

असुर-सुर-वृन्द-वन्दितम् अभिमत-वर-वितरणे निरतम् ।

दर्शन-शताग्र्य-पूज्यं प्राण-तनुं गणपतिं वन्दे ॥

I worship *Gaṇeśa*, of the form of *prāṇa*, worshiped by the multitude of *asura-s* and *deva-s*, engaged in giving favorable boons, who is worshiped at the start in the hundreds of traditions.

वर-वीर-योगिनी-गण-सिद्धा-वलि-पूजिताङ्घ्रि-युगलम् ।

अपहृत-विनयि-जनार्तिं वटुकम् अपानाभिधं वन्दे ॥

I worship *Vaṭuka* (the boy), whose two feet are worshiped by the lineages of *vīra-s*, *yoginī-s* and *siddha-s*, who takes away the troubles of those bowing in obeisance and splits the lower plexus.

आत्मीय-विषय-भोगैर् इन्द्रिय-देव्याः सदा हृद् अम्भोजे ।

अभि-पूजयन्ति यं तं चिन्मयम् आनन्दभैरवं वन्दे ॥

I worship that *Ānandabhairava* of the form of consciousness whom the goddesses, who enjoy the first person experience via the field of sense organs, ever worship in the lotus of the heart.

यद्-धीबलेन विश्वं भक्तानां शिव-पथं भाति ।

तम् अहम् अवधान-रूपं सद्गुरुम् अमलं सदा वन्दे ॥

I ever worship the preceptor, in his pure meditation-form, who by the strength of his intellect enlightens all the devotees on the path of *Śiva*.

उदयावभास-चर्वण-लीलं विश्वस्य या करोत्य् अनिशम् ।

आनन्दभैरवीं तां विमर्श-रूपाम् अहम् वन्दे ॥

I worship that *Ānandabhairavī* of the form of knowledge, who constantly performs the play of the emergence, expansion and dissolution of the universe.

अर्चयति भैरवं या निश्चय-कुसुमैः सुरेश-पत्रस्था ।

प्रणमामि बुद्धिरूपां ब्रह्माण्णीं ताम् अहम् सततम् ॥

I ever salute that *Brāhmāṇī* of the form of intellect, who worships the *Bhairava* with flowers of cognition in the petal of the lord of the gods (*Indra*).

कुरुते भैरव-पूजाम् अनल दलस्थाभिमान-कुसुमैर् या ।  
नित्यम् अहंकृति रूपां वन्दे तां शांभवीम् अम्बाम् ॥

I ever worship that mother *Śāmbhavī* of the form of ego, who performs *Bhairava*-worship with flowers of I-ness in the petal of *Agni*.

विदधाति भैरवार्चा दक्षिण-दलगा विकल्प-कुसुमैर् या ।  
नित्यं मनः स्वरूपां कौमारीं ताम् अहं वन्दे ॥

I ever worship that *Kaumārī* of the form of the mind, who offers *Bhairava*-worship with flowers of diverse thoughts in the southern petal (i.e. of *Yama*).

नैरृत-दलगा भैरवम् अर्चयते शब्द-कुसुमैर् या ।  
प्रणमामि श्रुति-रूपां नित्यं तां वैष्णवीं शक्तिं ॥

I ever salute that *śakti Vaiṣṇavī* of the form of hearing, who worships the *Bhairava* with flowers of sound in the petal of *Nirṛti*.

पश्चिम-दिग्-दल-संस्था हृदय-हरैः स्पर्श-कुसुमैर् या ।  
तोषयति भैरवं तां त्वग्-रूप-धरां नमामि वाराहीम् ॥

I salute that *Vārāhī* bearing the form of skin, who pleases the *Bhairava* in the heart-lotus with flowers of touch in the western petal.

वरतर-रूप-विशेषैर् मारुत-दिग्-दल-निषण्ण-देहा या ।  
पूजयति भैरवं तां इन्द्राणीं दृक्-तनुं वन्दे ॥

I worship that *Indrāṇī* of the form of sight, who worships the *Bhairava* with excellent forms, with her body stationed in the petal of *Vāyu*.

धनपति-किसलय-निलया या नित्यं विविध-षड्-रसा-हरैः ।  
पूजयति भैरवं तां जिह्वाभिख्यां नमामि चामुण्डां ॥

I salute that *Cāmuṇḍā* of the form of the tongue, who ever worships the *Bhairava* with the garlands of the diversity of six tastes, stationed in the petal of *Kubera*.

ईश-दलस्था भैरवम् अर्चयते परिमलैर् विचित्रैर् या ।  
प्रणमामि सर्वदा तां घ्राणाभिख्यां महालक्ष्मीम् ॥

I ever salute that *Mahālakṣmī* of the form of the nose, who worships the *Bhairava* with diverse smells stationed in the petal of *Īśāna*.

षड्-दर्शनेषु पूज्यं षट्-त्रिंशत्-तत्त्व-संवलितम् ।

आत्माभिख्यं सततं क्षेत्रपतिं सिद्धिदं वन्दे ॥

I ever worship that success-giving *Kṣetrapati* of the form of the first-person-experiencer worshiped in the six schools and encircled by the 36 *tattva*-s.

संस्फुरद्-अनुभव-सारं सर्वान्तः सततं संनिहितम् ।

नौमि सदोदितम् इत्थं निज-देहग-देवता-चक्रम् ॥

I salute the ever-renewing circle of deities right here in my own body, vibrating in unison, in continual conjunction, present within all [existence] as the essence of first-person experience.