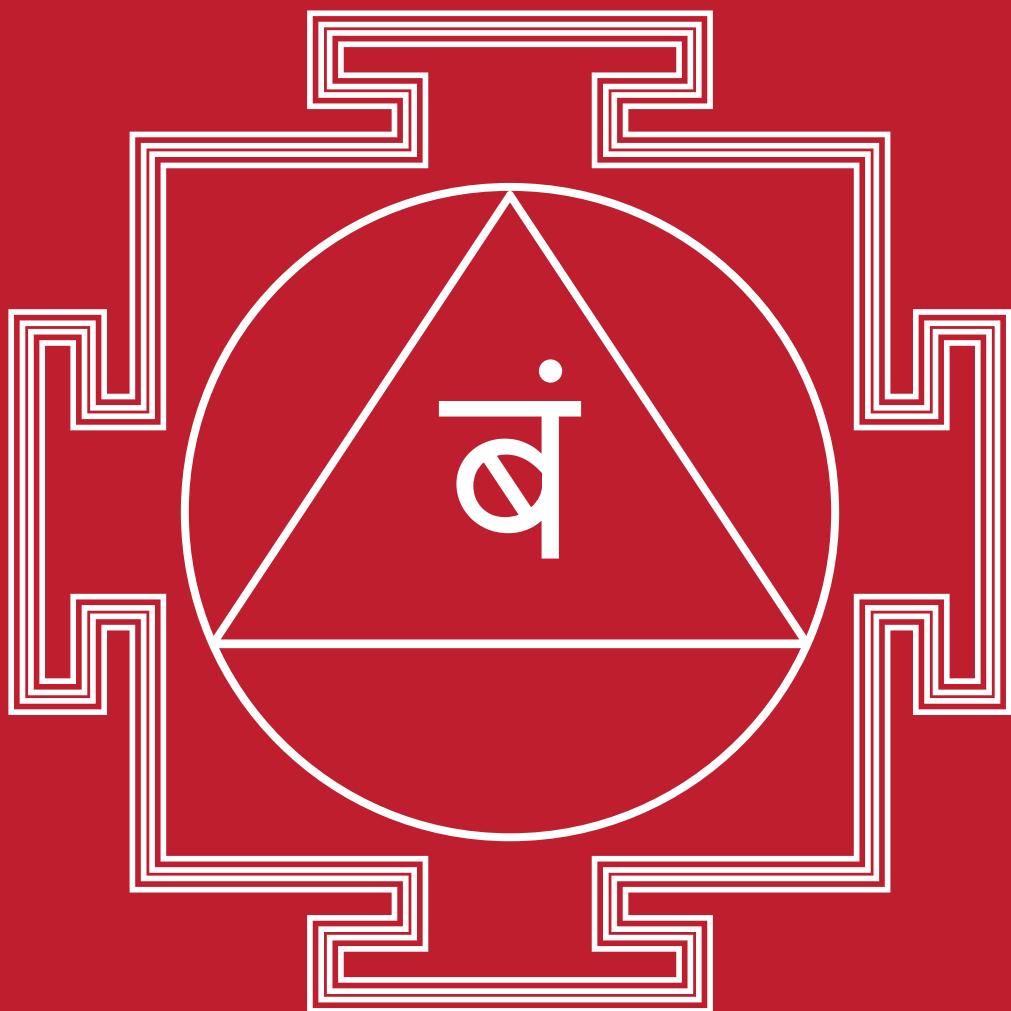


# Kāmākhyā-Bhairava

Vishesh Sādhana Guidelines



**Bhairava Anugraha**

His Grace on us!



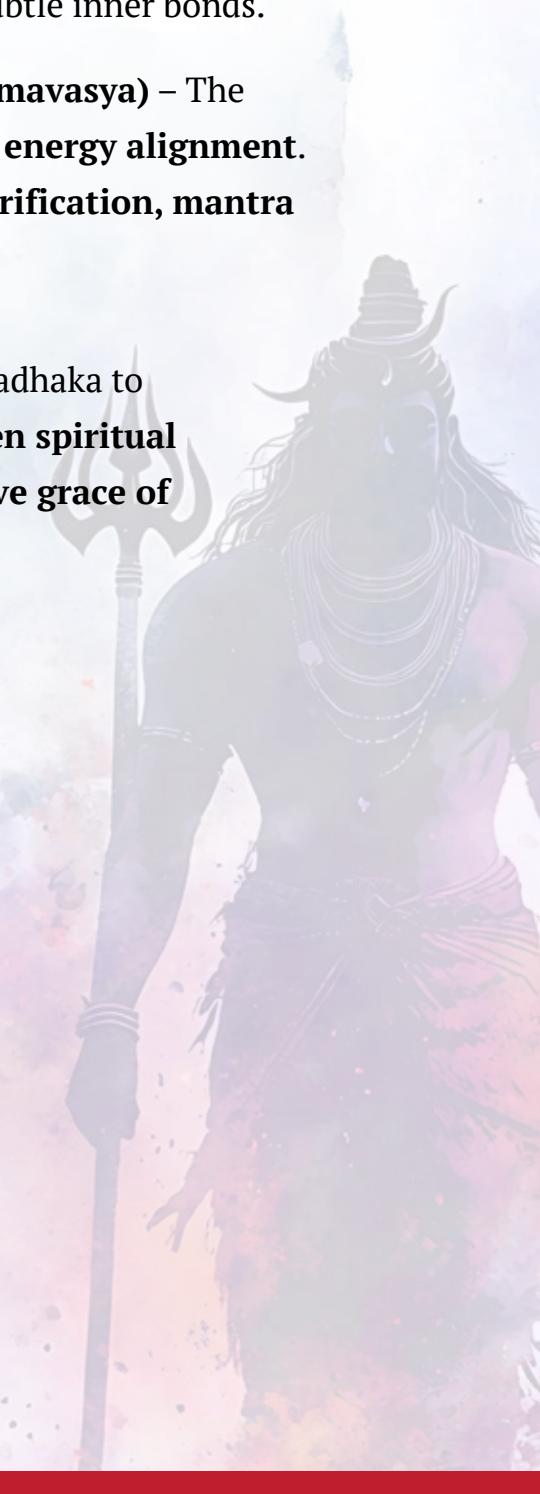
## Kāmākhyā–Bhairava

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This sacred sadhana can be performed on four of the most potent and spiritually charged nights of the year, each offering unique blessings and transformative power for Tantra sadhakas:

- 1. Maha Shivaratri** – The night when Lord Shiva's consciousness is most accessible. Performing sadhana on this night awakens **inner wisdom, purification, and divine grace**, dissolving past karmas and elevating spiritual awareness.
- 2. Holika Dahan (Chhoti Holi)** – The night of burning negativity and ego. This is the perfect time to **release inner impurities, attachments, and obstacles**, invoking divine protection and transformative energy.
- 3. Naraka Chaturdaśī** – Known as the night of **victory over inner darkness**, it is highly auspicious for sadhana dedicated to **Bhairava and protective deities**, helping the practitioner conquer fears, negativity, and subtle inner bonds.
- 4. Kārtika Amāvasyā (New Moon of Kārtika / Daksha Amavasya)** – The spiritually charged night of **cosmic renewal and subtle energy alignment**. Sadhana performed on this night magnifies **spiritual purification, mantra potency, and the blessings of Shakti and Bhairava**.

Practicing this sadhana on any of these nights allows the sadhaka to **connect deeply with the divine energies, awaken hidden spiritual potential, and receive the protective and transformative grace of Maa Kāmākhyā and Bhairava**.



## Why this sadhana?

*“Coming These two nights — Naraka Chaturdaśī and Kārtika Amāvasyā — are the nights when the veil between life and death, light and shadow, is thinnest.*

*The fire of Bhairava burns away ignorance, and the womb of Kāmākhyā receives all the fallen seeds of karma to transform them.*

*Whoever meditates on these two tattvas together — Bhairava as Consciousness and Kāmākhyā as Power — moves beyond the fear of darkness and attains inner freedom.”*

## Time and Place

- **Time:** Begin after 10:30 PM and continue past midnight (till 1:30 AM ideally).
- **Direction:** Face North-East (Īśāna), the direction of Bhairava and South (Dakshina)

who have completed Bhairava Dikisha.

- **Place:** Quiet, dimly lit area with ghee lamp and incense.
- **Seat (Āsana - kusha):** Use a black or red woolen cloth seat or as comfortable one.
- **Symbols:**
  - Place a Yantra of Śrī Kāmākhyā or Śrī Guru bhairava , download in Webpage or DM to get the Bhaiarva Yantra.
  - Keep white ash gourd (safed petha) or lemon if you intend to offer bali.



## Pūrvasevā (Preparation)

### 1. Ācamana & Prānāyāma — Purify the body and mind:

Om Keśavāya Svāhā | Om Nārāyanāya Svāhā | Om Mādhavāya Svāhā |

Finally, while reciting the following mantra, pour water into the right hand and release it through the gap between the middle and ring fingers into a plate.

**Om Govindaya Namah**

### 2. Bhūtaśuddhi (Inner Purification)

Visualize five flames within:

- Head (Ākāśa) — Blue flame
- Chest (Vāyu) — Green
- Navel (Agni) — Red
- Thighs (Jala) — White
- Feet (Prthvī) — Yellow

Merge all into the heart.

## Āvāhana (Invocation)

Recite with connection and deep feeling:

**“Om Aim Hrīm Klīm Kāmākhyāyai Namah | Om Hrīm Bhairavāya Namah ||”**

Sprinkle water on yantra, lamp, and your heart.

## Anganyāsa & Karananyāsa

(Using Bhairava Tantra mantra form)

### Anganyāsa

Om Bhairavāya Hridayāya Namah |

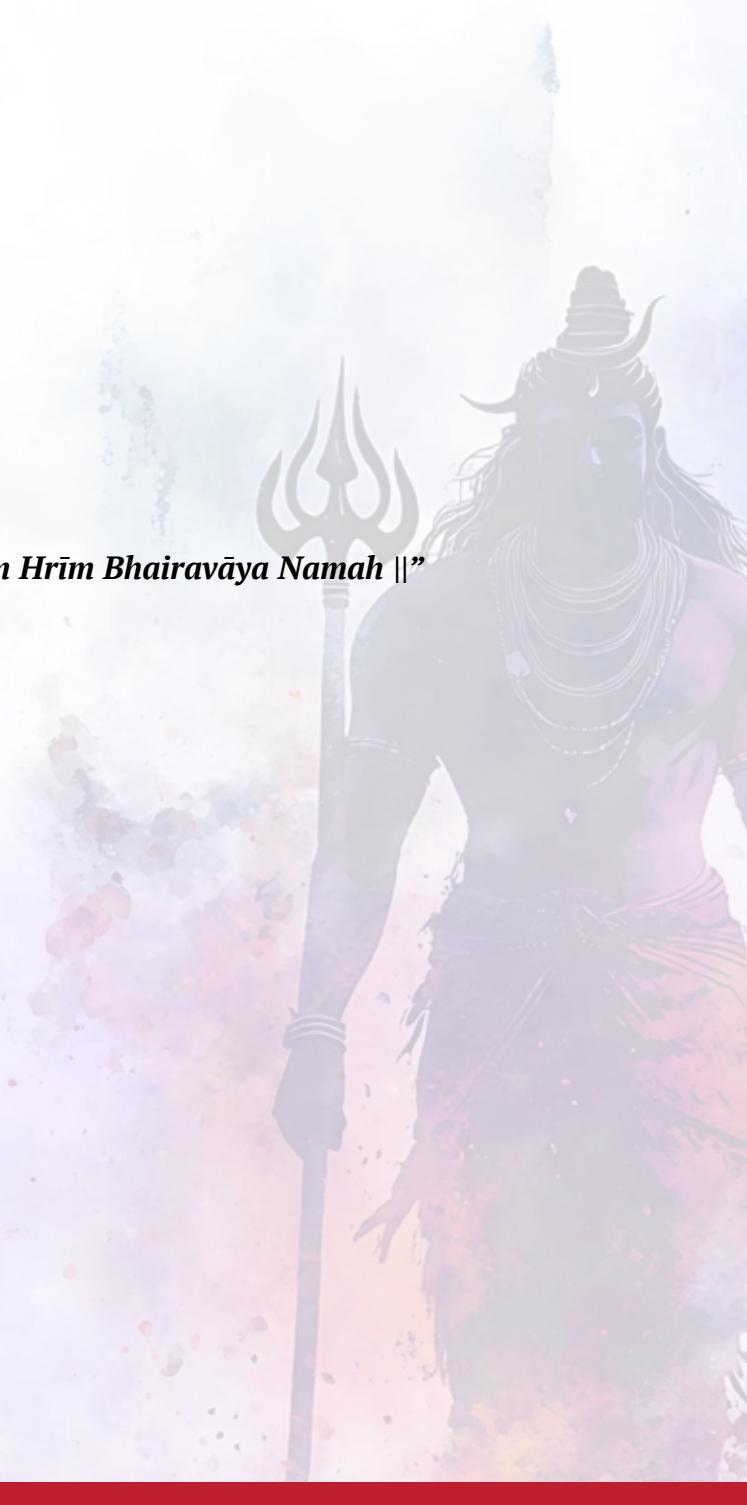
Om Rudrāya Śirase Svāhā |

Om Kālabhairavāya Śikhāyai Vasat |

Om Kāmākhyāyai Kavacāya Hum |

Om Kālīyai Netra-trayāya Vasat |

Om Tripurāyai Astrāya Phat ||



### Karananyāsa

Om Hrīm Angusthābhyaṁ Namah |  
Om Klīm Tarjanībhyaṁ Namah |  
Om Aim Madhyamābhyaṁ Namah |  
Om Hrīm Anāmikābhyaṁ Namah |  
Om Klīm Kanisthikābhyaṁ Namah |  
Om Aim Karatalakaraprsthābhyaṁ Namah ||

**Please DM to receive the detailed steps for sadhakas who have completed Pratham charana, Rudraksha Diksha (Bhairava Kavacham) and Dwitiya Charana, specifically the Anganyāsa & Karananyāsa Tantra procedures (Elaborated steps).**

### Dhyāna (Meditation Verse)

*“Digambarā, Bhairava-svarūpā, Trinetra, Ugrā, Karunāmayī,  
Śmaśāna-vāsinī, Mā Kāmākhyā, Dehi me Jñānam, Moksam, Anugraham.”*

Visualize Bhairava seated in cremation ground, surrounded by fire, and *Mā Kāmākhyā* as radiant red energy rising from the earth — merging into him.

रक्तवर्णा त्रिनेत्रां च चन्द्रसूर्याश्चिलोचनाम्।  
स्मरमुखीं वराभीति हस्तां कामाख्यां नमास्यहम्॥

**Raktavarnām trinetrām ca candraśuryāgnilocanām,  
Smeramukhīm varābhīti hastām Kāmākhyām namāmyaham.**

ରକ୍ତବର୍ଣ୍ଣାମ୍ ତ୍ରିନେତ୍ରାମ୍ ଚା ଚନ୍ଦ୍ରଶୁର୍ଯ୍ୟାଗ୍ନିଲୋଚନାମ୍ ।  
ସମ୍ରମୁଖୀମ୍ ବରାଭୀତିହୀତ୍ରାମ୍ ହସ୍ତାମ୍ କାମାଖ୍ୟାମ୍ ନମାମ୍ୟହମ୍ ॥

## Japa & Main Mantras

### Dhyāna Mantra for Kāmākhyā

“Om Aim Hrīm Klīm Kāmākhyāyai Namah”

### Tantra Mantra for Bhairava

“Om Hrīm Batuka Bhairavāya Svāhā”

or

“Om Hrīm Ksam Bhairavāya Namah”

### Combined Kaula Mantra (for advanced sādhaka)

“Om Aim Hrīm Klīm Bhairava-Kāmākhyāyai Namah Svāhā”

**Japa Count:** Minimum 108 or multiples of 3 (like 324).

## Bali & Tattva Offerings

This is symbolic offering – **no harm or violence.**

These two nights represent cutting the *ego* (Naraka) and *absorbing darkness into light* (Amāvasyā).

### White Ash Gourd (Safed Petha) or Lemon Bali:

1. Energize it with the mantra:

“Om Ksam Bhairavāya Balim Samarpayāmi”

2. Touch it to your forehead, heart, and navel.

3. Pierce it with a trishula or cut with knife (Apply turmeric and Kumkum on each side and place at Puja Space) where this act symbolically – visualizing all inner negativities released.

4. Offer the juice/portion to the *earth* (outside or near a Peepal tree).

5. On top of cut lemon you can even light up a camper at last during Arathi or Final rituals. (Optional)

Here, Lemon represents the solar tejas and neutralizes graha dosa, while Ash Gourd absorbs and dissolves *tāmasika energies* – hence used for protection and purification.

## Arādhana & Pūrnāhuti

Light camphor, ring bell or damaru and chant:

**“Om Bhairavāya Namah | Om Kāmākhyāyai Namah | Anugraham Dehi Me Devi |”**

Offer Red flowers, incense, and surrender with palms joined.

Sit in silent meditation for a 10 minutes, letting the *prāna* settle in the heart.

## 10. Words to remember

“Remember, this Naraka Chaturdaśī is not about outer darkness, it is the destruction of inner Naraka — ignorance, lust, pride.

*Kārtika Amāvasyā* is not emptiness, but the womb of Kāmākhyā — where all dissolved seeds of karma are reborn as light.

When you invoke Bhairava and Kāmākhyā together, you are invoking both *the Fire and the Womb* — Consciousness and Power merging as Liberation.”

## Closing Mantra:

“Om Tat Sat Om Bhairava Kāmākhyā Guru Paramparāyai Namah”

Close your eyes and saluation to Guru Parampara

“Om Gurubhyo Namah

Om Matsyendranāthāya Namah

Om Gorakshanāthāya Namah

Om Jalandhar Nāthāya Namah

Om Kanifnathāya Namah

Om Charpatināthāya Namah

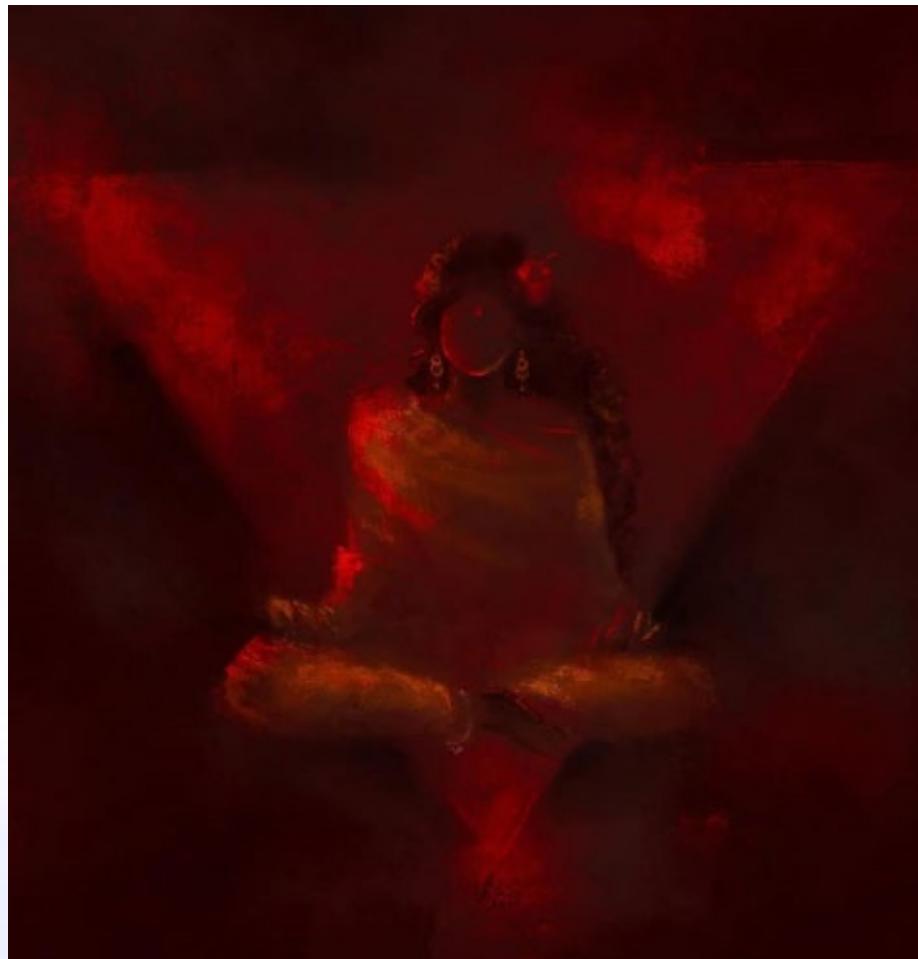
Om Nityānandānāthāya Namah

Om Param Guru Bhairavāya Namah”



**Visualization:**

- Lineage of Nath Gurus forms a **protective circle** around the sadhaka.
- **Shakti flows** from the first Guru (Matsyendranāthāya) to your heart and third eye.
- Feel **inner guidance, protection, and alignment**.



Remember, these steps are a guarded secret meant solely for those initiated in the true path of Bhairava Sadhana. Keep this knowledge within the circle of Sadaka and approach it with utmost reverence and discretion.

May Bhairava's grace illuminate your path!

॥ॐ भैरवाय नमः ॐ कामाख्यै नमः ॥



*May Bhairava guide and bless your Sadhana!*