



Rudra Yamala Tantra

Bala Patalam – Literal Translation

SRIVIDYA TANTRA PEEDOM



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RUDRA YAMALA TANTRA BALA PATALAM



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SRIVIDYA TANTRA PEEDOM

Verses in Sanskrit and Transliterated to IAST.

अथ बालात्रिपुरापञ्चाङ्गम् बालापटलम् ।

atha bālātripurāpañcāṅgam bālāpaṭalam |

From here, the discussion is on the five limbs of Srividya Bala Tripura Sundari.

The five limbs are:

1. Patala – forms of Goddess like Yantra (visual form), mantra (sound form), dhyana (meditation form), etc.
2. Paddhati – method of worshiping Goddess
3. Kavacha – armor for protection
4. Sahasranama – thousand names of Goddess
5. Stotra – hymn praising the Goddess

The first subsidiary text in the five limb, the Patala is discussed in verses that follow.

कैलासशिखरासीनं भगवन्तमुमापतिम् ।

चन्द्रार्धमुकुटं देवं सोमसूर्याग्निलोचनम् ॥ 1 ॥

kailāsaśikharāsīnaṁ bhagavantamumāpatim |

candrārdhamukutaṁ devaṁ somasūryāgnilocanam || 1 ||

Lord Shiva, the husband of Uma was seated on the peak of Kailasa mountain. He had crescent moon on his diadem, and his three eyes were moon, sun and fire. (This verse including the 3 eyes as moon, sun and fire has much depth and tantric significance, but we will limit to verbal simple meaning in this translation.)

गजचर्मपरीधानं विरूपाक्षं सुरार्चितम् ।

गणगन्धर्वयक्षेन्द्र देवासुरनमस्कृतम् ॥ 2 ॥

gajacarmaparīdhānaṃ virūpākṣaṃ surārcitaṃ |

gaṇagandharvayakṣendra devāsuranamaskṛtaṃ || 2 ||

Lord Shiva wearing elephant skin and having three eyes, was worshipped by the Gods.
The Gandharvas, Yakshas, Devas and Asuras were bowing with respect.

विहसन्तं जपन्तं च पठन्तं च मुहुर्मुहुः ।

उत्थाय प्रणता भूत्वा चेदं पृच्छति भैरवी ॥ 3 ॥

vihasantaṃ japantaṃ ca paṭhantaṃ ca muhurmuḥuḥ |

utthāya praṇatā bhūtvā cedam pṛcchati bhairavī || 3 ||

After worshipping her lord, with prayers and praises, Goddess Bhairavi (wife of Shiva/Bhairava) rose up and bowed to the lord. She started asking queries to the lord.

We see that Agama approach is followed in this scripture where Goddess takes the role of asking questions and Shiva answers. In Nigama approach, Shiva asks questions and Goddess answers.

श्रीभैरवी ।

भगवन् करुणाम्भोधे सर्वागमविशारद ।

त्वत्प्रसादान्मया सर्वाः श्रुता विद्याः सुरेश्वर ॥ 4 ॥

śrībhairavī |

bhagavan karuṇāmbhodhe sarvāgamaviśārada |

tvatprasādānmayā sarvāḥ śrutā vidyāḥ sureśvara || 4 ||

Shri Bhairavi said:

O Lord, who is the ocean of compassion and revealer of agamas.

O Sureshvara, with your grace I was able to hear the various vidyas.

इदानीं श्रोतुमिच्छामि बालां त्रिपुरसुन्दरीम् ।

देयास्ति यदि मे देव वद विद्यां महेश्वर ॥ 5 ॥

idānīm śrotumicchāmi bālām tripurasundarīm |

deyāsti yadi me deva vada vidyām maheśvara || 5 ||

Now I wish to hear about Bala Tripurasundari.

O Maheshvara, if possible please reveal this vidya to me.

श्रीभैरवः ।

शृणु देवि प्रवक्ष्यामि पञ्चाङ्गं साधकेष्टदम् ।

पटलं पद्धतिं वर्म तथा नाम्नां सहस्रकम् ॥ 6 ॥

śrībhairavaḥ |

śṛṇu devi pravakṣyāmi pañcāṅgaṁ sādhaḥkeṣṭadam |

paṭalaṁ paddhatiṁ varma tathā nāmnāṁ sahasrakam || 6 ||

Shri Bhairava replied:

Listen Devias I reveal the five limbs of Goddess Bala desired by sadhakas, which has the following sub texts - Patala - Forms, Paddhati - Methods, Kavacha - Armor, Shasranama - thousand names.

स्तवराजं महादेवि शृणुष्वैकाग्रमानसा ।

श्रीबाला परमेशानी भुक्तिमुक्तिप्रदायिनी ॥ 7 ॥

stavarājaṃ mahādevi śṛṇuṣvaikāgramānasā |
śrībālā parameśānī bhuktimuktipradāyinī || 7 ||

Final sub text being hymns of praises called Stavaraja. O Mahadevi, listen to this with one pointed focus. Shri Bala Parameshwari bestows both materialistic wellbeing and spiritual liberation.

राज्यं देयं शिरो देयं गृहं लक्ष्मीयुतं तथा ।

सर्वं देयं महादेवि न देयमिदमुत्तमम् ॥ 8 ॥

rājyaṃ deyaṃ śiro deyaṃ gṛhaṃ lakṣmīyutaṃ tathā |
sarvaṃ deyaṃ mahādevi na deyamidamuttamam || 8 ||

O Mahadevi, one may give away kingdom, life, house, wealth and prosperity, and everything one possesses. But this vidya should never be given away (to those who are not true spiritual seekers).

अस्या विद्यायाः सदृशी विद्या नान्या कलौ युगे ।

श्रीबालात्रिपुराविद्या शीघ्रं सिद्धिप्रदा स्मृता ॥ 9 ॥

asyā vidyāyāḥ sadṛśī vidyā nānyā kalau yuge |
śrībālātripurāvidyā śīghraṃ siddhipradā smṛtā || 9 ||

There is no other Vidya resembling this Vidya, suitable for Kali Yuga. Shri Bala Tripura vidya gives siddhi (accomplishment in Sadhana) quickly.

देया शिष्याय शान्ताय गुरुभक्तिरताय च ।

नाभक्ताय प्रदातव्या विद्येयं परमेश्वरि ॥ 10 ॥

deyā śiṣyāya śāntāya gurubhaktiratāya ca |

nābhaktāya pradātavyā vidyeyaṃ parameśvari || 10 ||

It should be revealed only to disciples who have control over senses, and who are devoted to their Guru. O Parameshvari, this vidya should not be revealed to a disciple that is not dedicated to spiritual path.

मन्त्रोद्धारं तथा यन्त्रं प्रस्तारं ध्यानमेव च ।

प्रयोगान् संप्रवक्ष्यामि देवदेव्या महेश्वरि ॥ 11 ॥

mantroddhāraṃ tathā yantraṃ prastāraṃ dhyānameva ca |
prayogān saṃpravakṣyāmi devadevyā maheśvari || 11 ||

O Maheshvari, I will reveal the mantra, yantra, prastara, dhyana, and prayoga of Goddess Bala.

प्रथमं शृणु देवेशि मन्त्रोद्धारं फलप्रदम् ।

गोपनीयं प्रयत्नेन येन सिद्धिः प्रजायते ॥ 12 ॥

prathamam śṛṇu deveśi mantroddhāraṃ phalapradam |
gopanīyaṃ prayatnena yena siddhiḥ prajāyate || 12 ||

O Deveshi, first listen to the unfolding of the fruitful mantra. All effort should be made to conceal it, as knowledge of it gives Siddhi.

वाग्भवं कामराजश्च शक्तिमध्येऽभिधं न्यसेत् ।

नमोऽन्ते देवि बालाया मन्त्रोऽयं चाष्टवर्णकः ॥ 13 ॥

vāgbhavaṃ kāmaraṇḍaśca śaktimadhye'bhidhaṃ nyaset |

namo'nte devi bālāyā mantro'yaṃ cāṣṭavarṇakaḥ || 13 ||

The mantra is formed by combining airṃ - Vagbhava Bija, klīm - Kamaraja Bija, sauḥ - Shakti Bija, and adding Namah at the end. Mantra of Bala is airṃ - klīm - sauḥ namah

नापि विघ्नो न वाशौचो न वारनियमस्तथा ।

स्वयं सिद्धो महादेवि मन्त्रराजः कलौ युगे ॥ 14 ॥

nāpi vighno na vāśauco na vāranīyamastathā |

svayaṃ siddho mahādevi mantrarājaḥ kalau yuge || 14 ||

No obstacles, No impurity and No restrictions are linked to this mantra. O Mahadevi, it is the King of Mantras in the Kali Yuga which can make a person a Siddha.

दक्षिणामूर्तिपङ्क्त्यौ च मुनिश्छन्दः क्रमात् स्मृतम् ।

देवता त्रिपुरा बाला आद्यन्ते बीजशक्तिके ॥ 15 ॥

dakṣiṇāmūrtipaṅktyau ca muniśchandaḥ kramāt smṛtam |

devatā tripurā bālā ādyante bījaśaktike || 15 ||

For Mantra - Dakshinamurti is the Seer, Pankti is the Metre for pronunciation, and Goddess for the mantra is Tripura Bala. "Aim" is the (Bija) Seed and "Sauh" the (Shakti) Energy.

क्लीं कीलकं समादिष्टं धर्मकामार्थमुक्तये ।

शिरसि वदने देवि हृदये गुह्यदेशके ॥ 16 ॥

klīm kīlakaṃ samādiṣṭaṃ dharmakāmārthamuktaye |

śirasi vadane devi hṛdaye guhyadeśake || 16 ||

"Klim" is the Keelakam (key to unlock). For Sankalpa (stating purpose) - Its application is for attaining Dharma, Artha, Kama and Moksha. Nyasa is to be done on top of head, heart region and reproductive region.

पादयोर्नाभिकमले सर्वाङ्गे च तथा न्यसेत् ।

ऋष्यादिकं महादेवि कुर्यान्न्यासविकल्पनाम् ॥ 17 ॥

pādayornābhikamale sarvāṅge ca tathā nyaset |
ṛṣyādikaṃ mahādevi kuryānnyāsavikalpanām || 17 ||

Nyasa also to be done on feet, lotus in navel region and all body parts. The various nyasa prescribed by Rishis for Goddess Bala is to be followed.

करन्यासं षडङ्गं च बीजैः कुर्यान्महेश्वरि ।

अस्या ध्यानं प्रवक्ष्यामि साधकानां हितप्रदम् ॥ 18 ॥

karanyāsaṃ ṣaḍaṅgaṃ ca bījaiḥ kuryānmaheśvari |
asyā dhyānaṃ pravakṣyāmi sādhakānāṃ hitapradam || 18 ||

The various Nyasa include Kara Nyasa (for Hands) and Shadanga Nyasa (for six key regions), which are done with the bijas in the mantra, O Maheshvari.
Now I will reveal the dhyana form for meditation, for the benefit of sadhakas.

रक्ताम्बरां चन्द्रकलावतंसां समुद्यदादित्यनिभां त्रिनेत्राम् ।

विद्याक्षमालाभयदानहस्तां ध्यायामि बालामरुणाम्बुजस्थाम् ॥ 19 ॥

raktāambarāṃ candrakalāvatamsāṃ samudyadādityanibhāṃ trinetraṃ |

vidyākṣamālābhayadānahastām dhyāyāmi bālāmaruṇāmbujasthām || 19 ||

Goddess Bala is to be meditated as wearing red clothes, with a crescent moon on her forehead, effulgent as the rising sun and with three eyes. She has four hands, holding a book and a rosary, showing the gestures of protection and blessing, and she is seated on a red lotus.

इति ध्यात्वा महादेवीं जपेन्मन्त्रं सुसिद्धिदम् ।

लक्षत्रयं पुरश्चर्याविधौ साधकसत्तमः ॥ 20 ॥

iti dhyātvā mahādevīm japeṇmantram susiddhidam |

lakṣatrayaṁ puraścaryāvidhau sādhakasattamaḥ || 20 ||

The sadhaka should meditate on this form while repeating the mantra for success in achieving Siddhi. The sadhaka needs to repeat the mantra 3,00,000 times (japa) before doing Purascharana. Purascharana is a ritual for attaining siddhi. In Purascharana, 1/10 of japa count is used doing homa (offering in fire), 1/10 of homa count is used for tarpana (liquid oblation), 1/10 of tarpana count is used for marjana (self clensing) and 1/10 of marjana count is for bhojana (to feed).

अथ वक्ष्यामि देवेशि यन्त्रोद्धारं सुदुर्लभम् ।

साधकस्य महादेव्या भुक्तिमुक्तिफलप्रदम् ॥ 21 ॥

atha vakṣyāmi deveśi yantroddhāraṁ sudurlabham |

sādhakasya mahādevyā bhuktimuktiphalapradam || 21 ||

Now I reveal the Yantra of Goddess Bala, which is not easily obtained and which bestows both materialistic wellbeing and spiritual liberation.

बिन्दुत्रिकोणवसुकोणकनागपत्रवृत्तत्रयाञ्चितमहीसदनत्रयं च ।

बालादिचक्रमिदमार्तिहरं गिरीशे ब्रह्मेन्द्रविष्णुनमितं गदितं मया ते ॥ 22 ॥

bindutrikonaṣasukonakanāgapatravṛttatrayāñcitamahīśadanatrayaṃ ca |

bālādicakramidamārtiharaṃ girīśe brahmendraviṣṇunamitaṃ gaditaṃ mayā te || 22 ||

The Yantra has a Bindu in the center of a triangle, which is surrounded by eight triangles, this is further surrounded by eight petals, adorned with three circles and also has an enclosure.

O daughter of Himavan (Himalaya mountain), this yantra of Bala along with her attendant deities destroys greed. Vishnu and Brahma offers homage to this yantra revealed by me .

एवं विलिखिते यन्त्रे पीठशक्तीः प्रपूजयेत् ।

इच्छाज्ञानक्रियाश्चैव कामिनी कामदायिनी ॥ 23 ॥

रती रतिप्रियानन्दा मनोन्मन्यपि वान्तिमा ।

पीठशक्तीरिमा इष्ट्वा पीठं तन्मनुना दिशेत् ॥ 24 ॥

evam vilikhite yantre pīṭhaśaktiḥ prapūjayet |

icchājñānakriyāścaiva kāmīnī kāmādāyīnī || 23 ||

ratī ratipriyānandā manonmanyapi vāntimā |

pīṭhaśaktīrimā iṣṭvā pīṭhaṃ tanmanunā diśet || 24 ||

One should worship the Shaktis residing in the pedestal, while inscribing the Yantra. The pedestal Shaktis are Will (Iccha), Knowledge (Jnana), Action (Kriya), Generate Desire (Kamini), Giver of what is Desired (Kamadayini), Pleasure (Rati), Joy resulting from Pleasure (Ratipriyananda), and Thoughts (Manonmani)

व्योमपर्वततार्तीयं सदाशिवमहापदम् ।

पीठपद्मासनायान्ते नमोन्तः पीठमन्त्रकः ॥ 25 ॥

vyomaparvatatārtīyaṃ sadāśivamahāpadam |
pīṭhapadmāsanāyānte namontaḥ pīṭhamantrakaḥ || 25 ||

The mantra to be used for placing the pedestal (Peedha) shaktis is: " vyoma parvata tārtīyaṃ sadāśiva mahāpadam pīṭha padmāsanāyā namah".

षोडशार्णस्ततो मूर्तौ क्लिप्तायां मूलमन्त्रतः ।
आवाहय पूजयेद् देवीमुपचारैः पृथग्विधैः ॥ 26 ॥

ṣoḍaśārṇastato mūrtau kliptāyāṃ mūlamantrataḥ |
āvāhya pūjayed devīmupacāraiḥ pṛthagvidhaiḥ || 26 ||

After using the 16 syllables pedestal mantra, the sadhaka should use the root mantra to invoke Devi. After invoking the Goddess in the yantra, she is to be worshiped with the ritual accessories, following the rules of puja.

देवीमिष्ट्वा मध्ययोनौ त्रिकोणे मतिपूर्वकः ।
वामकोणे रतिं दक्षे प्रीतिमग्रे मनोभवाम् ॥ 27 ॥

devīmiṣṭvā madhyayonau trikoṇe matipūrvakaḥ |
vāmakōṇe ratiṃ dakṣe prītimagre manobhavām || 27 ||

Having invoked the Goddess Bala in the centre of the yoni (Bindu in the central triangle), one should worship her three main attendant deities Rati on the left, Priti on the right, and Manobhava at the apex of central triangle.

योन्यां तु वह्निकोणादावङ्गानि परिपूजयेत् ।
मध्ययोन्यां बहिः पूर्वदिक्षु चाग्रे स्मरान्नपि ॥ 28 ॥

वाणदेवीस्तद्वदेव शक्तीरष्टासु योनिषु ।

सुभगाख्या भगा पश्चात्तृतीया भगसर्पिणी ॥ 29 ॥

भगमाला तथानङ्गाद्यानङ्गकुसुमा परा ।

अनङ्गमेखलानङ्गमदनेत्यष्टशक्तयः ॥ 30 ॥

yonyām tu vahnikoṇādāvaṅgāni paripūjayet |

madhyayonyām bahiḥ pūrvadikṣu cāgre smarānnapi || 28 ||

vāṇadevīstadvadeva śaktīraṣṭāsu yoniṣu |

subhagākhyā bhagā paścāttṛtīyā bhagasarpinī || 29 ||

bhagamālā tathānaṅgādyānaṅgakusumā parā |

anaṅgamekhalānaṅgamadanetyaṣṭaśaktayaḥ || 30 ||

One should worship the Parts and accessories of Goddess (Limbs - Anga, Weapons - Ayudha and Ornaments - Bhushana) inside the yoni (central triangle) starting from the South East.

On the four directions starting from East (East, West, North, South) and in front of the triangle one should worship the Five Kamas (Gods of Desire - Manobhava, Makaradwaja, Kandarpa, Manmadha and Kamadeva) and Five Baneshis (Arrow Goddesses - Dravina Bana, Samshobana Bana, Akarshana Bana, Vashikarana Bana, and Sammohana Bana).

In the eight yoni (triangles) outside the central triangle, one needs to worship Goddess Subhaga, Bhaga, Bhagasarpini, Bhagamalani, Ananga, Anangakusuma, Anangameghala and Anangamadhana .

पद्मकेसरगा ब्राह्मीमुखाः पत्रेषु भैरवाः ।

दलाग्रेऽप्यष्ट पीठानि कामरूपाख्यमादिमम् ॥ 31 ॥

padmakesaragā brāhmīmukhāḥ patreṣu bhairavāḥ |

dalāgre'pyaṣṭa pīṭhāni kāmārūpākhyamādimam || 31 ||

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In the space between the eight petals, surrounding the eight yonis, one needs to worship Brahmi, Maheshwari, Kaumari, Vishnavi, Varahi, Indrani, Chamundi and Mahalakshmi. In the eight petals, the eight Bhiravas are worshiped (Asitanga Bhirava, Ruru Bhirava, Chanda Bhirava, Krodisha Bhirava, Unmatta Bhirava, Kapali Bhirava, Bhishana Bhirava, and Samhara Bhirava. On the tip of the petals, the eight primary seats are to be worshipped, starting with Kamarupa Peedha.

मलयं कौलगिर्याख्यं चौहाराख्यं कुलान्तकम् ।

जालन्धरं तथौड्याणं देवकूटमथाष्टमम् ॥ 32 ॥

malayaṃ kaulagiryākhyam cauḥārākhyam kulāntakam |

jālandharam tathauḍyāṇam devakūṭamathāṣṭamam || 32 ||

The eight seats are Kamarupa Peedha, Adima Peedha, Maleya Peedha, Kolhagiri Peedha, Chauhara Peedha, Kulanthaka Peedha, Jalandhara Peedha, and Odhyana Peedha.

भूगृहे च धरादिक्षु हेरुकं त्रिपुरान्तकम् ।

वेतालमग्निजिह्वं च कालान्तककपालिनौ ॥ 33 ॥

एकपादं भीमरूपं मलयं हाटकेश्वरम् ।

शक्राद्यानायुधैः सर्वैः स्वस्वदिक्षु समर्चयेत् ॥ 34 ॥

bhūgṛhe ca dharādikṣu herukaṃ tripurāntakam |

vetālamagnijihvaṃ ca kālāntakakapālinau || 33 ||

ekapādaṃ bhīmarūpaṃ malayaṃ hāṭakeśvaram |

śakrādyānāyudhaiḥ sarvaiḥ svasvadikṣu samarcayet || 34 ||

The ten directions (8 directions starting from East, then up direction and down direction) of the three enclosures outside the petals needs to be worshipped.

The dieties in the first enclosure are: Hetuka, Tripurantaka, Vetala, Agnijihva, Kalantaka, Kapali, Ekapata, Bhimarupa, Maleya and Hatakeshwara. The dieties in the second enclosure are: Indra, Agni, Yama, Nirita, Varuna, Vayu, Soma, Ishana, Ananta and Brahmana. The dieties in the third enclosure are: Vajra, Shakti, Dhanda, Khadga, Pasha, Angusha, Gadha, Trishul, Chakra and Padma.

तद्बहिर्दिक्षु वटुकं योगिनीः क्षेत्रपालकम् ।

गणेशं विदिशासु वै वसून् सूर्यं शिवं तथा ॥ 35 ॥

tadbahirdikṣu vaṭukaṃ yoginīḥ kṣetrapālakam |

gaṇeśaṃ vidīśāsu vai vasūn sūryaṃ śivaṃ tathā || 35 ||

Finally outside the enclosure, the dieties in the eight directions are to be worshiped. They are: Vatuka, Yogini, Kshetrapala, Ganapati, Vasu, Surya, Rudra and Bhuta.

सर्वभूतान् समभ्यर्च्य पूजयेदायुधांस्तथा ।

बालां मध्ये विभाव्यादौ कामेश्वराङ्कमध्यगाम् ॥ 36 ॥

sarvabhūtān samabhyarcya pūjayedāyudhāṃstathā |

bālāṃ madhye vibhāvādau kāmeśvarāṅkamadhyagām || 36 ||

One should worship all the elements and then the weapons.

In the center meditate on Bala along with Kameshwara.

मकारैः पञ्चभिः कौलः कौलाचारपरायणः ।

संपूजयेन्महादेवि साधको मन्त्रसाधकः ॥ 37 ॥

बिन्दौ गन्धाक्षतैः पुष्पैर्धूपदीपादितर्पणैः ।

लयाङ्गमिदमाख्यातं प्रयोगान् शृणु पार्वति ॥ 38 ॥

makāraiḥ pañcabhiḥ kaulaḥ kaulācāraparāyaṇaḥ |
saṃpūjayenmahādevi sādḥako mantrasādhakaḥ || 37 ||
bindau gandhākṣataiḥ puṣpaidhūpadīpādītarpaṇaiḥ |
layāṅgamidamākhyātamaṃ prayogañ śṛṇu pārvati || 38 ||

A Kaula should worship using the five makaras according to the rules of Kaulachara.

Note: The five makaras would mean Madya (wine), Mamsa (meat), Matsya (fish), Mudra (parched rice) and Maithuna (copulation) for a Vamachari (left hand path follower) and these five offerings are replaced with substitutes by Mishrachari (mixed path follower).

The mantra sadhaka should worship Mahadevi in the bindu (center of the yantra) with Akshata mixed with Gandha (grain mixed with scent like sandal pasta), Pushpa (flowers), Dhoopa (incense), Dipa (flame) and Jala tarpana (liquid oblation). This is popularly called Layanga.

Note: The Dakshinachara method (right hand approach) of worship is suggested as Layanga. Here the 5 offerings are Jala, Gandha, Pushpa, Dhupa and Dipa corresponding to five elements.

Parvati, next I will tell you the application methods.

यान् विधाय मनुः शीघ्रं सिद्धिभाग् भवति ध्रुवम् ।

स्तम्भनं मोहनं चैव मारणाकर्षणे तथा ॥ 39 ॥

वशीकारं तथोच्चाटं शान्तिकं पौष्टिकं तथा ।

एतत्साधनमाचक्षे सारभूतं मनोः प्रिये ॥ 40 ॥

yān vidhāya manuḥ śīghraṃ siddhibhāg bhavati dhruvam |

stambhanaṃ mohanaṃ caiva māraṇākaraṣaṇe tathā || 39 ||

vaśīkāraṃ tathoccāṭaṃ śāntikaṃ pauṣṭikaṃ tathā |

etatsādhanaṃ ācakṣe sārabhūtaṃ manoḥ priye || 40 ||

The sadhaka who is skilled in performing these rites, gets results quickly. The applications are (Stambhan) Paralysing, (Mohanam) Deluding, (Maranam) Killing, Attracting (Akarshanam), Subjugating (Vashikaranam), Driving Away (Uchchadanam), Peace Making (Shantikam) and Healing (Poushtikam). The key to obtaining results is proper sadhana of Goddess Bala.

अदेयं देव्यभक्ताय गोप्यं गुह्यतमं पशोः ।

प्रतिपद्विसे देवि स्नात्वा कृत्वाह्निकीं क्रियाम् ॥ 41 ॥

मध्याह्ने निर्जनं गत्वा यथावदयुतावधि ।

होमो दशांशतः कार्यो घृतपायसबर्हकैः ॥ 42 ॥

संतर्प्य देवताः सद्यः स्तम्भनं जायते ध्रुवम् ।

राजसूर्येन्दुवातानां दस्युवादिमुखेषु च ॥ 43 ॥

adeyaṃ devyabhaktāya gopyaṃ guhyatamaṃ paśoḥ |

pratipaddivase devi snātvā kṛtvāhnikīṃ kriyām || 41 ||

madhyāhne nirjanaṃ gatvā yathāvadayutāvadhi |

homo daśāṃśataḥ kāryo ghṛtapāyasabarhakaiḥ || 42 ||

saṃtarpya devatāḥ sadyaḥ stambhanaṃ jāyate dhruvam |

rājasūryenduvātānāṃ dasyuvādimukheṣu ca || 43 ||

This application methods are to be revealed to only those devoted to Goddess and needs to be concealed from pashus (animal like - materialistic without any spiritual inclination).

(Stambhan) Paralysing - On the first day of the Waxing Moon, the sadhaka needs to take bath and perform daily rites. By midday the sadhaka has to go to a deserted place. Here the sadhana has to perform japa and then homa (offering on fire pit). The fire offering using mantra of Bala, should be 1/10 count of japa (similar to purascharana). The offerings done includes ghee, payasam (type of

pudding), curd and so forth. After performing fire oblation to the Goddess, then person gains the ability to paralyze.

दर्श सायं श्मशाने तु जपेदुलूकविष्टरः ।

अयुतं तद्दशांशेन होमं सर्पिस्सुरान्वितैः ॥ 44 ॥

कणकेसरपद्माक्षैर्मोहनं जगतां भवेत् ।

भूताख्ये वासरे देवि गत्वा प्रेतालयं निशि ॥ 45 ॥

darśe sāyaṃ śmaśāne tu japedulūkaviṣṭaraḥ |

ayutaṃ taddaśāṃśena homaṃ sarpissurānvitaiḥ || 44 ||

kaṇakesarapadmākṣairmohanam jagatām bhavet |

bhūtākhye vāsare devi gatvā pretālayaṃ niśi || 45 ||

(Mohanam) Deluding - The sadhaka has to go to the cremation ground by dusk and perform japa of Bala mantra on a seat made of owl feathers. Next fire oblation (homa) which is 1/10 of japa count. The offerings in fire include ghee, wine, grain, shoots and lotus seeds. This gives the sadhaka the ability to delude the world.

(Maranam) Killing - Having gone in the morning or at night to the place of Ghosts and Elementals (Cremation Ground), the sadaka needs to do marana prayoga.

चिताग्रे संजपेद्विद्यां वीरेन्द्रः षोडशाक्षरीम् ।

अयुतं च हुनेन्मन्त्री चिताग्नौ घृतगुग्गुलम् ॥ 46 ॥

citāgre saṃjapedvidyāṃ vīrendraḥ ṣoḍaśākṣarīm |

ayutaṃ ca hunenmantrī citāgnau ghṛtaguggulam || 46 ||

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For Maranam after following the rules in previous verse: The vira sadhaka needs to recite the vidya of 16 syllables (Shodashi mantra) in front of cremation pyre. Then homa is to be performed, by offering ghee and fragrant balls (Gulgul) in the fire pit.

चण्डालकेशसहितं म्रियते रिपुरुत्कटः ।

अष्टम्यां शुक्लपक्षे तु जपेद्रहसि साधकः ॥ 47 ॥

caṇḍālakeśasahitaṁ mriyate ripurutkaṭaḥ |
aṣṭamāyāṁ śuklapakṣe tu japedrahasi sādhaḥ || 47 ||

When performing homa, the offerings should be mixed with hair of Chandalas. Performing this mixed offering ensures success in killing enemies.

(Akarshanam) Attracting - On the eighth day of Shukla Paksha (waxing phase - from no moon to full moon) the sadhaka should recite main Bala mantra.

अयुतं मूलविद्याया ध्यात्वा कान्तां मनोगताम् ।

होमो दशांशतः सर्पिलक्षापुष्पवतीरजः ॥ 48 ॥

ayutaṁ mūlavidyāyā dhyātvā kāntāṁ manogatām |
homo daśāṁśataḥ sarpilākṣāpuṣṣavatīrajaḥ || 48 ||

After reciting the mantra (japa) and meditating on the Goddess, the sadhaka has to perform homa where mantra along with offering is done 1/10 of the japa count using ghee, lac and flowers.

करीरपूलगोधूमैः स्त्रीणामाकर्षणं भवेत् ।

नवम्यां साधकः स्नात्वा कृत्वा कर्माह्निकं प्रिये ॥ 49 ॥

karīrapūlagodhūmaiḥ strīṇāmākaraṣaṇaṁ bhavet |

navamyām sādhaḥ snātvā kṛtvā karmāhnikam priye || 49 ||

Also use wheat, menstrual blood, and incense sticks. O, Devi this is the approach to be followed to accomplish the ability to attract.

(Vashikaranam) Subjugating - On a the ninth day of Shukla Paksha, the after sadhaka should first take bath and perform daily rite.

अयुतं घृतमत्स्यण्ड पद्ममुक्तैणरोमभिः ।

होमो विधेयो वरिशैर्वासवो दासतां व्रजेत् || 50 ||

ayutaṁ ghr̥tamatsyaṇḍa padmamuktaiṇaromabhiḥ |

homo vidheyo variśairvāsavo dāsataṁ vrajet || 50 ||

Then the sadhaka should offer ghee, fish, eggs, lotus, pearls, and body hair of deer as offering in fire pit. By performing this, the sadhaka is able to subjugate and enslave others.

चतुर्थ्या कृष्णपक्षे तु जपेच्चन्द्रोदये शिवे ।

नदीतीरे मनुं वीरोऽयुतं शीर्षासनस्थितः || 51 ||

caturthyām kṛṣṇapakṣe tu japeccandrodaye śive |

nadīṭīre manuṁ vīro'yutaṁ śīrṣāsanasthitaḥ || 51 ||

(Ucchadanam) Driving Away - On the fourth day of Krishna Paksha (waning phase - after Full moon going to No moon), the sadhaka needs to recite the mantra on a river bank. The vira sadhaka should be seated in Shirsha Asana while reciting the mantra.

दशांशेन हुनेतत्र घृतनीलोत्पलत्वचः ।

लवङ्गमरिचाम्लादीन् रिपोरुच्चाटनं भवेत् || 52 ||

daśāṃśena hunettatra ghṛtanīlotpalatvacah |
lavaṅgamaricāmlādīn riporuccāṭanaṃ bhavet || 52 ||

After japa, the sadhaka needs to perform homa where the count of making offering is 1/10 of japa.
The fire offering should have ghee, blue lotus, cloves, black pepper and tamarind. Then one may
cause an enemy to flee.

पञ्चम्यां निशि देवेशि जपेदयुतसंख्यया ।
हुनेद् दशांशतः सर्पिर्मत्स्यमत्स्यण्डखर्परान् ॥ 53 ॥

pañcamyāṃ niśi deveśi japedayutasamkhyayā |
huned daśāṃśataḥ sarpirmatsyamatsyaṇḍakharparān || 53 ||

(Shantikam) Peace Making - On a fifth night of Krishna Paksha, the sadhaka first needs to recite the
mantra. Then perform home with 1/10 count, offering ghee, fish, sugar cane and camphor in the fire
pit.

महामय महाभीति महोपद्रवशान्तये ।
महाष्टम्यां नरः स्नात्वा पीठे श्रेष्ठे दशाधिकाम् ॥ 54 ॥

mahāmaya mahābhīti mahopadravaśāntaye |
mahāṣṭamyāṃ naraḥ snātvā pīṭhe śreṣṭhe daśādhikām || 54 ||

Thus sadhaka can then bring peace in great disputes, events that causes great fear and adversities .
(Poushtikam) Healing - On the eighth day of Krishna Paksha (waning phase) the sadhaka should take
bath and get seated in a comfortable pedestal for (Poushtikam) Healing.

वीरो दशाङ्कसाहस्रीं हुनेत्तत्र दशांशतः ।

घृतखर्जूरमृद्वीका नागवल्लीदलस्रजः ॥ 55 ॥

छागमांसं ररक्तं च महापुष्टिः प्रजायते ।

इदं रहस्यमाख्यातं सर्वतत्त्वनिरूपणम् ॥ 56 ॥

vīro daśāṅkasāhasrīm hunettatra daśāṁśataḥ |

ghṛtakharjūramṛdvīkā nāgavallīdalasrajaḥ || 55 ||

chāgamāṁsaṁ raraktaṁ ca mahāpuṣṭiḥ prajāyate |

idaṁ rahasyamākhyātaṁ sarvatattvanirūpaṇam || 56 ||

For (Poushtikam) Healing after following the rules in previous verse: The vira sadhaka should then recite mantra of Goddess Bala 10000 times and should perform homa (fire offering) with 1/10 japa count (1000 times), with ghee, camphor, grapes, betel leaves, goat flesh and blood. This is the method to achieve accomplishment in healing. This is the secret teaching, which reveals the Tattvas .

सर्वस्वं मम देवेशि रहस्यं गोपयेत् कलौ ।

सूर्यादिवारेषु जपैर्दशसाहस्रसंख्यकैः ॥ 57 ॥

sarvasvaṁ mama deveśi rahasyaṁ gopayet kalau |

sūryādivāreṣu japairdaśasāhasrasaṁkhyakaiḥ || 57 ||

A person can give all materialistic possessions, but this secret teachings should be concealed in Kali Yuga. Starting from Sunday, the sadhaka needs to recite the mula matra of Goddess Bala 10,000 times.

सर्वसिद्धिमवाप्नोति नात्र कार्या विचारणा ।

इत्येष पटलो दिव्यः स्नेहात् तव प्रकाशितः ।

गोप्याद् गोप्यो गोप्यतरो गोपनीयः स्वयोनिवत् ॥ 58 ॥

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sarvasiddhimavāpnoti nātra kāryā vicāraṇā |
ityeṣa paṭalo divyaḥ snehāt tava prakāśitaḥ |
gopyād gopyo gopyataro gopanīyaḥ svayonivat || 58 ||

There is no doubt that such a sadhaka will get all Siddhis.

Lord Bhirava says: Thus the divine patala (first limb) has been revealed out of my love for you Bhairavi. Conceal it, the way you would hide your own yoni.

इति श्रीरुद्रयामले तन्त्रे भैरवभैरवीसंवादे श्रीबालात्रिपुरसुन्दरीपटलः ॥

iti śrīrudrayāmale tantrē bhairavabhairavīsaṁvāde śrībālātripurasundarīpaṭalaḥ ||

Thus ends Sri Bala Tripura Sundari paṭalaḥ, revealed from the conversation between Bhairava and Bhairavi, in Rudra Yamala Tantra.





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