

# 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:

<https://tripuratallika.org/contact-us/>

# Introduction

**T**or 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 Ellik** 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.



**Nityananda Dasa (Artyom Hvans)** is a Sanskrit chanter, teacher and musician, who has been living in India for more than two decades, allowing him to have a very deep and profound experience with this ancient language and its spiritual culture.

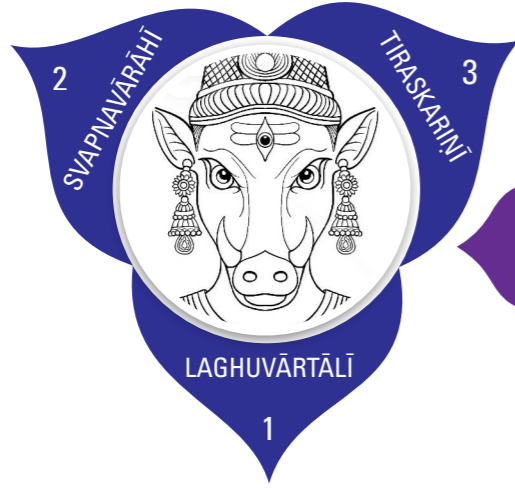
He created recordings of the dhyānas to accompany this publication, in a variety of melodies available on his YouTube Channel, "[Sanskrit Sense](#)"



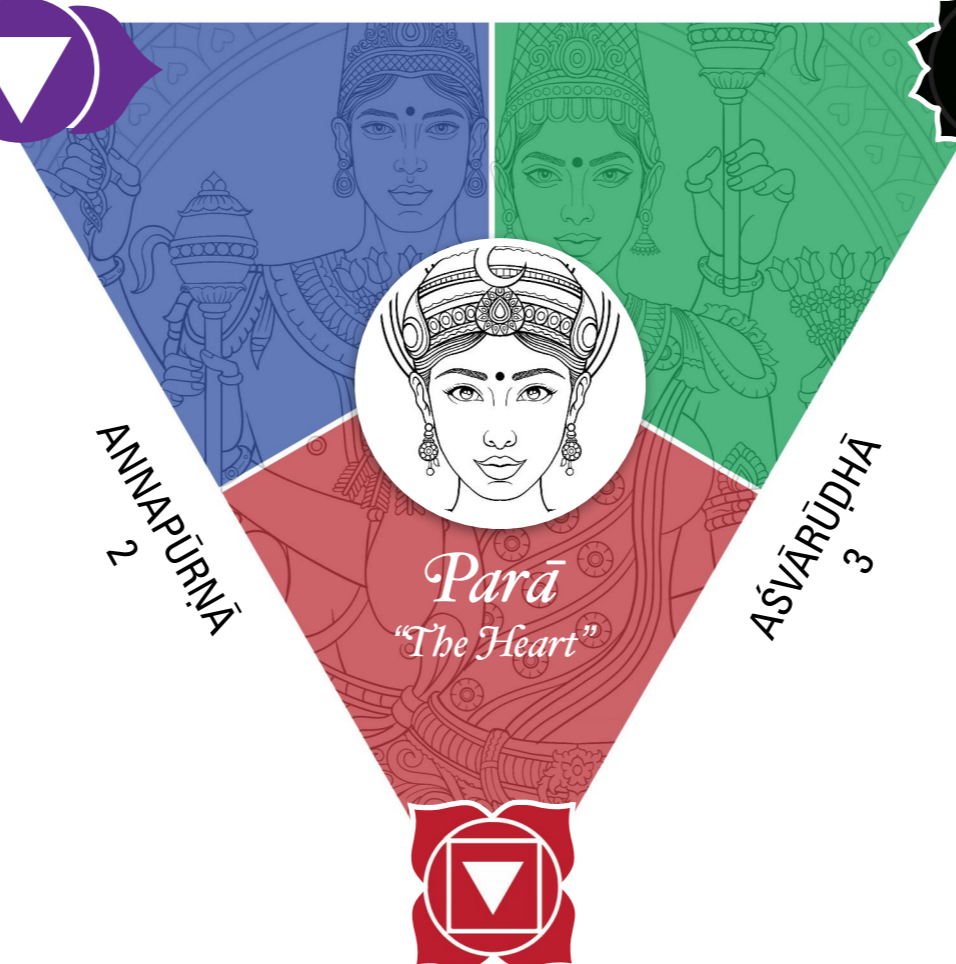
# Table of Contents

#	TYPE OF DEITY	NAME OF THE DEITY	PAGE #
1	N/A	Mahāgaṇapati	7
<b>Lalitā Tripurasundarī, her Aṅga Devatās &amp; Sampatkarī</b>			<b>11</b>
2	Aṅga Devatā	Bālā Tripurasundarī	14
3	Upāṅga Devatā	Annapūrṇā	20
4	Pratyāṅga Devatā	Aśvarūḍhā	25
	N/A	Sampatkarī	28
5	Head Devatā	Lalitā Tripurasundarī	31
<b>Rājaśyāmalā and her Aṅga Devatās</b>			<b>34</b>
6	Aṅga Devatā	Laghu Śyāmā	36
7	Upāṅga Devatā	Vāgvādinī	39
8	Pratyāṅga Devatā	Nakulī	42
9	Head Devatā	Rājaśyāmalā	47
<b>Mahāvārāhī and her Aṅga Devatās</b>			<b>50</b>
10	Aṅga Devatā	Laghu Vartali	52
11	Upāṅga Devatā	Svapna Vārāhī	55
12	Pratyāṅga Devatā	Tiraskariṇī	61
13	Head Devatā	Mahāvārāhī	64
14	“The Heart” of Lalitā	Parā	68

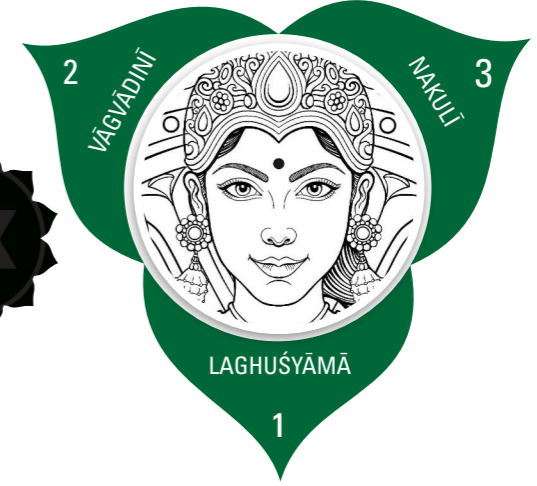
# Mahāvārāhī



# 1 BĀLĀ TRIPURASUNDARĪ



# Rājas̄yāmalā



# Mahāganapati

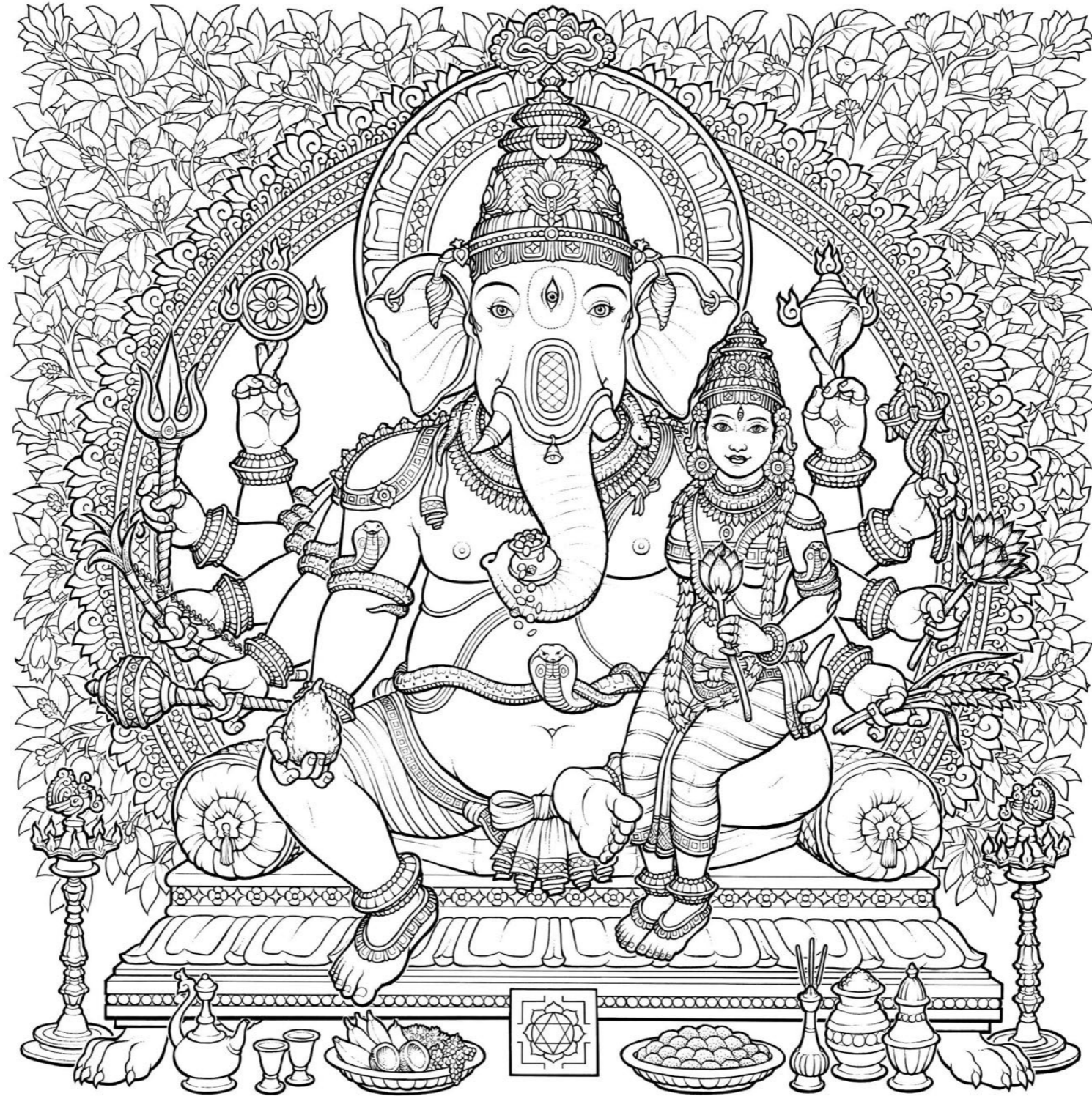


# *Mahāgaṇapati*





# Mahāgaṇapati



*Drawing by Charles Ekabhumi Ellik*



# Mahāgaṇapati

## Viniyogaḥ | Nityotsava

asya mahāgaṇapati-mantrasya gaṇaka ṛṣiḥ | nicṛd gāyatrī  
chandaḥ |

śrī-mahāgaṇapatir devatā | tat-prīty-arthe 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 siddha-lakṣmī-samāśliṣṭa-pārśvam ardhendu-  
śekharam ārakta-varṇaṃ mātuluṅga\*-gadā-puṇḍrekṣu-  
kārmuka-śūla-sudarśana-śaṅkha-pāśotpala-dhānya-mañjarī-  
nija-dantāñcala-ratna-kalaśa-pariṣkrta-pāṇy-ekādaśakaṃ  
prabhinna-kaṭam ānanda-pūrṇam aśeṣa-vighna-dhvaṃsa-  
nighnaṃ 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

bījāpūra-gadekṣu-kārmuka-rujā-cakrābja\*-pāśotpala-  
vrīhy-agra-sva-viṣāṇa-ratna-kalaśa-prodyat-karāmbhoruhaḥ |  
dhyeyo-vallabhayā-sapadma-karayā śliṣṭojjalābhūṣayā  
viśvotpatti-vipatti-samsthiti-karo vighneśvaro ’bhīṣṭa-daḥ ||

*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).

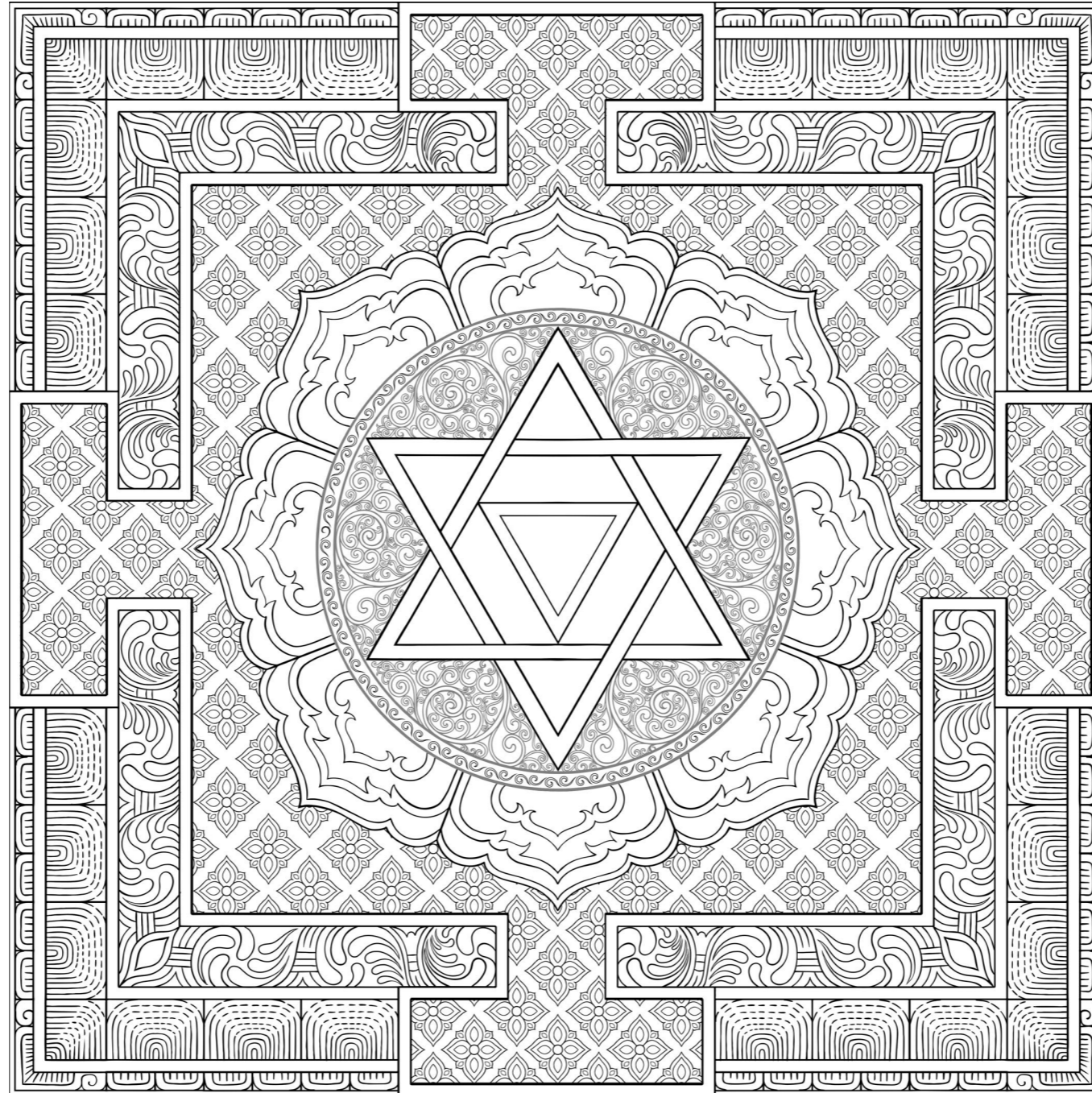
## Mantra | Paraśurāma Kalpasūtra 10.17

om śrīṃ hrīṃ klīṃ glaum gaṃ gaṇapataye varavarada  
sarvajanaṃ me vaśamānaya svāhā

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

YANTRA

# Mahāganapati



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

*Aśvarūḍhā*



# Devīs That Appeared from Lalitā's Weapons



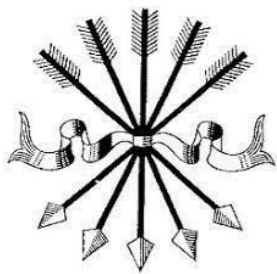
*Sampatkarī*



*Aśvārūdhā*



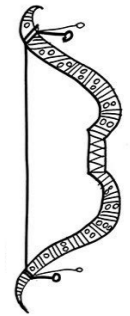
*Lalitā Tripurasundarī*



*Mahāvārāhī (Dandini)*



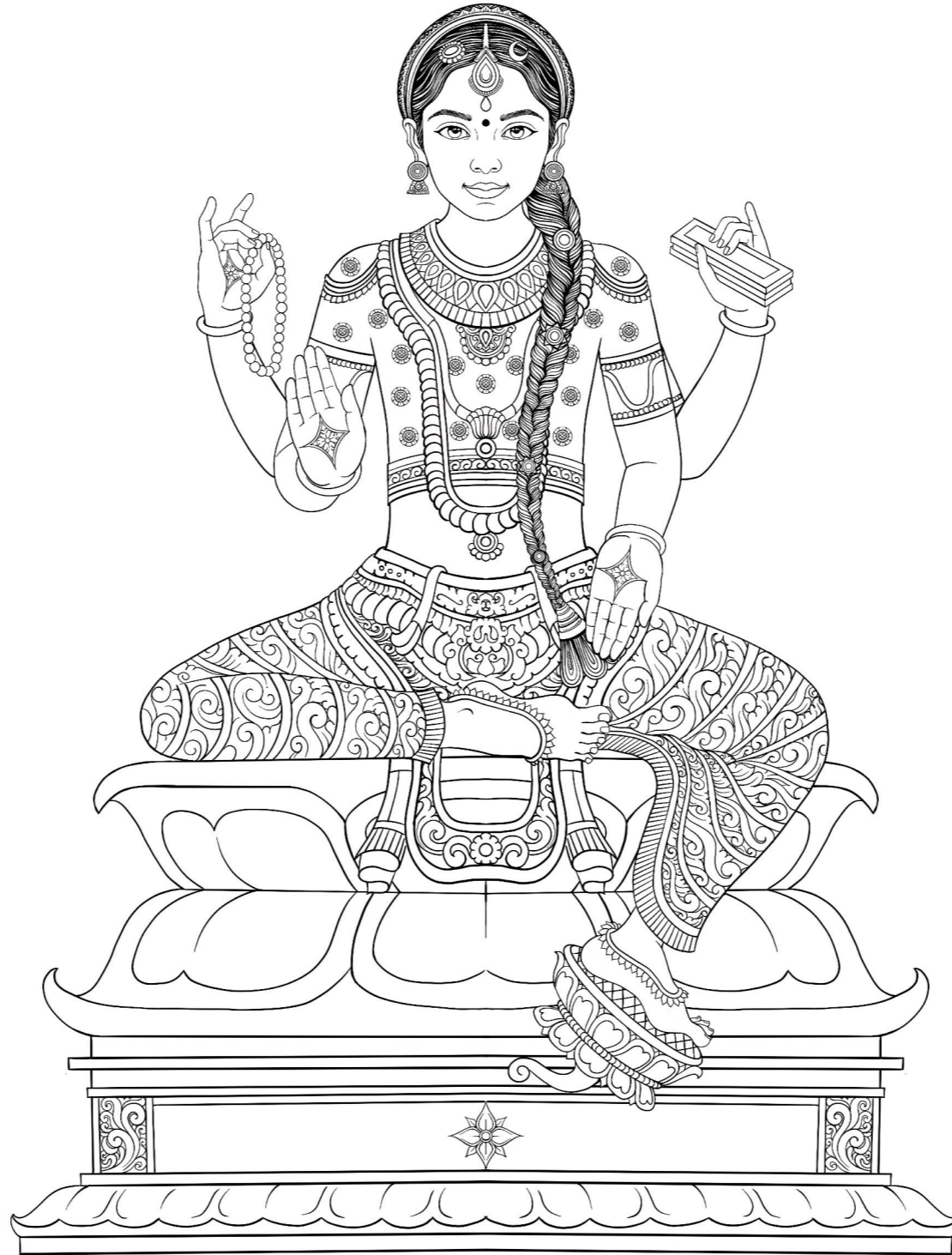
*Rājasyāmalā (Mantrinī)*





AṄGA DEVATĀ OF LALITĀ TRIPURASUNDARĪ

# Bālā Tripurasundarī



*Drawing by Dopers Project*

# Bālā Tripurasundarī

## Viniyogaḥ | Nityotsava

asya bālā-mantrasya dakṣiṇāmūrṭiḥ ṛṣiḥ | gāyatrī chandaḥ |  
bālā tripurasundarī devatā | tat-prasāda-siddhy-arthe 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.*

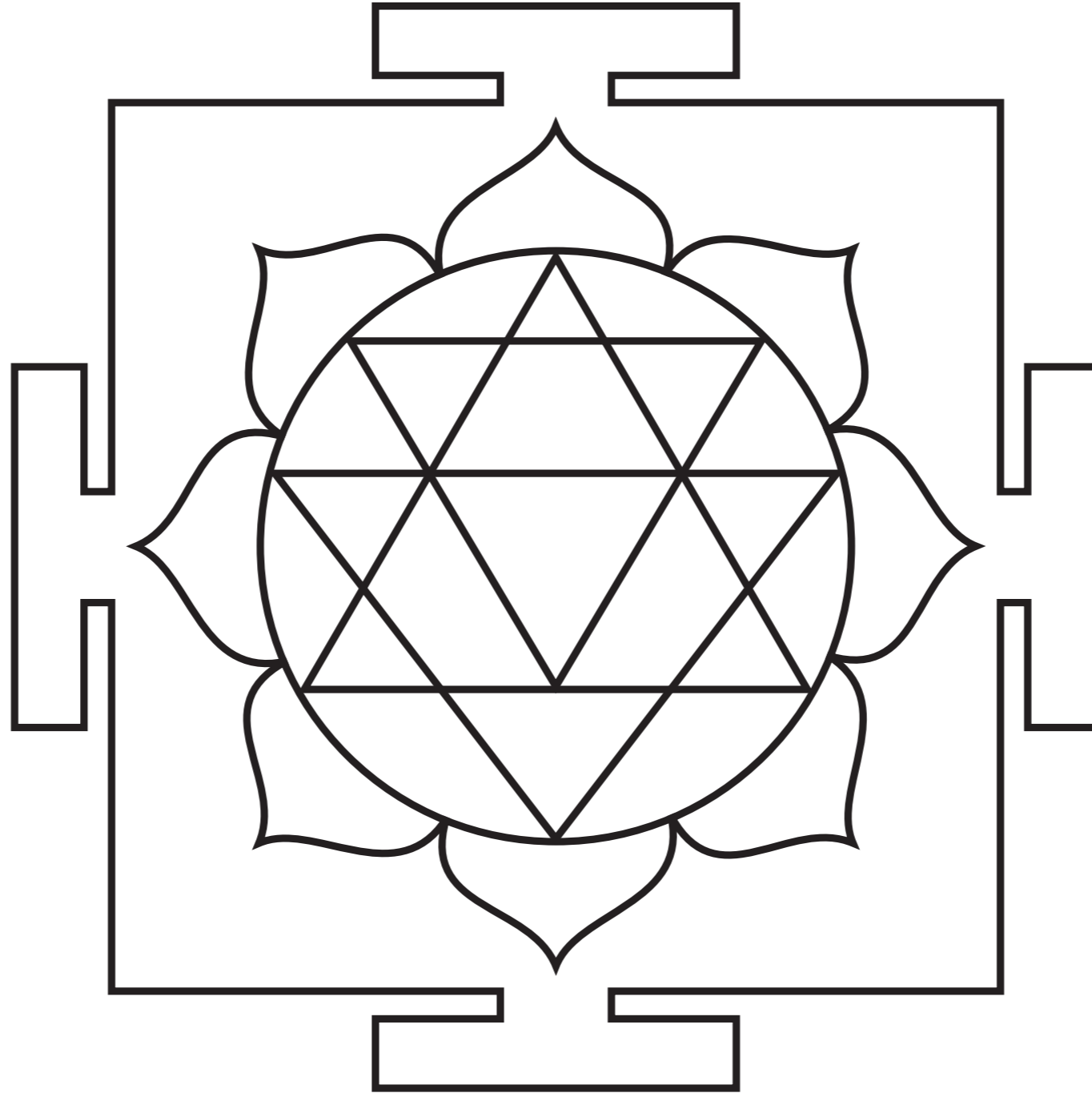
## Dhyāna | Nityotsava

aruṇa-kiraṇa-jālai rañjitāśāvakāśā  
vidhṛta-japa-vaṭikā pustakābhīti-hastā |  
itara-kara-varāḍhyā phulla-kalhāra samsthā  
nivasatu hṛdi bālā nitya-kalyāṇa-śīlā ||

*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  
holds 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 klīṃ sauḥ | sauḥ klīṃ aiṃ | aiṃ klīṃ sauḥ

*Bālā Tripurasundarī*

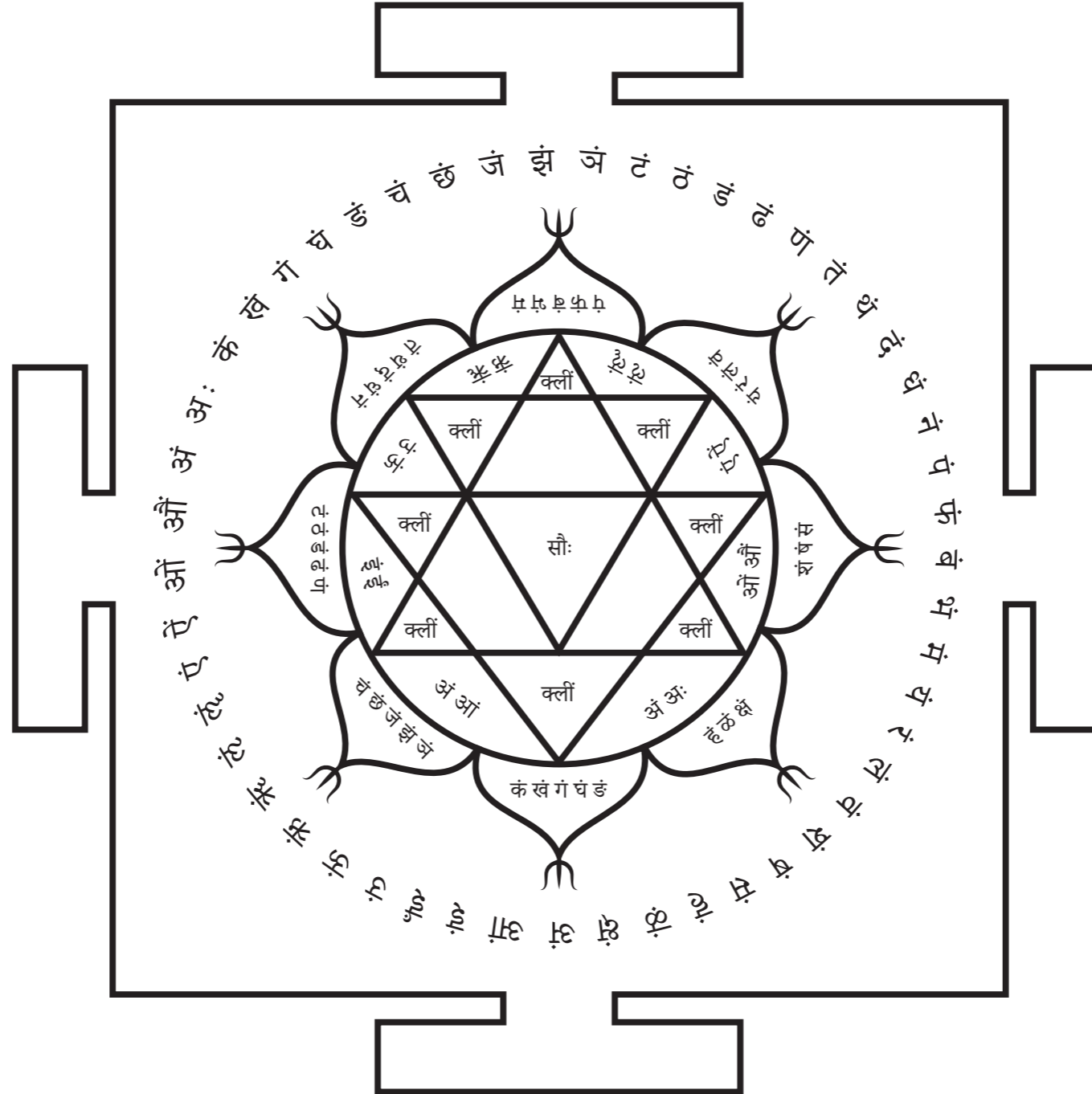
Triangle  
8 Angles  
8 Petals  
Bhūpura

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





# Bālā Tripurasundarī



Bīja *Sauḥ* inside a triangle

Bīja *Klīm* inside the eight angles

Vowels inside the “filaments”

Eight classes of letters inside the eight petals

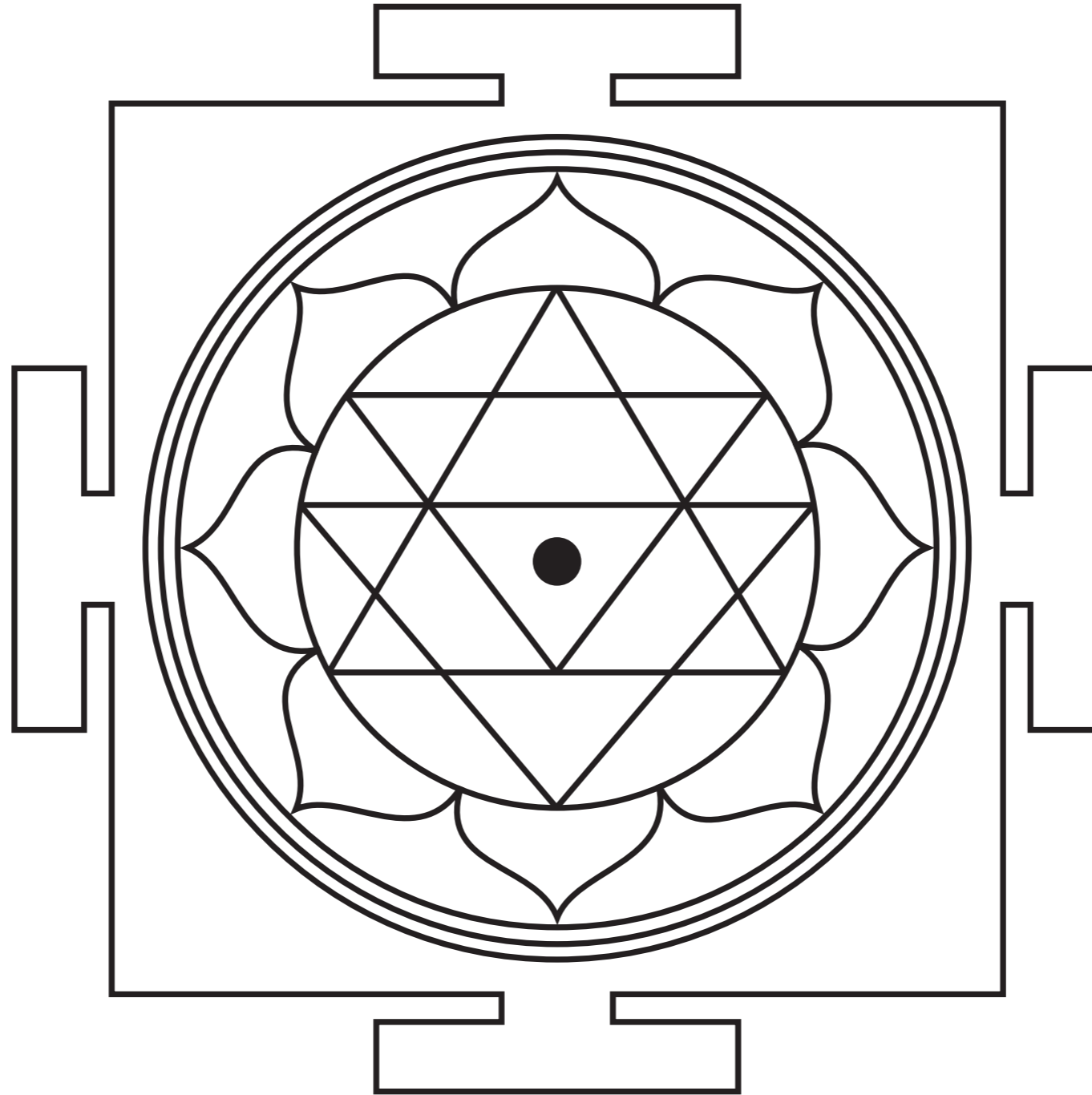
At the tips of the petals tridents are to be drawn.

Lotus to be surrounded by letters of the alphabets.

Surrounded by a bhūpura square.

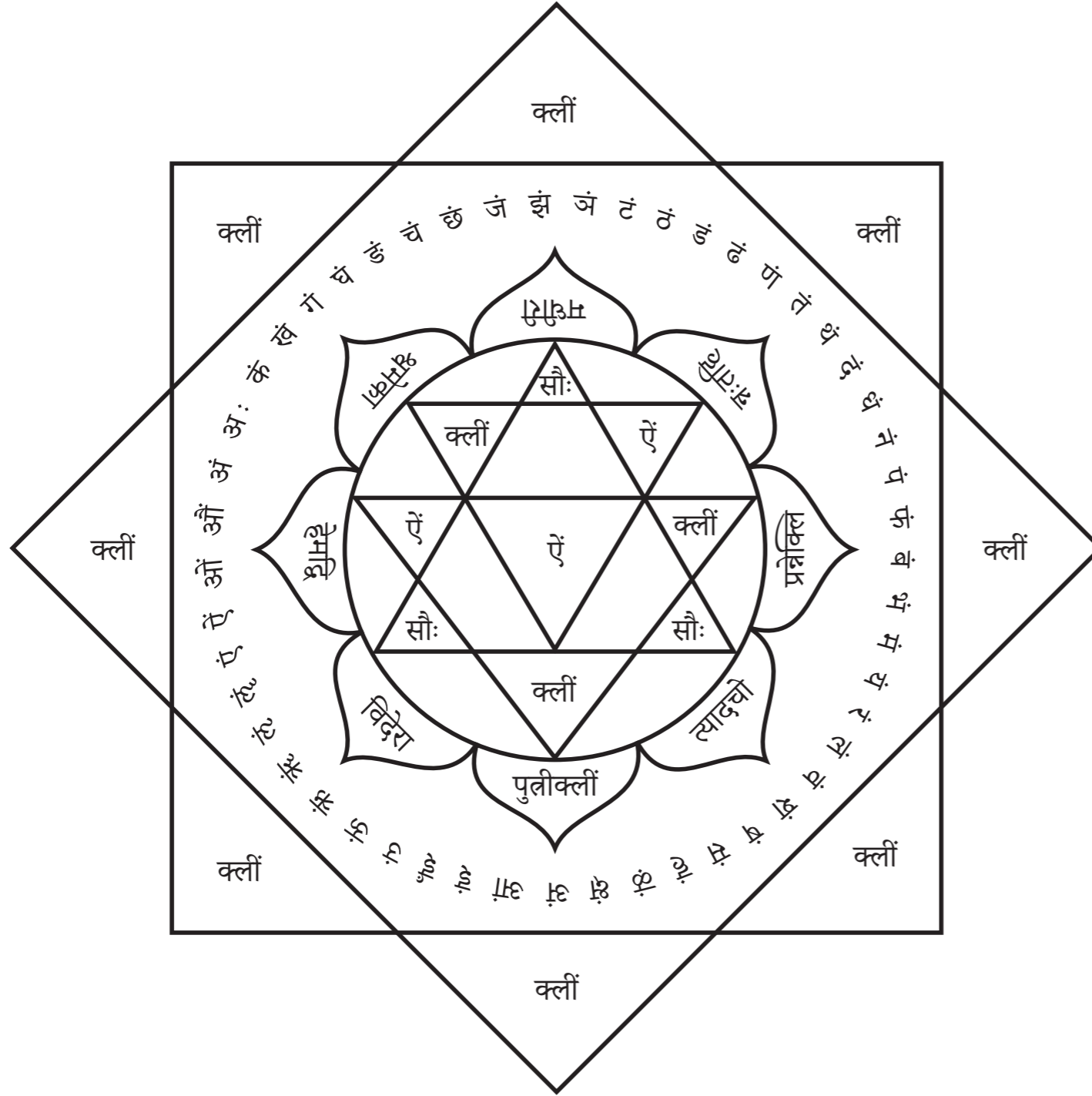
SOURCE: MANTRAMAHOADHI  
(CH. 8; V. 17-19)

# 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 vidmabe kāmeśvari dhīmahi tannaḥ klinne pracodayāt*

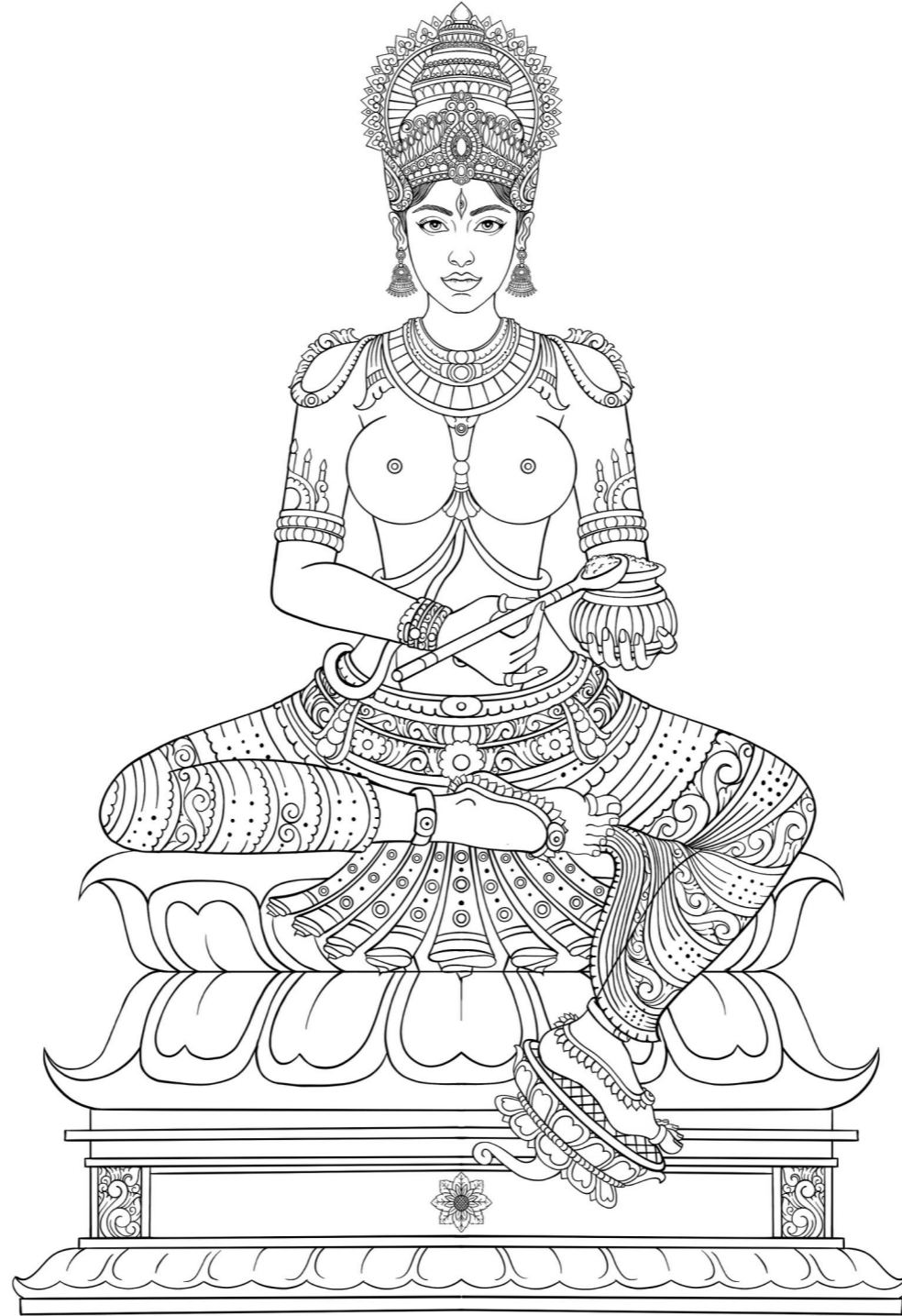
Circle with 51 *bījākṣaras*

Two squares with bījas *klīm*

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



# Annapūrṇā



*Drawing by Dopers Project*

# Annapūrṇā

## Viniyogaḥ | Nityotsava

**asya annapūrṇeśvarī-mantrasya brahmā ṛṣiḥ | gāyatrī chandaḥ |  
annapūrṇeśvarī devatā | tat-prasāda-siddhy-arthe 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 dakṣiṇa-kareṇa suvarṇa-darvīm  
dugdhānnapūrṇam itareṇa ca ratna-pātram |  
anna-pradāna-niratām nava-hema-varṇām  
ambām bhaje kanaka-bhūṣaṇa-mālya-śobhām ||**

*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

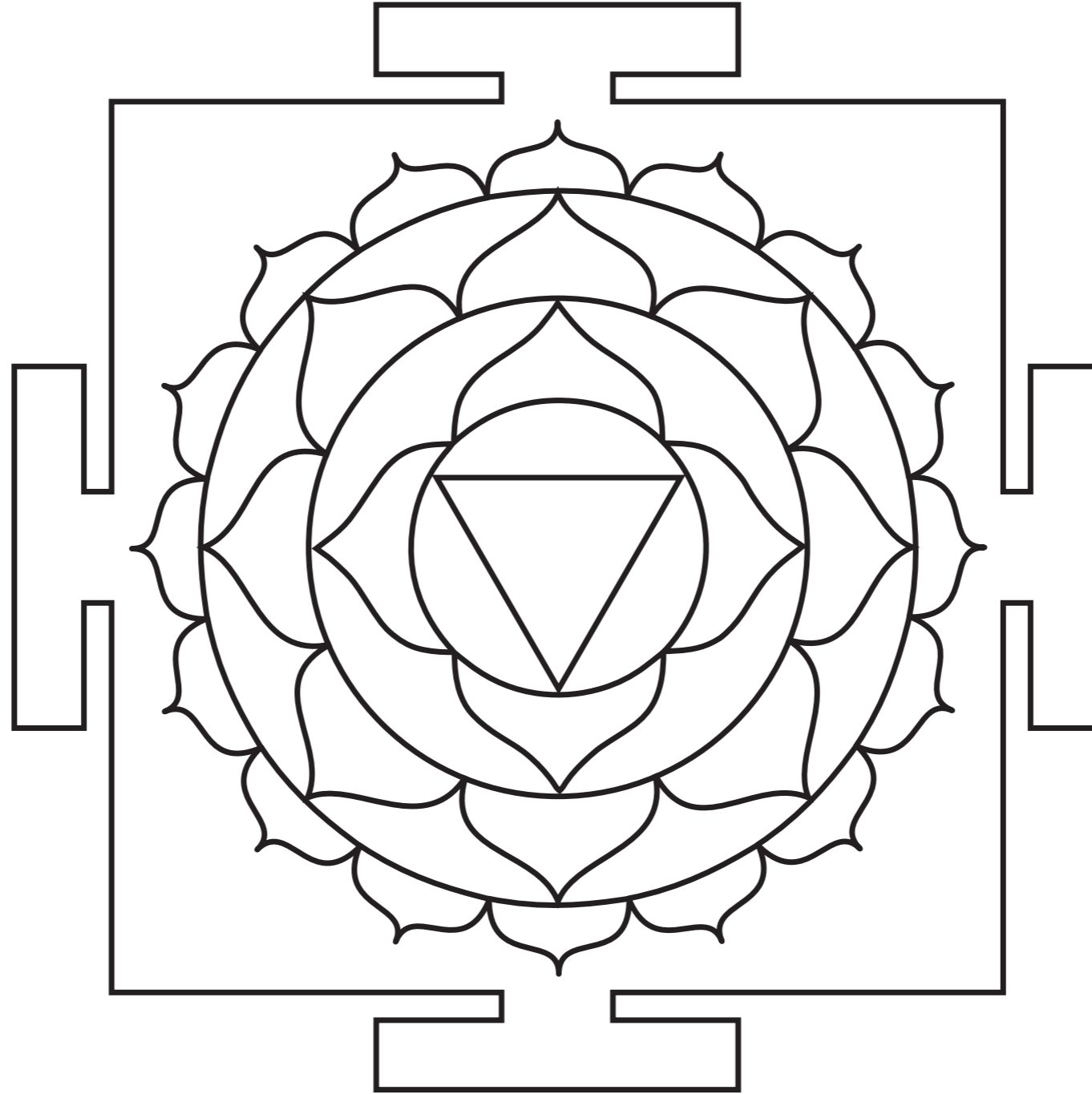
**hrīm śrīm klīm om namo bhagavati annapūrṇe  
mamābhilaṣitam annam dehi svāhā**

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



YANTRA I

*Annapūrṇā*

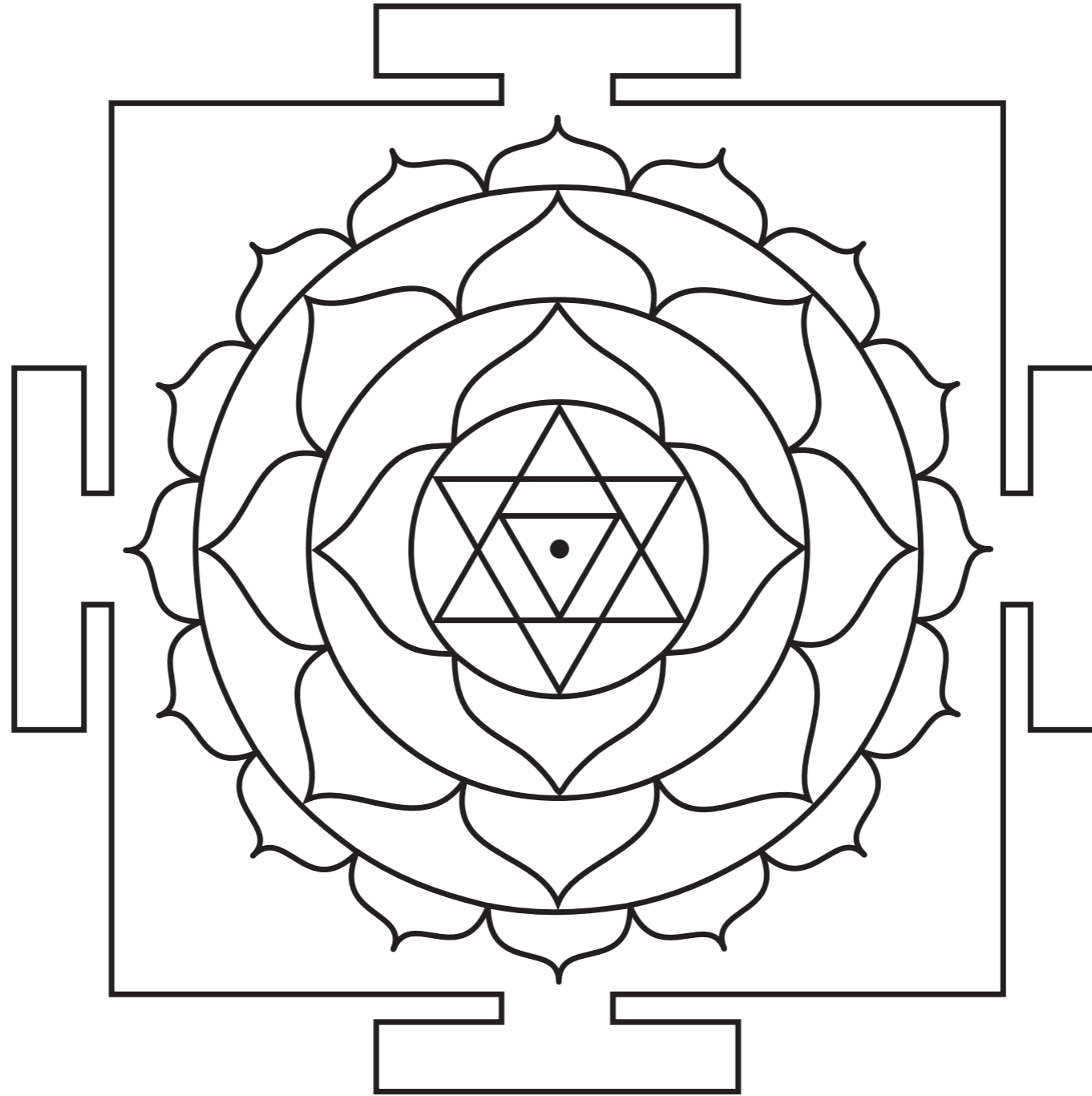


Triangle  
4 Petals  
8 Petals  
16 Petals  
Bhūpura

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



# Annāpūrṇā



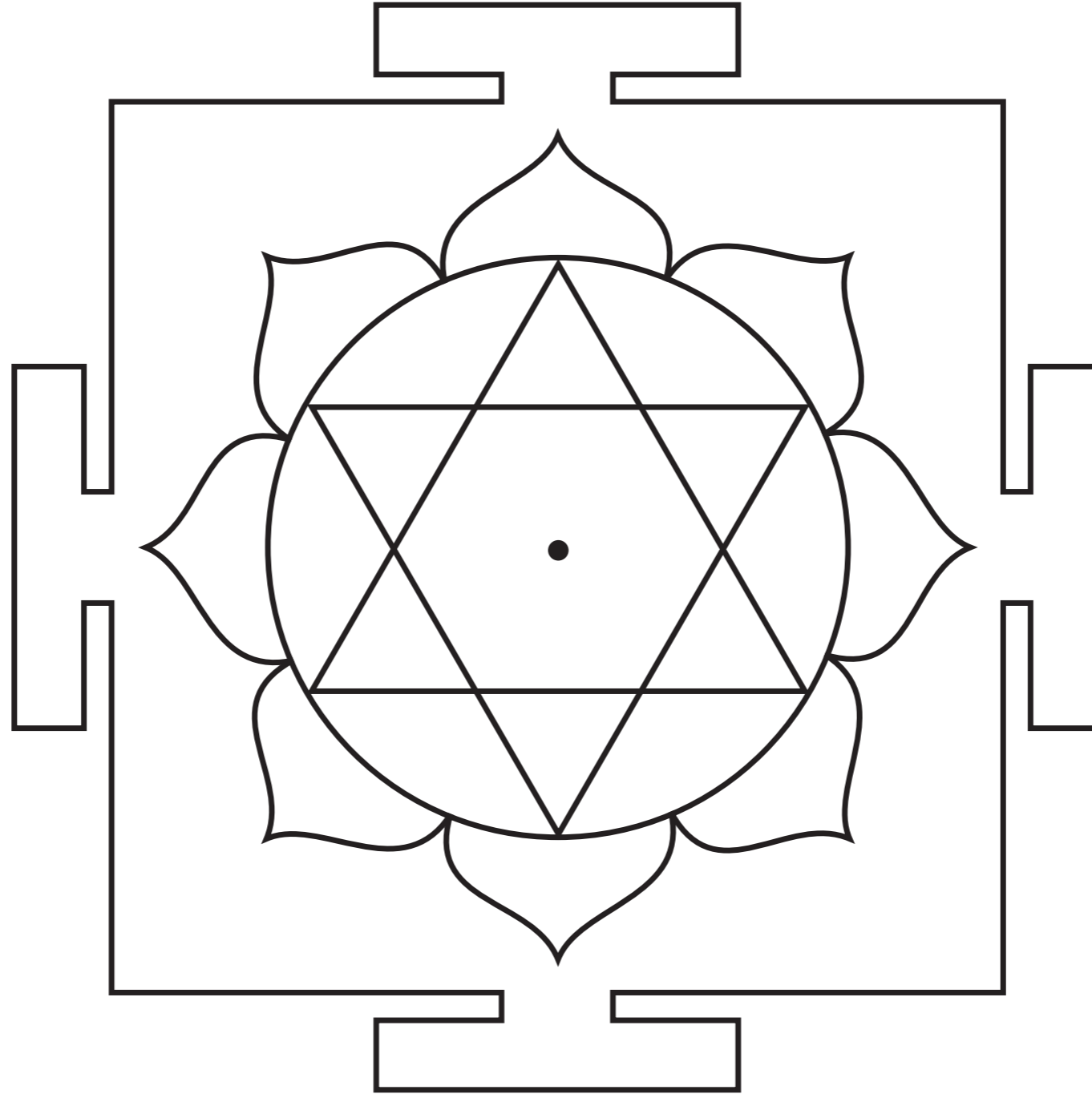
Bindu  
 Triangle  
 Hexagon  
 4 Petals  
 8 Petals  
 16 Petals  
 Bhūpura

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



YANTRA 3

# *Annapūrṇā*



Bindu  
Hexagon  
8 Petals  
Bhūpura

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



PRATYĀNGA DEVATĀ OF LALITĀ TRIPURASUNDARĪ  
*Born from Lalitā's Noose Weapon*

# *Aśvarūdhā*



*Drawing by Dopers Project*

# Aśvārūḍhā

## Viniyogaḥ | Nityotsava

**asya aśvārūḍhā-mantrasya brahmā ṛṣiḥ | gāyatrī chandaḥ |  
aśvārūḍhā devatā | tat-prasāda-siddhy-arthe 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

**baddhvā pāsenāṅkuśena kṛṣyamāṇā sva-sādhyakam |  
ghnantīm vetreṇa phāla-srak-pāṇim aśvāsanām 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 nava-kanakamayīm vetra-yaṣṭim dadhānā  
dakṣe 'nye dhārayantī sphurati dhanu-latā-pāśa-hastā susādhyā |  
devī nitya-prasannā śāśi-śakala-lasat-keśa-pāśā trinetṛā  
dadyād ādyānavadyām śriyam akhila-sukha-prāpti-hṛdyām 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

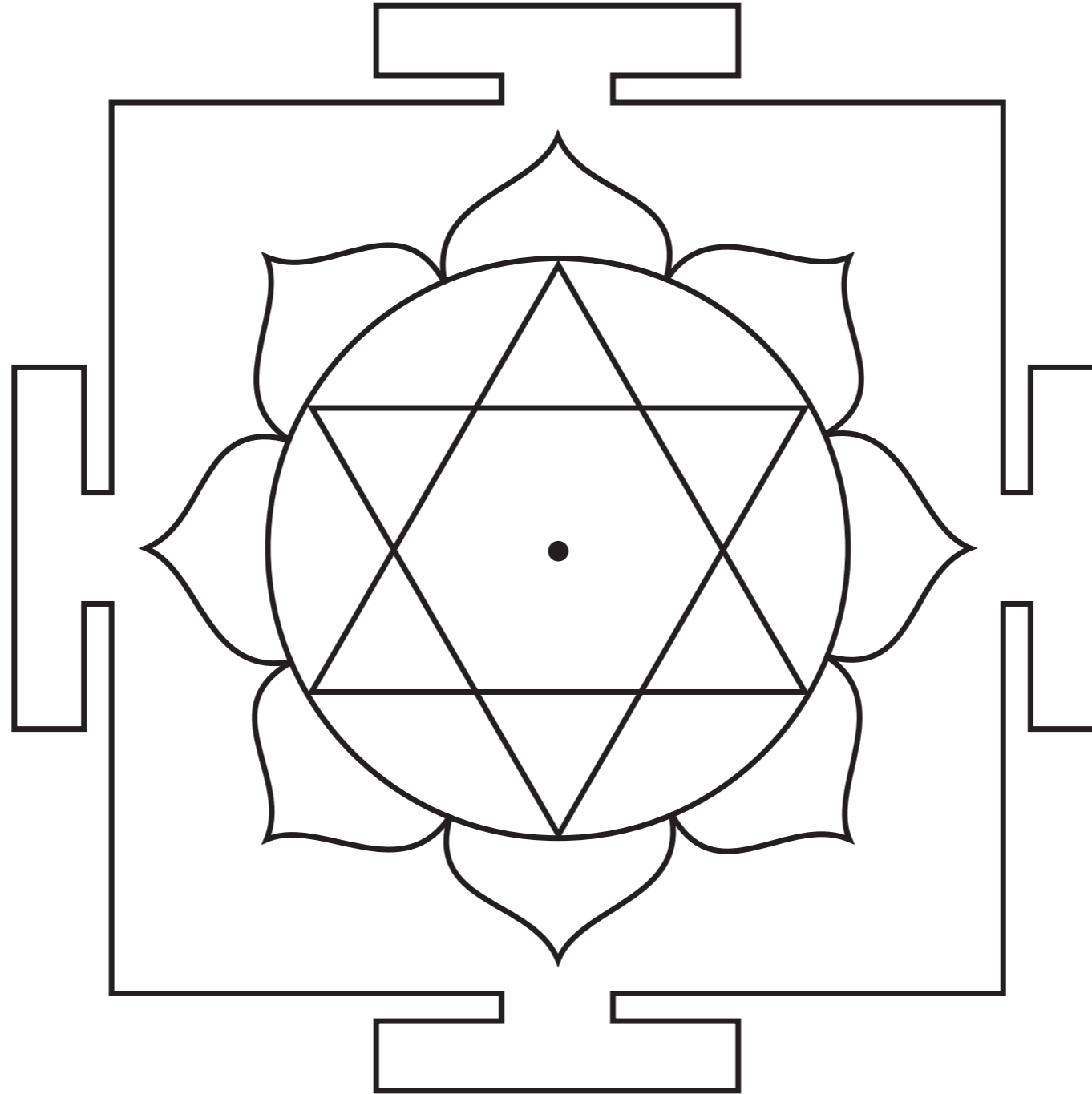
**om ām hrīm krom ehi parameśvari svāhā**

*Om Ām Hrīm Krom! 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 sampatkarī-mantrasya kaṇva ṛṣiḥ | gāyatrī chandaḥ |  
sampsarasvatī devatā | tat-prasāda-siddhy-arthe jape viniyogaḥ |**

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

## Dhyāna 1 | Nityotsava

**aneka-koṭi-mātaṅga-turaṅga-ratha-pattibhiḥ |  
sevitām aruṅākārām vande sampatsarasvatīm ||**

*I bow to Sampsarasvatī, 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

**dāḍimī-kesara-prakhya-deha-vāso-vibhūṣaṇām |  
catur-bhujām trinayanām prasanna-smera-vaktrakām ||**

**ratnābhiṣeka-sambhinnā aṣṭa-patrābja-madhya-ge |  
trikoṇe svastikāsīnām karuṇānanda-mandirām ||**

**pravālākṣa-srajaṃ ratna-caṣakaṃ ratna-pūritam |  
pustakaṃ ca varam hastair dadhānām sarva-maṅgalām ||**

*[I meditate on Goddess Sampatkarī], whose ornaments, garments and body have the hue of the filament of the pomegranate flowers. She has four arms and three eyes, and her face is adorned with a gentle smile. She's seated within a triangle in a swastika posture, which is in the middle of an eight-petaled lotus, radiant from the shower of gemstones. 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.*

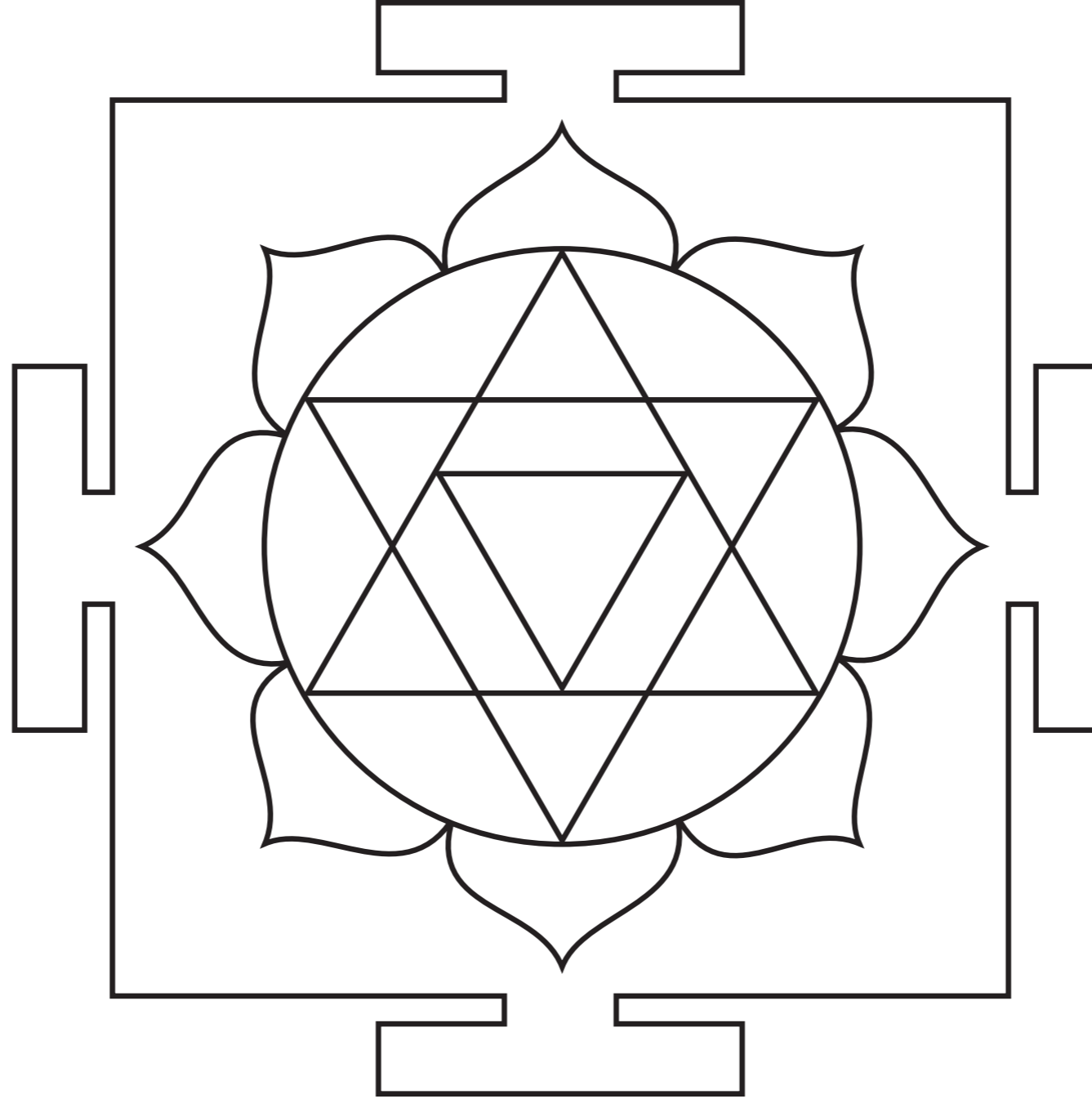
## Mantra | Paraśurāma Kalpasūtra 10.24

**klīm haiṃ hsauḥ | hsauḥ\* haiṃ klīm**

\* - *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 śrī-mahātripurasundarī-pañcadaśākṣarī-mahāmantrasya ānanda-  
bhairava ṛṣiḥ | pañktiś chandaḥ | śrī-mahātripurasundarī devatā | śrī-  
lalitā-mahātripurasundarī-prasāda-siddhy-arthe 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

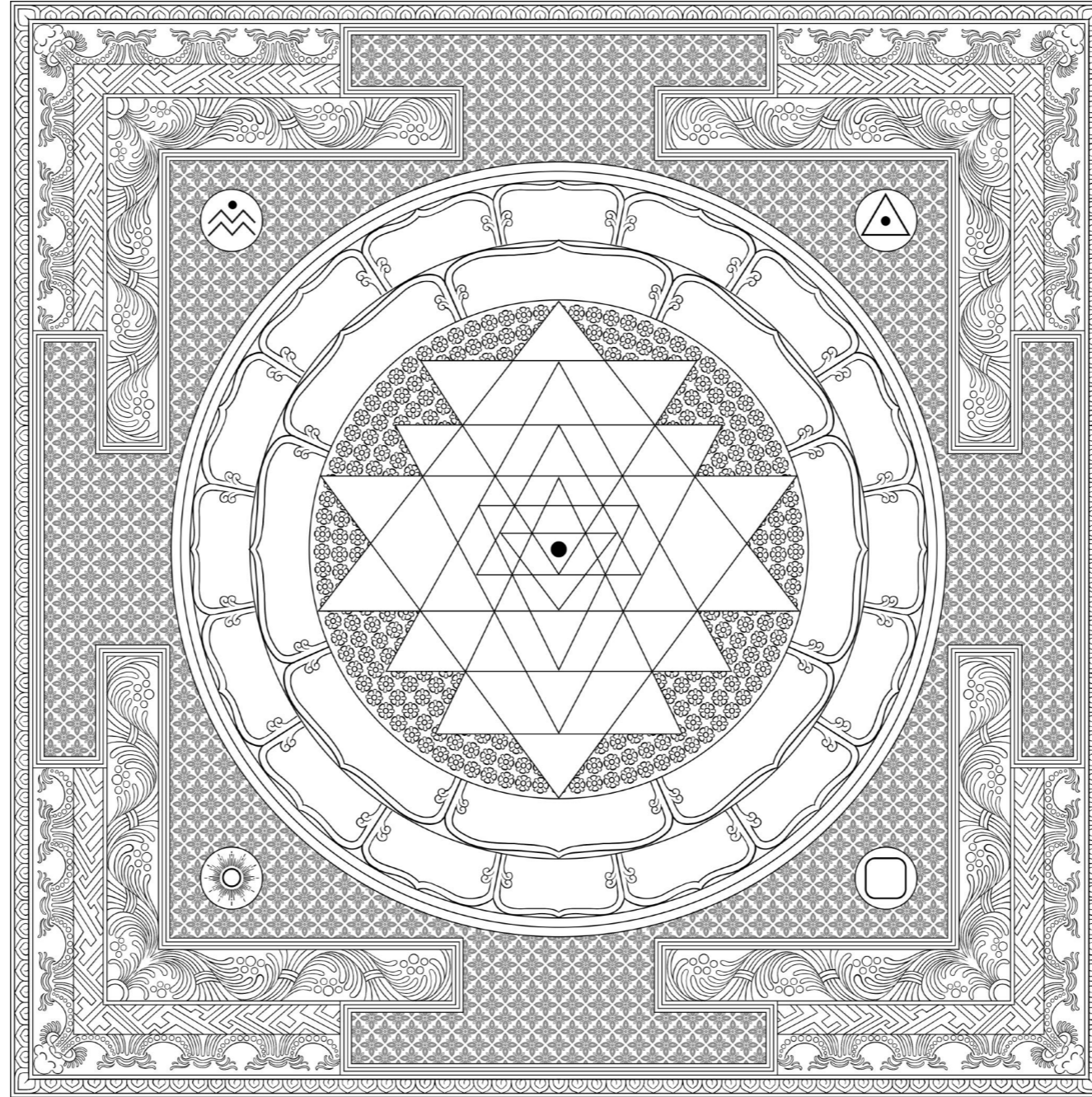
**dhyāyet kāmeśvarāṅksthāṃ kuruvinda-maṇi-prabhāṃ |  
śoṇāmbara-srag-ālepāṃ sarvaṅgīna-vibhūṣaṇāṃ ||  
saundarya-śevadhīṃ seṣu-cāpa-pāśāṅkuśojjvalāṃ |  
sva-bhābhir aṇimādyābhiḥ sevyāṃ sarva-niyāmikāṃ ||  
sac-cid-ānanda-vapuṣaṃ sadayāpāṅga-vibhramāṃ |  
sarva-lokaika-jananīṃ smerāsyāṃ lalitāmbikāṃ ||**

*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 hrīṃ | ha sa ka ha la hrīṃ | sa ka la hrīṃ**



*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*



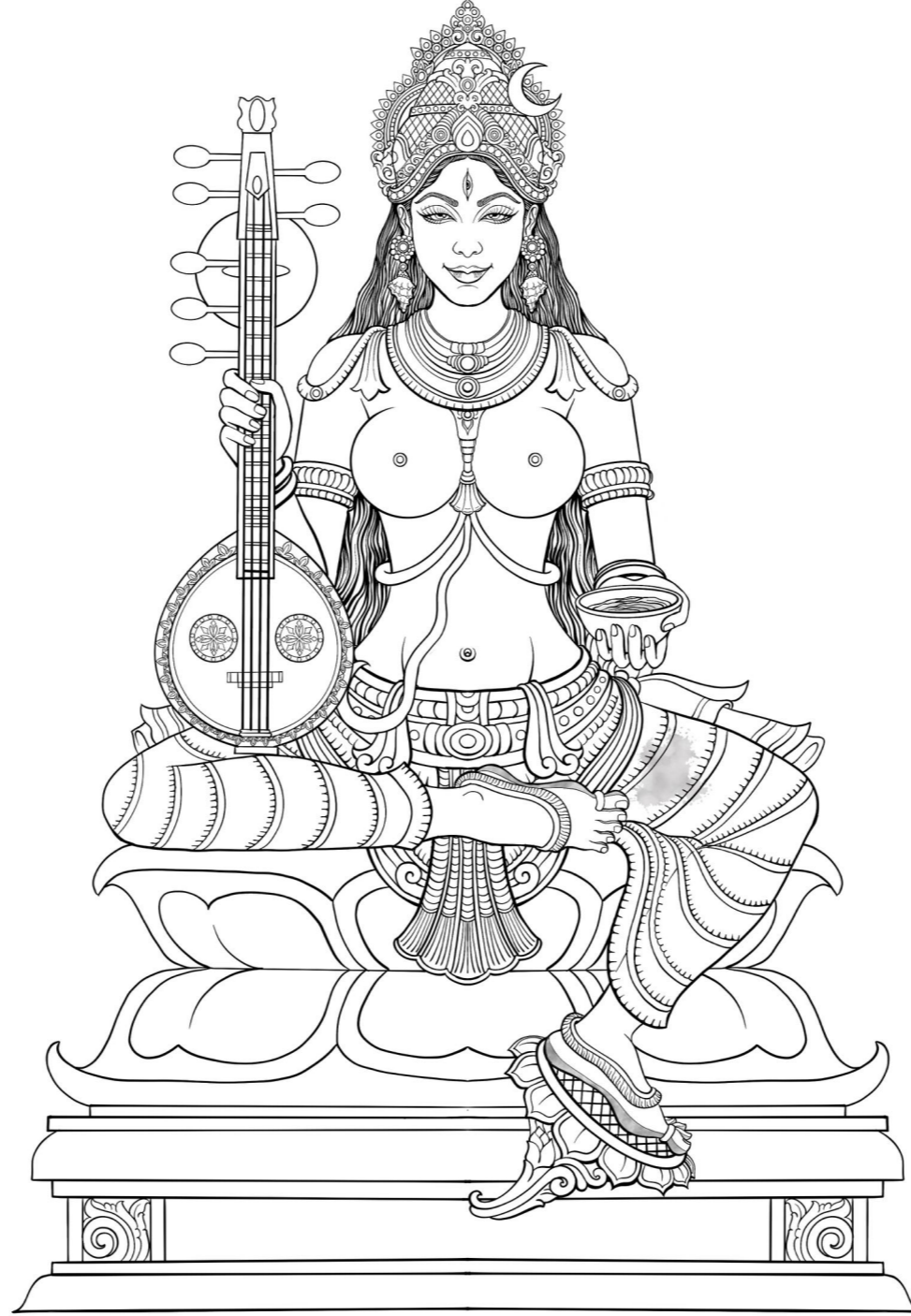
PRATYĀṅGA DEVATĀ

*Nakulī*



AṄGA DEVATĀ OF RĀJAŚYĀMALĀ

# Laghu Śyāmā



*Drawing by Dopers Project*



# Laghu Śyāmā

## Viniyogaḥ | Nityotsava

**asya laghuśyāmā-mantrasya mataṅga ṛṣiḥ | virāṭ chandaḥ |  
śrī-laghuśyāmāmbā devatā | tat-prasāda-siddhy-arthe 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 prathama-puṣpiṇīm rudhira-bindu-śoṇāambarām  
gṛhīta-madhu-pātrikām mada-vighūrṇa-netrāñcalām |  
ghana-stana-bharālasām galita-cūlikām śyāmalām  
kara-sphurita-vallakī-vimala-śaṅkha-tāṭaṅkinīm ||**

**māṅikya-viṇām upalālayantīm  
madālasām mañjula-vāg-vilāsām |  
māhendra-nīla-dyuti-komalāṅgīm  
mātaṅga-kanyām 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. ||*

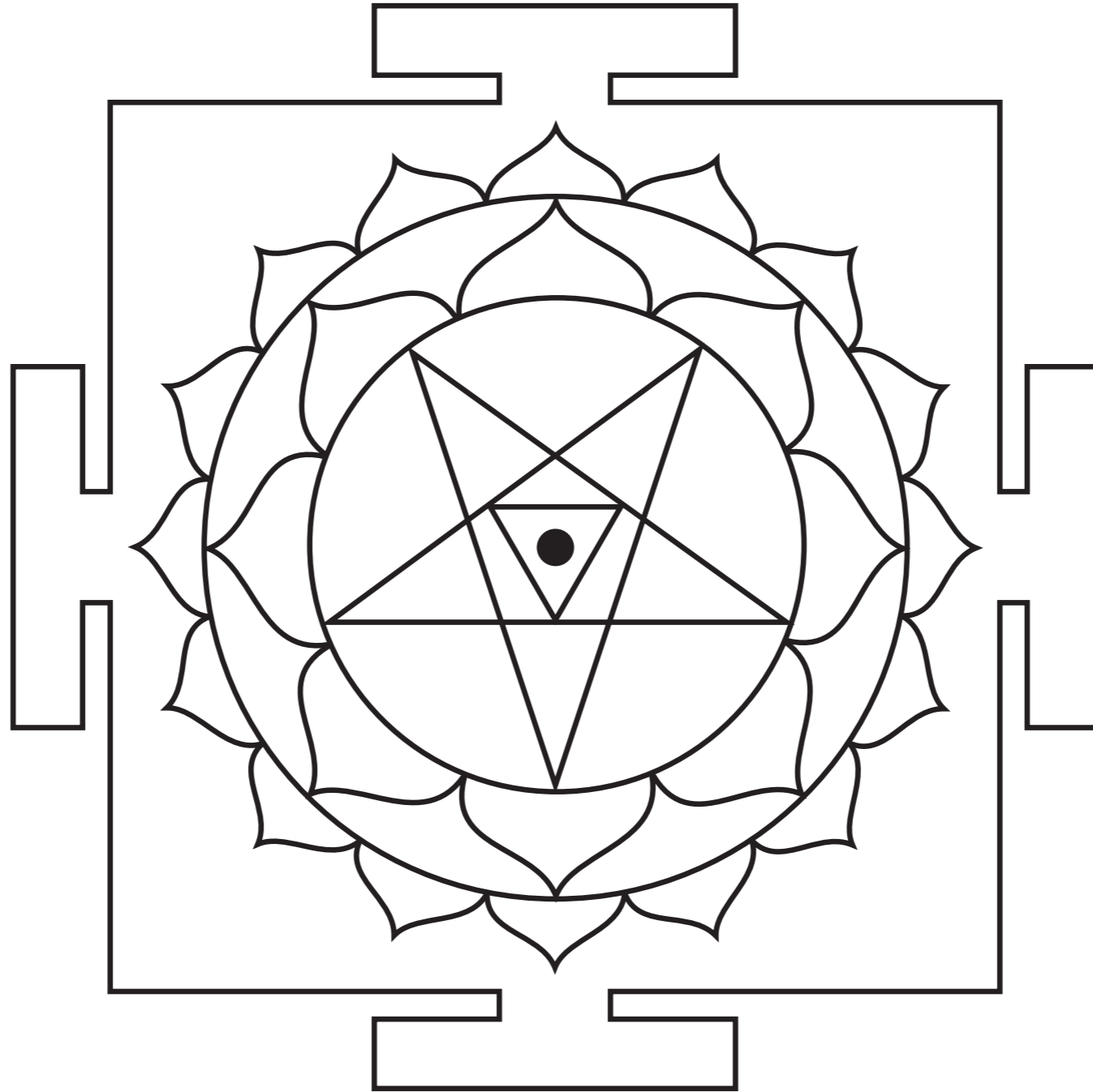
## Mantra | Paraśurāma Kalpasūtra 10.35

**aiṃ namaḥ ucchiṣṭacāṇḍali mātaṅgi sarvavaśāṅkari svāhā**

*Aiṃ! I bow to Mātaṅgi, the Ucchiṣṭa Cāṇḍali (The Goddess of Leftovers), who enchants 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*

TRIPURĀ  TALLIKĀ

[www.tripuratallika.org](http://www.tripuratallika.org)

# Vāgvādinī

## Viniyogaḥ | Nityotsava

**asya vāgīśvarī-mantrasya kaṇva ṛṣiḥ | virāṭ chandaḥ |  
vāgīśvarī devatā | tat-prasāda-siddhy-arthe 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

**amala-kamala-saṁsthā lekhinī-pustakodyat-  
kara-yugala-sarojā kunda-mandāra-gaurā |  
dhṛta-śāśadhara-khaṇḍollāsi-koṭīra-pīṭhā  
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

**aiṁ klīm sauḥ vada vada vāgvādinī svāhā**

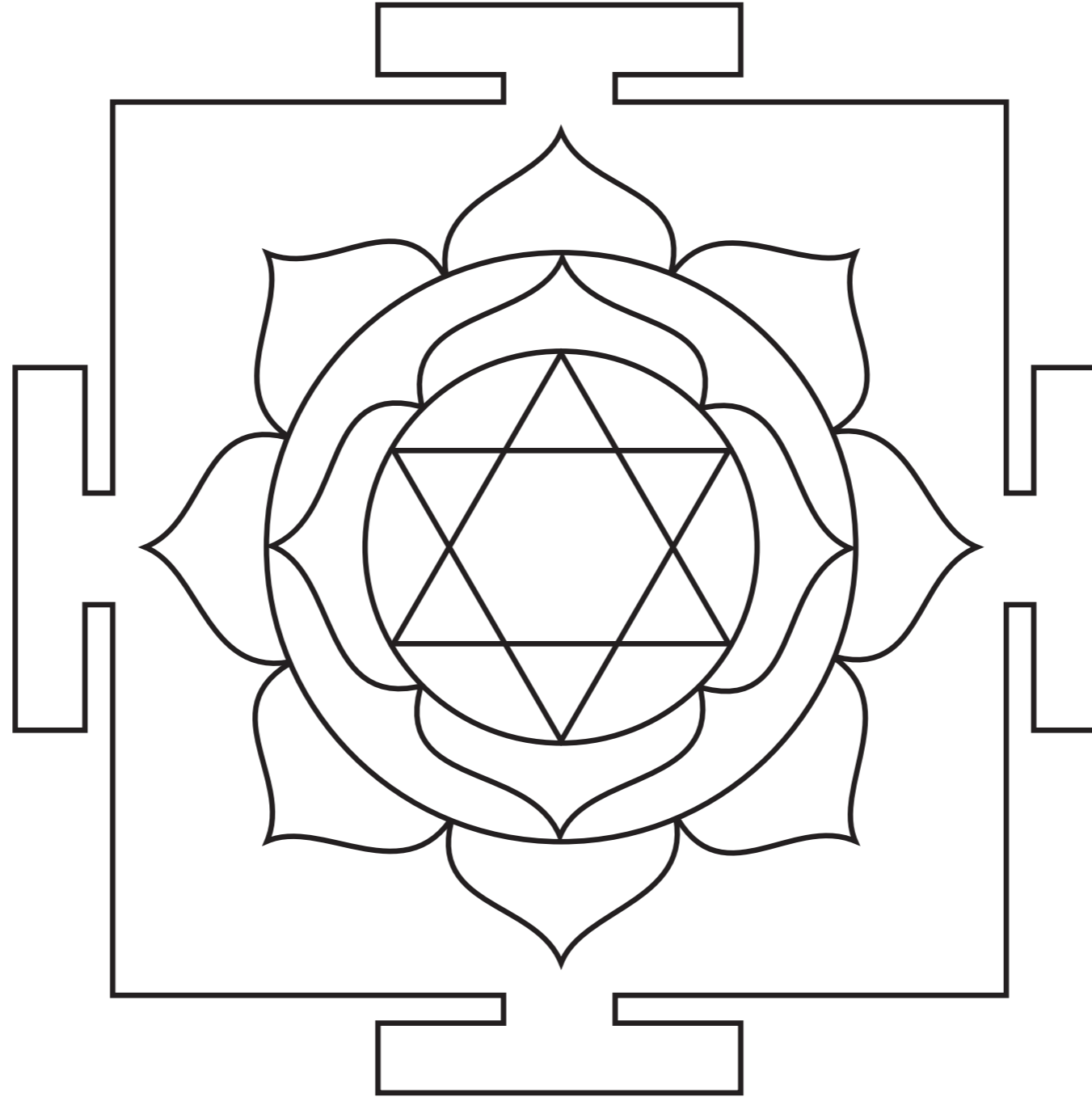
*Aiṁ Klīm Sauḥ! Speak, Please Speak, O Orator of all Speech! Svāhā!*





YANTRA

# Vāgvādinī



Hexagon  
4 Petals  
8 Petals  
Bhūpura

SOURCE: PURNANDA LAHARI

# Nakulī



*Drawing by Dopers Project*

# Nakulī on Garuda Fighting Sarpinī



*Drawing by Dopers Project*

# Nakulī

## Viniyogaḥ | Nityotsava

**asya nakulī-vāgīśvarī-mantrasya kahola ṛṣiḥ | gāyatrī chandaḥ |  
nakulī-vāgīśvarī devatā | tat-prasāda-siddhy-arthe 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 vajra-dantālī sādhya-jihvāhi-damśinī |  
bhakta-vaktṛtva-jananī 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 māmīha vādayet**

*O Nakulī Devī, you are like a thunderbolt [of speech] enclosed by the two lips and  
surrounded by the teeth. Goddess, may you grace my speech with beauty in every  
utterance here in this world.*



# Nakulī

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

nava-nalina-nirūḍhā vallabhā padmajasya  
dyuti-vikasita-candroddāma-kānti-prasannā |

viharatu mama citte sarva-bodha-pradhātrī  
vitaratu sukavitvaṃ sarva-loka-prasiddham ||

nakulī vajra-dantāli sādhyā jihvāhi-daṃṣinī |  
bhakta-vaktṛtva-jananī bhāvanīyā sarasvatī ||

vikāsa-bhāji-hṛt-padma-sthitāṃ ullāsa-dāyinīm |  
para-vāk-stambhinīm nityāṃ smarāmi nakulīm sadā ||

oṣṭhābhyāṃ piṣitais ca pañkti-niṣitaiḥ dantair ghanaiḥ samvṛtā  
tīkṣṇā vajravat atra sarva-jagatāṃ yā svāminī santatāṃ |  
sā mā cāru karotu vāda-nipuṇaṃ sarvatra sā vāg-rasā  
yena syām aham eva sarva-jagatāṃ atyartham agre-saraḥ ||

tārksyārūḍhā mahita-lalitā-tālu-janmāviśāṅkī  
cañcad-vīṇā-kala-rava-śukī cakra-śāṅkhāsi-pāṇiḥ |  
rājottamaṃ manasi nakulī rājatu śyāmalāyā  
pratyaṅgatvaṃ parigatavatī pratyahaṃ māmakīne ||

pratyābhīṣṭa-śarac-chaśāṅka-rucibhir daṃṣṭrā-mayūkhāṅkuraiḥ  
ajñānākhyā-mahāndhakāra-ṇaḥ |  
śuddha-jñāna-sudhā-rasa-dravamayīm mūrṭim dadhānām śivām  
vāgīśā nakulī karotu manasaḥ śuddhiṃ prakṛṣṭā mama ||

[Nakulī] is seated on a freshly bloomed lotus, the beloved wife of the one who is himself is born from a lotus (i.e. Brahma). She has extraordinary beauty lustrous like the full moon and is gracious. Bestower of all awakening/understanding may you reside in my citta (heart/mind), 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. Mother, you are the ones who speaks on behalf of the devotees (or are the speaker/mouth of devotees), I mentally picture you Devī Sarasvatī.

I always think of Nakulī, situated in the blooming lotus of the heart bestowing light and joy, stopping [all] other speech (or the speech of others/adversaries).

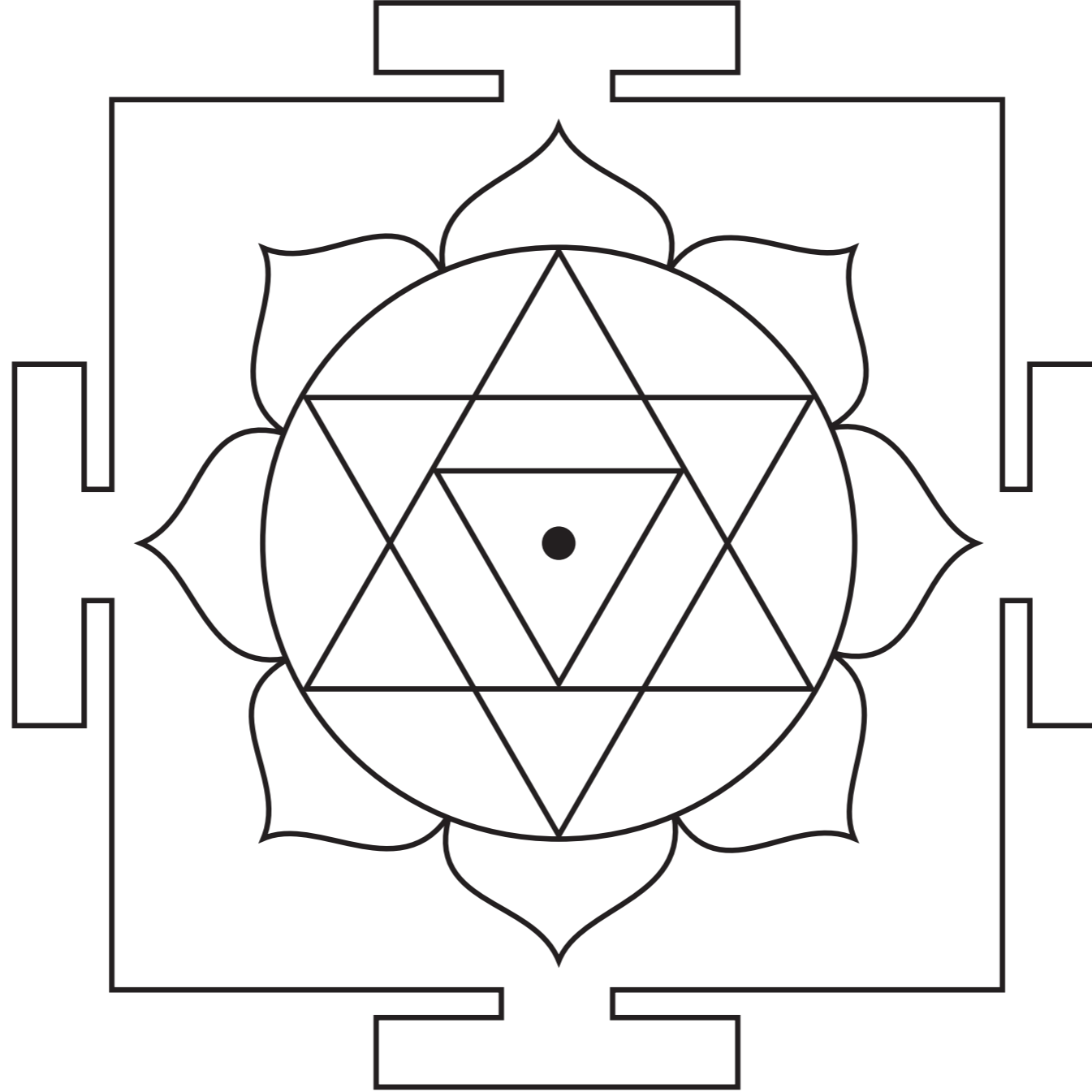
You who has keen and lightning like, surrounded by the two lips and adorned with rows of sharp firm teeth, and are the master of all the worlds, eternally, may you beautifully make me perfectly skillful at speech in every way. You are the very nectar of speech, who has made me the unparalleled best [speaker] in all the world.

She rides on the Kind of Birds (Garuda). 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/heart. She who received the boon of being the Pratyāṅga Devī of Rājāśyāmalā (due to her valour in the war with Bhandāsura'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*



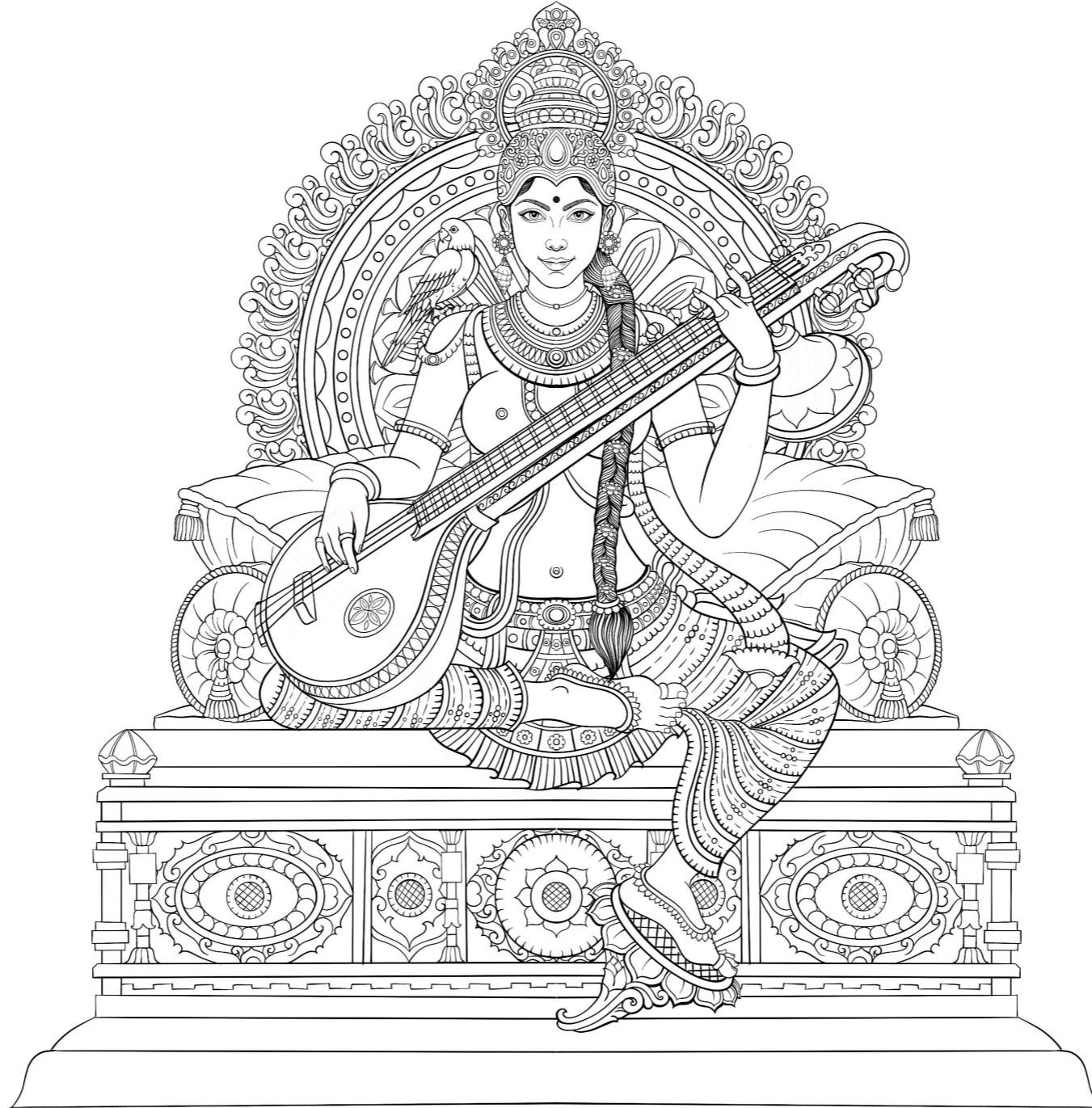
- Bindu
- Triangle
- Hexagon
- 8 Petals
- Bhūpura

*SOURCE: PURNANDA LAHARI*



HEAD DEVATĀ  
*Born from Lalitā's Sugarcane Bow Weapon*

# Rājaśyāmalā



*Drawing by Dopers Project*

# Rājaśyāmalā

## Viniyogaḥ | Nityotsava

asya mātaṅgīśvarī-mahāmantrasya dakṣiṇāmūrtiḥ ṛṣiḥ |  
gāyatrī chandaḥ | mātaṅgīśvarī devatā |  
mamābhīṣṭa-siddhaye viniyogaḥ |

*For the Mātaṅgīśvarī mantra, Dakṣiṇāmūrti 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 madhu-mada-muditām  
nīpa-mālāḍhya-veṇīm  
sad-vīṇām śoṇa-celām mṛga-mada-tilakām-  
indu-rekhāvataṃsām |  
karṇodyac-chaṅkha-patrām smita-madhura-dṛśā  
sādhakasyeṣṭa-dhātrīm  
dhyāyed devīm śukābhām śukam akhila-kalā-  
rūpam asyās ca pārśve ||

*O Mataṅgī 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

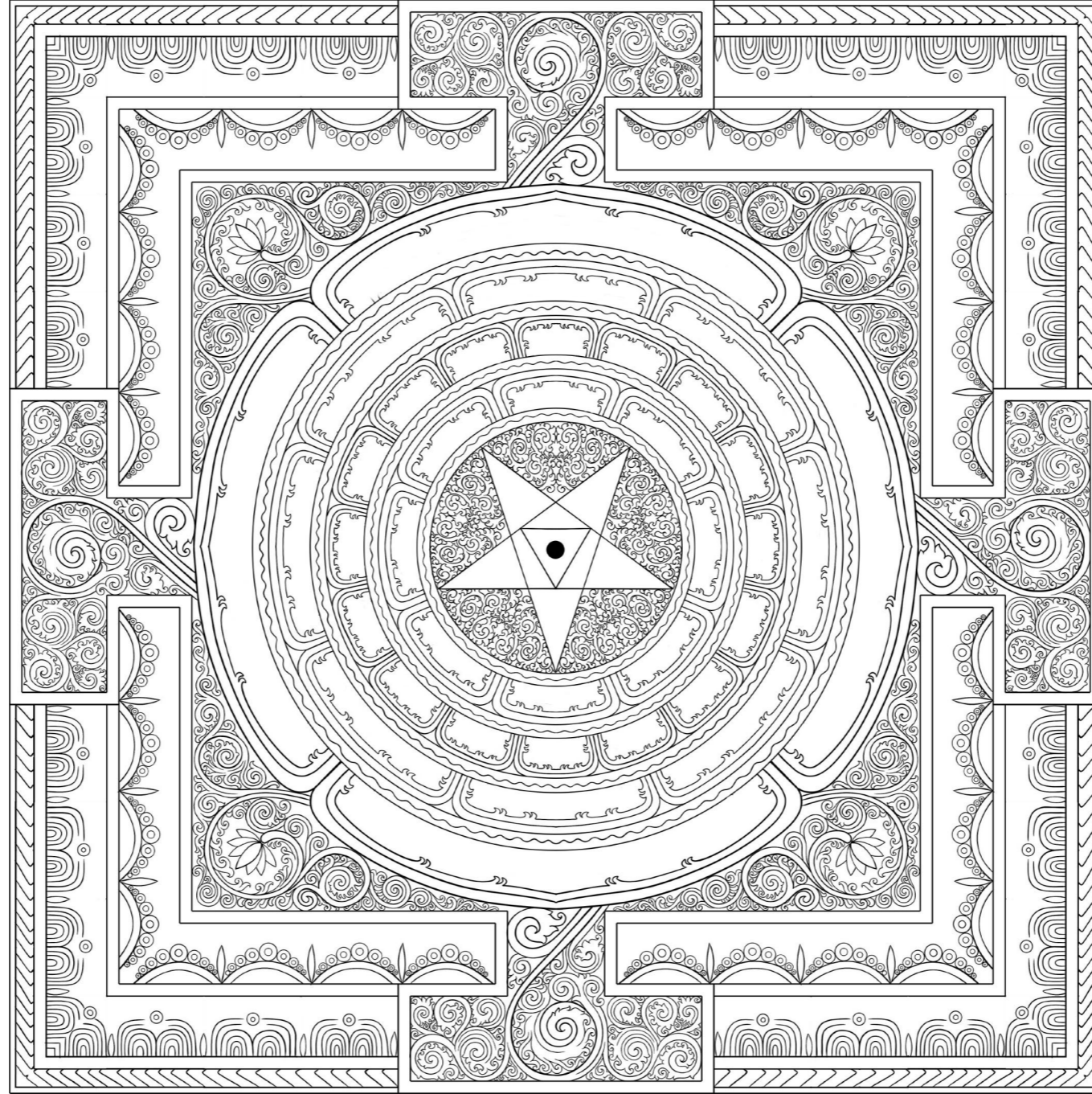
aiṃ hrīm śrīm aiṃ klīm sauḥ oṃ namo bhagavati  
śrī mātaṅgīśvari sarva-jana-manohāri  
sarva-mukha-rañjini klīm hrīm śrīm  
sarva-rāja-vaśaṅkari sarva-strīpuruṣa-vaśaṅkari  
sarva-duṣṭa-mṛga-vaśaṅkari sarva-satva-vaśaṅkari  
sarva-loka-vaśaṅkari [amukam]me vaśamānaya svāhā  
sauḥ klīm aiṃ śrīm hrīm aiṃ

*Aiṃ Hrīm Śrīm Aiṃ Klīm Sauḥ Oṃ!*

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



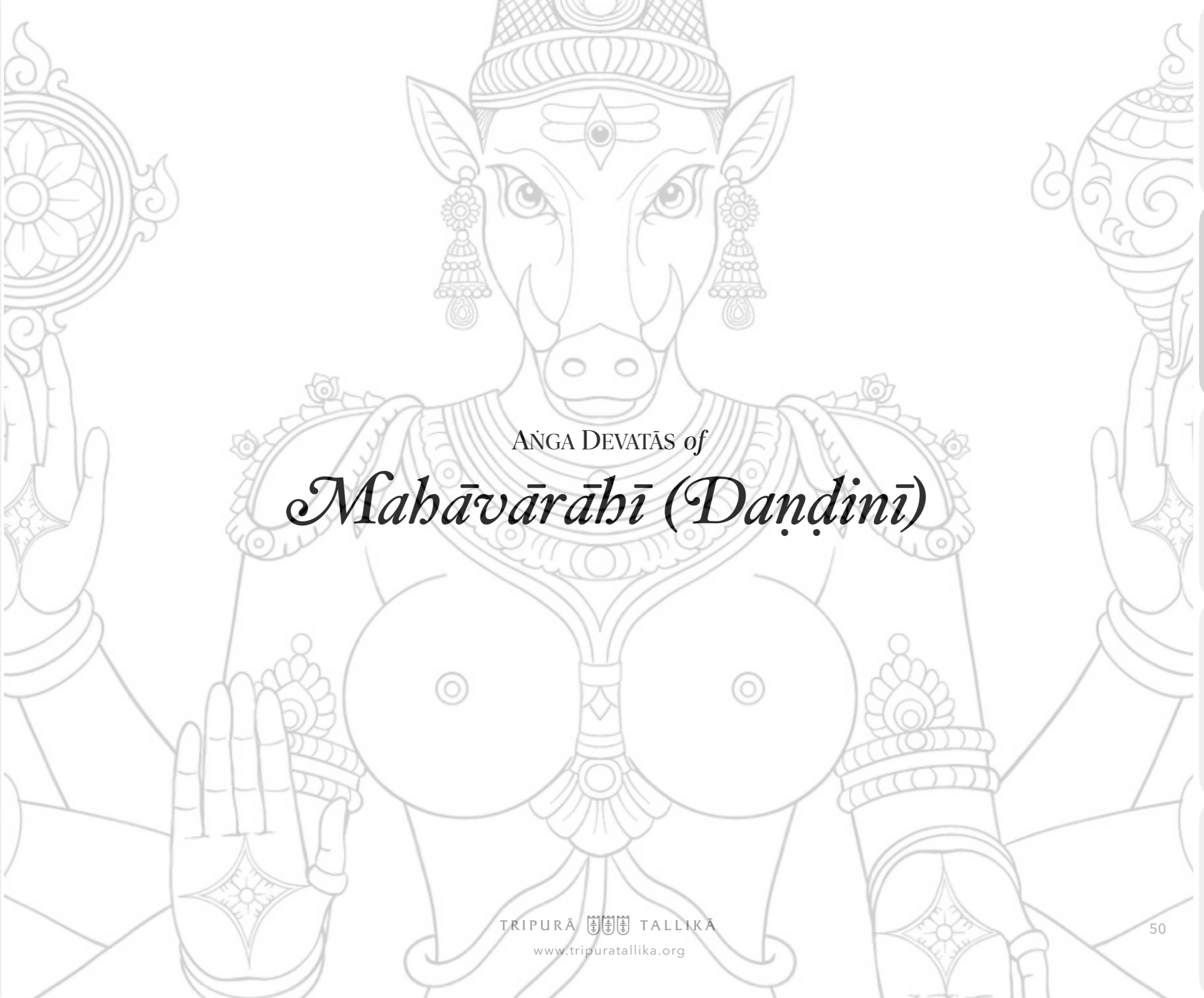
# Rājaśyāmalā



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

*Drawing by Dopers Project*

*SOURCE: PARĀŚURĀMA KĀLPASŪTRA 6.17*



AṄGA DEVATĀS of  
*Mahāvārāhī (Daṇḍinī)*



# Mahāvārāhī & Her Aṅga Devatās



*Mahāvārāhī (Daṇḍinī)*



AṅGA DEVATĀ

*Laghu Vartālī*



UPĀṅGA DEVATĀ

*Svapna Vārāhī*



PRATYĀṅGA DEVATĀ

*Tīraskariṇī*



AṄGA DEVATĀ OF MAHĀVĀRĀHĪ

# Laghu Vārtālī



*Drawing by Dopers Project*



# Laghu Vārtālī

## Viniyogaḥ | Nityotsava

**asya laghuvārāhī-mantrasya nārada ṛṣiḥ | pañktiś chandaḥ |  
laghuvārāhī devatā | tat-prasāda-siddhy-arthe 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 nipatitām uddharantīm vasundharām  
mahādaṃṣṭrām mahākāyām namāmy unmatta-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

**kṛṣṇa-varṇā tu vārāhī mahiṣa-sthā mahodarī |  
varadā daṇḍinī khaḍgaṃ bibhratī dakṣiṇe kare |  
kheṭa-pātrābhayān vāme sūkarāsyā lasad-bhujā ||**

*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

**khaḍgaṃ ca musalaṃ caiva kheṭakaṃ ca kapālakam |  
trinetraṃ varadaṃ śāntaṃ kumāraṃ ca digambaram ||  
hema-varṇa-dharaṃ devam aśva-vāhana-saṃyutam |  
vārāhī-śakti-sahitaṃ vande unmatta-bhairavam ||**

*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

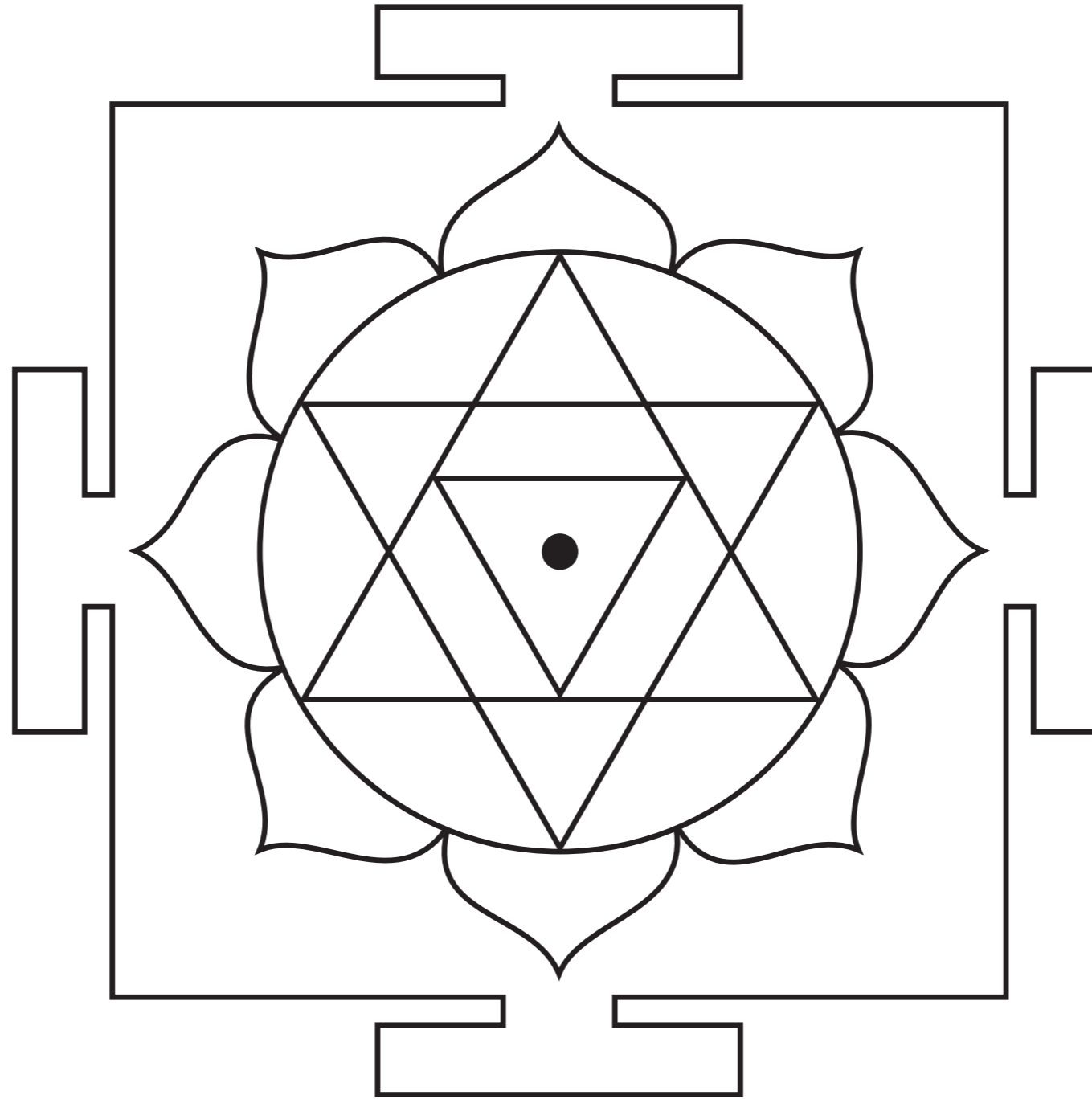
**Īṃ vārāhī ḷṃ\* unmattabhairavi pādukābhyam namaḥ**

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

\* - "Īṃ" per Nityotsava.

YANTRA

# Laghu Vārtālī



- Bindu
- Triangle
- Hexagon
- 8 Petals
- Bhūpura

SOURCE: PURNANDA LAHARI



UPĀNGA DEVATĀ OF MAHĀVĀRĀHĪ

# Svapna Vārāhī



*Drawing by Dopers Project*

# Svapna Vārāhī

## Viniyogaḥ | Nityotsava

**asya svapnavārāhī-mahāmantrasya agniḥ ṛṣiḥ | gāyatrī chandaḥ |  
svapnavārāhī devatā | tat-prasāda-siddhy-arthe 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 bhāvi śāsantīm bhakta-kāryayoḥ  
duḥsvapna-nāśinīm vande vārāhīm svapna-nāyikām ||**

*I bow to the remover of bad dreams, Vārāhī, the leading lady of dreams, who reveals the auspicious and inauspicious future [of events] in her devotees dreams. ||*

## Dhyāna 2 | Vārāhī Tantra

**tato dhyāyed ghana-śyāmām trinetrām unnata-stanīm |  
kolāsyām candra-bhālām ca damṣtroddhṛta-vasundharām ||  
khaḍgāṅkuśau dakṣiṇayor vāmayoś carma-pāśakau |  
aśvārūḍhām ca kolāsyām nānālaṅkāra-bhūṣitām ||**

*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 hrīm namo vārāhi ghore svapnaṃ ṭhaḥ ṭhaḥ svāhā**

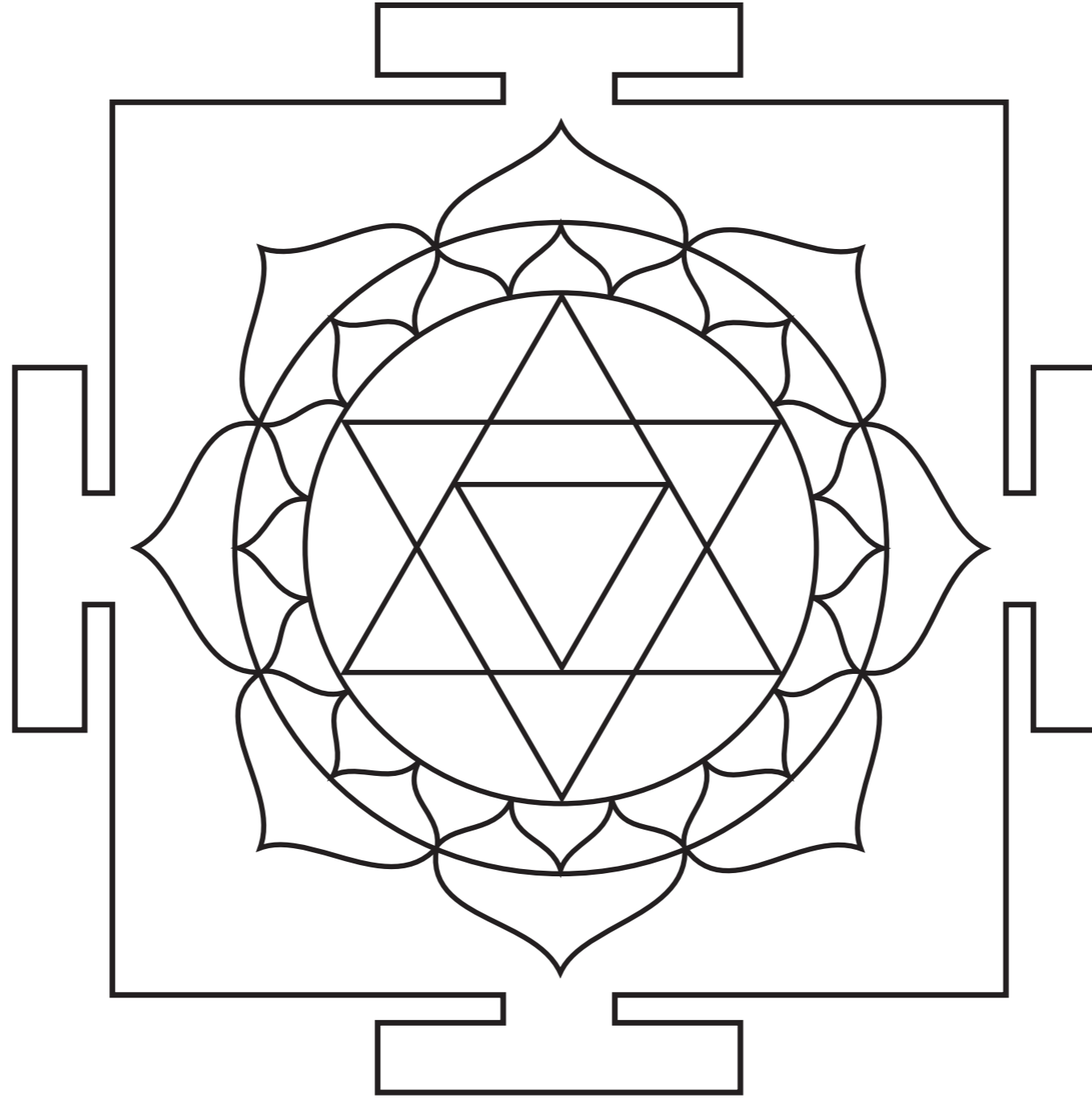
*Oṃ Hrīm! Reverent salutations to Vārāhī, the Boar Goddess, who is frightful, [reveal] a dream, Ṭhaḥ Ṭhaḥ Svāhā!*





YANTRA I

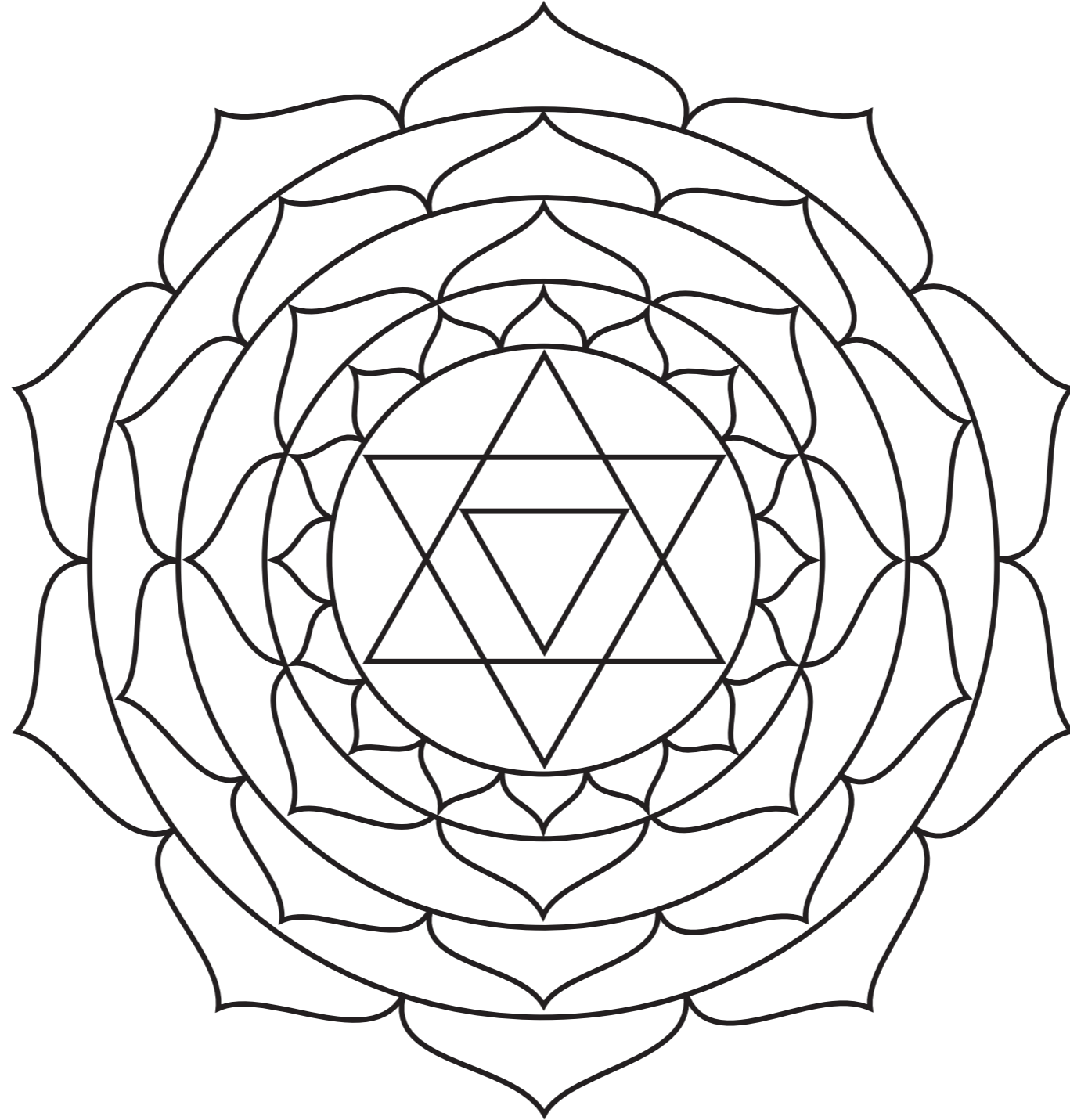
# *Svapna Vārāhī*



Triangle  
Hexagon  
16 Petals  
8 Petals  
Bhūpura

*SOURCE: PURNANDA LAHARI*

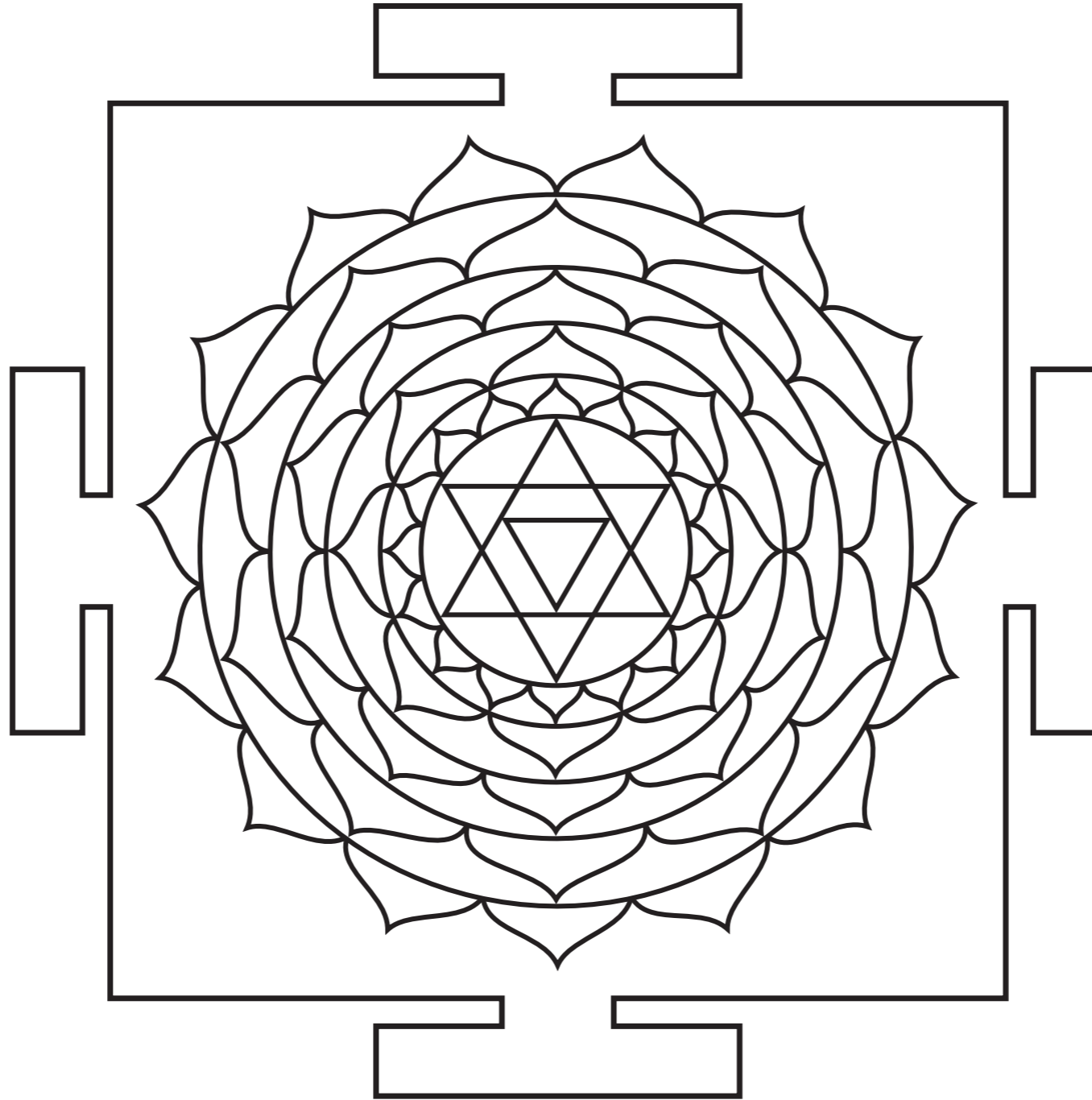
# *Svapna Vārāhī*



Triangle  
Hexagon  
16 Petals  
8 Petals  
10 Petals  
10 Petals

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

# *Svapna Vārāhī*

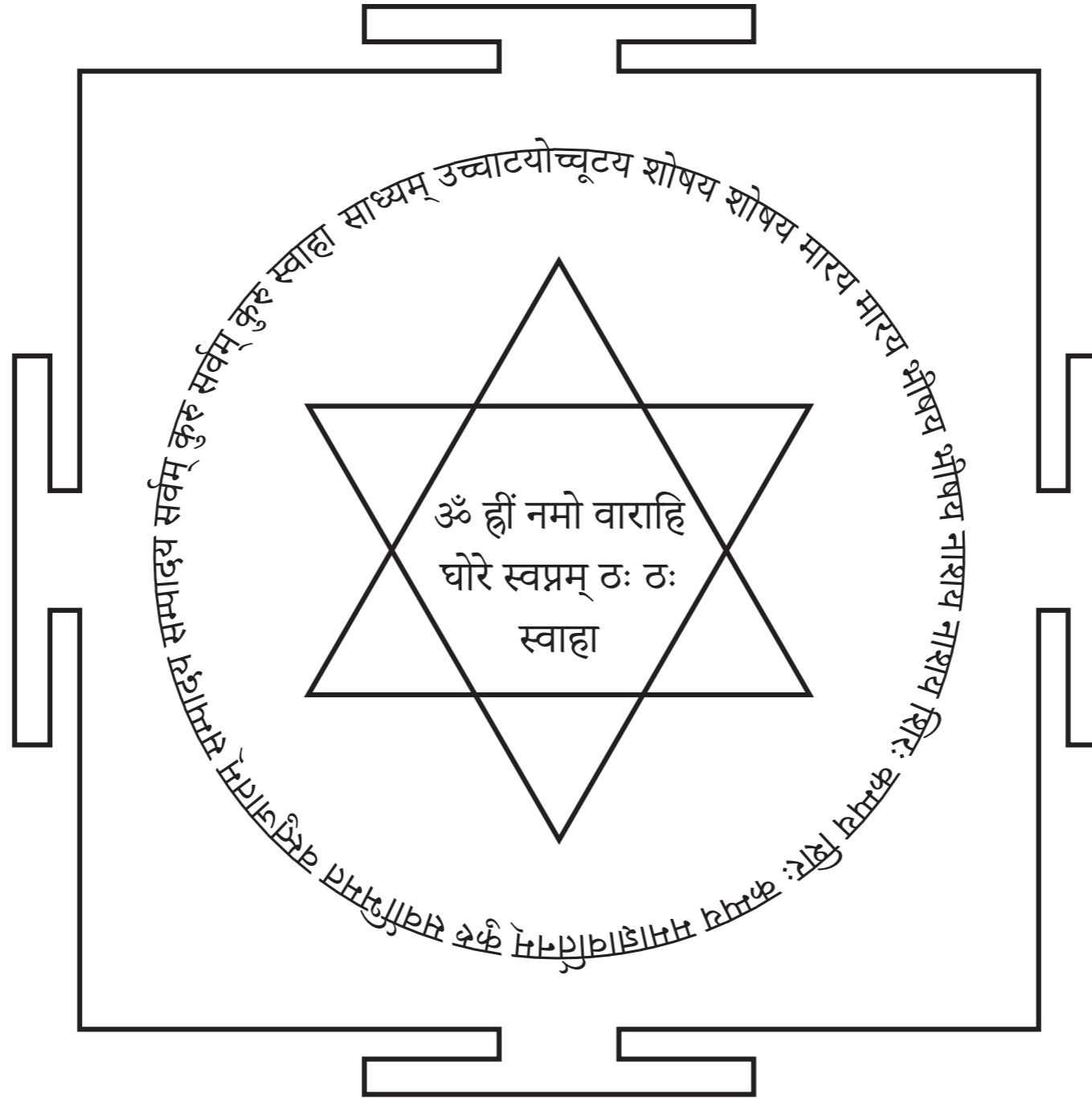


- Triangle
- Hexagon
- 16 Petals
- 8 Petals
- 10 Petals
- 10 Petals
- 15 Petals
- Two Bhūpuras

*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 PRAKĀŚAḤ UPMAHĀVIDYĀ & MANTRAMAHOADHI (CH. 10, V. 58-63)

# *Svapna Vārāhī*



SOURCE: MANTRAMAHOADHI  
(CH. 10, v. 50—56)

Svapna Vārāhī  
mūlamantra in the  
center of the hexagon

The following mantra  
around the hexagon:

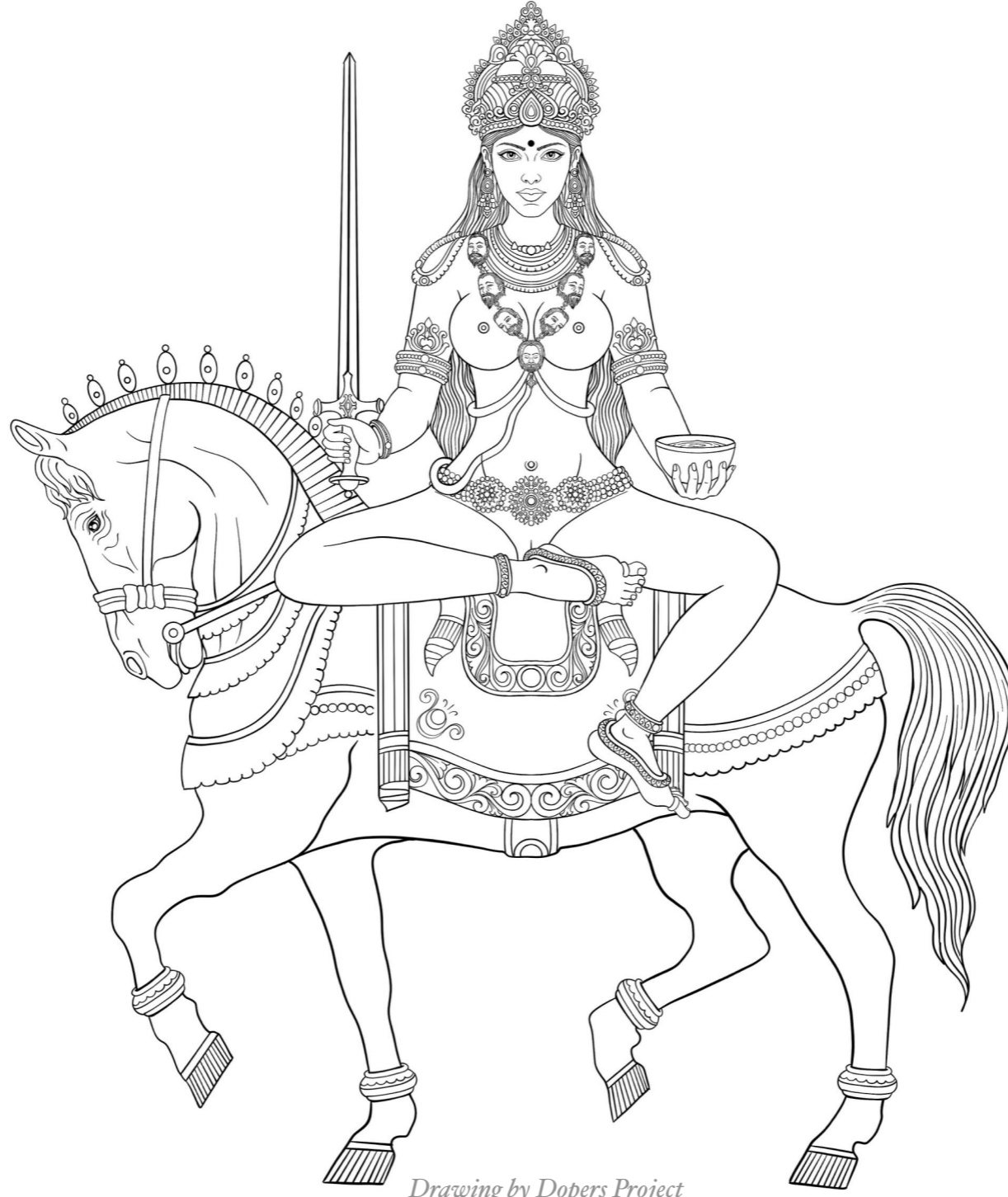
*sādbyam uccāṭayoccūṭaya  
śoṣaya śoṣaya māraya  
māraya bhīṣaya bhīṣaya  
nāśaya nāśaya śiraḥ  
kampaya śiraḥ kampaya  
mamājñāvartinam kuru  
sarvābhimata vastujātam  
sampādaya sampādaya  
sarvam kuru sarvam kuru  
svāhā*





PRATYĀNGA DEVATĀ OF MAHĀVĀRĀHĪ

# Tiraskarini



*Drawing by Dopers Project*

# Tiraskariṇī

## Viniyogaḥ | Nityotsava

**asya tiraskariṇī-mantrasya brahmā ṛṣiḥ | gāyatrī chandaḥ |  
tiraskariṇī devatā | tat-prasāda-siddhy-arthe 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

**mukta-keśiṃ vivasanāṃ sarvābharaṇa-bhūṣitām |  
sva-yoni-darśanonmuhyat-paśu-vargāṃ namāmy ahaṃ ||**

*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

**nīla-vārāhikā dhyānaṃ kathayāmi tavādhunā |  
nīla-toyada-saṅkāśāṃ nīla-kuṇḍala-śobhitām ||  
nīla-puṣpa-vibhūṣāḍhyāṃ nīlāṅkāra-bhūṣitām |  
nīlāṅgavāga-saṃśchantāṃ nīla-vaidūrya-mālinīm ||  
indranīla-nibandhāṃśu-mahārgha-maṇi-bhūṣaṇām |  
nīla-vāji-samārūḍhāṃ nīla-khaḍgāyudhāṃ parām ||  
nidrā-paṭena nīlena bhuvanāni caturdaśa |  
mohayatīm mahāmāyāṃ dravya-nindaka-bhakṣiṇīm ||  
vīra-pāna-ratāṃ vīraṇ pālayantīm samantataḥ |  
saṅketa-maṇḍalaṃ divyaṃ chādayantī sva-vāsasā ||  
paramānanda-vapuṣiṃ paramānanda-bhairavīm |  
paramānanda-jananīm praṇamāmi parāmbikām ||**

*Nīlavārāhī [Tiraskariṇī], is described shining as a blue cloud, adorned with blue earrings, blue flowers and blue ornaments; she wears a garland of blue vaidūrya 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); with her own garment she covers the divine circle of the meeting (of vīras), she, Paramānandabhairavī, is the Supreme Mother and the Creator of Supreme Bliss.*

## Mantra | Paraśurāma Kalpasūtra 10.43

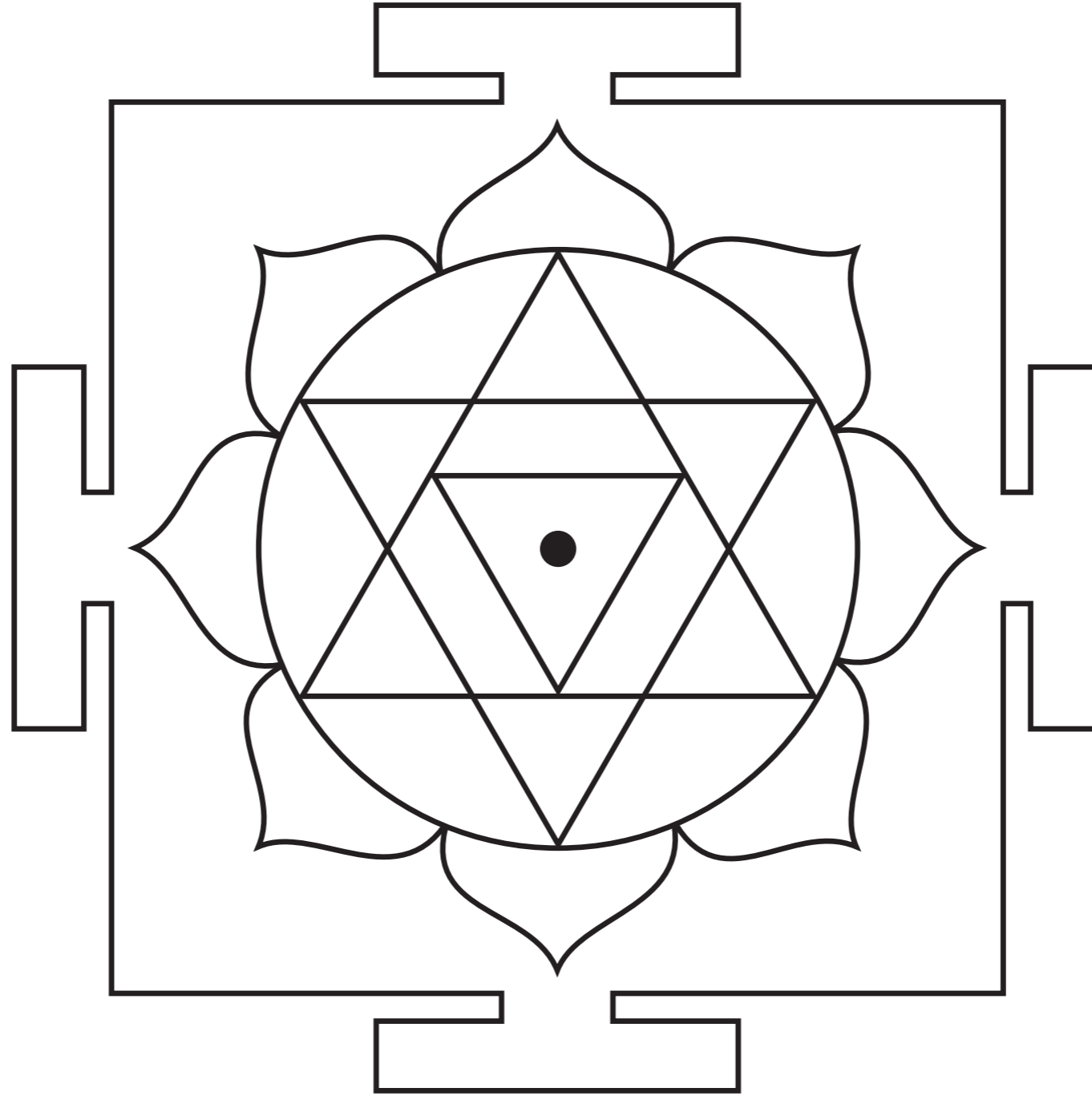
**aiṃ namo bhagavati tiraskariṇī\* mahāmāye paśu-jana  
manaś-cakṣus-tiraskaraṇaṃ kuru kuru huṃ phaṭ svāhā**

*Aiṃ! Reverent salutations to you, O Bhagavatī, Goddess of Concealment! O Mahāmāyā, the Grand Illusion! Please always grant concealment from the eyes and minds of the uninitiated! Huṃ Phaṭ Svāhā!*

\* - "tiraskariṇī" is missing per Nityotsava and Per Raghunatha Temple

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 śrī-vārāhī-mahāmantasya brahmā ṛṣiḥ | gāyatrī chandaḥ |  
vārāhī devatā | mama sarvābhīṣṭa-siddhy-arthaṃ 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

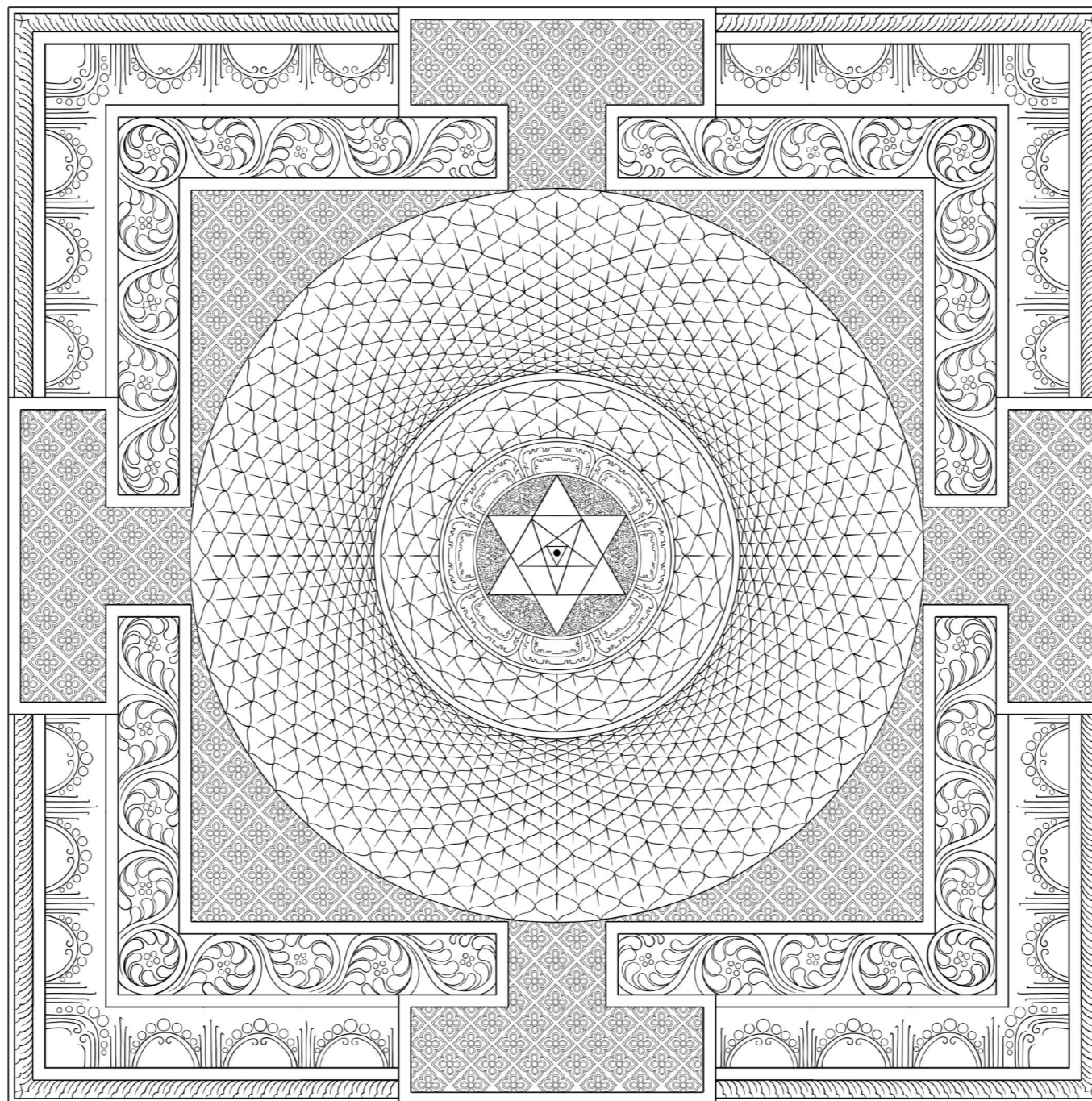
pāthorūha-pīṭha-gatāṃ pāthodhara-mecakāṃ kuṭila-damṣṭrāṃ |  
kapilākṣi-tritayāṃ ghana-kuca-kumbhāṃ praṇata-vāñchita-vadānyāṃ |  
dakṣordhvato 'ri-khaḍgau musalam abhītiṃ tad-anyas tadvat |  
śāṅkhaṃ kheṭa-hala-varān karair dadhānāṃ smarāmi vārtālīm ||

*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 glauṃ aiṃ namo bhagavati vārtālī vārtālī vārāhi vārāhi  
varāhamukhi varāhamukhi andhe andhini namaḥ  
rundhe rundhini namaḥ jambhe jambhini namaḥ  
mohe mohini namaḥ stambhe stambhini namaḥ  
sarva duṣṭa praduṣṭānāṃ sarveṣāṃ sarva vākcitta  
cakṣurmukha gatijihvā stambhanaṃ kuru kuru śīghraṃ vaśyaṃ  
aiṃ glauṃ ṭhaḥ ṭhaḥ ṭhaḥ ṭhaḥ huṃ astrāya phaṭ

*Aiṃ Glauṃ Aiṃ! Salutations! O Bhagavati! The Queen of Speech (twice), Śakti  
of Varāha (twice), with the face of a boar (twice); 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 Glauṃ Ṭhaḥ  
Ṭhaḥ Ṭhaḥ Ṭhaḥ Huṃ Astrāya Phaṭ!*

*Mahāvārāhī*

Bindu

Triangle

5 Angles

Hexagon

8 Petals

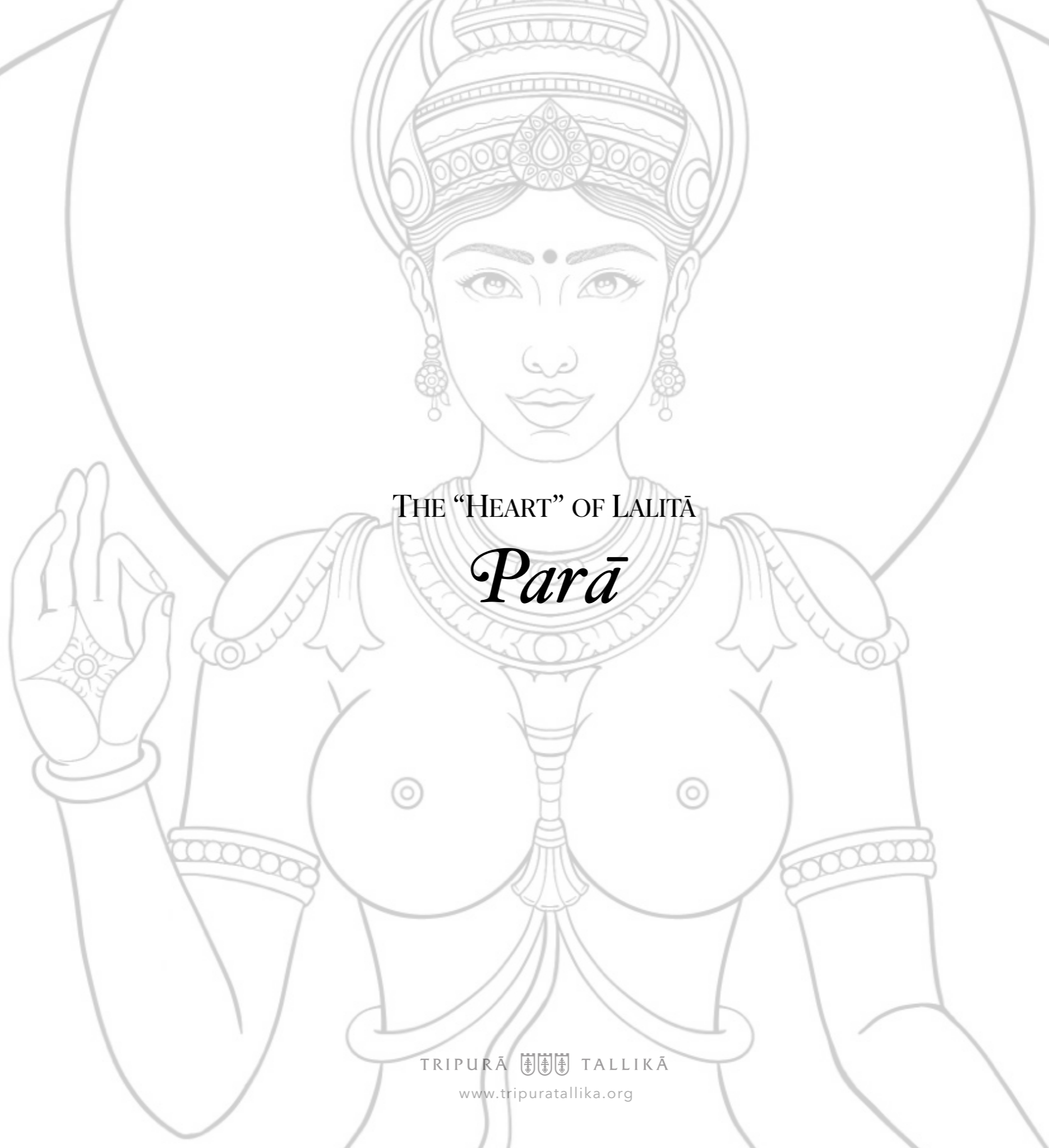
100 Petals

1,000 Petals

Bhūpura

*Drawing by Dopers Project**SOURCE: PARĀŚURĀMA KĀLPASŪTRA 7.15*





THE "HEART" OF LALITĀ  
*Parā*

# Parā



*Drawing by Dopers Project*



# Parā

## Viniyogaḥ | Nityotsava (Sarvasādhāraṇa Krama section)

**asya parā-mantrasya brahmā ṛṣiḥ | gāyatrī chandaḥ |  
parā sarasvatī devatā | tat-prasāda-siddhy-arthe 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.*

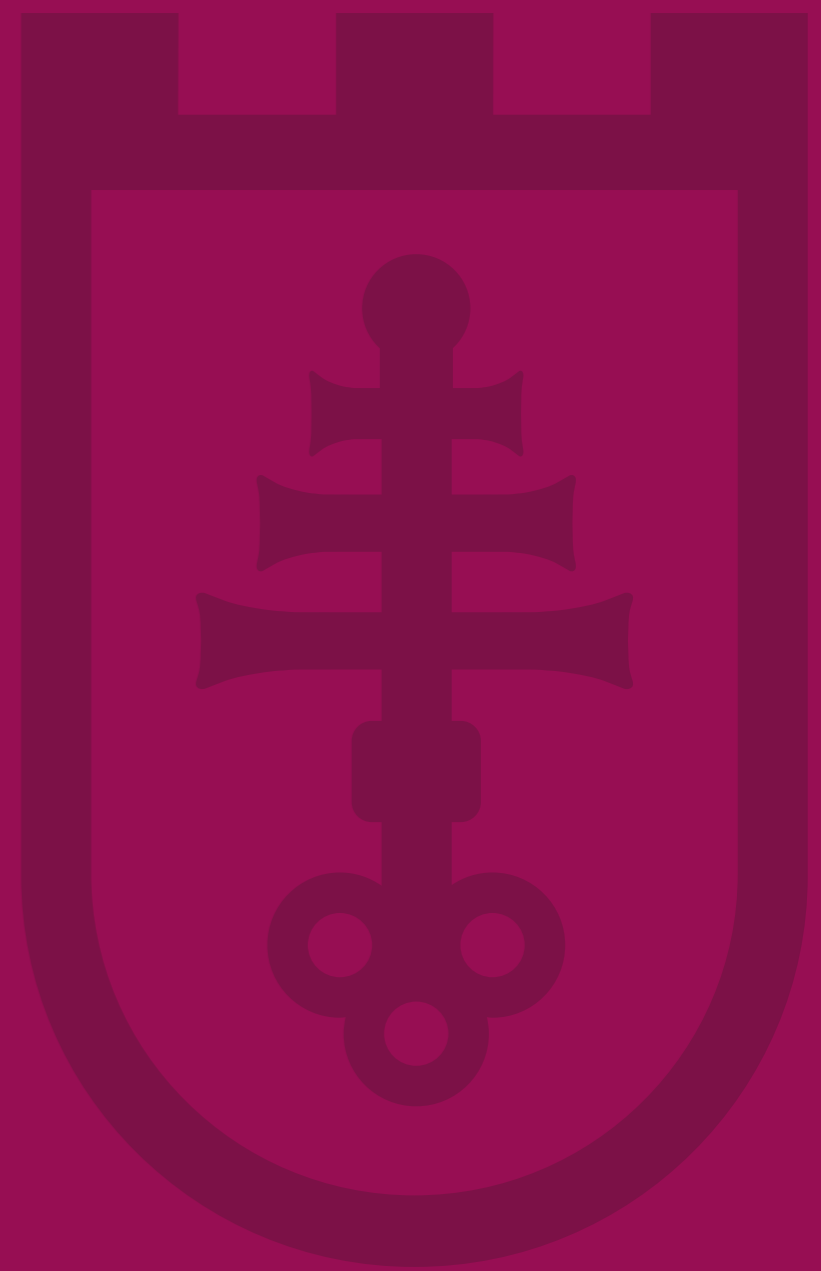
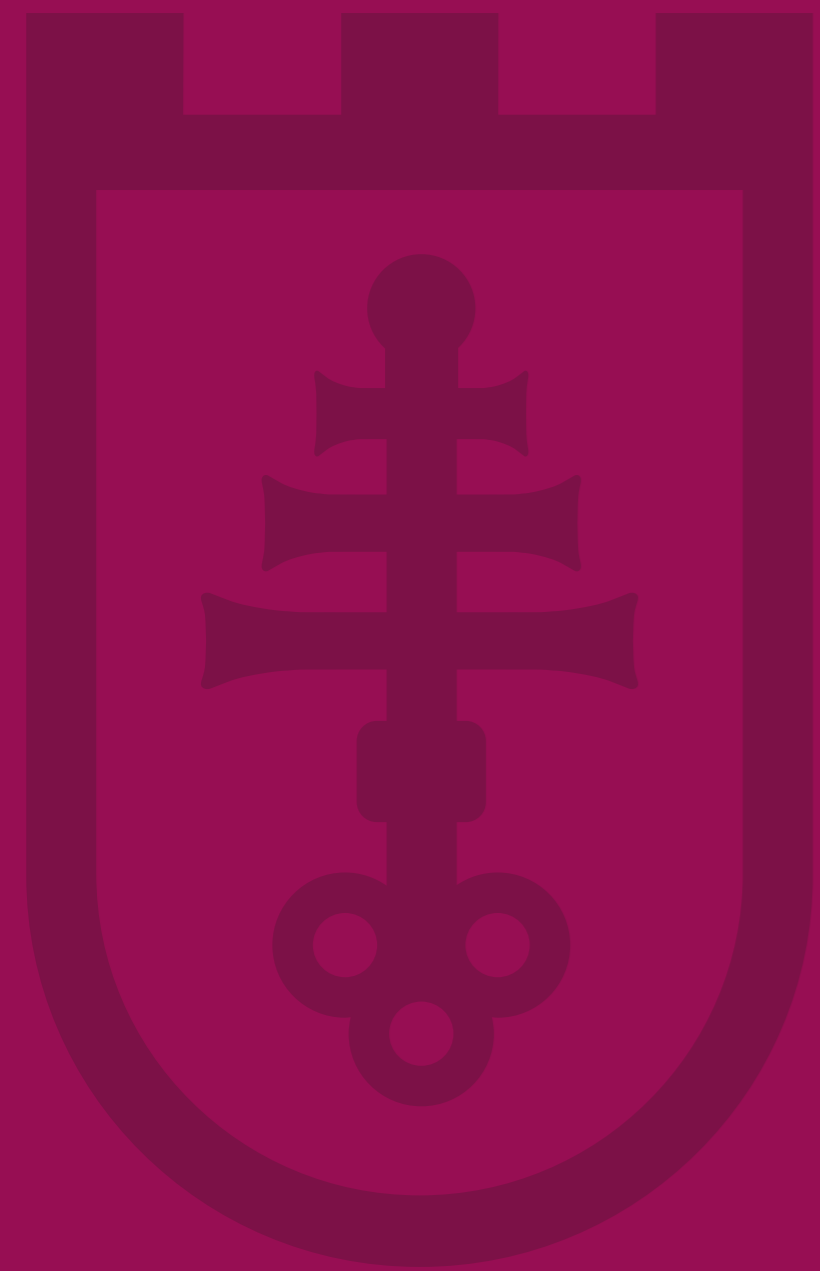
## Dhyāna | Paraśurāma Kalpasūtra 8.2

**akalaṅka-śaśāṅkābhā try-akṣā candra-kalāvati  
mudrā-pusta-lasad-bāhuḥ 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