
.. Khachakrapanchaka Stotram ..

॥ खचक्रपञ्चकस्तोत्रम् ॥

या सान्तकाग्निरविसोम - अनाख्यभासां
निःशेषपूरितमहार्थमहोत्कल्लालाम् ।
चिच्चण्डतेजशिवशक्तिमशेषमातां
श्रीमङ्गलामिति महार्थं प्रति प्रणौमि ॥ १ ॥

I bow to the Great Reality (mahrtha), the venerable (goddess) Mangal, she who is the mother of all things, the energy of Siva, the awesome (canda) power (tejas) of consciousness. (I praise her,) the great wave of the Great Reality filled with all things, (she who is) the light of the Inexplicable (that illumines) the Sun and Moon along with the Fire of (universal) destruction. (1)

एका देवी प्रसरति परा व्योमहङ्कारघोषा
चक्रं रौद्रं गगनसदृशं रश्मिपुञ्जं समग्रम् ।
व्योमाकाराकलितकलनानन्दभासाप्रचण्डम्
भाषातीतं विस्मयविषयं देवीचक्रं नमामि ॥ २ ॥

One goddess (alone), the Supreme, (her) Sound the egoity of Emptiness (vyoman), extends (as all things). I salute the Circle of the Goddess (devicakra) whose field (viaya) is wonder (vismaya), which is beyond speech and extremely terrible with the light of the bliss of undifferentiated manifestation (kalan) whose form is Emptiness (vyoman). (I salute) the fearful (raudra) circle which is (empty) like the sky, the totality (of all things), the network of the rays (of consciousness). (2)

समरसपदलीनो निःस्वभावैकवीरः
शमितसकलभावैर्ज्ञानदृष्टिप्रकाशः ।
विदितपरमतत्त्वो लब्धविज्ञानसौख्यो
नयितपरमबोधज्ञाननेत्राद्यनाथः ॥ ३ ॥

The first teacher (dyantha) is Jananetra who has been led to supreme consciousness, attained the bliss of insight (vijna) and known the ultimate reality. He is the light of the vision of knowledge (that arises) once all phenomenal states (bhva) have been quelled and is the Solitary Hero (ekavira) devoid of (phenomenal nature) (nihsvabhva) merged in the state of unity (samarasa) (3)

यस्मादसङ्ख्यकिरणावलिकालवह्निं
नित्यं निरुद्धमुदयास्तमनस्वभावम् ।
एकं ह्यनेकविभवैः क्षतसर्वभावं
तद्गौमि चाव्ययशिवं बहुतेजविश्वम् ॥ ४ ॥

I bow to Him, the imperishable (avyaya), auspicious (iva) One Who is the universe of many energies (bahutejas), from Whom (arises) the Fire of Time with (its) countless streams of rays; He Who with the multitude of (His) glorious powers (vibhava) has destroyed all phenomenal states of existence (bhva); He Who, eternally at rest (niruddha), is the essential nature of the arising and falling away (of all things). (4)

गौरीं विघ्नेशवटुकं वीरसिद्धाञ्च योगिनीम् ।
योगिन्यो मातरः सर्वा नमस्कृत्वावतारयत् ॥ ५ ॥

Once he saluted (the goddess) Gauri, the Yogini, Ganesa, Vatuka, the Virasiddhas, all the Yoginis and Mothers (Jnananetra) brought (this hymn) down (into the world). (5)

गणेशं शक्तिसंयुक्तं प्रणमामि गणैः सह ।
वन्दे श्रीनाथपादाङ्गं खेचर्यादिगणस्य च ॥ ६ ॥
शिवयोगिनिचक्रस्य गुरूणाममलात्मकम् ।

I prostrate before Ganesa who is conjoined with (his) energy along with the host. I praise the lotus feet of rnth and the pure nature of the teachers and that of the host (of energies), which is the circle of Siva's Yoginis commencing with Khecar. (6-7ab)

श्रीपीठ - उत्तरान्तस्था अष्टपीठसमुद्भवाः ॥ ७ ॥
करवीरश्मशाने तु एकचक्रे समागताः ।
महामेलापमिलिता योगक्रीडोत्सवे स्थिताः ॥ ८ ॥

(The Yoginis) in the venerable Northern Seat, born of the eight seats (astapitha) (of the Mothers), have come together in a single gathering (cakra) in the cremation ground of Karavra. They are united together in the Great Union (mahmelpa), engaged in the play of (sexual) union (yogakrida). (7cd-8)

खेचरी दिक्चरी चैव गोचरी भूचरी तथा ।
रम्याडामरिडाकिन्यो व्योमेशी तु महावला ॥ ९ ॥

(They are) Khecar, Dikcari, Gocari, Bhcar along with Ramy, Dmari, Dakini, and Vyomesi," who is very powerful. (9)

अन्यैरनेकसङ्घातैर्योग्यन्यैर्विविधात्मकैः ।
महामेलापमिलिता योगिन्यश्च समागताः ॥ १० ॥

The Yoginis who have come are also assembled (there) together in the Great Union with other Yogis of many kinds and in many groups." (10)

अष्टषष्टिस्तु योगिन्यो दशसप्ताधिकाः स्थिताः ।
नामवर्णविभेदन पञ्चचक्रे यथा स्थिताः ॥ ११ ॥

The Yoginis number sixty-eight and seventeen (that is, eighty-five). They reside in the five circles according to their names and the letters (of the alphabet to which they correspond). (11)

मङ्गला एकरात्री च खेचरी फणिधारिणी ।
रविणी मन्त्ररूपा च हंसाख्या चक्रनायिका ॥ १२ ॥
घर्हना डमरा देवी तथा ईशा प्रकीर्तिता ।
गर्जनी एकचारी च शवरी वज्रपञ्जरा ॥ १३ ॥
ऋद्धिः सप्तादशी ज्ञेया भासाचक्रे व्यवस्थिता ।

11. Although, as we shall see, the Wheels of Siddhas and Yogins are arranged differently, here it seems to be common origin-as that of all the Yoginis-from the Eight Mothers is underscored right at the beginning by identifying eight major Yoginis who, representing the others, have come from the seats of the Eight Mothers.

12. In this case Yogins are, as their name literally means, 'unifiers' and 'united' in the Great Festival of Union-Yoga-with the Yogis assembled with them in the cremation ground of Karavra.

(The names of these Yoginis are as follows) : Mangala, Ekartri, Khecari, Phanidhrin, Ravin, Mantrarup, the one called Hams, Cakranayik, Gharhan, Dmar, Devi and the one renowned as , Garjani, Ekacri, Savari, Vajrapanjara and know ddhi to be the seventeenth (Yogini who) resides in the Circle of Bhs. (12-14ab).

मन्दरा एकनारी च खगी फणी रवान्तिका ॥ १४ ॥
रश्मिनामा मन्त्रकला हरमाता च चण्डिका ।
नभो भासा डम्बमयी यमाण्डाख्या गभस्तिनी ॥ १५ ॥
एकयोगिनिमन्त्रज्ञा वमना ऋद्धिनी स्मृता ।
खे चक्रे योगिन्यः ख्याता दशसप्त प्रकीर्तिताः ॥ १६ ॥

Seventeen are said to be the Yoginis in the Circle of the Sky (khacakra), (namely): Mandar³, Ekanri, Khagi, Phani, Ravn-
tik, she who is called Rami and is the energy of mantra (mantrakal), Haramty, Candik, Nabhas, Bhs, Damba-
may, the one called Yamnd, Ghabhastini, Ekayogin, Mantrajna, Vaman and Rddhini (14cd-16)

मन्थाना एकवीरा च स्वादिनी फणिभूषणा ।
रमणी मन्त्रलीला च हरी चन्द्रमसा तथा ॥ १७ ॥
नभोत्थिता डमरुश्च यमुना ओघिनी तथा ।
गणेशी एकलामा च शङ्खिनी वज्रघातिनी ॥ १८ ॥

13. Notice that the name of the first Yogini in each one of these five primary group-
ings (cakra) begins with Ma. This is the initial of the main Yogin Mangal who is the first of all these Yogi-
nis and is identified with the main goddess Klasamkara.

ऋतुक्षयङ्करी देवी सप्तादशपदोज्ज्वला ।
दिक्कक्रसंस्थिता देव्यस्तृतीये चक्रे संस्थिताः ॥ १९ ॥

The goddesses residing in the Circle of the Directions (dikcakra), which is the third cir-
cle, are: Manthn, Ekavr, Svdin, Phanibhan, Raman, Mantralil, Hari, Candramas, Nabhotthit, Damaru, Ya-
mun, Oghin, Gane, Ekalm, ankhini, Vajraghtin and tukayamkar, the goddess who burns brilliantly with the sev-
enteen states (of this circle). (17-19)

मदना एकचक्रा च खगचक्रा फलाशिनी ।
रजकी मदगन्धाख्या फलिनी चक्रपूजिता ॥ २० ॥
नन्दिनी दण्डिनी चैव यशः श्री मोदिनी तथा ।
गगना एकवीरा च शवभक्ष्या वरायुधा ॥ २१ ॥
ऋक्षा सप्तादशी ज्ञेया गोचक्रे चक्रनायिका ।

(The goddesses residing in the Circle of Speech are): Madan, Ekacacr, Khagacacr, Phalini, Ra-
jaki, the one called Madagandh, Phalin, Cakrapjit, Nandin, Dandin, Yaahr, Modin, Gagan, Ekavr, Savab-
haky, Varyudh and Rks, who should be known to be the seventeenth mistress in the Circle of Speech (gocakra). (20-
22ab)

मनोवेगा एकनिशा खकला फणगर्विणी ॥ २२ ॥
रक्ताक्षी मन्दसिद्धिः श्रीहयग्रीवा च चर्चिका ।

नदना उहका चैव यशोदा ओषधी तथा ॥ २३ ॥

गन्धर्वी एकवीरा च शवरी वज्रधारिणी ।

ऋद्धिका दशसप्तेता भूचक्रे संव्यवस्थिताः ॥ २४ ॥

These are the seventeen that reside in the Circle of the Earth (bhucakra): Manoveg, Ekani, Khakala, Phanagarvini, Raktksi, Mandasiddhi, Srihayagriva, Carcik, Nadan, Uhak, Yaod, Oadhi, Gandharvi, Ekavir, Savari, Vajradharini and Rddhik. (22cd-24)

एतत्सङ्काशादुद्भुतमन्यद् वै चक्रपञ्चकम् ।

परिवारे स्थितिं च यामकैकां च वदाम्यहम् ॥ २५ ॥

Another group of five circles arises from this one. I will tell (you) the condition of each in the surrounding entourage. (25)

डाकिनी पिञ्जरी घोरा उन्मत्ता प्राणभक्षिका ।

कलिङ्गा कालरात्री च मार्जारी सन्धिभेदिनी ॥ २६ ॥

अजवक्त्रा मेषमुखा व्याघ्री सूकररूपिणी ।

जम्भणी भीषणी रौद्री कुम्भकर्णी व्यवस्थिता ॥ २७ ॥

दशसप्ता च सम्भृताः प्रथमे चक्रे संस्थिताः ।

Dkini, Pinjari, Ghor, Unmatt, Prnabhakik, Kaling, Klartr, Marjari, Sandhibhedin, Ajavaktr, Meamukh, Vyghr, Skararpini, Jambhani, Bhian, Raudri and Kumbhakarni; (these) seventeen reside in the first circle. (26-28ab)

शाकिनी भद्रचारी च रान्धनी मदरञ्जिका ॥ २८ ॥

निर्मला जम्भिनी चैव स्वच्छन्दा जर्जरी स्मृता ।

हस्तिकर्णी चण्डतेजा जगद्धत्री शिवानना ॥ २९ ॥

चर्चिका राक्षसी भट्टा मुण्डिनी मुण्डधारिका ।

सप्तदशक्रमोत्थाश्च द्वितीये चक्रे नायिकाः ॥ ३० ॥

The mistresses who arise from the seventeen-fold sequence in the second circle are: Skini, Bhadracri, Rodhani, Madarajik, Nirmal, Jambhin, Svacchand, Jarjari, Hastikarni, Candatej, Jagaddhtr, Sivnan, Carcik, Rkas, Bhatt, Mundin and Mundadhrik. (28cd-30)

लामा च रुक्मिणी चैव हरिणी खेचरी तथा ।

प्रभा शोणितभासा च तपनी वर्षणी स्मृता ॥ ३१ ॥

जया च विजया सिद्धा त्रिजटा पुत्रहर्तृका ।

दिग्वासा जननी तारा दुर्दुरा च व्यवस्थिता ॥ ३२ ॥

दशसप्तक्रमाख्याताः तृतीये चक्रे सम्भवाः ।

Those who are called the seventeen-fold sequence and arise in the third circle are: Lm, Rukmini, Harin, Khecari, Prabh, Sonitabhs, Tapani, Varani,88 Jay, Vijay, Siddh, Trijat, Putrahartk, Digvs, Janani, Tar, and Durdur. (31-33ab)

रूपिका चित्तहारी च भास्वरी भवनी तथा ॥ ३३ ॥

शूलिनी शूलघाती च जीवहारी यानना ।

कुक्कुरी चक्रवेगा च गृध्रवक्त्री निशाचरी ॥ ३४ ॥

पुंसिनी श्रीवला चैव रजकी चीरभूचरी ।
मार्जारी दशसप्तैताः चतुर्थे चक्रे नायिकाः ॥ ३५ ॥

These are the seventeen mistresses in the fourth circle: Rpik, Cittahr, Bhasvar, Bhavani, Slini, Slaght, Jivahr, Haynan, Kukkuri, Cakraveg, Grdhravaktri, Nicari, Pumsin, rbal, Rajaki, Crabhcari, and Marjari. (33cd-35)

भूचरी वेधकी चैव बिन्दुमालान्त्रभक्षिका ।
आकर्णी भद्रकर्णी च सुमतिर्वीरगर्विता ॥ ३६ ॥
गुह्याध्वी वीरवासा च कालरात्री खरानना ।
शाङ्करी वृत्तिनी घोरा मुक्तकेशी कृशोदरी ॥ ३७ ॥
सप्तदशात्र विख्याताः पञ्चचक्रसमुद्भवाः ।

Here the seventeen (goddesses who) are known as the outpourings of the fifth circle are : Bhcari, Vedhaki, Binduml, Antrabhakik karni, Bhadrakarni, Sumati, Viragarvit, Guhydhvi, Viravs, Klartr, Kharanan, Sankari, Vrttin, Ghor, Muktake and Krodari. (36-38ab)

सप्ततिश्च शतं चैव योगिनीनां क्रमागतम् ॥ ३८ ॥
सर्वास्ता एकचक्रस्था महायोगोत्सवे स्थिताः ।

One hundred and seventy are (the energies) that form the sequence of Yoginis. All of them are in a single assembly (cakra) engaged in the Great Festival of Union (yoga). (38cd-39ab)

व्योमचक्रे स्थिताः सर्वा भूचक्रे तु विशेषतः ॥ ३९ ॥

All of them reside in the Circle of Emptiness (vyomacakra) and in particular in the Circle of the Earth (bhacakra). (39cd)

पञ्चाशीतिस्तु खं चक्रं तन्मध्ये चक्रनायिका ।
मङ्गलाख्या तु या देवी अधिकारकरी तु सा ॥ ४० ॥

Eighty-five make up the Wheel of the Void (khacakra) and in its centre is the mistress of the circle called Mangal, the goddess who bestows authority (adhikrakari) (to all the Yoginis). (40)

क्रमोपदेशमार्गेण पीठयोगिनिकं मतम् ।
महायोगिनिकं चान्यं क्रमं सर्वेश्वरेश्वरम् ॥ ४१ ॥

According to the path of the Krama teachings, the Tradition (mata) is that of 1) the Yogins of the Sacred Seats. 2) Another sequence (krama) is that of the Great Yogini and is the governor of all the Lords. (41)

आद्ययोगिनिकं चान्यं क्रमं मन्त्रतनुं परम् ।
महासिद्धक्रमं पश्चात् पीठयोगिनिकं मतम् ॥ ४२ ॥

3) Another (sequence) is that of the First Yogini; supreme, its body consists of the mantras of the sequence (krama). 4) After this comes the sequence of the Great Sidhas, which is the teaching (mata) of the Yoginis of the Sacred Seats. (42)

सिद्धयोगिनिकं चान्यं क्रमं सर्वेश्वरेश्वरम् ।
मुद्रापञ्चसमायुक्तं गुरुपङ्क्तिक्रमागतम् ॥ ४३ ॥

5) Another sequence is that of the governor of all the Lords and is that of the Siddhayoginis. Associated with the five gestures (mudra), it has come down along the sequence of the Lineage of the Masters. (43)

क्रमेण ज्ञायते योगी कथनं क्रमपूजनम् ।
 सङ्क्रमणं सर्वगतं सर्वावेशविवर्जितम् ॥ ४४ ॥
 रावप्रवेशरमणं वमनग्रासघस्मरम् ।
 एवं मङ्गलपूर्वं तु योगिनीक्रमनिर्णयम् ॥ ४५ ॥
 यो जानाति महाकौलो महार्थस्तस्य गोचरः ।

A (true) yogi is one who knows (the following) in due order: 1) speech (kathana) (that enlightens), 2) the worship of the Krama (kramapujana), 3) the transference (samkramana) (of insight from the master to the disciple) which is present everywhere and is free of all (demonic) possession (vesa), 4) the 14. Although in the expression 'jyate yogi' the verb is passive and so the logical subject ('yogi') should be in the instrumental case, I understand the verb to be irregularly (mistakenly?) treated as active. playful joy (ramaa) of entry into Sound, 5) the consuming fire of emission and assimilation such is the auspicious (mangala) teaching of the Yoginkrama. The Great Reality (mahrtha) is in the purview of the Great Kaula who knows (this). (44-46ab)

पूजा चर्याक्रमः क्रीडा मुद्रा रावप्रदर्शिता ॥ ४६ ॥
 महामांसं तथा मत्स्यं मद्यं शीघ्रं तथा सुराम् ।
 चरुं पशून् च विविधान् गीतवाद्यं निवेदयेत् ॥ ४७ ॥
 जपं ध्यानं प्रकुर्वाणः स्वं स्वे चक्रे स्वभावतः ।

Worship (puj) is mystical sexual union (caryakrama). It is (erotic) play (krd), while gesture (mudr) is that exhibited by (the inner mystical) Sound (rava). (The yogi) should offer the Great Meat (i.e., human flesh or beef), fish, liquor, rum and wine, the sacrificial pap (caru), many kinds of sacrificial animals, song and instrumental music. (He should do this) as he meditates and repeats mantras (to the Yoginis) in their own respective circles according to their nature. (46cd-48ab) own

महारावं ततः श्रुत्वा पराकाशान्निरञ्जनात् ॥ ४८ ॥
 श्रुत्वा तु हृष्टमनसा परानन्देन घूर्णिताः ।
 मुद्राप्रवेशगामिन्यः पञ्चधाक्रमसंस्थिताः ॥ ४९ ॥
 भासाख्याञ्चैव योगिन्यो महधामान्तरे स्थिताः ।

1) Then, having heard with (their) minds delighted the Great Sound (that emerges) from the Supreme Emptiness (parka) of the Stainless (niranjana), the Yoginis called Bhs, who are part of the five-fold sequence, reside within the Great Abode, and are present in the mystical entry into the seal (of the energy of consciousness) (mudrpravea), vibrate inebriated by supreme bliss. (48cd-50ab)

खेचर्यो व्योममार्गस्थाः परव्योमलयङ्गताः ॥ ५० ॥

2) The Khechari (Yoginis) reside on the path of emptiness and have dissolved away into the Supreme Emptiness (vyoman). (50cd)

दिक्चर्यो दिक्प्रकाशाभाः सूक्ष्मध्यानपरायणाः ।
गोचर्यो हृदि योगज्ञा आत्मानात्मविभाविताः ॥ ५१ ॥

3) The Dikcari (Yoginis) are the radiance of the light of the quarters (dik) and are intent on subtle meditation. 4) The Gocari (Yoginis) know the union (yoga) within the Heart and are generated by the Self (atman) and its opposite (antman). (51)

भूचर्यः कन्दचक्रस्था ब्रह्मनाडीप्रकाशिकाः ।
भावज्ञा भावनिर्मुक्ता भावाभावविभाविकाः ॥ ५२ ॥

5) The Bhcari (Yoginis) reside in the circle of the Root (Centre in the body) (kandacakra) and illuminate the Nerve of Brahm. They know the states of being (bhava) and, free of them, are generated from being and non-being. (52)

एतद्धि चिन्तयामास प्रसूतं रश्मिमण्डलम् ।
दुष्प्रेक्षं सर्वभूतानामनिलानलमध्यगम् ॥ ५३ ॥

This (the yogi) contemplates, namely, the Circle of the Rays (of consciousness) (newly) born that, hard to behold, resides in between the Fire and the Wind (of the vital breath) of all living beings. (53)

महाभासुररूपाभं तेजोज्वालासमाकुलम् ।
पञ्चमण्डलमध्यस्थं समन्तात्तेजसावृतम् ॥ ५४ ॥

It is the Light which is the Great Radiance full of the flames of (its) energy (tejas). Located in the centre of the five circles, it is enveloped all around by (its) radiant energy (tejas). (54)

सोमसूर्याग्निकोट्याभं ज्योतीषां ज्योतिरुत्तमं ।
तत्तेजसा तु सर्वास्ता योगिन्यो हृष्टमानसः ॥ ५५ ॥

Shining with the light of millions of moons, suns and fires, it is the supreme Light of lights, and by its radiant energy (tejas) the minds of all those Yogins are delighted. (55)

पश्यन्ति च महाश्चर्यं खे चक्रे चक्रसंस्थिताः ।
प्राञ्जलिप्रणताः सर्वा इदं स्तोत्रमुदीरयन् ॥ ५६ ॥

(The Yoginis) residing in the (five) circles beheld the Great Wonder (mahacarya) in the Circle of Emptiness (kha) and, all bowing with folded hands, they uttered this hymn. (56)

1) The Kl of the Wheel of Light (Bhscakra)

खफरेङ्गारधामस्थे धामरूपे निरञ्जने ।
चिद्धाम परधामाख्ये महाधाम परे कले ॥ ५७ ॥

Hail to you, (O goddess,) whose form is within the Void of Emptiness! You who are within the churning (Lord of Consciousness) and reside in the abode of KHPHREM! (Hail to you) whose form is the abode (of all things), the Stainless, the abode of consciousness called the Supreme Abode, you who are the Great Abode and the Supreme Energy which is like the garment of the sky and (transcendent), free of (even) the plane of the Unsustained! (57-58)

एकभासकि भासस्थे भासोत्तरे निरामये ।
सर्वभासासमुत्तीर्णे भासारूपे नमोऽस्तु ते ॥ ५९ ॥

Hail to you whose nature is Light (bhs)! (You are) beyond all (the phenomenal) lights (of manifestation), without defect, the sole illuminating Light present in the Light and (yet) beyond it! (59)

2) The Kali of the Wheel of the Void (Khacakra)

खकले खेचरे खस्थे स्वभावे खमाश्रिते ।
खगपङ्क्त्या समारूढे खेचर्याख्ये नमोऽस्तु ते ॥ ६० ॥

Hail to you who are called Khecari, (you who have) ascended by the lineage residing in emptiness! You who are the energy of emptiness that moves in emptiness and is established in it! (Hail to you) who are the Innate Nature (svabhva) dwelling in the Void. (60)

खकारे फकारे रावे यानुजाक्षरविग्रहे ।
संहारस्थास्त्रराजेशि अङ्कारान्ते नमोऽस्तु ते ॥ ६१ ॥

Hail to you who are (vocalic) sound in the form of (the vowel E) and have the form of the letter KH and the letter PH, you who are (vocalic) sound in the form of (the vowel E) and have the form of the letter that follows Y(=R). (Hail to you) who ends with the letter M, O Mistress of the Royal Missile (astrarja) (KH-PHREM), the weapon of (universal) destruction (samhra)! (61)

रविप्रकाशसङ्काशे द्वादशार्कसमप्रभे ।
द्विषड्भ्रमासामध्ये तु रश्मिकालि नमोऽस्तु ते ॥ ६२ ॥

1) Hail to you, O Ramikl (Kl of the Rays [of the Void]), whose brilliance is like that of (all) twelve Suns and is like the light of the Sun! (You who are) in the centre of the twelve-fold Light! (62)

मन्त्रव्योममये देवि सर्वमन्त्रालयोद्भवे ।
मन्त्रातीते परे शान्ते मन्त्रकालि नमोऽस्तु ते ॥ ६३ ॥

2) Hail to you, O Mantrakl! You who are supreme, peaceful and beyond mantra! O Goddess, you are made of the emptiness of mantra (mantravyoman) and arise from the abode of all mantras! (63)

हंसप्रकाशसङ्काशे कलाषोडशविग्रहे ।
अमारूपे निराधारे चन्द्रालि नमोऽस्तु ते ॥ ६४ ॥

15. In verses 62 to 74, the goddess is praised as thirteen forms of Kl. Further ahead (verses 82-94), she is praised again as another set of thirteen Kls which are practically the same as the Kls to which Abhinavagupta refers in chapter four of the Tantraloka as found in the Devipacaataka and related Klkrama sources. The 'rays of the Void' are the surrounding twelve Kls. The Kl in the centre is this Void which unfolds in this way as the twelve Kls that surround her. 3) Hail to you, O Candrakli (Kli of the Moon)! You who have no support (and are self-sustained), you who are the New Moon (am), your form the sixteen energies (of the Moon), brilliant like the Light of the Self (hamsa)! (64)

नभोभास्वरदीप्ताभे ज्योत्स्नाशतसमाकुले ।
नभोभानुकलातीते नभस्कालि नमोऽस्तु ते ॥ ६५ ॥

4) Hail to you, O Nabhaskl (Kl of the Sky)! You whose light is inflamed by the radiance of the Sky. Hail (to you who), filled with countless lights, transcend the energies of the Sun (that shines in the transcendental) Sky. (65)

डामरे भासुराकारे निराकारे अनामके ।
चित्कले खकलाकालि डामराह्वे नमोऽस्तु ते ॥ ६६ ॥

5) Hail to you, O Dmar! You who are the nameless and formless called Dmar whose form is Light ! (Hail to you,) the energy of consciousness! Khakalkli (the Kl of the energy of the Void) ! (66)

यशश्चिन्तामणिप्रख्ये श्रेयोभावे अभावके ।
सर्वभावान्तरेलीने यशसकालि नमोऽस्तु ते ॥ ६७ ॥

6) Hail to you, O Yaaskl (Kl of Fame), lucid like the wish-granting gem of fame! O supreme good (reyobhva)! (You who are) free of phenomenal being! (You who are) merged (in the reality) within all existing things ! (67)

ओं काररश्मि आधारे निराधारे कलोज्झिते ।
ओघकालि प्रभातान्ते ओङ्काराख्ये नमोऽस्तु ते ॥ ६८ ॥

7) Hail to you, O Oghakl (Kl of the Transmission)! You who reside within (the shining light of) dawn (prabhata)! O (you who) are called the letter OM! O (you who are) the rays of OM, the foundation (of all things) who, free of the forces (of differentiation), are (self-established and) unsustained! (68)

गगनादित्यमार्गस्थे भावाभावमहोत्सवे ।
गगनद्युतिद्योताभे यमकालि नमोऽस्तुते ॥ ६९ ॥

8) Hail to you, O Yamakl! You who are the brilliant light of the radiance of the sky, the great festival of being and non-being! You who are on the Path of the Sun of the firmament (of consciousness)! (69)

एकभास्वरभासान्ते भासुरार्कमहाद्युते ।
एकाकिनि कालनित्ये एककालि नमोऽस्तु ते ॥ ७० ॥

9) Hail to you, O Ekakl (the One Kl), O Nitya6 of Time! Solitary one! The great brilliance of the radiant Sun (of consciousness)! (Hail to you who) reside in the Light of the one shining (reality)! (70)

शब्दाम्बराम्बरधरे शब्दब्रह्मान्तरस्थिते ।
सर्वरूपे अरूपस्थे शब्दकालि नमोऽस्तु ते ॥ ७१ ॥

16. A Nitya (lit. 'Eternal One') is a type of Yogini that is attractive or alluring, as opposed to the fierce, frightening types of which Kl is a cardinal example. Both types can assume the attributes of the Great Goddess. Tripurasundari is a well known example of a Nitya who has assumed this role. They also appear in groups. The Sixteen Nityas of ricakra who govern the phases of the Moon and attend on Tripura are the best known. A less known group are the Nine Nityas who attend on Tripurabhairavi. Here Kl is referred as the Nitya of Time (klanity). She is referred to as 'Nitya' again in verses 114, 117 and 138. It is thus implied that although Kl is fierce, she is also attractive. 10) Hail to you, O Sabdakli (Kli of the Word)! (You who) are the form of all (things) established in the formless (absolute) (arpa)! (Hail to you) who reside within the Word Absolute (sabdabrahman) and wear the garment of the Void of the Word. (71)

वरप्रतापसन्तप्ते महातमप्रकाशके ।
वर्णस्वरपदातीते वर्णकालि नमोऽस्तु ते ॥ ७२ ॥

11) Hail to you, O Varnakli (Kli of the Letters) ! (You who) transcend the plane of letters and vowels and, energized (santapta) by the most excellent valour (pratpa), are the one who illuminates the great darkness (of ignorance)! (72)

ऋद्धिभासासमद्योते भर्गो दिवान्तसंस्थिते ।
ऋतुषट्कसमुत्तीर्णे ऋद्धिकालि नमोऽस्तु ते ॥ ७३ ॥

12) Hail to you, O Rddhikl (Kl of Prosperity)! You who transcend the six seasons and are the Sun within the sun, you whose lusture is like the light of prosperity (rddhi)! (73)

भूरिसूर्यप्रतीकाशे चन्द्रकोट्यायुतप्रभे ।
कल्पान्ताग्निसहस्राभे तेजस्कालि नमोऽस्तु ते ॥ ७४ ॥

13) Hail to you, O Tejaskl (Kl of Radiant Energy) ! You whose light is that of billions of moons, a multitude of suns and thousands of fires (that burn) at the end of the aeons! (74)

मेखफरपञ्चस्थे महाचण्डसमाकुले ।
योगेश्वरि योगगम्ये अजशक्ते नमोऽस्तु ते ॥ ७५ ॥

Hail to you, O unborn energy (of consciousness), the Mistress of Yoga attainable by Yoga residing in the five (letters of the syllable) KHPHREM who is full of great wrath (mahcaa)! (75)

भासाचक्रविनिर्याते दशसप्तपदाश्रिते ।
कालिक्रमसमायुक्ते खचक्रेशि नमोऽस्तु ते ॥ ७६ ॥

Hail to you, O Mistress of the Circle of Emptiness (khacakra), who, endowed with the sequence of Kls (klkrama), have emerged from the Circle of Light (bhscakra) and reside on the plane of the seventeen syllables (of your Vidy)! (76)

बिन्दुस्थे विमले शान्ते शुद्धस्फटिकनिर्मले ।
अप्रमये निराभासे निष्क्रियान्ते नमोऽस्तु ते ॥ ७७ ॥

M) Hail to you who, unmanifest and imperceptible, are the culmination of Inaction (niskriyant)! Pelucid as pure crystal, tranquil and pure, (you reside) in the (dimensionless) Point (bindu)! (77)

एकाकिनि परे सूक्ष्मे शुद्धे अत्यन्तनिर्मले ।
सर्वकारणनिर्मुक्ते इच्छाशक्ते नमोऽस्तु ते ॥ ७८ ॥

E) Hail to you, energy of volition, free of all (instigating) causes, you who are solitary, supreme, subtle, pure-extremely pure! (78) 17. The order of the letters of Kali's seed syllable mantra given in this verse is M E KH PH R. Verses 77-81 each begin with one of these letters (or the word bindu itself for M in verse 77) and extol the nature and experience of Kl as each one.

खस्वरूपे खमध्यस्थे खचक्रे खप्रतिष्ठितं ।
अप्रतर्क्य अनुच्चार्ये गुणातीते नमोऽस्तु ते ॥ ७९ ॥

KH) Hail to you who transcend the qualities (of material) nature, you who are unutterable, inconceivable, and well established in emptiness (kha), you who are the circle of emptiness, whose nature is emptiness residing in the centre of emptiness! (79)

फकाररटने देवि ग्रसने भैरवोत्कटे ।
अत्यन्तगहने गूढे अवधूते नमोऽस्तु ते ॥ ८० ॥

PH) Hail to you who are free of worldly bondage (avadht), secret, extremely profound! (Hail to you,) O goddess, the devouring one (grasan) close to Bhairava, you who are the recitation of the letter PH! (80)

रश्मिभावरसानन्दे चिन्मरीचिचिदाश्रये ।
महानिर्वाणरमणे नित्यानन्दे नमोऽस्तु ते ॥ ८१ ॥

R) Hail to you who are eternal bliss, the playful joy of the Great Cessation (mah-nirva), you who reside in the consciousness of the rays of consciousness and are the bliss of the aesthetic delight (rasa) of the state of the rays (of consciousness)! (81)

ज्योतिस्तारकताराभे सत्तामात्रे चिदावृते ।
सूर्यामृतसमाकर्षे सृष्टिकालि नमोऽस्तु ते ॥ ८२ ॥

1) Hail to you, O Sikli (Kl of Emanation), who gather together the solar nectar and are pure being enveloped in consciousness, the light of the star of the saving light (jyotistraka)! (82)

मन्त्रतन्त्रेश्वरी देवि मन्त्रतन्त्रे व्यवस्थिते ।
स्थितिस्थानकसम्भाव्ये स्थितिकालि नमोऽस्तु ते ॥ ८३ ॥

2) Hail to you, O goddess Sthitiki (Kl of Persistence), who can be intuited as the locus of persistence, mistress of (all the) mantras and Tantras established in (all) mantras and Tantras! (83)

हकारार्धकलाधारे बालाग्रशतकल्पिते ।
सकले निष्कले कालि संहारिके नमोऽस्तु ते ॥ ८४ ॥

3) Hail to you, O Kl, who destroy (all things), who are formless (nikala) and with form (sakala), the sustaining ground of the energy of Unstruck Sound (hakrrdha), (subtle as) the hundreth part of the tip of a hair! (84)

चन्द्राकृतिसमस्पर्शे कलाषोडशसम्भवे ।
षोडशाधारधामस्थे रक्तकालि नमोऽस्तु ते ॥ ८५ ॥

4) Hail to you, O Raktaki (Blood-red Kl), who reside in (the body), the abode of the sixteen supports, you who are born of the sixteen energies (of the Moon) and are the pervasive touch (samasparsa) of the moon's form! (85) 18. Verses 82 to 94 extol the goddess Bhs as the thirteen Kls a second time. The two sets make 26 which, along with Bhs, the first a form of Mangal, constitute the 27 Yoginis of this sphere of emptiness.

नभोरूपस्वरूपाभे ग्राह्यग्राहकवर्जिते ।
कैवल्ये केवलाभासे ध्वांशुकालि नमोऽस्तु ते ॥ ८६ ॥

5) Hail to you, O Dhvmukli (Kl of What is Destructable), who are the liberated state of isolation (kaivalya), the unique Light (kevalbhs) which is the light of the innate nature of emptiness, devoid of subject and object! (86)

डकारे डाकिनीबीजे कुलकौलप्रतिष्ठिते ।
प्राणापानकलाग्रासे यमकालि नमोऽस्तु ते ॥ ८७ ॥

6) Hail to you, O Yamakli (Kl of Confinment), who devour the energy of the two breaths (pra and apna) ! (You who are) the letter D and seed syllable of the Dkin established in Kula and Kaula! (87)

यकारवर्णवाहस्थे वायुरूपे निरञ्जना ।
धर्माधर्मक्षयकरे मृत्युकालि नमोऽस्तु ते ॥ ८८ ॥

7) Hail to you, O Mrtyukl (Kl of Death), who destroy both Dharma and Adharma, the stainless Absolute (niranjana) whose form is the wind residing in the flow of the letter Y! (88)

अमोघोघे' अव्यतिक्रान्ते महाबोधावलोकिते ।
भावाभावकलातीते भद्रकालि नमोऽस्तु ते ॥ ८९ ॥

8) Hail to you, O Bhadrakli (Auspicious Kl), who transcend the energies of being and non-being, the unfailing flux (of reality), unsurpassed and perceived by the Great Consciousness (mahbodha)! (89)

गमागमप्रकाशस्थं वायुभूते निरञ्जने ।
विश्वतञ्जःकलाकाले मार्तण्डेशि नमोऽस्तु ते ॥ ९० ॥

9) Hail to you, O (Mrtandakl), Mistress of Mrtanda (the Sun)! You who are Time, which is the energy of the radiant power of the universe! O stainless one! (You are) the Wind present in the Light of the coming and going (of the vital breath)! (90)

एकरूपे अनच्चाख्ये सुसूक्ष्मे चाक्षये अमे ।
परापरपरातीते परकालि नमोऽस्तु ते ॥ ९१ ॥

10) Hail to you, O Parakl (Supreme Kli), who transcend the supreme and intermediate (states) ! You who are the imperishable (energy), the New Moon (am) ! You who are one, extremely subtle and called Unstruck Sound (anacka)! (91)

शब्दातीते गुणातीते क्रियातीते अनामये ।
कालकलासमुत्तीर्णे कालकालि नमोऽस्तु ते ॥ ९२ ॥

11) Hail to you, O Klakl (Kl of Time), who transcend the energy of time! You who are free of imperfection, beyond action, word and the qualities (of Nature)! (92)

वरदे विश्वकतरि वर्णरूपे अवर्णके ।
वर्णाध्वनि च नादान्ते वर्णकालि नमोऽस्तु ते ॥ ९३ ॥

12) Hail to you, O Varakl (Phonemic Kali), who are the Cessation of Sound (ndnta) on the path of the letters, you whose nature is letter (although) devoid of letters, the bestower of boons, the doer of all things! (93)

रेतोज्ज्वले महादीप्ते बालसूर्यसमप्रभे ।
घोरचण्डमहाकालि भरिताख्ये नमो' त ॥ ९४ ॥

13) Hail to you, O Ghoracaamahkl (Fear-some Wrathful Kl), who are called Full (of all things), you whose light is like the young sun (of dawn), greatly luminous, burning with vitality (retojjval)! (94) 3) The Kali of the Circle of the Directions (dikcakra)

संहारक्रममारूढे भैरवाकारविग्रहे ।
तृतीयक्रमचक्रान्ते दिक्चक्रेशि नमोऽस्तु ते ॥ ९५ ॥

1)20 Hail to you, O Mistress of the Circle of the Quarters, who reside in the circle of the third sequence, who have the form of Bhairava and who are mounted on the sequence of destruction! (95)

महेश्वरेश्वरि देवि एकधा बहुधास्थिते ।
खव्योमालङ्कृताकारे फणिकेशि नमोऽस्तु ते ॥ ९६ ॥

2) Hail to you, O Phanike, whose form is decorated with the Sky of Emptiness (khavy-oman)! You who are the goddess who is the mistress of the Great Lord and (although) single abides as many! (96)
19. As the Kl in the centre, she is full of the energies of the twelve Klis she has emitted that surround her.

20. Verses 95 to 104 praise the goddess as the ten Klis of the ten directions. raTani sarvabhAvAbhe rashmijvAle mahojjvale —

महता सर्वविद्याद्ये चण्डरूपे नमोऽस्तु ते ॥ ९७ ॥

3) Hail to you who are anger (canda) and who, by (your) great power (mahat), are the first of all secret formulas (vidy), you who are the flame of the rays (of consciousness)! O light of all existing things, (hail to) you who recite (the mantra of) consciousness! (97)

योगगम्ये महामाये योगातीते परापरे ।
योगेश्वरि विभूत्याख्ये नवाक्षरि नमोऽस्तु ते ॥ ९८ ॥

4) Hail to you, O Nine-syllable (Vidy)! The Mistress of Yoga named 'Greatness' (vibhti)! You who are supreme and inferior, the Great My, attainable by Yoga and (yet) beyond Yoga ! (98)

अघोरे च महाघोरे घोरघोरोग्रनिःस्वनि ।
घोरघर्घरभीमाख्ये भीमकालि नमोऽस्तु ते ॥ ९९ ॥

5) Hail to you, O Bhimakli, who are called the fierce one of the terrible storm clouds (of doomsday)! You who are not terrible! Greatly terrible one, whose fierce roar is more terrible than terror (itself) ! (99)

चण्डे चण्डमहाचण्डे चण्डतेजः पराक्रमे ।
रुद्ररौद्रे च रुद्रेशि रुद्रशक्ते नमोऽस्तु ते ॥ १०० ॥

6) Hail to you, energy of Rudra, Rudra's mistress! (You who are) the fearful (raudra) (consort) of Rudra, wrathful one, the wrath of great wrath and the valour of wrathful energy (candatejas)! (100)

पिङ्गरुद्रं महावीरं संहारग्रसनाकुले ।
एकादशान्तवासने भैरव्याख्यं नमोऽस्तु ते ॥ १०१ ॥

7) Hail to you who are called Bhairav, the trace (of consciousness) at the end of the eleven (energies of consciousness)! (Hail to you,) O Pingarudr, the great heroine who is intent on devouring (universal) destruction ! (101)

महाभूतक्षये कालि भावग्रासाङ्गलम्पटे ।
भाववृत्तिदशालिप्ते रक्षेश्वरि नमोऽस्तु ते ॥ १०२ ॥

8) Hail to you who are the mistress of protection! (You who are) not stained by the plane of phenomenal activity! You, O Kl, who are the destruction of the (physical) elements, extremely greedy to devour (phenomenal) existence! (102)

कृतान्तान्तकरे कालि यमग्रासे अलोलुपे ।
कालरात्रि महारात्रि घोरशब्दे नमोऽस्तु तं ॥ १०३ ॥

9) Hail to you, O Klartri (the Night of Time), the great night called the terrible one! O Kl who brings about the end of (universal) destruction! You who, devoid of greed (alolup), devour death ! (103)

चण्डेश्वरेश्वरि देवि रुद्ररौद्रदशार्चितं ।
भैरवेशि महावीरे करङ्किणि नमोऽस्तु ते ॥ १०४ ॥

10) Hail to you, O Karanki, the mistress of Bhairava! Great heroine, the mistress of the wrathful lord! (You who are) worshipped on the fearful (raudra) plane of Rudra! (104)

4) The Kali of the Circle of Speech (Gocakra)

चतुर्थक्रममारूढं अवतारप्रदर्शिते ।
हृत्पद्मचन्तनावस्थे गोचक्रेषु नमोऽस्तु ते ॥ १०५ ॥

Hail to you, O Mistress of the Circle of Speech! You who are the state of sentience in the lotus of the heart (of consciousness)! (Hail to you who are) mounted on the fourth sequence and are revealed by the descent (avatra) (which is persistence [sthiti] and the sphere of revelation). (105)

मण्डलपरपञ्चस्थे महाचण्डक्रमोद्भवे ।
योगेश्वरीपदान्तस्थं व्याप्तिरूपे नमोऽस्तु ते ॥ १०६ ॥

Hail to you who are pervasion! (You who are) established within the plane of the Mistress of Yoga, the arising of the greatly fierce sequence (mahcaakrama)! (You who) reside in the five (letters of the syllable) KHPHREM. (106)

अक्षेन्द्रियमध्ये कले चित्रकाशे व्यवस्थिते ।
आत्मस्थे पञ्चविंशाख्ये तत्त्वरूपे नमोऽस्तु ते ॥ १०७ ॥

M) Hail to you who are the nature of the principle called the twenty-fifth (i.e., 21. The goddess is praised at the beginning of this section, as in the previous ones, as residing in the letters of her seed-syllable. It is clear in all the previous cases, and indeed those that follow, that the deities praised reside in the letters of this syllable. Thus it is reasonable to assume that this is the case here also. The number and sequence of the verses support this assumption.108 prakrti)! You who reside in the Self, the energy that is the light of consciousness established in the centre of the senses of perception! (107)

खगेन्द्रकूर्मसम्भूते मेषमत्स्येन्द्रभूषिते ।
भद्रामरमहेन्द्राख्ये वरदेवि नमोऽस्तुते ॥ १०८ ॥

E) Hail to you who were born as Khagendra(natha) and Krma(ntha), and adorned with Mea(natha) and Matsyendra(ntha)! You who are called Bhadra, Amara and Mahendra! O goddess of Vara! (108)**

चित्रवल्कलनिर्याते अलिविम्बसमाश्रित ।
अहीन्द्रके गजेन्द्रे च महागुडि नमोऽस्तु ते ॥ १०९ ॥

KH) Hail to you who have come forth as Citra and Valkala and reside in Ali and Bimba, (you who are) Ahindrak, Gajendr, and Mahagui! (109)

विज्ञाम्बे मङ्गलाख्ये च काममङ्गलमङ्गले ।
मदनाम्बे अनङ्गाख्ये त्रिचक्रेषु नमोऽस्तु ते ॥ ११० ॥

PH) Hail to you, O Mistress of the Three Circles! Vijmb and the one called 22. Cf. T 29.30-41. Four male Yuganathas are listed in KhCPS 108ab: Khagendra, Krma, Mea and Matsyendra. Their consorts are listed in 110-111: Vijmb, Mangalmb, Kmamangal, and Komkamb, respectively. These are the same as in the T, which also lists the twelve disciples of Matsyendarntha, who are called 'princes' (rajaputra). According to the T, six were qualified to teach: Amara, Varendra, Citrantha, Alintha, Vindhyantha, and Guikantha. The remaining six are: Bhaa, Indra, Valkala, Ahindra, Gajen-

dra, and Mahidhara. The KhCPS lists the following in verses 108-109 (those names marked with an asterisk are those qualified to teach, according to the T's list): Bhadra, Amara*, Mahendra, Vara*, Citra*, Val-kala, Ali*, Bimba (= Mahidhara), Ahindrak, Gajendra, and Mahgu. Mangal! (Hail to you who are) the auspicious (mangal) Kmamangal and the mother of Madana (Madanmb), and who are called Anang! (110)

कुलेश्वरेश्वरि देवि कोङ्कणाम्बे प्रतिष्ठिते ।
सिद्धादिसिद्धपत्न्यम्बे लेलिहाने नमोऽस्तु ते ॥ १११ ॥

R) Hail to you who are the well-established Komkanmb! O goddess, mistress of the Lord of Kula! O Leli, sort of the first Siddha of (all) the Siddhas ! (111)

5) The Kl of the Circle of the Earth (Bhcakra)

पञ्चमे पञ्चचक्रेषु पञ्चवर्णे प्रतिष्ठिते ।
मेखफरपिण्डस्थे भूचक्रेषु नमोऽस्तु ते ॥ ११२ ॥

Hail to you who are the mistress of the Circle of Earth (bhcakra)! You who reside in the syllabic mantra (pinda) KHPHREM and are well established in the five letters! (Hail to you,) mistress of the five circles in the fifth (sequence)! (112)

क्षितिभूम्योद्भवे तेजोवायुवेगे नभोपमे ।
महाकारणविस्पष्टे भूतमातरं नमोऽस्तु ते ॥ ११३ ॥

M) Hail to you, O Mother of the (gross) Elements, who are clearly manifest as the great cause (of all things)! You who arise from the land of the earth! O force of fire and wind, (you who are) like Sp

चण्डरश्मिकरे नित्ये मनोबुद्धिरहङ्कृते ।
योगेशि सर्वभावस्थे अष्टमूर्ते नमोऽस्तु ते ॥ ११४ ॥

E) Hail to you, O Mistress of Yoga! O Nitya (whose) rays are fierce! (You who are) the mind, intellect and ego! You who have eight forms and are present in all existing things! (114)

श्वसने निःश्वसे देवि अग्निसोमान्तवर्तिनि ।
ऋद्धि - आत्ममये विद्ये नवाक्षरि नमोऽस्तु ते ॥ ११५ ॥

KH) Hail to you who are the sacred formula (vidy) of nine letters, you who are the very self of prosperity! O goddess who resides between the Fire and Moon and are the inhaled and exhaled breath! (115)

गर्विते सर्वदेवेशि गुर्वाम्नायप्रसर्पिते ।
श्रेयस्करकराभासे निष्क्रियाख्ये नमोऽस्तु ते ॥ ११६ ॥

PH) Hail to you who are called In-action (niskriya)! You who are the light of rays of the supreme good! You who are the dignified mistress of all the gods, you who flow through the tradition of the masters! (116) the

विद्यानन्दे नन्दचरे शक्त्यानन्दे प्रकाशके ।
शिवज्ञाने च नित्याख्ये मोक्षानन्दे नमोऽस्तु ते ॥ ११७ ॥

R) Hail to you who are the bliss of liberation called 'Nitya'! You who are the knowledge of iva! You who are the bliss of the Vidya and move within joy! O illuminating light, the bliss of (Siva's) energy! (117)

23. The eight forms of the goddess are the five gross elements, mind, intellect and ego.

24. Cf. above, verse 98.

25. Cf. above, verses 77 and 92.

आनन्दे च निरानन्दं परमानन्दनन्दिते ।
महानिर्वाणपरमे गुर्वानन्दे नमोऽस्तु ते ॥ ११८ ॥

M) Hail to you who are the bliss of the master, the supreme Great Cessation (mah-nirva)! (Hail to you who are) delighted by supreme bliss, you who are (both) bliss and devoid of bliss! (118)

सिद्धान्ते सिद्धपर्यायं सिद्धप्रज्ञावलोकिते ।
पञ्चप्रकारसम्भूते सिद्धदेवि नमोऽस्तु ते ॥ ११९ ॥

E) Hail to you, O goddess of the Siddhas, you who are of five kinds! You who are perceived by the wisdom of the Siddhas! You who are within the Siddhas and are their ultimate goal (siddha-paryaya) ! (119)

दिव्यप्रकाशसम्भाव्ये सर्वभावसमृद्धिदे ।
शमने शान्तमनसे शान्तसिद्धे नमोऽस्तु ते ॥ १२० ॥

KH) Hail to you who are attained by the tranquil (ntasiddhi), you who are tranquility and whose mind is peaceful! (Hail to you) who bestow the prosperity of all states of being, you who are honoured as divine Light! (120)

सिद्धिकामविकासाभे दिशाष्टकप्रतिष्ठिते ।
चिच्चिह्नकालिकारूढे यमसिद्धे नमोऽस्तु ते ॥ १२१ ॥

PH) Hail to you who are the conquest of death (yamasiddhi), mounted on Klik (who is marked) with the sign of consciousness! You who are established in the eight directions and are the light of the expansion of the passion for attainment (siddhi)! (121)

अनादिमध्यपर्यन्ते महासिद्धिप्रबोधिते ।
कैवल्यार्णवमध्यस्थे कुलसिद्धे नमोऽस्तु ते ॥ १२२ ॥

R) Hail to you who are the accomplishment of Kula (kulasiddhi), you who reside in centre of the ocean of liberation (kaivalya)! You who are the beginning, middle and end (of all things)! You who are awakened by the Great Attainment! (122)

सद्यो योगिनि विनिष्क्रान्ते पञ्चदैवत्यसम्भवे ।
शिव ईश्वर रुद्रेशि विष्णुब्रह्मे नमोऽस्तु ते ॥ १२३ ॥

M) Hail to you, O Mistress of Rudra, you who are Brahm, Visnu, Siva and vara! (Hail to you,) o Yogini, who have come forth in a moment and are the source of the five deities ! (123)

दिवमर्त्यान्तपाताले शिवयोनिप्रसूयके ।
महार्थपरमावस्थे ईशयोने नमोऽस्तु ते ॥ १२४ ॥

E) Hail to you, O Womb (yoni) of Ia! You who are the supreme state of the Great Reality (mahrtha)! You who give birth to the womb of Siva! You who are the abyss (ptla) between the divine and human! (124)

चिद्बृत्तिभरिताकारे रौद्रभावे अयोनिजे ।
खगशासन आधारे विष्णुयोने नमोऽस्तु ते ॥ १२५ ॥

PH) Hail to you, O Womb of Vinu! You who are the support of the teaching of the Skyfarers (khaga)! You whose form is filled with the activity of consciousness, O wrathful one, not born of (any) womb ! (125)

सृष्टिसृजनचक्रस्थे पद्मयोनिप्रतिष्ठिते ।
महासन्ततिकन्दस्थे ब्रह्मयोने नमोऽस्तु ते ॥ १२६ ॥

R) Hail to you, O Womb of Brahm! You who reside in the root of the Great Tradition! You who are well established in the lotus womb and reside in the circle that emits emanation ! (126)

क्षेत्रज्ञे क्षेत्ररूपाभे सर्वक्षेत्रसमाश्रिते ।
क्षेत्रपालसमाकारे वटुरूपे नमोऽस्तु ते ॥ १२७ ॥

Hail to you whose form is Vau, you who have the same form as the guardian of the (sacred) field! You who know the field! You who are the light whose form is the (sacred) field and are well established in all the (sacred) fields ! (127)

सर्वत्र रुरुपाणिस्थे सर्वचक्षुप्रकाशके ।
सर्वत्र श्रुतिसम्पूर्णं पूर्णिमान्ते नमोऽस्तु ते ॥ १२८ ॥

Hail to you who are within the Full Moon and are everywhere perfectly full of the Vedic scriptures (ruti)! You who reside in the hand of Ruru [?] and, (present) everywhere, are the illuminator of every eye. (128)

सर्ववर्णसमायुक्ते सर्ववर्णविवर्जिते ।
देवतावरणोद्धृते साकाराख्ये नमोऽस्तु ते ॥ १२९ ॥

Hail to you called the One with Form, born of the entourage of deities! You who are conjoined to all the letters and (as Unstruck Sound) are free of all the letters! (129)

मरीचिज्वालधूम्राभे तापने तापनद्युते ।
पाचनि हव्यवाहे च तेजोभासे नमोऽस्तु ते ॥ १३० ॥

Hail to you who are the light of the radiant energy (tejas) (of the Deity), you who are the sacrificial fire and the fire that cooks (in the home)! (Hail to you) who are (the sun) that heats (tapan)! Lustre of the sun! The smoky light of the flames of the rays (of consciousness)! (130)

शतधामे महाधामे विश्वधामे तमान्तिके ।
दहने शोषणाकारे वश्याकर्षे नमोऽस्तु ते ॥ १३१ ॥

Hail to you who attract those under (your) control! You who are fire (dahan) and the form of desiccation! The end of darkness, you are the Great countless abodes, and the abode of all things ! (131) le,

कालाभासे च कालाख्ये सर्वकालमहोत्सवे ।
कालदण्डे महाकाले कालाकर्षे नमोऽस्तु ते ॥ १३२ ॥

Hail to you, O Klkar (Attractress of Time), the Great Time, the punishment of time! The manifestation of time! You who are called time in the great festival that takes place at all times ! (132)

कङ्कालि ब्रह्मकङ्कालि कालानलसमाद्युति ।
कालसङ्कर्षणीदेवि कौलेश्वरि नमोऽस्तु ते ॥ १३३ ॥

Hail to you, O goddess Klasamkarsin, you who are the mistress of Kaula! Kankli! Brahmakankli! Whose brilliance is like the Fire of Time ! (133)

कालचक्रकरि कालि कालदाहक्षयङ्करि ।
कालत्राणं कालभवे कालरात्रि नमोऽस्तु ते ॥ १३४ ॥

Hail to you, O Klartr, you who are the phenomenal world of time! You who save from time! You who destroy the fire of time! O Kli who fashions the Wheel of Time ! (134)

रक्षे करालि चण्डाक्षि महोच्छुष्मे च भैरवि ।
सिद्धे शुष्के कजाभावे उत्पलाख्ये नमोऽस्तु ते ॥ १३५ ॥

Hail to you who are called the Lotus! You who have accomplished (all things)! You who are emaciated and without breasts (kaja) ! O Bhairavi ! Mahocchum! You whose gaze is fierce and who have fangs (for teeth)! (Hail to you) who are protection (from misfortune)! (135)

चामुण्डे चण्डघोरोग्ने चण्डिके चण्डगामिनि ।
कपालवासि कापाले कापालेशि नमोऽस्तु ते ॥ १३६ ॥

Hail to you, O Kple (the Mistress of the Skull), the skull-bearer (kpl)! You who reside within the skull! O Cmund! O Candik! You who are mighty and terrible with wrath! (You whose) gait is wrathful (candagmini)! (136)

जये च विजये देवि जयन्ति चा पराजिते ।
भद्रे सुभद्रे भ्रमण विभ्रमाव्ये नमोऽस्तु ते ॥ १३७ ॥

Hail to you who delude and are called delusion ! O Jav, Vijav, Jayanti and Aparajit! O Bhadr and Subhadr! (137)

चान्द्रि भास्करि वायव्ये नारसिंह पर कले ।
श्रिये सरस्वति नित्ये तुष्टिपुष्टि नमोऽस्तु ते ॥ १३८ ॥

Hail to you who are satisfaction and prosperity ! Nity! Sarasvati! Sri ! Moon! Sun! Wind! Nrasimhi! 26 Supreme power! (138)

ब्राह्मि माहेश्वरि चैव कौमारि वैष्णवोद्भवे ।
वाराहि चैन्द्रि आग्नेयि शिवादूति नमोऽस्तु ते ॥ १३९ ॥

Hail to you, O Brhm! Mhesvar! Kaumar! Born as Vainavi! Vrh! Aindri! gney! Sivadt! (139)

कौवेरे याम्ये नैऋत्ये खिद्धिनी गारुडि परे ।
उमे दुर्गे अघोरेशि विकृतान्ते नमोऽस्तु ते ॥ १४० ॥

Hail to you, destroyer of distortions! Kauber! Yamy! Nairrty! Khimkhini! Grud! Par! Um! Durg! Aghore! (140)

योगभावे अभावस्थे सबाह्याभ्यन्तरे कले ।
योगसिंहासनारूढे योगेश्वरि नमोऽस्तु ते ॥ १४१ ॥

26. Klasamkarii is commonly identified with Vaiav akti who is the consort of Narasimha in the Klmata. Hail to you, O Mistress of Yoga, you who are mounted on the throne of yoga ! You who are inner and outer energy, the being of yoga, established in non-being! (141)

विद्याधरि च गन्धर्वि पन्नगे यक्षराक्षसि ।

खेचरि चण्डिके चैव दिव्ययोने नमोऽस्तु ते ॥ १४२ ॥

Hail to you, the divine womb (of creation) ! Khecar! Candika! Yakarkasi! Pannag! Gandharv! Vidydhhar! (142)

पशुपक्षिमृगान्ते च स्थावराख्ये सरीसृपे ।
पञ्चधा तिर्यग्योनिस्थे तामसाख्ये नमोऽस्तु ते ॥ १४३ ॥

Hail to you who are called the quality of darkness (tamas)! You who, five-fold, reside in the womb of living beings! You who are the snake! Present within animals and birds, (you are also) called (all that is) immobile (sthvara)! (143)

मनुष्ययोनेरन्तस्थे वृषभे क्षत्रिवैश्यजे ।
ब्रह्मयोन्यान्तस्थे देवि वर्णरूपे नमोऽस्तु ते ॥ १४४ ॥

Hail to you, O goddess in the form of (each) caste ! O cow (of plenty) ! You who are present in the womb of mankind! (Hail to you) who are born prior and merchant and reside within those born from Brahm! (144)

सात्त्विके ज्ञानजननि राजसे कर्मसम्भवे ।
प्रमादमोहजननि त्रिगुणाख्ये नमोऽस्तु ते ॥ १४५ ॥

Hail to you who are called the three qualities! O knowledge! O Rjas, who gives rise to action (karman)! O and delusion! (145)

पार्थिवादिमहदान्ते अव्यक्ते पुरुषे परे ।
नियते कालरागाख्ये अविद्याख्यं नमोऽस्तु ते ॥ १४६ ॥

Hail to you who are (the principles) from Earth to Intellect! The Unmanifest (nature) (avyakt)! The lower Person ! (You who are the principle of) constraint! (You who are) called time and attachment and the one called ignorance ! (146)

कले माये शुद्धविद्येश्वर्याख्ये सदाशिवे ।
शक्तितत्त्वे शिवेशान्ते षड्विंशान्तं नमोऽस्तु ते ॥ १४७ ॥

Sttvik, mother of Mother of distraction Hail to you i who are (conditioned) agency (kal), My, Suddhavidy, Ivara, Sadiva, and the principle of akti! (You who are) within Lord Siva and at the end of the thirty-six (principles)! (147)

न त्वया रहितं किञ्चिद् वाङ्मयं सचराचरम् ।
स्थूले सूक्ष्मे परे देवि विश्वरूपे नमोऽस्तु ते ॥ १४८ ॥

Hail to you, O goddess, you who are omniform, supreme, subtle and gross! There is nothing that is devoid of you in the (domain of) speech and the moving and immobile (universe). (148)

एकधा बहुधाकारे शतधालक्षधास्थिते ।
असङ्ख्यान्ते महार्थस्थे सर्वाकारे नमोऽस्तु ते ॥ १४९ ॥

Hail to you who are omniform and established in the Great Reality within the innumerable! You who are single (and yet whose) form is manifold! You who abide one hundred-fold and one hundred thousand-fold! (149)

Conclusion

एवं स्तुत्वा महाविद्यां योगिन्यः सर्वपीठजाः ।

द्विप्रकारक्रमोद्भूताः पञ्चसप्तादशोत्थिताः ॥ १५० ॥

The Yoginis generated from all the sacred seats praised the Great Knowledge (mahavidy) in this way and having done so were born from the two-fold sequence and arose in five (groups of) seventeen. (150)

प्रथमाश्चक्रसम्भुताः स्तुतिं कृत्वा लयङ्गताः ।

अपराः पञ्चचक्रस्थाः भैरवस्य प्रकाशितम् ॥ १५१ ॥

The first ones generated in circles dissolved away once they had praised (the goddess). The others who reside in the five circles revealed (the hymn) to Bhairava. (151)

भैरवेण तथाख्यातं शिवस्य परमात्मनः ।

शिवेनेशस्य कथितमीश्वराद् रुद्रमागतम् ॥ १५२ ॥

Bhairava spoke this to iva, the Supreme Self; iva told it to a, and from vara it reached Rudra. (152)

27. The sequence of Yoginis is two-fold because there are two groups of five circles of Yoginis. See above, verse 25.

रुद्राच्चैव तथा प्राप्तं विष्णुना प्रभविष्णुना ।

तेनैव ब्रह्मणः प्रोक्तं ब्रह्मा प्रोवाच वज्रिणे ॥ १५३ ॥

शक्रेण सोमसूर्याभ्यां सूर्यः प्रोवाच वायवे ।

वायोस्तु वह्निना प्राप्तं अग्निः प्रोवाच वाक्पतेः ॥ १५४ ॥

उक्तं च वाचस्पतिना शुक्राय च महात्मने ।

ऋषिभिश्च ततः प्राप्तं तेभ्यः सिद्धान् समागतम् ॥ १५५ ॥

सिद्धेभ्यस्तु समायातं योगिनीमर्त्यगं तथा ।

एवं क्रमागतं स्तोत्रं वाद व प्रतिष्ठितम् ॥ १५६ ॥

Vinu, the one who prevails, received it from Rudra in this way and he himself told it to Brahm, while Brahma spoke it to Indra, Indra to the Sun and Moon, and the Sun told it to the Wind. Fire obtained it from the Wind, and Fire (also) told it to Vkapati. Vacaspati told it to Sukra, the great souled one. Then it was obtained by the Ris and from them it reached the Siddhas. From the Siddhas it came to the Yoginis and mortals. In this way (this hymn) has come through the tradition (krama) from mouth to mouth and is established (there). (153-156)

अनेन स्तोत्रराजेन सिद्धिः सर्वा प्रवर्तते ।

अप्रकाश्यमिदं तत्त्वं लिख्यते न च पुस्तके ॥ १५७ ॥

Every accomplishment (siddhi) is attained by means of this king of hymns. This reality (tattva) should not be revealed nor is it written in (any) book. (157)

मोक्षं तथोदितं कृत्वा पञ्चाशीतिक्रमे स्थितम् ।

आकाशं तु शिवाख्यं च महाभूषितमेव च ॥ १५८ ॥

महाज्ञानस्तपोलोको मर्त्यलोकस्तथैव च ।

भूर्भुवः स्वरिति चैव सर्वैश्वर्यं परापरम् ॥ १५९ ॥

शिवं सदाशिवं तत्त्वं ईश्वरं रुद्रसिद्धिदम् ।

विष्णुलोकं ब्रह्मलोकं स्वर्गस्थानं सचीपतेः ॥ १६० ॥
 सोमसूर्यं यथा लोकं आग्नेयं वायवं तथा ।
 वारुणं च कुबेराख्यं वाचस्पत्यं तथापरम् ॥ १६१ ॥
 अणिमा लघिमा चैव महिमा प्राप्तिरेव च ।
 प्राकाम्यमीश्वरत्वं च वशित्वं च क्रमागतम् ॥ १६२ ॥
 मृत्युञ्जयो' अर्थसिद्धिश्च वाग्विधानः प्रवर्तते ।
 खड्गं च पादुका चैव गुटिकापट्टसिद्धिदम् ॥ १६३ ॥
 खेचर्याश्च पदं श्रेष्ठं शून्यभूमिप्रवर्तकम् ।
 काण्डवेशनकं चैव वृष्टेश्च लभनं तथा ॥ १६४ ॥
 निर्बीजं बीजदाहं तु विषभक्षं तथैव च ।
 अनग्निज्वलनं सिद्धिं काण्डशस्त्रनिवारणम् ॥ १६५ ॥
 वेधनं शत्रुघट्टनं चैव परकायप्रवेशनम् ।
 वेतालोत्थापनं चैव भूतापस्मृतिनाशनम् ॥ १६६ ॥
 शाक्तवादं शक्तिजालं सिद्धार्थं खेचरादिकम् ।
 यक्षिणीसाधनं सिद्धिधातुवादं तथापरम् ॥ १६७ ॥
 शान्तिकं पोष्टिकं चैव वश्याकर्षणमेव च ।
 उच्चटं मारणं प्रोक्तं विद्वेषं स्तम्भनं तथा ॥ १६८ ॥
 मन्त्रतन्त्रकवित्वं च गारुडभूतसिद्धिदम् ।
 कुलकौलार्थतत्त्वज्ञो वेदशास्त्रं पतञ्जलम् ॥ १६९ ॥
 धर्मकामार्थसिद्धिश्च तपोज्ञानं तथापरम् ।
 सर्वतीर्थफलप्राप्तिर्यज्ञदानक्रिया तथा ॥ १७० ॥
 पीठाम्पपीठसिद्धिं च क्षेत्रसन्दोहसम्पदा ।
 चक्रवर्तिबमाप्नोति महाराज्यप्रसिद्धिदम् ॥ १७१ ॥
 उक्तानुक्तं तु यत् किञ्चित् सकलं ततु प्रवर्तते ।
 द्विरुच्चार कृतं सम्यक् महामेलापकं भवेत् ॥ १७२ ॥
 त्रिरुच्चारं कृते वीरक्रमज्ञानं प्रवर्तते ।
 चतुरुच्चार्यं तत्त्वज्ञो भेदयेत् सूर्यमण्डलम् ॥ १७३ ॥
 पञ्चधावर्तयेद् यस्तु महाधामान्तरं वसेत् ।

Once liberation is made manifest in this way it resides in the sequence of eighty-five. (These are): 1) space, 2) the one called Siva, 3) the Greatly Adorned One, 4) the Great Knowledge, 5) the world of austerity, 6) the world of mortals, 7-9) (the worlds of) Bhr, Bhuvas, and Svar, 10-11) all lordship, superior and inferior; the principles 12) iva, 13) Sadiva and 14) vara, which bestows the attainment of Rudra, 15) the world of Vinu, 16) the world of Brahm, 17) the heaven of Indra, 18-19) the worlds of the Sun and Moon, those of 20-22) Fire, Wind and Water, 23) the one called Kubera, 24) mastery over speech (vcaspatya), 25-31) the power to make oneself small, light and great (at will), so too the powers to reach (whatever one wants) and to obtain (whatever one wants), and mastery and con-

trol (of others), which has come down through the tradition, 32) the conquest of death, 33) the attainment of wealth, 34) (the power) to give orders (that are always carried out), 35) (the accomplishment of) the sword and 36) that of the sandals, 37) the alchemical pill and 38) the shawl, 39) (the attainment of the place) of the skyfaring (goddess), which is the best of all, 40) generation of the plane of emptiness, 41) (the power to) enter any treasure chest (ka), 42) the attainment of rain, 43) seedless (contemplation), 44) the burning of the seeds (of past actions), 45) (the power to) eat poison, 46) (the power to) burn without fire, 47) (the power to) protect oneself from weapons (kaastra?), 48) the piercing (of the vital centres), 49) the killing of an enemy, 50) entry into another's body, 51) (the power to) arouse spirits (vetla), 52) the destruction of ghosts and demons, 53) knowledge of the energies, 54) (control over) the net of energies, 55) attainment of (any) goal, 56) the power of flight (khecara) and the rest, 57) the control of Yakis, 58) knowledge of alchemy (siddhidhtuvda), 59) the power to quell (evil influences), 60-62) (the power to) satisfy, control and attract, 63) (the power to) remove (one's enemies), 64) kill (by magical means), 65) create enmity and 66) paralyse, 67-69) (knowledge of) mantras, Tantras and poetic (powers), (the attainment of which) bestows 70-71) control over ghosts and Garuda's (power to cure snake bites), 72-73) knowledge of the true nature of Kula and Kaula, 74) the Vedic scriptures and 75) (the yoga of) Patanjali, 76-78) the attainment of Dharma, sexual fulfillment (kma) and wealth, so too 79) the knowledge that comes from (the practice of) austerity, 80) the attainment of the fruit of (visiting) all sacred places and 81) (the merit) of offering a sacrifice, 82) the attainment (to be had at) sacred seats primary and secondary (pitha, upapha), and 83) the wealth of (the other Kaula sites called) Ketras and Sandohas. (The yogi who recites this hymn also) attains 84) the sovereignty of empire, and this hymn bestows 85) the attainment of a great kingdom. (In short,) whatever has been said or never uttered takes place (as one desires it to). When it is recited properly twice one participates in the Great Assembly (mahmelpaka). When it is recited three times, knowledge of the Transmission of the Heroes (vrakrama) arises. The knower of reality who recites it four times pierces the circle of the Sun and he who repeats it five times resides within the Great Abode. (158-174ab.)

इति श्रीओङ्कियानपीठविनिर्गतं सर्वयोगिनीप्रणीतं
 मुखान्मुखविनिर्गतं महार्थक्रमज्ञानार्थं
 श्रीखचक्रपञ्चकस्तोत्रं समाप्तम् शुभम् ॥

Thus ends auspiciously the venerable Hymn to the Five Circles of Emptiness, the meaning of which is knowledge of the process (krama) of the Great Reality (mahrtha). It has been transmitted by word of mouth among the ginis, and it has come forth from the venerable sacred seat of Oddiyana.

Please send corrections to sanskrit@cheerful.com
 Last updated February 3, 2024
<http://sanskritdocuments.org>