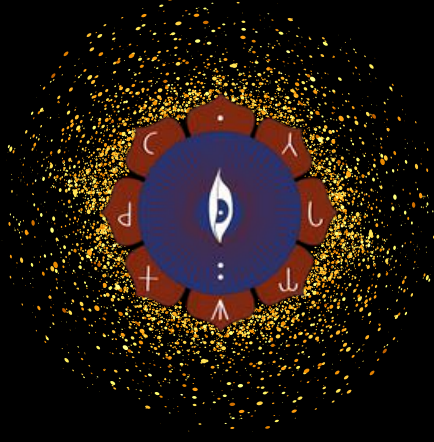


# AMṚTĀDISTAVAḤ



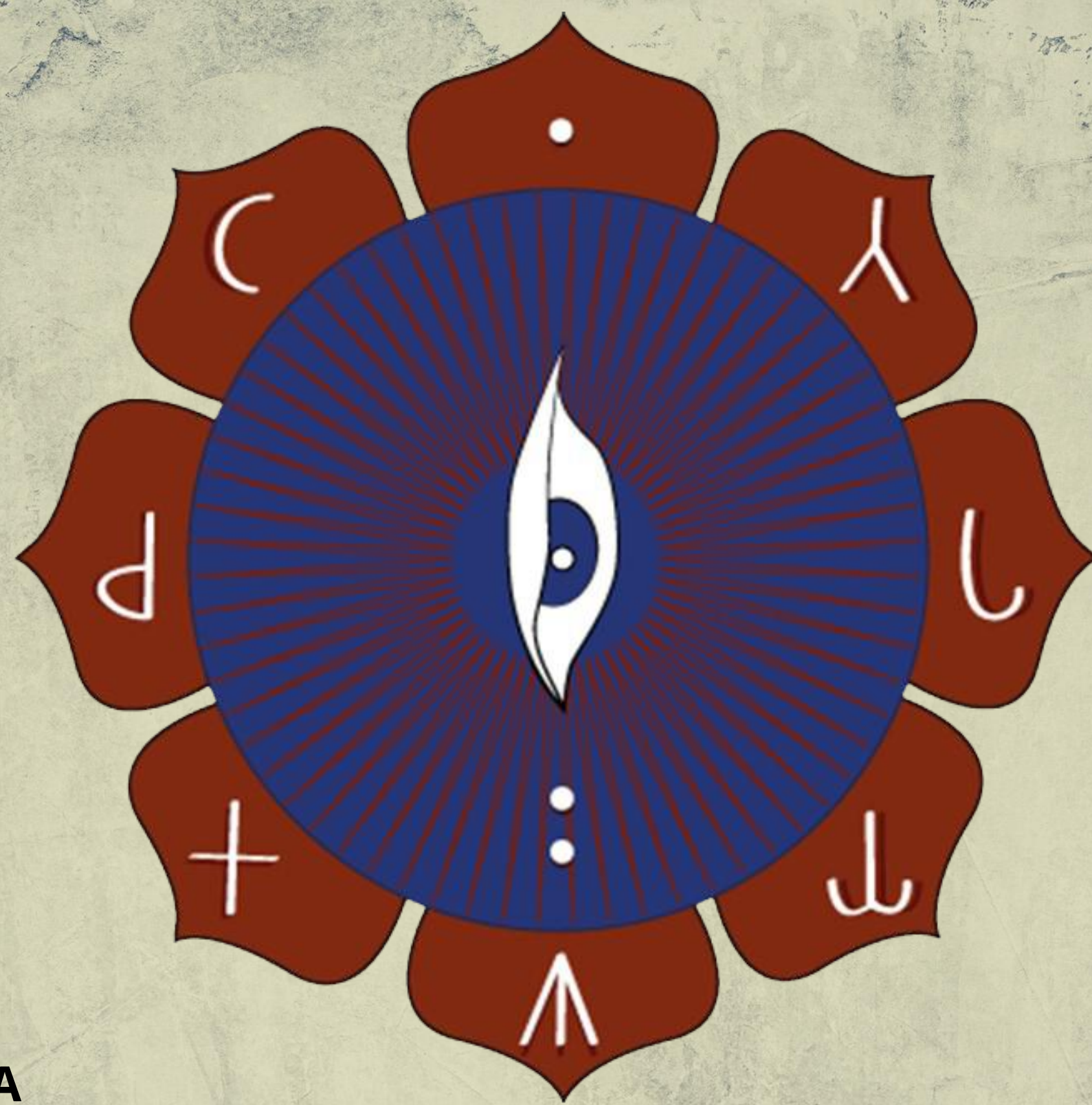
BY ĀCĀRYA ABHINAVAGUPTA





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## INTRODUCTION

Āgamas broadly rely on phonetic structure to map the body with cosmology, speech with cosmic resonance, and all visible forms with the divine manifestations. Grounding this metaphysics on the fifty phonemes of the Sanskrit alphabet, Tantras further divide the structure into the twofold order of *Māṭṛkā* and *Mālinī*, where the first stands for the order of phonemes beginning with /a/ and ending with /kṣa/, and the second order starting with the phoneme /na/ and ends with /pha/. Consistent to both these orders is the correspondence system that identifies each of the phonemes with a specific deity. When it comes to the *Māṭṛkā* order, this is also identified as the ‘constellation of words’ (*śabdarāśi*), associated with Bhairavas. What this means is that the fifty Bhairavas correspond to the fifty *Māṭṛkā*s, or the phonemes.

*Mālinīvijayottara*, in Chapter 3, gives the list of the Bhairavas that corresponds to these phonemes but the text does not explain further, that is, it does not discuss the philosophy, iconography, or mantric correlations. Nor does it elaborate on the progressive meditative stages. Abhinavagupta addresses these lacunae by composing fifty verses, each dedicated to one of the Bhairavas. But unlike other hymns that he composed, he cryptically hid these stanzas under the guise of the benedictory or maṅgala verses. In the zenith of his philosophical thinking, in his *Īśvara-Pratyabhijñā-Vivṛtti-Vivaraṇa*, Abhinava composed sixteen benedictory verses, one for the beginning of each of the chapters, corresponding the Bhairavas





starting with Amṛta or /a/. These sixteen Bhairavas correspond to the sixteen vowels. With regard to the Bhairavas corresponding to the consonants, he composed further benedictory verses, hidden yet again within the magnum opus, *Tantrāloka*, from chapter 2 onwards. These Rudras, starting with Jayarudra, therefore correspond with the consonant phonemes /ka/, continuing to the last phoneme /kṣa/.

These verses are not meant to be just prayers to Bhairava, or visualizations of different Bhairava forms. These in fact incorporate the entire Trika cosmology, and in a sense, present the entire philosophical system, alongside Trika soteriology, in its most essential form. Reading these fifty verses is therefore an easy way to access the totality of the practice and philosophy involved in the Trika system.

- Śaivācārya Sthaneshwar Timala





# AMṚTĀDISTAVAḤ

मालिनी ॥ ३.१७-२४ब् ॥

*Mālinīvijayottara Tantra, III.17-24b*

अमृतोऽमृतपूर्णश्च अमृताभोऽमृतद्रवः।

अमृतौघोऽमृतोर्मिश्च अमृतस्यन्दनोऽपरः ॥ ३.१७ ॥

*amṛto'mṛtapūrṇaś ca amṛtābho'mṛtadravaḥ ।*

*amṛtaugho'mṛtormiś ca amṛtasyandano'paraḥ ॥*

अमृताङ्गोऽमृतवपुरमृतोद्गार एव च।

अमृतास्योऽमृततनुस्तथा चामृतसेचनः ॥ ३.१८ ॥

*amṛtāṅgo'mṛtavapuramṛtodgāra eva ca ।*

*amṛtāsyo'mṛtatanustathā cāmṛtasecanaḥ ॥*

तन्मूर्तिरमृतेशश्च सर्वामृतधरोऽपरः।

षोडशैते समाख्याता रुद्रबीजसमुद्भवाः ॥ ३.१९ ॥

*tanmūrtiramṛteśaś ca sarvāmṛtadharo'paraḥ ।*

*ṣoḍaśaite samākhyātā rudrabījasamudbhavāḥ ॥*

जयश्च विजयश्चैव जयन्तश्चापराजितः।

सुजयो जयरुद्रश्च जयकीर्तिर्जयावहः ॥ ३.२० ॥

*jayaś ca vijayaś caiva jayantaś cāparājitaḥ ।*

*sujayo jayarudraś ca jayakīrtir jayāvahaḥ ॥*

जयमूर्तिर्जयोत्साहो जयदो जयवर्धनः।

बलश्चातिबलश्चैव बलभद्रो बलप्रदः ॥ ३.२१ ॥

*jayamūrtir jayotsāho jayado jayavardhanaḥ ।*

*balaś cātibalaś caiva balabhadro balapradaḥ ॥*

बलावहश्च बलवान्बलदाता बलेश्वरः।

नन्दनः सर्वतोभद्रो भद्रमूर्तिः शिवप्रदः ॥ ३.२२ ॥

*balāvahaś ca balavān baladātā baleśvaraḥ ।*

*nandanaḥ sarvatobhadro bhadramūrtiḥ śivapradaḥ ॥*

सुमनाः स्पृहणो दुर्गो भद्रकालो मनोनुगः।

कौशिकः कालविश्वेशौ सुशिवः कोप एव च ॥ ३.२३ ॥

*sumanāḥ sprhaṇo durgo bhadrakālo manonugaḥ ।*

*kauśikaḥ kālaviśveśau suśivaḥ kopa eva ca ॥*

एते योनिसमुद्भूताश्चतुस्त्रिंशत्प्रकीर्तिताः।

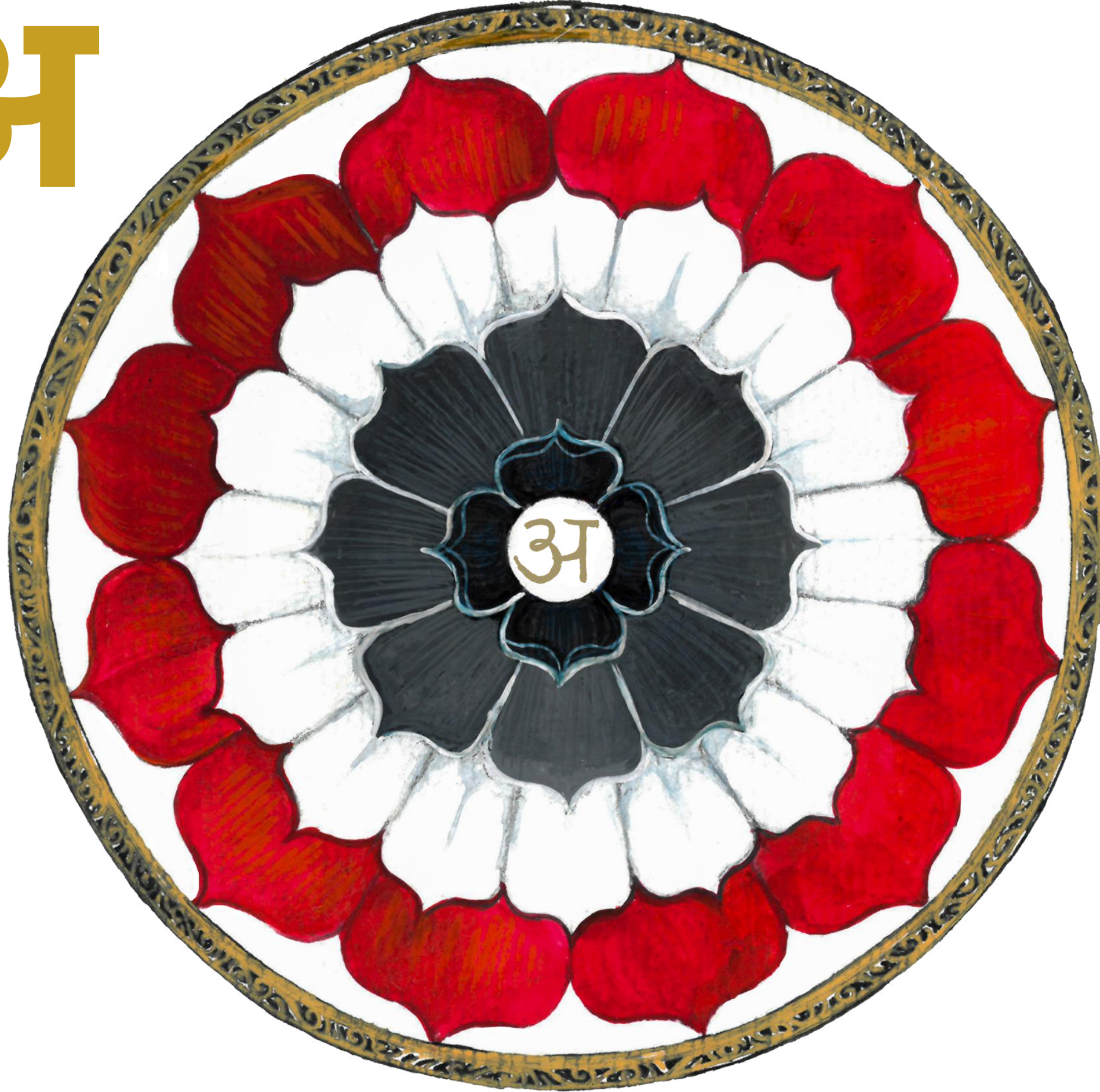
*ete yonिसamudbhūtāś catuśtriṃśat prakīrtitāḥ ॥*







# अ



## अमृतभैरव

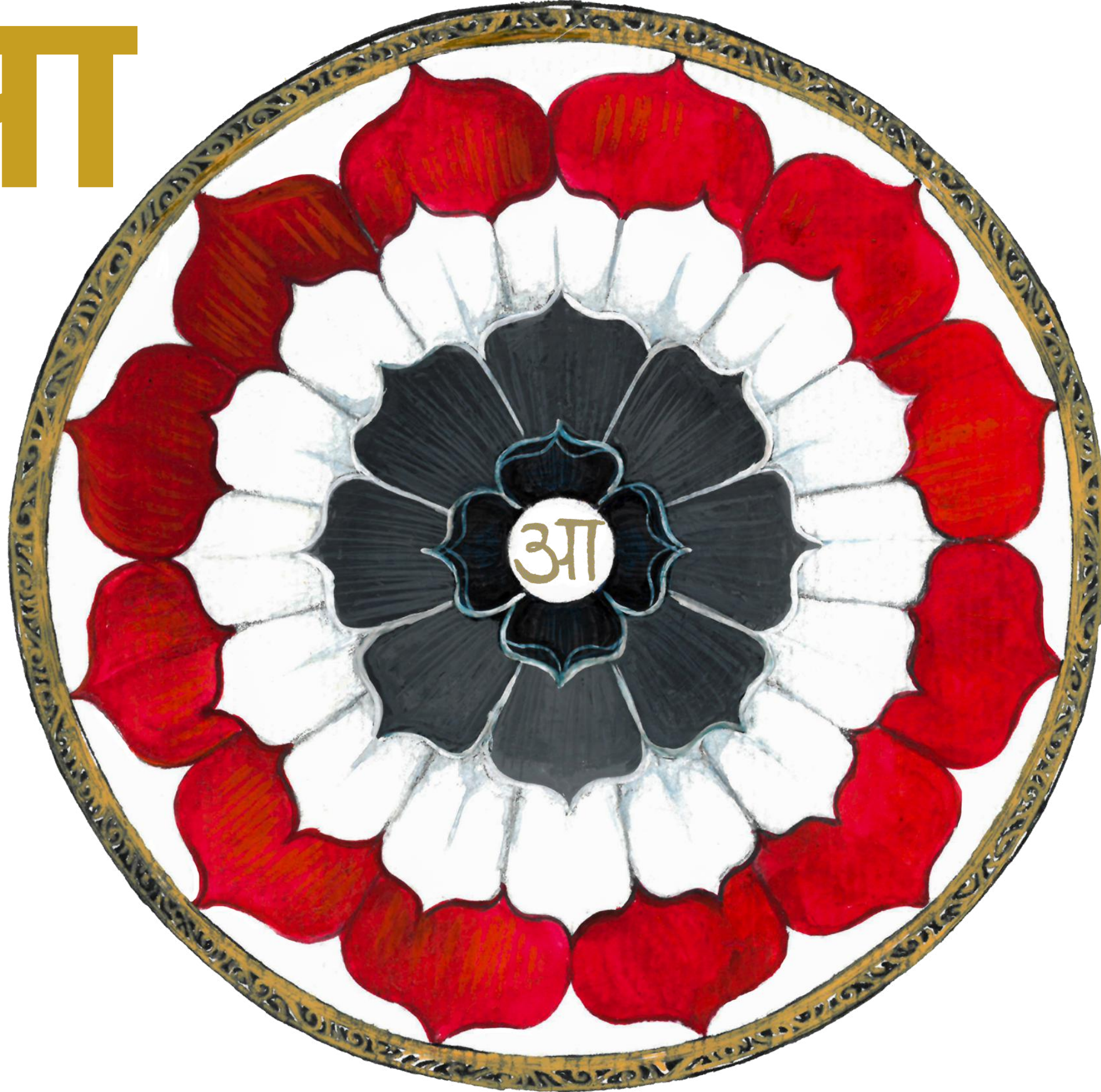
### AMṚTABHAIRAVA

अमृतमनन्तमनुत्तरमघोरषोडशकशक्तिचक्रगतम्।  
औन्मनसपदनिरूढिप्रथमोपोद्धातकं वन्दे॥  
*amṛtamanantamanuttaramaghoraṣoḍa-  
'śākaśakticakragatam |  
aunmanasapadanirūḍhi-  
prathamopodghātakam vande ||*

**L** surrender to Amṛta[Bhairava],  
who is endless and unsurpassable  
[or the phoneme 'A'], and who  
is at the center of the sixteen  
powers in the wheel of Aghora  
and who is the first throb in  
being established in the state  
transcending the mind [or being in  
the state of unmanā].



# आ



## अमृतपूर्ण AMṚTAPŪRṆA

आनन्दममृतपूर्णं सामनसे परपदे परं सत्यम्।  
घटितानुत्तरदृढतमनिरूढिभाजं शिवं वन्दे॥  
*ānandamamṛtapūrṇaṁ sāmanase  
parapade param satyam ।  
ghaṭitānuttaradṛḍhatamani-  
rūḍhibhājaṁ śivaṁ vande ॥*

**I** surrender to Amṛtapūrṇa Śiva,  
who is identical to [nija-]-ānanda  
[the surge of bliss or the expression of  
fullness] [or the phoneme 'ā'],  
the alternative truth [of relativity  
or being in the world] in  
[His] other state of [being in] Samanā  
[the last station for mentation],  
who is firmly recognized  
as the constructed state of  
the absolute [or anuttara].



२५



अमृताभ

AMṚTĀBHA

इच्छाशक्तिसुनिर्भरममृताभमनन्तभुवनजननपटुम्।  
वन्दे स्वशक्तिलहरीबहलितभैरवपरानन्दम्॥  
*icchāśaktisunirbharamamṛtābham-  
anantabhuvanajanānāpatum ।  
vande svaśaktilaharībahalita-  
bhairavaparānandam ॥*

**I** surrender to Amṛtābha,  
who is suffused with the  
power of volition [or an expression  
of the phoneme 'ī'], who is  
skilled in creating an endless  
number of worlds, and is the  
next bliss or the fullness  
[in the form of Nirānanda] that  
is fortified with the waves of  
his own potencies.



# ॐ



## अमृतद्रव

## AMṚTADRAVA

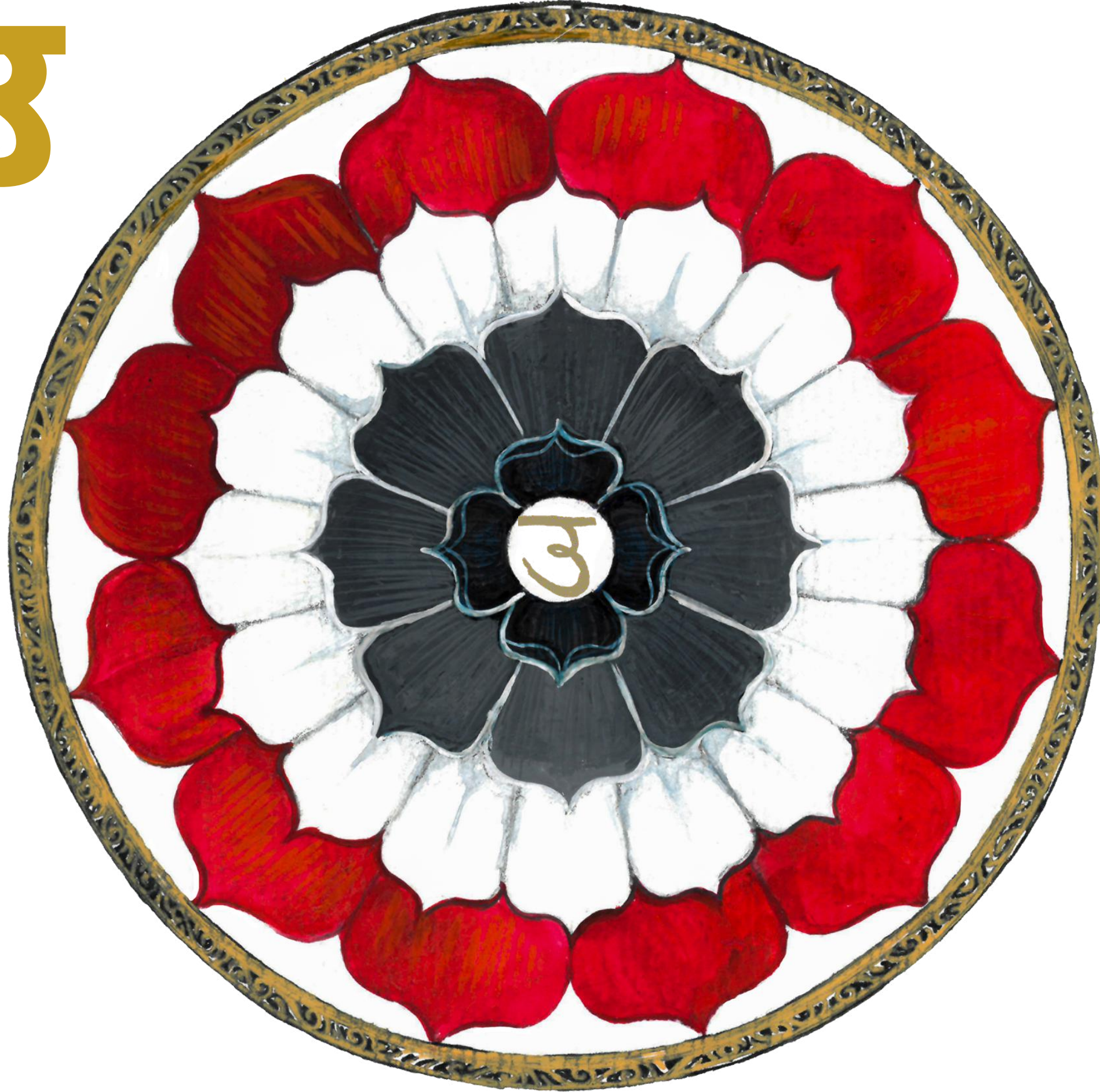
ईश्वरमशेषतापप्रशमनममृतद्रवं सदा वन्दे।  
अप्रतिभातिस्वेच्छाविकासविश्रान्तममृतकरमौलिम्॥

*Īśvaramaśeṣatāpaprāśamanam-  
amṛtadravaṁ sadā vande ।  
apratighātiśvecchāvikāśaviśrāntam-  
amṛtakaramaulim ॥*

**I** always surrender to Amṛtadrava,  
[identical to the principle] Īśvara,  
who pacifies all forms of heat  
[or all suffering], who is the  
counter-image of the absolute  
or the phoneme “a” and who is  
resting on [the state of] the  
blossoming of boundless volition  
[or the phoneme ‘Ī’], [and] who  
wears [the moon or] the rays of  
nectar as his crest jewel.



# उ



## अमृतौघ

## AMṚTAUGHA

यदनुत्तरसम्बोधादानन्दविकस्वरेच्छया पूर्णम्।  
ईश्वरमुन्मिषदमृतौघसुन्दरं तत्स्तुवे धाम॥  
*yadanuttarasambodhādānanda-  
vikasvarecchyā pūrṇam ।  
Īśvaramunmiṣadamṛtaugha-  
sundaram tatstuve dhāma ॥*

I praise the state of  
beautiful Amṛtaugha, the expressive  
mode [identified with the phoneme 'U']  
of Īśvara, who is replete with volition  
[identified with the phoneme 'la']  
or the expressed state of  
fullness [or bliss] due to  
the recognition of the absolute  
[identified with the phoneme 'A'].



# ॐ



## अमृतोर्मि

## AMṚTORMI

अहमानन्दघनेच्छाघटितेश्वरतोन्मिषत्समस्तोर्मिः।

इत्युल्लासतरङ्गितममृतोर्मिमहं चिदर्णवं वन्दे॥

*ahamānandaghanecchā-  
ghaṭiteśvaratonmiṣatsamastormiḥ ।  
ityullāsatarāṅgitamamṛtormi-  
maham cidarṇavam vande ॥*

**I** surrender to Amṛtormi, the ocean of consciousness who is splashing with the tides of expression [or the state of bliss in the form of mahānanda], where the entirety of the tides [or the phoneme “ū” that manifests by being the phoneme “u” combined] that is expressing [or manifesting the phoneme U ] the principle [of] Īśvara, an embodiment of volition [or composed of the phoneme “i”], which in turn is the mass of bliss [or the expression of the phoneme “ā”] corresponding to [the absolute] “I-am” [or pūrṇāhantā].



# ॠ



## अमृतस्यनदन

## AMṚTASYANDANA

स्वप्रसरप्रेङ्खितविलसदूर्मिसंक्षुभितचिद्रसापूरम्।

अमृतस्यन्दनसारं भैरवसंविन्महार्णवं वन्दे ॥

*svaprasarapreṅkhitavilasatūrmi-*

*saṁkṣhubhitacidrasāpuram ।*

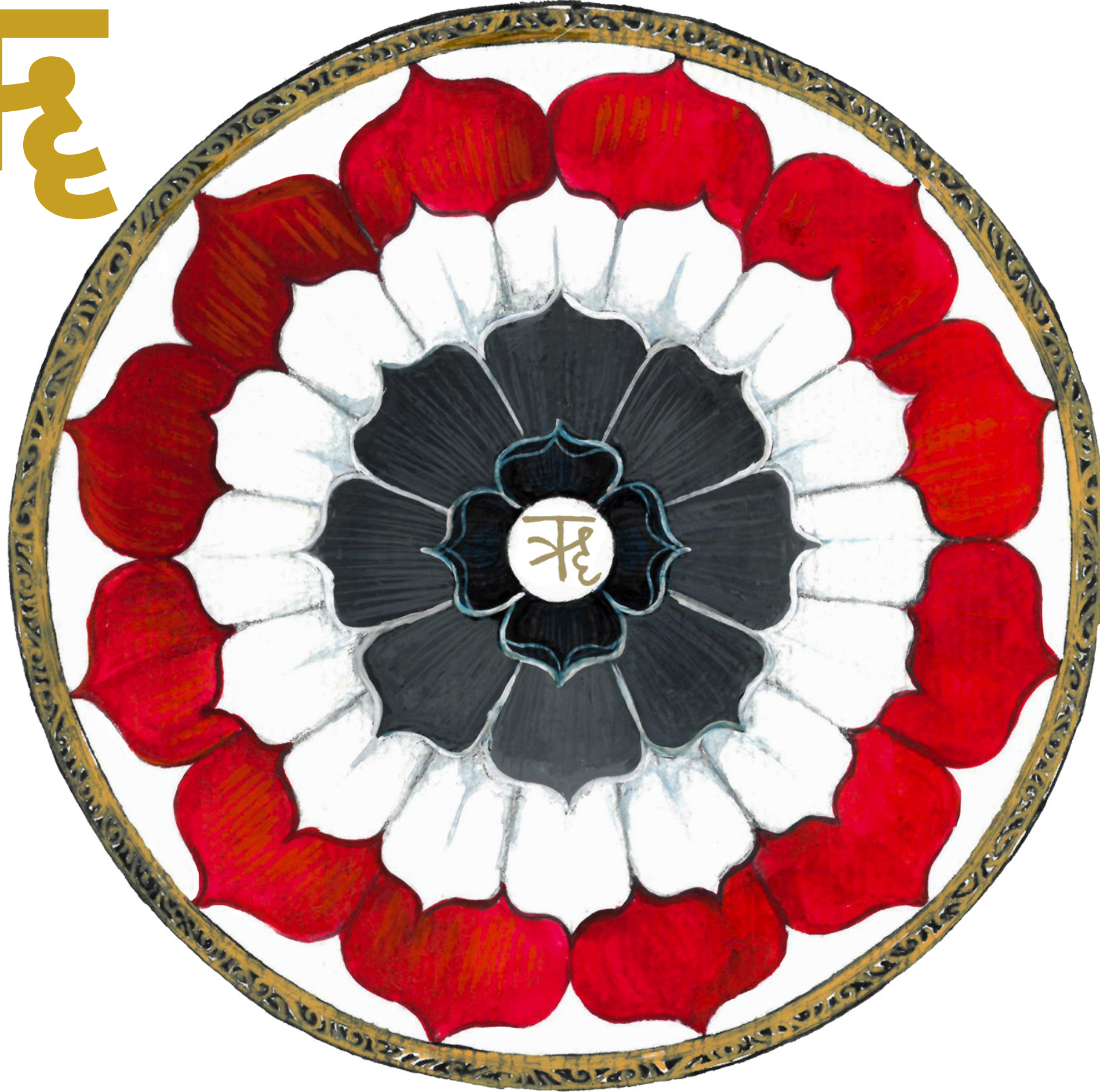
*amṛtasyandanasarāṁ bhairavasamvin-*

*mahārṇavaṁ vande ॥*

I surrender to the great ocean of Bhairava consciousness [or the consciousness of the totality as I-am] that is the essence of the flow of the nectar, [Lord] Amṛtasyandana, who is replete with the rasa of consciousness [representing the first of the nectar-representing phonemes of “r”], [or replete with Cidānanda, the sixth state of bliss] caused by the perturbed tides [or the expression of the phoneme “ū”] that are propelled by the expansion of the self [represented by the phoneme “a”].



# ऋ



## अमृताङ्गद

## AMṚTĀṄGADA

पूर्व यदनुत्तरममृतभूमिमासाद्य सप्तमीं कलनाम्।  
विश्राम्यति तत्प्रणमाम्यमृताङ्गदं परानन्दि ॥

*pūrvam yadanuttaramamṛta-  
bhūmimāsādyā saptamīm kalanām ।  
viśrāmyati tatpraṇamāmyam-  
amṛtāṅgadam parānandi ॥*

**I** surrender to Amṛtāṅgada,  
[who bestows the nectar body  
representing the phoneme long vowel “Ṛ”]  
in absolute fullness [representing  
jagadānanda or the blossoming or  
the bliss of the totality] that comes to  
repose after having reached the seventh  
state of the nectar [or the phoneme “r”]  
which, in its initial state, was the very  
absolute state [or the phoneme “a”].



# ॐ



## अमृतवपुष् AMṚTAVAPUṢ

शिवममृतवपुषममृतकलाचतुष्टयतृतीयभागजुषम् ।  
प्रणमामि भासयन्तं क्रमरहितेऽपि क्रममनेकम् ॥

*śivamamṛtavapuṣamamṛtakalā-  
catuṣṭayatṛtīyabhāgajuṣam ।  
praṇamāmi bhāsayantaṁ  
kramarahite'pi kramamanekam ॥*

**I** surrender to the auspicious  
Amṛtavapuṣ who adorns the  
third part of the four aspects  
of nectar [or the third among four  
Amṛta vowels, namely "I"],  
who manifests manifold  
successions, even where  
there is no succession.



# ॐ



## अमृतोद्गार

## AMṚTODGĀRA

संजीवनतुर्यकलाकलितविबोधं समस्तभावानाम्।  
दूषणविषशीर्णानाममृतोद्गारं शिवं वन्दे ॥

*saṁjīvanaturyakalākālita-  
vibodham samastabhāvānām ।  
dūṣaṇaviṣaśīrṇānām-  
amṛtodgāraṁ śivam vande ॥*

**I** surrender to the auspicious  
Amṛtodgāra, who brings to awakening  
all the entities that are emaciated  
by the poison of defects [of the loss  
of self-identity as Śiva], being  
determined by the fourth aspect  
of the nectar [or the  
tenth phoneme “ḷ”].



ए



अमृतास्य

AMṚTĀSYA

एकमनुत्तररूपात्प्रभृतित्रिकशक्तिपूरितानन्दम् ।

अमृतास्यमस्य जगतः प्रमाणभूतं शिवं वन्दे ॥

*ekamanuttararūpātprabhṛti-*

*trikaśaktipūritānandam ।*

*amṛtāsyamasya jagataḥ*

*pramāṇabhūtaṁ śivaṁ vande ॥*

**I** surrender to the auspicious Amṛtāsyā, who has assumed the form of the means of cognition [or who has become the pramāṇa] of the entirety of the world, who is of the character of bliss that is replete with the triadic potencies [expressed by the triadic deities Parā, Parāparā, and Aparā] [or who represents the triangular structure] that initiates with the absolute [or the phoneme “a”] when it is merged with volition or the phoneme “i”].



# ऐ



अमृततनु

**AMṚTATANU**

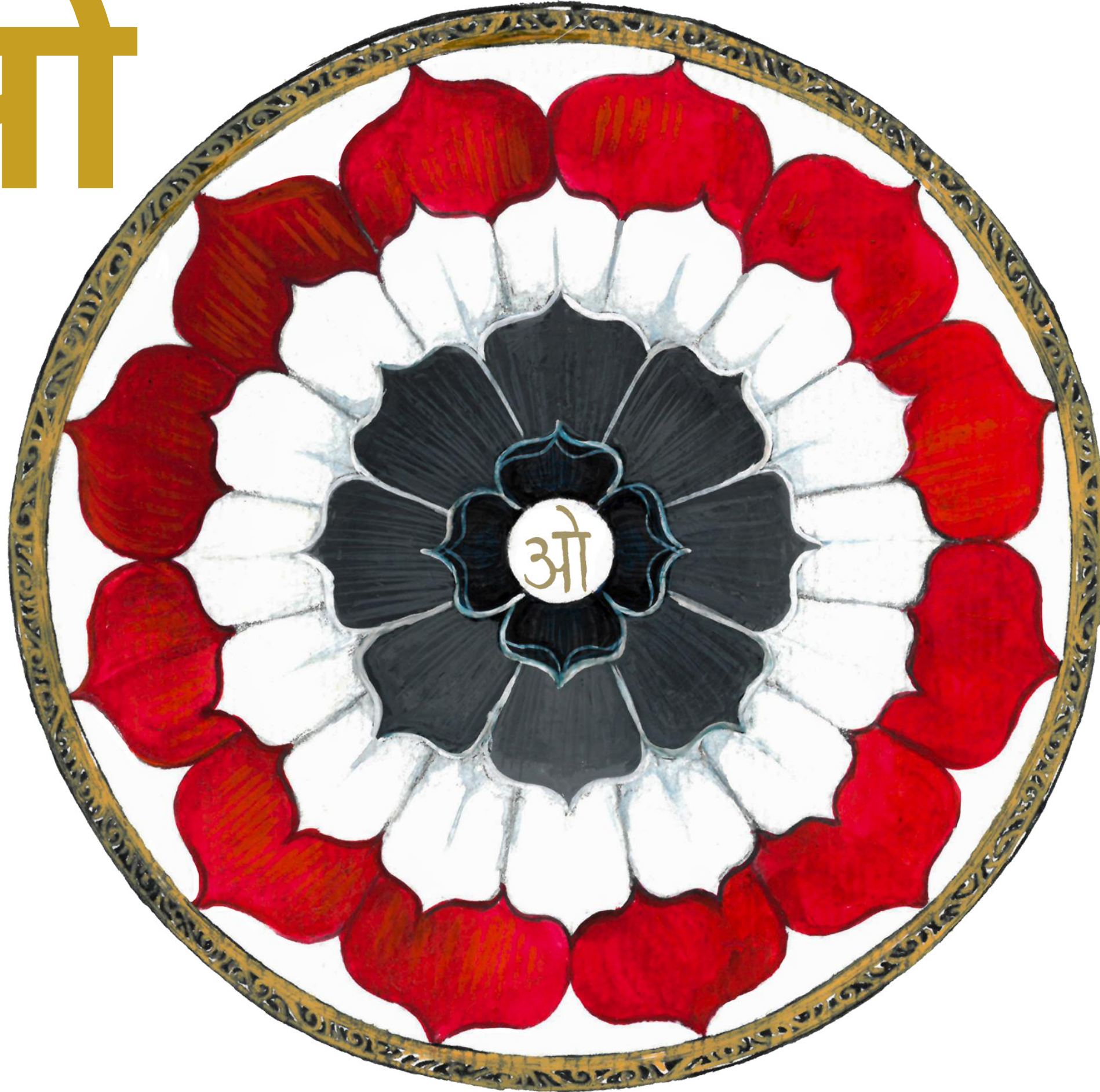
ऐक्यपरमार्थकलया त्रिशक्तियुगघटितवैश्वरूप्यमहम् ।  
अमृततनुमतनुबोधप्रसरमहाकारणं स्मरामि हरम् ॥

*aikyaparamārthakalayā  
triśaktiyugaghaṭitavaiśvarūpyamaham ।  
amṛtatanumatanubodhaprasara-  
mahākāraṇaṁ smarāmi haram ॥*

**I** visualize Amṛtatanu, the remover  
[of all suffering], who is the absolute  
cause for the flow, the awakening that  
“I am not determined within the  
epidermis” (atanubodha), the very “I-am”  
that is expressed in every single form [or  
that encompasses everything] composed  
with the fusion of the triadic potencies [or  
the expressed form of the phoneme “e”  
represented by the “ai”], by means of the  
aspects whose essential nature is  
oneness [or the phoneme “ai”].



# ओ



## अमृतसेचन

### AMṚTASECANA

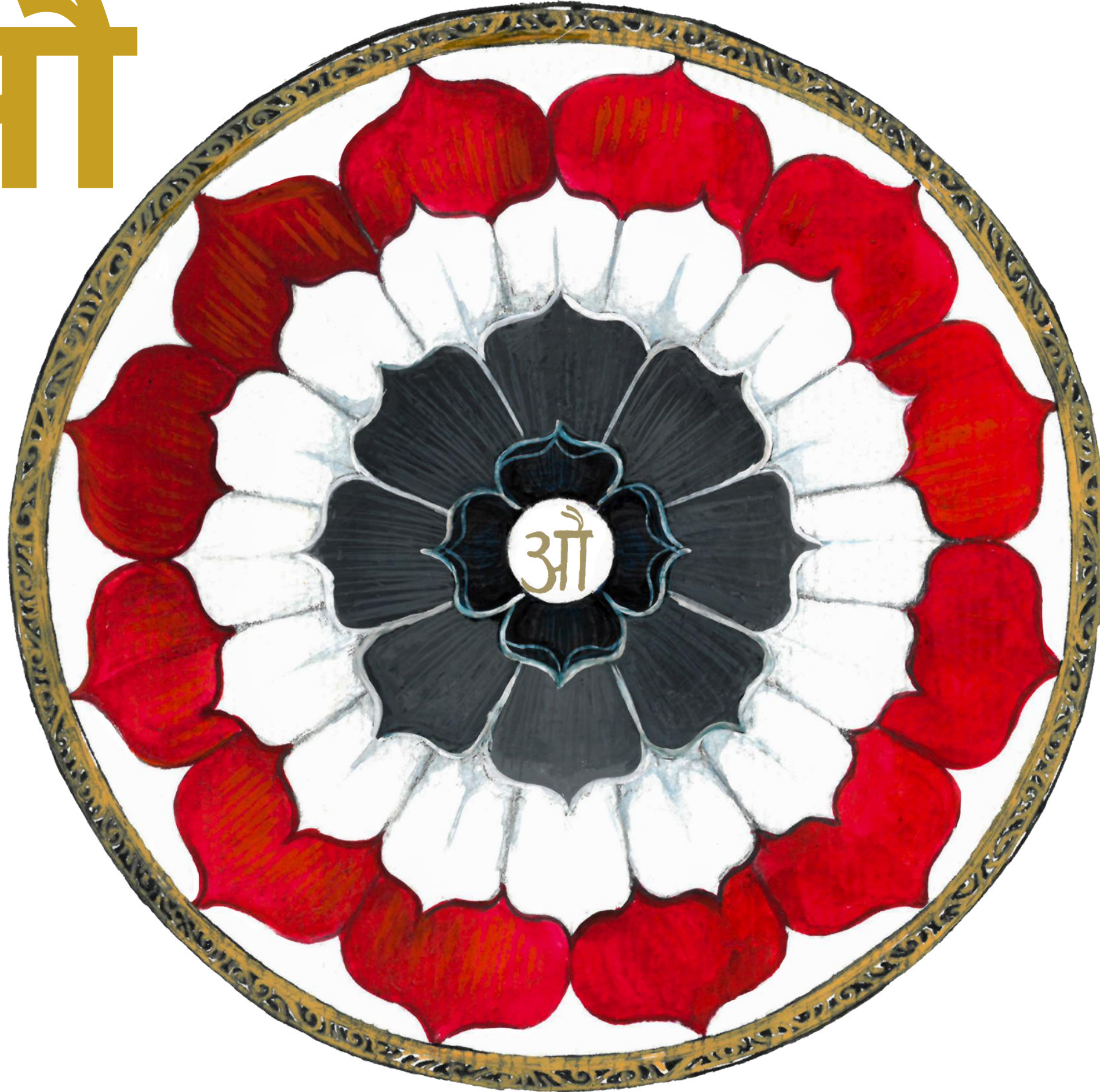
ओतप्रोतं सकलं विद्ध्वा स्वरसेन शिवमयीकुरुते ।  
योऽनुत्तरधाम्न्युदयन्स्वयममृतनिषेचनं तमस्मि नतः ॥

*otaprotam sakalam viddhvā  
svarasena śivamayīkurute ।  
yo'nuttaradhāmnyudayansvayam-  
amṛtaniṣecanam tamasmi nataḥ ॥*

**I** surrender to Amṛtasecana,  
[who is saturated with] nectar,  
who himself emerges in the state  
of the absolute [or the initial  
phoneme of “a”], who replenishes  
everything [by means of the vowel “O”]  
with his own rasa and transforms  
all into Śiva nature.



# औ



## अमृतमूर्ति

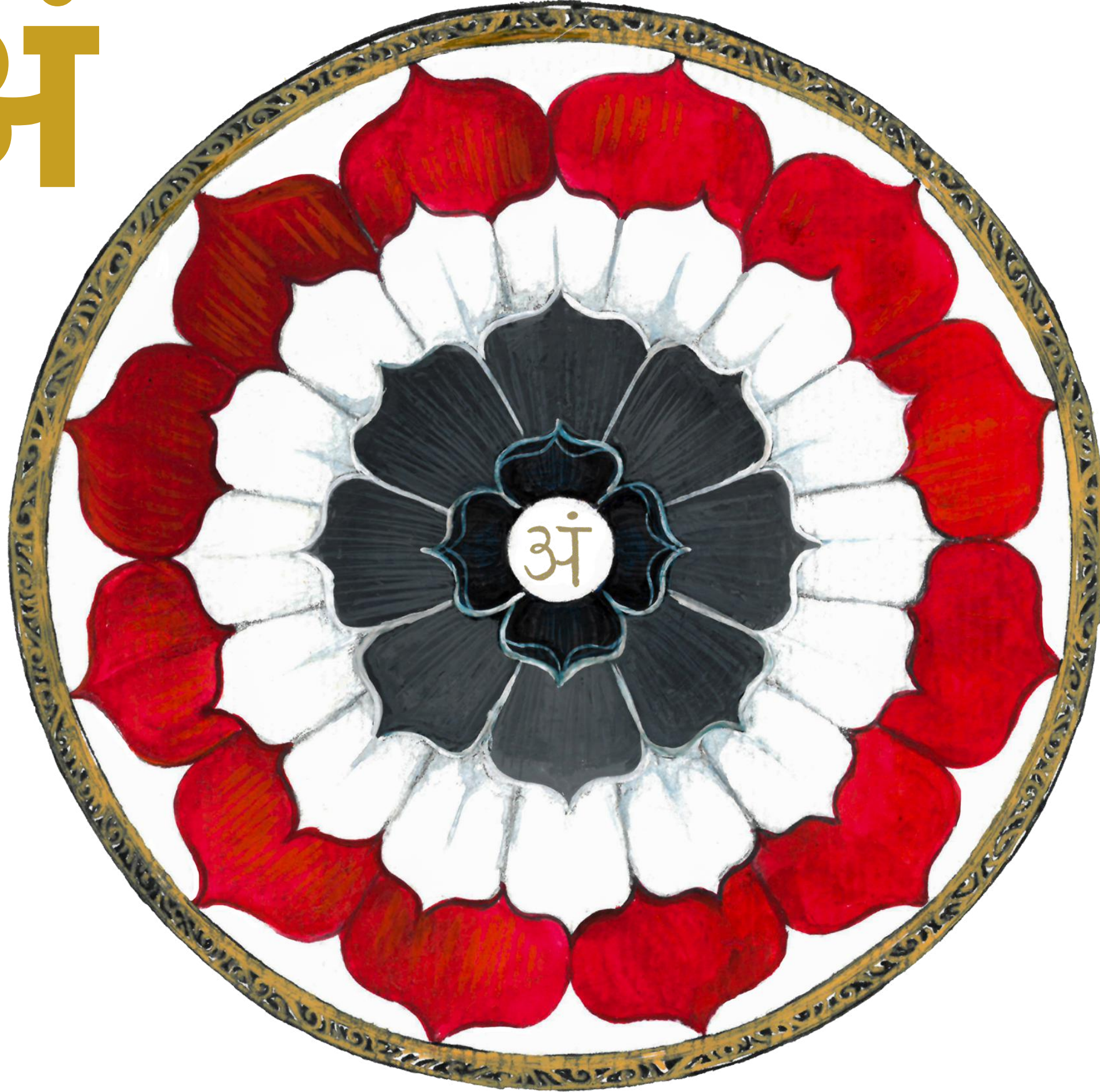
## AMṚTAMŪRTI

औषधमाधिव्याधिषु पाशत्रयशातनं त्रिशूलकरम् ।  
वन्देहममृतमूर्तिं पूर्णत्रिकशक्तिपरमार्थम् ॥  
*auṣadhamādhivyādhiṣu*  
*pāśatrayaśātanam triśūlakaram ।*  
*vande'hamamṛtamūrtim*  
*pūrṇatrikaśaktiparamārtham ॥*

**I** surrender to Amṛtamūrti,  
the embodiment of ambrosia,  
who is the essential nature of the  
saturated form of the triadic potencies  
[expressed in the phoneme of “O”],  
who carries a trident that destroys  
threefold snares [of rāga, dveṣa,  
and moha], and who is the healing  
medicine [or the phoneme “Au”]  
for mental and physical suffering.



# अं



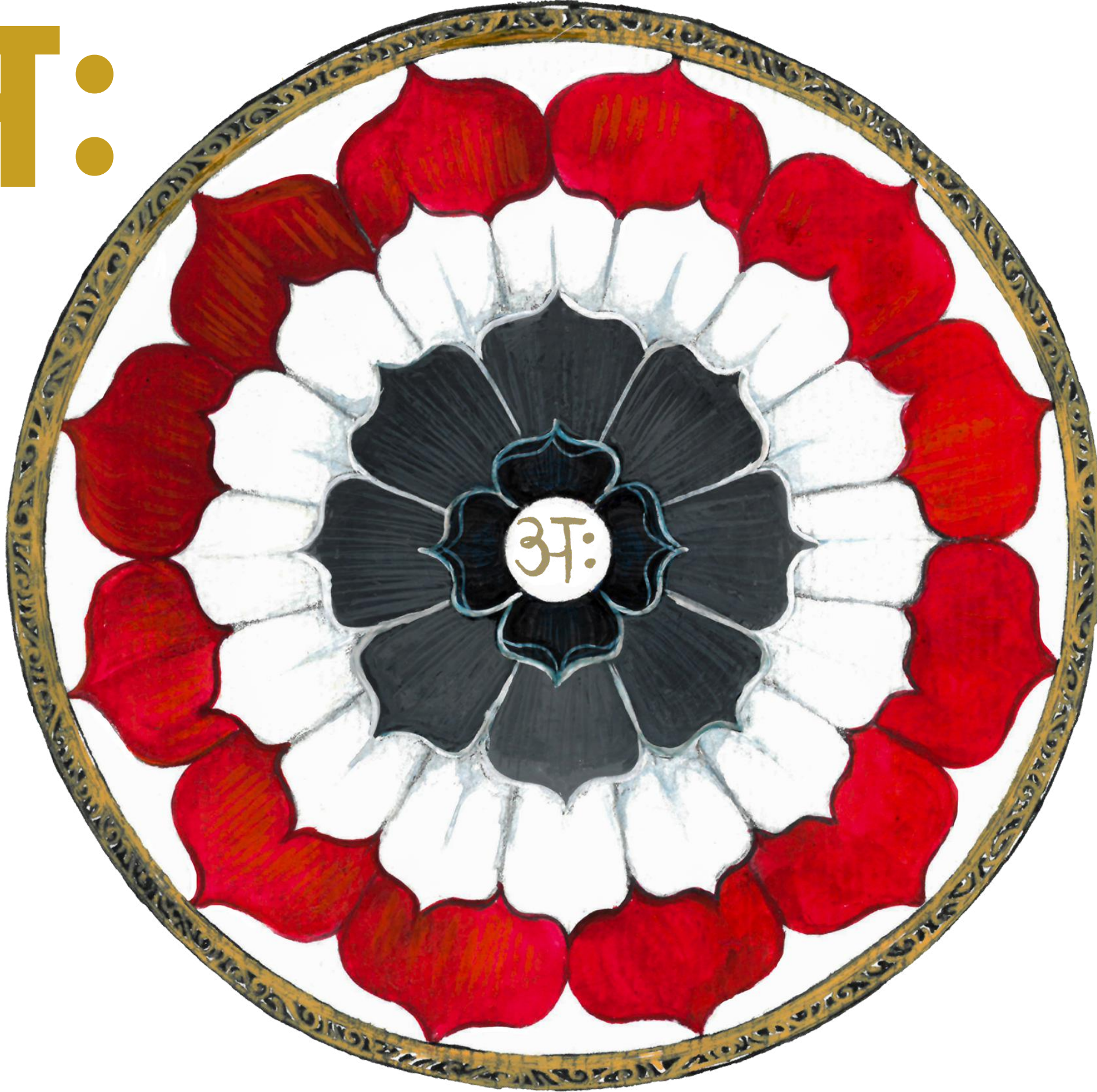
## अमृतेश AMṚTEŚA

बैन्दवममृतरसमयं वेद्यं योऽनुत्तरे निजे धाम्नि ।  
पूर्णभावायतितमाममृतेशं तं नमस्यामि ॥  
*baindavamamṛtarasamayam vedyam  
yo'nuttare nije dhāmni ।  
pūrṇābhāvatitamāmamṛteśam  
tam namasyāmi ॥*

**I** surrender to Amṛteśa,  
who brings [the entirety of] the  
entities to be cognized to absolute  
fullness within his own state of  
the absolute within a singular drop  
[signified by the vowel “am” and  
marked with a single drop “.”],  
having transformed them into  
the fluid of nectar.



# अः



## अमृतधर

## AMṚTADHARA

प्रसृतमनुत्तररूपादानन्दादिक्रमेण विश्वमदः।  
सर्वामृतधरमन्तर्बहिश्च विसृजन्तमभिवन्दे ॥

*prasṛtamanuttararūpāt-  
ānandādikrameṇa viśvamadaḥ ।  
sarvāmṛtadharamantarbahiśca  
visṛjantamabhivande ॥*

**I** surrender to Amṛtadhara  
[represented by the last vowel “:”],  
who emits the world in the  
initial stage internally and externally,  
[as expressed by the two drops] that  
flow from its initial form of the  
absolute [represented by the  
phoneme “a”] in the sequence of  
[the expression of] bliss [that is  
marked by the phoneme “ā”].







# क



## जय[रुद्र]

### JAYA [RUDRA]

जयतान्नतजनजयकृत्सजयो रुद्रो विनाभ्युपायं यः।

पूरयति कं न कामं कामं कामेश्वरत्वेन ॥

*jayatān natajanajayakṛtsajayo*

*rudro vinābhyupāyaṃ yaḥ ।*

*pūrayati kaṃ na kāmaṃ*

*kāmaṃ kāmeśvaratvena ॥*

**V**ictorious is Jaya Rudra,  
who grants the victory [of  
recognizing oneself as Śiva], without  
even relying on any means [referring  
to anupāya or the sudden flash of  
recognition] to those who surrender to  
him, who at will fulfills any [also referring  
to the phoneme “ka”] desires, as  
he himself is the lord of  
desire or Kāmeśvara.



# ख



## विजय[रुद्र]

### VIJAYA [RUDRA]

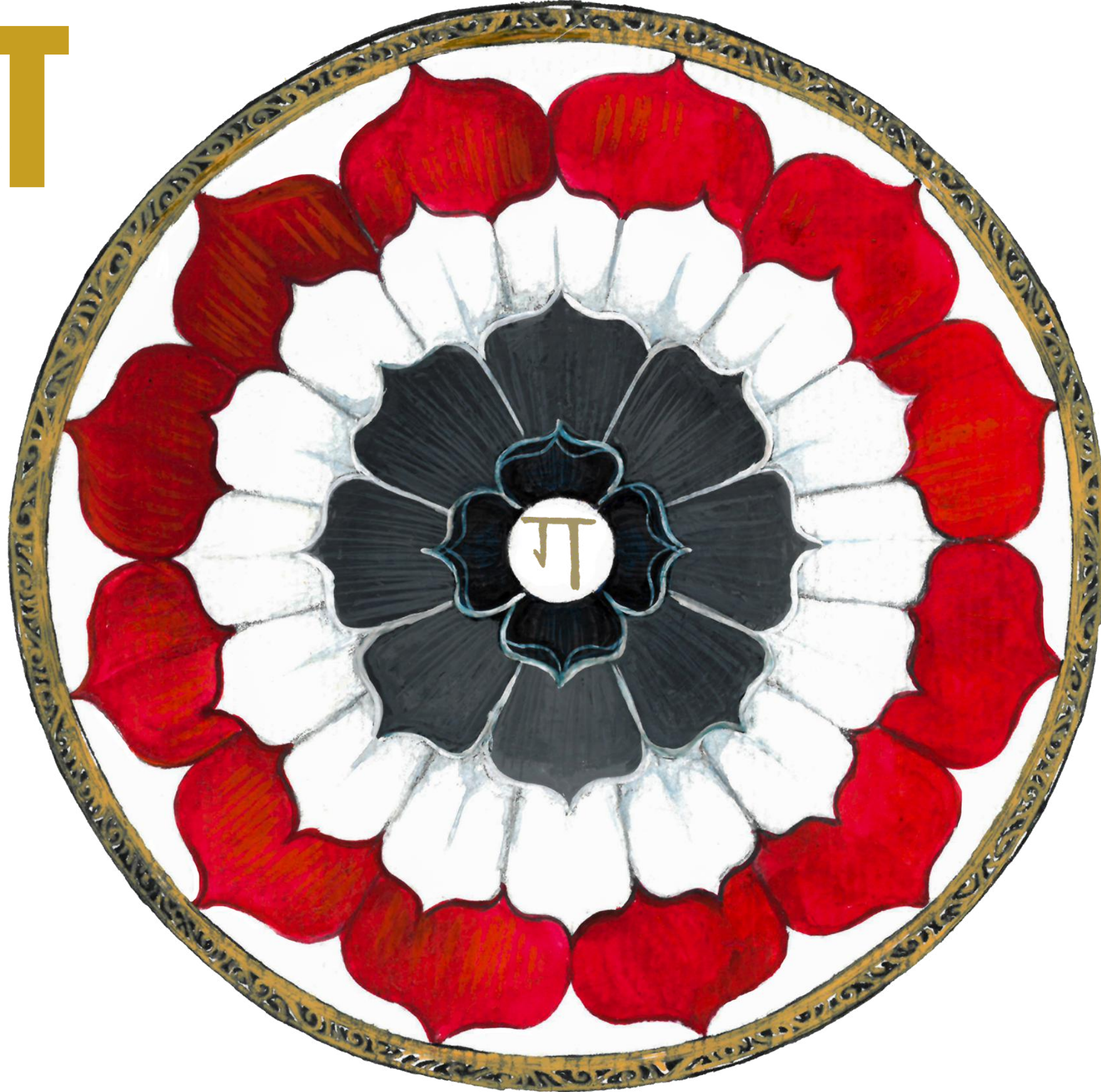
खात्मत्वेऽपि विचित्रं निखिलमिदं वाच्यवाचकात्म जगत् ।  
दर्पणनगरवदात्मनि विभासयन्विजयते विजयः ॥

*khātmatve'pi vicitram nikhilam  
idaṃ vācyavācakātma jagat ।  
darpaṇanagaravad ātmani  
vibhāsayan vijayate vijayaḥ ॥*

**V**ictorious is Vijaya,  
who manifests [by means  
of Śāṃbhavaupāya] within himself  
the entirety of this manifold world of  
the nature of the expressive speech  
and the expressed objects, even  
though his essential nature is of  
the character of the empty space  
[of consciousness, also referring to  
the phoneme "kha"], similar to the  
city reflected in a mirror.



# ग



## जयन्त[रुद्र]

### JAYANTA [RUDRA]

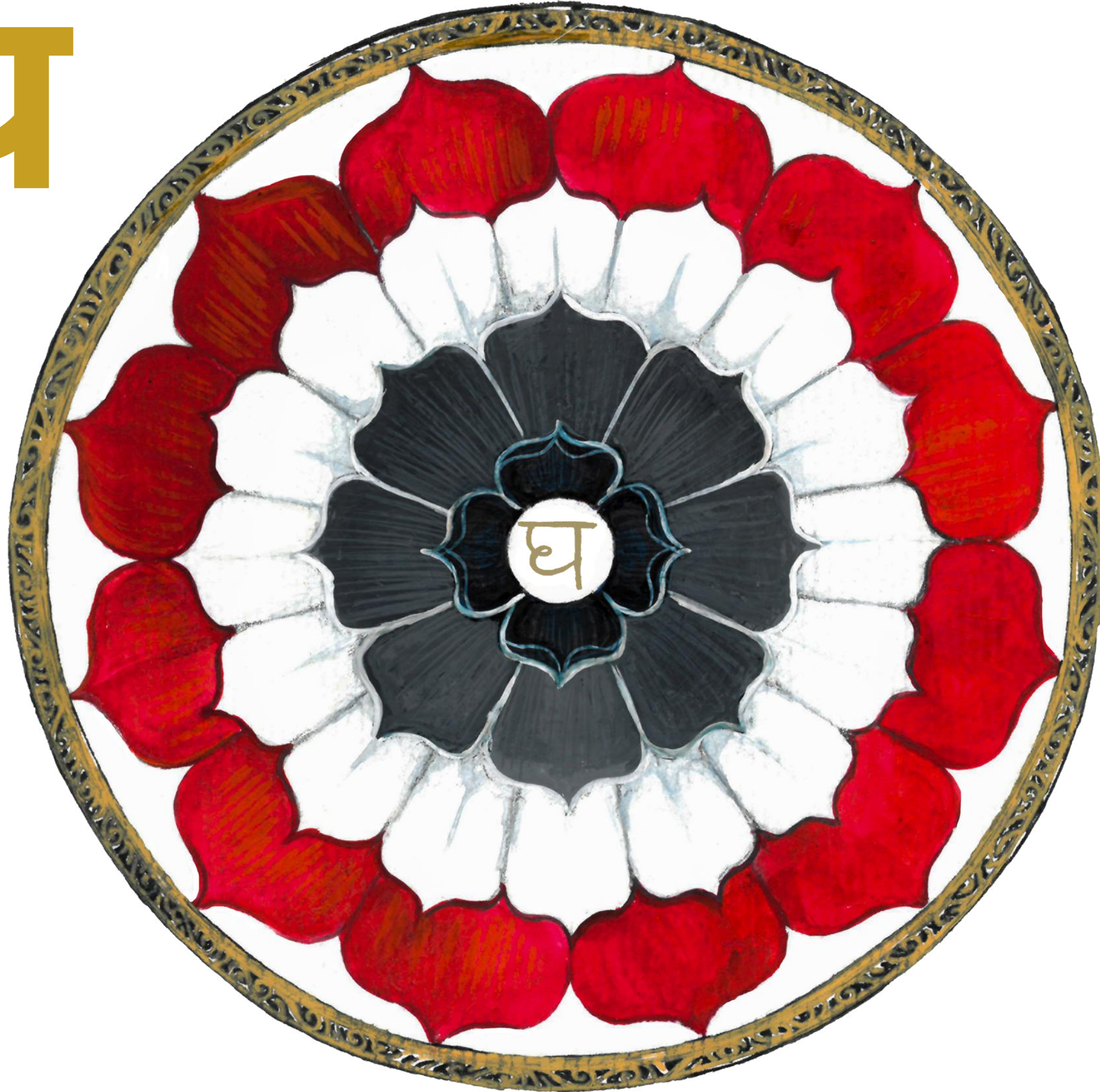
यो दुर्विकल्पविघ्नविध्वंसे सद्द्विकल्पगणपतिताम्।  
वहति जयताज्जयन्तः स परं परममन्त्रवीर्यात्मा ॥

*yo durvikalpavighnavidhvaṃśe  
sadvikalpagaṇapatitām ।  
vahati jayatāj jayantaḥ sa  
paraṃ paramamantravīryātmā ॥*

*Victorious is Jayanta,  
who assumes the form of Gaṇeśa  
[also referring to the phoneme “ga”]  
that stands for correct mental  
construction [or the Śākta means  
of the purification of vikalpas] for  
the sake of destroying the obstacles  
of disruptive mental constructions. He,  
while being of the essence of  
the vigor of the supreme mantras,  
is himself transcendent].*



# घ



## अपराजित[रुद्र]

### APARĀJITA [RUDRA]

यो नाम घोरनिनदोच्चारवशाद्भीषयत्यशेषजगत् ।

स्वस्थानध्यानरतः स जयत्यपराजितो रुद्रः ॥

*yo nāma ghoraninadoccāra-*

*vaśādbhīṣayaty aśeṣajagat ।*

*svasthānadhyanarataḥ sa*

*jayaty aparājito rudraḥ ॥*

**V**ictorious is Aparājita Rudra, who is engaged in visualization in the sites [of prāṇa, body, and outside in the dwellings of Yoginīs], who terrifies the entirety of the world [that is extroverted, separated from the Self-nature] by means of the articulation of fearsome sounds [also referring to the phoneme “gha,” or the expression of the eightfold potencies within the group of Parāparā, beginning with Aghorā, referring to Āṇava Upāya].



# ॐ



## सुजय[रुद्र]

## SUJAYA [RUDRA]

कवलयितुं किल कालं कलयति यो व्यायतास्यतां सततम् ।

जयति स सुजयः साक्षात्संसारपराकृतौ सजयः ॥

*kavalayitum kila kalam kalayati*

*yo vyāyatāsyatām satatam ।*

*jayati sa sujayaḥ sākṣāt*

*samsāraparākṛtau sajayaḥ ॥*

**V**ictorious is Sujaya,  
who has directly attained victory  
in defeating the world [of suffering  
due to misconception], and who  
always assumes the form of a  
widely-opened mouth in order  
to swallow time [in the  
course of *kāla-grāsa*].



# च



## जयरुद्र

## JAYARUDRA

तत्तन्मन्त्राभ्युदयप्रगुणीकृतचण्डभैरवावेशः ।  
विद्रावितभवमुद्रो द्रढयतु भद्राणि जयरुद्रः ॥  
*tattanmantrābhyudayapraguṇī-  
kṛtacaṇḍabhairavāveśaḥ ।  
vidrāvitabhavamudro draḍhayatu  
bhadraṇi jayarudraḥ ॥*

**M**ay Jayarudra fortify my virtues,  
[He] who displays the gesture of  
melting the world [or the perception  
of duality], whose entry into ferocious  
Caṇḍa Bhairava [also referring to  
the phoneme “ca”] has been  
deepened due to the rise of the  
corresponding mantras.



# ॐ



## जयकीर्ति

### JAYAKĪRTI

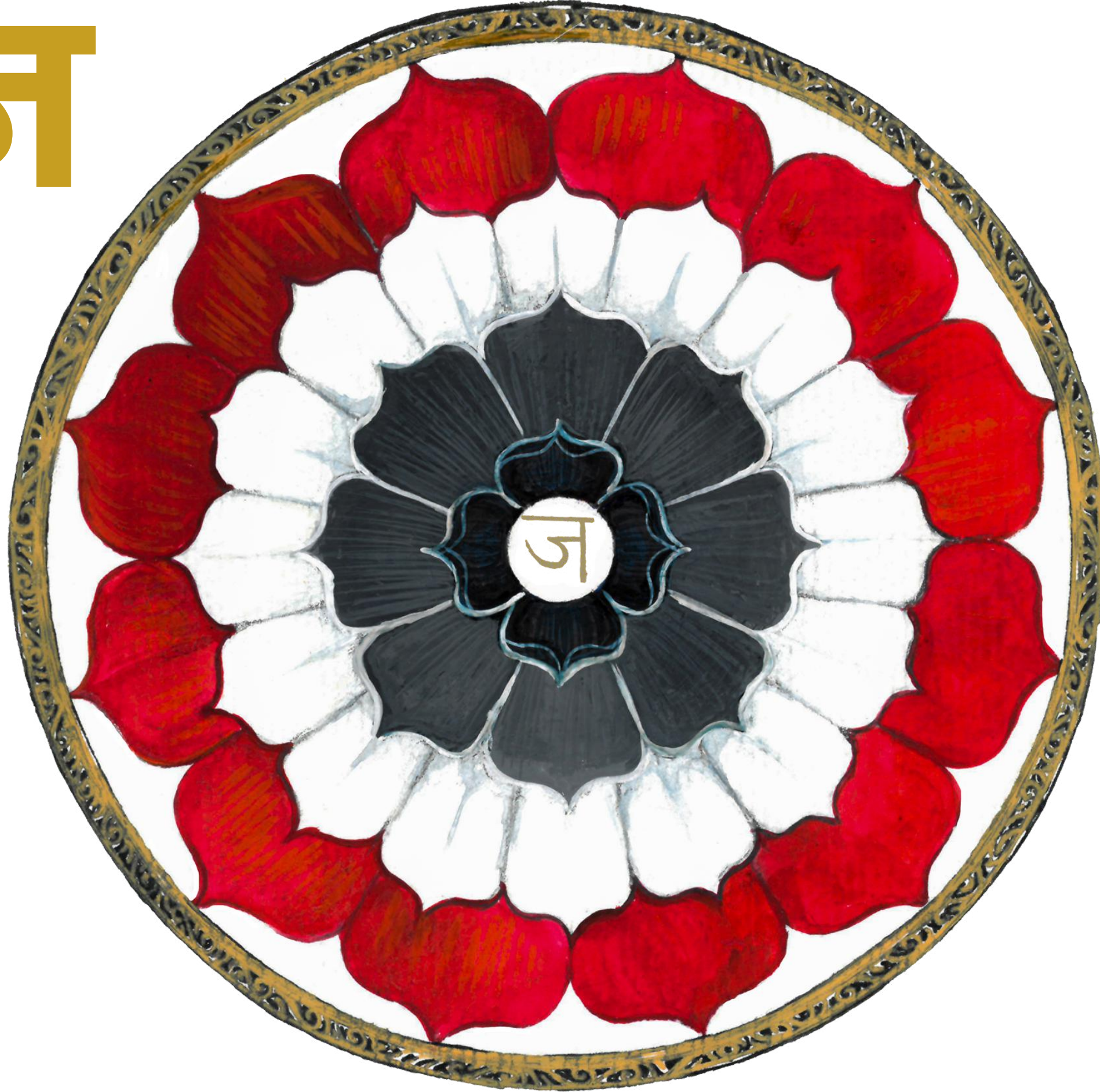
जयकीर्तिरयं जयताज्जगदम्भोजं विभक्तभुवनदलम् ।  
रविरिव विकासयति यश्चिदेकनालाश्रयत्वेन ॥

*jayakīrtir ayam jayatāj  
jagadambhojaṃ vibhaktabhuvanadalam ।  
ravir iva vikāsayati yaś  
cidekanālāśrayatvena ॥*

**M**ay Jayakīrti be victorious,  
who causes the blossoming of  
the lotus-like world with different  
realms as its petals, like the sun by  
means of resting on the singular  
stalk [or the hub] of consciousness.



# ज



## जयावह

## JAYĀVAHA

तत्त्वक्रमावभासनविभागविभवो भुजङ्गमाभरणः ।

भक्तजनजयावहतां वहति जयावहो जयति ॥

*tattvakramāvabhāsanavibhāgavibhavo*

*bhujaṅgamābharaṇaḥ ।*

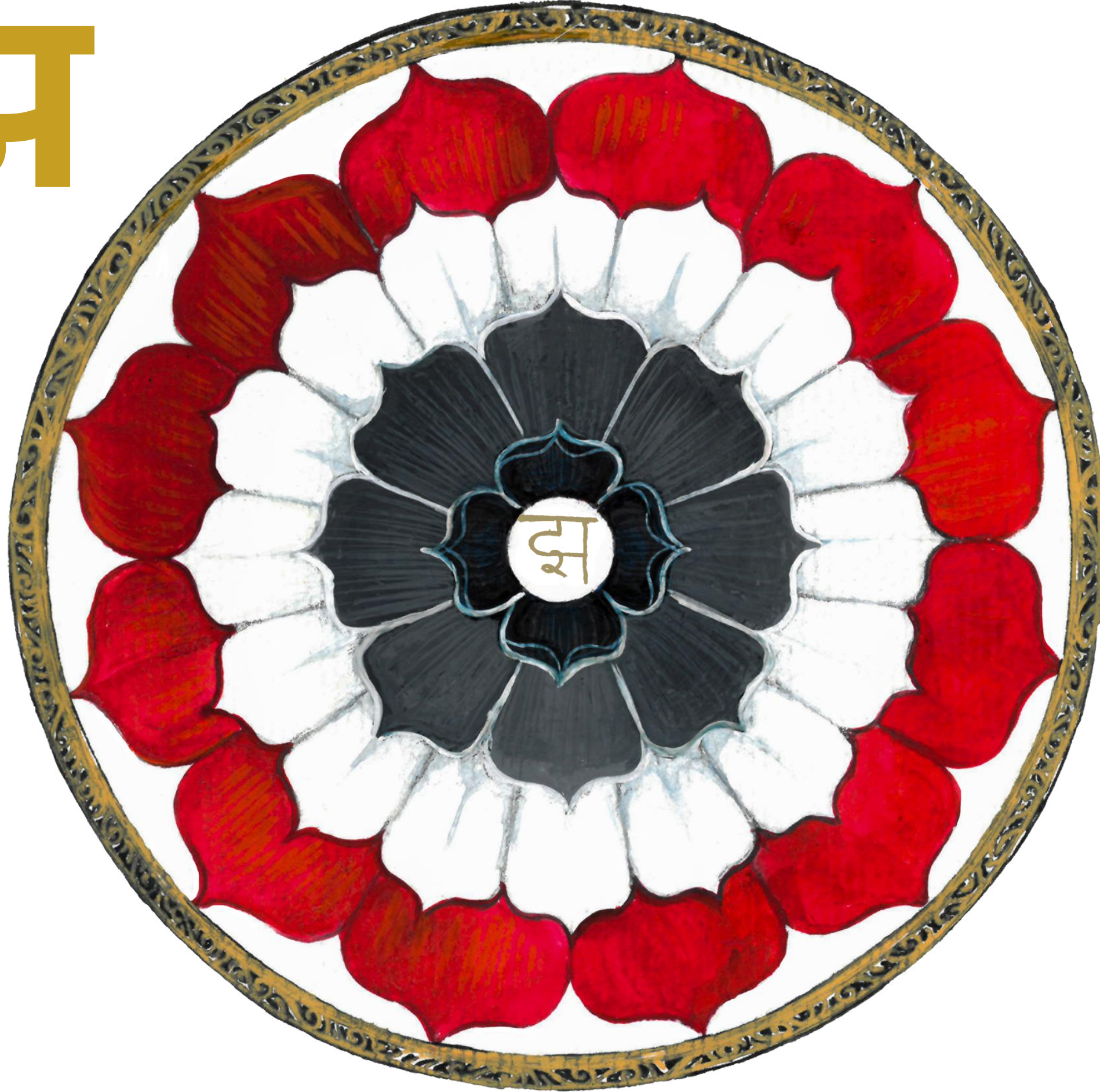
*bhaktajanajayāvahatām vhati*

*jayāvaho jayati ॥*

*Victorious is Jayāvaha,  
who carries victory [also referring  
to the phoneme “ja”] for those who  
praise him, whose glory lies in  
differentiating between the  
manifestation of the succession  
of the principles and he who  
is embellished with a snake.*



# श



## जयमूर्ति

## JAYAMŪRTI

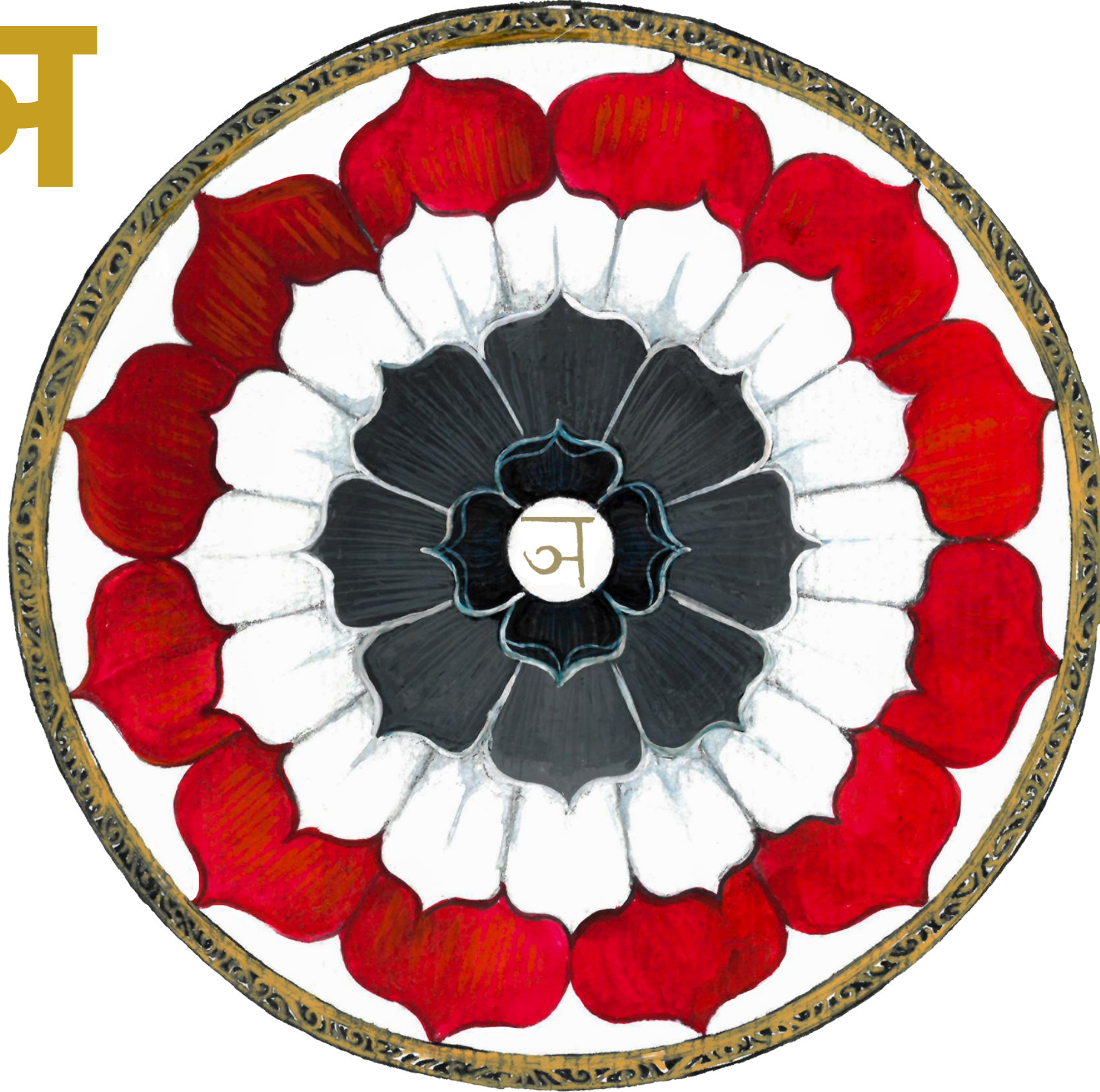
तत्तत्त्वविभेदनसमुद्द्योतिनिशितशूलकरः ।  
जयति परं जयमूर्तिः संसारपराजयस्फूर्तिः ॥

*tattattattvavibhedana-  
samuddiyotiniśitaśūlakaraḥ ।  
jayati paraṃ jayamūrtiḥ  
saṃsāraparājayasphūrtiḥ ॥*

**V**ictorious is the supreme Jayamūrti,  
the expressed form of the defeat  
of the world [composed of duality],  
who carries on his hand a sharp  
spear that is shining forth  
in differentiating the  
principles accordingly.



# ज



## जयोत्साह

## JAYOTSĀHA

स्वात्ममहाभीमरवामर्शनवशशकलिताध्वसन्तानः ।

भवदुर्गभज्जनजयोत्साहो जयताज्जयोत्साहः ॥

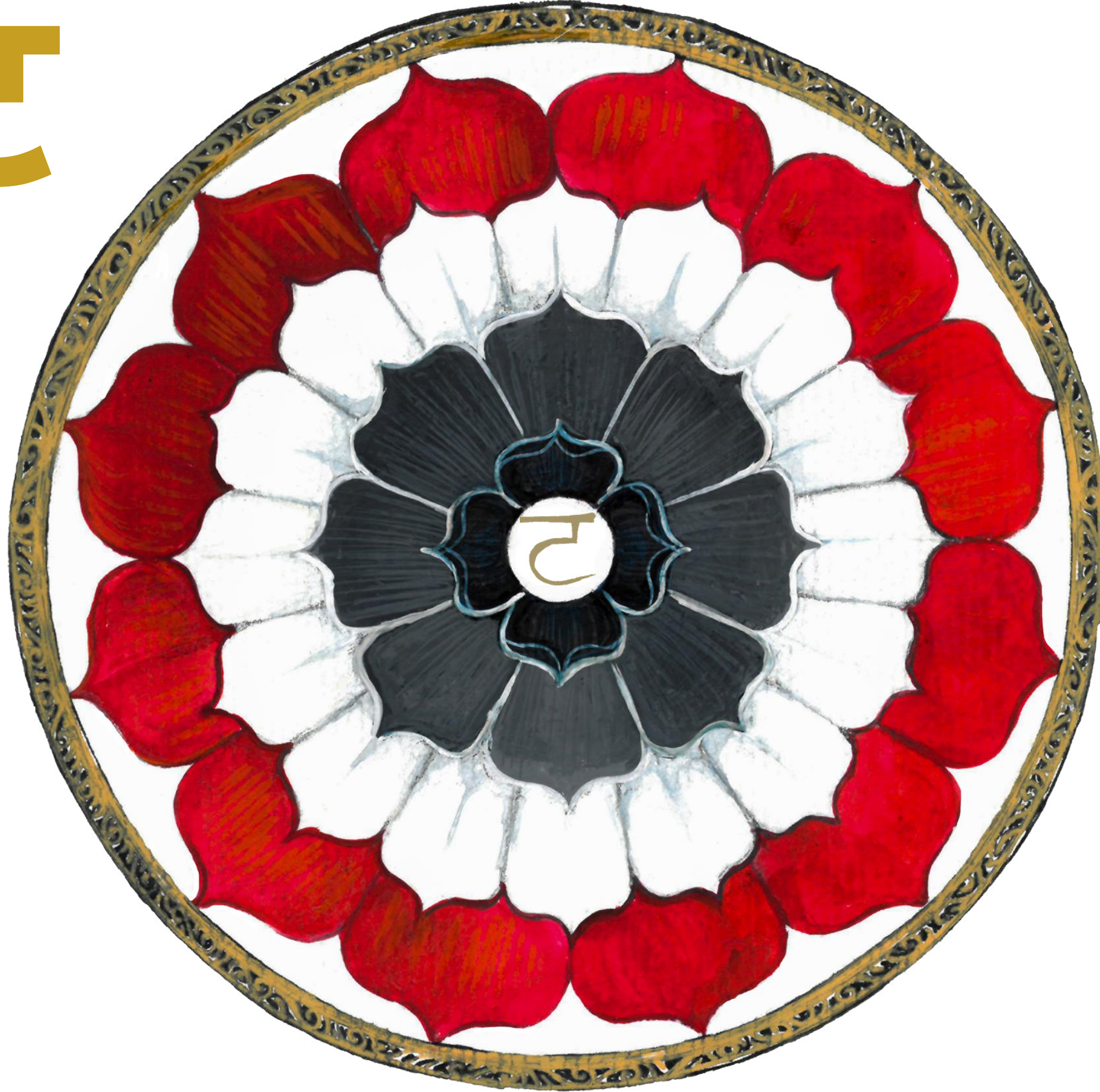
*svātmamahābhīmaravāmarśana-  
vaśaśakalitādhvasantānaḥ ।*

*bhavadurgabhañjanajayotsāho  
jayatāj jayotsāhaḥ ॥*

**M**ay Jayotsāha be victorious,  
who is joyous due to victory in  
destroying the fortress of becoming  
[or being distinct from Śiva], who  
has differentiated the collection of  
paths [divided as time and space  
which are further divided] by  
means of reflexively cognizing  
a loud and fearsome sound  
within oneself.



# ८



## जयद

## JAYADA

अमृतात्मकार्धचन्द्रप्रगुणाभरणोऽध्वमण्डलं निखिलम् ।

विश्रमयन्निजसंविदि जयदोऽस्तु सतां सदा जयदः ॥

*amṛtātma-kārdha-candra-praguṇābharaṇo*

*'dhvamaṇḍalam nikhilam ।*

*viśramayan nijasaṁvidi jayado*

*'stu satāṁ sadā jayadaḥ ॥*

**M**ay Jayada always be  
the bestower of victory to  
virtuous [people], who is adorned  
with marvellous crescent moon,  
[who is] of the character of nectar,  
who comes to rest within his  
own pure consciousness, [dissolving]  
the entirety of the circle of  
categories [or the paths or adhvan].



ॐ



जयवर्धन

**JAYAVARDDHANA**

जयवर्द्धनः सुखर्द्धिं वर्धयतात्पूर्णचन्द्रविशदगतिः ।

आप्याययति जगद्यः स्वशक्तिपातामृतासारैः ॥

*jayavarddhanaḥ sukharddhiṃ  
vardhayatāt pūrṇacandraviśadagatiḥ ।*

*āpyāyayati jagad yaḥ  
svaśaktipātāmṛtāsāraiḥ ॥*

**M**ay Jayavarddhana,  
who is in the state [of fullness  
comparable to] the full moon,  
who saturates the world with  
the shower of the nectar of the  
emission of the potencies that  
are inherent with him: may he  
increase happiness and perfection.



# ॐ



बल

**BALA**

यो योगिनीप्रियतया तिरोहितिव्यपगतिक्रमं जगताम्।  
प्रबलीकरोति बलतो बलाय तस्मै बलिं यामः ॥

*yo yoginīpriyatayā tirohitivyapa-  
gaticramam jagatām ।  
prabalīkaroti balato balāya  
tasmai baliṃ yāmaḥ ॥*

**L**et us offer ourselves  
to Bala, who, by being loved  
by Yoginīs, forcefully empowers  
the success of the removal  
of the concealment  
of the world.



# ॐ



## अतिबल

## ATIBALA

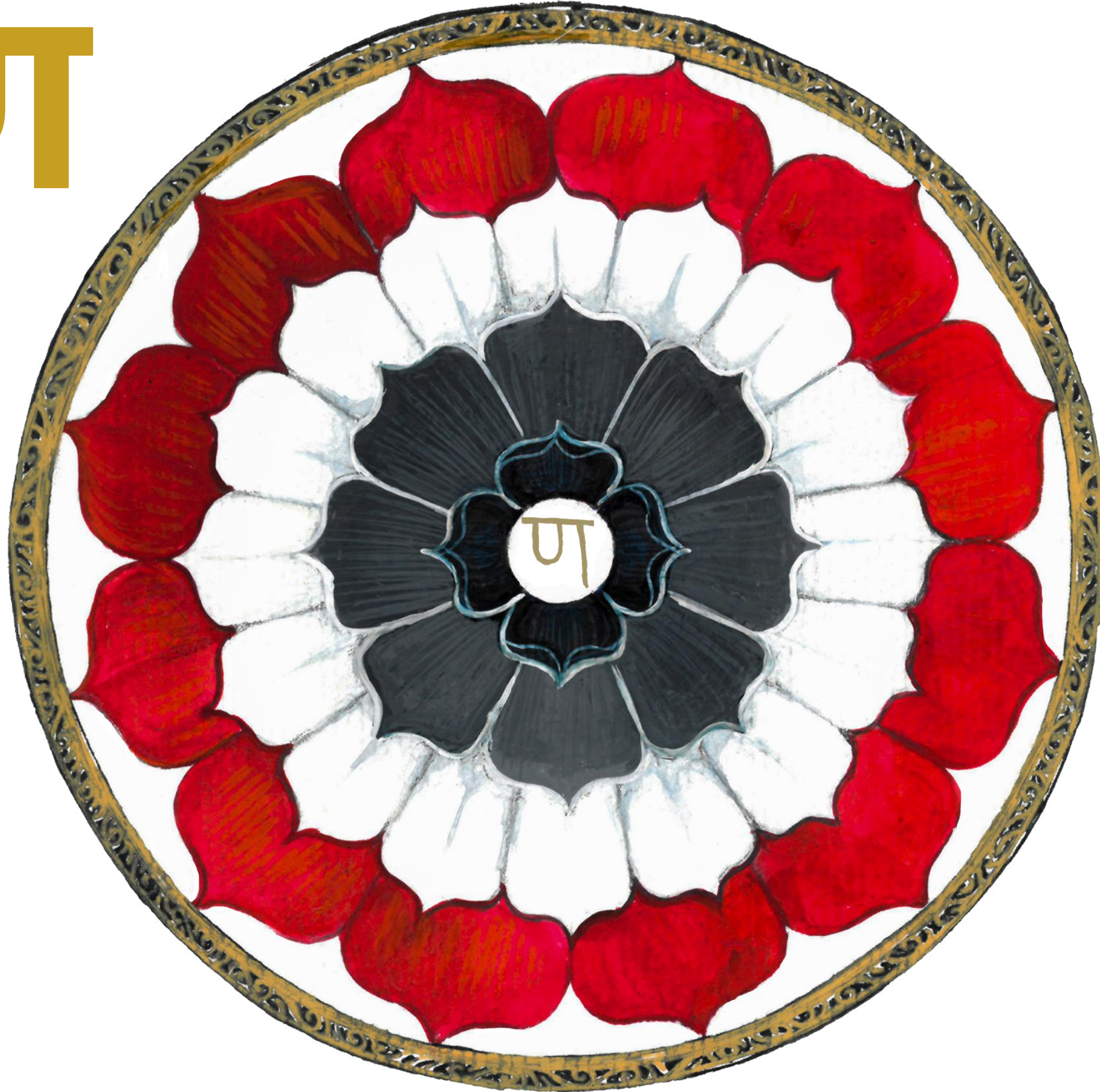
यः परमेशसपर्याक्रियोपदेशाङ्कुशेन भवकरिणम् ।  
कृतवानतिबलमतिबलमस्मि नतः फणभृदाभरणम् ॥

*yaḥ paramēśasaparyākriyo-  
padeśāṅkuśena bhavakariṇam ।  
kṛtavān atibalam atibalam asmi  
nataḥ phaṇabhṛdābharaṇam ॥*

**I** surrender to Atibala,  
who subdues the world of  
becoming. [He is] ornamented  
with snakes, and like a wild  
elephant [is taught] by use of  
the goad, instructs the kriyās  
of worshipping the supreme Lord.



# ॐ



बलभद्र

**BALABHADRA**

प्रणमामि निखिलपाशप्रवाहसंभेदभेदबलभद्रम् ।

बलभद्रं प्राणाश्वप्रचारचातुर्यपूर्णबलम् ॥

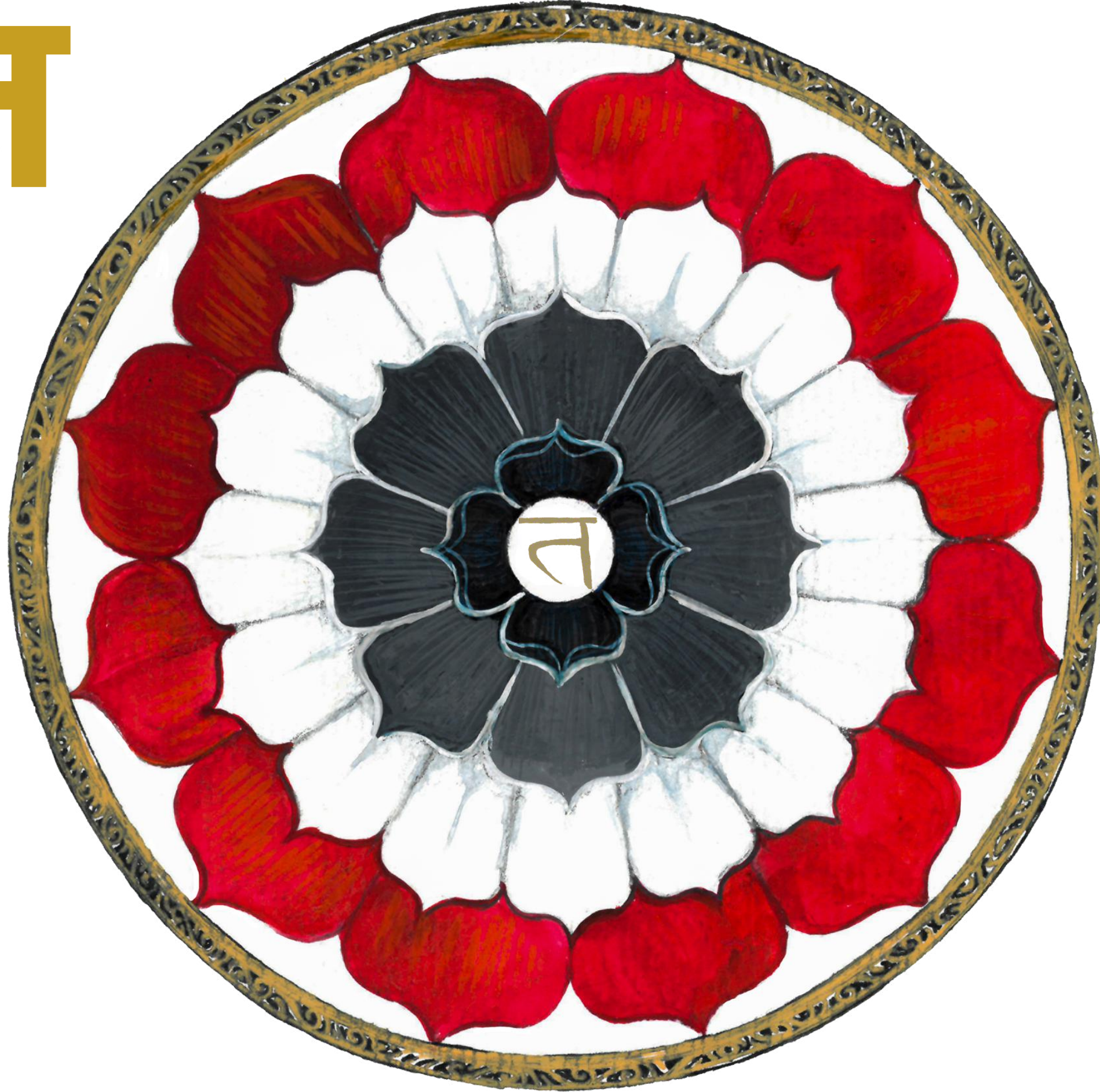
*praṇamāmi nikhilapāśapravāha-*  
*saṁbhedabhedabalabhadram ।*

*balabhadraṁ prāṇāśvapracāra-*  
*cāturypūrṇabalam ॥*

**I** surrender to Balabhadra,  
who is [like] a mighty bull in  
destroying the different courses of  
all fetters, and [who] is imbued  
with strength due to his skill in  
controlling the horses of prāṇa.



# त



बलप्रद

**BALAPRADA**

निजशक्तिजनितकर्मप्रपञ्चसञ्चारचातुरीविभवम् ।

भवतरणबलप्रदतां समावहन्तं बलप्रदं नौमि ॥

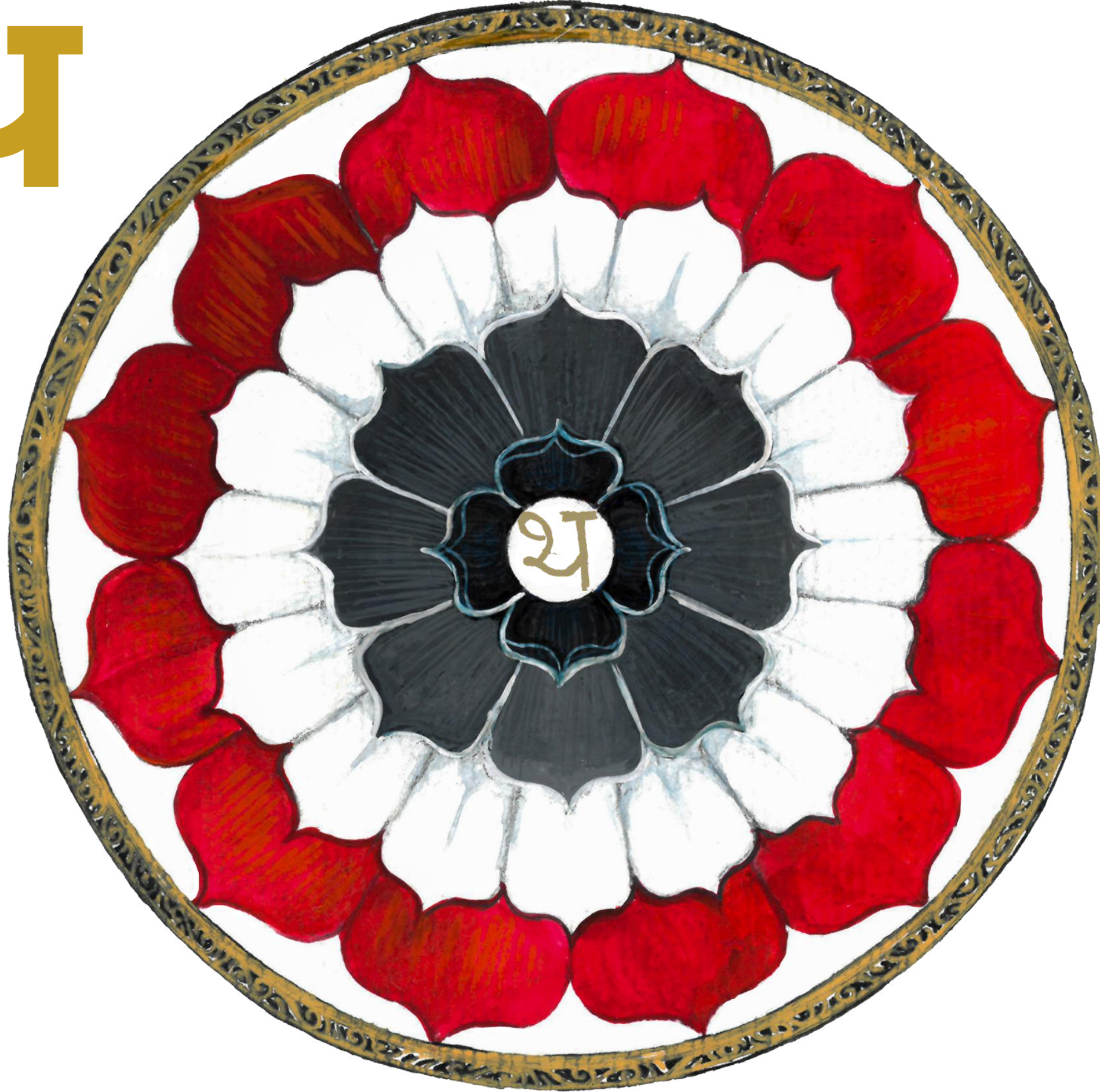
*nijaśaktijanitakarmaprapañca-  
sañcāracāturīvibhavam ।*

*bhavataraṇabalapradatāṃ samāvahantaṃ  
balapradaṃ naumi ॥*

**I** surrender to Balaprada,  
who procures prosperity by  
channeling skills over prapañca born  
of the acts of one's potencies, and who  
bestows strength to cross over  
[the cycles of] becoming.



# थ



## बलावह

## BALĀVAHA

ऋतधामानमनन्तं बलावहं तं बलावहं वन्दे ।  
जगदिदममन्दमखिलं स्वमहिम्ना योऽनुगृह्णाति ॥  
*ṛtadhāmānam anantaṃ balāvahaṃ  
taṃ balāvahaṃ vande ।  
jagad idam amandam akhilaṃ  
svamahimnā yo'nugṛhṇāti ॥*

**I** surrender to Balāvaha,  
the bestower of strength, who is  
[like] Ananta in upholding truth  
[like Ananta when carrying Lord Viṣṇu],  
and who upholds this entire  
vibrant world with his own glory.



८



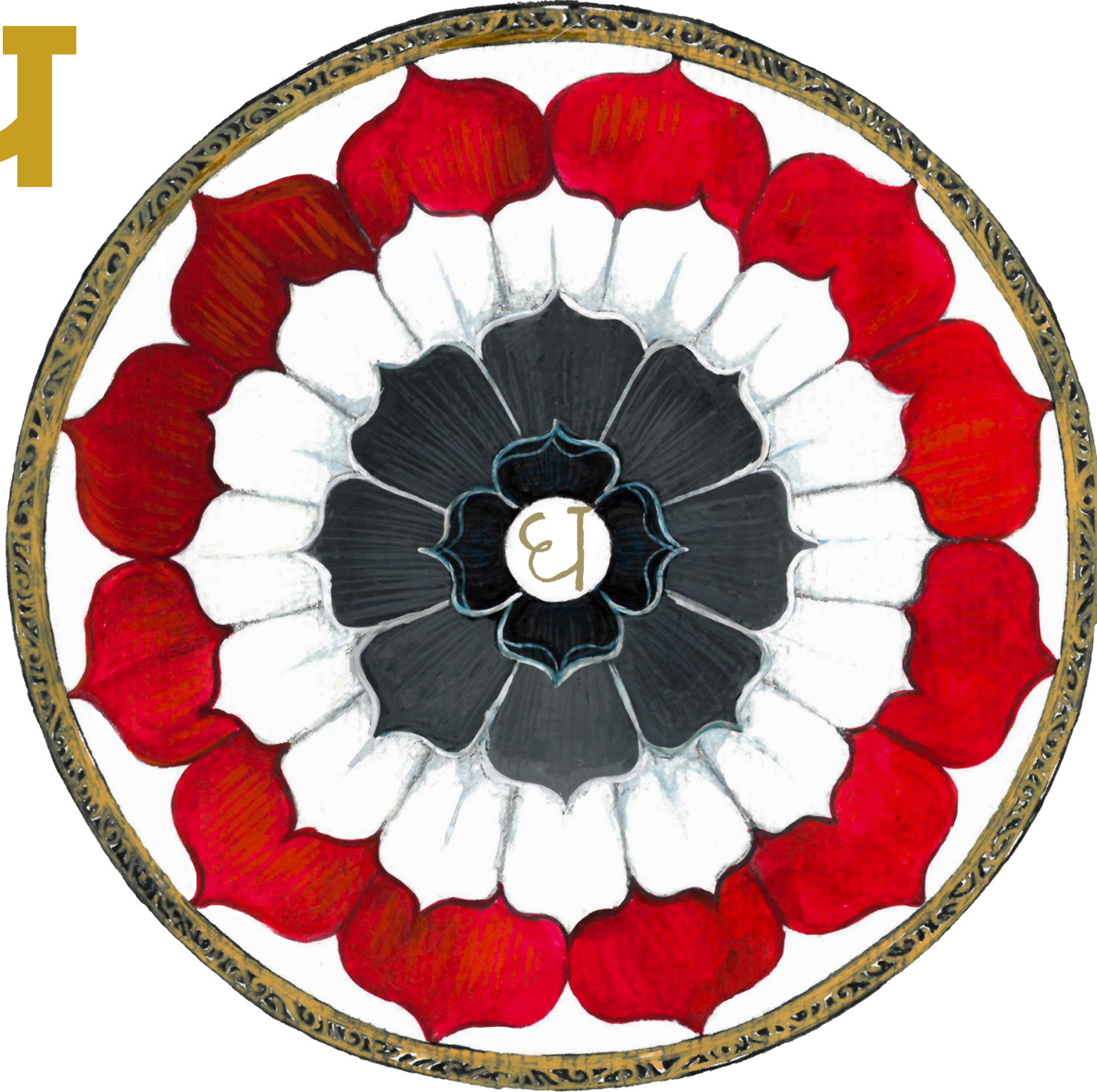
## बलवान् BALAVĀN

भवभेदविभवसंभवसंभेदविभेदबलवन्तम् ।  
बलवन्तं नौमि विभुं दारुणरूपग्रहाग्रहतः ॥  
*bhavabhedavibhavasam̐bhava-  
sam̐bhedavibhedabalavantam ।  
balavantam̐ naumi vibhum̐  
dāruṇarūpagrahāgrahataḥ ॥*

**I** surrender to the  
all-encompassing Balavān,  
who is powerful in associating  
and dissociating, and creating  
and destroying difference in the  
world by means of assuming  
and rejecting horrific manifestations.



# ध



## बलदाता

## BALADĀTĀ

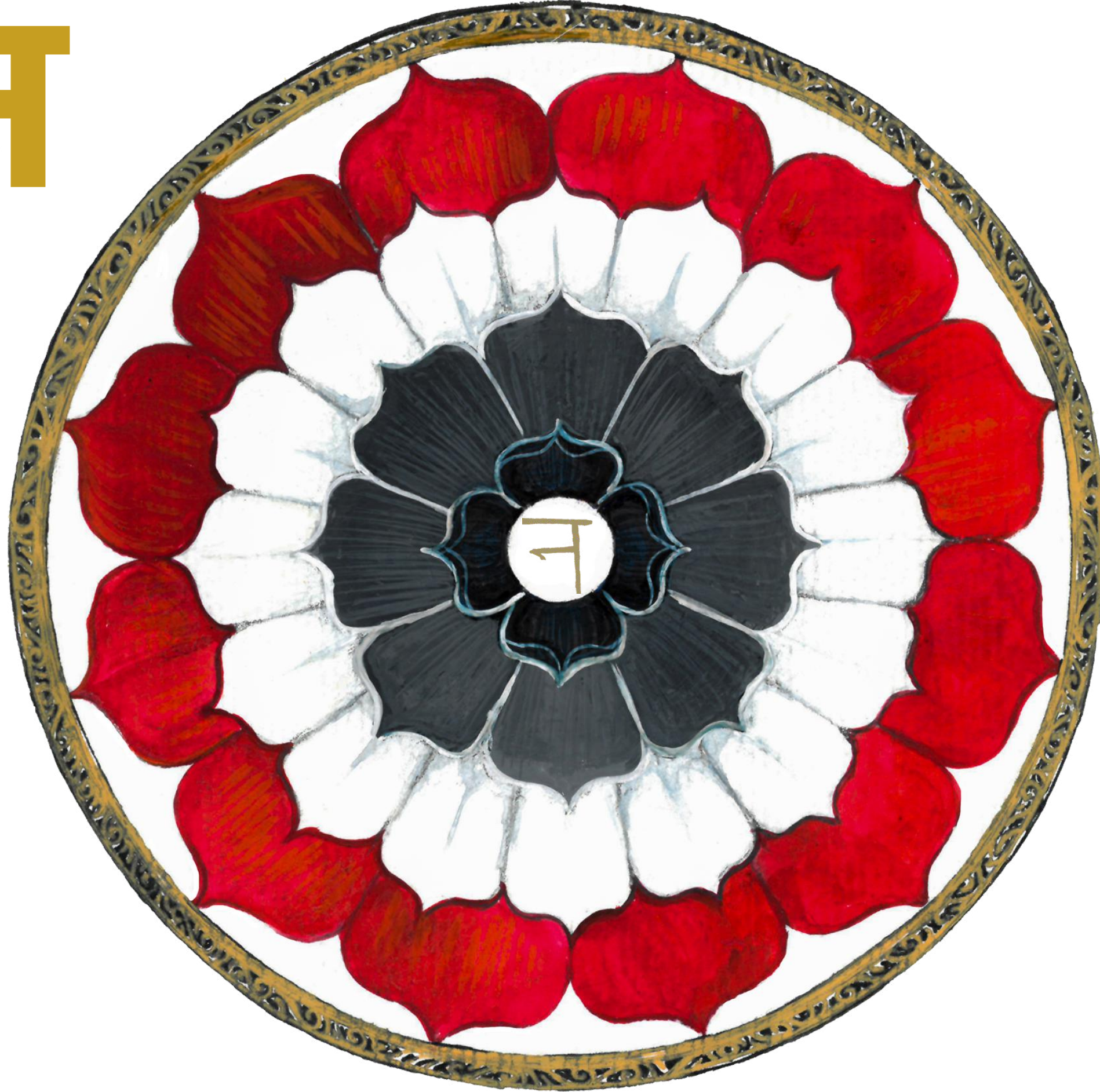
जयति विभुर्बलदाता मूढजनाश्वासदायि येन वपुः ।  
बहिराद्यन्तवदपि मध्यशून्यमुल्लासितं सततम् ॥

*jayati vibhur baladātā  
mūḍhajanāśvāsadāyi yena vapuḥ ।  
bahirādyantavadapi madhyaśūnya-  
mullāsitaṃ satatam ॥*

**V**ictorious is the  
empowering Baladāṭṛ who  
gives hope [even] to ignorant  
beings. He has manifest  
his form even in the empty  
state in the middle [of the  
path of prāṇa], just like inside  
[the mind] or outside.



# न



## बलेश्वर BALEŚVARA

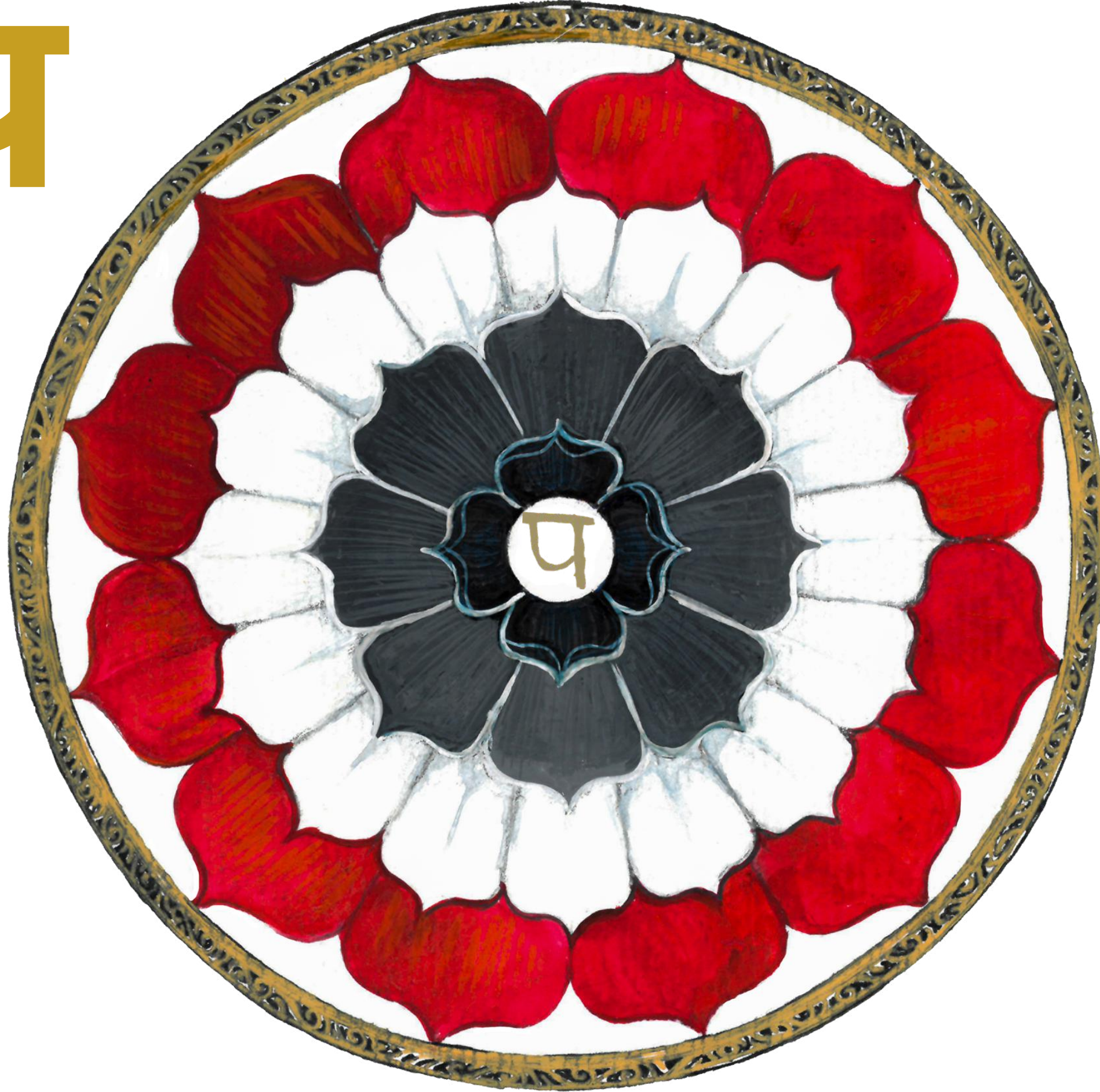
भेदप्रथाविलापनबलेश्वरं तं बलेश्वरं वन्दे ।  
यः सकलाकलयोरपि मितात्मताया निषेधमादद्ध्यात् ॥

*bhedaprathāvilāpanabaleśvaram  
taṁ baleśvaram vande ।  
yaḥ sakalākalayorapi mitātmatāyā  
niṣedham ādadhyāt ॥*

*I surrender to Baleśvara,  
the mighty lord of dissolving  
the manifestation of difference,  
who applies rejection of the  
state of self-limitation for both  
sakala and niṣkala beings.*



प



नन्दन

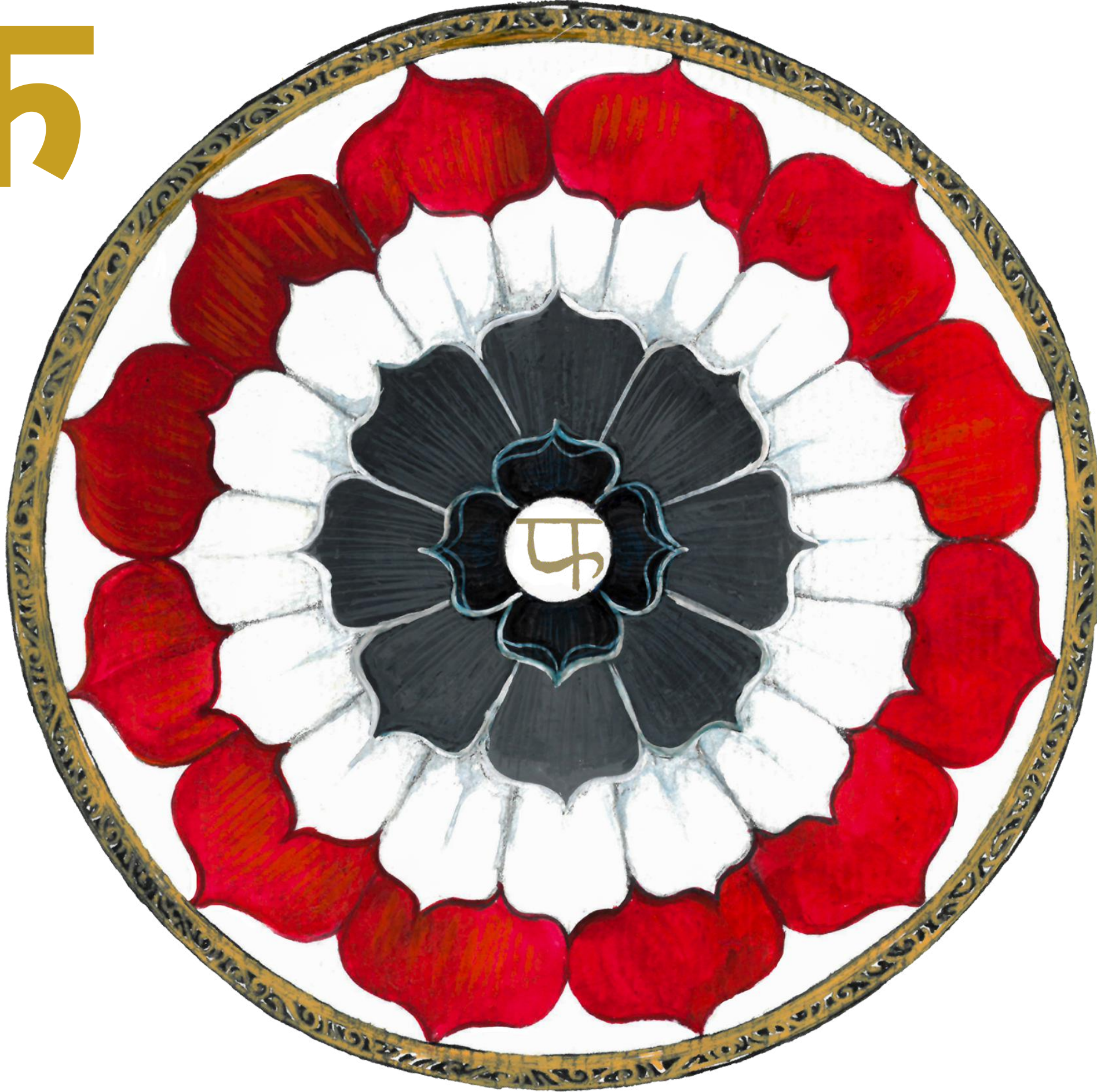
NANDANA

दुर्वृत्तजनकुसंस्कृतिसंहरणव्यावृतास्यतां दधतम् ।  
देवममन्दं वन्दे वन्दनमानन्दनं जगताम् ॥  
*durvṛttajanakusamṣkṛtisamhara-  
ṇavyāvṛtāsyatām dadhatam ।  
devam amandaṁ vande vandanam  
ānandanam jagatām ॥*

**I** surrender to the vibrant  
Lord [Nandana], the bestower of  
bliss to the world that takes  
his refuge, who has fully opened  
his mouth to destroy the  
saṃskāras of those who are  
engaged in sinful acts.



# फ



## सर्वतोभद्र

### SARVATOBHADRA

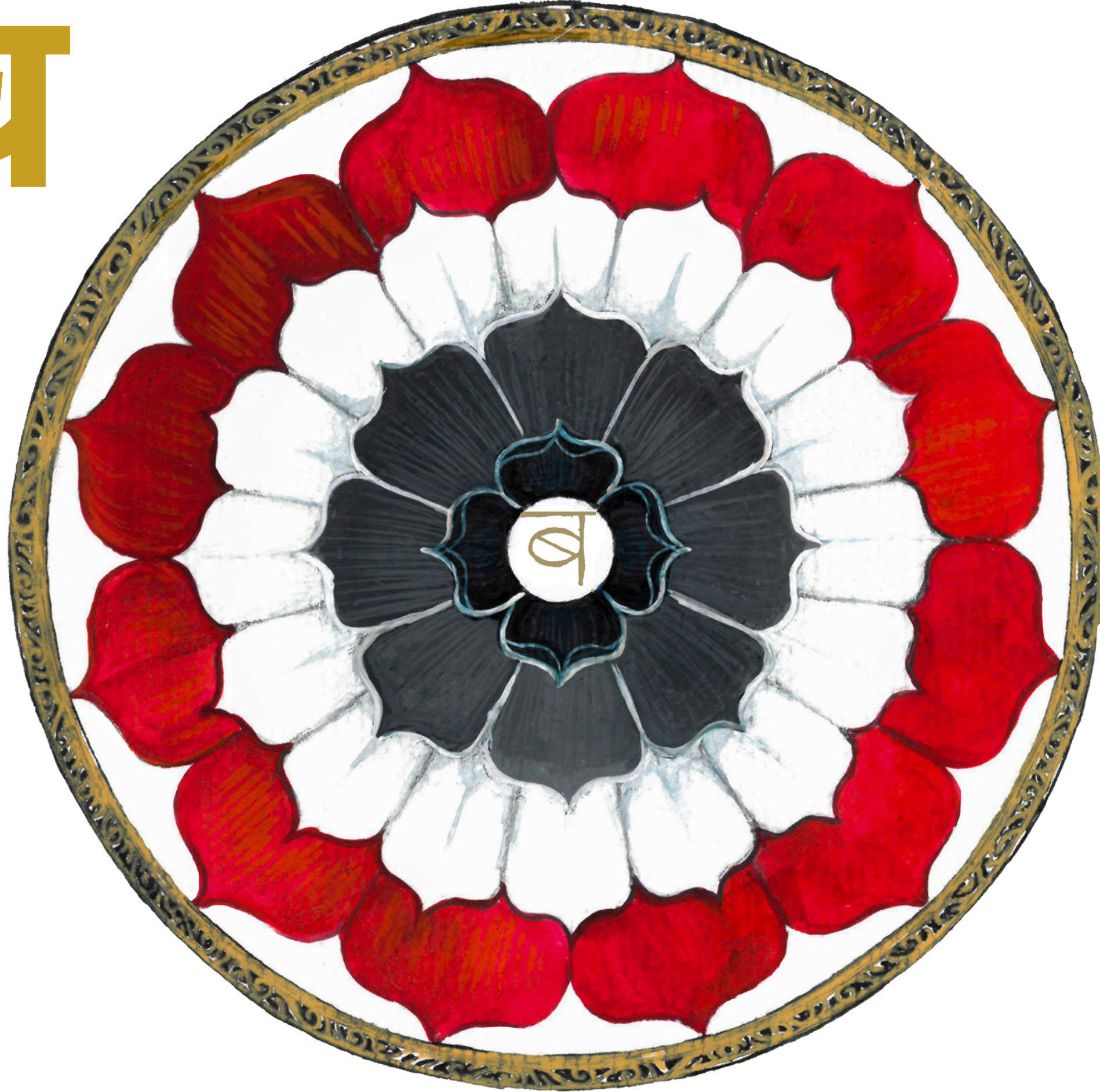
आस्थाय भैरववपुर्निजकृतेः संविभागेन ।  
विदधातु वः स भद्रं सर्वत इह सर्वतोभद्रः ॥

*āsthāya bhairavavapur  
nijakṛteḥ samvibhāgena ।  
vidadhātu vaḥ sa bhadraṃ  
sarvata iha sarvatobhadraḥ ॥*

**M**ay Sarvatobhadra  
grant us prosperity from all  
around by [he] who differentiates  
his creation [or maintains difference],  
while being situated in the  
[transcendent] form of Bhairava.



# ब



## भद्रमूर्ति

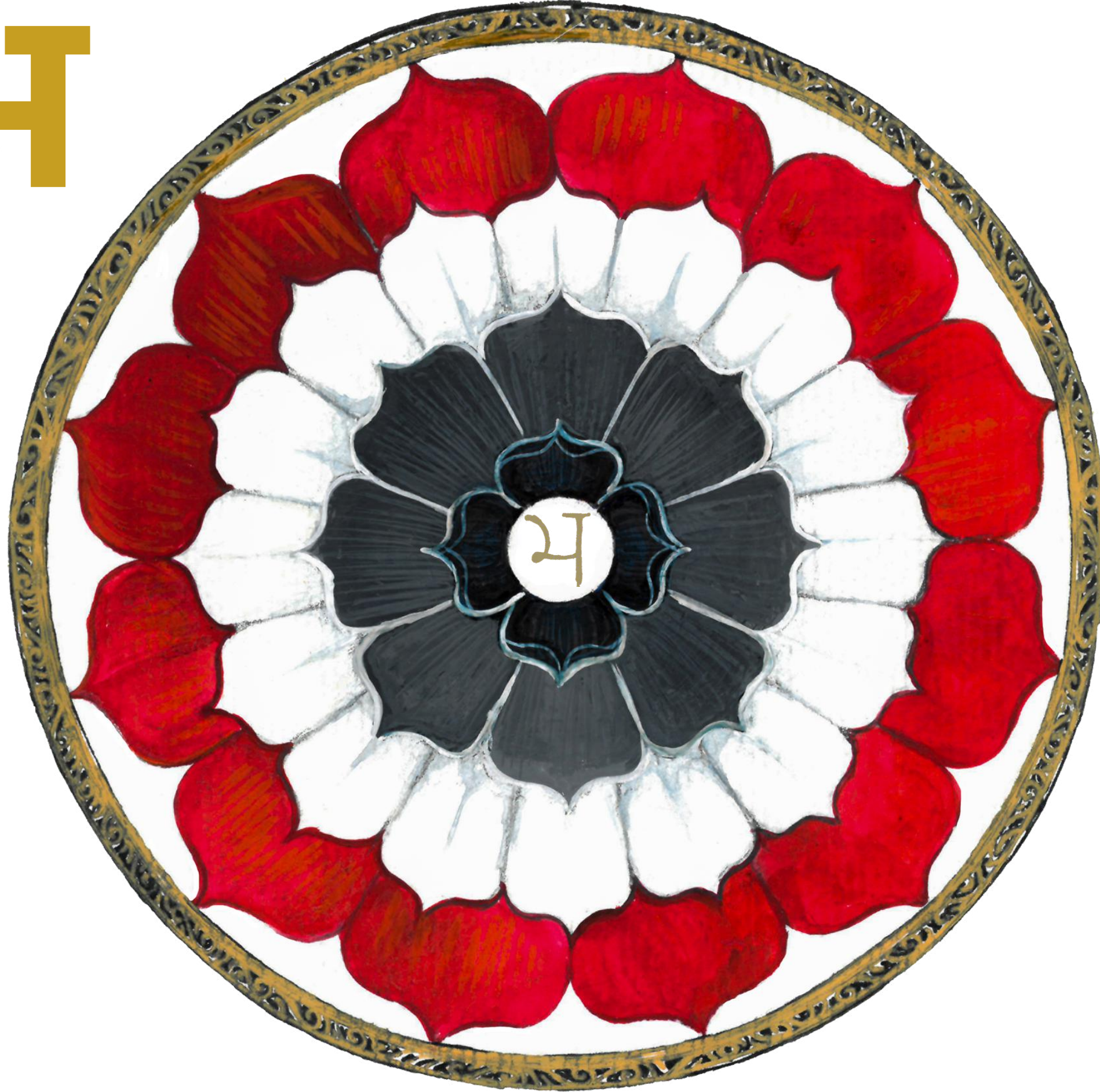
## BHADRAMŪRTI

यः परमामृतकुम्भे धाम्नि परे योजयेद्गतासुमपि ।  
जगदात्मभद्रमूर्तिर्दिशतु शिवं भद्रमूर्तिर्वः ॥  
*yaḥ paramāmṛtakumbhe dhāmnī  
pare yojayed gatāsum api ।  
jagadātmabhadramūrtirdiśatu  
śivaṁ bhadramūrtir vaḥ ॥*

**M**ay the auspicious image  
of Bhadramūrti grant us grace.  
[He represents] the essential nature  
of the world, who unites even the  
dead ones to the pitcher of  
[his] supreme nectar.



# भ



## शिवप्रद

### ŚIVAPRADA

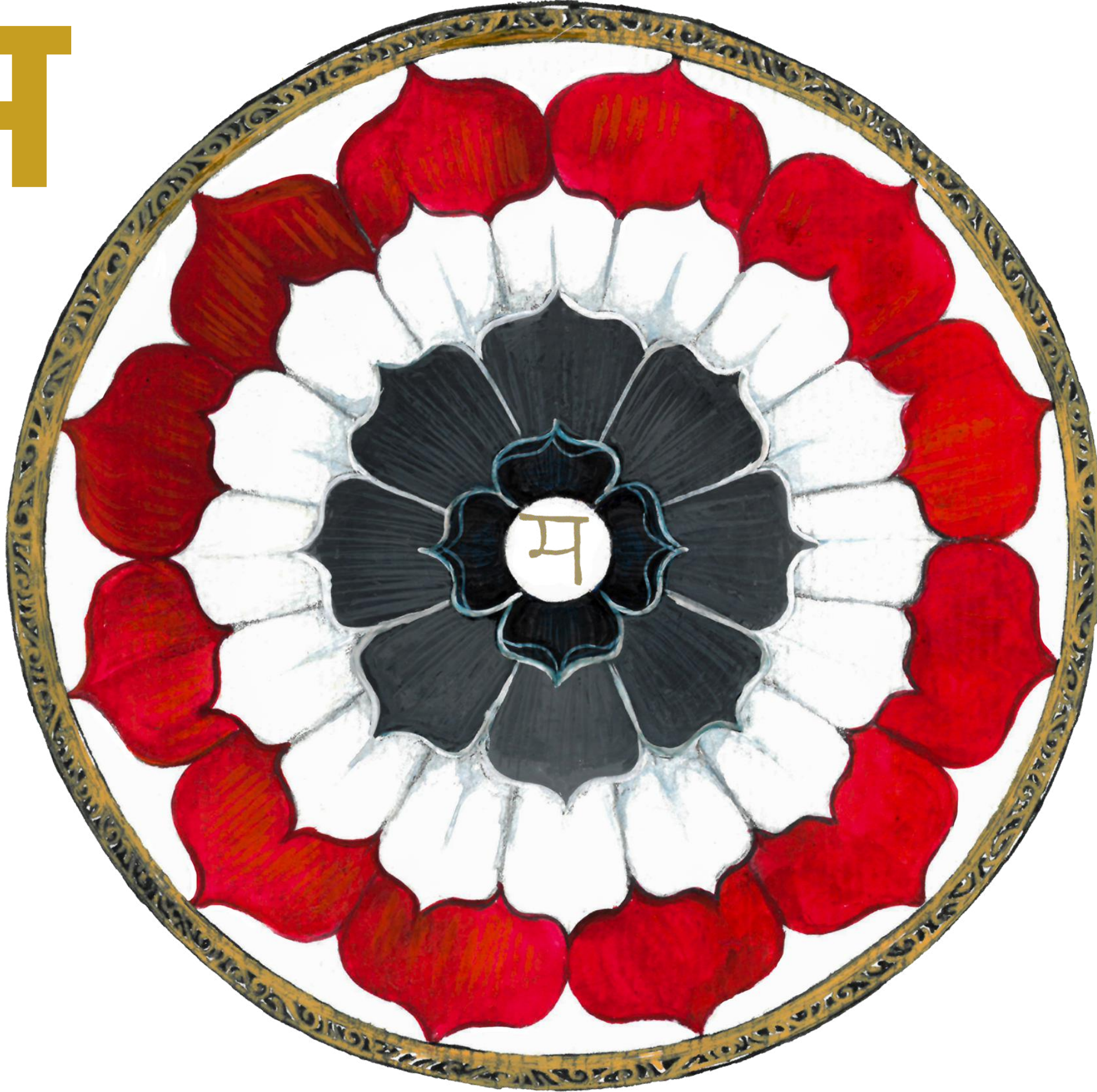
भीममधिष्ठाय वपुर्भवमभितो भावयन्निव यः ।  
प्रभवति हृदि भक्तिमतां शिवप्रदोऽसौ शिवोऽस्तु सताम् ॥

*bhīmam adhiṣṭhāya vapur  
bhavam abhito bhāvayann iva yaḥ ।  
prabhvati hṛdi bhaktimatām  
śivaprado 'sau śivo'stu satām ॥*

**M**ay Śivaprada bestow  
auspiciousness to all virtuous  
people. While appearing as  
the world [of transmigration and]  
by assuming a fearsome form,  
he manifests in the hearts of  
those who are filled with devotion.



# स



## सुमनस् SUMANAS

भवति यदिच्छावशतः शिवपूजा विश्वलाञ्छनं विश्वक् ।

विश्वं जयति स सुमनाः प्रपन्नजनमोचने सुमनाः ॥

*bhavati yadicchāvaśataḥ śivapūjā*

*viśvalāñchanam viśvak ।*

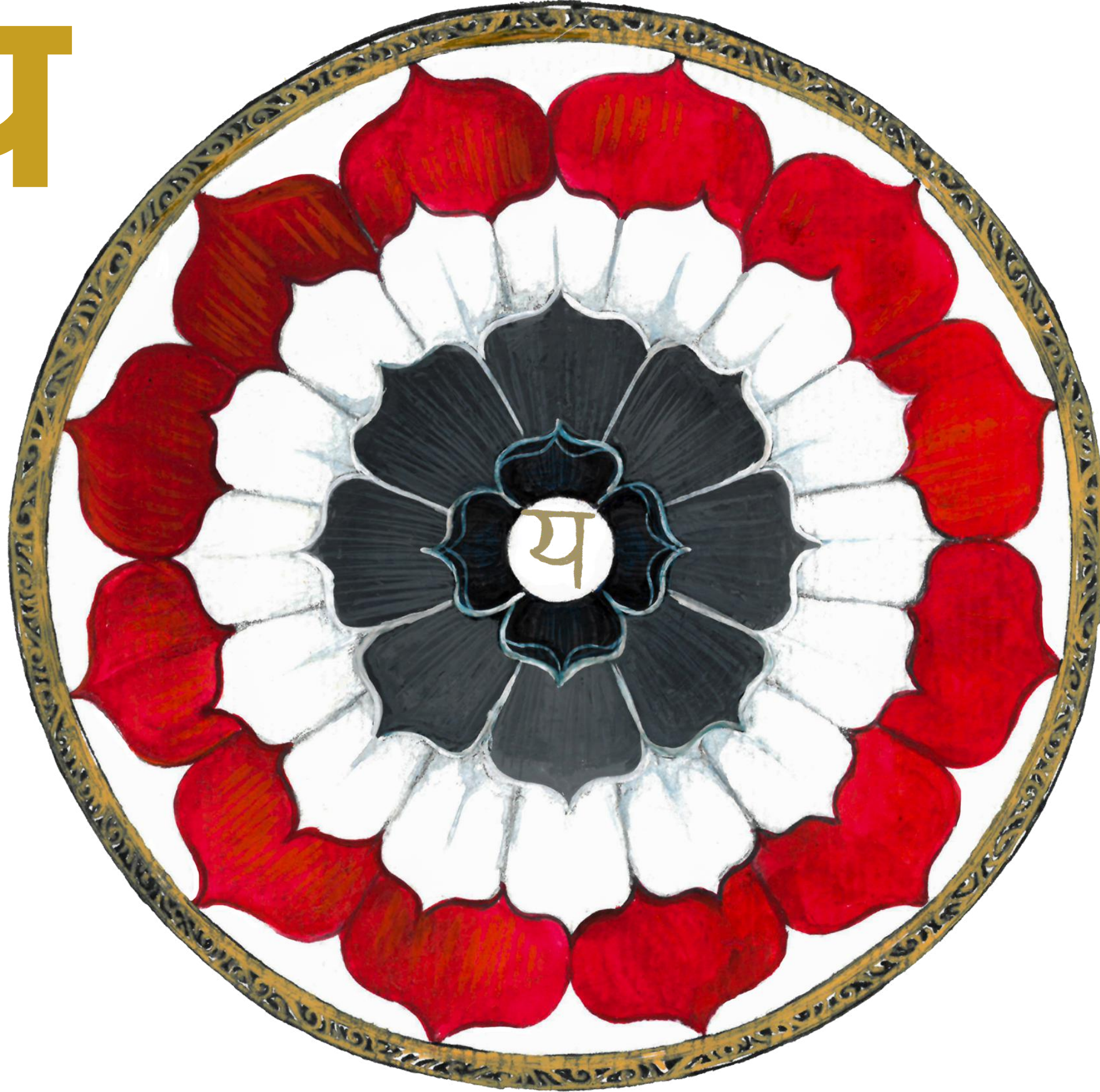
*viśvam jayati sa sumanāḥ*

*prapannajanamocane sumanāḥ ॥*

**V**ictorious of the world  
is Sumanas who is pleased  
to liberate the beings who  
are suffering. It is under his  
will that the worship of  
Śiva is possible, [the worship  
that makes] the complete  
blueprint of the world possible.



# य



## स्पृहण

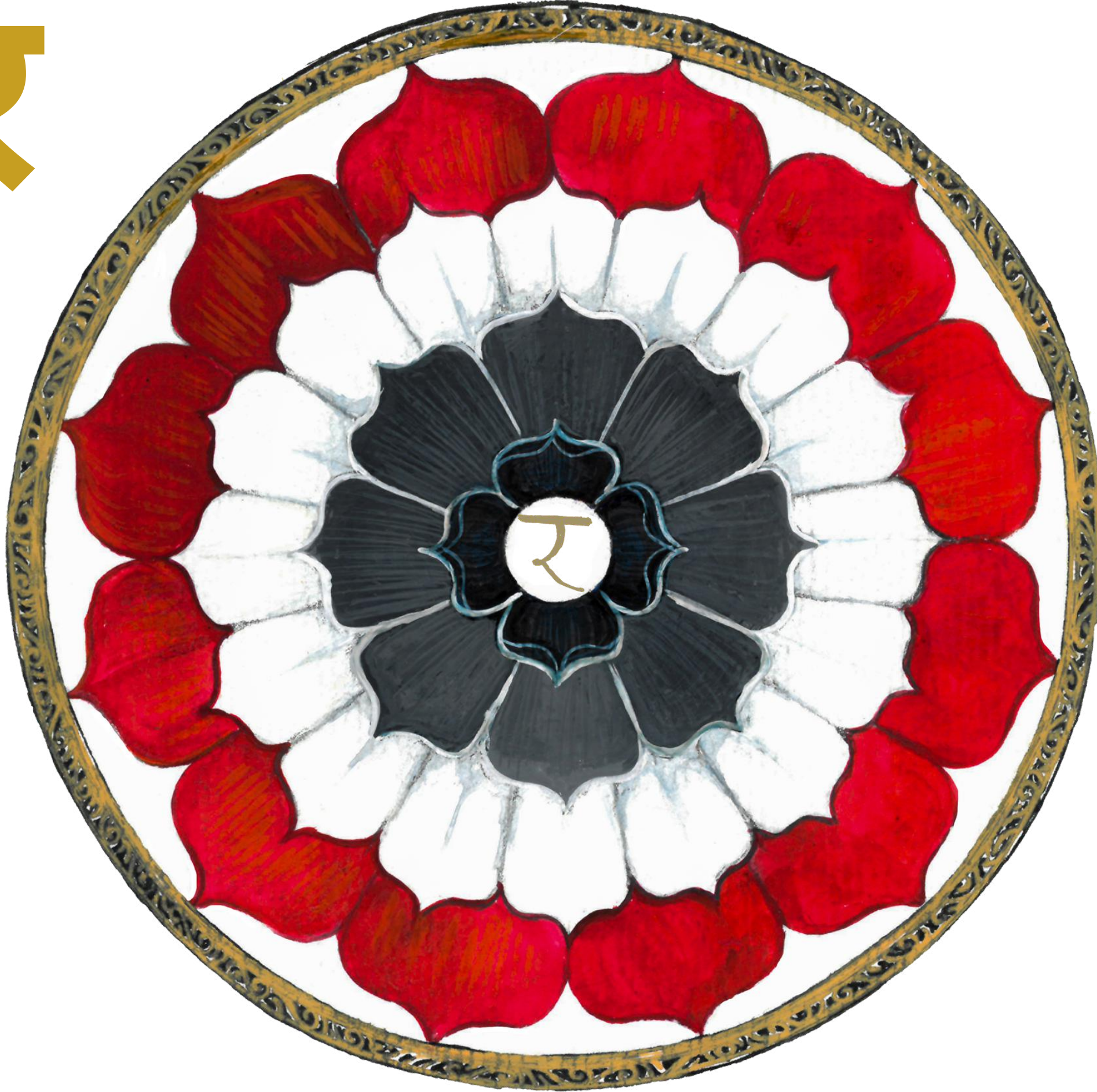
## SPRHAṆA

देवं चक्रव्योमग्रन्थिगमाधारनाथमजम् ।  
अपि परसंविद्रूढैः स्पृहणीयं स्पृहणमस्मि नतः ॥  
*devaṃ cakravyomagranthi-  
gamādhāranātham ajam ।  
api parasamvidrūḍhaiḥ sprhaṇīyaṃ  
sprhaṇam asmi nataḥ ॥*

**I** surrender to Sprhaṇa,  
one desired for being established  
in absolute consciousness, who  
is birthless and is the Lord of the  
wheels (cakra), the empty space (vyoma),  
joints (granthi), channels (gama),  
and [sixteen] locations (ādhāra).



र



दुर्ग

**DURGA**

समयविलोपविलुम्पनभीमवपुः सकलसम्पदां दुर्गम् ।

शमयतु निर्गलं वो दुर्गमभवदुर्गतिं दुर्गः ॥

*samayavilopavilumpanabhīmavapuh*

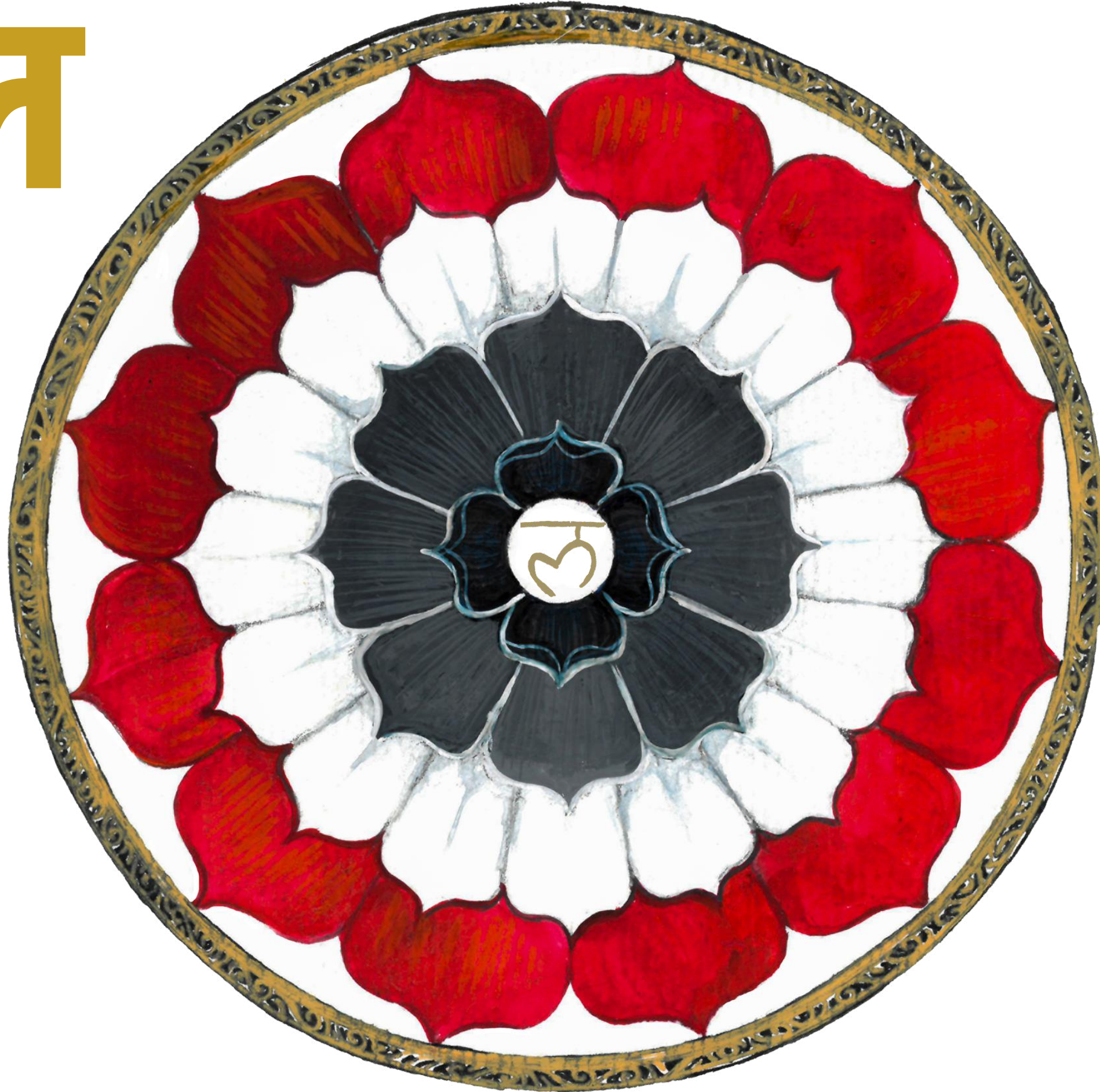
*sakalasam̐padām durgam ।*

*śamayatu nirargalam̐ vo durgama-  
bhavadurgatiṁ durgah̐ ॥*

**M**ay Durga freely  
pacify the unsurpassable distress  
of [those] coming into being [or  
being in samsara], who is the fortress  
of all prosperities, who assumes a  
ferocious body in order to destroy  
any transgression in maintaining  
the order [of Bhairava's worship].



# ल



भद्रकाल

**BHADRAKĀLA**

भद्राणि महाकालः कलयतु वः सर्वकालमतुलगतिः ।  
अकुलपदस्थोऽपि हि मुहुः कुलपदमभिधावतीह प्रसभम् ॥

*bhadrāṇi mahākālaḥ kalayatu  
vaḥ sarvakālam atulagatiḥ ।  
akulapadastho 'pi hi muhuḥ  
kulapadamabhidhāvatīha prasabham ॥*

**M**ay Mahākāla,  
[who has] incomparable  
speed, accomplish [all] virtues.  
While being seated in the  
state of Akula, [he] suddenly  
and forcefully rushes here  
to the state of Kula.



# व



## मनोनुग MANONUGA

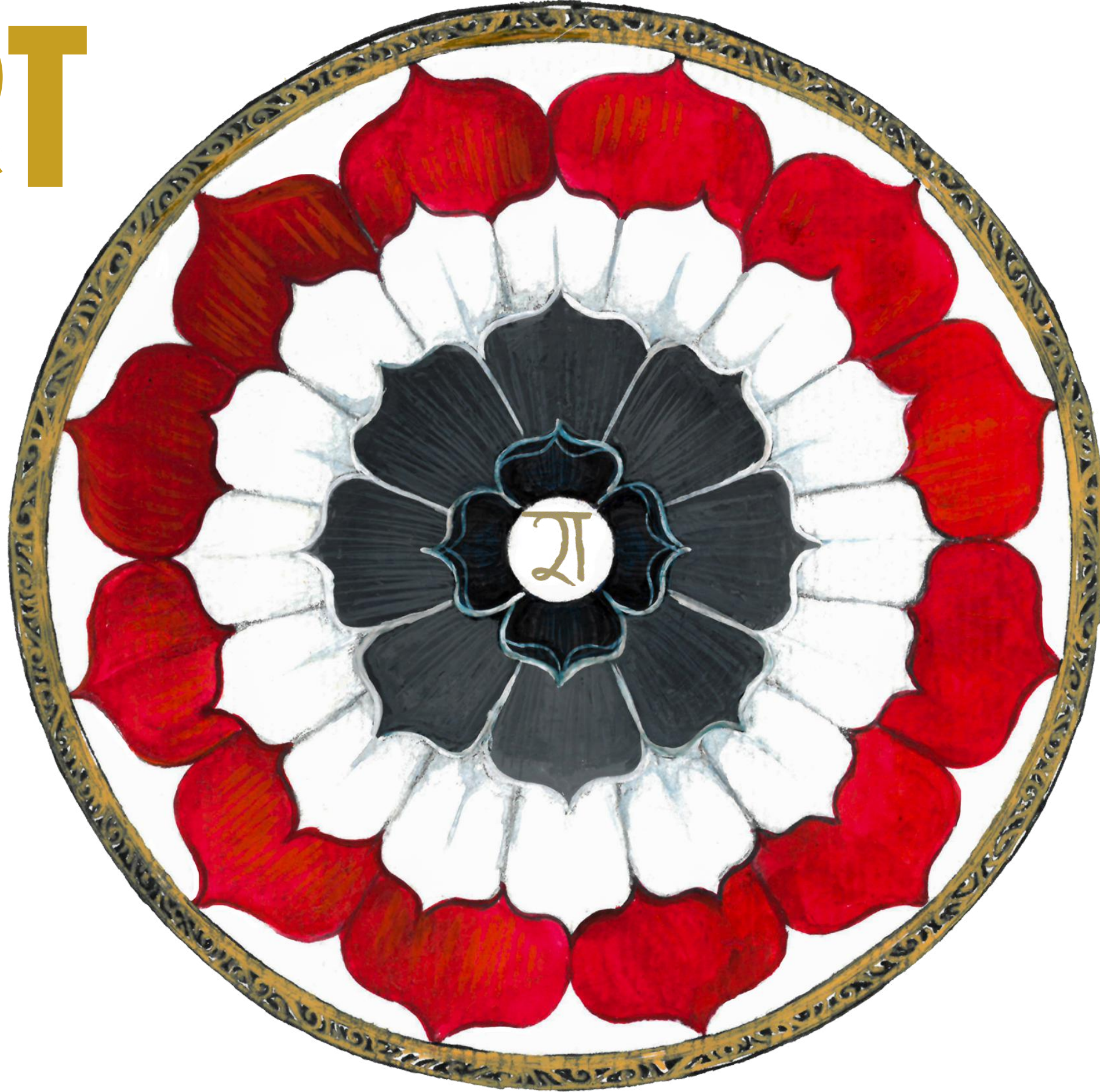
सहजपरामर्शात्मकमहावीर्यसौधधौततनुम् ।  
अभिमतसाधकसाधकमनोनुगं तं मनोनुगं नौमि ॥

*sahajaparāmarśātmakamahāvīrya-  
saudhadhautatanum।  
abhimatasādhakasādhakamanonugam  
tam manonugam naumi ॥*

**I** surrender to Manonuga,  
the one who follows the  
mind of the practitioners [in]  
accomplishing what is desirable,  
the one whose body is  
cleansed with the nectar of  
great vigor of inborn  
recognition [of the self].



# श



## कौशिक

## KAUŚITA

विद्यामायाप्रकृतित्रिप्रकृतिकमध्वसप्तकारमिदम् ।  
विश्वत्रिशूलमभितो विकासयज्जयति कौशिकः शम्भुः ॥

*vidyāmāyāprakṛtikam  
adhvasaptakāramidam ।  
viśvatriśūlam abhito vikāsayañ  
jayati kauśikaḥ śambhuḥ ॥*

**V**ictorious is the benevolent  
Kauśika who spreads the trident  
of the form of the world. [He has  
the] threefold nature of vidyā,  
māyā, and prakṛti and the form  
of sevenfold courses [of the lotuses,  
wheels, and the empty voids  
when drawing maṇḍalas].



ष



काल

KĀLA

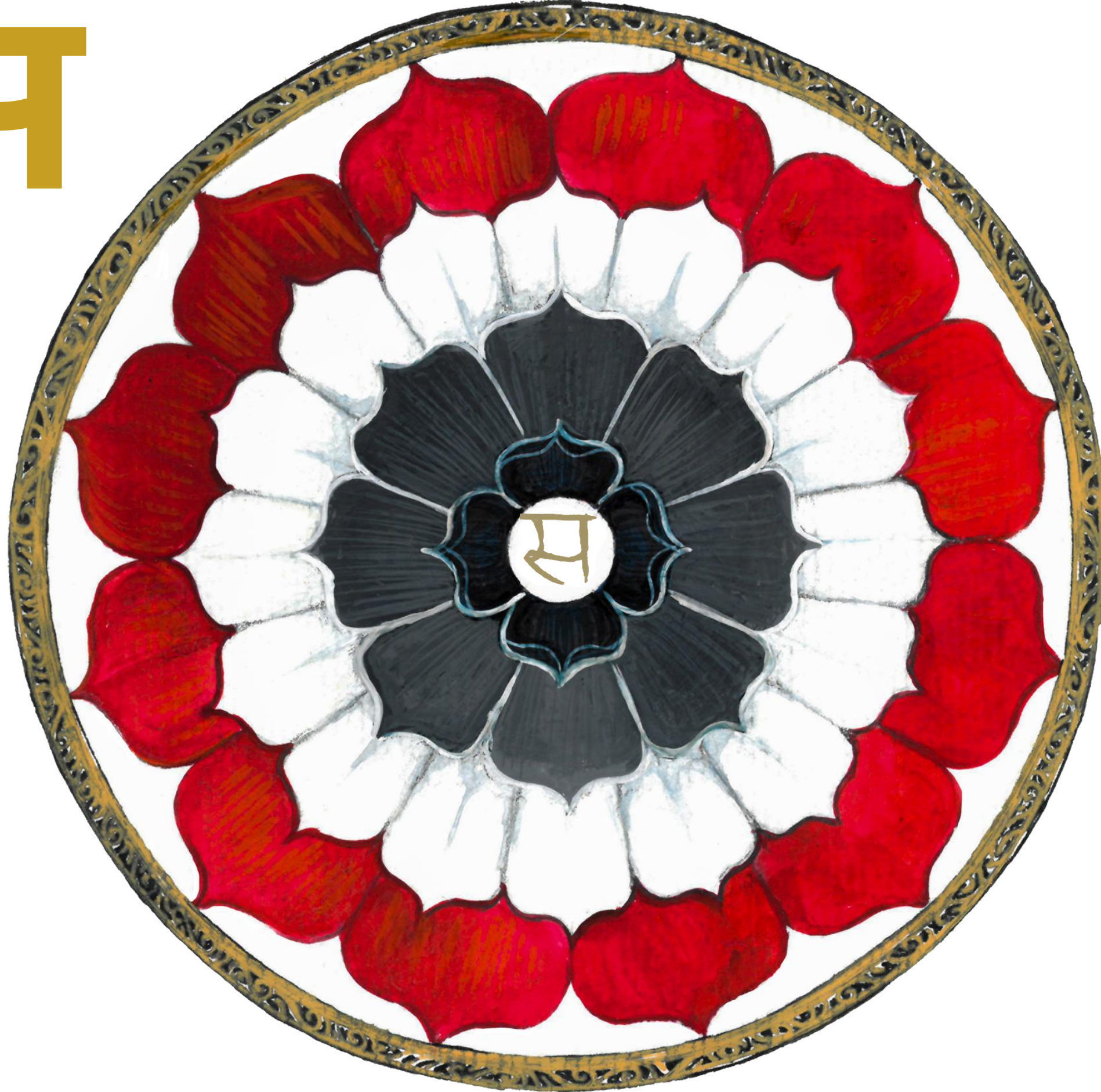
शुद्धाशुद्धाध्वभिदा द्विगहरं मुद्रयत्यशेषजगत् ।  
संविद्रूपतया यः कलयतु स किल्बिषं सतां कालः ॥

*śuddhāśuddhādhvabhidā dvigaharam  
mudrayaty aśeṣajagat ।  
saṁvidrūpatayā yaḥ kalayatu  
sa kilviṣaṁ satāṁ kālaḥ ॥*

**M**ay [Lord] Kāla,  
who delimits the defects of  
the virtuous people, mark the  
world that is divided into twofold  
caves of the form of pure and  
impure courses [found within]  
the form of pure consciousness.



# स



## विश्वेश VIRŚVAŚA

परमानन्दसुधानिधिरुल्लसदपि बहिरशेषमिदम् ।  
विश्रमयन्परमात्मनि विश्वेशो जयति विश्वेशः ॥  
*paramānandasudhānidhir ullasad api  
bahir aśeṣam idam ।  
viśramayan paramātmāni viśveśo  
jayati viśveśaḥ ॥*

**V**ictorious is Viśveśa,  
the Lord of the world, the ocean  
of nectar of the supreme bliss, who,  
even while the entirety of this [world]  
is manifesting outside, causes [it]  
to rest in the absolute self [or  
Bhairava consciousness].



# ह



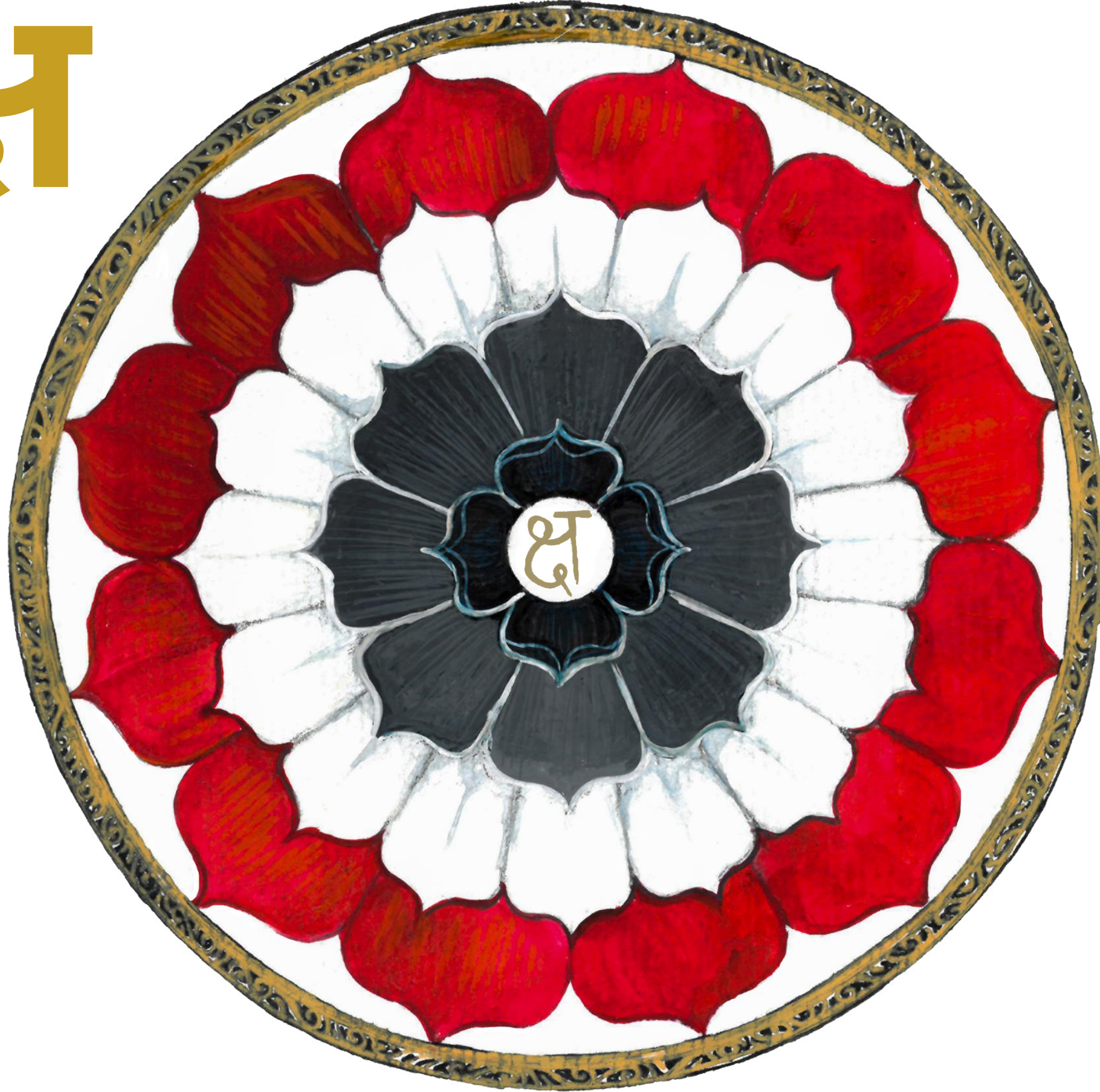
## सुशिव SUŚIVA

सुशिवः शिवाय भूयाद्भूयोभूयः सतां महानादः ।  
यो वहिरुल्लसितोऽपि स्वस्माद्रूपान्न निष्क्रान्तः ॥  
*suśivaḥ śivāya bhūyād bhūyobhūyaḥ  
satām mahānādaḥ ।  
yo vahir ullasito 'pi svasmād  
rūpān na niṣkrāntaḥ ॥*

**M**ay Suśiva be for  
benevolence, who [manifests]  
again and again as the great  
sound of the virtuous ones, and  
even when expressed outside,  
He has not abandoned  
his essential nature.



# क्ष



## कोप

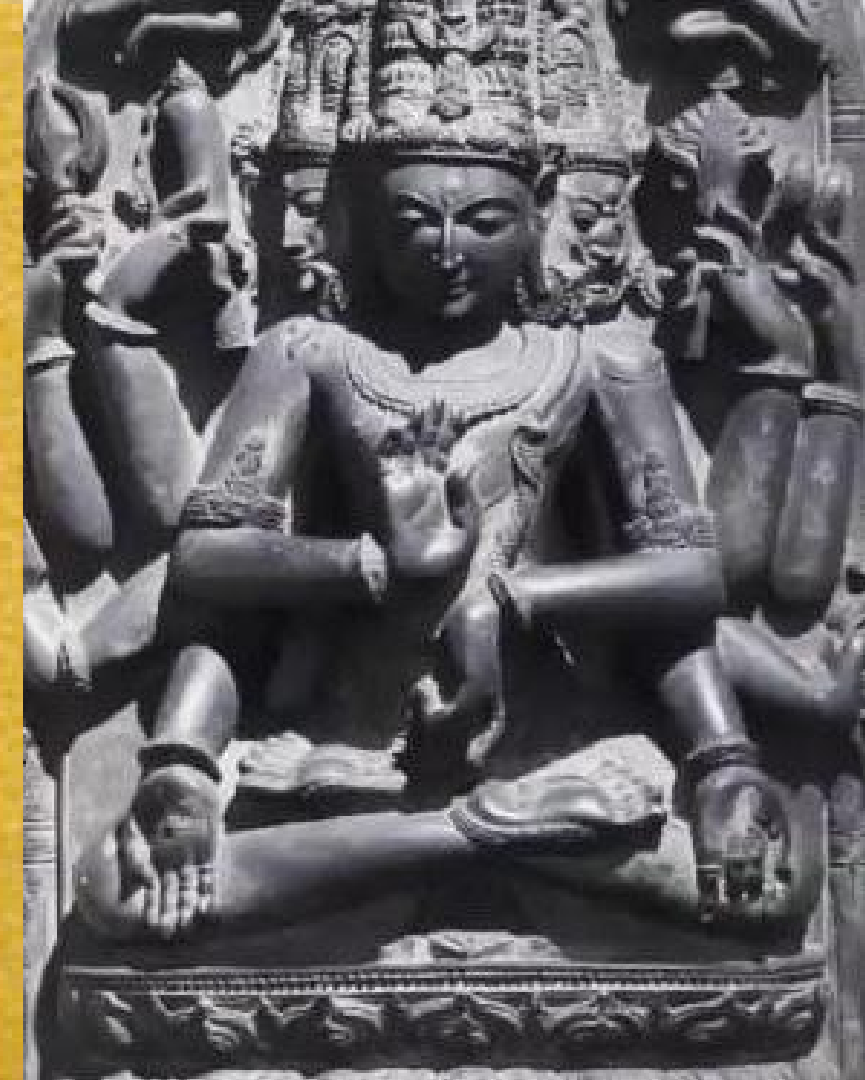
## KOPA

यः किल तैस्तैर्भेदैरशेषमवतार्य मातृकासारम् ।  
शास्त्रं जगदुद्धर्ता जयति विभुः सर्ववित्कोपः ॥

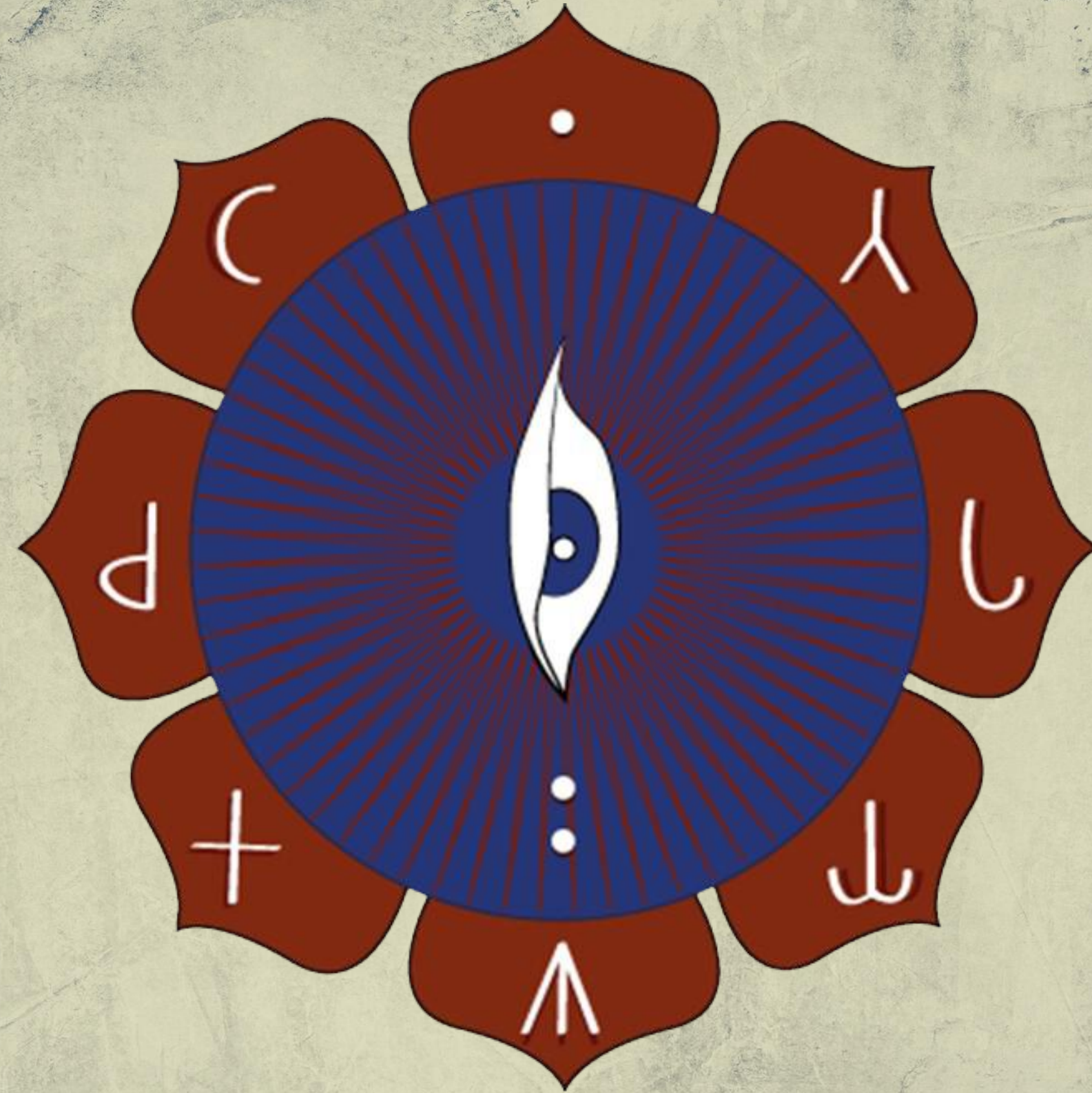
*yaḥ kila tais tair bhedair  
aśeṣam avatārya mātṛkāśāram ।  
śāstram jagaduddhartā jayati  
vibhuḥ sarvavit kopah ॥*

**V**ictorious is the  
omnipresent and omniscient Kopa,  
who rescues the world by revealing  
the disciplines (śāstras). [He] is the  
essence of the phonemes [or the  
essence of Mātṛkāś] with their  
respective differences.









VIMARSHA FOUNDATION

ऋतं च सत्यं च