

## The Avatar-Mahavidya co-relation is for a different purpose. The Todala

### Tantra gives a different co-relation:

Nîla Târâ – Matsya

Bagalâmukhî – Kûrma

Dhumâvatî - Varâha

Chinnamastâ – Narasimha

Bhuvaneshvarî - Vâmana

Tripurasundarî (Shodasî) – Parashurâma

Mâtangî – Râma

Bhairavî – Balabhadra

Mahâkâlî – Krishna

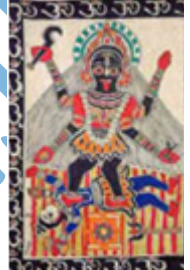
Kamalâ – Buddha

Durgâ – Kalki

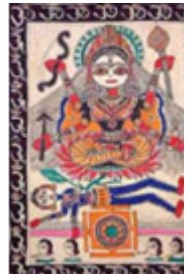
They may be other co-relations as well. The Planet-Mahavidya co-relation is not SJC's version. It is used by many pandits and priests. Some of them have it in their web sites, and they are not linked with SJC in any way. I don't think this is the issue here. The issue is to understand the different schemes of relations between the Avatars and the Mahavidyas, for which one needs to delve deep into the Mahavidyas and understand these various schemes. I just wanted to share a few points about some of the Mahavidyas for deeper reflection.



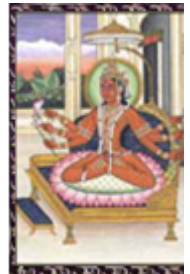
Kali



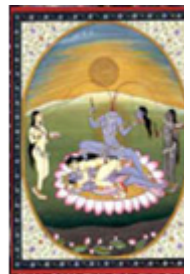
Tara Devi



Maha Tripura  
Sundari



Bhuvaneshva  
ri



Chinnamasta

Sadashiva/Mahakal lying beneath Kali is the nirguna, Purusha from whom the gunatmika Prakriti, in the form of Kali, has sprung. Kali's wild dance is the lila of srishti. Kali's foot, touching Sadashiva, signifies the connection between Purusha and Prakriti; that it is the same Brahma who can be at once nirguna (Purusha/Sadashiva) and saguna (Prakriti/Kali). The imagery is the personification of Shivashaktiaikya or Prakritipurushaika. The Avatar-Mahavidya connection depicts this aspect. Narayanchandra also adheres to this belief. Kali holds the power to sever in one stroke, with her khagda, the bondage of the atma with the body and mind. Thakur speaks of his visit to Varanasi, where at Manikarnika, he saw clearly Kali moving from corpse to corpse, detaching the soul. Although Kali is the gunatmika form of the Brahma, in the spectrum of the forms of the Divine Feminine, she is nirguna. She burns your sins by 'eating' the fruits of all your karmas, thereby making you ready for that bandhna mukti. A special puja of hers is the Phalaharini Kali Puja, performed without fail by Thakur each year (and continues in the RKM Maths and Missions to this day); a very auspicious Kali Puja, where she 'eats' all your karma phalas. The study of her imagery is vast; if you go into the details about her skull garland, which represents the varnas- mundamala is actually varnamala-; why her teeth is pressing her protruding tongue and so on. Saturn is related to sins, longevity, re-birth, the lord of the tithi amavasya, when she is worshipped; the darkest of nights for cleansing the darkest of sins. It is in amavasya, that Mahakal and Mahakali are united in a permanent embrace; in the aloneness of the deepest of dark nights. In tantra, amaa-kalaa is known as Prakriti. A



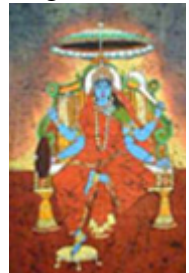
Bhairavi



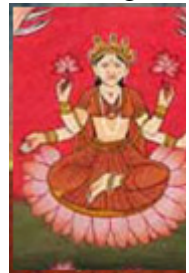
Dhumavati



Bagalamukhi



Matangi



Moon bereft of any kalaas. (The other divine form who removes your sins instantly is Krishna).

To reach Kali you must cross the bhava sagar; the ocean of karmas, the ocean of sansar filled with the waves of our illusory attachments. Tara helps us to cross over this sorrowful ocean, so that we can reach Kali. Hence Tarini – she who helps us cross the bhava sagar. She is the shakti of Brihaspati and if you read the Tararahasyam you will see that she is worshipped with the vagbhava bija aim. (Although her mula bija is the pranava). She has emerged from the bija Hum, by which the evils of the sansar are suppressed. Without her strength you cannot cross that ocean. Her various forms – Ugratara, Ekajata, Nila Sarasvati – explains further, details of the layers of this shakti. One of Nila Sarasvati's mantra is Aim Aim Vada Vada Vagvidini Svaha; associations of Tara with the Guru, with knowledge. She bestows the knowledge of crossing the ocean.

The Moon attains its full 16 kalas on purnima; the devi is then Shodashi. Resplendent, majestic and manifest. The queen of the three puras. Tri- puras also represent the three aspects of the Kundalini shakti. She is the empress of kundalini. Very much saguna. Prithvi tattva Mercury is associated with her. Sri shakti; hence linked with the most saumya of the planets. She is Mantratmika. Because Mercury is related to learning; Tripurasundari is worshipped in all guru-shishya paramparas. Incidentally she is worshipped on Thursdays. Thakur performed the shodasa upachar puja to ma as Shodasi. Although Ma has said, "Know that I am Bagala". (In the chart provided in her

biography by Swami Gambhirananda, she is Karka lagna with lagna lord and AK Moon conjoined Mars).

Devi Chhinnamasta is the thunderbolt, the streak of lightening, which is the shakti of Virocana, the Supreme Self, the luminosity of the Primordial Prakasa. That is why she is Vajravairocani, the glow of the Paramatma which flashes like a lightening and shatters the skies. She is yellow and shines like a million suns, the glory of which destroys all desires and makes her a Mahayogini, the supreme exponent of yogic powers and like Vajra, pure and blazing. She epitomizes self-control by conquering sexual and selfish desires and transforming that energy into yogic energy. Hence she is Yogamaya, Yogamargapradayini, the acme of yogic force. The blood rushing from below her feet to her head depicts this transformation of kundalini energy from its somnolence to its blossoming through the dint of yoga and the act of self control. Be the energy below the control of sexual desire of Rati and Kama, or the transformation of the eternal yearning for Shiva under her feet, both are channelized into a blazing, yogic might, which makes her like the Vajra, untainted and pure. This primal energy rushes up her body to meet the thousand petalled lotus in her head, culminating in the bliss of the union with Parama Shiva. Hence she is the epitome of spiritual power which every sadhaka seeks to acquire. The energy is also channelized into love as the blood nourishes her devotees on her either side, who were hungry for nourishment. So she is the food (bhojanam), the nourisher (bhokta) and the eater (bhojyam) as she also drinks her own blood while feeding her devotees. These two devotees are Rajas and Tamas, who could not escape the

bind of duality, and are therefore fed by the secondary channels or nadis, Ira and Pingala. Thus they are also known by these names. The Devi as the Sushumna, depicts Satva guna and she is the one who is able to cut the binds of the chakras and clear the passage for the blood to rush through and unite with Shiva in the sahasrara and then gush down to drench the sadhaka in the bliss of the union. As the destroyer of all bonds, and the means of achieving liberation through supreme yogic powers, Chhinnamasta is the embodiment of Moksha.

Rahu, the greatest of bonders, the cause of re-birth, grips the sadhaka in its vicious coils. From its basest form of extreme greed and carnal desires, through the treachery and trickery of its twisted mind, it seeks to engulf all that comes before his path. Even when a person is able to avoid such engulfment, it ensures that his path towards the union with Parama Shiva is strewn with hurdles and makes it difficult for the sadhaka to prise himself from his grasp. It is Chhinnamasta who has the power to cut the knots of Rahu and release the sadhaka from his bonds to enable his journey towards Moksha. Chhinnamasta therefore is the link, which allows one to travel the trajectory from Rahu (bondage) to Ketu (liberation), wherein all desires are dissolved. Having cut the bonds, Devi herself absorbs the poison and transforms herself to Dhoomavati, the widow.

Sun - Taaraa - Raama

> Moon - Kaali - Krishna

- > Mars - Bhairavi - Nrisimha
- > Mercury - Maatangi - Buddha
- > Jupiter - Dhumaavati - Vaamana
- > Venus - Chhinnamastaa - Bhaargava Rama
- > Saturn - Bagalamukhi - Koorma
- > Rahu - Bhuvaneswari - Varaaha
- > Ketu - Kamala - Matsya

Here's what the Mundamala Tantra states (not in correct itrans format):

kriShnaastu kaalika saakshaat raamamoortischa taariNii |  
varaaho bhuvana prokta nrsimho bharavishvarii ||  
dhoomavatii vamaanaH syaat chinnaa bhrighukulodbhavaAH |  
kamalaa matsyaroopaAH syaat koormastu bagalamukhii ||  
maatangii baudh ityeSHa Shodashii kalkiroopinii ||

Some of the reason for the mapping given is:

Varaha as the boar that dug deep to uplift Mother Earth (Bhuvaneshvari)

Bhairavi is the burning tapas of that shoots forth and destroys all evil

but not to aspirants (like Narasimha deva being kind to Prahalada)

Parasurama cut the head of his mother Renuka (Chinnamasta)

Kamatmika robed in the waters of consciousness is behind the Matsya

the

primordial fish in the vivifying waters of creation.

Bagalamukhi is stifling force of Kurma avatara that lies still and motionless withdrawing its limbs into itself.

Matangi is the Vaikhari Vak behind the avatara of Buddha who had come to

articulate the message of truth.

As a corollary, can the path shown by Lord Rama be equated to the

path

of

Dakshina Kali and that of Krishna as Vama Kali.

Actually, Krishna is equated to Kali, as per the Munda Mala Tantra

Krishna's beeja akshara is Kleem while Kali's beeja akshara is Kleem.

Whereas, Rama is equated to Taaraa, the Raama Naama is called the

Taaraka

mantra. Taaraa means crossing and she is the one who helps us

cross-over

from the material plane to the spiritual plane. Raama also had to

cross

>>> the ocean to get Sita. Esoterically, Raama is the soul, Lakshmana is

>>> the

>>> single-pointed concentration (lakshya-mana) and Sita is the Kundalini

>>> Shakti. Raavana who stands for our material desires steals Sita and

>>> takes

>>> her away to Lanka, stands for how our material desires makes the

>>> kundalini

>>> remain in the mooladhara. The beeja akshara of Mooladhaara is Lam,

> > > which

> > > is what Lanka is.

Vidya is knowledge. Mahavidya is supreme knowledge. Dasa mahavidyas are the ten highest forms of knowledge that take us to moksha or liberation, approaching from different angles. Other kinds of knowledge (e.g. mathematics, physics, astronomy, astrology, grammar etc) do not liberate us. But these ten kinds of knowledge liberate us. The deities (names and forms described in books for ten mahavidyas) are personifications of those ten types of supreme knowledge that liberate us.

\* \* \*

Please note one thing here. Moksha means overcoming the maayaa of the duality around us. Seeing some things as desirable, some as undesirable, some as pleasurable, some as painful, some as beautiful, some as ugly etc is what binds us. Overcoming the duality and seeing all as Brahman is liberation or moksha.

Different planets represent different aspects of our selves. The duality around us and the way to overcome it seem different from different angles. From the point of view of individual soul (Sun), this maayaa is something that needs to be overcome by crossing and reaching the other end (supreme cosmic soul). From the point of view of mind (Moon), this duality is something that clouds the vision and needs to be destroyed so that it cannot



tempt again. From the point of view of the intellect/discrimination/dhee (Jupiter), it is something that is non-existent anyway ( " so what was the problem in the first place? " ), like shapes made of smoke. From the point of view of initiative and energy within us (Mars), it is something that needs to be fought hard and fearlessly. From the point of view of the learning ability within us (Mercury), it is something that needs to be learnt and understood fully so that we can overcome it. From the point of view of enjoyment and happiness (Venus), it is something that needs to be accepted and enjoyed and not something to fear or avoid ( " after all, all is Brahman. Then why stay away from enjoyments? " ). And so on.

But remember one important thing. Whichever approach is taken to overcoming duality, the end result is the same. One first masters the approach. It becomes part of one's common sense and thinking. One eventually overcomes duality. One becomes self-realized and becomes liberated. That end result is the same irrespective of the approach chosen.

\* \* \*

Sun is the soul within us. The highest form of knowledge coming from delving deep into this aspect is what makes one wade (tar=swim/wade/cross) the ocean of delusion and get to the source. If you master the knowledge that helps one view the world as an ocean that needs to be crossed to reach the supreme, other things will follow and you eventually get liberation. Taaraa personifies this knowledge.

Moon is the mind within us. The highest form of knowledge coming from delving deep into this aspect is an understanding of attachments and desires, their impermanence and how to kill them. If you master the knowledge that kills all attachments and desires and gives perfect control on the mind, other things will follow and you eventually get liberation. Kaali personifies this knowledge.

Mars is the energy and initiative within us. The highest form of knowledge coming from delving deep into this aspect is what gives one fearlessness of anything in the universe. If you master the knowledge that makes you utterly fearless and you do not fear anything (including death or pain!) other things will follow and you eventually get liberation. Sharavi personifies this knowledge.

Mercury is knowledge and learning ability within us. The highest form of knowledge coming from delving deep into this aspect is what gives one learning of various topics. If you master the knowledge that give you mastery of all kinds of learning through logical and rational thinking, other things will follow and you eventually get liberation. Maatangi personifies this knowledge. In fact, some people associate Maatangi with Saraswati. Saraswati is also known as " Maatanga Kanya " .

Jupiter is the intellect, wisdom and discrimination (dhee shakti) within us.

The highest form of knowledge coming from delving deep into this aspect is

that all is delusion. The individual soul and individual mind and everything they perceive is just an illusion. All that is there is Brahman. Any other perceptions, of various good or bad things, are just a delusion, like figures made of smoke. If you master the knowledge that makes your intellect shine, you will realize that the entire world is a delusion and not deluded by anything anymore. Then other things will follow and you eventually get liberation. Dhumaavati personifies this knowledge.

Venus is the spirit of enjoyment and bliss. The highest form of knowledge coming from delving deep into this aspect is what makes one egoless and blissful. If you master the knowledge that makes you utterly fearless and you do not fear anything, including death or pain, other things will follow and you eventually get liberation. Chhinnamasta personifies this knowledge. She is depicted as a deity holding her own severed head, standing near a naked couple in copulation and surrounded by associates who are drinking wine. One mastering this knowledge need not stay away from any pleasures, but one learns to see god even those pleasures. However, pleasure obtained with an ego ( " \*I\* am enjoying this act or object " ) binds. The headless state symbolizes egolessness. If one has overcome I-ness, pleasures are not binding. One not thinking in terms of " \*I\* am enjoying " but having no sense of " I " can live life without running away from any pleasures or undertaking any austerities and yet become liberated.

Saturn is the spirit of hard work within us. He also represents our weaknesses and sins. The highest form of knowledge coming from delving deep

into this aspect is what makes us realize our internal enemies and destroy them. If you master the knowledge that makes you overcome weaknesses such as laziness and internal enemies such as lust, anger, greed, jealousy etc, other things will follow and you eventually get liberation. Bagalamukhi personifies this knowledge. Most of her mantras ask to destroy enemies and so people foolishly think that she is the one who gives success in litigation and worship her for court cases. This is like going to a king to ask for two spoons of sugar for your milk. You go to the king for bigger things and a neighbor is enough for giving you two spoons of sugar. The enemies destroyed by Bagalamukhi are internal enemies and your own laziness. Remember, she is a mahavidya, i.e. a type of supreme knowledge that liberates you!

Rahu is the spirit of material well-being within us. Rahu is the one who binds us to rebirth (this is why Saturn showing sins and Rahu showing rebirth are important in the death chart). The highest form of knowledge coming from delving deep into this aspect is what gives us worldly success in a dhaarmik way. If you master the knowledge that makes you materially successful in a dharmik way, you become successful and fulfil all your duties and debts in the world and eventually get liberation. Bhuvaneshwari personifies this knowledge.

Ketu is the spirit of detachment and Vedic knowledge within us. The highest form of knowledge coming from delving deep into this aspect is the essence of Veda. If you master the knowledge that enables you to be in

oneness with the supreme cosmic being, you eventually get liberation. Kamala (Mahaalakshmi) personifies this knowledge. According to saptashati rahasya also, Mahaalakshmi is the Aadyaa (the first One). She is the energy of supreme cosmic being. She divides Herself into 3 parts - Mahaakaali, Mahaalakshmi and MahaaSaraswati and they create Brahma, Vishnu, Shiva and their consorts. Kamala represents the knowledge of the supreme cosmic energy of the supreme cosmic being.

\* \* \*

One of the above is not superior to the other. Depending on your vasanas (mental conditioning), attitudes, likes and dislikes, depending on which aspect of your personality dominates over other aspects (the sinfulness and weaknesses? or the interest in learning things? or the spirit of fighting? or the sense of enjoyment? etc), one Mahavidya may be more suitable than others, as that knowledge uses your strong aspect and moulds that aspect to take you towards liberation. Do not compare them. Take the one that is most suitable, but do master that aspect.

\* \* \*

There are some who do Dasa Mahavidya sadhana by doing one Mahavidya's mantra for one month, then switch to another and so on. They think that by doing each mahavidya mantra for a certain count, they " finish " the mahavidya sadhana. This is wrong and serves no useful purpose. Instead, one should

pick any ONE mahavidya and succeed in that sadhana. The definition of success is that the knowledge represented by that deity becomes part of your common sense - you understand that knowledge and ooze that knowledge in your thoughts and actions. Whether you experience the deity as an external human-like form (who may impart some knowledge to you) or as an internal human-like form or as light or as sound is secondary, but the end result should be that the knowledge represented by Her should become common sense and second nature to you. One claiming visions or siddhi of a mahavidya but not showing the corresponding knowledge is bluffing.

There are many people who do mahavidya sadhana and yet many others who claim to have siddhi in one or more mahavidyas, but very few who actually possess any of the ten mahavidyas. The area of mahavidya sadhana is one of the most ill-understood in today's age of ignorance and half-baked knowledge. It is easier to possess lower vidyas or lower shaktis, but mahavidyas are beyond the capability of understanding for most people.

All Mahavidyas are different aspects of Shakti at different stages of evolution in the \*very early\* Creation cycle, i.e. when field of duality is just about to emanate from non-dual Self. When Shakti is just about to separate from Shiva and engage in a Play. Of course, understanding of Creation is also the key to Dissolution or Liberation (reverse process)! Thus, Mahavidyas represent subtle knowledge related to the creation and holding together of the field of duality and are also the keys to overcoming it.

# Worship of Das Mahavidyas

In their strong associations with death, violence, ritual pollution, and despised marginal social roles, they call into question such normative social "goods" as worldly comfort, security, respect, and honor. The worship of these goddesses suggests that the devotee experiences a refreshing and liberating spirituality in all that is forbidden by established social orders.

The central aim here is to stretch one's consciousness beyond the conventional, to break away from approved social norms, roles, and expectations. By subverting, mocking, or rejecting conventional social norms, the adept seeks to liberate her or his consciousness from the inherited, imposed, and probably inhibiting categories of proper and improper, good and bad, polluted and pure. Living one's life according to rules of purity and pollution and caste and class that dictate how, where, and exactly in what manner every bodily function may be exercised, and which people one may, or may not, interact with socially, can create a sense of imprisonment from which one might long to escape.

Perhaps the more marginal, bizarre, "outsider" goddesses among the Mahavidyas facilitate this escape. By identifying with the forbidden or the marginalized, an adept may acquire a new and refreshing perspective on the cage of respectability and predictability. Indeed a mystical adventure, without the experience of which, any spiritual quest would remain incomplete.

**Contact Us for Das Mahavidya Online Puja both Tantric and Vedic ways.**

## Contact Us For online Puja

The Dasa Mahavidyas: The Ten Wisdom Goddesses

In Tantra, worship of Devi-Shakti is referred to as a Vidya. Of the hundreds of tant practices, the worship of the ten major Devi's is called the Dasa Mahavidya. These forms of the goddess are described in the Todala Tantra. They are Kali, Tara, Maha Sundari (or Shodasi-Sri Vidya), Bhuvaneshvari, Chinnamasta, Bhairavi, Dhumavat Bagalamukhi, Matangi and Kamala. These ten aspects of Shakti are the epitome of

creation. There are several "levels" at which these Devi's can be worshiped with the prescribed Mantra and Yantra. Like a simple worship of the yantra with the mantra recitation, as a remedial astrological measure, elaborate worship with all tantrik rituals for attaining various siddhis associated with these tantras and for spiritual salvation. Successful sadhana of these Vidyas gives several boons to the practitioner. The Tantrik-Yogi who has control over his senses and positively inclined uses the boons to guide people and for the benefit of mankind. The ones, whose head starts spinning with success use them for the gratification of the senses, gather a bunch of disciples around them and become fake gurus. The last chapter of Todala Tantra equates Vishnu's ten incarnations with the ten Mahavidya and the worship of these is also prescribed as an astrological remedy - for the 9 planets and the Lagna as follows.

| Name of Vidya Form                                | Equal Vishnu's Incarnation | Equal Vishnu's Incarnation |
|---|----------------------------|----------------------------|
| Kali  | Krishna                    | Saturn                     |
| (Bhagavatī Kali as DURGA is incarnation of KALKI) |                            |                            |
| Tara Devi   | Blue Form (Machavadar)     | Jupiter                    |
| Maha Tripura Sundari                              | Jamdagni (Parasuramar)     | Mercury                    |
| (Shodasi-Sri Vidya)                               |                            |                            |
| Bhuvaneshvari                                     | Vamana                     | Moon                       |
| Chinnamasta                                       | Nrisimha                   | Rahu                       |
| Bhairavi  | Balabhadra (Balaramar)     | Lagna                      |
| Dhumavati   | The Boar (Varahar)         | Ketu                       |
| Bagalamukhi                                       | The Tortoise (Kurmam)      | Mars                       |
| Matangi   | Rama                       | Sun                        |
| Kamala  | Buddha                     | Venus                      |

#### Kali

Seated on a corpse, greatly terrifying, laughing loudly, with fearful fangs, four arms holding a cleaver, a skull, and giving the mudras bestowing boons and dispelling fear, wearing a garland of skulls, her tongue rolling wildly, completely naked (Digambara - clad in the directions), thus one should meditate on Kali, dwelling in the centre of the cremation ground. To Kalika's Bhairava. On Dakshina's right, worship Mahakala, with whom Dakshina is always in love union.

#### Tara

Akshobhya. Seated in the pratyalidha asana, seated on the heart of a corpse, supreme, laughing horribly, holding cleaver, blue lotus, dagger and bowl, uttering the mantra Hum, coloured blue, her hair braided with serpents, the Ugratara. Worship Akshobhya on the right of Tara. The kalakuta poison produced by the churning of the ocean caused great agitation to all the gods and their consorts. Because he destroyed the agitation caused by the deadly yellow poison, he is known as Akshobhya. Thus Tarini, the Mahamaya, always delights in her consort.

#### Shodasi

On the right hand side of Maha Tripurasundari, worship Shiva in his five-faced form with three eyes in each of the faces. She always delights in sexual union with her consort. For this



reason, she is known as the famous Panchami  
Bhuvaneshvari

Like the red rays of the rising sun, with the moon as her diadem, and with three eyes, a smiling face, bestowing boons, holding a goad, a noose and dispelling fears, thus I hymn Bhuvaneshi. On the right side of Shrimad Bhuvaneshvari, who in the heavens, on earth, and in the underworlds is known as the Adya, worship Tryambaka. She makes love with Tryambaka in these places, it is said. He and his Shakti are mentioned and worshipped in all tantras

Chinnamasta

On Chinnamasta's right side, worship Shiva-Kabandha. By worshipping him, one becomes lord of all siddhi

Bhairavi

Her head garlanded with flowers, she resembling the red rays of 1,000 rising suns, smeared with red, holding milk, book, dispelling fears and giving boons with her four hands, large three eyes, beautiful face with a slow smile, wearing white gems, I worship Bhairavi. On Bhairavi's right side is Dakshinamurti. By supreme efforts, one should certainly worship that five faced one.

Dhumavati

The colour of smoke, wearing smoky clothes, holding a winnowing basket, disheveled clothes, deceitful, always trembling, with slant eyes, inspiring fear, terrifying. The Mahavidya Dhumavati is a widow

Bagalamukhi

Three eyes, wearing yellow clothes and gems, moon as her diadem, wearing champaka blossoms, with one hand holding the tongue of an enemy and with the left hand spiking him, thus should you meditate on the paralysers of the three worlds. Seated on the right of Bagala is the Maharudra, with one face, who dissolves the universe

Matangi

Dusky, beautiful browed, her three eyes like lotuses, seated on a jeweled lion-throne, surrounded by gods and others serving her, holding in her four lotus-like hands a noose and a sword, a shield and a goad, thus I remember Matangi, the giver of results, the Modini. On Matangi's right side is Shiva Matanga, similar to Dakshinamurti, the form of cosmic bliss

Kamala

With a smiling face, her beautiful lily-white hands hold two lotuses, and show the mudras of giving and dispelling fear. She is bathed in nectar by four white elephants and stands upon a beautiful lotus. He who worships Sadashiva, the Vishnu form, on Kamala's right side becomes perfect, there is no doubt about this

