

Deities of Paráśurāma Kalpasūtra

IMAGES | DHYĀNAS | MANTRAS | YANTRAS

APRIL 2024

TRIPURĀ  TALLIKĀ

Tripurā Tallikā

Tripurā Tallikā is an independent research and publishing group, rooted in the Śrīvidyā tradition. We are committed to revitalizing the rich heritage of Śrīvidyā by making high-quality Śrīvidyā texts, and related knowledge, accessible to a global audience of practitioners. Central to our mission is the commitment to offer our publications free of charge through open-access sharing, thereby ensuring that they are available to the widest possible audience. Guided by our core values of Wisdom, Excellence, and Responsibility, and with deep gratitude and the full blessings of our gurus, we strive to create meaningful contributions to the international Śrīvidyā community.

SEEKING COLLABORATORS:

Tripurā Tallikā is currently seeking to connect with individuals who possess specific expertise and resources. Our projects demand a high level of scholarly rigor and dedication to the preservation and dissemination of traditional knowledge. As such, we are looking for:

Experienced Sanskritologists: We are interested in individuals with a proven track record of translating Sanskrit texts with a speciality in tantric literature. Collaborators should have substantial experience beyond academic qualifications, demonstrated through published translations, or contributions to the field. We value expertise that comes from deep engagement with Sanskrit literature and a thorough understanding of its cultural and historical contexts.

Manuscript Specialists: Our work also involves the digitization and analysis of Sanskrit manuscripts. We seek experts skilled in reading, interpreting, and offering emendations to these manuscripts with the goal of having them converted into etexts in IAST for broader accessibility.

Archival Researchers with Access to Rare Manuscripts: Access to rare manuscripts is vital for our mission. We are looking for individuals who have established connections with archives, libraries, and private collections. These connections should enable us to procure copies of manuscripts that are otherwise difficult to access, helping us to uncover and share lesser-known aspects of Śrīvidyā with the world.

For anyone interested in collaboration please contact us through our website:

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Introduction

Tor the first time, this publication reveals images of the principal Śrīvidyā deities of the Paraśurāma Kalpasūtra (PKS) deity maṇḍala. The PKS is a foundational text that expounds the ritual worship of Tripurasundarī and holds a highly revered place within the Śrīvidyā tradition, especially in South India.

Featured deities include Mahāgaṇapati, Lalitā Tripurasundarī and her aṅga devatās, Sampatkarī, Rājaśyāmalā and her aṅga devatās, Mahāvārāhī and her aṅga devatās, and Parā. Each deity is carefully rendered to match their exact textual descriptions given in PKS and its commentary, Nityotsava, with some artistic liberties taken to interpret aspects not detailed in the dhyāna śloka.

The project, completed over two years, is a collaborative effort with artists: Dopers Project and Charles Ekabhumi Ellik. Their artistic prowess has brought to life the intricate and divine forms of these deities, offering devotees a new way to appreciate and venerate them. Beyond the illustrations, the publication also includes the mantras and yantras for each deity, based on the various scriptural sources we had access to.

This publication is an attempt to share the beauty and depth of Paraśurāma Kalpasūtra deity maṇḍala through art, making it accessible to those already steeped within the Śrīvidyā tradition, as well as providing principled information to those interested in learning more about the rich heritage of Śrīvidyā.

Disclaimer: This publication is intended for information only and is oriented towards practitioners of Śrīvidyā. Ritual worship, mantra sādhana, and the practice of Śrīvidyā requires the guidance of a qualified guru. The publisher does not take any responsibility for the misuse of information contained in this book and has made every effort to present accurate, clear, and accessible knowledge for the readership.



Artist Profiles



Ekabhumi Charles Elik is an artist, poet, student, and teacher of classical hatha yoga who lives in the San Francisco Bay Area. His diverse work includes *The Shakti Coloring Book*, as well as 20 original illustrations created for Sally Kempton's *Awakening Shakti*.

Eka has generously made a [free digital image](#) of Mahāgaṇapati available for download on his website, along with [paid prints](#) for those interested.

Dewa Parta "Dopers Project" is an independent artist based in Bali, Indonesia, with over seven years of expertise in graphic design and illustration.

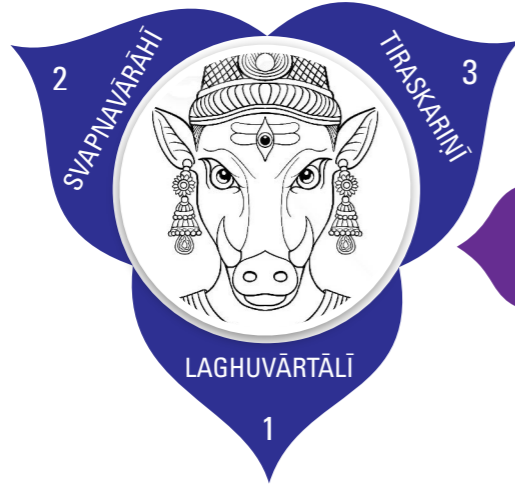
Dewa was responsible for creating all the images for this publication, except for Mahāgaṇapati.



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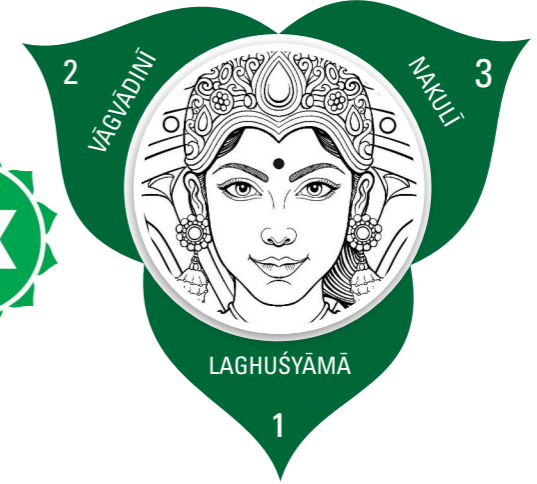
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Mahāvārāhī



1
BĀLĀ TRIPURASUNDARĪ

Rājāśyāmalā



2
ANNAPŪRNĀ



Parā
"The Heart"

3
AŚVĀRŪDHĀ



Mahāganapati



Mahāgaṇapati



Mahāgaṇapati



Drawing by Charles Ekabhumi Ellik

Mahāgaṇapati

Viniyogaḥ | Nityotsava

asya mahāgaṇapatimantrasya gaṇaka ṛṣiḥ | nicṛdgāyatrī chandaḥ |
śrīmahāgaṇapatirdevatā | tatprītyarthe jape viniyogaḥ |

*For the Mahāgaṇapati mantra, Gaṇaka is the seer, Nicṛdgāyatrī is the meter,
Śrī Mahāgaṇapati is the deity; the mantra is recited to please the deity.*

Dhyāna 1 | Paraśurāma Kalpasūtra 2.4

svātmani devaṃ siddhalakṣmīsamāśliṣṭapārśvam
ardhenduśekharam āraktavarṇaṃ mātuluṅga* gadā
puṇḍrekṣukārmuka śūla sudarśana śaṅkha pāśotpala
dhānyamañjarīnījadantāñcala ratnakalaśa
pariṣkṛtapāṇyekādaśakaṃ prabhinnakaṭam ānandapūrṇam
aśeṣavighnadhvaṃsanighnaṃ vighneśvaraṃ dhyātvā ||

*In your own self, meditate on the deity whose side is closely embraced by
Siddhalakṣmī, with the crescent moon on his head, having a red color, whose
11 hands [one of which is a trunk] are holding a citron fruit, mace, red
sugarcane bow, trident, sudarśana cakra (discus of Viṣṇu), conch, binding
rope, blue lotus, paddy stalks with grain, the tip of his own tusk and a
jeweled pot. Musth fluid is flowing from his temples. He is full of bliss and
devoted to the destruction of the entirety of obstacles.*

* - “Citron”, a species of citrus fruit from the Rutaceae family having the
following synonyms: Citrus bicolor, Citrus cedra, Citrus limetta, Citrus
limetta.

Dhyāna 2 | Nityotsava

bijāpūra-gadekṣu-kārmukarujā-cakrābja*-pāśotpala-
vrīhyagra-svaviṣāṇa-ratnakalaśa-prodyat-karāmbhoruhaḥ |
dhyeyo-vallabhayā-sapadmakarayā-śliṣṭojjvala payā
viśvotpatti-vipatti-saṃsthitikaro-vighneśvaro’bhīṣṭadaḥ ||

*He [Mahāgaṇapati] should be meditated on as embraced by his consort [with
her right hand], who is adorned with sparkling ornaments and holding a
lotus [in her left hand]; the Creator, Sustainer and the Annihilator of the
Universe, the Master of Obstacles, the Bestower of all the Desires. He is
holding the fruit of the citron tree, mace, sugarcane bow, trident, cakra, conch,
binding rope, blue water lily, rice shoots, his own tusk, a jewel studded pot
[these are the weapons in each of his 11] raised lotus like hands [his trunk is
also a hand].*

* - In this context, “abja” should be interpreted as a conch, not as a lotus, as
explicitly stated in PKS (i.e. śaṅkha).

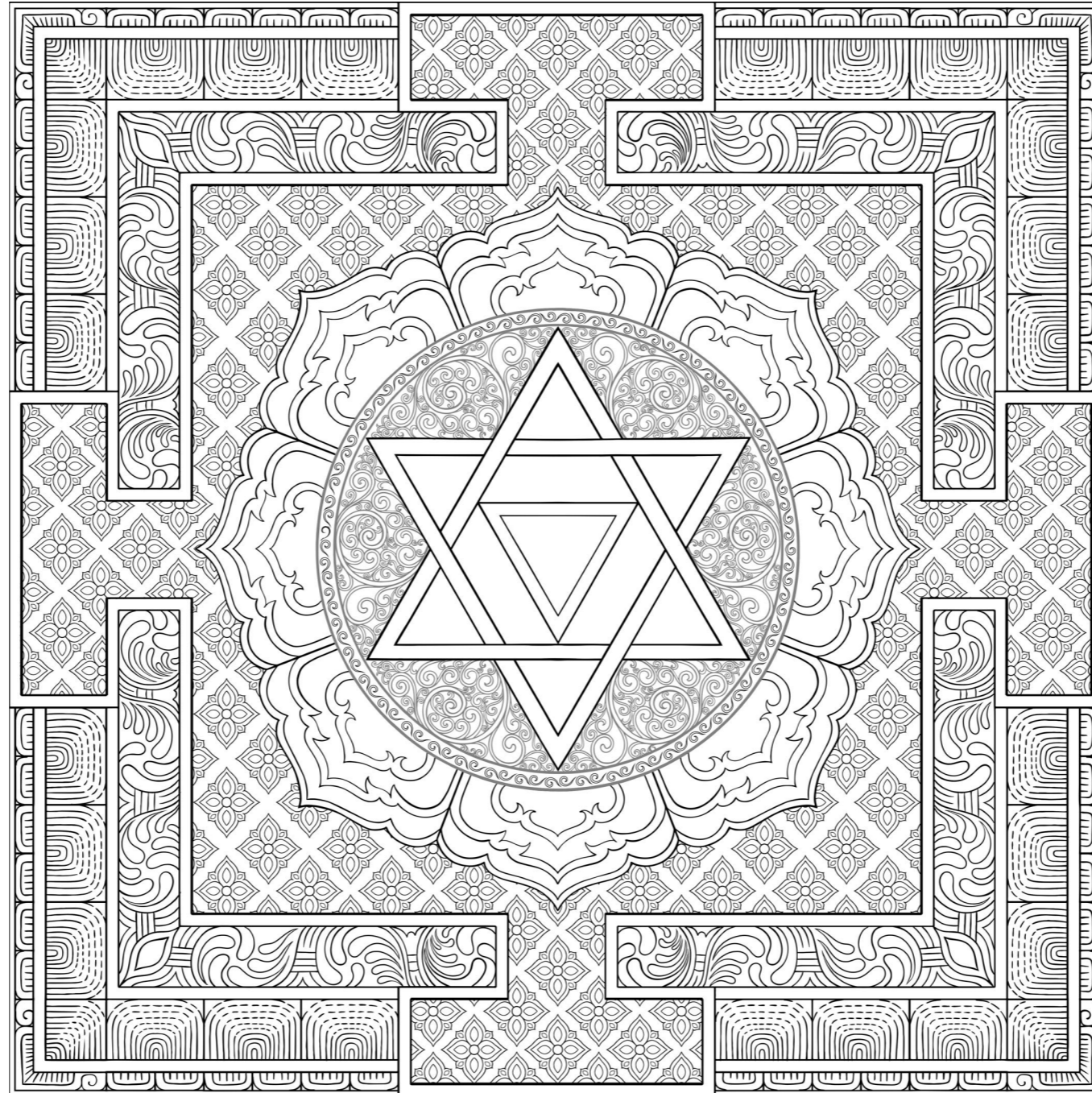
Mantra | Paraśurāma Kalpasūtra 10.17

om śrīṃ hrīṃ klīṃ glaum gaṃ gaṇapataye vara varada
sarvajanaṃ me vaśamānaya svāhā

*Om Śrīṃ Hrīṃ Klīṃ Glaum Gaṃ! O Lord Gaṇapati, the bestower of best
boons, bring all people (i.e. internal enemies) under my control! Svāhā!*

YANTRA

Mahāgaṇapati



Triangle
Hexagon
8 Petals
Bhūpura

Drawing by Dopers Project

SOURCE: PARASŪRĀMA KALPASŪTRA 2.8





ANĠA DEVATĀS of
Lalitā Tripurasundarī
& SAMPATKARĪ

Lalitā Tripurasundarī & Her Aṅga Devatās



Lalitā Tripurasundarī



AṄGA DEVATĀ

Bālā Tripurasundarī



UPĀṄGA DEVATĀ

Annapūrṇā



PRATYĀṄGA DEVATĀ

Aśvarūdhā

Devīs That Appeared from Lalitā's Weapons



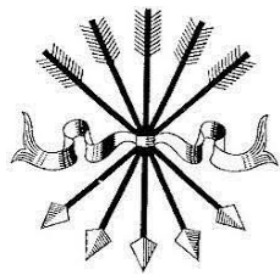
Sampatkari



Asvarudha



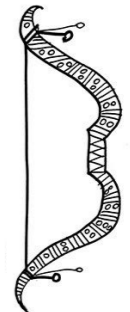
Lalita Tripurasundari



Mahavarahi (Dandini)



Rajasyamala (Mantrini)





AṄGA DEVATĀ OF LALITĀ TRIPURASUNDARĪ

Bālā Tripurasundarī



Drawing by Dopers Project

Bālā Tripurasundarī

Viniyogaḥ | Nityotsava

**asya bālāmantrasya dakṣiṇāmūrṭiḥ ṛṣiḥ | gāyatrī chandaḥ |
bālā tripurasundarī devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

*For the mantra of Bālā, Dakṣiṇāmūrṭi is the seer, Gāyatrī is the meter,
Bālā Tripurasundarī is the deity; the mantra is recited to gain the deity's grace.*

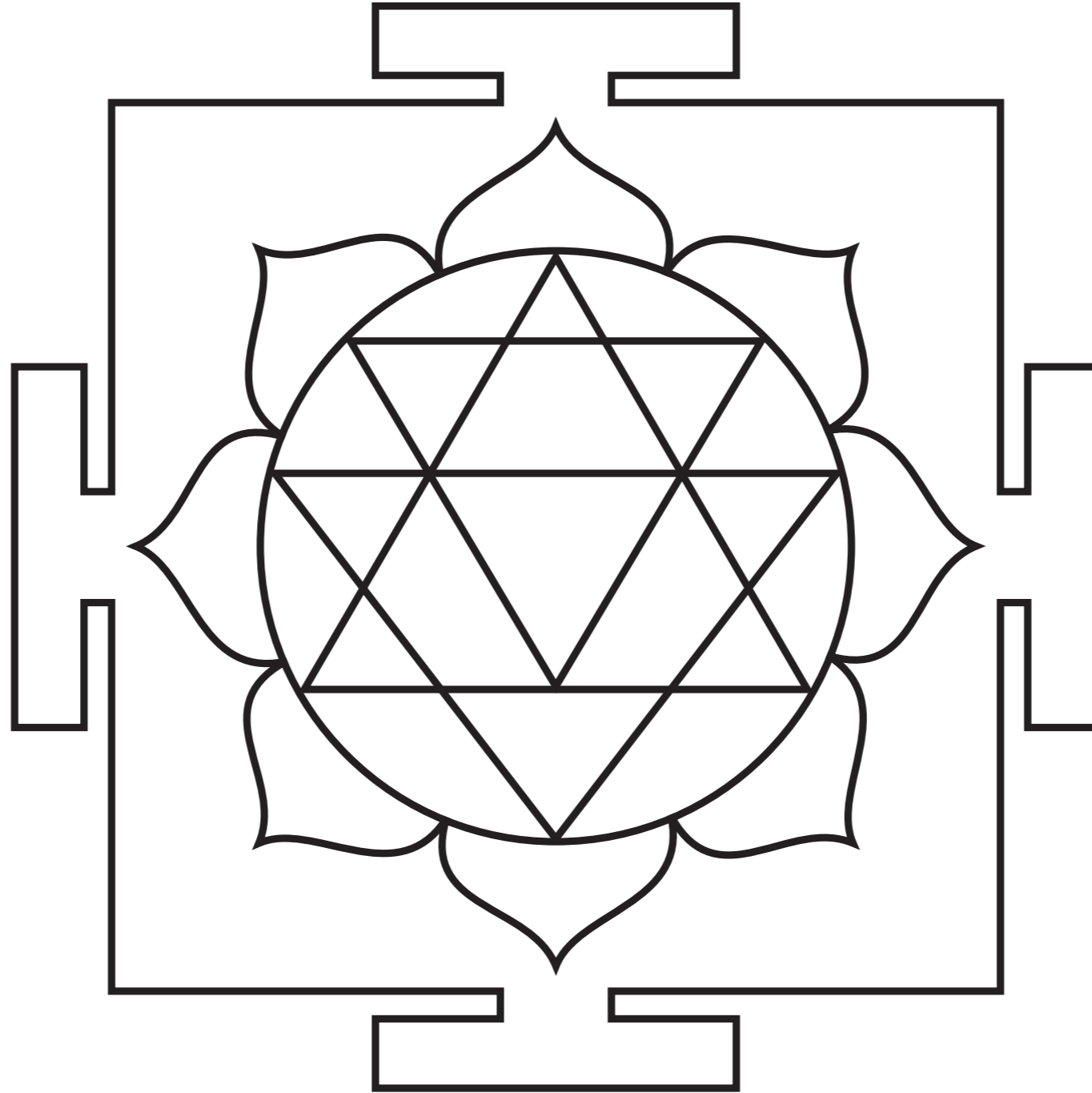
Dhyāna | Nityotsava

**aruṇakiraṇajālai rañjitāśāvakaśā
vidhṛtajapavaṭikā pustakābhītiḥastā |
itarakaravarāḍhyā phullukalhāra samsthā
nivasatu hṛdi bālā nityakalyāṇaśīlā ||**

*May Bālā dwell in my heart and always be auspicious to me. She manifests in
the sky illuminated (tinted) by the mass of the red rays of the rising sun. She
golds a rosary, a book, and shows the mudrās of granting boons and fearlessness.
She's situated on a fully bloomed white lotus.*

Mantra | Paraśurāma Kalpasūtra 10.29

aiṃ klīm sauḥ | sauḥ klīm aiṃ | aiṃ klīm sauḥ

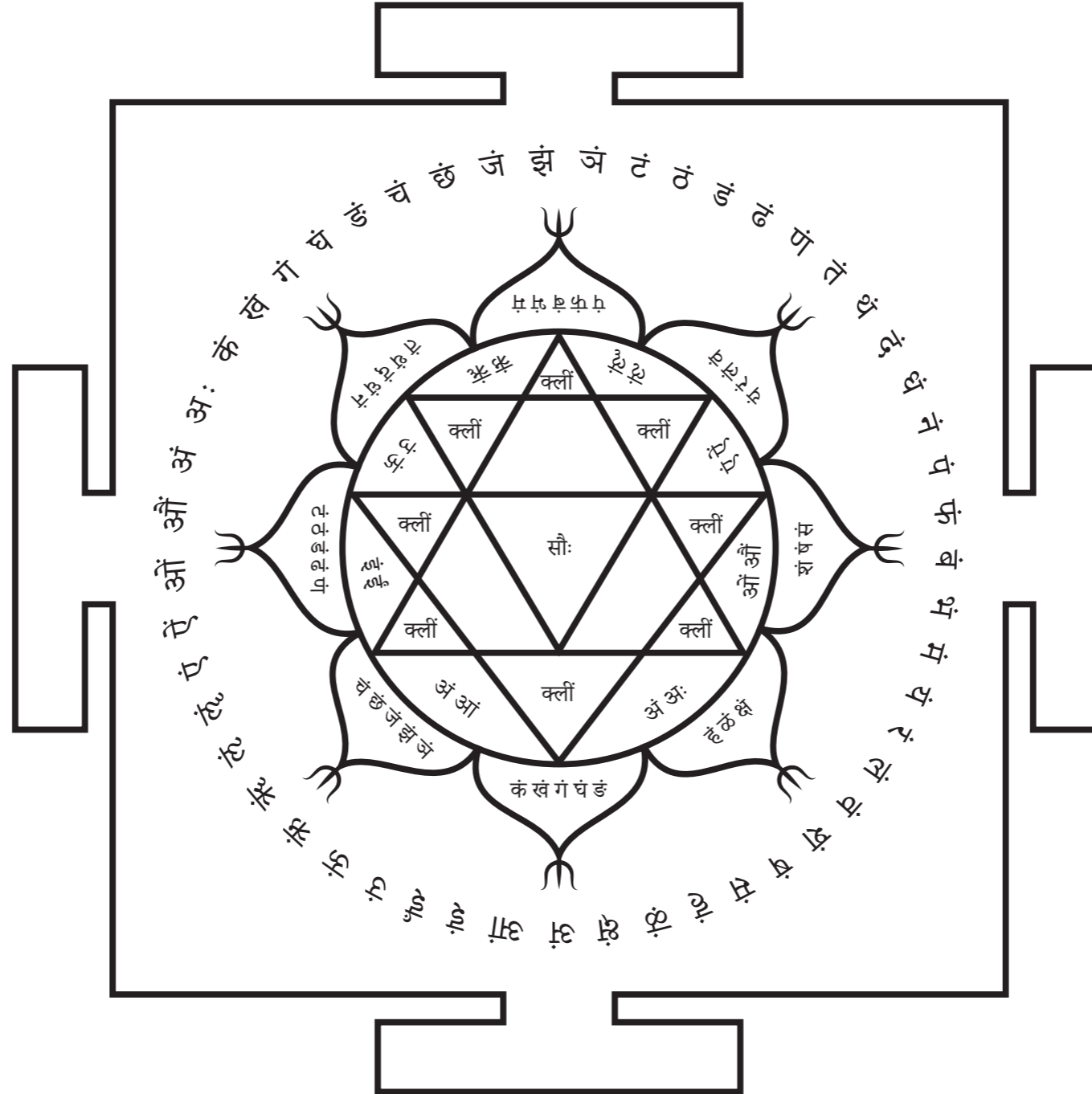
Bālā Tripurasundarī

Triangle
8 Angles
8 Petals
Bhūpura

SOURCE: MERUTANTRA
(CH. 23, V. 182-186)



Bālā Tripurasundarī



Bija *Sauḥ* inside a triangle

Bija *Klīm* inside the eight angles

Vowels inside the “filaments”

Eight classes of letters inside the eight petals

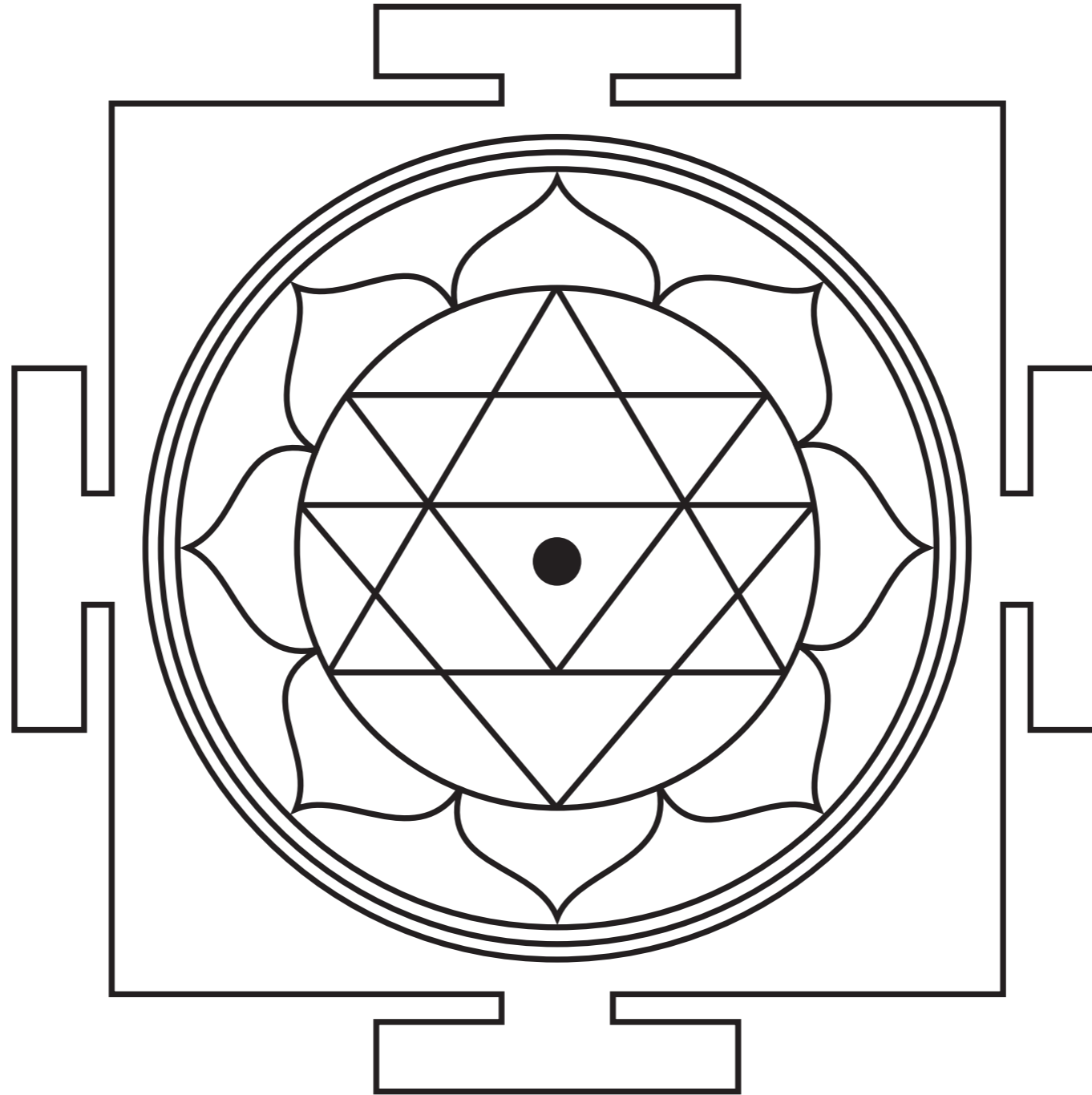
At the tips of the petals tridents are to be drawn.

Lotus to be surrounded by letters of the alphabets

Surrounded by a bhūpura square.

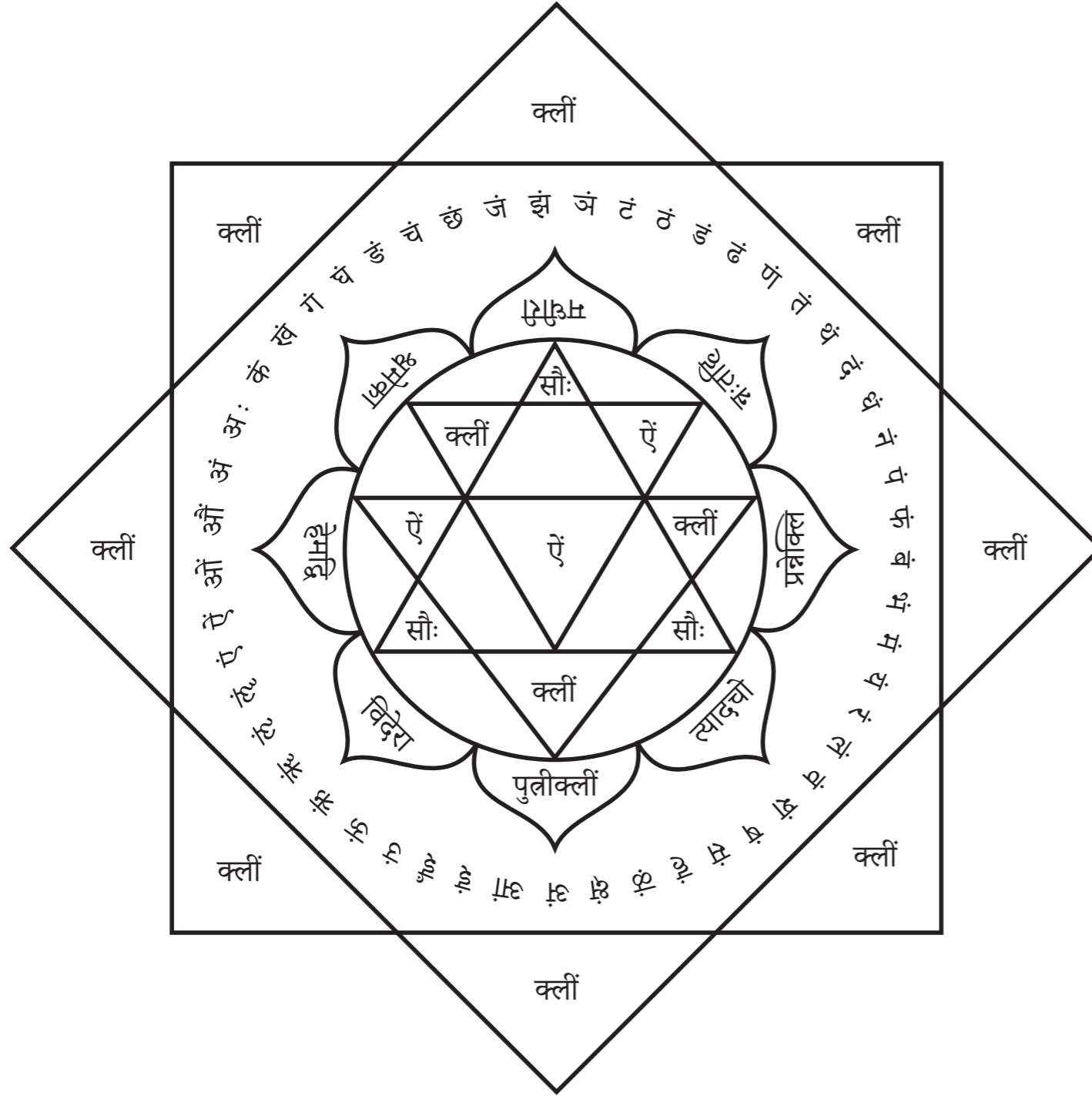
SOURCE: MANTRAMAHOADHI
(Ch. 8; v. 17-19)

Bālā Tripurasundarī



- Bindu
- Triangle
- 8 Angles
- 8 Petals
- Three circles
- Bhūpura

(SOURCE: DEVI RAHASYA TANTRA
(CH. 12, [SYNOPSIS BY MIKE MAGEE])

Bālā Tripurasundarī

Navayoni triangles with bījas of Bālā mantra.

Eight petal lotus with Tripurā Gāyatrī: *klīm tripurādevi vidmahe kāmeśvari dhīmahi tannaḥ klīṃne pracodayāt*

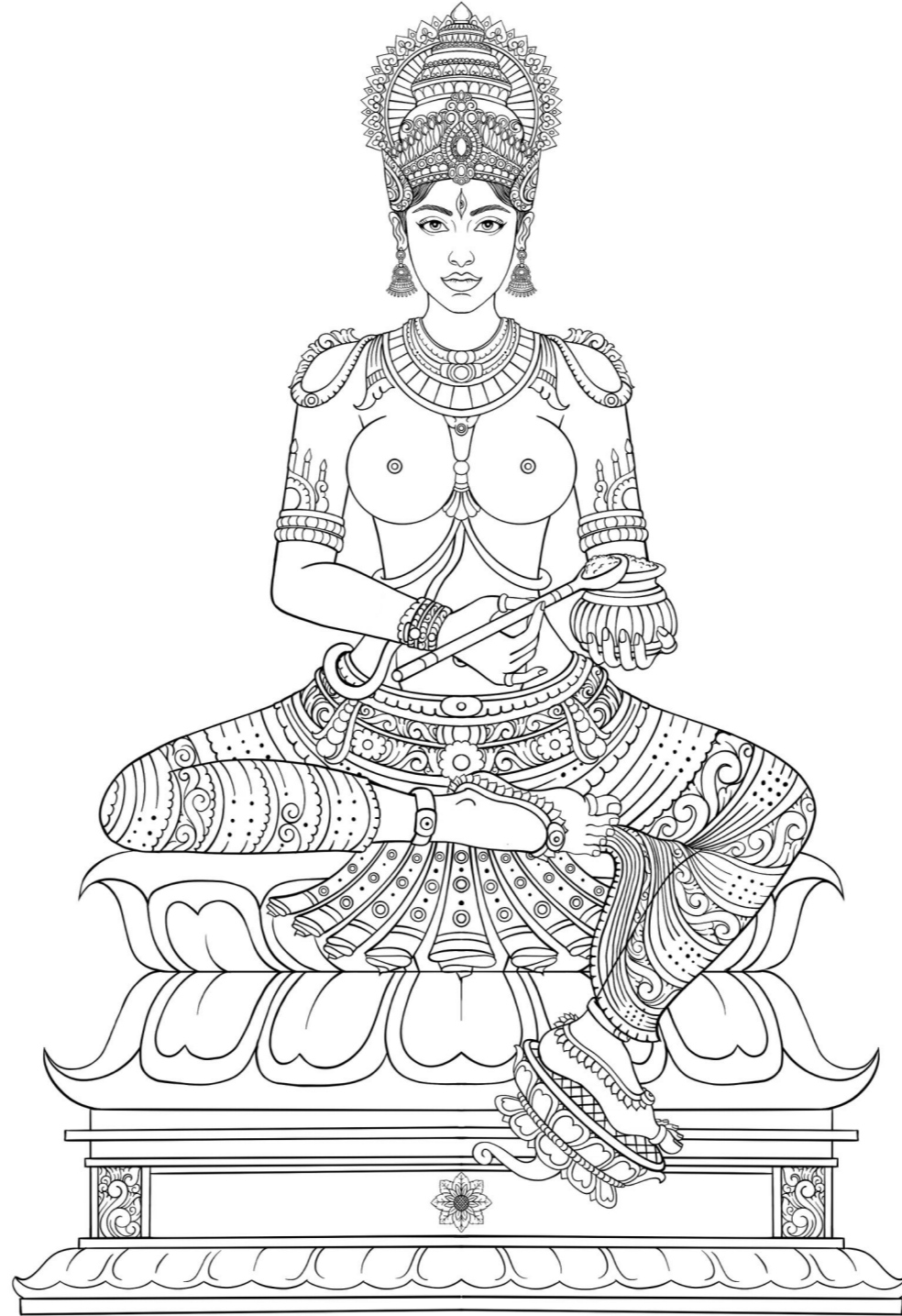
Circle with 51 *bījākṣaras*

Two squares with bījas *klīm*

SOURCE: MANTRAMAHOADHI
(Ch. 8, v. 73-77)

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Annapūrṇā



Drawing by Dopers Project

Annapūrṇā

Viniyogaḥ | Nityotsava

**asya annapūrṇeśvarīmantrasya brahmā ṛṣiḥ | gāyatrī chandaḥ |
annapūrṇeśvarī devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

For the mantra of Annapūrṇeśvarī, Brahmā is the seer, Gāyatrī is the meter, Annapūrṇeśvarī is the deity; the mantra is recited to gain the deity's grace.

Dhyāna | Nityotsava

**ādāya dakṣiṇakareṇa suvarṇadavīm
dugdhānnapūrṇamitareṇa ca ratnapātram |
annapradānaniratām navahemavarṇām
ambām bhaje kanakabhūṣaṇamālyaśobhām ||**

With a golden ladle in her right hand and a gem-laden bowl brimming with milk and rice in her left, she's engaged in distributing nourishment/food. I worship the golden-hued Mother, adorned with golden ornaments and garlands.

Mantra | Paraśurāma Kalpasūtra 10.30

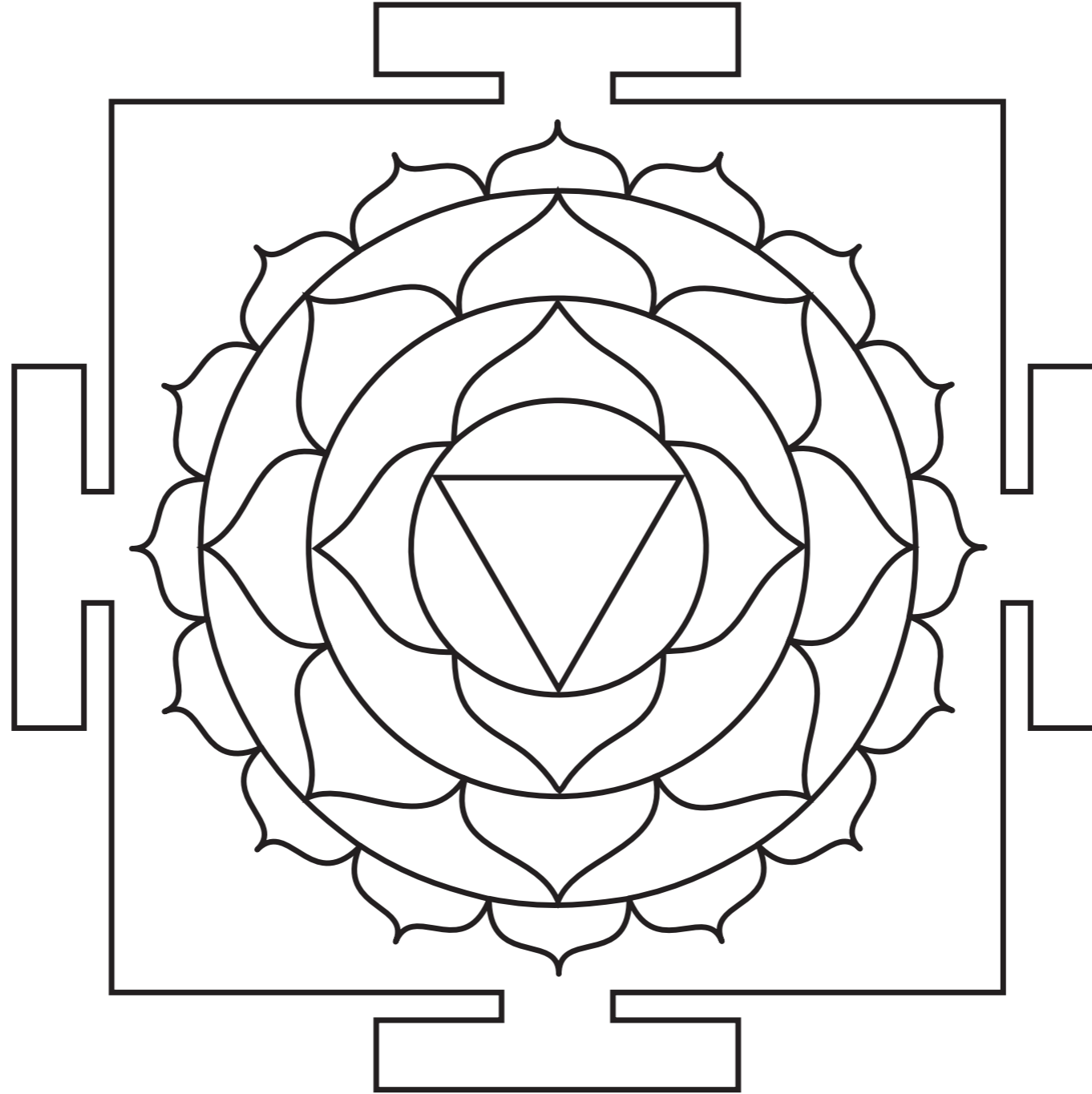
**hrīm śrīm klīm omḥ namo bhagavati annapūrṇe
mamābhilaṣitam annam dehi svāhā**

Hrīm Śrīm Klīm Omḥ! Reverent salutations to the goddess Annapūrṇā, grant me the food that I desire! Svāhā!



YANTRA I

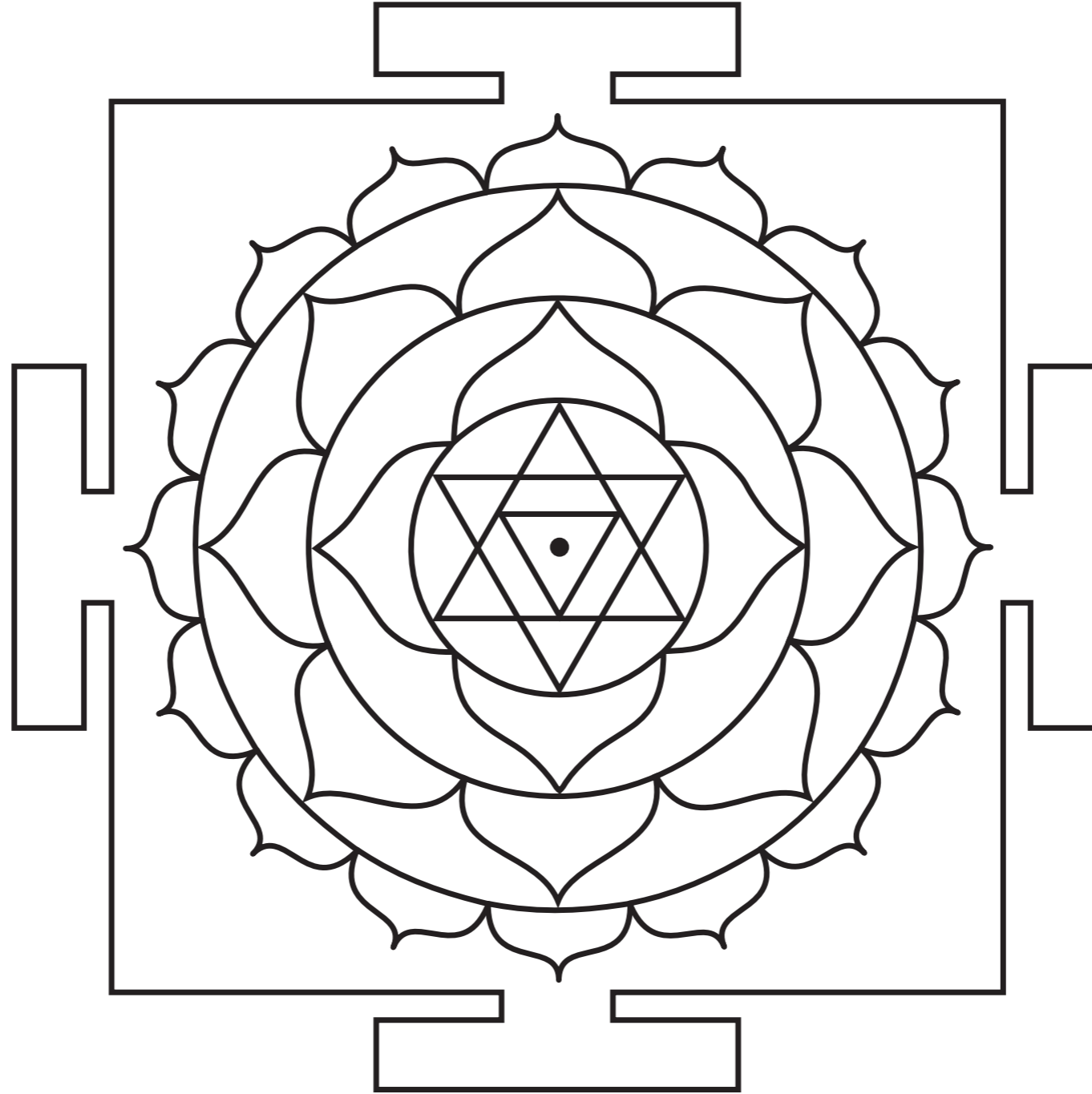
Annapūrṇā



Triangle
4 Petals
8 Petals
16 Petals
Bhūpura

SOURCE: *MANTRAMAHOADHI*
(Ch. 9, v.9)

Annapūrṇā

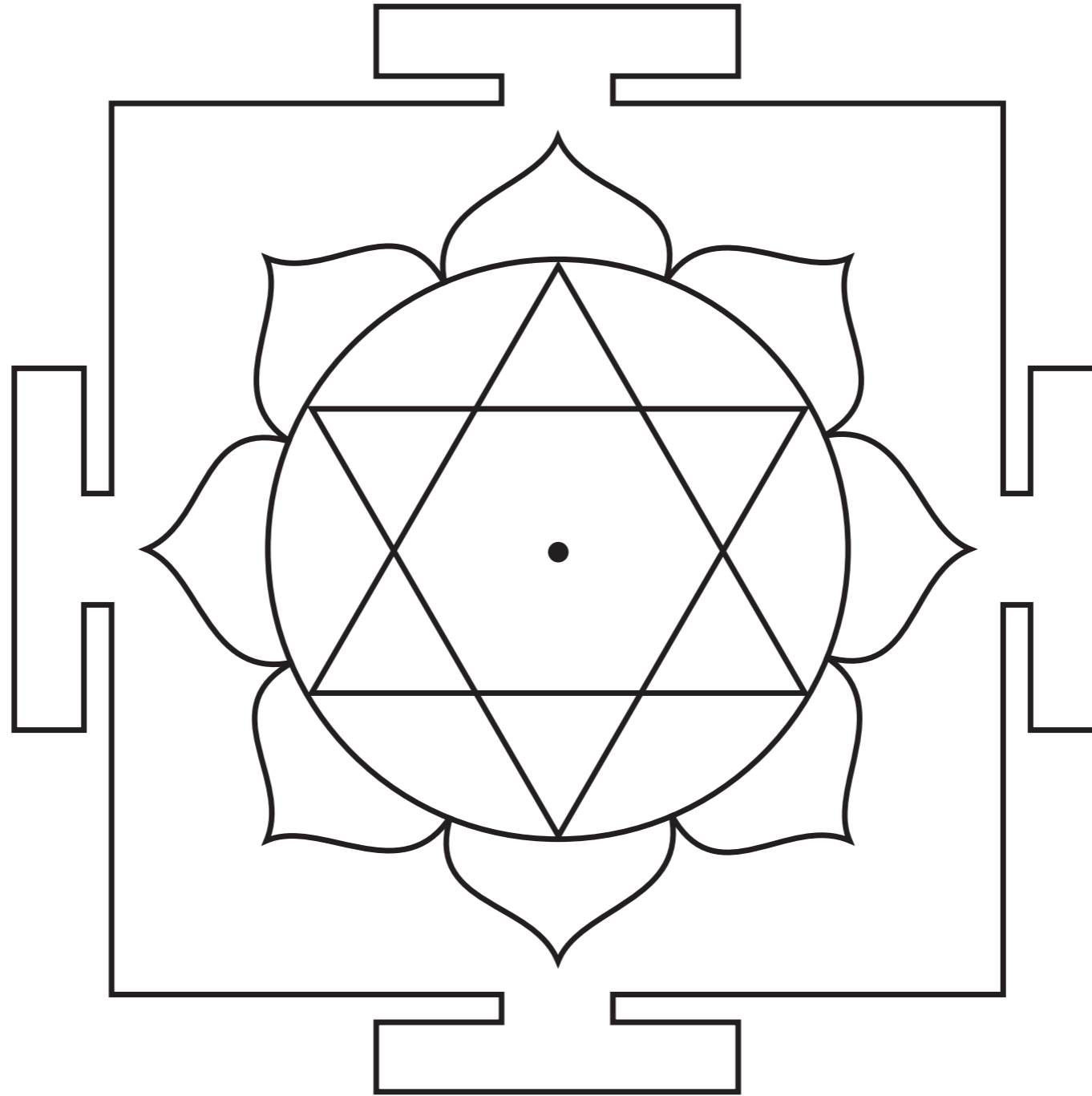


Bindu
Triangle
Hexagon
4 Petals
8 Petals
16 Petals
Bhūpura

*SOURCE: MERUTANTRA
(CH. 23, V. 238-251)*



Annapūrṇā



Bindu
Hexagon
8 Petals
Bhūpura

*SOURCE: MERUTANTRA
(Ch. 23, v. 252-264)*



PRATYANGA DEVATĀ OF LALITĀ TRIPURASUNDARĪ

Born from Lalitā's Noose Weapon

Aśvarūdhā



Drawing by Dopers Project

Aśvarūḍhā

Viniyogaḥ | Nityotsava

**asya aśvārūḍhāmantrasya brahmā ṛṣiḥ | gāyatrī chandaḥ |
aśvārūḍhā devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

*For the Aśvārūḍhā mantra, Brahmā is the seer, Gāyatrī is the meter,
Aśvārūḍhā is the deity; the mantra is recited to gain the deity's grace.*

Dhyāna 1 | Nityotsava

**baddhā pāśenāṅkuśena kṛṣyamāṇāsvasādhyakam |
ghnantīṃ vetreṇa phālasrakpāṇimaśvāsanām bhaje ||**

*I pay homage to the Horse Rider, who [expertly] grasps the horse's reins, ensnares
with a noose, pushes on with a goad, and strikes with a staff-whip the sādhyā [the
target of the mantra or an internal enemy].*

Dhyāna 2 | Nityotsava

**aśvārūḍhā karāgre navakanakamayīṃ vetrayaṣṭīṃ dadhānā
dakṣe'nye dhārayantī sphurati dhanurlatāpāsahastā susādhyā |
devī nityaprasannā śaśīśakalalasadkeśapāśā triṇetrā dadyād-
ādyānavadyām śriyamakhila-sukhaprāptihṛdyām śriyai naḥ ||**

*Aśvārūḍhā (the Horse Rider) wields a staff of pure gold in one right hand and a
radiant bow in the other. Her remaining hands grasp a noose and horse reins
resembling a creeper/vine. She is ever-joyful, having three eyes with her hair
crowned by a crescent moon. May she, the primordial flawless one, bestow upon our
hearts the gift of boundless joy for our well-being.*

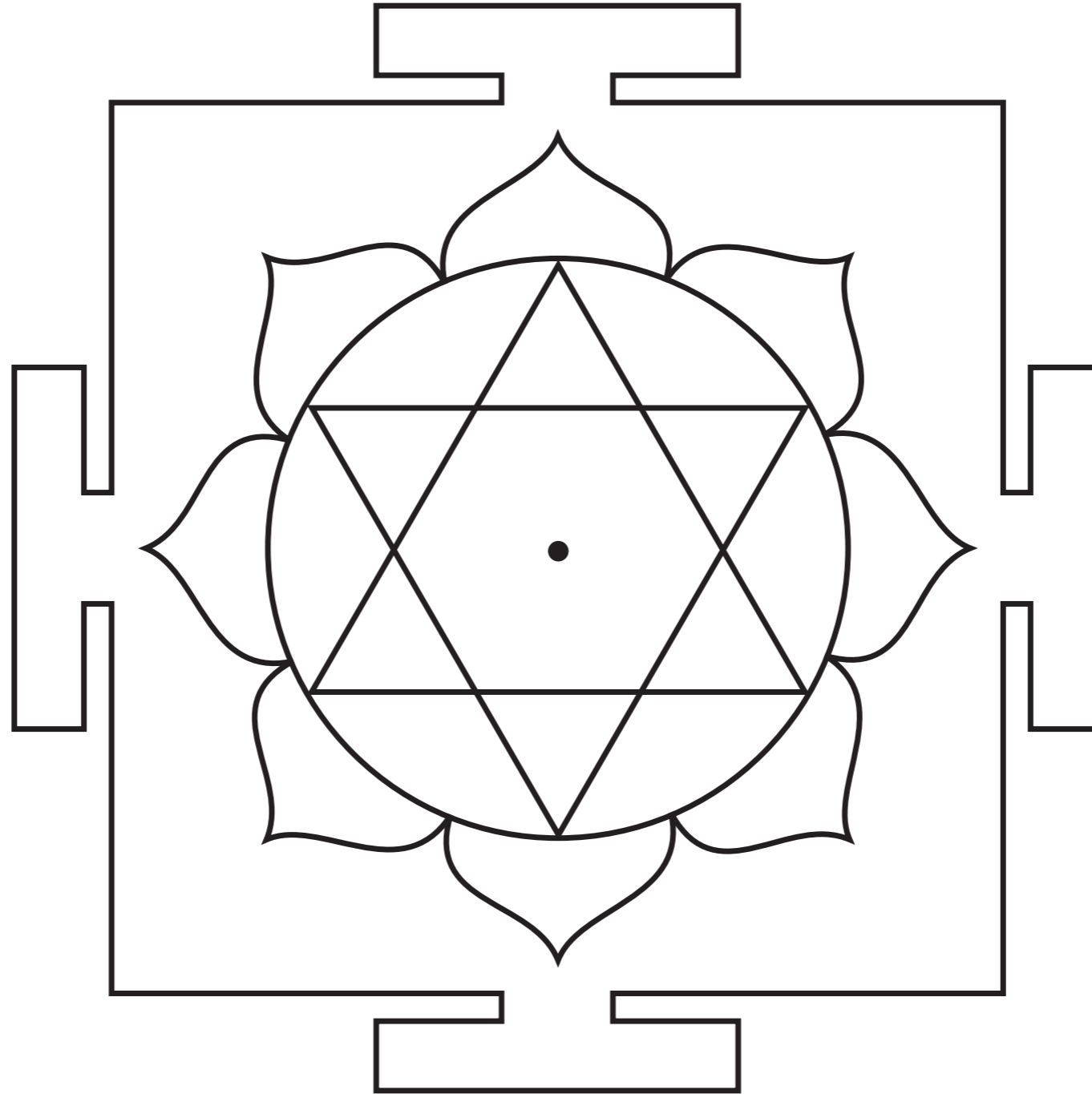
Mantra | Paraśurāma Kalpasūtra 10.31

oṃ ām hrīṃ kroṃ ehi parameśvari svāhā

Oṃ Ām Hrīṃ Kroṃ! Come Supreme Goddess! Svāhā!

YANTRA

Aśvarūdhā



Bindu
Hexagon
8 Petals
Bhūpura

*SOURCE: MERUTANTRA
(CH. 23, v. 167-168)*



BORN FROM LALITĀ'S ELEPHANT GOAD WEAPON

Sampatkarī



Drawing by Dopers Project

Sampatkarī

Viniyogaḥ | Nityotsava

**asya sampatkarīmantrasya kaṇva ṛṣiḥ | gāyatrī chandaḥ |
Sampatsarasvatī devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

For the Sampatkarī mantra, Kaṇva is the seer, Gāyatrī is the meter, and Sampatsarasvatī is the deity; the mantra is recited to gain the deity's grace.

Dhyāna 1 | Nityotsava

**anekakoṭimātaṅgaturaṅgarathapattibhiḥ |
sevitāmaruṅākārāṃ vande sampatsarasvatīm ||**

I bow to Sampatsarasvatī, who has a reddish complexion, who is served [by the four divisions of the army] by countless foot soldiers, chariots, horses and elephants.

Dhyāna 2 | Śrīvidyārṇava Tantra

**dāḍimīkesara prakhyadehavāso vibhūṣaṇāṃ |
caturbhujāṃ trinayanāṃ prasannasmeravaktrakāṃ ||**

**ratnābhiṣekasambhinnāṣṭapatrābja madhyage |
trikoṇe svastikāsīnāṃ karuṇānandamandirāṃ ||**

**pravāḷakṣasrajaṃ ratnacaṣakaṃ ratnapūritaṃ |
pustakaṃ ca varamḥ hastaiḥ dadhānāṃ sarvamaṅgalāṃ ||**

[I meditate on Goddess Sampatkarī], whose radiant body and garments have the hue of pomegranate flowers. She has four arms and three eyes, and her face is adorned with a gentle smile. She sits in the middle of an eight-petaled lotus, radiant from the shower of gemstones. She's seated within a triangle in a swastika posture. She is the abode of compassion and bliss. She holds a rosary made of coral, a jewel-adorned chalice filled with precious gems, a book, and showing a gesture of boon. She embodies all that is auspicious.

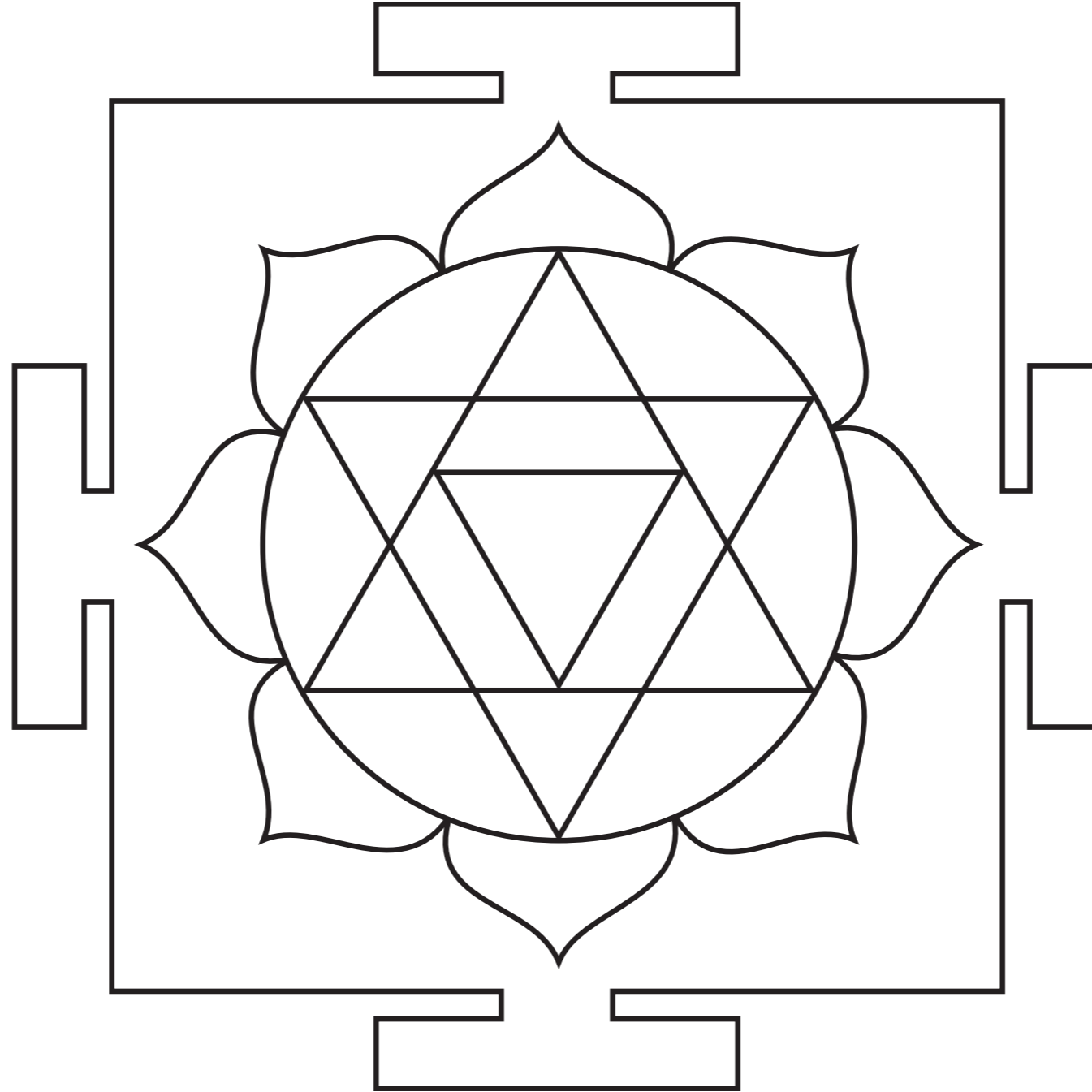
Mantra | Paraśurāma Kalpasūtra 10.24

klīmḥ haiṃ hsauḥ | hsauḥ* haiṃ klīmḥ

* - *Shauḥ, Per Nityotsava*

YANTRA

Sampatkarī



Triangle
Hexagon
8 Petals
Bhūpura

SOURCE: ŚAKTISAMGAMATANTRA SUNDARĪKHAṆḌA

HEAD DEVATĀ

Lalitā Tripurasundarī



Drawing by Dopers Project

Lalitā Tripurasundarī

Viniyogaḥ | Nityotsava

**asya śrīmahātripurasundarīpañcadaśākṣarī mahāmanvasya
ānandabhairava ṛṣiḥ | pañktirachandaḥ | śrīmahātripurasundarī devatā |
śrī lalitā mahātripurasundarī prasādasiddhayarthe jape viniyogaḥ |**

For the Śrī Mahātripurasundarī Pañcadaśākṣarī mantra, Ānandabhairava is the seer, Pañkti is the meter, Śrī Mahātripurasundarī is the deity; the mantra is recited to gain the deity's grace.

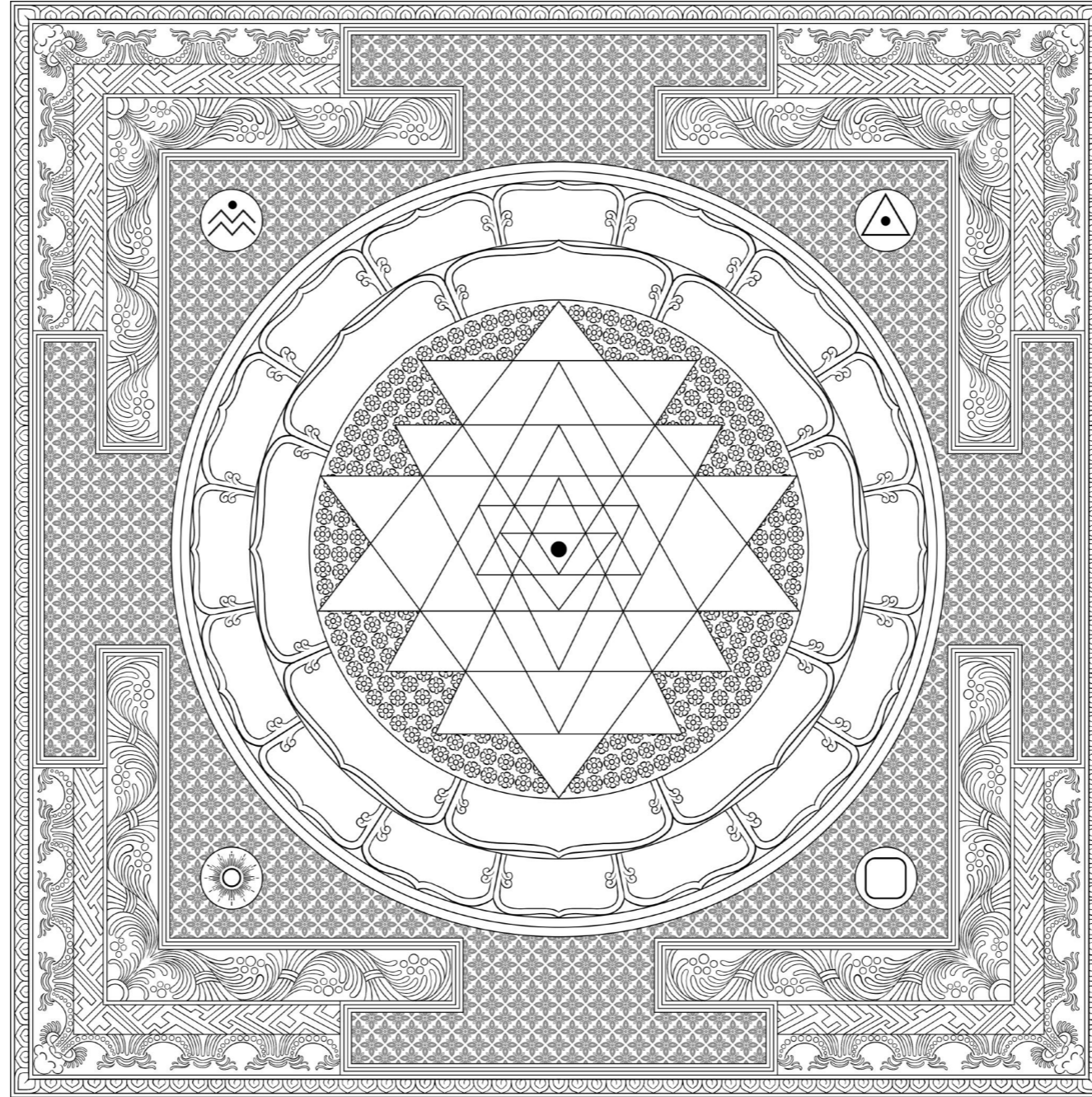
Dhyāna | Nityotsava

**dhyāyet kāmeśvarāṅksthāṃ kuruvindamaṇiprabhām |
śoṇāambarasragālepāṃ sarvāṅgīnavibhūṣaṇām ||
saundaryaśevadhīṃ seṣu cāpapāsāṅkuśojjvalām |
svabhābhiraṇimādyābhiḥ sevyām sarvaniyāmikām ||
saccidānandavapuṣaṃ sadayāpāṅgavibhramām |
sarvalokaikajananīm smerāsyām lalitāmbikām ||**

One should meditate on the Divine Mother Lalitā, the sole mother of all the worlds, seated on the lap (or by the side) of Kāmeśvara, with a radiant appearance resembling rubies. She wears red garments, garlands and unguents and is adorned with ornaments on all her limbs. She is the store house of the treasure that is beauty and is luminous with the goad, binding rope, bow and arrows. She is the controller of everything and should be worshiped with anima and the other [inhabitants of Śrī Cakra] who are her own rays of light. Her beautiful form is the embodiment of being, consciousness and bliss. Her eyes cast compassionate glances [bestowing grace] and her face is smiling.

Mantra | Paraśurāma Kalpasūtra 10.34

ka e ī la hrīm | ha sa ka ha la hrīm | sa ka la hrīm

Lalitā Tripurasundarī*Drawing by Dopers Project*

Above is "Guruji" Amṛtānandanātha's (of Devipuram) version of the Śrīcakra which includes symbols for the deities Gaṇeśa, Sūrya, Viṣṇu, and Śiva at the four corners.

SOURCE: PARAŚURĀMA KALPASŪTRA 3.9

Bhūpura
 16 Petals
 8 Petals
 14 Angles
 10 Angles
 10 Angles
 8 Angles
 Triangle
 Bindu



ANĠA DEVATĀS of
Rājāśyāmālā (Mantrīnī)

Rājaśyāmalā & Her Aṅga Devatās



Rājaśyāmalā (Mantriṇī)



AṅGA DEVATĀ

Laghu Śyāmā



UPĀṅGA DEVATĀ

Vāgvādinī

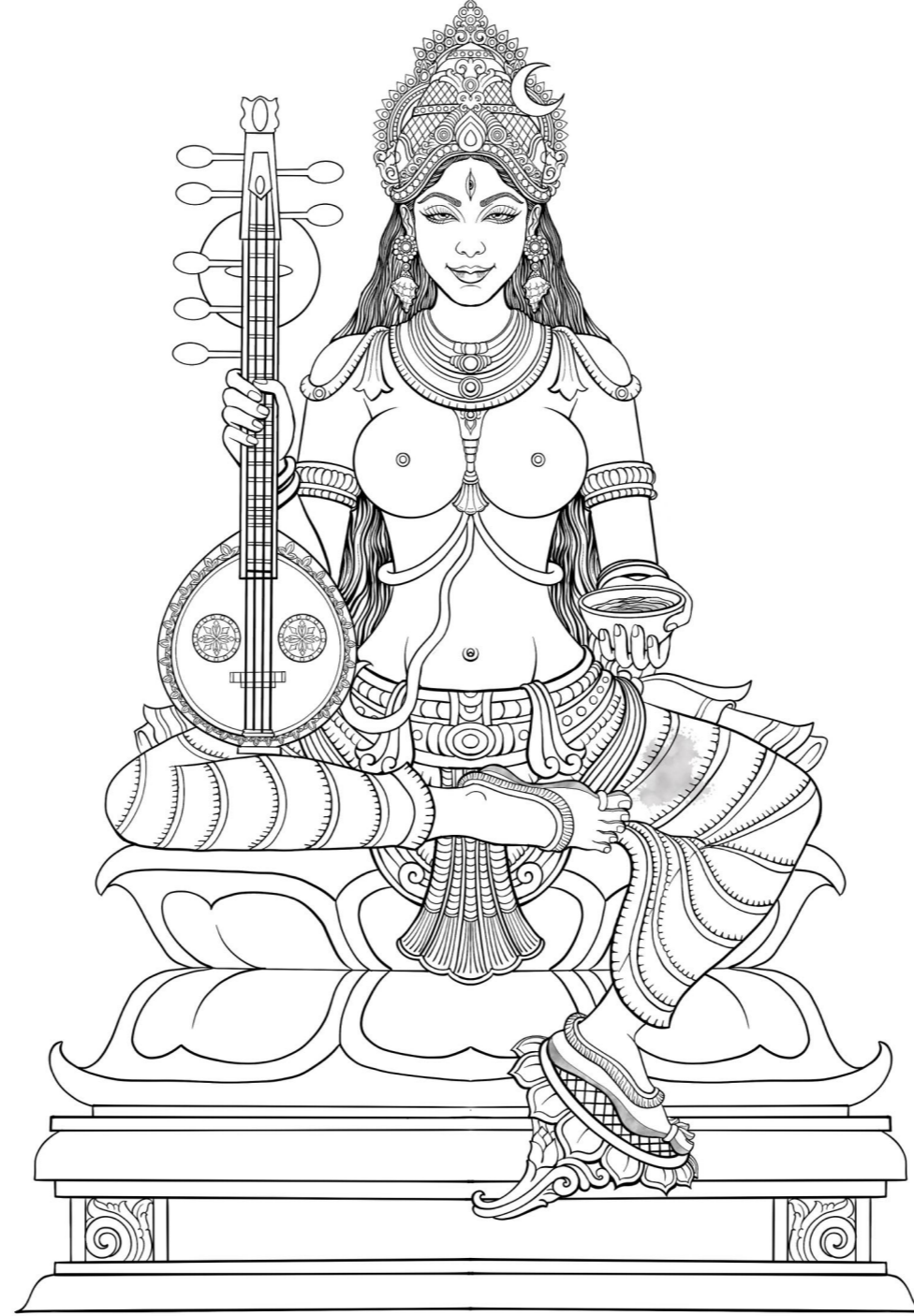


PRATYĀṅGA DEVATĀ

Nakulī

AṄGA DEVATĀ OF RĀJAŚYĀMALĀ

Laghu Śyāmā



Drawing by Dopers Project

Laghu Śyāmā

Viniyogaḥ | Nityotsava

**asya laghuśyāmāmantrasya mataṅga ṛṣiḥ | virāṭ chandaḥ |
śrīlaghuśyāmāmbā devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

*For the Laghuśyāmā mantra, Mataṅga is the seer, Virāṭ is the meter,
Śrī Laghu Śyāmāmbā is the deity; the mantra is recited to gain the deity's grace.*

Dhyāna | Nityotsava

**smaret prathamapuṣpiṇīm rudhira binduśoṇāambarām
grhītamadhupātrikām madavighūrṇanetrāñcalām |
ghanastanabharālasām galitacūlikām śyāmalām
karasphuritavallakīvimalaśaṅkhatāṅkinīm ||
māṇikyaviṇāmupalālayantīm madālasām mañjuḷavāgvilāsām |
māhendranīladyutikomalaṅgīm mātaṅgakanyām manasā smarāmi ||**

I remember the Goddess [Laghuśyāmā] who is wearing garments stained with a drop of the blood from her first period. Holding a chalice brimming with intoxicating nectar, her gaze dances with tipsiness. She's dark in color with ample bosom and disheveled hair; she holds a vīna and wears beautiful white conch shell earrings. || Strumming a veena of deep color, she revels in her inebriation, speaking with captivating eloquence. Her supple form glows like a blue sapphire, I contemplate on the daughter of Mataṅga in my thoughts. ||

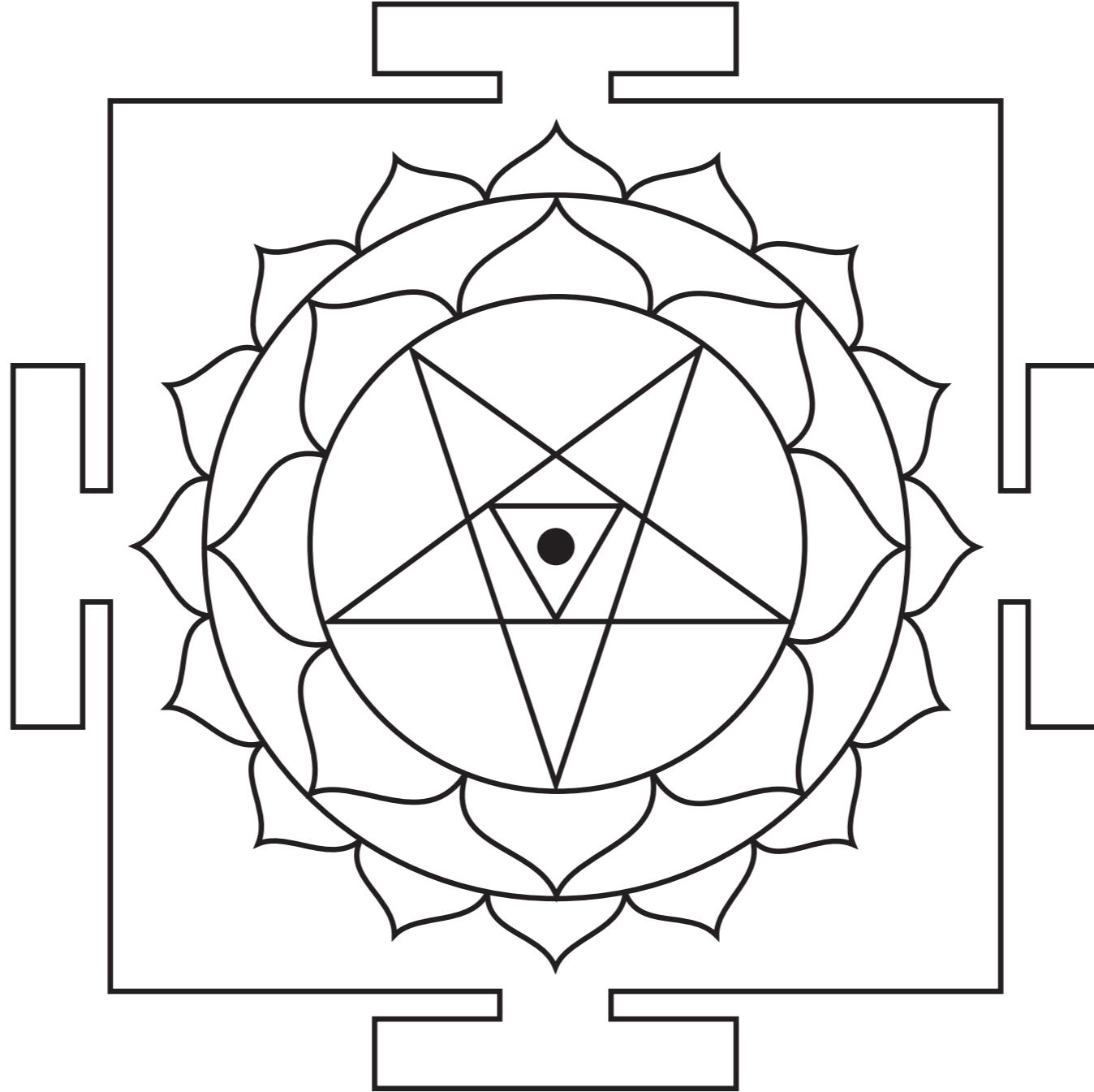
Mantra | Paraśurāma Kalpasūtra 10.35

aiṃ namaḥ ucchiṣṭa cāṇḍali mātaṅgi sarva vaśāṅkari svāhā

I bow to Mātaṅgi, the Ucchiṣṭa Cāṇḍali (The Goddess of Leftovers), who has control over all! Svāhā!

YANTRA

Laghu Śyāmā



Triangle
Pentagon
8 Petals
16 Petals
Bhūpura

SOURCE: MANTRAMAHOADHI
(CH. 8; v. 121)



UPĀNGA DEVATĀ OF RĀJAŚYĀMALĀ
Born from Lalitā's upper pallate.

Vāgvādinī



Drawing by Dopers Project

Vāgvādinī

Viniyogaḥ | Nityotsava

**asya vāgīśvarīmantrasya kaṇva ṛṣiḥ | virāṭ chandaḥ |
vāgīśvarī devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

*For the Vāgīśvarī mantra, Kaṇva is the seer, Virāṭ is the meter,
Vāgīśvarī is the deity; the mantra is recited to gain the deity's grace.*

Dhyāna | Nityotsava

**amalakamala samsthā lekhinī pustakodyat
karayugala sarojā kunda mandāragaurā
dhṛta śāsadhara khaṇḍollasi koṭirapīṭhā
bhavatu bhava bhayānām bhaṅginī bhāratī naḥ ||**

Bharatī, the Goddess of Learning, seated on a lion-throne adorned with a crescent moon, conch shell, and other auspicious symbols; her pure white complexion rivals that of a cluster of lotus blossoms, she's holding a pen and a book in her lotus-like hands. May she dispel all our fears and doubts.

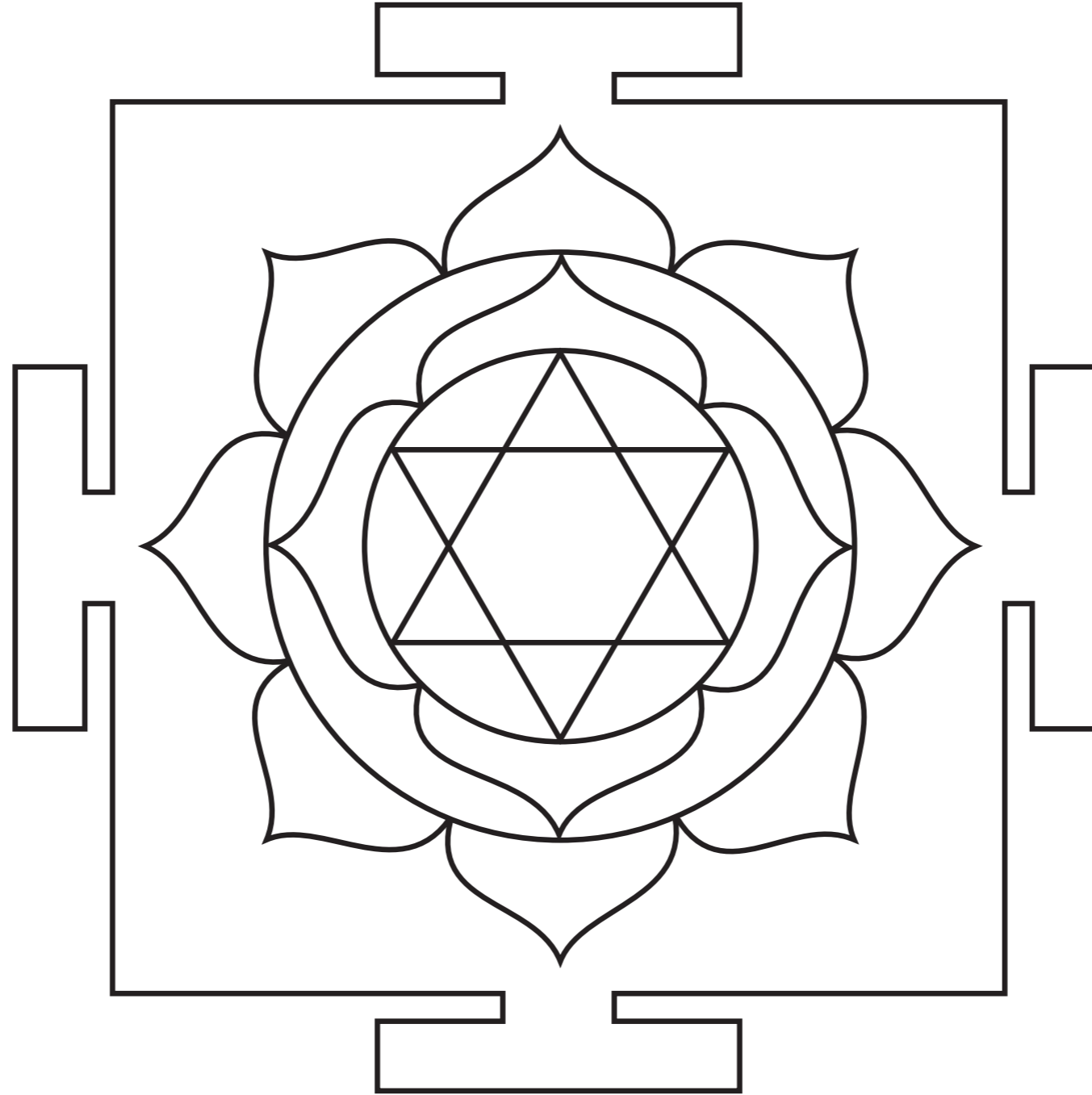
Mantra | Paraśurāma Kalpasūtra 10.36

aiṃ klīm sauḥ vada vada vāgvādinī svāhā

Aiṃ Klīm Sauḥ! Speak, Speak, O Eloquent One! Svāhā!

YANTRA

Vāgvādinī



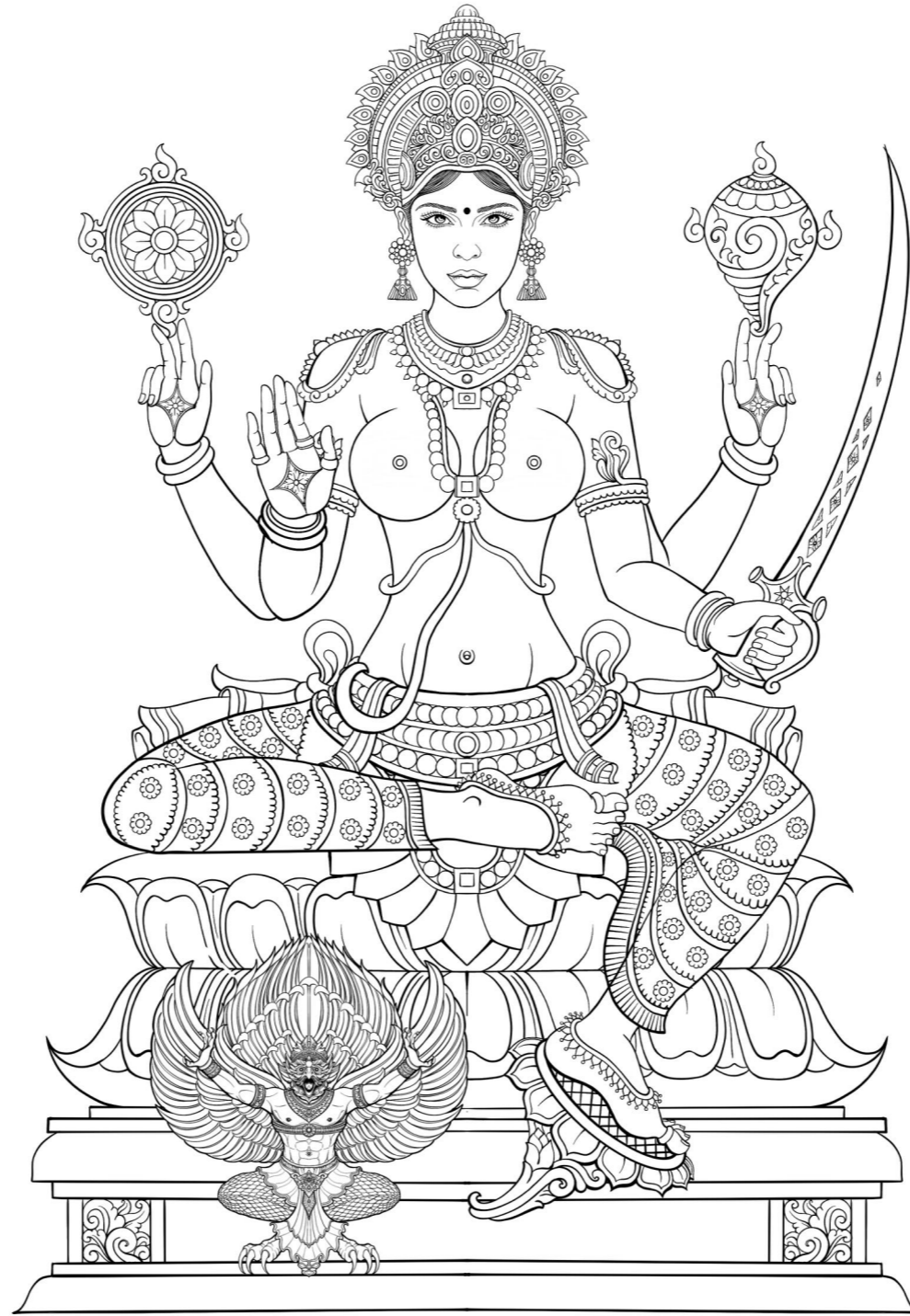
Hexagon
4 Petals
8 Petals
Bhūpura

SOURCE: PURNANDA LAHARI



PRATYĀNGA DEVATĀ OF RĀJAŚYĀMALĀ

Nakulī



Drawing by Dopers Project

Nakulī on Garuda Fighting Sarpinī



Drawing by Dopers Project

Nakulī

Viniyogaḥ | Nityotsava

**asya nakulīvāgīśvarīmantrasya kahola ṛṣiḥ | gāyatrī chandaḥ |
nakulīvāgīśvarī devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

*For the Nakulīvāgīśvarī mantra, Kahola is the seer, Gāyatrī is the meter,
Nakulīvāgīśvarī is the deity; the mantra is recited to gain the deity's grace.*

Dhyāna | Nityotsava

**nakulī vajradantāli sādhyā jihvā'hidaṃśini |
bhaktavakṛtvajanāni bhāvanīyā sarasvatī ||**

*Nakulī (Mongoose Goddess), with your rows of diamond-like teeth, you
bite[counter] the snake-like tongue of adversaries. Emanating from the mouths of
devotees, I mentally envision you Devī Sarasvatī.*

Mantra | Paraśurāma Kalpasūtra 10.37

**oṃ oṣṭhāpidhānā nakulī dantaiḥ parivṛtā pavīḥ
sarvasyai vāca īśānā cāru māmiha vādayet**

*O Nakulī Devī, your lips conceal teeth anointed with speech as powerful as
thunderbolts. As the sovereign of all utterances, may you grace my speech with
beauty.*

Nakulī

Dhyāna | Purnanda Lahari Compilation |
Śrī Vidyā Mahārṇavaḥ [Vol 3] p.1093

nava nalina nirūḍhā vallabhā-padmajasya
dyutivikasita candroddāma-kāntiprasannā |
viharatu mama citte sarvabodha pradhātrī
vitaratu sukavitvaṃ sarvaloka-prasiddham ||

nakulī vajradantāli sādhyā jihvā'hidaṃśini |
bhaktavakṛtvajanāni bhāvanīyā sarasvatī ||

vikāsbhāji hr̥tpadmasthitāṃ ullāsadāyinīm |
paravāk stambhinīm nityāṃ smarāmi nakulīm sadā ||

oṣṭhābhyāṃ piśitaiḥ ca paṅkti niśitaiḥ
dantaiḥ ghanaiḥ saṃvṛtā
tīkṣṇā vajravadata sarvajagatāṃ yā svāminī santataṃ |
sā māṃ cāru karotu vādanipuṇaṃ sarvatra sā vāgrasā yena
syāhameva sarvajagatāmatyarthamagre saraḥ ||
tārksyarūḍhā mahita lalitaṃ tālu janmā viśāṅkī
cañcadvīṇā kalarava śukī cakrasāṅkhāsi pāṇiḥ |
rājottuṃsā manasi nakulī rājatu śyāmalāyā
pratyāṅgatvaṃ parigatavatī pratyahaṃ māmakīne ||
pratyābhīṣṭa śarat śāsāṅkarucibhiḥdamṣṭrāmayūkhāṅkuraiḥ

ajñānākhyā mahāndhakārapaṭalinirvāsayantī muhuḥ |
śuddhajñāna sudhārasadravamayīmūrṭiṃ dadhānāṃ śivāṃ
vāgīśā nakulī karotu manasa śuddhiṃ prakṛṣṭā mama ||

Herself like a freshly bloomed lotus (or seated on a freshly bloomed lotus), the beloved wife of the one who is himself born from a lotus, majestic, she has extraordinary feminine beauty lustrous like the full moon, she is gracious. Mother of all awakening/understanding may you reside in my citta (heart/mind/thought), may please bestow upon me the excellent poetic skill which is celebrated in all the world!

Nakulī (lit. mongoose), you have rows of diamond (vajra) teeth and are the biter of the snake like tongue of the opponent. You are born from the mouth of the devotees, I mentally picture you Devī Sarasvatī.

I always think of Nakulī, situated in the blooming lotus of the heart bestowing light and joy, constantly paralyzing (stopping) the speech of all adversaries.

You who has keen and lightning like speech which is surrounded by the two lips and adorned with rows of sharp firm teeth, you are the master of all the worlds, eternally.

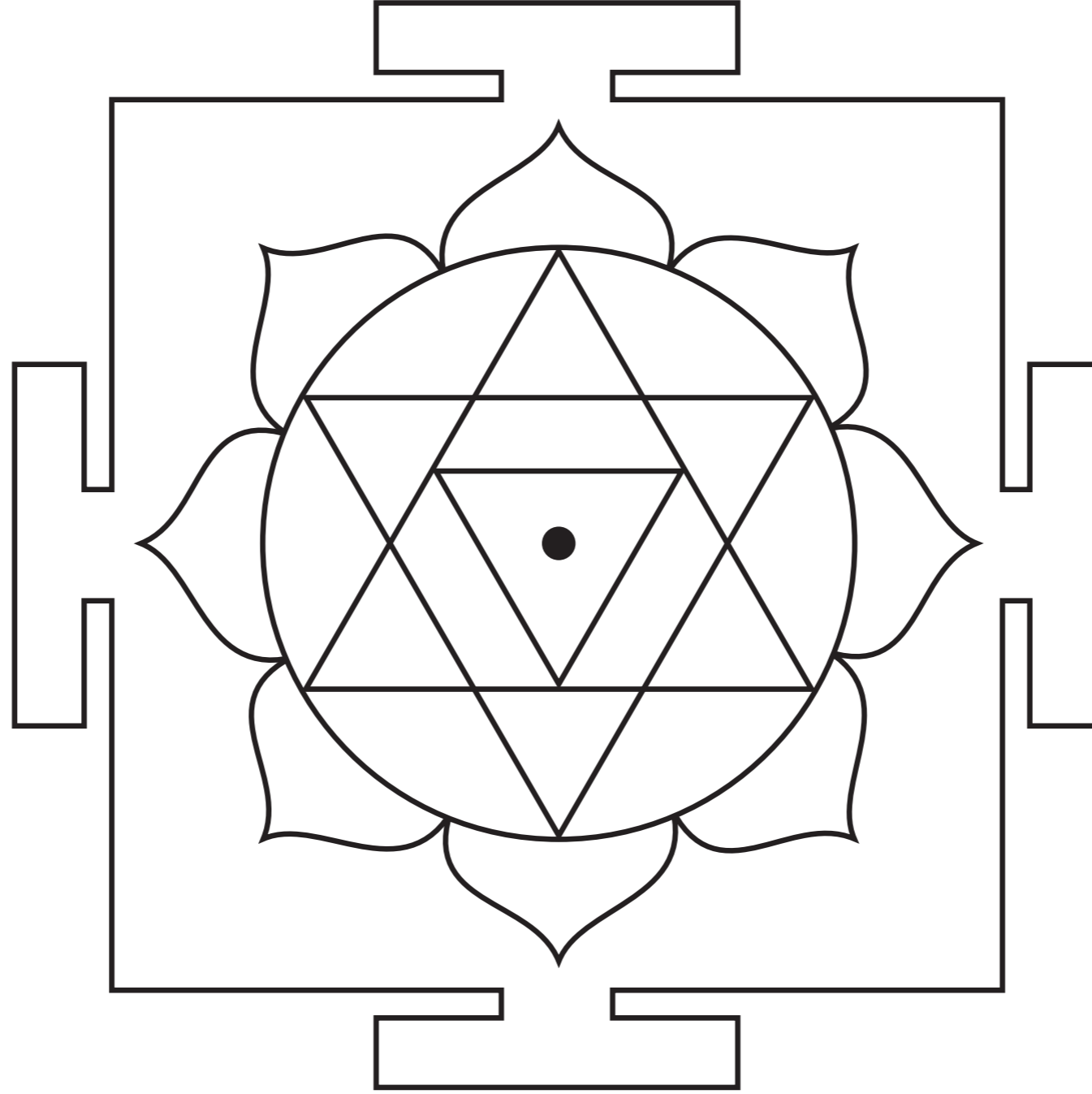
May she beautifully make me perfectly skillful at speech in every way. She is the very nectar of speech, by which even I may become the unparalleled best amongst all the world.

She has great beauty and is riding on the Kind of Birds (Garuḍa). She is the excellent one born from the palate (of Lalitāmbikā). Her parrot like speech is likened to the sounds of the vīṇa. She holds in her hands the discus, conch and sword and wears bright earrings. Let Nakulī always shine in my mind. She who received the boon of being the Pratyāṅga Devī of Rājāsyaṃalā (due to her valour in the war with Bhaṇḍāsura's commanders).

May she always drive away the great mass of blinding darkness known as ignorance with her teeth that resemble the flames of a lamp (or sprouts of light) and have the radiance of the extremely lovely autumn full moon. She is auspicious, bearing a form which is the manifestation of the stream of liquid nectar of pure knowledge. May She, the Mistress of Speech, Nakulī make my mind pure and distinguished. ||

YANTRA

Nakulī



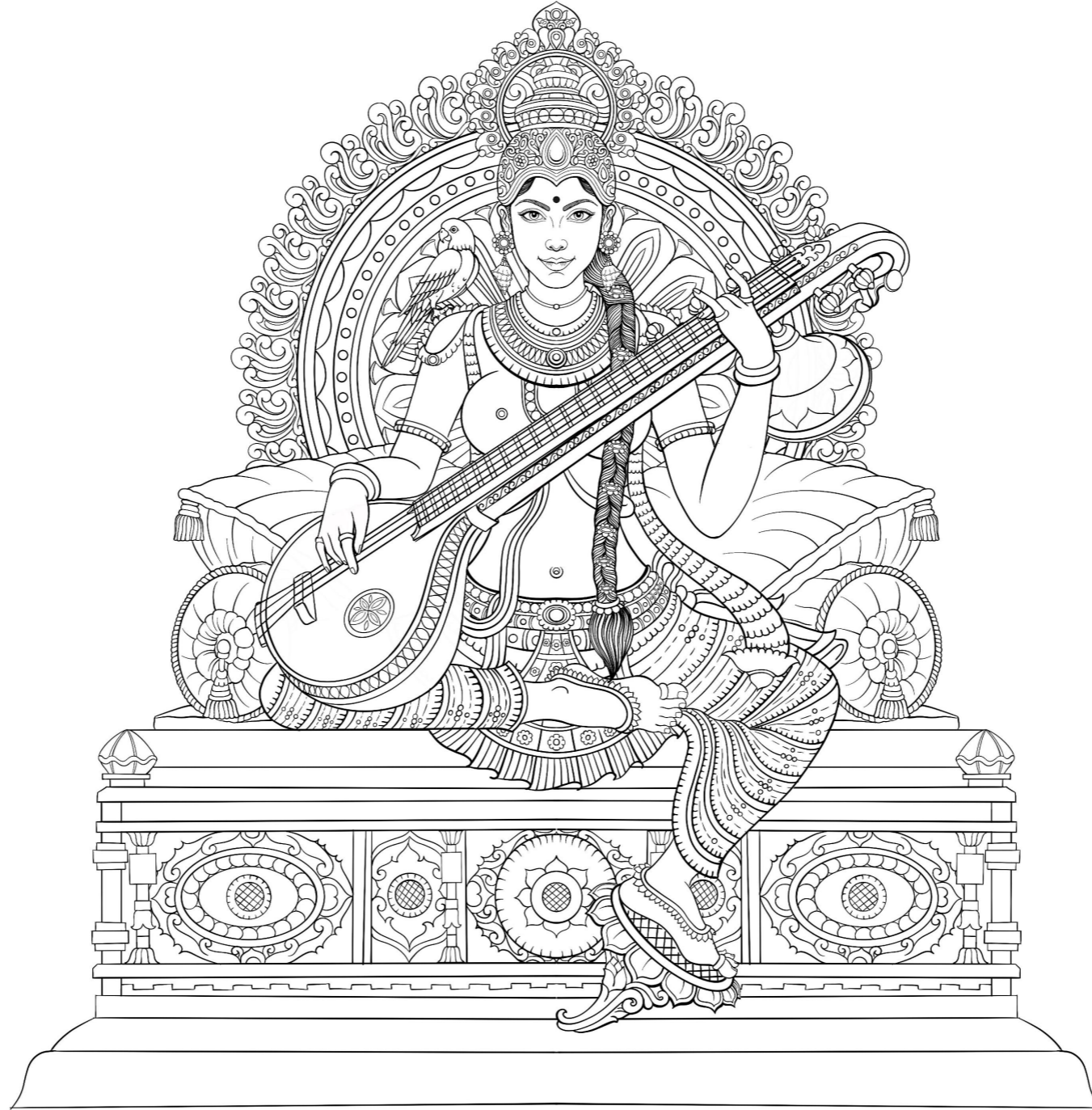
- Bindu
- Triangle
- Hexagon
- 8 Petals
- Bhūpura

SOURCE: PURNANDA LAHARI



HEAD DEVATĀ
Born from Lalitā's Sugarcane Bow Weapon

Rājaśyāmalā



Drawing by Dopers Project

Rājaśyāmalā

Viniyogaḥ | Nityotsava

asya mātaṅgīśvarī mahāmantrasya dakṣiṇāmūrṭiḥ ṛṣiḥ |
gāyatrī chandaḥ | mātaṅgīśvarī devatā |
mamābhīṣṭa siddhaye viniyogaḥ |

For the Mātaṅgīśvarī mantra, Dakṣiṇāmūrṭi is the seer, Gāyatrī is the meter, Mātaṅgīśvarī is the deity; the mantra is recited for the fulfilment of one's desires.

Dhyāna | Nityotsava

mātaṅgīm bhūṣitāṅgīm madhumada muditām nīpamālāḍhyaveṇīm
sadvīṇām śoṇacelām mṛgamadatīlakām indurekhā-vataṃsām |
karṇodyacchāṅkhatrām smita madhuradṛśā sādhakasyeṣṭadhātṛīm
dhyāyeddevīm śukābhām śukamakhila kalārūpam asyāśca pārśve ||

O Mātaṅgī Devī, with a captivating smile, you are adorned in jewels, wearing nīpa flowers in your braid and holding a vīṇa. With a body color resembling that of a parrot, wearing conch shell earrings, you are dressed in red garments, with a musk mark on your forehead and a crescent moon on your diadem. Beside you resides the embodiment of all arts, taking the form of a parrot. Your endearing glance and radiant smile fulfill the seeker's desires.

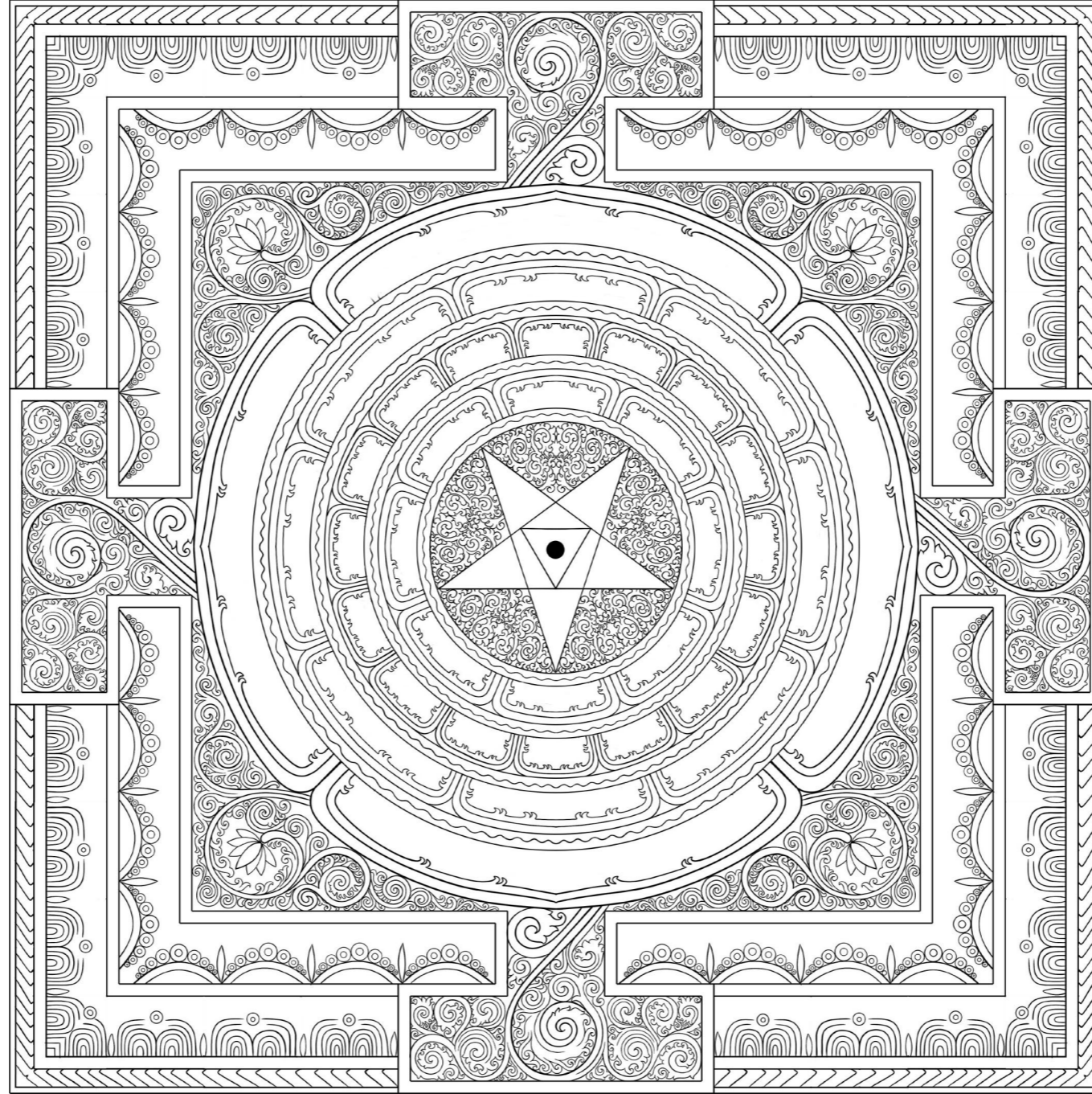
Mantra | Paraśurāma Kalpasūtra 10.40

aiṃ hrīm śrīm aiṃ klīm sauḥ oṃ namo bhagavati
śrī mātaṅgīśvari sarva-jana-manohāri
sarva-mukha-rañjini klīm hrīm śrīm
sarva-rāja-vaśāṅkari sarva-strīpuruṣa-vaśāṅkari
sarva-duṣṭa-mṛga-vaśāṅkari sarva-satva-vaśāṅkari
sarva-loka-vaśāṅkari [amukam]me vaśamānaya svāhā
sauḥ klīm aiṃ śrīm hrīm aiṃ

Aiṃ Hrīm Śrīm Aiṃ Klīm Sauḥ Oṃ!

*Reverent Salutations to Bhagavati, the Divine Goddess Mātaṅgī
Whose Beauty Enchants the Minds of all, Who Delights the Faces of all
Klīm Hrīm Śrīm! Who Enchants all Kings, Who Enchants all Men and Women,
Who Enchants all Bad Natured Beings, Who Enchants all Good Natured Beings,
Who Enchants all Worlds. Let [Blank To Be Filled Out] Be Under my Control!
Svāhā! Sauḥ Klīm Aiṃ Śrīm Hrīm Aiṃ!*

Rājaśyāmalā

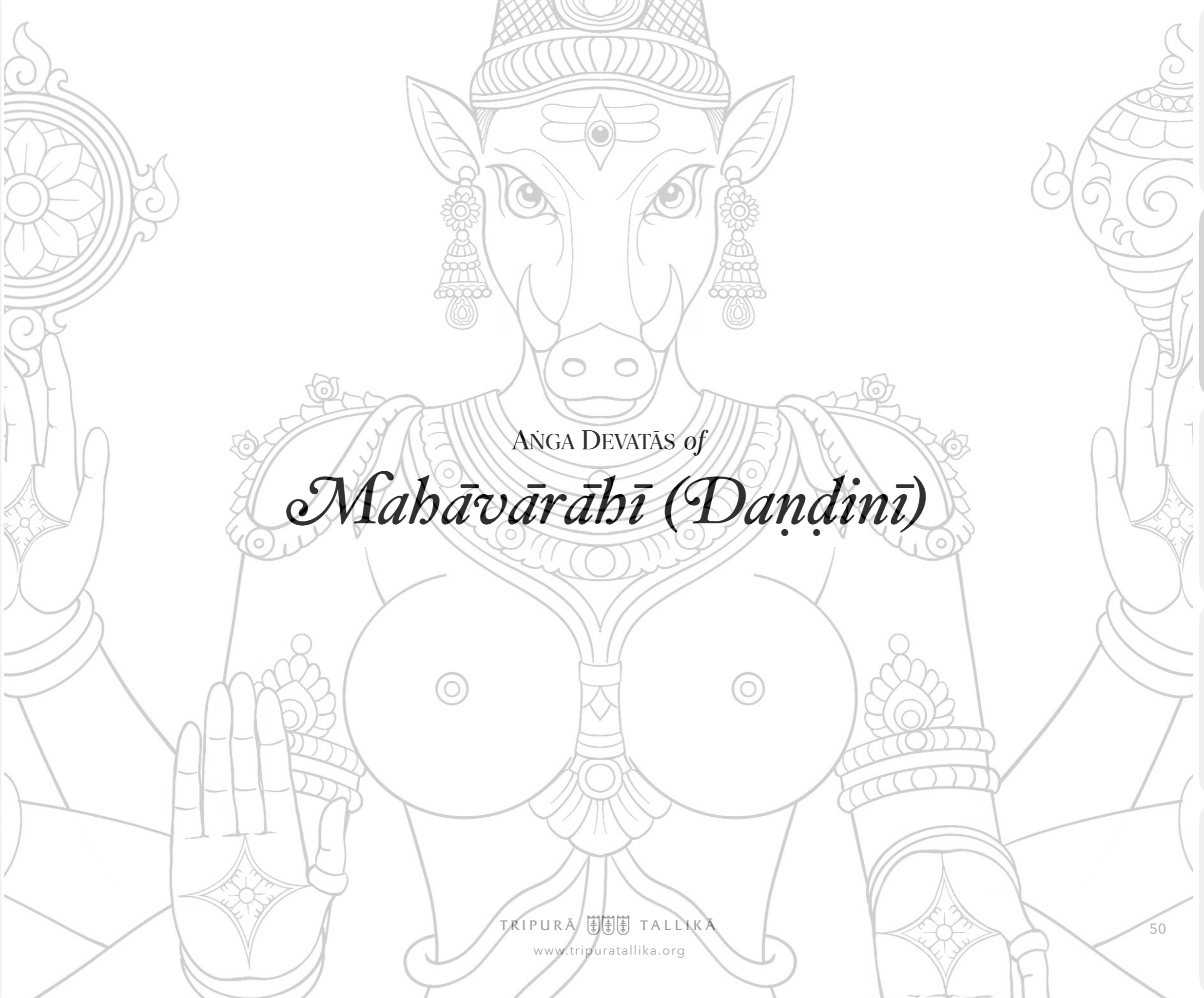


Bindu
 Triangle
 5 Angles
 8 Petals
 16 Petals
 8 Petals
 4 Petals
 Bhūpura

Drawing by Dopers Project

SOURCE: PARASŪRĀMA KĀLPASŪTRA 6.17





AṄGA DEVATĀS of
Mahāvārāhī (Daṇḍinī)

Mahāvārāhī & Her Aṅga Devatās



Mahāvārāhī (Daṇḍinī)



AṅGA DEVATĀ

Laghu Vartālī



UPĀṅGA DEVATĀ

Svapna Vārāhī



PRATYĀṅGA DEVATĀ

Tiraskariṇī



AṄGA DEVATĀ OF MAHĀVĀRĀHĪ

Laghu Vartali



Drawing by Dopers Project

Laghu Vartali

Viniyogaḥ | Nityotsava

**asya laghuvārāhīmantrasya nārada ṛṣiḥ | pañktiśchandaḥ |
laghuvārāhī devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

For the mantra of the Laghuvārāhī (Easy/Fast Boar Goddess), Nārada is the seer, Pañkti is the meter, the Laghuvārāhī (Easy/Fast Boar Goddess) is the deity; the mantra is recited to gain the deity's grace.

Dhyāna 1 (Unmatta Bhairavī) | Nityotsava

**mahārṇave nipatitāmuddharantīm vasundharām
mahādamśtrām mahākāyām namāmyunmatta bhairavīm ||**

She is meditated as one who the uplifted earth when it fell into deluge of water. She has big tusks (teeth) and a huge form [referring to the first line, we can conclude a huge form is necessary to lift the earth]. I bow to Unmatta Bhairavī. ||

Dhyāna 2a (Mātṛka Vārāhī) | Rupadhyana Ratnavali | Śrī Tattva Nidhi

**kṛṣṇavarṇā tu vārāhī mahiṣasthā mahodarī |
varadā daṇḍinī khaḍgaḥ bibhratī dakṣiṇe kare |
kheṭapātrābhayān vāme sūkarāsyā lasadbhujā ||**

She is dark in complexion with a face resembling a boar, seated on a buffalo. She's enormous in size and has six arms. On Her right arms from bottom to top, She displays the vara mudra (grants all wishes), holds a sword, pestle/staff (daṇḍa). On Her left hands from bottom to top, She displays the abhaya mudra (removes fear and offers protection), shield and a bowl. ||

Dhyāna 2b (Unmatta Bhairava) | Rupadhyana Ratnavali | Śrī Tattva Nidhi

**khaḍgaḥ ca musalaḥ caiva kheṭakaḥ ca kapālakam
triṇetraḥ varadaḥ śāntaḥ kumāraṅca digambaraḥ
hemavarṇadharu devamuśvavāhana-samyutam
vārāhīśakti-sahitaḥ vande umattabhairavam ||**

I worship Unmatta Bhairava who holds a sword, a pestle, a shield, and a skull bowl. He is three-eyed, a bestower of boons, calm, in youthful form, and clad in the directions (digambara). He is golden in color, and is accompanied by a horse vehicle. He is associated with Vārāhī Śakti. ||

Mantra | Paraśurāma Kalpasūtra 10.41

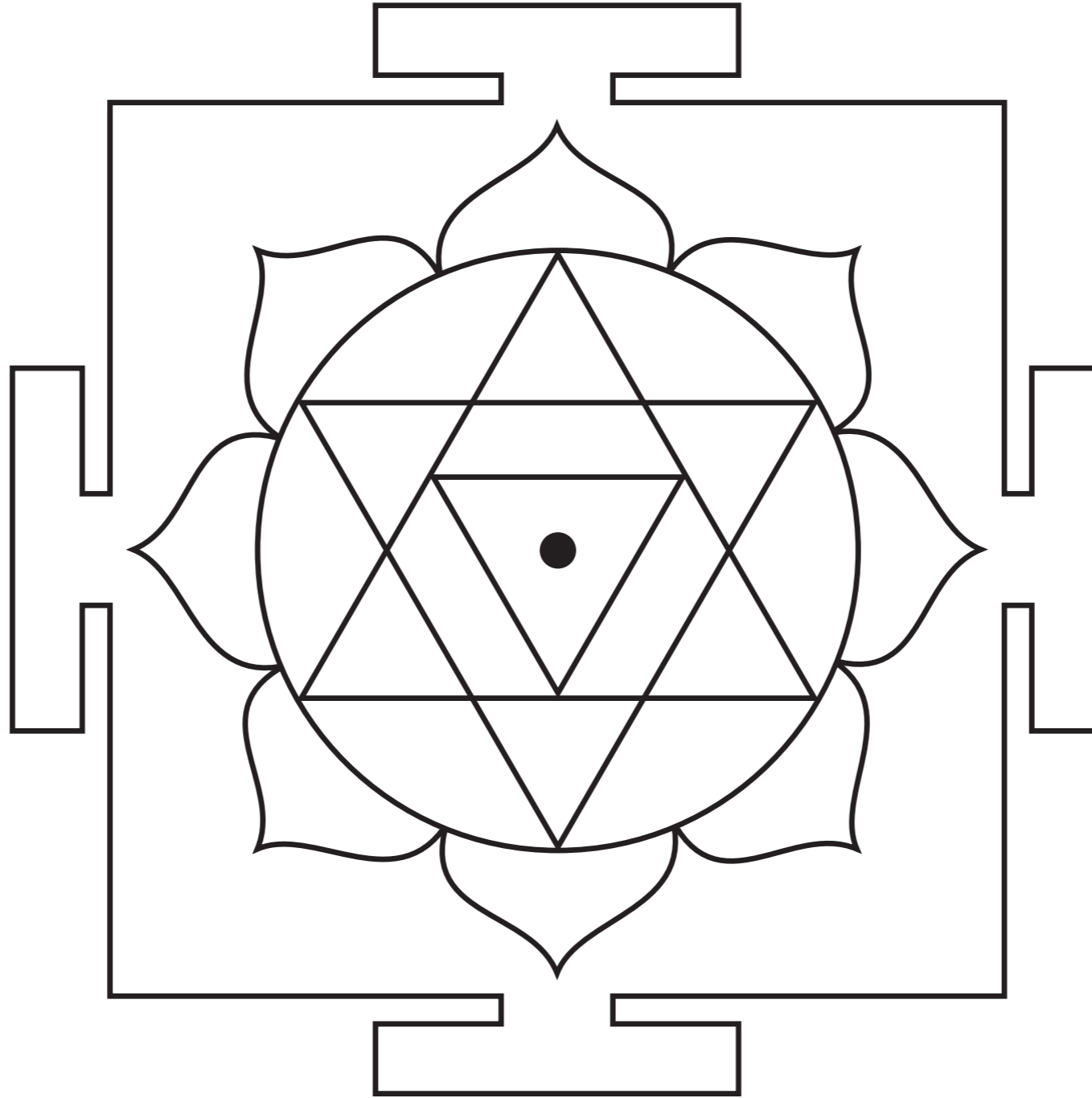
Īṃ vārāhī ḥṃ* unmattabhairavi pādukābhyaḥ namaḥ

Īṃ, O Vārāhī, Boar Goddess! ḥṃ, O Unmatta Bhairavī [the Mad/Intoxicated Bhairavī]! Reverent salutations to your auspicious wooden sandals.

* - "Īṃ" per Nityotsava.

YANTRA

Laghu Vartali



- Bindu
- Triangle
- Hexagon
- 8 Petals
- Bhūpura

SOURCE: PURNANDA LAHARI



UPĀṄGA DEVATĀ OF MAHĀVĀRĀHĪ

Svapna Vārāhī



Drawing by Dopers Project

Svapna Vārāhī

Viniyogaḥ | Nityotsava

**asya svapnavārāmahīmantrasya agniḥ ṛṣiḥ | gāyatrī chandaḥ |
svapnavārāhī devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

For the mantra of the Svapnavārāhī (Dream Boar Goddess), Agni is the seer, Gāyatrī is the meter, the Svapnavārāhī (Dream Boar Goddess) is the deity; the mantra is recited to gain the deity's grace.

Dhyāna 1 | Nityotsava

**svapne śubhāśubhaṃ bhavi śāsantīm bhakta kāryayoḥ
dussvapna nāśinīm vande vārāhiṃ svapna nāyikām ||**

I bow to the remover of bad dreams, Vārāhī, the leading lady of dreams, who determines auspicious and inauspicious future of her devotees. ||

Dhyāna 2 | Vārāhī Tantra

**tato dhyāyeddhanaśyāmām trinetrām unnatastanī[m] |
kolāsyām candrabhālām ca damṣtroddhṛta-vasundharām ||
khaḍgāṅkuśau dakṣiṇayomiyoścarmapāśakau |
aśvārūḍhām ca kolāsyām nānālaṅkārabhūṣitām ||**

Then, Svapna Vārāhī is to be meditated upon as being dark as a dense cloud, with three eyes and prominent breasts; she has a boar's face and on her forehead is the moon; she bears the earth on her tusks; with the right hands she holds both sword and goad, and with the left ones she bears noose and a shield; she sits on a horse and she is adorned with many ornaments. ||

Mantra | Paraśurāma Kalpasūtra 10.42

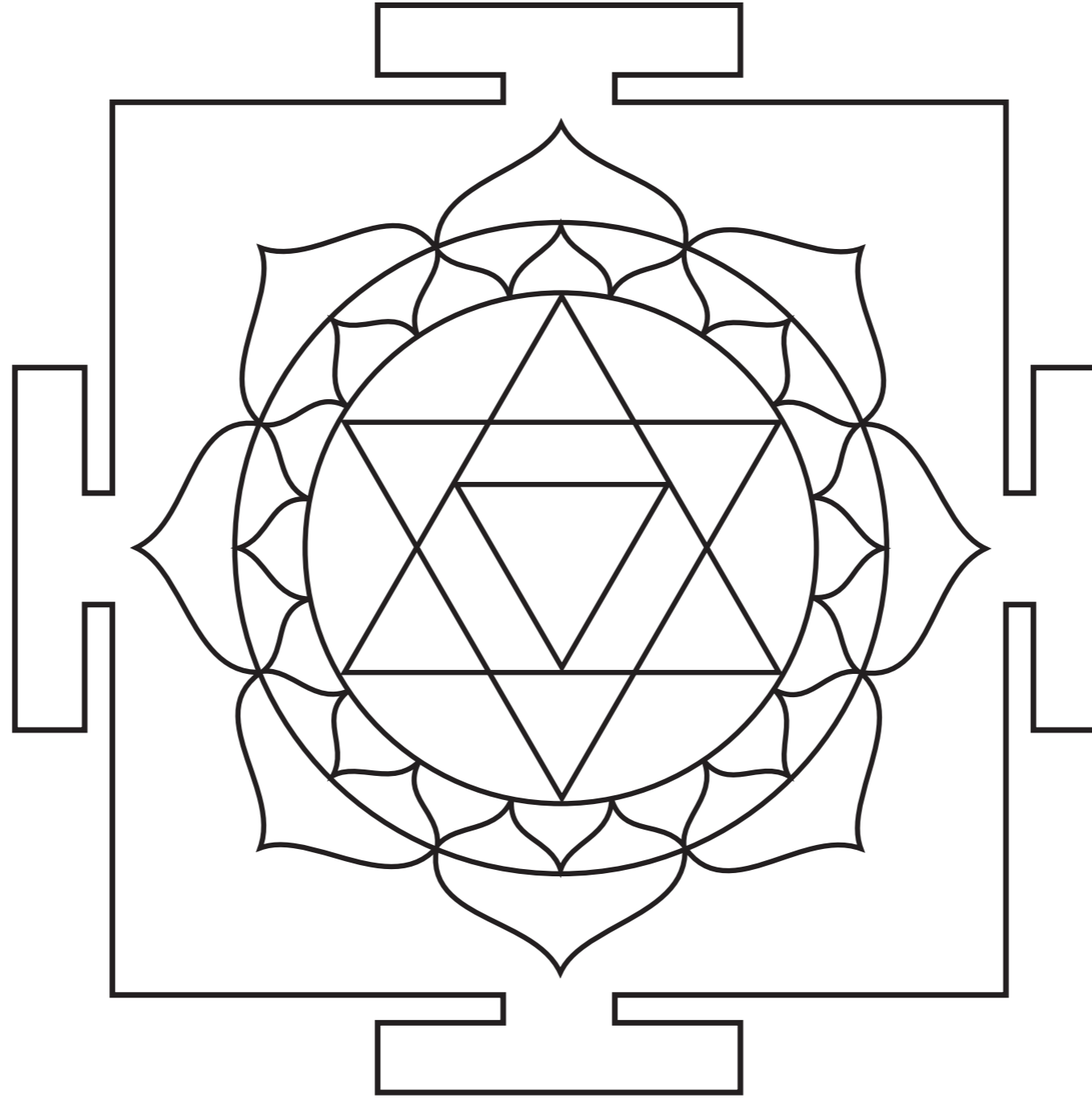
oṃ hrīm̐ namo vārāhi ghore svapnaṃ ṭhaḥ ṭhaḥ svāhā

Oṃ Hrīm̐! Reverent salutations to Vārāhī, the Boar Goddess, who is frightful, [reveal] a dream, Ṭhaḥ Ṭhaḥ Svāhā!



YANTRA I

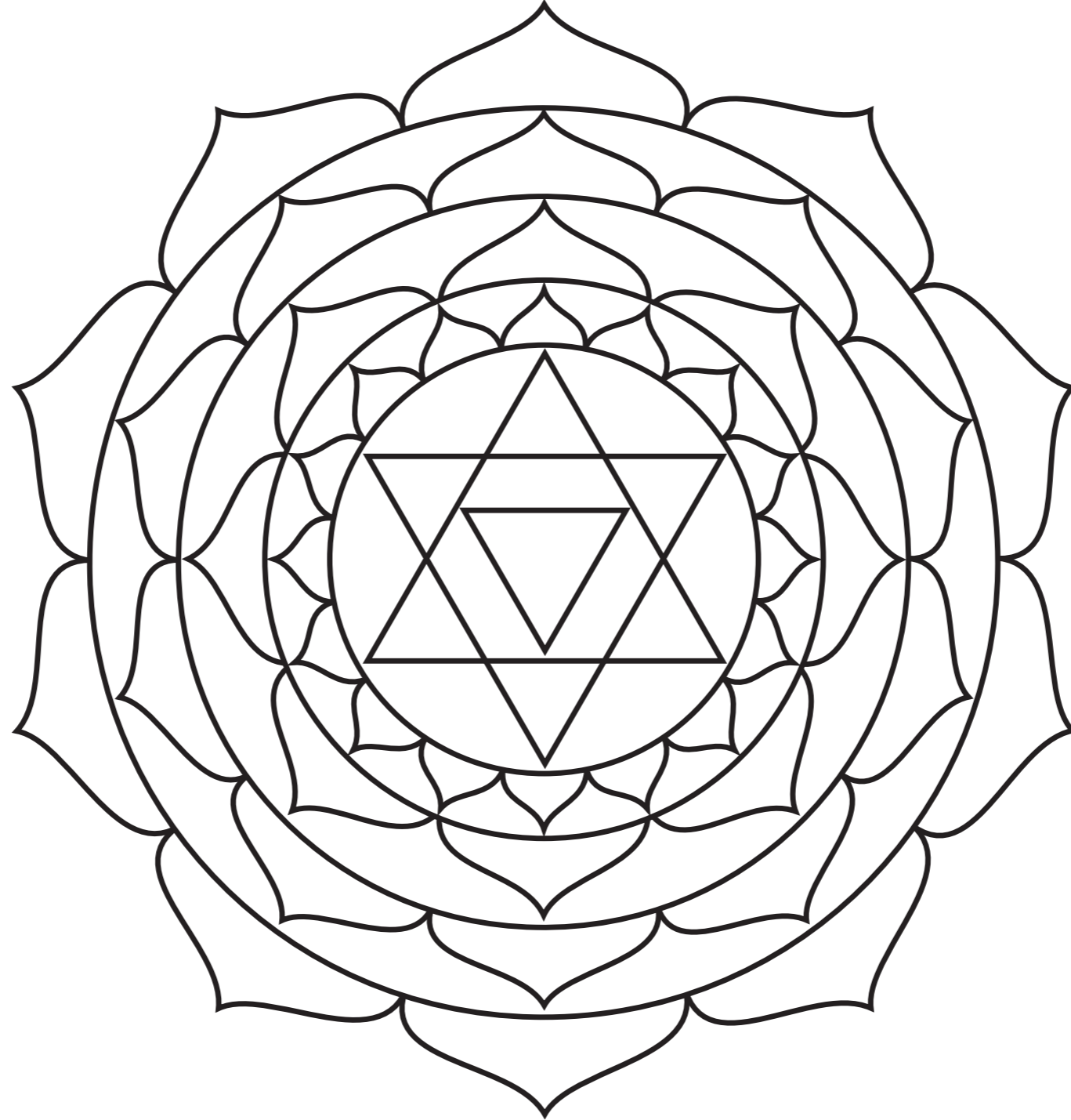
Svapna Vārāhī



Triangle
Hexagon
16 Petals
8 Petals
Bhūpura

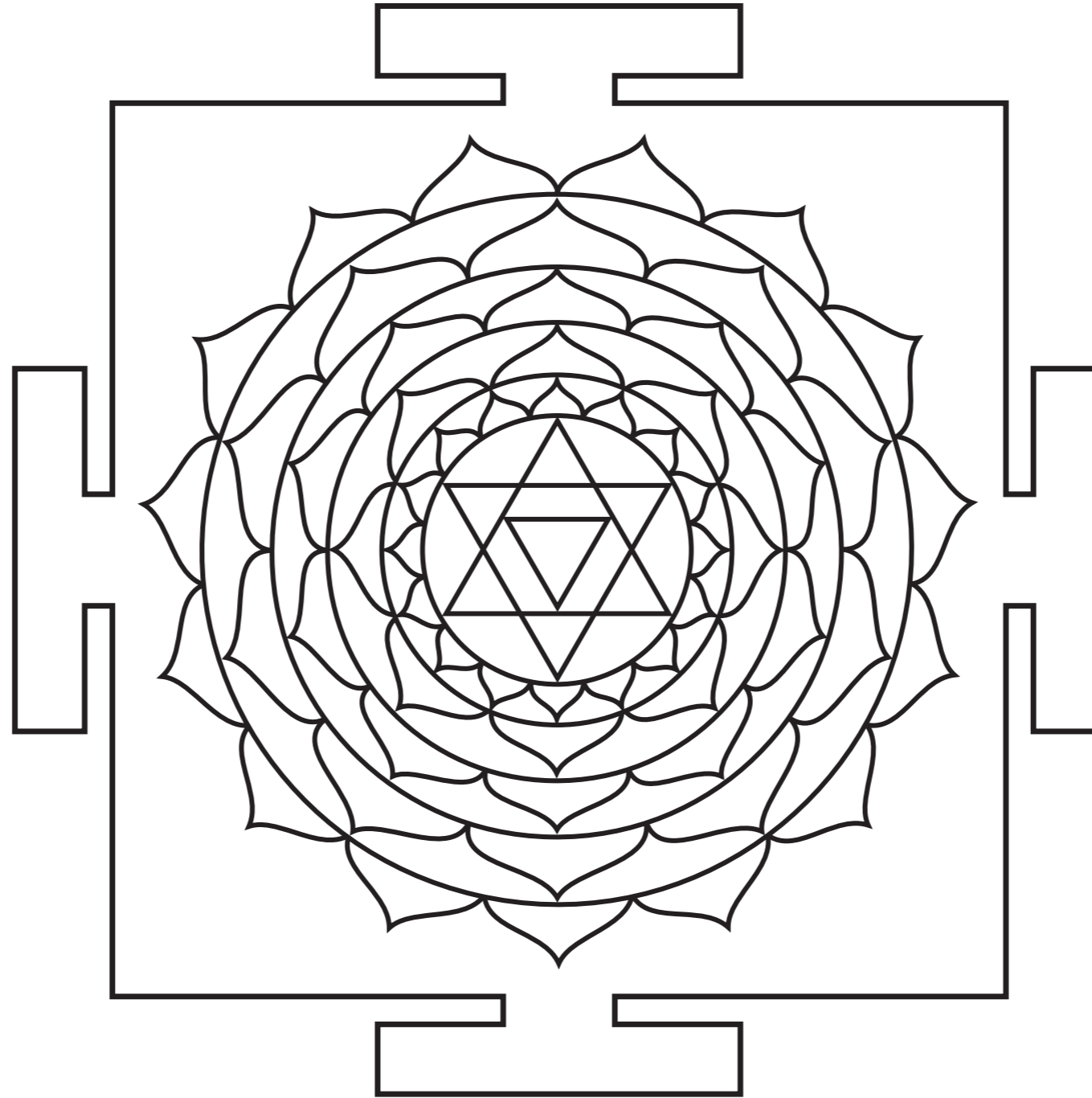
SOURCE: PURNANDA LAHARI

Svapna Vārāhī



Triangle
Hexagon
16 Petals
8 Petals
10 Petals
10 Petals

*SOURCE: MANTRAMAHOADHI
(CH. 10, V. 41-45)*

Svapna Vārāhī

Triangle

Hexagon

16 Petals

8 Petals

10 Petals

10 Petals

15 Petals

Two Bhūpurās

Note: *the parts of the yantra starting from the triangle should have bījas and names of the respective deities written on them.*

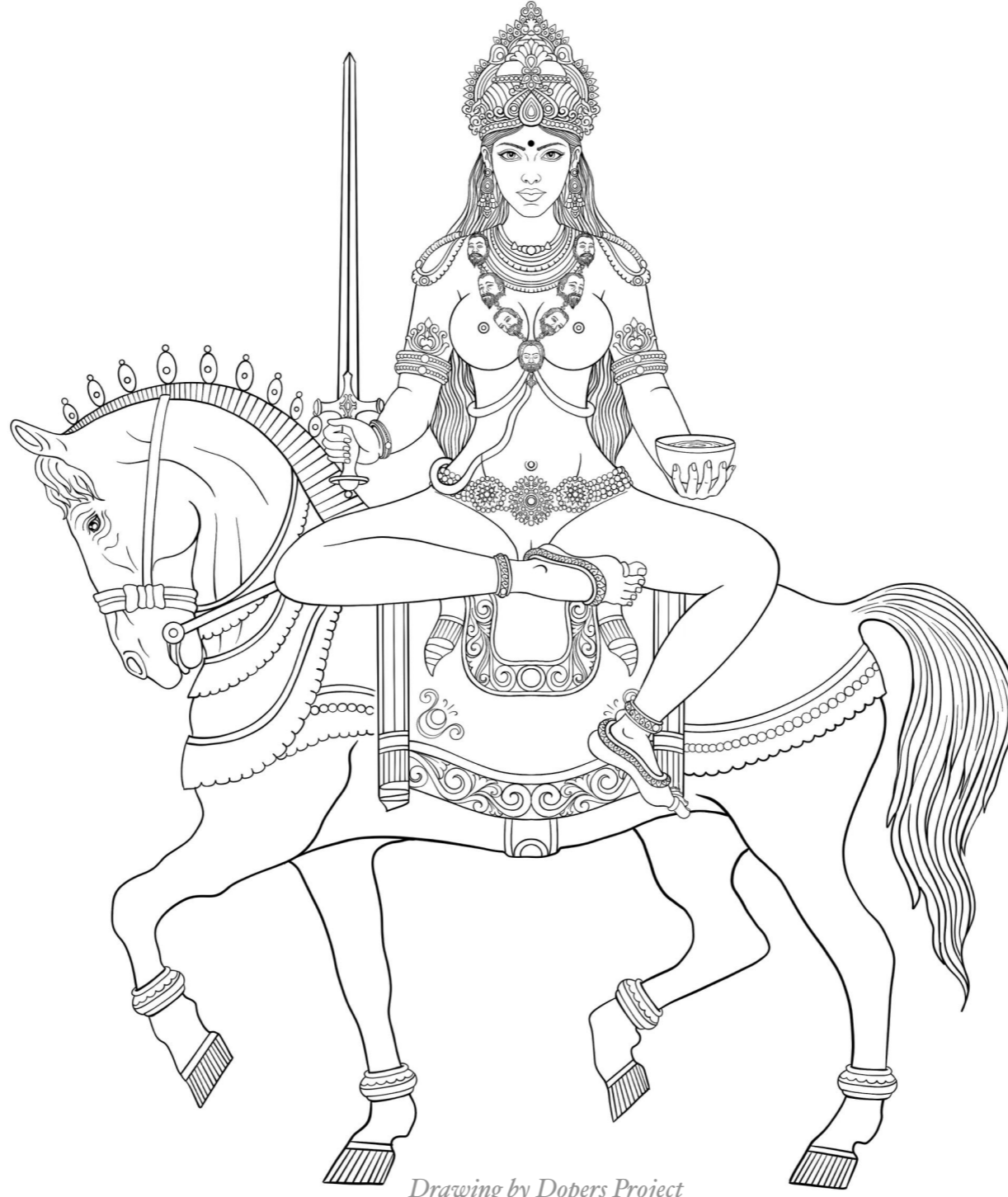
SOURCE: SARVAKARMA ANUṢṬĀNA PRAKĀṢAḤ UPMAHĀVIDYĀ &
MANTRAMAHOADHI (CH. 10, V. 58-63)





PRATYĀNGA DEVATĀ OF MAHĀVĀRĀHĪ

Tiraskariṇī



Drawing by Dopers Project

Tiraskariṇī

Viniyogaḥ | Nityotsava

**asya tiraskariṇīmantrasya brahmā ṛṣiḥ | gāyatrī chandaḥ |
tiraskariṇī devatā | tatprasādasiddhyarthe jape viniyogaḥ |**

For the Tiraskariṇī (Goddess of Concealment) mantra, Brahmā is the seer, Gāyatrī is the meter, Tiraskariṇī (Goddess of Concealment) is the deity; the mantra is recited to gain the deity's grace.

Dhyāna 1 | Nityotsava

**muktakeśim vivasanām sarvābharāṇa bhūṣitām
svayoni darśanonmuhyat paśu vargām namāmyaham ||**

With her hair flowing freely, nude and adorned with intricate ornaments, she deludes those of animal nature (paśu) with the sight of her divine yoni [the source of the universe]. To her, I offer my reverence. ||

Dhyāna 2 | Vārāhī Tantra

**nīlavārāhikā dhyānaṃ kathayāmi tavādhunā |
nīlatoyadasaṅkāśām nīlakuṇḍalaśobhitām ||
nīlapuṣpavibhūṣādhyām nīlālaṅkārabhūṣitām |
nīlāṅgavāgasamśchantām nīlavaiḍūryamālinīm ||
indranīlanivadhāṃśu mahārghamaṇi bhūṣaṇām |
nīlavājisamārūḍhām nīlakhadgāyudhām parām ||
nidrāpaṭena nīlena bhuvanāni caturdaśa |
mohayati mahāmāyām dravyanindakabhakṣiṇīm ||
vīrapānaratām vīraṃ pālayantīm samaṃ tataḥ |
saṅketamaṇḍalam divyaṃścādayantī svavāsasā ||
paramānandavapuṣīm paramānandabhairavīm |
paramānanda jananiṃ praṇamāmi parāṃvikām ||**

Nīlavārāhī [Tiraskariṇī], is described shining as a blue cloud, adorned with blue earrings, blue flowers and blue ornaments; she wears a garland of blue vaiḍūrya and she is embellished by precious gems tied up with sapphires; she is mounted on a blue horse and she holds a blue sword; she, Mahāmāyā (the Supreme Illusion), deludes the 14 worlds with the blue veil of sleep; she, who is delighting in the vīrapāna (alcohol), devours the slanderers of the dravya (ritual ingredients) and always protects the vīras (heroes); she, Paramānandabhairavī, is the Supreme Mother and the Creator of Supreme Bliss.

Mantra | Paraśurāma Kalpasūtra 10.43

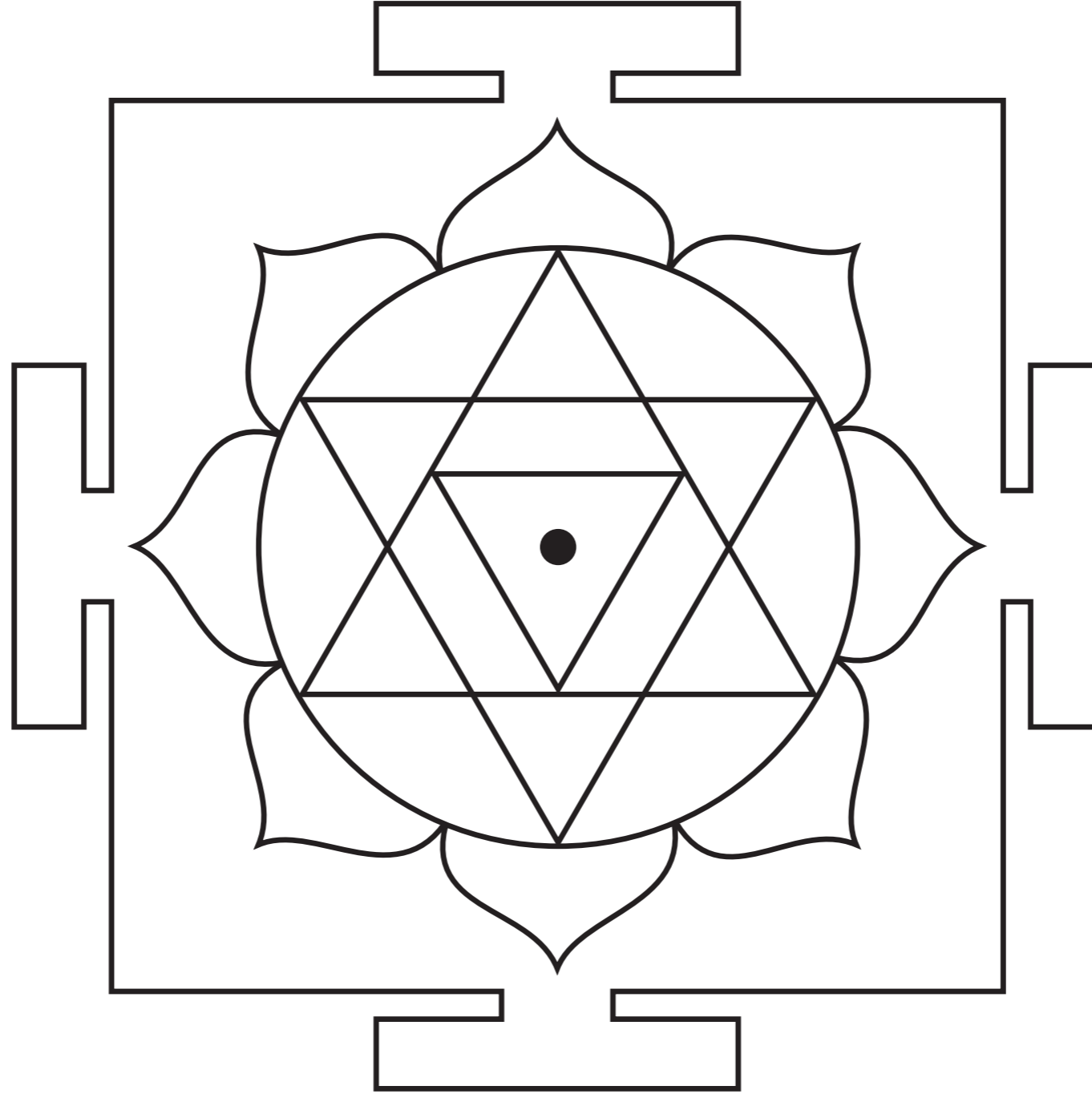
**aiṃ namo bhagavati tiraskariṇī* mahāmāye paśu-jana
manaś-cakṣus-tiraskaraṇam kuru kuru huṃ phat svāhā**

Aiṃ! Reverent salutations to you, O Bhagavati, Goddess of Concealment! O Mahāmāyā, the Grand Illusion! Please always conceal the eyes and minds of the uninitiated! Huṃ Phat Svāhā!

** - "tiraskariṇī" is missing per Nityotsava and Per Raghunatha Temple Paraśurāma Kalpasūtra manuscript.*

YANTRA

Tiraskariṇī



- Bindu
- Triangle
- Hexagon
- 8 Petals
- Bhūpura

SOURCE: PURNANDA LAHARI



HEAD DEVATĀ

Born from Lalitā's Five Flower Arrows Weapon

Mahāvārāhī



Drawing by Dopers Project

Mahāvārāhī

Viniyogaḥ | Nityotsava

**asya śrīvārāhī mahāmantasya brahmā ṛṣiḥ | gāyatrī chandaḥ |
vārāhī devatā | mama sarvābhīṣṭasiddhyartham viniyogaḥ**

*For the Vārāhī Great mantra, Brahmā is the seer, Gāyatrī is the meter,
Vārāhī is the deity; the mantra is recited to accomplish one's desires.*

Dhyāna | Nityotsava

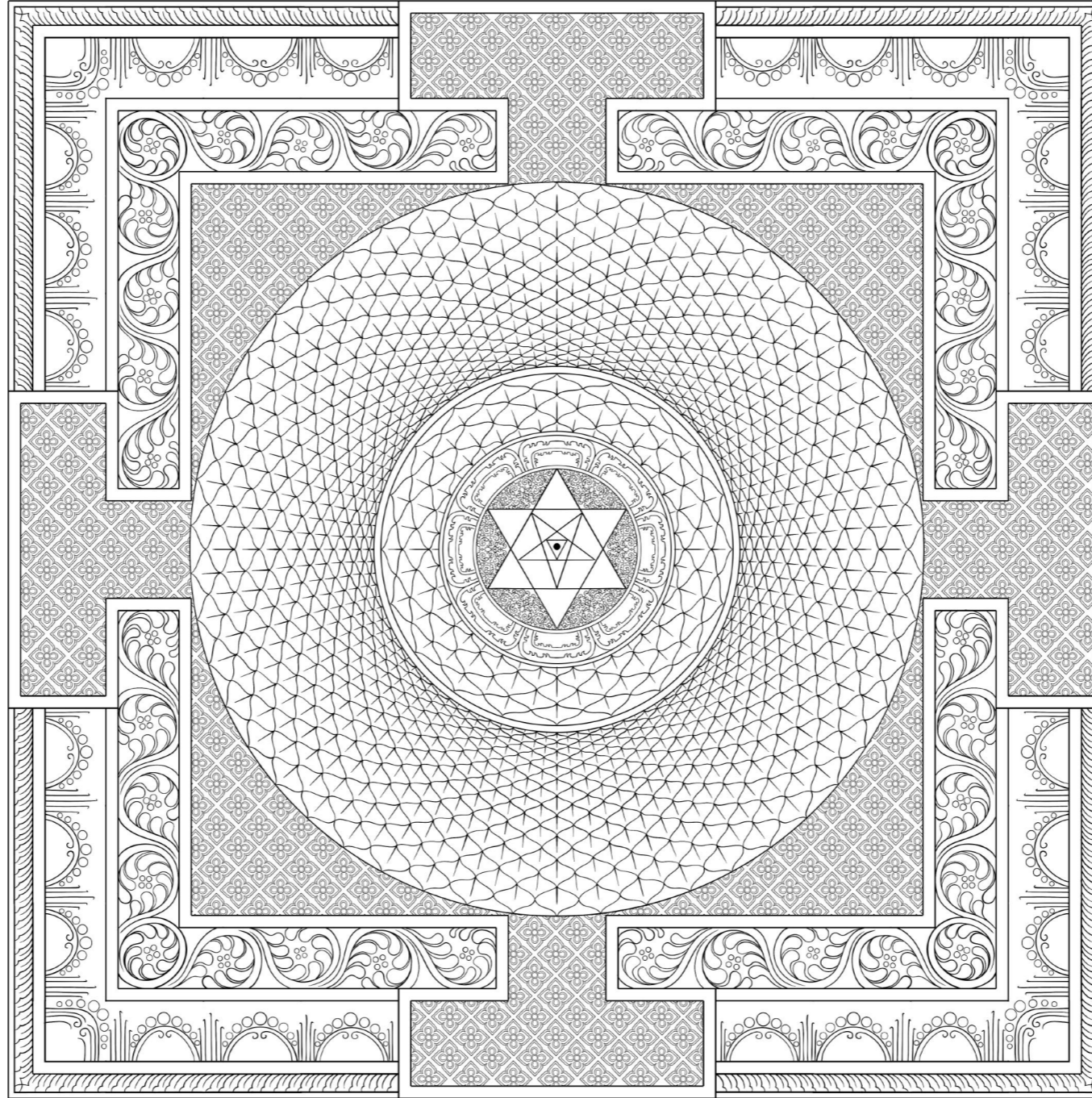
**pāthoruha-pīthagatām pāthodharmecakām
kuṭila-draṃstrām | kapilākṣi-tritayām
ghanakucumbhām praṇatavāñchita-vadānyām |
dakṣordhvato'ri-khaḍgau musalamabhītiṃ tadanyastadvat |
śaṅkham kheṭahalavarān karairdadhānām smarāmi vārtālim ||**

*I meditate on Vārtālī, who sits upon a lotus, her complexion as dark as a rain-laden
cloud. With curved tusks and three red eyes, her full, rounded breasts stand firm.
She generously grants her devotees' desires. Starting with her right upper hand and
moving downward, she wields a discus, sword, pestle, and displays a gesture of
fearlessness. Similarly, on her left, she holds a conch, shield, plow, and displays a
gesture of bestowing boons. ||*

Mantra | Paraśurāma Kalpasūtra 10.46

**aiṃ glaum aiṃ namo bhagavati vārtālī vārtālī vārāhī vārāhī
varāhamukhi varāhamukhi andhe andhini namaḥ
rundhe rundhini namaḥ jambhe jambhini namaḥ
mohe mohini namaḥ stambhe stambhini namaḥ
sarva duṣṭa praduṣṭānām sarveṣām sarva vākcitta
cakṣurmukha gatijihvā stambhanaṃ kuru kuru śīghraṃ vaśyaṃ
aiṃ glaum ṭhaḥ ṭhaḥ ṭhaḥ ṭhaḥ huṃ astrāya phaṭ**

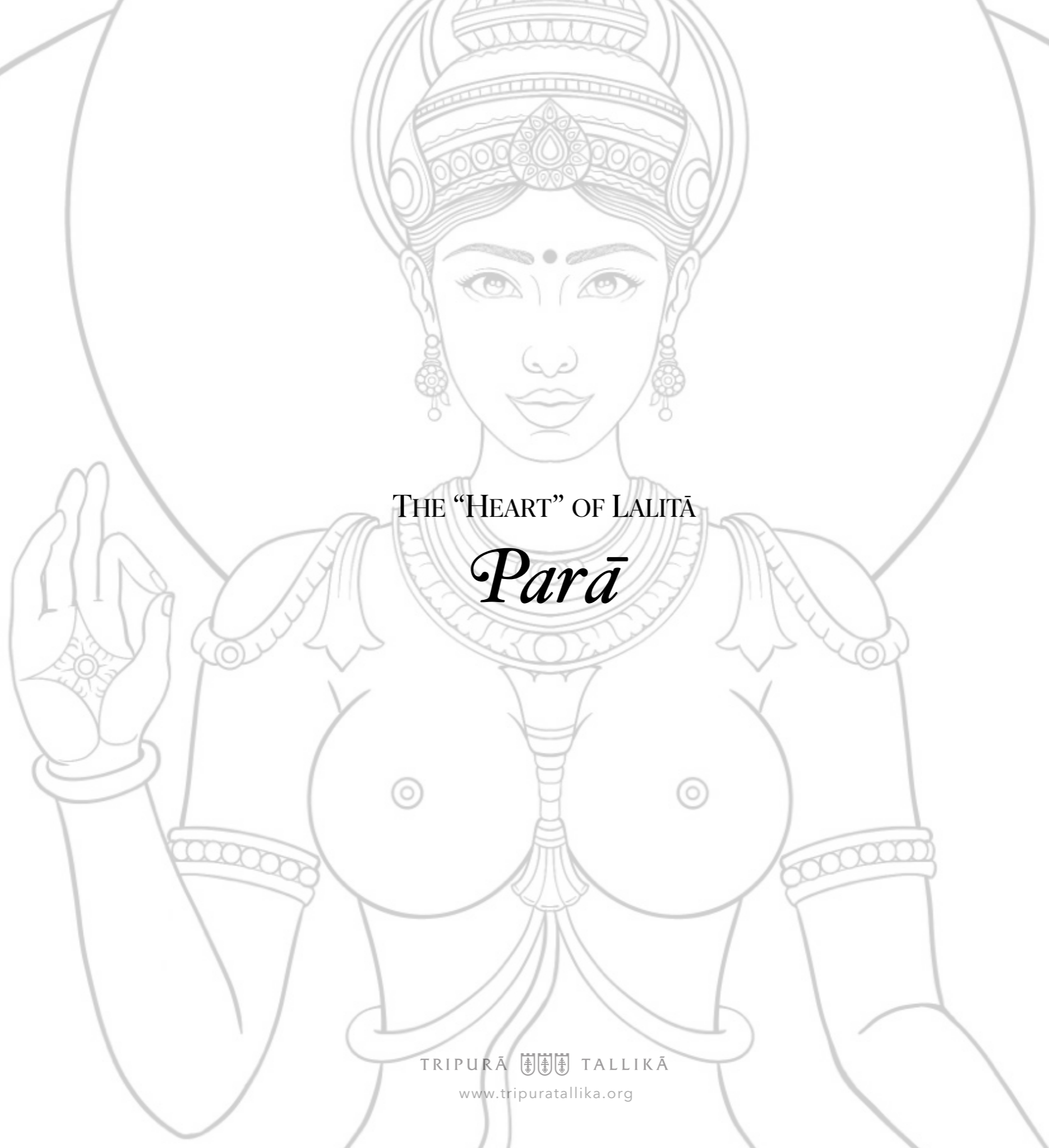
*Aiṃ Glaum Aiṃ! Salutations! O Bhagavati! The Queen of Speech Śakti of Varāha
with the face of a boar; the one who blinds, the blinding nature; the one who
obstructs, obstructing nature; the one who crushes, the crushing nature (or
swallows; opening of the mouth; or expands); the one who deludes, the deluding
nature; the one who paralyzes, the paralyzing nature - of all that is evil and wicked,
all of their speech, thought, mouth, vision, movement, tongue - render them
motionless, and swiftly control them! Aiṃ Glaum Ṭhaḥ Ṭhaḥ Ṭhaḥ Ṭhaḥ Huṃ
Astrāya Phaṭ!*

Mahāvārāhī

Bindu
 Triangle
 5 Angles
 Hexagon
 8 Petals
 100 Petals
 1,000 Petals
 Bhūpura

Drawing by Dopers Project

SOURCE: PARASURĀMA KALPASŪTRA 7.15



THE "HEART" OF LALITĀ
Parā

Parā



Drawing by Dopers Project

Parā

Viniyogaḥ 1 | Nityotsava (Sarvasādhāraṇa Krama section)

**asya parāmantrasya brahmā ṛṣiḥ | gāyatrī chandaḥ |
parā sarasvatī devatā | tatprasāda-siddhyarthe jape viniyogaḥ |**

*For the mantra of the Supreme, Brahmā is the seer, Gāyatrī is the meter,
Parā Sarasvatī is the deity; the mantra is recited to gain the deity's grace.*

Viniyogaḥ 2 | Nityotsava (Parā Krama section)

**asya parāmantrasya brahmā ṛṣiḥ | gāyatrī chandaḥ |
parā sarasvatī devatā | tatprasāda-siddhyarthe jape viniyogaḥ |**

*For the mantra of the Supreme, Brahmā is the seer, Gāyatrī is the meter,
Parā Sarasvatī is the deity; the mantra is recited to gain the deity's grace.*

Dhyāna | Paraśurāma Kalpasūtra 8.2

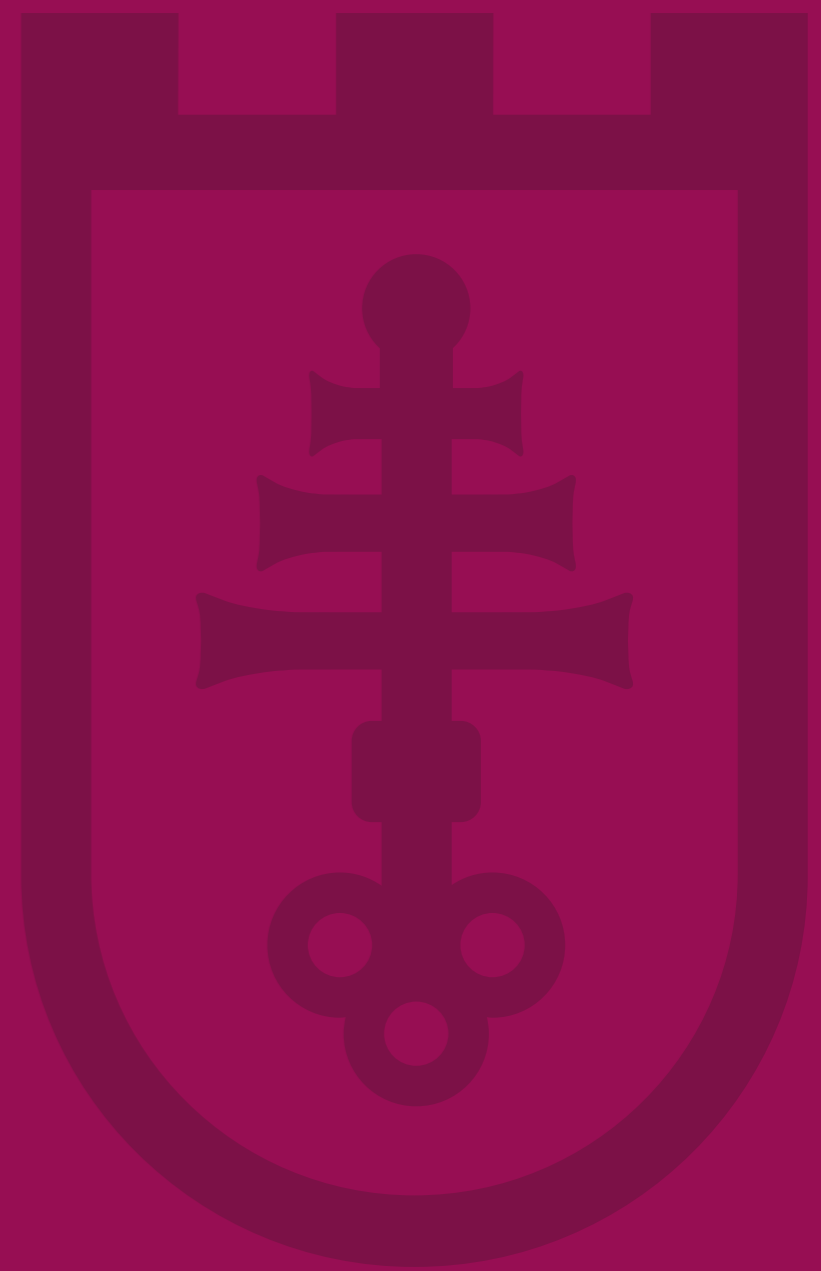
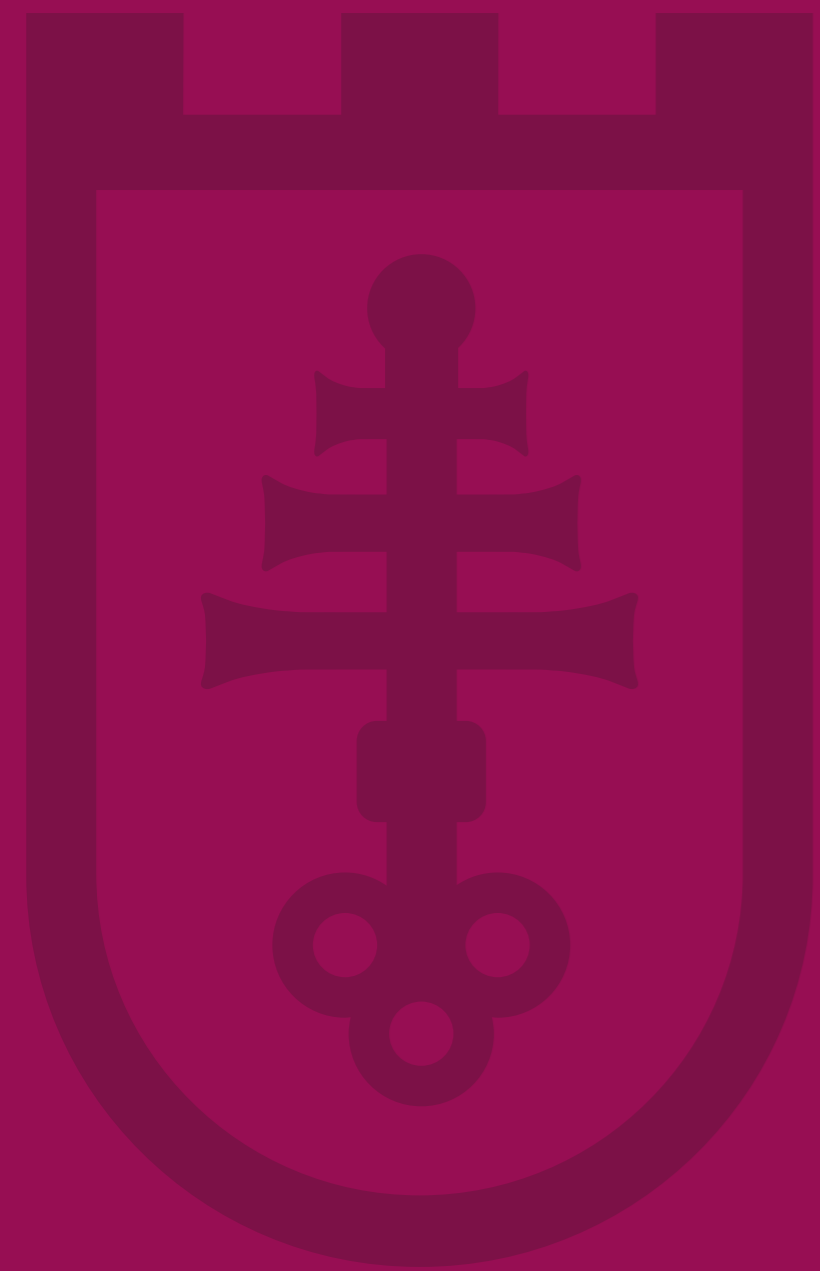
**akalaṅkaśaśāṅkābhā tryakṣā candrakalāvati
mudrāpustalasadbhūḥ pātu mām paramā kalā ||**

*She resembles a spotless moon, bearing three eyes and crowned with a digit of the
moon (i.e. as a crown or she possesses all the lunar phases). Her luminous hands
display a mudrā (i.e. cinmudrā, the gesture of consciousness), and hold a sacred book.
May this Supreme Kalā (supreme aspect or lunar phase), protect me.*

Mantra | Paraśurāma Kalpasūtra 10.27

sauḥ





TRIPURĀ  TALLIKĀ