



# Sarada Tilaka Tantram

TRIPURA VIDYA – Literal Translation

SRIVIDYA TANTRA PEEDOM

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# SARADA TILAKA TANTRAM TRIPURA VIDYA



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## SRIVIDYA TANTRA PEEDOM

Verses in Sanskrit and Transliterated to ITRANS.

अज्ञानतिमिरध्वंसि संसारार्णवतारकम् ।

आनन्दबीजमवतादतर्क्यं त्रैपुरं महः ॥ 1 ॥

aj~nAnatimiradhvaMsi saMsArArNavatArakam |

AnandabljamavatAdatarkyaM traipuraM mahaH || 1 ||

Tripura offers Ananda, by removing the blindness caused by ignorance and showing the path for liberation from samsara sagara – the cycle of birth & death.

अथ वक्ष्ये परां विद्यां त्रिपुरामतिगोपिताम् ।

यां ज्ञात्वा सिद्धिसङ्घानामधिपो जायते नरः ॥ 2 ॥

atha vakShye parAM vidyaM tripurAmatigopitAm |

yAM j~nAtvA siddhisa~NghAnAmadhipo jAyate naraH || 2 ||

This vidya of Tripura is concealed from those who are ineligible, and a person knowing this vidya becomes a proficient siddha.

वियत्तदादि केन्द्राग्निस्थितं वामाक्षिबिन्दुमत् ।

आकाशभृगुवह्निस्थो मनुः सर्गेन्दुखण्डवान् ॥ 3 ॥

viyattadAdi kendrAgnisthitaM vAmAkShibindumat |

AkAshabhR^iguvahnistho manuH sargendukhaNDavAn || 3 ||

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In this verse, the mantra of Tripura Bhiravi is given in codified way. Tripura Bhiravi mantra with three parts (Tri Kuta) is revealed.

वाग्भवं प्रथमं बीजं कामबीजं द्वितीयकम् ।

तृतीयं कामराजाख्यं त्रिभिर्बीजैरितीरिता ॥ 4 ॥

vAgbhavaM prathamaM bljaM kAmabljaM dvitlyakam |

tR^itlyam kAmarAjAkhyam tribhirbljairitritA || 4 ||

The first kuta is called Vabhava bija. Though it is a combination of multiple alphabets, it is uttered as a single bija. The second kuta or part is called kama bija, and third is kamaraja bija. These 3 bijas make up Tripura mantra.

पञ्चकूटत्मिका विद्या वेद्या त्रिपुरभैरवी ।

ऋषिः स्याद्दक्षिणामूर्तीश्छन्दः पङ्क्तिः समीरितः ॥ 5 ॥

pa~nchakUTAtmikA vidyA vedyA tripurabhairavi |

R^iShiH syAddakShiNAmUtlshChandaH pa~NktiH samlritaH || 5 ||

Due to use of five vyanjana akshara in this mantra, it is called pancha or five Kuta vidya of Tripura Bhiravi. The rishi for this mantra is Dakshinamurthy and Chandas is Pankthi.

देवता देशिकैरुक्ता देवी त्रिपुरभैरवी ।

नाभेराचरणं न्यस्येद्वाग्भवं मन्त्रवित् पुनः ॥ 6 ॥

devatA deshikairuktA devI tripurabhairavi |

nAbherAcharaNAM nyasyedvAgbhavaM mantravit punaH || 6 ||

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Devata for mantra is Tripura Bhiravi. For nyasa, Vagbhava bija is used for nyasa from navel to tip of legs.

हृदयान्नाभिपर्यन्तं कामबीजं प्रविन्यसेत् ।

शिरसो हृत्प्रदेशान्तं तार्तीयं विन्यसेत् ततः ॥ 7 ॥

hR^idayAnnAbhiparyantaM kAmabljaM pravinyaset |  
shiraso hR^itpradeshAntaM tArttlyam vinyaset tataH || 7 ||

Use Kama bija for nyasa from heart to navel and Kamaraja for nyasa from top of head to heart.

आद्यं द्वितीयं करयोस्तार्तीयमुभयोर्न्यसेत् ।

मूर्द्धन्याधारे हृदि न्यस्येद् भूयो बीजत्रयं क्रमात् ॥ 8 ॥

AdyaM dvitlyam karayostArttlyamubhayornyaset |  
mUdrdhnyAdhAre hR^idi nyasyed bhUyo bljatrayaM kramAt || 8 ||

Use the first and second bija to do nyasa on the hands, and the third bija is used for nyasa in both hands. The nyasa of three bijas is also applied on top of head, heart and mooladhara.

नवयोन्यात्मकं न्यासं कुर्याद्बीजैस्त्रिभिः पुनः ।

कर्णयोश्चिबुके भूयः शङ्खयोर्वदने पुनः ॥ 9 ॥

नेत्रयोर्नसि विन्यस्येदंसयोः पिठरे पुनः ।

ततः कूर्परयोः कुक्षौ जानुनोर्ध्वजमूर्द्धनि ॥ 10 ॥

पादयोर्गुह्यदेशे च पार्श्वयोर्हृदयाम्बुजे ।

स्तनयोः कण्ठदेशे च रत्यादिमथ विन्यसेत् ॥ 11 ॥

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navayonyAtmakaM nyAsaM kuryAdbljaistribhiH punaH |  
karNayoshchibuke bhUyaH sha~Nkhayorvadane punaH || 9 ||  
netrayornasi vinyasyedaMsayoH piThare punaH |  
tataH kUrparayoH kukShau jAnunordhvajamUrddhani || 10 ||  
pAdayorguhyadeshe cha pArshvayorhR^idayAmbuje |  
stanayoH kaNThadeshe cha ratyAdimatha vinyaset || 11 ||

The popular Nava Yoni nyasa, and the points in the body for nava yoni nyasa is discussed in these verses.

मूले रतिं हृदि प्रीतिं भ्रुवोर्मध्ये मनोभवाम् |  
बालाबीजैस्त्रिभिर्न्यस्येत् स्थानेष्वेषु विलोमतः || 12 ||

mUle ratiM hR^idi prltiM bhruvormadhye manobhavAm |  
bAlAbljaistribhirnyasyet sthAneShveShu vilomataH || 12 ||

Bala nyasa is discussed in this verse by placing Rathi, Preethi and Manobhava in Muladhara, Anahata and Ajna respectively. Three times nyasa with Bala bijas is then done at these points in viloma order of moving energy upwards.

अमृतेशीं च योगेशीं विश्वयोनिं क्रमादिमाः |  
विलोमबीजैर्विन्यस्येन्मूतीन्यासमथाचरेत् || 13 ||

amR^iteshIM cha yogeshIM vishvayoniM kramAdimAH |  
vilomabljaivInyasyenmUttlInyAsamathAcharet || 13 ||

Moorthi Nyasa is done next with Amriteshi, Yogeshi and Vishwayoni in Viloma order.

स्वस्वबीजादिकं पूर्वं मूर्ध्नीशानमनोभवम् ।

न्यसेद्वक्त्रे तत्पुरुषं मकरध्वजमात्मवित् ॥ 14 ॥

हृद्यघोरकुमारादिकन्दर्पं तदनन्तरम् ।

गुह्यदेशे प्रविन्यस्येद्वामदेवादिमन्मथम् ॥ 15 ॥

सद्योजातं कामदेवं पादयोवीन्यसेत्ततः ।

ऊर्ध्वप्राग्दक्षिणोदीच्यपश्चिमेषु मुखेषु तान् ॥ 16 ॥

svasvabljAdikaM pUrvaM mUrdhnIshAnamanobhavam |

nyasedvaktre tatpuruShaM makaradhvajamAtmavit || 14 ||

hR^idyaghorakumArAdikandarpaM tadanantaram |

guhyadeshe pravinyasyedvAmadevAdimanmatham || 15 ||

sadyojAtaM kAmadevaM pAdayovInyasettataH |

UddhrvaprAgdakShiNodIchyapashchimeShu mukheShu tAn || 16 ||

Pancha (Five) Kama nyasa and pancha Brahma moorthi nyasa is discussed here. Five Kamas are Manobhava, Makaradvaja, Kandarpa, Manmada, and Kamadeva. Five Brahmamoortis are Isana, Tatpurusha, Aghora, Vamadeva and Sadyojata. Nyasa is offered in head, face, heart, adhara and feet. Nyasa is also done at five points in the legs. Nyasa is also done in top of head and the four directions around the face, for the Pancha kama and Pancha Brahma Moorthi.

प्रविन्यसेद्यथापूर्वं भृगुर्व्येमाग्निसंस्थितः ।

सद्यादि पञ्चह्रस्वस्थो बीजमेषां प्रकीर्तितम् ॥ 17 ॥

pravinyasedyathApUrvaM bhR^igurvyemAgnisaMsthitaH |

sadyAdi pa~nchahrasvastho bljameShAM prakItItam || 17 ||



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This verse mentions about nyasa combining Tripura Bhiravi mantra with Pancha Kamas and Pancha Brahma Moorti.

षड्दीर्घयुक्तेनाद्येन बीजेनाऽङ्गक्रिया मता ।

पञ्चबाणांस्तनौ न्यस्येन्मन्त्रीं त्रैलोक्यमोहनान् ॥ 18 ॥

द्रामाद्यां द्राविणीं मूध्नीं द्रीमाद्यां क्षोभिणीं पदे ।

क्लीं वशीकरणीं वक्त्रे गुह्ये ब्लंबीजपूर्विकाम् ॥ 19 ॥

आकर्षणीं हृदि पुनः सर्गान्तर्भृगुसंयुतम् ।

सम्मोहनीं क्रमादेवं बाणन्यासोऽयमीरितः ॥ 20 ॥

ShaDdlrghayuktenAdyena bljenA.a~NgakriyA matA |

pa~nchabANAMstanau nyasyenmantriM trailokyamohanAn || 18 ||

drAmAdyAM drAviNIM mUdhnl drImAdyAM kShobhiNIM pade |

klIM vashIkaraNIM vaktre guhye blUMbljapUvikAm || 19 ||

AkarShaNIM hR^idi punaH sargAntarbhR^igusaMyutam |

sammohanIM kramAdevaM bANanyAso.ayamlritaH || 20 ||

Next the nyasa of Pancha Baana is to be done on Top of head, Feet, Face, Reproductive region and Heart. The Pancha Baana devatas are Dravina, Shobhana, Akarshana, Vasheekarana and Sammohana.

भालभ्रूमध्यवदनलम्बिकाकण्ठहृत्सु च ।

नाभ्यधिष्ठानयोः पञ्च ताराद्याः सुभगादिकाः ॥ 21 ॥

न्यस्तव्या विधिना देव्यो मन्त्रिणा सुभगा भगा ।

भगसपीण्यथ परा भगमालिन्यनन्तरम् ॥ 22 ॥

अनङ्गाऽनङ्गकुसुमा भूयश्चाऽनङ्गमेखला ।

अनङ्गमदना सर्वा मदविभ्रममन्थराः ॥ 23 ॥

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bhAlabhrUmadhyavadanalambikAkaNThahR^itsu cha |  
nAbhyadhiShThAnayoH pa~ncha tArAdyAH subhagAdikAH || 21 ||  
nyastavyA vidhinA devyo mantriNA subhagA bhagA |  
bhagasapINyatha parA bhagamAlinyanantaram || 22 ||  
ana~NgA.ana~Ngakusuma bhUyashchA.ana~NgamekhaIA |  
ana~NgamadanA sarvA madavibhramamantharAH || 23 ||

Similar to Pancha Baana, the next nyasa is suggested in same five regions, for Pancha Tara and Pancha Mada Devatas. Pancha Tara are Subhaga, Bhaga, Bhagasarpini, Para, and Bhagamalini. The Pancha Mada Devatas are Ananga, Anangakusuma, Anangameghala, Anangamadana and Ananga Madanatura. These goddess are collectively called Mantrini Goddess, and is associated to knowledge and bliss.

प्रधानदेवतावर्णभूषणाद्यैरलङ्कृताः |

अक्षस्रक्पुस्तकाभीतिवरदाद्यकराम्बुजाः || 24 ||

pradhAnadevatAvarNabhUShaNAdyairala~NkR^itAH |  
akShasrakpustakAbhltivaradADhyakarAmbujAH || 24 ||

Similar to Goddess Tripura Bhiravi, the Mantrini Goddesses are well dressed and having all sorts of ornaments. They also have necklace with beads in one hand, book in other hand – this is the top two hands, and showing mudra of blessing and protection in lower two hands.

वाक्कामं बलं पुनः स्त्रीं सस्ताराः पञ्चोदितास्त्वमी |

न्यासं कुर्याद् भूषणाख्यं ततः साधकसत्तमः || 25 ||

vAkkAmaM blUM punaH strIM sastArAH pa~nchoditAstvamI |  
nyAsaM kuryAd bhUShaNAkhyam tataH sAdhakasattamaH || 25 ||

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Next the Pancha Kama bijas, are combined with Pancha Tara to perform nyasa as bushana or ornaments to the body of the sadaka.

न्यसेच्छरिस भालभ्रूकर्णाक्षियुगले नसि ।

गण्डयोरोष्ठयोर्दन्तपङ्क्त्योरास्ये न्यसेत् स्वरान् ॥ 26 ॥

nyasechChirisa bhAlabhrUkarNAkShiyugale nasi |

gaNDayoroShThayordantapa~NktyorAsye nyaset svarAn ॥ 26 ॥

Now nyasa with Sanskrit Swaraksharas is done, on the various regions in face and top of head.

चिबुकेऽथ गले कण्ठे पार्श्वयोः स्तनयुग्मके ।

दोर्मूलयोः कूर्परयोः पाण्योस्तत्पृष्ठदेशतः ॥ 27 ॥

नाभौ गुह्ये पुनश्चोर्वेर्जानुनोर्जङ्घयोस्ततः ।

स्फिचोः पतलयोः पश्चाच्चरणाङ्गुष्ठयोर्द्वयोः ॥ 28 ॥

कादिरान्तान् न्यसेद्वर्णान् स्थानेष्वेषु समाहितः ।

काञ्च्यां गैवेयके पश्चात् कटके हृदि गुह्यके ॥ 29 ॥

कर्णकुण्डलयोर्मौलौ वलशान् षक्षसान् लहौ ।

अष्टाविमान् प्रविन्यस्येदेवं देशिकसत्तमः ।

एवं न्यस्तशरीरोऽसौ ध्यायेत् त्रिपुरभैरवीम् ॥ 30 ॥

chibuke.atha gale kaNThe pArshvayoH stanayugmake |

dormUlayoH kUrparayoH pANyostatpR^iShThadeshataH ॥ 27 ॥

nAbhau guhye punashchorverjAnunorja~NghayostataH |

sphichoH pattalayoH pashchAchcharaNA~NguShThayordvayoH ॥ 28 ॥

kAdirAntAn nyasedvarNAn sthAneShveShu samAhitah |

kA~nchyAM graiveyake pashchAt kaTake hR^idi guhyake ॥ 29 ॥

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karNakuNDalayormaulau valashAn ShakShasAn lahou |  
aShTAvimAn pravinyasyedevaM deshikasattamaH |  
evaM nyastasharIro.asau dhyAyet tripurabhairavIm || 30 ||

In these verses the nyasa with vyanjana aksharas is detailed. With swara and vyanjana akshara, the akshara or matrika nyasa is thus done. The verse says that with the various nyasas discussed, the sadhakas body becomes divine and ready for Dhyana of Goddess Tripura Bhiravi.

उद्यद्भानुसहस्रकान्तिमरुणक्षौमां शिरोमालिनीं  
रक्तालिप्तपयोधरां जपवटीं विद्यामभीतिं वरम् |  
हस्ताब्जैर्दधतीं त्रिनेत्रविलसद्वक्त्रारविन्दश्रियं  
देवीं बद्धहिमांशुरत्नमुकुटां वन्दे समन्दस्मिताम् || 31 ||

udyadbhAnusahasrakAntimaruNakShaumAM shiromAlinIM  
raktAliptapayodharAM japavaTIM vidyAmabhItiM varam |  
hastAbjairdadhatIM trinetravilasadvaktrAravindashriyaM  
devIM baddhahimAMshuratnamukuTAM vande samandasmitAm || 31 ||

Meditate on Goddess as having reddish complexion like thousand rising sun, wearing red dress, smeared with red paste, having firm breasts, with three eyes, holding rosary, book, and mudra of blessing and protection in four hands, with crown and crescent moon on head, and wearing many ornaments and having a smile on her face.

दीक्षां प्राप्य जपेन्मन्त्रं तत्त्वलक्षं जितेन्द्रियः |  
पुष्पैर्भानुसहस्राणि जुहुयाद् ब्रह्मवृक्षजैः || 32 ||

dlkShAM prApya japenmantraM tattvalakShaM jitendriyaH |  
puShpairbhAnusahasrANi juhuyAd brahmavR^ikShajaiH || 32 ||

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A sadhak who has obtained diksha needs to chant Tripura Bhiravi mantra 36 lakh times corresponding to 36 tattvas. The sadhak also needs to do homa or fire offering with Palasha flower, that is flower of Brahma Vriksha 12000 times.

त्रिमध्वक्तैः प्रसूनैर्वा करवीरसमुद्भवैः ।

पद्मं वसुदलोपेतं नवयोन्याढ्यकणीकम् ॥ 33 ॥

trimadhvaktaiH prasUnairvA karavlrasmudbhavaiH |  
padmaM vasudalopetaM navayonyADhyakaNIkam ॥ 33 ॥

For fire offering; flowers of arjuna tree, or oleander flower dipped in trimadhura is offered and the yantra or padma for puja is Navayoni padma.

इच्छादिशक्तिभिर्युक्तं भैरव्याः पीठमर्चयेत् ।

इच्छा ज्ञाना क्रिया पश्चात् कामिनी कामदायिनी ॥ 34 ॥

रती रतिप्रिया नन्दा नवमी स्यान्मनोन्मनी ।

वरदाभयधारिण्यः संप्रोक्ता नव शक्तयः ॥ 35 ॥

ichChAdishaktibhiryuktaM bhairavyAH piThamarchayet |  
ichChA j~nAnA kriyA pashchAt kAminI kAmadAyinI ॥ 34 ॥  
ratI ratipriyA nandA navamI syAnmanonmanI |  
varadAbhayadhAriNyaH saMprokta nava shaktayaH ॥ 35 ॥

Peeda puja or archana of peeda is to be done with Nava shaktis starting with Iccha Shakti and with mantra of Bhiravas. The nava shaktis are Iccha, Gyana, Kriya, Kamini, Kamadayini, Rathi, Rathipriya, Ananda, and Manonmani. These Goddesses are holding Varada-Abhaya mudra.

वाग्भवं लोहितो रायै श्रीकण्ठः लोहितोऽनलः ।

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दीर्घवान् ये परा पश्चादपरायै हसौः पुनः ॥ 36 ॥

सदाशिवमहाप्रेतं डेऽन्तं पद्मासनं नमः ।

अनेन मनुना दद्यादासनं श्रीगुरुक्रमम् ॥ 37 ॥

vAgbhavaM lohito rAyai shrIkaNThaH lohito.analaH |

dlrghavAn yai parA pashchAdaparAyai hasauH punaH || 36 ||

sadAshivamahApretaM ~Ne.antaM padmAsanaM namaH |

anena manunA dadyAdAsanaM shrIgurukramam || 37 ||

Perform peeda puja as followed in Guru lineage. Use “aim parayai aparayai paraparayai hasauh sadasiva mahapretha padmasanaya namah” as the peeda samasti mantra.

प्राङ्मध्ययोन्यन्तराले पूजयेत् कल्पयेत् पुनः ।

पञ्चभिः प्रणवैर्मूर्तीं तस्यामावाहय देवताम् ॥ 38 ॥

prA~NmadhyayonyantarAle pUjayet kalpayet punaH |

pa~nchabhiH praNavairmUttIM tasyAmAvAhya devatAm || 38 ||

Then puja is offered to the Pancha Pranava moortis, Sadasiva in center and Brahma, Vishnu, Rudra and Iswara on four sides, before doing avahan of Tripura Bhiravi Devata.

पूजयेदागमोक्तेन विधानेन समाहितः ।

तारा वाक् शक्तिः कमला हसख्रैहसौः स्मृताः ॥ 39 ॥

pUjayedAgamoktena vidhAnena samAhitAH |

tArA vAk shaktiH kamalA hasakhaphreMhasauH smR^itAH || 39 ||

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As suggested in agamas and inline with practice followed in Guru parampara, the avahan is to be done along with mantra “Om Aim Hreem Shreem hasakhaphreM hasauH”

वामकोणे यजेद्देव्या रतिमिन्दुसमप्रभाम् ।

रतिं पाशधरां सौम्यां मदविभ्रमविह्वलाम् ॥ 40 ॥

vAmakoNe yajeddevyA ratimindusamaprabhAm |

ratiM pAshadharAM saumyAM madavibhramavihvalAm || 40 ||

In the central triangle of nava yoni Padmam. On the left corner of triangle, do puja to Rati devi. She has complexion of moon, has Pasha (rope) in hand, and is intoxicated and peaceful in appearance.

प्रीतिं दक्षिणकोणस्थां तप्तकाञ्चनसन्निभाम् ।

अङ्कुशं प्रणतिं दोर्भ्यां धारयन्तीं समर्चयेत् ॥ 41 ॥

pritiM dakShiNakoNasthAM taptakA~nchanasannibhAm |

a~NkushaM praNatiM dorbhyAM dhArayantiM samarchayet || 41 ||

In the central triangle of nava yoni Padmam. On the right corner of triangle, do puja to Preeti devi. She has complexion of molten Gold and has Angusha (elephant hook) in hand.

अग्रे मनोभवां रक्तां रक्तपुष्पाद्यलङ्कृताम् ।

इक्षुकार्मुकपुष्पेष्णधारयन्तीं शुचिस्मिताम् ॥ 42 ॥

agre manobhavAM raktAM raktapuShpAdyala~NkR^itAm |

ikShukArmuKapushpeShUndhArayantiM shuchismitAm || 42 ||

## SRIVIDYA TANTRA PEEDOM

In the central triangle of nava yoni Padmam. On the front apex of triangle, do puja to Manobhava devi. She has red complexion and wearing red flowers. The Goddess has Sugarcane bow and arrows of flowers in hand, with a pleasant appearance.

अङ्गान्यभ्यर्चयेत् पश्चाद्यथापूर्वं विधानवित् ।

दिक्ष्वग्रे च निजैर्मन्त्रैः पूजयेद्बाणदेवताः ॥ 43 ॥

a~NgAnyabhyarchayet pashchAdyathApUrvaM vidhAnavit |  
dikShvagre cha nijairmantraiH pUjayedbANadevatAH || 43 ||

Next Angavarana mantra and Pancha Baana mantra is used for puja around the central triangle, as suggested in agama. Pancha Baana devata mantra, has the first four mantra used for puja in four direction, and the fifth devata in front.

हस्ताब्जैर्धृतपुष्पेषुप्रणामा भूतसप्रभाः ।

अष्टयोनिष्वष्ट शक्तीः पूजयेत् सुभगादिकाः ॥ 44 ॥

hastAbjairdhR^itapuShpeShupraNAmA bhUtasaprabhAH |  
aShTayoniShvaShTa shaktiH pUjayet subhagAdikAH || 44 ||

After the central triangle in Nava yoni, and region around this triangle, next puja is done to the remaining 8 yoni or triangles. In these Subhaga, Bhaga, Bhagasarpini, Bhagamalini, Ananga, Anangakusuma, Anangameghala, and Anangamadana devatas are worshiped.

मातरौ भैरवाङ्कस्था मदविभ्रमविह्वलाः ।

अष्टपत्रेषु सम्पूज्या यथावत् कुसुमादिभिः ॥ 45 ॥

mAtarau bhairavA~NkasthA madavibhramavihvalAH |



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aShTapatreShu sampUjyA yathAvat kusumAdibhiH || 45 ||

On the eight petals around the Navayoni, do puja of 8 Bhiravas along with 8 Matrukas.

लोकपालांस्ततो दिक्षु तेषामस्त्राणि तद्बहिः ।

पूर्वजन्मकृतैः पुण्यैर्जात्वैनां परदेवताम् || 46 ||

lokapaIAMstato dikShu teShAmastrANi tadbahiH |

pUrvajanmakR^itaiH puNyairj~nAtvainAM paradevatAm || 46 ||

On the Bhupura surrounding the Navyoni and asta dala padma, do puja to Dik Lokapalas or lords of the directions, along with their weapons. Only good deeds from previous births, gives a person the opportunity to do detailed avarna puja to Tripura Goddess, as detailed here.

यो भजेदुक्तमार्गेण स भवेत् संपदां पदम् ।

एवं सिद्धमनुर्मन्त्री साधयेदिष्टमात्मनः || 47 ||

yo bhajeduktamArgeNa sa bhavet saMpadAM padam |

evaM siddhamanurmantrI sAdhayediShTamAtmanaH || 47 ||

The sadhak who worships Goddess as suggested with mantra, homa and puja will attain great heights and also get mantra siddhi to attain whatever the sadhak desires.

जुहुयादरुणाम्भोजैरदोषैर्मधुराप्लुतैः ।

लक्षसंख्यं तदर्द्धं वा प्रत्यहं भोजयेत् द्विजान् || 48 ||

juhuyAdaruNAmbhojairadoShairmadhurAplutaiH |

lakShasaMkhyaM tadarddhaM vA pratyahaM bhojayet dvijAn || 48 ||

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In addition to mantra japa; homa is to be performed with red lotus dipped in Trimaduram (mix of milk, honey and ghee). The homa offering should be done for 1 lakh count, and also give food offering to Brahmins.

वनिता युवती रम्याः पूजयेद् देवताधिया ।

होमान्ते धनधान्याद्यैस्तोषयेद् गुरुमात्मनः ॥ 49 ॥

vanitA yuvatI ramyAH pUjayed devatAdhiyA |

homAnte dhanadhAnyAdyaistoShayed gurumAtmanaH || 49 ||

Also perform puja of girl and woman, considering them as embodiment of Goddess. They should be offered money, food grains and clothes to make them pleased with the offering. Guru also should be given offering to get blessings.

एवं कृते जगद्वश्यो रमाया भवनं भवेत् ।

रक्तोत्पलैस्त्रिमध्वक्तैररुणैर्वा हयारिजैः ॥ 50 ॥

पुष्पैः पयोऽन्नैः सघृतैर्हेमो विश्वं वशं नयेत् ।

वाक्सिद्धिं लभते मन्त्री पलाशकुसुमैर्हुतात् ॥ 51 ॥

evaM kR^ite jagadvashyo ramAyA bhavanaM bhavet |

raktotpalaistrimadhvaktairaruNairVA hayArijaiH || 50 ||

puShpaiH payo.annaiH saghR^itairhemo vishvaM vashaM nayet |

vAksiddhiM labhate mantri palAshakusumairhutAt || 51 ||

A person who performs sadhana in the manner prescribed will have Goddess Lakshmi of prosperity residing in his or her house. Homa offering of red lotus dipped in Trimaduram or red crown flower

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dipped in payasam along with ghee, will give the sadhak the ability to attract. Homa with Palash flower (popularly called flame of the forest), will give vak siddhi.

कर्पूरागुरुसंयुक्तं गुग्गुलुं जुहुयात् सुधीः ।

ज्ञानं दिव्यमवाप्नोति तेनैव स भवेत् कविः ॥ 52 ॥

karpUrAgurusaMyuktaM gugguluM juhuyAt sudhIH |

j~nAnaM divyamavApmoti tenaiva sa bhavet kaviH || 52 ||

For knowledge and poetic capabilities, offering in fire is done by mixing camphor and guggulu.

क्षीराक्तैरमृताखण्डैर्हेमः सर्वापमृत्युजित् ।

दूर्वाभिरायुषे होमः क्षीराक्ताभिदीनत्रयम् ॥ 53 ॥

kShIrAktairamR^itAkhaNDairhemaH sarvApamR^ityujit |

dUrvAbhirAyuShe homaH kShIrAktAbhidInatrayam || 53 ||

Homa of Amrita leaves dipped in milk, eliminates untimely death, and offering Karuka grass dipped in milk for three days will give relief from disease and gives long life.

गिरिकर्णाभवैः पुष्पैर्ब्राह्मणान् वशयेद्धुतात् ।

कहलारैः पाथीवान् पुष्पैस्तद्वधूः कणीकारजैः ॥ 54 ॥

girikaRNibhavaiH puShpairbrAhmaNAn vashayeddhutAt |

kahlAraiH pAthlvAn puShpaistadvadhUH kaNikArajaiH|| 54 ||

For attracting favors from Brahmin, flower of Girikarnika is used in Homa offering. For favors from King, use white lotus offering and for Queen use golden shower flower in homa offering.

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मल्लिकाकुसुमैर्हुत्वा राजपुत्रान् वशं नयेत् ।

कोरण्टकुसुमैर्वैश्यान् वृषलान् पाटलोद्भवैः॥ 55 ॥

mallikAkusumairhutvA rAjaputrAn vashaM nayet |

koraNTakusumairvaishyAn vR^iShalAn pATalodbhavaiH|| 55 ||

Jasmine is offered to attract favors from prince. Similarly specific flower offering is prescribed to attract favors from Vaishya and Shudras.

अनुलोमविलोमान्तः स्थितसाध्याहवयान्विताम् ।

मन्त्रमुच्चार्य जुहुयान्मन्त्री मधुरलोलितैः ॥ 56 ॥

सर्षपैः पटुसंमिश्रैर्वशयेत् पाथीवान् क्षणात् ।

अनेनैव विधानेन तत्पत्नीस्तत्सुतानपि ॥ 57 ॥

anulomavilomAntaH sthitasAdhyAhvayAnvitAm |

mantramuchchArya juhuyAnmantrI madhuralolitaiH || 56 ||

sarShapaiH paTusaMmishrairvashayet pAthlvAn kShaNAAt |

anenaiva vidhAnena tatpatnIstatsutAnapi || 57 ||

Tripura Bhiravi mantra in proper order of three kutas, followed by name of person to attract, and then the mantra in reverse order (called anuloma viloma krama) is used for attracting a specific person. Mixing salt and black mustard, with trimaduram, and offering this in homa, is a prayoga to attract favors from king, queen and their children.

जातीबिल्वफलैः पुष्पैर्मधुरत्रयलोलितैः ।

नरनारीनरपतीन् होमतो वशयेद् ध्रुवम् ॥ 58 ॥

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jAtlbilvaphalaiH puShpaimadhuratrayalolitaiH |  
naranArInarapatIn homato vashayed dhruvam || 58 ||

Flowers and fruits of Jati and Bilva, when offered in homa, after dipping in trimaduram (mix of ghee. Milk and Honey), will give ability to attract men and women.

मालतीवकुलोद्भूतैः पुष्पैश्चन्दनलोलितैः |  
जुहुयात् कवितां मन्त्री लभते वत्सरान्तरे || 59 ||

mAlatlvakulodbhUtaiH puShpaishchandanalolitaiH |  
juhuyAt kavitaM mantri labhate vatsarAntare || 59 ||

Offering Malati flower mixed with sandal, in homa as offering will give poetic abilities within a year.

मधुरत्रयसंयुक्तैः फलैर्बील्वसमुद्भवैः |  
जुहुयाद्वशयेल्लोकं श्रियमाप्नोति वाञ्छिताम् || 60 ||

madhuratrayasaMyuktaiH phalaibllvasamudbhavaiH |  
juhuyAdvashayellokaM shriyamApnoti vA~nChitAm || 60 ||

Bilva fruit dipped in trimaduram, when offered gives prosperity and whatever the sadhak desires, in addition to ability to attract.

पाटलैः कुमुदैः कुन्दैरुत्पलैर्नागचम्पकैः |  
नन्द्यावर्तैर्वीकसितैः कृतमालैर्जुहोति यः || 61 ||  
जायते वत्सरादर्वाक् श्रिया विजितपाथीवः |  
साज्यमन्नं प्रजुहुयाद्भवेदन्नसमृद्धिभाक् || 62 ||

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pATalaiH kumudaiH kundairutpalairnAgachampakaiH |  
nandyAvarttaivlksitaiH kR^itamAlairjuhoti yaH || 61 ||  
jAyate vatsarAdarvAk shriyA vijitapAthIvaH |  
sAjyamannaM prajuhuyAdbhavedannasamR^iddhibhAk || 62 ||

Offering flowers like white Patali flower, blue lotus, naga chambaka flower and Nadiyarvattam flower in homa, will give poetic skills, speech or Vak siddhi, prosperity, and victory within a year. Offering rice mixed with ghee, will give food in abundance.

कस्तूरीकुङ्कुमोपेतं कर्पूरं जुहुयाद्वशी |  
कन्दर्पादधिकं सद्यः सौन्दर्यमधिगच्छति || 63 ||  
kastUrIku~NkumopetaM karpUraM juhuyAdvashI |  
kandarpAdadhikaM sadyaH saundaryamadhigachChati || 63 ||

Offering mix of Kasturi, Kumkuma flower and camphor will give beauty which is more captivating than Kamadeva.

लाजान् प्रजुहुयान्मन्त्री दधिक्षीरमधुप्लुतान् |  
विजित्य रोगानखिलान् स जीवेच्छरदां शतम् || 64 ||  
IAjAn prajuhuyAnmantrI dadhikShIramadhuplutAn |  
vijitya rogAnakhilAn sa jIvechCharadAM shatam || 64 ||

When homa is done with Tripura Bhiravi mantra, by offering Trimadura made with Curd, Milk and Honey, the person lives for 100 years, free from diseases.

पादद्वयं मलयज पादं कुङ्कुमकेसरम् |

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पादं गोरोचनायाश्च तानि पिष्ट्वा हिमाम्भसा ॥ 65 ॥

विदध्यातिलकं भूयो यान् पश्येद् यैवीलोक्यते ।

यान् स्पृशेत् स्पृश्यते यैर्वा वश्याः स्युस्तस्य तेऽचिरात् ॥66॥

pAdadvayaM malayajaM pAdaM ku~Nkumakesaram |

pAdaM gorochanAyAshcha tAni piShTvA himAmbhasA ॥ 65 ॥

vidadhyAttilakaM bhUyo yAn pashyed yaivllokyate |

yAn spR^ishet spR^ishyate yairVA vashyAH syustasya te.achirAt ॥66॥

2 parts Sandal is mixed with 1 part kumkuma flower and Gorochanam, and made into fine powder which is energized with Tripura Bhiravi mantra. Apply this powder, as a paste by wetting it with cold water from melted ice. The sadhak wearing this tilak, will be able to attract others by look and touch.

कर्पूरकपिचोराणि समभागानि कल्पयेत् ।

चतुर्भागा जटामांसी तावती रोचना मता ॥ 67 ॥

कुङ्कुमं सप्तभागं स्याद् दिग्भागं चन्दनं मतम् ।

अगुरुर्नवभागः स्यादिति भागक्रमेण च ॥ 68 ॥

हिमाद्भः कन्यया पिष्टमेतत् सर्वं सुसाधितम् ।

आदाय तिलकं भाले कुर्याद् भूमिपतीन् नरान् ॥ 69 ॥

वनितां मदगर्वाढ्यां मदोन्मत्तान् मतङ्गजान् ।

सिंहव्याघ्रान् महासर्पान् भूतवेतालराक्षसान् ।

दर्शनादेव वशयेत् तिलकं धारयन्नरः ॥ 70 ॥

karpUrapichorANi samabhAgAni kalpayet |

chaturbhAgA jaTAmAMsl tAvatl rochanA matA ॥ 67 ॥

ku~NkumaM saptabhAgAM syAd digbhAgAM chandanaM matam |

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agurumnavabhAgaH syAditi bhAgakrameNa cha || 68 ||  
himAdbhaH kanyayA piShTametat sarvaM susAdhitam |  
AdAya tilakaM bhAle kuryAd bhUmipatIn narAn || 69 ||  
vanitAM madagarvADhyAM madonmattAn mata~NgajAn |  
siMhavyAghrAn mahAsarpAn bhUtavetAlarAkShasAn |  
darshanAdeva vashayet tilakaM dhArayannaraH || 70 ||

Mix equal parts of camphor, red sandal and Kachoori. Mix this with 4 parts of Jadamanji and Goroohana. Add 7 parts of Kumkuma flower, 10 parts sandal and 9 parts Akhil. Mix them with butter, and get it powdered by a girl at an auspicious time. A person that wears the thilak by energizing with Tripura Bhiravi mantra, can entice human, animals like lion, tiger, elephant & snake and other entities like Bhoota, Vetala, and Rakshasa.

मध्याद्यं नवयोनिषु प्रविलिखेद्बीजानि वर्णास्त्रिशो  
गायत्र्याः पुनरष्टपत्रविवरेष्वालिख्य लिप्या वृतम् |  
भूबिम्बद्वितयेन मन्मथयुजा कोणेषु संवेष्टितं  
यन्त्रं त्रैपुरमीरितं त्रिभुवनप्रक्षोभकं श्रीप्रदम् || 71 ||

madhyAdyaM navayoniShu pravilikhedbljAni varNAMstrisho  
gAyatryAH punaraShTapatravivareShvAlikhya lipyA vR^itam |  
bhUbimbadvitayena manmathayujA koNeShu saMveShTitaM  
yantraM traipuramlritaM tribhuvanaprakShobhakaM shrIpradam || 71 ||

Navyoni (9 triangles - that is central triangle and 8 triangles around it formed by intersection of 3 triangles), circle, 8 petals, another circle. Two squares as borders, where the squares are intersecting in a way that the combination of corners face all 8 directions. This is the yantra of Tripura Bhiravi. Write first Kuta in central triangle, the second kuta in triangle below it, and then third kuta, followed by 3 kutas twice written to fill the nine triangles in Navayoni. Write Trupra Gayatri in the 8 petals around Nava Yoni. Then write the Sanskrit alphabets around the petals. Write Kama Kuta, in the



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corners formed by intersecting squares of Bhupura border. This yantra has the power to attract and offers prosperity to the person having it.

अस्मिन् यन्त्रे समावाहय सम्यक् सम्पूज्य देवताम् ।  
होमेन कृतसम्पातं लाक्षालोहत्रयावृतम् ॥ 72 ॥

asmin yantra samAvAhya samyak sampUjya devatAm |  
homena kR^itasampAtaM lAkShAlohatrayAvR^itam ॥ 72 ॥

After preparing Nava yoni Tripura Bhiravi yantra as per vidhi, the Goddess should be invoked in the yantra, puja is to be done on the yantra, then homa is to be done, and the energy from the homa is also transferred to yantra. Japa is also to be done to energize the yantra further. The yantra can then be worn on a locket made with one of the 3 popular metals used for yantra locket.

विधृतां बाहुना यन्त्रं युद्धेषु विजयावहम् ।  
वादे वाग्विजयं कुर्यात् कवित्वं पुष्कलं दिशेत् ।  
आयुरारोग्यमित्राणि पुत्रान् पौत्रान् विवर्द्धयेत् ॥ 73 ॥

vidhR^itAM bAhunA yantraM yuddheShu vijayAvaham |  
vAde vAgvijayaM kuryAt kavitvaM puShkalaM dishet |  
AyurArogyamitrANi putrAn pauTrAn vivarddhayet ॥ 73 ॥

A person wearing this Tripura Bhiravi yantra, will have victory in war, win debates, have poetic ability, have good health, and live in prosperity with friends, wife, children and grandchildren.

कामं षट्कोणमध्ये लिखतु पुनरिमं षट्सु कोणेषु पश्चात्  
पत्रेषु द्व्यष्टसंख्येष्वमुमथ पुरतो व्योमबीजेन वीतम् ।  
क्षौणीबिम्बान्तरस्थं भुजदललिखितं रोचनाकुङ्कुमाभ्यां

प्रोक्तं सौभाग्यसम्पन्निरुपमकविताकीर्तिदं यन्त्रमेतत् ॥ 74 ॥

kAmaM ShaTkoNamadhye likhatu punarimaM ShaTsu koNeShu pashchAt  
patreShu dvyaShTasaMkhyeShvamumatha purato vyomabljena vltam |  
kShauNIbimbAntarasthaM bhujadalalikhitaM rochanAku~NkumAbhyAM  
proktaM saubhAgyasampannirupamakavitAkltldaM yantrametat ॥ 74 ॥

Another yantra is being discussed. This is a Shad Kone or 6 triangles created by two intersecting triangles with apex facing opposite direction. 8 petalled lotus around the shad kone. Have Kama Kuta in the center of Shad Kone, and have Kama Kuta also inscribed on the six triangles forms in Shad Kone. Write Vyoma bija in the eight petals of Asta dala. Use Gorochana and Kumkuma flower on the inscription surface. Prosperity, wealth, poetic skills and fame will be achieved by a person wearing this yantra.

वहनेर्गेहयुगान्तरस्थमदने मायां लिखेद्वाग्भवं  
षट्कोणेष्वथ सन्धिषु प्रविलिखेद्धुङ्कारमावेष्टयेत् |  
स्त्रीबीजेन समीरितं त्रिभुवनप्रक्षोभकं त्रैपुरं  
यन्त्रं पञ्चमनोभवात्मकमिदं सौन्दर्यसंपत्करम् ॥ 75 ॥

vahnergehayugAntarasthamadane mAyAM likhedvAgbhavaM  
ShaTkoNeShvatha sandhiShu pravilikheddhu~NkAramAveShTayet |  
strlMbljena samlritaM tribhuvanaprakShobhakaM traipuraM  
yantraM pa~nchamanobhavAtmakamidaM saundayasaMpatkaram ॥ 75 ॥

Another yantra of Tripura Bhiravi with Shad Kone is discussed in this verse. Sthreem is in center of Shad Kone. Kutas of Bhiravi in Shakti-Kama-Vag Kuta order is written in Shad Kone triangles. Inscribe Hum around the ShadKone triangles, by the sides of the apex formed by triangles. The purpose of yantra and other details as per vidhi is included in the center space of Shad Kone. This Tripura yantra

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is called Pancha manobhava and is capable of captivating the three worlds. Beauty, wealth and prosperity is achieved by wearing this yantra.

अधरो बिन्दुमानाद्यो ब्रह्मेन्द्रस्थः शशीयुतः ।

द्वितीयं भृगुसर्गाद्यो मनुस्तार्तीयमीरितम् ॥ 76 ॥

adhara bindumAnAdyo brahmendraस्थाH shashlyutaH ।

dvitIyaM bhR^igusargaADhyo manustArtIyamIritam ॥ 76 ॥

The child form of Tripura Bhiravi, as Bala is briefly covered now. This verse gives the Bala mantra in codified form. Bhiravi in child form is Bala, Bhadra Kali in child form is Bala Bhadra or Bala, Lalitha in child form is also Bala, Shodashi also in child form is Bala. All being Tripura Bala vidya in child form, where the Dhyana shloka of Bala as Vyeshti has variations, based on Samasti form represented. Bala is also the child form of Desha Maha Vidyas. This is clarified in the verse from Meru Tantra. So gaining proficiency in Kundalini practice with Bala vidya, makes it easy to approach other mahavidyas.

एषा बालेति विख्याता त्रैलोक्यवशकारिणी ।

जपपूजादिकं सर्वमस्याः पूर्ववदाचरेत् ॥ 77 ॥

eShA bAleti vikhyAtA trailokyavashakAriNI ।

japapUjAdikaM sarvamasyAH pUrvavadAcharet ॥ 77 ॥

This verse clarifies, that the codified mantra in previous verse is the popular Bala mantra. Japa, Pooja, Homa and other tantra vidhi is to be followed for Tripura Bala, similar to what is already discussed for Tripura Bhiravi.

मान्मथं त्रिपुरादेवि विद्महे पदमीरयेत् ।

उक्त्वा कामेश्वरि पदं प्रवदेद्धीमही ततः ॥ 78 ॥

तदन्ते प्रवदेद् भूयस्तन्नः क्लिन्ने प्रचोदयात् ।

गायत्र्येषा समाख्याता त्रैपुरी सर्वसिद्धिदा ॥ 79 ॥

mAnmathaM tripurAdevi vidmahe padamlrayet |

uktvA kAmeshvari padaM pravadeddhImahI tataH || 78 ||

tadante pravaded bhUyastannaH klinne prachodayAt |

gAyatryeShA samAkhyAtA traipurI sarvasiddhidA || 79 ||

Tripura Gayatri capable of offering all types of siddhi is discussed in this verse.

स्तुत्याऽनया त्वां त्रिपुरे स्तोष्येऽभीष्टफलाप्तये ।

यया व्रजन्ति तां लक्ष्मीं मनुजाः सुरपूजिताम् ॥ 80 ॥

stutyA.anayA tvAM tripure stoShye.abhIShTaphalAptaye |

yayA vrajanti tAM lakShmIM manujAH surapUjitAm || 80 ||

O Goddess Tripura. Everyone needs your grace to get what they desire. Humans and Devas worship and take shelter in you for meeting all their needs and for prosperity.

ब्रह्मादयः स्तुतिपदैरपि सूक्ष्मरूपां

जानन्ति नैव जगदादिमनादिमूतीम् ।

तस्माद्वयं कुचनतां नवकुङ्कुमाभां

स्थूलां स्तुमः सकलवाङ्मयमातृभूताम् ॥ 81 ॥

brahmAdayaH stutipadairapi sUkShmarUpAM

jAnanti naiva jagadAdimanAdimUttIm |

tasmAdvayaM kuchanataM navaku~NkumAbhAM

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sthUIAM stumaH sakalavA~NmayamAtR^ibhUtAm || 81 ||

Next is Tripura stuti. Even Brahma and other devatas constantly praise you as the beginning and end of the universe, O Goddess who manifests or is mother of the universe. The mother goddess is praised for full breasts to take care of creation, as nada roopa and matrika varna roopa, and having reddish hue.

सद्यः समुद्यतसहस्रदिवाकराभां  
विद्याक्षसूत्रवरदाभयचिन्हहस्ताम् |  
नेत्रोत्पलैस्त्रिभिरलङ्कृतपद्मवक्त्रां  
त्वां तारहाररुचिरां त्रिपुरे भजामः || 82 ||

sadyaH samudyatasahasradivAkarAbhAM  
vidyAkShasUtravaradAbhayachinhahastAm |  
netrotpalaiStribhirala~NkR^itapadmavaktrAM  
tvAM tArahAraruchirAM tripure bhajAmaH || 82 ||

Salutations to Goddess Tripura, who is radiating effulgence of thousand suns, having 3 eyes, holding book, rosary, and showing mudra of blessing and protection in the four hands, face like blossomed lotus, Having ornaments glittering like stars, and fully dressed up with ornaments.

सिन्दूरपुञ्जरुचिरं कुचभारनमं  
जन्मान्तरेषु कृतपुण्यफलैकगम्यम् |  
अन्योन्यभेदकलहाकुलमानभेदै-  
र्जानन्ति किं जडधियस्तव रूपमम्ब || 83 ||

sindUrapu~njaruchiraM kuchabhAranamraM  
janmAntareShu kR^itapuNyaphalaikagamyam |

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anyonyabhedakalahAkulamAnabhedai-  
rjAnanti kiM jaDadhiyastava rUpamamba || 83 ||

O Goddess, your magnificent form with reddish hue with captivating beauty can only be seen by those who have done good deeds in multiple previous lives. Those who are dwelling in ego and arguments, does get any understanding of your majestic form.

स्थूलां वदन्ति मुनयः श्रुतयो गृणन्ति  
सूक्ष्मां वदन्ति वचसामधिवासमन्ये |  
त्वां मूलमाहुरपरे जगतां भवानि  
मन्यामहे वयमपारकृपाम्बुराशिम् || 84 ||

sthUIAM vadanti munayaH shrutayo gR^iNanti  
sUkShmAM vadanti vachasAmadhivAsamanye |  
tvAM mUIAmAhurapare jagatAM bhavAni  
manyAmahe vayamapArakR^ipAmburAshim || 84 ||

Munis perceive and praise your sthula form. Vedas praise your sthula form. You are understood as the origin or karana form as well. For me you are the shelter for divine grace.

चन्द्रावतंसकलितां शरदिन्दुशुभ्रां  
पञ्चाशदक्षरमयीं हृदि भावयन्ति |  
त्वां पुस्तकं जपवटीममृताह्यकुम्भं  
व्याख्यां च हस्तकमलैर्दधतीं त्रिनेत्राम् || 85 ||

chandrAvataMsakalitAM sharadindushubhrAM  
pa~nchAshadakSharamayIM hR^idi bhAvayanti |  
tvAM pustakaM japavatiMamR^itaADhyakumbhaM

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vyAkhyAM cha hastakamalairedadhatIM trinetrAm || 85 ||

I meditate on Goddess holding book, rosary, pot of divine nectar and Vyakhyana mudra showing perfect knowledge in her four hands, with 3 eyes. Having crescent moon as ornament and with hue like an autumn moon.

शम्भुस्त्वमद्रितनयाकलितार्द्धभागो

विष्णुस्त्वमम्ब कमलापरिबद्धदेहः ।

पद्मोद्भवस्त्वमसि वाग्धिवासभूमिस् -

तेषां क्रियाश्च जगति त्रिपुरे त्वमेव || 86 ||

shambhustvamadritanayAkaliArddhabhAgo

viShNustvamamba kamalAparibaddhadehaH |

padmodbhavastvamasi vAgadhivAsabhUmis -

teShAM kriyAshcha jagati tripure tvameva || 86 ||

O Goddess Tripura, to perform the acts of Creation, Sustenance and Destruction, you are the Shakti of Brahma, Vishnu and Shiva. You are Parvati to Rudra, Lakshmi to Vishnu and Sarawati to Brahma.

आश्रित्य वाग्भवभवांश्चतुरः परादीन्

भावान् पदेषु विहितार्थमुदीरयन्तीम् ।

कण्ठादिभिश्च करणैः परदेवतां त्वां

संविन्मयीं हृदि कदापि न विस्मरामि || 87 ||

Ashritya vAgbhavabhavAMshchaturaH parAdIn

bhAvAn padeShu vihitaArthamudlrayantIm |

kaNThAdibhishcha karaNaiH paradevatAM tvAM

saMvinmayIM hR^idi kadApi na vismarAmi || 87 ||

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As Vak, you take Para, Pashyanti, Madhyama and Vikhari form at different points in the body. O Para Devata Goddess, I invoke you as residing in the heart.

आकुंच्य वायुमवजित्य च वैरिषट्क-  
मालोक्य निश्चलधिया निजनासिकाग्रम् ।  
ध्यायन्ति मूध्नीकलितेन्दुकलावतंसं  
त्वद्रूपमम्ब कृतिनस्तरुणार्कबिम्बम् ॥ 88 ॥

AkuMchya vAyumavajitya cha vairiShaTka-  
mAlokya nishchaladhiyA nijanAsikAgram |  
dhyAyanti mUdhnlkalitendukalAvataMsaM  
tvadrUpamamba kR^itinastaruNARkabimbam ॥ 88 ॥

With pranayama and other practice, having overcome the 6 enemies of the mind (Shad ripu – kama, krodha, lobha, Mada, moha, and matsarya). I meditate on you with a stilled mind and one pointed focus, with external look at tip of nose and internal focus in the ajna chakra behind center of the brows. The form meditated is you with crescent moon and effulgence of rising sun.

त्वं प्राप्य मन्मथरिपोर्वपुरर्द्धभागं  
सृष्टिं करोषि जगतामिति वेदवादः ।  
सत्यं तदद्रितनये जगदेकमात-  
र्नेचेदशेषजगतः स्थितिरेव न स्यात् ॥ 89 ॥

tvaM prApya manmathariporvapurarddhabhAgaM  
sR^iSh TiM karoShi jagatAmiti vedavAdaH |  
satyaM tadadritanaye jagadekamAta-  
rnechedasheShajagataH sthitireva na syAt ॥ 89 ॥



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As the Shakti half of Parameshwara you perform creation, as mentioned in vedas. However you as the mother also maintains or takes care of your creations.

पूजां विधाय कुसुमैः सुरपादपानां  
पीठे तवाम्ब कनकाचलगहवरेषु |  
गायन्ति सिद्धवनिताः सह किन्नरीभि-  
रास्वादितासवरसारुणनेत्रपद्माः ॥ 90 ॥

pUjAM vidhAya kusumaiH surapAdapAnAM  
pIThe tavAmba kanakAchalagahvareShu |  
gAyanti siddhavanitAH saha kinnarlbhi-  
rAsvAditAsavarasAruNanetrpadmAH ॥ 90 ॥

You are worshipped on the golden throne, with flowers by Siddha women. They are filled with Bhakti, as they sing and dance with divine beings and you enjoy want them in divine ecstasy.

विद्युद्विलासवपुषः श्रियमावहन्तीं  
यान्तीं स्ववासभवनाच्छिवराजधानीम् |  
सौषुम्णमार्गकमलानि विकाशयन्तीं  
देवीं भजे हृदि परामृतसिक्तगात्रीम् ॥ 91 ॥

vidyudvilAsavapuShaH shriyamAvahantIM  
yAntIM svavAsabhavanAchChivarAjadhAnIm |  
sauShumNamArgakamalAni vikAshayantIM  
devIM bhaje hR^idi parAmR^itasiktagAtrIm ॥ 91 ॥

## SRIVIDYA TANTRA PEEDOM

I pray to Goddess Tripura as Kundalini, residing in Muladhara. Who appears as thunder and travels through Sushumna to unite with Shiva in Sahasrara, and release the divine amrita nectar.

आनन्दजन्मभवनं भवनं श्रुतीनां  
चैतन्यमात्रतनुमम्ब समाश्रयामि ।  
ब्रह्मेशविष्णुभिरभिष्टुतपादपद्मां  
सौभाग्यजन्मवसतिं त्रिपुरे यथावत् ॥ 92 ॥

AnandajanmabhavanaM bhavanaM shrutInAM  
chaitanyamAtratanumamba samAshrayAmi |  
brahmeshaviShNubhirabhiShTutapAdapadmAM  
saubhAgyajanmavasatiM tripure yathAvat || 92 ||

You are the abode of Ananda as discussed in Shruthi texts. Brahma, Vishnu and Rudra reside in you, and also you reside with them as their Shaktis, O Goddess Tripura.

शब्दार्थभावि भुवनं सृजतीन्दुरूपा  
या तद्विभक्ती पुनरर्कतनुः स्वशक्त्या ।  
वहनयात्मिकाहरति तत् सकलं युगान्ते  
तां शारदां मनसि जातु न विस्मरामि ॥ 93 ॥

shabdArthabhAvi bhuvanaM sR^ijatIn durUpA  
yA tadvibhattI punararkatanuH svashaktyA |  
vahnayAtmikAharati tat sakalaM yugAnte  
tAM shAradAM manasi jAtu na vismarAmi || 93 ||

## SRIVIDYA TANTRA PEEDOM

You are Shabda and Ardha, and Shabdārtha rūpa. The creator of object, meaning, and the relation between object and meaning is you. On dissolution, absorbing what was manifested as creation is also done by you at the end of Yuga. O Sharada Goddess, you are always in my mind.

नारायणीति नरकार्णवतारिणीति

गौरीति खेदशमनीति सरस्वतीति ।

ज्ञानप्रदेति नयनत्रयभूषितेति

त्वामद्रिराजतनये विबुधा वदन्ति ॥ 94 ॥

nArAyaNIti narakArNavatAriNIti

gaurIti khedashamanIti sarasvatIti |

j~nAnapradeti nayanatrayabhUShiteti

tvAmadrirAjatanaye vibudhA vadanti ॥ 94 ॥

O Goddess, you are Narayani saving person from naraka (hell), you are Gauri who resolves problems, and you are Saraswati giving knowledge. I pray to you the Goddess with three eyes.

ये स्तुवन्ति जगन्मातः श्लोकैर्द्वादशभिः क्रमात् ।

त्वामनुप्राप्य वाक्सिद्धिं प्राप्नुयुस्ते परां गतिम् ॥ 95 ॥

ye stuvanti jaganmAtaH shlokairdvAdashabhiH kramAt |

tvAmanuprApya vAksiddhiM prApnuyuste parAM gatim ॥ 95 ॥

Whoever praises the Mother of the Universe with the twelve verses discussed here as Tripura Stuti, will attain knowledge, prosperity, and liberation.

Thus ends the discussion on Goddess Tripura in Sarada Tilakam.

SRIVIDYA TANTRA PEEDOM





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