

Varna Mātr̥kā

The power of Vedic Alphabets

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ABSTRACT:

India's ancient civilization has fostered a rich culture, leading to the creation of diverse scripts and alphabets. Rooted in Vedic teachings, these alphabets are more than communication tools; they symbolize spiritual power. Ancient texts reveal how people of the Gangetic plains revered their language as divine blessings. Despite the historical evolution of Indian scripts, their cultural and mythological origins lend them profound depth. The colonial period of about 89 years disrupted this legacy, and India's connection with these scripts is waning.

The Mātr̥kās' origins are steeped in tales from Tantras and Kashmir Shaivism. Panini's Astadhyayi mentions the *Māheshwara Sutrani*, fourteen verses describing Sanskrit's phonemes, with legends attributing their creation to Lord Śiva or associating them with Goddesses Sati and *Kālī*. These stories highlight the alphabets' mystical significance. The *Bīja Mantra*, a concept of chanting powerful Mātr̥kās, is revered in Hinduism, Buddhism, and regions like Tibet, China, and Japan, emphasizing their universal spiritual resonance.

KEYWORDS: Tantra, Alphabets and script, Hinduism, Sanskrit, Sacred, Symbolism, Culture, Goddess.

INTRODUCTION:

India being one of the oldest civilisations which gave birth to the rich and magnificent culture which is still celebrated and is a topic for research. This very culture went to a great extent of producing vast texts on various subjects like astronomy, literature, mathematics, grammar, medicine, architecture, economics, political science, etc. And to produce these texts, India gave birth to a lot of scripts and alphabets. Although, the number of alphabets were constant in most of the scripts. These alphabets are known as *Mātr̥kās*.

Mātr̥kās are known to be the alphabet goddesses who trace their origins to Kashmiri Shaivism and many other Tantric texts. It is believed that these goddesses are the source of

all knowledge and are the embodiment of the supreme mother. It's she who is the source of all mantras, shastras and anything and everything which is made out of words.

India being the country where the river of knowledge *Saraswati* flows, gave very much importance to language, communication and the medium of communication. So here we find a number of Gods and Goddesses like, *Vāk*, *Vāgeśvarī* or *Vagīsvarī*, *Śabdarāśī*, *Mālinī* and also *Māṭṛkā*. Emerging from the background of the *Kaula Shaiva* sect these goddesses had their own journey of establishing themselves to the people. In the initial stage of Kaula Shaivism not many writers or commentators mentioned these goddesses, as they believed that it is Śiva who is the essence of the universe and everything functions with his powers. In this setting of patriarchy the *Māṭṛkās* evolved in their unique ways.

Māṭṛkā comes from the root word '*Matri*' or '*Matr*' meaning 'mother'. In '*Mrgendratantra*' *Nayaranakantha* states that, She, the one called *Māṭṛkā* for her association with Śiva; where, Śiva is the supreme father and She being the mother of all the knowledge of supreme that is made up of words. The *Uttarasūtra* identifies *Māṭṛkā* with the alphabet, consisting of eight vargas (letter groups). She's seen as the fountainhead of all verbal entities, being a *vidyā* (female mantra) herself, and aligns with other significant mantras. *Kṣemarāja* interprets *Māṭṛkā*'s name as the originator of all mantras and Tantras, emphasizing her as the universal cause. He infuses a non dualist (*abheda*) perspective, recognizing her as the overarching Mother of all sacred chants. While the *Nayasūtra* adds more praises, it integrates a unique worship method, where the worshiper emulates each letter physically, drawing parallels between the alphabet and the human body. Each letter, especially [ॐ], encompasses all the tattvas. In the *Guhyasūtra*, *Māṭṛkā* is unmistakably venerated as a goddess, with Śiva addressing Devī as *Māṭṛkā*. They're depicted as the primordial creators of the universe. *Abhinavagupta*, in the *Tantrāloka*, dissects *Māṭṛkā*'s name, connecting it to 'experience'. She is described as the potential force before manifestation, later evolving into *Mālinī*. The intricate relationship between *Śabdarāśī*, *Māṭṛkā*, and *Mālinī* is further explored. *Śiva Sūtra* describes *Māṭṛkā* as the foundational essence of knowledge. Representing mystic sounds of the Sanskrit alphabet, she's the universe's divine mother. Her title, *Māṭṛkā*, stems from her mysterious nature, and upon realization, she becomes the pathway to enlightenment.

In the text of *Brihad Tantrasara*, we find *Māṭṛkā Nyasa* (न्यास) rituals. *Nyasa* (न्यास) in Sanskrit means placing, planting or establishing. The *Māṭṛkā Nyasa* is further described in two types. The practice of *Māṭṛkā Nyasa* means the establishment of 51 Mother Goddesses

in different parts of the human body. With the practice of this ritual it is described that the practitioner achieves the four goals of life, the fulfillment of all desires, satisfaction and prosperity. The Kālīka Purana, Shri Kālīvilasa Tantra and Yoga Shastra speak highly of the Mātṛkā Nyasa and further about the Mātṛkā Chakra Puja. The Mātṛkā Chakra is the arrangement of alphabets(Akṣaras) in the form of Yantra. Mātṛkās embody the Goddess's essence as sound .i.e the *Śabda Brahma*. Goddess Kālī is seen wearing a garland (*maḷā*) of human heads which is 51 in number, representing the 51 letters of the Sanskrit alphabet, which are the outer manifestations of *Śabda Brahma* or Brahma in the form of sound. The length of garland is said to be till the navel of the Goddess, which also symbolizes that all the Akṣaras originated from the navel of In the *Gandharva Tantra*, the referenced *Kūrma Chakra/Mātṛkā Chakra* serves as a spiritual compass, guiding practitioners in discerning if their chosen place of worship aligns favorably with their spiritual endeavors or poses challenges to their practices. The Mātṛkā śakti-s encompass all aspects of Creation, Maintenance and Destruction. They represent the gross and subtle aspects of matter and energy and are omnipresent. According to some versions it is also said that Goddess Sati is that source of all Mātṛkā , as when Viṣṇu dismembered the body of the Goddess to calm down Śiva's rage into 51 parts . That 51 parts is the source of all energies and individually ruling a Mātṛkā, and where those body parts fell turned in a *Śakti Piṭha*.

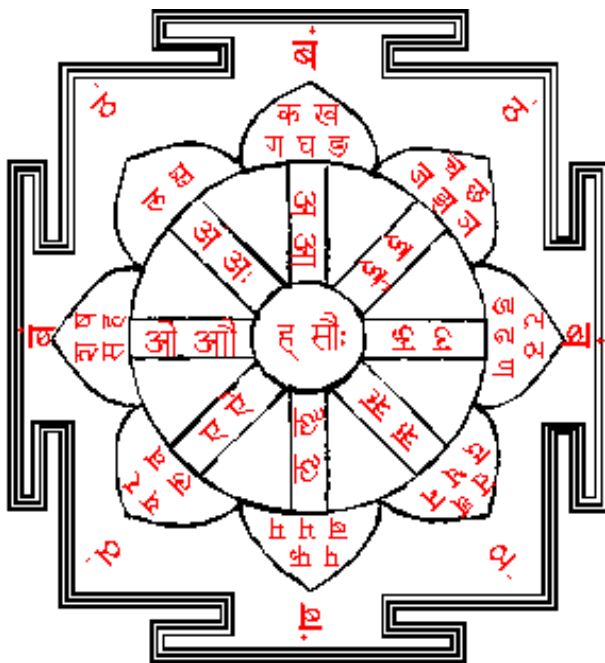


Figure.1 Mātṛkā Chakra

Collection of 51 Mātṛkā(alphabets) in the form of yantra for the tantric worship of the Supreme Goddess who manifests herself as *Śabda Brahma*/goddess in the form of sound.

When we study about the Kuṇḍalinī and the 7 Chakras, we find their detailed descriptions listed below-

Mooladhara - 4 petalled deep red lotus (व श स ष)

Swadhisthana - 6 petalled vermilion lotus (ब भ म य र ल)

Manipura - 10 petalled bright yellow lotus (उ ढ ण त थ द ध न प फ)

Anahata - 12 petalled blue lotus (क ख ग घ ङ च छ ज झ ञ ट ठ)

Vishuddhi - 16 petalled violet lotus (अ आ इ ई उ ऊ ऋ ॠ लृ ए ऐ ओ औ अं अः)

Ajna - 2 petalled silver-gray lotus (ह क्ष)

Sahasrara - 1000 petalled multicolored or red lotus (all the varna ṃālā from अ - क्ष)

From Mooladhara to Ajna if we sum up the numbers of petals it sums up to 50. In the Kuṇḍalinī Kriya these Mātr̥kās are chanted and are awakened in the respected chakras.

(NOTE: Here the alphabet 'ळ' is not considered, due to change in the script)

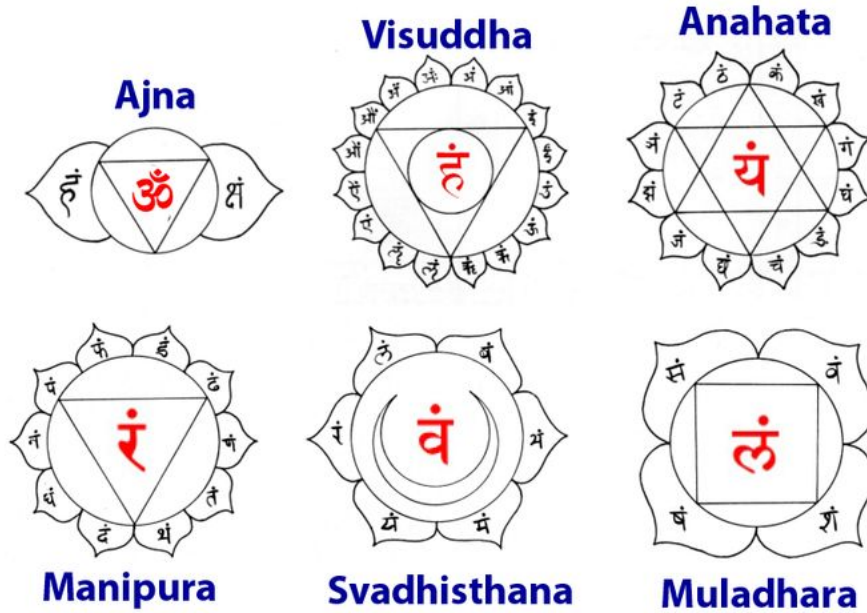


Figure.2 The Kuṇḍalinī Chakra

The Mātr̥kās are said to have power which are exalted in the respective parts of the Human body designated to them. The Mātr̥kās are grouped with the chakras which are responsible and control the allocated body parts and organs.

नृतावसाने नटराजराजो ननाद ढक्कां नवपञ्चवारम्।

उद्धर्तुकामः सनकादिसिद्धादिनेतद्विमर्शे शिवसूत्रजालम्॥ (Maheshwara Sutra)

“At the end of the dance (Tandava), *Nataraj (Śiva)* played the Damaru fourteen times to uplift the faith and desires of sages like *Sanaka*. From the fourteen sounds of the *Damaru* emerged the foundation of grammar.”

In the *Astadhyayi* of Panini which is the foundational text of Sanskrit grammar, we find *Māheshwara Sutrani* which is fourteen verses that organize the phonemes of Sanskrit. The story says that Lord Śiva struck Damaru 14 times to create the Sanskrit alphabets. How it is Śiva who is the cause of all the *Akṣaras* and was created due to his will, and will be ever glorious like the Lord.

a i u ṅ	अ इ उ ण्
ṛ ḷ K	ऋ लृ क्
e o ṅ	ए ओ ङ्
ai au C	ऐ औ च्
ha ya va ra Ṭ	ह य व र ट्
la ṅ	ल ण्
ña ma ṅa ṅa na M	ञ म ङ ण न म्
jha bha ṅ	झ भ ञ्
gha ḍha dha Ṣ	घ ढ ध ष्
ja ba ga ḍa da Ś	ज ब ग ड द श्
kha pha cha ṭha tha ca ṭa ta V	ख फ छ ठ थ च ट त व्
ka pa Y	क प य्
śa ṣa sa R	श ष स र्
ha L	ह ल्

Table 1. *Maheshwara Sutrani*

In the below table we see the *Akṣaras*, the deities and descriptions-

S.L. No	IAST MĀTRK A/ Devanāgarī	IAST DEITY/ Devanāgarī	Ruling Body Parts	Description
1	am̐ (अँ)	amṛtā (अमृता)	Head	Amṛtā devi represents Creation and symbolizes the spiritual nectar that

				precedes the complete awakening of the Kuṇḍalinī. She is also the source of all other energies. She promotes detachment and progress towards spiritual emancipation.
2	ām̐ (ॐ)	ākaraṣiṇi (आकर्षिणि)	Mouth	Ākaraṣiṇi devi represents a double 'a', which is both Śiva and Śakti. She therefore represents the devolution of the Supreme Being into the five aspects of Creation (Brahmā), Preservation (Viṣṇu), Destruction (Rudra), Annihilation (īśvara) and Resurrection (Sadāśiva).
3	iṁ̐ (इं)	indrāṇi (इन्द्राणि)	Right eye	Indrāṇi devi represents the power of overcoming jealousy, passion and wrath. She is the grantor of all wishes and bestows enjoyment and liberation to the devotee. She is the <i>iccha śakti</i> and represents all the wishes.
4	īm̐ (ईं)	īsāni (ईशानि)	Left eye	Īsāni devi signifies the richness of divine perfection and is the Kāmakaḷā and Turiyā bīja. She is the grantor of spiritual liberation and represents both the static and dynamic aspects of the super-consciousness.
5	um̐ (उं)	umā (उमा)	Right ear	Umā devi signifies great power and strength, as well as tender motherly love, care and unstinted devotion. She is the destroyer of all evil and is fiercely aggressive in achieving the objectives. The bīja fulfills all the four coveted desires - virtue (<i>dharma</i>), wealth and prosperity (<i>artha</i>), worldly

				desires (<i>kāma</i>) and finally liberation (<i>mokṣa</i>).
6	ūṁ (ॐ)	ūrdhvakeśī (ऊर्ध्वकेशी)	Left ear	Ūrdhvakeśī devi signifies great excellence and greatness. Literally, She signifies the hair's end, meaning the epitome of power. Spiritually, the bīja is associated with the rise of the Kuṇḍalinī energy.
7	ṛṁ (ॠ)	ṛddhidāyī (ऋद्धिदायी)	Right nostril	Ṛddhidāyī devi is the goddess of everlasting Truth. She represents revelation and true <i>dharma</i> (virtues), as well as pure bliss.
8	ṙṁ (ॡ)	ṙkārā (ठकारा)	Left nostril	Ṛkārā devi represents the mindless state of consciousness. The realization of one's own true self, beyond all distractions of the mind. She is the void of the fullness and the plentitude of the being.
9	ḷṁ (ॢ)	ḷkārā (ॣकारा)	Right cheek	Ḷkārā devi represents the stability of the void and the blissful state of liberation and the culmination of all triads into the singular reality.
10	ḻṁ (ॣ)	ḻkārā (।कारा)	Left cheek	Ḷkārā devi represents the complete dissolution of the mind and the attainment of liberation. She is the blissful void in a state of perfect stability.
11	em̐ (॥)	ekapadā (एकपदा)	Upper lip	Ekapadā devi represents all the triads that make up the Creation, such as the <i>śakti</i> -s (powers) <i>icchā</i> (desire), <i>kriyā</i> (action) and <i>jñāna</i> (wisdom) etc. It is also the yoni bīja representing

				Creation, Sustenance and Destruction and all other triads.
12	aiṃ (ऐँ)	aiśvaryātmikā (ऐश्वर्यात्मिका)	Lower lip	Aiśvaryātmikā devi represents abundance of fortune, not just in material terms but also in spiritual aspects. This is also the Sarasvatī bīja representing knowledge and all arts.
13	om̐ (ओं)	oṃkāṛā (ॐकारा)	Upper row of teeth	Oṃkāṛā devi represents the ever pure word and is simply consciousness descended in the form of sound. It is the primordial sound that has emanated from the Super-consciousness.
14	aum̐ (ओं)	auṣadhātmikā (औषधात्मिका)	Lower row of teeth	Auṣadhātmikā devi represents the curative power of medicine and promotes healing.
15	aṃ (अँ)	aṃbikā (अंबिका)	Crown of the head	Aṃbikā devi is the universal mother of the entire Creation. She is the unblemished one and signifies completion and fulfillment. This letter is anusvarā or simply <i>bindu</i> (dot), the singular reality and is also a representation of the fulfillment of all desires.
16	aḥ (अः)	aḥkṣarā (अःक्षरा)	Tip of the tongue	Aḥkṣarā devi is the constant, eternal and unalterable reality. She is the unborn Brahman or super-consciousness. This letter is visarga and represents culmination and ecstasy in all its forms.
17	kaṃ (कँ)	kālarātri (कालरात्रि)	Right shoulder	The Kālarātri Mātṛkā bīja (seed) mantra kaṃ represents victory, desire (<i>kāma</i>), wealth (<i>artha</i>), as well as justice

				(<i>dharma</i>). She represents the triple śaktis of <i>icchā</i> (desire), <i>jñāna</i> (knowledge) and <i>kriyā</i> (action).
18	kham̐ (खँ)	khaṇḍitā (खण्डिता)	Right elbow	The Khaṇḍitā Mātrkā (bīja) seed mantra kham̐ represents detachment, severance, illumination. She also represents the triple śaktis of <i>icchā</i> (desire), <i>jñāna</i> (knowledge) and <i>kriyā</i> (action).
19	gam̐ (गँ)	gāyatrī (गायत्री)	Right wrist	The Gāyatrī Mātrkā bīja (seed) mantra gam̐ represents clarity of the discerning knowledge, direct vision and eternal wisdom, masked by delusion. This is also the Gaṇapati/Gaṇeśa bīja (seed) mantra representing the same aspect as well as removal of all obstacles towards progress. It also represents the great Kuṇḍalinī or the latent energy at the bottom of the spine.
20	gham̐ (घँ)	ghaṇṭākaraṣiṇī (घण्टाकर्षिणी)	Base of the fingers of the right palm	The Ghaṇṭākaraṣiṇī Vārāhī Mātrkā bīja (seed) mantra gham̐ represents sound and is the banisher of all enemies, internal and external. It is the subtle sound that manifests the energy to bījadispel all inimical forces. She is the karma cleanser who expels the karmas from the physical, astral and causal bodies.
21	ṅam̐ (ङँ)	ṅārṇā (ङार्णा)	Fingertips of the right hand	The ṅārṇādevī Mātrkā bīja (seed) mantra ṅam̐ represents growth and complete development. She signifies identification with the True Self and not with the individual body and mind.

22	cam̐ (चँ)	caṇḍikā (चण्डिका)	Left shoulder	The Caṇḍikā Mātṛkā bīja (seed) mantra cam̐ signifies destruction of evil and spread of love and compassion. The awakening of the Kuṇḍalinī and its rise is signified.
23	cham̐ (छँ)	chāyārta (छायार्त)	Left elbow	The Chāyārta Mātṛkā bīja (seed) mantra cham̐ signifies arising from the shadowy depths of the material world to discover the pure spiritual reality that represents us.
24	jam̐ (जँ)	jayā (जया)	Left wrist	The Jayādevi Mātṛkā bīja (seed) mantra jam̐ signifies victory and is also the giver of fortune. Further, She can provide the experience of Divine bliss for those leading a worldly life as well. In addition, She is unrivaled in dispelling black magic.
25	jham̐ (झँ)	jhaṅkāriṇī (झङ्कारिणी)	Base of the fingers of the left hand	The Jhaṅkāriṇī Mātṛkā bīja (seed) mantra jham̐ represents a balance amongst material and spiritual desires. She allows a free movement between the base Mūlādhāra cakra representing the Earth element and the sacral Svādhiṣṭhāna cakra representing water.
26	ñam̐ (ञँ)	jñānarūpā (ज्ञानरूपा)	Tips of the fingers of the left hand	The Jñānarūpā Devi Mātṛkā bīja (seed) mantra ñam̐ represents true knowledge of the Self and the realization that we are not this body and mind. She finally liberates us.
27	ṭam̐ (टँ)	ṭaṅkahastā (टङ्कहस्ता)	Right hip (base)	The Ṭaṅkahastā Devi Mātṛkā bīja (seed) mantra ṭam̐ represents the sustenance of the physical, astral and causal bodies. She also lifts the Kuṇḍalinī to

				the Maṇipūra cakra and lights the flame of the spiritual transformation. At the physical level, courage is signified. She's also the curer of all diseases.
28	ṭham̐ (ठँ)	ṭhaṅkāriṇī (ठङ्कारिणी)	Right knee	The Ṭhaṅkāriṇī Devi Mātṛkā bīja (seed) mantra ṭham̐ represents the destruction of all types of affliction through knowledge and action.
29	ḍam̐ (डँ)	ḍāmarī (डामरी)	Right ankle	The Ḍamarī Devi Mātṛkā bīja (seed) mantra ḍam̐ signifies control over all the five senses, removal of all poisonous and harmful elements in the body and the expulsion of negativity from within us.
30	ḍham̐ (ढँ)	ḍhaṅkāriṇī (ढङ्कारिणी)	Base of the fingers of the right foot	The Ḍhaṅkāriṇī Devi Mātṛkā bīja (seed) mantra ḍham̐ signifies spiritual enlightenment as well as abundant wealth, both spiritual and material. She also grants the power to exhibit divine splendor from within.
31	ṇam̐ (णँ)	ṇārṇā (णार्णा)	Tips of the fingers of the right foot	The Ṇārṇā Devi Mātṛkā bīja (seed) mantra ṇam̐ signifies granting of all magical siddhis as well as spiritual enlightenment.
32	tam̐ (तँ)	tāmasya (तामस्य)	Left hip (base)	The Tāmasya Devi Mātṛkā bīja (seed) mantra tam̐ signifies the expulsion of all darkness, hatred, jealousy and other vices and ushering in compassion and true unconditional love. She is also the giver of fortune. She takes up the Kuṇḍalinī to the Anāhata cakra.
33	tham̐	sthāṇvi	Left knee	The Sthāṇvi Devi Mātṛkā bīja (seed)

	(थँ)	(स्थाण्वि)		mantra tham̐ signifies attaining all virtues and leading a moralistic life. She grants the ability to fearlessly withstand any evil, as well the power to maintain calm and composure, in distressing circumstances.
34	dam̐ (दँ)	dākṣāyaṇī (दाक्षायणी)	Left ankle	The Dākṣāyaṇī Devi Mātṛkā bīja (seed) mantra dam̐ signifies great power, wealth, authority, good fortune and immense happiness. She also grants immense contentment, so that one does not get fully overcome by greed, to pursue much more material wealth than what's already granted in abundance and instead focus on the spiritual realms.
35	dham̐ (धँ)	dhāttayā (धातया)	Base of the fingers of the left foot	The Dhattayā Devi Mātṛkā bīja (seed) mantra dham̐ signifies removal of all impurities and is also the curer of all deadly diseases.
36	nam̐ (नँ)	nāryā (नार्या)	Tips of the fingers of the left foot	The Nāryā Devi Mātṛkā bīja (seed) mantra nam̐ signifies liberation or mokṣā. She reveals our true Self.
37	pam̐ (पँ)	pārvatī (पार्वती)	Right side	The Pārvatī Mātṛkā bīja (seed) mantra pam̐ represents will power, endurance and great strength, both physical and mental. Her power grants stability and gives one immense confidence and success in all endeavors.
38	pham̐ (फँ)	phaṭkāriṇī (फट्कारिणी)	Left side	The Phaṭkāriṇī Mātṛkā bīja (seed) mantra pham̐ represents freedom from all worries and negativities. She's also the giver of all siddhis or magical

				powers.
39	bam̐ (बँ)	bandhinī (बन्धिनी)	Lower back	The Bandhinī Devi Mātṛkā bīja (seed) mantra bam̐ signifies the removal of all bondage leading us towards self-realization and ultimate liberation.
40	bham̐ (भँ)	bhadraKālī (भद्रकाली)	Navel	The BhadraKālī Mātṛkā bīja (seed) mantra bham̐ signifies the destruction of all negativity, evil spirits and heralds the beginning of auspicious and fortuitous time.
41	mam̐ (मँ)	mahāmāyā (महामाया)	Abdomen	The Mahāmāyā bīja (seed) Mātṛkā mantra mam̐ signifies the great cosmic illusion and its secrets. She helps us realize our true inner Self and leads us towards liberation.
42	yam̐ (यँ)	yaśasvinī (यशस्विनी)	Heart	The Yaśasvinī Mātṛkā bīja (seed) mantra yam̐, represents immense glory and the awakening of the spiritual glow - Ājñā cakra. She heralds the flood of knowledge, light and the realization of a complete new self within us.
43	ram̐ (रँ)	raktā (रक्ता)	Right armpit	The Raktā Devi Mātṛkā bīja (seed) mantra ram̐ represents cleansing of the soul and depleting all negativities. She also generates a new zeal and drive in us, to accomplish higher spiritual pursuits leading us towards liberation. She provides vāk siddhi or the power to make words come true.
44	lam̐ (लँ)	lamboṣṭhī (लम्बोष्ठी)	Back of the head	The Lamboṣṭhī Devi Mātṛkā bīja (seed) mantra lam̐ represents great power of attraction and mesmerism. She also

				leads us to the non-dual state of knowing and being it.
45	vam̐ (वँ)	varadā (वरदा)	Left armpit	The Varadā Devi Mātṛkā bīja (seed) mantra vam̐ represents wish fulfillment and auspicious, favorable outcomes of all endeavors.
46	śam̐ (शँ)	śrī (श्री)	area from heart to right hand full	The Śrīdevī Mātṛkā bīja (seed) mantra śam̐ represents auspiciousness and the sum total of all material and spiritual wealth. She grants us immense spiritual and material wealth and takes care of all our comforts and ultimately liberates us.
47	ṣam̐ (षँ)	ṣaṇḍā (षण्डा)	area from heart to left hand full	The Ṣaṇḍā Devi Mātṛkā bīja (seed) mantra ṣam̐ represents selfless service to the Divine and She is the giver of all fruitful results. She also grants us the non-dual state of knowing and being.
48	sam̐ (सँ)	sarasvatī (सरस्वती)	area from heart to right leg full	The Sarasvatī Devi Mātṛkā bīja (seed) mantra sam̐ represents arts, knowledge and wisdom and is also the cause of all Creation. She grants success in all accomplishments and fulfills life's very purpose of liberation.
49	ham̐ (हँ)	hamsavatī (हम्सवती)	area from heart to left leg full	The Haṃsavatī Devi Mātṛkā bīja (seed) mantra ham̐ represents the True Self and attaining liberation and merger with IT. This is the last bīja in the word 'aham' representing the ego or the individual self, beginning with 'a', the creation and ending with 'ham' the liberation and merging with the True Self.

50	ḷam̐ (ळं)	ḷakārā (ळकारा)	area from heart to navel	The ḷakārā devi Mātṛkā bīja (seed) mantra ḷam̐ represents the acquisition of all siddhi-s (magical powers) and also the release from all bondage of karmas and attainment of liberation.
51	kṣam̐ (क्षं)	kṣamāvatī (क्षमावती)	area from navel to top of head	The Kṣamāvatī Devi Mātṛkā bīja (seed) mantra kṣam̐ represents the dissolution of all karmas through the Divine grace and pardon. She leads us to and grants us liberation. The complete energization of the Ājñā and the Sahasrāra chakras is realized at this point.

These *Akṣaras* or *Mātṛkā* in its individual or combined form can be a *Bīja* (seed) mantra. Just as a seed turns into a tree, if it's nurtured with care, the same way when a *Bīja* Mantra is practiced with perfection and devotion, it has the power to grant the practitioner divine knowledge and desired wishes. In Tantric practices, each deity is assigned with a unique *Bīja* Mantra. These *Bījas* are worshiped as the representation in many rituals. The *Bīja* Mantra concept is not only used in Hinduism, but is also practiced in Buddhism and in countries like Tibet, China, Japan. And the art of inscribing these *Bīja* mantras evolved along with it.

Conclusion

The one thing which we see is that the people of the Indian subcontinent made a constant effort through stories and practices to establish the importance of the alphabet. As they are the building blocks of our very life, it's the key to all the communication and happenings around the world. So was the importance of the typography of these alphabets, which till now see being used around the Asian continent. For many years these practices were kept secret and were only allowed to perform in the presence of a Guru. But slowly we can see the value and importance of these alphabets are being diluted as these stories and practices are not passed down. The sole purpose of this paper was to bring out these Goddesses out to the people, so they are not forgotten.

Acknowledgement

Krishna Vallapareddy, for helping with the information of *Bīja* mantras.

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Figure 1., Mātrkā Chakra, Sir John Woodroffe's collection of essays, Shakti and Shakta, chapter 24.

Figure 2., Kuṇḍalinī Chakra, <http://gokulthemind.blogspot.com/p/kundalini-and-matrika.html>