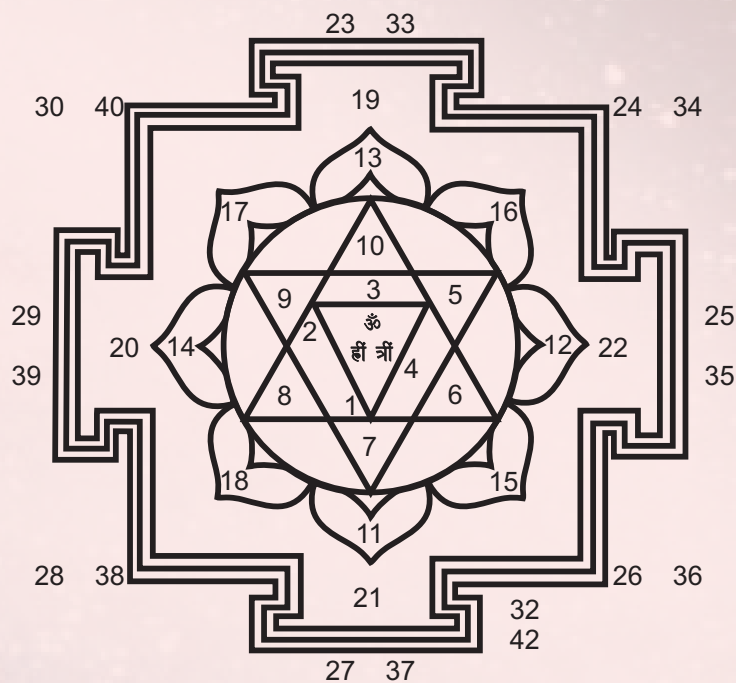


SHRI TARA YANTRA POOJAN



SHAKTANAND

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NIRVANA SAGE- Yantra Text

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Introduction

Mantra-Yantra-Tantra, all three combine together to represent the completeness of any Sadhana. The real meaning of the mantra is represented in the whole cosmos and that same meaning is represented in our body too. That is why Brahmurishi Vashishth said, 'Yatha Pinde tatha Brahmande' i.e. as is the body, same is the Cosmos.

Crossing the body and the Cosmos one approaches the Bindu which is the coordinator of Yantra.

That Bindu itself is the brahm. Thus entering from the Bhoopur, realizing the respective deities of Mandal, Shatkone, Trikone etc., one can reach that Bindu. This Bindu itself is Brahm.

Hence remembering the Mantra, for doing the sadhana of the Yantra through the method laid down by Tantra, to realize the actual form of Yantra, is the real meaning of Sadhana. For this, one should practice Yantra-sadhana under the guidance of a qualified guide.

Shri Suneet Joshi (Suyoganand Nath) has brought forward this book as a matchless present for all the Sadhaks.

This is beneficial not only for studying purpose but for actual practice too.

Sadhana is a thing of experience and not of argumentation. "Shradhavaan Labhate Gyanam".

Iti Sham.

Jiveshwar Mishrah (Abhayanand).
Vaishakh Shukla Paksha Dwadashi Samvat 2076, Vikrami.

Foreword

Without Yantra, Mantra and Tantra Prasad(fruit) of the devta is extremely difficult. Yantra is the gross body of the Devta/divinity. Poojan, Nyas and Mudra etc. are the tantra of the devta. Mantra is the causal body of the devta. Devtas are under the control of Yantra, Tantra and Mantra.





Ath Yantram Pravakshayami Devta Suprasadhanam,

अथ यंत्रम् प्रवक्ष्यामि देवता सुप्रसाधनम्,

Yantra Bina Devta Ch Na Prasidati Sarvada.

यंत्र बिना देवता च न प्रसीदति सर्वदा ।

Thus one can say one should perform yantra poojan for pleasing the devta. Yantra (यंत्र) is a mixture of two letters Yam (यं) and Tra (त्र). 'Yam (यं)' represents a support or base while 'tra' which comes from 'Tra (त्र)' dhatu and represents freedom from bondage. Yam is the lord of death hence we can infer that yantra is that which provides us liberation from the bondage of life and death. Yantra is a mechanism, a machine, which works. Whenever we look at any object first we see its form which is outer manifestation and then we try to understand its symbolism which is inner manifestation. Thus we can say that a yantra represents a symbol of concentration. Like our houses are made as per specific designs and owner lives in it at a particular point and to access his location a specific path way is to be followed. Same is the case with yantras. Yantras are the geometrical representation of the dwelling places of divinities or we can say that it is a geometrical representation of the energy of a specific divinity. In tantra elaborate procedures are laid down to access the yantra, the basic being the guards of the four doors. First, one has to make friends with one of them to gain entry in to it. All the four are having different nature and hence their respective sadhanas, mantras are also different.

It is seen that yantras comprise of a combination specific geometrical symbols like Bindu. Triangle , six sided Star, Circles, 8 Petal/12/16/64 (, ) etc. petal lotuses with a square periphery all around with four gates in the four directions. This periphery is called **Bhoopur** () and is generally made up of three equidistant lines. The other aspect of yantra is called Mantra. Mantra is said to be the key with which one can enter in to that geometrical formation of yantra to unravel the inherent energy in it which is the specific devta whether masculine or feminine. Scientifically we can say that a mantra comprises of

seed syllables of Hindi varnmala which are chanted from specific location of the mouth cavity. Each alphabet pertains to a specific location for its chanting carries a unique energy to it (for details read 'Matrika Shakti Vilas'). Repeated chanting of that frequency generates a threshold value of specific energy which helps to open the lock of the yantra to gain access in to it.

As per tantra, coming to the concept of cosmic creation, it is said that at start there was nothing and everything was at complete rest which was explained by a state of Param Shunya (zero). This param shunya though seemed to be empty but there were two primordial powers, Shiv (pure intelligence) and Shakti (pure dynamism) existing together in a perfect equanimity. Sensing the desire of the Shiv (pure intelligence) for creation, Shakti (pure dynamism) moved, thus a point got created in that perfect stillness or Shunya. This point was called a **Bindu**. Thus from the state of super conscious state of Shiv and Shakti, a visual state of bindu got created. We can say that from subtle, a gross expression was established. When the wave of energy moved out of this bindu a line got created. The intersection of the lines created a **triangle**, the first cosmic womb from where evolution process towards manifestation of the world started. Raudri, Jyeshtha, Vama represented the three sides of this triangle which co- joined with Vaikhari, Madhyama and Pashyanti while the central bindu represents Para.

The above is surrounded by a square generally, known as **Bhoopur** which comprises of a combination of horizontal and vertical lines representing static and dynamic forces. As it is said that a sadhak experiences the reality in the chidakash (space between the brows) in the form of a circle while a yogi experiences it in the form of a square which is more evolved and balanced. In the three lines of the Bhoopur, three sets of divinities dwell. In the middle line devtas of all the ten directions dwell in their specific direction i.e. Indra (East)¹, Agni (S-E)², Yam (S)³, Nairitt (S-W)⁴, Varun (W)⁵, Vayu (NW)⁶, Kuber (N)⁷, N-E (Ishan)⁸, N-Brahm (N-NE)⁹, Anant (SW)¹⁰ respectively; in the inner line all the four dwarpaal or gate keepers reside i.e. Batuk-(South), Ganesh-(West), Yogini-(North), Kshetarpal-(East); while in the outermost line ten armaments of the ten direction divinities i.e. Vajra¹, Shakti², Dand³, Khadag⁴, Paash⁵, Ankush⁶, Gada⁷, Trident⁸, Padm⁹ and Chakra¹⁰ respectively are located to guard the fort of yantra so that no unqualified should enter it.

Generally Shiva, the pure consciousness, intelligence and support is represented by an upward pointing triangle while Shakti, the pure

dynamism, descent of energy is represented by a downward pointing triangle. When these two superimpose, a **six sided star** is created. The creation is said to be formed with coming together of Sun, Moon and Fire i.e. Surya, Chandra and Agni respectively. The matrika shaktis are divided in to vowels and consonants. There are 16 vowels in Hindi language represented by 16 Kalas of the Moon and 25 consonants of Surya and 9 kalas of Agni (Fire) are there. Apart from this sometime **8 petal lotus** is also made which pertains to five elements of Space, Air, Fire, Water, Earth and three other namely Mind (मन), Intellect (cqf)), Ego (चत) respectively and sometimes 8 shaktis like Brahmi etc. reside there.

The various geometrical formations in the yantra represent various Avaran for poojan of different divinities or forces. This poojan is done generally in two ways. One is called Srishti Kram (Creation) and other is called Sanghar Kram (Dissolution). When we move from Bindu towards bhoopur it is called Srishti Kram and when we move from Bhoopur towards the Bindu it is called Sanghar Kram. The Devi resides in the bindu. As per swabhav one follows either of the two paths. Another important thing to be understood in case of yantras is the direction. Normally in a formation drawn on a paper, top corner is taken as North and right hand side is taken as East. But in case of yantra it is rotated through 90 degrees in anti-clockwise direction. So the paper North becomes East of the Yantra and other directions also rotate accordingly. Generally 8 directions are represented on the yantras but some time ten directions are also given on it. The 8 directions are North, South, East and West, N-E, S-E, S-W, W-N. The 9th and 10th direction come in-between N-NE and S-SW in case of general directions on a paper but between E-NE and W-SW in case of yantra.

The yantras bought from the market are on copper plates but many times a sadhak has to draw them with his or her hand. In that case, bark of a bhoj patra is used. A pen made out of the pomegranate tree twig is taken to draw the yantra on a specific time. A procedure is also mentioned for getting the apple tree twig which is being shared below. The idea here being to share as much knowledge as possible, with all the sincere sadhaks. Go to the pomegranate tree to request for a twig for making pen for drawing a yantra on so and so date. Chant the following sloka in front of it and light a dhoop under it.

Om! Vetalaashch Pishachashch Rakshashch Sari Saripa,

(ॐ वेतालाश्च पशाचाश्च राक्षसाश्च सरीसृपा)

Apsarpantu Te Sarve Vrikha Asmaad Shivagya.

(अपसर्पन्तु ते सर्वे वृक्षादस्माच्छिवाग्या।)

Offer some money, jiggery, rice, supari, roli at its roots and namaskaar.

ॐ नमस्ते अमृत सम्भूते बलवीर्य वव द्वनि
बलमायीश्च मे देहि पापन्मे त्राहि दूरतः ।

Thus tell the tree on which day and date you are coming to take the twig from it.

On the appointed day, chanting the mantra *Om! Hreem Chande Hum Phat Swaha* (ॐ ह्रीं चण्डे हूं फट् स्वाहा) take the twig by breaking it with hand or with a stone and not with any blade etc.

Another important part is the ink which is to be used for making the yantra. It can be broadly divided in to two categories, masculine devta and feminine devta.

For **masculine devta** we should use Agar, Tagar, Kesar, Kastoori, Red Chandan, White Chandan, Gorochan, Hathimad, Rose water;

While for **feminine devta** we should use Chandan, Agar, Haldi, Kumkum, Gorochan, Shilajeet, Jatamaansi, Karpoor.

Further, what kind of work we require to do with the yantra, decides as to which day it should be made, sitting in which direction or which asan, in which season etc. Right now we are not going in to all those details. Though, tantra practitioners researched on it exhaustively.

Moving from this outward manifestation, a sadhak graduates to the higher inner plane or realm. For him/her this very body becomes the Yantra and the soul living within, the adya Shakti, the primordial power or the dear Isht devi. Depending upon his/ her dhyan, yearning, the inner energy takes that particular form and gives darshan. Generally, darshan is achieved in the chidakash, a space between the two eye brows. A sadhak gets darshan their in the form of a circle which is limited while a yogi gets a darshan their in the form of a square which is unlimited, as his Kundlini is fully awake right from his birth.

Prostrating, One sincerely prays to the Mother, that every ardent sadhak, devotee may be blessed to reach the state of evolution where all yogis dwell and hence fulfil the purpose of the borth in this human form.

Date: 26th March, 2019.

Shaktanand

Chandigarh.

Shri Tara Yantra Poojan

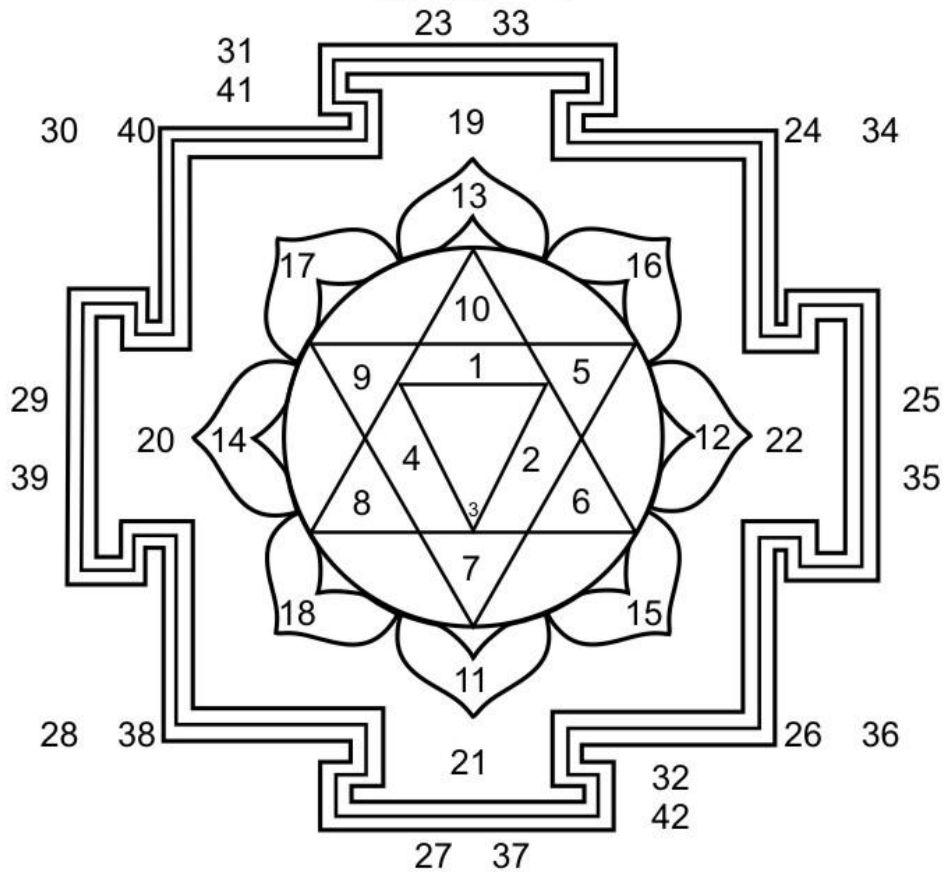


विश्वव्यापक वारिमध्य विलसच्छेतांबुजन्मस्थिता कर्ती,
Vishwavyapak Varimadhya Vilsat ch Shvetambujnamsthita Kartari
खडगकपालनीर नलिनैराज्जकरां नीलभाम्,
Khadag Kapaalneer Nalinai Rajatkaraam Neelbhaam,
कांचीकुण्डल हारकंकणलस्तकेयुर
Kaanchi Kundal Haar Kankan Lasat Keyur
मजीरंतामाप्तैर्नागवरैरविभूषित तनूमारक्तनेत्र त्रयाम् ।
Manjeeramtamaptair Naagvaraur Vibhushit Tanu Marakt Netra Trayam

Tara Devi of blue hue, four arms and a tiger-skin skirt is seen as a beautiful star but perpetually self-combusting as Ma Tara is perceived as the vital and absolute, unquenchable hunger that propels all life. In Sanskrit her name comes from the root 'tar' which means protection. She offers ultimate knowledge and also gives solutions to those actively devoted to her. It is said that after the churning of the Ocean of Milk by the gods and the demons, first of all poison came out. To save the world Lord Shiva drank that poison, but then he fell unconscious. Immediately Mahadevi Durga appeared in the form of Ma Tara. She took Shiva on her lap and suckled him and thus prevented the destructive effect of the poison, though it turned his throat blue in the process earning him the epithet of 'Neelkantha'. Therefore it is known that Tara is more available to her devotees because of her endearing maternal instincts. One of her epithets is 'Samsaratarini', she who safely takes one across the ocean of worldly existence.

SHRI TARA YANTRA

श्री तारा यंत्र

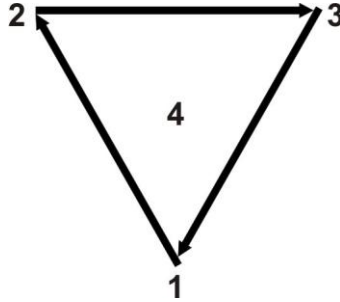


NIRVANA SAGE

Shri Tara Yantra Poojan

(As per Mantra Maharnav)

Patra Establishment: Draw a downward pointing triangle in front on the left hand side, starting from 1 to 2 to 3 without taking the finger off from the ground with red chandan or kumkum. Do poojan of various shaktis with flower petals at different places in the triangle as written below:



At 1 : Om! Anantaya Namah; at 2 - Om! Nagaya Namah; at 3 - Om! Koormaya Namah and at 4 - Om! Shaktadharshaktaye Namah.

Put the copper pot over the point 4, with astra mudra say phat over it. Chanting Om fill it with water.

With Ankush Mudra attract the waters of various sacred rivers in to the patra from the light of the Sun in the space, saying

*Om! Krom (ॐ) Gange ch Yamune Godavari Narmade Sindhu Kaveri,
Brhamndo Udra Teerthani Kare Sprishtava Te Rave,
Tein Satyen Mein Deva Teertahm Dehi Diwakara.*

Rotate Dhenu Mudra over the pot 8 times, show Matasya mudra over it.

With flower petals do the poojan of Surya kala, Som Kala and Agni kala in its water.

*Om! Ete Gandh Pushpe Ram Vanhi Mandalaya dash Kalatmane Namah,
Om! Ete Gandh Pushpe Am Ark Mandalaya Dwadash Kalatmane Namah,
Om! Ete Gandh Pushpe Om Som Mandalaya Shodash Kalatmane Namah.*

Again show Dhenu Mudra, Conch Mudra and Yoni mudra to the pot. It is now ready to be used.

Asan Establishment:

Draw a Downward pointing triangle with red Chandan/Kumkum. Perform same poojan as done in the point 1-3 as above but in the point no 4 say *Adharshakti Kamalasnaya Namah*. Spread the asan over it.

Viniyog:

Om! Asya Shri Asan Mahamantrasya Prithviah Meruprishtha Rishih, Sutlam Chandah, Koormo Devta, Asnopvesane Viniyogah.

*Prithvi tvaya Dhrita loka Devi Tvam Vishnu na dhrita,
Tvam Ch Dharya Ma Devi, Pavitrim Kuru Ch Asnam.
Yogasnaya Namah, Veerasanaya Namah, Sharasanaya Namah.*

Om! Hrim (ॐ) Strim (स्त्री) Hum (ह्रं) Om! Hrim Adhar Shakti Kamalasanaya Namah.

Take three sips of water form the samanya argh and drink from the base of the right hand palm without making any sound with following mantra,

*Om! Atma Tattva Shodhayami Namah,
Om! Vidya Tattva Shodhayami Namah,
Om! Shiv Tattva Shodhayami Namah Swaha,*

And wash hands on the right side of the asan sayin *Om! Sarv tattva Shodhyami Namah Swaha*.

Purification:

a).

Take water from the pot in the left palm and cover it with the right palm and chant following mantra,

*Om! Apvitra Pavitro Va Sarva Vastham Gatoh Pivah, Ya smared Pundrikaksham
Sa Abhyantarah Shuchi. Om! Punatu Pundrikakshah, Punatu Pundrikakshah
Punatuh.*

Sprinkle the water with a flower holding it with Tattva mudra of the right hand over all the people, all the articles being utilized in the poojan and self.

b).

Self (Bhoot Shudhi)

Our body is made up of five elements and cleansing of all these is called Bhoot Shudhi. There are many short and elaborate systems for this

mentioned in the different scriptures. Here we will use a simple method through the cleansing of the first five chakras which represent the five elements in our body too.

Sit in a meditative posture on the asan. Breath in and out horizontally through Mooladhar chakra three times and chant LAM beej.

Breath three times horizontally through Swadhishtan Chakra three times and chant Vam beej.

Breath three times horizontally through Manipur Chakra three times and chant Ram beej.

Breath three times horizontally through Anahat Chakra three times and chant Yam beej.

Breath three times horizontally through Vishudhi Chakra three times and chant Ham beej.

Chant Ram beej and generate a blaze of fire in the stomach, increase it and burn the thumb sized paap purush there. Turn it to ashes.

Repeat Yam beej and move the ashed to the space of mooladhar chakra.

Chant Vam beej and knead it in to a ball.

Chant Lam beej and turn it golden. Inhaling and exhaling increase its size to cover the whole subtle body. Visualize the form of Hiranyagarbha for creation of new body. Regenerate Ether, Air, Fire, Water and Earth elements a new. Regenerate the gross body.

With ankush mudra attract the pranic energy from the cosmos and touching with tattva mudra establish it into the new body with following mantra,

Om! Aam (ॐ) Hrim (ह्रीं) Krom (क्रौं) Yam (यं), Ram (रं), Lam (लं), Vam (वं) Sham (ं) Shham (ं) Sam (ं) Ham (ं) Hamsa Soham, mam jivah eha Sthita.

Om! Aam (ॐ) Hrim (ह्रीं) Krom (क्रौं) Yam (यं), Ram (रं), Lam (लं), Vam (वं), Sam (शं), sa (षं), sa (सं), Ham (हं) Hamsa Soham Mam Sarv Indriyani Eha Sthitani.

Om! Aam (ॐ) Hrim (ह्रीं) Krom (क्रौं) Yam (यं), Ram (रं), Lam (लं), Vam (वं), Sam (शं), sa (षं), sa (सं), Ham (हं) Hamsa Soham Mam Vang, Manah,

Chakshu, Kshotra, Tvak, Ghran, Pran, Eha Gatya Sukham Chiram
Tishthantu Svaha.

Raise the Kundlini to meet the Shiva in Sahasrar and bring it back to the
mooladhar.

Strike the left heel on the left side of the asan three times.

Clap three times downwards.

Look around with strong Gaze to make all the bad spirits in the space
move away.

Samkalp:

Om! Tat Sad Adya Parmatman Agya Pravart Manasya, AMUK*
Samvatsare, Shri Shwevarah Kalpe, Jambu Dwipe, Bharat Khande, AMUK
Pradeshe, AMUK Sthane AMUK Mase (month), AMUK Gotrotpanne
(gotra in which one is born, use Kashyap Gotra if gotra not known) AMUK
Sharma Aham (Name), Shri Bhagwatya Tarah Prasad Sidhi Dwara Sarv
Abhisht Sidhyartham Yatha Shakti, Yatha Gyanen, Yatha Sambhavit
Upchar Dravyai Sang Avarnaih, Shri Bhagwati Tarah Yantra Poojan
Krishaye. Tatha Ch Poojadhikaar Sidhyartham Sharir Shudhyartham Ch
Bhoot Shudhyadi Moolmantram Nyasadikam Karishaye. (AMUK*-
Particular place, time, day, date, name etc. when one is doing the poojan).

Devi Dhyan:

*Srinath Adi Guru Trayam Ganpatim Peeth Trayam Bhairavam,
Sidhaugam Gurutrayment Pad Yugam, Duti Kramam Mandalam,
Veeranashat Chatushk Shahshthi Navakam Veeravali Panchakam,
Sriman Malini Mantra Raj Sahitam Vande Guror Mandalam.*

Viniyog:

Om! Asya Shri Tara Mantrasaya, Akshobhya Rishi, Brahti Chanda, Tara
Devta, Hrim Beejam, Hum Shaktih, Streem Keelkam, Mam Abhisht Sidhye
Jape Viniyogah.

Nyas:

Rishi Nyas:

A).

Om! Akshobhya Rishiye Namah Shirsi,

Om! Brahati Chandse Namah Mukhe,

Om! Tara Devtayai Namah Hridi,
Om! Hrim Beejaye Namah Linge.
Om! Hum Shaktaye Namah Padyoh,
Viniyogaye Namah Sarvange.

Kar Nyas:

Om! Hram Angushtha Bhyam Namah,
Om! Hrim Tarjanibhyam Namah,
Om! Hroom Madhyamabhyam Namah,
Om! Harim Anmikabhyam Namah,
Om! Hraum Kanishthabhyam Namah,
Om! Hrah Kartalkarprishthabhyam Namah.

Shadang Nyas:

Om! Hram Hridaye Namah,
Om! Hrim Shirse Swaha,
Om! Hroom Shikhaye Vashat,
Om! Harim Kavachaye Hum,
Om! Hraum Netra Treyaye Vaukhat,
Om! Hrah Astraye Phat.

B).

Do Shodha Nyas: It includes six nyas namely Rudranyas, Grah Nyas, Lokpal Nyas, Shivshakti Nyas, Taradi Nyas respectively.

Rudra Nyas¹:

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Am (अं) Shrikantheshaya Namah Lalate
(forehead) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Aam (आं) Ananteshaye Namah Mukhavrite
(face) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Im (इं) Sukshameshaya Namah Dakshnetre
(right eye) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Eem (ईं) Strimurtishaya Namah Vaamnetre
(left eye) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Um (उं) Ameshaya Namah Dakshkarne
(Right ear) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Oom (ऊं) Arghishaya Namah Daksh
Nasayaam (Left Ear) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Rim (ऋं) Bharbhootishaya Namah Vaam
Nasayaam (Right Nostril) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Reem (ॠं) Ati Shrishaya Namah Vaam
Nasayam (Left Nostril) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Lrim (लृं) Sthanu Keshaye Namah Daksh
Gande (right side of the throat) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Lareem (लॄं) Hareshaya Namah Vaam Gande
(Left side of the throat) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Aim (ऐं) Jhintishaya Namah Urdhoshthe
(Upper lip) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Aiim (ॐ) Bhautikeshaya Namah Adhroshthe
(Lower lip) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ong (ओं) Sadyojataye Namah Urdhav Dant
Panktau (Upper Teeth) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Aung (औं) Anugrahashaya Namah Adho dant Panktau (Lower Teeth) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Am (अं) Akroreshaya Namah Brahmrandhre (top of the head) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ah (अः) Mahasaneshaya Namah Mukhe (Face) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Kam (कं) Krodhishaye Namah Dakshbahumule (Right shoulder) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Kham (खं) Chandeshaya Namah Daksh Karpure (Right Elbow) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Gam (गं) Panchantrakaya Namah Daksh Manibandhe (Right Wrist) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Gham (घं) Shivotmeshaya Namah Daksh Karanguli Mule (Base of the Right hand fingers) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ang (ङ) Ek Rureshaya Namah Daksh Karanguli Agre (Tips of the Right hand fingers) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Cam (चं) Koormeshaya Namah Vaam Bahu mule (Left Arm Shoulder) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Cham (छं) Ek Netreshaya Namah Vaam Karpure (Left Elbow) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Jam (जं) Chaturanneshaya Namah Vaam Mani Bandhe (Left Wrist) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Jham (झं) Ajeshaya Namah Vaam Karanguli Mule (Base of left Hand Fingers) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) An (अं) Sarveshaya Namah Vaam Karanguli Agre (Tips of the Left hand Fingers) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Tam (टं) Someshaya Namah Daksh Uru Mule (Righthand Hip line) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Tham (ठं) Laanleshaya Namah Daksh Jangha Mule (Inner side of the Right Hip Joint) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Dam (डं) Darukeshaya Namah Daksh Pad Mool Sandhau (Righthand Ankle joint) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Dham (ढं) Ardhnarishwaraya Namah Daksh Paad Anguli Mule (Base of the Right Foot Toes) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Nam (णं) Umakanteshaya Namah Daksh Paad Anguli Agre (Tips of the Left foot Toes) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Tam (तं) Ashadhisaya Namah Vaam Uru Moole (Left Hip Line) (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Tham (थं) Dandishaya Namah Vaam Jangha Moole (Inner side of the Left Hip joint) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Dam (दं) Adrishaya Namah Vaam Paad Anguli Mool Sandhi (Joint of the left toes to foot) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Dham (धं) Meeneshaya Namah Vaam Paad Anguli Moole (Base of the Left foot toes) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Nam (नं) Mesheshaya Namah Vaam Pad Anguli Agre (Left Foot Toes tips) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Pam (पं) Lohiteshaya Namah Daksh Parshave (Right Hand Back) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Pham (फं) Shikhishaya Namah Vaam Parshave (Left Hand Back) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Bam (बं) Chaglandeshaya Namah Prishthe (Back) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Bham (भं) Dwirandeshaya Namah Nabhau (Navel) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Mam (मं) Mahakaleshaya Namah Udre (Stomach) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Yam (यं) Valishaya Namah Vakshe (Chest) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ram (रं) Bhujangeshaya Namah Daksh Skandhe (Right Shoulder) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Lam(लं) Pinakeeshaya Namah Kukudi Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Vam (वं) Khadgishaya Namah Vaam Skandhe (Left Shoulder) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Sham (शं) Bakeshaya Namah Hridyadi Daksh Haste (From Heart to Right Hand) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ssham (षं) Shweteshaya Namah Hridyadi Vaam Haste (From Heart to Left Hand) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Sam (सं) Bhrigveshaya Namah Hridyadi Daksh Pade (From Heart to Right foot) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ham (हं) Nakuleshaya Namah Hridyadi Vaam Pade (From Heart to Left foot) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ldam (ळं) Shiveshaya Namah Hridyadi Udre (from Heart to Stomach) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ksham (क्षं) Samvartakeshaya Namah Hridyadi mukhe (from Heart to Face) Hum (हुं).

Grah Nyas²:

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Am (अं) Am (आं) Im (इं) Em (ईं) Um (उं) Oom (ऊं) Ri (ऋं) Reem (ॠं) Lri (लं) Lreem (ॡं) em (एं) æm (ऐं) Ôm (ओं) aum (औं) Am (अं) Ah (अः) Raktvarnam Surya Hridi (Heart) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Yam (यं), Ram (रं), Lam (लं), Vam (वं) Shukla Varnam Somam Bhruv Dwaya (eye brow centre) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Kam (कं) Kham (खं) Gam (गं) Gham (घं) ñam (ङ) Raktavarnam Mangalam Lochan Traya (Three eyes) Hum(हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Cam (चं) Cham (छं) Jam (जं) Jham (झं) Nam (ञ) Shyam Varnam Budham Vakshsthale (Chest) Hum.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) ñam (टं), ñam (ठं), ñam (डं), ñha (ढं), ña (णं) Peetvarnam Brihaspatim Kanth Koope (inside the throat) Hum(हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Tam (तं), Tham (थं), Dam (दं), Dham (धं), Nam (नं) Shvet Varnam Bhargavam Ghantikayam (Uvula) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Pam (पं) Pham (फं) Bam (बं) Bham (भं) Mam (मं) Neel Varna Shnaishcharam Nabhideshe (Navel area) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Sam (शं), sa (षं), sa (सं), Ham (हं) Dhumra Varnam Rahu Mukhe (Face) Hum (हुं).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ldam (ळं) Dhumravarnam Ketum Nabhau (Navel) Hum (हुं).

Lokpal Nyas³:

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Am (अं) Im(इं) Um (उं)Rim (ऋं)Lrim (लृं)em(ऐं)Ôm (औं)(अं) Indraya Namah Lalate(forehead) Purve (front of body is taken as East and back of body is taken West).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Aam (आं) Eim (ईं) Oom (ऊं) Riim (ऋं) Lrim (लृं) Aim (ऐं) Aum (औं) Ah (अः) Agnaye Namah Lalat (Forehead) Agnayoyam.

Kam (कं) Kham (खं) Gam (गं) Gham (घं) ñam (ङ) Yamaya Namah Lalat Dakshine (Right side of Forehead).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Cam (चं) Cham (छं) Jam (जं) Jham (झं) Nam (ञ) Nairritye (South West) Namah Lalat Nairittayam.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) ñam (टं), ñham (ठं), ñam (डं), ñha (ढं), ña (णं)Varunaye Lalat (Forehead) Paschimayam (West).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Tam (तं), Tham (थं), Dam (दं), Dham (धं), Nam (नं) Vayave Namah Laalt Vayveyam.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Pam (पं) Pham (फं) Bam (बं) Bham (भं) Mam (मं)Somaya Namah Lalat(Forehead) Uttarasyam(North).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ldam (ळं) Ksham (क्षं) Anantaya Namah Lalat (Forehead) Adhodishi (Below).

Shiv Shakti Nyas⁴:

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Vam (वं), Sam (शं), řa (षं), řa (सं) Dakini Sahit Brahmane Namah Mooladhare.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Bam (बं) Bham (भं) Mam (मं) Yam (यं), Ram (रं), Lam (लं) Rakini Vishnave Namah Swadhishtane.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) ñdam (डं), ñha (ढं), ña (णं) Tam (तं), Tham (थं), Dam (दं), Dham (धं), Nam (नं)Pam (पं) Pham (फं) Lakini Shit Rudraya Namah, Manipure.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Kam (कं) Kham (खं) Gam (गं) Gham (घं) ñam (ङ) Cam (चं) Cham (छं) Jam (जं) Jham (झं) Nam (ञ) ãam (टं), ðam (ठं), Kakini Sahit Ishwaraya Namah, Anahate.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Am (अं) Aam (आं) Im (इं) Eim (ईं) Um (उं) Oom (ऊं) Rim (ऋं) Riim (ॠं) Lrim (लं) Lriim (लृं) Em (एं) Aim (ऐं) Ôm (औं), Aum (औं), Am (अं), Ah (अः) Shakini Sahit Shivaye Namah, Vishudhi.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ham (हं) Ldam (ळं) Ksham (क्षं) Hakini Sahit Param Shivaye Namah, Ajna Chakre.

Taradi Nyas⁵:

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Kam (कं) Kham (खं) Gam (गं) Gham (घं) ñam (ङ) Tarayai Namah, Brahmrandhre.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Im (इं) Eim (ईं) Cam (चं) Cham (छं) Jam (जं) Jham (झं) Nam (ञ) Ugrayai Namah, Laalte (Forehead)

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Um (उं) Oom (ऊं) ãam (टं), ðam (ठं), ðam (डं), ðha (ढं), ña (णं) Mahaugrayai Namah, Bhrumadhye (Eyebrow centre).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Rim (ऋं) Riim (ॠं) Tam (तं), Tham (थं), Dam (दं), Dham (धं), Nam (नं) Vajrayai Namah, Kanthdeshe.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Lrim (लं) Lriim (लृं) Pam (पं) Pham (फं) Bam (बं), Bham (भं), Mama (मं) Mahakalyai Namah, Hridi (Heart).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Em (एं) Aim (ऐं) Yam (यं), Ram (रं), Lam (लं), Vam (वं) Saraswatyai Namah, Nabhau (Navel).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ôm (औं), Aum (औं), Sam (शं), ãa (षं), ãa (सं), Ham (हं) Kmeshwaraya Namah, Lingmoole (Base of the urinary gland).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Am (अं) Ah (अः) Ldam (ळं) Ksham (क्षं) Chamundayai Namah, Mooladhare.

Peeth Nyas⁶:

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Am (अं) Im (इं) Um (उं) Rim (ऋं) Lrim (लं) em (एं) Ôm (ओं) Am (अं) Kaamroop Peethaye Namah Adhare.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Aam (आं) Eim (ईं) Oom (ऊं) Riim (ऋं) Lrim (लं) Aim (ऐं) Aum (औं) Ah (अः) Jalandhar Peethaye Namah Hridi (Heart).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Kam (कं) Kham (खं) Gam (गं) Gham (घं) ñam (ङ) Poorngiri Peethaye Namah Lalate (Forehead).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Cam (चं) Cham (छं) Jam (जं) Jham (झं) Nam (ञ) Udyan Pethaye Namah Kesh Sandhau.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) ñam (टं), tham (ठं), ñam (डं), ñha (ढं), ña (णं) Varanasi Peethaye Namah Bhruvo.

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Tam (तं), Tham (थं), Dam (दं), Dham (धं), Nam (नं) Avanti Peethaye Namah Netra Dwaye (Eyes).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Pam (पं) Pham (फं) Bam (बं), Bham (भं), Mama (मं) Mayapuri Peethaye Namah Mukhe (Face).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Yam (यं), Ram (रं), Lam (लं), Vam (वं) Mathura Peethaye Namah, Kanthe (Throat).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Sam (शं), sa (षं), sa (सं), Ham (हं) Ayodhya Peethaye Namah, Nabhau (Navel).

Hrim (ह्रीं) Strim (स्त्रीं) Hum (हुं) Ldam (ळं) Ksham (क्षं) Kanchipuri Peethaye Namah Katyoh (Waist).

Kar Nyas:

Om! Hram Tram Hram Ekjataye Angushtha Bhyam Namah,
Om! Hrim Strim Hrim Tarinyai Tarjanibhyam Namah,
Om! Hroom Troom Hroom Vajrodake Madhyamabhyam Namah,
Om! Harim Traim Hraim Ugrajate Anmikabhyam Namah,
Om! Hraum Traum Hraum Mahapratishare Kanishthabhyam Namah,
Om! Hrah Trah Hrah Pingograik Jate Kartalkar-prishthabhyam Namah.

Shadang Nyas:

Om! Hram Tram Hram Ekjataye Hridyaye Namah,
Om! Hrim Strim Hrim Tarinyai Shirse Swaha,
Om! Hroom Troom Hroom Vajrodake Shikhaye Vashat,
Om! Harim Traim Hraim Ugrajate Kavachaye Hum,
Om! Hraum Traum Hraum Mahapratisare Netra Treyaye Vaukhat,
Om! Hrah Trah Hrah Pingograik Jate Astraye Phat.

Purification:

a).

Take water from the pot in the left palm and cover it with the right palm and chant following mantra,

Om! Apvitra Pavitro Va Sarva Vastham Gatoh Pivah, Ya smared Pundrikaksham Sa Abhyantarah Shuchi. Om! Punatu Pundrikakshah, Punatu Pundrikakshah Punatuh.

Sprinkle the water with a flower holding it with Tattva mudra of the right hand over all the people, all the articles being utilized in the poojan and self.

b).

Self (Bhoot Shudhi)

Our body is made up of five elements and cleansing of all these is called Bhoot Shudhi. There are many short and elaborate systems for this mentioned in the different scriptures. Here we will use a simple method through the cleansing of the first five chakras which represent the five elements in our body too.

Sit in a meditative posture on the asan. Breath in and out horizontally through Mooladhar chakra three times and chant LAM beej.

Breath three times horizontally through Swadhishtan Chakra three times and chant Vam beej.

Breath three times horizontally through Manipur Chakra three times and chant Ram beej.

Breath three times horizontally through Anahat Chakra three times and chant Yam beej.

Breath three times horizontally through Vishudhi Chakra three times and chant Ham beej.

Chant Ram beej and generate a blaze of fire in the stomach, increase it and burn the thumb sized paap purush there. Turn it to ashes.

Repeat Yam beej and move the ashed of the space of mooladhar chakra.

Chant Vam beej and knead it in to a ball.

Chant Lam beej and turn it golden. Inhaling and exhaling increase its size to cover the whole subtle body. Visualize the form of Hiranyagarbha for creation of new body. Regenerate Ether, Air, Fire, Water and Earth elements a new. Regenerate the gross body.

With ankush mudra attract the pranic energy from the cosmos and touching with tattva mudra establish it into the new body with following mantra,

Om! Aam (आं) Hrim (ह्रीं) Krom (क्रों) Yam (यं), Ram (रं), Lam (लं), Vam (वं) Sam (शं),ṣa (षं),ṣa (सं), Ham (हं) Hamsa Soham, mam jivah eha Sthita.

Om! Aam (आं) Hrim (ह्रीं) Krom (क्रों) Yam (यं), Ram (रं), Lam (लं), Vam (वं), Sam (शं),ṣa (षं),ṣa (सं), Ham (हं) Hamsa Soham Mam Sarv Indriyani Eha Sthitani.

Om! Aam (आं) Hrim (ह्रीं) Krom (क्रों) Yam (यं), Ram (रं), Lam (लं), Vam (वं), Sam (शं),ṣa (षं),ṣa (सं), Ham (हं) Hamsa Soham Mam Vang, Manah, Chakshu, Kshotra, Tvak, Ghran, Pran, Eha Gatya Sukham Chiram Tishthantu Svaha.

Raise the Kundlini to meet the Shiva in Sahasrar and bring it back to the mooladhar.

Strike the left heel on the left side of the asan three times.

Clap three times downwards.

Look around with strong Gaze to make all the bad spirits in the space move away.

Mantra: Om! Hrim (ह्रीं) Strim (स्त्रीं) Hum (हूं) Phat (फट्).

Perform the poojan of the devi in the bindu of the yantra as follows:

Take three achman, one each while chanting the names as below,

Om! Ugratarayai Namah¹, Om! Ekjatayai Namah², Om! Neel Saraswatyai Namah³.

Wash hands with water on right hand side saying, Hrim (ह्रीं).

Do marjan (Wipe) of lips with Phat (फट्).

Touch various parts of the body with following mantras,

Om! Vairochnaya Namah (Mouth),

Om! Shankhaya Namah (right nostril).

Om! Pandavaya Namahm (left nostril).

Om! Padnabhaya Namah (Right eye).

Om! Amitabhaya Namah (Left eye).

Om! Naamkaya Namah (Rigth ear).

Om! Bhamkaya Namah (Left ear).

Om! Tavkaya Namah (Navel).

Om! Padmantkaya Namah (Chest).

Om! Yamantkaya Namah (Head).

Om! Vighnankaya Namah (Right shoulder).

Om! Narantkaya Namah (Left shoulder).

Dhyan Sloka:

*Pratyaleedha Padarpitaanghri Shav-hrid Ghor Attahasa para,
Khadgendi Var Kartari Kharpara Bhuj Humkaar Bijodbhava,
Kharvaneel Vishal Pingal Jata Jutai Nagairyuta,
Jadyam Nyasya Kapalike Trijagtaam Hantyaugratara Swayam.*

Take a beautiful fresh flower in hands and raise the Shakti from the kundlini and inhaling and exhaling transfer the Mother from inside on to the flower and put it on the yantra saying,

*Om! Deveshi Bhakti Sulbhe Parivar Samanvite,
Yavatvam Pujishyami Tavat toam Susthira Bhav.*

Do *Avgunthan* with Hum (ॐ) beej,

Amritikaran with *Dhenu Mudra*,

And show *Yoni Mudra*.

Yantra Avaran Poojan: Three lined Bhoopur¹, 8 petal lotus², 6 sided star (Shatkone)³, Triangle⁴, Bindu⁵.

Prepare a space in front of the asan for establishing the yantra. Clean the space, sprinkle vikeern over it, sprinkle water of Ganges over it, spread flowers over it and do poojan of peeth devta saying

Om! Mam Mandukadi Partattvaant Peeth Devtabhyo Namah.

Now do the poojan of the 9 shaktis in peeth (on which yantra is to be placed) as follows with flowers and rice etc, starting from East side,

Om! Medhayai Namah,

Om! Pragyayai Namah,

Om! Prabhayai Namah,

Om! Vidyayai Namah,

Om! Dhiyai Namah,

Om! Dhrityai Namah,

Om! Smrityai Namah,

Om! Budhyai Namah,

Om! Vishveshwaryai Namah.

Now bring the yantra and bath it in Ghee, Milk and water. Wipe it clean and smear it with Devi Asht gandh (8 ingredient fragrance) and place it on the flower bed saying

Om! Saraswati Yog Peeth Atmane Namah.

Take a beautiful lotus or red rose in both thenhands, raise the devi from own heart and exhale Her on to the flower in hands and place it in the middle of the yantra. Offering flower, rice and 5 mudras establish there.

1st Avaran Poojan: (Bindu and Triangle)

In the **Bindu** of the yantra do dhyan of the devi and offer flowers, rice etc and perform Pran pratishtha of it.

Do Pran Pratishtha of the Yantra with Tattva Mudra,

Om! Aam (आं) Hrim (ह्रीं) Krom (क्रों) Yam (यं), Ram (रं), Lam (लं), Vam (वं) Sham (शं),ṣa (षं),ṣa (सं) Ham(हं) Hamsa Soham, mam jivah eha Sthita.

Om! Aam (आं) Hrim (ह्रीं) Krom (क्रों) Yam (यं), Ram (रं), Lam (लं), Vam (वं), Sham (शं),ṣa (षं),ṣa (सं), Ham (हं) Hamsa Soham Mam Sarv Indriyani Eha Sthitani.

Om! Aam (आं) Hrim (ह्रीं) Krom (क्रों) Yam (यं), Ram (रं), Lam (लं), Vam (वं), Sam (शं),ṣa (षं),ṣa (सं), Ham (हं) Hamsa Soham Mam Vang, Manah, Chakshu, Kshotra, Tvak, Ghran, Pran, Eha Gatya Sukham Chiram Tishthantu Svaha.

Savinmaye Pare Devi Paramrit Ras Priye,

Anugyam Dehi Tarakhye Parivaar Archanaya Me.

Outside the **inner triangle**, perform the poojan with flowers, rice etc

East

1. Paash Ankushau Kapalanch Trishoolam Dadhatam Karaih,

Alankaram Chayopetam Ganesham Prak Sthitam Bhajet.

Offer flowers to **Ganpati Devta** with following mantra,

Om! Gam Ganeshaye Vajrapushpam Prateech Phat Swaha.

South

2. Kapalshoole Hastabhyam Dadhtam Sarp Bhushanam,

Shav Yuthe Vaishtitam Ramyam Batuke Dakshine Bhaje.

Offer flowers to **Batuk Dev** with following mantra,

Om! Bam Batuk Vajra Pushpam Prateech Phat Swaha.

West

3.Asi Shool Kapalani Damrum Dadhtam Karaih,

Krishnam Digambaram Krooram, Kshetrayam Paschimam Bhaje.

Offer flowers to **Kshetrapal** with following mantra,

Om! Ksham Kshetrapalam Vajra Pushpam Prateech Phat Swaha.

North

4.Kapalam Damru Pasham, Linga Sambimbhrati Karaih,

Antravalya Raktvastra, Yoginiruter Bhavet.

Offer flowers to the **Yogini** devis with following mantra,

Om! (ॐ) Yam Yoginibhyo Vajrapushpam Prateech Phat Swaha.

Six Sided Star-(6 sided star) Moving in clock wise direction, in angles starting from Eastern petal as shown in the yantra, perform the poojan of the angle shaktis as follows,

5. Om! Ek Jatayai Hridyaya Namah, Ek Jata Shri Papdukaam Poojayami Tarpayami Namah.

6. Tarinyai Shirse Swaha, Tarini Shri Papdukaam Poojayami Tarpayami Namah.

7. Vajrodkayai Shikhaya Vashat, Vajrodkayai Shri Papdukaam Poojayami Tarpayami Namah.

8. Ugra Tarayai Kavchaye Hum, Ugra Shri Papdukaam Poojayami Tarpayami Namah.

9. Maha Parisaarayai Netraya Vaushat. Maha Parisaarayai Shri Papdukaam Poojayami Tarpayami Namah.

10. Pingograil Jatayai Astraya Phat. Pingograil Shri Papdukaam Poojayami Tarpayami Namah.

Offering flowers on the yantra say,

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Dwitya Avaran Archanam.*

2nd Avaran Poojan: (8 Petal Lotus Poojan)

Perform poojan in the petals starting from the East petal and moving in clockwise direction.

East: Perform poojan with panchopchaar (five things i.e arghya, padya, dhoop, deep and pushp).

11. *Om! Vaim (ॐ) Vairochinaya Namah, Vairochin Iha Gach Iha Tishth*

Offer flowers with mantra,

Om! Vaim (ॐ) Vairochin Vajra Pushpam Prateech Swaha.

12. South: Perform poojan with panchopchaar (five things i.e arghya, padya, dhoop, deep and pushp).

Om! Am (ॐ) Amitabhaya Namah, Amitabh Iha Gach Iha Tishth.

Offer flowers with mantra,

Om! Am (ॐ) Amitabha Vajra Pushpam Prateech Swaha.

13. West: Perform poojan with panchopchaar (five things i.e arghya, padya, dhoop, deep and pushp).

Om! Padmnabhaye Namah. Padmnabh Iha Gach Iha Tishth,

Offer flowers with mantra,

Om! Padmnabh Vajra Pushpam Prateech Swah

14. North: Perform poojan with panchopchaar (five things i.e arghya, padya, dhoop, deep and pushp).

Om Sham Shankhpanduraya Namah, Shankh Pandur Iha Gach Iha Tishth.

Offer flowers with mantra,

Om! Shankhpandur Vajra Pushpam Prateech Swaha.

15. North- East: Perform poojan with panchopchaar (five things i.e arghya, padya, dhoop, deep and pushp).

Om! Laam Laamkayai Namah. Iha Gach Iha Tishth.

Offer flowers with mantra,

Om! Lamke Vajra Pushpam Prateech Swaha

16. East-South: Perform poojan with panchopchaar (five things i.e arghya, padya, dhoop, deep and pushp).

Om! Mam Mamkayai Namah. Iha Gach Iha Tishth.

Offer flowers with mantra,

Om! Mam Matrke Vajra Pushpam Prateech Swaha.

17. South-West: Perform poojan with panchopchaar (five things i.e arghya, padya, dhoop, deep and pushp).

Om! Pam Pandurayai Namah. Iha Gach Iha Tishth.

Offer flowers with mantra on the yantra,

Om! Pandure Vajra Pushpam Prateech Swaha

18. West-North: Perform poojan with panchopchaar (five things i.e arghya, padya, dhoop, deep and pushp).

Om! Taam Tarikayai Namah. Iha Gach Iha Tishth.

Offer flowers with mantra,

Om! Tarke Vajra Pushpam Prateech Swaha.

Offering flowers on the yantra say,

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Dwitya Avaran Archanam.*

Thus 2nd avarn pooja is completed.

3rd Avaran Poojan: (Inside Bhoopur)

It is to be done **inner most line** of the bhoopur in all the four door ways in anti clockwise direction as below.

19. Invite and do poojan with five things with following mantra in Eastern direction,

Om! Pam (ॐ) Padmantakaya Namah, Iha Gach Iha Tishth.

Offer flowers with the following mantra,

Om! Pam(ॐ) Padmantake Vajra Pushpam Prateech Swaha

20. Invite and do poojan with five things with folloing mantra in Southern direction,

Om! Yam (यं) Yamantakaya Namah, Iha Gach Iha Tishth.

Offer flowers with the following mantra,

Om! Yam (यं) Yamantak Vajra Pushpam Prateech Swaha.

21. Invite and do poojan with five things with folloing mantra in Western direction, *Om! Vim (वं) Vighnantakaya Namah, Iha Gach Iha Tishth.*

Offer flowers with the following mantra,

Om! Vim (वं) Vighnantak Vajra Pushpam Prateech Swaha.

22. Invite and do poojan with five things with following mantra in Northern direction,

Om! Nam(नं) Narkantakaya Namah, Iha Gach Iha Tishth.

Offer flowers with the following mantra,

Om! Nam (नं) Narkantak Vajra Pushpam Prateech Swaha.

Offering flowers on the yantra say,

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Tritya Avaran Archanam.*

4th Avaran Poojan: (Poojan in the bhoopur)

There are three lines in the bhoopur (outside square of the yantra) with four doors in the four directions. In the **middle line of the Bhoopar**, starting from East direction, do the poojan of the ten direction divinitie sin clockwise direction as below with flowers, rice and water,

23. Om! Lam (ॐ) Indraye Namah, Indra Shri Padukam Poojayami Tarpayami Namah.

East-South

24. Om! Ram (ॐ) Agnaye Namah, Agni Shri Padukam Poojayami Tarpayami Namah.

South

25. Om! Yam (ॐ) Yamaye Namah, Yam Shri Padukam Poojayami Tarpayami Namah.

Sout West

26. Om! Ksham (ॐ) Nairittye Namah, Naritti Shri Padukam Poojayami Tarpayami Namah.

West

27. Om! Vam (ॐ) Varunaye Namah, Varun Shri Padukam Poojayami Tarpayami Namah.

North West

28. Om! Yam (ॐ) Vayavye Namah, Vayave Shri Padukam Poojayami Tarpayami Namah.

North

29. Om! Kum (ॐ) Kuberaye Namah, Kuber Shri Padukam Poojayami Tarpayami Namah.

North East

30. Om! Ham (ॐ) Ishanaye Namah, Ishan Shri Padukam Poojayami Tarpayami Namah.

North-NE

31. Om! Aaam (ॐ) Brahmane Namah, Brahm Shri Padukam Poojayami Tarpayami Namah.

South-SW

32. Om! Hrim (ॐ) Anantaye Namah, Anant Shri Padukam Poojayami Tarpayami Namah.

In the **outer line** of the bhoopur do the poojan of the armaments of the direction devtas in the same direction as done in the above case of direction divinities with flowers, rice and water etc.

East

33. Om! Vam Vajraye Namah, Vajra Shaktih Shri Padukam Poojayami Tarpayami Namah.

South-East

34. Om! Sham Shaktaye Namah, Shaktim Shri Padukam Poojayami Tarpayami Namah.

South

35. Om! Dam Dandaye Namah, Dand Shakti Shri Padukam Poojayami Tarpayami Namah.

South-West

36. Om Khadgaye Namah, Khadag Shakti Shri Padukam Poojayami Tarpayami Namah.

West

37. Om! Pam Pashaye Namah; Pash Shakti Shri Padukam Poojayami Tarpayami Namah.

North-West

38. Om! Am Ankushaye Namah, Ankush Shakti Shri Padukam Poojayami Tarpayami Namah.

North

39. Om! Gam Gadaye Namah, Gada Shakti Shri Padukam Poojayami Tarpayami Namah.

North-East

40. Om Strim Trishoolaye Namah, Trishool Shakti Shri Padukam Poojayami Tarpayami Namah.

West-SW

41.Om! Pam Padmaye Namah, Padam Shakti Shri Padukam Poojayami
Tarpayami Namah.

NE-E

42.Om! Cham Chakraye Namah, Chakra Shakti Shri Padukam Poojayami
Tarpayami Namah.

Offering flowers rice and water chant,

*Abhisht Sidhim May Dehi Sharnagata Vatsale,
Bhaktaya Samarpaye Tubhyam Chaturth Avaran Archanam.*

Balidaan Mantra:

Offer Satvik Bali to devi in the bindu with following mantra,

*Om! Hrim Shrimad Ekjate Neel Saraswati Maha Ugra Tare Devi Kha Kha
Sarobhoot Pishach Rakshsaan Gras Gras Mam Jadyam Chedya Chedya Shreem
(श्रीं)Hreem (ह्रीं) Phat Swaha.*

Raise the flower from the middle of the yantra in both hands and bring
closer to the nose and inhale the Devi from it back in to own heart and
establish Her there.

Thus complete the Shri Tara Yantra poojan.

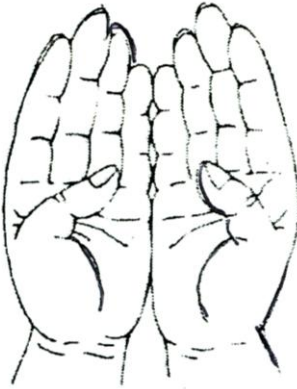
Use 100 names of **Shri Tara Devi** with 'Poojayami Namah' for Poojan, 'Tarpayami Namah' for Tarpan on the yantra and 'Namah Swaha' for Havan as follows:

Om! Shri (Devi Name) - Poojayami Namah/ Tarpayami Namah/ Namah Swaha.

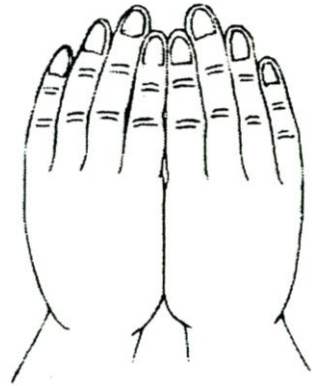
Shri Tarinyai Namah⁰¹
 Shri Tarlayai Namah⁰²
 Shri Tanvyai Namah⁰³
 Shri Tarayai Namah⁰⁴
 Shri Tarun Vallaryai Namah⁰⁵
 Shri Tivra Rupayai Namah⁰⁷
 Shri Taryai Namah-7,
 Shri Shyamayai Namah⁰⁸
 Shri Tani Kshinayai Namah⁰⁹
 Shri Payodharayai Namah¹⁰
 Shri Turiyayai Namah¹¹
 Shri Tarunayai Namah¹²
 Shri Tivrayai Namah¹³
 Shri Tivr Gamnayai Namah¹⁴
 Shri Neel Vahinyai Namah¹⁵
 Shri Ugra Tarayai Namah¹⁶
 Shri Jayayai Namah¹⁷
 Shri Chandyai Namah¹⁸
 Shri Shrimad Ek Jatayai Namah¹⁹
 Shri Shivayai Namah²⁰
 Shri Tarunayai Namah²¹
 Shri Shambhavyai Namah²²
 Shri Chinn Bhalayai Namah²³
 Shri Bhadra Tarinyai Namah²⁴
 Shri Ugrayai Namah²⁵
 Shri Ugra Prabhayai Namah²⁶
 Shri Neelayai Krishnayai Namah²⁷
 Shri Neel Saraswatyai Namah²⁸
 Shri Dwityayai Namah²⁹
 Shri Shobhinyai Namah³⁰
 Shri Nityayai Namah³¹
 Shri Naveenayai Namah³²
 Shri Nitya Nootanayai Namah³³
 Shri Chandikayai Namah³⁴
 Shri Vijayai Namah³⁵
 Shri Aradhyayai Namah³⁶
 Shri Devyai Namah³⁷
 Shri Gagan Vahinyai Namah³⁸
 Shri Attahasyayai Namah³⁹
 Shri Karallasyayai Namah⁴⁰
 Shri Chaturasya Poojitayai Namah⁴¹
 Shri Aditi Poojitayai Namah⁴²
 Shri Raudrayai Namah⁴³
 Shri Raudra Mayayai Namah⁴⁴
 Shri Murtayai Namah⁴⁵
 Shri Vishokayai Namah⁴⁶
 Shri Shok Namah⁴⁷
 Shri Nashinyai Namah⁴⁸
 Shri Shiv Pojyayai Namah⁴⁹
 Shri Shivaradhyayai Namah⁵⁰

Shiv Dhyeyayai Namah⁵¹
 Shri Sanatanyai Namah⁵²
 Shri Brahm Vidyayai Namah⁵³
 Shri Jagat Dhatdhatryai Namah⁵⁴
 Shri Nirgunayai Namah⁵⁵
 Shri Gun Poojitayai Namah⁵⁶
 Shri Sagunayai Namah⁵⁷
 Shri Sagunaradhyayai Namah⁵⁸
 Shri Hari Pujitayai Namah⁵⁹
 Shri Indra Poojitayai Namah⁶⁰
 Shri Dev Poojitayai Namah⁶¹
 Shri Rakt Priyayai Namah⁶²
 Shri Raktakshayai Namah⁶³
 Shri Rudhir Bhooshitayai Namah⁶⁴
 Shri Asav Bhooshitayai Namah⁶⁵
 Shri Bali Priyayai⁶⁶
 Shri Bali Ratayai Namah⁶⁷
 Shri Durgayai Namah⁶⁸
 Shri Balvatyai Namah⁶⁹
 Shri Balayai Namah⁷⁰
 Shri Bal Priyayai Namah⁷¹
 Shri Bal-Ratayai Namah⁷²
 Shri Balram Prapojitayai Namah⁷³
 Shri Ardh Keshayai Namah⁷⁴
 Shri Ishwaryai Namah⁷⁵
 Shri Keshayai Namah⁷⁶
 Shri Keshav⁷⁷
 Shri Shriushitayai Namah⁷⁸
 Shri Ish Vibhushitayai Namah⁷⁹
 Shri Padma Malayai Namah⁸⁰
 Shri Padmakshyai Namah⁸¹
 Shri Kamakhayai Namah⁸²
 Shri Giri Nandinyai Namah⁸³
 Shri Dakshinayai Namah⁸⁴
 Shri Dakshayai Namah⁸⁵
 Shri Dakshjayai Namah⁸⁶
 Shri Dakshin Ratayai Namah⁸⁷
 Shri Vajr Pushp Priyayai Namah⁸⁸
 Shri Rakt Priyayai Namah⁸⁹
 Shri Kusum Bhushitayai Namah⁹⁰
 Shri Maheshvayai Namah⁹¹
 Shri Mahadev Priyayai Namah⁹²
 Shri Panch Bhushitayai Namah⁹³
 Shri Idayai Pingalayai Namah⁹⁴
 Shri Sushumanayai Namah⁹⁵
 Shri Pran Rupayai Namah⁹⁶
 Shri Gandharyai Namah⁹⁷
 Shri Panchamyai Namah⁹⁸
 Shri Panchanan Paripujitayai Namah⁹⁹
 Shri Adi Paripujitayai Namah¹⁰⁰

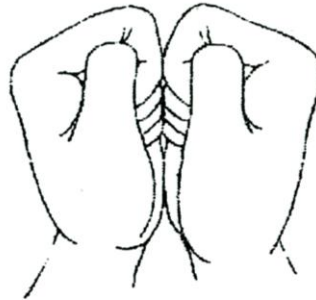
MUDRA SECTION



1. AVAHANI MUDRA



2. SANSTHAPANI MUDRA



3. SANNIRODHINI MUDRA



4. SANNIDHAPANI MUDRA



5. SAMMUKHI-KARANI MUDRA



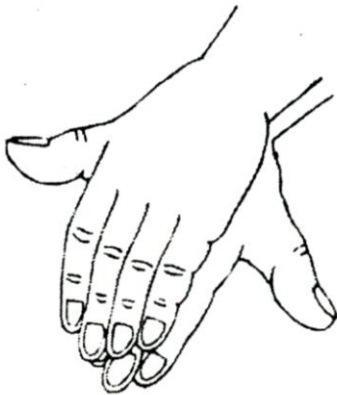
6. ANKUSH MUDRA



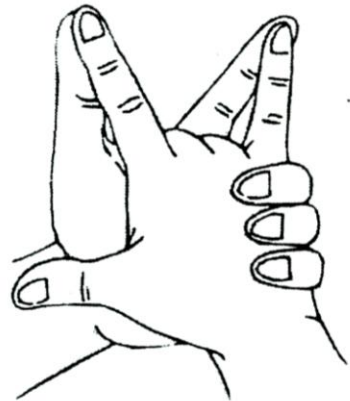
7. DHENU MUDRA



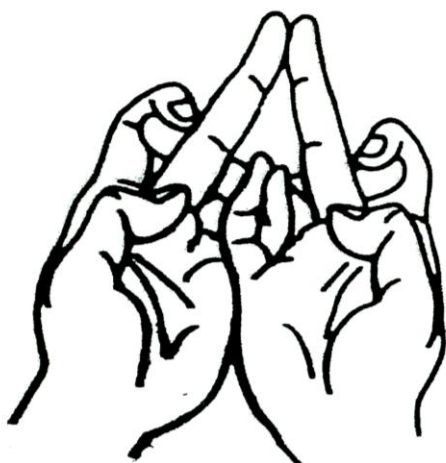
8. CONCH MUDRA



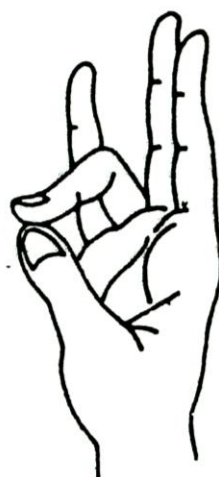
9. MATASYA MUDRA



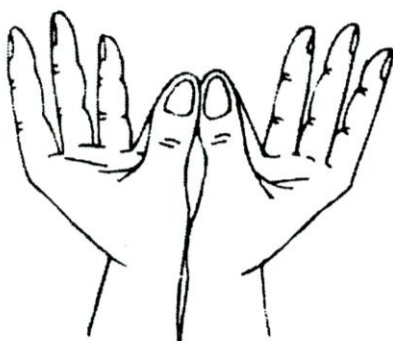
10. KOORM MUDRA



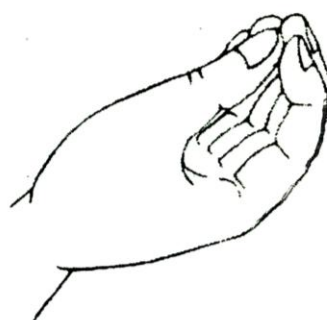
11. YONI MUDRA



12. TATTVA MUDRA



13. JWALINI MUDRA



14. GRAAS MUDRA



15. VYAN MUDRA



16. UDAN MUDRA



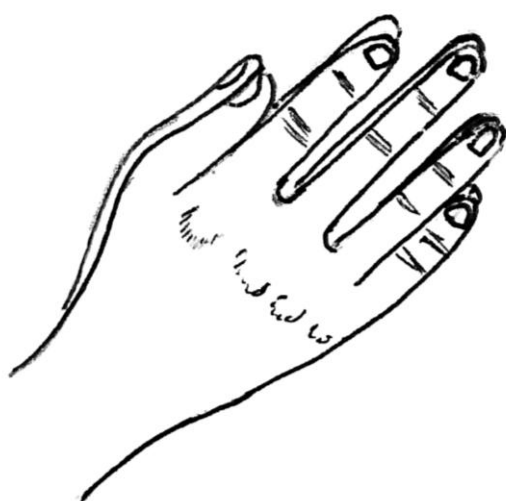
17. PRAN MUDRA



18. APAN MUDRA



19. SAMAN MUDRA



20. TRIKHAND MUDRA



21. KHECHARI MUDRA

Om! Sahnava vatū Sah nau Bhunaktau

(ॐ सहनववतुसहनौभुनक्तु)

Sah Viryam Karvavahai

(सहवीरयम्करवावहै)

Tejasvina Avdhitam-astu

(तेजस्विनावधीतमस्तु)

Ma Vidwisha Vahai.

(मा वद्षावहै)

Om! Shantih, Shantih, Shantih.

(ॐ शान्तिः शान्तिः शान्तिः) ॥

Without Yantra, Mantra and Tantra Prasad (fruit) of the devta is extremely difficult. Yantra is the gross body of the Devta/divinity. Poojan, Nyas and Mudra etc. are the tantra of the devta. Mantra is the causal body of the devta. Devtas are under the control of Yantra, Tantra and Mantra.....

