

BAGALAMUKHI YANTRA

BAGALAMUKHI:**The Hypnotic Power of the Goddess**

Oh Mother, the power of stopping all things in the microcosm and the macrocosm, is your single great power as Bagala. — Ganapati Muni, Uma Sahasram 38.17

Beauty can have a stunning effect upon us. A very beautiful woman walking by can make a man stop and lose his breath. Beauty can cause us to lose our senses and become dumbstruck. The cosmic feminine power has a capacity to stun, stop or paralyze. These are aspects of the Goddess Bagalamukhi, who represents the hypnotic power of the Goddess. Bagala means literally a “rope” or a “bridle;” Mukhi means “face.” Bagalamukhi is one whose face has the power to control or conquer. Bagalamukhi is often called simply Bagala.

THE POWER OF SILENCE

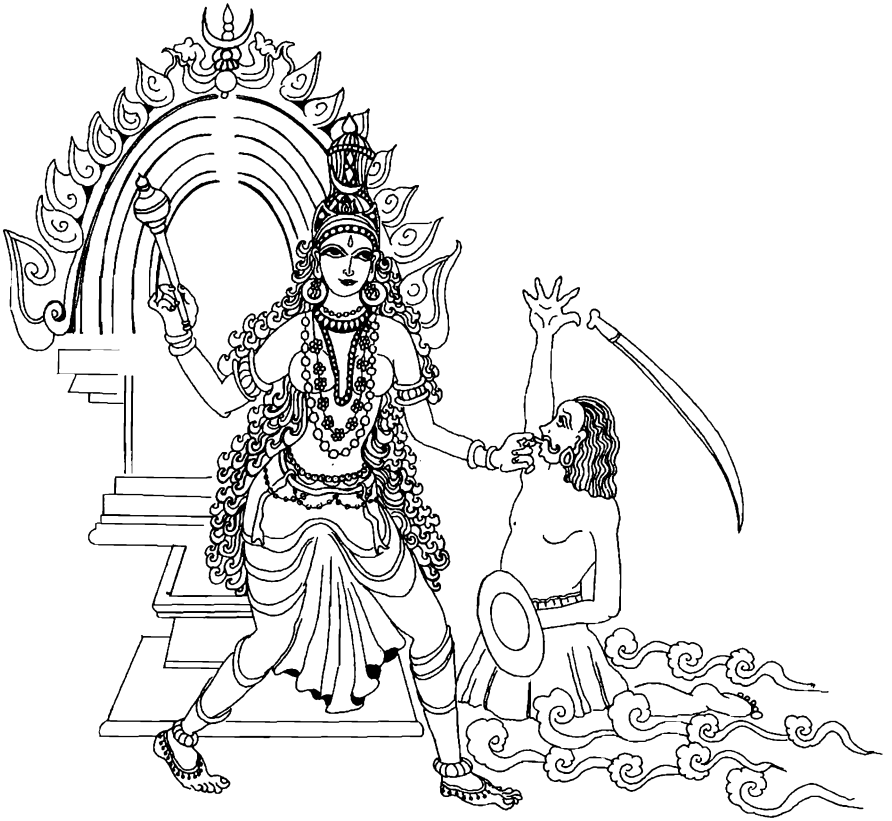
Bagala is a Goddess of speech, and as such is related to Tara and regarded as a form of her. When sound becomes manifest as light, Tara becomes Bagala. When the brilliant light of speech comes forth, then Tara gains the effulgence of Bagala and causes all things to become still. Bagala is thus the stunning radiance that comes forth from the Divine Word and puts the human or egoistic word to rest.

Bagala gives a power of speech that leaves others silent and grasping for words. She gives the decisive statement, the irrefutable conclusion, the pronouncement of ultimate truth. Hence she is propitiated for success in discussions and debates. No one can defeat her because she has the truth power of the Self-nature.

THE WEAPON OF BRAHMAN

The weapon that puts an end to all conflict and confusion is the weapon of spiritual knowledge, the weapon of Brahman (Brahmastra). The highest form of the Brahmastra is the question “Who am I?” or “What is the Self?”

If we look deeply we see that, though we may know external things, our Self remains unknown to us. What we call our self is merely some



BAGALAMUKHI

temporary thought, emotion, or sensation with which we are identified, but not the nature of our consciousness itself. If we continually bring the mind back to this question, Who am I? it will put an end to all our wandering thoughts and make all other questions and seekings appear unimportant. This is how Tara or Om, the Divine Word, becomes a force of inquiry to bring us to stillness or the power of Bagala. Om itself is the mantra of the Divine I Am, which causes us to ask who we are. What is our Self-nature? What is the I Am in itself once divested of all transient identifications with which we confuse it? Such questions will bring the mind to rest.

The Commander of the Divine Army

Bagala gives us the power to overcome hostile forces, which inwardly are the negative thoughts and emotions born of the ego. She is speech used as a weapon to destroy negativity. She is similar to Bhairavi but whereas Bhairavi burns away all opposition, Bagala crushes and dissolves it, freezes it as it were. Negativity is not so much a force that has to be destroyed as a distracted state of mind that must be brought to rest.

Bagala is similar to Chinnamasta, as both have an electrical, lightning, or vajra-force. However, whereas Chinnamasta gives the power to see through things, which proceeds through perception, Bagala gives the power to stop them, which proceeds through the Word. Both Goddesses should be worshipped by those seeking radical changes in their lives and their view of reality. As Chinnamasta cuts through illusion, Bagalamukhi smashes the false constructions of the mind.

Bagala is commander of the army for the Supreme Goddess and represents her striking force. While Chinnamasta is able to freeze or stop our perception, Bagala has the same effect upon our speech, thought, and Pranic activity. She represents the central point of stillness behind all activity, through which all action is mastered. Bagala commands the danda (staff or rod) whereby Divine justice is meted out for wrong actions. She also represents the one-pointedness or power of attention that ends all confusion.

Stambhana

Many yogic and magical practices aim at developing the power of stambhana, which literally means “stopping” or “paralyzing.” On an outer level it is the power to stop or paralyze those who would attack us, particularly to destroy their power of speech, which being eliminated, renders a person impotent. It is also the power to hypnotise others and get

them to act according to our will. On an inner level it is the mastery of our own thoughts and energies.

Bagala grants complete control over our movements and the capacity to stop them at will. Such stopping comes from and promotes self-awareness. It develops detachment as it prevents us from becoming identified with what we do. To promote this awareness, we must learn to stop and observe ourselves during ordinary daily activities. We can literally stop ourselves in midmotion to observe our state of mind when we are busy, engaged or disturbed. Or we can continue with our actions but keep our mind in the quiescent state of the observer.

The truth is that we have forgotten ourselves and are hypnotized by the allure of external objects and identities. Bagala breaks this external hypnosis through the greater hypnotic power of spiritual knowledge that causes us to lose interest in the idea of an external reality.

THE REVERSAL OF OPPOSITES

Bagala turns each thing into its opposite. She turns speech into silence, knowledge into ignorance, power into impotence, defeat into victory. She represents the knowledge whereby each thing must in time become its opposite. As the still point between dualities she allows us to master them. We contact her grace when we see the opposite hidden in each situation and are no longer deceived by appearances. To see the failure hidden in success, the death hidden in life, or the joy hidden in sorrow are ways of contacting her reality. Bagala is the secret presence of the opposite wherein each thing is dissolved back into the Unborn and the Uncreate.

LOCATION WITHIN THE BODY

Bagala relates to the soft palate, the place called Indra-yoni, which is the middle point between the senses of the eyes, ears, nose and tongue. The soft palate is related in function with the third eye, and so Bagala, like Chinnamasta is associated with this chakra. Concentration on the point of the soft palate gives control over the senses and vital energies (Pranas).

Bagala also relates to the Heart Center as the prime site of Prana. Withdrawing all life-energies into the heart brings them to rest and gives us complete control over our entire existence, taking us beyond the fluctuations of life and death.

MEDITATION FORM

Bagala is another of the frightening forms of the Goddess. Her color is yellow. She is clad in yellow clothing and is adorned with yellow ornaments and yellow flowers (particularly the champak flower). With her left hand she catches hold of her opponent's tongue and with her right hand she strikes him on the head with her mace. She sits upon a golden throne surrounded by red lotuses. By some accounts she wears the crescent moon as a jewel on her head.

Her yellow color (which generally is made with turmeric root) shows her bright and cleansing energy. Yellow shows the radiance of knowledge that overcomes all darkness. For her worship one should also dress in yellow. Her opponent is the ego. She pulls out the tongue of the ego, which is the attachment to gossip, opinions, and all negative speech patterns that are the essence of the self-focused mind. As long as we are involved in such negative speech patterns we must come to experience the wrath of Bagala.

MANTRA

The prime mantra for Bagalamukhi the seed-syllable Hlrīm. The addition of the la-sound to the mantra Hrīm gives it the power to stop things. She also has an extended mantra.

Om hlrīm bagalāmukhi sarvaduṣṭānām vācam mukham padam
stambhaya jihvām kīlaya buddhim vināśaya hlrīm om svāhā!

The mantra means “Bagalāmukhi, paralyze (stambhaya) the place of speech (vacham padam) in the mouth (mukham) of all those who would harm us (saravduṣṭanam), suppress their tongue (jihvām kīlaya), destroy their minds (buddhim vināśaya).” However, whatever we think of as being other than ourselves defeats us, as the *Upanishads* proclaim. The ultimate enemy to be paralyzed is the ego and its duality of self and other, which divides the energy of our own awareness. The negative power of the ego manifests mainly through wrong speech. This must be stopped for thought to be controlled and for meditation to develop. The key to controlling thought is to first control our speech. This can be done through the mantra to Bagala. The Bagalamukhi Yantra can be used along with the mantra.

YOGIC APPROACHES:

BAGALAMUKHI AS THE GODDESS OF YOGA

As there are many forms of Stambhana or stopping action, there are many ways to worship this Goddess, who herself is symbolic of the entire

process of Yoga aiming at silencing the mind. The most basic practice is to control speech by not saying anything harmful to other creatures.

The practice of Hatha Yoga relates to her way of knowledge, particularly asana (yogic postures), wherein a specific posture is maintained without any movement. A deeper way to worship her is to arrest the movement of the Prana or life-force through Pranayama. However, one cannot simply and forcefully try to stop the breath. Only the Goddess power (Yoga Shakti) can do this. Hence her grace must be sought first.

Another way to worship this Goddess is to learn to stop our energy at will, through mere thought or mantra. This requires Raja Yoga. One such method is to develop concentration (dharana) and become able to fix our attention at will upon any object. The highest object of attention is our own Self, which we should concentrate on in the third eye or in the heart. The cultivation of the will is important to the worship of Bagala. For this we should have the will to know the truth and put it into action.

Yet another method is to continually try to remember our true nature. This fixes our attention and removes us from external seeking. It is like trying to remember something special that one has forgotten. Watch the movement of the mind in this process, how steady it becomes. Steady remembrance of the Self is the best way to worship Bagala. The yogic negation of all thought relates to her.

However, her worship need not be described in only a negative way. It arises through the power of observation, whereby we look upon things from the standpoint of the witness or observer. Once we are no longer identified with the movements of the mind, we gain control over them and can stop them at will.

There is a flow of the energy of consciousness up the Sushumna from the heart to the Crown Chakra. There it cools and flows down as a cool current through the channels of the subtle body. If one stops or blocks the upward flow at the Third Eye, it results in inherence in the Self. Remaining there gives Self-awareness in the waking state. If the current is stopped in the region of the soft palate, it gives Self-awareness in the dream state. If the flow is arrested at its source in the heart, it gives Self-awareness in the deep sleep state.