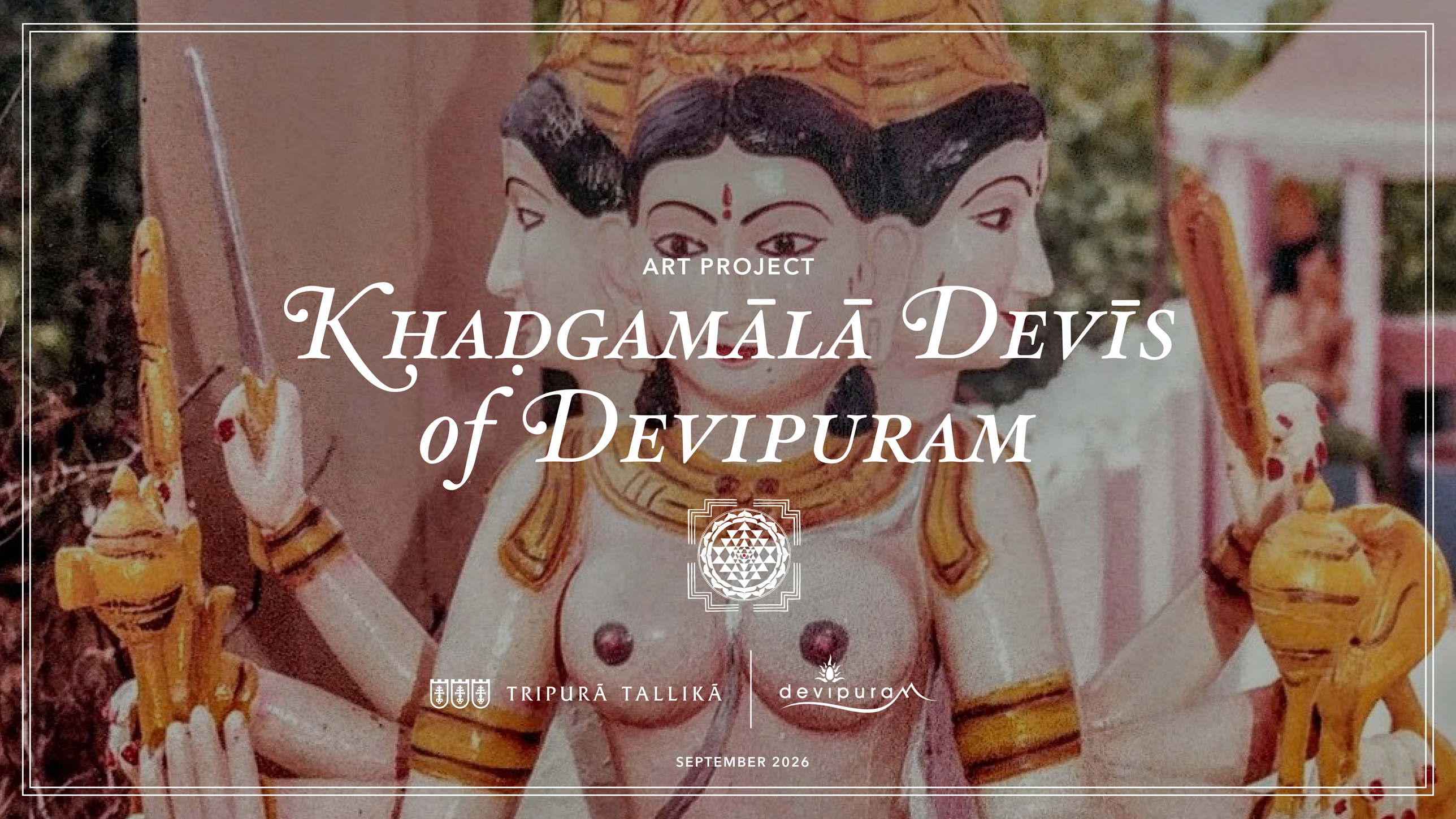

ART PROJECT

Khaḍgamālā Devīs of Devipuram

TRIPURĀ TALLIKĀ | devipuram

SEPTEMBER 2026

Tripurā Tallikā is a small group of Śrīvidyā practitioners working to make high quality Śrīvidyā texts, and related knowledge, accessible to practitioners worldwide. Our goal is to revitalize knowledge in the Śrīvidyā tradition, its foundational texts, practices, and rich history through our publications and work. Key to our mission is providing our publications open access and free of charge, thereby ensuring that the widest audience can access them. Our mission is guided by our values: Wisdom, Excellence, and Responsibility. With deep gratitude to our respective gurus, and with their full blessings, Tripurā Tallikā is an independent research and publishing group..

Devipuram is a renowned Śrī Vidyā temple and spiritual center located near Visakhapatnam, Andhra Pradesh, India. Founded by Śrī Amṛtānandanātha Sarasvatī (Dr. N. Prahlada Sastry), it was established as a place where the teachings and practices of Śrī Vidyā could be preserved, studied, and shared openly. At its heart stands the Sahasrākṣī Meru Temple, a three-dimensional representation of the sacred Śrī Cakra through which devotees ascend the nine āvaraṇas, symbolizing the spiritual journey toward the Divine Mother. Today, Devipuram serves as an international center for the practice, study, and dissemination of Śākta Tantra and Śrī Vidyā, welcoming sincere seekers from all backgrounds.

Disclaimer

All mantras and ritual references in this work are provided strictly for illustrative, historical, and artistic purposes. This book does not promote or prescribe unguided *sādhana*. In the Śrīvidyā lineage, the recitation and practice of sacred mantras traditionally require formal initiation (*dīkṣā*) from a qualified guru. Seekers are encouraged to obtain proper lineage guidance for personal practice.

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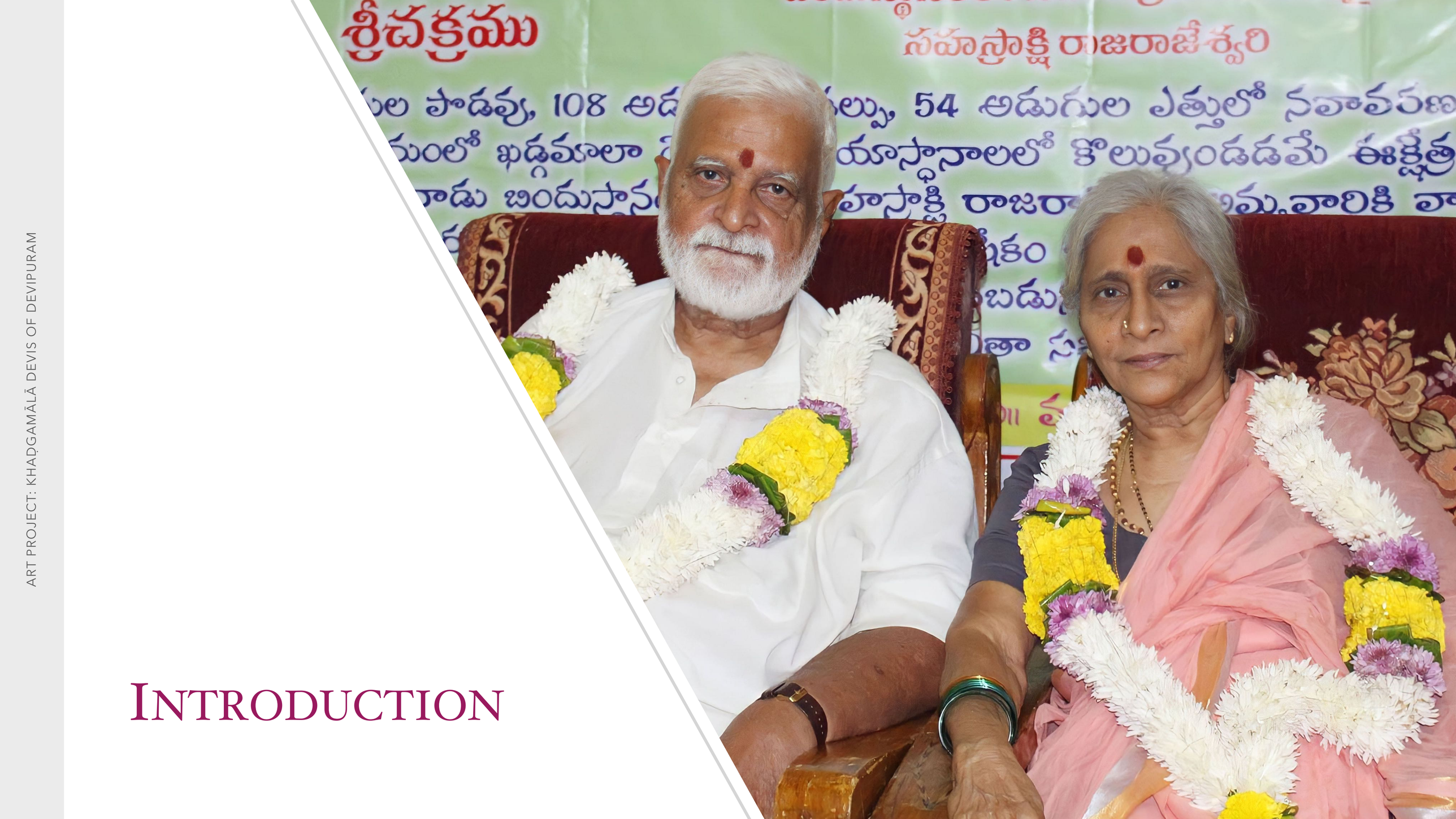
Introduction



Foreword

This publication is the fruit of six years of devoted work — work that began in 2020 with an extended visit to Devipuram and the unmistakable pull of its Meru Temple. It was during countless visits to the Meru Temple, sitting in the presence of those luminous forms, that the Goddess planted the seeds of what would become this project. What grew from those seeds is offered here with humility and reverence: a visual and contemplative record of the Khaḍgamālā Devīs as enshrined in the Śrī Meru at Devipuram.

Over six years, from 1988 to 1994, Guruji brought into being a Khaḍgamālā Devī maṇḍala unlike anything found in any other temple — nearly ninety near-life-size figures in cement and enamel, each enshrined at the appropriate level of the Meru under the interior guidance of the Goddess Hlādinī. Where the root scriptures describe the Devīs of each Āvaraṇa as sharing a single uniform form, Guruji departed from this entirely: each figure bears her own unique attributes, weapons, seat, and posture. This was a deliberate act of revelation—encoding a deeper vision into form, one that invites the sādhaka to perceive beyond textual boundaries. Equally significant is the spatial arrangement: the Devīs are positioned according to the physical structure of the Meru Temple, rather than the classical layout of the Śrīcakra. This is especially evident in the first āvaraṇa, where the siddhis, mātṛkās, and mudrās are all aligned along a single line.

The work of documenting this maṇḍala was painstaking and deeply rewarding. Each Devī was individually surveyed, her weapons, colors, posture, and vāhana carefully recorded. Archival photographs from the period of installation were tracked down to confirm individual details. The search for an artist led to Dewa Parta of the Dopers Project, based in Bali — whose hand has given these visions a new life on the page. Two decisions guided the drawings throughout: to standardize the *āyudhas* so each weapon appears consistently across all goddesses, and to keep the faces uniform within each Āvaraṇa, honoring the unity that underlies the diversity of forms.

Each page offers the illustration alongside a photograph of the original mūrti, a description of her iconography, and her mantra. The placement of each Devī within her Āvaraṇa is also shown, so the reader may orient themselves within the Meru Temple as they move through the pages.

This project was born of two inseparable intentions: to preserve the living legacy that Guruji left behind at Devipuram, and to place that legacy in the hands of practitioners — as a support for *sādhana*, a resource for *dhyāna*, and an aid to the inner work of visualization. The Devīs of the Meru were never meant to remain in stone alone; they were meant to be carried within.

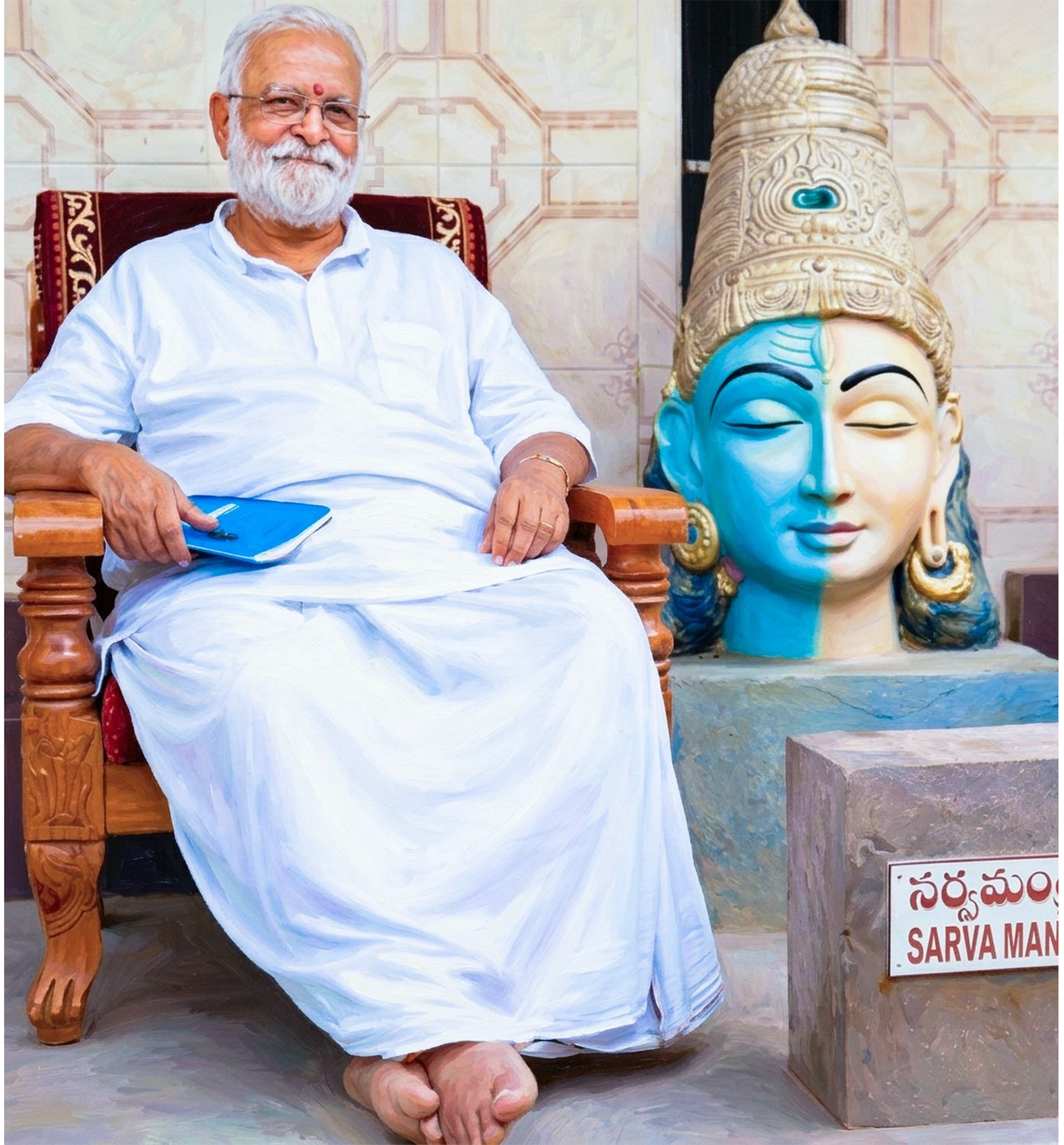
Guruji once said: "*Sit in front of the icons. Talk to them. Listen to the answers in your mind*." This book is an invitation to do exactly that — to sit, to meditate, to listen. Whether used in personal *sādhana*, study, or simple contemplation, may these pages bring each reader into closer relationship with the Devīs of the *Śrī Yantra* — and through them, with the one Mahādevī whom they all embody: Śrī Śrī Śrī Sahasrākṣī Rājarājeśvarī.

May Guruji's vision endure, and may Devi's grace reach all who seek Her.

devipuram

INTRODUCTORY SECTION

The Meru and Its Devīs



Message from Guruji

Welcome to Sri Meru Nilayam temple, the largest, most unique Maha Meru in the world.

Here one can literally walk into and circumambulate a true Sri Chakra, meeting life-sized murtis of all the yoginis within.

This unique temple is built to tell you that you are goddesses and gods.

If you like, you can be like them too. You are free here. Nobody stops you. All the powers shown here are dormant in you subconsciously.

Your sadhana consists in bringing these powers out to use them for loving yourself, improving yourself and all those around you.

You gain nothing by leering or laughing at the goddesses here.

You gain everything by understanding your own nature as reflected in them. You are beautiful and lovable, just as you are.

You are erotic. Nothing wrong with that!

You can create your identity and destiny. You are not powerless.

You don't have to be what others tell you to be.

We are with you in empowering you to be yourself.

Sit in front of the icons. Talk to them. Listen to the answers in your mind. The highest offering you can make to anyone is yourself.

This is exactly what the Goddesses are doing. They have nothing to hide. They are parts of you. They love you. That is why they have no shame.

They are not afraid of what others say about them. You can be like them. You have made a special attempt to come here. We love you.

Thank you for your visit.

We hope you have enjoyed the graceful offering of themselves that the Goddesses have given you.

~ Amrita

Guruji's Introduction to Khaḍgamālā Stotra

Śivaji worshipped Tulajā Bhavānī with *Khaḍgamālā* and obtained Bhavānī Talwar. Once I had a vision of Devī giving me a sword. When I held it, it was not heavy, but it extended to the sky and the Sun was shining at its tip. I felt a tremendous surge of power and light entering my heart through my hand. I was meditating 6-8 hrs a day at that time visualizing the *Khaḍgamālā* deities in the Śrīcakra.

Khaḍga means a sword and *mālā* means a garland. Sword cuts the head, separating body from the mind. It can be interpreted also as wisdom, which separates, categorizes, and classifies. So it is a symbol of knowledge. *Khaḍgamālā* is about imagining a garland of synergistic ideas, nourishing and protecting them and putting life into them.

The Divine Mother Life imagined that there should be time, and time came to be. She chose to be the womb of space, in which time can be. Time and space made matter. Time and space provided the framework for light vibrations. Light preserves the present moment. The light was Sarasvatī. Time - space - matter was classified by Her great imagination into life, sky, air, fire, water and earth with their attributes in seed form. The Divine Mother imagined 14 stable worlds in an atom, and 14 worlds in cosmos. Then she felt this was enough and put a sphere around it.

So far the creation had all the richness of variety, forms of Lakṣmi, but there was no action because time was like space - refusing to move. Everything was light. She created a great orgasm to time and time began to flow. She made the earth move around the sun, making years, and moon around earth, making the lunar month. Life would mate with time then any form of experience would happen. Two examples illustrate this.

- We have life but we don't feel flowing time in sleep.
- We have no life but time is flowing.

In both these cases there is no experience. So life has to be in continuous union with flowing time in order to have any experience. Sometimes she would separate from time and then there would be no experience but rest.

Then She limited the fields of cosmic awareness making an individual. The individual separated from Cosmos and said," I am so and so and these are mine and these are not mine." There was desire and fear about what is not mine. If I did not get what I wanted, I felt helpless, angry and needed power. If I get the desired object I was happy and would not let it go. I had the pride that I had it, and nobody else had it. I was worried it would go away. I was worried that I would die, and how can I go on after my life? I discovered food for extending my life. I discovered also that I could create new life forms through pleasure. So, sex is like hunger, nourishing my need to extend my self beyond death. The Divine Mother took the form of a snake and chose genital as her coiled abode ready to uncoil and strike to transcend life and realizing my potential to be a cosmic being in space and time, nay, before creation of life.

The *Khaḍgamālā* is the equation I=World=Beyond. Regular practice protects you, nourishes you, and takes you beyond. Believe me, it works.

How should you practice *Khaḍgamālā*? As you are reciting each name, a portion of Śrīcakra should spring up in your mind's eye. The power comes from intensifying concentration to visualize the form, hear the sound, feel the touch, taste, and smell of the divine perfume of the goddess manifesting that part of the ever youthful goddess. The Goddess loves fun. She is in deep love with you.

So begin your journey to Goddess today, no matter how feebly. You can add power and depth as you move along. I am there to help you.

– Love Guruji



INTRODUCTORY SECTION

Construction of the Temple

Building the Temple

By the end of 1988, after years of painstaking design and off-and-on construction—progress generally fluctuating on some combination of donor largesse and Guruji's physical availability—the primary frame of the Sri Meru temple was nearing completion. Yet an equally daunting task still lay ahead: to populate it with sculptures that embodied the myriad deities of Sri Vidya ritual practice, more than a hundred of them in all. Once again, the task was almost overwhelming in its scope.

In Sri Vidya cosmology, the Navavarana—the "nine enclosures" or tiers of the Meru—is populated by a group of female deities (devis or yoginis) totaling 108 in all, each representing a discrete aspect or power of the Goddess. Collectively, they are sometimes referred to as the Khadgamala Devis (literally, "Goddesses of the Garland of Swords"), after a popular teaching hymn that enumerates all of their names.

"For centuries, these goddesses have been worshiped by Sri Vidya adherents with a complex series of mantric, meditational and ritual practices by which the devotee mentally circumambulates and ascends successive levels of the Meru, paying homage to each goddess along the way, meditationally absorbing and assimilating her before moving on to the next."

But while the technique was ancient, most of these primarily meditational deities had never been represented in physical form in a temple setting. Unlike most Hindu deities, they have no dhyana descriptions—that is, as essentially secret, esoteric goddesses, they never possessed the canonical physical descriptions that generally help artists and devotees to envision what a given Hindu god or goddess "looks like" based on experiential testimony of the rishis. In the absence of such precedents, Guruji asked the Goddess how to begin.

"Meditate and they will appear to you," she told him. "They will play games with you, but don't run away from their erotic play—that is how they transmit their powers.'"

At this point, it is worth noting, a third form of the Goddess had begun communicating with Guruji about the temple. Rather than Bala or Kamakhya, during this phase it was Hladini—more familiarly known as Radha, lover of Lord Krishna—who spoke to me," he said. "So over the entire period of construction, I had a total of three divine mentors: first Bala, then Kamakhya and finally Hladini."

In accordance with the Goddess's instructions, Guruji began systematically meditating on each successive Khadgamala goddess. Hladini herself would take the form of each, while Guruji carefully noted "her form, posture and weapons," and then described them to a professional sculptor. The innate artistic abilities he displayed in childhood came in handy during this process. "As she revealed each goddess to me, I would translate those visions to the sculptor in words and drawings, and he would then use these descriptions to create concrete castings," Guruji said.

Guruji found this visualization process to be immensely enjoyable, often spending hours in meditation for a single devi. "I saw how her perfect creative potential manifested itself in each of her different aspects, in each varying image of her beauty, all in three dimensions," he said. "Each one unique, each perfect in her own way."

The sculptor who gave life to these visions was Sri Gopalachari, an experienced temple artist from Kuppam, halfway between Bangalore and Chennai. Gopalachari took up residence at Devipuram while he completed the work. "My vision accounted for about 80 percent of each image you see depicted in the temple," Guruji said. "The remaining 20 percent was the vision of Gopalachari"—whom Guruji initiated and trained in Sri Vidya especially for the purpose.

"I wanted their skin color, eyes, attire—their entire forms—to be as real as they could be, so as to help sadhakas feel their presence," Guruji said. He added with a smile, "Some said I should not have made them so sexually provocative. But if they could have seen what I saw, they'd be surprised at how much I downplayed the provocativeness of their true forms! I am just sorry I couldn't perfectly capture them exactly as they were—alas, that would have taken thousands of lives of overwork! Maybe someday we'll be able to see each other's visions in real time by recording our thought waves from a million angles and then collating them into a coherent picture using supercomputers. But until then, we have only the statements of people such as myself who try to describe our experiences."

Excerpt from Michael Bowden's "The Goddess and the Guru: A Spiritual Biography of Sri Amritananda Natha Saraswati"

Devipuram Meru Temple

5TH ĀVARAṆA

Sarvārthasādhaka Cakra

Within the fifth āvaraṇa lies an empty hall containing a large golden Śrīcakra Meru.



4TH ĀVARAṆA

Sarvasaubhāgyadāyaka Cakra

Dattātreya's pādukās are enshrined outside, in front of Sarva-saṅkṣobhiṇī.

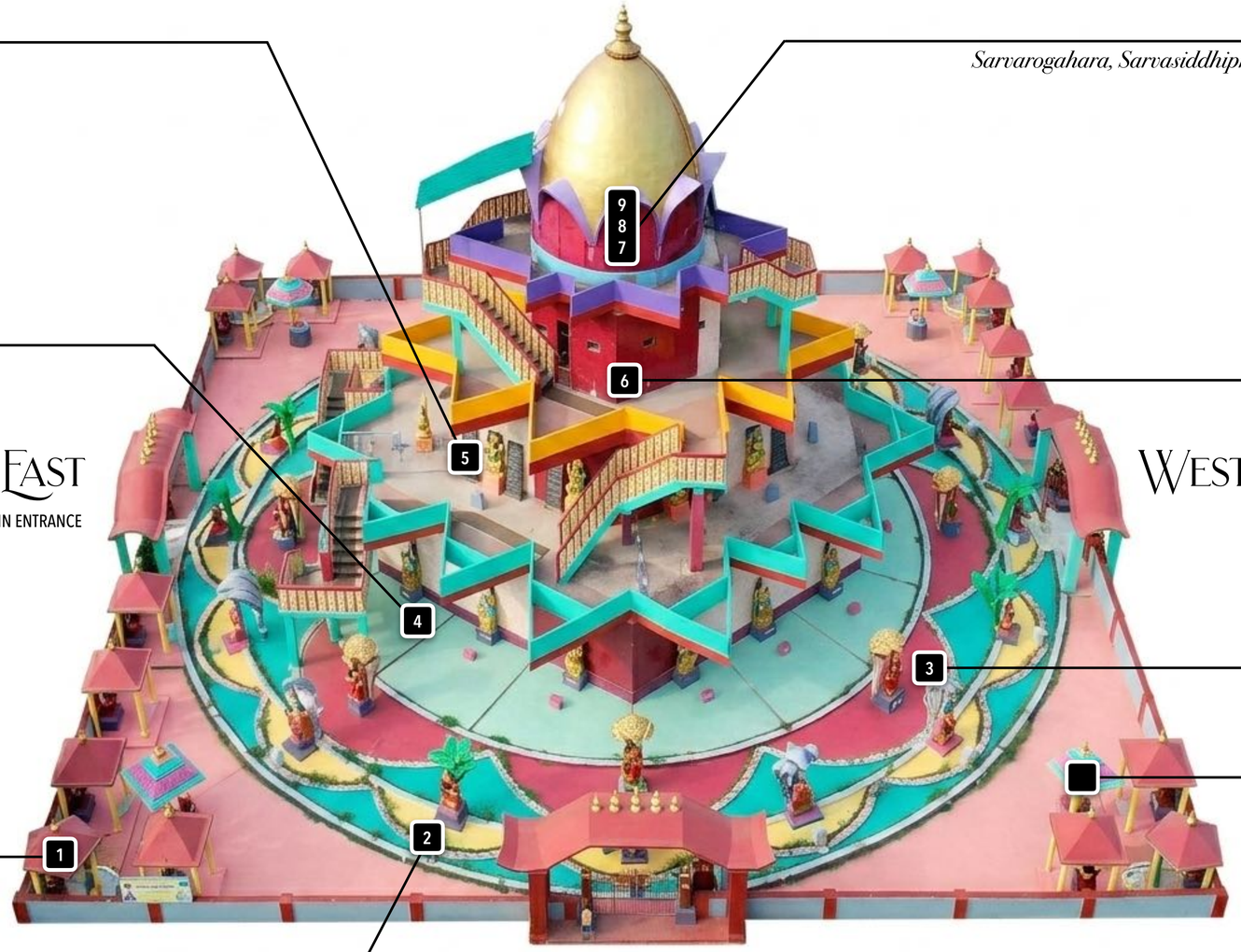


Inside the ground-floor sanctum are Viśālākṣī, Mīnākṣī, and Kāmākṣī.



1ST ĀVARAṆA

Trailokyamohana Cakra



2ND ĀVARAṆA

Sarvāśāparipūraka Cakra

7-9TH ĀVARAṆA

Sarvarogahara, Sarvasiddhiprada & Sarvānandamaya Cakras



Within the dome are pañcaloha mūrtis of the seventh and eighth āvaraṇas, along with a granite mūrti of Śrī Śrī Śrī Sahasrākṣī Rājarājeśvarī.

6TH ĀVARAṆA

Sarvarakṣākara Cakra

3RD ĀVARAṆA

Sarvasaṅkṣobhaṇa Cakra

CATURAYATANA YANTRAS



In the four corners are the yantras for: Gaṇeśa (NE), Surya (SE), Viṣṇu (SW), and Śiva (NW).



Early days of the Temple construction









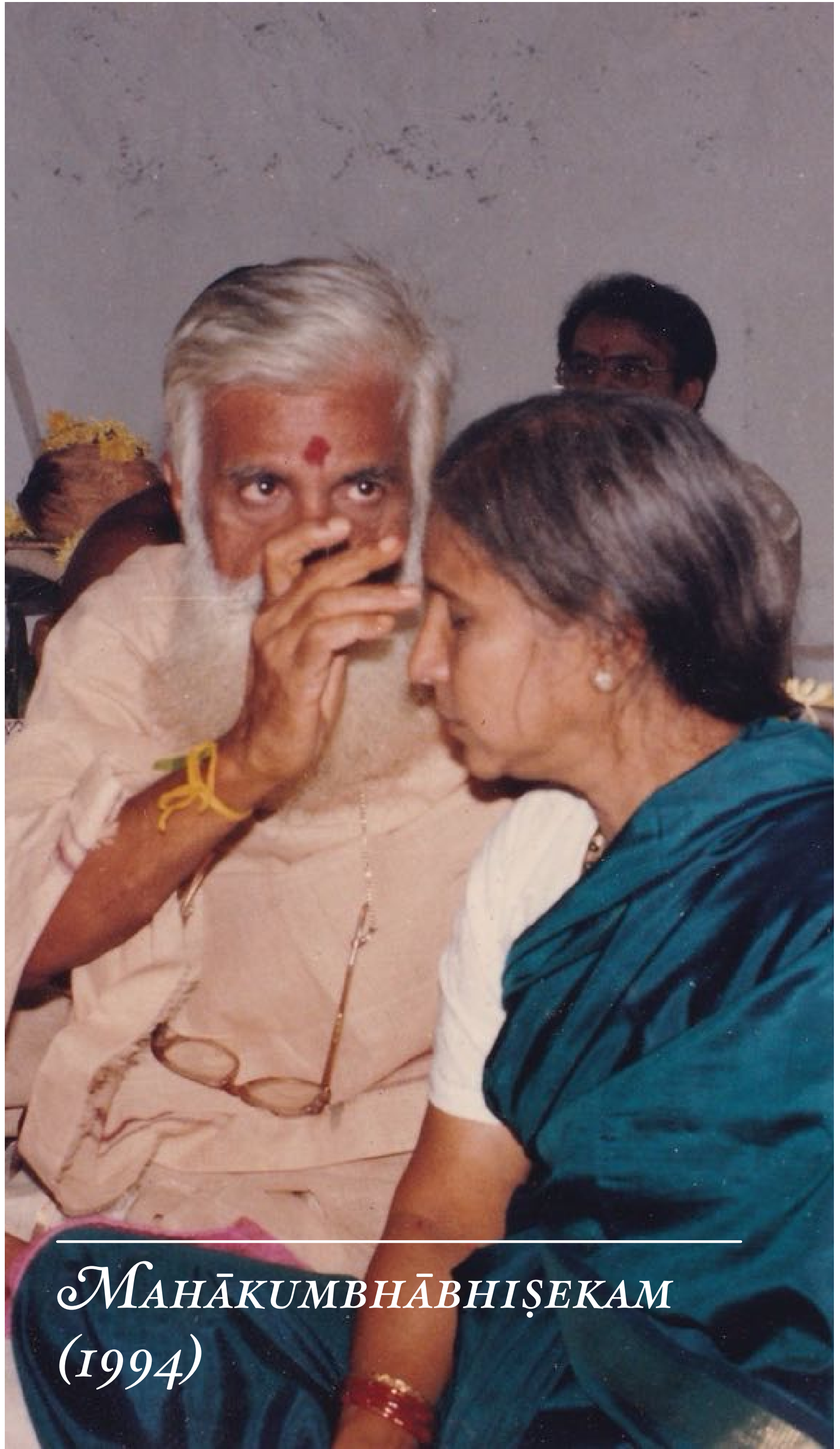


Installing Khaḍgamālā Devīs









Mahākumbhābhiṣekam (1994)



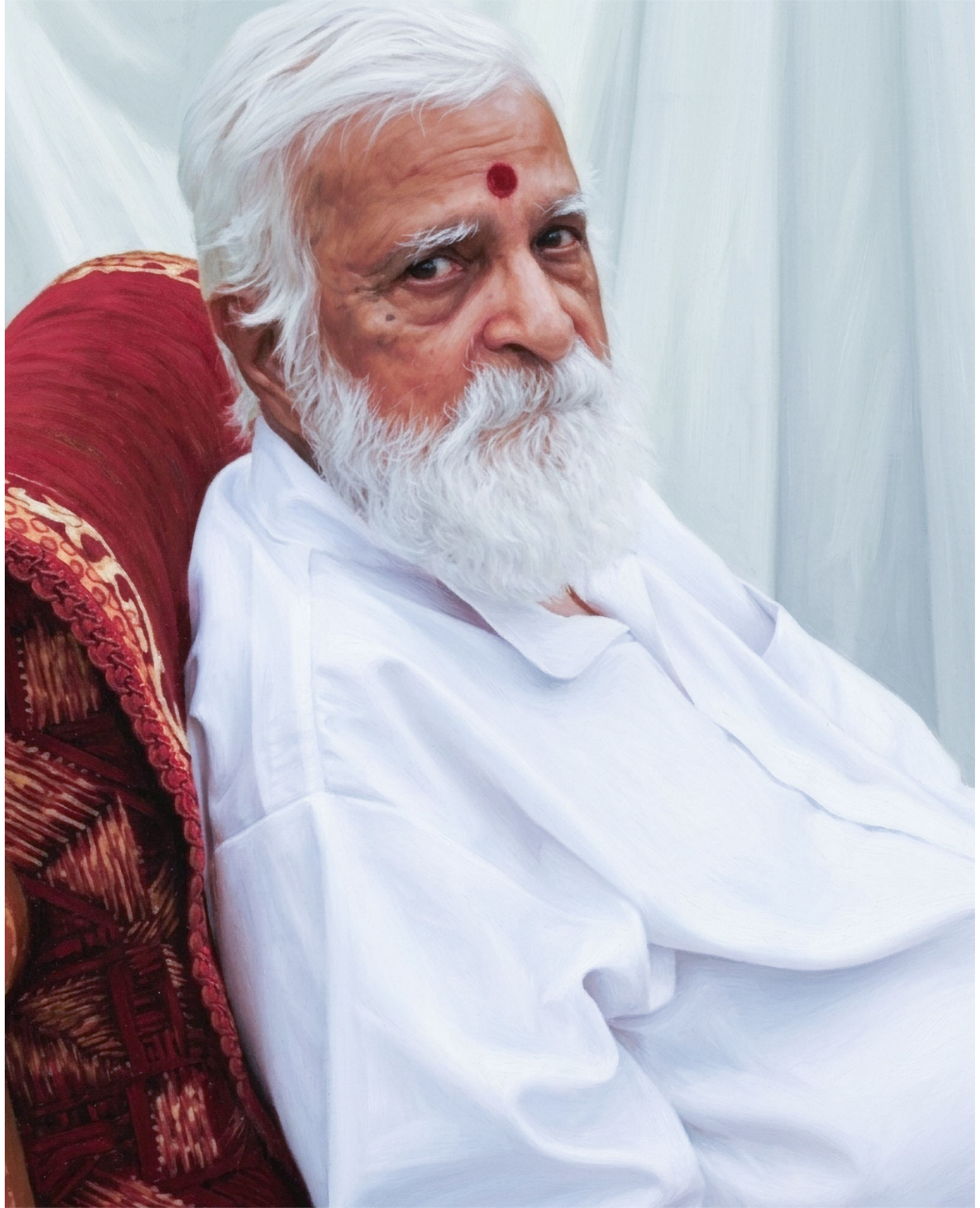






INTRODUCTORY SECTION

A Living Transmission



Visualizing Śrīcakra

Guruji teaches that the external practice of drawing and studying the Śrī Yantra is the necessary foundation for its internalization — and that true sādhana culminates in an effortless, spontaneous vision of the whole, through which the Śrī Devī herself becomes present.

It is important to know how to draw this *Śrī Yantra* oneself. The reason being that in the *antar yāga* [internal worship] which one has to do, one has to construct this *Śrī Yantra* mentally. Visualize every portion of the *Śrī Yantra* and visualize and understand the inter-relationships between the various things. And all the procedure that one does externally here must one day become totally internalized. One should be able to see clearly the picture of *Śrī Yantra* in your mind, the mind's eye. Through your third eye, you must be able to see that. And when you are able to do this, when you are able to reproduce the visual image of the *Śrī Yantra* in your mind, then the Śrī Devī manifests herself in the *Śrī Yantra*. Then she shows herself in all the glory, then she talks to you.

So this process of internalization of the *Śrī Yantra* must first be understood externally– how this is to be drawn, how you are going to construct it, how you are going to visualize this in a particular sequence. This *Navāvaraṇa pūjā* is nothing but going around the *Śrī Yantra* in a particular sequence. And one has to be able to do this *Navāvaraṇa pūjā* internally in the mind. And one has to be able to relate this *Navāvaraṇa pūjā* to the processes that are going on within one's mind.

▽

Initially, you try to only visualize the *Śrī Yantra*. Don't try to worry about where it is located in the body. That is a separate aspect. After you have gained sufficient proficiency in this, you should be able to see perfectly all the details. And sometimes you may be able to see the whole *Śrī Yantra* without effort. So when without effort the whole *Śrī Yantra* is visible in your mind, then the *siddhi* is approaching. That is an indication. If you are spending any effort in getting that, then it is projection from your mind. It must be a totally effortless affair.

Excerpts from Guruji's talks: "The Internal Ritual of the Śrīcakra" and "Drawing of Śrī Yantra."

Holistic View of Śrīcakra

Guruji invites the practitioner to move beyond the sequential logic of Khaḍgamālā recitation and perceive the Śrīcakra as a living field of relationships — one in which the spatial proximities of the Devīs in the Meru temple at Devipuram reveal dimensions of meaning that linear enumeration cannot reach.

We describe the Śrīcakra through *Khaḍgamālā Stotram*. In *Khaḍgamālā Stotram* we have Aṇimā-siddhi, Laghimā-siddhi, Garimā-siddhi, Mahimā-siddhi. Now we know that Aṇimā-siddhi is here and Garimā-siddhi is here, Laghimā-siddhi is here. You know the relationship between these two. If I ask you, "What is the relationship between Aṇimā-siddhi and Kāmākarṣiṇī? Or Aṇimā-siddhi and some other name in between?" It's not easy to find. So what you are trying to do is to describe a picture in a linear sequence. That is a function of one part of the brain, reasoning part of the brain. The other part of the brain lets go of this linear structure and sees the whole. In that view, in which you will see when you come to Devipuram for example—you will see Aṇimāsiddhi being next to Brāhmī.

So it is equally valid to describe this picture in terms of Aṇimā-siddhi, Brāhmī, and Sarvasaṅkṣobhiṇī. These are all together. But you don't see their proximity relationships or predecessor-successor relationships when you go to the holistic view. The time-bound way of thinking is like a linguistic way of processing. Seeing the whole picture and able to see in multi-dimensions, the relationships in dimensions other than this linear, is what is called the holistic. You are seeing the whole picture. The whole picture seeing is what is called the feminine way. And linear mode of thinking is the masculine way.

But you have to have both of them. You have to have a reasoning method to understand, to establish relationships…. Now if you ask a reason for a woman's thinking, she says, "I know, but I can't tell you the reason." The man reasons, but he doesn't have any emotion about it. So you've got to combine the emotion and intelligence. You have to bring intelligence into your emotions or emotions into your intelligence.





Guruji and Sarvavidrāviṇī

Beyond the Idols

...and yet the forms themselves hold still more. Those who have approached these Devīs with patience, sincerity, and sustained sādhana have encountered something the physical idols only gesture toward — a living presence that whispers, reveals, and transforms. Swethambari Koteshwara Rao, a devotee long connected to Devipuram, offers a glimpse of what awaits those who look deeply enough.

There's much more to those devis than Guruji ever revealed on the surface; there are deeper layers in each of them," Swethambari said. "They are so much more alive and ecstatic than Guruji has shown in the physical idols. You'll laugh, but I've actually heard them talking to one another and to me too; whispering, giggling, blushing, fluttering their eyelids–more playful than schoolgirls! They dwell in a *sukshma loka*, or subtle sphere, that coincides exactly with the temple structure. I have witnessed it. Guruji knew all about these layers, of course, but–for reasons known to him alone–he never brought them out for the public. Yet one time when I shared my experiences with him, he said the world had come a long way since the Sri Meru was built, and that more and more people were maturing and ripening sufficiently to witness the unfolding of these deeper layers.

Excerpt from Michael Bowden's "The Goddess and the Guru: A Spiritual Biography of Sri Amritananda Natha Saraswati"

Meditation on a Devī

Guruji teaches that each Devī's name is itself a revelation of her nature — and that the practitioner who approaches her with sincerity and devotion, spending time in her presence, will receive directly from her the understanding that no scripture can fully transmit.

The nature of each of the śaktis is indicated by the corresponding name. For example, **Sarvasiddhipradā**. Her nature is to deliver you *siddhis*, all the kinds of *siddhis*. How she does it, that you can find out from her if you spend sufficient time with her. She'll tell you. If you don't spend enough time with her, you can just have a casual interest in her. Some of these affairs are longer lasting; some of the affairs are shorter lasting. But depending upon your inclinations, you can go ahead.

Excerpt from Guruji's talk: "The Internal Ritual of the Śrīcakra"



Śrī Cakra
Meru Temple
Āvaraṇas



ĀVARAṆA 1

Trailokyamohana Cakra

“The Wheel That Enchants the Three Worlds”

SIDDHI DEVĪS

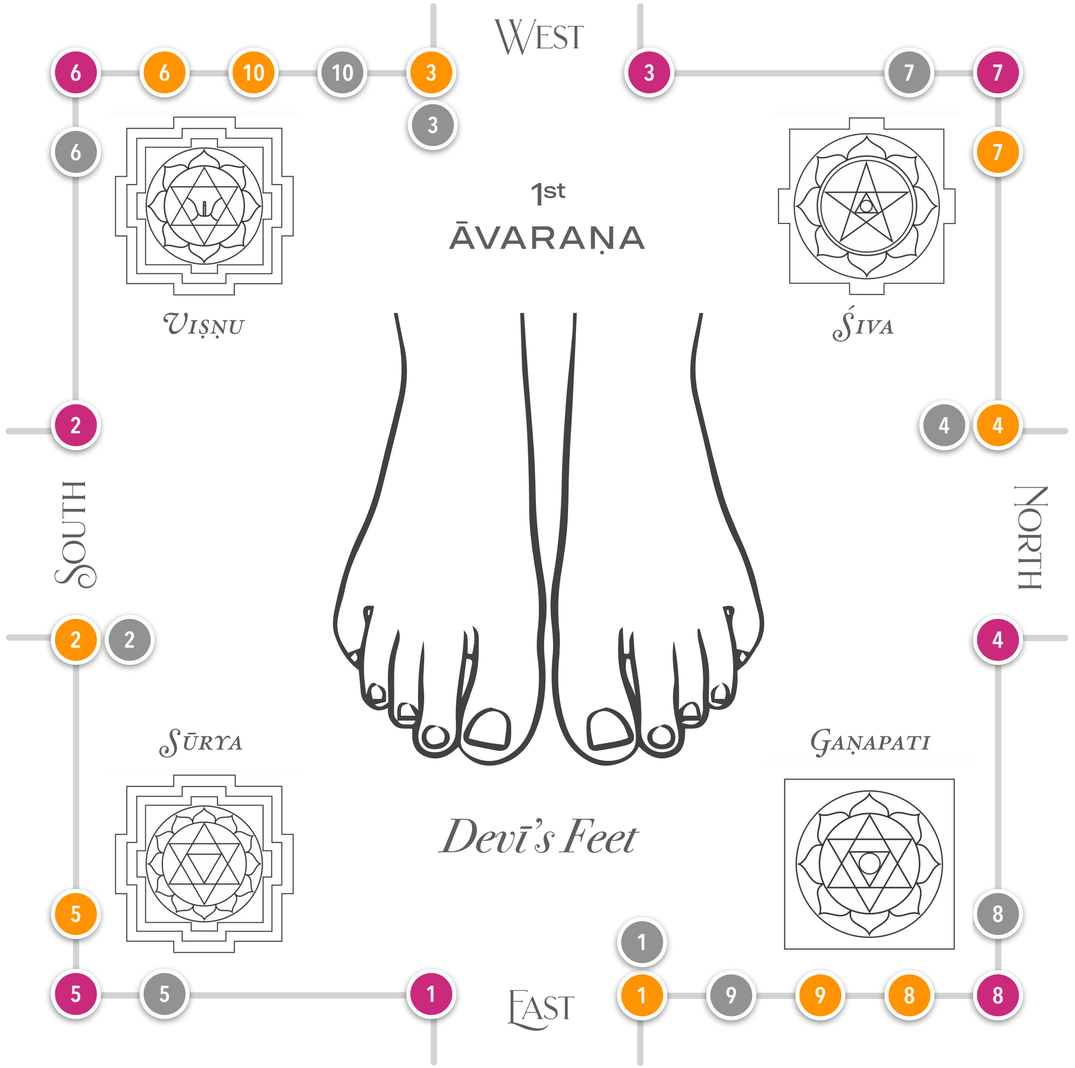
1. Aṇimāsiddhī
2. Laghimāsiddhī
3. Mahimāsiddhī
4. Īśitvasiddhi
5. Vaśitvasiddhī
6. Prākāmyasiddhī
7. Bhuktisiddhī
8. Icchāsiddhī
9. Prāptisiddhī
10. Sarvakāmasiddhī

MĀTṚKĀS

1. Brāhmī
2. Māheśvarī
3. Kaumārī
4. Vaiṣṇavī
5. Vārāhī
6. Māhendrī
7. Cāmuṇḍā
8. Mahālakṣmī

MUDRĀ DEVĪS

1. Sarvasaṅksobhiṇī
2. Sarvavidrāviṇī
3. Sarvākarsiṇī
4. Sarvavaśaṅkarī
5. Sarvonmādinī
6. Sarvamāhāṅkuśā
7. Sarvakhecarī
8. Sarvabījā
9. Sarvayonī
10. Sarvatrikhaṇḍā



NAME OF THE ĀVARAṆA

Trailokyamohana

[The Wheel That Enchants The Three Worlds]

DESCRIPTION

Bhūpura

[Earthworks]

TYPE OF YOGINĪS

Prakaṭā

[Open/Public]

CAKREŚVARĪ

Tripurā

SIDDHI DEVĪ

Aṇimā

[Smallness]

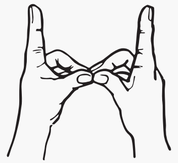
MANTRA

Aṁ Āṁ Sauḥ

MUDRĀ

Sarvasaṅkṣobhiṇī

[Agitating all]



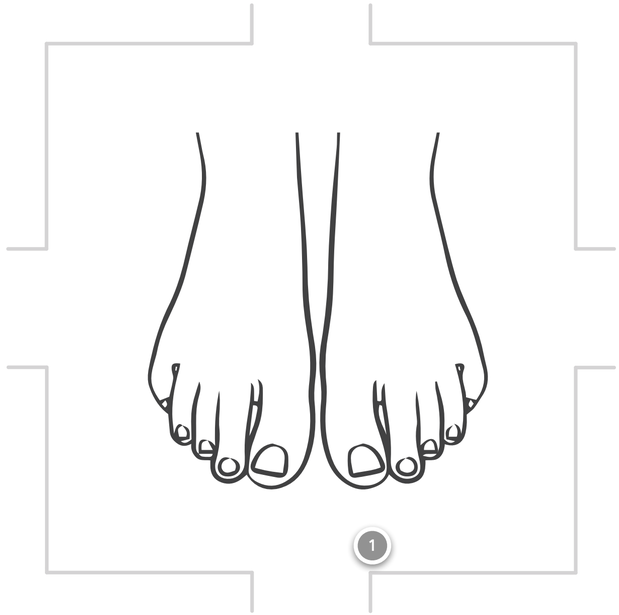
Drāṁ

ĀVARAṆA 1

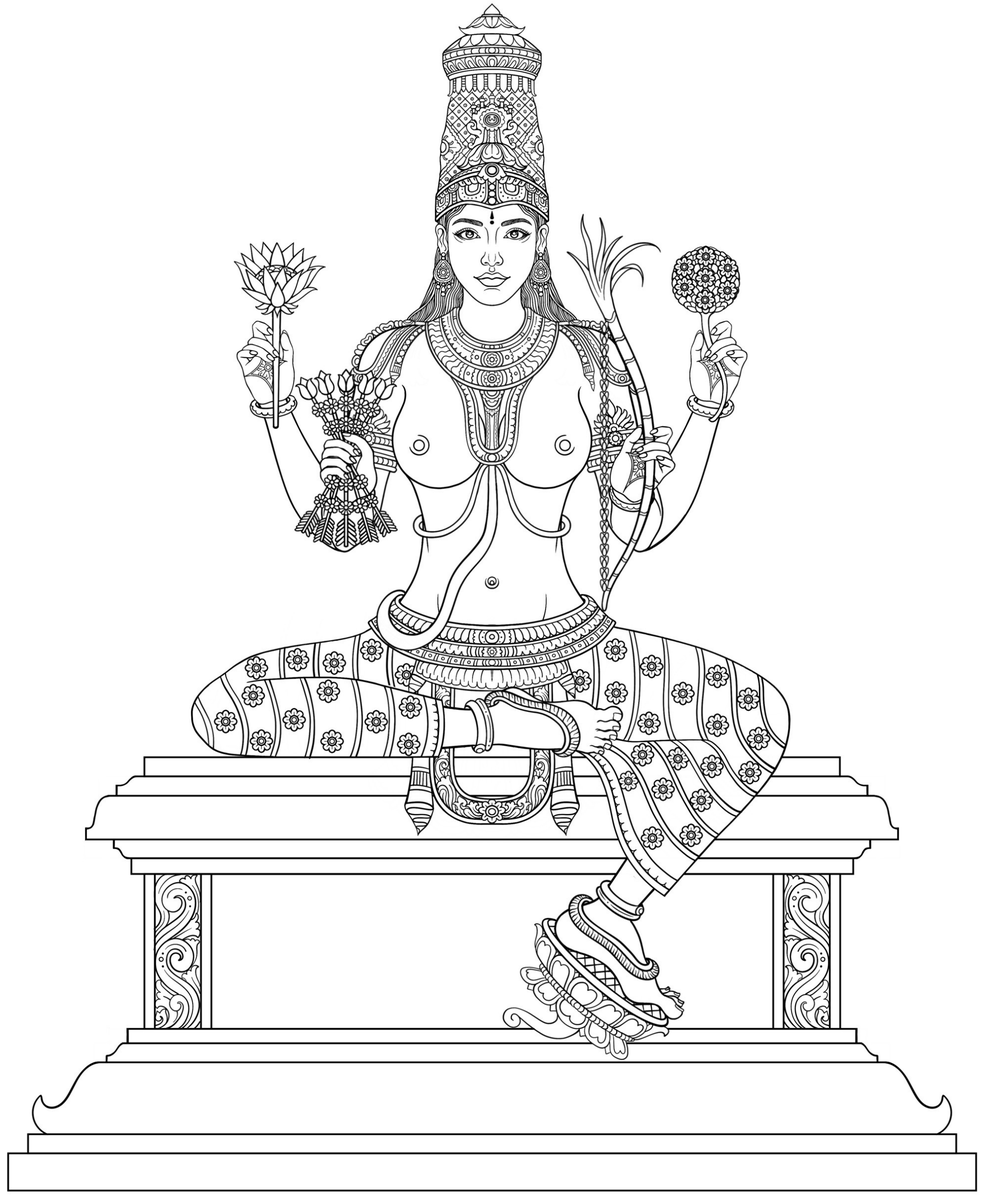
Siddhis

1. AṆIMĀSIDDHĪ

"Smallness; Reduction to Atomic Size"



AṂ ĀṂ SAUḤ
AṆIMĀSIDDHI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



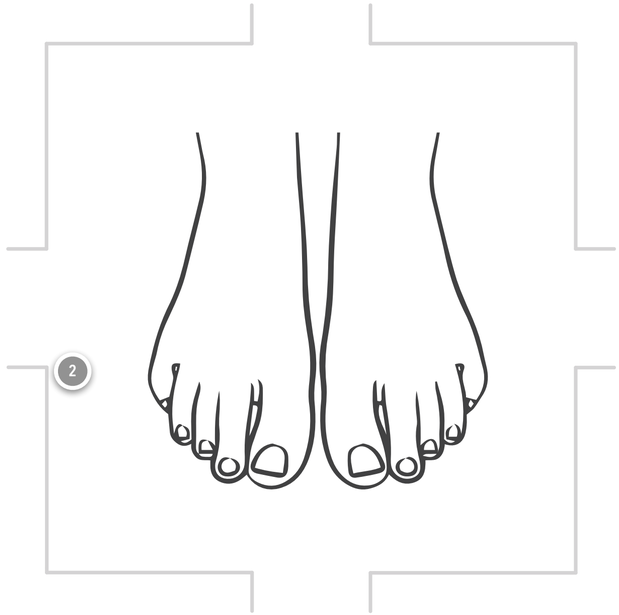
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Blue lily (*utpala*)	LH 2	Ball of flowers (*puṣpakaṇḍuka*)
RH 1	Flower arrows (*puṣpaśarā*)	LH 1	Sugarcane bow (*ikṣucāpa*)

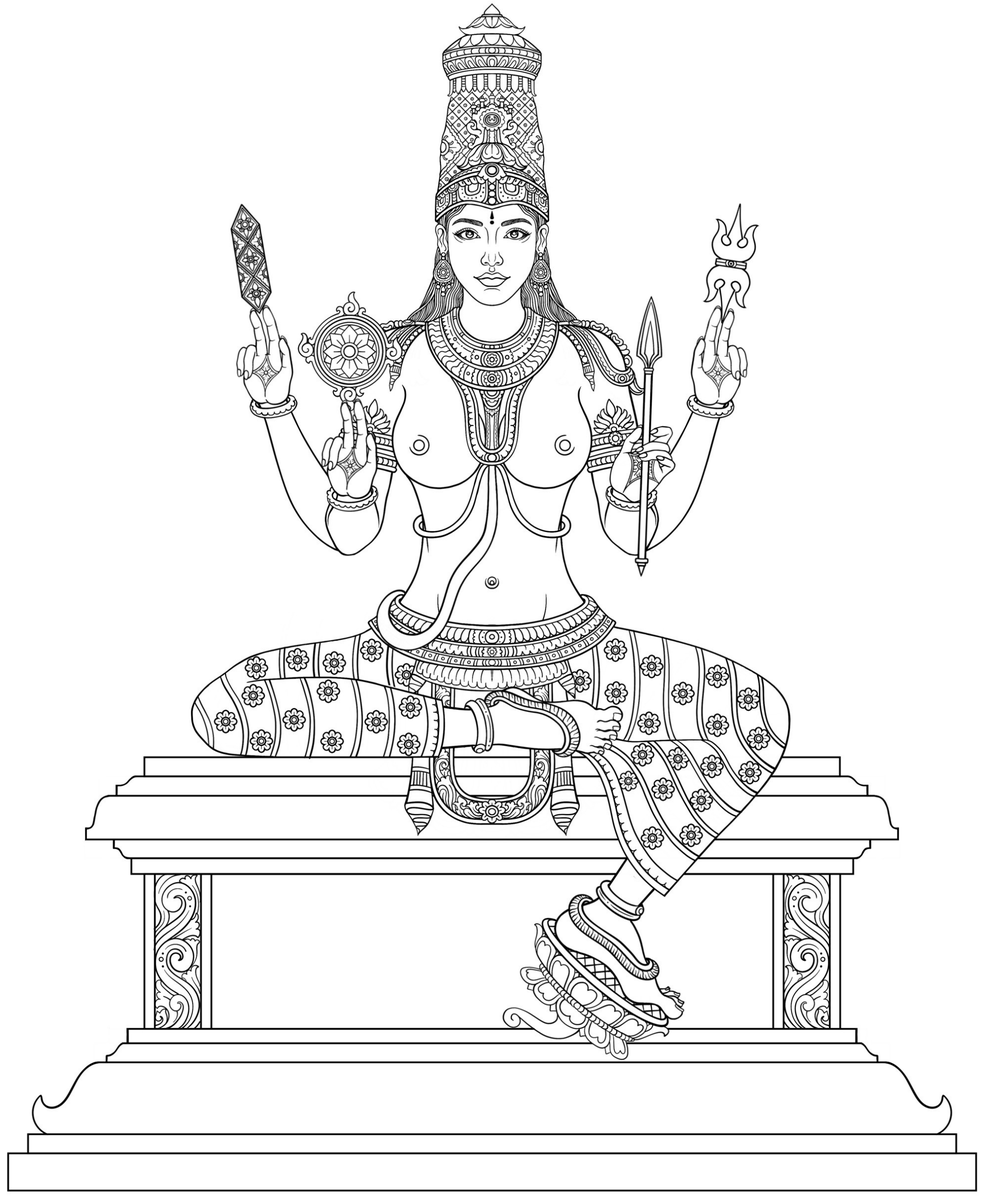


2. LAGHIMĀSIDDHĪ

"Lightness"



AṂ ĀṂ SAUḤ
LAGHIMĀSIDDHI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

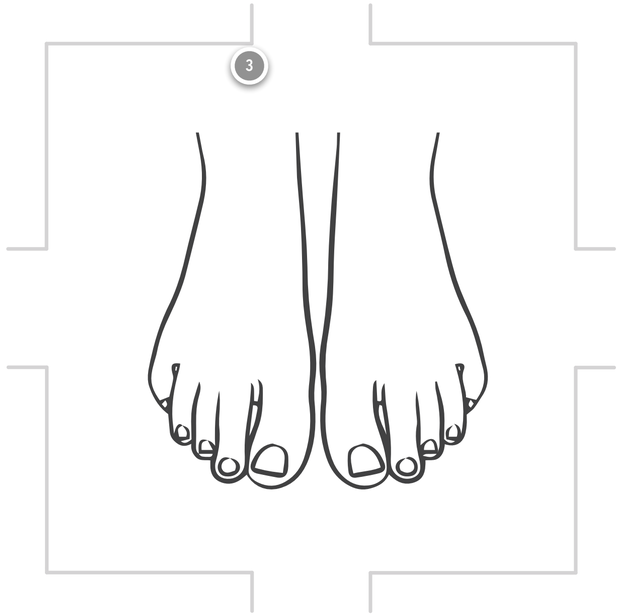
Attributes held			
RH 2	Śakti	LH 2	Vajra
RH 1	Cakra	LH 1	Spear (*tomara*)



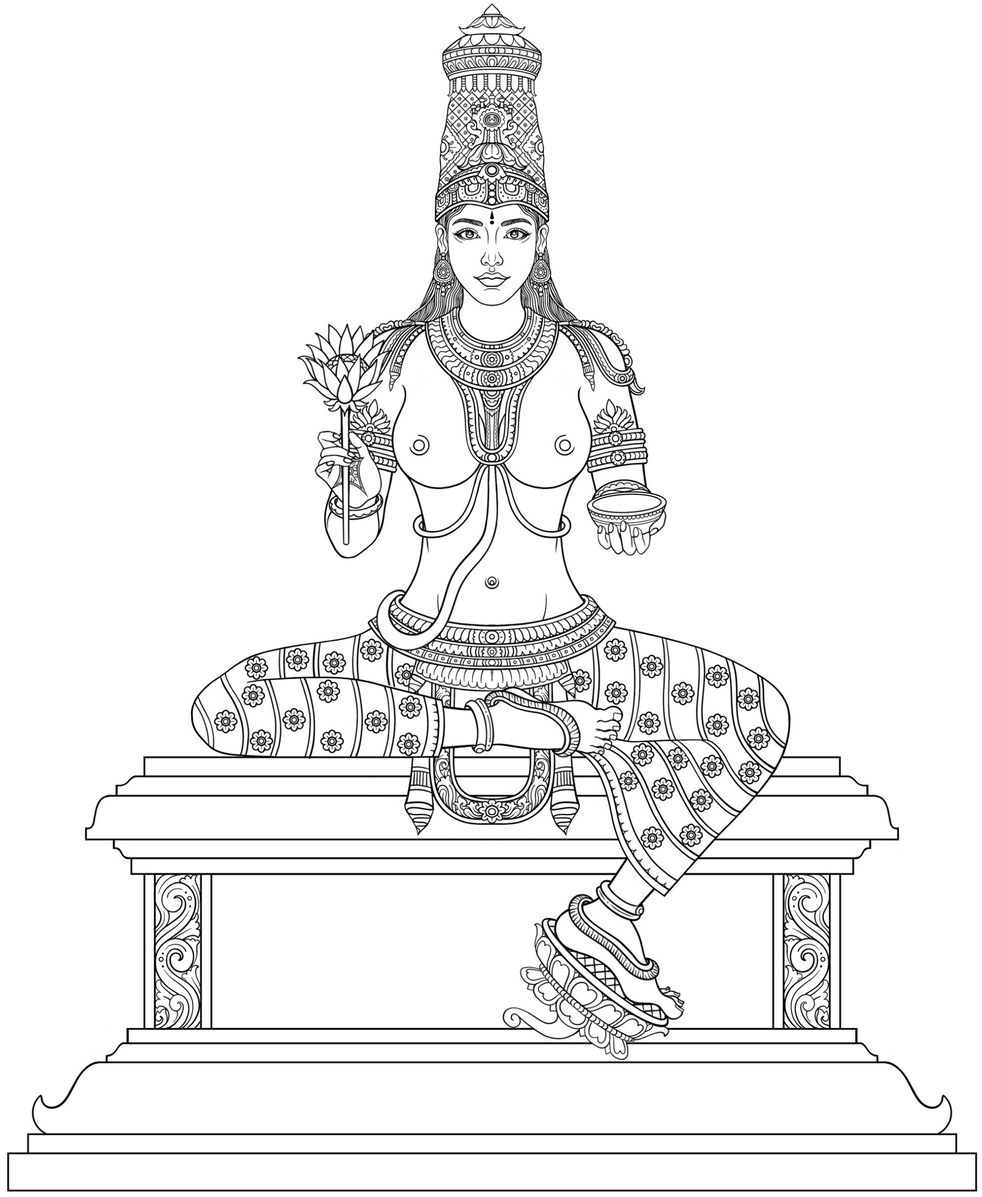
ĀVARAṆA 1 | TRAILOKYAMOHANA CAKRA | SIDDHIS

3. Mahimāsiddhī

"Greatness; Expansion to Vast Size"



AṂ ĀṂ SAUḤ
MAHIMĀSIDDHI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

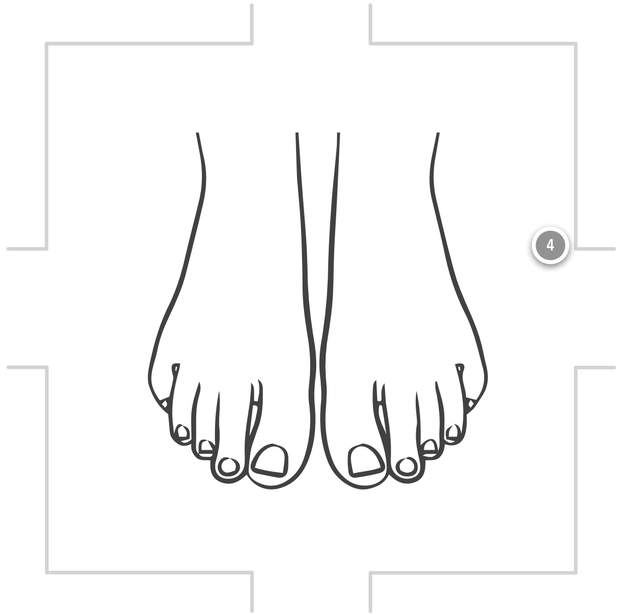


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH	Blue lily (*utpala*)			LH	Skull bowl (*kapāla*)

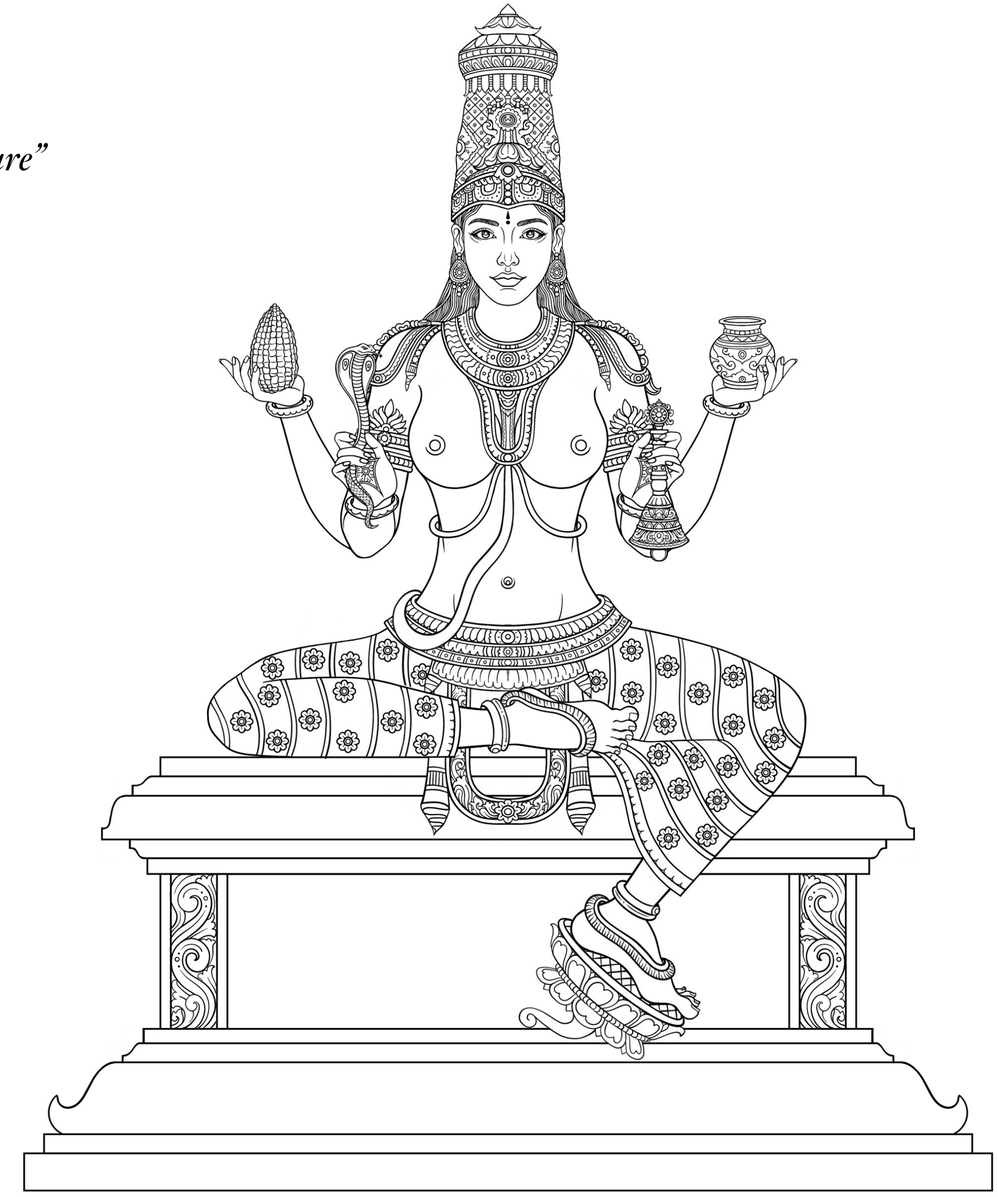


4. ĪŚITVASIDDHĪ

"Control Over the Self and the Laws of Nature"



AṂ ĀṂ SAUḤ
ĪŚITVASIDDHI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



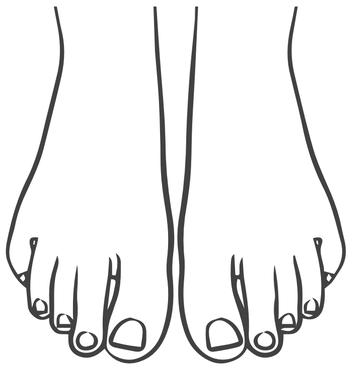
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Citron (*mātuluṅga*)	LH 2	Drinking cup (*pānapātra*)
RH 1	Serpent noose (*nāgapāśa*)	LH 1	Bell (*ghaṇṭā*)



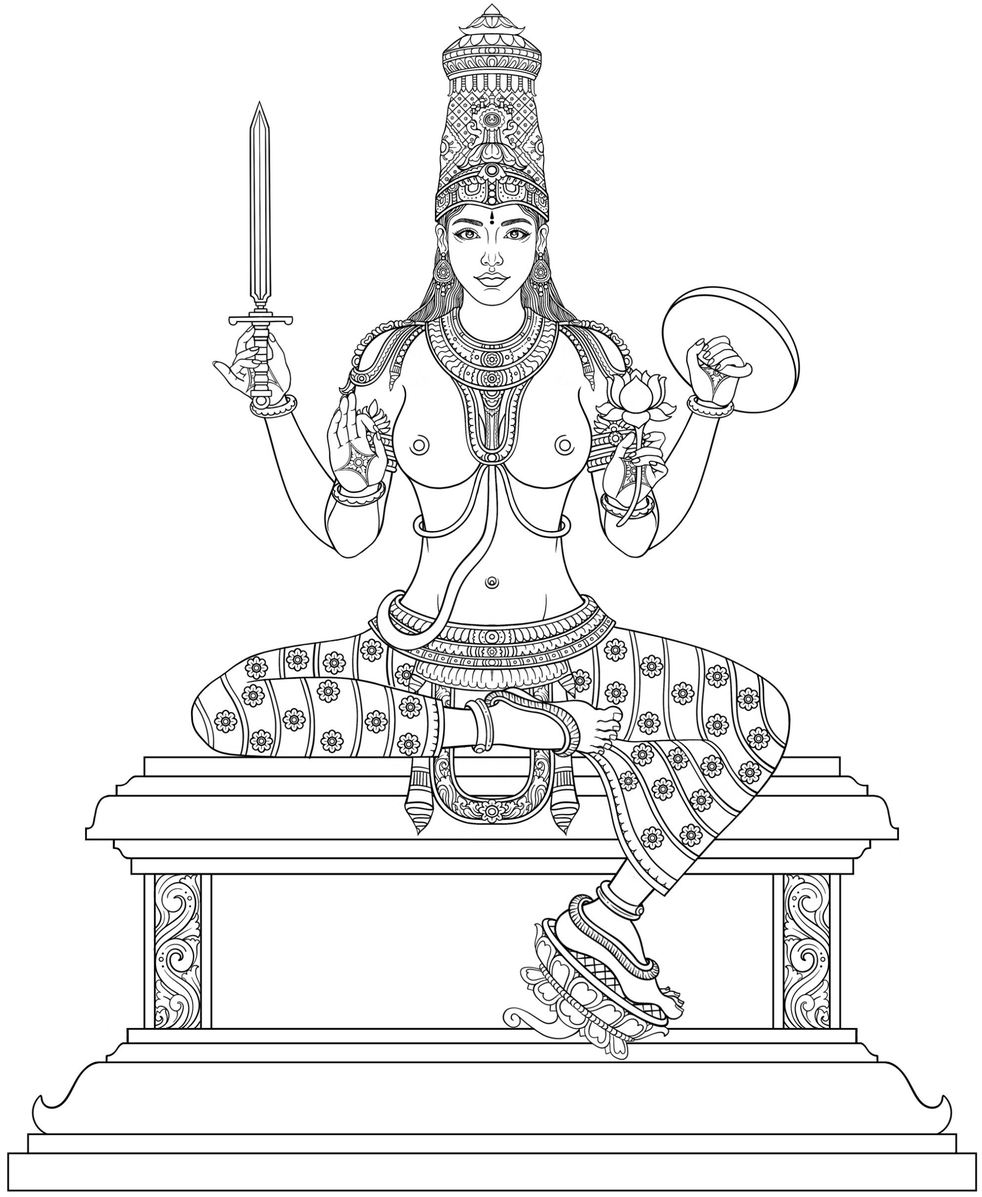
5. VAŚITVASIDDHĪ

"Bringing Others Under Your Control"



5

AṂ ĀṂ SAUḤ
VAŚITVASIDDHI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



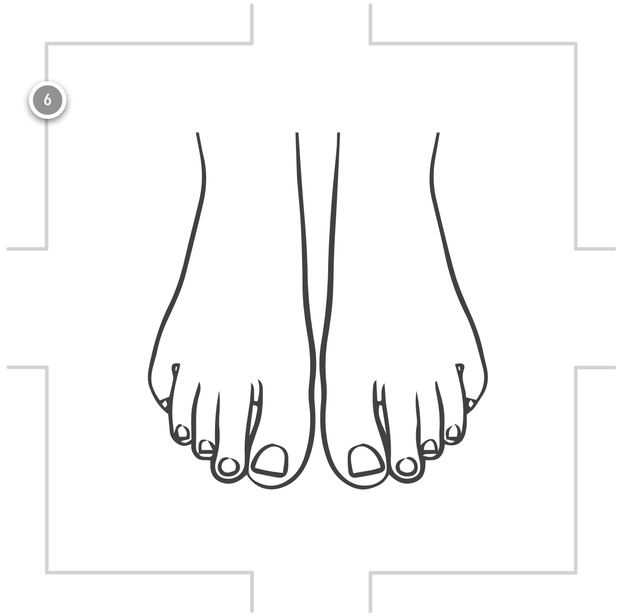
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Sword (*kṛpāṇaka*)	LH 2	Shield (*carman*)
RH 1	Cin mudrā	LH 1	Lotus (*padma*)

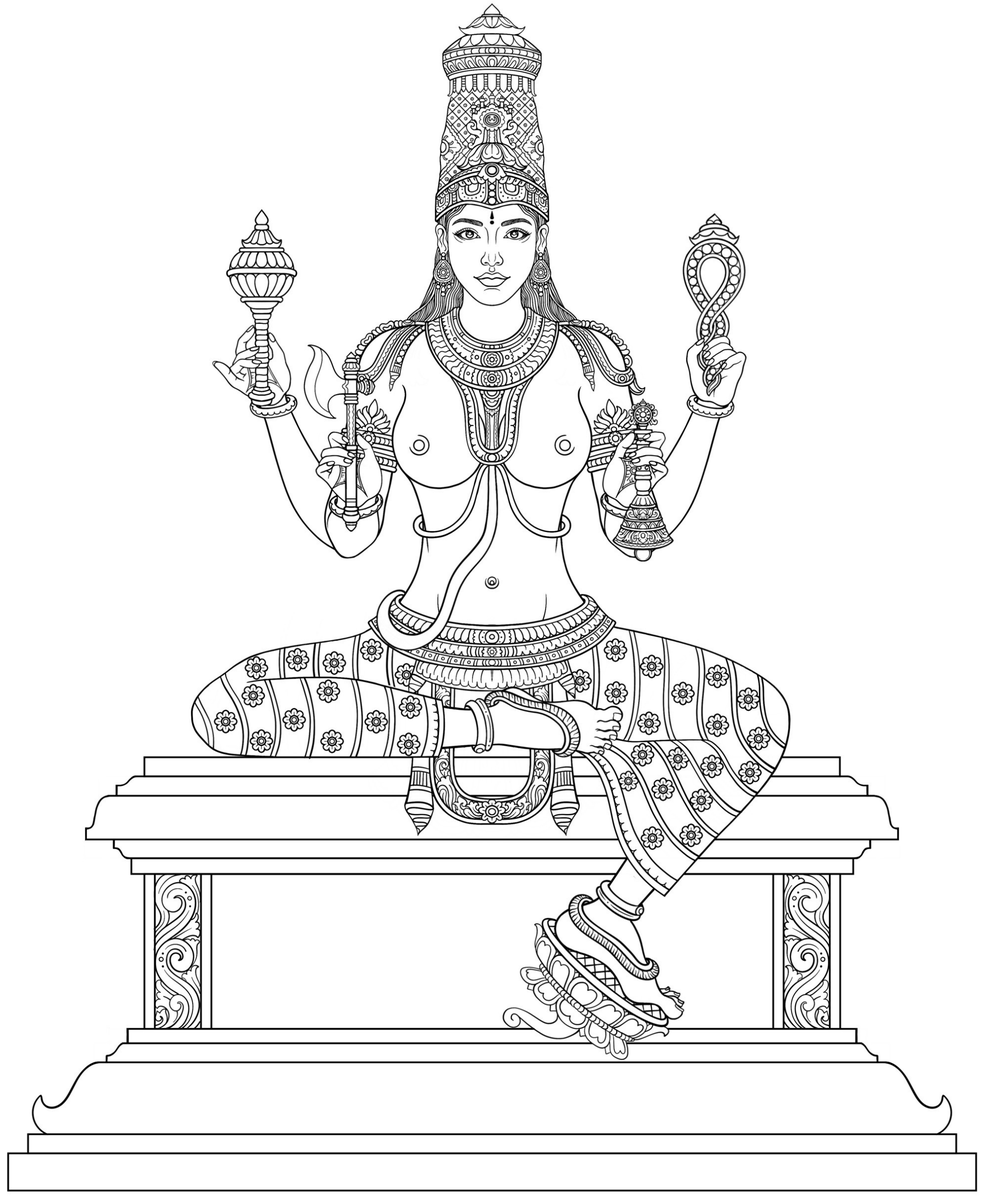


6. PRĀKĀMYASIDDHĪ

"Fulfillment of Desires Beyond One's Own"



AṂ ĀṂ SAUḤ
PRĀKĀMYASIDDHI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



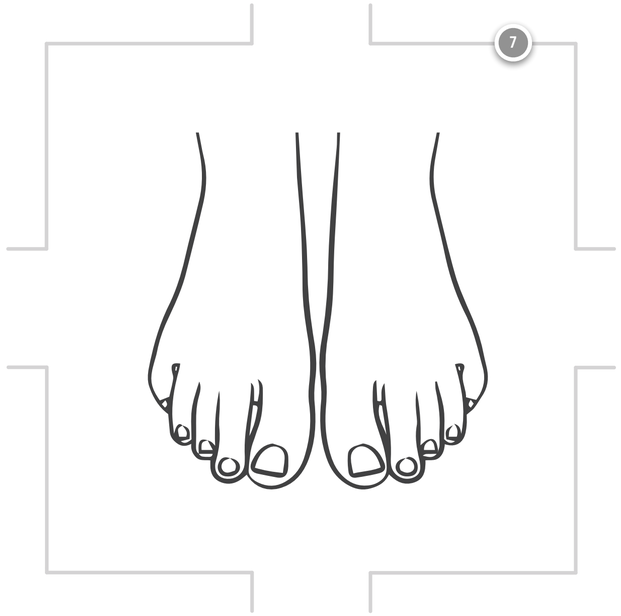
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Mace (*gadā*)	LH 2	Noose (*pāśa*)
RH 1	Axe (*paraśu*)	LH 1	Bell (*ghaṇṭā*)

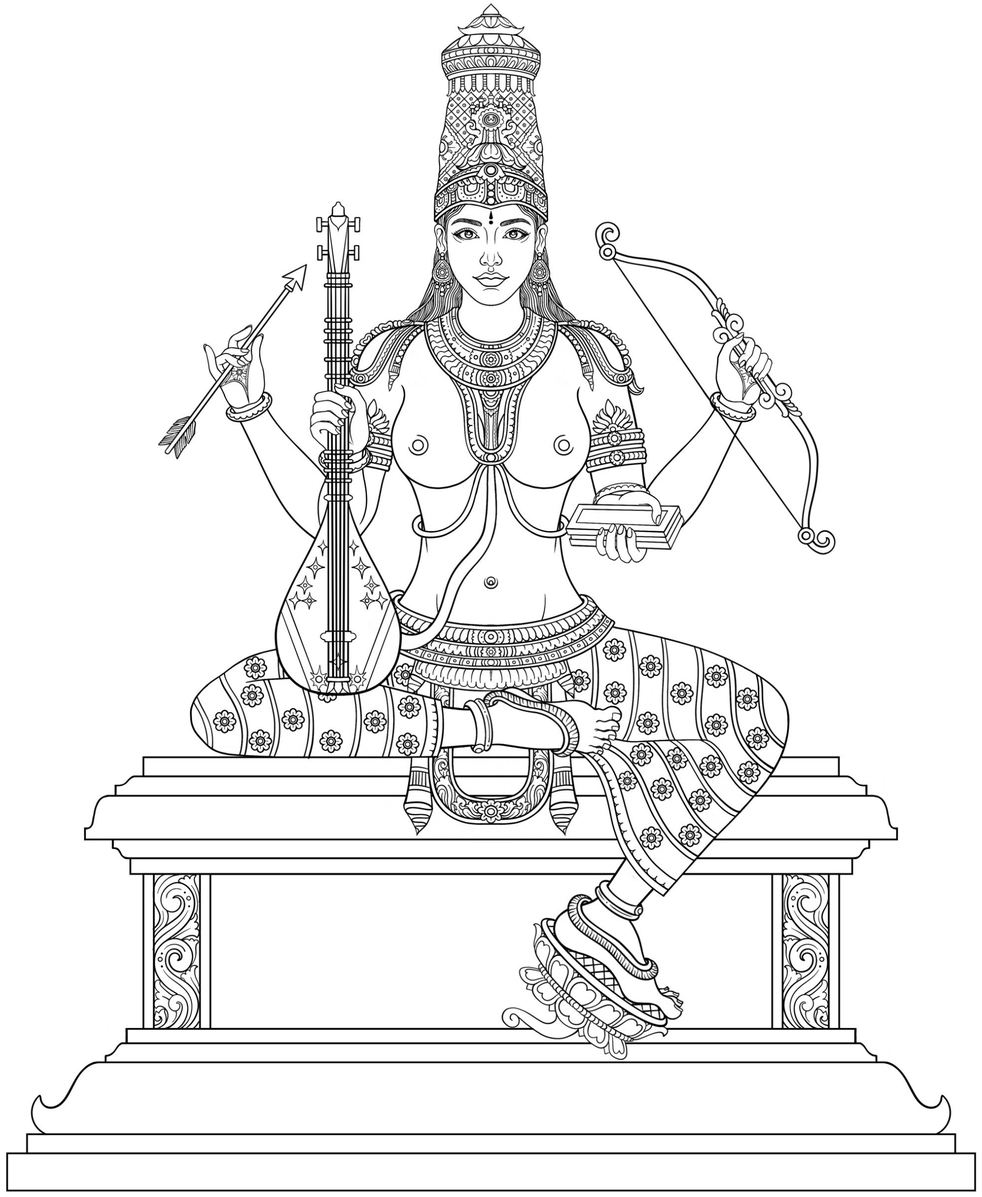


7. BHUKTISIDDHĪ

"Power of Enjoyment"



AṂ ĀṂ SAUḤ
BHUKTISIDDHĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



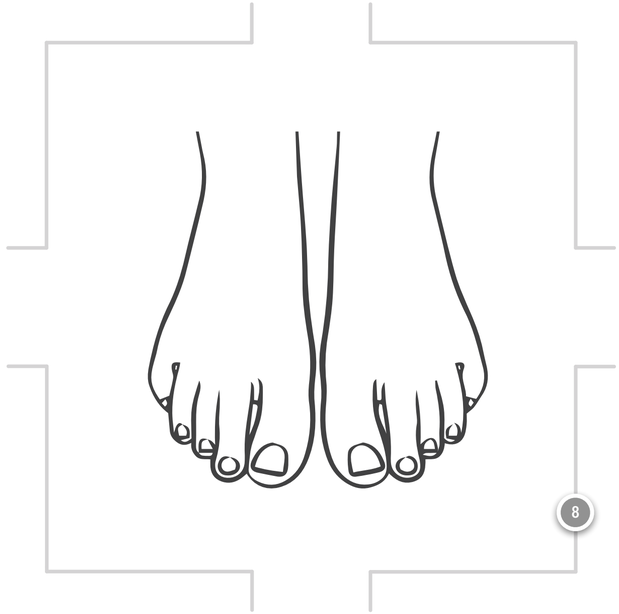
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*kārmuka*)
RH 1	Vīṇā	LH 1	Book (*pustaka*)

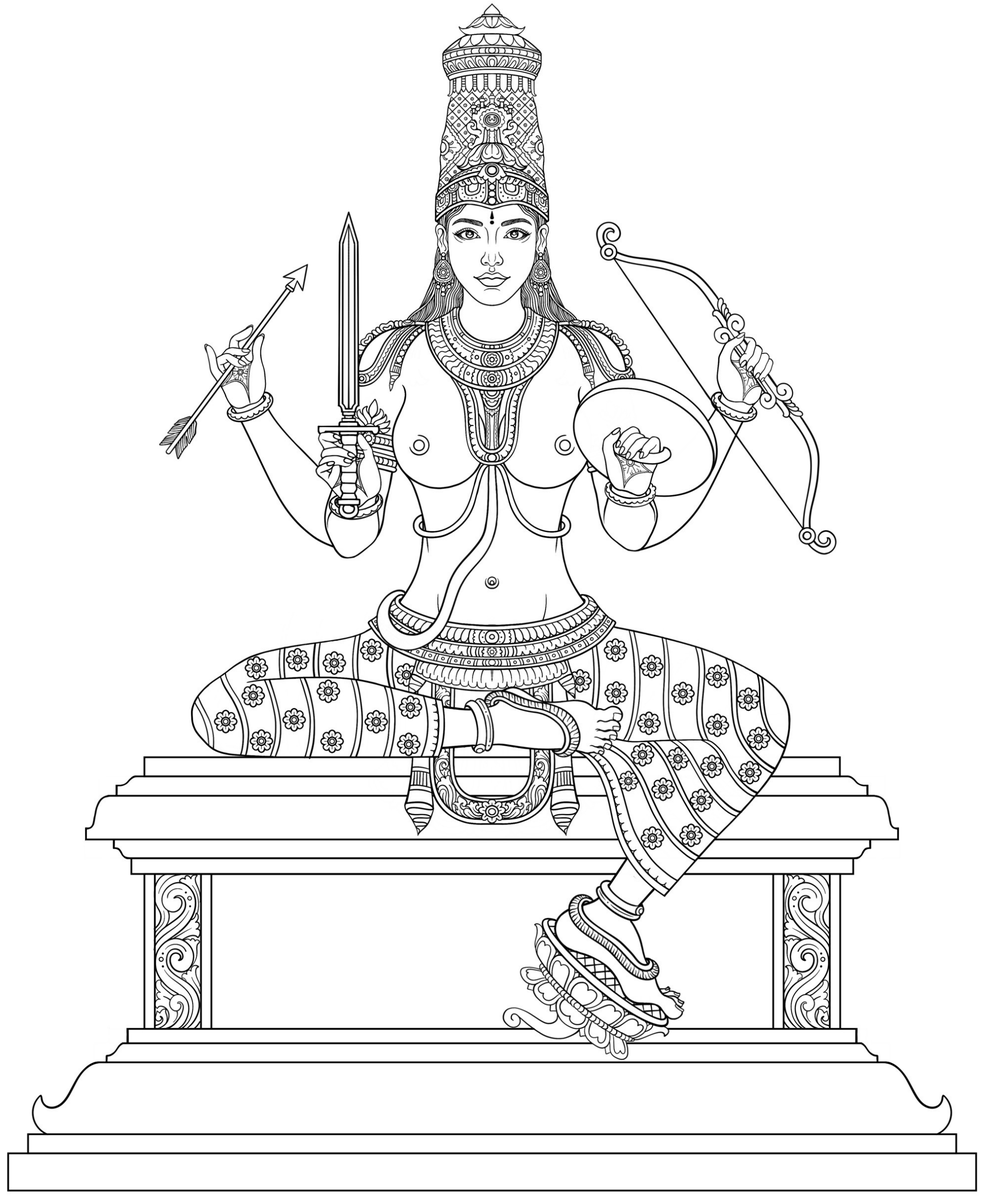


8. ICCHĀSIDDHĪ

"Power of Will"



AṂ ĀṂ SAUḤ
ICCHĀSIDDHI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



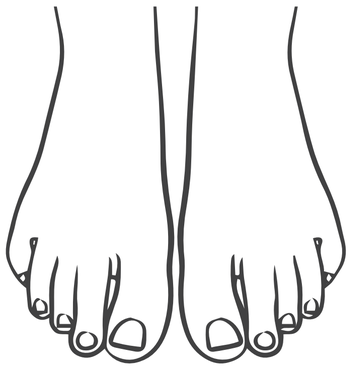
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*cāpa*)
RH 1	Sword (*khaḍga*)	LH 1	Shield (*carman*)



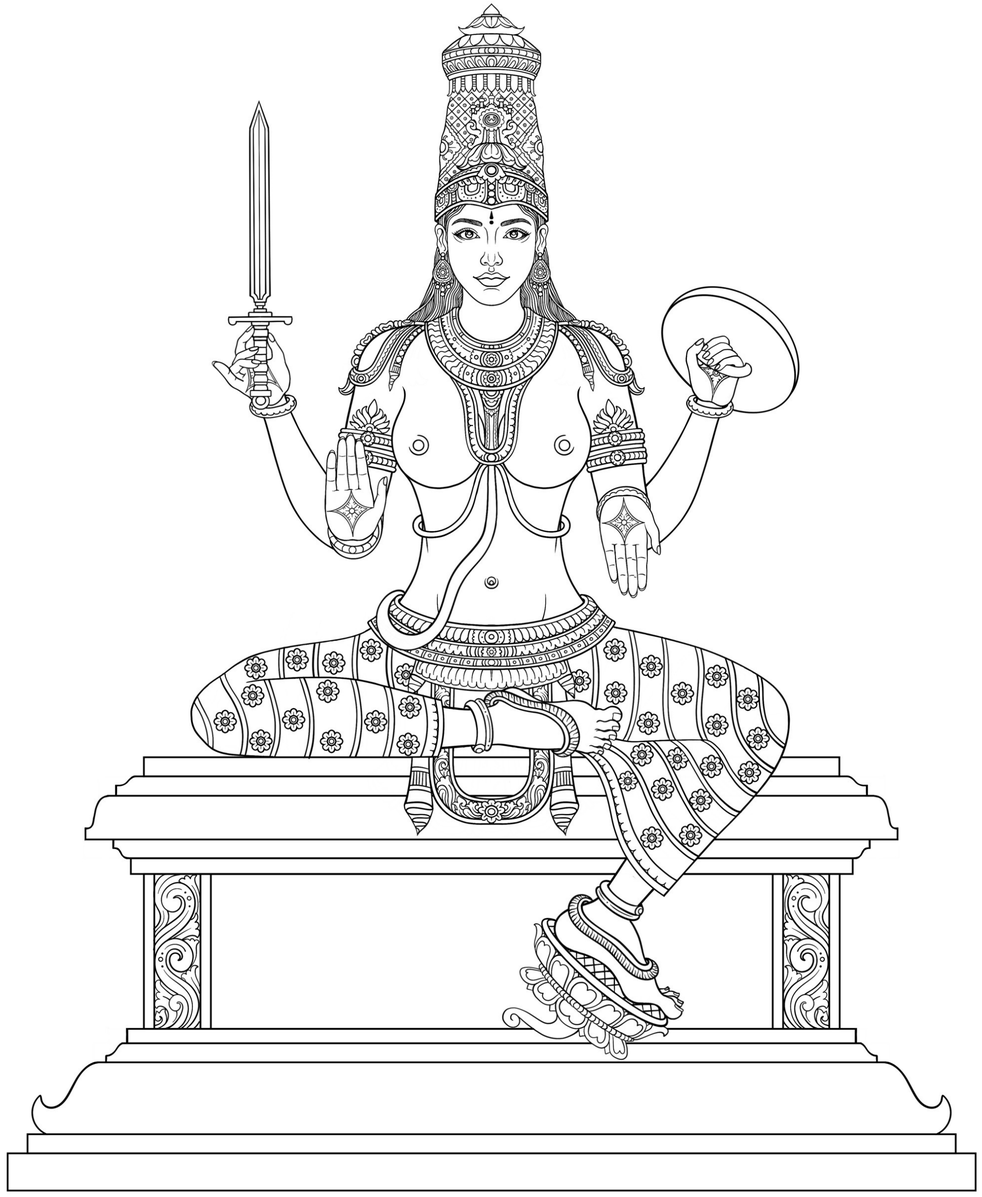
9. PRĀPTISIDDHĪ

"Attainment of all Needs"



9

AṂ ĀṂ SAUḤ
PRĀPTISIDDHI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

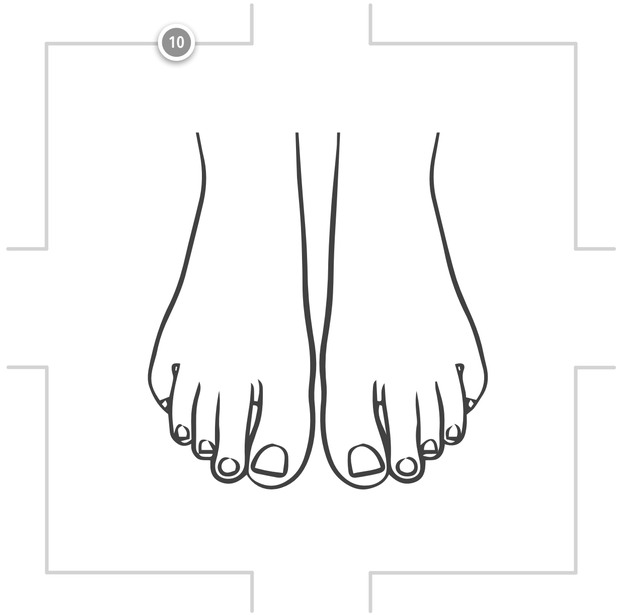


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Sword (*asi*)			LH 2	Shield (*vahni-cakrākhya-phalaka*)
RH 1	Abhaya mudrā			LH 1	Varada mudrā



10. SARVAKĀMASIDDHĪ

"Fulfillment of all Desires"



AṂ ĀṂ SAUḤ
SARVAKĀMASIDDHI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Trident (*triśūla*)	LH 2	Skull (*kapāla*)
RH 1	Collyrium (*siddhikajjala* or *siddhāñjana*)	LH 1	Wish-fulfilling gem (cintāmaṇi)

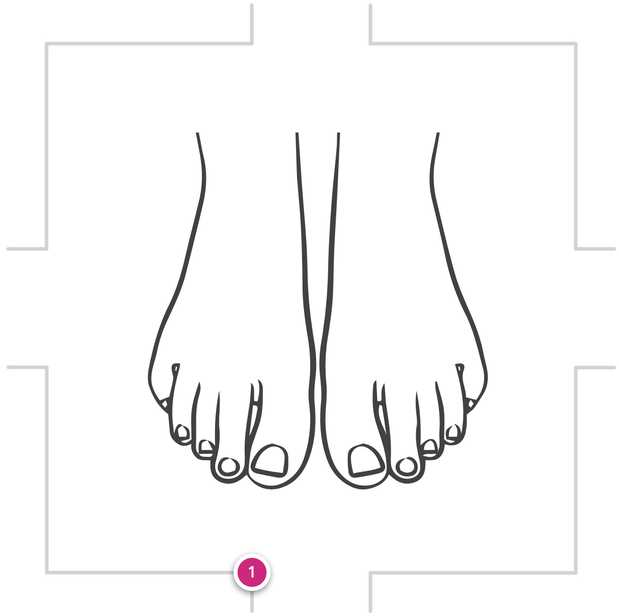


ĀVARAṆA 1

Mātṛkās

1. BRĀHMĪ

"Kāma (Lust)"



AṂ ĀṂ SAUḤ
BRĀHMĪ MĀTṚDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



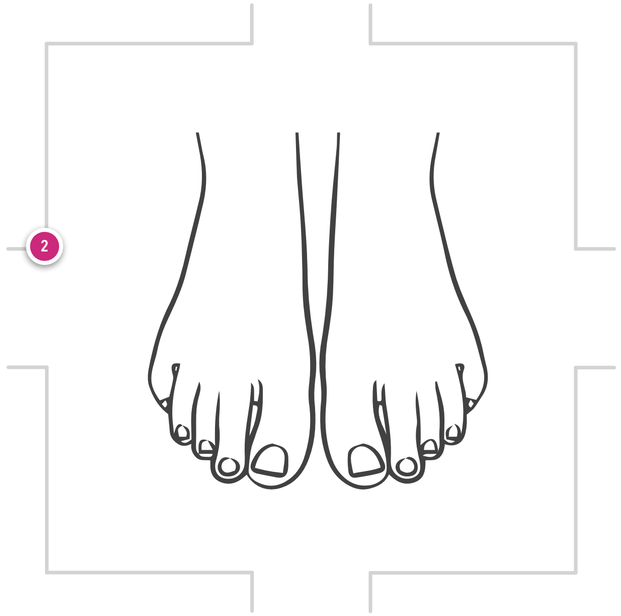
General details			
COLOR	White	HEADS 4	ABHIṢEKA MŪRTI? Yes
SEAT	Swan (*haṃsa*)	HANDS 6	

Attributes held			
RH 3	Spoon (*sruva*)	LH 3	Water pot (*kuṇḍī*)
RH 2	Noose (*sūtra*)	LH 2	Book (*pustaka*)
RH 1	Varada mudrā	LH 1	Abhaya mudrā

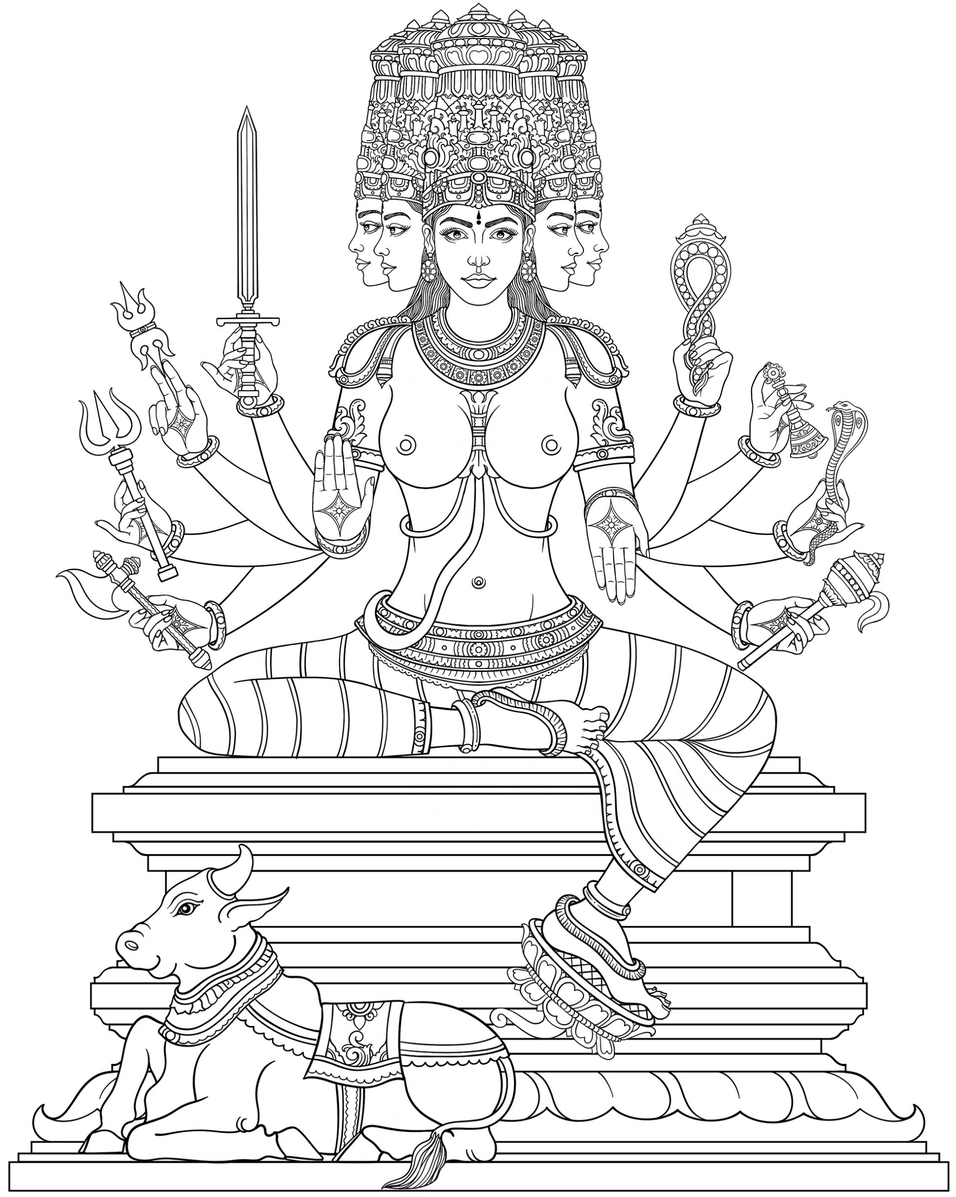


2. MĀHEŚVARĪ

"Krodha (Anger)"



AṂ ĀṂ SAUḤ
MĀHEŚVARĪ MĀTṚDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



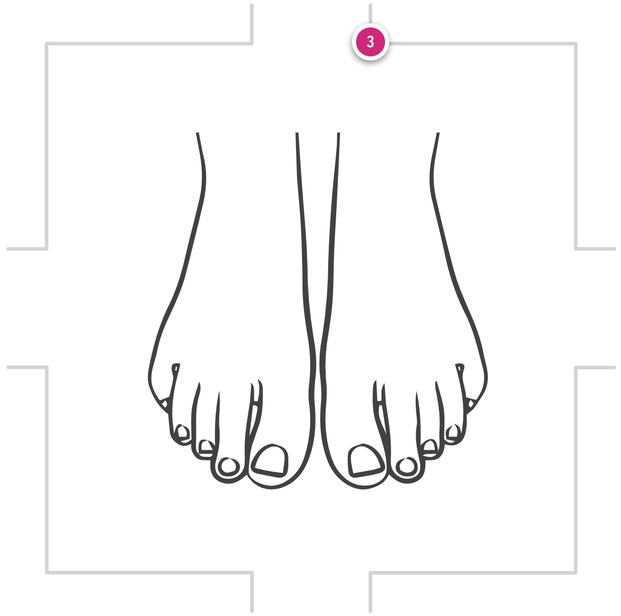
General details			
COLOR	White	HEADS 5	ABHIṢEKA MŪRTI? Yes
SEAT	Nandi bull (*vṛṣa*)	HANDS 10	

Attributes held			
RH 5	Sword (*khaḍga*)	LH 5	Noose (*pāśa*)
RH 4	Vajra	LH 4	Bell (*ghaṇṭā*)
RH 3	Trident (*triśūla*)	LH 3	Snake (*nāga*)
RH 2	Axe (*paraśu*)	LH 2	Goad (*aṅkuśa*)
RH 1	Abhaya mudrā	LH 1	Varada mudrā



3. KAUMĀRĪ

"Lobha (Possessiveness)"



AṂ ĀṂ SAUḤ
KAUMĀRĪ MĀTṚDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



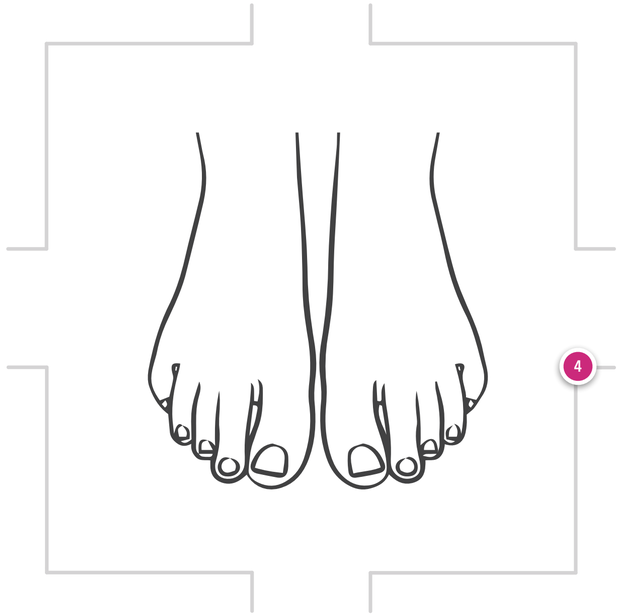
General details			
COLOR	White	HEADS 6	ABHIṢEKA MŪRTI? Yes
SEAT	Peacock (mayūra)	HANDS 12	

Attributes held			
RH 6	Arrow (*bāṇa*)	LH 6	Bow (*cāpa*)
RH 5	Vessel (*pātra*)	LH 5	Bell (*ghaṇṭā*)
RH 4	Staff (*daṇḍa*)	LH 4	Lotus (*kamala*)
RH 3	Flag (*patākā*)	LH 3	Rooster (*kukkuṭa*)
RH 2	Śakti	LH 2	Axe (*paraśu*)
RH 1	Varada mudrā	LH 1	Abhaya mudrā

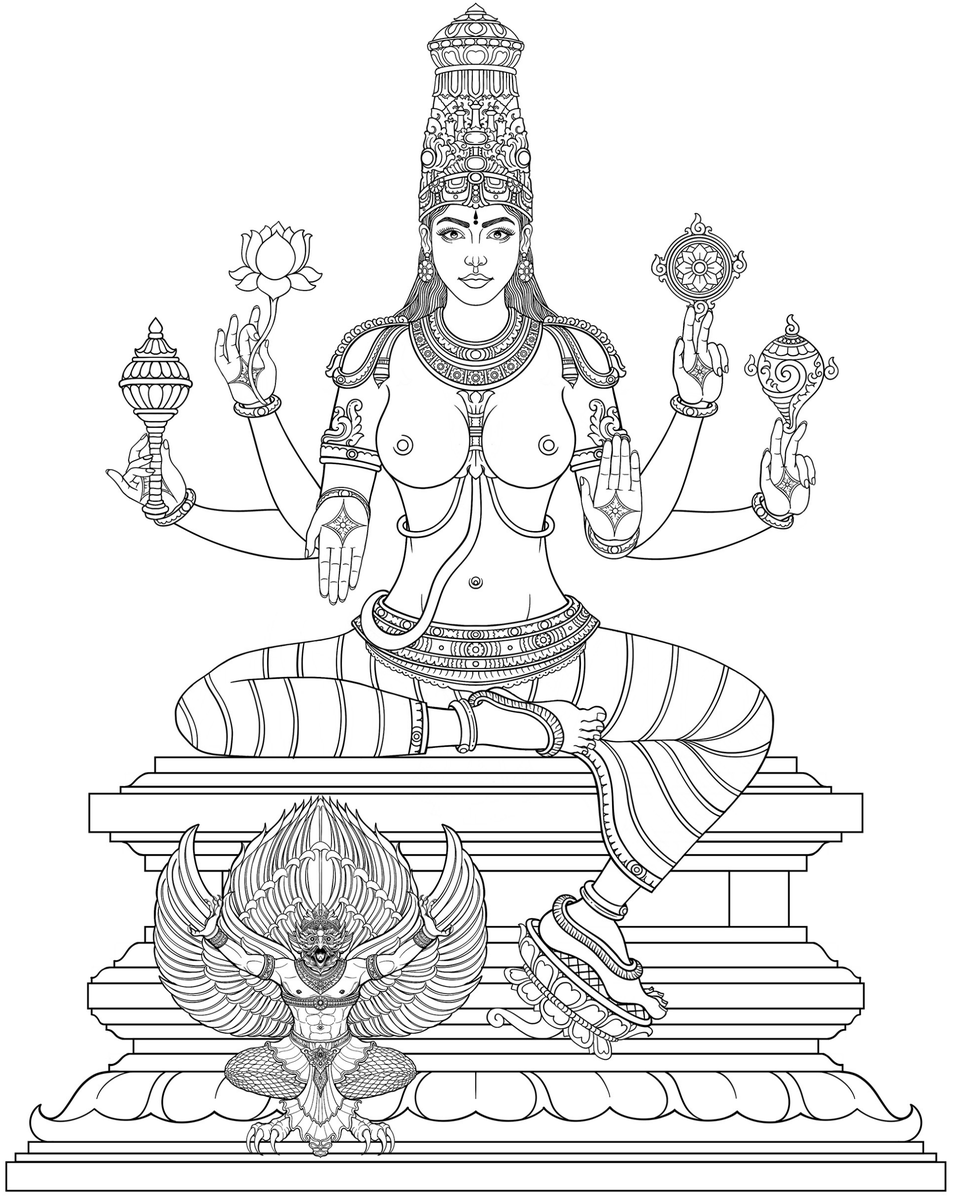


4. VAIṢṆAVĪ

"Moha (Obsessiveness)"



AṂ ĀṂ SAUḤ
VAIṢṆAVĪ MĀTṚDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



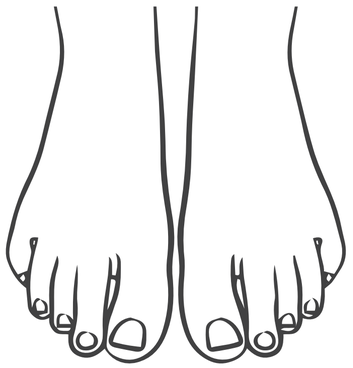
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	Yes
SEAT	Garuḍa	HANDS	6		

Attributes held			
RH 3	Lotus (*ambuja*)	LH 3	Cakra
RH 2	Mace (*gadā*)	LH 2	Conch (*śaṅkha*)
RH 1	Varada mudrā	LH 1	Abhaya mudrā



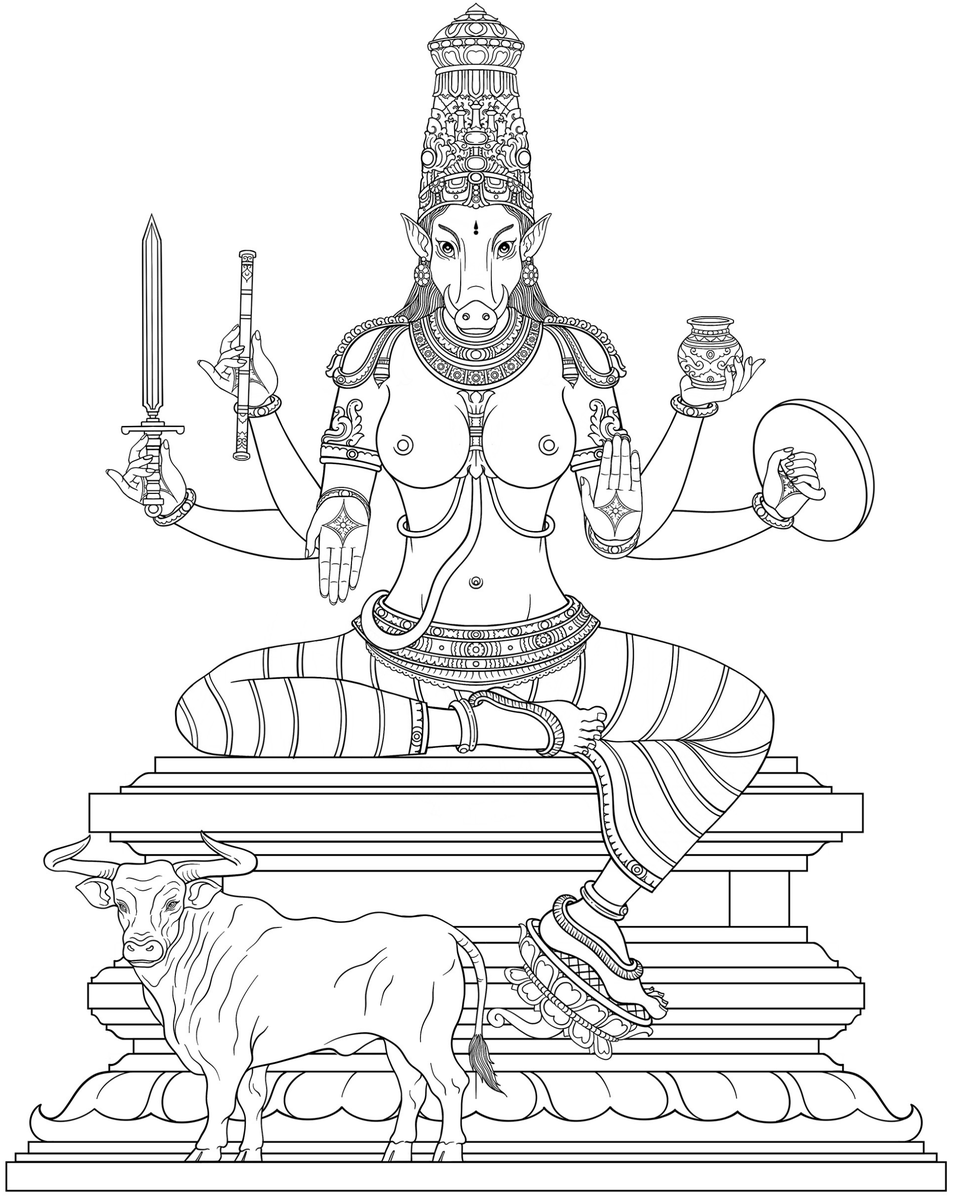
5. VĀRĀHĪ

"Mada (Pride)"



5

AṂ ĀṂ SAUḤ
VĀRĀHĪ MĀTṚDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



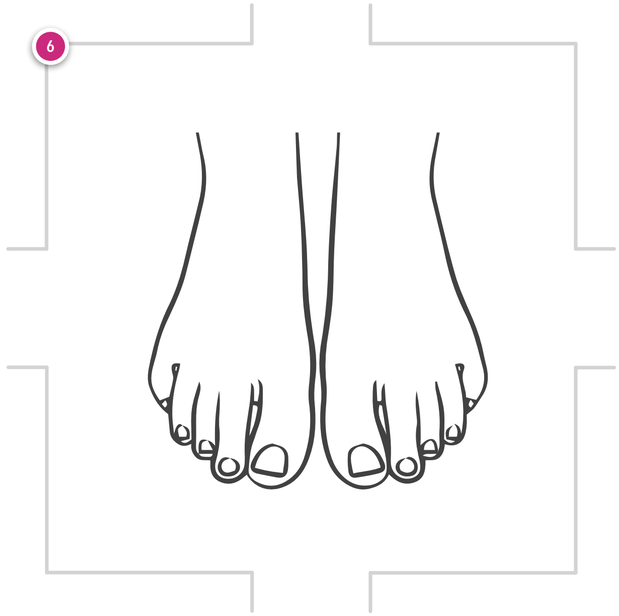
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	Yes
SEAT	Buffalo (*mahiṣa*)	HANDS	6		

Attributes held			
RH 3	Staff (*daṇḍa*)	LH 3	Vessel (*pātra*)
RH 2	Sword (*ḳhaḍga*)	LH 2	Shield (*ḳheṭa*)
RH 1	Varada mudrā	LH 1	Abhaya mudrā

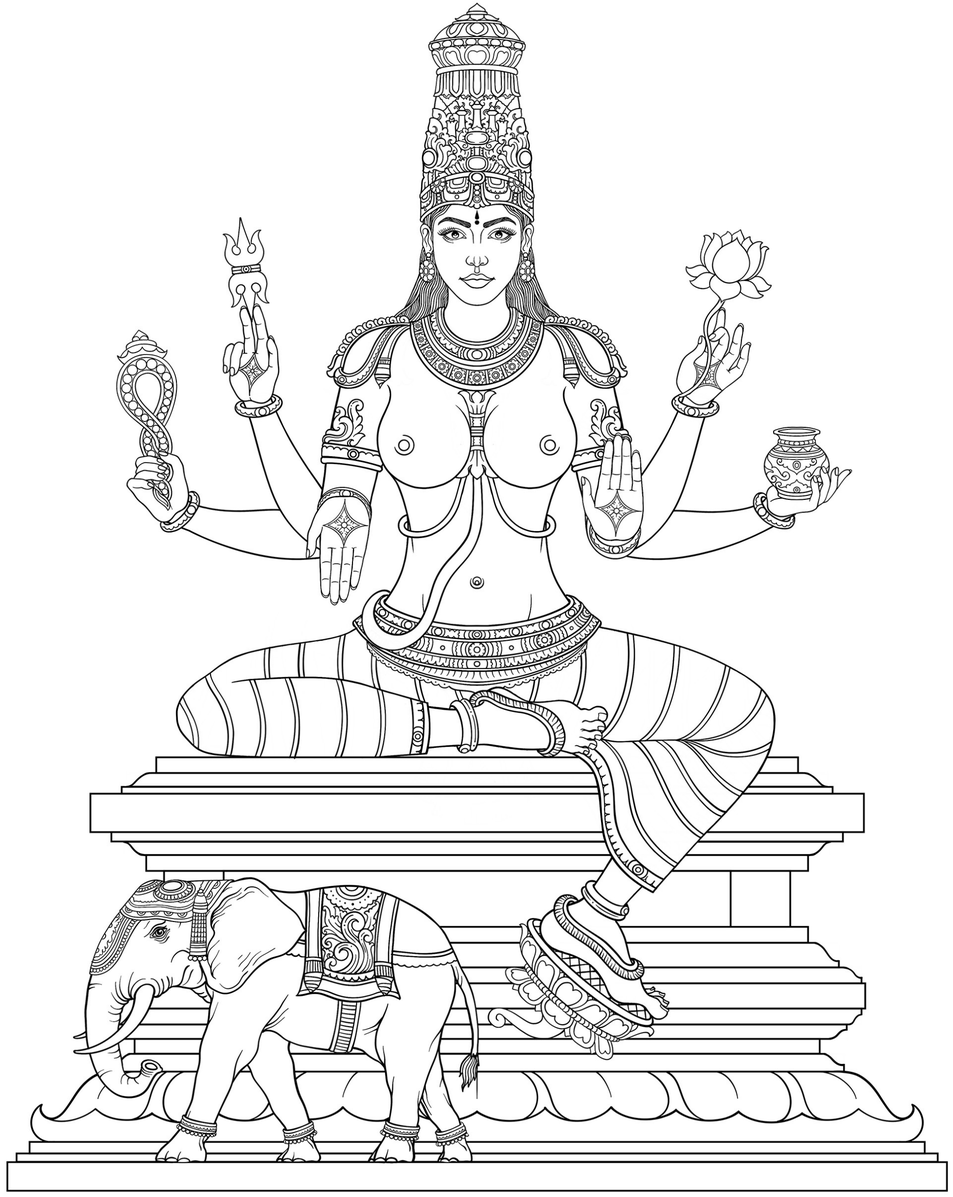


6. MĀHENDRĪ

"Mātsarya (Jealousy)"



AṂ ĀṂ SAUḤ
MĀHENDRĪ MĀTṚDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



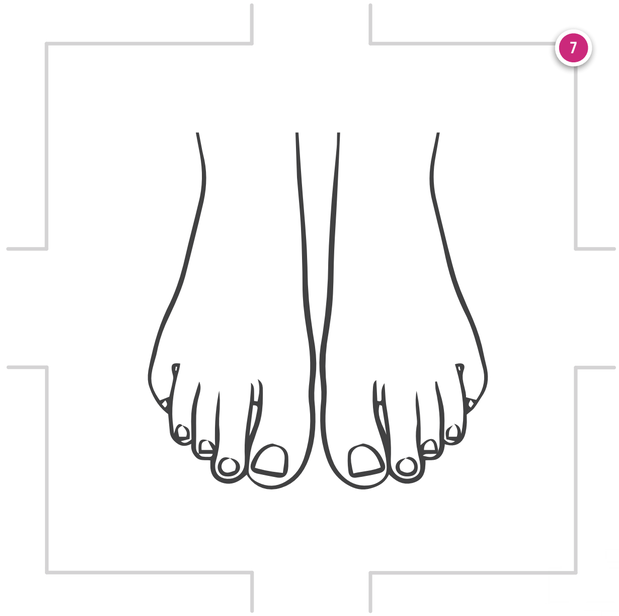
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	Yes
SEAT	Elephant (*gaja*)	HANDS	6		

Attributes held			
RH 3	Vajra	LH 3	Lotus (kamala)
RH 2	Noose (*sutriṇī*)	LH 2	Vessel (*pātra*)
RH 1	Varada mudrā	LH 1	Abhaya mudrā

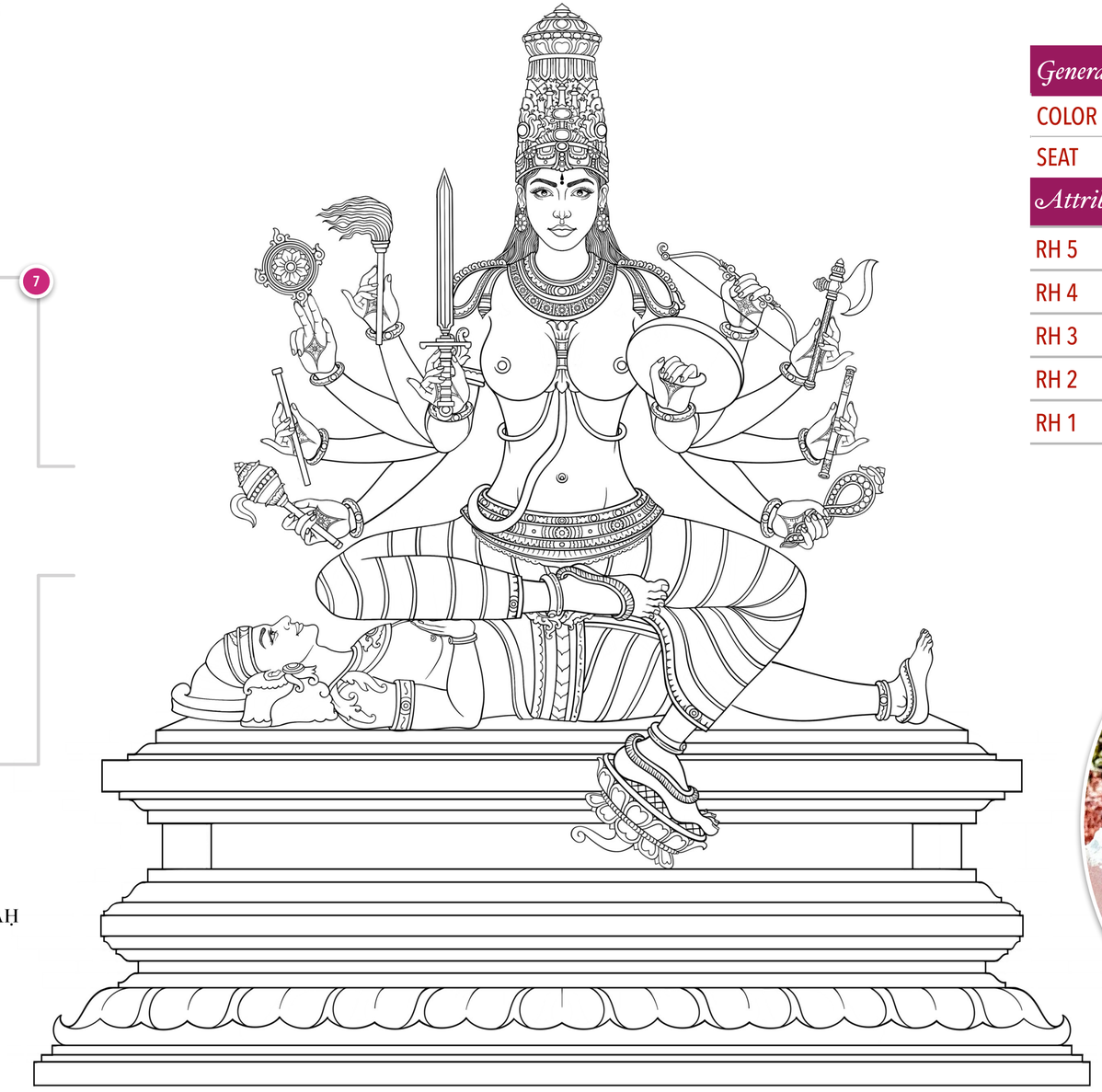


7. CĀMUṆḌĀ

"Pāpa (Notion of Sin)"



AṂ ĀṂ SAUḤ
CĀMUṆḌĀ MĀTṚDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



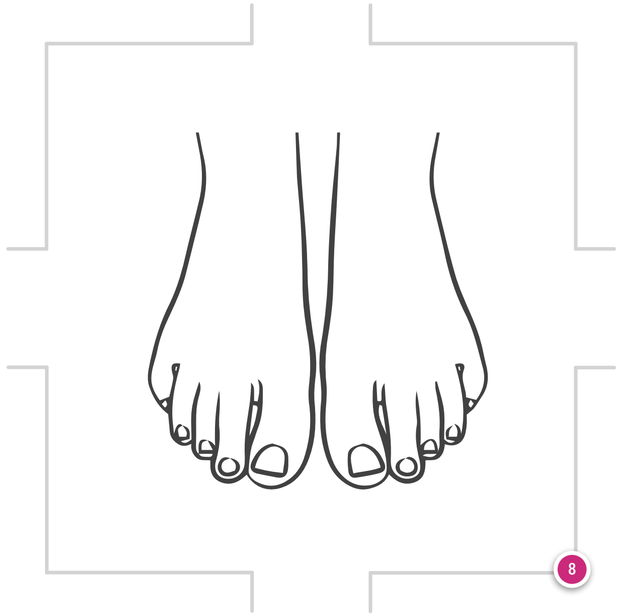
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	Yes
SEAT	Corpse	HANDS	10		

Attributes held			
RH 5	Fly whisk (*cāmara*)	LH 5	Bow (*dhanus*)
RH 4	Cakra	LH 4	Axe (*kuṭhāra*)
RH 3	Pestle (*musala*)	LH 3	Staff (*daṇḍa*)
RH 2	Goad (*aṅkuśa*)	LH 2	Noose (*pāśa*)
RH 1	Sword (*khaḍga*)	LH 1	Shield (*kheṭa*)

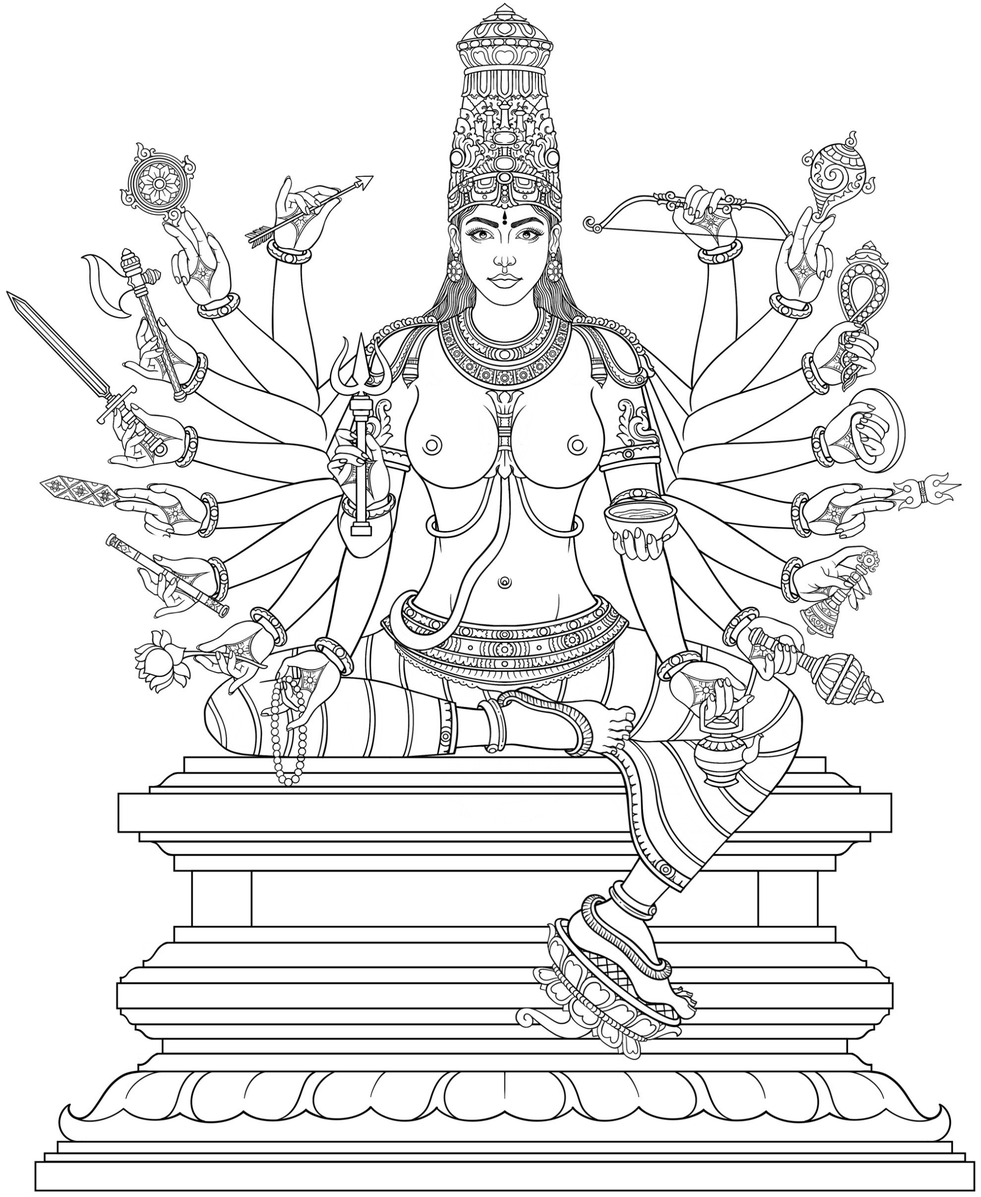


8. MAHĀLAKṢMĪ

"Puṇya (Notion of Virtue)"



AṂ ĀṂ SAUḤ
MAHĀLAKṢMĪ MĀTṚDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	Yes
SEAT	N/A	HANDS	18		

Attributes held			
RH 9	Arrow (*iṣu*)	LH 9	Bow (*dhanus*)
RH 8	Cakra (*sudarśana*)	LH 8	Conch (*jalaja*)
RH 7	Axe (*paraśu*)	LH 7	Noose (*pāśa*)
RH 6	Sword (*asi*)	LH 6	Shield (*carman*)
RH 5	Śakti	LH 5	Vajra (*kuliśa*)
RH 4	Staff (*daṇḍa*)	LH 4	Bell (*ghaṇṭā*)
RH 3	Lotus (*padma*)	LH 3	Mace (*gadā*)
RH 2	Rosary (*akṣasrak*)	LH 2	Water pot (*kuṇḍikā*)
RH 1	Trident (*śūla*)	LH 1	Vessel of liquor (*surābhājana*)

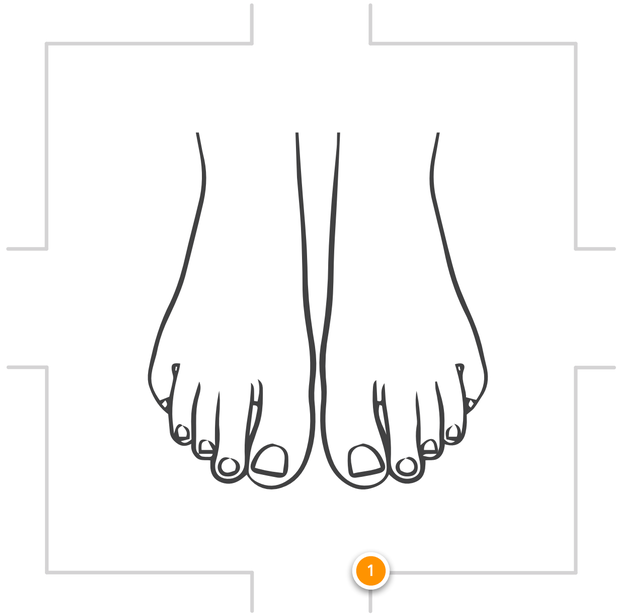


ĀVARAṆA 1

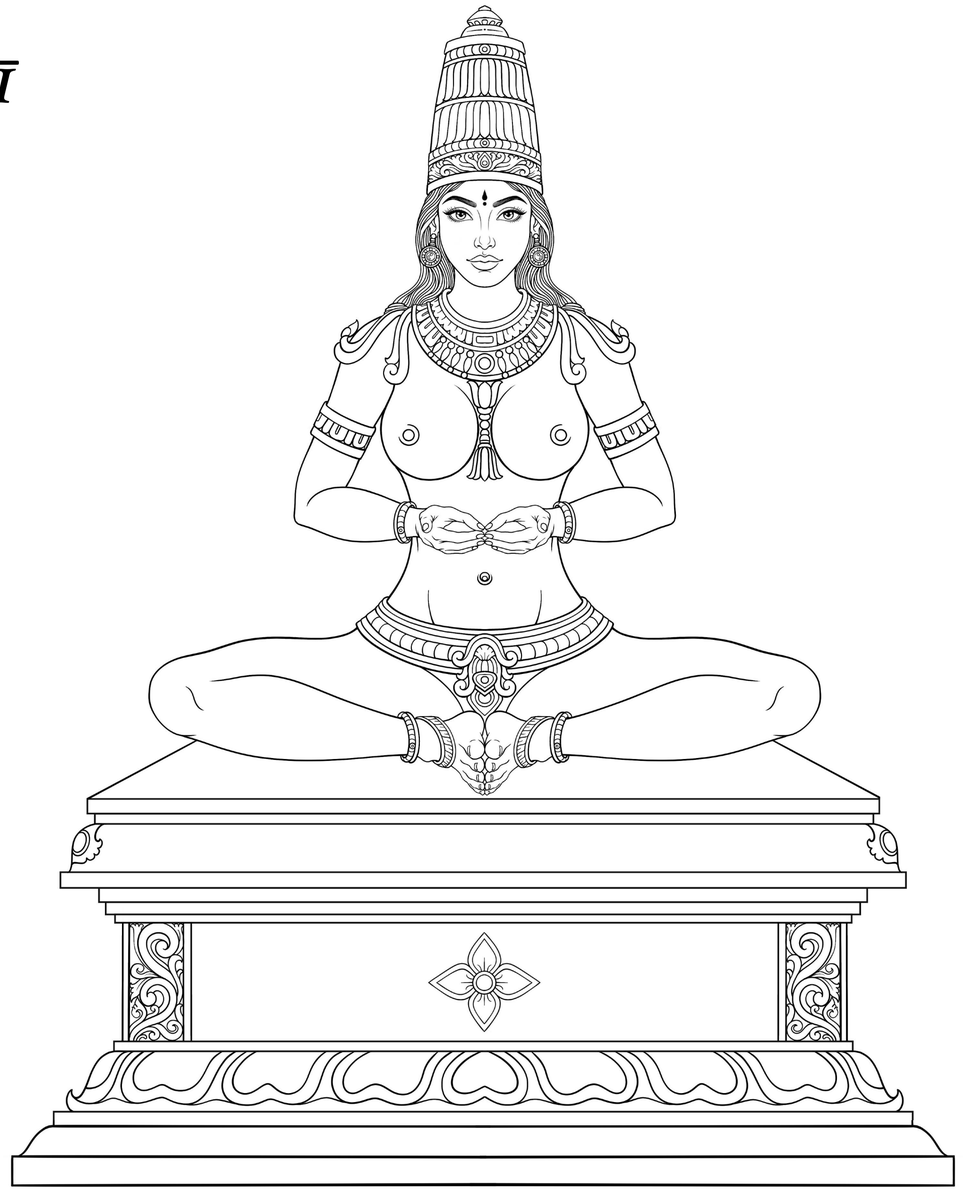
Mudrās

1. SARVASAṀKṢOBHIṆĪ

"She Who Agitates All"



AṀ ĀṀ SAUḤ | DRĀṂ
SARVASAṄKṢOBHIṆĪ MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

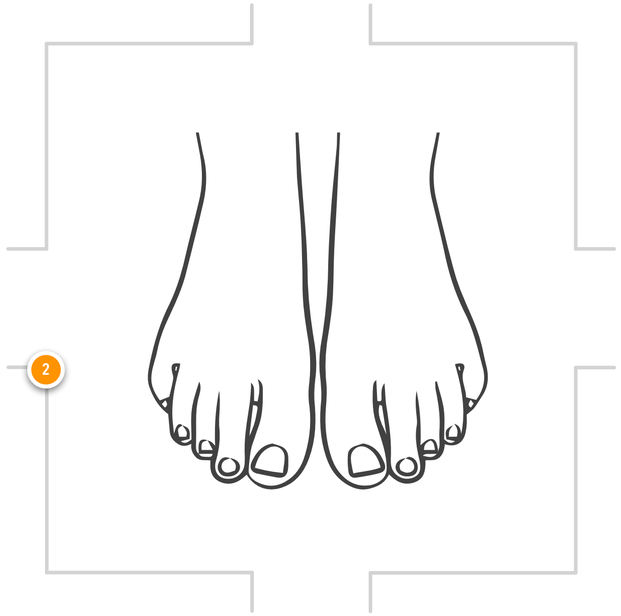


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		

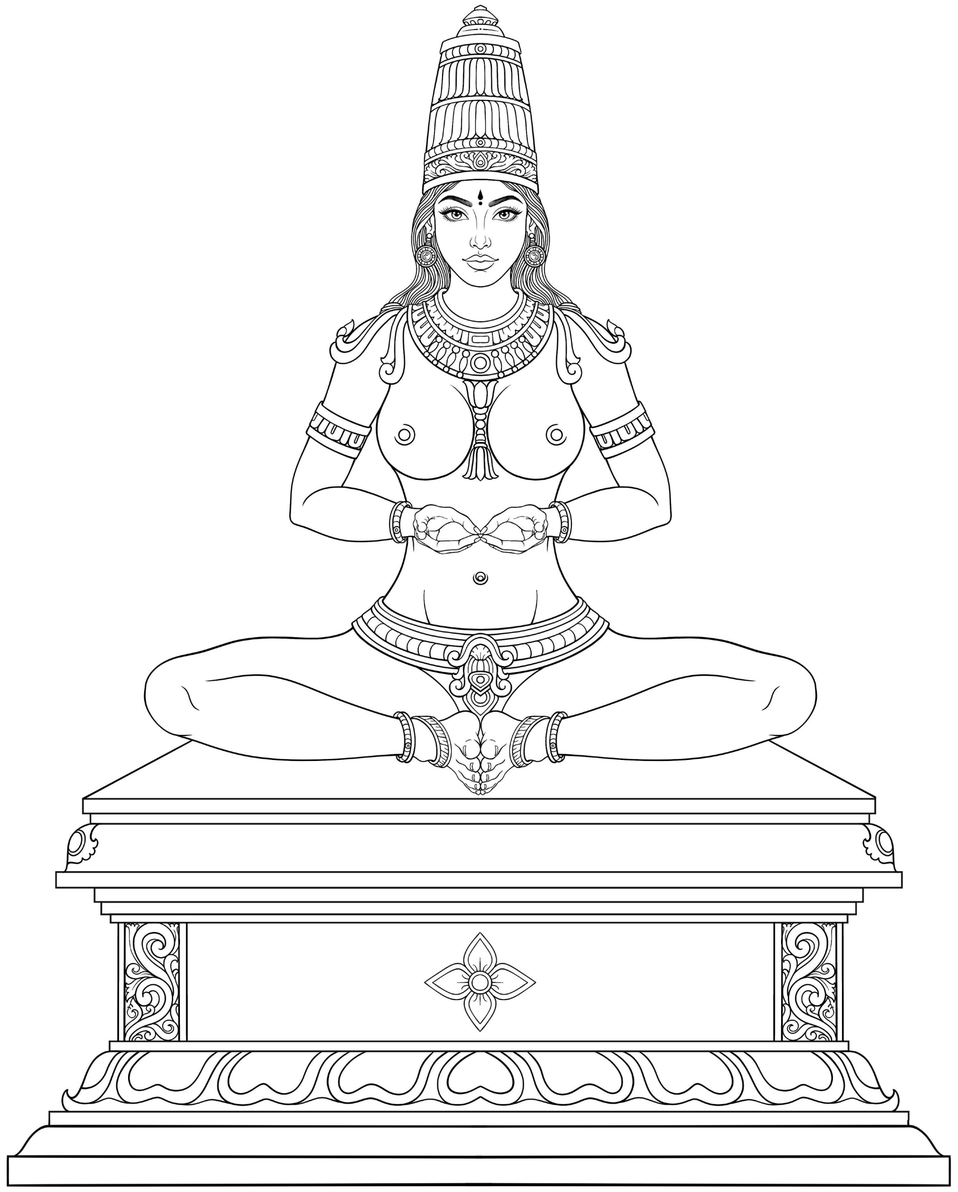


2. SARVAVIDRĀVIṆĪ

"She Who Liquefies All"



AṂ ĀṂ SAUḤ | DRĪṂ
SARVAVIDRĀVIṆĪ MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

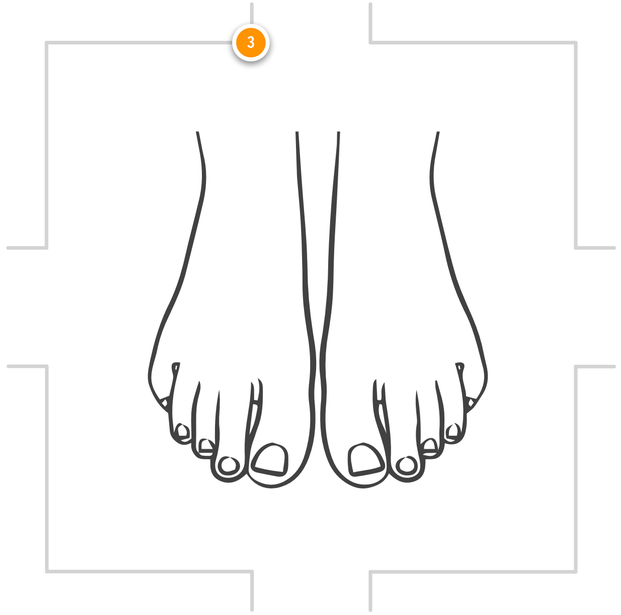


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		

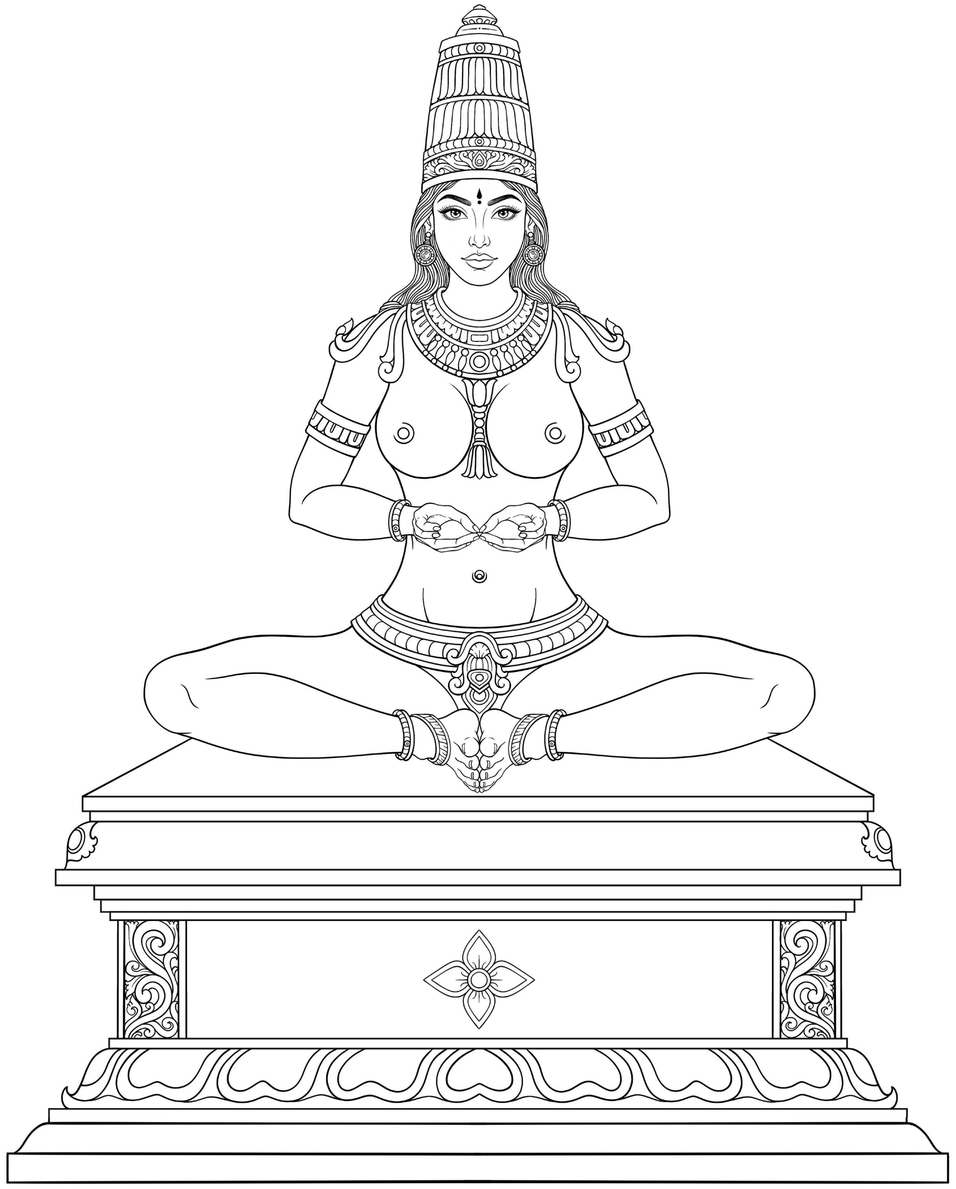


3. SARVĀKARṢIṆĪ

"She Who Attracts All"



AṂ ĀṂ SAUḤ | KLĪṂ
SARVĀKARṢIṆĪ MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

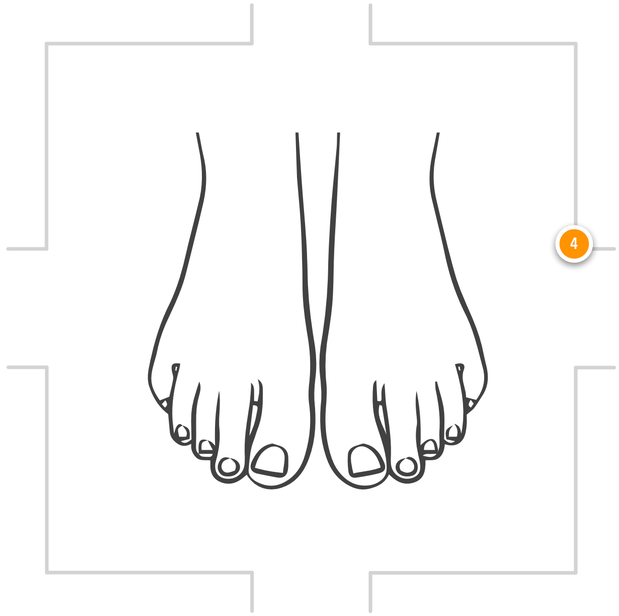


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		

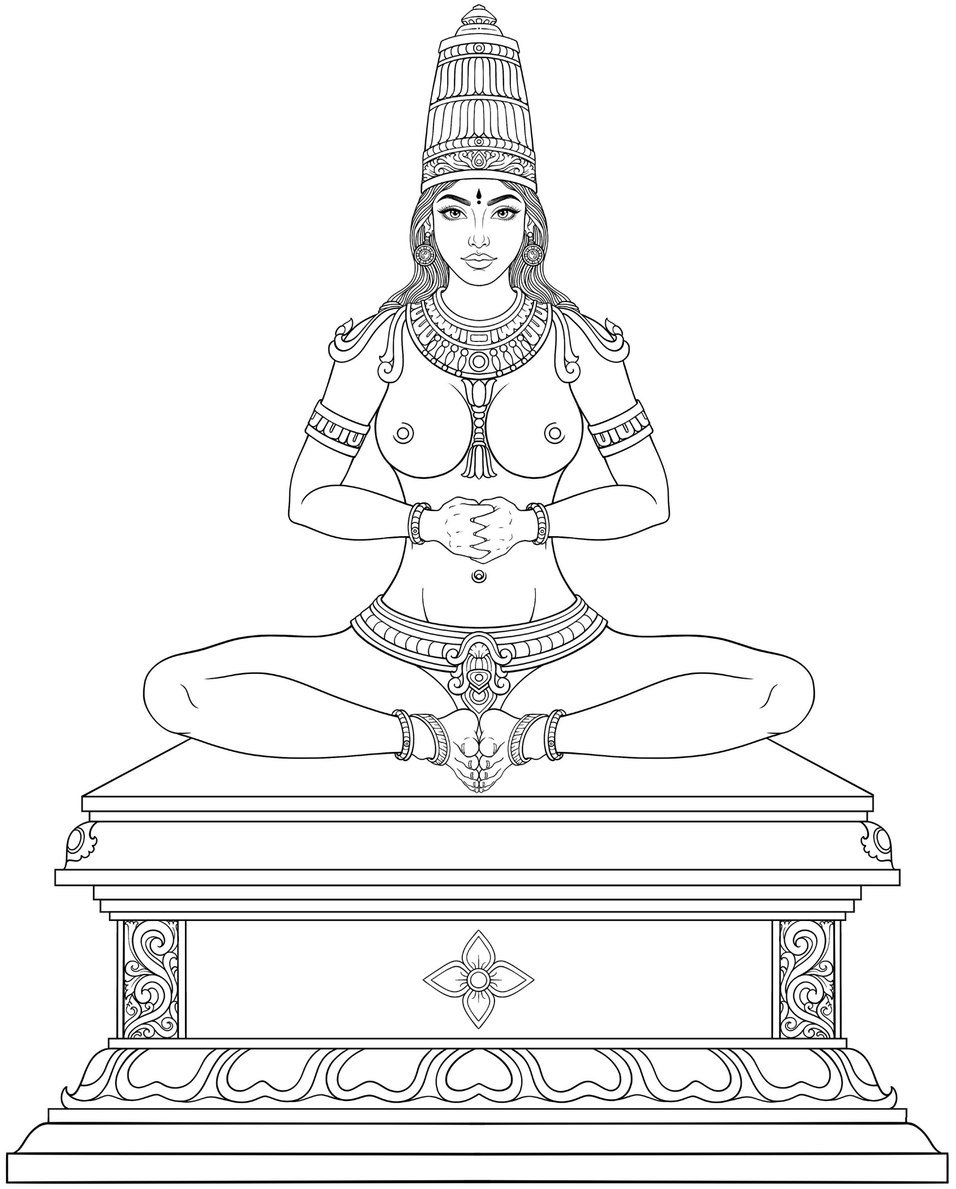


4. SARVAVAŚAṄKARĪ

"She Who Keeps Things Under Your Control"



AṂ ĀṂ SAUḤ | BLŪṂ
SARVAVAŚAṄKARĪ MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

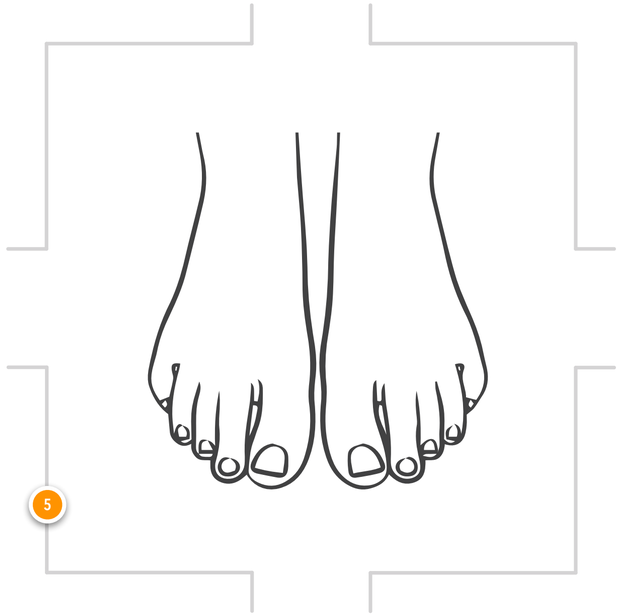


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		

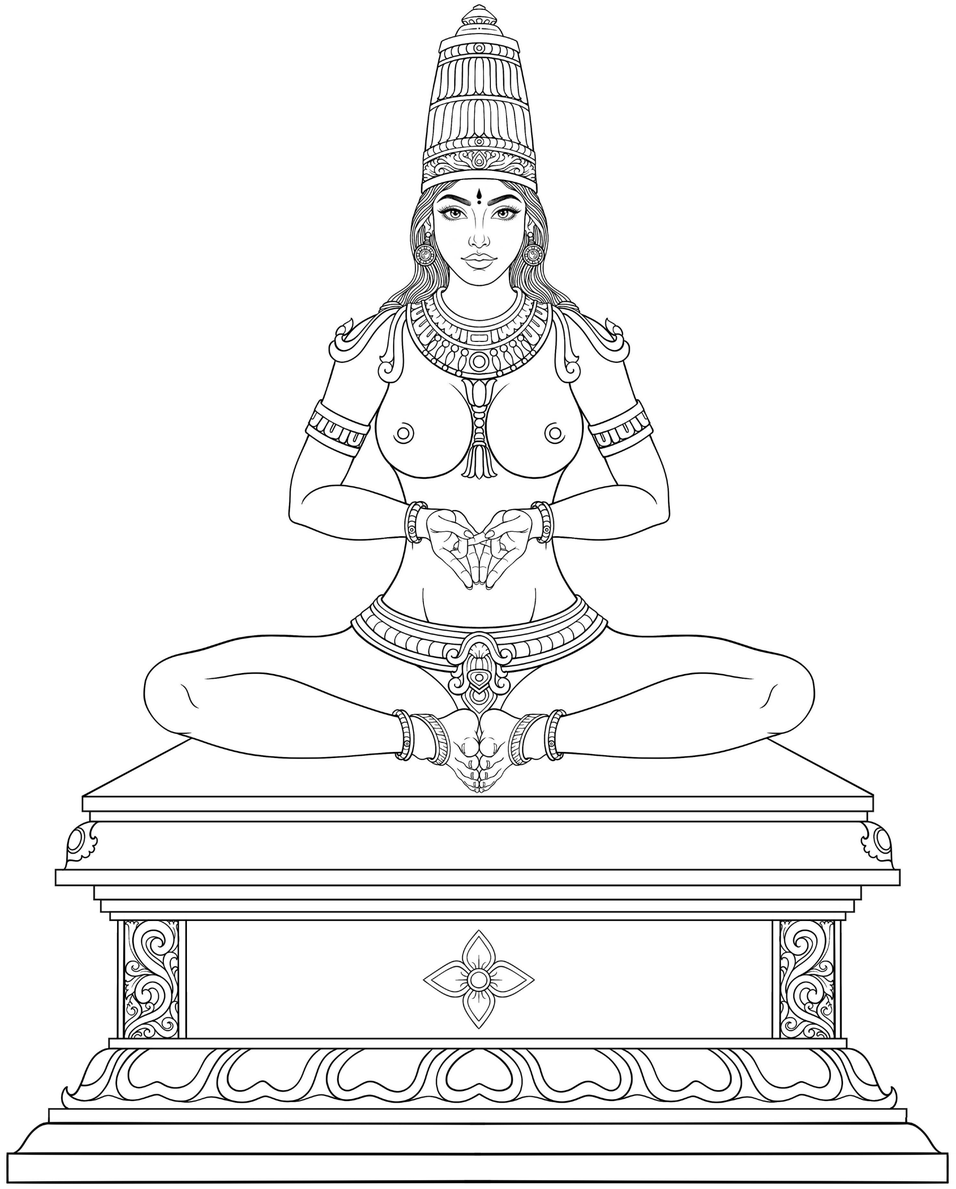


5. SARVONMĀDINĪ

"She Who Maddens all"



AṂ ĀṂ SAUḤ | SAḤ
SARVONMĀDINĪ MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

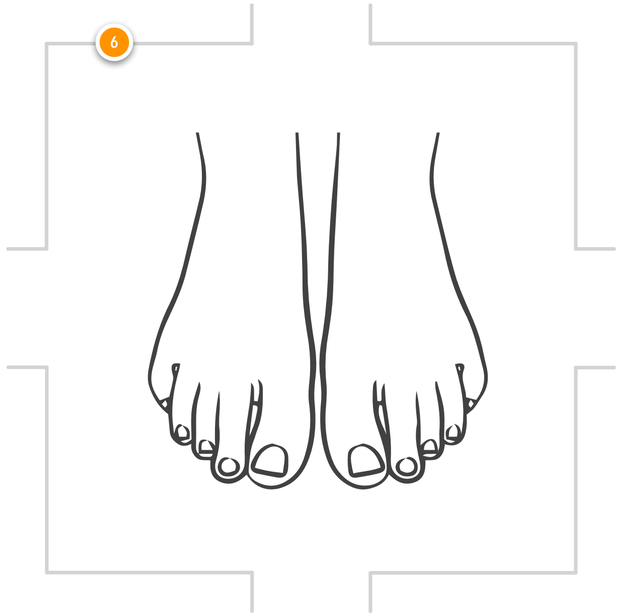


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		

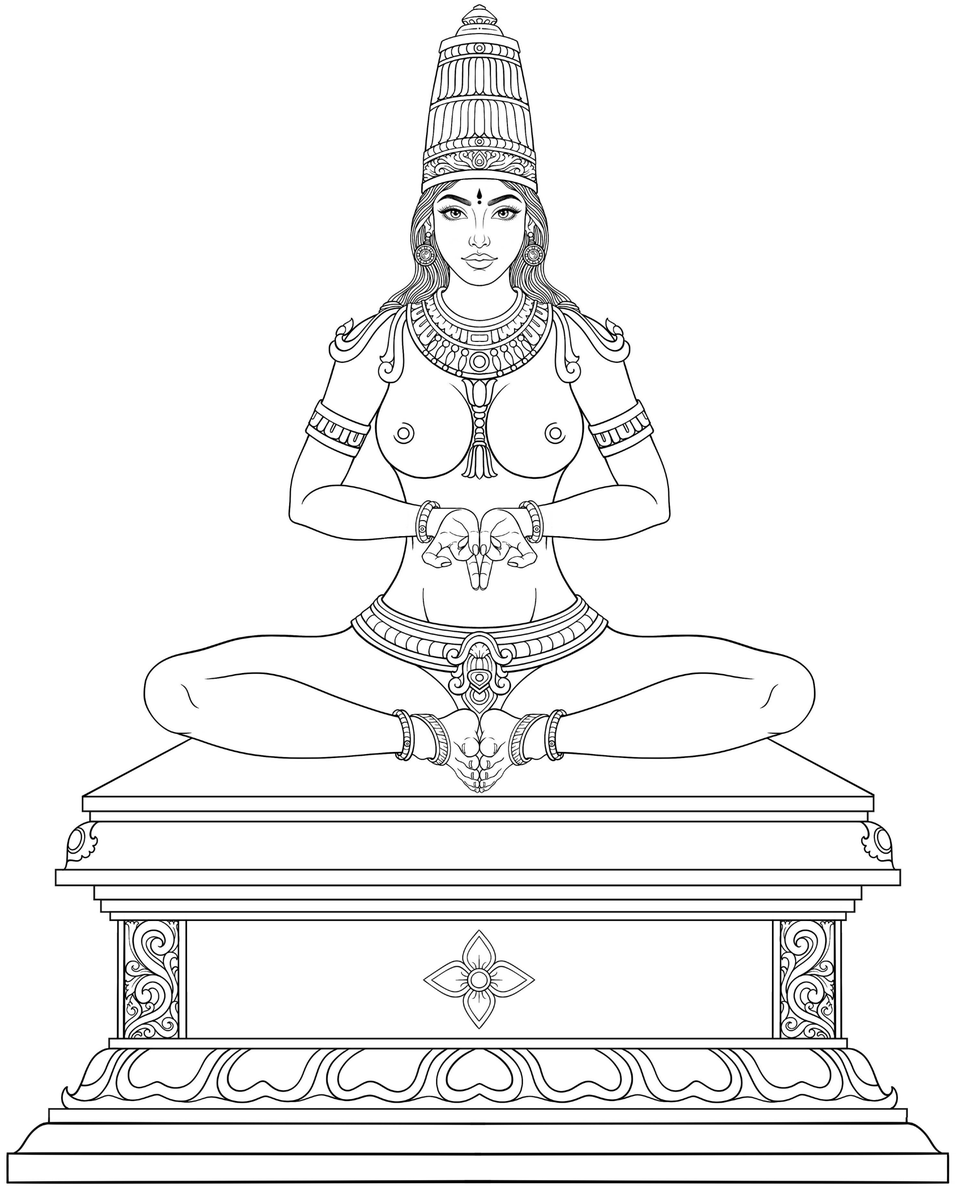


6. SARVAMĀHĀṄKUŚĀ

"She Who Goads and Directs all Into Action"



AṂ ĀṂ SAUḤ | KROṂ
SARVAMĀHĀṄKUŚĀ MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

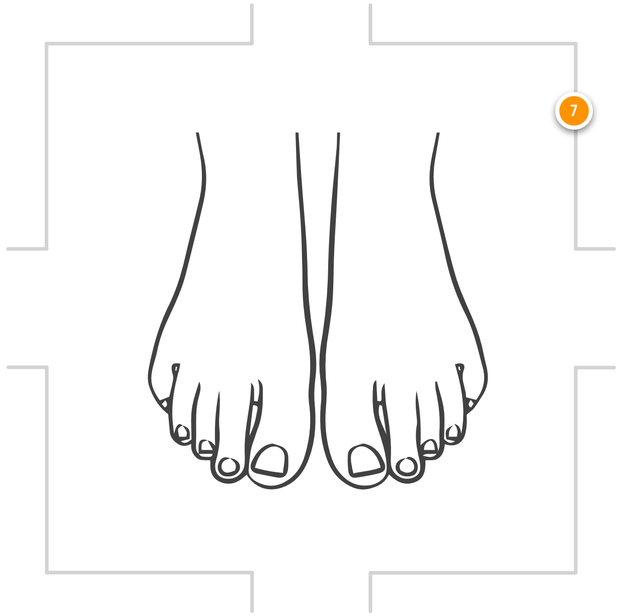


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		

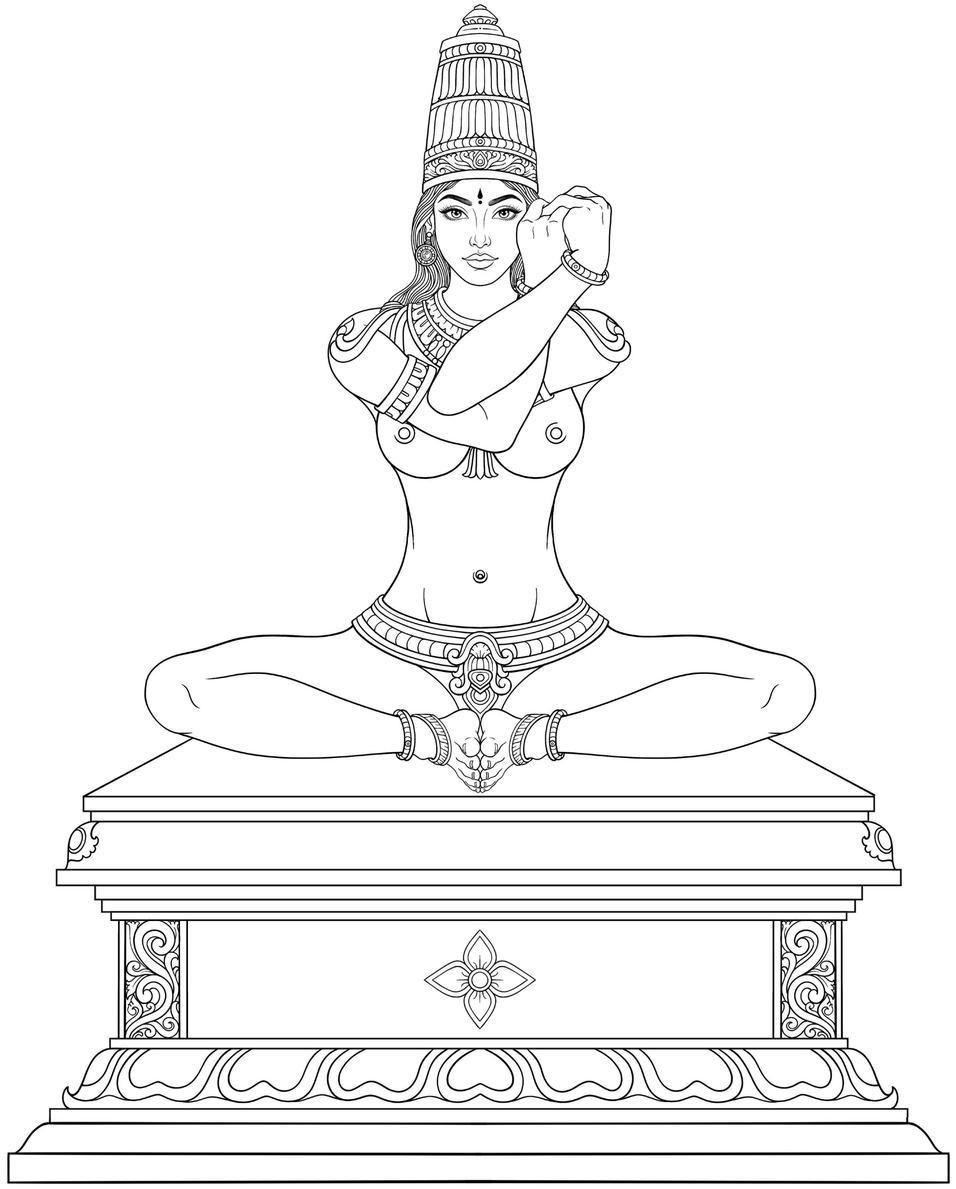


7. SARVAKHECARĪ

"She Who Can Move in all Space"



AṂ ĀṂ SAUḤ | HSKHPHREṂ
SARVAKHECARĪ MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

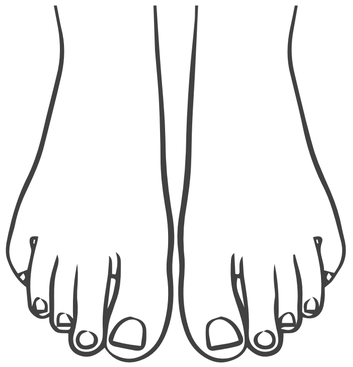


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		



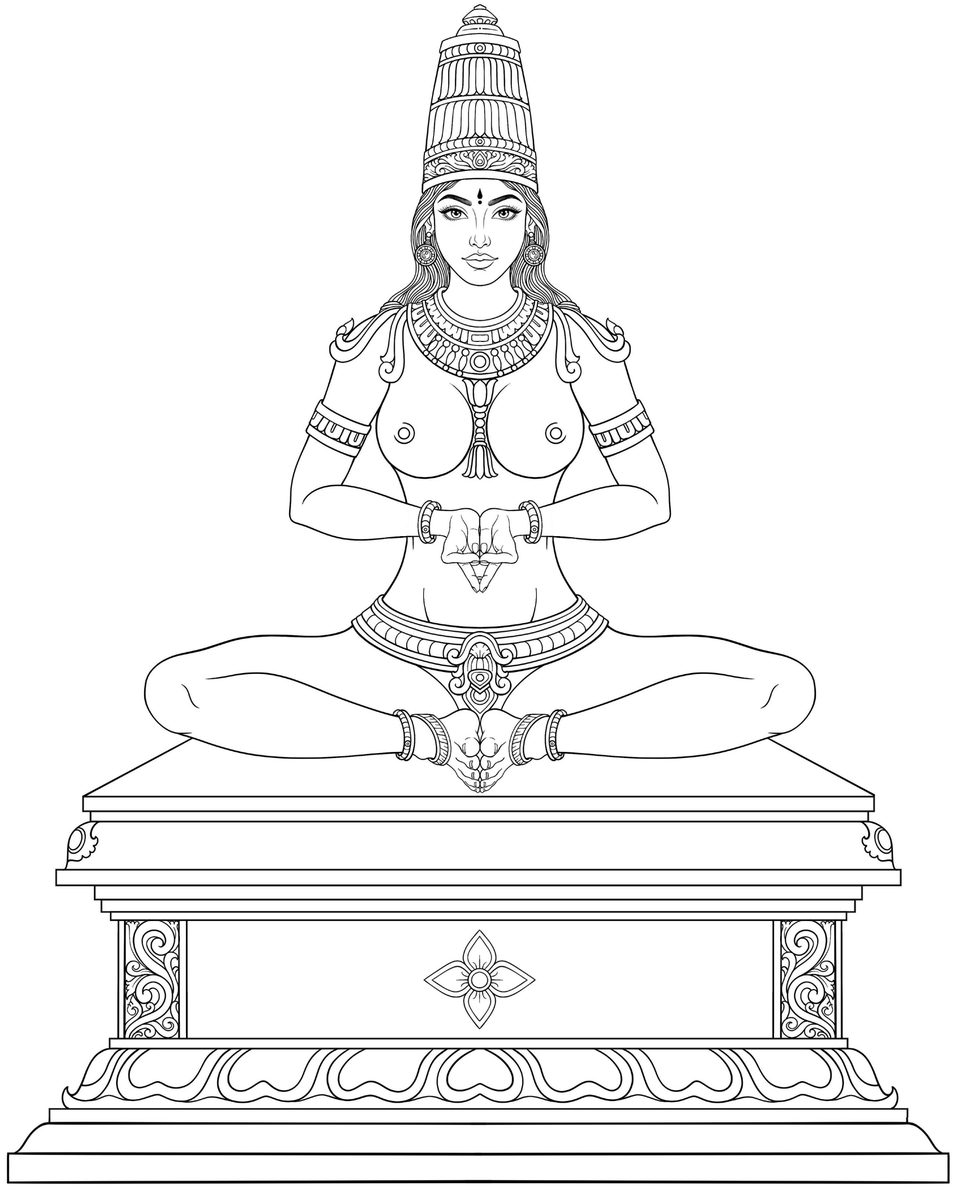
8. SARVABĪJA

"She Who Embodies all Knowledge"



8

AṂ ĀṂ SAUḤ | HSAUṂ
SARVABĪJA MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

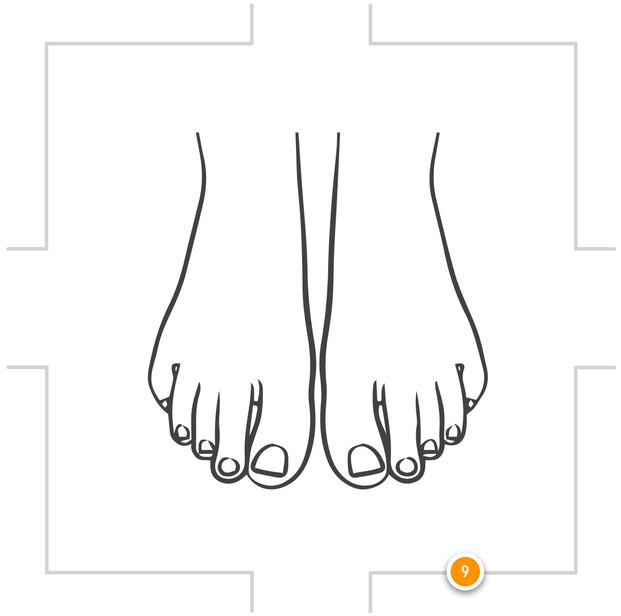


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		

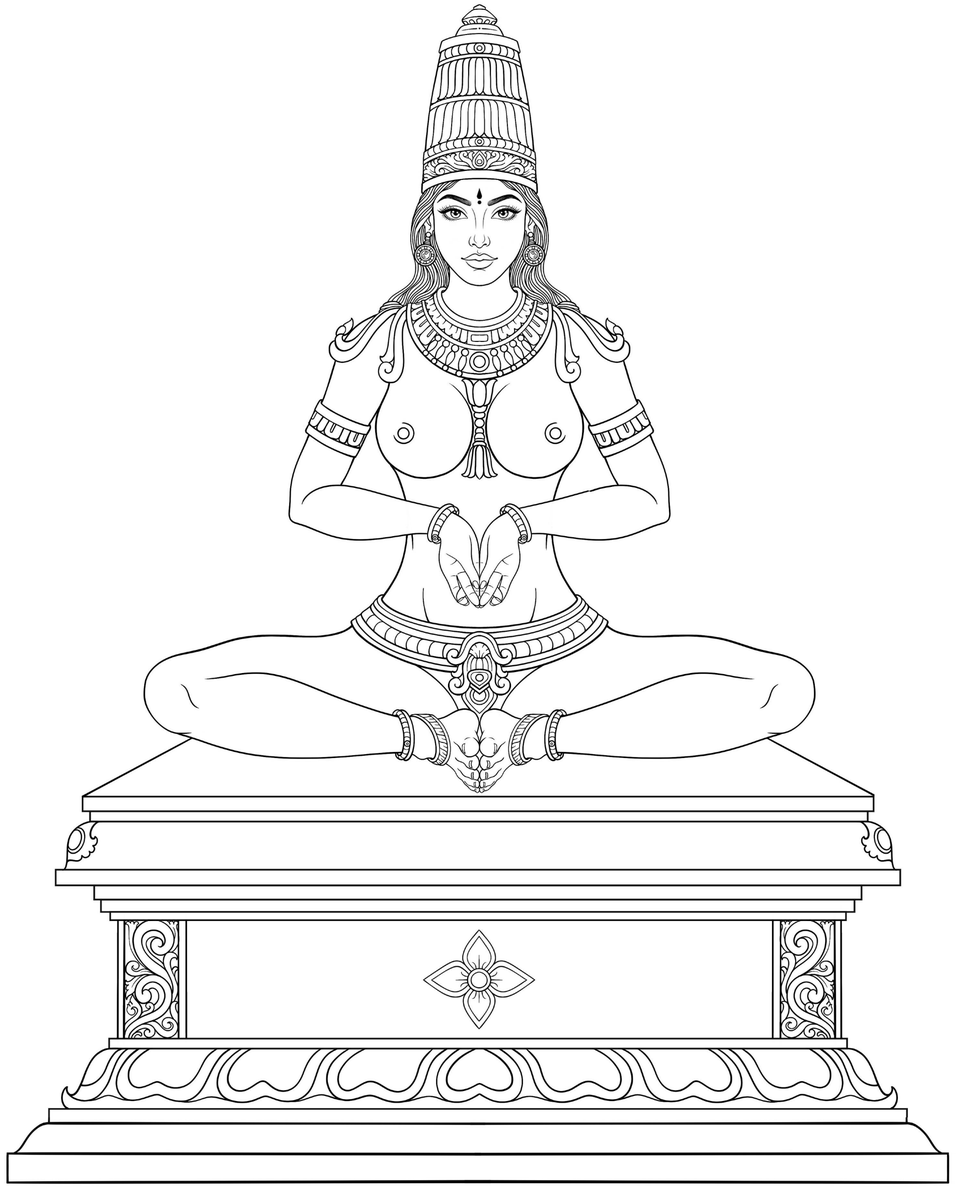


9. SARVAYONI

"She Who Is the Source, the Womb of all"



AṂ ĀṂ SAUḤ | AIṂ
SARVAYONI MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

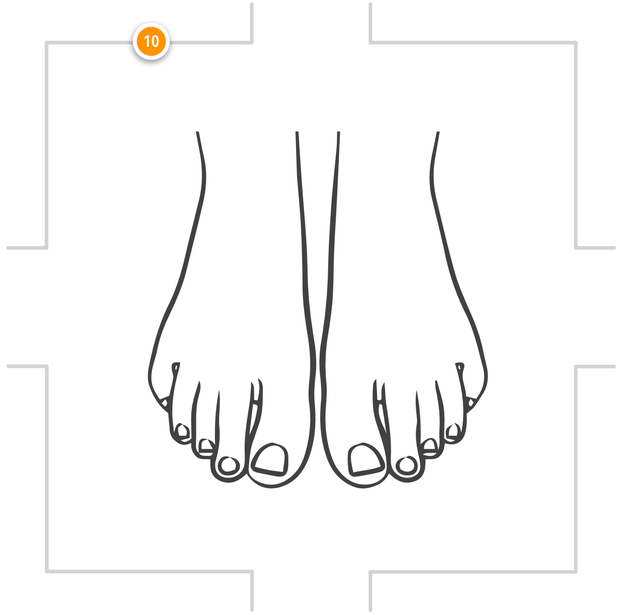


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		

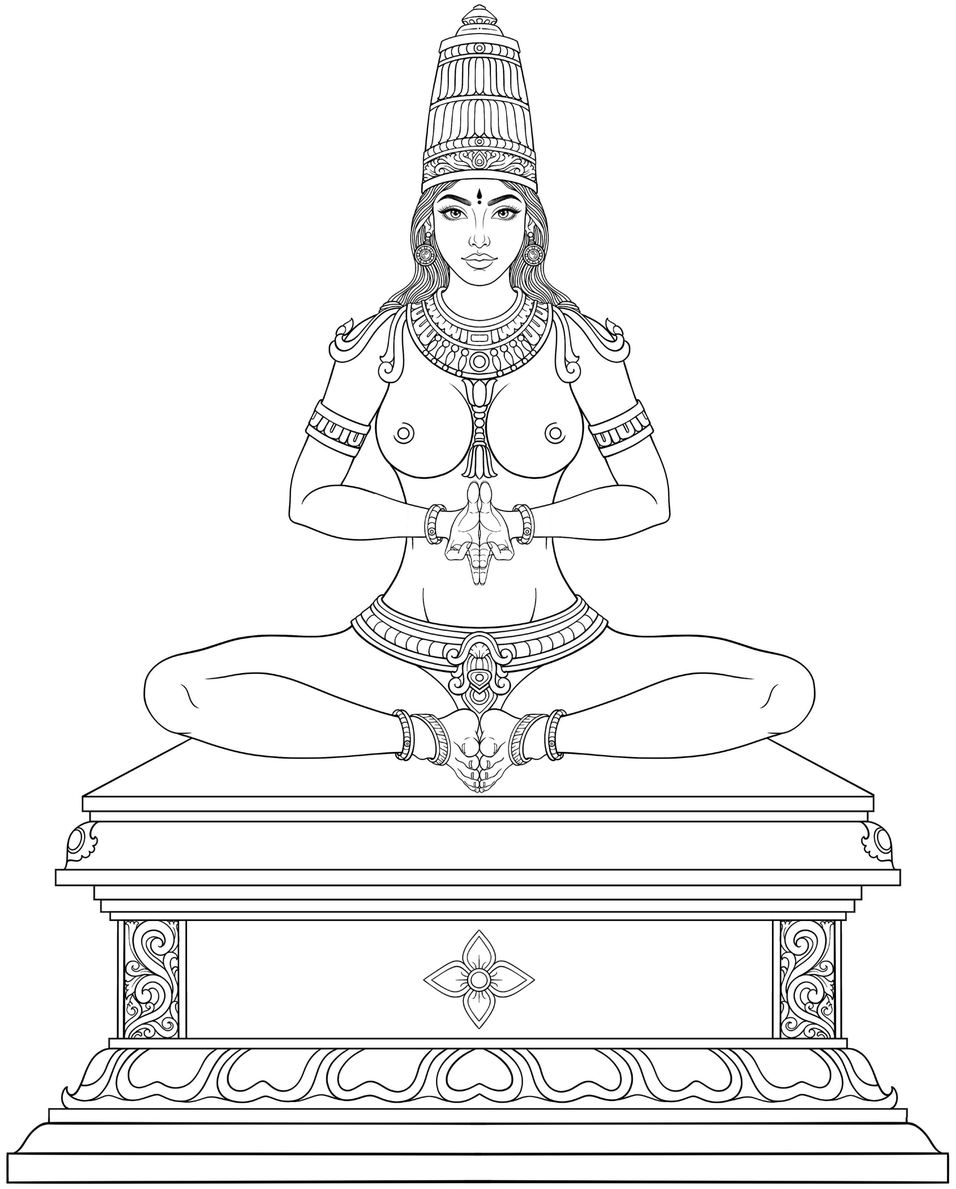


10. SARVATRIKHAṆḌĀ

"She Who Is the Triad of Awareness"



AṂ ĀṂ SAUḤ | HSRAIṂ HSKLRĪṂ HSRAUḤ
SARVATRIKHAṆḌĀ MUDRĀŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



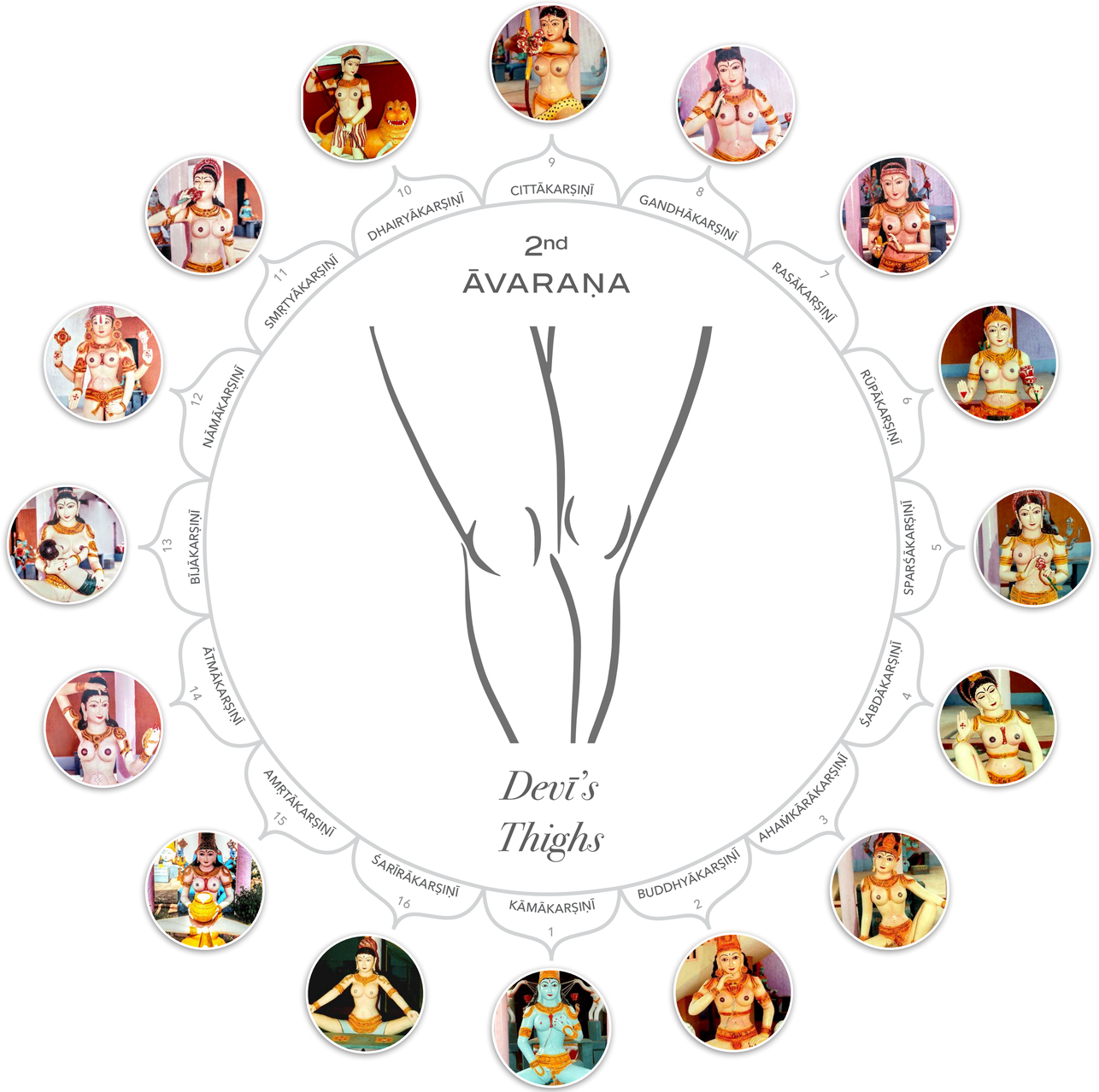
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		



ĀVARAṆA 2

Sarvāśāparipūraka Cakra

“The Wheel That Fulfills All Desires”



NAME OF THE ĀVARAṆA

Sarvāśāparipūraka

[The Wheel That Fulfills All Desires]

DESCRIPTION

16 Petals

[Phases of the Moon]

TYPE OF YOGINĪS

Guptā

[Secret]

CAKREŚVARĪ

Tripureśī

SIDDHI DEVĪ

Laghimā

[Lightness]

MANTRA

Aiṁ Klīṁ Sauḥ

MUDRĀ

Sarvavidrāviṇī

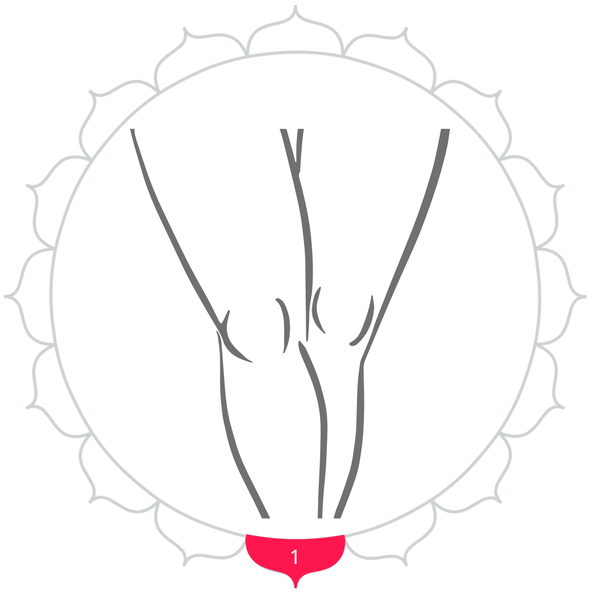
[Liquifying All]



Drīṁ

1. KĀMĀKARṢIṆĪ

"The Power to Attract Lust"



AIṂ KLĪṂ SAUḤ
KĀMĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	Blue	HEADS	1
SEAT	16 petalled lotus | Swan (*haṃsa*)	HANDS	2
COVER	Peacock		
ABHIṢEKA MŪRTI?	No		

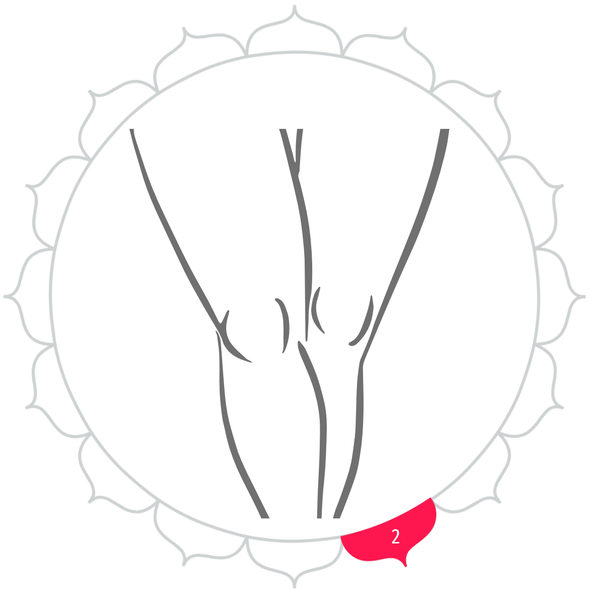
Description

Kāmākarṣiṇī is sitting on a 16-petalled lotus, accompanied by a Haṃsa bird (eating a lotus stem), and performing the Durgā (*kāmakalā*) nyāsa.



2. BUDDHYĀKARṢIṆĪ

"The Power to Attract Discrimination"



AIṂ KLĪṂ SAUḤ
BUDDHYĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Swan (*haṃsa*)	HANDS	2
COVER	Three dolphins		
ABHIṢEKA MŪRTI?	No		

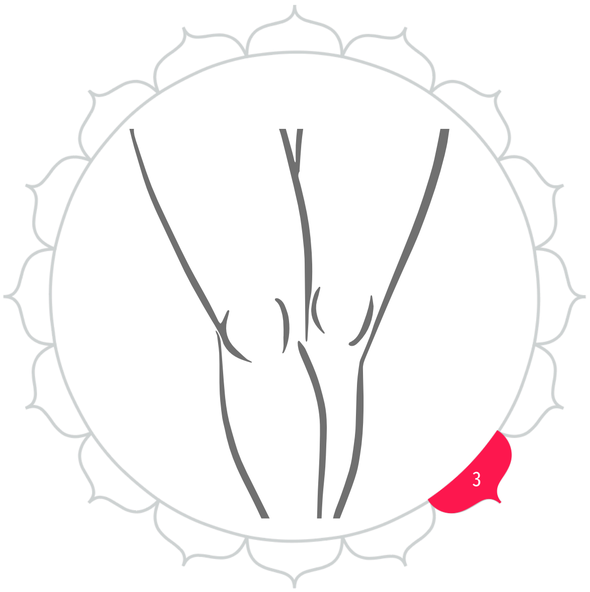
Description

Buddhyākarṣiṇī is depicted in contemplation, embodying discrimination. Like Sarasvatī, she is seated on a haṃsa – the bird renowned for separating milk from water, a symbol of discernment.



3. AHAṄKĀRĀKARṢIṆĪ

"The Power to Attract Ego"



AIṂ KLĪṂ SAUḤ
AHAṄKĀRĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Moon	HANDS	2
COVER	Crocodile		
ABHIṢEKA MŪRTI?	No		

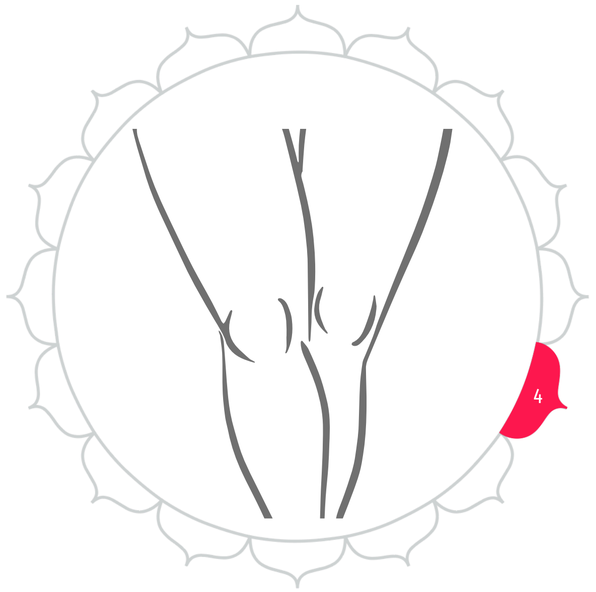
Description

Ahaṁkārākarṣiṇī is seated above the moon, the positioning of which appears to be a depiction of a "candra bindu", placed in Ājñā.

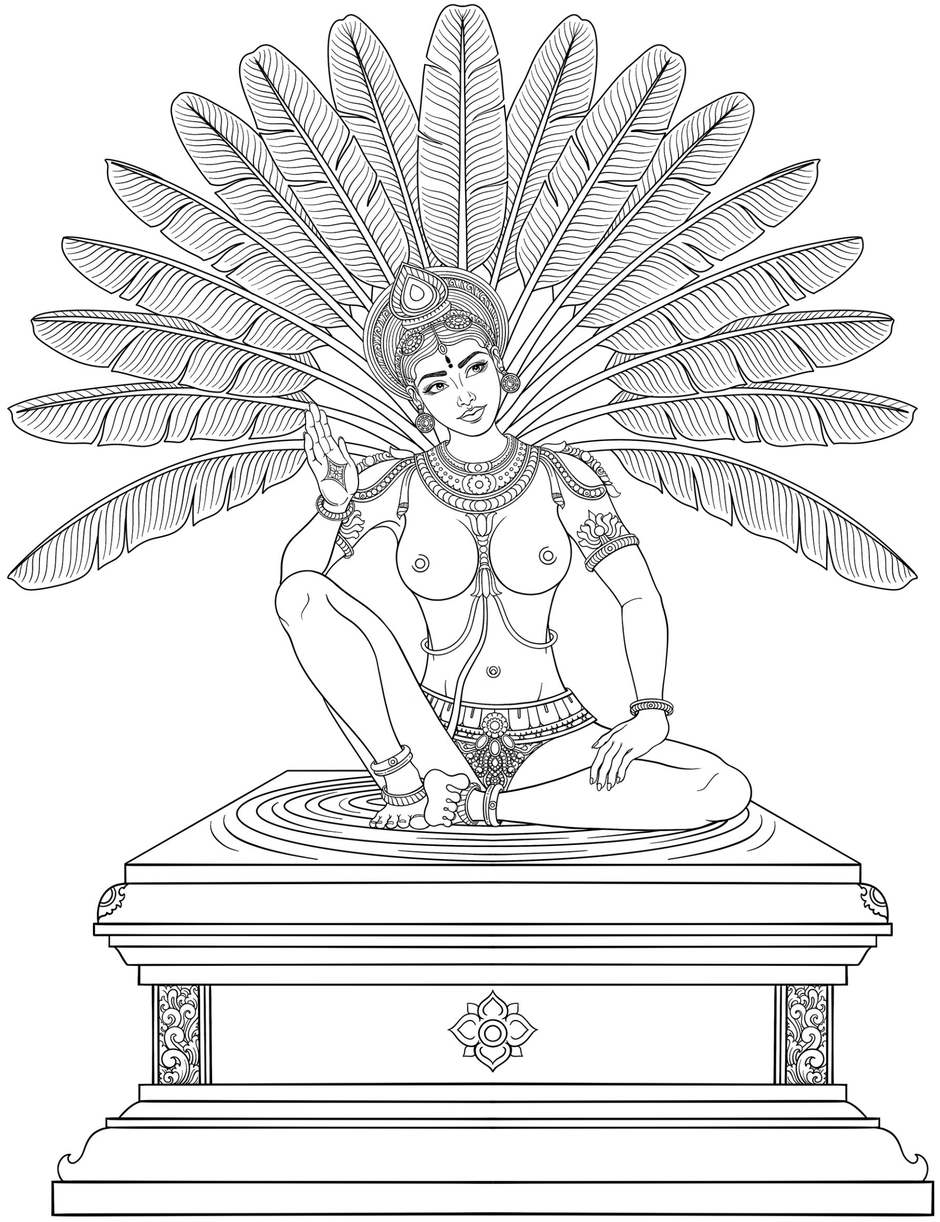


4. ŚABDĀKARṢIṆĪ

"The Power to Attract Sound"



AIṂ KLĪṂ SAUḤ
ŚABDĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Sound waves	HANDS	2
COVER	Banana tree		
ABHIṢEKA MŪRTI?	No		

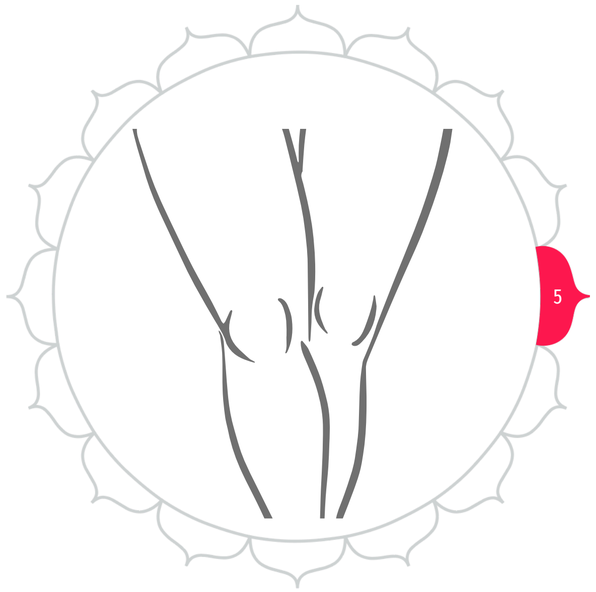
Description

Śabdākarṣiṇī sits in deep concentration, head tilted, hand cupped in a gesture of intent listening. She rests on concentric circles – sound waves rippling outward – pointing to Viśuddhi, the center of Space and Sound.

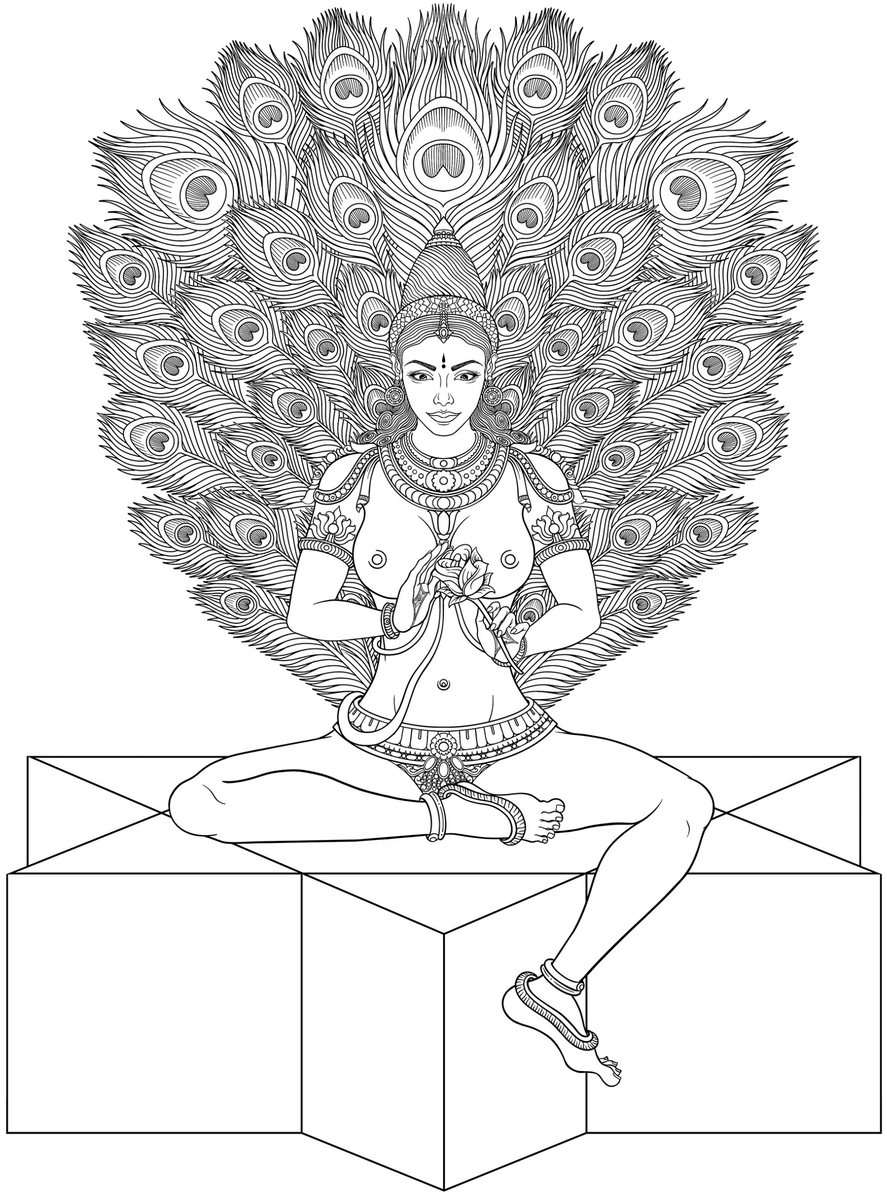


5. SPARŚĀKARṢIṆĪ

"The Power to Attract Touch"



AIṂ KLĪṂ SAUḤ
SPARŚĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Hexagon	HANDS	2
COVER	Peacock		
ABHIṢEKA MŪRTI?	No		

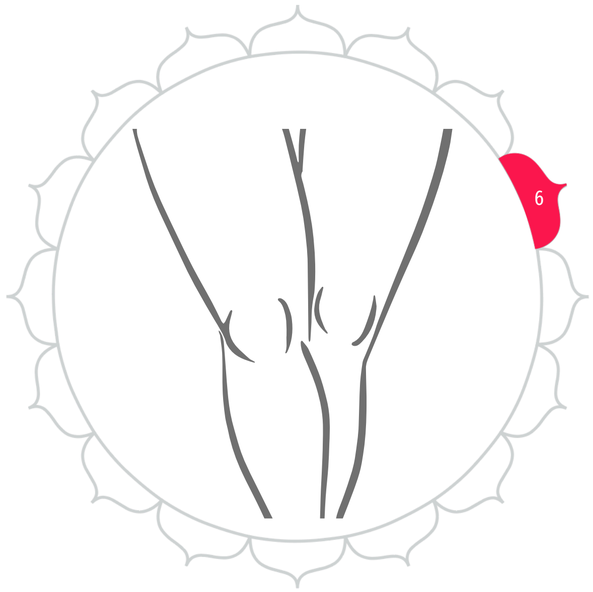
Description

Sparśākarṣiṇī touches a flower, seated upon a hexagon representing the Anāhata cakra – associated with the element of air and the sense of touch.

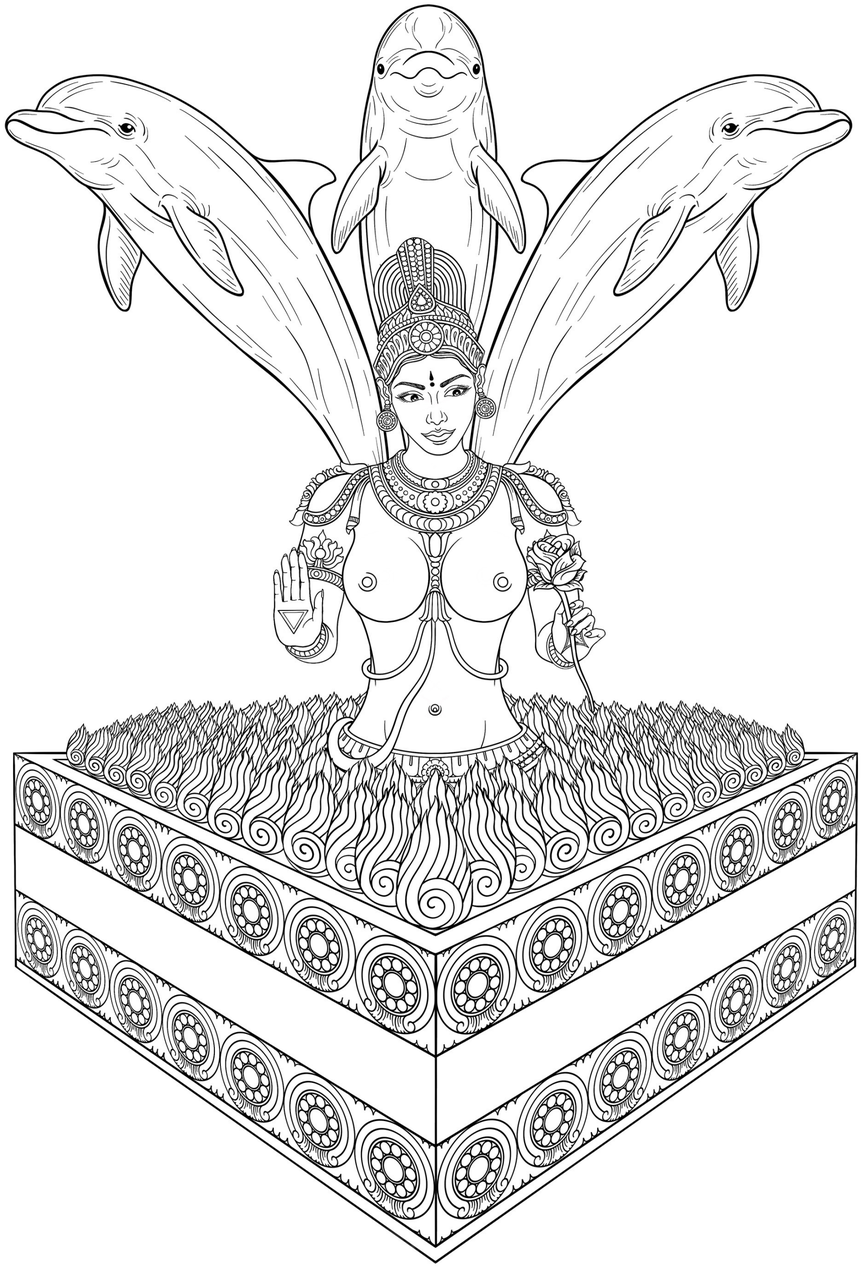


6. RŪPĀKARṢIṆĪ

"The Power to Attract Form"



AIṂ KLĪṂ SAUḤ
RŪPĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Fire	HANDS	2
COVER	Three dolphins		
ABHIṢEKA MŪRTI?	No		

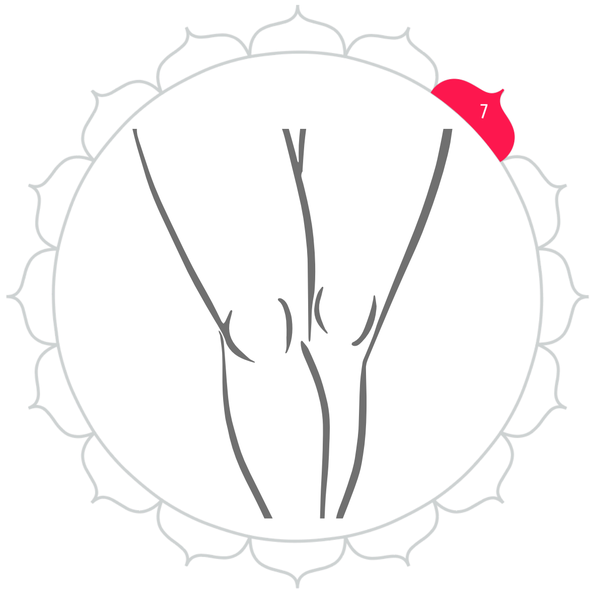
Description

Rūpākarṣiṇī gazes at the [form of the] flower in her left hand, her lower body composed of fire. She is seated on a triangle – the geometric symbol of fire and the Maṇipūra cakra – with a triangle also marked on her palm.

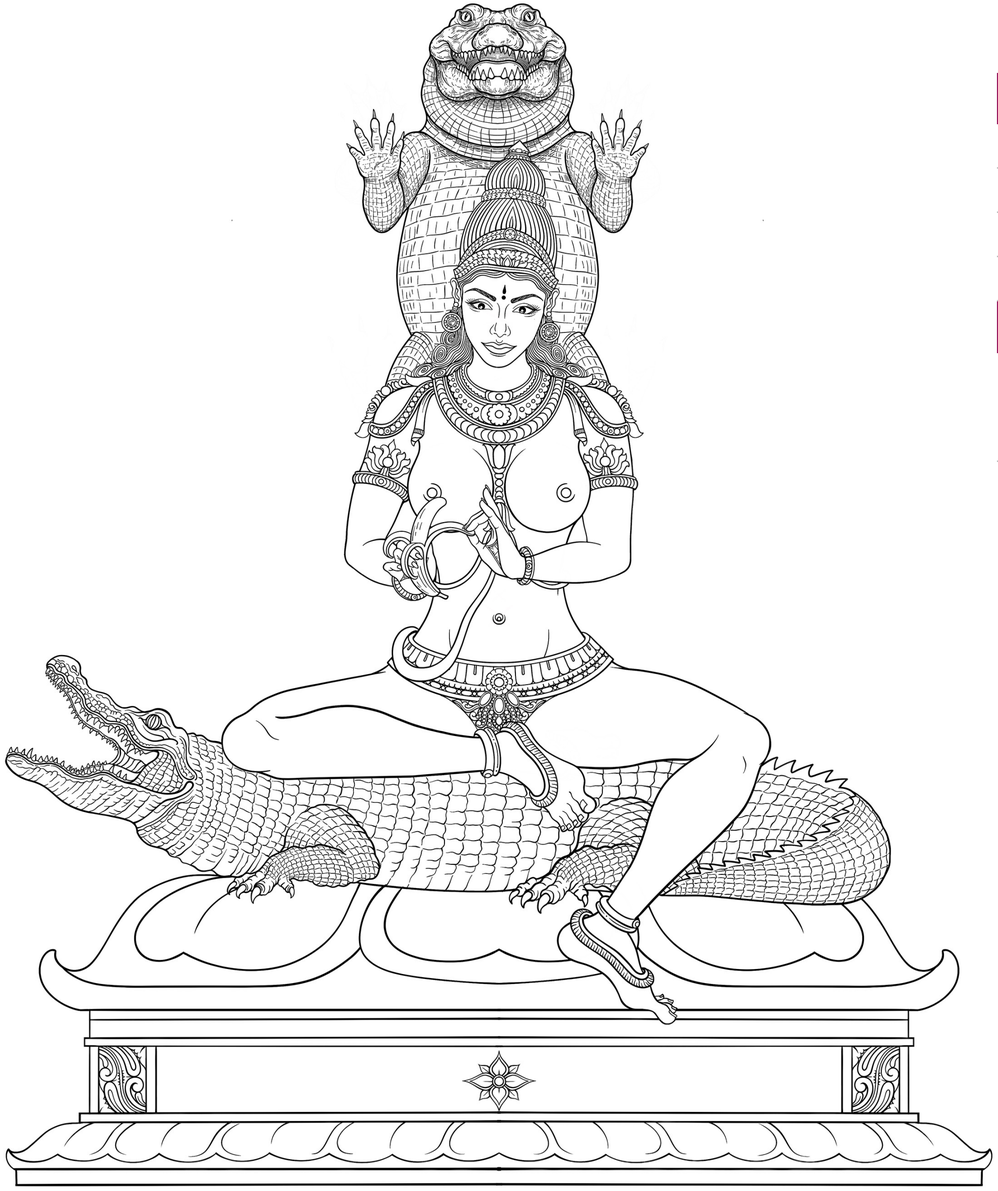


7. Rasākarṣiṇī

"The Power to Attract Taste"



AIṂ KLĪṂ SAUḤ
RASĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Crocodile | 6 petalled lotus	HANDS	2
COVER	Crocodile		
ABHIṢEKA MŪRTI?	No		

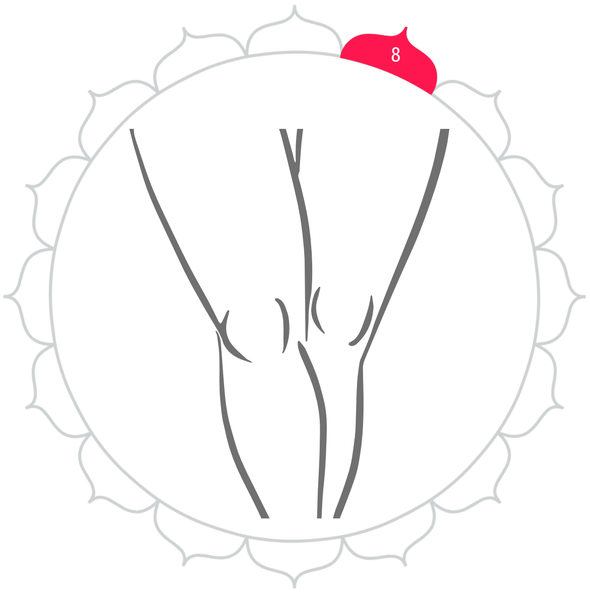
Description

Rasākarṣiṇī sits upon a crocodile, resting on a six-petalled lotus, both symbols of Svādhiṣṭhāna. As she peels a banana, her desire to eat it reflects the attraction of the tongue and the pleasure of taste.



8. Gandhākarṣiṇī

"The Power to Attract Smell"



AIṂ KLĪṂ SAUḤ
GANDHĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Earth	HANDS	2
COVER	Banana tree		
ABHIṢEKA MŪRTI?	No		

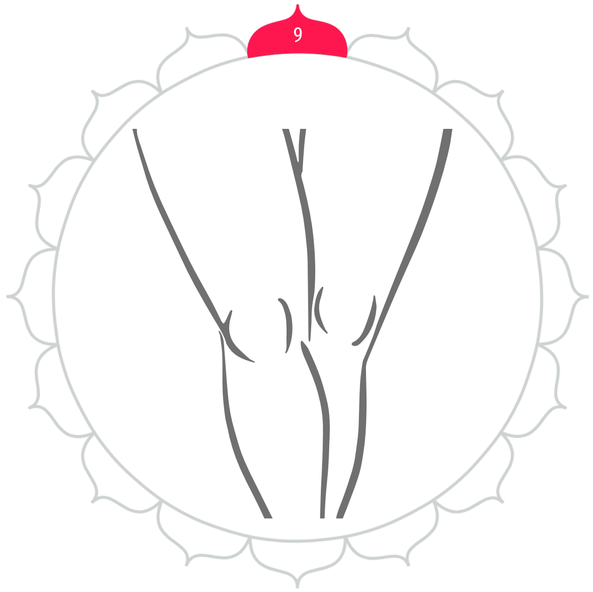
Description

Gandhākarṣiṇī sits upon a globe of the Earth – the Indian subcontinent highlighted – and inhales the fragrance of a flower she holds, evoking the earth element and the sense of smell, both associated with the Mūlādhāra cakra.



9. CITTĀKARṢIṆĪ

"The Power to Attract Mind"



AIṂ KLĪṂ SAUḤ
CITTĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

OṂ AIṂ HRĪṂ ŚRĪṂ AIṂ KLĪṂ SAUḤ
CITTĀKARṢAṆYAI NAMAḤ
MṚTYU MATHANYAI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	N/A	HANDS	2
COVER	Peacock		
ABHIṢEKA MŪRTI?	Yes		

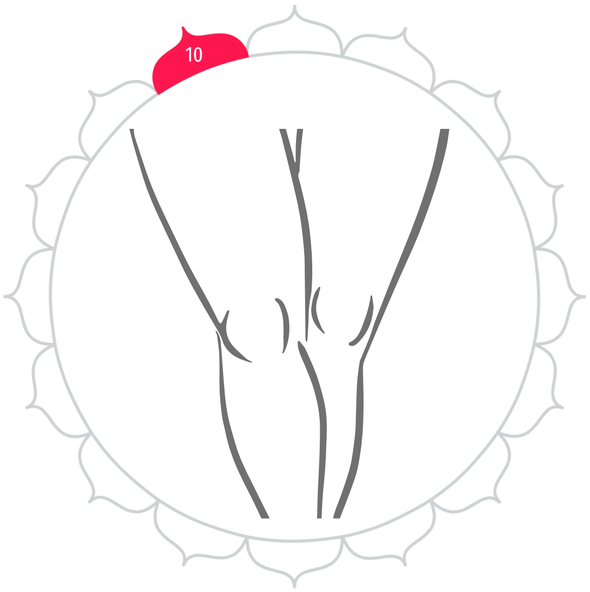
Description

Cittākarṣiṇī is standing on a 3-headed snake firing 5 flower arrows.

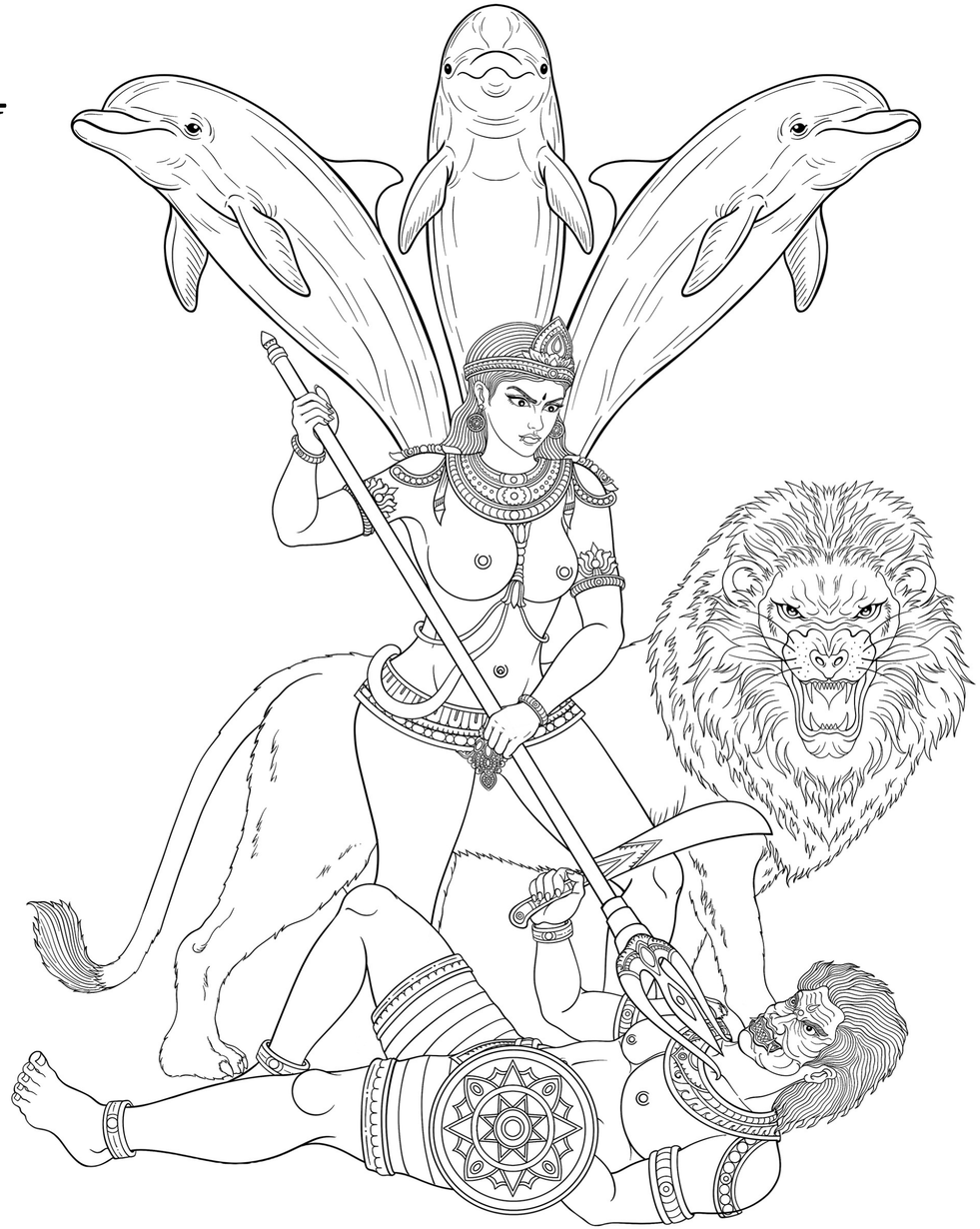


10. DHAIRYĀKARṢIṆĪ

"The Power to Attract Valor"



AIṂ KLĪṂ SAUḤ
DHAIRYĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	N/A	HANDS	2
COVER	Three dolphins		
ABHIṢEKA MŪRTI?	No		

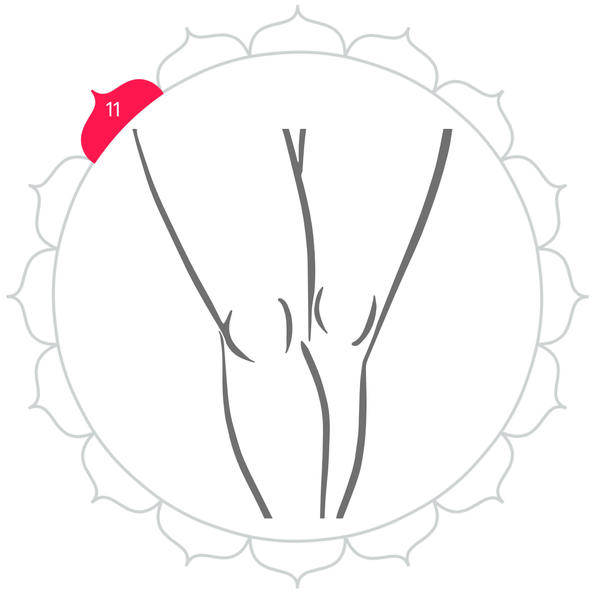
Description

Durgā, accompanied by her lion, is piercing an asura with her trident.

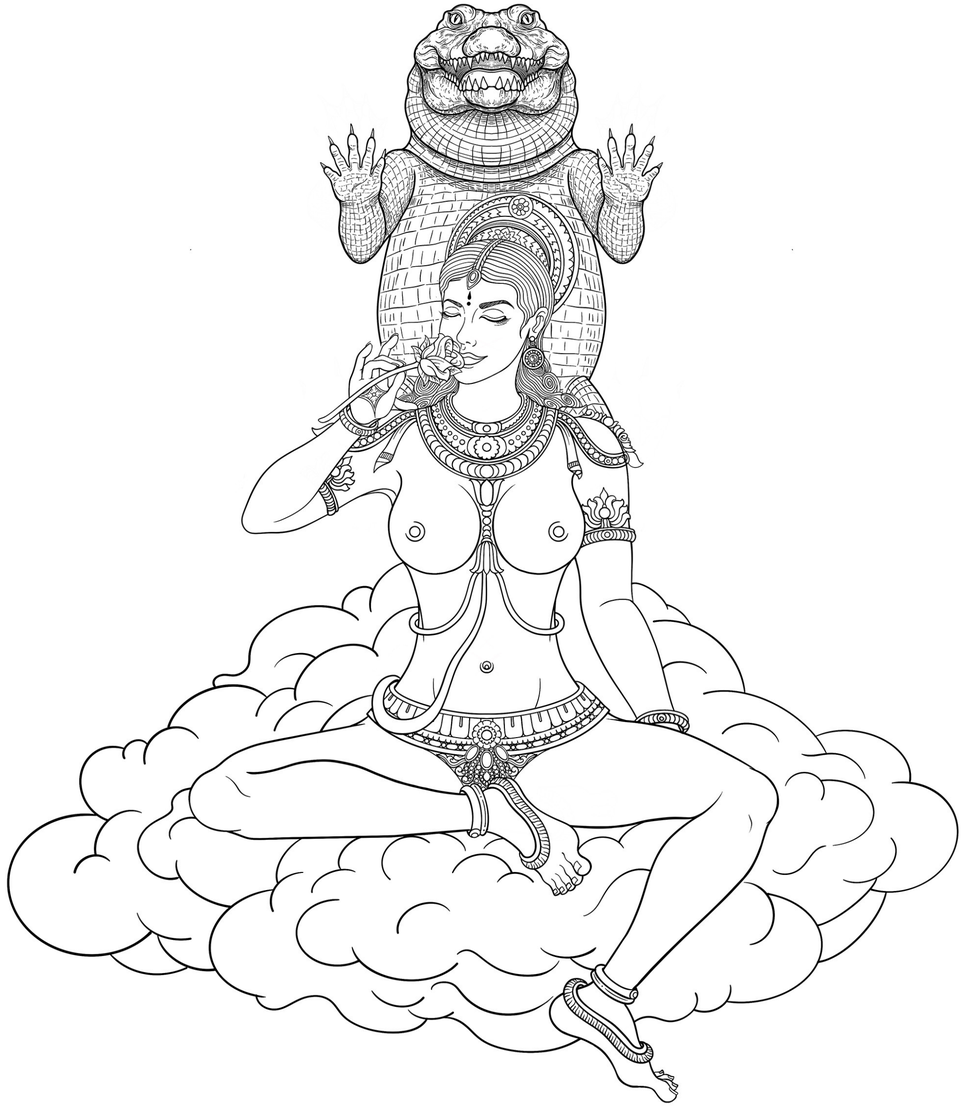


II. SMṚTYĀKARṢIṆĪ

"The Power to Attract Memory"



AIṂ KLĪṂ SAUḤ
SMṚTĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Clouds	HANDS	2
COVER	Crocodile		
ABHIṢEKA MŪRTI?	No		

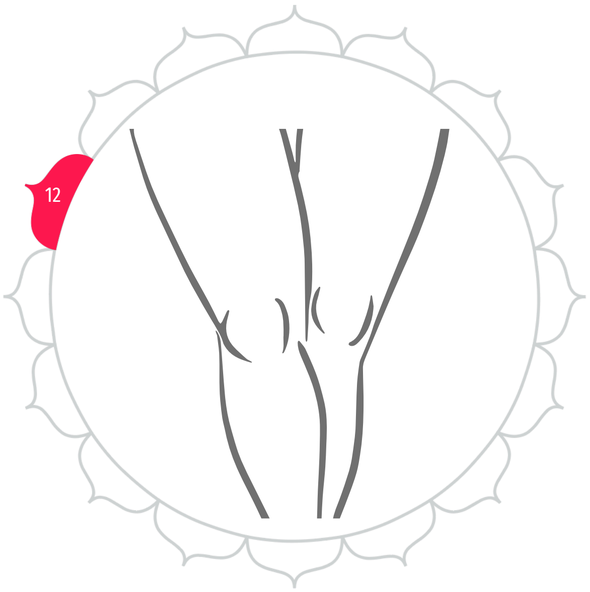
Description

Smṛtyākarṣiṇī, perched on a cloud, inhales a flower's scent with her eyes closed, immersed in sweet memories.



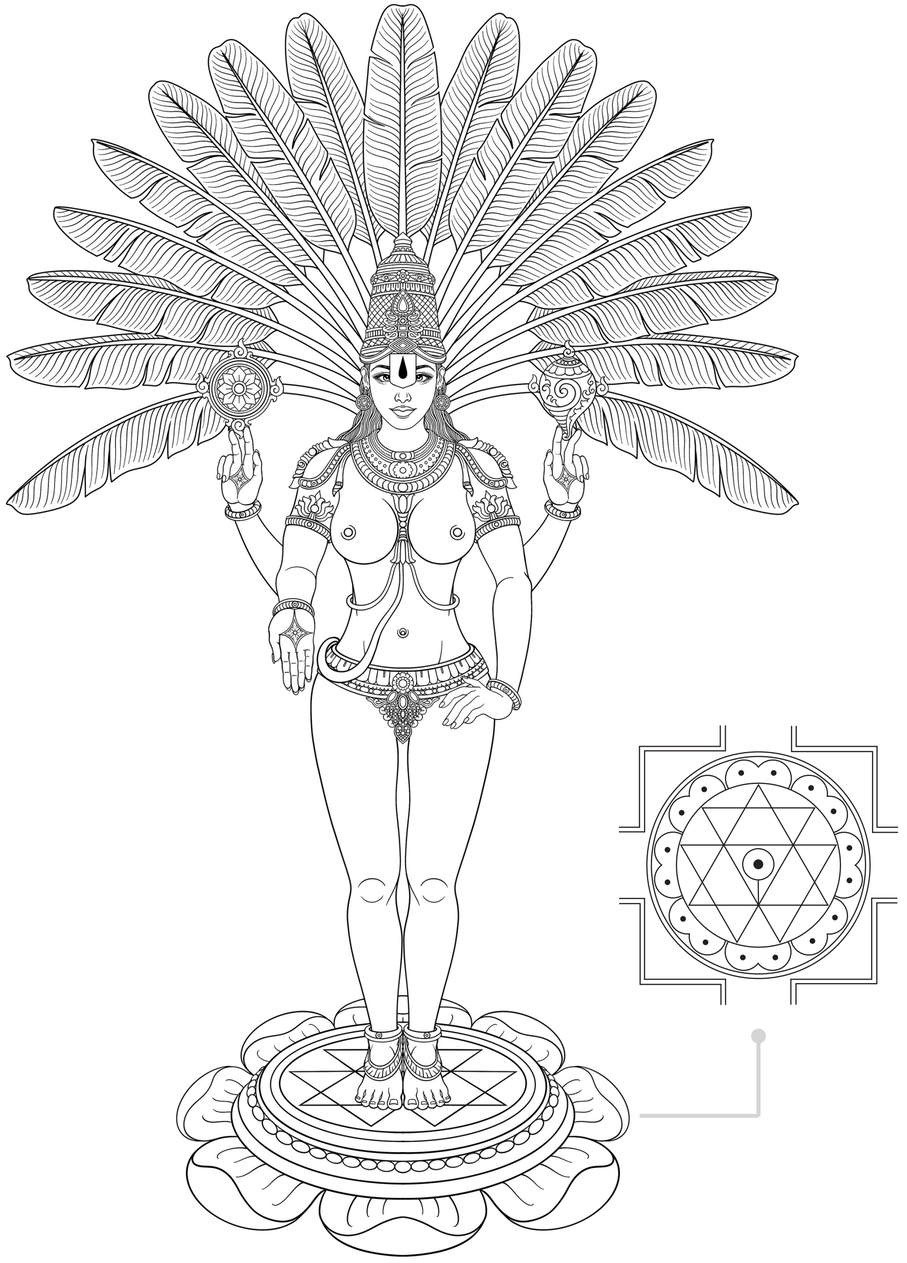
12. NĀMĀKARṢIṆĪ

"The Power to Attract Name"



AIṂ KLĪṂ SAUḤ
NĀMĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

OṂ AIṂ HRĪṂ ŚRĪṂ AIṂ KLĪṂ SAUḤ
NAMĀKARṢAṆYAI NAMAḤ
ŚRĪ VEṄKAṬA BĀLĀYAI NAMAḤ



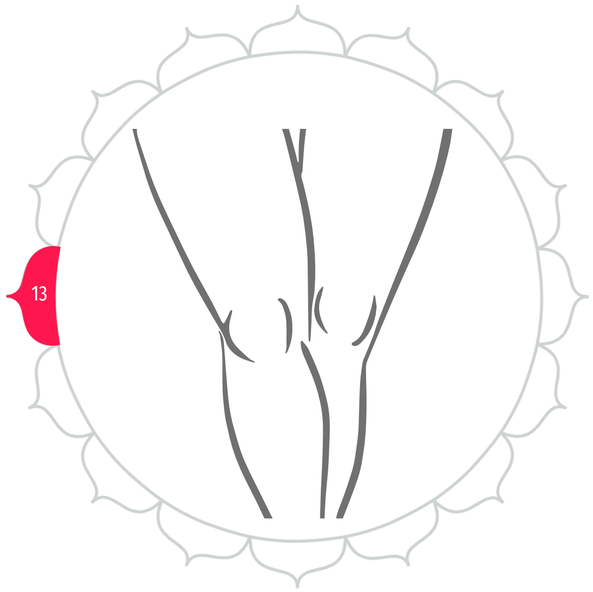
General details			
COLOR	White	HEADS	1
SEAT	Navayoni yantra	HANDS	4
COVER	Banana tree		
ABHIṢEKA MŪRTI?	Yes		

Description			
Bālāji in the female form of Bālā, standing on the Durgā yantra.			
RH 2	Cakra	LH 2	Conch
RH 1	Varada mudrā	LH 1	On thigh



13. Bījākarṣiṇī

"The Power to Attract Seed"



AIṂ KLĪṂ SAUḤ
BĪJĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Bull	HANDS	2
COVER	Peacock		
ABHIṢEKA MŪRTI?	No		

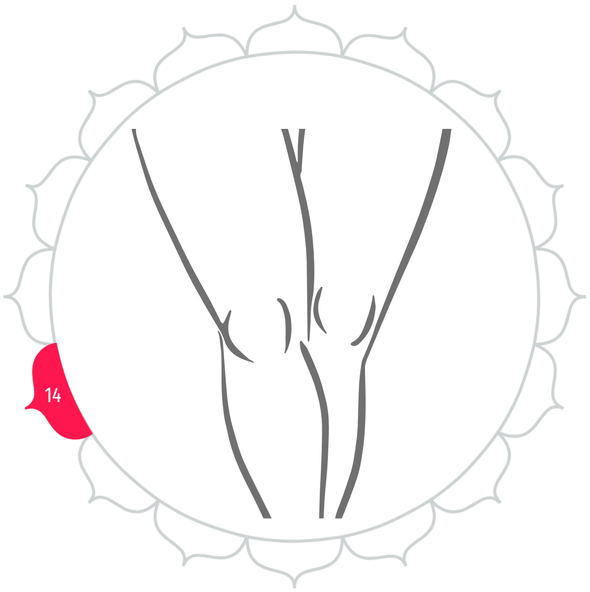
Description

Bījākarṣiṇī is sitting on a white bull feeding a male child.



14. ĀTMĀKARṢIṆĪ

"The Power to Attract Self"



AIṂ KLĪṂ SAUḤ
ĀTMĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Conch shell	HANDS	2
COVER	Three dolphins		
ABHIṢEKA MŪRTI?	No		

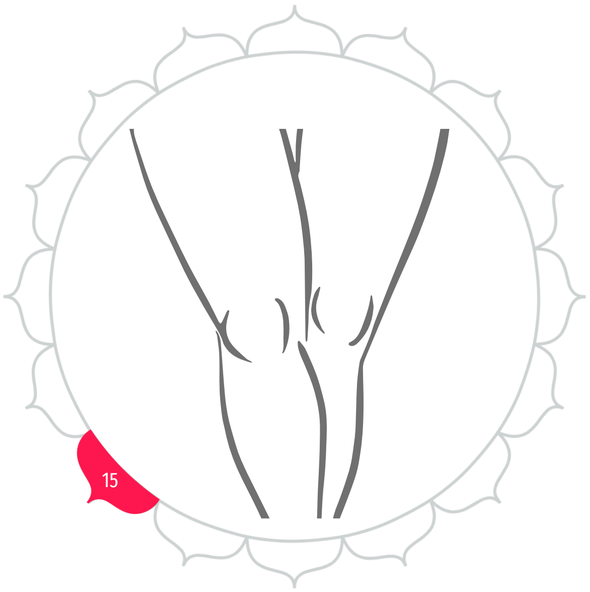
Description

Ātmākarṣiṇī, seated on a conch shell, gazes into a mirror, applying sindoor to her hairline.



15. ĀMṚTĀKARṢIṆĪ

"The Power to Attract Immortality"



AIṂ KLĪṂ SAUḤ
ĀMṚTĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Pot with nectar	HANDS	2
COVER	Crocodile		
ABHIṢEKA MŪRTI?	No		

Description

Amṛtākarṣiṇī sits upon a pot, pouring nectar over Mount Mandara, encircled by Vasuki – the churning rope of the gods and asuras.

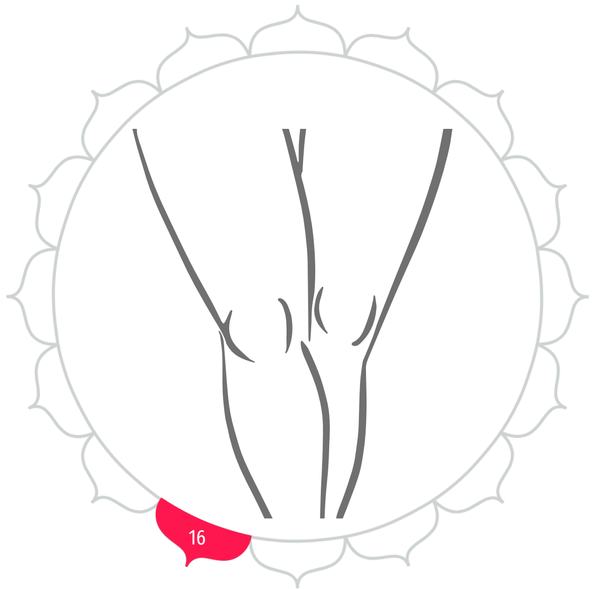
NOTE: This Devī is also featured in the Kāmākhyā temple.



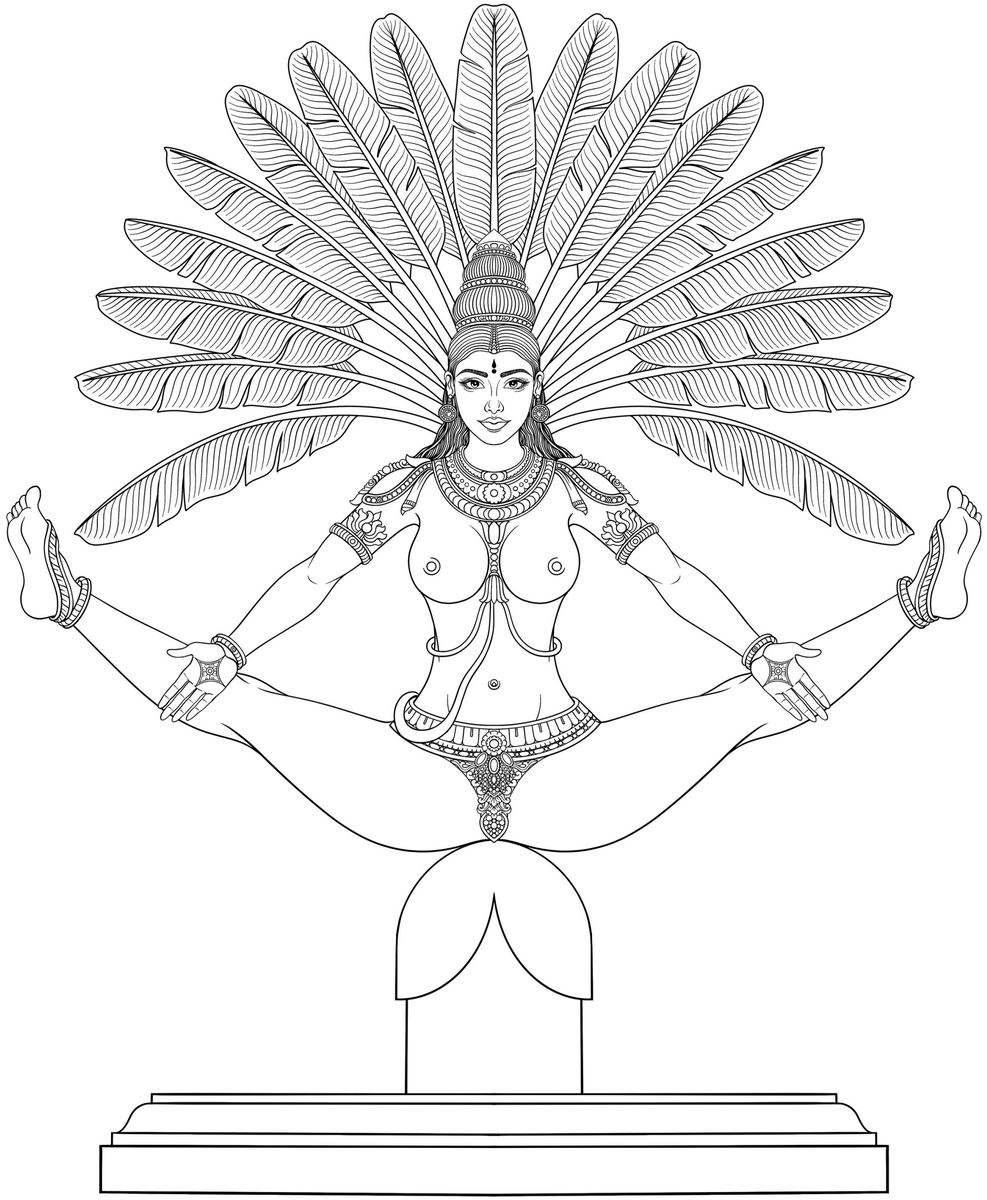


16. ŚARĪRĀKARṢIṆĪ

"The Power to Attract Mortality"



AIṂ KLĪṂ SAUḤ
ŚARĪRĀKARṢIṆĪ NITYĀKALĀDEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	White	HEADS	1
SEAT	Liṅga	HANDS	2
COVER	Banana tree		
ABHIṢEKA MŪRTI?	No		

Description

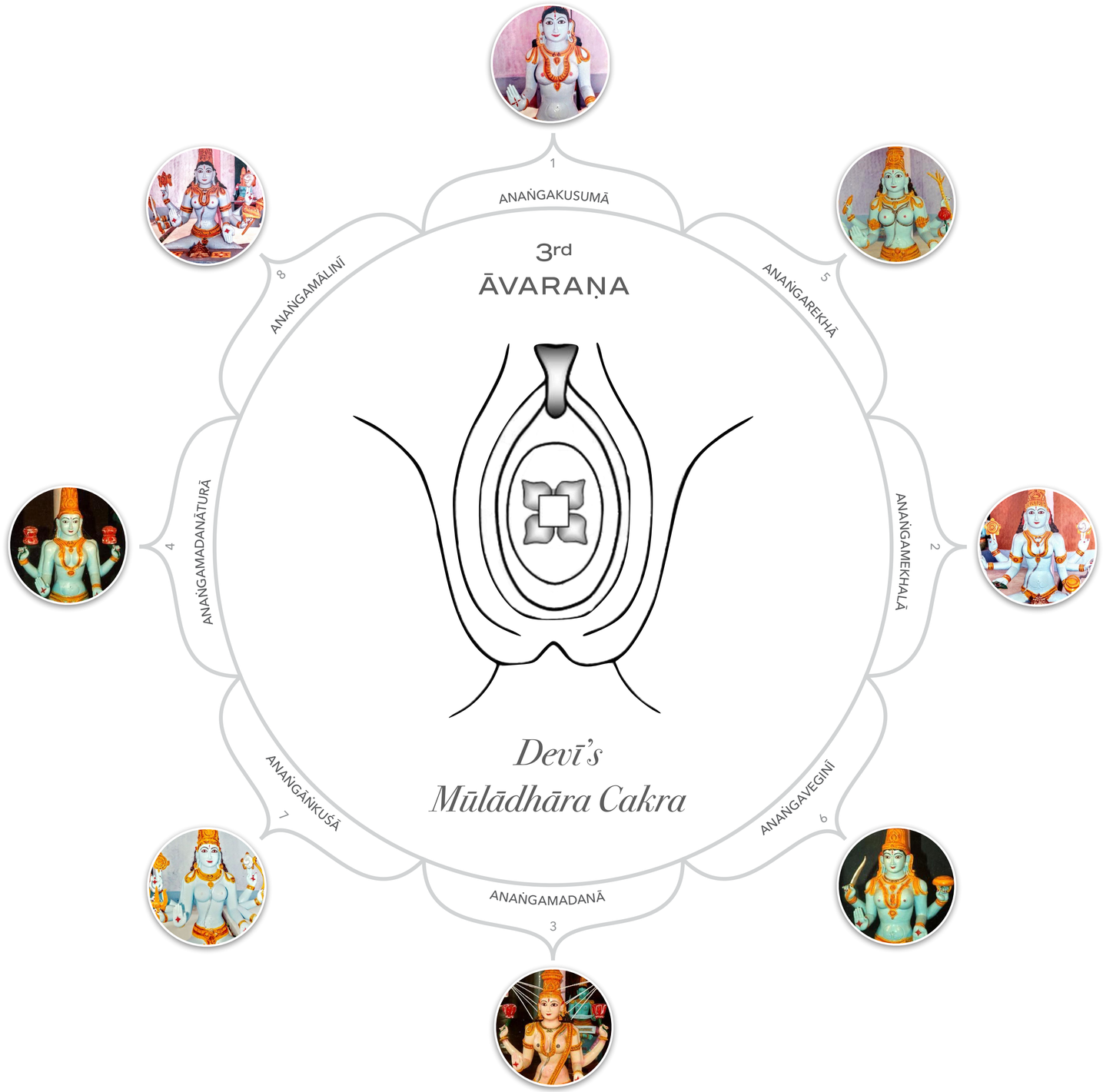
Śarīrākarṣiṇī is seated on the Ānanda Bhairava liṅga.



ĀVARAṆA 3

Sarvasaṅkṣobhaṇa Cakra

"The Wheel That Agitates All"



NAME OF THE ĀVARAṆA

Sarvasaṅkṣobhaṇa

[The Wheel That Agitates All]

DESCRIPTION

8 Petals

[Aṣṭa Lakṣmīs]

TYPE OF YOGINĪS

Guptatarā

[Esoteric]

CAKREŚVARĪ

Tripurasundarī

SIDDHI DEVĪ

Mahimā

[Greatness]

MANTRA

Hrīṁ Klīṁ Sauḥ

MUDRĀ

Sarvākarṣiṇī

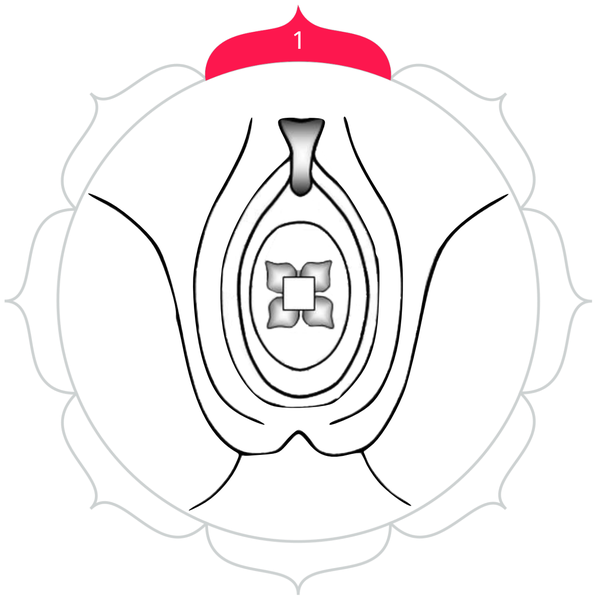
[Attracting All]



Klīṁ

1. ANAṄGAKUSUMĀ

"Limitless passion to create"



HRĪṂ KLĪṂ SAUḤ
ANAṄGAKUSUMĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



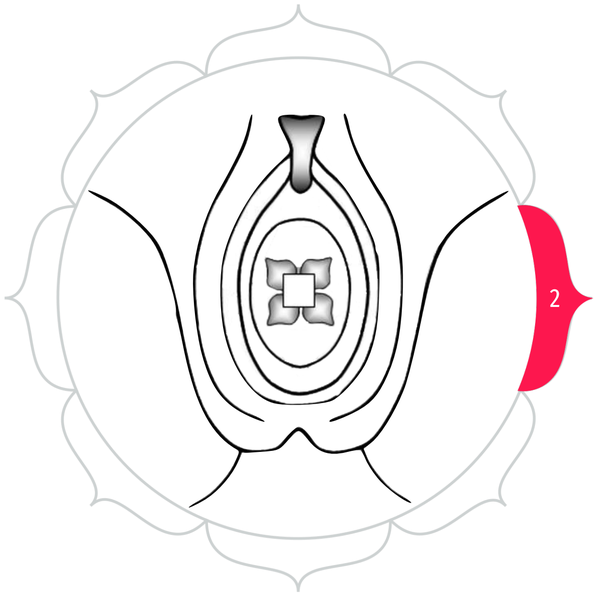
General details			
COLOR	Blue	HEADS	1
SEAT	8 petalled lotus	HANDS	2
COVER	Three headed snake		
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH	Abhaya mudrā	LH	Varada mudrā



2. ANAṄGAMEKHALĀ

"Limitless girth"



HRĪṂ KLĪṂ SAUḤ
ANAṄGAMEKHALĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



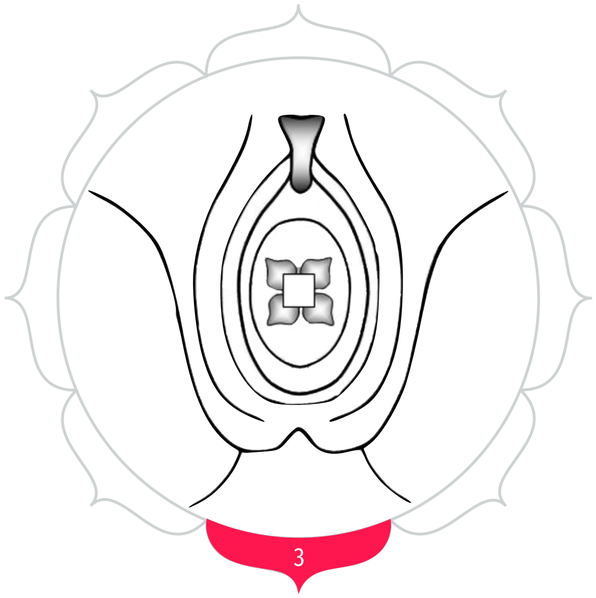
General details			
COLOR	Blue	HEADS	1
SEAT	8 petalled lotus	HANDS	6
COVER	Three headed snake		
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 3	Cakra	LH 3	Conch (*śaṅkha*)
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*dhanus*)
RH 1	Betel leaf (*tāmbūla*)	LH 1	Water pot (*kuṇḍī*)



3. ANAṄGAMADANĀ

"Limitless delight"



HRĪṂ KLĪṂ SAUḤ
ANAṄGAMADANĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



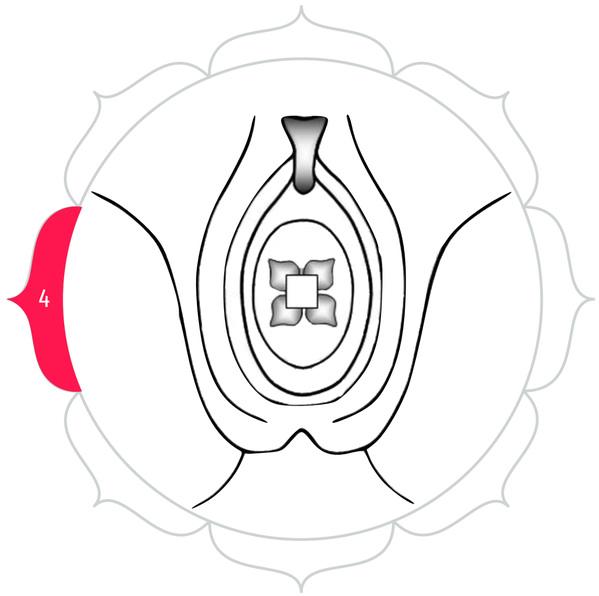
General details			
COLOR	White	HEADS	1
SEAT	1,000 petalled lotus	HANDS	4
COVER	Three headed snake		
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 2	Lotus (*padma*)	LH 2	Lotus (*padma*)
RH 1	Abhaya mudrā	LH 1	Varada mudrā



4. ANAṄGAMADANĀTURĀ

"Limitless power of desire"



HRĪṂ KLĪṂ SAUḤ
ANAṄGAMADANĀTURĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



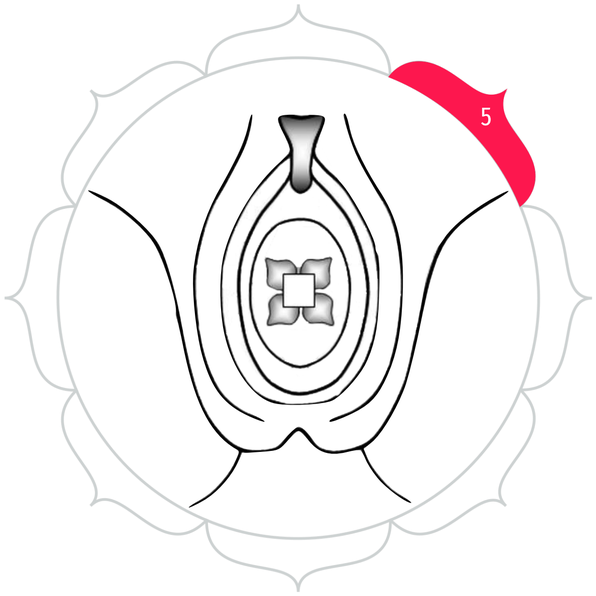
General details			
COLOR	Blue	HEADS	1
SEAT	8 petalled lotus	HANDS	4
COVER	Three headed snake		
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 2	Lotus (*padma*)	LH 2	Lotus (*padma*)
RH 1	Abhaya mudrā	LH 1	Varada mudrā



5. ANAṄGAREKHĀ

"Limitless lines (or measure)"



HRĪṂ KLĪṂ SAUḤ
ANAṄGAREKHĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



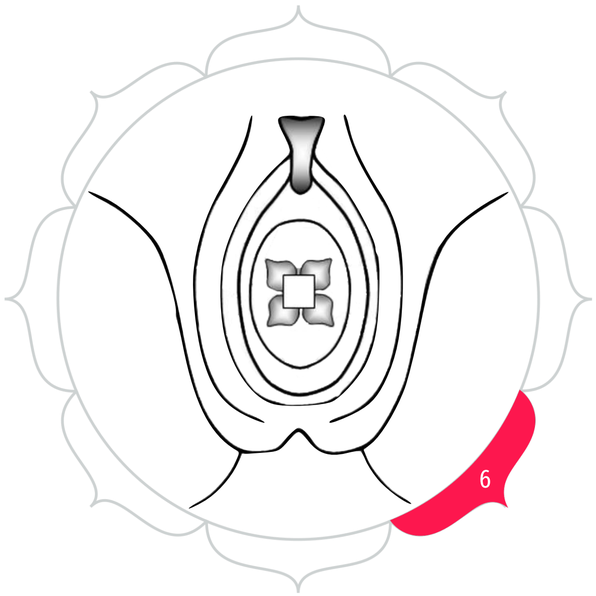
General details			
COLOR	Blue	HEADS	1
SEAT	8 petalled lotus	HANDS	6
COVER	Three headed snake		
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 3	Banana (*kadalīphala*)	LH 3	Sugarcane (*ikṣu*)
RH 2	Rice sprig (*śālī*)	LH 2	Lotus (*ambuja*)
RH 1	Abhaya mudrā	LH 1	Varada mudrā



6. ANAṄGAVEGINĪ

"Limitless energy"



HRĪṂ KLĪṂ SAUḤ
ANAṄGAVEGINĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



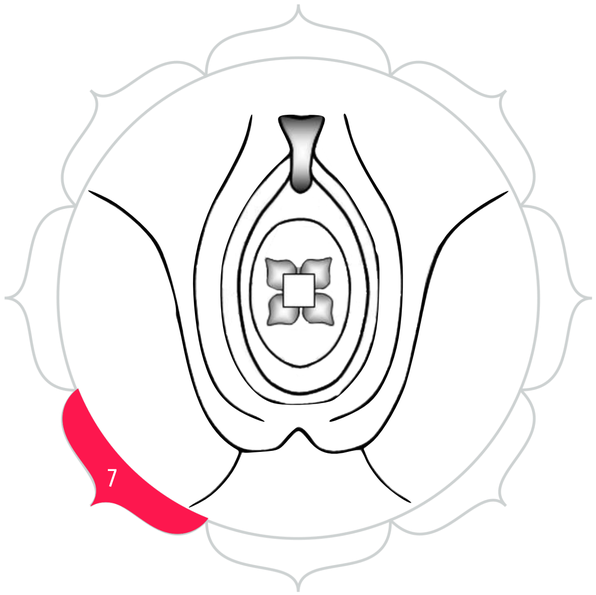
General details			
COLOR	Blue	HEADS	1
SEAT	8 petalled lotus	HANDS	4
COVER	Three headed snake		
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 2	Sword (*khaḍga*)	LH 2	Shield (*kheṭa*)
RH 1	Abhaya mudrā	LH 1	Varada mudrā



7. ANAṄGĀṄKUŚĀ

"Limitless desire for union"



HRĪṂ KLĪṂ SAUḤ
ANAṄGĀṄKUŚĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



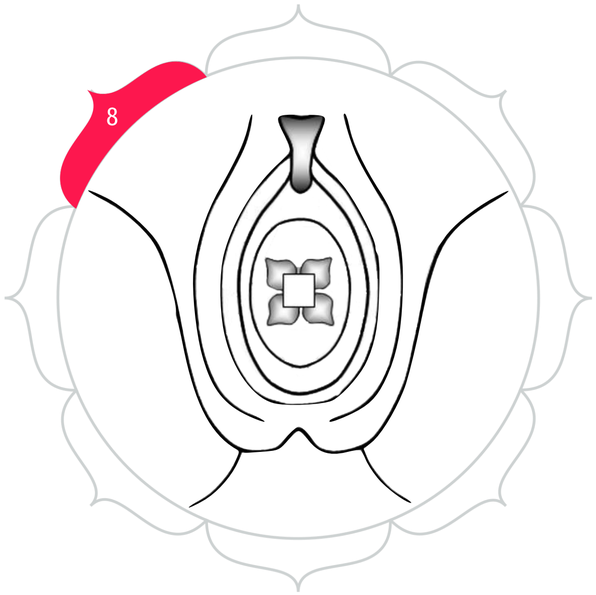
General details			
COLOR	Blue	HEADS	1
SEAT	8 petalled lotus	HANDS	8
COVER	Three headed snake		
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 4	Cakra	LH 4	Conch (*śaṅkha*)
RH 3	Arrow (*bāṇa*)	LH 3	Bow (*dhanus*)
RH 2	Trident (*śūla*)	LH 2	Skull bowl (*kapālaka*)
RH 1	Abhaya mudrā	LH 1	Varada mudrā



8. ANAṄGAMĀLINĪ

"Limitless garlands of union"



HRĪṂ KLĪṂ SAUḤ
ANAṄGAMĀLINĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	Blue	HEADS	1
SEAT	8 petalled lotus	HANDS	8
COVER	Three headed snake		
ABHIṢEKA MŪRTI?	No		

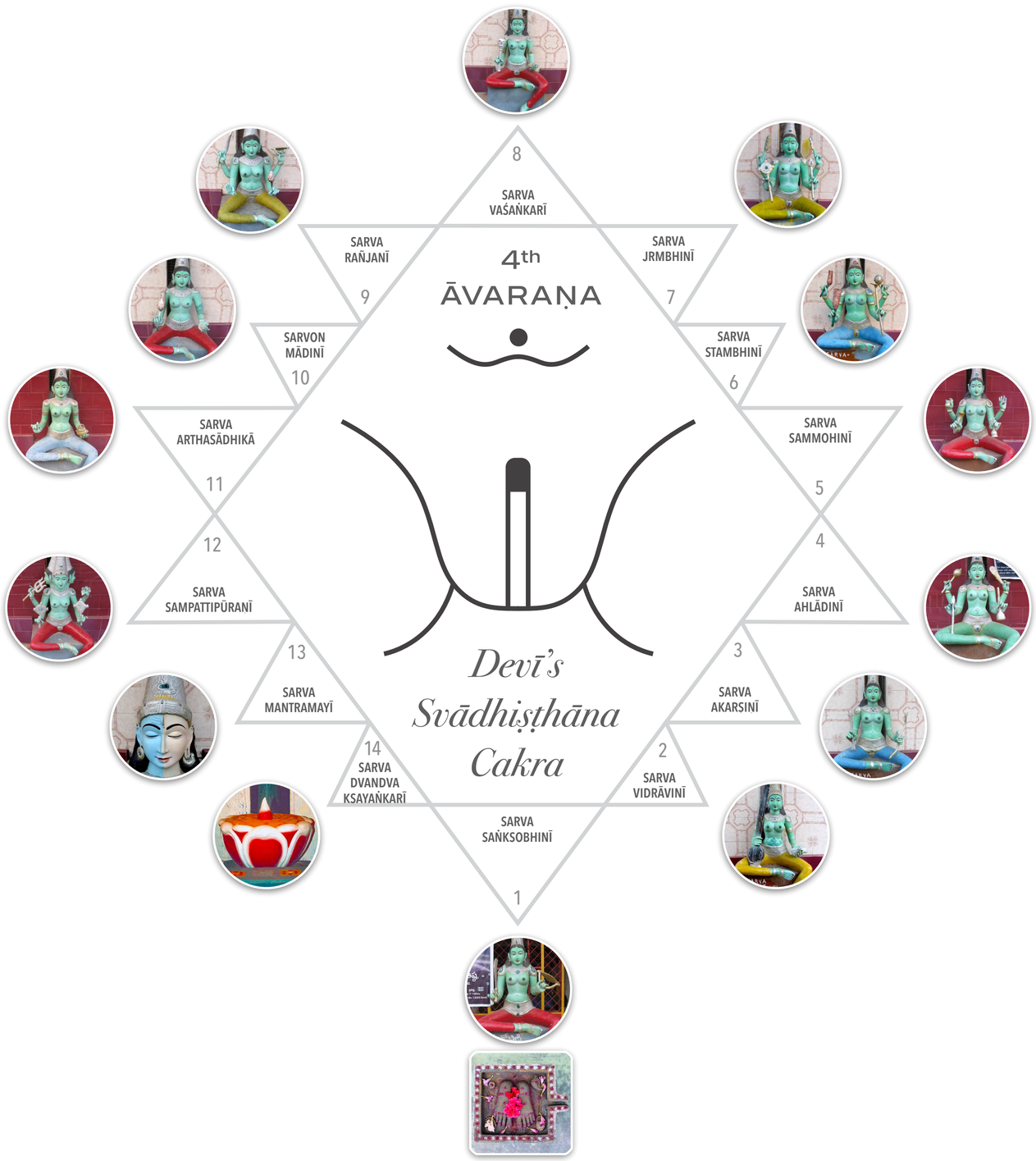
Attributes held			
RH 4	Cakra	LH 4	Conch (*śaṅkha*)
RH 3	Noose (*pāśa*)	LH 3	Goad (*aṅkuśa*)
RH 2	Sword (*khaḍga*)	LH 2	Shield (*kheṭaka*)
RH 1	Abhaya mudrā	LH 1	Varada mudrā



ĀVARAṆA 4

Sarvasaubhāgyadāyaka Cakra

“The Wheel That Bestows All Auspiciousness”



NAME OF THE ĀVARAṆA

Sarvasaubhāgyadāyaka

[The Wheel That Bestows all Auspiciousness]

DESCRIPTION

14 Triangles

[Fourteen Lokas]

TYPE OF YOGINĪS

Sampradāyā

[Traditional]

CAKREŚVARĪ

Tripuravāsinī

SIDDHI DEVĪ

Īśitvā

[Control Over Self]

MANTRA

Haiṁ Hklīṁ Hsauḥ

MUDRĀ

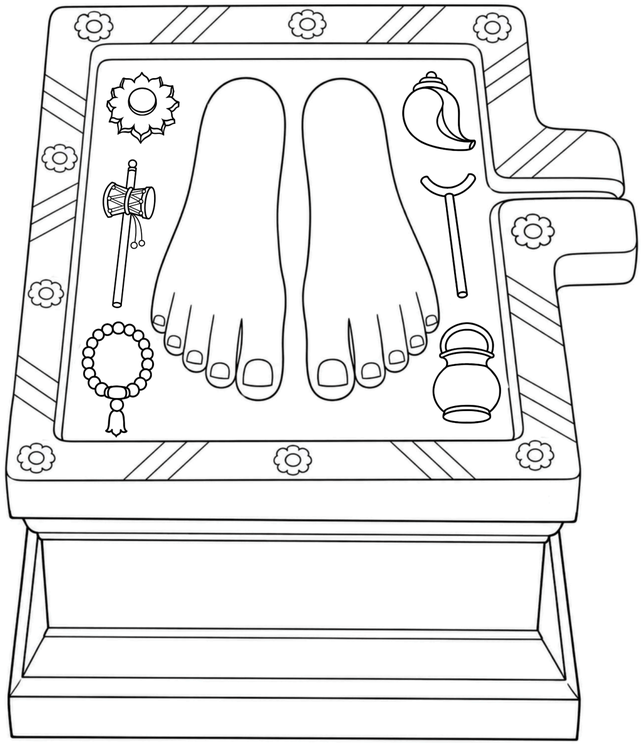
Sarvavaśankarī

[Controlling All]



Blūṁ

ENTRANCE

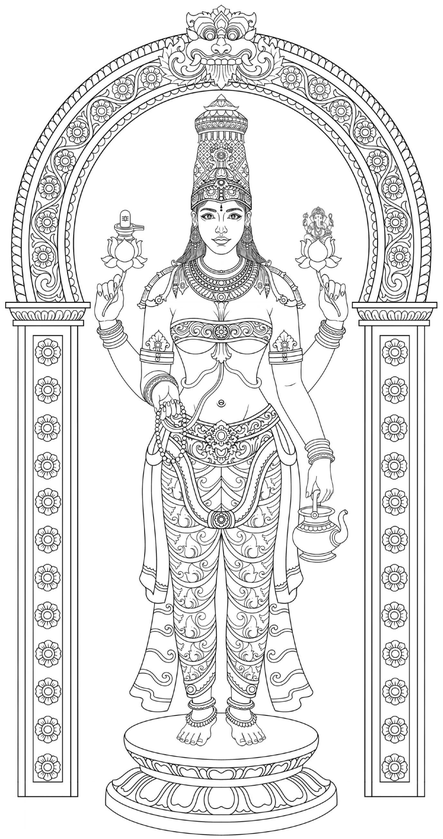


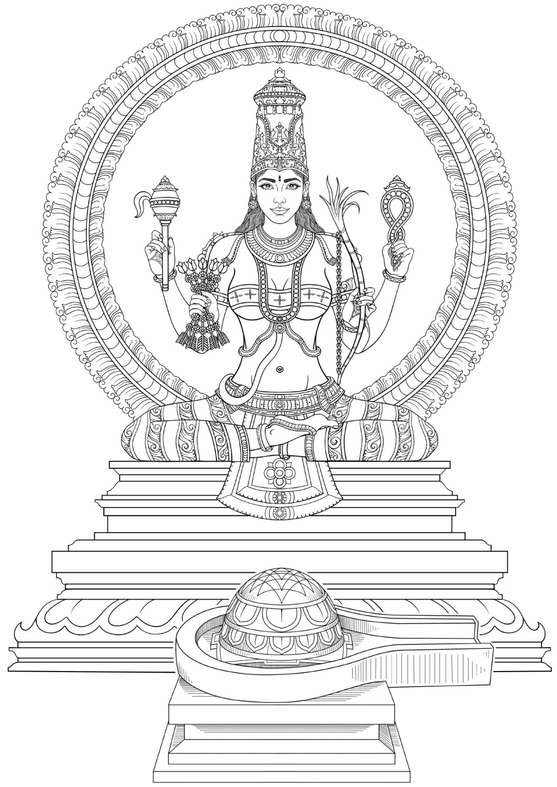
Dattātreya's pādukās are enshrined in front of Sarvasaṅkṣobhiṇī, flanked on both sides by the āyudhas of:

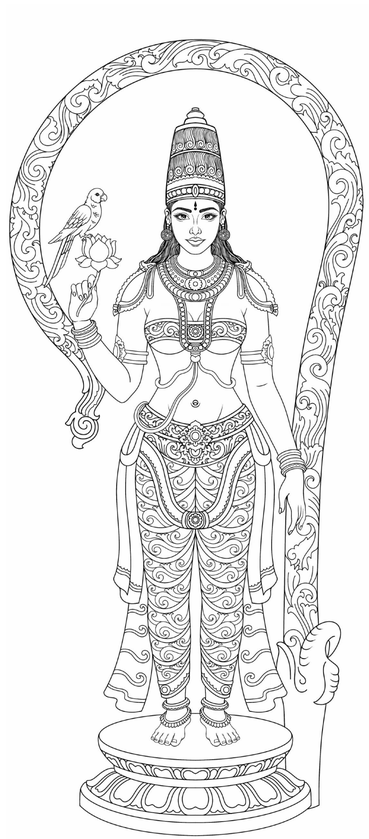
- Viṣṇu (cakra and śaṅkha),
- Śiva (ḍamaru and yoga-daṇḍa), and
- Brahmā (akṣamālā and kamaṇḍalu).



Ground-floor Sanctum













Viśālākṣī

General details			
COLOR	White	HEADS	1
SEAT	N/A	HANDS	4
Attributes held			
RH 2	Lotus (*padma*)	LH 2	Lotus (*padma*)
RH 1	Rosary (*akṣamālā*)	LH 1	Water pot (*kamaṇḍalu*)

Kāmakṣī

General details			
COLOR	White	HEADS	1
SEAT	N/A	HANDS	4
Attributes held			
RH 2	Goad (*aṅkuśa*)	LH 2	Noose (*pāśa*)
RH 1	Flower arrows (*puṣpabāṇa*)	LH 1	Sugarcane bow (*ikṣucāpa*)

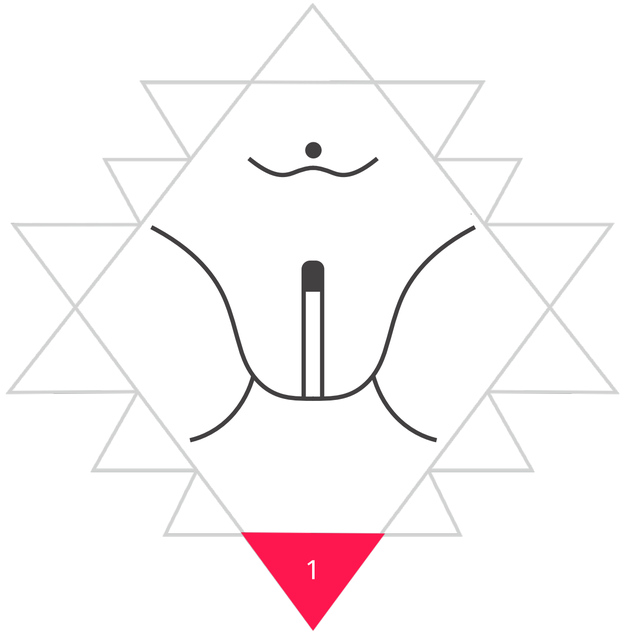
Mīnākṣī

General details			
COLOR	Green	HEADS	1
SEAT	N/A	HANDS	2
Attributes held			
RH	Lotus & Parrot (*padma, śuka*)	LH	Hanging down

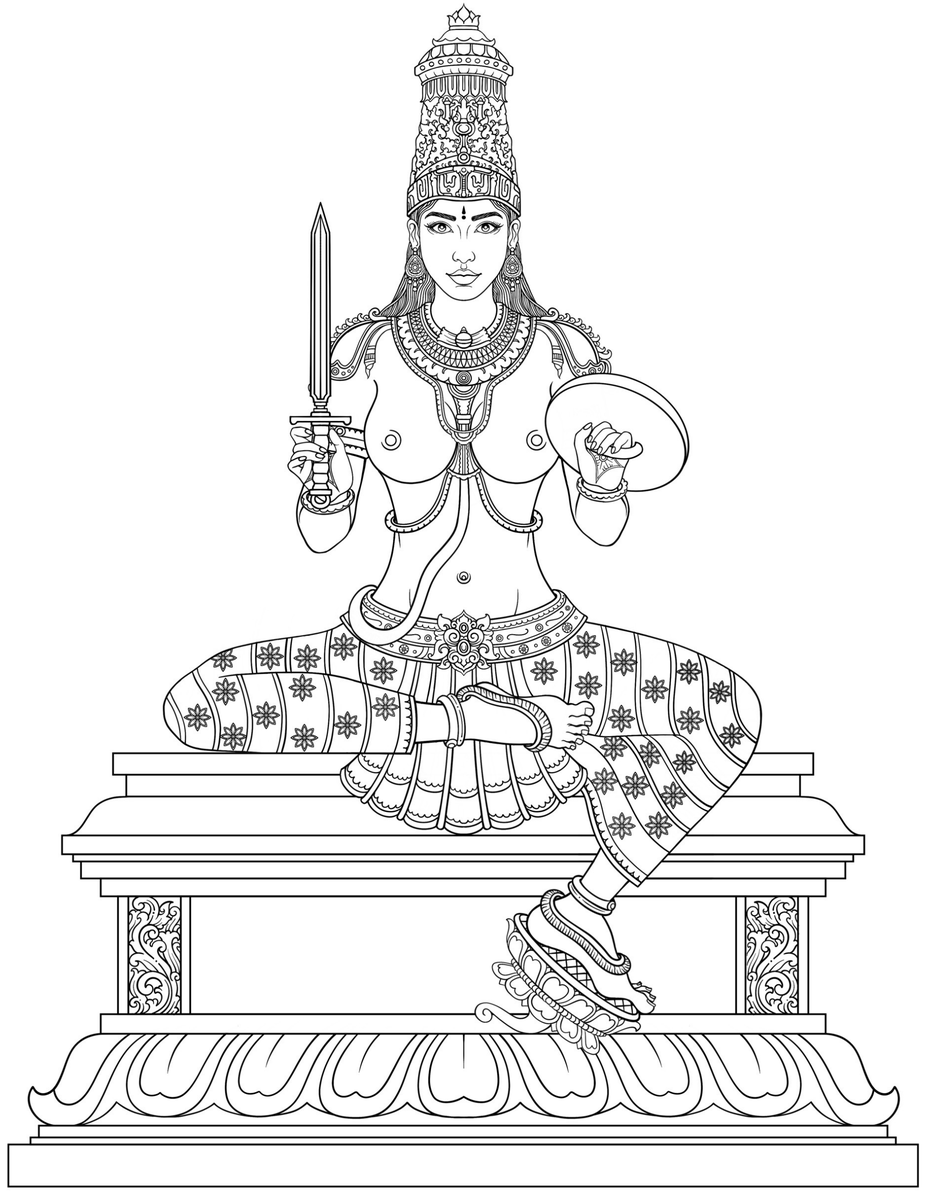
ĀVARAṆA 4 | SARVASAUBHĀGYADĀYAKA CAKRA

1. SARVASAṄKṢOBHIṆĪ

"Agitating Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVASAṄKṢOBHIṆĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

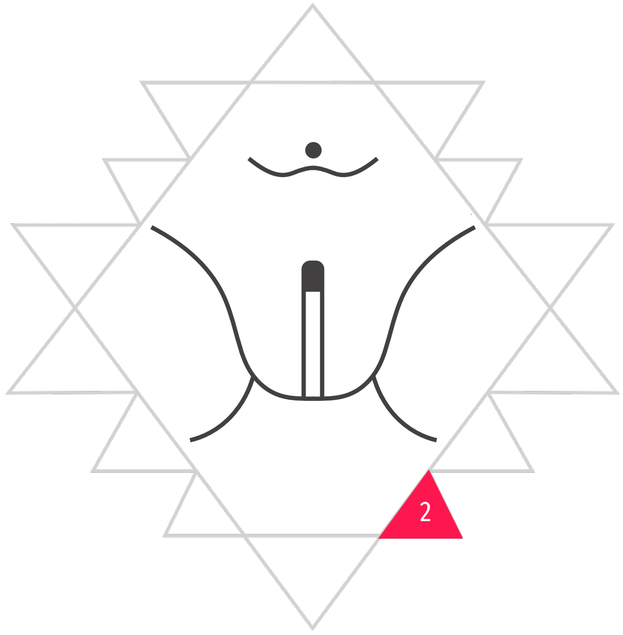


General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH	Sword (*khaḍga*)			LH	Shield (*carman*)

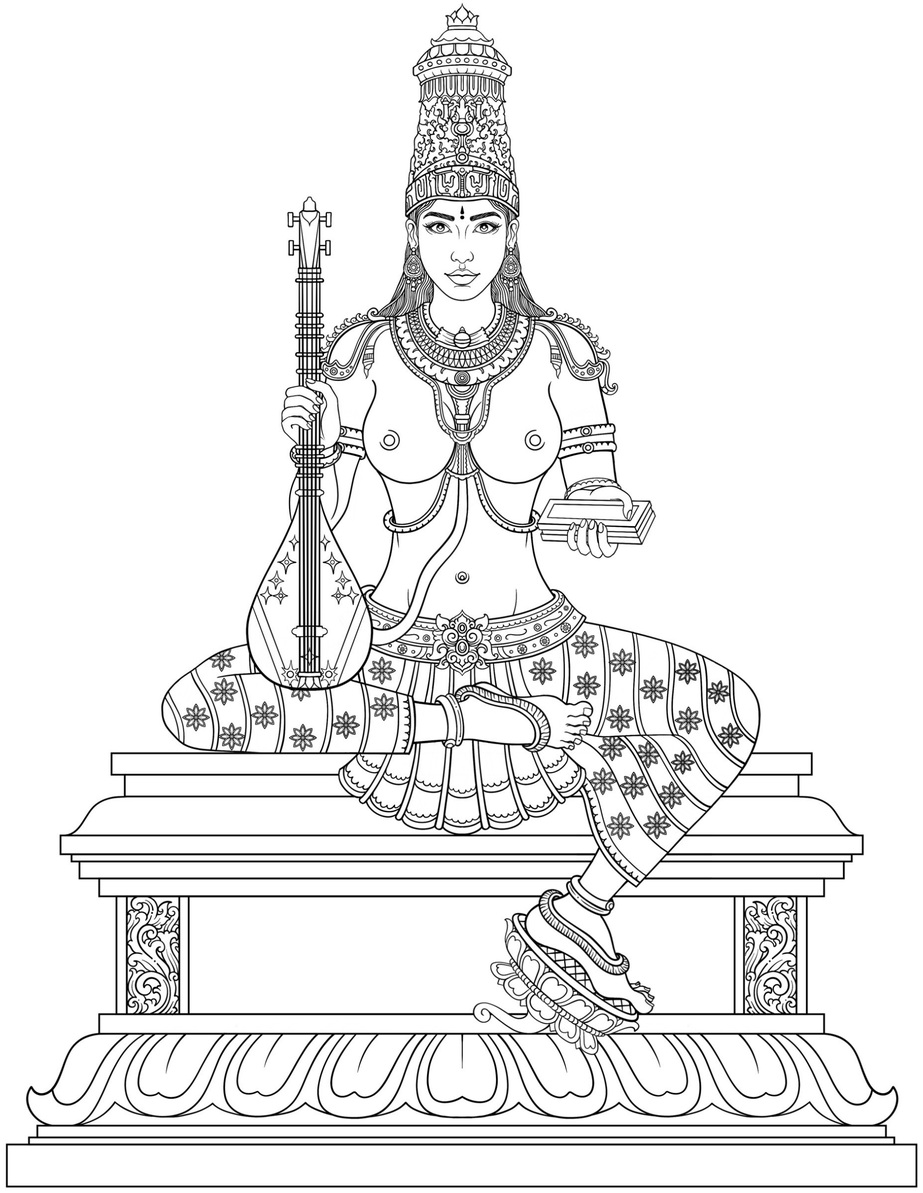


2. SARVAVIDRĀVIṆĪ

"Liquefying Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVAVIDRĀVIṆĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

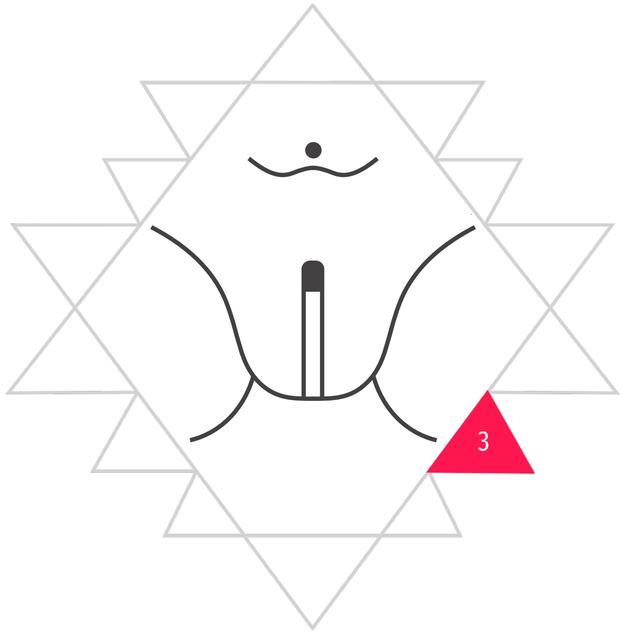


General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH	Vīṇā			LH	Book (*pustaka*)

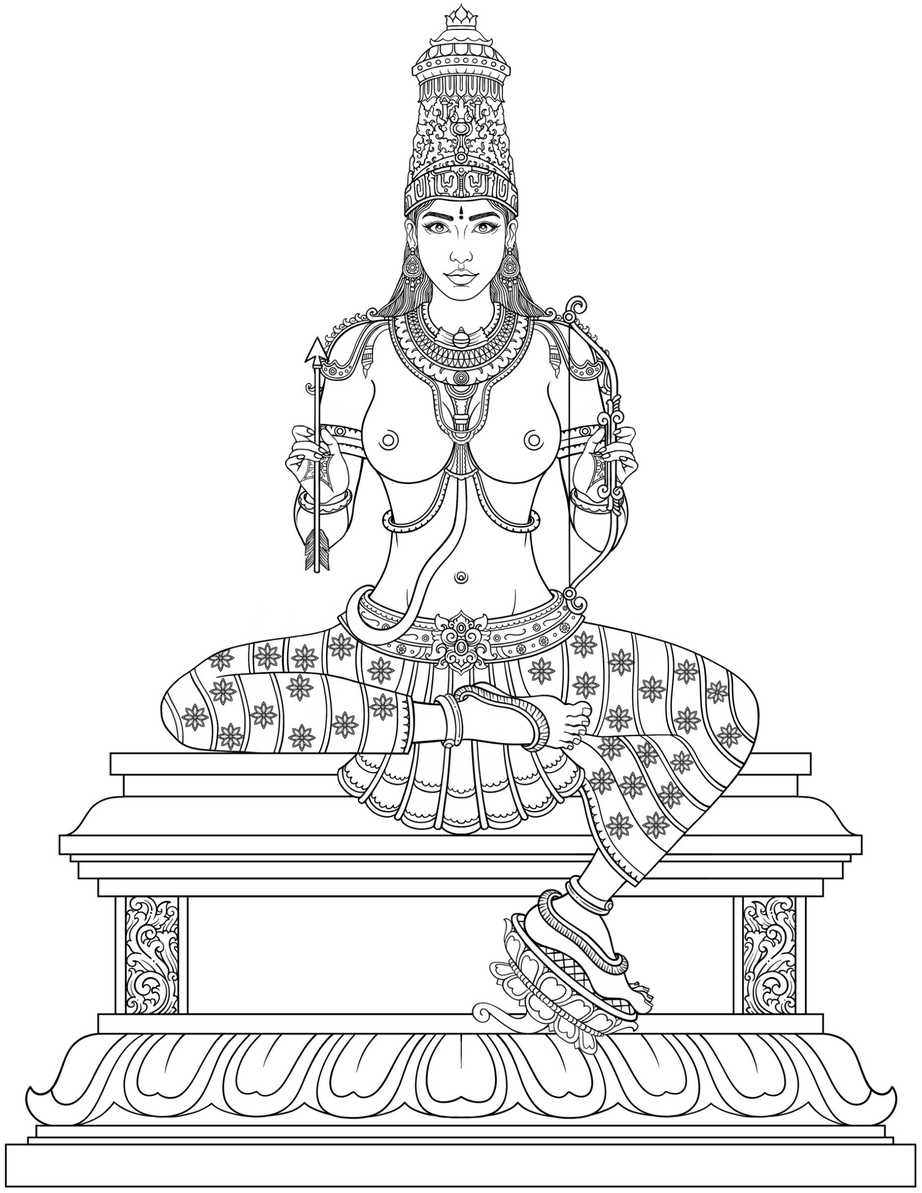


3. SARVĀKARṢIṆĪ

"Attracting Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVĀKARṢIṆĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

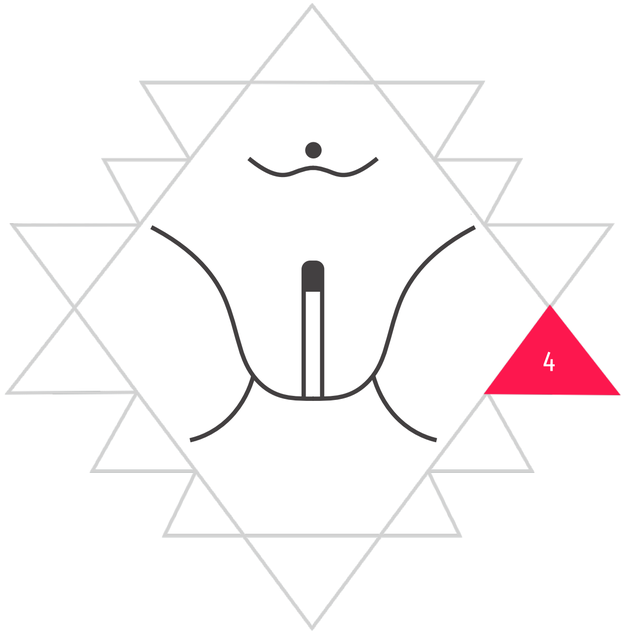


General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH	Arrow (*bāṇa*)		LH	Bow (*cāpa*)	

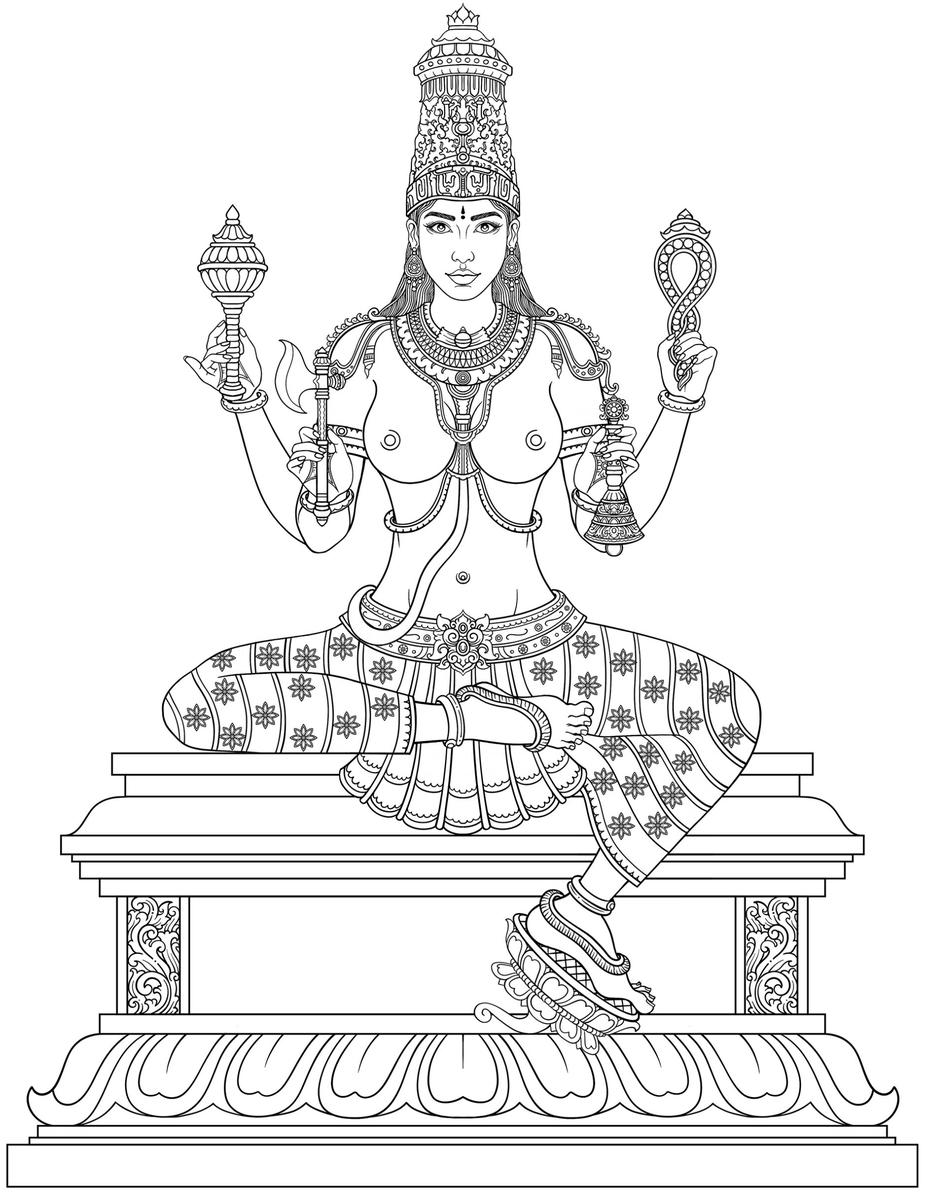


4. *Sarvāhlādinī*

"Pleasing Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVĀHLĀDINĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



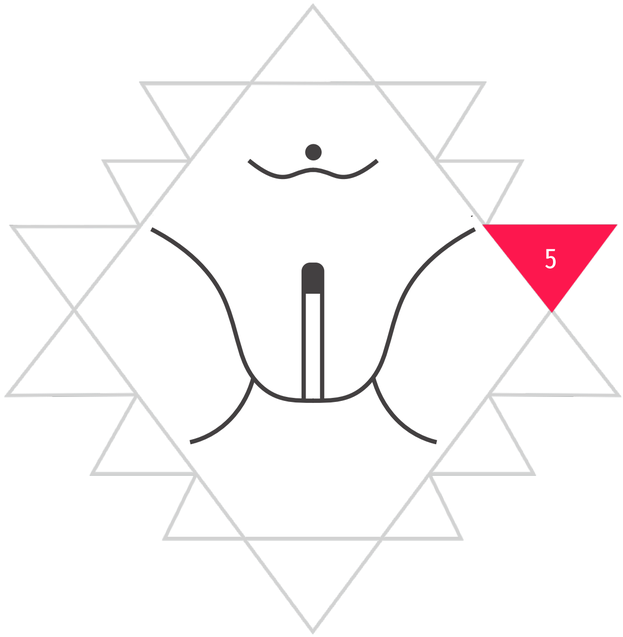
General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Mace (*gadā*)	LH 2	Noose (*pāśa*)
RH 1	Axe (*paraśu*)	LH 1	Bell (*ghaṇṭā*)

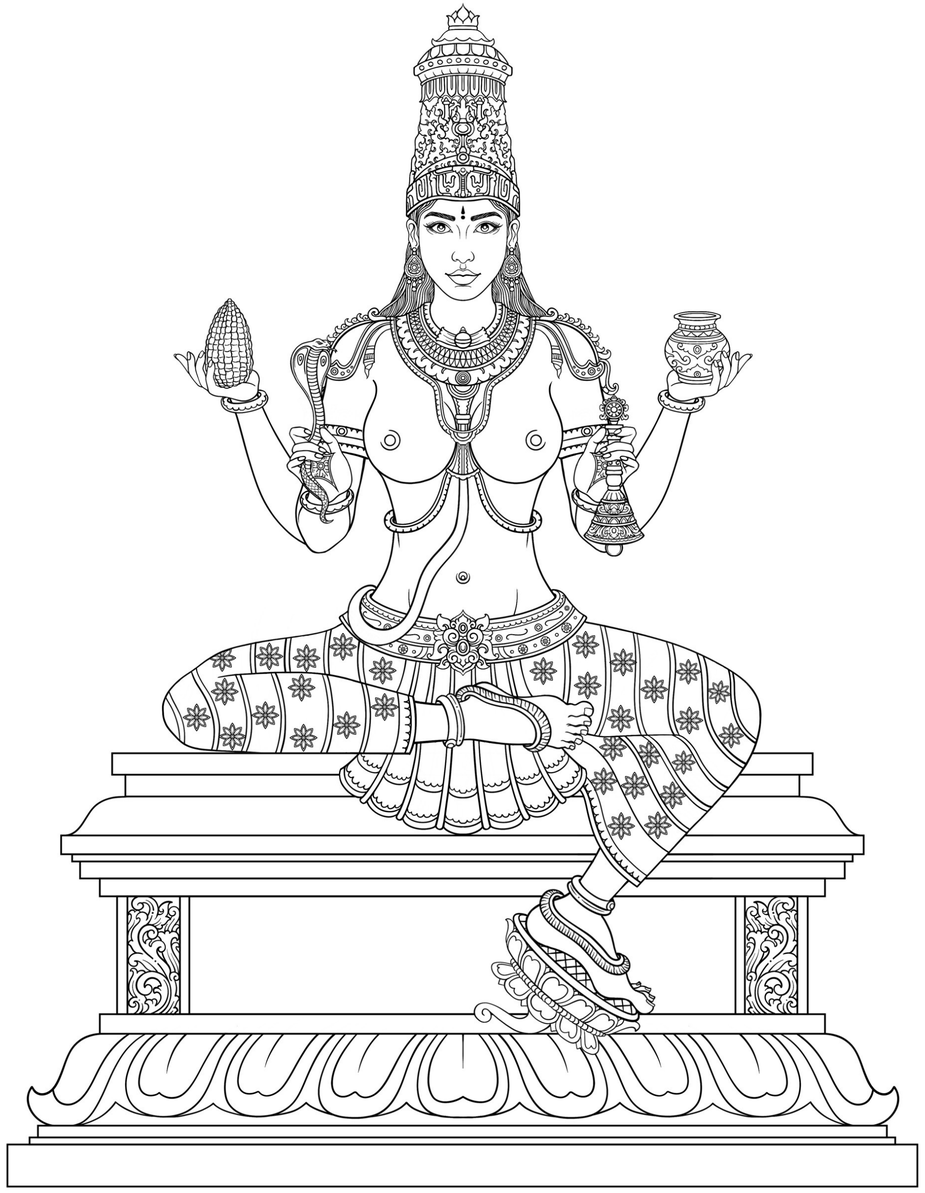


5. SARVASAMMOHINĪ

"Deluding Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVASAMMOHINĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

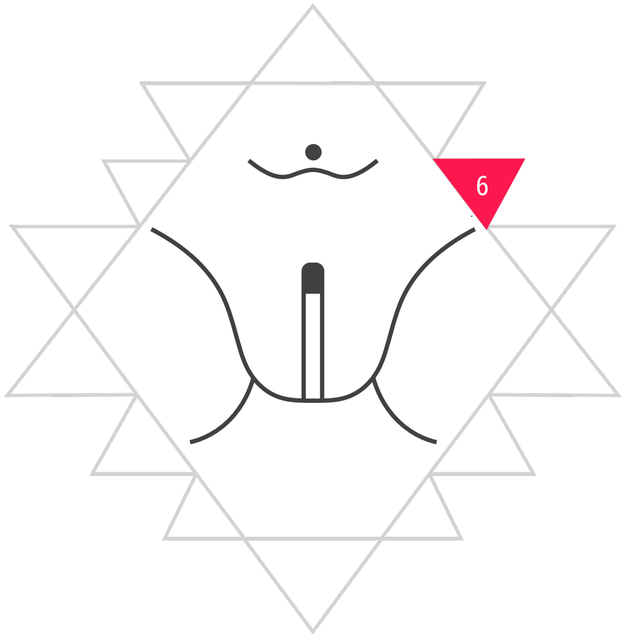


General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Citron (*mātuluṅga*)			LH 2	Vessel (*pānapātra*)
RH 1	Serpentine noose (*nāgapāśa*)			LH 1	Bell (*ghaṇṭā*)

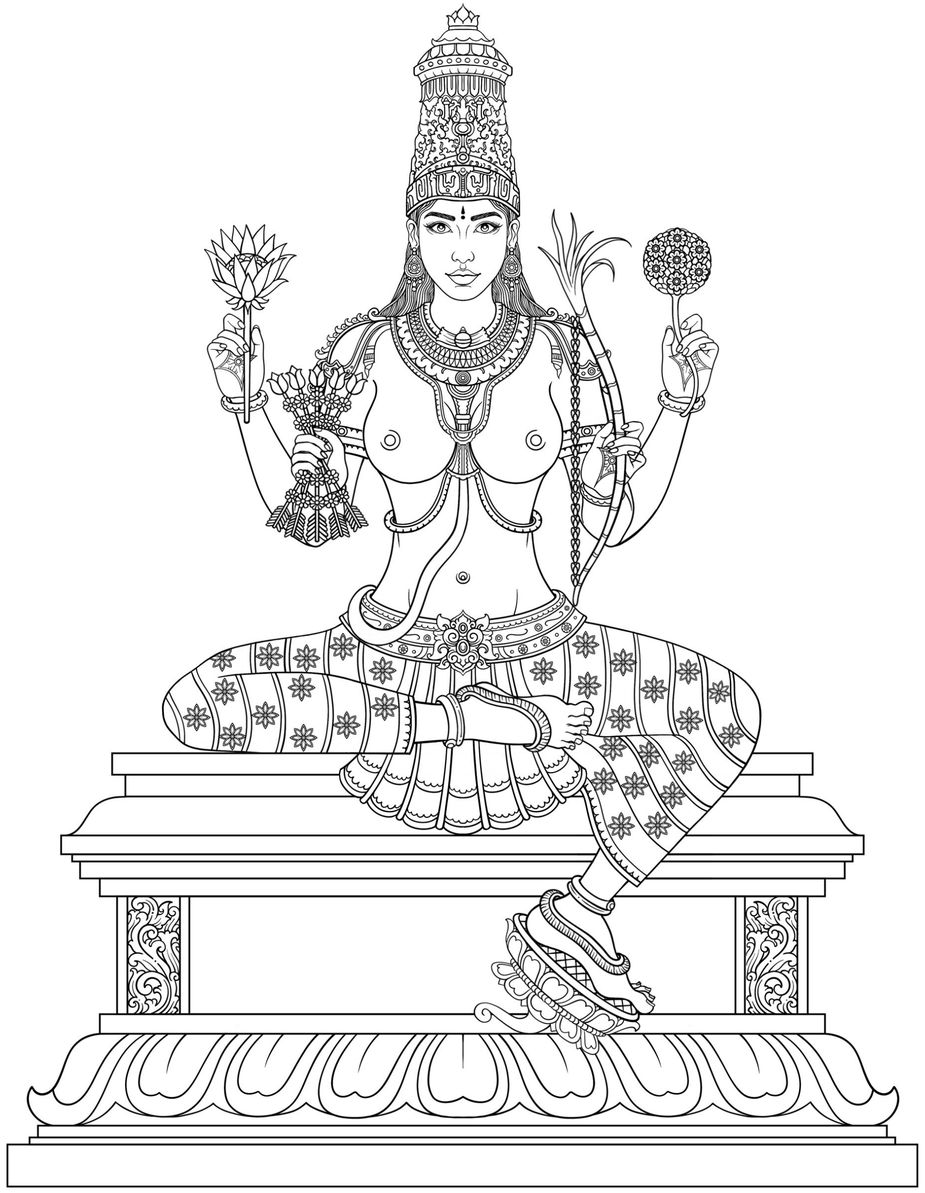


6. SARVASTAMBHINĪ

"Obstructing Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVASTAMBHINĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Blue lily (*utpala*)	LH 2	Ball of flowers (*puṣpakanduka*)
RH 1	Flower arrows (*puṣpaśara*)	LH 1	Sugarcane bow (*ikṣucāpa*)

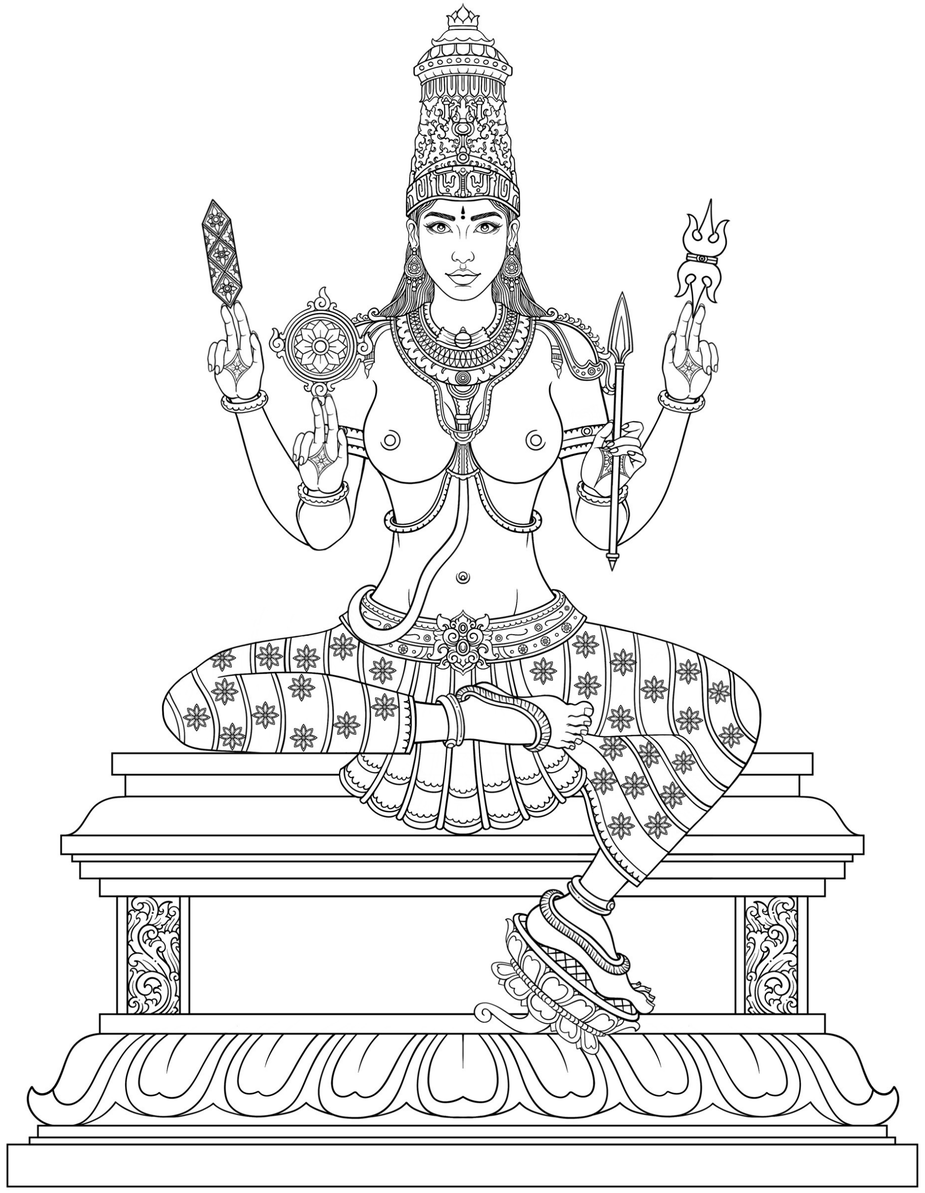


7. SARVAJṚMBHIṆĪ

"Expanding Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVAJṚMBHIṆĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

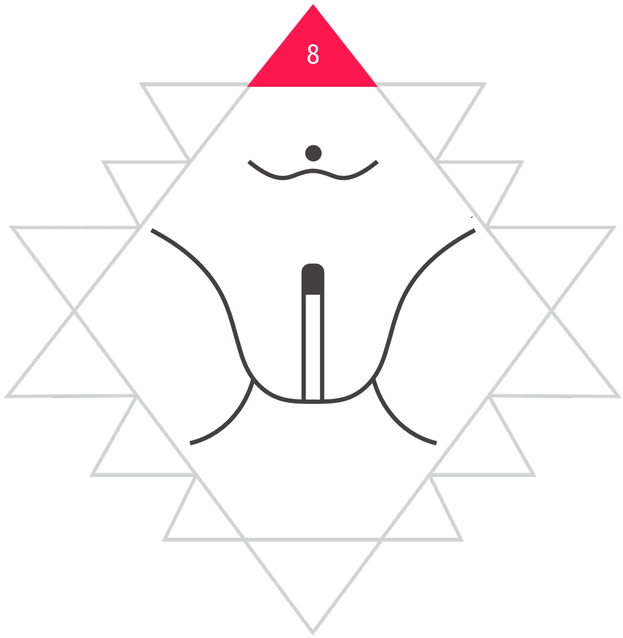


General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Śakti			LH 2	Vajra
RH 1	Cakra			LH 1	Spear (*tomara*)

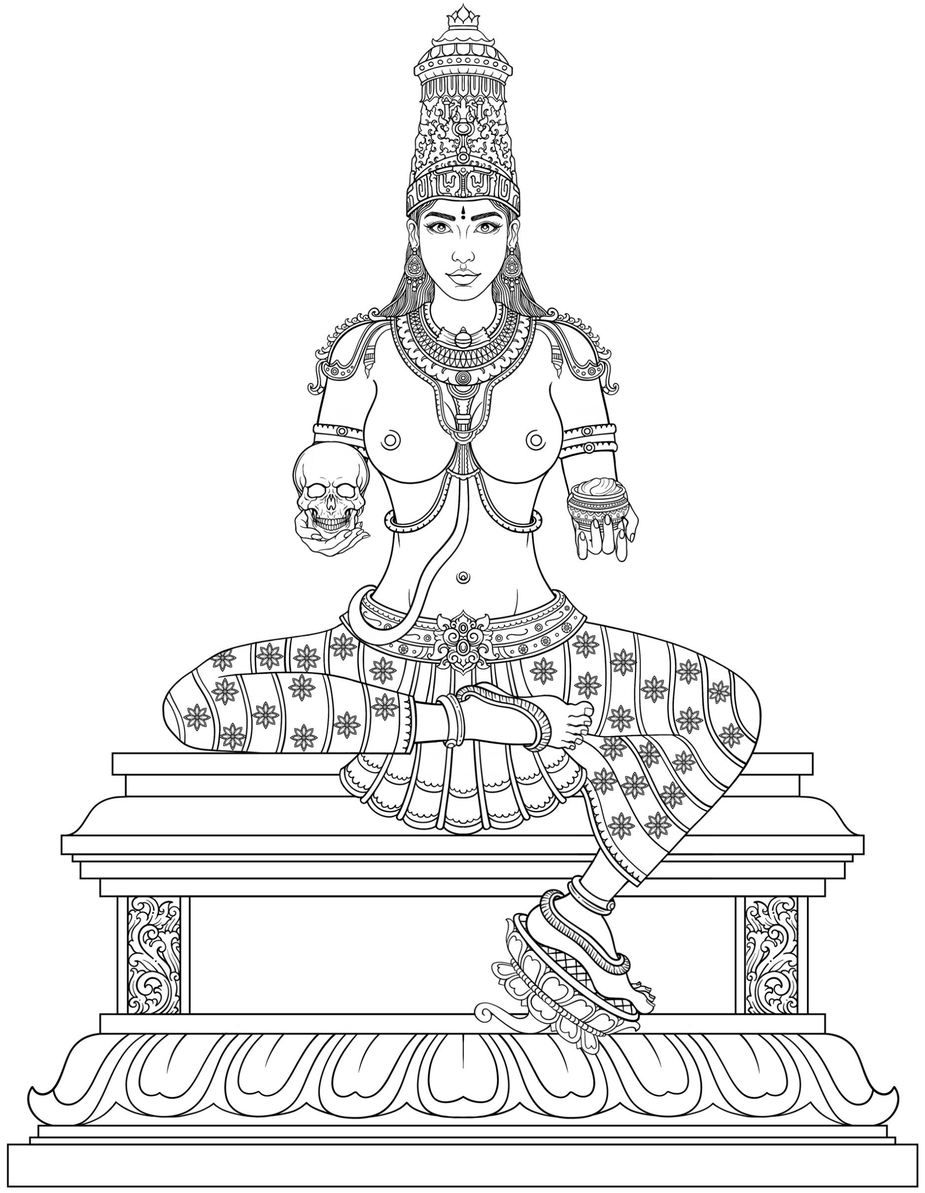


8. SARVAVAŚAṄKARĪ

"Controlling Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVAJṚMBHIṆĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

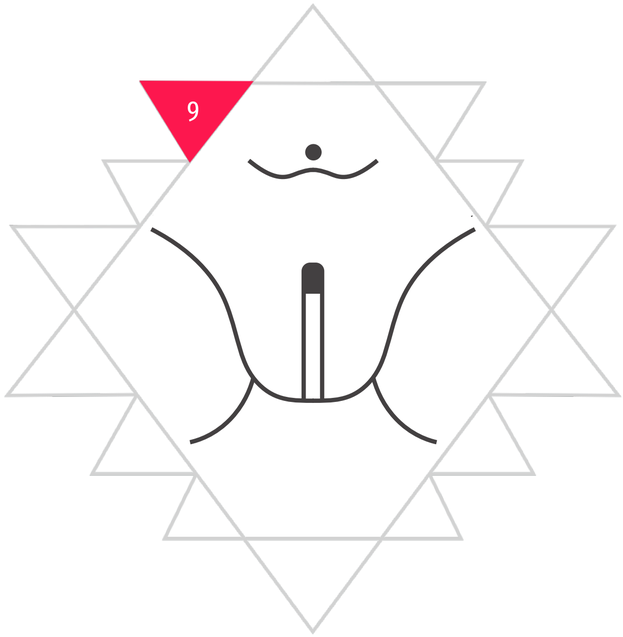


General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH	Skull (*kapāla*)			LH	Collyrium (*siddhikajjala* or *siddhāñjana*)

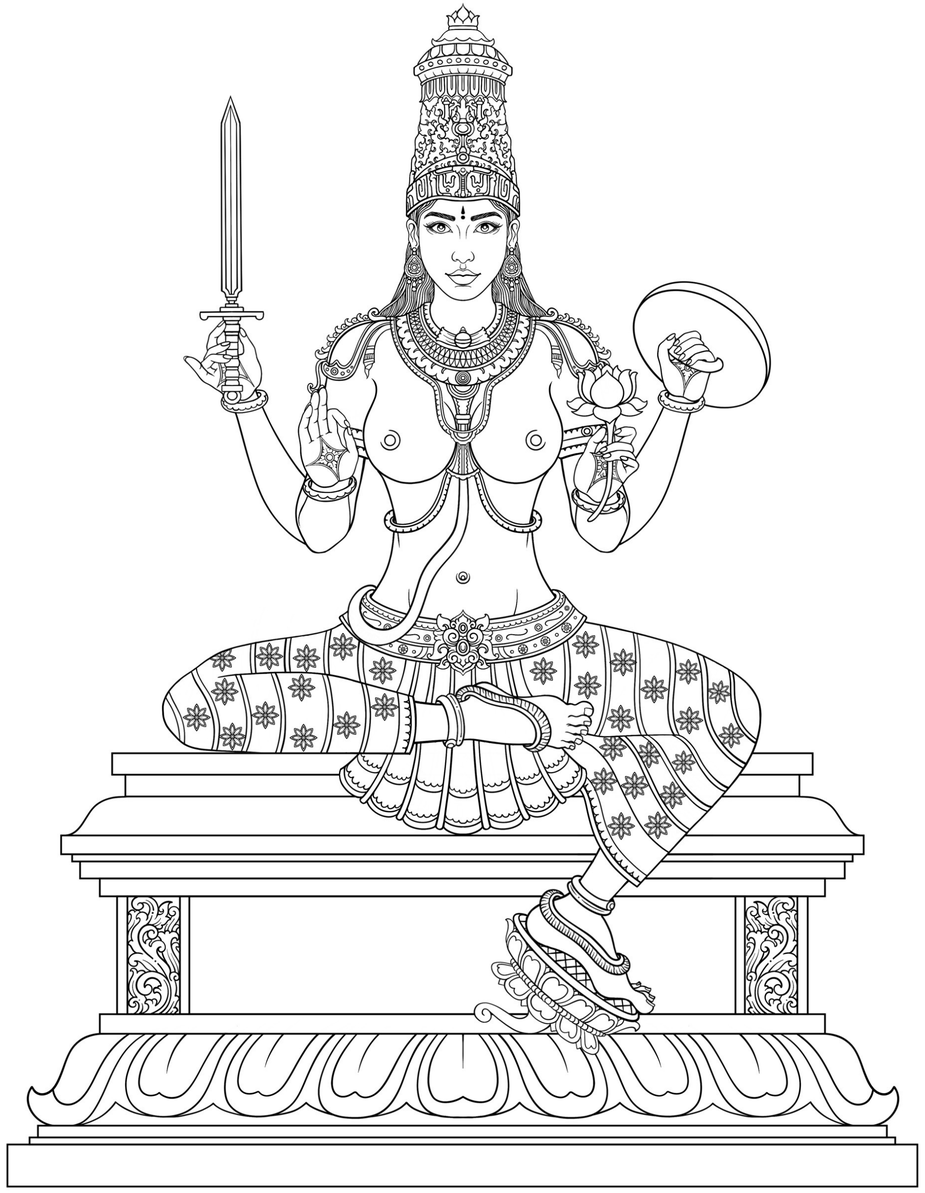


9. SARVARAÑJANĪ

"Enjoying Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVARAÑJANĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

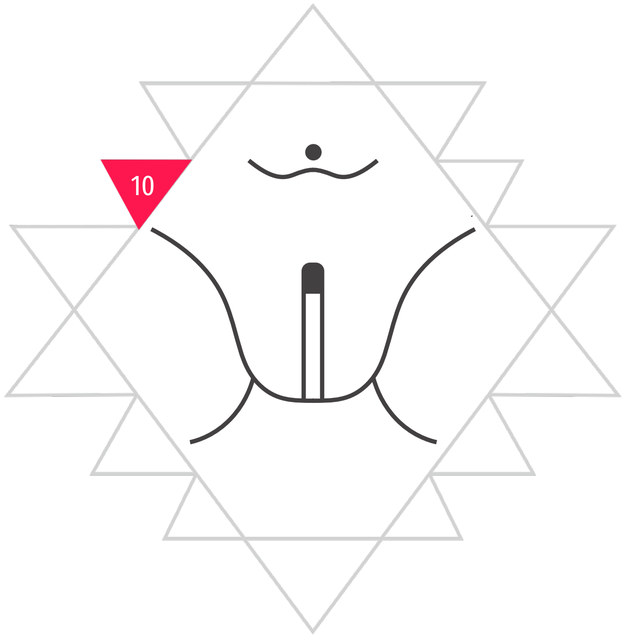


General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Sword (*kṛpāṇaka*)			LH 2	Shield (*carman*)
RH 1	Cin mudrā			LH 1	Lotus (*kamala*)

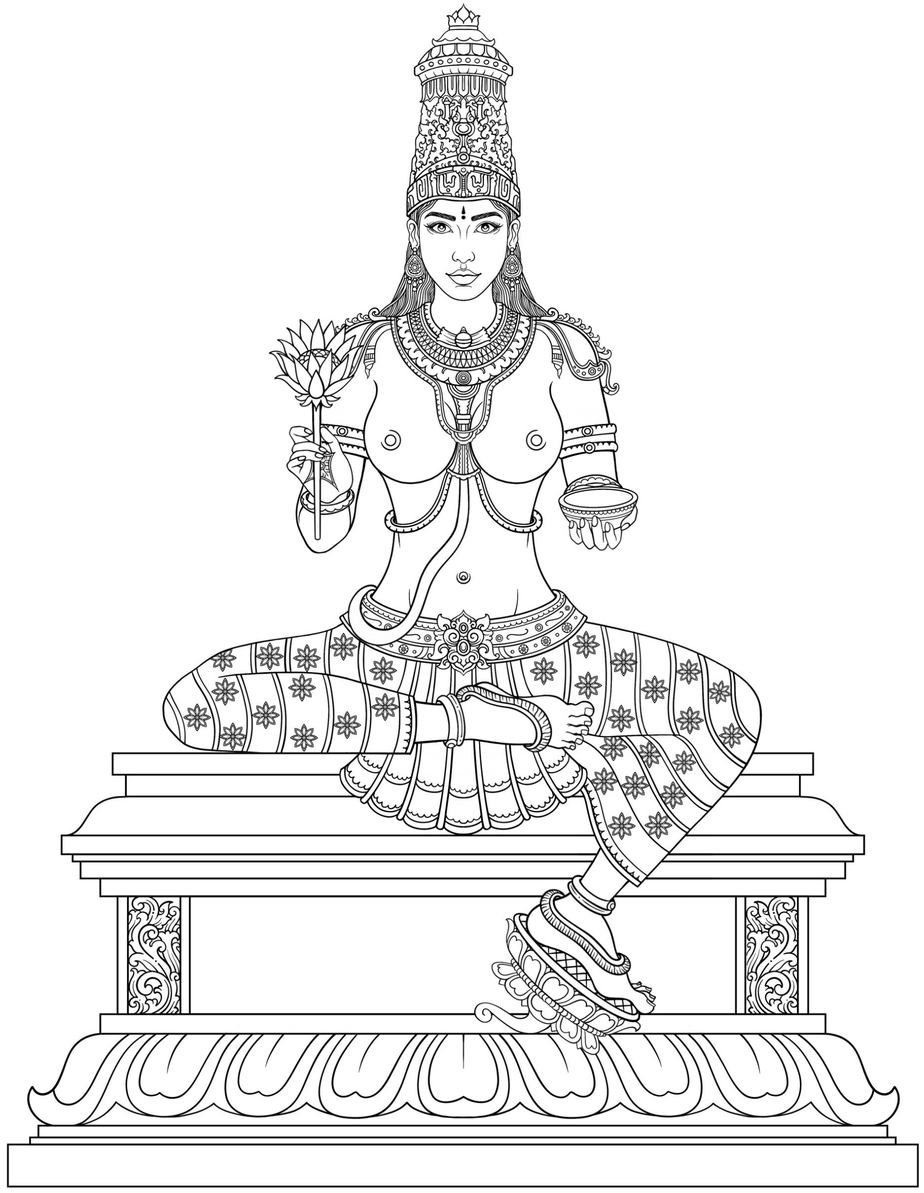


10. SARVONMĀDINĪ

"Maddening Everyone and Everything"



HAIṂ HKLĪṂ HSAUḤ
SARVONMĀDINĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

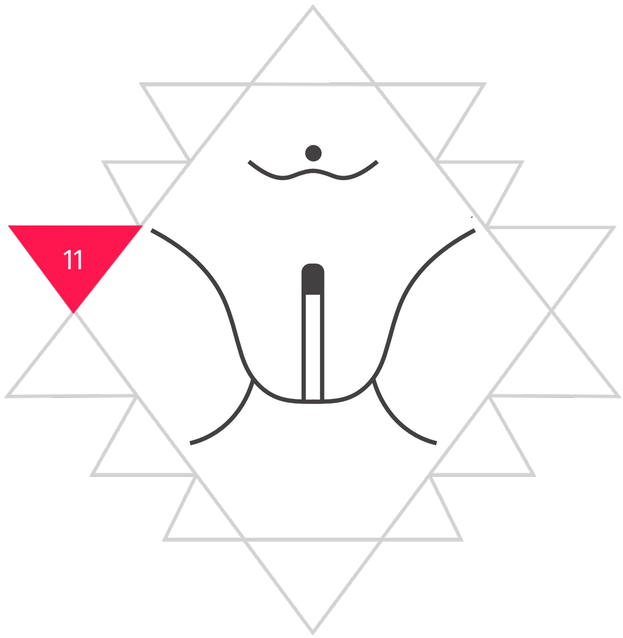


General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH	Blue lily (*utpala*)			LH	Vessel (*kapāla*)

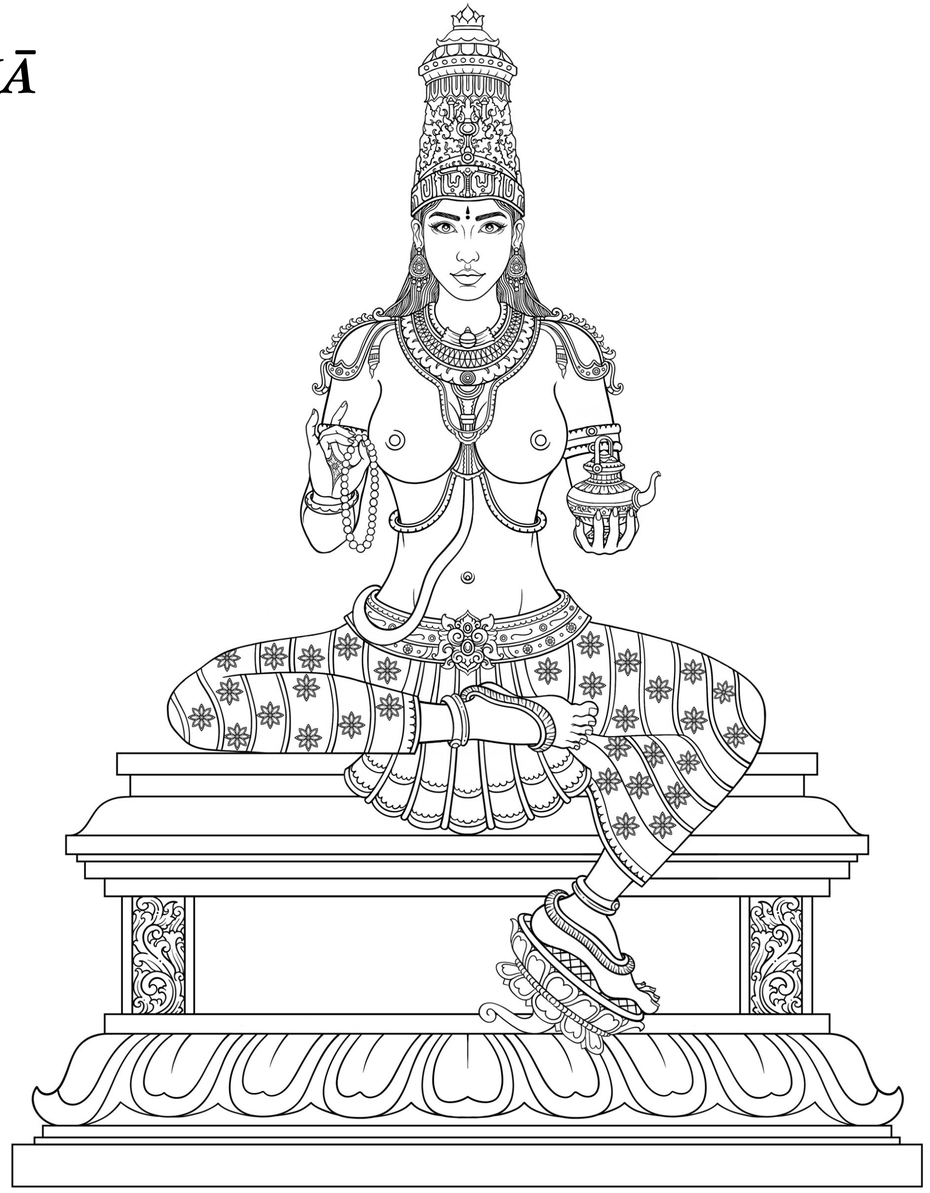


11. SARVĀRTHASĀDHIKĀ

"All Prosperity"



HAIṂ HKLĪṂ HSAUḤ
SARVĀRTHASĀDHIKĀ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	Blue	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH	Rosary (*akṣamālā*)			LH	Water pot (*kamaṇḍalu*)

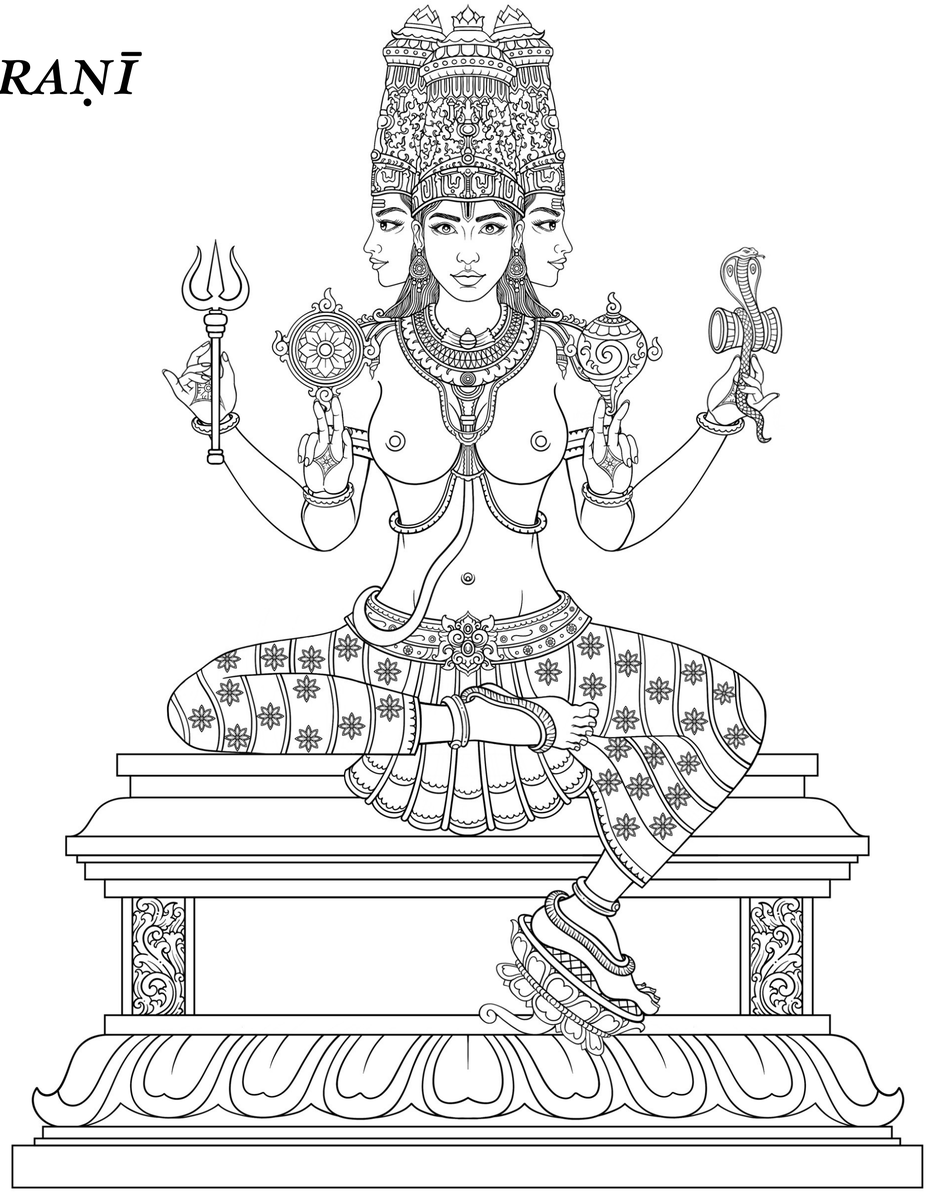


12. SARVASAMPATTIPŪRAṆĪ

"All-Fulfilling Riches"



HAIṂ HKLĪṂ HSAUḤ
SARVASAMPATTIPŪRAṆĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	Blue	HEADS	3	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Trident (*triśūla*)	LH 2	Drum (*ḍamaru*)
RH 1	Cakra	LH 1	Conch (*śaṅkha*)

NOTE: This Devī also appears in the homa shala.

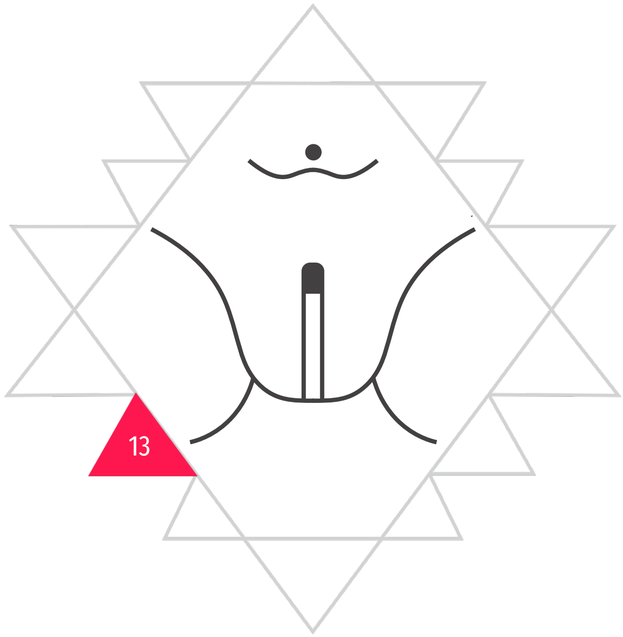




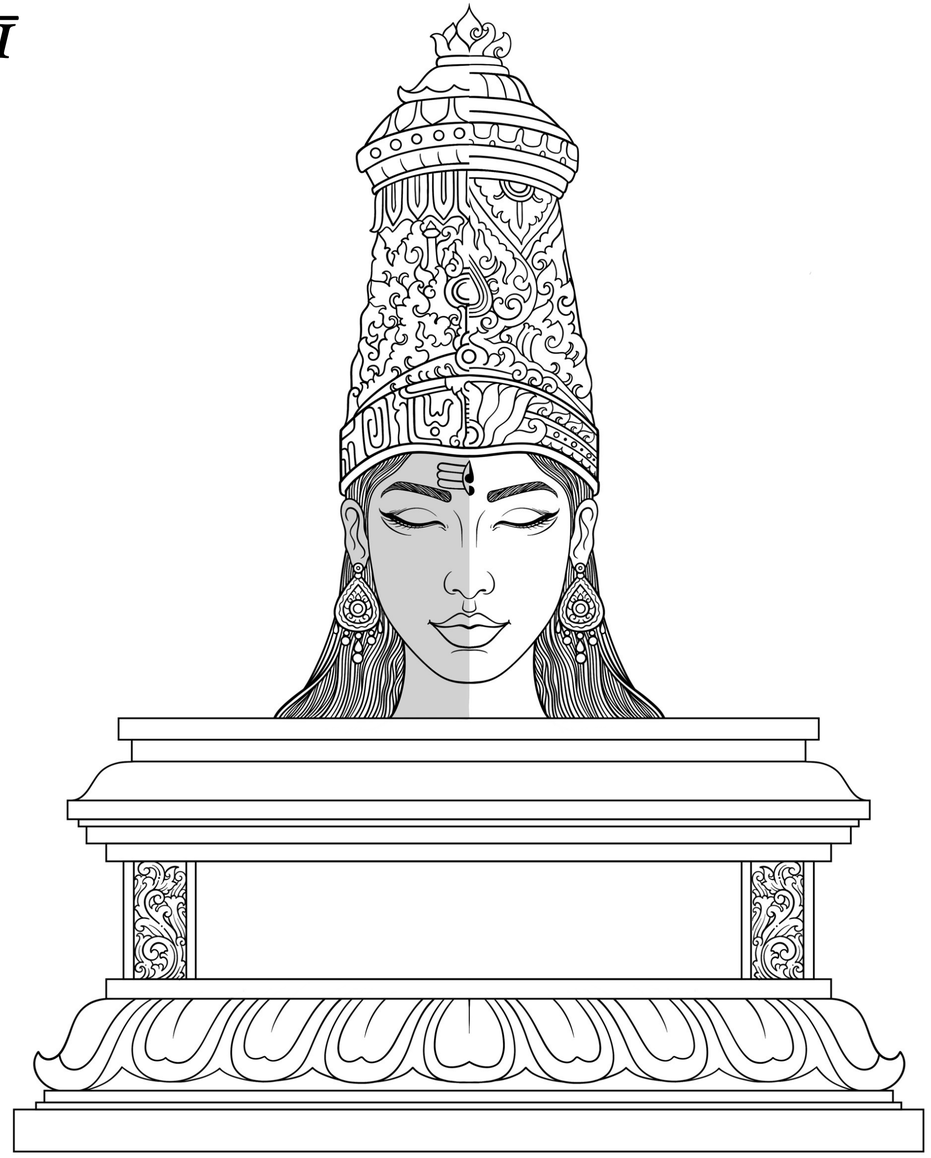
ĀVARAṆA 4 | SARVASAUBHĀGYADĀYAKA CAKRA

13. SARVAMANTRAMAYĪ

"All Mantras"



HAIṂ HKLĪṂ HSAUḤ
SARVAMANTRAMAYĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	Blue/White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	N/A		
Attributes held					
N/A					

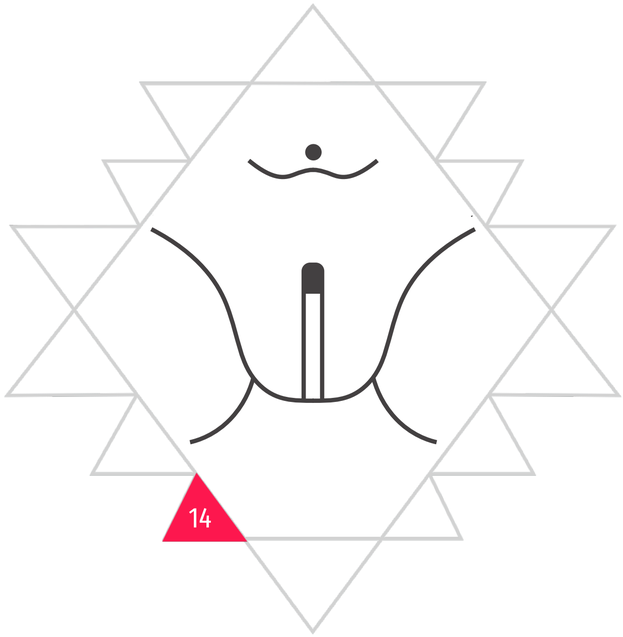
NOTE: This Devī also appears in the homa shala.



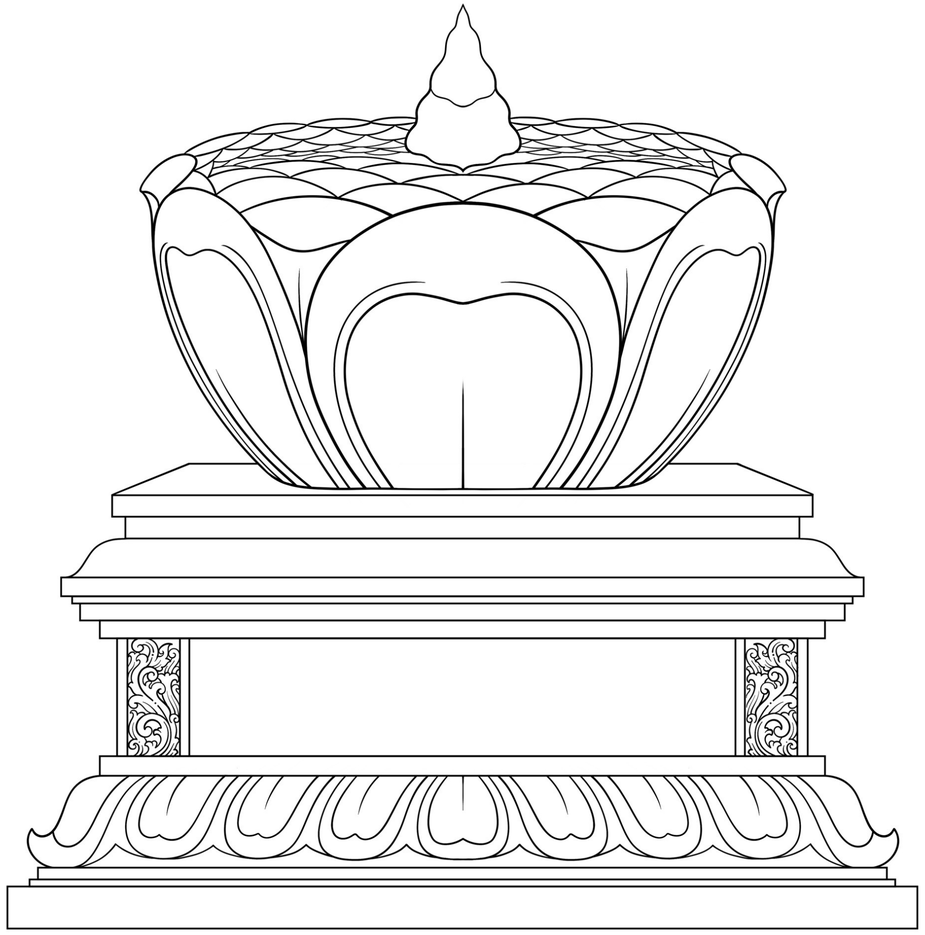


14. SARVADVANDVAKṢAYAṄKARĪ

"Elimination of all Dualities"



HAIṂ HKLĪṂ HSAUḤ
SARVADVANDVAKṢAYAṄKARĪ ŚAKTI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



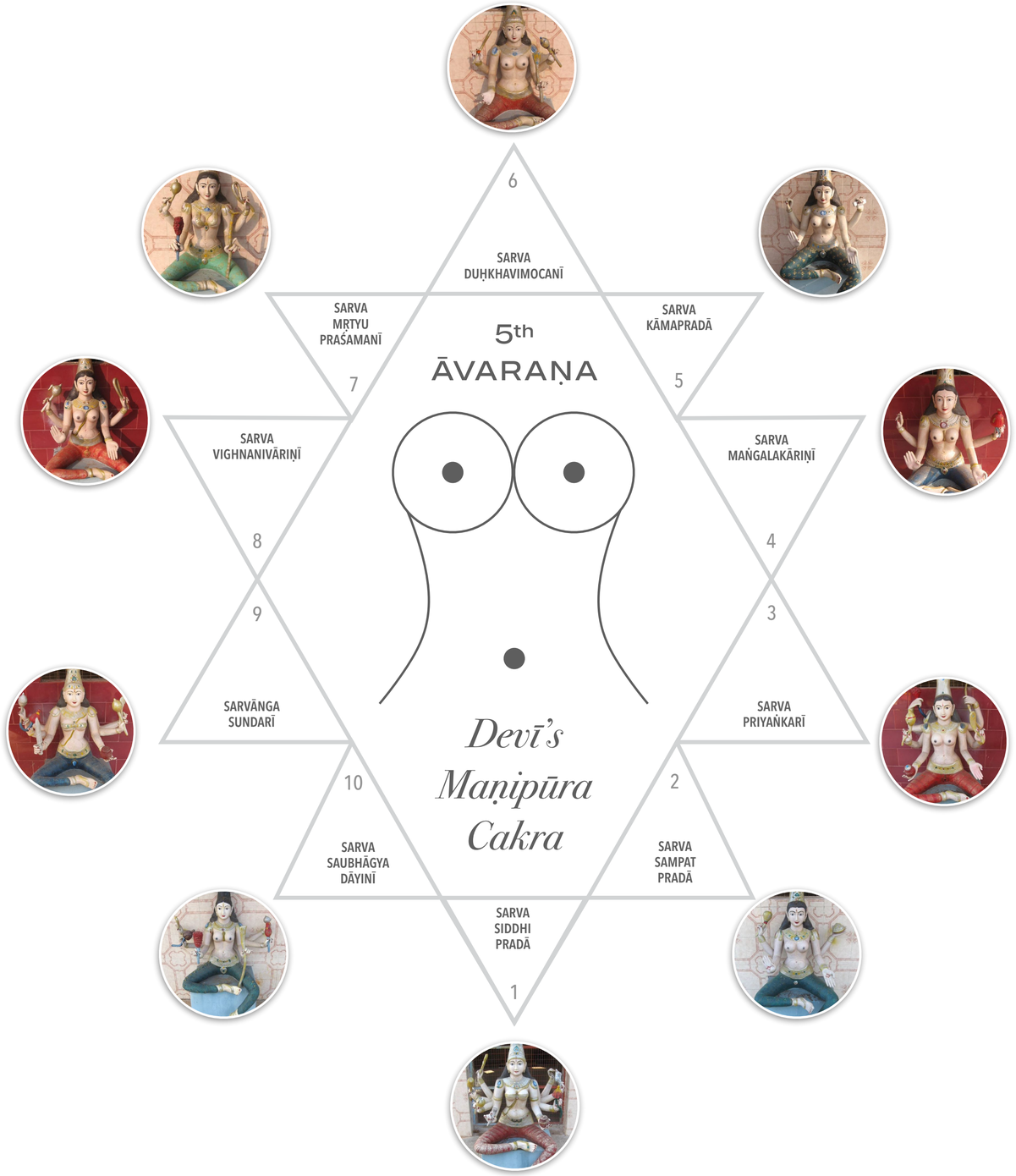
General details					
COLOR	Red/White	HEADS	N/A	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	N/A		
Attributes held					
N/A					



ĀVARAṆA 5

Sarvārthasādhaka Cakra

"The Wheel That Bestows All Wealth"



NAME OF THE ĀVARAṆA

Sarvārthasādhaka

[The Wheel That Bestows all Wealth]

DESCRIPTION

10 Outer Triangles

[Jñānendriyas & Karmendriyas]

TYPE OF YOGINĪS

Kulottīrṇā

[Beyond all Classifications]

CAKREŚVARĪ

Tripurāśrīḥ

SIDDHI DEVĪ

Vaśitvā

[Control Over Others]

MANTRA

Hsaiṁ Hsklīṁ Hssauḥ

MUDRĀ

Sarvonmādinī

[Maddening All]



Saḥ



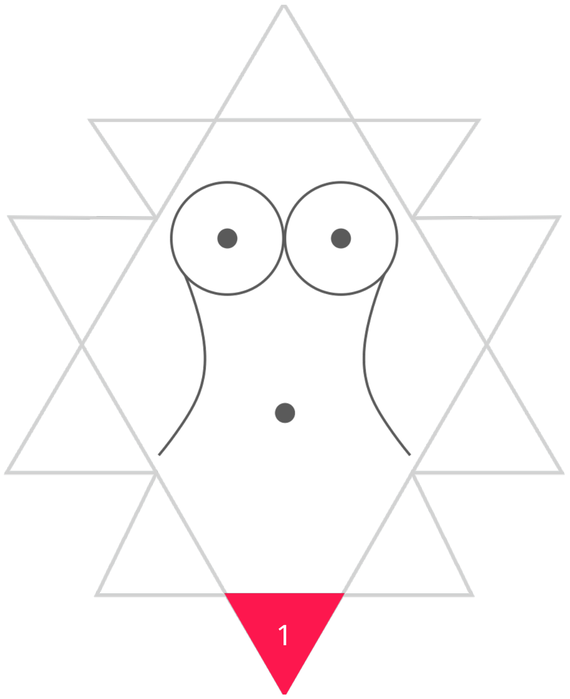
Within the fifth āvaraṇa lies an empty hall containing a large golden Śrīcakra Meru.



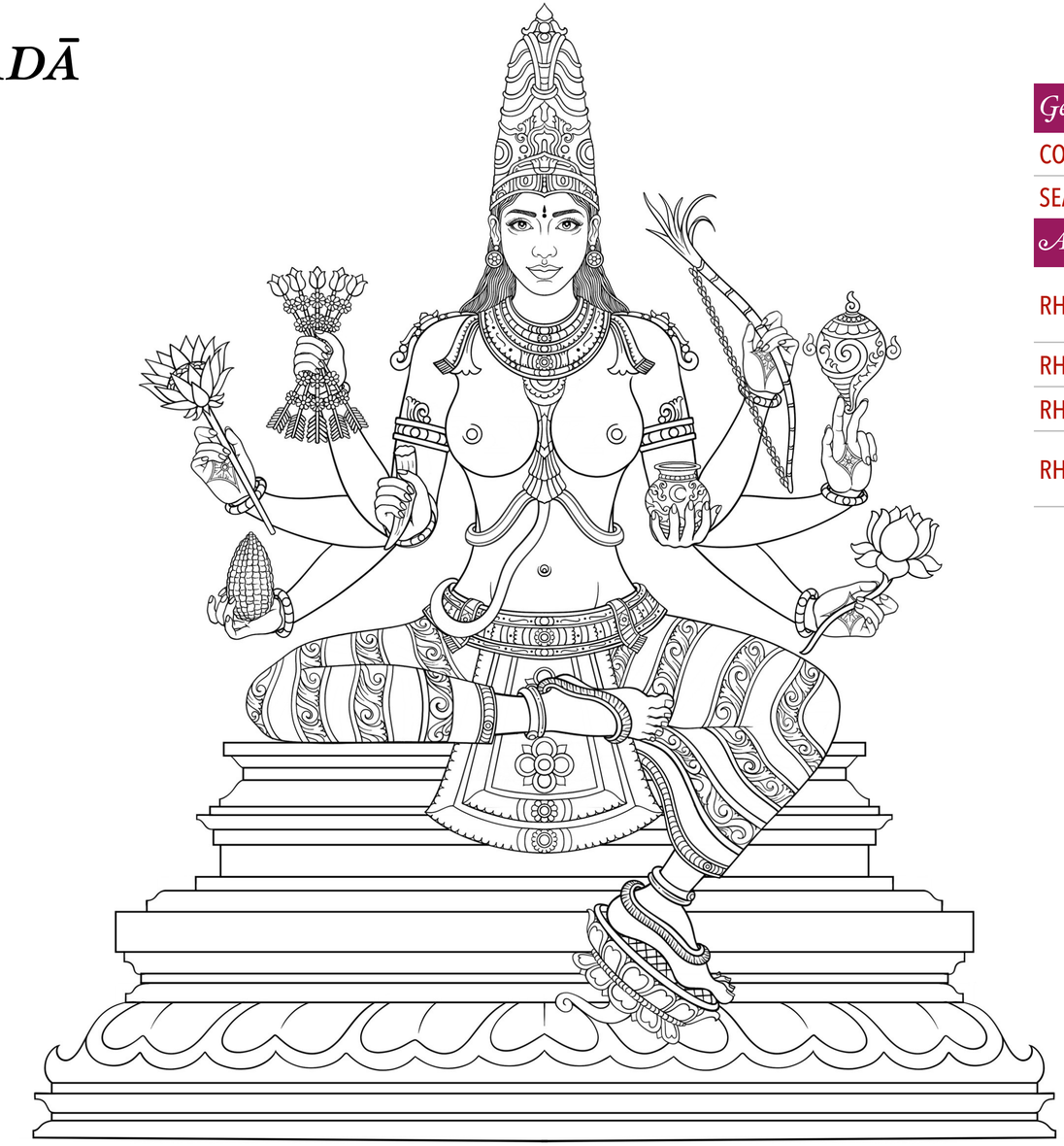
ĀVARAṆA 5 | SARVĀRTHASĀDHAKA CAKRA

1. SARVASIDDHIPRADĀ

"Giver of all Achievements"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVASIDDHIPRADĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	8		

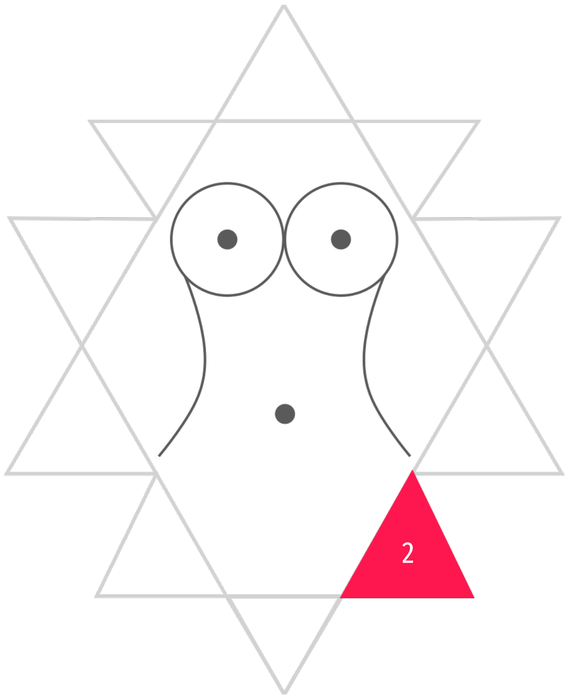
Attributes held			
RH 4	Flower arrows (*kusumamayaśara*)	LH 4	Sugarcane bow (*ikṣucāpa*)
RH 3	White lily (*kalhāra*)	LH 3	Conch (*śaṅkha*)
RH 2	Citron (*mātuluṅga*)	LH 2	Red Lotus (*padma*)
RH 1	Golden tusk (*hemaśṛṅga*)	LH 1	Vessel of lunar nectar (*himakiraṇa*)



ĀVARAṆA 5 | SARVĀRTHASĀDHAKA CAKRA

2. *Sarvasampatpradā*

"Giver of all Wealth"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVASAMPATPRADĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



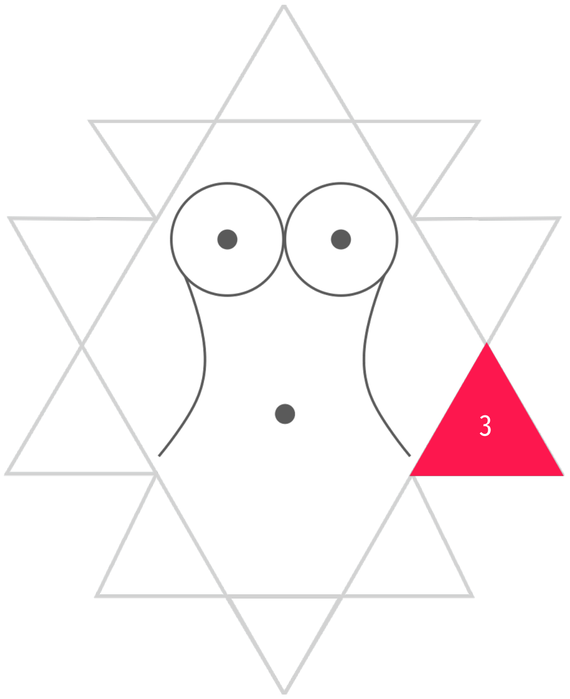
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Citron (*mātuluṅga*)			LH 2	Wealth (*dhana*)
RH 1	Abhaya mudrā			LH 1	Varada mudrā



ĀVARAṆA 5 | SARVĀRTHASĀDHAKA CAKRA

3. SARVAPRIYAṄKARĪ

"Giver of all That One Would Like To Have"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVAPRIYAṄKARĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	6		

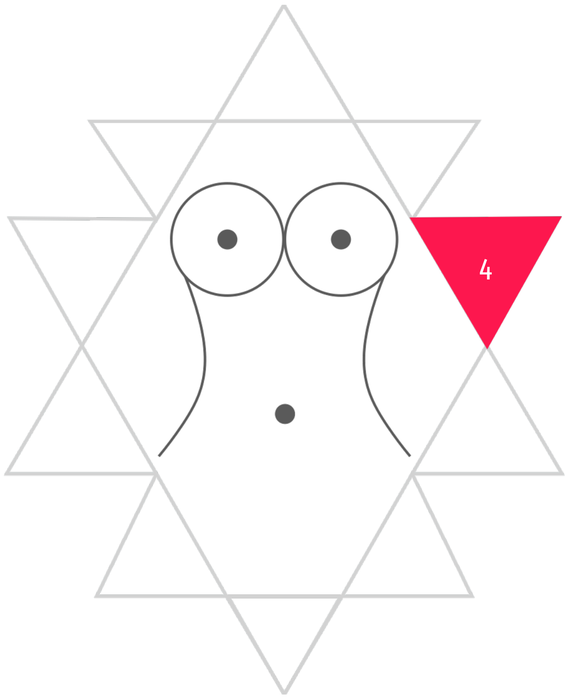
Attributes held			
RH 3	Flower arrows (*puṣpaśara*)	LH 3	Sugarcane bow (*ikṣucāpa*)
RH 2	Goad (*aṅkuśa*)	LH 2	Noose (*pāśa*)
RH 1	Vessel with liquor (*madhupūrṇapātra*)	LH 1	Varada mudrā



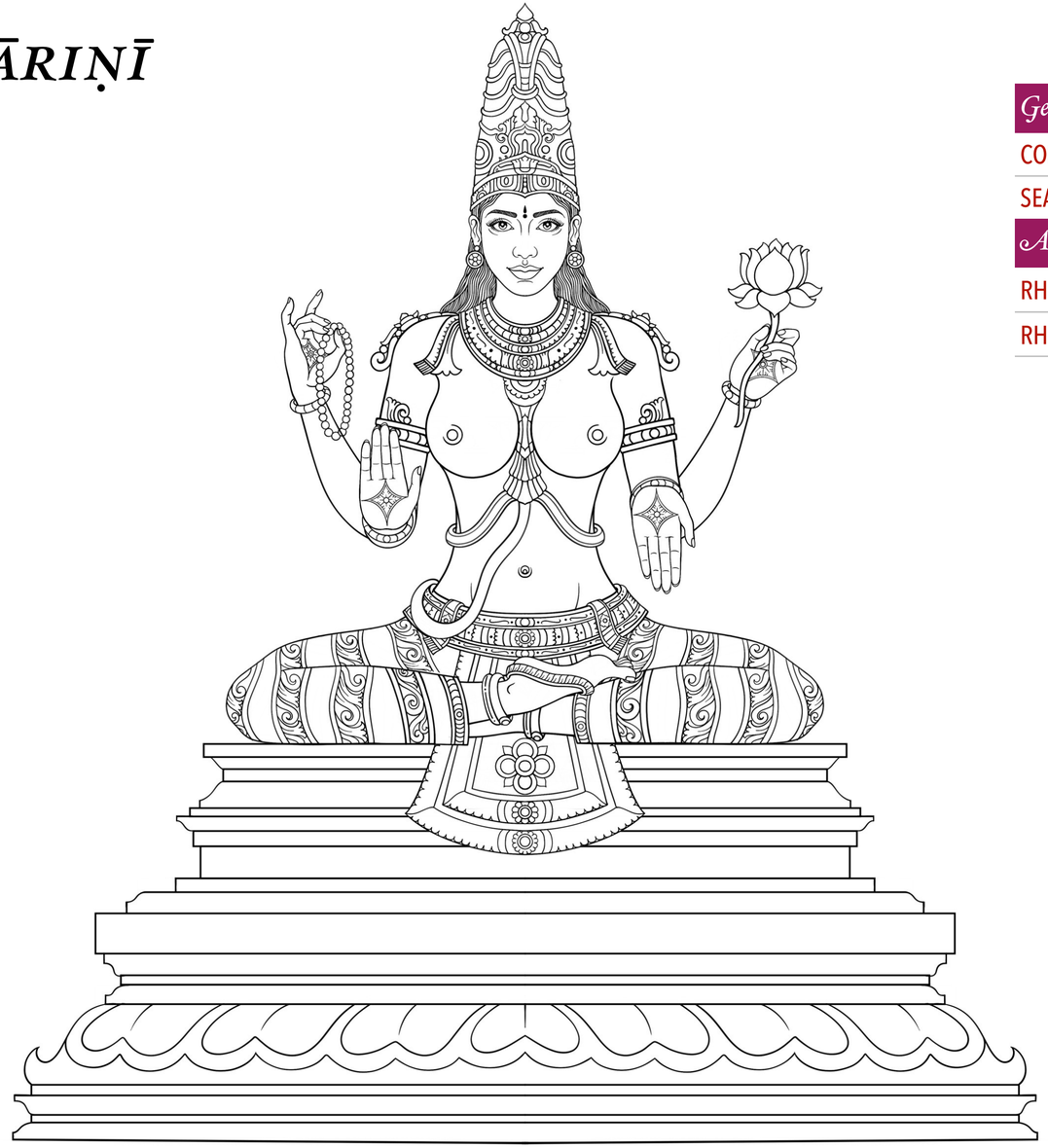
ĀVARAṆA 5 | SARVĀRTHASĀDHAKA CAKRA

4. *Sarvamaṅgalakāriṇī*

"Bringer of all Auspiciousness"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVAMAṄGALAKĀRIṆĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

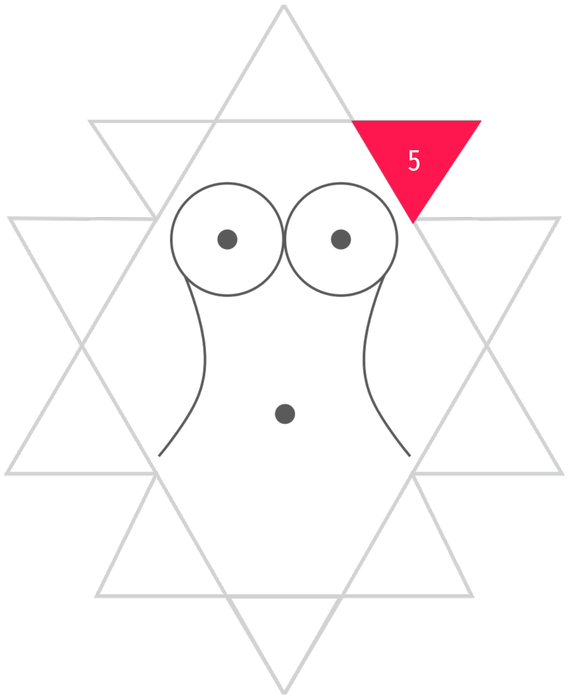


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Rosary (*akṣasrak*)			LH 2	Flower (*puṣpa*)
RH 1	Abhaya mudrā			LH 1	Varada mudrā



5. SARVAKĀMAPRADĀ

"Fulfiller of all Desires"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVAKĀMAPRADĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



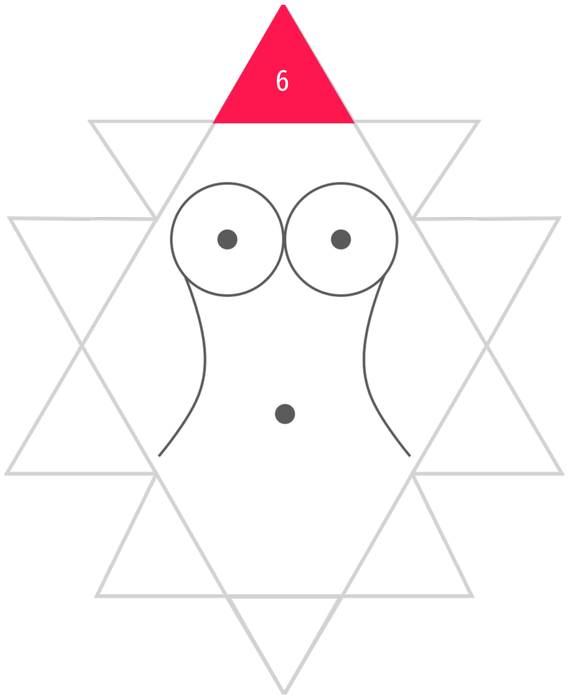
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Rosary (*akṣasrak*)			LH 2	Book (*pustaka*)
RH 1	Abhaya mudrā			LH 1	Varada mudrā



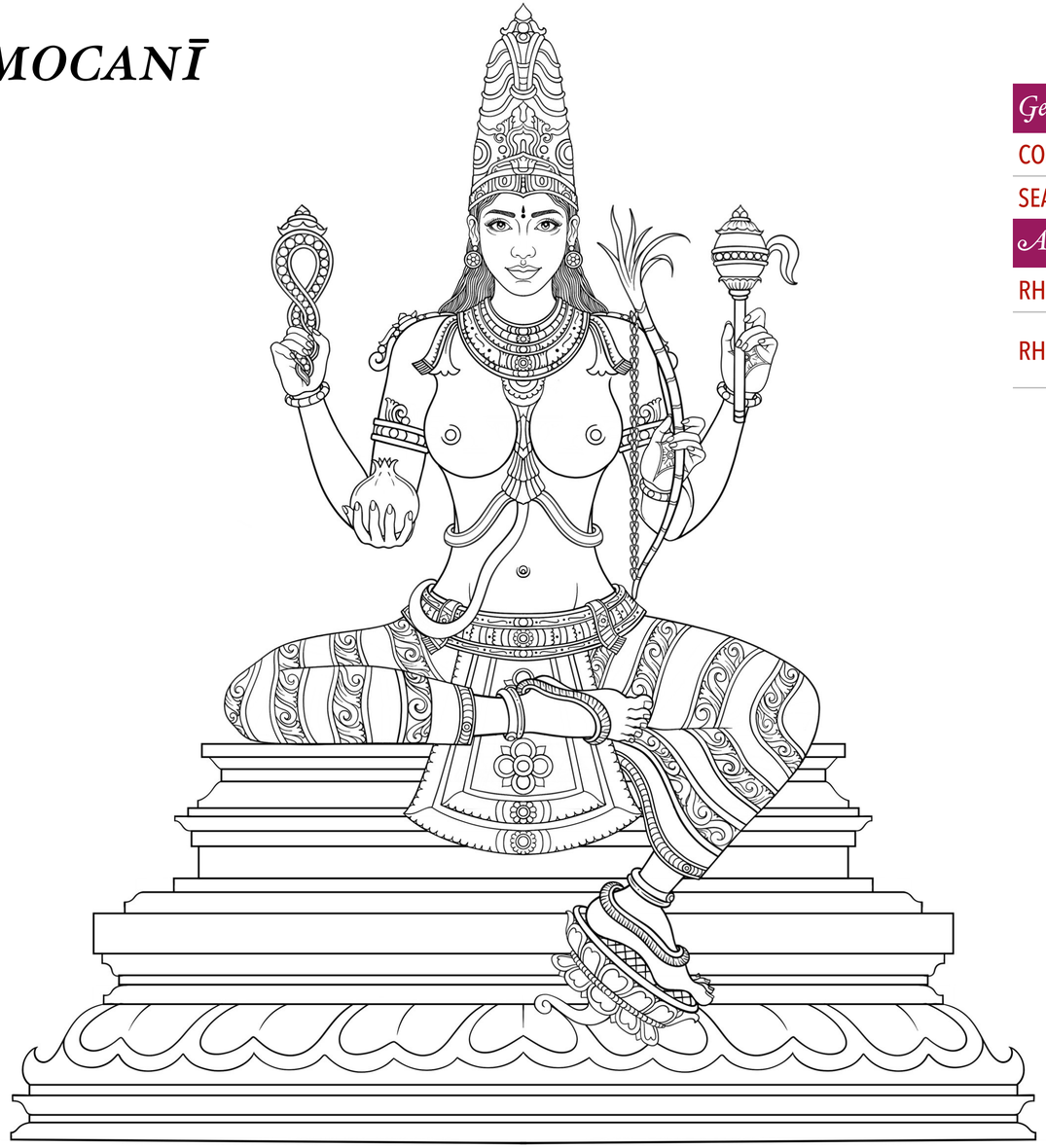
ĀVARAṆA 5 | SARVĀRTHASĀDHAKA CAKRA

6. *Sarvaduḥkhavimocanī*

"Eliminator of all Misery"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVADUḤKHAVIMOCANĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



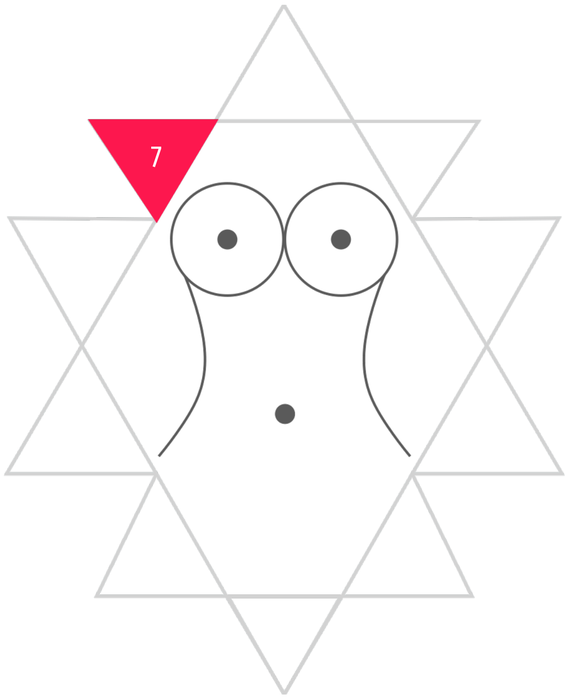
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Noose (*pāśa*)	LH 2	Goad (*aṅkuśa*)
RH 1	Pomegranate (*dāḍimī-bīja-phala*)	LH 1	Sugarcane bow (*ikṣucāpa*)

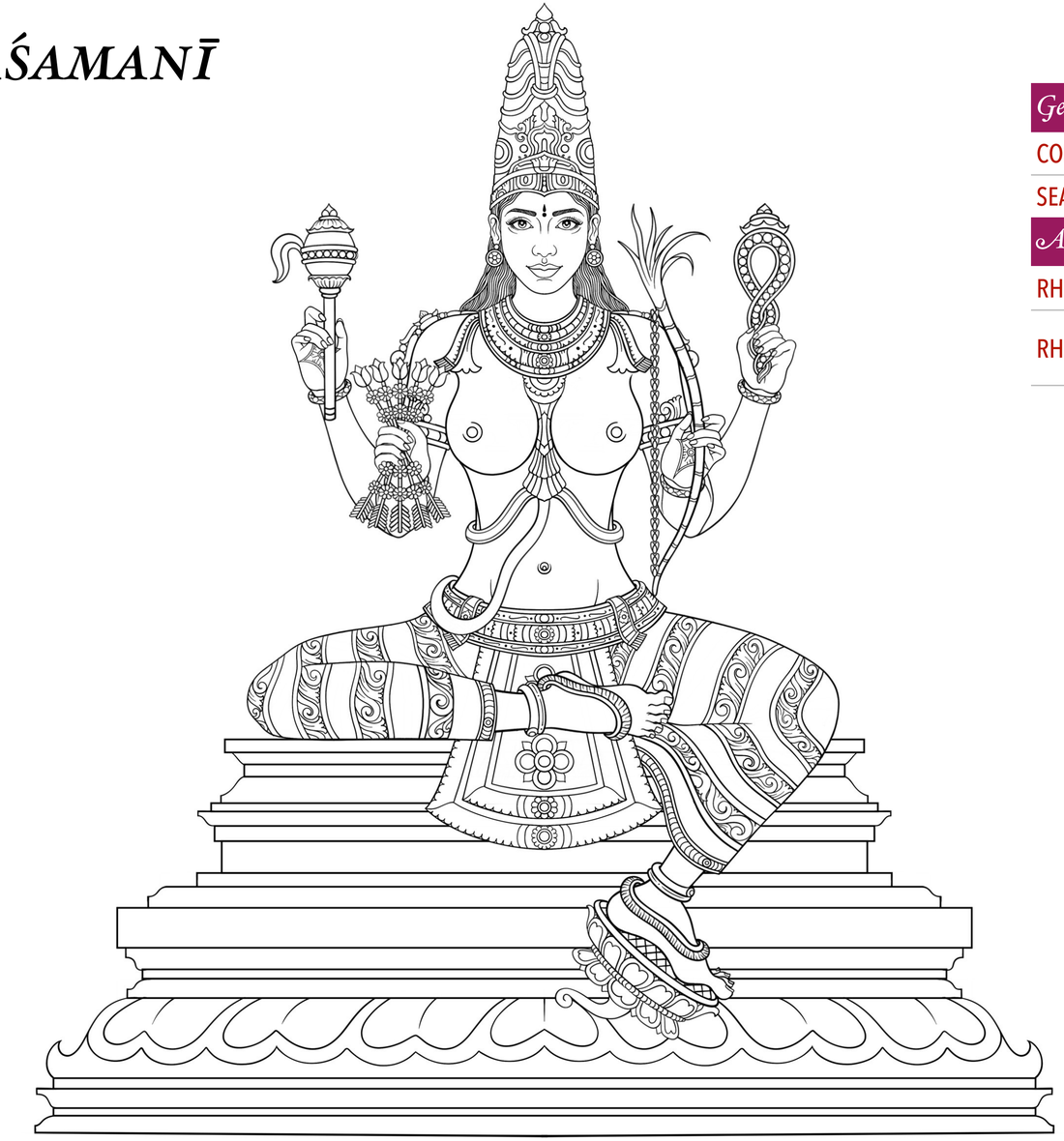


7. SARVAMṚTYUPRAŚAMANĪ

"Eliminator of all Accidental Death"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVAMṚTYUPRAŚAMANĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

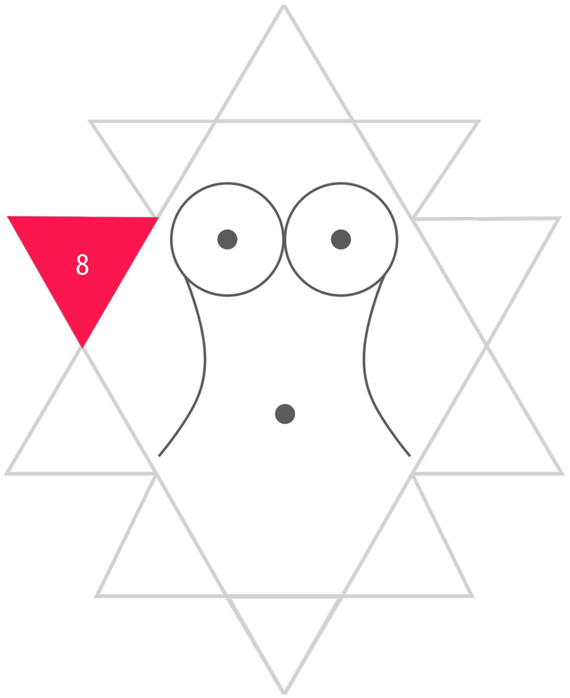
Attributes held			
RH 2	Goad (*aṅkuśa*)	LH 2	Noose (*pāśa*)
RH 1	Flower arrows (*puṣpabāṇa*)	LH 1	Sugarcane bow (*ikṣucāpa*)



ĀVARAṆA 5 | SARVĀRTHASĀDHAKA CAKRA

8. SARVAVIGHNANIVĀRIṆĪ

"Eliminator of all Obstacles"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVAVIGHNANIVĀRIṆĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



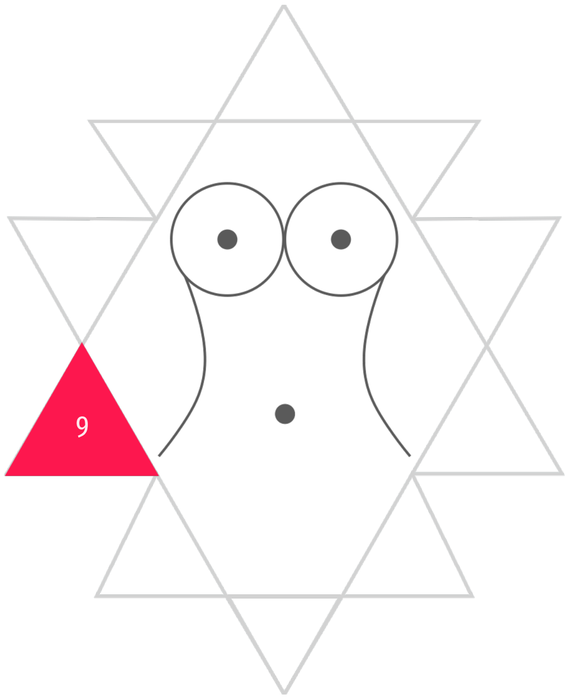
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Goad (*aṅkuśa*)			LH 2	Noose (*pāśa*)
RH 1	Abhaya mudrā			LH 1	Varada mudrā



ĀVARAṆA 5 | SARVĀRTHASĀDHAKA CAKRA

9. *Sarvāṅgasundarī*

"Beautiful in all Parts of her Body"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVĀṄGASUNDARĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	6		

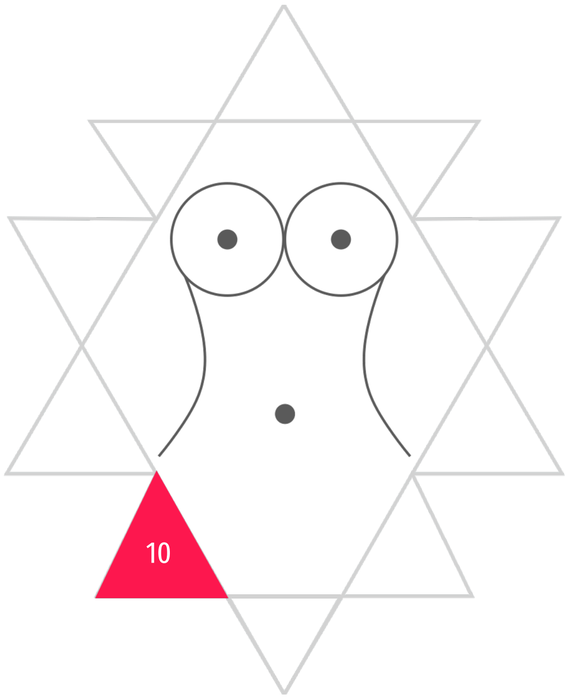
Attributes held			
RH 3	Goad (*aṅkuśa*)	LH 3	Noose (*pāśa*)
RH 2	Lotus (*padma*)	LH 2	Mace (*gadā*)
RH 1	Sword (*khaḍga*)	LH 1	Cup made of gems (*ratnapātra*)



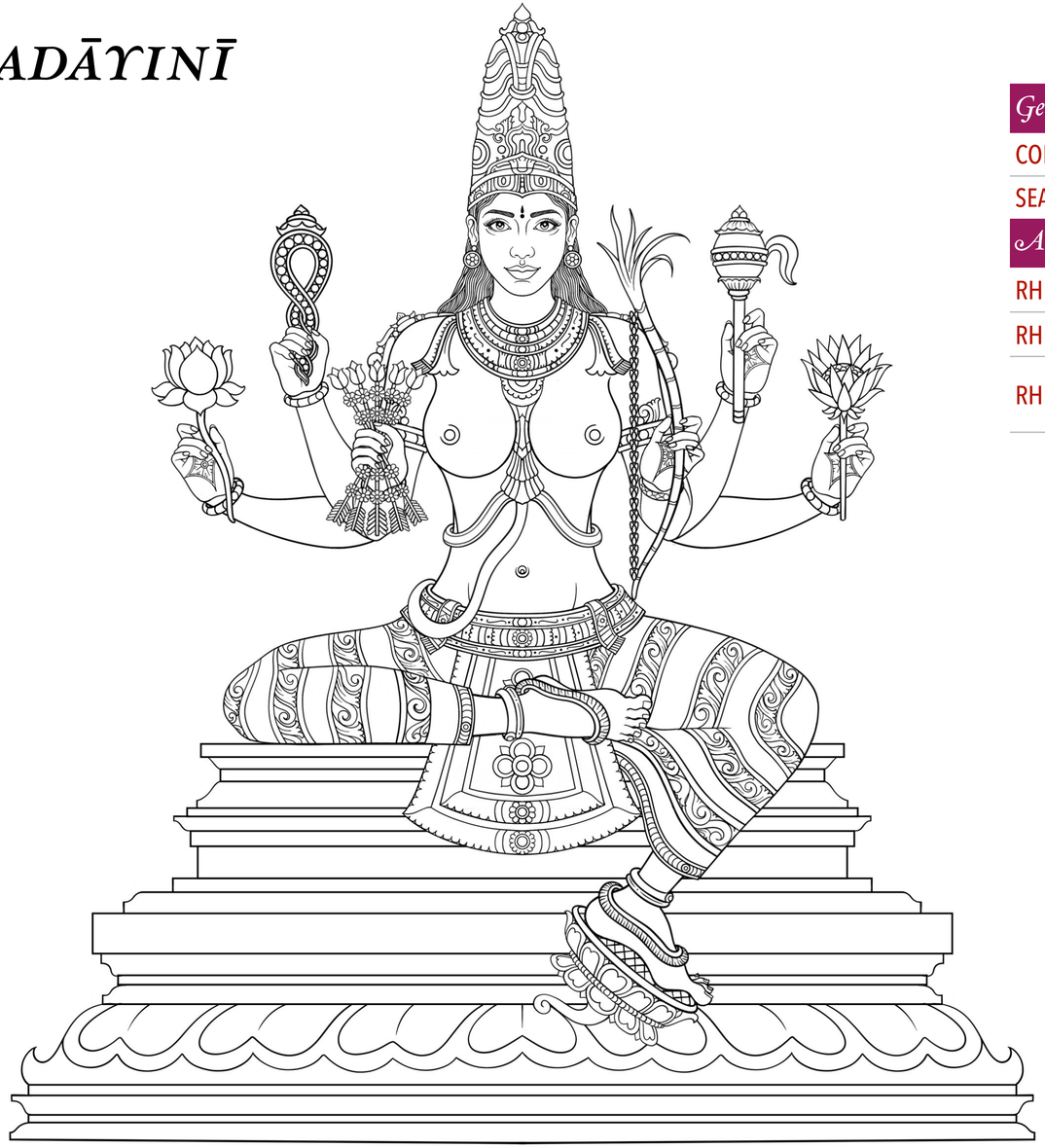
ĀVARAṆA 5 | SARVĀRTHASĀDHAKA CAKRA

10. SARVASAUBHĀGYADĀYINĪ

"Provider of all Unions"



HSAIṂ HSKLĪṂ HSSAUḤ
SARVASAUBHĀGYADĀYINĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	6		

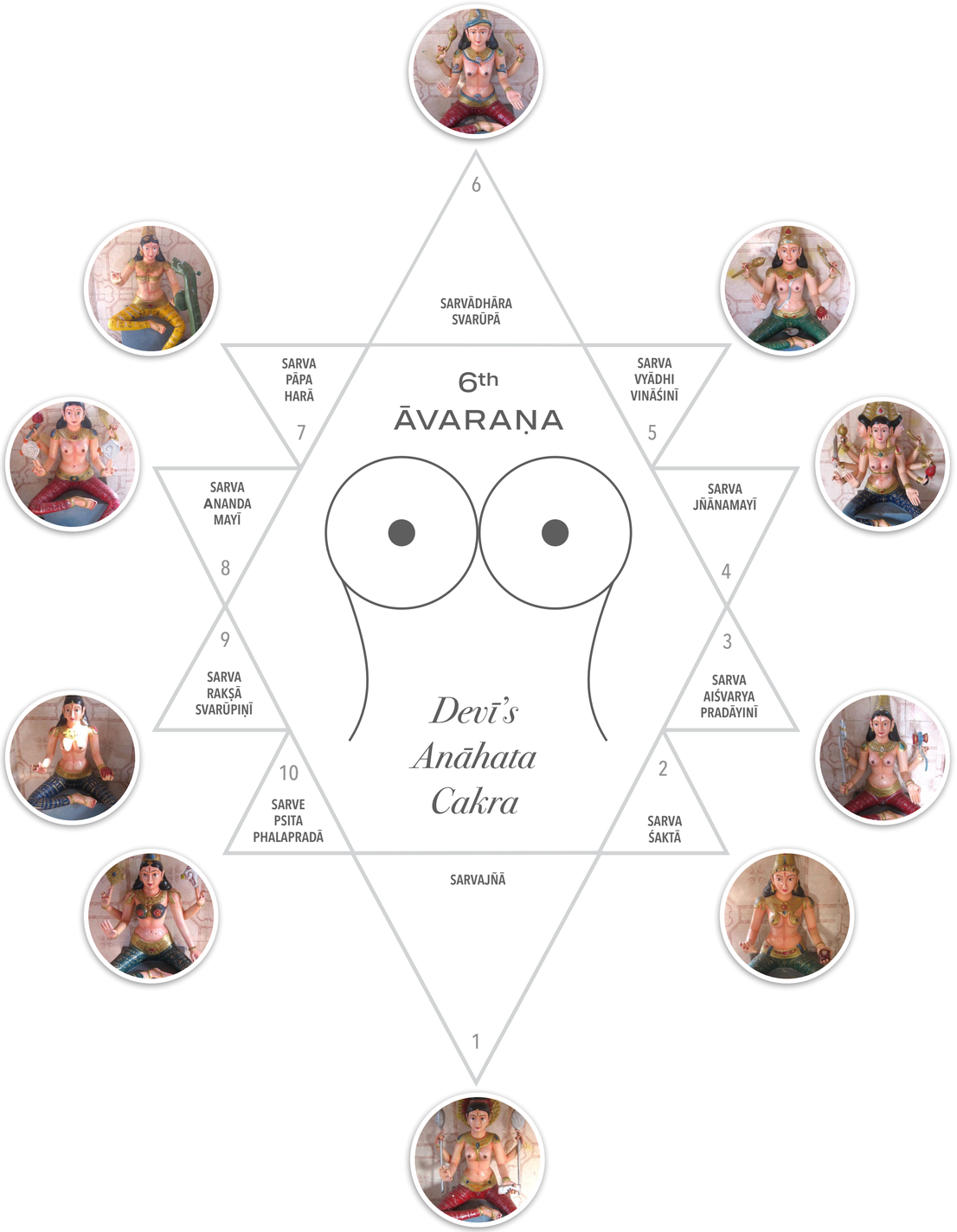
Attributes held			
RH 3	Noose (*pāśa*)	LH 3	Goad (*sṛṇi*)
RH 2	Lotus (*paṅkaja*)	LH 2	White lily (*kalhāra*)
RH 1	Flower arrows (*puṣpāyudha*)	LH 1	Sugarcane bow (*ikṣucāpa*)



ĀVARAṆA 6

Sarvarakṣākara Cakra

"The Wheel of Complete Protection"



NAME OF THE ĀVARAṆA

Sarvarakṣākara

[The Wheel of Complete Protection]

DESCRIPTION

10 Inner Triangles

[Elements and Tanmatras]

TYPE OF YOGINĪS

Nigarbhā

[Without a Womb]

CAKREŚVARĪ

Tripuramālinī

SIDDHI DEVĪ

Prākāmyā

[Achievement]

MANTRA

Hrīṁ Klīṁ Bleṁ

MUDRĀ

Sarvamahāṅkuśā

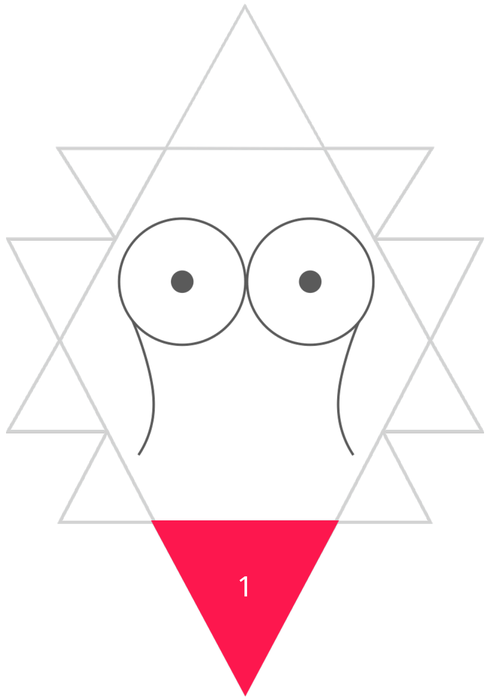
[Directing All]



Kroṁ

1. SARVAJÑĀ

"Omniscient"



HRĪṂ KLĪṂ BLEṂ
SARVAJÑĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Goad (*aṅkuśa*)			LH 2	Noose (*pāśa*)
RH 1	Rosary (*akṣasūtra*)			LH 1	Book (*pustaka*)

NOTE: This Devī also appears at the top of the arc on the path from Kāmākhyā to the Meru Temple, and within Guruji's ashram.

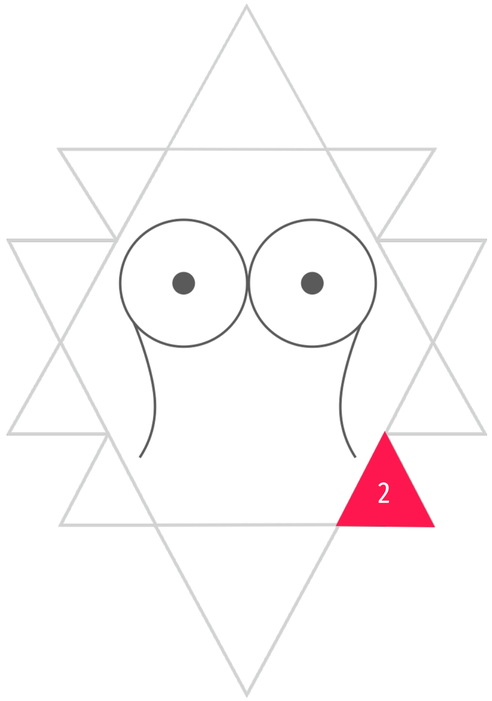






2. *Sarvaśakti*

"Omnipotent"



HRĪṂ KLĪṂ BLEṂ
SARVAŚAKTI DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



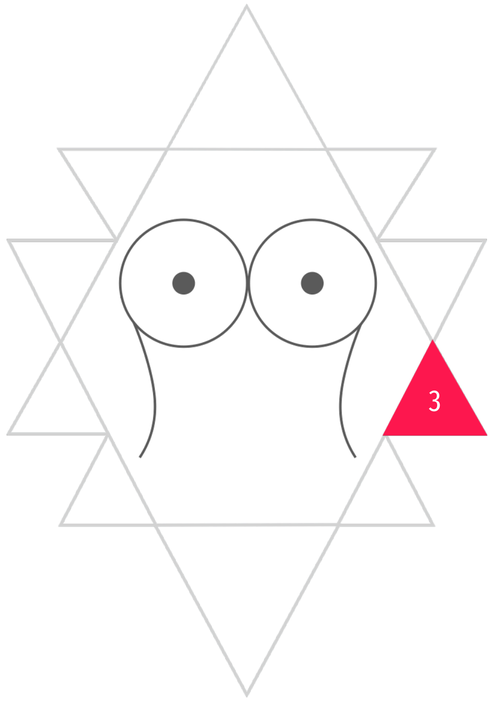
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH	Noose (*pāśa*)		LH	Vessel (*pātra*)	



ĀVARAṆA 6 | SARVARAKṢĀKARA CAKRA

3. *Sarvaiśvaryapradāyinī*

"Omniexpressive"



HRĪṂ KLĪṂ BLEṂ
SARVAIŚVARYAPRADĀYINĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



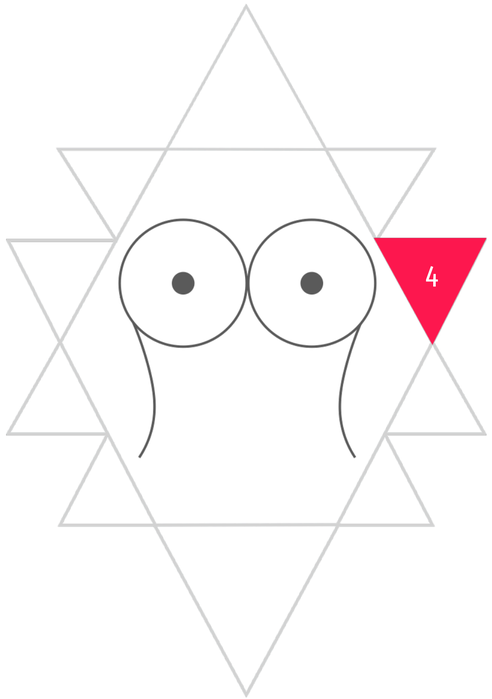
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		

Attributes held			
RH 2	Trident (*triśūla*)	LH 2	Drum (*ḍamaru*)
RH 1	Sword (*khaḍga*)	LH 1	Varada mudrā

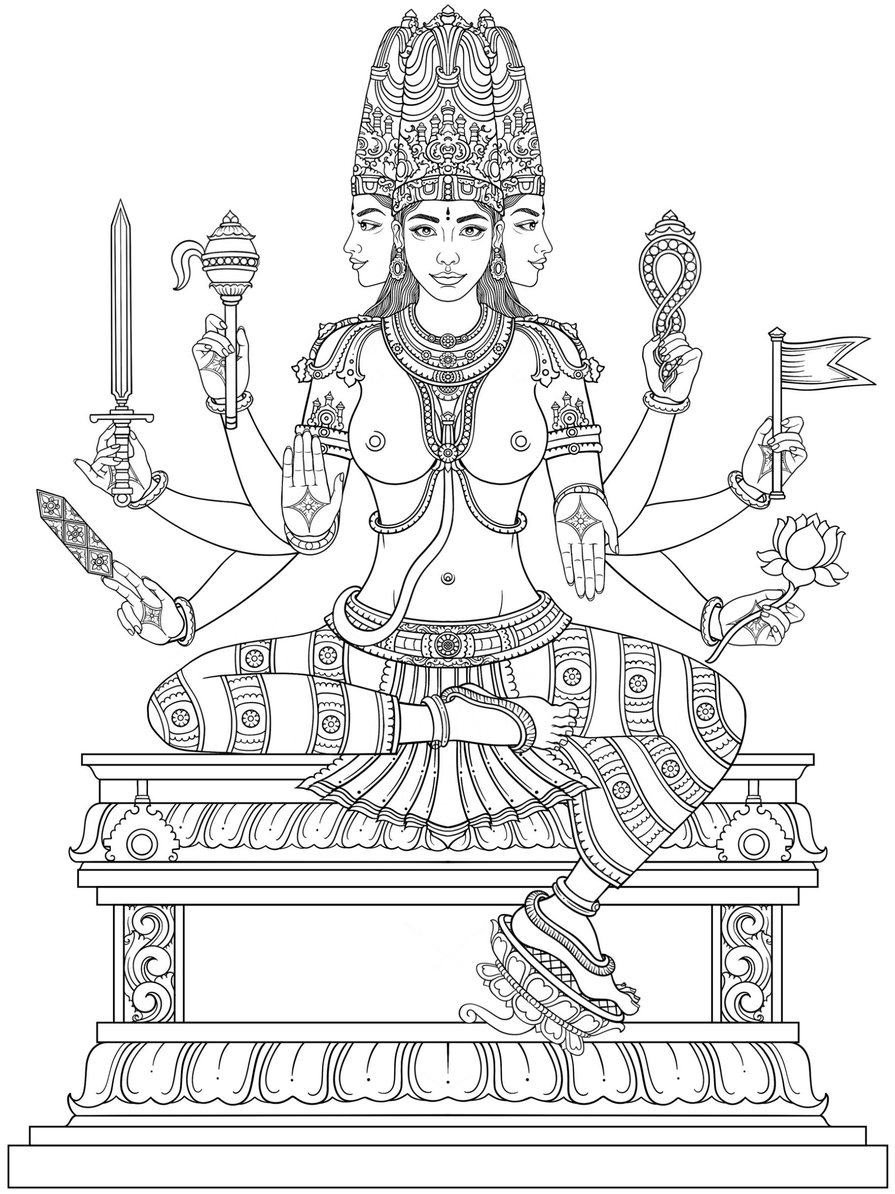


4. SARVAJÑĀNAMAYĪ

"Provider of Omniscient Bliss"



HRĪṂ KLĪṂ BLEṂ
SARVAJÑĀNAMAYĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



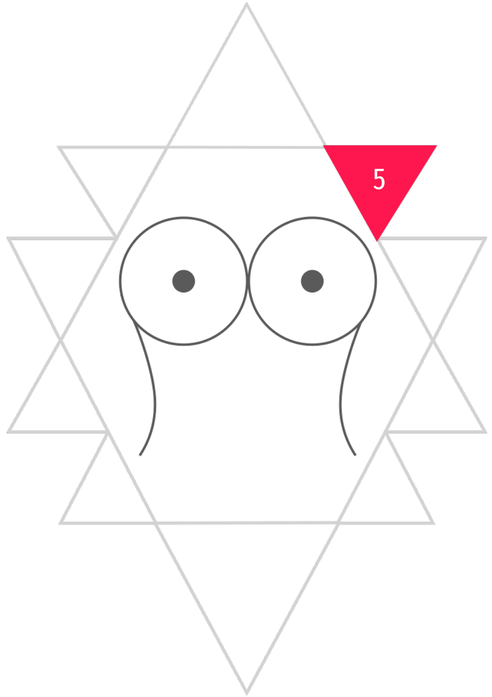
General details					
COLOR	White	HEADS	4	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	8		

Attributes held			
RH 4	Goad (*aṅkuśa*)	LH 4	Noose (*pāśa*)
RH 3	Sword (*khaḍga*)	LH 3	Flag (*patāka*)
RH 2	Śakti	LH 2	Lotus (*padma*)
RH 1	Abhaya mudrā	LH 1	Varada mudrā

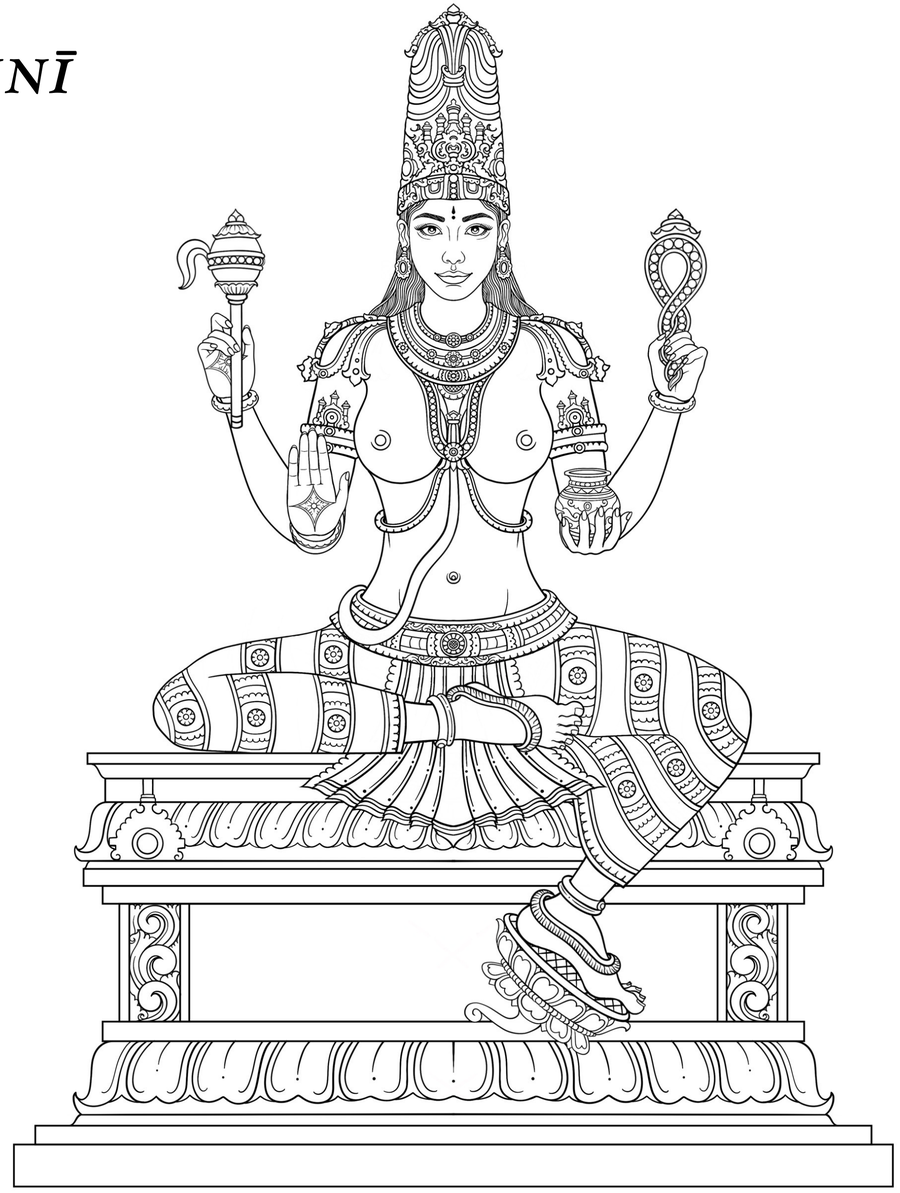


5. *Sarvavyādhivināśinī*

"Eliminator of all Maladies"



HRĪṂ KLĪṂ BLEṂ
SARVAVYĀDHIVINĀŚINĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



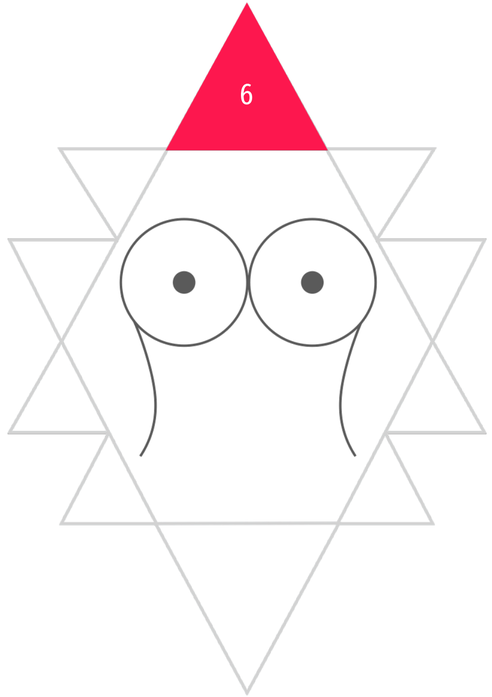
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Goad (*sṛṇi*)			LH 2	Noose (*pāśa*)
RH 1	Abhaya mudrā			LH 1	Drinking vessel (*pānapātra*)



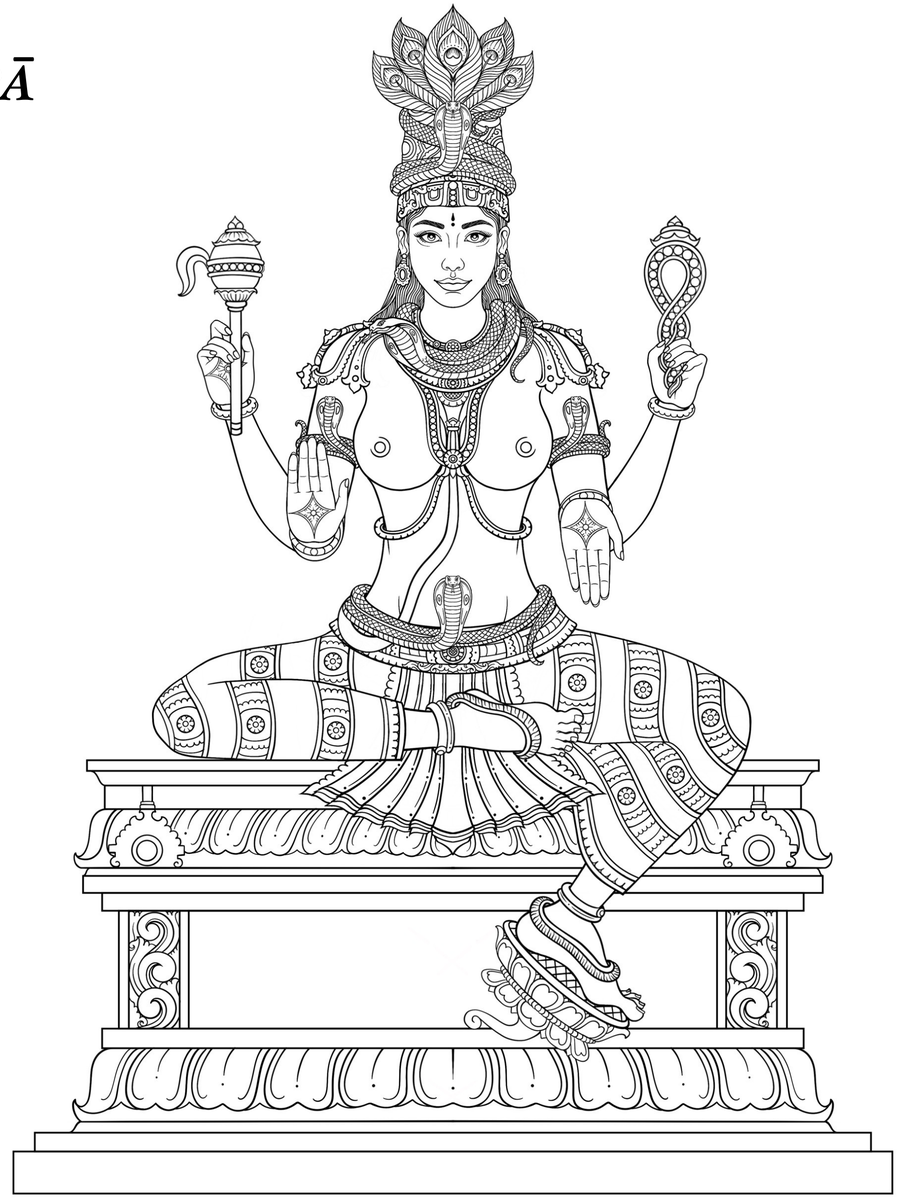
ĀVARAṆA 6 | SARVARAKṢĀKARA CAKRA

6. *Sarvādhārasvarūpā*

"Supporter of all"



HRĪṂ KLĪṂ BLEṂ
SARVĀDHĀRASVARŪPĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ

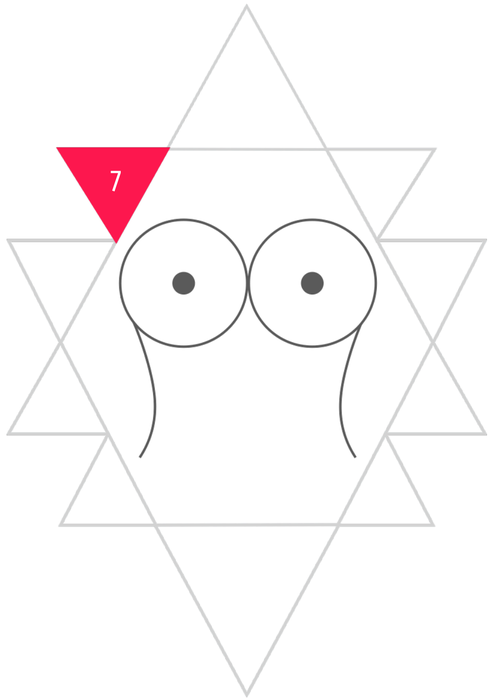


General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Goad (*aṅkuśa*)			LH 2	Noose (*pāśa*)
RH 1	Abhaya mudrā			LH 1	Varada mudrā



7. SARVAPĀPAHARĀ

"Eliminator of Sin"



HRĪṂ KLĪṂ BLEṂ
SARVAPĀPAHARĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



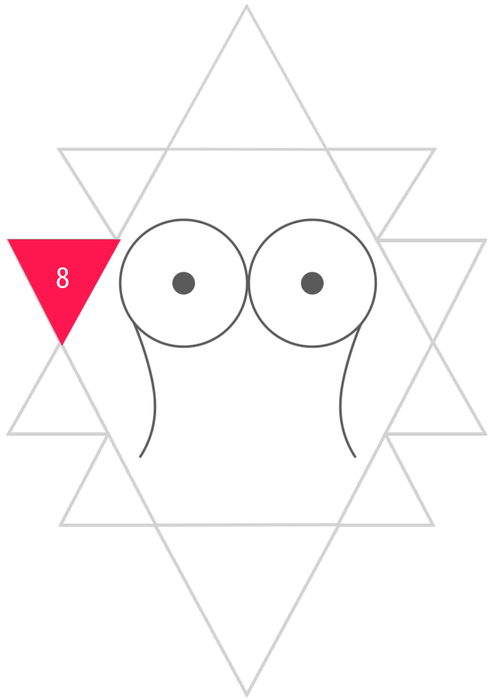
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH 1	Vīṇā		LH 1	Vīṇā	



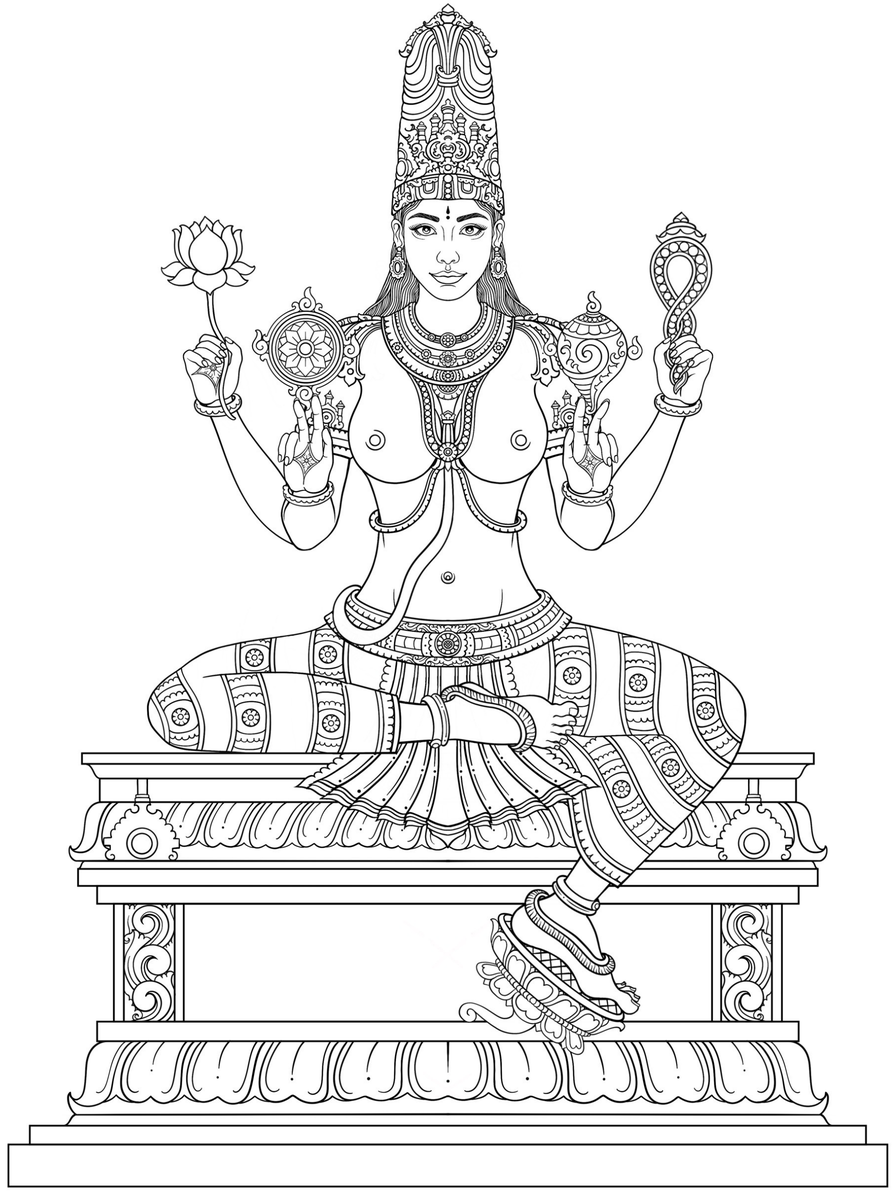
ĀVARAṆA 6 | SARVARAKṢĀKARA CAKRA

8. Sarvānandamayī

"Provider of all Happiness"



HRĪṂ KLĪṂ BLEṂ
SARVĀNANDAMAYĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



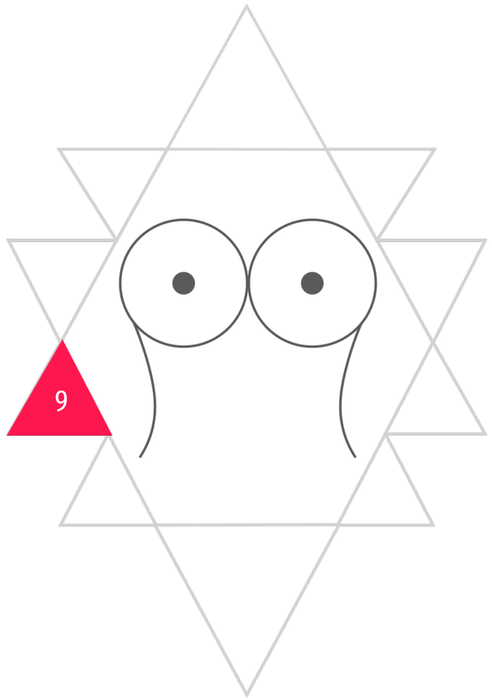
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Lotus (*padma*)			LH 2	Noose (*pāśa*)
RH 1	Cakra			LH 1	Conch (*śaṅkha*)



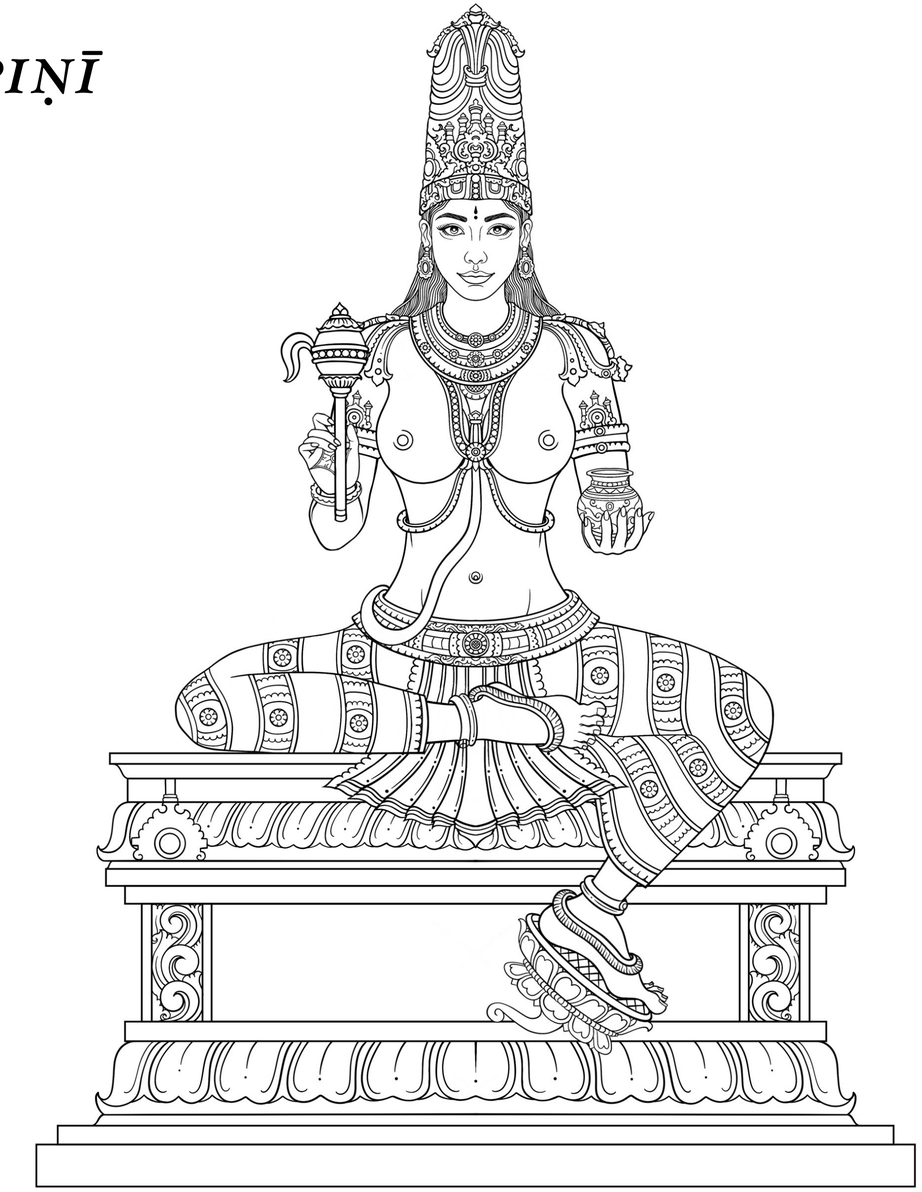
ĀVARAṆA 6 | SARVARAKṢĀKARA CAKRA

9. *Sarvarakṣāsvarūpiṇī*

"Provider of all Protection"



HRĪṂ KLĪṂ BLEṂ
SARVARAKṢĀSVARŪPIṆĪ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



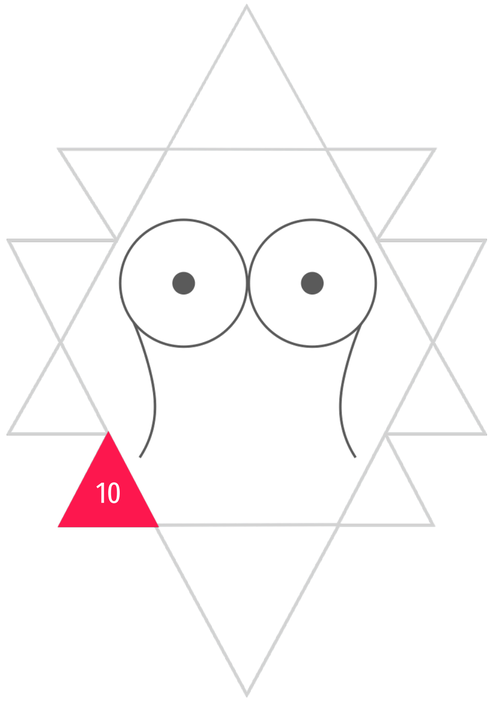
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	2		
Attributes held					
RH	Goad (*aṅkuśa*)			LH	Vessel (*pānapātra*)



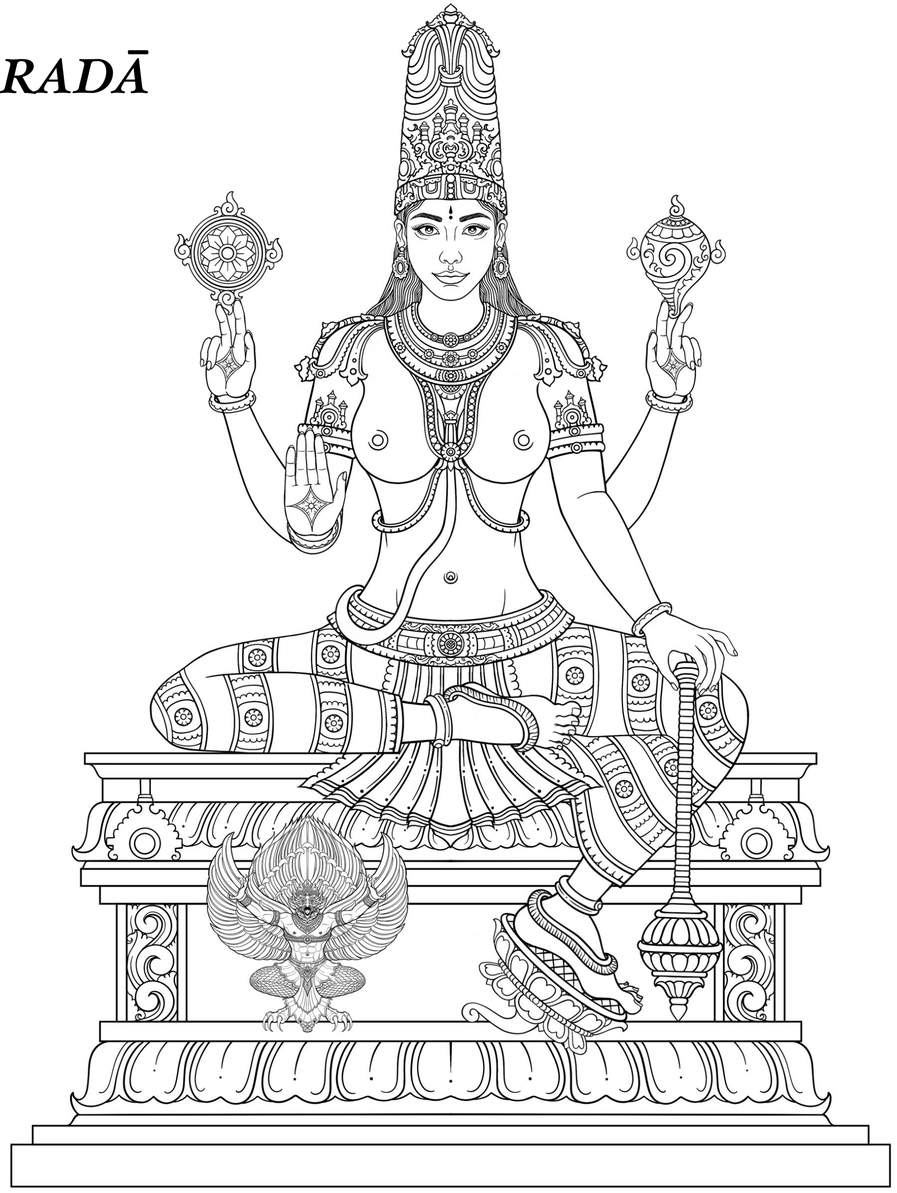
ĀVARAṆA 6 | SARVARAKṢĀKARA CAKRA

10. SARVEPSITAPHALAPRADĀ

"Provider of all Fruits (Fulfilling Desires)"



HRĪṂ KLĪṂ BLEṂ
SARVEPSITAPHALAPRADĀ DEVĪ
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



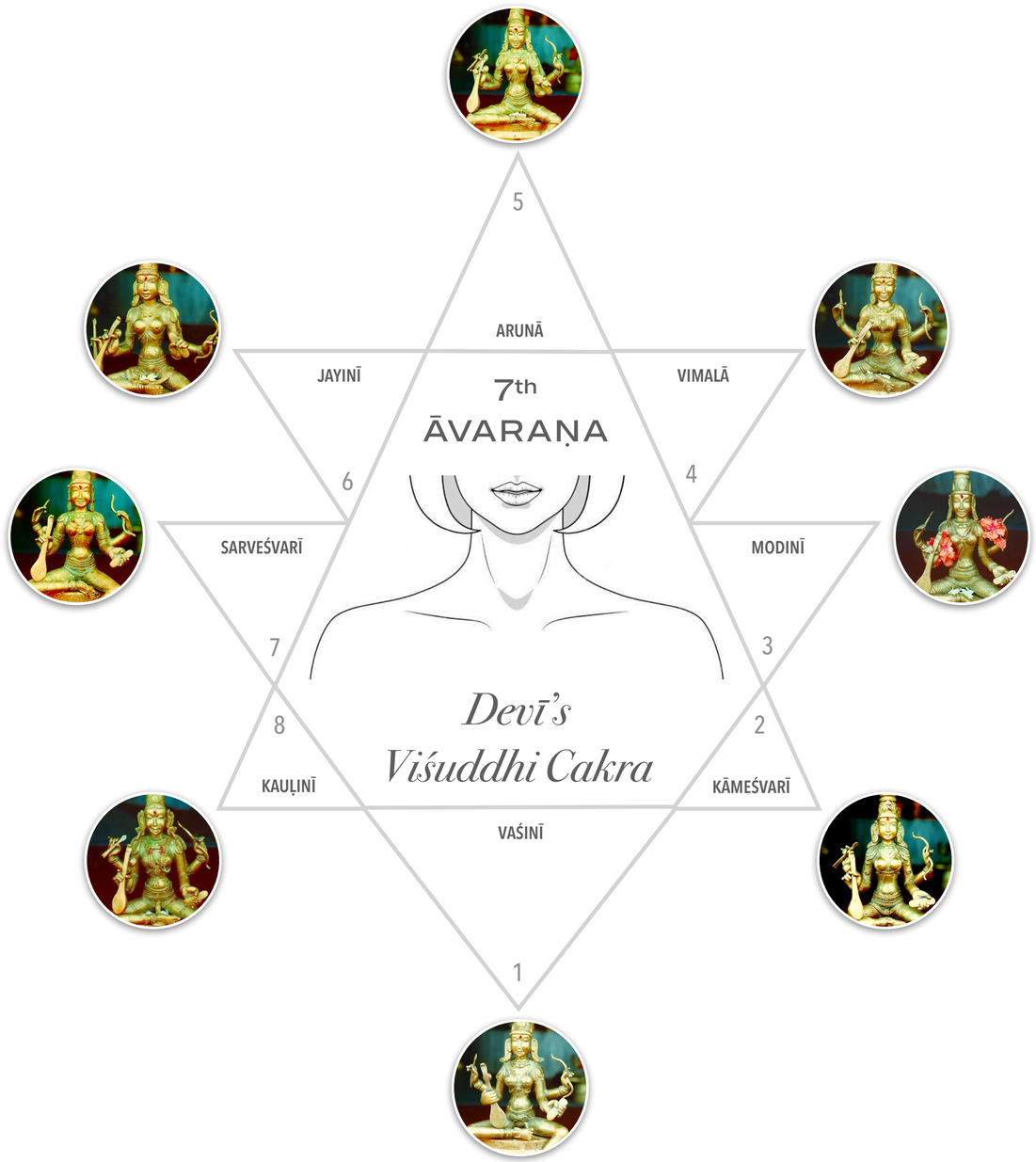
General details					
COLOR	White	HEADS	1	ABHIṢEKA MŪRTI?	No
SEAT	N/A	HANDS	4		
Attributes held					
RH 2	Cakra			LH 2	Conch (*śaṅkha*)
RH 1	Abhaya mudrā			LH 1	Mace (*gadā*)



ĀVARAṆA 7

Sarvarogahara Cakra

"The Wheel That Destroys All Illness"



NAME OF THE ĀVARAṆA

Sarvarogahara

[The Wheel That Destroys all Illness]

DESCRIPTION

8 Triangles

[Vāk Devatas]

TYPE OF YOGINĪS

Rahasyā

[Secret]

CAKREŚVARĪ

Tripurāsiddhā

SIDDHI DEVĪ

Bhuktī

[Enjoyment]

MANTRA

Hrīṁ Śrīṁ Sauḥ

MUDRĀ

Sarvakhecarī

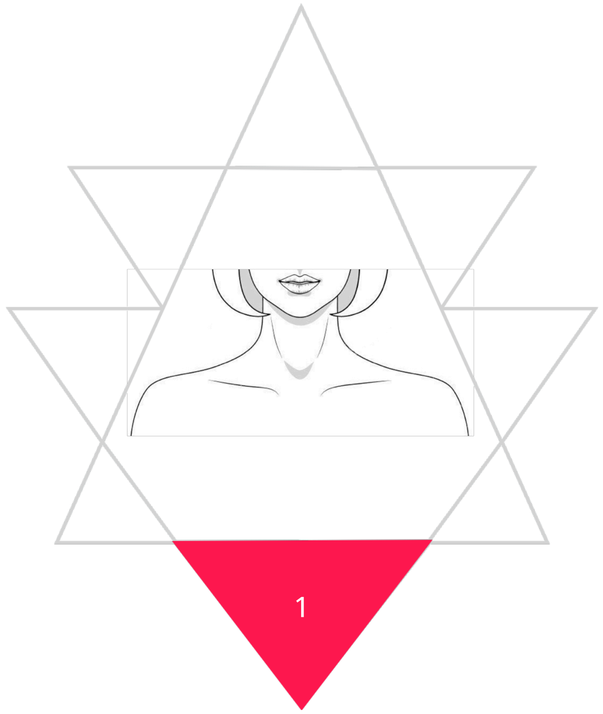
[Moving in all Space]



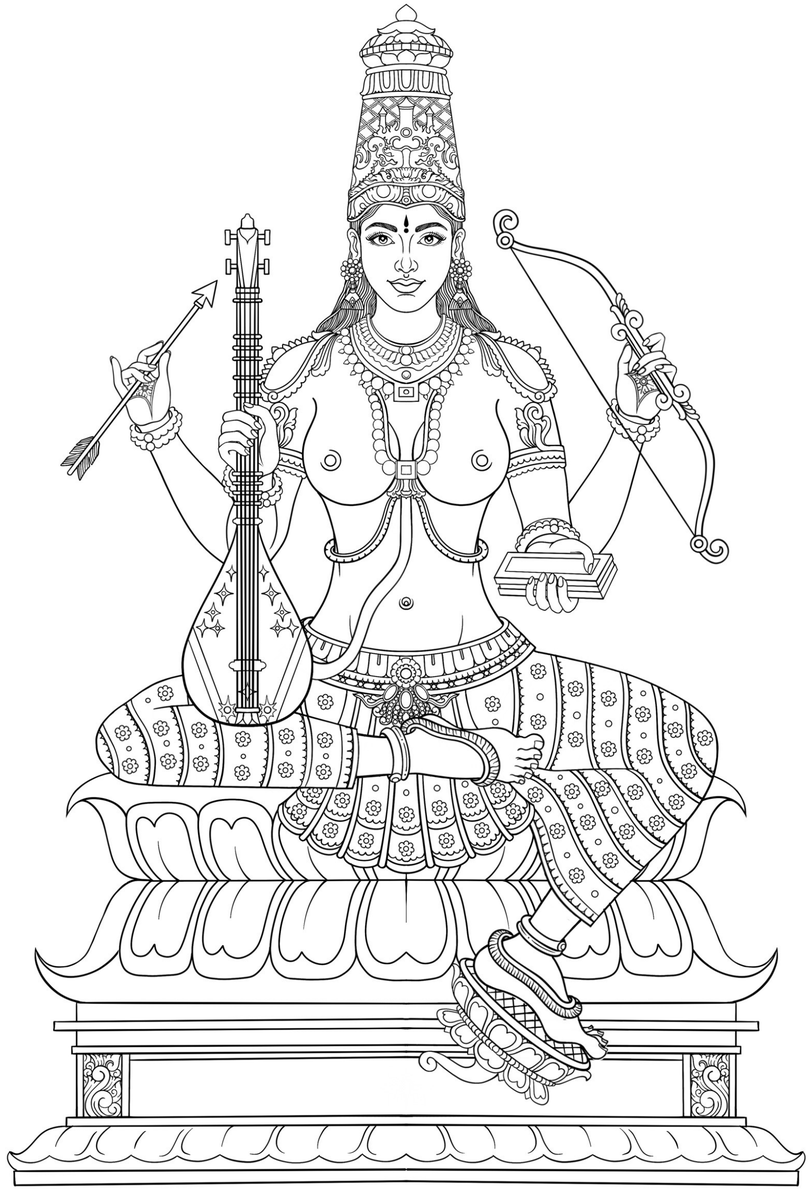
Hskhphreṁ

1. Vaśinī

"Control"



HRĪṂ ŚRĪṂ SAUḤ | AṂ ĀṂ ... AḤ AḤṂ
RBLŪṂ VAŚINĪ VĀGDEVATĀYAI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	N/A	HEADS	1
SEAT	16 petalled lotus	HANDS	4
ABHIṢEKA MŪRTI?	No		

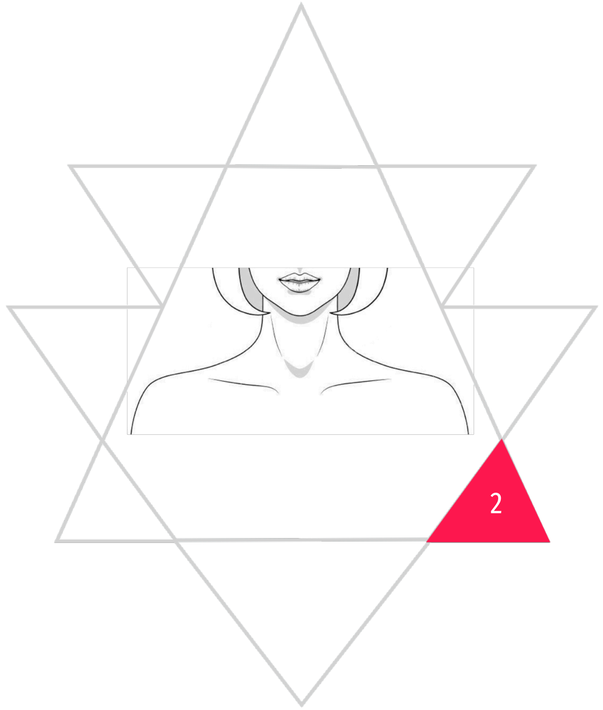
Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*kārmuka*)
RH 1	Vīṇā	LH 1	Book (*pustaka*)



ĀVARAṆA 7 | SARVAROGAHARA CAKRA

2. KĀMEŚVARĪ

"Expression"



HRĪṂ ŚRĪṂ SAUḤ | KAṂ KHAṂ GAṂ GHAṂ ṄAṂ
KLHRĪṂ KĀMEŚVARĪ VĀGDEVATĀYAI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	N/A	HEADS	1
SEAT	16 petalled lotus	HANDS	4
ABHIṢEKA MŪRTI?	No		

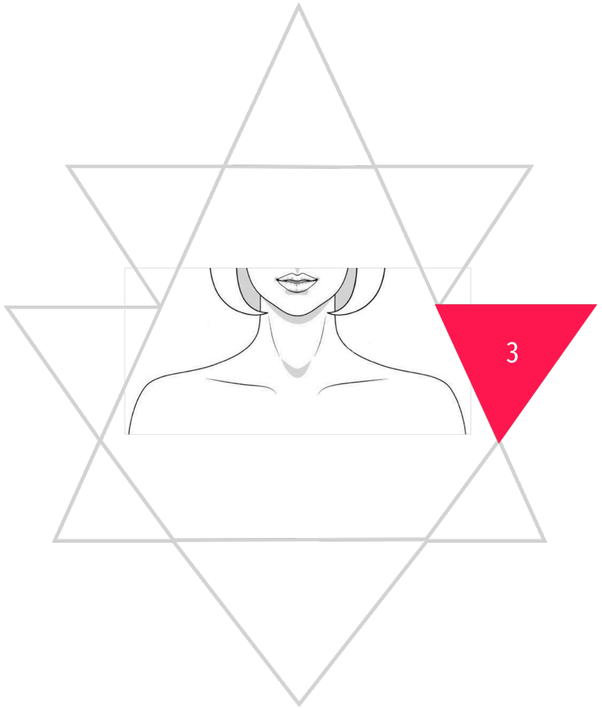
Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*kārmuka*)
RH 1	Vīṇā	LH 1	Book (*pustaka*)



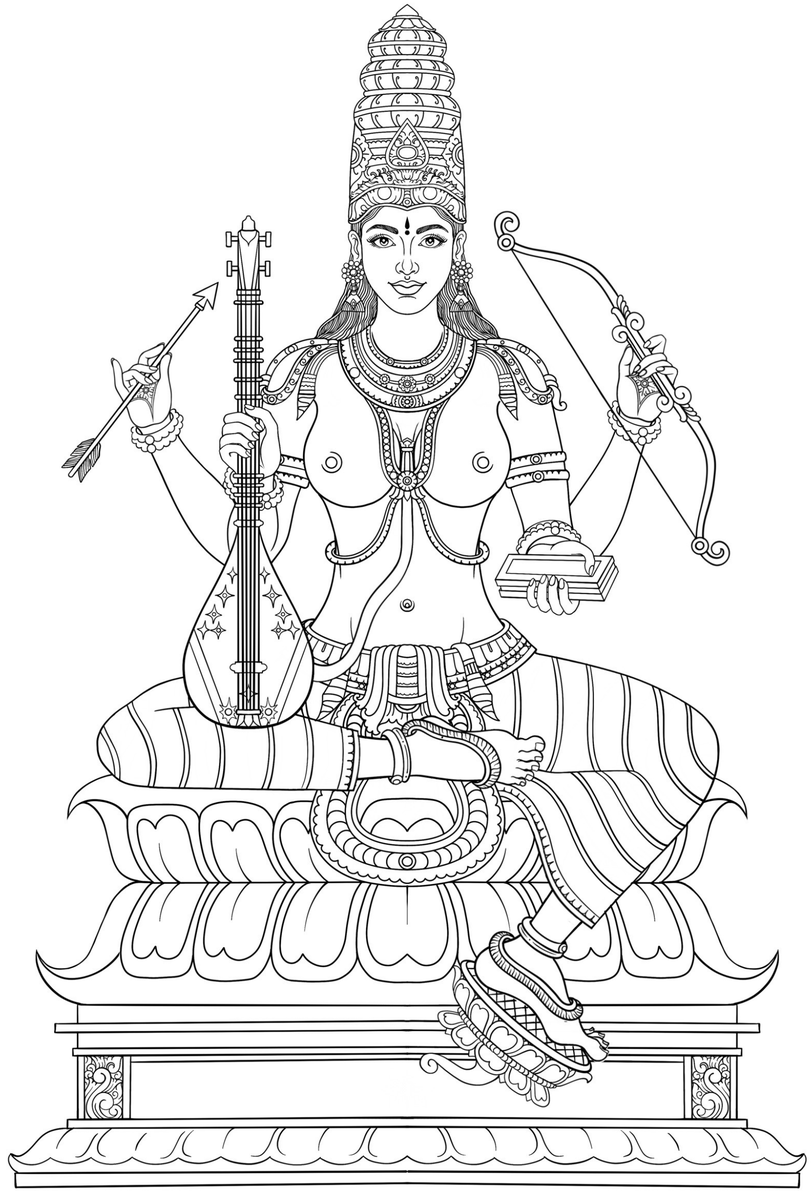
ĀVARAṆA 7 | SARVAROGAHARA CAKRA

3. Modinī

"Pleasure"



HRĪṂ ŚRĪṂ SAUḤ | CAṂ CHAṂ JAṂ JHAṂ ÑAṂ
NBLĪṂ MODINĪ VĀGDEVATĀYAI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



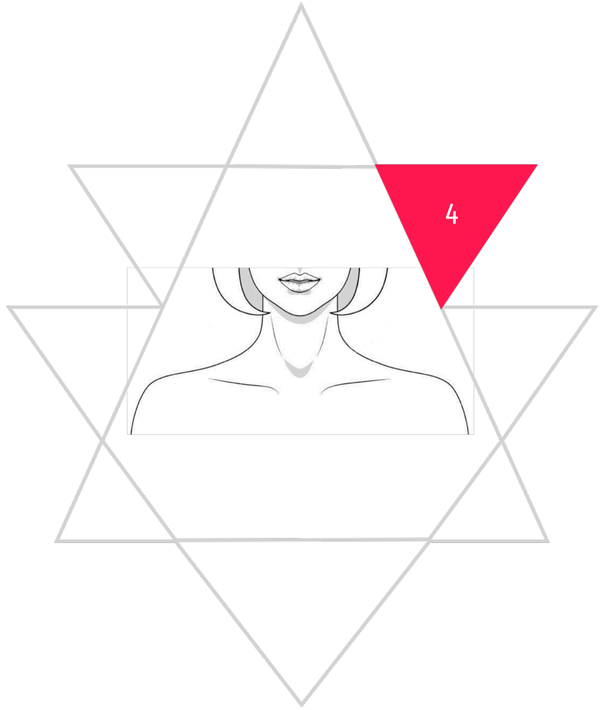
General details			
COLOR	N/A	HEADS	1
SEAT	16 petalled lotus	HANDS	4
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*kārmuka*)
RH 1	Vīṇā	LH 1	Book (*pustaka*)

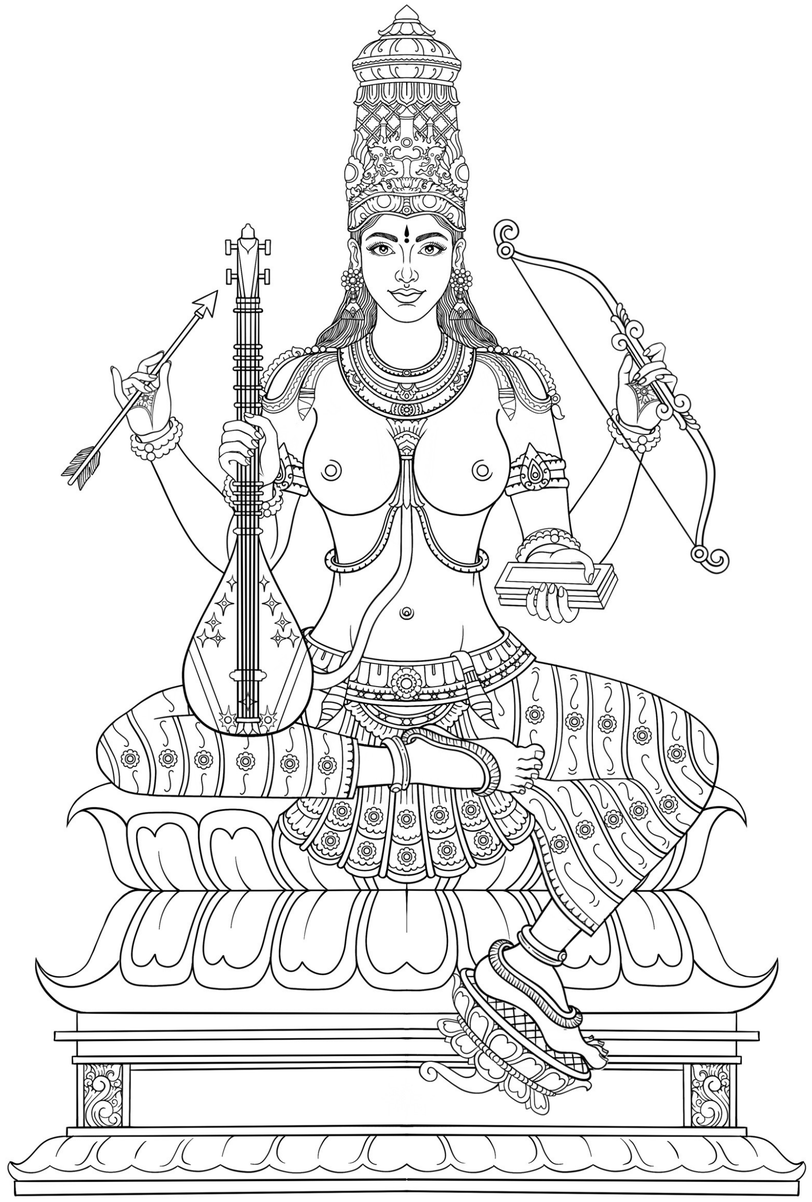


4. VIMALĀ

"Purity"



HRĪṂ ŚRĪṂ SAUḤ | ṬAṂ ṬHAṂ ḌAṂ ḌHAṂ ṆAṂ
YLŪṂ VIMALĀ VĀGDEVATĀYAI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



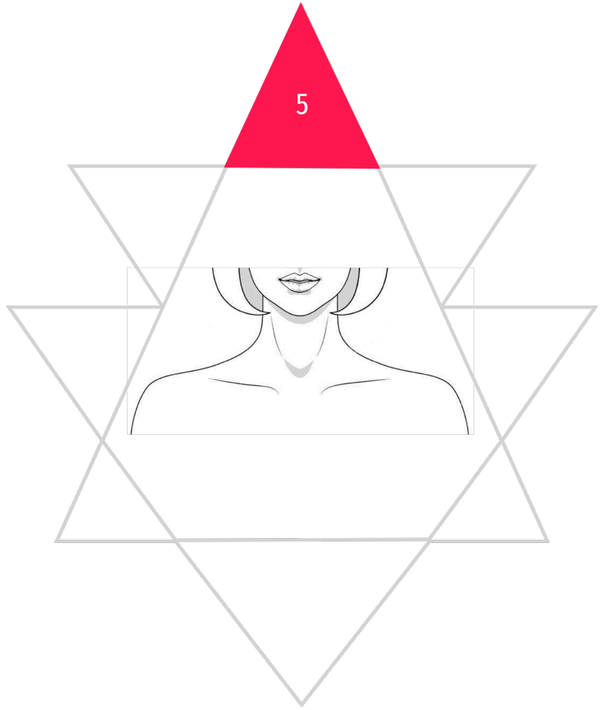
General details			
COLOR	N/A	HEADS	1
SEAT	16 petalled lotus	HANDS	4
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*kārmuka*)
RH 1	Vīṇā	LH 1	Book (*pustaka*)

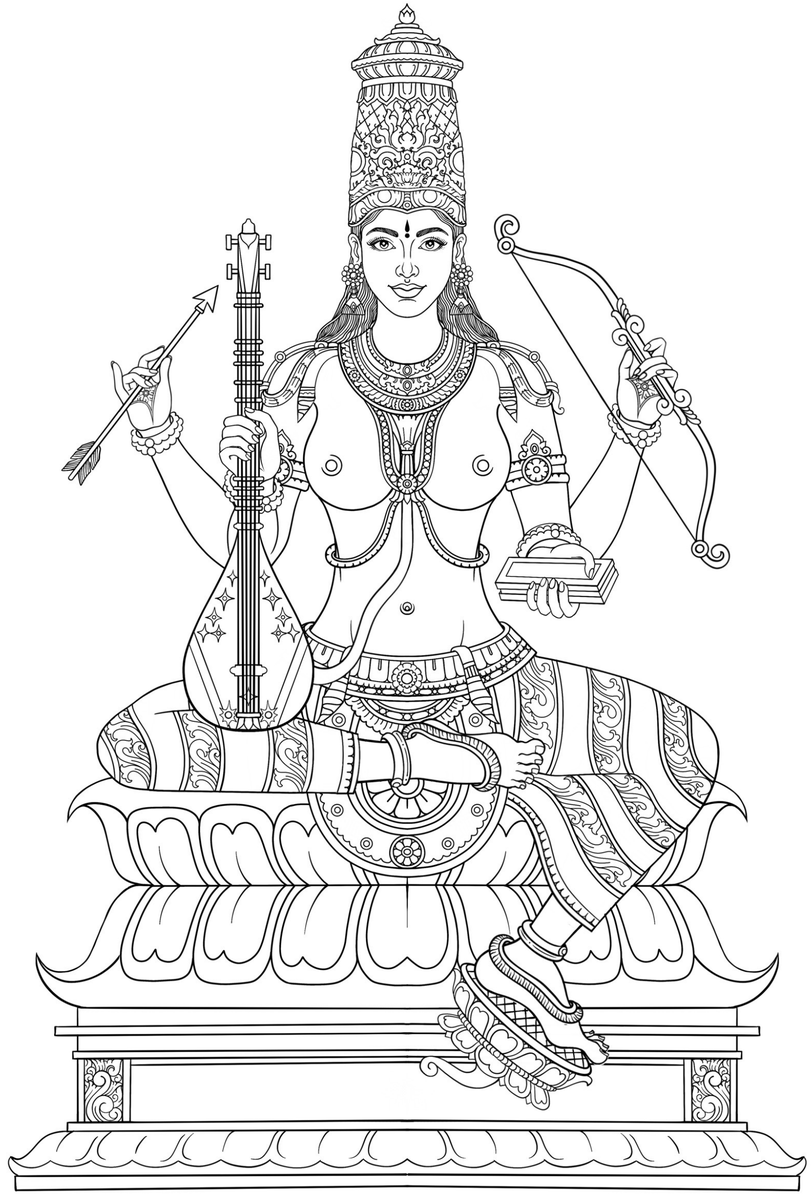


5. ARUṆĀ

"Passion"



HRĪṂ ŚRĪṂ SAUḤ | TAṂ THAṂ DAṂ DHAṂ NAṂ
JMRĪṂ ARUṆĀ VĀGDEVATĀYAI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	N/A	HEADS	1
SEAT	16 petalled lotus	HANDS	4
ABHIṢEKA MŪRTI?	No		

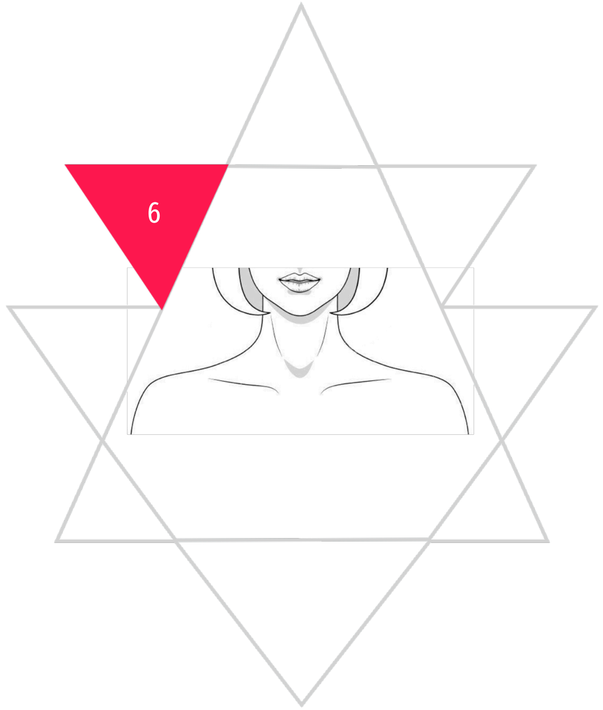
Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*kārmuka*)
RH 1	Vīṇā	LH 1	Book (*pustaka*)



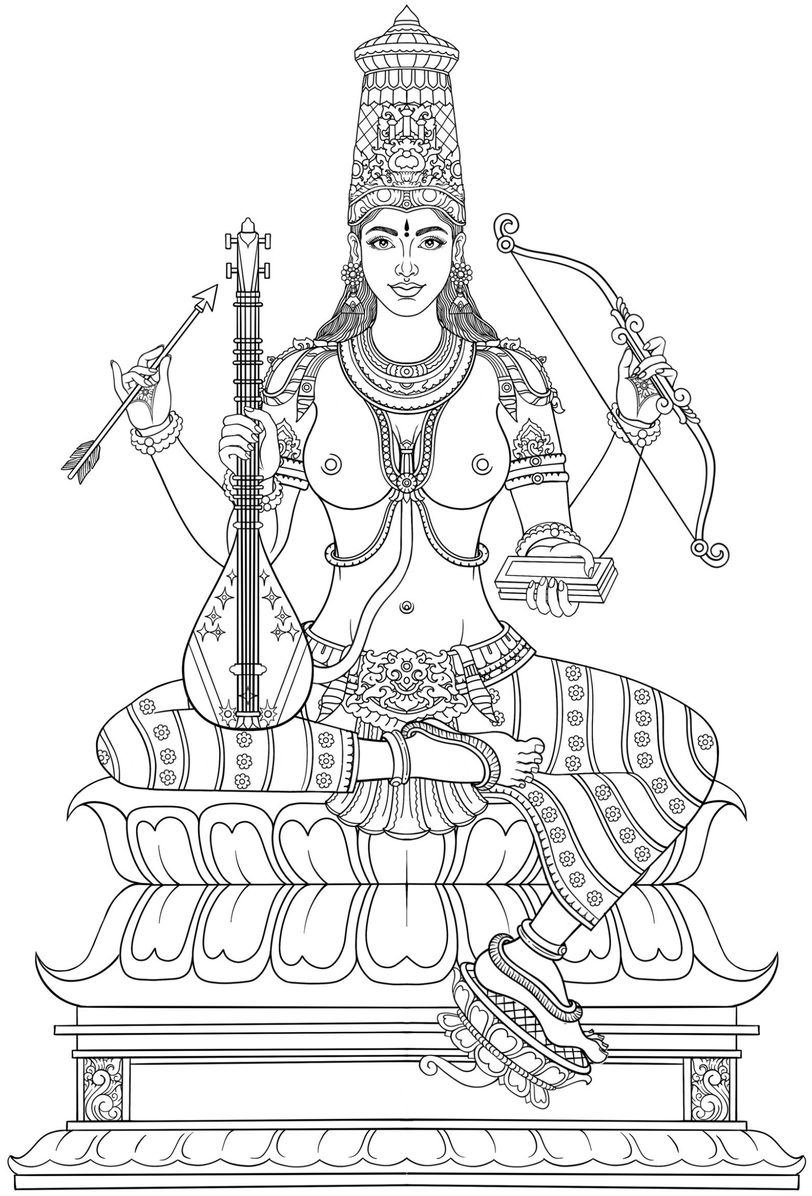
ĀVARAṆA 7 | SARVAROGAHARA CAKRA

6. Jayinī

"Victory"



HRĪṂ ŚRĪṂ SAUḤ | PAṂ PHAṂ BAṂ BHAṂ MAṂ
HSLVYŪṂ JAYINĪ VĀGDEVATĀYAI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



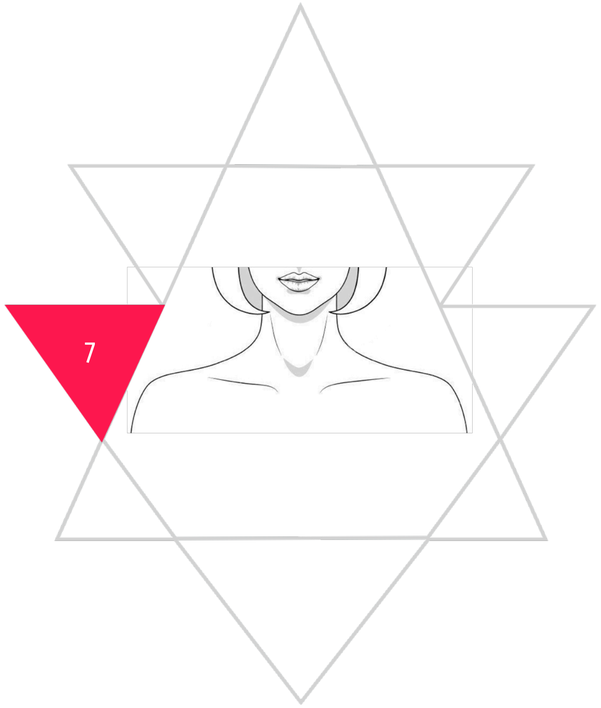
General details			
COLOR	N/A	HEADS	1
SEAT	16 petalled lotus	HANDS	4
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*kārmuka*)
RH 1	Vīṇā	LH 1	Book (*pustaka*)

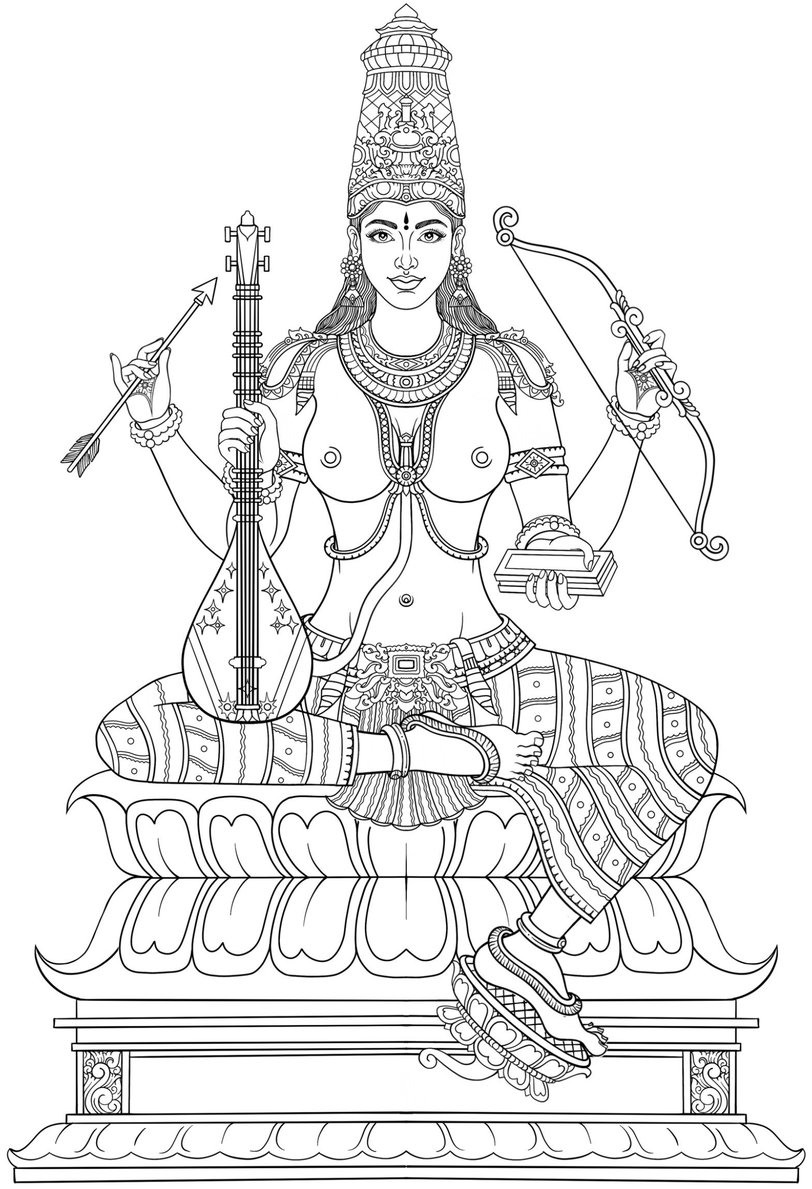


7. *Sarveśvarī*

"Full Control"



HRĪṂ ŚRĪṂ SAUḤ | YAṂ RAṂ LAṂ VAṂ
JHMRYŪṂ SARVEŚVARĪ VĀGDEVATĀYAI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



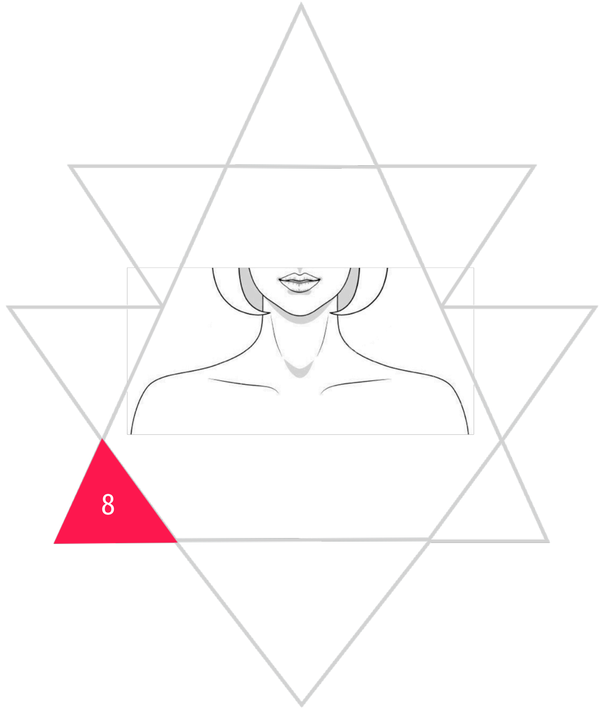
General details			
COLOR	N/A	HEADS	1
SEAT	16 petalled lotus	HANDS	4
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*kārmuka*)
RH 1	Vīṇā	LH 1	Book (*pustaka*)

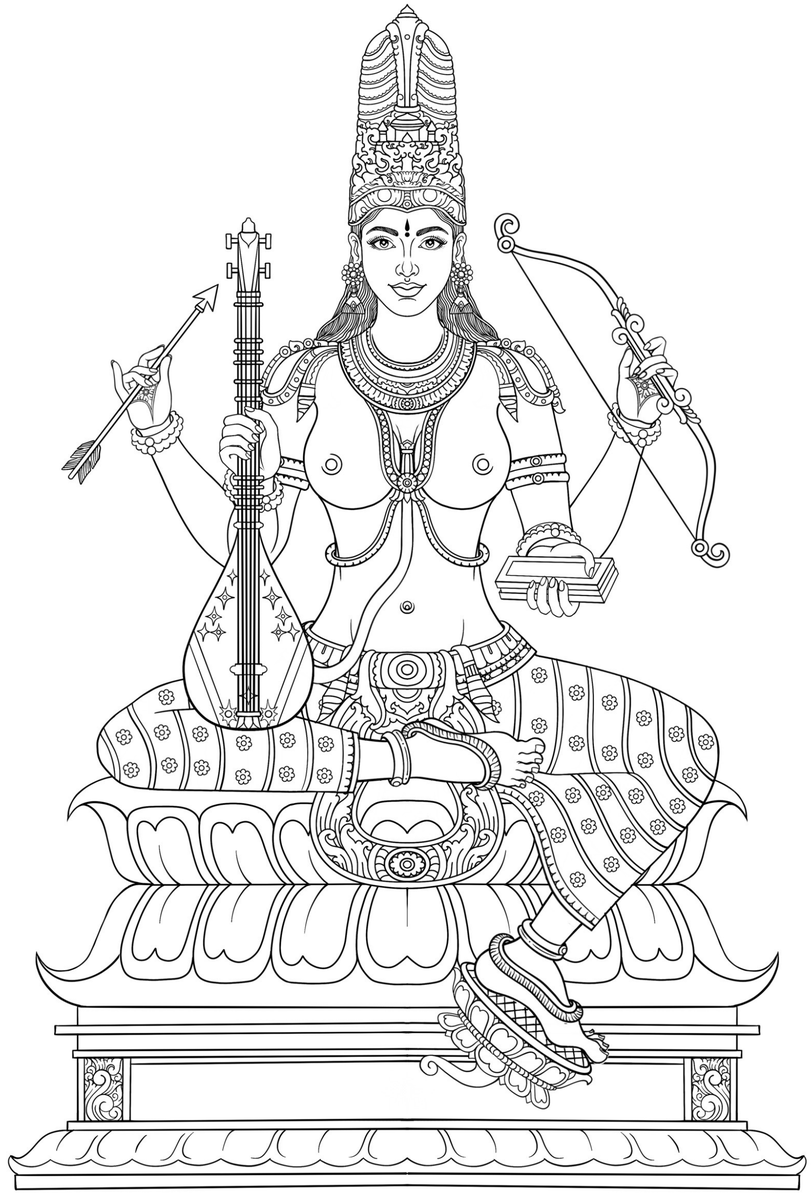


8. Kaulinī

"Full Enjoyment"



HRĪṂ ŚRĪṂ SAUḤ | ŚAṂ ṢAṂ SAṂ HAṂ LAṂ KṢAṂ
KṢMRĪṂ KAULINĪ VĀGDEVATĀYAI
ŚRĪ PĀDUKĀM PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	N/A	HEADS	1
SEAT	16 petalled lotus	HANDS	4
ABHIṢEKA MŪRTI?	No		

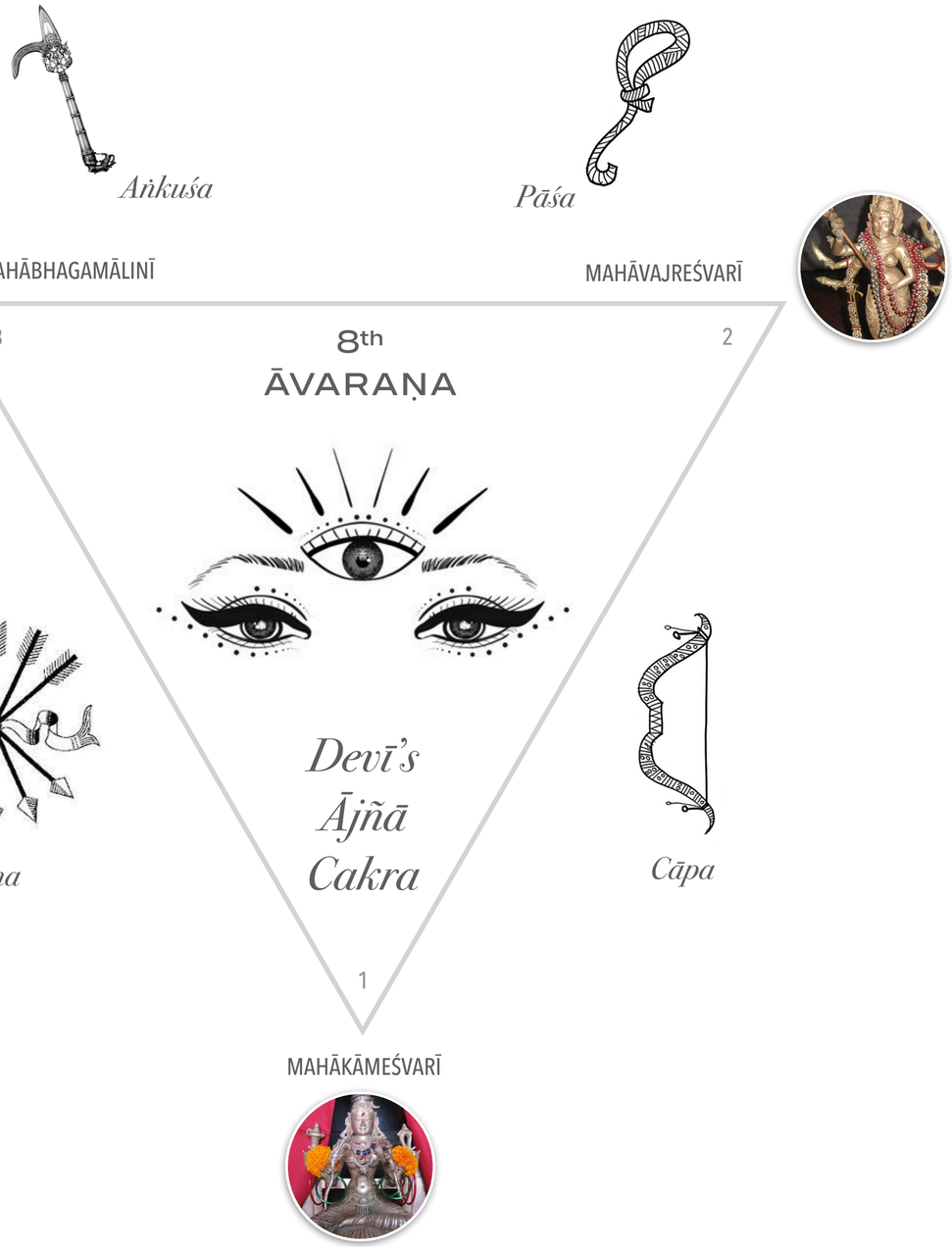
Attributes held			
RH 2	Arrow (*bāṇa*)	LH 2	Bow (*kārmuka*)
RH 1	Vīṇā	LH 1	Book (*pustaka*)



ĀVARAṆA 8

Sarvasiddhiprada Cakra

“The Wheel That Bestows All Powers”



NAME OF THE ĀVARAṆA

Sarvasiddhiprada

[The Wheel That Bestows all Powers]

DESCRIPTION

Triangle

[Time, Space and Interval]

TYPE OF YOGINĪS

Atirahasyā

[the Most Secret]

CAKREŚVARĪ

Tripurāmbā

SIDDHI DEVĪ

Icchā

[Will Power]

MANTRA

Hsraiṁ Hsrklīṁ Hsrsauḥ

MUDRĀ

Sarvabījā

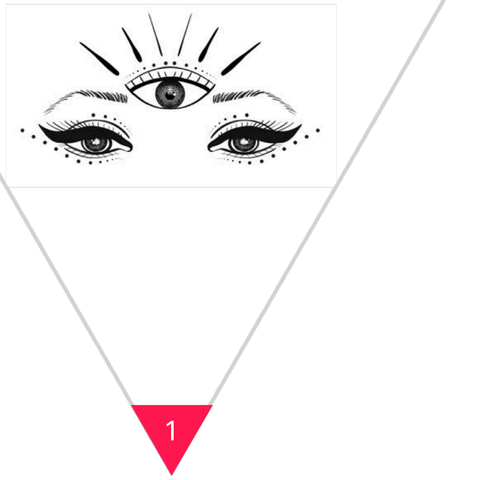
[Embodiment of all Knowledge]



Hsauḥ

1. MAHĀKĀMEŚVARĪ

"The Mistress of all Desires / the Thrust of the Divine, Desiring To See Itself in Many Forms"



HSRAIṂ HSRKLĪṂ HSRSAUḤ
KA E Ī LA HRĪṂ
VĀMĀ RAJO GUṆA ICCHĀ ŚAKTI KĀMEŚVARĪ
ŚRĪ PĀDUKĀṂ PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	N/A	HEADS	1
SEAT	8 petalled lotus	HANDS	4
ABHIṢEKA MŪRTI?	No		

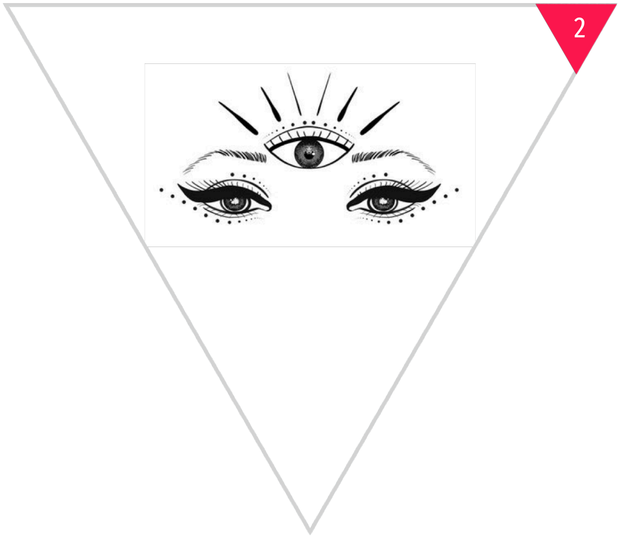
Attributes held			
RH 2	Goad (*aṅkuśa*)	LH 2	Noose (*pāśa*)
RH 1	Flower arrows (*puṣpabāṇa*)	LH 1	Sugarcane bow (*ikṣucāpa*)



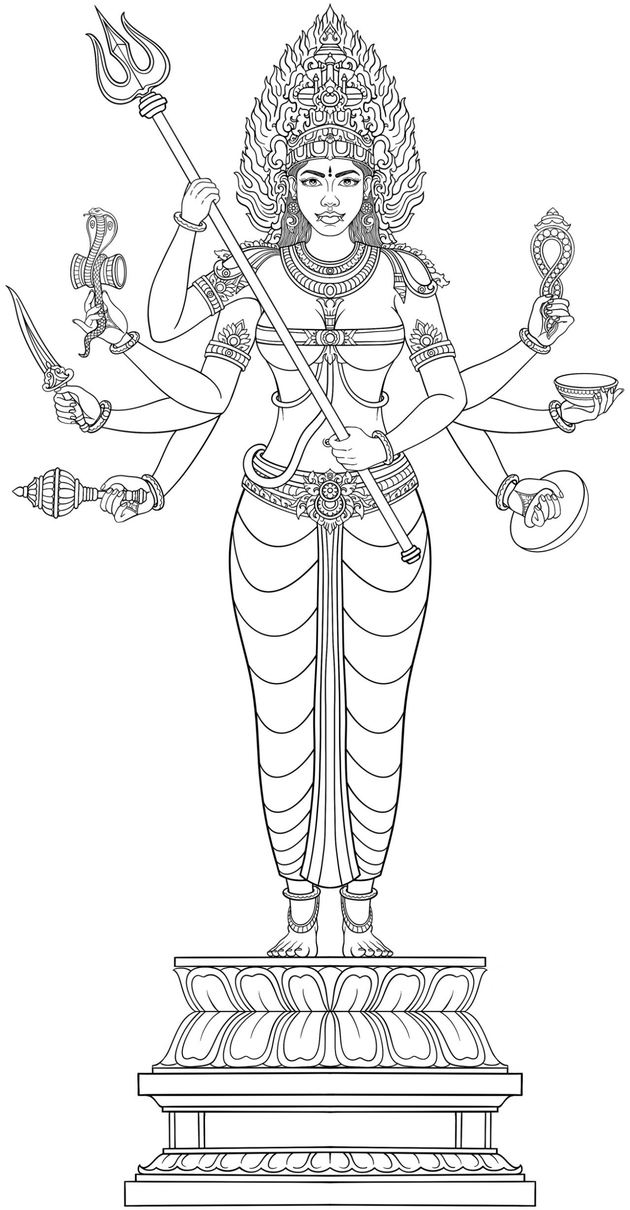
ĀVARAṆA 8 | SARVASIDDHIPRADA CAKRA

2. MAHĀVAJREŚVARĪ

"The Mistress With the Ability To Contain the Cosmos in Indestructible Seed Form"



HSRAIṂ HSRKLĪṂ HSRSAUḤ
HA SA KA HA LA HRĪṂ
JYEṢṬHĀ SATVA GUṆA JÑĀNĀ ŚAKTI VAJREŚVARĪ
ŚRĪ PĀDUKĀṂ PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	N/A	HEADS	1
SEAT	12 petalled lotus	HANDS	8
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 4	Drum (*ḍamaru*)	LH 3	Noose (*pāśa*)
RH 3	Sword (*khaḍga*)	LH 2	Skull bowl (*kapāla*)
RH 2	Mace (*gadā*)	LH 1	Shield (*kheṭa*)
RH 1	Trident (*triśūla*)	LH 4	Trident (*triśūla*)



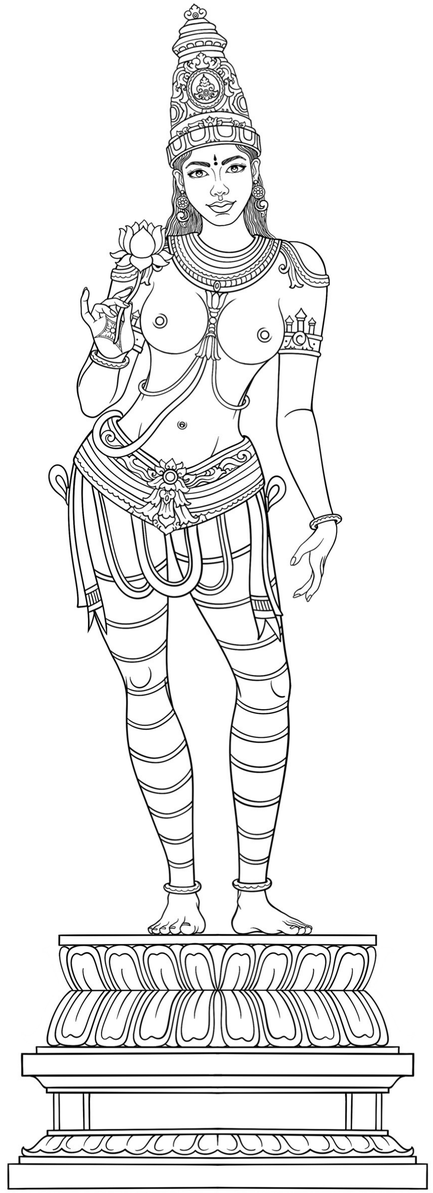
3. Mahābhagamālinī

"The Mistress With the Ability To Express the Infinite Wealth of the Cosmos From the Seed"

3



HSRAIṂ HSRKLĪṂ HSRSAUḤ
SA KA LA HRĪṂ
RAUDRĪ TAMO GUṆA KRIYĀ ŚAKTI BHAGAMĀLINĪ
ŚRĪ PĀDUKĀṂ PŪJAYĀMI TARPAYĀMI NAMAḤ



General details			
COLOR	N/A	HEADS	1
SEAT	16 petalled lotus	HANDS	2
ABHIṢEKA MŪRTI?	No		
Attributes held			
RH	Kaṭaka mudrā and lotus *(padma)*	LH	N/A



ĀVARAṆA 9

Sarvānandamaya Cakra

“The Wheel of Complete, Pure Bliss”

9th

ĀVARAṆA



ŚRĪ ŚRĪ MAHĀBHAṬṬĀRIKĀ

Devī's Sahasrāra Cakra

NAME OF THE ĀVARAṆA

Sarvānandamaya

[The Wheel of Complete, Pure Bliss]

DESCRIPTION

Bindu

[Transcendence]

TYPE OF YOGINĪS

Parāpararahasyā

[the Most Transcendental Secret]

CAKREŚVARĪ

Mahātripurasundarī

SIDDHI DEVĪ

Prāptī

[Attainment]

MANTRA

Pañcadaśī

MUDRĀ

Sarvayonī

[the Source of all]

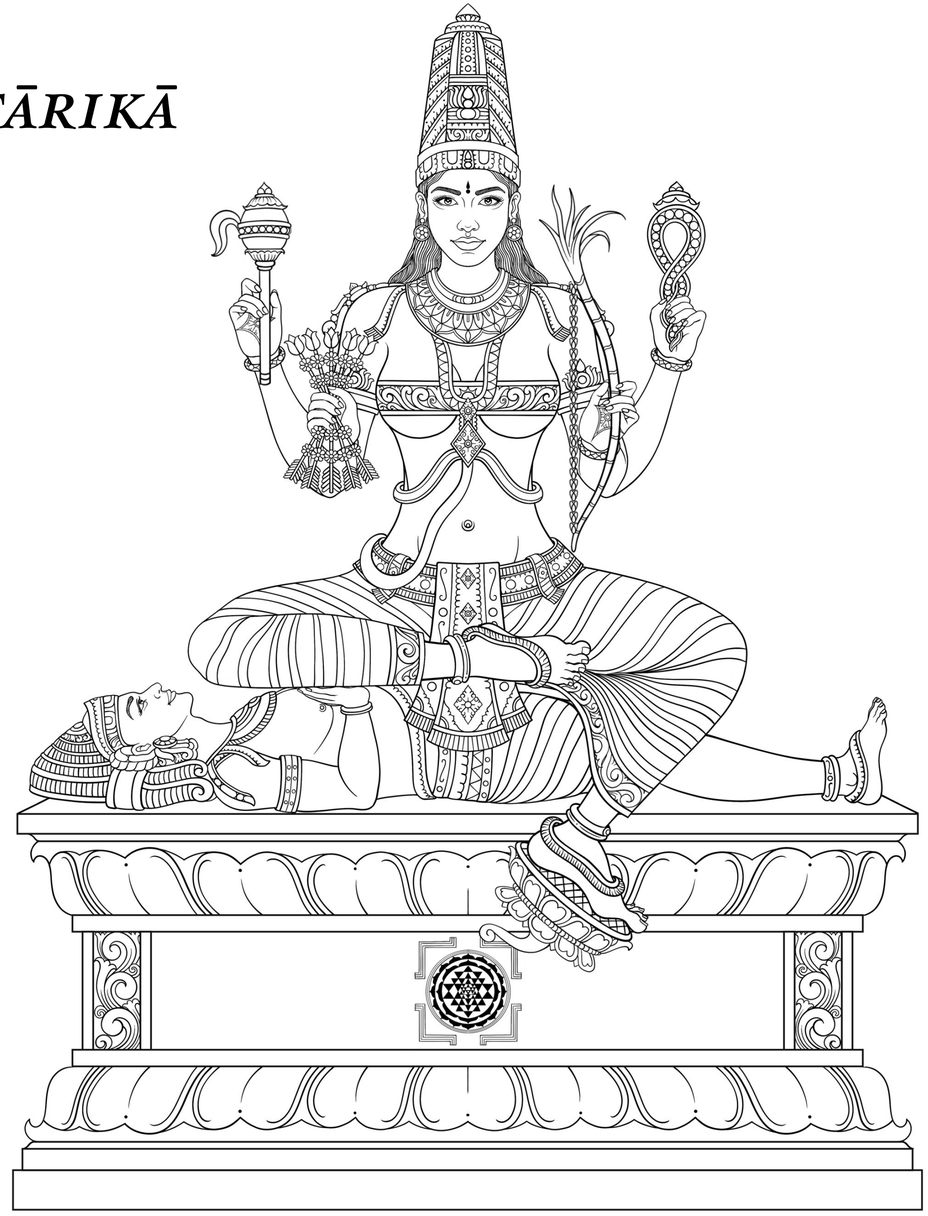


Aiṁ

ĀVARAṆA 9 | SARVĀNANDAMAYA CAKRA

Śrī Śrī Mahābhaṭṭārikā

Śrī Śrī Śrī Sahasrākṣī Rājarājeśvarī



General details			
COLOR	N/A	HEADS	1
SEAT	Śiva	HANDS	4
ABHIṢEKA MŪRTI?	No		

Attributes held			
RH 2	Goad (*aṅkuśa*)	LH 2	Noose (*pāśa*)
RH 1	Flower arrows (*puṣpabāṇa*)	LH 1	Sugarcane bow (*ikṣucāpa*)



"15" ŚRĪ ŚRĪ ŚRĪ SAHASRĀKṢĪ RĀJARĀJEŚVARĪ
BRAHMAVIDYĀ
LALITĀ MAHĀTRIPURASUNDARĪ
PARĀ BHAṬṬĀRIKĀMBĀ
ŚRĪ PĀDUKĀṂ PŪJAYĀMI TARPAYĀMI NAMAḤ



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