasi
tvamāpa-stvam̄ bhūmi-stvayi parinatāyām̄ na hi param |
tvameva svātmānam̄ pariṇmayitum̄ viśva vapusā
cidānandākāram̄ śivayuvati bhāvena bibhrṣe || 35 ||



Mantra: kṣam̄ kṣīm̄ kṣūm̄ kṣum̄

35 (Curing of Tuberculosis)

Mind you are, Ether you are,
Air you are, Fire you are,
Water you are, Earth you are,
And you are the universe, mother,
There is nothing except you in the world,
But to make believe your form as the universe,
You take the role of wife of Shiva,
And appear before us in the form of ethereal happiness.

tavājñacakrastham tapana-śaśi koti-dyutidharam
param śambhu vande parimilita-pārśvam paracitā |
yamārādhyan bhaktyā ravi śaśi śucinā-maviṣaye
nirāloke 'loke nivasati hi bhāloka-bhuvane || 36 ||



Mantra: dum tha dum sha dum sa

36 (Curing of all diseases)

The one who worships Parameshvara,
Who has the luster of billions of moon and sun
And who lives in thine Ajña Chakra - the holy wheel of order,
And is surrounded by thine two forms,
On both sides,
Would forever live,
In that world where rays of sun and moon do not enter,
But which has its own luster,
And which is beyond the sight of the eye,
But is different from the world we see.

viśuddhau te śuddhasphatika viśadam vyoma-janakam
śivam̄ seve devīmapi śivasamāna-vyavasitām |
yayoḥ kāntyā yāntyāḥ śaśikiran̄-sārūpyasaranē
vidhūtānta-rdhvāntā vilasati cakorīva jagatī || 37 ||



Mantra: ram̄

37 (Removal of Bhoota, Preta, Pishacha and Brahma Rakshasa)

I bow before the Shiva,
Who is of the pure crystal form,
In thine supremely pure wheel
And who creates the principle of ether,
And to you my mother,
Who has same stream of thought as Him.
I bow before you both,
Whose moon like light,
Forever removes the darkness of ignorance,
Forever from the mind,
And which shines like the Chakora bird (Mythical bird),
Playing in the full moon light.

samunmīlat samvitkamala-makarandaika-rasikam
bhaje haṁsadvandvam̄ kimapi mahatāṁ mānasacaram |
yadālāpā-daṣṭādaśa-guṇita-vidyāparinatih̄
yadādatte doṣād guna-makhila-madbhyah̄ paya iva || 38 ||

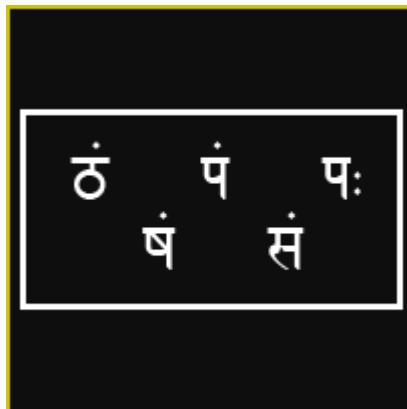


Mantra: kam̄

38 (Curing of sickness during childhood)

I pray before the swan couple,
Who only enjoy the honey,
From the fully open,
Lotus flowers of knowledge,
And who swim in the lake,
Which is the mind of great ones,
And also who can never be described.
From them come the eighteen arts,
And they differentiate the good from the bad,
Like the milk from water.

tava svādhishṭhāne hutavaha-madhiṣṭhāya nirataṁ
tamīḍe saṁvartam janani mahatīm tām ca samayām |
yadāloke lokān dahati mahasi krodha-kalite
dayārdrā yā drṣṭih síśira-mupacāram racayati || 39 ||



Mantra: ḫham pam paḥ ᷣam sam

39 (To see in the dream what we think about)

Mother, think and worship I, of the fire,
In your holy wheel of Swadhishtana,
And the Rudra who shines in that fire,
Like the destroying fire of deluge,
And you who shine there as Samaya.
When that angry fire of look of Rudra,
Burns the world,
Then your look drenches it in mercy,
Which treats and cools it down.

tatītvantam śaktyā timira-paripanthi-sphuranayā
sphura-nnā naratnābharana-parinaddhendra-dhanuṣam |
tava śyāmam̄ megham̄ kamapi maṇipūraika-śaraṇam̄
niṣeve varṣantam̄-haramihira-taptam̄ tribhuvanam || 40 ||



Mantra: ḥam̄

40 (Blessings from Lakshmi. Realization of good dreams. Not seeing bad dreams)

I bow before that principle,
Which is in your wheel of Manipuraka,
Which as Parashakti shines like the enemy of darkness,
Which is with the streak of lightning,
Which is with the shining jewels of precious stones of lightning,
Which is also black as night,
Which is burnt by Rudhra like the sun of the deluge,
And which cools down the three worlds like a strange cloud.

tavādhāre mūle saha samayayā lāsyaparayā
navātmāna manye navarasa-mahātāndava-naṭam |
ubhābhya metābhya-mudaya-vidhi muddisya dayayā
sanāthābhyaṁ jajñe janaka jananīmat jagadidam || 41 ||



Mantra: yam hrīm

41 (Seeing of the Goddess in person. Curing of sexual diseases)

I pray in your holy wheel of Muladhara,
You who likes to dance,
And calls yourself as Samaya,
And that Lord who performs the great vigorous dance,
Which has all the shades of nine emotions.
This world has you both as parents,
Because you in your mercy, wed one another,
To recreate the world,
As the world was destroyed in the grand deluge.

Part II Soundarya Lahari (The waves of beauty)

This stanza till the end describes the great mother Shakti from head to foot. These are supposed to be composed by the Adi Shankara himself.

gatai-rmāṇikyatvam gaganamaṇibhiḥ sāndraghaṭitam
kirītam te haimaṁ himagirisute kītayati yaḥ ||
sa nīdeyacchāyā-cchuraṇa-śakalam candra-śakalam
dhanuh śaunāśīram kimiti na nibadhnāti dhiṣaṇām || 42 ||



Mantra: ram̄ ram̄ rīṁ rīṁ

42 (Attracting everything. Curing diseases caused by water)

Hey daughter of the ice mountain, He who chooses to describe,
Your crown, bedecked with shining jewels,
Which are but the transformed form,
And arranged very close to one another,
Of the twelve holy suns,
Will see the crescent in your crown,
In the dazzling light of those jewels,
And think them as a rainbow, Which is but the bow of Indra.

dhunotu dhvāntam na-stulita-dalitendīvara-vanam
ghanasnidha-ślakṣṇam cikura nikurumbam tava śive |
yadīyam saurabhyam sahaja-mupalabdhum sumanaso
vasantyasmin manye balamathana vāṭī-viṭapinām || 43 ||



Mantra: śrīṁ

43 (Victory over all)

Oh, Goddess , who is the consort of Shiva,
Let the darkness of our mind be destroyed,
By the crowning glory on your head,
Which is of like the forest of opened blue lotus flowers,
And which is soft, dense and shines with luster.
I believe my mother,
That the pretty flowers of Indra's Garden,
Are all forever there,
To get the natural scent of thine hair.

tanotu kṣemam na-stava vadanaṣaundaryalaharī
parīvāhasrotah-saraniriva sīmantasaranīḥ|
vahantī- sindūram̄ prabalakabarī-bhāra-timira
dvīṣām̄ bṛndai-rvandīkṛtameva navinārka keranām || 44 ||



Mantra: klīṁ

44 (Curing of all diseases)

Oh mother, let the line parting thine hairs,
Which looks like a canal,
Through which the rushing waves of your beauty ebbs,
And which on both sides imprisons,
Your Vermillion*, which is like a rising sun
By using your hair which is dark like,
The platoon of soldiers of the enemy,
Protect us and give us peace.

* (Sindur - a traditional red color cosmetic powder, usually worn by married women along the parting of the hair)

arālai svābhāvya-dalikalabha-saśrībhi ralakaiḥ
 parītam te vaktram parihasati pañkeruharucim |
 darasmere yasmin daśanaruci kiñjalka-rucire
 sugandhau mādyanti smaradahana cakṣu-rmadhulihah || 45 ||



Mantra: śam śam śam

45 (Blessing of Goddess of wealth. Your word becoming a fact)

By nature slightly curled,
 And shining like the young honey bees
 Your golden thread like hairs,
 Surround your golden face.
 Your face makes fun of the beauty of the lotus.
 And adorned with slightly parted smile,
 Showing the tiers of your teeth,
 Which are like the white tendrils,
 And which are sweetly scented.
 Bewitches the eyes of God,
 Who burnt the god of love.
 (Shiva that only with a look incinerated Kama)

lalāṭam lāvanya dyuti vimala-mābhāti tava yat
dvitīyam tanmanye makuṭaghaṭitam candraśakalam |
viparyāsa-nyāsā dubhayamapi sambhūya ca mithah
sudhālepasyūtiḥ pariṇamatī rākā-himakarāḥ || 46 ||



Mantra: hrīṁ

46 (Getting blessed with a son)

I suspect, Oh Mother,
That your forehead,
Which shines with the beauty of the moon,
Is but an imprisoned half moon,
By your glorious crown,
For If joined opposite
To the inverted half moon in your crown,
It would give out the nectar like luster,
Of the moon on a full moon day.

bhruvau bhugne kiñcidbhuvana-bhaya-bhaṅgavyasanini
tvadīye netrābhyāṁ madhukara-rucibhyāṁ dhṛtaguṇam |
dhanu rmanye savyetarakara gṛhītam ratipateḥ
prakoṣṭe muṣṭau ca sthagayate nigūḍhāntara-mume || 47 ||



Mantra: hrīṁ hrīṁ hrīṁ

47 (Victory in all efforts)

Oh Goddess Uma,
She who removes fear from the world,
The slightly bent eye brows of yours,
Tied by a hoard of honey bees forming the string,
I feel resembles the bow of the god of love
Held by his left hand.
And having hidden middle part (The nose jutting in between
the eye brows),
Hid by the wrist, and folded fingers.

ahaḥ sūte savya tava nayana-markātmakatayā
 triyāmāṁ vāmaṁ te srjati rajañīnāyakatayā |
 tṛtyā te dṛṣṭi-rdaradalita-hemāmbuja-ruciḥ
 samādhatte sandhyāṁ divasar-niśayo-rantaracarīm || 48 ||



Mantra: bu śu ca gu ra ku rā śa ke

48 (Removal of problems created by nine planets)

Right eye of yours is like the sun,
 And makes the day,
 Left eye of yours is like the moon,
 And creates the night,
 Thine middle eye,
 Which is like the golden lotus bud,
 Slightly opened in to a flower,
 Makes the dawn and the dusk.

viśālā kalyāṇī sphutaruci-rayodhyā kuvalayaiḥ
 kṛpādhārādhārā kimapi madhurā"bhogavatikā |
 avantī drṣṭiste bahunagara-vistāra-vijayā
 dhruvam tattannāma-vyavaharaṇa-yogyāvijayate || 49 ||



Mantra: maka maka maka maka

49 (Victory in everything. Locating of treasures)

The look from your eyes, Oh goddess
 Is all pervasive,
 Does good to everyone,
 Sparkles everywhere,
 Is a beauty that can never be challenged,
 Even by blue lily flowers,
 Is the source of rain of mercy,
 Is sweetness personified,
 Is long and pretty,
 Is capable of saving devotees,
 Is in the several cities as its victory.
 And can be called by several names,
 According to which aspect one sees.

kavīnām sandarbha-stabaka-makarandaika-rasikam
kaṭākṣa-vyākṣepa-bhramarakalabhau karṇayugalam |
amuñcntau dr̥ṣṭvā tava navarasāsvāda-taralau
asūyā-saṁsargā-dalikanayanam kiñcidaruṇam || 50 ||



50 (Seeing afar. Curing of small pox)

Thine two long eyes, Oh goddess,
Are like the two little bees which want to drink the honey,
And extend to the ends,
With a pretense of side glances,
To thine two ears,
Which are bent upon drinking the honey,
From the flower bunch of poems,
Presented by your devotees,
And make thine third eye light purple,
With jealousy and envy.

śive śāṅgārārdrā taditarajane kutsanaparā
saroṣā gaṅgāyāṁ giriśacarite vismayavatī |
harāhibhyo bhītā sarasiruha saubhāgya-janānī¹
sakhīṣu smerā te mayi janani drṣṭih sakaruṇā || 51 ||

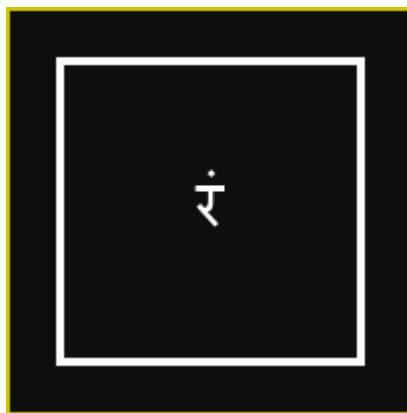


Mantra: klīṁ klīṁ klīṁ

51 (Attracting all people)

Mother of the entire universe,
The look from your eyes,
Is kind and filled with love, when looking at your Lord,
Is filled with hatred at all other men,
Is filled with anger when looking at Ganga,
The other wife of your Lord,
Is filled with wonder, when hearing the stories of your Lord,
Is filled with fear, when seeing the snakes worn by your Lord,
Is filled with red color of valor of the pretty lotus fine,
Is filled with jollity, when seeing your friends,
And filled with mercy, when seeing me.

gate karṇābhyanām garuta iva pakṣmāṇi dadhatī
purāṇi bhettu-ścittapraśama-rasa-vidrāvana phale |
ime netre gotrādhara pati-kulottamṣa-kalike
tavākarṇākrṛṣṭa smaraśara-vilāsam kalayataḥ|| 52 ||



Mantra: ram̄

52 (Victory in love. Curing of diseases of ears and eye)

Oh, flower bud,
Who is the head gear,
Of the king of mountains,
Wearing black eye brows above,
Resembling the feathers of eagle,
And determined to destroy peace,
From the mind of he who destroyed the three cities (Shiva),
Your two eyes elongated up to thine ears,
Enact the arrows of the God of love.

vibhakta-traivarnyam vyatikarita-līlāñjanatayā
vibhāti tvannetra tritaya mida-mīśānadayite |
punah sraṣṭum devān druhiṇa hari-rudrānuparatān
rajaḥ satvam vebhrat tama iti guṇānām trayamiva || 53 ||



Mantra: hrīṁ

53 (Attracting all the world. Seeing the Goddess in person)

Oh, Darling of God Shiva,
Those three eyes of thine,
Colored in three shades,
By the eye shades you wear,
To enhance thine beauty,
Wear the three qualities,
Of satvam, rajas and thamas,
As if to recreate the holy trinity,
Of Vishnu, Brahma and Rudra,
After they become one with you,
During the final deluge.

pavitrīkartum nah paśupati-parādhīna-hrdaye
dayāmitrai rnetrai-raruṇa-dhavala-śyāma rucibhiḥ |
nadah śoṇo gaṅgā tapanatanayeti dhruvamum
trayāṇām tīrthānā-mupanayasi sambheda-managham || 54 ||



Mantra: sāṁ sāṁ

54 (Destruction of all sins. Curing of eye diseases)

She who has a heart owned by Pasupathi,
Your eyes which are the companions of mercy,
Colored red, white and black,
Resemble the holy rivers,
Sonabhadra , which is red,
Ganga which is white,
Yamuna, the daughter of Sun, which is black,
And is the confluence of these holy rivers,
Which remove all sins of the world.
We are certain and sure,
That you made this meet and join,
To make us, who see you, as holy.

nimesonmeśābhyaṁ pralayamudayam yāti jagati
tavetyāhuḥ santo dharaṇidhara-rājanyatanaye |
tvadunmeśājjātam jagadida-maśeṣam pralayataḥ
paretrātum śaṁṅke pariḥṛta-nimeśā-stava drśah || 55 ||

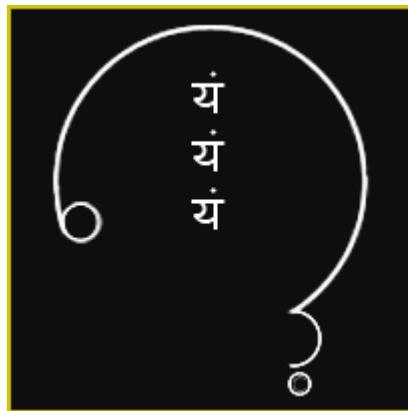


Mantra: blūṁ blūṁ

55 (Power to protect, Curing of diseases of kidney)

The learned sages tell,
Oh daughter of the king of mountain,
That this world of us,
Is created and destroyed,
When you open and shut,
Your soulful eyes.
I believe my mother,
That you never shut your eyes,
So that this world created by you,
Never, ever faces deluge.

tavāparṇe karṇe japanayana paīsunya cakitā
nilīyante toye niyata manimesāḥ śapharikāḥ |
iyam ca śrī-rbaddhacchadapuṭakavāṭam kuvalayam
jahāti pratyūṣe niśi ca vighatayya praviśati|| 56 ||



Mantra: yam yam yam

56 (To get freed from imprisonment. Curing of eye diseases)

Oh, She who is begotten to none,
It is for sure,
That the black female fish in the stream,
Are afraid to close their eyes.
Fearing that thine long eyes,
Resembling them all,
Would murmur bad about them,
In your ears to which they are close by.
It is also for sure,
That the Goddess Lakshmi,
Enters the blooming blue Lily flowers,
Before your eyes close at night,
And reenter in the morn when they open.

drśā drāghīyasyā daradalita nīlotpala rucā
davīyāṁsaṁ dīnaṁ snapā kṛpayā māmapi śive |
anenāyaṁ dhanyo bhavati na ca te hāniriyatā
vane vā harmye vā samakara nipāto himakarah || 57 ||



Mantra: śrīm śrīm

57 (All round luck)

She who is the consort of Lord Shiva,
Please bathe me with your merciful look,
From your eyes which are very long,
And have the glitter of slightly opened,
Blue lotus flower divine.
By this look I will become rich with all that is known,
And you do not loose anything whatsoever,
For does not the moon shine alike,
In the forest and palaces great.

arālam te pāliyugala-magarājanyatanaye
 na keśā-mādhatte kusumaśara kodanḍa-kutukam |
 tiraścīno yatra śravaṇapatha-mullīyya vilasan
 apāṅga vyāsaṅgo diśati śarasandhāna dhiṣanām || 58 ||



Mantra: śrīṁ, klīṁ klīṁ klīṁ klīṁ klīṁ klīṁ

58 (Cure from all diseases, Victory in love)

Oh Goddess, who is the daughter of king of mountains,
 Who will not but believe,
 That the two arched ridges between your eyes and ears,
 Are the flower bow of the God of Love,
 Side glances of your eyes,
 Piercing through these spaces,
 Makes one wonder as if the arrows have been ,
 Sent through thine ears.

sphuradgandābhoga-pratiphalita tāṭṅka yugalam
catuścakram manye tava mukhamidam manmatharatham |
yamāruhya druhya tyavaniratha markenducaraṇam
mahāvīro mārah pramathapataye sajjitavate || 59 ||



Mantra: aim klīṁ sauḥ

59 (Attracting every one)

I feel that thine face,
With the pair of ear studs,
Reflected in thine two mirror like cheeks.
Is the four wheeled Chariot,
Of the God of love.
Perhaps he thought he can win Lord Shiva,
Who was riding in the chariot of earth,
With Sun and moon as wheels,
Because he was riding in this chariot.

sarasvatyāḥ sūktī-ramṛtalaharī kauśalaharīḥ
pibnatyāḥ śarvāṇī śravaṇa-culukābhya-maviralam |
camatkāraḥ-ślāghācalita-sírasaḥ kundalagaṇo
jhaṇatkarāistāraiḥ prativacana-mācaṣṭa iva te || 60 ||



Mantra: Śrīṁ

60 (Giving power of speech to dumb. Making your predictions come true)

Oh Goddess, who is the consort of Lord Shiva,
Your sweet voice which resembles,
The continuous waves of nectar,
Fills the ear vessels of Sarasvati,
Without break,
And she shakes her head hither and thither,
And the sound made by her ear studs,
Appear as if they applaud your words.

asau nāsāvamśa-stuhinagirivanśa-dhvajapati
tvadīyo nedīyah phalatu phala-masmākamucitam |
vahatyantarmuktāḥ śisirakara-niśvāsa-galitam
samrddhyā yattāsām bahirapi ca muktāmanidharah || 61 ||



Mantra: hrīṁ

61 (Victory over mind. Getting of wealth)

Oh Goddess, who is the flag of the clan of Himalayas,
Let your nose which is like a thin bamboo,
Give us the blessings which are apt and near.
I feel mother,
That you are wearing a rare pearl,
Brought out by your breath,
Through your left nostril,
For your nose is a storehouse,
Of rarest pearls divine.

prakṛtyā"raktāyā-stava sudati dandacchadaruceh
pravakṣye sadṛśyam janayatu phalam vidrumalatā |
na bimbam tadbimba-pratiphalana-rāgā-daruṇitam
tulāmadhrāroḍhum kathamiva vilajjeta kalayā || 62 ||



Mantra: m̐ m̐ m̐

62 (Good sleep)

Oh goddess who has beautiful rows of teeth,
I tried to find a simile to your blood red lips,
And can only imagine the fruit of the coral vine! (*Antigonon leptopus*)
The fruits of the red cucurbit,
Hangs its head in shame,
On being compared to your lips,
As it has tried to imitate its color from you,
And knows that it has failed miserably.

smitajyotsnājālam tava vadana candrasya pibatām
cakorāṇā-māsī-dati rasatayā cañcu-jadimā |
ataste śitāṁśo-ramṛtalaharī māmlarucayah
pibantī svacchandaṁ niśi niśi bhr̄sam kāñji kadhiyā || 63 ||



Mantra: hrīm

63 (Bewitching all)

The Chakora birds (Mythical birds supposed to drink the moon light),
Feel that their tongues have been numbed,
By forever drinking,
The sweet nectar like light emanating,
From your moon like face,
And for a change wanted to taste,
The sour rice gruel during the night,
And have started drinking,
The white rays of the full moon in the sky.

aviśrāntam patyurgunagaṇa kathāmredanajapā
japāpuṣpacchāyā tava janani jihvā jayati sā |
yadagrāśināyāḥ sphatikadr̥ṣa-dacchacchavimayi
sarasyatā mūrtih pariṇamati māṇikyavapuṣā || 64 ||



Mantra: klīṁ, śrīṁ śrīṁ śrīṁ śrīṁ śrīṁ śrīṁ

64 (Getting of all knowledge)

Mother mine,
The well known tongue of yours,
Which without rest chants and repeats,
The many goods of your Consort, Shiva,
Is red like the hibiscus flower.
The Goddess of learning Sarasvati,
Sitting at the tip of your tongue,
Though white and sparkling like a crystal,
Turns red like the ruby,
Because of the color of your tongue.

raṇe jitvā daityā napahrta-śirastraiḥ kavacibhiḥ
nivṛttai-ścaṇḍāṁśa-tripurahara-nirmālyā-vimukhaiḥ |
viśākhendropendraiḥ śāśiviśada-karpūraśakalā
vilīyante mātastava vadanaṭāmbūla-kabalāḥ || 65 ||



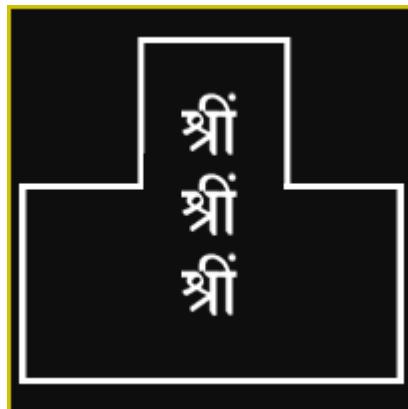
Mantra:

klīṁ, śrīṁ śrīṁ śrīṁ śrīṁ śrīṁ, hrīṁ hrīṁ hrīṁ hrīṁ

65 (Victory. Control over words)

Oh mother of the world,
The Lords Subrahmanyā, Vishnu and Indra,
Returning and resting after the war with Asuras.
Have removed their head gear,
And wearing the iron jackets,
Are not interested in the left over,
After the worship of Shiva,
Which belongs to Chandikeshvara,
And are swallowing with zest,
The half chewed betel,
From your holy mouth,
Which has the camphor as white as the moon.

vipañcyā gāyantī vividha-mapadānam paśupate-
stvayārabdhe vaktum calitaśirasā sādhuvacane |
tadīyai-rmādhuryai-rapalapita-tantrīkalaravāṁ
nijāṁ vīṇāṁ vāṇīṁ niculayati colena nibhṛtam || 66 ||



Mantra: śrīṁ śrīṁ śrīṁ

66 (Sweet words. Mastery in music)

Oh mother of all,
When you start nodding your head,
Muttering sweetly, "good, good",
To the Goddess Sarasvati,
When she sings the great stories to you,
Of Pashupati our lord,
With the accompaniment of her Veena,
She mutes the Veena by the covering cloth,
So that the strings throwing sweetest music,
Are not put to shame,
By your voice full of sweetness.

karagreṇa sprṣṭam tuhinagirinā vatsalatayā
giriśeno-dastam muhuradharapānākulatayā |
karagrāhyam śambhormukhamukuravṛntam girisute
kathāṅkaram brūma-stava cubukamopamyarahitam || 67 ||



Mantra: klīṁ klīṁ klīṁ

67 (Appearance in person of the Goddess)

Oh daughter of the mountain,
How can we describe the beauty of your chin,
Which was with affection caressed,
By the tip of his fingers by your father Himavan:
Which was oft lifted by the Lord of the mountain, Shiva,
In a hurry to drink deeply from your lips;
Which was so fit to be touched by his fingers;
Which did not have anything comparable,
And which is the handle of the mirror of your face.

bhujāślesānnityam puradamayituh kantakavatī
tava grīvā dhatte mukhakamalanāla-śriyamiyam |
svataḥ śvetā kālā garu bahula-jambālamalinā
mr̥ṇālilālityam vahati yadadho hāralatikā || 68 ||

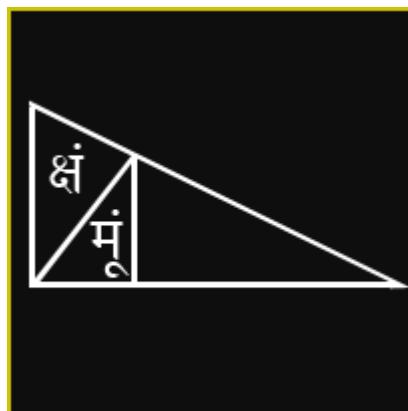


Mantra: hrīṁ

68 (Attracting the king)

Your neck appears full of thorns always,
Due to the hairs standing out,
By the frequent embrace of thy Lord,
Who destroyed the three cities.
And looks like the beauty of the stalk,
Of your lotus like face.
The chain of white pearls worn below,
Is dulled by the incense and myrrh,
And the paste of sandal applied there,
And is like the tender stalk,
Dirtied by the bed of mud.

gale rekhāstisro gati gamaka gītaika nipiṇe
vivāha-vyānaddha-praguṇaguṇa-saṅkhyā pratibhuvaḥ |
virājante nānāvidha-madhura-rāgākara-bhuvāṁ
trayāṇāṁ grāmāṇāṁ sthiti-niyama-sīmāna iva te || 69 ||



Mantra: kṣam̄ mūṁ

69 (Mastery over music)

She who is an expert in Gati, Gamaka and Gita
(The three major parts of Karnatic Classical music: procedure,
undulations and song),
The three lucky lines on your neck,
Perhaps remind one,
Of the number of the well tied manifold thread,
Tied during your marriage,
And also remind of the place,
In your pretty neck,
Where originates the three musical notes,
Of Shadja, Madhyama and Gandhara.

mrñālī-mṛdvīnām tava bhujalatānām catasrñām
caturbhiḥ saundrayam sarasijabhavaḥ stuti vadaniḥ |
nakhebhyaḥ santrasyan prathama-mathanā dantakaripoh
caturñām sīrṣāṇām sama-mabhayahastārpaṇa-dhiyā || 70 ||



Mantra: klīṁ śrīṁ

70 (Compensation for mistakes done to God Shiva)

Brahma, the God born out of Lotus,
Afraid of the nails Of Shiva,
Who killed the Asura called Andhaka,
Which has clipped off one of his heads,
Praises with his four faces,
Your four pretty, tender hands,
Resembling the lotus flower stalk,
So that he can ask for protection for his remaining four heads,
By use of your four merciful hands at the same time.

nakhānā-mudyotai-rnavanalinarāgam vihasatām
 karānām te kāntim kathaya kathayāmaḥ kathamume |
 kayācidvā sāmyam bhajatu kalayā hanta kamalam
 yadi krīḍallakṣmī-caraṇatala-lākṣārasa-caṇam || 71 ||



Mantra: klīṁ, śrīṁ śrīṁ śrīṁ śrīṁ śrīṁ, klīṁ klīṁ klīṁ klīṁ klīṁ
 71 (Getting of wealth)

Oh Goddess Uma,
 You only tell us, how,
 How we can describe,
 The shining of your hands,
 By the light of your nails,
 Which tease the redness of freshly opened lotus?
 Perhaps if the red lotus mixes,
 With the liquid lac adorning,
 The feet of Lakshmi,
 Some resemblance can be seen.

samam̄ devi skanda dvipivadana pītam̄ stanayugam̄
tavedam̄ nah̄ khedam̄ haratu satataṁ prasnuta-mukham |
yadālokyāśaṅkākulita hr̄dayo hāsajanakah
svakumbhau herambah̄ parimṝṣati hastena jhaditi || 72 ||



Mantra: samam̄ devī klīṁ hrīṁ

72 (Conquering fear of darkness. Getting grace from Goddess.
Making slave of Yakshini)

Our Goddess Devi,
Let your two cool breasts,
Which have faces that always,
Give out milk,
And are simultaneously drunk deeply.
By Skanda and the elephant faced Ganesha,
Destroy all our sorrows.
Seeing them and getting confused,
The Heramba (Ganesha) feels for his two frontal globes,
To see whether they are there,
Making you both laugh.

amū te vakṣojā-vamṛtarasa-māṇikya kutupau
na sandehaspando nagapati patāke manasi nah |
pibantau tau yasmā davidita vadhusaṅga rasikau
kumārāvadyāpi dviradavadana-krauñcdalanau || 73 ||



Mantra: hrīṁ

73 (Production of milk. Redemption)

Oh, Victory flag of the king of mountains,
We never have any doubt in our mind,
That your two breasts divine,
Are the nectar filled pot made of rubies,
For The elephant faced one,
And he who killed Kraunchasura, (Ganesha and Kartikeya)
Even today do not know the pleasure of women,
And remain as young children.

vahatyamba stmberama-danuja-kumbhaprakrtibhiḥ
samārabdhāṁ muktāmaṇibhiramalāṁ hāralatikām |
kucābhogo bimbādhara-rucibhi-rantah śabalitāṁ
pratāpa-vyāmiśrāṁ puradamayituḥ kīrtimiva te || 74 ||



Mantra: aim klīṁ sauḥ

74 (Good fame)

Oh mother mine,
The center place of your holy breasts,
Wear the glittering chain,
Made out of the pearls,
Recovered from inside the head of Gajasura,
And reflect the redness of your lips,
Resembling the Bimba fruits,
And are colored red inside.
You wear the chain with fame,
Like you wear the fame of our Lord,
Who destroyed the three cities.

tava stanyam manye dharaṇidharakanye hrdayataḥ
 payaḥ pāravāraḥ parivahati sārasvatamiva |
 dayāvatyā dattam̄ draviḍaśīsu-rāsvādya tava yat
 kavīnām̄ praudhānā majani kamanīyaḥ kavayitā || 75 ||



Mantra: sam̄, aim klīṁ sauḥ sauḥ klīṁ aim

75 (Capacity to write poems)

Oh daughter of the king of mountains,
 I feel in my mind,
 That the milk that flows from your breast,
 Is really the goddess of learning, Sarasvati,
 In the form of a tidal wave of nectar.
 For, milk given by you, who is full of mercy,
 Made the child of Dravida
 (The Tamil poet Thirujñana Sambandar who preceded Shankara),
 The king among those great poets,
 Whose works stole one's mind.

harakrodha-jvālāvalibhi-ravalīdhena vapuṣā
gabhīre te nābhīsarasi kṛtasaṅ manasijah |
samuttasthau tasmā-dacalatanaye dhūmalatikā
janastāṁ jānīte tava janani romāvaliriti || 76 ||



Mantra: klīṁ

76 (Complete renunciation. Victory in love)

Oh daughter of the mountain,
The God of love who is the king of the mind,
Being lit by the flame of anger of Shiva,
Immersed himself in the deep pond of thine navel.
The tendril like smoke emanated from there,
And mother, people think,
That this is the line of hair,
That climbs from your navel upwards.

yadetatkālindī-tanutara-taraṅgākrti śive
krṣe madhye kiñcijjanani tava yadbhāti sudhiyām |
vimardā-danyonyam kucakalaśayo-rantaragatam
tanūbhūtam vyoma praviśadiva nābhīm kuhariṇīm || 77 ||



Mantra: klīṁ

77 (Gaining Micro sight. Attracting every one)

The mother of universe who is Shiva and Shakti,
In the narrow part of the middle of your body,
The learned men seem to see a line,
Which is in the shape of a small wave of the river Yamuna,
And which shines and glitters, and appears like the sky,
Made very thin by thine dense colliding breasts,
Entering your cave like navel.

sthiro gaṅgā vartah stanamukula-romāvali-latā
kalāvālam kundam kusumaśara tejo-hutabhujaḥ |
rate-rlīlāgāram kimapi tava nābhiringirisute
beladvāram siddhe-rgiriśayanānām vijayate || 78 ||



Mantra: hrīṁ

78 (Attracting all the universe)

Oh daughter of the mountain,
Is your navel a whirl pool in river Ganga,
Which looks very stable!
Or is it the root of the climber,
Of the stream of your hair line,
Which has two breasts of yours as buds,
Or is it the Homa fire,
Where the fire is the light from cupid,
Or is it the play house of Rathi, the wife of God of love,
Or is it the opening to the cave,
In which Shiva's tapas gets fulfilled,
I am not able to make up my mind!

nisarga-kṣīṇasya stanatata-bhareṇa klamajuṣo
namanmūrte rnārītilaka śanakai-struṭyata iva |
ciram te madhyasya truṭita taṭinī-tīra-taruṇā
samāvasthā-sthemno bhavatu kuśalam śailatanaye || 79 ||



Mantra: klīṁ sarvajanamohanam

79 (Getting magical capability. Bewitching all others)

Oh daughter of the mountain,
You who is the greatest among women,
Long live your pretty hips,
Which look fragile,
Which are by nature tiny,
Which are strained by your heavy breasts,
And hence slightly bent,
And which look like the tree,
In the eroded banks of a rushing river.

kuau syah svdy-ttaghatita-kurpasabhidurau
 kaantau-daurmule kanakakala-sabhau kalayatā |
 tava tratum bhangādalami valagnam tanubhuvā
 tridhā naddhm devī trivali lavalibhiriva || 80 ||



Mantra: hrīṁ, śam̄ lam̄ ram̄ śrīṁ, klīṁ yam̄ aim̄ sauḥ

80 (Getting remarkable beauty. Becoming expert in magic)

Oh Goddess mine,
 Placed just below your shoulders,
 By Cupid, the God of love,
 Tearing your blouse which is attached,
 To your body by the sweat,
 When you think of the greatness of your Lord,
 And resembling pots of Gold,
 Your breasts appear to be tied by him,
 Securely three times,
 By the three creeper like folds (The three folds on the belly).

gurutvam vistāram ksitudharapatiḥ pārvati nijāt
nitambā-dācchidya tvayi harāṇa rūpeṇa nidadhe |
ataste vistīrṇo gururayamaśeṣāṁ vasumatīṁ
nitamba-prāgbhāraḥ sthagayati saghutvam nayati ca || 81 ||



Mantra: hrīṁ

81 (Stopping fire)

Oh, daughter of the mountain,
Perhaps Himavan, the King of mountains,
Gave readily as dowry to you,
The density and breadth from his bottom,
So that your behinds are broad and dense.
And therefore they both hide all the world,
And make the world light.

karīndrāñām śundān-kanakakadalī-kāndapatalīm
 ubhābhyaṁ mūrubhyā-mubhayamapi nirjitya bhavati |
 suvṛttābhyaṁ patyuh praṇatikaṭhinābhyaṁ giriṣute
 vidhijñe jānubhyām vibudha karikumbha dvayamasi || 82 ||



Mantra: om hrīṁ, dum lam mam yam saṁ ham

82 (Stopping flood. Getting powers like Indra)

Oh daughter of the mountain,
 Who knows the rules of the Vedas,
 Using your two thighs,
 You have achieved victory over,
 The trunks of the elephant,
 And the Golden pseudo stem of group of Banana plants,
 And achieved victory over frontal globes,
 Of Iravatha the divine elephant (The elephant on which Indra rides),
 By your holy round knees,
 Which have become hard,
 By repeated prostrations to your lord.

parājetum rudram dviguṇaśaragarbhau girisute
niṣaṅgau jaṅge te viṣamaviśikho bāḍha-makṛta |
yadagre dṛsyante daśaśaraphalāḥ pādayugali
nakhāgracchanmānah sura mukuta-śāṇaika-niśitāḥ || 83 ||



Mantra: om̄ sum̄ om̄

83 (Stopping of the army)

Oh daughter of the mountain,
The five arrowed cupid,
To win, Rudra your lord,
Has made your legs,
In to an arrow case,
With ten arrows.
In the end of the case,
Are your two feet,
Studded with ten of your so called nails,
Which are the ten steel tipped arrows,
Sharpened on the crowns of Devas.

śrutiṇāṁ mūrdhāno dadhati tava yau śekharatayā
 mamāpyetau mātaḥ śerasi dayayā dehi caraṇau |
 yayaoh pādyam pāthah paśupati jaṭajūṭa taṭinī
 yayo-rlākṣā-lakṣmī-raruṇa haricūḍāmaṇi ruciḥ || 84 ||



Mantra: āṁ hrīṁ krom̄, samjīvani hum̄ phat

84 (Getting redemption. Entering into another's body)

Oh mother mine,
 Be pleased to place your two feet,
 Which are the ornaments of the head of Upanishads,
 The water which washes them is the river Ganges,
 Flowing from Shiva's head,
 And the lac paint adorning which,
 Have the red luster of the crown of Vishnu,
 On my head with mercy.

namo vākam̄ brūmo nayana-ramaṇīyāya padayoḥ
tavāsmai dvandvāya sphuta-ruci rasālaktakavate |
asūyat�atyantam̄ yadabhihananāya spr̄hayate
paśūnā-mīśānah̄ pramadavana-kaṅkelitarave || 85 ||



Mantra: ram̄ ram̄ ram̄ ram̄ ram̄ ram̄

85 (Removing fear of ghosts)

We tell our salutations,
To thine two sparkling feet.
Which are most beautiful to the eyes,
And painted by the juice of red cotton.
We also know well,
That God of all animals, your consort,
Is very jealous of the Ashoka trees in the garden,
Which yearn for kick by your feet.

mrṣā krtvā gotraskhalana-matha vailakṣyanamitam
lalāṭe bhartāram caranakamale tāḍayati te |
cirādantah śalyam̄ dahanakrta munmūlitavatā
tulākotikvāṇaiḥ kilikilita mīśāna ripuṇā || 86 ||



Mantra: yam̄ yam̄ yam̄

86 (Removing fear of ghosts. Victory over enemies)

In a playful mood, after teasing you,
About you and your family,
And at a loss to control your love tiff,
When your consort does prostrations,
Your lotus like feet touches his forehead,
And the God of love, the enemy of your Lord, who was burnt,
By the fire from his third eye,
And was keeping the enmity with your lord,
Like the ever hurting arrow,
Makes sounds like *Kili Kili*,
From your belled anklets on the legs.

himānī hantavyam himagirinivāsaika-caturau
niśāyām̄ nidrāṇām̄ niśi-caramabhāge ca viśadau |
varaṁ lakṣmīpātram̄ śriya-matisṛhanto samayinām̄
sarojam̄ tvatpādau janani jayata-ścitraṁhi kaṁ || 87 ||



Mantra: hrīṁ sarpa sarpa maṁ

87 (Attracting of serpents)

Oh mother mine,
The lotus flower rots in snow,
But your feet are aces in being in snow,
The lotus flower sleeps at night,
But your feet are wakeful night and after night,
The lotus makes the goddess of wealth Lakshmi live in it,
But your feet gives Lakshmi to its devotees,
And so your two feet always wins over the lotus,
What is so surprising in this?

padam te kīrtīnām prapadama padam devi vipadām
katham nītam sadbhīḥ kaṭhina-kamathī-karpaṇa-tulām |
katham vā bāhubhyā-mupayamanakāle purabhidā
yadādāya nyastam dr̄ṣadi dayamānena manasā || 88 ||



Mantra: hrīṁ hrīṁ hrīṁ

88 (Making wild beasts obey)

Oh, Goddess Devi,
How did the poets compare,
The foreside of your merciful feet,
Which are the source of fame to your devotees,
And which are not the source of danger to them,
To the hard shell of tortoise,
I do not understand.
How did he who destroyed the three cities,
Take them in his hand,
And place them on hard rock (A rite in Hindu marriage called Asmarohanam),
During your marriage?

nakhai-rnākastrīṇāṁ karakamala-saṅkoca-śaśibhiḥ
tarūṇāṁ divyānāṁ hasata iva te caṇḍi caraṇau |
phalāni svāḥsthebhyaḥ kisalaya-karāgreṇa dadatāṁ
daridrebhyo bhadrāṁ śriyamaniśa-mahnāya dadatau || 89 ||



Mantra: hrīṁ

89 (Getting rid of all diseases)

Your moon like nails,
Oh mother who killed Chanda,
Which makes the celestial maidens,
Fold their hands in shame,
Forever tease your two feet,
Which unlike the holy trees in heaven,
(Which by their leaf bud like hands,
Give all they wish to the Gods,)
Give the poor people wealth and happiness,
Always and fast.

dadāne dīnebhyah śriyamaniśa-māśānusadrśīm
amandaṁ saundaryam prakara-makarandam vikirati |
tavāsmiñ mandāra-stabaka-subhage yātu caraṇe
nimajjan majjivah karaṇacaraṇah ṣṭcaraṇatām || 90 ||



Mantra: kṣāṁ kṣāṁ kṣīya kṣīya hrīṁ

90 (Cutting of bad spells cast)

My soul with six organs,
Is similar to the six legged honey bees,
Which dip at your holy feet,
Which are as pretty,
As the flower bunch,
Of the Celestial tree,
Which always grant wealth to the poor,
Whenever they wish,
And which without break showers floral honey.

padanyāsa-krīḍā paricaya-mivārabdu-manasah
skhalantaste khelam bhavanakalahamsā na jahati |
atastesāṁ śikṣāṁ subhagamaṇi-mañjīra-raṇita-
cchalādācakṣāṇam caraṇakamalam cārucarite || 91 ||



Mantra: om̄ hrīṁ hrīṁ hrīṁ

91 (Getting of land. Getting riches)

She who has a holy life,
The swans in your house,
Follow you without break,
As if to learn,
Your gait which is like a celestial play.
So thine lotus like feet,
Taking recourse to the musical sound,
Produced by gems in your anklets,
Appears to teach them what they want.

gatāste mañcatvam̄ druhina hari rudreśvara bhṛtaḥ
 śivah svaccha-cchāyā-ghaṭita-kapaṭa-pracchadapaṭah |
 tvadīyānām̄ bhāsām̄ pratiphalana rāgāruṇyatayā
 śarīrī śringāro rasa iva dṛśām̄ dogdhi kutukam || 92 ||



Mantra: om̄ hrīṁ hrīṁ hrīṁ

92 (Getting ability to rule)

Brahma, Vishnu, Rudra and Ishvara,
 Who are the gods who rule the world,
 Become the four legs of your cot,
 So that they are able to serve you always.
 Sadashiva who is white in color,
 Becomes the bed spread on which you sleep,
 And appears red, because he reflects your colour,
 And to your eyes which are the personification,
 Of the feelings of love,
 He gives lot of happiness.

arālā keśeṣu prakṛti saralā mandahasite
 śirīṣābhā citte dṛṣadupalaśobhā kucataṭe |
 bhṛśam tanvī madhye pṛthu-rurasijāroha viṣaye
 jagattratum śambho-rjayati karuṇā kācidaruṇā || 93 ||



Mantra: om̄ hrīṁ hrīṁ hrīṁ

93 (Fulfillment of desires)

Her mercy which is beyond.
 The mind and words of Our Lord Shiva,
 Is forever victorious in the form of Aruna,
 So as to save this world.
 That spirit of mercy is in the form of,
 Curves in her hairs,
 In the form of natural sweetness in her smile.
 In the form of pretty tenderness of a flower in her mind,
 In the form of firmness of a ruby stone in her breasts,
 In the form of thin seductiveness in her hips,
 In the form of voluptuousness in her breasts and back.

kalañkah kastūrī rajañikara bimbam jalamañam
kalābhīḥ karpūrai-rmarakatakarañdam nibiditam |
atastvadbhōgena pratidinamidam riktakuharam
vidhi-rbhūyo bhūyo nibidayati nūnam tava krte || 94 ||



Mantra: om̄ hrīṁ hrīṁ hrīṁ

94 (Getting all desires)

The moon that we know is thine jewel box,
Filled with water of incense,
The blackness we see in the moon,
The musk put for thy use in this box,
And the crescents we see of the moon
Is thy canister of emerald,
Full of divine camphor.
And for sure,
Brahma the creator refills these daily,
After your use,
So that they are always full.

purārante-rantah puramasi tata-stvacaraṇayoh
saparyā-maryādā taralakaraṇānā-masulabhā |
tathā hyete nītāḥ śatamakhamukhāḥ siddhimatulāṁ
tava dvāropāntaḥ sthitibhi-rāṇimādyābhi-ramarāḥ || 95 ||



Mantra: om̄ hrīṁ

95 (Getting of all desires)

You are Leading light of the home of Lord Shiva,
Who destroyed the three cities,
And so coming near you and worshipping at thine feet,
Are not for those with weak mind,
Who do not have control of their senses.
And that is why perhaps,
Indra and other Gods,
Stay outside your gates,
And attain your sweet self,
By practice of siddhis like Anima (become as small as an atom).

kalatram vaidhātram katikati bhajante na kavayah
śriyo devyāḥ ko vā na bhavati patiḥ kairapi dhanaiḥ |
mahādevam hitvā tava sati satinā-macarame
kucabhyā-māsaṅgaḥ kuravaka-taro-rapyasulabhaḥ || 96 ||



Mantra: klīm klīm klīm

96 (Attainment of knowledge and wealth)

Many poets reach the Goddess of learning,
The wife of the creator,
By composing soulful poems.
Many who search and attain riches,
Are termed as the Lord of the Goddess of wealth.
Oh, first among chaste woman,
Except Lord Shiva your consort.
Your breasts have not even touched,
The holy Henna tree (Kuravaka).

girāmāhu-rdevīm druhīṇagrhiṇī-māgamavido
hareḥ patnīm padmām harasahacarī-madritanayām |
turyā kāpi tvam̄ duradhigama-nissīma-mahimā
mahāmāyā viśvam̄ bhramayasi parabrahmamahiṣi || 97 ||



Mantra: klīm̄ klīm̄

97 (Redemption of the soul)

Oh, Parashakti who is one with Parabrahma,
Though those who have learned Vedas,
Call you as Brahma's wife Sarasvati,
Or call you as Vishnu's wife Lakshmi,
Or call you as Shiva's wife Parvati,
You are the fourth called Maha Maya,
Who gives life to the world,
And have attained all that is to attain.

kadā kāle mātaḥ kathaya kalitālaktakarasam
pibeyam̄ vidyārthī tava caraṇa-nirnejanajalam |
prakṛtyā mūkānāmapi ca kavītākāraṇatayā
kadā dhatte vāṇīmukhakamala-tāmbūla-rasatām || 98 ||



Mantra: hrīṁ

98 (Mastery over words)

Oh, mother mine,
When shall I, who begs for knowledge
Be able to drink, the nectar like water,
Flowing from your feet,
Mixed with reddish lac applied there?
When shall that water attain,
The goodness of saliva mixed with Thambola (Betel leaf),
From the mouth of goddess of learning,
Which made one born as mute,
Into the king of poets?

sarasvatyā lakṣmyā vidhi hari sapatno viharate
rateḥ pativratyam śithilapati ramyena vapuṣā |
ciram jīvanneva kṣapita-paśupāśa-vyatikarah
parānandābhikhyam rasayati rasam tvadbhajanavān || 99 ||



Mantra: hrīṁ

99 (Attainment of ultimate bliss)

Those who worship Thee, Oh Mother,
Are so learned and so rich,
That even Brahma and Vishnu,
Are jealous of them
They are so handsome,
That even the wife of Cupid, Rathi,
Yearns for them.
He unbound from the ties of this birth,
Always enjoys ecstatic happiness,
And lives for ever.

pradīpa jvālābhi-rdivasakara-nīrājanavidhiḥ
sudhāsūte-ścandropala-jalalavai-raghyaracanā |
svakīyairambhobhiḥ salila-nidhi-sauhityakaranāṁ
tvadīyābhi-rvāgbhi-stava janani vācāṁ stutiriyam || 100 ||



Mantra: om̄ hrīṁ

100 (Attainment of all occult powers)

Oh Goddess who is the source of all words,
This poem which is made of words,
That you only made,
Is like showing the camphor lamp to the Sun,
Is like offering as ablation to the moon,
The water got from the moon stone,
And is like offering water worship,
To the sea.

Here ends the Sundarya Lahari of Adi Shankara.