Chapter V

Yantras

(geometrical figures)

of

Little Mothers
CHAPTER V

The Yantras of the Goddesses of the Sanskrit Letters

PROLOGUE:

I was introduced to the yantras of the great Goddesses like Durga, Lalita and Kali by my late Guru Sri Swami Rama of RamKunj, Haridwar, India. I also studied the yantras of the verses of Wave of Beauty.

In Tantric literature, I realized that every goddess has a meditation verse, a form, a mantra and a yantra. When I started studying the goddesses of the Sanskrit letters I noted that the yantras of these Little Mothers were not mentioned. It is my understanding that the gross form of the letter is its written form. The meditation verse of the goddess of the letter describes her name and form, which is a more subtle form of the gross letter. The mantra of the goddess is still more subtle. Her yantra is the most subtle form of the gross letter.

In the case of these letters, the meditation verse describes the name and form of the goddess. The mantra is also indicated in the meditation verse. But there is no description of the yantra at all.

I meditated and saw the yantras of these letters. I take full responsibility of constructing these yantras. I have tried to explain the meaning of the geometrical figures and the seed letters in the yantras. If there are any mistakes, I assume the full responsibility for the same. I will be glad to receive any criticism or suggestions.

The pictures of the Goddesses of the letters used in this chapter are from Sita Ram temple, Dharwad-01.
Introduction to Letters
From A (अ) to Aha (आः)
Numbers 1 – 16: The Vowels

The first sixteen letters in the Sanskrit alphabet are classified as vowels. Each one is complete in itself. It can be pronounced independently. They are known as “Shakti” letters.

However, the remaining thirty-five letters are grouped as consonants, which cannot be pronounced independently without a vowel. These are known as “Shiva” letters.

The throat center, known as Vishuddha Chakra (विशुद्ध चक्र), has sixteen petals. Each one of these vowels occupies one petal of that chakra.
1) अ (a)

The name of the Goddess is Ajamukhi Devi (अजामुखी देवी), Goddess with the face of a goat. The word Aja means goat. It also means unborn. The symbology of the goat face is used to indicate that a (अ) stands for that which is unborn, the Supreme Self.

“The esoteric significance of the Sanskrit alphabet was incorporated in Tantric Buddhism with several changes.” (Stevens) The letter a (अ) displaced Om (ॐ) as the seed letter of the Supreme Self. Mahavirochana Sutra 725, states, “What is the Mantra Dharma? It is the teaching of the letter a (अ).” (Stevens). A (अ) symbolizes many things. “Innate, nonproduction, suchness (तथाता), beyond being and nonbeing, the unity of creation (संसार) and nirvana (निर्वाण), Dharmakaaya (धर्मकाय), the ideal body of Buddha, the perfection of wisdom, the middle way.

“In the Siddham system, the letter a (अ) is written as follows (अ ).

“A (अ) is the first and most important of the Siddham characters. It is the source of all vowels and consonants. It includes and is included in every sound produced by human beings. Hence, in both physical and spiritual sense, it is the origin of all elements. A (अ) is uncreated, the primordial form of existence.” (Stevens)

As per Maandukya Upanishad, a (अ) stands for the conscious state (Verse 9).

Another scriptural statement says, “अकार अवेक सर्वथा वाक्ष” which means, “All speech comes out of a.” Another statement says “अकारो विषु” which means a (अ) is Lord Vishnu.
The yantra for a (अ) consists of a circle with Om (ओ) at the center. The Om (ओ) stands for the Supreme Self and the circle indicates the expansion of Om (ओ) forming the universe.

The yantra can be seen in the Goddess and her vehicle. The face of the swan, its tail, and the face of the Goddess together form the circle. Her vehicle the swan indicates Hamsa Mantra (हंस मंत्र) which is Sohum (सोहं), which culminates into Om (ओ). Hence, the circle has Om (ओ) at the center.

Source book -
2.) आ (aa)

The name of the Goddess is Aatharvani Devi (आथर्वणी देवी). Atharva is a name for Shiva. Thus, the name Aatharvani means that she has the power of Shiva, as she is his spouse.

The Goddess is blue in color, indicating “unlimitedness.” Shiva, Krishna and Rama are also blue in color, as are the sky and the ocean.

The yantra of aa (आ) is very similar to that of a (अ). It also consists of a circle with Om (ॐ) at the center. Since aa (आ) is only an extension of a (अ), the circle in the yantra is now surrounded by eight petals which stand for the eight limbs of Aparaa Prakriti (lower nature): earth, water, fire, air, space, mind, intellect, and ego. (Gita VII, 5).
3) इ (i)

The name of the Goddess is Ilaa Devi (इला देवी). The letter i stands for the Divine power. The letter la (ल) in her name, Ilaa, is a part of Lum (ल), which is the seed letter for the element earth. Hence, Ilaa means one whose power extends all over the world. Ilaa also means earth. Hence, she is the Goddess of the earth.

The yantra consists of a triangle pointing downwards, which stands for the Divine power, moving towards creation. The seed letter Kleem (क्लीम) indicates that everything is in her control. The tridents at the vertices stand for protection and energy for the aspirant.

The yantra can be seen in the vehicle, the elephant of the Goddess. The back of the elephant forms the top line of the triangle. The front left foot and the rear right foot are seen coming together, which form the two sides and the lower vertex of the triangle. Kleem (क्लीम) represents the full control of the Goddess.
The name of the Goddess is Eeshwaree Devi (ईश्वरी देवी), which means that she is the ruler of all creation. Eeshwara is one of the names of Shiva.

The yantra consists of a triangle pointing downwards with the seed letter *Hreem* (ह्री) at the center. The Goddess sits on a bull, which is the vehicle of Shiva. At this early stage of creation, Shiva is predominant. Hence, the seed letter *Hreem* (ह्री) appears in the center of the triangle. The triangle pointing downwards stands for the Divine power moving towards creation. The tridents at the vertices indicate protection for the practitioner and the energy that is going out for creation.

The yantra can be seen in the posture of the Goddess. The back of her vehicle forms the upper line and her foot forms the lower vertex of the triangle.
5.) उ (u)

The name of the Goddess is Ugra Devi (उग्रा देवी), which means One who is fierce. She destroys all evil forces.

The yantra consists of two superimposed triangles, one pointing upwards (spirit) and the other downwards (matter).

The seed letter *Hum* (हं) in the center represents the spirit (Shiva). The tridents stand for protection and energy, protecting and energizing the aspirant.

The vehicle of the Goddess is the lion, which indicates the lower instincts that are under her control. It may be noted that *u* (उ) is the second part of *Om* (ॐ). It stands for the dream state according to the Mandukya Upanishad. (Verse 10).

The yantra can be seen in the posture of the Goddess. The shoulders and the center of the girdle form the downward pointing triangle. The elbows of the lowest hands, together with the red dot on Her forehead, form the upward pointing triangle.

It may be noted that the seed letter *Hum* (हं) is a part of the word *Ahum* (अहं), which means “I.” At this stage of creation, the spirit, (Wave of Bliss Verse 32) plays a major part, which justifies the presence of *Hum* (हं) as the seed letter at the center.
The name of the Goddess is Uurjaswala Devi (उर्जस्वला देवी). Her name indicates that her work of creation is great and growing. Her power is being increasingly manifested by her act of creation.

The yantra consists of two superimposed triangles. The triangle pointing upwards stands for spirit and the one pointing downwards indicates matter. The tridents at the vertices indicate protection and energy for the aspirant.

The three seed letters, Aim (ॐ), Hreem (ह्री) and Shreem (श्री) together stand for Om (ॐ) in Tantra. Om (ॐ) is an auspicious word used in the beginning of every sacred text. The three seed letters, Aim (ॐ), Hreem (ह्री) and Shreem (श्री) also indicate auspiciousness as they stand for knowledge, power and glory, respectively. They indicate the predominance of Shiva at this stage of creation.

The yantra can be seen in the posture of the Goddess. Her two palms holding the weapons and Her left foot form the vertices of the triangle pointing downwards. The back of the vehicle forms the baseline and her golden necklace forms the vertex of the triangle pointing upwards.
7) ऋ (०)

The name of the Goddess is Rtadhaamaa Devi (ऋतधामा देवी) . Rta (ऋत) means the Truth that is everlasting. Therefore, Rta stands for the Supreme Self. Dhaama means abode. Her name therefore means that she is the abode of Truth.

Her pink complexion indicates that she is full of Divine power (Devi-Pancha-stavi, (देवी पंचस्तवी 1, 6).

The yantra consists of a square with the seed letter Shreem (श्री) inside. The square stands for the earth. The Divine glory, Truth, is indicated by the seed letter Shreem (श्री). It is now spreading all over the earth. The yantra can be seen in the posture of the Goddess and her vehicle. The carpet on the back of the bull stands for the square. Her sari, with its brilliant color and border, stands for Shreem (श्री), the Divine Glory.

![Yantra Diagram](image-url)
8) The name of the Goddess is Renukaa Devi (रेनुका देवी). She has six faces that stand for the five sense organs plus the mind.

She has six arms that can eliminate the six baser elements, namely lust, anger, greed, pride, attachment and jealousy. Her blue clothes indicate her transcendental nature.

The yantra consists of two superimposed squares. The word swaahaa (स्वाहा) at the center shows that everything should be offered to her. The superimposed squares show the balance between the static and dynamic states of the Divine. The tridents indicate protection and power that is granted to the aspirant by the Goddess.

The yantra can be seen in the posture of the Goddess and her vehicle. The tip of Paasha (पाश) rope, her top-left palm and her two palms with gestures form one square. The other slant square is formed by Bindi (बिंदि) on her forehead, her left elbow, the center of the girdle and the upper-right palm.
9) ṿr (Ir)

The name of the Goddess is Lṛtumbharā Devi (लृतुभरा देवी). Lṛtum (लर्त) and Rtum (ऋत्त) are words that both mean Truth. Hence, her name means one who is filled with Truth.

The way in which the Goddess is sitting, poised and ready on her vehicle appears as if she is ready to go into immediate action to destroy the evil forces. Her four faces indicate that she sees everything everywhere.

The yantra consists of a circle, which stands for creation. The two thums (ठं ठं) stand for swaahaa (स्वाहा) which means complete surrender on the part of the aspirant. The seed letter Hum (हम) the predominance of Shiva at this stage of creation.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown, left arms, left thigh, right foot, right thigh and right arms form one circle. Her two breasts form the seed letter at the center.
10) लू (lru)

The name of the Goddess is Lanjikaa Devi (ਲੰਜਿਕਾ ਦੇਵੀ). The Goddess is ready to dismount and fight the demons. She grants them liberation out of sheer mercy.

The Goddess has ten hands which indicates that her power is spreading in all ten directions. Her yantra is a circle, which stands for creation. The seed letter Sauhu (ਸਾਹੁ) is for liberation.

The yantra can be seen in the posture of the Goddess and her vehicle. The circle, which forms the yantra, can be seen in the way in which her ten hands are arranged. The golden carpet at the center of the elephant’s head forms the lower-most part of the circle, and her crown forms the upper-most part of the circle. With all her powers exhibited in her hands, she is capable of granting liberation to the aspirant. Therefore, the seed letter Sauhu (ਸਾਹੁ) appears at the center of the circle.
The name of this Goddess is Revati Devi (रेवती देवी). This is the only Goddess who has ten faces and twenty hands. She also has a garland of skulls. She has three eyes and sits on a lion. She resembles Kaali in many respects.

She has full control over all the animal instincts as indicated by her vehicle, the lion. Since these instincts are under control, there is a movement towards spiritual wisdom, indicated by the chinmudra.*

The yantra is a square denoting the world, which is protected on all four corners as indicated by the tridents. The three Kleems (क्लीम) indicate control of the physical, astral and causal bodies.

The yantra can be seen in the carpet on the back of Her vehicle, the lion.

* Chinmudra is a gesture wherein the index finger is bent so that the fingertip touches the mid-portion of the thumb. This gesture (mudra) indicates that the ego is turned towards the Divine.
The name of the Goddess is Shushka-Revati Devi (शुष्करैवती देवी). She sits on the back of a beautiful peacock. She has three faces and six hands.

Her yantra consists of a circle enclosing a triangle pointing downwards. The seed letter *Aim* (ॐ) is at the center.

The triangle stands for the Divine power, which has created the universe and is indicated by the circle.

The seed letter *Aim* (ॐ) belongs to the Goddess Saraswati, who grants worldly knowledge, poetry and art. She is found in the throat center, the Vishuddha Chakra (विशुद्ध चक्र).

The yantra can be seen in her posture and her vehicle. The feathers and the breast of the peacock form a circle. Her knees and left foot form the vertices of the triangle.
The name of the Goddess is Ashwini Devi (आश्विनी देवी). She sits on a beautiful peacock. She has six faces and twelve hands. The six faces stand for the five organs of the senses plus the mind.

The yantra has two superimposed triangles, one pointing upwards and the other pointing downwards, indicating spirit and matter, respectively. The circle indicates the creation with name and form in which matter and spirit function.

The seed letter Hreem (ह्री) stands for the Supreme Self from which the world has emerged.

The yantra can be seen in the posture of the Goddess and her vehicle, the peacock. The feathers, the right hands, the head and the breast of the peacock form a circle. Her knees and the necklace form a triangle pointing upwards. Her shoulders and the center of her girdle form the vertices of the triangle pointing downwards.
14) ओ (au)

The name of the Goddess is Aghoraa Devi (अघोरा देवी), who is fierce. Her vehicle is Bherunda, a mystical bird. Her tongue is protruding. She resembles Kaali in many respects.

The yantra consists of one rectangle, divided equally into two smaller rectangles. The upper rectangle indicates the causal body and the lower rectangle stands for the astral and physical bodies, which are intertwined. The three seed letters Sauhu (सौ:) indicate a readiness for liberation on the part of the aspirant. The tridents at the corners indicate protection and power to the aspirant. Sauhu (सौ:) is the seed letter for liberation in Kashmir Shaivism.

The yantra can be seen in Her posture and vehicle. Her middle pair of hands with the back of the vehicle form the upper rectangle. The lower one is formed using the lower portion of the vehicle.
15) अं (am)

The name of the Goddess is Anjanaa Devi (अंजना देवी). Anjana (अंजन) is a magical ointment applied to the eyes to make it possible to see things beyond the realm of the physical eyes. This Goddess grants to the aspirant the vision to see beyond the physical realm. The Goddess sits on a tiger, indicating full control over the animal instincts.

The yantra is a triangle pointing downwards indicating Chit-Shakti (चित्त शक्ति), the creative aspect of the Divine power. The seed letter Sum (सं) indicates Saraswati who grants knowledge. The tridents at the vertices show that the Goddess grants power and protection to the aspirant.

The yantra can be seen in the posture of the Goddess and her vehicle. Her shoulders and the center of her girdle form the triangle pointing downwards. The pendant stands for the seed letter in the center of the triangle.
16) अः (ah)

The name of the Goddess is Ajaa Devi (अज्ञा देवी). She has three faces and six hands. Aja means unborn. She is beyond birth and death. She resembles Lord Dattatreya (दत्तात्रेय) who also has three faces and six hands. Lord Dattatreya is the Guru of all Gurus. The Goddess sits on a tiger, which indicates that she has full control over lower nature.

The yantra is a triangle pointing downwards which stands for the creative Divine power, Chit-shakti (चित् शक्ति). The seed letter within the yantra is Srum (स्रुम). Sa (स) and Ra (र) in the Srum (स्रुम) stand for wisdom and power. The tridents at the vertices stand for power and energy, granted by the Goddess to the aspirant.

The yantra can be seen in her posture. Her two knees and left foot form the vertices of the triangle pointing downwards.

Note: The letter ah is written in Sanskrit as follows अः. It consists of the letter a (अ) with two Bindus (बिंदु). The upper Bindu (बिंदु) stands for Shiva and the lower Bindu (बिंदु) stands for Shakti. Here, both the Bindus (बिंदु) are equal.

In the vowels we begin with a (अ), which stands for Absolute Unborn Supreme Self. The last vowel is ah (अः), which indicates that the Absolute
has now reached a stage where Shiva and his power, Shakti, are equal. They are sitting happily, facing each other. This is the Samanaa (समना) state, which is one step below the Unmana (उम्ना) state, the Absolute highest state of consciousness.

Thus, from the state of the Absolute, beyond name and form, a (अ), we now come to the state when the Absolute and His power are separated, when the desire to create arose in the Absolute.
Introduction to Letters from
Ka (क) to Ma (म)

Numbers 17 – 41: The Consonants

The next twenty-five letters in the Sanskrit alphabet are classified as consonants. They form five groups, each consisting of five letters, which begin with ka (क), c (च), ta (ट), ta (ठ) and pa (प). The grammarians classify them as guttural, palatal, lingual, dental and labial, respectively. These letters cannot be pronounced independently. To pronounce them, they must be coupled with a vowel. These consonants are placed in various chakras, found in the Sushumna nerve, as follows:

1.) The Heart Center – The Anahata Chakra (अनाहत चक्र) ka (क), kha (ख), ga (ग), gha (घ), n (ङ), c (च), cha (छ), ja (ज), jha (झ), n (ञ), ta (ट) and tha (ठ).

2.) The Naval Center – The Manipura Chakra (मणिपुर चक्र) da (द), dha (ध), n (ङ), ta (ट), tha (ठ), da (द), dha (ध), n (ञ), pa (प) and pha (फ).

3.) The Water Center – The Swadhisthana Chakra (स्वादिश्चन चक्र) ba (ब), bha (भ) and ma (म).
17) क (ka)

Ka (क) is the first letter of the first group of consonants classified as guttural. It may be noted that the awareness of the presence of the Divine increases gradually when the aspirant moves from ka (क) to n (न) numbers 17 – 21.

The name of the Goddess of the letter Ka (क) is Bhata Vinyasini Devi (भूतविन्यासिनी देवी), one who protects all life in the world. There is a statement in the Upakosala Vidya section of the Chandogya Upanishad (4-10-5). “Kum Brahman Khm Brahman.” (“कूम ब्राह्मण खम ब्राह्मण”). Hence, Kum (कूम) and Khm (खम) stand for bliss aananda (आनन्द) and space aakaasha (आकाश) respectively, which are the characteristics of Nirguna Brahman, the Supreme self without name and form.

The yantra consists of a square within a circle. The Bindu at the center indicates the Supreme Self. The square inside stands for the earth. The circle stands for creation. The aspirant perceives the presence of the Supreme Self in the earth and in all things with name and form.

The yantra can be seen in Her vehicle, the elephant. The back, the hind quarters, the abdomen and the inner rim of the ear form the circle. The carpet on its back forms the square within. Her left heel forms the Bindu.
18) खा (Kha)

The name of the Goddess of the letter Kha is Khadyotnini Devi (खद्योत्तिनी देवी), which means that She is the One who grants illumination. When illumined, the beings move ahead, attain heavenly places and enjoy themselves. Khum (खु) stands for space (आकाश aakaasha) as indicated under ka (क), number 17.

The Goddess is sitting on a bird called the wagtail. The yantra consists of a circle which represents creation, enclosing two squares. One square touches the circle, indicating the earth and its beings. The second square within stands for heaven. The Bindu represents the Supreme Self.

The yantra can be seen in the posture of the Goddess and her vehicle. The circle of the her yantra is formed by the head of the bird, its belly and tail, the palms of the her left hands, her crown and palm of her raised right hand. The upper right and left palms and the head and tail of the bird form the square touching the circle. Her breasts and girdle form the inner small square.

The legs of the wagtail indicate no 11 which stands for ego. The ego should be surrendered to the Goddess to attain illumination.
19) ग (ga)

The name of the Goddess is Dhûmra Devi (धूम्रा देवी). She has four faces and eight hands.

Since Gum (ग) is the seed letter of Lord Ganesh, the yantra of this Goddess is also the same as that of Ganesh. She also eliminates obstacles in all the eight elements of the lower nature, aparā (अपरा), namely, earth, water, fire, air, space, mind, intellect and ego. The letter ka (क), number 17 and kha (ख), number 18, stand for bliss and space respectively, characteristics of Brahman without name and form. Ga (ग), for the first time, brings out Saguna Brahman, which is Nirguna Brahman with name and form.

The yantra consists of a circle representing the universe. The surrounding eight petals stand for the aparā or lower nature. The big triangle pointing downward represents Mother Nature. The two superimposed triangles within stand for matter and spirit in the individual being. The Bindu stands for the Supreme Self.

The yantra can be seen in the posture of the Goddess. Her crown, left hands, knees and right hands form a circle. Her uppermost left and right palms and left knee form the large, downward pointing triangle. Her breasts and the Bindi on her forehead form the smaller, inner triangle pointing upwards. Her shoulders form the baseline and the center of Her girdle forms
the vertex of the small, downward pointing triangle. Her pendant forms the Bindu of the yantra. Her palms with their weapons and gestures represent the petals around the circle.
20) घ (gha)

The name of the Goddess is Ghantaakarshini Devi (घंटाकर्षिणी देवी), One who controls sound (नाद). Ghantaa (bell) stands for sound. She is described as Shatru-Bhanjini, one who destroys all enemies, inside and out. The Goddess has the face of a varaaha, a wild boar. Vishnu in the form of varaaha saved the earth from the clutches of the demon, Hiranyaaksha. The varaaha face of the Goddess indicates unlimited power and capacity to save her devotees.

The yantra resembles that of the Goddess Kaali. The three triangles pointing down stand for the three bodies – physical, astral and causal. The Bindu indicates the Supreme Self. The Goddess eliminates all enemies in the three bodies such as lust, anger and greed.

The yantra can be seen in the posture of the Goddess. Her uppermost two hands and the left foot form the outer triangle. Her shoulders and left ankle form the second triangle. Her breasts and the center piece of her girdle form the innermost triangle.
The name of the Goddess is Ananta-Shakti Devi (अनंतशक्ति देवी), which means a Goddess with unlimited power. She can create everything out of herself and absorb it as she pleases.

The yantra consists of a triangle pointing downwards with the words Om Kshipa Swaahaa (ॐ क्षिप स्वाहा). The triangle pointing downwards stands for the Divine power. The word Kshipa (क्षिप) means throw. Swaahaa (स्वाहा) means to offer or surrender. The word Kshipa (क्षिप) advises the aspirant to throw away any identification with the body. The word Swaahaa (स्वाहा) tells him to surrender the ego. The tridents at the vertices indicate protection and power for the aspirant. With the blessings of the Goddess, the aspirant realizes her unlimited power.

The yantra can be seen in the posture of the Goddess. Her two knees and Her left foot together form the triangle pointing downwards.
22) च (c)

C (च) is the first letter of the second group of consonants which are classified as palatal. As we pass through the ka group of five letters, classified as guttural, we note that the awareness of the presence of the Divine gradually increases in the aspirant. In the c group, we note that the Kundalini, the serpent power, is being awakened.

The name of the Goddess is Sushumaa Devi (सुषुम्ना देवी). Her name brings to mind the Sushumnaa (सुषुम्ना) nerve in the spinal column. Now the Kundalini is awakened and starts moving up in the sushumnaa.

The yantra consists of a circle enclosing a triangle pointing upwards. The seed letter Hreem (ह्री) stands for the Divine, who is blessing the aspirant in his spiritual journey. The triangle pointing upwards stands for the awakening of the Kundalini, the Divine Consciousness in the aspirant. The circle stands for the universe.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown, her two left palms, her hip, the horse’s mane and the curved sword together form the circle. The three vertices of the triangle are formed by her crown, her left hip and her right knee.
The name of the Goddess is Nirjara-Arundhati Devi (निर्जर-अरुणधती देवी). Arundhati (अरुणधती) was the wife of the great sage Atri (अत्रि). Both names are symbolic. Atri means one who is free from the three gunas - satwa (सत्व), raja (रज) and tama (तम). Hence, his mind was always in equilibrium and linked with the Divine. Arundhati means one who was never obstructed by any baser qualities. Her mind was always with her husband, who was with the Divine all the time. Therefore, Arundhati too was always with the Divine. The vehicle of the Goddess is a monkey, a symbol of fickleness of mind, which is now under control.

The yantra consists of a circle enclosing a triangle pointing upwards. The seed letter Kleem (क्ली) is at the center, which indicates full control over the mind. The circle stands for the world of the aspirant. The triangle pointing upwards indicates the Kundalini moving up.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown, her left palms, the monkey’s back and the back of its head, her top right palm and the trident form a circle. Her crown and the right and left elbows form the vertices of the triangle.
The name of the Goddess is Bhogadā Devi (भोगदा देवी), which means One who grants material enjoyment and wealth. She sits on a lion, indicating control over the mind and the sense organs. Now the aspirant’s mind is bent towards the Divine. Now he experiences the Divine Bliss in his worldly life as a result of the blessings of the Goddess.

The yantra consists of a circle surrounded by eight petals representing the elements earth, water, fire, air, space, mind, intellect and ego. There is a triangle inside the circle containing a seed letter Aim (ॆ). The triangle pointing upwards indicates the Kundalini moving up. The seed letter Aim(ॆ) stands for knowledge, which is flowering in the aspirant. Now he perceives that his material well-being is a result of the grace of the Goddess, thus fortifying his urge for spiritual progress.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown, her left palms, her left knee, the mane of the lion and her right hand holding a curved sword form a circle. Her crown and the elbows of the left and right hands form the vertices of the triangle. The center piece of her girdle forms the seed letter aim (ॆ)
The name of the Goddess is Nirjara-Nadee Devi (निर्जरानदी देवी), which means the Goddess of the River Ganges. Her blue-black color indicates her power which is like a storm cloud approaching. Her vehicle is a white crocodile which indicates purity. The aspirant is being purified by the Ganges. Like the crocodile, his Kundalini can move freely in the elements earth and water found in the Mulaadhaara (मूलाधार) and the Swaadhistaana (स्वाधिश्चान) Chakras, respectively.

A crocodile moves on land as well as in water. When the aspirant reaches the Swaadhistaan center, he has to face the six enemies which are: lust, anger, greed, delusion, pride and hatred. The white colour of the crocodile indicates purity at the physical level. The “pasha” (rope to bind) shows that he will be protected and freed from all temptations. The lotus in her hand shows that the aspirant will be sanctified and raised to the higher levels of consciousness.

The yantra consists of a circle with two triangles inside – one large triangle whose vertices touch the circle and points upwards, and a smaller one within it, also pointing upwards. The Bindu is at the center. The circle represents the universe. The large triangle stands for the physical body, which is purified. The inner triangle represents the mind, which is clean, clear and transparent. The Bindu represents the Supreme Self. The body and mind of the aspirant are purified by the blessings of the Goddess.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown, her left palms, knees and her upper right palm with the lotus form the circle. The outer triangle is formed by her crown as the vertex and
the back of the vehicle as the baseline. The baseline of the smaller triangle is formed by her girdle and her pendant forms its vertex.
The name of the Goddess is Prabodhini Devi (प्रबोधिनी देवी), which means One who awakens the soul towards the pursuit of Reality. The trident in her hand indicates that she will eliminate the three Gunas (Satwa, Raja, and Tama) and the three obstacles (lust, greed, and anger). Her vehicle is a lion, which indicates that she has subjugated the material world.

The yantra is a square, which stands for the Earth. The triangle pointing upwards inside the square indicates that the individual soul is now aware of its Divinity. This awareness is a gift of the Goddess Prabodhini. The tridents at the corners indicate protection and energy for the aspirant. The Bindu stands for the Supreme Self.

The yantra can be seen in the posture of the Goddess and her vehicle. Her two upper palms, the nose of the lion and the end of the carpet on the lion’s back form the four corners of the square. The vertex of the triangle is formed by the pendant of Her necklace. The triangle and the square share the same base.

![Yantra Diagram]
27) त (ta)

Ta (ट) is the first letter of the third group of five consonants classified as lingual. The name of the Goddess of ta (ट) is Dharini Devi (धरिणी देवी), One who supports all creation. The brilliant color of her sari and the blue color of her vehicle, the elephant, show that the aspirant is now at a high state of purification. We have noted that the Kundalini of the aspirant moves into the Mulaadhaara (मूलाधार) and Swadistaana (स्वाधिशान) Chakras in the c (च) group. In the ta (ट) group, we note that the Kundalini of the aspirant enters the Manipura (मणिपुर) and Anaahata (अनाहत) Chakras.

The yantra consists of a circle with three triangles within, two of which are superimposed, one pointing upward and one pointing downward, with their vertices touching the circumference. The third smaller triangle is embedded in the upward pointing triangle. The circle stands for the universe. The triangle pointing downward stands for the earth and the physical body of the aspirant. The one pointing upward represents the astral body of the aspirant, which is moving towards the Divine as a result of the awakening of his Kundalini.

The third, inner, small triangle represents the causal body in which all the unfulfilled desires are stored. It is this body that is responsible for rebirth. Now it is embedded in the triangle pointing upwards, which stands for spiritual awakening. Now his causal body is under control as indicated by the seed letter Dum (द्व) within.

It may be pointed out here, that at the time of death, the soul retains the astral and causal bodies only. Now, it is to be reborn. It selects a place
and family for rebirth that gratifies its unfulfilled desires that are in the
causal body.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown and left palms, the hind-quarter, belly and head of the elephant, and her upper right hand form the circle. The baseline of the upward pointing triangle is formed by the back and the top of the head of the elephant. Her crown forms the vertex. Her two upper palms form the baseline and her left knee forms the vertex of the large downward pointing triangle. The innermost triangle is formed by her breasts and center of her girdle.
The name of the Goddess is Kriyaa Saraswati Devi (क्रिया सरस्वती देवी), which means that Saraswati, the Goddess of Knowledge, is at work. Since Brahmaa is the creator, his wife Saraswati must work also through the eight elements (earth, water, fire, air, space, mind, intellect and ego).

The brilliance of her yellow sari and the colour of the lion illustrate that she is illuminating the aspirant’s lower nature.

The yantra consists of a circle surrounded by eight petals, which stand for the eight elements. The six-sided figure (hexagon) within the circle stands for the base elements (lust, greed, anger, pride, jealousy and attachment). These base elements of the aspirant are now under control due to the grace of the Goddess. This hexagon contains a triangle pointing downwards, which indicates the power of creation. The Bindu at the center stands for the Supreme Self.

In tantric literature, Tha-Dwaya (ठहय), two letters of tham, means Swaahaa (स्वाहा), complete surrender. The aspirant now develops a sense of surrender to the Divine. As a result, he moves into Manipura Chakra (मणिपूर चक्र), where the awareness of the Divine dawns in him. (Devi Panchastavi 4, 26). Since he has developed the sense of surrender, he can move to the Anahata Chakra (अनाहत चक्र), the heart center, which is the center of devotion.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown and left palms, her left knee, the top of the lion’s head and her upper right palm form the circle, as well as the points of the hexagon. Her
upper right and left palms and her left knee form the vertices of the downward pointing triangle. The center of her girdle forms the Bindu.
29) द (da)

The name of the Goddess is Dakaarini Devi (दकारिणी देवी). She has five faces, which stand for her power to influence a person through the five sense organs. The Bija mantra Dum (द), which contains the letter da (द) is used in black magic. She sits on a rooster, an aggressive bird. This letter is in the Manipura Chakra (मणिपुर चक्र).

The yantra consists of a circle enclosing a five-pointed star (pentagram). The circle depicts the universe and the seed letter Kleem (क्लीम) at the center stands for control. The five triangles of the star stand for the five organs of action. The pentagon within stands for the five sense organs. These organs of the aspirant are under his control by the grace of the Goddess.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown and two left palms, her feet and upper right palm with a weapon form the circle. The crown, the lower left palm, the feet, the head of the rooster and the weapon in the upper right hand form the pentagram.

![Yantra Diagram]

Note: Five organs of action are: hands, feet, organ of excretaion, organ of generation and tongue (speech). Five organs of senses are: eyes, ears, nose, touch and tongue (taste)
The name of this Goddess is Shri Ghanaa Devi (श्रीघनादेवी), which means One who is filled with Divine splendor. She has five faces. Her vehicle is a peacock representing enlightenment. The eyes on its feathers indicate the opening of the inner eye, which is capable of seeing the Divine.

The yantra consists of a circle enclosing a five-pointed star (pentagram) with the seed letter Hreem (ह्रीं) at the center. The five triangles stand for the five organs of action. The pentagon within symbolizes the five sense organs. The circle stands for the universe. The seed letter Hreem (ह्रीं) stands for the Divine splendor. Whatever work the aspirant now performs exhibits the Divine splendor from within through all the organs of senses and of action.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown, the tail feathers, breast and head of the peacock, plus her right palm holding the weapon form the circle. Her crown, upper left palm, left foot, right knee and upper right palm form the five points of the five-pointed star (pentagram).
The name of this Goddess is Anantashakti Devi (अनंतशक्ति देवी), One who has unlimited powers. She blesses the aspirant with supernatural powers such as telepathy. Her vehicle is a peacock.

The yantra consists of a circle surrounded by eight petals. The circle stands for the universe. The eight petals represent the eight elements of the lower nature, (earth, water, fire, air, space, mind, intellect and ego). Within the circle is an upward pointing triangle.

The triangle pointing upwards stands for the Kundalini energy moving towards the top center, the Sahasraara Chakra (सहस्रार चक्र). The Baalaa mantra, *Aim* (ॐ), *Kleem* (क्लीम), *Sauhu* (सौः) is within the triangle and is the driving force behind the upward movement of Kundalini. At this stage, the aspirant is established in the heart center. Now the Goddess grants him spiritual power so that he will move ahead on the spiritual path.

The yantra can be seen in the posture of the Goddess and her vehicle. The tip of her crown, the tail feathers, breast and head of the peacock, along with the weapon in her right hand form the circle. Her crown and lower left palm and the eye of the peacock form the triangle’s vertices.
32) त (ta)

Ta (त) is the first letter of the fourth group of the consonants classified as dental. The name of the Goddess is Saraswati Devi (सरस्वती देवी), the Goddess of learning. Her seed letter is Aim (ऐ). In the ta (त) group, we observe that the Kundalini of the aspirant enters the heart center on its way to the throat center, the Vishuddha Chakra (विशुद्ध चक्र).

According to the hymn, Devi-Panchastavi (देवी पंचस्तवी), the aspirant obtains knowledge in the navel center, the Manipura Chakra (मणिपुर चक्र), where the element is fire. This knowledge is mainly worldly, meant for worldly achievements. The knowledge granted by Saraswati in the throat center, though worldly, helps the aspirant to gently push ahead on the spiritual path. The knowledge attained at the navel center leads to attachment, however the knowledge granted by the Goddess Saraswati gives success in the world, but removes the attachment to it.

The yantra consists of a circle enclosing a square. The circle stands for the universe. The square represents the world of the aspirant. The seed letter Aim (ऐ) in the center grants worldly and spiritual knowledge.

The yantra can be seen in the posture of the Goddess. The petals of the lotus form a circle. Her two upright palms and two knees make up the four corners of the square within the circle.
33) थ (tha)

The name of this Goddess is Neelakantha-Saraswati Devi (नीलकंठ सरस्वती देवी), which means Saraswati with a blue-colored neck. The Goddess has five faces indicating that she bestows knowledge, which illuminates all the sense organs. Her vehicle is a bull, the same as that of Lord Shiva. These two attributes remind us of Lord Shiva, who also has a blue-colored neck and a bull as a vehicle.

The yantra consists of a circle in which there are two superimposed triangles, one pointing upwards and the other pointing downwards. They signify that the matter and the spirit of the aspirant are now balanced. The seed letter Hreem (ह्री) stands for the Supreme Self from which everything has evolved. The circle stands for the universe. The blue-color of the neck, her bull vehicle, the drum (डमरु) in her hand, and the seed letter Hreem (ह्री) at the center, all indicate the predominant presence of Shiva or the Spirit at this stage of the development of the aspirant who has now reached the throat center.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown, left palms, right foot, the forehead of the bull and the upper right palm, form the circle. The bird, the drum and her right foot form the downward pointing triangle. The back of the bull forms the baseline and her throat forms the vertex of the upward pointing triangle.
The name of this Goddess is Bhogaadayini Devi (भोगदायिनी देवी), which means One who grants all pleasures. As a result of spiritual practices, the aspirant is able to attain all worldly wealth by the grace of the Goddess. Since his worldly desires are gratified he no longer hankers for them.

The yantra consists of a circle surrounded by eight petals and containing a triangle pointing downwards with the seed letter Shreem (ॐ) at the center. These eight petals indicate the eight elements (earth, water, fire, air, space, mind, intellect and ego), which at this stage reflect the Divine light. The downward pointing triangle represents the physical body of the aspirant. Now, all the worldly desires of the aspirant are gratified by the grace of the Goddess. That is why there is a triangle pointing downwards, indicating the predominance of matter. The seed letter Shreem (ॐ) at the center stands for the Divine splendor. Now the body of the aspirant is surcharged with Divine energy.

The yantra can be seen in the posture of the Goddess. Her crown, left palms, knees and right palms form the circle. Her shoulders and the center of her girdle form the triangle. Her right hand on the lute stands for Shreem (ॐ).
The name of the Goddess is Amalaa Devi (अमला देवी). Amalaa means one who is free from all impurities. The blue color of the Goddess indicates the high state of spiritual evolution of the aspirant.

The yantra is a triangle pointing upwards with the seed letter *Dum* (ऌ) at the center. *Dum* (ऌ) stands for full control over the organs of senses and action. The tridents at the vertices indicate protection and energy for the aspirant. At this stage, the desires of the aspirant are completely under control as they all have been fulfilled. Hence, he moves ahead in his spiritual journey. The upward direction of the triangle represents the movement of the aspirant towards the Spiritual Self.

The yantra can be seen in the posture of the Goddess and her vehicle. The back of the bull forms the base of the triangle and her crown forms the vertex.
36) न (na)

The name of this Goddess is Aanand-Shakti Devi (आनंदशक्ति देवी), which means One who has the power to shower bliss upon the aspirant. In the Sanskrit literature, the letter na stands for “no.” It negates all demonic qualities, including anger, lust and greed.

In many of the mantras, like Om Namaha Shivaya, Namaha means salutation. Na (न) is also the first letter of Namaha (नमः), wherein na means no, and ma (म) means the ego, which implies the negation of the ego. As a result of the absence of the ego, the aspirant surrenders himself completely to the Divine.

The yantra consists of a triangle pointing downwards. The letter Thum inside the triangle, repeated twice means Swaahaa (स्वाहा) or total surrender. Since the aspirant has surrendered himself completely, the Goddess grants him bliss. The tridents at the vertices stand for protection and energy for the aspirant.

The yantra can be seen in the posture of the Goddess. The two lotuses in her upper two hands and her left knee form the three vertices of the triangle pointing downwards.
The five consonants from Pa(ㅍ) to Ma (ᠮ)

As per Kashmir Shaivism, u(ေ) and uu (ေ), with all the five energies (energy of consciousness, bliss, will, knowledge and action), manifest these five consonants pa(ㅍ), pha(ㄈ), ba(ブ), bha(ㄈ) and ma(ᠮ). The tatwaas (celements) of these letters are mind, intellect, ego, primal matter (प्रकृति) and the individual (पुरुष). The names of the goddesses, their vehicals and the items in their hands clearly indicate a gradual and systematic spiritual development of the aspirant.

Iechaa Shakti, the goddess of pa(ㅍ), sits on a lotus. She has a trident and a missile in her hand. When the will power or urge in the aspirant is strong his weaknesses are eliminated by the trident and he now rests in a lotus, a symbol of purity. The name of the goddess of the next letter pha(ㄈ) is Jaya-shyaamalaa which means victory-abundant. Her vehical is a lion. The five faces and ten hands and the vehicle indicate that he has full control over his organs of action and senses. He has now won the first round of his struggle.

The next letter ba(ブ) has Chit-shyaamalaa as the goddess. She sits on a lion. The aspirant, who has full control over himself, now turns towards chit-shakti, the divine power. He is blessed with abundant spiritual powers as indicates by the weapons in the hands of the goddess.

Shyaamalaa is the goddess of next letter bha(ㄈ). She is on a firm seat. She has a bow and an arrow in her hands. At this stage the aspirant sits on a firm seat and uses the spiritual technique mentiones in Mundaka Upanishad प्रणवो ध्न: शरे हि आत्मा.
The goddess of the last letter ma(म) is Vidyaashyaamalaa. She also has a firm seat. She has Veena (lute). She has the face of a horse. Lord Vishnu, as per a legend appeared as a horse to protect his devotees. The word Vidyaa-Shyaamalaa indicates that the aspirant now has real spiritual wisdom. He has all powers and is seated firmly. This is a stage of self-realisation, as indicated by the word Veena-vaadana-tatwajnaa, one who knows the secret of playing on a lute.
37) प (pa)

प (प) is the first letter of the fifth group of five consonants classified as labial. In the प (प) group, we note that the Kundalini of the aspirant enters the Ajna chakra and also moves on to the higher level, known as Indu, full moon. As indicated by the name of the Goddess, Icchaa Shakti Devi (इच्छाशक्ति देवी) the aspirant is now in the Ajna (अज्ञा चक्र) Chakra whose element is the mind. The astral body is now more powerful. As a result, the physical and causal bodies are under its control. They help the aspirant in his spiritual progress.

The name of the Goddess is Icchaa Shakti Devi (इच्छाशक्ति देवी), the Goddess of the power (shakti) of will (icchaa). She is seated on a pink lotus, which indicates purity. Five faces of the Goddess indicate that the Divine light shines through all the five sense organs. Because she is not oriented towards action, She has only four hands. Now, she is inclined towards granting will-power to the aspirant.

The yantra consists of three triangles within a circle surrounded by eight petals. These petals stand for earth, fire, water, air, space, mind, intellect and ego. There are two large triangles, one pointing upwards and one pointing downwards. The large downward triangle represents the physical body. The large upward triangle represents the astral body that helps in moving toward the Divine. The third, smaller triangle inside points downward and has a Bindu at the center. This inner small triangle stands for the causal body. The Bindu stands for the Supreme Self.

The yantra can be seen in the posture of the Goddess. Her knees and her crown form the vertices of the triangle pointing upwards. The upper two palms and her right foot form the vertices of the triangle pointing
downwards. The circle is formed by her crown, the upper left palm, the left tip of the lotus, her left foot, the right tip of the lotus and her right palm. Her breasts and center of the golden girdle form the small, inner triangle pointing downwards. The petals of the lotus form the circle in which the triangles are placed.
The name of this Goddess is Jaya Shyamalaa Devi (जय श्यामला देवी), which means the victorious (jaya) and prosperous (shyamalaa) Devi. She is beautiful and has five faces and ten hands. She sits on a lion.

The name of the Goddess, Jaya Shyamalaa (जय श्यामला) indicates that the aspirant is victorious, by the grace of the Goddess in his struggle with matter. He is now able to be in the spirit, as he has attained freedom from maayaa (माया), illusion. He now enjoys spiritual prosperity. He is established in the Ajna Chakra (आज्ञा चक्र).

The yantra consists of a circle enclosing two superimposed triangles, triangles, one pointing upward and the other downward, which represent the spirit and matter, respectively. The circle stands for the universe. The seed letter Hum (ॐ) indicates the power of the Goddess.

The yantra can be seen in the posture of the Goddess and her vehicle. Her crown, her left palms, the belly and the eye of the lion and her right palms form a circle. The back of the lion forms the base and her crown forms the vertex of the upward pointing triangle. Her third palms on both sides and her left knee form the three vertices of the downward pointing triangle.
The name of the Goddess is Chit Shyamala Devi (चित्तश्यामला देवी). The brilliant blue color of her sari indicates her divine power. This is a stage when she has vanquished the evil forces and is resting while the devotee sings praise in her name. The aspirant also has vanquished the baser elements that tied him down to the body that made him think that he was the body. Now he is in the mind center, Ajna Chakra (आज्ञा चक्र) and experiences clearly that he is the spirit and not the matter. Like the Goddess, he too is resting and being recognized by his fellow men.

The two Goddesses of the ph (#38) and ba letters are almost identical. Both have the lion as their vehicle. The number of arms and weapons are the same. However, the Goddess of ba (ब) has only one face, compared to the Goddess of ph (फ) who has five. The Goddess, Jaya Shyamala (जयश्यामला) has five faces as she is looking all around to fight and vanquish the evil forces. The Goddess, Chit Shyamala (चित्तश्यामला देवी) is now resting after she is victorious in the battle. That is why she has only one face.

The yantra consists of two superimposed triangles, one pointing upwards (spirit) and the other downwards (matter), with the seed letter Shum (ॐ) at the center. The seed letter Shum (ॐ) indicates well-being at both the levels. The tridents indicate protection and energy for the aspirant. As indicated by the seed letter Shum (ॐ), the aspirant now enjoys physical, mental and spiritual well-being.

The yantra can be seen in the posture of the Goddess and her vehicle. The back of the lion forms the baseline and her crown forms the vertex of
the upward pointing triangle. Her uppermost palms with her right foot form
the vertices on the triangle pointing downwards.

It may be noted that matter and spirit are intertwined to a large extent,
as can be seen in the hexagon formed inside. However, there are two small
triangles, one at the top of the diagram and one at the bottom, where matter
and spirit are completely separated. A pair of triangles, one balanced on the
vertex of the other on either side indicates complete separation of matter and
spirit. At this stage, the aspirant has frequent glimpses of his true nature,
Brahman. (Gita VI.28)
40) भ (bha)

The name of the Goddess is Shyamalaa Devi (श्यामला देवी), the Goddess of prosperity. The green color of her sari indicates both prosperity and power.

The yantra consists of a large triangle pointing upwards, indicating the Divine power which is now pronounced in the aspirant. The smaller inner triangle pointing downwards stands for matter, which has lost its importance. The innermost and smallest triangle pointing upwards signifies the inner urge of the aspirant, which is goading him to move from the Ajna Chakra to the higher levels of consciousness. The tridents indicate protection and the energy available to the aspirant. The Bindu at the center stands for the Supreme Self within.

The yantra can be seen in the posture of the Goddess. Her two knees and crown form the vertices of the large, upward pointing triangle. Her shoulders and the center of her golden girdle form the smaller, inner triangle pointing downwards. Her two breasts and the Bindi (बिंदी) on her forehead form the small, innermost triangle pointing upwards.
From Ma(म) to Ksha(क्ष) - A general observation

This range of 11 letters seems to indicate the development of the spiritual aspirant on the path of Kundalini. Ma(म), last consonant of the pa(प) group, stands for peace (Maandukya Upanishad, 11). The goddess of ma(म) is Vidya-Shyamala Devi, seated on a firm seat, with the head of a horse and a lute (वीणा) in her hands. This indicates that the aspirant is now at peace with himself, firmly seated and chanting Om and other mantras on the lute.

The goddesses of ya(ए) and Ra(र) are both seated on a lion. Both have eight hands, six of which have almost identical weapons and two depicting gestures of granting fearlessness and boons. The name of the goddess of ya(ए) is Deepinee (दीपिनी), one who kindles light. It is she who awakens the sleeping serpent power (कुण्डलिनी शक्ति). The goddess of Ra(र) is named as Rechikaa (रेचिकाणाः) with five faces. This goddess removes the undesirable instincts from all the organs of senses.

Lum(लं) is the seed letter of the first center Mulaadhaara (मूलाधार). The goddesses of la (ल) and La (ङ) are almost identical. The two are looked upon as one - लक्ष्योस्मिदं (No difference between la and La). Their names are Lochanee (लोचनी) who grants vision of spiritual eye sight and Bandhamochanee, one who releases from bondage. The aspirant attains spiritual insight which leads to emancipation.

The goddesses of letters Va(व), Sha(श) and ॠ(ॠ) have two lotuses in their upper left and right arms. They have gestures of granting fearlessness and boons in the remaining two hands. These lotuses stand for purity.
Goddesses of Va(व) and Sh(श) are each seated on a lotus – goddess of Sh(श) seated on a thousand petal lotus. These also indicate inner purity of the aspirant. Va(व) stands Varuna (वरुण) the god of water. Sh(श) indicates Manipur, the center of element fire which purifies everything. The goddess of the next letter s(स) sits on a Raja-hamsa which shows that the aspirant is now in the heart center and has mastery over Hamsa-mantra, Sohum (सोहम).

When we come S(स), the goddess there has one lotus in the upper left hand and cinmudra (gesture of knowledge) in the upper right hand. Here in the Anaahat Chakra, the aspirant is now endowed with spiritual knowledge.

The letters Ha (ह) and Kṣha (क्ष) in the Ajna charka, indicate a still higher phase of spiritual growth when the aspirant experiences that he is the spirit and not matter.

Thus the letters from Ma (म) to Kṣh (क्ष) depict the growth of the spiritual aspirant.
The name of this Goddess is Vidyaa Shyamalaa Devi (विद्या श्यामला देवी), which means the Goddess of knowledge (vidyaa) and prosperity (shyaamalaa).

The Goddess has the face of a horse. Lord Vishnu is known to have appeared as a horse to protect his devotees from evil forces. The horse face indicates that the Goddess provides all protection to the aspirant in his journey between the Aajnaa Chakra (आज्ञा चक्र) and the Unmanaa (उन्मना) state. Like the musical instrument, the aspirant can rest and relax in the arms of the Goddess.

The yantra consists of a large triangle pointing upwards enclosing a circle. The seed letter Sauhu (सौहु) is at the center. The tridents stand for the power and protection granted to the aspirant by the Goddess. Since the aspirant is now beyond duality, he can best be represented by a circle. He has now moved into the Indu Chakra (the full-moon center), which is beyond the Ajnaa Chakra. Hence, he is represented by the circle. The triangle pointing upwards indicates that the Divine power, Kundalini, of the aspirant is moving upwards. The circle inside indicates that the aspirant is under protection and is progressing towards liberation as indicated by the seed letter Sauhu (सौहु). Ma (म) is the third part of Om (ॐ). Ma stands for the deep-sleep state and peace, according to Mandukya Upanishad (Verse 11). The aspirant is at peace, as he is under the complete protection of the Goddess.

The yantra can be seen in the posture of the Goddess. Her two knees and crown form the vertices of the large triangle pointing upwards. The
The lower end of the musical instrument stands for the circle within the triangle. The musical instrument indicates that the aspirant now has the ability to move into Naada (नाद), the fourth level beyond Aajnaa Chakra.
Introduction to Letters from Ya (Ya) to Ksha (Kṣa)

Letter Numbers 42 to 51

The letters from Ya (Ya) to Ksha (Kṣa) are ten in number. They are classified as Semi vowels. The grammarians consider “lā (Lā) and lā (Lā) to be the same” (लक्ष्योर्भेदः). Therefore, the number of letters in the group is nine.

These nine letters can be assigned to the eight chakras or centers of consciousness located in the Sushumnaa nerve, which runs from the base of the spine to the top of the head.

Two chakras, Samjnaa (संज्ञा) and Ishu (इशु) are located below the Mulaadhaara Chakra (मूलाधार चक्र) which is at the base of the spine. These two chakras (चक्र) are the regions of the demons who possessed demonic qualities such as lust, greed and anger. They practiced severe austerities. Pleased with their penance, Brahmaa the Creator granted them boons. They used these boons to harass the beings in the heavens. It seems these Gods had became egotistic and needed to be taught a lesson. These heavenly beings, now in distress, prayed to the Mother for relief. The Goddess killed the demons and restored heaven to the Gods. At the moment of death, the demons awoke and repented for their misdeeds. They breathed their last, looking into the eyes of the great Mother. When they took their next birth, they moved into the region of human beings by the grace of the Goddess.

The lowest chakra, Samjnaa (संज्ञा) has eight petals, whereas Ishu (इशु) has six petals. Once the individual souls become free from their demonic qualities, they move up into the Mulaadhaara, which is the first step in the
region of human beings. From there, these souls move progressively up the Sushumnaa nerve to finally reach and merge with the Divine.

Each of the letters from ya (Ya) to sa (Sa) is located in one of the seven chakras from Samjnaa (संज्ञा) to Vishudha (विशुद्ध). Samjnaa (संज्ञा) has ya (Ya) and Ishu has ra (Ra) as their seed letters. The Mulaadhaara has the combined la (La) and la (La) as its seed letter. The Swadhistana (स्वाधिस्तान), Manipura (मणिपुर), Anaahata (आनाहत) and Vishudha (विशुद्ध) chakras have va (Va), sha (Sha), S (S), and sa (Sa) in them, respectively. The Aajnaa Chakra, has two petals with ha (Ha) on one and ksha (Ksha) on the other.

The placement of letters ya (Ya), ra (Ra), la (La) and the other la (La) in various chakras needs some explanation. The letter ya (Ya) is found in Samjnaa (संज्ञा) and Anahata Chakras (आनाहत चक्र). Ra (Ra) is found in Ishu (इशु) and Manipura Chakras (मणिपुर चक्र). Yum (Yum) denotes complete surrender, which is found in the demons and the aspirants. Rum (Rum) is the seed letter for the element fire. It is found in the demons who acquire special powers only to misuse them. However, the aspirant also gets power and energy from the element fire in the Manipura (मणिपुर चक्र) Chakra which they use for the good of humanity.

The letter Lum (Lum) is the seed letter of the element earth in the Mulaadhaara. This letter la (La) also appears as la (La) in between ha (Ha) and ksha (Ksha) at the end of the series. Here, la (La) represents the earth element which is in a high state of purity.
In the view of the grammarians, ya (Ya), ra (R), la (L) and va (W) are semi-vowels. Sha (Sha), S (S) and sa (S) are sibilants and ha (Ha) is a pure aspirate. (Please see appendices I and II)
The name of this Goddess is Deepini Devi (दीपिनी देवी), which means One who enlightens or awakens the Divine qualities in the aspirant. There are stories of demons who were blessed by the Great Mother with enlightenment at the time of their deaths. The letter या (ya) is associated with the Samjnaa (संज्ञा चक्र) center, below the Mulaadhaara Chakra (मूलाधार चक्र). It is the region of the demons.

Yum (ूं), the seed letter of the heart center, contains the letter या (ya) and indicates complete self-surrender. The demons undergo austerities and surrender themselves to Brahmaa, the Creator, but they use the boons or powers obtained to harass the world. When they finally wake up and repent for their misdeeds, they move towards the region of human beings, through the grace of this Goddess, Deepini Devi.

The yantra is a triangle pointing downwards which indicates the Divine power moving towards creation. The seed letter Yum (ूं) at the center stands for surrender and the development of divine qualities. The tridents at the vertices indicate protection and energy.

The yantra can be seen in the posture of the Goddess. Her shoulders and the center of Her golden girdle form the downward pointing triangle.
The name of this Goddess is Rechika Devi (रेचिका देवी), which means One who cleanses the individual soul by destroying the demonic qualities. It may be noted that Rum (र), the seed letter of fire, contains Ra (र), which is associated with Iṣu (इषु), a center below the Mulaadhaara Chakra. This is the region of the demons.

The yantra consists of a triangle circle with a triangle pointing downwards containing two Ṭhums (ठं ठं), which mean Swaha (स्वाहा), complete surrender. The circle indicates the universe. The triangle stands for the aspirant, who is surrendering himself. By the grace of this Goddess, the demonic qualities are purged and the soul becomes qualified to move into the Mulaadhaara Chakra, the region of human beings.

The yantra can be seen in the posture of the Goddess. The tops of her crowns, left arms, girdle, right arms and the curved sword form the circle. Her uppermost left and right palms and the center of her girdle form the vertices of the downward pointing triangle. Her breasts stand for the seed letters in the triangle.
The names of the Goddesses for the letters la (ल) and la (ळ) are Lochani Devi (लोचनी देवी) and Bandhamochani Devi (बंधमोचनी देवी), respectively. “Lochani” is derived from “Lochana,” which means the eye. This Goddess has the capacity to grant divine vision to the aspirant, who will be ultimately free from bondage. “Bandhamochani” means One who frees the aspirant from bondage. Both the above names mean, virtually, the same thing.

These letters are regarded as one and the same. The meditation verses of these two Goddesses differ only in their first quarter consisting of eight letters (चरण). For la (ल) that is Latmica Lochani Devi (लात्मिका लोचनी देवी) and for the other la it is Lo Bandhamochani Devi (लो बंधमोचनी देवी). The remaining three quarters (चरण) of their meditation verses are the same. Compared to la (ल), la (ळ) indicates higher purity of the element earth and hence it is between ha (ह) and ksha (क्ष) in the Ajna (आज्ञा चक्र) Chakra.

The yantra consists of two superimposed triangles, one pointing downward and one pointing upward, inside a Bhupura (भूपुर), a square with four openings. The Bindu is at the center and represents the Supreme Self. Here matter and spirit are intermingled, as indicated by the two superimposed triangles. Bhupura (भूपुर) stands for earth. This symbol indicates that the body and mind of the aspirant have become stagnant. At this stage, the aspirant is in the Mulaadhaara Chakra (मूलाधार चक्र).

The yantra can be seen in the postures of both Goddesses. The carpets on the backs of the elephants indicate the Bhupura (भूपुर). The upward
pointing triangle is seen in the knees and the crowns of the Goddesses. The downward pointing triangle can be seen in the shoulders and the centers of their girdles.
The names of the Goddesses of these three letters are Naaraayani Devi (नारायणी देवी), Mangalaa Gauri Devi (मंगला गौरी देवी), and Anukriya Devi (अनुक्रिया देवी). These letters stand for the Swaadhisthaana, Manipura, and Anaahata centers respectively. There is an increase in the awareness of the Divine while the aspirant is at these levels.

All three Goddesses each have four hands. Their two upper hands hold one lotus each. They gesture “fear not” and grant boons with the other two hands. The lotuses indicate purity in the physical and astral levels. Naaraayani Devi (नारायणी देवी) of va (व) and Mangala Gauri Devi (मंगला गौरी) of sh (श) sit on lotuses. The lotus of Narayani Devi is in full bloom and that of Mangalaa Gauri has a thousand petals, which indicate spiritual progress from va to sh. The Goddess Anukriya Devi (अनुक्रिया देवी) of sa (स) sits on a royal swan. The name for swan in Sanskrit is hamsa (हंस). In the heart center, indicated by sa, the aspirant chants the Hamsa mantra, “I am He.”

The yantra is the same for all three letters. There are two circles, one within the other. The outermost circle has sixteen petals, which denote the expansion of creation. The sixteen petals depict the five organs of action, the five organs of senses, the five pranas (vital breaths) and the inner organ, which consists of mind, intellect and ego. The inner circle has eight petals around it, which stand for earth, water, fire, air, space, mind, intellect and ego. This inner circle encloses two superimposed triangles, one pointing upwards denoting the Spirit and one downwards which denotes matter.
From an aerial view, the yantra can be seen in the postures of all the three Goddesses. In the case of all the three Goddesses, their two knees and the pendants of their necklaces form the three vertices of the triangle pointing upwards. Their shoulders and the centers of their girdles form the vertices of the triangle pointing downwards. All the inner petals of the lotuses of the Goddesses (no.45 and 46) and the seat of the third Goddess (no.47) on the swan, form the inner circle of the yantra. The outer rings of the petals of the two lotuses and the back of the swan form the outer circle of the yantra.
The name of the Goddess of sa (स) is Siddhi Kriya Devi (सिद्धिक्रिया देवी), which means One who grants success in all enterprises. She is seated on a white lotus. She has a lotus in one of her left hands. One of her upper right hands depicts a gesture known as Chin Mudra (चिनमुद्रा). In this gesture, the tip of the index finger is bent to touch the midline of the thumb. The index finger stands for the ego. The thumb represents the Divine. Thus, this gesture indicates a state in which the small individual soul is bent towards the Divine, touching it.

The yantra consists of a circle containing two superimposed triangles, one pointing upwards and the other pointing downwards with Aim (अिम) at the center. These triangles stand for spirit and matter, respectively. The seed letter Aim represents Saraswati, who is the presiding deity of the Vishuddha Chakra (विशुद्ध चक्र). She grants worldly knowledge and spiritual wisdom. The eight petals around the circle stand for the eight elements: earth, water, fire, air, space, mind, intellect and ego, which now radiate the Divine power and glory. The aspirant is now in the throat center, the Vishuddha Chakra.

The yantra can be seen in the posture of the Goddess. Her two upper palms and her right foot indicate the triangle pointing downwards. The elbows of her other two arms and the crown form the triangle pointing upwards. The circle is indicated by the lotus on which she sits.
The names of the Goddesses of the letters ha (ह) and ksha (क्ष) letters are Aappyaayani Devi (आप्यायनी देवी) and Maayaa Malini Devi (माया मलिनी देवी), respectively. Ha (ह) and ksha (क्ष) are the two letters found on the two petals of the Aajnaa Chakra, the center between the eyebrows. Here, the aspirant sees very clearly that matter (physical body) and spirit (the individual soul) are separate. He experiences that he is the spirit dwelling in the body. He sheds his identity with the body, which was born out of ignorance.

Aappyaayani Devi (आप्यायनी देवी), the Goddess of ha (ह) means One who grants contentment to the aspirant. Since the individual soul is now completely free from matter, there is no room for ego and dissatisfaction. She has a lotus in one hand. The other three hands form gestures called Chin-Mudra (चिन्मुद्रा) Abhaya (अभय) and Varada (वरद), which mean surrender to the Divine, granting fearlessness and bestowing boons, respectively.

Her yantra consists of a circle with a triangle inside pointing upwards, which stands for the spirit. The Bindu at the center symbolizes the Supreme Self. The circle stands for creation. Eight petals surround the circle, representing the lower nature.

The yantra can be seen in the posture of the Goddess. Her crown, left palms, knees and her right upper palm form the circle. Her knees and crown form the three vertices of the triangle. The center piece of her girdle forms the Bindu.
The yantra for kṣa consists of a circle, containing a triangle pointing downwards, with a Bindu at the center. The triangle stands for the lower nature which is in a state of equilibrium and undisturbed. The circle represents the universe. The Bindu stands for the Supreme Self. There are no petals on the circle because the lower nature has withdrawn itself into the state of equilibrium.

Maayaa Maalini Devi (माया मालिनी देवी) the Goddess of kṣa means that she has a garland of maayaa or nature. It shows that she has full control over maayaa (माया). With her blessings, the aspirant becomes free from illusion, which is identification with the mortal body. He now realizes that he is the individual soul, free from I and mine.

The aspirant now asks himself, “Who am I?” He marches on the path of the spiritual journey which helps him to expand his awareness. He now enters into Indu (इंद्र) which is the first of the nine centers beyond the Aajnaa Chakra. The names of the nine centers are (1) Indu (इंद्र), (2) Chandraardha (चण्डार्ध), (3) Bodini (बोधिनी), (4) Nada (नाद), (5) Naadaanta (नादांत), (6) Vyaapikaa (व्यापिका), (7) Shakti (शक्ति), (8) Samanaa (समना) and (9) Unmanaa (उम्मना).
The yantra can be seen in the posture of the Goddess. Her crowns, left palms, knees, right upper palm and the curved sword form the circle. Her right and left upper palms and Her right foot form the downward pointing triangle. The center piece of the girdle forms the Bindu.