

**Vowels**

अ a	आ ā	इ i	ई ī	उ u	ऊ ū
ऋ ṛi	ॠ ṛi	लृ li	लृ̄ lī		
ए e	ऐ ai	ओ o	औ au	· ṁ	: aḥ

**Consonants**

क ka	ख kha	ग ga	घ gha	ङ ṅ
च ca	छ cha	ज ja	झ jha	ञ ñ
ट ṭa	ठ ṭha	ड ḍa	ढ ḍha	ण ṇ
त ta	थ tha	द da	ध dha	न na
प pa	फ pha	ब ba	भ bha	म ma

य ya	र ra	ल la	व va
------	------	------	------

श śa	ष ṣa	स sa	ह ha
------	------	------	------

क्ष kṣa
---------

## Track 2

### Invocation

These invocatory verses are from *Tantrāloka*, composed in the 10<sup>th</sup> century by the illustrious teacher Abhinavagupta.

vimala kalāśray-ābhinava sṛiṣṭi mahā jananī  
bharita tanuśca pañcamukha guptarucir janakaḥ /  
tadubhaya yāmala sphurita bhāva visargam ayaṁ  
hṛidayam anuttar-āmṛita kulam mama saṁsphuratāt // 1 //

Salutations to the divine Mother in the form of supreme energy (*śakti*). O divine Mother, from your abode of supreme purity you create this entire universe in an ever-refreshing way. Salutations to *Bhairava*, the great father, whose nature is filled with the five energies of creation, protection, destruction, concealing and revealing.

My mother's name was *Vimalā*, because she was residing in the purity of God consciousness, and my birth was a great festival, not only for her but for all my ancestors. Let the essence of my being, which has come forth by the union of my mother and father, and which is filled with the supreme nectar of God consciousness, blossom and vibrate in this whole universe.

naumi cit-pratibhām devīm  
parām bhairava yoginīm /  
māṭṛimāna-prameyāṁśa  
śulām-buja kṛitās-padām // 2 //

Salutations to that *bhairava yoginī*, the supreme energy (*parā*) which is the light of God consciousness and one with supreme *Bhairava*. To that supreme *bhairava yoginī*, established and seated on the central lotus, which rest on the central spike of *triśūla*, I offer salutations!

naumi devīm śarīrasthām  
nṛityato bhairavākṛite /  
prāvṛiṇ megha ghanavyoma  
vidyullekhāvilāsinīm // 3 //

Salutations to *aparā devī*, the inferior energy, who is situated in the gross body of *Bhairava*, the real dancer. Like lightening from the dense clouds of the rainy season She is the light which has come out from the objective world which shines in the form of God consciousness.

dīpta jyotiś chaṭāpluṣṭa  
bheda bandha trayam sphurat /  
stat-jñāna śūlam satpakṣa  
vipakṣotkartan-akṣamam // 4

Let that sharp pointed *triśūla* of Bhairava—filled with will, knowledge and action—have predominance in knowledge only. And let that *jñāna śūla* remain in such a way that it destroys the opposites of the highest state of bliss (*jagadānanda*). May that *jñāna śūla* destroy all the three bondage's by its flame of absolute divine God consciousness.

svatantrya śaktiḥ krama saṁsisṛikṣā  
kramātmatā ceti vibhor vibhūtiḥ /  
tadeva devā trayam antarāstām-  
anuttaram me prathayat svarūpam // 5

O supreme *Bhairava*, you alone possess the three glorious energies of absolute independence, of the will of desiring the world of succession, and of the world of succession itself. Let these three glorious energies remain in my heart in such a way that they reveal to me the supreme nature of God consciousness.

tad-devatā vibhavabhā vimahā marīci-  
cakreśvarā yitanija sthitir eka eva /  
devīsuto gaṇapatiḥ sphurad indu kāntiḥ  
samyak samucchalyatān mama saṁvidabdhim // 6

May *Gaṇeśa*, who is known as *Cakreśvara*, the Supreme Lord of the triple wheel of energies, who is the only son of the supreme Goddess, and who is glorified with the radiance of the full moon embodying the nature of the Self; let that *Gaṇapati* vibrate and penetrate my ocean of consciousness, and let that ocean shine everywhere and vibrate in such a way that it pervades the whole universe!

### **Concluding verse from Abhinavagupta's Kramastotra**

ittham sva-śakti-kiraṇau-ghanuti-prabandhān  
ākarnya deva yadi me vrajasi prasādam /  
tenāsu sarva-janatām nija-śāsan-āmsu-  
saṁ-śāntitākhila-tamaḥ-paṭalām vidheyāḥ //

O mother Divine, having heard the spontaneous outpourings of my heart in the form of these incessant hymns, I pray You ordain that the sole outcome of this effort be a flood of Thy sweet grace in the form of infinite light, which will instantly tear asunder and dispel the darkness covering humanity.

\_\_\_\_\_oOo\_\_\_\_\_

**Track 3**

**Śrī Kālikāstotram**  
of Śivānandanātha

sitatara saṁvid avāpyaṁ  
sadasat-kalanāvihīnam anupādhi /  
jayati jagat traya rūpaṁ  
nīrūpaṁ devi! te rūpaṁ // 1

Glory be to Thee O Divine Mother!

How mysterious that even though formless you manifest the threefold form of this universe. Your grace shines in those devoted to You in the form of a very pure consciousness, free from limited conditions and the functions of Being and non-Being. O Mother, they alone are capable of experiencing Your real nature.

ekam anekākāraṁ  
prasṛita jagad-vyāpti vikṛiti-parihīnam /  
jayati tavādvaya-rūpaṁ  
vimalam-alaṁ cit-svarūpākhyam // 2

*O Devī*, glory be to Thy unique form called the essence of consciousness. Free from all impurity, modifications, or deceptions, it flows in such a way that it pervades the entire universe, and though one in nature, it assumes the aspect of duality.

jayati tavocchaladantaḥ  
svacchet-chāyāḥ svavigraha-grahaṇam /  
kimapi niruttara-sahaja  
svarūpa-saṁvit-prakāśamayam // 3

Glory be to the inexpressible comprehension of Thy own nature, which by Thine own will, internally rises and shines full of conscious light, the essence of which is transcendent and innate.

vāntvā samasta-kālam  
bhūtyājhaṁkāra-ghora-mūrttimapi /  
nigraham-asmin-kṛtvā  
anugraham-api kurvatī jayasi // 4

Having dried up time in its entirety You adopt the expression of the fearful roar. Then, in that state, you shower infinite grace. O divine Mother, Glory be to Thee!

kālasya kāli! dehaṁ  
vibhajya muni-pañca-saṁkhyayā bhinnam /  
svasmin-virājamānaṁ  
tad-rūpaṁ kurvatī jayasi // 5

O divine goddess *Kāli*!<sup>1</sup> I sing glory to Thee, who after dividing eternity into twelve portions of time, makes it apparent as shining and manifest in Thine own unique Self.

bhairava-rūpī kālaḥ  
srijati jagat kāraṇādikīṭāntam /  
icchāvaśena yasyāḥ  
sā tvaṁ bhuvan-āmbikā jayasi // 6

Glory be to Thee O goddess *Āmbika*—Mother of the universe. By Thy power of will and time in the shape of the great *Bhairava*,<sup>2</sup> Thou createst the entire universe from the highest Śiva to the lowest insect.

jayati śasāṅka-divākara  
pāvaka dhāma trayāntara vyāpi /  
janani! tava kimapi vimalaṁ  
svarūpa rūpaṁ paraṁ dhāma // 7

O divine Mother! Glory be to Thy immaculate and ineffable nature, the supreme state which internally pervades the three abodes of subjective, objective, and cognitive awareness.

ekaṁ svarūpa-rūpaṁ  
prasara-sthiti-vilaya-bhedatas-trividham /  
pratyekam-udaya-saṁsthiti  
laya-viśramataś-catur-vidhaṁ tadapi // 8

iti vasu-pañcaka-saṁkhyāṁ  
vidhāya sahaja-svarūpam-ātmīyam /  
viśva-vivarttā-vartta  
pravartakaṁ jayati te rūpam // 9

<sup>1</sup> The word *kāli* comes from the root *kāla* which means time.

<sup>2</sup> The name *Bhairava* implies three meanings: *bha*, to sustain; *ra*, to destroy; and *va*, to create. So *Bhairava* is the creator, maintainer and destroyer of everything.

Glory be to Thy divine form, which proceeds revolving outwardly and inwardly after having arranged Thy innate essence according to the numbers five and eight. Then Thy unique nature becomes threefold, differentiated in the form of will, knowledge and action, each of which becomes fourfold in creation, preservation, destruction and absorption.

sad-asad-vibheda-sūter  
dalanaparā kāpi sahaja-saṁvittiḥ /  
uditā tvameva bhagavati!  
jayasi jayādyena rūpeṇa // 10

*O Bhagavati!* Thou alone art exalted as the inexpressible and innate consciousness. Eager to smash the differentiated creation of existence and non-existence Thou art glorified in the shape of Jaya etc.

jayati samasta-carācara  
vicitra-viśva-prapañca-racanormi /  
amala-svabhāva-jaladhau  
śāntaṁ kāntaṁ ca te rūpam // 11

O divine Mother! Glory be to Thy exquisitely beautiful and peaceful nature, which in the ocean of the immaculate, is a swift wave displaying the infinitely diverse universe in the totality of conscious and unconscious beings.<sup>3</sup>

sahajollāsa-vikāsa  
prapūrītāśeṣa viśva-vibhavaiṣā /  
pūrṇā tavāmba! murtir  
jayati parānanda-saṁpūrṇā // 12

O divine Mother! Glory be to this perfect aspect of Thine, overflowing with supreme bliss. The majesty of the universe is filled by the display of Your innate splendor.

kavalita sakala jagat traya  
vikaṭa-mahākāla-kavalanod-yuktā /  
upabhukta-bhāva-vibhava  
prabhavāpi kṛīṣodarī jayasi // 13

---

<sup>3</sup> In the infinite ocean of universal consciousness the divine Mother flows as the five tides or waves, which take the formation of the five states of consciousness; waking, dreaming, sleeping, transcendental (*turya*) and beyond transcendental (*turyātīta*). All beings, both animate and inanimate, are held sway by these five states of consciousness.

Glory be to Thee O divine Mother! Although Thou hast swallowed the horrible and powerful time (*Mahākāla*), which itself has swallowed the threefold world, Thou art still having nothing in Thy belly, which remains hollow in spite of the glory of having devoured the totality of objects in the entire universe.

rūpa-traya-parivarjitam  
asamañ rūpa-trayāntara-vyāpi /  
anubhava-rūpam-arūpañ  
jayati parañ kimapi te rūpam // 14

O divine Mother! Glory be to Thy inexpressible, supreme, and unequalled nature. Though you are formless and totally beyond the threefold form of this universe, still, you pervade internally as the experience of the essence of the threefold form.

avyayam-akulam-ameyañ  
vigalita-sadasad-viveka-kallolam /  
jayati prakāśa-vibhava  
sphītañ kālyāṅ parañ dhāma // 15

O divine Mother! Glory be to Thy supreme state of *Kālī* which shines intensely by its own light and energy. You are that undifferentiated, indestructible, infinite state, in which the waves of discrimination of existence and non-existence have entirely disappeared.

ṛitumuni-saṅkhyāñ rūpañ  
vibhajya pañca-prakāram-ekaikam /  
divyaugham-udgirantī  
jayati jagat-tāriṇī janani // 16

Glory be to that divine Mother, who helps cross this world, and who, after dividing her form into thirteen parts, radiates that celestial flow in a five-fold manner one after the other.

bhudig-gokhaga-devī  
cakralasat-jñāna-vibhava-paripūrṇam /  
nirūpam-aviśrāṅtim-ayañ  
śrīpīṭhañ jayati te rūpam // 17

Glory be to Thee O divine Mother! Your divine form is that most venerated abode, full of unparalleled peace, filled by the glory of knowledge, and manifested by the wheel of the goddesses.

pralayalayāntara-bhūmau  
vilasita-sadasat-prapañca-parihīnām /  
devi! niruttara-tarām  
naumi sadā sarvataḥ prakāṣām // 18

*O Devī!* I sing the glory of Thy supreme state, vividly found everywhere, absolutely beyond the manifestation of existence and non-existence, and which remains inside the appeased state of dissolution.

yādriṅ mahā-śmaśāne  
driṣṭam devyāḥ svarūpam-akulastham /  
tadṛig jagat-trayam-idaṁ  
bhavatu tavāmba! prasādena // 19

O divine Mother! Your essence lies in the state of oneness and is perceived in the great cremation ground;<sup>4</sup> by Thy grace O *Devī*, may the universe be undifferentiated in the midst of worldly activities as well as in the state of *samādhi*.

ittham svarūpa-stutir-abhyadhāyi  
samyak-samāveśa-daśāvaśena /  
mayā śivenāstu śivāya samyaḥ  
mamaiva viśvasya tu maṅgalāya // 20

Thus, praise of the essential nature of the supreme Goddess has been expressed by me *Śivānandanātha*. Inspired by being completely merged in Śiva, I have composed this hymn for my own peace of mind, and for the benefit of the whole universe, which is nothing other than myself.

\_\_\_\_\_oO\_\_\_\_\_

---

<sup>4</sup> The cremation ground refers to the great fire of *samādhi*.

Track 4

**Ancient Krama-stotra**

kaulārṇav-ānanda-ghanormi-rūpām-  
unmeṣa meṣobhaya bhajam-antaḥ /  
niliyate nīla-kulālaye ya  
taṁ sṛiṣṭikālī satataṁ namāmi // 1

I pay eternal homage to *Sṛiṣṭikālī* who remains hidden in the abode of the totality of the objective world. Similar to a blissful wave or tide in the ocean of consciousness, it is She who enjoys in Her own Self the creation and dissolution of the universe.

mahā-vinodārpita mātṛi cakra-  
virendrakā sṛig-rasa pāna saktam /  
rakti kṛitām ca pralayātyaye taṁ  
namāmi viśvā-kṛiti rakta kālīm // 2

Salutations to *Raktakālī* who appears as the universe. With the host of *siddhas* and *yoginīs*<sup>5</sup> it is She who is fond of quaffing the blood-nectar of the subjective wheel, which is offered to Her with excessive happiness when dissolution has totally disappeared!

vājidvaya svī-kṛitavāta cakra-  
prakrāṇṭa saṁghaṭṭa-gamāgamasthām /  
śucir-yayāstaṁ gamitorciṣā tāṁ  
śāntāṁ namāmi sthitināśa kālīm // 3

I pay homage to that well appeased *Sthitināśakālī* who absorbs the destroyer. Established in the unifying center of the conscious and unconscious, which begins at the wheel of life force (*prāṇana*), she makes Her own both the outward and inward breath (*prāṇa-apāna*). By Her flame the pure light of subjective awareness sets in the horizon.

sarvartha saṁkarṣaṇa-saṁyamasya-  
yamasya yantur jagato yamāya /

---

<sup>5</sup> The traditional understanding of *siddhas* and *yoginīs* is that it refers to sexual union, but Kashmir Shaivism tells us that the absorption of *siddha* and *yoginī* can take place at the unification of any two senses, i.e., the ear with sound, the skin with touch, sight with form, the tongue with taste, and the nose with smell.

vapur mahāgrāsa vilāsarāgāt  
saṅkarṣayan-tīm praṇamāmi kālīm // 4

I salute *Yamakālī*, goddess of the great display and the great swallowing. It is She who attracts everything into Herself by extracting the essence<sup>6</sup> of the ruler of *Yama*, who is himself ruling the withdrawal of everything.

unmanyantā nikhilārtha-garbhā  
yā bhāva saṅhāra nimeṣameti /  
sadoditā satyudayāya śūnyām  
saṅhāra kālīm muditām namāmi // 5

I bow to the energy of the perfect void, the joyful *Samhārakālī*, Goddess of destruction. Infinite, beyond mind, containing in Herself everything, eternally rising, She, to rise anew, disappears in the form of objective destruction.

mamety-ahaṅkāra-kalā kalāpa-  
viṣphā rahaṣoddhata-garva-mṛityuḥ /  
grasto yayā ghasmara saṅvidam tām  
namāmi kālodita mṛityu kālīm // 6

Obeisance to that voracious consciousness known as *Mṛityukālī*, who, beyond time limitation rises unexpectedly. She devours death which appears in the form of arrogance inflamed by a joyful excitement expanding itself to all ego activities when the notion of ownership expresses itself in the idea, “this is mine.”

viśvaṁ mahākalpa-virāma-kalpa-  
bhavānta bhīma bhru kuṭi-bhramantya /  
yāśnātya nanta prabhavār ciṣā tām  
namāmi bhadraṁ śubha-bhadra kālīm // 7

I bow before the pure and auspicious *Rudrakālī*, furiously frowning in Her dance of destruction. By the flame of Her unlimited power she devours in one gulp the entire universe at the time of total dissolution (*mahākalpa*).

mārtaṇḍam āpīta pataṅga cakram  
pataṅgavat kāla kalendhanāya /  
karoti yā viśva-rasāntakām tām  
mārtaṇḍa kālīm satataṁ praṇaumi // 8

---

<sup>6</sup> *Vikalpas* in the form of differentiated thoughts.

Salutations to *Martāṇḍakālī*, who as the destroyer of the wheel of cognition, puts an end to all objective flavors. Desirous of consuming all worldly activities She causes the twelve sun gods,<sup>7</sup> in the shape of the bird wheel, to be completely consumed like a moth entering a raging fire.

astodita-dvā-daśa-bhānu-bhāji  
yasyām gatā bharga-śikhā śikheva /  
praśānta dhāmnī dyuti-nāsam-eti  
tām naumyan-antām paramārka kālīm // 9

I bow to that infinite *Paramārka kālī*, who in Her appeased flame shares the twelve suns already consumed. It is in Her that the ego (*ahamkāra*) succeeds in destroying its own light, as an appeased flame in an appeased fire.

kālakram-ākrānta dīneśa cakra-  
kroḍī-kṛitāntāgni-kalāpa ugraḥ /  
kālāgnirudro layameti yasyām  
tām naumi kālā-nala-rudra kālīm // 10

Obeisance to the fearful *Kalāgnirudrakālī*, who creates Her own collection of internal fires when she overcomes temporal succession in the form of the previously digested sun-wheel. To this *Kalāgnirudrakālī* in whom succession entirely dissolves I bow down.

naktam mahābhūta-laye śmaśāne  
digkhecarī-cakra gaṇena sākam /  
kālīm mahākālam alam grasantīm  
vande hyacintyām anilā-nalā-bhām // 11

I bow to that inexpressible *Mahākālakālī* who resides in the cremation ground, where during the night all the five great elements are dissolved. As a fire powerfully excited by wind, She enthusiastically swallows the great Lord of time (*Mahakāla*) along with the wheel of the energies governing the ten directions.

kramatraya-tvāṣṭra marīci cakra-  
sañcāra-cāturya-turiya-sattām /  
vande mahā-bhairava ghora caṇḍa-  
kālīm kalākāśa-śasānka-kāntim // 12

---

<sup>7</sup> The sun gods are known as the twelve *adityas*.

Highest salutations to *Mahā-bhairava-ghora-caṇḍa-kālī*, shining like the moon in the light of *kalākāśa*. She is the reality of the fourth state, *turya*, expert in spinning the wheel of the supreme sun, the rays of *prakāśa*. To this supreme Goddess, weaver of the threefold succession of creating, protecting, and destroying this entire universe, I constantly bow.

\_\_\_\_\_oOo\_\_\_\_\_

## Track 5

### Dehastha devata cakra stotram

by Abhinavagupta

asūra-sūra-vṛinda-vanditam  
abhimata-vara-vitarane niratam /  
darśana-śatāgrya-pūjyaṁ  
prāṇa-tanuṁ **gaṇapatiṁ** vande // 1 //

Salutations to *Gaṇeśa*, the first to be worshipped in all hymns and rituals. As the embodiment of *prāṇa* (outward breath) he is adored by gods, goddesses, and demons alike. I pray to *Gaṇeśa*, who is soft in bestowing boons, so that he may allow me to enter in the temple of my own body.

vara-vīra-yoginī-gaṇa-  
siddhā-vali-pūjitām-ghri-yugalam /  
apahṛita-vina-yijanārtiṁ  
**vaṭukam** apānābhidham vande // 2 //

I pay homage to *Vaṭukanātha*, who also resides at the door of this temple of my body, in the form of *apāna* (ingoing breath). I offer salutations to *Vaṭukanātha*, whose divine feet are worshipped by *vīras*, *siddhas* and *yoginīs*,<sup>8</sup> and who is capable of removing all knots and doubts in the minds of disciples who have taken refuge at the master's feet.

ātmīya-viṣaya-bhogair-  
indriya-devyaḥ sadā hṛidam-bhoje /  
abhipūja-yanti yaṁ taṁ  
cin-mayam-**ānanda-bhairavam** vande // 3 //

---

<sup>8</sup> *Vīras* are heroes and heroines on the spiritual path. *Siddhas* and *yoginīs* are divine beings, who residing in their subtle bodies, give boons to worthy aspirants on the path.

I bow to that ever-blissful *Bhairavanātha* (Lord Śiva) residing in the center of the lotus of my heart. The goddesses of the *indriyas*<sup>9</sup> are constantly in search of pleasant sounds, soft touch, beautiful forms, delicious tastes, and fragrant smells, which they offer at the feet of their master *Bhairavanātha*.

yad-dhībalena viśvaṁ  
bhaktānām śiva-pathaṁ bhāti /  
tamahaṁ-avadhāna-rūpaṁ  
**sadgurum**-amalaṁ sadā vande // 4 //

I bow to that absolutely pure and clean master residing in the temple of my body. Through constant devotion my master has bestowed upon me the strength of intellectual understanding by which I experience this whole universe consisting of pain, pleasure, and sorrow, as a pathway towards Śiva. Salutations to that master, the embodiment of awareness—*vimarśa*<sup>10</sup>—the real means of perceiving Lord Śiva in the lotus of my heart.

udayāvabhāsa-carvaṇa-  
līlaṁ viśvasya yā karoty-aniśam /  
**ānanda-bhairavīm** tām  
vimarśa-rūpām ahaṁ vande // 5 //

I bow to Goddess *Pārvatī*, who creates, maintains, and destroys, this universe in her own Self. Inseparable from Śiva she is the blissful *Ānanda Bhairavī*. Being filled with the energy of awareness, *vimarśa*, she resides near the seat of her master in the lotus of my heart.

arcayati bhairavaṁ yā  
nīscaya-kusumaiḥ sureśa-patrasthā /  
praṇamāmi buddhi-rūpām  
**brahmāṇīm** tāmahaṁ satatam // 6 //

Salutations to the Goddess of intellect, *Brahmaṇī*. Residing in the eastern direction she confirms all perceptions of the outside world, and offers them like flowers to Lord Śiva seated in the lotus of my heart.

kurute bhairava-pūjām-  
aṅgala ḍalasthābhimāna-kusumairyā /

<sup>9</sup> *Indriyas* are the five organs of knowledge and the five organs of action.

<sup>10</sup> The real master is your own subtle awareness (*tarka*, transcendental logic), which continually enquires, and in doing so, carries you to more subtle states of knowledge and experience.

nityam-ahaṁ-kṛiti-rūpām  
vande tām **śāmbhavīm**-ambām // 7 //

I bow to goddess *Śāmbhavī*, the embodiment of *ahaṁkāra* (ego), who eternally worships Lord Śiva by offering flowers of I-ness to his lotus feet.

vidadhāti bhairavārcām  
dakṣiṇa-dalagā vikalpa-kusumairyā /  
nityaṁ manaḥ svarūpām  
**kaumārīm** tām-ahaṁ vande // 8 //

Homage to goddess *Kaumārī*, the embodiment of mind. Situated in the south, it is she who offers the flowers of ideas and notions (*vikalpas*) to Lord Śiva.

nairṛita-dalagā bhairavam  
arcayete-śabda-kusumairyā /  
praṇamāmi śruti-rūpām  
nityaṁ tām **vaiṣṇavīm** śaktim // 9 //

I bow to that eternal and all-pervading goddess *Vaiṣṇavī*, situated on the point of *nairṛiti* (southwest). Collecting a garland of beautiful sounds she worships *Bhairavanātha* on the lotus of my heart.

paścima-digdala-saṁsthā  
hṛidaya-haraiḥ sparśa-kusumairyā /  
toṣayati bhairavaṁ tām  
tvag-rūpa-dharām namāmi **vārāhīm** // 10 //

Salutations to goddess *Vārāhī*. Situated in the wests she collects all good sensations of touch to satisfy Lord *Bhairava* residing in the lotus of my heart.

varatara-rūpa-viśeṣair  
māruta-digdala-niṣaṅga-dehā yā /  
pūjayati bhairavaṁ tām  
**indrāṇīm** ḍrik-tanuṁ vande // 11 //

I bow to goddess *Indrāṇī* who is established in the northwest, the abode of the *māruts* (wind gods, *vāyu*). As the embodiment of the vibrating force of sight, she worships *Bhairava* with all forms which are pleasing to the eye.

dhanapatti-kisalaya-nilayā  
yā nityaṁ vividha-ṣaḍ-rasā-hāraiḥ /

pūjayati bhairavaṁ tām  
jihvābhikhyāṁ namāmi **cāmuṇḍā** // 12 //

Salutations to *Cāmuṇḍā*, established in the northern abode of the lord of treasure (*Kubera*). I bow to goddess *Cāmuṇḍā* whose tongue is always protruding, because she is fond of tasting the sixfold *rasas* (tastes) and offering them to *Bhairava* in my heart.

īśa-dalasthā bhairavam-  
arcayate parimalair-vicitrairyā /  
praṇamāmi sarvadā tām  
ghrāṇābhikhyāṁ **mahā lakṣmīm** // 13 //

I bow to *Lakṣmī*, Goddess of wealth, who is fond of perfume and all good scents, and who is situated in the abode of *Īśāna* (northeast). To *Mahā Lakṣmī*, who embodies the sense of smell, and who worships *Bhairavanātha* with various perfumes and scents, I eternally bow.

ṣaḍ-darśaneṣu pūjyāṁ  
ṣaṭ-trimśat-tattva-saṁvalitam /  
ātmābhikhyāṁ satataṁ  
**kṣetrapatīm** siddhidam vande // 14 //

Salutations to *Kṣetrapāla* who is situated in the aura of my body. Adored in the six systems of philosophy, the embodiment of the thirty-six elements, to *Kṣetrapāla*, the *ātmā* or individual being, whose duty it is to protect me on all sides, I bow down.

saṁsphurad-anubhava-sāraṁ  
sarvāntaḥ satatasan-nihitam /  
naumi sadoditam-itthaṁ  
**nija-dehaga-devatā** cakram // 15 //

I bow collectively to all the divine goddesses who are always there, always present, always shining, in the temple of my own body.<sup>11</sup>

---

<sup>11</sup> Abhinavagupta composed these fifteen verses of the *Dehastā-devatā-cakra* to help the sincere *sādhaka* (aspirant) understand that their body is divine; it is not something bad. So you should always worship your body with good things. In this way all the gatherings of gods and goddesses, which are situated in your body, can be perceived, can be achieved, and can be known, by your own subtle way of understanding.

**Track 6**

**Śiva-Śakti stotra**

by Abhinavagupta

tava ca kācana na stutir-ambike  
sakala-śabda-mayī kila te tanuḥ /  
nikhila-murtiṣu me bhavad-anvayo  
manasijāsu bahiṣ-prasarāsu ca //

O divine Mother *Ambika*! There is nothing whatsoever in the form of the spoken word, which is not a hymn, or, which does not constitute praise to Thee. Whether one prays reverently in a Church or a Temple, or whether one is engaged in worldly talk, in reality, it is all praise of You, because all words and all sounds are made up of letters which pervade Your body. By virtue of this, whatever forms appear in this universe, or whatever ideas or thoughts arise in my mind, be they good or bad, they invariably afford me the opportunity to perceive You and embrace You.

iti vicintya śive śamitāśive  
jagati jātamayatnavaśād idam/  
stuti japār canacintana varjitā  
na khalu kācana kāla kalāpi me//

Thus, O Mother, as the consort of supreme Bhairava, you are ever-intent on removing all afflictions and sufferings, without any effort on my part. Therefore, there is neither any action, like meditation, or *pūja*, nor are there any words, like singing praise or uttering *mantras*, which do not constitute my worship of You.

**Track 7**

**Mālinīvijaya Tantra**

Energies of the Sanskrit letters taken from  
Chapter 3 of Mālinīvijaya tantra.

amṛito'mṛitapūrṇaśca amṛitābho'mṛitadravaḥ /  
amṛitaugho'mṛitormiśca amṛitasyandano'paraḥ // 17 //

amṛitāṅgo'mṛita-vapur-amṛitodgāra eva ca /  
amṛitāsyo'mṛita-tanus-tathā cāmṛitasecanaḥ // 18 //

tanmūrtir-amṛiteśaśca sarvāmṛitadharo'paraḥ /  
śoḍaśaite samākhyātā rudra-bīja-samudbhavaḥ // 19 //

janyaśca vijayaścaiva jayantaścāparājitaḥ /  
sujayo jayarudraśca jayakīrtir-jayāvahaḥ // 20 //

jayamūrtir-jayotsāho jayado jayavardhanaḥ /  
balaścātibalaścaiva balabhadro balapadaḥ // 21 //

balāvahaśca balavān baladātā baleśvaraḥ /  
nandanaḥ sarvatobhadro bhadramūrtiḥ śivapadaḥ // 22 //

sumanāḥ sprihaṇo durgo bhadrakālo manonugaḥ /  
kauśikaḥ kāla-viśveśau suśivaḥ kopa eva ca // 23 //

ete yoni-samudbhūtās-catustrimśat-prakīrtitāḥ /  
strīpāṭhava-śamāpannā eta evātra śaktayaḥ // 24 //

bīja-yoni-samudbhūtā rudra-śakti-samāśrayāḥ /  
vācakānām-anantatvāt-parisaṁkhyā na vidyate // 25 //

oOo