

The Dasa(Ten) Mahavidyas



In Tantra, worship of Devi-Shakti is referred to as a Vidya. Of the hundreds of tantrik practices, the worship of the ten major Devis is called the Dasa Mahavidya. These major forms of the goddess are described in the Todala Tantra. They are Kali, Tara, Maha Tripura Sundari (or Shodasi-Sri Vidya), Bhuvaneshvari, Chinnamasta, Bhairavi, Dhumavati, Bagalamukhi, Matangi, and Kamala. These ten aspects of Shakti are the epitome of the entire creation. Chapter 10 also outlines their consorts, although Dhumavati, the widow form, is not allocated a consort.

There are several "levels" at which these Devis can be worshiped with the prescribed Mantra and Yantra. Like a simple worship of the yantra with the mantra recitation, as a remedial astrological measure, elaborate worship with all tantrak rituals for attaining various siddhis associated with these tantras and for spiritual salvation.

Successful sadhana of these Vidyas gives several boons to the practitioner. The Tantrik-Yogi who has control over his senses and positively inclined uses the boons to guide people and for the benefit of mankind. The ones whose head starts spinning with success use them for the gratification of the senses, gather a bunch of disciples around them and become fake gurus.

The last chapter of todala Tantra equates Vishnu's ten incarnations with the ten Mahavidyas as follows:

"Shri Devi said: Lord of Gods, Guru of the universe, tell me of the ten avatars. Now I want to hear of this, tell me of their true nature. Paramesvara, reveal to me which avatar goes with which Devi.

"Shri Shiva said: Tara Devi is the blue form, Bagala is the tortoise incarnation, Dhumavati is the boar, Chinnamasta is Nrisimha, Bhuvaneshvari is Vamana, Matangi is the Rama form, Tripura is Jamadagni, Bhairavi is Balabhadra, Mahalakshmi is Buddha, and Durga is the Kalki form. Bhagavat! Kali is the Krishna murti." (Todalatantra, chapter 10)

The worship of these is also prescribed as an astrological remedy - for the 9 planets and the Lagna as follows:

Kali for Saturn, Tara for Jupiter, Maha Tripura Sundari (or Shodasi-Sri Vidya) for Mercury, Bhuvaneshvari for Moon, Chinnamasta for Rahu, Bhairavi for Lagna, Dhumavati for Ketu, Bagalamukhi for Mars, Matangi for Sun, and Kamala for Venus.

The tantrik worship of these most powerful Vidyas must be practiced only under the guidance of a siddha Guru.

Kali Vidhya
Tara Vidhya
Sri Vidhya
Bhuvaneshwari Vidhya
Chinnamasta Vidhya
Bhairavi Vidhya
Dhoomavati Vidhya
Bagalamukhi Vidhya
Matangi Vidhya
Kamala Vidhya

Kali Vidya



Kali. Seated on a corpse, greatly terrifying, laughing loudly, with fearful fangs, four arms holding a cleaver, a skull, and giving the mudras bestowing boons and dispelling fear, wearing a garland of skulls, her tongue rolling wildly, completely naked (digambara - clad in the directions), thus one should meditate on Kali, dwelling in the centre of the cremation ground.

The Kali Mantra as given in the Mantra Mahodadhi is:

"Kreem Kreem Kreem Hum Hum Hreem Hreem Dakshine Kaalika
Kreem Kreem Kreem Hum Hum Hreem Hreem Swaha"

It bestows the eight supernatural powers.

The Kali Tantra gives details of the puja of Kalika:-

"Now I speak of the ritual injunction which is the all-nectar-giver of the Devi. Doing this, a person becomes like Bhairava.

"Firstly, I speak of yantra, the knowing of which conquers death. At first draw a triangle. Outside, draw another. Then draw three more triangles. "Draw a circle and then a beautiful lotus. Then draw another circle and then a bhupura with four lines and four doors. This is how the cakra should be drawn.

"Worship the guru line, the six limbs, and the dikpalas (The eight, or according to some, ten guardians of the directions, ed.). Then the mantrin should place his head at the feet of the guru.

"O dearest one, after worshipping the pedestal, set down the offering. Place the mantra in the six limbs. Then, within the heart lotus, the ultimate Kala blossoms.

"Place her in the centre of the yantra by invoking her (via the breath). After meditating on the great goddess, dedicate the ritual offerings. Bow to Mahadevi and then worship the surrounding deities.

"Worship Kali, Kapalini, Kulla, Kurukulla, Virodhini, Vipracitta in the six angles. Then Ugra, Ugraprabha, Dipta in the middle. Then Nila, Ghana and Balaka in the inner angle. Then Matra, Mudra and Mita within this triangle, and then the very dusky one holding the sword, adorned with human skulls, with her left hand showing the threatening mudra and having a

pure smile.

"Worship the eight mothers Brahmi, Narayani, Maheshvari, Chamunda, Kaumari, Aparajita, Varahi and Narasimhi.

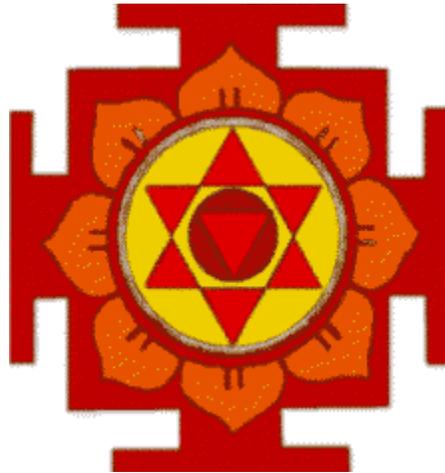
"In equal shares, give these devis animal sacrifice and worship them, smearing them with scent and offering incense and flame. After doing the puja, worship using the root mantra.

"Give food and so forth to the Devi again and again. The sadhaka should offer flame ten times. So also he should offer flower with mantra according to the rules of ritual.

"After meditating on Devi, recite the mantra 1,008 times. The fruit of reciting, which is light, place in the hands of the Devi.

"Then, placing the flower on the head, do prostration. With supreme devotion, then rub out (the yantra)."

Tara Vidya



Tara is described as seated in the pratyahidha asana, on the heart of a corpse, supreme, laughing horribly, holding cleaver, blue lotus, dagger and bowl, uttering the mantra Hum, coloured blue, her hair braided with serpents, the Ugratara. She is the bestows all supernatural powers.

Her mantra is given in Mantra Mahodadhi as: Om Hreem Streem Hum Phat

If Om is removed it becomes the Ekajata Mantra.

If Om & Phat both are removed it becomes Nila Saraswati Mantra.

Click the links for details about these Dasa Mahavidyas, Mantras and the Yantras.

Sri Chakra (Sri Yantra) Pooja



"Om Aim Hreem Shreem Sri Lalita Tripurasundari Padukam Poojayami Namah"

Chakra pooja or Yantra pooja is the worship of a deity in a diagrammatic form. This type of worship exists in a lot of the other parts of the world also.

The worship of Devi in Shreechakra is regarded as the highest form of the Devi worship. Originally Lord Shiva gave 64 Chakras and their Mantras to the world, to attain various spiritual and material benefits. For his consort Devi he gave the Shreechakra and the highly coveted and the most powerful Shodashakshari mantra, which is the equivalent of all the other 64 put together.

It is said that in the beginning God, who was one, wanted to become many and enjoy himself. As the first step to creation he created Devi - the total cosmic Female force. For the male part, out of his left he created Shiva, out of his middle he created Brahma and out of his right he created Vishnu. That is why many regard the Devi as more powerful than the Trinities and hence She is called Parashakti or Paradevi - Para meaning beyond . Brahma created the universe. Vishnu controls and runs the universe. Shiva along with Shakti is engaged in the eternal dissolution and recreation of the universe. The Bindu in the center of the Shreechakra is the symbolic representation of the cosmic spiritual union of Shiva and Shakti. Apart from that the Shreechakra also embodies countless number of deities and represents the whole of creation. Hence by worshipping the Devi in Shreechakra one is actually worshipping the highest ultimate force in the Tantrik form.

The Shodashakshari mantra is one of the most guarded secretes of tantra. Usually the Guru gives it to a highly deserving and tested disciple. Very few get it. Even in the Mantra Shastra, where all other mantras are openly and clearly given, the Shodashakshari Mantra is not directly given. Several hints about the mantra are given and you are asked to get the mantra if you are capable and deserving. The opening versus of the mantra shastra chapter on Shreechakra says, "Your head can be given, your soul can be given but the Shodashakshari Mantra of the Devi can not be given".

Various books and websites on Shreechakra have published what the publishers thought is the Shodashakshari Mantra. Let me make it clear that those who know it will never publish it and those who publish it do not know it. So don't waste your full moon nights chanting those long mantras

However, Shreechakra can also be worshipped by other Devi mantras. There are several traditions of the worshipping the Shreechakra. We are giving here a very simple and still very effective pooja of Shreechakra. It is known as the Shreechakra Navavarana pooja as per the Khadgamala Vidhi. For all round spiritual and material benefits it is a highly effective pooja. Any one can perform it.

If you cannot do a detailed worship, simply worship the Sri Yantra 108 times with the simple Devi Mantra:

"Om Aim Hreem Shreem Sri Lalita Tripurasundari Padukam Poojayami Namah"

Or better still with the Panchadasakshari Mantra, which is one of the greatest mantras of Devi and next only to the Shodasi Mantra:

कएईलहीं हसकहलहीं सकलहीं

"Ka E i La Hreem - Ha Sa Ka Ha La Hreem - Sa Ka La Hreem"

The Basics of Sri Yantra: Before starting the worship it is advisable to know about the way the Sri Yantra is constructed, what all it represents, about the 9 Avaranas, the deities, their gunas and significance, so that your worship is more meaningful. The following are the authentic details as given in various Tantra & Mantra scriptures.

Five downward pointing triangles representing Devi intersect with four upward pointing triangles representing Siva, forming 43 triangles including the central triangle..

From the five Shakti triangles comes creation and from the four Shiva triangles comes the dissolution. The union of five Shaktis and four Fires causes the chakra of creation to evolve.

At the centre of the bindu of the Shri Yantra is Kamakala, which has three bindus. One is red, one is white and one is mixed. The red bindu is Kurukulla the Female form, the white bindu is Varahi the Male form, and the mixed bindu is the union of Shiva & Shakti - the individual as the potential Shri Cakra. Varahi, the father-form, gives four dhatus to the child and Kurukulla, the mother-form, gives five dhatus to the child. Theses represent the nine dhatus of the human body.

Varahi's four fires are the 12 (4 x 3) sun Kalas, the 12 Zodiac constellations. Kurukulla's five triangles are the 15 (5 x 3) Kalas of the moon, 15 lunar Tithis.

These nine triangles also represent the nine stages of growth of the human child in the womb.

Surrounding the 43 triangles formed by the intersection of the nine triangles is the 16 petals circle. Surrounding the 16 petal circle is an 8 petal circle. After that the 3 lines and at the outermost part of the Sriyantra there are 3 lines called the Bhupura.

The 43 triangles constitute the six inner sections called Avaranas, the two circles of petals are two more avaranas and the Bhupura of 3 lines is the last Avarana.

These 9 Avaranas of the Sri Yantra have various presiding Devis. They are the Devi's Parivar (retinue) of total 108. In the Srichakra pooja they are systematically worshipped one by one with their names and mantras. The presiding Deity of Srichakra, Devi, is Known as Lalita Tripura Sundari. The form of Devi Kamakshi of Kancheepuram is the closest resemblance of the Devi as described in the scriptures

Lalita means The One Who Plays. All creation, manifestation and dissolution is considered to be a play of Devi. Tri-Pura means the three worlds and Sundari means beauty. She is the transcendent beauty of the three worlds. Tripura also signifies:- She is the ruler of the the three gunas of Satva, Rajas and Tamas; and sun, moon and fire - the zodiac and the planets, and therefore Time itself; She is also "tripura" as Will (Iccha), Knowledge (Jnana) and Action (Kriya). She is also "tripura" as intellect, feelings & physical sensation; and She is triple as the three states of the soul - awakening, dreaming and -sleeping states. Her five triangles also represent the Pancha Tatwas and the Pancha Bhootas. (This is what the verse in Lalita Sahasranama means by -"Panchami pancha bhuteshi pancha sankhyopacharini ". It is difficult to say what She is not.

Lalita holds five flowery arrows, noose, goad and bow. The noose represents attachment, the goad represents repulsion, the sugarcane bow represents the mind and the flowery arrows are the five sense objects.

The Nava Avaranas (Nine Corridors) of the Sri Yantra

Sri Chakra worship is one of the most guarded secrets of tantra and the Sri Yantra is the most guarded Yantra.

Nairutaicha Ganeshanaam Sooryam Vayuvya eevacha

Eeshane Vishnu Agneye Shivamchaiva prapoojayet

When you sit facing the east and with the tip of the top triangle pointing at you, at the bottom right hand side corner of the Shreechakra is guarded by Lord Ganesha. The bottom left hand side corner is guarded by Lord Surya. The top left side corner is guarded by Lord Vishnu and the top right corner of the Shreechakra is guarded by Lord Shiva. They must be worshipped before starting the Pooja of the Nava-Avaranas.

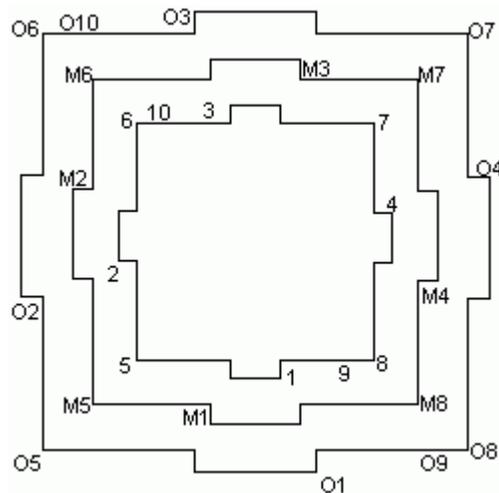
After that the eight primordial directions are guarded by the eight Lokapalas. Indra guards the East, Agni guards the South East, Yama guards the South, Nirriti guards the South West, Varuna guards the West, Vayu guards the North East, Soma guards the North and Ishana guards the North East.

As if this is not enough, each of the first eight Avaranas are guarded by eight Bhairavas and eight Bhairavis! What is more these 64 pairs of Bhairavas & Bhairavis are assisted by 10 million yoginis each - total 640 million (64 crores). This is what the verse in Lalita Sahasranama says --"Maha chatu-shshashti-koti yogini ganasevita .."

Yes. Reaching Her is a bit difficult!

The nine avaranas as per Mantra Mahodadhi

The First Avarana - 3 lines



The 3 lines of the 1st Avarana & the position of the various deities

The outermost 3 lines known as Bhupura form the first Avarana of the Sri Yantra. This is known as the Trilokya Mohana Chakra and the worshiper knowing its inner secrets can mesmerise the 3 worlds. It is ruled by a Yogini Devi called Prakata Yogini. The Deity of this is Tripura. The beeja of this Avarana is Am Aam Sauh. The gem is topaz. The time is 24 minutes (360 breaths). The mudra to be shown is Kshobha Mudra.

The 1st line: The Outer line (of the 3 lines) has 10 Devis known as Siddhi Devis. Their luster is like that of molten gold, they hold the goad in their right hands and the noose in their left hands. They are very auspicious and bestow heaps of gems and jewels to the worshiper. They are placed as shown in the above picture. They are:

- O1-Anima Sidhyamba
- O2-Laghima Sidhyamba
- O3-Mahima Sidhyamba

- O4-Ishvita Sidhyamba
- O5-Vasitva Sidhyamba
- O6-Prakamya Sidhyamba
- O7-Bhukti Sidhyamba
- O8-Ichha Sidhyamba
- O9Prapti Sidhyamba
- 10-Sarvakama Sidhyamba

The 2nd line: The 2nd or **M**iddle line has eight Matraka Devis. They are bedecked in all ornaments. They hold in their hands Vidya (book), Trident, Shakti, Chakra (Discus), Club, Thunderbolt, Baton & Lotus. They bestow to the worshiper everything desired.

- M1-Shree Brahmi Matraka
- M2-Shree Maheswari Matraka
- M3-Shree Koumari Matraka
- M4-Shree Vishnavi Matraka
- M5-Shree Varahi Matraka
- M6-Shree Mahendri Matraka
- M7-Shree Chamunda Matraka
- M8-Shree Mahalakshmi Matraka

The 3rd line: The innermost third line has 10 Mudra Shaktis. They are of red hue and rule the various mudras and bestow spiritual boons to the worshiper.

- 1-Sarvasankshobhini Devi
- 2-Sarvavidravini Devi
- 3-Sarvakarshini Devi
- 4-Sarvavashankari Devi
- 5-Sarvonmadini Devi
- 6-Sarvamahankusha Devi
- 7-Sarvakhechhari Devi
- 8-Sarvabeeja Devi
- 9-Sarvayoni Devi
- 10-Sarvatrikhanda Devi



The Nava Avaranas (Nine Corridors) of the Sri Yantra

The 2nd Avarana: is the 16 petals circle known as Sarvaash Paripooraka Chakra meaning the fulfiller of all desires.

The presiding form of Lalita in this Avarana is Tripureshi. She is ornamented with all gems, carries a book and a rosary. The Yogini residing here is called Gupta Yogini. The 16 Devis of this Avarana are called the Nitya Kalas, also Nitya Devis, also Akarshana Devis and also Gupta Yoginis. They are of red hue and each holds a noose, a goad, pot of nectar and make the sign of giving boons. They rule the 16 Sanskrit vowels from a to ah. By worshipping them one gets power over mind, ego, sound, touch, sight, taste, smell, intellect, steadiness, memory, name, growth, etheric body, rejuvenation, and physical body.

The 16 Yoginis represent the 16 vowels of Sanskrit language, and are worshipped with the 16 vowels as their beeja mantras.

The gem of this Avarana is sapphire. The dhatu is chyle (the first product of the disintegration of food by the biological fires). The time is three hours (2700 breaths). The beeja mantra is Aim Klim Sauh.

The Mudra of this Avarana is the Dravini Mudra.

The 16 Devis in sequence are:

Devi's name

1. Kamakarshini shakti
2. Budhyakarshini shakti
3. Ahankarakarshini shakti
4. Shabdakarshini shakti
5. Sparshakarshini shakti
6. Rupakarshini shakti
7. Rasakarshini shakti
8. Gandhakarshini shakti
9. Chittakarshini shakti

10. Dhryakarshini shakti
11. Smrutyakarshini shakti
12. Namakarshini shakti
13. Beejakarshini shakti
14. Atmakarshini shakti
15. Amrutakarshini shakti
16. Sharirakarshini shakti

The 3rd Avarana: is the 8 petal circle known as Sarva Sankshobhana Chakra. The preceding form of Lalita in this Avarana is Tripura Sundari. The Yogini is Guptatara Yogini. She is swaying in a love intoxicated state, with her eyes full of bliss. She smiles with passion and shows the mudras dispelling fears and granting boons.

The eight Devis in each of the eight petals have the colour of Bandhuka flowers. They are holding noose, goad, blue lotus and are dispelling fear. They represent Speech, Holding, Walking, Excreting, Pleasure, Abandoning, Concentration and Detachment. They have the eight Ka class letters as their beejas.

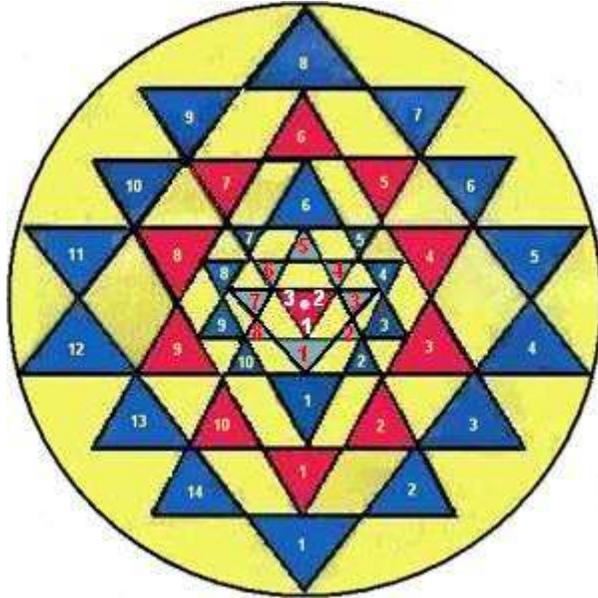
The beeja mantra of this Avarana is Hrim Klim Sauh. The gem is cat's eye. The dhatu is Flesh. The time is day and night (21600 breaths).

The mudra of this Avarana is Aakarshana Mudra.

The 8 Devis in sequence are:

Devi's name

1. Ananga Kusuma shakti
2. Ananga Mekhala shakti
3. Ananga Madana shakti
4. Ananga Madanatura shakti
5. Ananga Rekha shakti
6. Ananga Vegini shakti
7. Anangankusha shakti
8. Ananga Malini shakti



Picture showing the position of the Devis of 4th to 8th avarana

The 4th Avarana: This Avarana of 14 triangles (Outer blue triangles in picture) represents the 14 worlds and the 14 main Nadis in the human body. It is called Sarva Soubhagya Dayak Chakra. The presiding form of the devi is Tripura Vasini. She is red and very beautiful. Fourteen Devis of the triangles are described as being proud, wanton, young, colour of cochineal, ornamented with gems, holding noose, goad, mirror, wine cup full of nectar. They are called Sampradaya Yoginis.

The beeja mantra of this Avarana is Haim Hklim Hsauh. The gem is coral. The dhatu is blood. The time is weekday.

The mudra of this Avarana is Vasya Mudra.

The 14 Devis are

Devi's Name

- 1.Sarvasmkshobhini devi
- 2.Sarvavidravini devi
- 3.Sarvakarshini devi
- 4.Sarvaahladini devi
- 5.Sarvasammohini devi
- 6.Sarvasthambhini devi
- 7.Sarvajrumbhini devi
- 8.Sarvavashankari devi
- 9.Sarvaranjani devi

- 10.Sarvonmadini devi
- 11.Sarvarthasadhika devi
- 12.Sarvasampattipurani devi
- 13.Sarvamantramayi devi
- 14.Sarvadwandwakshayankari devi

The 5th Avarana: This Avarana of 10 triangles (red triangles in the picture) is called Sarvarth Sadhaka Chakra. It is own as Bahirdasaram. The presiding aspect of Lalita is Tripurasri. She holds noose goad, a skull and dispels fear. She is of vermilion brightness. The Yoginis are called Kulotteerna Yoginis and also Kula Yoginis. They have the lusture of Japakusuma flowers and are adorned with shining gems and jwels. They are holding noose and goads and showing the gestures of knowledge, and giving boons. They represent the dasavataras and the 10 Vital Fires.

The beeja of this Avarana is Hsshoun, Hleesskhloom, Hssouh. The gem is pearl. The dhatu is Ova/Semen. The time is Lunar Day (tithi).

The Mudra of this Avarana is Unmada Mudra.

The 10 Devis are:

Devi's Name

- 1.Sarva Siddhiprada devi
- 2.Sarvasampatprada devi
- 3.Sarvapriyankari devi
- 4.Sarvamangalakarini devi
- 5.Sarvakamaprada devi
- 6.Sarvadukhavimochini devi
- 7.Sarvamrityuprasamani devi
- 8.Sarvavighnanivarini devi
- 9.Sarvangasundari devi
- 10.Sarvasoubhagyadayini devi

The 6th Avarana: This inner 10 triangle chakra (shown in red in the picture) is called Sarva Rakshakara Chakra and also as Antardasardam. The presiding aspect of Lalita is Tripura Malini. She holds noose and goad, dispels fear, and holds a skull. She is of vermilion brightness. The Yoginis are called Nigarbha Yoginis. They are the colour of 1000 rising suns, adorned with pearls and gems, holding noose, chisel, and showing the gestures of knowledge, and giving boons. They are the saktis of the 10 Vital Fires.

The beeja of this Avarana is Hrim Klim Blem. The gem is emerald. The dhatu is Marrow. The time is Lunar Fortnight.

The Mudra of the Avarana is Mahankusha Mudra.

The 10 Devis are:

Devi's Name

- 1.Sarvagya devi
- 2.Sarvashakti devi
- 3.Sarvaswaryapradayini devi
- 4.Sarvagyanamayi devi
- 5.Sarvavyadhinivarini devi
- 6.Sarvadaraswarupa devi
- 7.Sarvapapahara devi
- 8.Sarvanandamayi devi
- 9.Sarvarakshaswarupini devi
- 10.Sarvepsitaphalaprada devi

The 7th Avarana: This inner 8 triangle chakra (shown in Green in the picture) is called Sarva Rogahara Chakra. The preceding Devi is Tripura Siddhamba. She is described as the Destroyer of Poison. The Yogini is called Ati Rahasya Yogini. The Yoginis are the colour of pomegranate flowers, wearing red clothes, smeared with red scent, each carrying five arrows and a bow. These Devis are the rulers of Cold, Heat, Happiness, Sorrow, Desire, and the three gunas Sattvas, Rajas, Tamas. They are also called the eight Vasinis and rule the eight Sanskrit letter groups. They also represent the Astha Vasus.

The beeja is Hreem, Shreem, Souh. The gem is diamond. The time is month.

The Mudra is Khecari Mudra.

The 8 Devis are:

Devi's Name

- 1.Vasini Vagdevi
- 2.Kameswari Vagdevi
- 3.Modini Vagdevi
- 4.Kamala Vagdevi
- 5.Aruna Vagdevi
- 6.Jayini Vagdevi
- 7.Sarveswari Vagdevi
- 8.Koushini Vagdevi

The 8th Avarana: This inner 8 triangle chakra (shown in green in the picture) is called Sarva Siddhiprada Chakra. The presiding Devi is Tripuramba. The Yogini here is Ati-Rahasya Yogini. Her Beejamantra is Hsraim Hsrklm Hrsrau.

She is also known as Sampatprada Bhairavi. She has coppery effulgent, like a 1000 suns, with three eyes, a face like the moon, adorned with white gems, with a beautiful figure, rising swelling breasts, intoxicated, wanton, young, proud, holding book, dispelling fear, holding a rosary and granting boons.

The 3 Devis here are:

1.Kameshvari

2.Vajreshi

3.Bhagamalini.

Kameshvari is the Rudra Shakti - Parvati. She is white in colour, besmeared with camphor, adorned with pearls and crystal, and various other gems, holding book, rosary, bestowing boons and dispelling fear.

Vajreshi is the Vishnu Shakti - Lakshmi. She is bright as red kumkuma, adorned with flowers and gems, like the dawn sun. Her eyelids are smeared with sapphire dust, she holds sugarcane how, flowery arrows, bestows boons, dispels fear.

Bhagamalini is the Brahma Shakti - Saraswati. She is effulgent as molten gold, adorned with priceless gems, holds noose, goad, and shows the gestures of knowledge and bestowing boons.

The beeja is Hsraim Hsrklm Hrsrau. The gem of the mandala is Gomaya. The dhatu is Fat. The time is season (two months). The Mudra is the Bija Mudra.

The 9th Avarana: This Avarana is the Bindu - the Cosmic Union of Shiva & Shakti as Kameswari & Kameswara. It is called Sarvanandamaya Chakra. The Yogini is the Queen of Queens, Rajarajeshvari, Her Transcendent Majesty Lalita Maheshvari Mahatripurasundari.

The beeja is ka e i la hrim. The gem is ruby. The dhatu is hair. The time is year. The mudra of this Avarana is Yoni Mudra.

The basic Rules: Devi worship must be done only after taking bath and wearing clean clothes. As per the rituals to be observed - various pooja books and websites prescribe long preparations and rituals for poojas. It is not possible for every one to perform a pooja like an ordained Vedic priest. Hence our scriptures allow one to do a pooja "Yatha shakti" or as per ones capability and convenience. Doing it with faith is what really matters. The minimum is: light a lamp and an incense stick and offer some prasad - if you don't have anything at home then simple milk or sugar will do.

People worship the Shreechakra made of various materials and in shades. The simplest and the best one is a clear diagrammatic picture. In the olden days people used to draw the Chakra on various materials. Now you do not have to go through all the trouble. You can use a simple printed one, which is equally effective. We have enclosed one for your benefit at the top. Take a print out of it to worship. Preferably laminate it so that it is not soiled or damaged.

While doing the pooja of the various deities in the Nine Avaranas, you can worship the Chakra with Akshintas (Turmeric rice) or flowers or with Panchamrut. A still better way is to worship the particular Devi in the places indicated in the pictures given in the previous pages.

The Devi is worshipped in many forms and names - Lalita, Katyayani, Kameswari, Kamakshi, Durga, Chandi, Kali, and Amba etc. The closest matching form of the Shodashakshari Devi as described in the scriptures is that of Goddess Kamakshi of Kanchi

The Anganyasas and Karanyasa beejas are the purification ritual before the pooja. The basic Anganyasa & Karanyasa are given for the benefit of those who are conversant with this ritual. If you do not know you can omit it.

If you are conversant with the other pooja rituals like Aachamanam, Bhuta Suddhi, Dehasuddhi, Shankha pooja, Kalasha pooja etc., you can perform them before the actual pooja. If you do not know simply offer a prayer to Lord Ganesha and do the pooja. At the end of the pooja offer the following prayer.

"Avahanam najanami, najanami visarjanam,
poojamchaiva najanamani kshamaswa Maheswari.
Yatkrutam yatkarishyami tathsarvam twamarpanam,
poojam poorna phalam kuru".

Roughly translated it means - "I am not conversant with the Aavahana, visarjana etc.. pooja rituals and hence forgive me. Whatever I have done and I am doing, I am offering to you. Give me full results".

This pooja, along with the four other poojas that must be performed before that, will take about 45 minutes time but it is more effective than any other pooja both materially and spiritually.

When you sit facing the east and with the tip of the top triangle pointing at you, at the bottom right hand side corner of the Shreechakra resides Lord Ganesha. The bottom left hand side corner resides Lord Surya. The top left side corner resides Lord Vishnu and the

top right corner of the Shreechakra resides Lord Shiva. They must be worshipped before starting the Pooja of the Nava-Avaranas.

After that the eight primordial directions are guarded by the eight Lokapalas. Indra guards the East, Agni guards the South East, Yama guards the South, Nirriti guards the South West, Varuna guards the West, Vayu guards the North East, Soma guards the North and Ishana guards the North East.

The Sri Chakra Pooja

Karanyasa

Aim Angushtabhyam namah
Hreem Tarjaneebhyam namah
Shreem Madhyamabhyam namah
Aim Anamikabhyam namah
Kleem Kanishtikabhyam namah
Souh Karatalakara prushtabhyam namah

Anganyasam

Aim Hrudayaya namah
Hreem Siraseswaha
Shreem Shikhayaivashat
Aim Kavachayahum
Kleem Netratrayayaoushat
Souh Astrayaphat

Three Salutations to Devi

Om aim hreem shreem aim kleem souh Kriyashakti pithayai Shripadukam poojayami
namah
Om aim hreem shreem aim kleem souh Gyanashakti kundalinyai Shripadukam poojayami
namah
Om aim hreem shreem aim kleem souh Ichhashakti shri mahatripurasundaryai
Shripadukam poojayami namah

Nityayajanam (pooja of nitya devies)

Om aim hreem shreem aim kleem souh - these bijas must be added before each of the names from now onwards. After the name add the beejas **Shripadukam poojayami namah**

Kameswari nityamba - Shripadukampoojayaminamah
Bhagamalini nityamba
Nityaklinna nityamba

Bherunda nityamba
Vahnivasini nityamba
Mahavajreswari nityamba
Shivaduti nityamba
Twarita nityamba
Kulasundari nityamba
Nitya nityamba
Neelapataka nityamba
Sarvamangala nityamba
Jwalamalini nityamba
Chitra nityamba
Mahanitya nityamba
Parameswara parameswari devi
Mitreshamayi devi
Shastisamayi devi
Uddisamayi devi
Charyanathamayi devi
Lopamudramayi devi
Agastyamayi devi
Kalatapanamayi devi
Dharmacharyamayi devi
Muktakeliswaramayi devi
Deepakalanathamayi devi
Vishnudevamayi devi
Prabhakaradevamayi devi
Tejodevamayi devi
Kalyanadevamayi devi
Vasudevamayi devi
Ratnadevamayi devi
Shriramanandamayi devi

Prathama Avarana pooja

(The 3 outer lines)

The position of the Devis on the 3 lines is indicated by numbers

The First line

O1-Anima Sidhyamba

O2-Laghima Sidhyamba

O3-Mahima Sidhyamba
O4-Ishvita Sidhyamba
O5-Vasitva Sidhyamba
O6-Prakamyā Sidhyamba
O7-Bhukti Sidhyamba
O8-Ichha Sidhyamba
O9Prapti Sidhyamba
10-Sarvakama Sidhyamba

The second line

M1-Shree Brahmi Matrūka
M2-Shree Maheswari Matrūka
M3-Shree Koumari Matrūka
M4-Shree Vishnavi Matrūka
M5-Shree Varahi Matrūka
M6-Shree Mahendri Matrūka
M7-Shree Chamunda Matrūka
M8-Shree Mahalakshmi Matrūka

The third line

1-Sarvasankshobhini Devi
2-Sarvavidravini Devi
3-Sarvakarshini Devi
4-Sarvavashankari Devi
5-Sarvonmadini Devi
6-Sarvamahankusha Devi
7-Sarvakhechari Devi
8-Sarvabeeja Devi
9-Sarvayoni Devi
10-Sarvatrikhanda Devi
Trilokyamohanachakraswamini Devi
Prakatayogini Devi

Dwiteeyaavarana pooja

1. Kamakarshini shakti
2. Budhyakarshini shakti
3. Ahankarakarshini shakti
4. Shabdakarshini shakti
5. Sparshakarshini shakti
6. Rupakarshini shakti

7. Rasakarshini shakti
 8. Gandhakarshini shakti
 9. Chittakarshini shakti
 10. Dhyryakarshini shakti
 11. Smrutyakarshini shakti
 12. Namakarshini shakti
 13. Beejakarshini shakti
 14. Atmakarshini shakti
 15. Amrutakarshini shakti
 16. Sharirakarshini shakti
- Sarvasha paripuraka chakraswamini
Guptayogini

Truteeyaavarana Pooja

1. Ananga Kusuma shakti
 2. Ananga Mekhala shakti
 3. Ananga Madana shakti
 4. Ananga Madanatura shakti
 5. Ananga Rekha shakti
 6. Ananga Vegini shakti
 7. Anangankusha shakti
 8. Ananga Malini shakti
- Sarvasamkshobhini chakraswamini
Guptatarayogini

Chaturthaavarana Pooja

1. Sarvasmkshobhini devi
2. Sarvavidravini devi
3. Sarvakarshini devi
4. Sarvaahladini devi
5. Sarvasammohini devi
6. Sarvasthambhini devi
7. Sarvajrumbhini devi
8. Sarvavashankari devi
9. Sarvaranjani devi
10. Sarvonmadini devi
11. Sarvarthasadhika devi
12. Sarvasampattipurani devi

- 13.Sarvamantramayi devi
 - 14.Sarvadwandwakshayankari devi
- Sarsoubhagyadayaka chakraswamini
Sampradayayogini

The Panchama Avarana

- 1.Sarva Siddhiprada devi
- 2.Sarvasampatprada devi
- 3.Sarvapriyankari devi
- 4.Sarvamangalakarini devi
- 5.Sarvakamaprada devi
- 6.Sarvadhavimochini devi
- 7.Sarvamityuprasamani devi
- 8.Sarvavighnanivarini devi
- 9.Sarvangasundari devi
- 10.Sarvasoubhagyadayini devi

Sarvartha Sadhaka Chakraswamini

Kulotteerna Yogini

The Shastha Avarana

- 1.Sarvagya devi
- 2.Sarvashakti devi
- 3.Sarvaswaryapradayini devi
- 4.Sarvagyanamayi devi
- 5.Sarvavyadhinivarini devi
- 6.Sarvadhara swarupa devi
- 7.Sarvapapahara devi
- 8.Sarvanandamayi devi
- 9.Sarvarakshaswarupini devi
- 10.Sarvepsitaphalaprada devi

Sarvarakshakara chakraswamini

Nigarbhayogini

Saptmavarana Pooja

- 1.Vasini Vagdevi
- 2.Kameswari Vagdevi
- 3.Modini Vagdevi
- 4.Kamala Vagdevi

- 5.Aruna Vagdevi
- 6.Jayini Vagdevi
- 7.Sarveswari Vagdevi
- 8.Koushini Vagdevi

Sarvarogahara chakraswamini
Rahasya yogini
Banini
Chapini
Pashini
Ankushini

Ashtamavarana Pooja

Mahakameswari devi
Mahavajreswari devi
Mahabhagamalini devi
Sarvasidhiprada chakraswamini
Atirahasyayogini

Navamavarana Pooja

Shri Shri Mahabhattacharika
Sarvanandamaya Chakraswamini
Paraapararahasyayogini
Concluding Pooja
Tripura devi namah Dhyayami
Tripureshi devi namah Avahayami
Tripurasundari devi namah Asanam samarpayami
Tripurasidha devi namah Snam samarpayami
Tripuramba devi namah Vastram samarpayami
Mahatripurasundari devi namah Abharanam samarpayami
Mahamaheswari devi namah Gandham dharayami
Mahamaharagyi devi namah Pushpani pujayami
Shrimatsimhasanaiswaryai namah .. Padou poojayami
Lalitayai namah .. Gulphou poojayami
Maharagyi namah .. Janghou poojayami
Paramkushayai namah .. Januni poojayami
Chapinyai namah .. Urum poojayami
Tripurayai namah .. Katim poojayami
Maha Tripura Sundaryai namah .. Nabhim poojayami

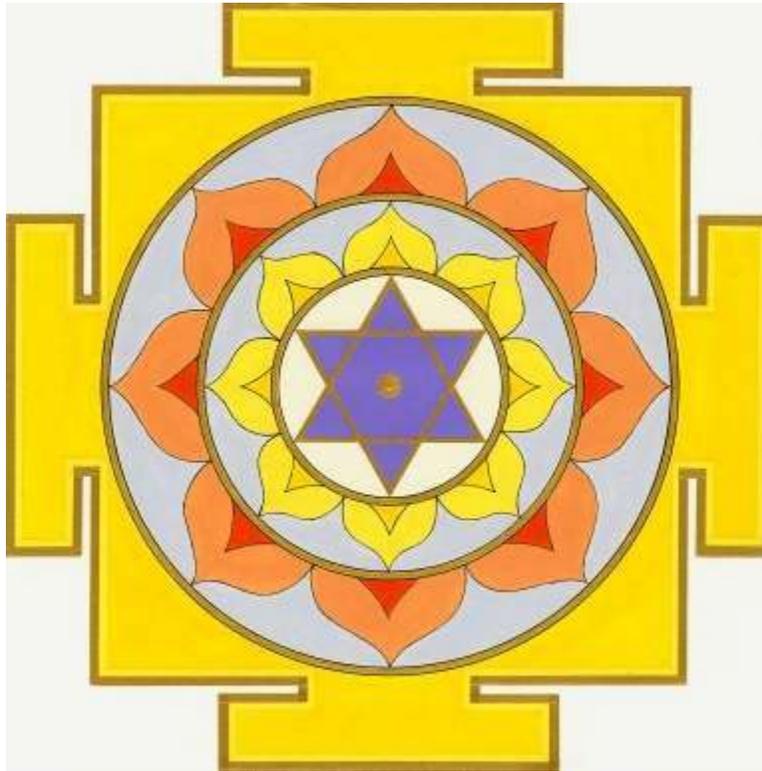
Sundaryai namah .. Vasitrayam poojayami
Chakranathaya namah .. Udaram poojayami
Samragyai namah .. Hrudayam poojayami
Chakrinyai namah .. Kantham poojayami
Chakreswaryai namah .. Oshtam poojayami
Mahadevyai namah .. Kapolam poojayami
Kameswaryai namah .. Dantapanktim poojayami
Parameswaryai namah .. Chubukam poojayami
Kamarajapriyayai namah .. Nasikadwayam poojayami
Kamakotikayai namah .. Bhroomadhyam poojayami
Chakravartinyai namah .. Netradwayam poojayami
Mahavidyayai namah .. Shrotradwayam poojayami
Shivanganavallabhayai namah .. Phalam poojayami
Sarvapatalayai namah .. Mukham poojayami
Kulanathayai namah .. Parswam poojayami
Amnayanathayai namah .. Shiram poojayami
Sarvamnayanivasinyai namah .. Padukam poojayami
Mahashrungaranayikayai namah .. Sarvangani poojayami
Mamahashakti devi namah .. Dhoopam aghrapayami
Mahamahagupta devi namah .. Deepam Darshayami
Mahagyapta devi namah .. Nivedyam samarpayami
Mahamahananda devi namah .. Tambulam samarpayami
Mahamahaskanda devi namah .. Neerajanam samarpayami
Mahamahashaya devi namah .. Mantrapushpam samarpayami
Mahamaha shreechakra nagara samragyidevi namah .. Pradikshana namaskaram
samarpayami

If you cannot do this detailed worship, simply worship the Sri Yantra 108 times with the Panchadasakshari Mantra, which is one of the greatest mantras of Devi and next only to the Shodasi Mantra:

क ए ई ल ही
ह स क ह ल ही
स क ल ही

"Ka E i La Hreem - Ha Sa Ka Ha La Hreem - Sa Ka La Hreem"

Bhuvaneshwari



Bhuvaneshwari - Means the Queen of the Universe, Maya, power of love, peace within, as void. She is like the red rays of the rising sun, with the moon as her diadem, and with three eyes, a smiling face, bestowing boons, holding a goad, a noose and dispelling fears. On the right side of Bhuvaneshwari, who in the heavens, on earth, and in the underworlds is known as the Adya, worship Tryambaka.

The mantra is: Om Hreem Bhuvaneshwaraye Hreem Namah

Chinnamast



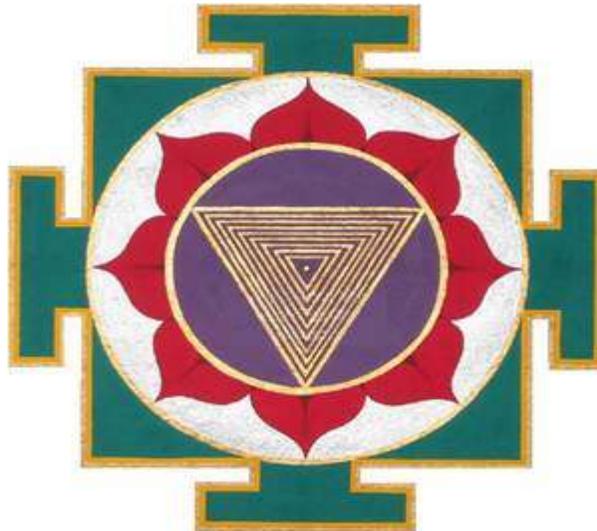
Her left foot forward in battle, she holds her severed head and a knife. Naked, she drinks voluptuously the stream of the blood nectar flowing from her beheaded body. The jewel on her forehead is tied with a serpent. She has three eyes. Her breasts are adorned with lotuses. Inclined towards lust, she sits erect above the god of love, who shows signs of lustfulness. She looks like the red China rose. - Chinnamasta Tantra

Her mantra as per Mantra Mahodadhi is:

Om Shrim Hreem Hreem Aim Vajra Vairochaniye Shrim Hreem Hreem Phat Svaha

It yields all desired benefits quickly.

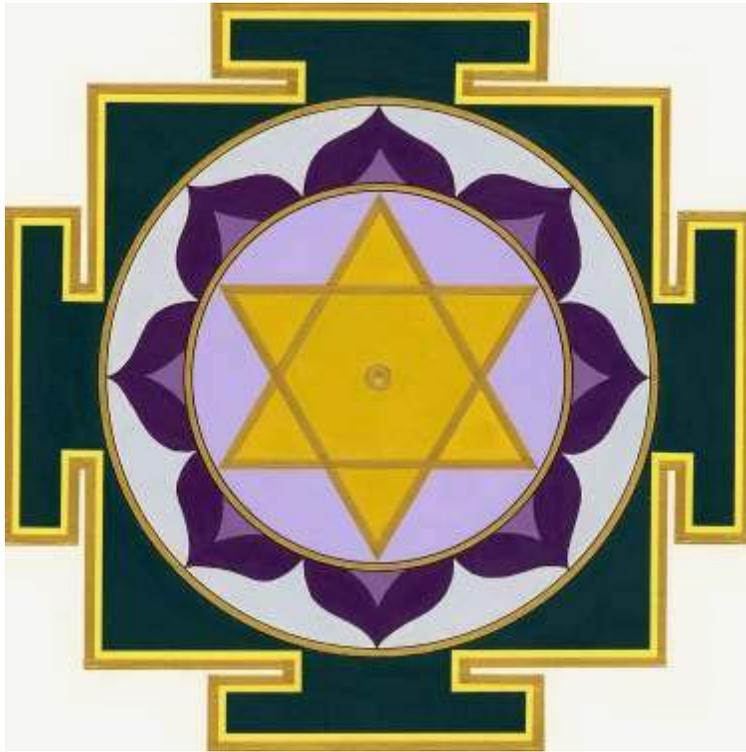
Bhairavi



Tripura Bhairavi is Supreme Energy, Supreme Goddess of speech, as Tapas, as woman warrior. Her head garlanded with flowers, she resembling the red rays of 1,000 rising suns, smeared with red, holding milk, book, dispelling fears and giving boons with her four hands, large three eyes, beautiful face with a slow smile, wearing white gems.

The mantra is: Om Bhairavi Saham

Dhoomavati



Matangi. Dhumavati. The colour of smoke, wearing smoky clothes, holding a winnowing basket, dishevelled clothes, deceitful, always trembling, with slant eyes, inspiring fear, terrifying.

The Dhumavati Mantra as per Mantra Mahaodadhi:

"Dhum Dhum Dhumavati Swaha"

Bagalamukhi



Bagalamukhi Yantra

Bagala or Bagalamukhi is the eighth Mahavidya in the famous series of the 10 Mahavidyas. She is identified with the second night of courage and is the power or Shakti of cruelty.

She is described as the Devi with three eyes, wearing yellow clothes and gems, moon as her diadem, wearing champaka blossoms, with one hand holding the tongue of an enemy and with the left hand spiking him, thus should you meditate on the paralysing of the three worlds.

Bagalamukhi means "The Crane-Headed One". This bird is thought of as the essence of deceit. She rules magic for the suppression of an enemy's gossip. These enemies also have an inner meaning, and the peg she puts through the tongue may be construed as a peg or paralysis of our own prattling talk. She rules deceit which is at the heart of most speech. She can in this sense be considered as a terrible or Bhairavi form of Matrika Devi, the mother of all speech. According to Todala Tantra, her male consort is Maharudra.

Seated on the right of Bagala is the Maharudra, with one face, who dissolves the universe.

The Bagalamukhi Mantra as per Mantra Mahodadhi:

"Om Hleem Sarva Dusthaanaam Vaacham Mukham Paadam stambhaya jihvyamkila
buddhim vinaashaya Hleem Om Swaha"

The tantrik worship of these most powerful Vidyas must be practiced only under the guidance of a siddha Guru.

Matangi

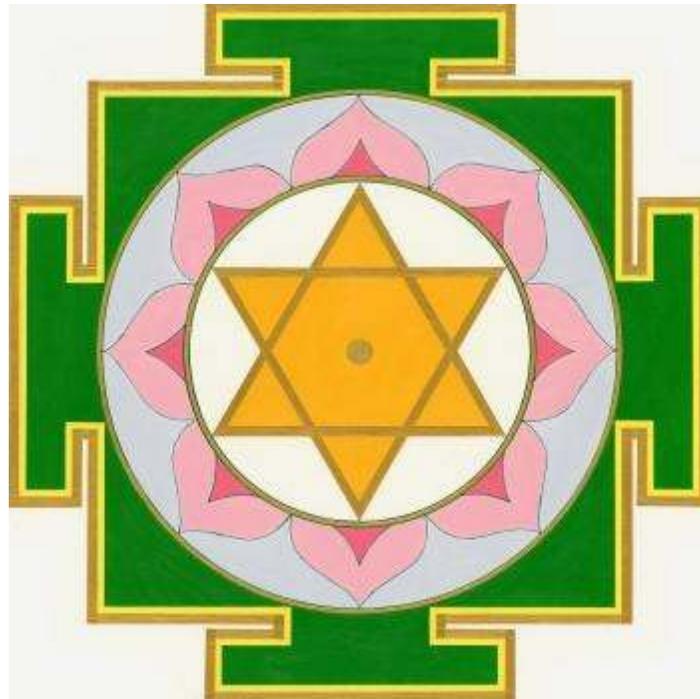


Matangi. Dusky, beautiful browed, her three eyes like lotuses, seated on a jewelled lion-throne, surrounded by gods and others serving her, holding in her four lotus-like hands a noose and a sword, a shield and a goad, thus I remember Matangi, the giver of results, the Modini.

The Matangi Mantra as per Mantra Mahaodadhi:

"Om Hreem Aim Shreem Namō Bhagavati Uchchisthachandali Sri Matangeswari Sarvagyanavashamkari Swaha"

Kamaka



Kamala: With a smiling face, her beautiful lily-white hands hold two lotuses, and show the mudras of giving and dispelling fear. She is bathed in nectar by four white elephants and stands upon a beautiful lotus.

The Dhumavati Mantra as per Mantra Mahaodadhi:

"Hasauh Jagatprayutai Swaha"