



© 1975-2000. All rights reserved. **None** of this material may be reproduced, apart from purely personal use, without the express permission of the [Webmaster](#)

Web pages designed by Mike Magee.

mike.magee@btinternet.com

Original artwork is © Jan Bailey, 1996-2006. Translations are © Mike Magee 1996-2006.

The U.K. Main Site
at www.shivashakti.com is
Hosted by [Register.com](#)

The North American Mirror Site
at www.religiousworlds.com/mandalam/index.html is
Hosted by Gene R. Thursby



Kulachudamani Tantra

*If it is presumed that Rahu swallows the Sun or the Moon, how is it that the Sun or the Moon at the seventh sign from it is also swallowed by Rahu which is far from it?...Really the Moon is the hiding object of the Sun and of the Moon the hiding object is the huge shadow of the earth. This shadow of the earth will always be at the seventh sign from the Sun, moving with a velocity equal to the Sun's - **Goladipika by Parameshvara (1443 c.e.)***

Preface

Kulachudamani Tantra is a nigama, meaning that instead of Devi asking questions answered by Lord Shiva (agama), he asks questions answered by Devi, the goddess. In this tantra the cult goddess is Mahishamardini, a Devi with some similarities to [Durga](#).

In seven short chapters, Devi expounds the essence of her worship, sometimes in beautiful and nearly always in colourful language. But the uncanny side of Kaula and Kali worship is dwelt on in great detail, with references to siddhi, including a mysterious process where the tantrik adept leaves his body at night, apparently so he can engage in sexual intercourse with Shaktis.

These uncanny elements may well have code meanings and be intended to throw the unwary off the scent. See, for example, the [Jnana Karika](#), which gives an entirely different slant to crossroads, Kula trees, Kula wine and the like.

Animal sacrifice also appears to have a place in this tantra, as well as gruesome magical matters, including using the bones of a dead black cat to make a magical powder. Please don't try this at home.

To read the abstract of the text provided in Sir John Woodroffe's *Tantrik Text* series ([here](#)) you would have little idea of this.

When, under the pseudonym of Arthur Avalon, he produced this series, at the beginning of the 20th century, the fact that an Englishman and a High Court judge would interest himself in even orthodox Hinduism no doubt caused eyebrows to rise and lips to be pursed amongst his peers.

As well as including that introduction, we also here provide our translation, first published in *Azoth* magazine in the early 1980s.

Although far from being completely happy with this rendition, it does give a flavour of the content which you would be unlikely to get if you relied just on the *Tantrik Texts* abstract. Chapter seven remains to be translated.

The siddhis - or magical powers - play a large part in this text. The main tantriki rites are called the six acts (shatkarma) of pacifying, subjugating, paralysing, obstructing, driving away, and death-dealing. But the Kulachudamani includes others such as Parapurapraveshana, which is the power of reviving a corpse; Anjana, which lets a sēdhaka see through solid walls; Khadga which gives invulnerability to swords; Khecari, which gives the power of flying and Paduka siddhi, magical sandals which take you great distances, rather like seven league boots.

Certainly, the importance of having a suitable Shakti forms the essence of the instructions Devi gives to Shiva. We see this emphasis over and over again, throughout the tantra.

Devi here takes the form of Mahishamardini, more popularly known as Durga, who destroyed the two arch-demons Sumbha and Nisumbha in an epic battle between the goddess and the throng of demons. It was at this time, according to legend, that Durga created Kali, by emanating her out

of her third eye.

We learn more of Durga's legends and myths from the *Kalikapurana*, an influential source in Kaula tantra. The Devi, Mahamaya, appeared as Bhadra Kali - identical with Mahishamardini - according to the same text, in order to slay the demon Mahisha. He had fallen into a deep sleep on a mountain and had a terrible dream in which Bhadra Kali cut asunder his head with her sword and drank his blood.

The demon started to worship Bhadra Kali and when Mahamaya appeared to him again in a later age to slaughter him again, she asked a boon of her. Devi replied that he could have his boon, and he asked her for the favour that he would never leave the service of her feet again. Devi replied that his boon was granted. "When you have been killed by me in the fight, O demon Mahisha, you shall never leave my feet, there is no doubt about it. In every place where worship of me takes place, there (will be worship) of you; as regards your body, O Danava, it is to be worshipped and meditated upon at the same time." (*Kalikapurana*, ch.62, 107-108. There is now a complete English translation of this purana -- see [Bibliography](#) for details.)

First Patala

Sri Bhairava said: Innumerable are Tripura (tantras), innumerable those of Kalika, countless those of Vagishvari, numberless the beautiful Kulakulas known as Matangini, Purna, Vimala, Candanayika, Tripura-Ekajata, Durga and Kulasundari.

Numberless the Vaishnava, Ganapatya, Saura, Shaivite, and the different doctrines of Shankara.

The highest of the doctrines are the 64 tantras: the Mahasarasvata, Yoginijala, Shambara, Tattvashambara, the eight Bhairavas, the eight Bahurupas, the Jnana, the eight Yamalas, the Tantrajana, the Vasuki, the Mahasammohana, the Mahasuksma, the Vahana and the Vahana Uttaram, the Hrdhbheda, the Guhyatattva, the Kamika, the Kalapaka, the Kubjika Mata, the Maya Uttara, the Vina, the Trodala Uttara, the Pancamrta, the Rupabheda, the Bhutadamara, the Kulasara, the Kullodisa, the Visvatmaka, the Sarvajnatmaka, the Mahapitrmata, the Mahalakhmimata, the Siddhi Yogesvari Mata, the Kurupika Mata, the Rupikamata, the Sarvaviramata, the Vimalamata, the tantras of east, south, west and north, the Niruttara, the Vaisesikajnanatantra, the Sivabali, the Arunesa, the Mohanesa and the Visuddhesvara.

O Lovely Hipped One, now speak to me of their essence if you have love for me.

Devi said: Listen Deva, supremely blissful quintessence, the Lord of Kula, to the very essence of knowledge of the ocean of Kula tantra, concealed by my Maya.

I am Great Nature, consciousness, bliss, the quintessence, devotedly praised. Where I am, there are no Brahma, Hara, Shambhu or other devas, nor is there creation, maintenance or dissolution. Where I am, there is no attachment, happiness, sadness, liberation, goodness, faith, atheism, guru or disciple.

When I, desiring creation, cover myself with my Maya and become triple, becoming ecstatic in my wanton love play, I am Vikarini, giving rise to the various things.

The five elements and the 108 lingams come into being, while Brahma and the other devas, the three worlds, Bhur-Bhuvah-Svah spontaneously come into manifestation.

By mutual differences of Shiva and Shakti, the (three) gunas originate. All things, such as Brahma and so forth, are my parts, born from my being. Dividing and blending, the various tantras, mantras and kulas come into

being. After withdrawing the five fold universe, I, Lalita, become of the nature of nirvana. Once more, men, great nature, egoism, the five elements, sattvas, rajas and tamas become manifested. This universe of parts appears and is then dissolved.

O All-Knowing One, if I am known, what need is there for revealed scriptures and sadhana? If I am unknown, what use for puja and revealed text? I am the essence of creation, manifested as woman, intoxicated with sexual desire, in order to know you as guru, you with whom I am one. Even given this, Mahadeva, my true nature still remains secret.

Devi said: Listen son, to the very plain exposition of the teachings of utmost bliss. I speak of the method relating to the yoga of liberation. This is the one essence of all tantras, worshipped by all devas, giving every sort of knowledge, secret, giving a clear idea of the essence of enlightenment, free of good or evil, giver of both enjoyment and liberation, consisting of all paths. Dear son, it deludes even the wise!

It is of various and numerous meanings and is the goal and refuge of all pure disciples. It is known as the best path according to all the paths, yet is reviled by all doctrines. It should be known only through the best of teachers. It should be protected and hidden in the heart very carefully, as I did not reveal it to Vishnu, Dhatri or Ganapati.

Dear son, whoever is unaware of this tantra is incompetent. Dearest, I speak of the pure knowledge of Kulachara.

Arising at dawn, a sadhaka should bow to a Kula tree. After meditating on the Kulas from the Muladhara to the one thousand petalled lotus, he should meditate on the gurus.

Then he should meditate on and worship the Kulagurus
Praladanandanatha, Sanakanandanatha, Kumaranandanatha,
Vasistanandanatha, Krodhanandanatha, Sukhanandanatha,
Jnananandanatha, and Bodhanandanatha as being intoxicated by the
nectar of the absolute, whose blissful hearts show in their eyes, their
darkness cut and crushed by their having embraced Kulashastra, merciful
to Kula disciples, complete, compassionate and effulgent, giving boons
and dispelling fear, knowing the essence of all Kulatantras.

After bowing to the Kulagurus, one should give worship to the
Kulamatrikas, fashioning a Kula place and bathing oneself in all the holy
waters (tirthas).

Dear son, a Kulaguru is an accomplished being and said to be the vehicle
of happiness. Dear son, conceal this very secret marvellous doctrine from
the sight of pashus.

They who should reject the Kulanatha, who alone is a Shakta, served by
the Kulas, for them initiation and sadhana is black magic. Because of this,
one should by every effort resort to a Kulina guru. It is said a Kulina is
competent in all vidyas and is able to initiate in all mantras.

Second Patala

Devi said: Dear son, now I will speak of bathing, the vehicle of Kula
happiness. I have various forms (coloured) black, red, yellow and blue.
Whichever pupil on the path of Kula goes to bathe, attains my form.
Everything, heaven and hell, originates on earth. After sipping water,
strew the Kula place with grass and Kula flowers and place durva grass,
sesame oil and water in the Kula vessel.

After satisfying the Kuladeva, bathe. At first performing resolution, then
draw the Kula Cakra on the (surface) of the water. Bow to the Kula trees,
and using the Kula mudra called Ankusha, the Kula should invoke the
Kula tirthas (into the water). After drinking the water three times, bathe
body three times. Dedicate the offering to the deva of the Kula tree three
times.

Using the Kula water, oblate the devas, the ancestors and the rishis. Again, after meditating on the Kulas, offer water to the Kula devas again. In the Bhairavi Tantra there are verses relating to this knowledge: Bhairavaya devaya. Creation came from Bhairava. Offer to Bhairava, pronouncing this mantra. After giving a suitable offering, meditate on the being of Bhairava-Bhairavi, offering the remainder.

Deva, by meditating in this manner, I bestow grace, whether the rite be that of ancestors, Shakti, offering, bathing or limb puja, there is no doubt about this. After satisfying (Devi), offer the remainder to the people pervading the world who have this thing. Then rise, don the Kula robe, and envelop oneself in Kula.

Making a forehead mark of the Kula type, sip water again. Pay respect to the Kula pitha and do worship of the Kuladeva.

After satisfying the guardian of the door by suitable song, dance, speech and so forth, one should collect the Kula elements and purify the Kula seat. The Kula seat duly prepared, then strew the area with suitable pleasant things. Sitting on the Kula seat, and binding the hair, do the ritual of Guru puja.

A person should purify himself, the area of ritual work, and his own body. Sipping the offering, the wise person should then worship the Kula ishtadevata. Do the puja with initiates, with adepts, with young maidens, with Kula people, and with those devoted to devata and guru.

Various kinds of flowers and different sorts of scents should be present and one should don clothes scented with camphor and incense, smeared with scented powder. Offer tambula and various other pleasant substances, giving incense and fire first.

A Kaulika should wear all kinds of jewels and gems, and, reciting the root vidya, should sprinkle the place with water. All the substances should be on the right, while the offering (arghya) should be on the left. The Kula substances should be to the west of the devata.

Making a yantra using different menstrual flowers such as svayambhu and different red materials like rocana, lac, kumkuma, and red sandalwood, one should do the puja, afterwards offering recitation. After reciting the Shakti mantra and praising her, then do the dismissal. Circle, and then prostrate yourself in front of the young woman there present. After previously offering the essence of the Kula nectar to the guru, one should then eat food.

One should worship the young woman and she should worship you. Conceal the design of the yantra in the secret place of the 1,000 petal lotus. Only impart this to a Kulina and never to atheists, fools, pashus or brahmanas, otherwise one meets with death.

Folk having gone at night to the cremation ground or to a Kula house and placing in the centre of flowers and sweet scents the highest Kula thing, should, in the company of Kulas, within the Kulacakra, draw a Kulayantra containing the name of the object to be accomplished. After first writing one's own name, accomplish the sadhana following the rules of the Kulacara. The sadhaka should do the sadhana with his own and other Shaktis.

Dear son, now listen to the rules relating to unification with Parashakti. Embrace one's own partner, who should be very beautiful and very alluring. One should act as the guru to the Kula devotee, and should initiate her into the path of Kula.

(She should) show in her eyes the very blissful essence, be Kula born, be faithful and very wise, inwardly protective of the guru, with her mouth full of tambula.

You should worship her as if she were your own daughter. Then draw on

her forehead a Shakti Cakra of three concentric circles, within this writing the Kamakala mantra. In the centre, using mantra, write the name of the object to be attained. Inside this, invoke Devi and after meditating on her, worship her.

Then pronounce the rishi, metre and root mantra into the ear of your daughter, three times in her left ear.

Son, now listen to the sexual embrace in Kula puja. A knower of Kula should worship she who is wanton and free from shame, doing the actions according to the guidance of the guru. After being initiated, prostrate yourself like a stick on the ground.

Say Save me! O Lord of Kula, who with your Padmini is on the path of Kula! May the shadow of your lotus feet fall on my head, O Princely One! After giving dakshina to the guru with eyes full of love and tambula in his mouth, accomplish whatever you want with your own Kula Shakti.

If, firstly, you do not do limb and avarana puja, then you are not a Kula. After first meditating on one's own guru as being above one, the very essence of Kula nectar, and after oblation that deva, then one may recite mantra.

Third Patala

Now I speak to you of worship at night in one's own Kula. The Shakti should be seated on your left hand side on a mattress, adorned with red clothes, bejewelled with gold, smeared with red scents, garlanded with flowers, perfumed, wearing bright things, very beautiful, wearing lovely clothes, with eyes like shy blossoms, slender, with large full breasts.

On her forehead, draw a beautiful yantra and in this write the object to be accomplished. Draw the same on her shoulders, arms, breasts and stomach. Her mouth should be filled with tambula and Kula substances. After doing recitation of the Kulakula mantra, one attains the desired for thing immediately.

She comes from a distance of 100 yojanas, across rivers and mountains, across 1,000 isles, free of restraint, with agitated eyes, shedding love juice profusely, trembling, the circle of her beautiful buttocks swaying, her heart full of love for the sadhaka, boldly coming ever closer, coming to sit with the sadhaka, moving like the devata. Attracted to him in this way, a sadhaka achieves success and becomes a Kaulika.

Unless she is initiated and young, how is it possible to accomplish Kulapuja? There can be no Kulapuja, dearest, unless she has previously obtained the Kula mantra. When other than young, dear son, it is as if she were one with the guru (?).

In her left ear, recite the mantra while sprinkling her (with Kula nectar). Mahadeva, now listen. I will expound this mantra to you. Aim Klim Sauh Tripurayai imam Shaktim pavitram mama Shakti kuru Svaha. This mantra has 26 syllables (?). O Deva, purify the Shakti using this mantra.

Brahmin-girl, warrior-girl, merchant-girl, slave-girl, Kulini, daughter of a barber, washer-girl, yogini; these are the eight girls.

Each woman is equivalent to a Kula maiden. Hold the Kula cakra at a crossroads, close to a river, at the root of a bilva tree, actually within the cremation ground, during a feast, in a palace or whatever, O Holder of the Trident!

Draw, dear son, a great yantra using powdered vermilion, and strew on it the names of the object you want to accomplish!

Use couch grass. Worship according to the rule and enter the Kula using the essence of Kula. Worship therein according to the due prescription and create the Kula using the essence of Kula!

Offering wine within the Kula area, devoted souls should then worship beautiful young women, duly initiated, wearing (silken) robes, garlands and so forth, giving them food, good milk and all the rest.

To start, give (these maidens) food you have cooked yourself (dear son). (Examples follow): different sorts of cake, curd, milk, ghee, buttermilk, candies. Offer different side-dishes flavoured [for example] with crushed saffron and essences of variegated sources (drawn from) the art of cookery.

Try offering jackfruit, polished cardamoms, washed lemons, pomegranates and different other pleasant fruits [all the while] smearing the maidens with a variety of scents and perfumes.

Try offering them sandalwood, musk, saffron, fresh green sprouts of pallava, borax, blossoms of the Lodhra tree, things from the water, items from the forest. Bring [your beautiful Shaktis] different jewels, and decorate them - in turn - with very precious jewels of different kinds.

Do the worship in a private place, and give offerings and also do purifications. Once [a sadhaka] has caused the Kula amrita to flow, he should bow in front of the Shaktis.

He should bow to each of the Shaktis, in turn, and should call out their names, starting with the Brahmini. Asking each to take a seat, a sadhaka should make sure each one has a seat. Then he should give them offerings, water to drink, water for each [beautiful goddess] to wash her toes, honey-flavoured water, and water yet again.

If they are uninitiated, [the sadhaka] should say Hrim to each. O truly beautiful One, he should feed them in the centre of a pavilion using golden plates. Then he should recite the hymn.

Om hail to you Mother Devi!
 Stainless soul, the essence of Brahma.
 Through your compassion remove obstacles and bestow siddhi on me!
 Maheshi, giver of blessings!
 Devi, the form of supreme bliss!
 Through your compassion &c.
 Kaumari, who dallies with Kumara,
 Lady of all Knowledge,
 Through your compassion &c.
 Vashnavi, carried on Garuda's wings,
 The very self of Vishnu
 Through your compassion &c.
 Varahi Devi, giver of blessings,
 Who lifted the earth on your tusks,
 Through your compassion &c.
 Devi, you are Aindri, worshipped by all the gods and Indra.
 Through your compassion &c.
 Chamunda, smeared with blood, dressed in a garland of severed heads,
 You destroy fear!
 Through your compassion &c.
 Mahalakshmi Mahamaya, you destroy anxiety and sorrow.
 Through your compassion &c.
 Devi you are the goddess, father and mother both!
 You take the place of our father and mother!
 Although one, you are many, in the form of the cosmos!
 Hail to you Devi, hail!

Fourth Patala

Dear son, my secret originates in simple practice. Those lacking this do not obtain success even in one hundred koti of births. Folk following the path of Kula and the Kulashastras are broad minded, from following the path of Vishnu, patient of insult, and always doing good to others.

One should go to the temple of a deva, or to a deserted place, free of people, an empty place, to a crossroads or to an island. There, one should recite the mantra and, having bowed, become one with divinity and free from sorrow.

Bow to Mahakali if you see a vulture, a she-jackal, a raven, an osprey, a hawk, a crow or a black cat, saying: "O Origin of all, greatly terrifying one, with dishevelled hair, fond of flesh offering, charming one of Kulachara, I bow to you, Shankara's beloved!"

If you should see a cremation ground or a corpse, circumambulate. Bowing to them, and reciting a mantra, a mantrin becomes happy: "O you with terrible fangs, cruel eyed one, roaring like a raging sow! Destroyer of life! O mother of sweet and terrifying sound, I bow to you, dweller in the cremation ground."

If you should see a red flower or red clothes - the essence of Tripura - prostrate yourself like a stick on the ground and recite the following mantra: "Tripura, destroyer of fear, coloured red as a bandhuka blossom! Supremely beautiful one, hail to you, giver of boons."

If you should see a dark blue flower, a king, a prince, elephant, horse, chariot, swords, blossoms, a vira, a buffalo, a Kuladeva, or an image of Mahishamardini - bow to Jayadurga to become free of obstacles. Say: "Jaya Devi! Support of the universe! Mother Tripura! Triple divinity!"

If you should see a wine jar, fish, meat or a beautiful woman, bow to Bhairavi Devi, saying this mantra: "O destructress of terrifying obstacles! Grace giver of the path of Kula! I bow to you, boon giver adorned with a garland of skulls! O red clothed one! One praised by all! All obstacle destroying Devi! I bow to you, the beloved of Hara."

Dear son, if a person sees this things without bowing, the Shakti mantra does not give success.

I all of this I am the most important part, beloved of the Kula folk. All the Dakinis are my parts. Listen Bhairava! One who has gained success in my simple yoga cannot be harmed by a Dakini. My devotees abound in wealth and cannot be conquered by Vatukas or Bhairavas.

Whichever Kaula is seen by a young girl or woman, whether he be in village, city, festival, or at the crossroads, causes her to be filled with longing, her heart aching, her eyes darting glances, like a line of bees mad for honey falls on a lotus flower, greedy for nectar, like a female partridge for a cloud, like a cow for her recently born calf, like a female gazelle eager for young shoots of grass, like jackals for flesh, like a person tortured by thirst who sees water, like a dvamsi (?) at the sight of a lotus fibre, or like an ant greedy for honey.

The sight of such a Kaula, enveloped by the Kulas, causes her lower garment to slip, she becomes mad with lust, and of unsteady appearance.

Seeing her on a couch, her breasts and vagina exposed, one should fall to her feet, and, rising, fall again. One should impart the oral lore to an alluring female companion - in her feet resides the secret of the act of love. One attracts such female companions, with beautiful hips and beautiful breasts, like a moon to the Kaula, free from greed or modesty, devoted, patient of heart, sensuous, very inner of spirit.

In such a happy Duti, curiosity may suddenly arise, she asking "Dear son, what is to be done or not to be done? Speak!" One should perform sacrifice to the indwelling Maya and offer the remainder to the Shakti. After this, one should excite her and then perform the act of love.

On a Tuesday, in the cremation ground, smeared with Kula vermilion, using Kula wood, one should draw a yantra. In the petals write the Canda Mantra, Sphrem Sphrem Kiti Kiti twice, and then the ninefold mantra of Mahishamardini. Outside this, write the mantras of Jayadurga and

Shmashana Bhairavi. After writing them, worship Bhadrakali at night, meditating on Kamakhya, the essence of Kamakala.

The Kulakaulika, naked, with dishevelled hair, should meditate on the formidable Kali, with her terrifying fangs and appearance, Digambari, with her garlands of human arms, seated on a corpse in Virasana, in sexual union with Mahakala, her ears adorned with bone ornaments, blood trickling from her mouth, roaring terrifyingly, wearing a garland of skulls, her large and swelling breasts smeared with blood, intoxicated with wine, trembling, holding in her left hand a sword, and in her right hand a human skull, dispelling fear and granting boons, her face terrifying, her tongue rolling wildly, her left ear adorned with a raven's feather, her jackal servants roaring loudly like the end of time, she herself laughing terribly and pitilessly, surrounded by hordes of fearsome Bhairavas, treading on human skeletons, wholly occupied with the sounds of victorious battle, the supreme one, served by numberless hosts of powerful demons.

After meditating on Kalika, the lord of Kula should then worship her. Unless one enters the other city, Kulasiddhi cannot be achieved. Because this Devi gives all success as soon as she is remembered, she is hymned in the three worlds as Dakshina.

O Bhairava, by reciting her mantra 108 times, one can achieve whatever object is wished for. After establishing oneself at the crossroads and meditating on the Devi in your heart, one should enter the city adorned with the most beautiful sorts of jewels. After meditating on Devi in the four directions, bow to the Kulaguru and, holding the name of the object of siddhi in your left hand, pronounce the mantra.

By smearing the eyes with anjana, one may shatter iron locks barring doors, becoming able to enter either stable, warrior's house, Kalika temple, treasury or sacred place, and may have sexual union according to will even 100 times. After meditating on Svapnavati Devi, one should enter the pavilion of Kama.

Do puja with a yantra, writing the appropriate mantra on it, and reciting it at Devikuta, Oddiyana, Kamarupa, Tata (?) or at Jalandhara or Purna(giri) on pure ground. Establish cakras in these places and, worshipping Devi, bow and recite her mantra eight, ten, 100 or 1,000 times.

Reciting and offering at such a pitha, one gains the wealth of a treasury. On a pure spot, establish the siddha seat, preparing the protective pedestal and bowing to the pitha in a pleasant way. Say: "Come, O great one of the form of the vagina! Siddhayoni! Give that which is desired! I will perform Kulapuja with appropriate ritual accessories! Yield to me!"

Becoming like her son, her feet on your head, she yields whatever is wished for. Repeatedly offer her Kula flowers, scent and food. Dear son, prepare everything, and after offering and cooking for her, give grain, rice, wine, fish, flesh, ghee, honey and the other things which bestow success. A sadhaka should install her in a jar, and then worship the supreme. After meditating on the ishtadevata, the possessor of the path of Kula should feed her.

Dividing a piece of fruit in half, give one to the Kula Shakti, take the other one yourself, and then eat. If one does not have a young woman as a Shakti, perform the dismissal using water. After performing the pitha puja, rub out the yantra, offering then to the ancestors of the place.

Fifth Patala

Shri Devi said: Deva, a sadhaka travelling in dream can enter Kamarupa, which is Kamakhya, the yoni pavilion. After drawing the ultimate cakra, surrounding it with Kula substances, a sadhaka should write round it the named object of desire.

Making the place of Kama, in the centre of the place of Kama, fashioning

it into a funnel-shaped vessel, by Kama one should love Kama, turning Kama into Kama.

After meditating thus, and reciting a mantra, gazing at the pedestal and so forth, a possessor of the correct rule should place the father-face into the mother-face. So, offering cloth, saffron or tambula twice, one may take Kakini by force (?).

Doing ritual circling and so on according to the due rule, one may then go forth. If a man should attempt to subjugate women of the circle or protected property, a sadhaka becomes a fallen sadhaka. An act of black magic causes the destruction of a Kula. If he does a bad deed, it kills him, no doubt. City shaking prompted by black magic causes him to be bound by a superior power. The puravasini can be awoken using the sleep awakening mantra.

O Shankara, a Kulina using this method who intends to steal creates obstacles for himself, there is no doubt of it. Bhutas, pretas, pishachas, rakshasas, serpents, kinnari, naga maidens, underworld maidens, fairies, bhairavas, vatukas, and Ganapa create obstacles for those entering the place where protected women sleep. It causes the death of one's children, creates delusion, disease, and uprooting.

They cause different obstacles such as poverty and great anxiety, and loss of grain to one who emits his semen into a protected woman. Then they destroy sadhakas. One should protect oneself carefully, pegging all the gaps with vajra, Shakti. staff, sword, noose and goad. To avoid obstructions, carefully worship the guardians of the directions.

O Deva, one should offer cake, plantain, sweetmeats, milk rice, food, crushed parched grain and jackfruit, giving to Vishnu the supreme food and to Ganesha the pithaka (?). A vīra should offer sweetmeats, jackfruit, plantain and black goat flesh to the Kshetresha, and then recite the mantra.

After reciting, offer a clump of earth and sprinkle water to the ten directions. Just as a horse sprinkled in sacrifice, as Sakra to the gods, so obstacle worship is for Kula. In the sleeping place, in the north east, place a Kula conch.

Around it, make a square of twelve finger breadths. A sadhaka, after making this kind of yantras, should worship there at night. At night, roaming about, at night, doing Kula puja, there is nothing which cannot be done. A sadhaka becomes a Kaulika.

At night, establishing Tribhuvaneshvari, and bowing, recite her mantra. Bathing in the morning, and bowing to guru, devas, ancestors and rishis, offering oblation to the Shakti, worship in a devoted way.

O Bhairava, by serving a young woman who resembles a prostitute, one gains wealth, becomes all protected, beloved of all, and able to enslave. She bestows her grace. Kula sadhakas will know the different meditations by appeal to the Kulachudamani, previously spoken of.

After offering in a gold, copper or a Kula vessel, and drawing the nijayantra or Kulayantra or the Shriyantra or the Gandharvayantra, made of various things, and with in the centre the name of the Kula target, strewn with nija names and the Kamakala bija, all encircled with the nijamantra, the best of sadhakas should worship the essence of Kulamnaya.

With Kula puja and the like, using lingas, one may attain the highest core of Vishnu, saying Jaya Vishnu, Hare Brahma and so forth, offering various things, and doing the Kula puja in a forest or near a lake.

Using the previously declared rule, one may accomplish Kula agitation etc. One should bring the Kula born Devi at night to a deserted garden, house or temple, and initiate her using the root mantra. Then, using the

rule previously spoken of, one may achieve Kula agitation. Both should recite the root mantra which gives siddhi.

Of all pithas, the supreme pitha is Kamarupa, the great giver of results. O Maheshvara, whoever does puja there is accomplished.

Son, I live in this best of all pithas. Therefore the Kamakhya yoni mandala is spoken of 100 times. Mahadeva, what can be said of the fruit gained thereby? There dwell millions of Shaktis and Mahishamardini herself. This pitha is the image of the absolute, the hidden vehicle of all happiness.

Bhairava said: Deveshi, if I am truly your son, speak of the methods of attraction, you the cause of creation and dissolution.

Devi said: Dear Son, I will speak of the mahavidya, the supremely great attraction maker, through which puja method a man can attract even the devas. After reciting the Kali mantra of one, two or three types, one can attract the moveable, the fixed and everything else, according to will. This is revealed clearly, as if from the mouths of Brahma and Sarasvati.

This Maha Kali vidya is said to be the ultimate secret of all secrets, causing sleep, wakefulness, delusion, confusion and bewilderment. One may go anywhere, whether in the night, the day, or the twilight. One should strew the name of the object to be accomplished (with the letters of the) bija mantra.

The guru should perform an act to enlighten the vira in this matter. Whatever the subject whatsoever, this method always bestows that which is wished for. Yoga meditation on a young woman causes people to become siddhas, there is no doubt of it.

Just as grain is the secret essence of an ear of corn, or as the Sun's brightness manifests by its rays, or as the Moon's beauty is shown in falling rain, or as the earth becomes full of nectar by being watered, or as by seeing a flower one becomes filled with devotion, or through Mahadurga's prasada makes one a Lord of Siddhas, or as by the grace of Kula flower pleasure arises, or as remembering the Ganges frees from sin, so by this method of attraction one becomes like Shiva, and so meditating on a young woman gives boons. Therefore, always initiate the Nija Kauliki.

Bhairava is the rishi, ushnik is the metre, the devata is Devi Dakshina Kalika, it gives the fruit of the four aims of mankind. Purva is the bija, para is the Shakti.

Do limb (nyasa) and so forth using six long bijas, and the fourteen matrika vowels, each separately. Place them in the heart, on the hands and on the feet. Do the diffusion (nyasa) using the fifteen syllables of the root mantra. Meditate five ways as previously described.

Inside the lotuses and in the fifteen angles do pitha puja. There indraw and worship Devi Dakshina, adorned with Kula. Afterwards, worship Mahakala, then the pitha Shaktis Kali, Kapalini, Kulla in the first triangle; Kurukulla, Virodhini and Vipracitta; Ugramukhi, Ugraprabha and Pradipta; Nila, Ghana and Balaka; Matra, Mita and Mudrika. Outside this, from the east petal in order, worship Brahmani and the rest.

After doing thus, a pure person should recite the mantra and sacrifice daily. Reciting a lakh (times) at night is the essence of great purification.

One need have no other thought in this puja than that of a young woman. Reciting at night gives siddhi and one becomes Dakshina. Do limb nyasa, and after meditating on Devi, the wise man should recite the mantra. After worshipping the body of the cosmos using this method, one may attract heavenly, underworld and Naga maidens.

Worship Maha Kali in a forest, performing puja, meditation, application and recitation of the mantra. The Devi dwells equally in all these places.

Daily recitation and the like has already been spoken of. When a person does forest puja of great maidens, it bestows purity.

Place a conch in the north east and draw a yantra there. Offer and practice on the eighth or fourteenth night (of the dark Moon). Initiated mortals should recite the mantra 108 times, naked, with their mouths full of tambula, with dishevelled hair, controlled of senses, eyes rolling with intoxication, in sexual intercourse with the supreme woman.

Worshipping at night, naked, using scent and flowers. adorned with Kula gems, she who is named in the strewn yantra, being the vira's beloved, is she who ought to be worshipped. After giving her wine, meat and the other substances of Kula sadhana, one should meditate on and offer to the guru.

Asking leave to dismiss her, (placing a flower) on the head, one should do the remaining actions. Dearest son! Do not do Kula puja without wine and flesh, else it destroys the good actions of 1,000 births.

Brahmins, in acts of subjugation, may offer honey in copper vessels instead of wine. Others should worship using Kula wine. This wine is drunk by yogis, this wine is the most excellent thing for yogis. For those for whom wine drinking is unsuitable, honey and sweet cakes may be offered.

Sixth Patala

Devi said: Dear son, now I speak to you of the rules of nyasa. One should invoke Devi as being diffused in the body, then doing nyasa. The best of sadhakas should first place Devikuta at the top of the head. Draw a yantra using the previously declared rule, following the Kula path. Bow to the various pithas and using scent and blossoms worship Devi as Mahabhaga, the root Devi, with her attendants.

After reciting the mantra 100,000 times, then establish Oddiyana, then worship the pitha known as Yoganidra, where one should do puja to the indwelling ishtadevata 100,000 times. After going to Kamarupa, one should then worship Katyayani.

At night, reciting a mantra 100,000 times, one should then perform worship to Kamakhya. Going then to Jalandhara, firstly worship Purneshi. Reciting the mantra 100,000 times there too, then go to Purnagiri and again do puja and recite the mantra to Chandī. Entering Kamarupa, firstly worship Kamakhya. At the close, worship the Mahadevi Dikkaravasini.

At night, after reciting mantra to each of the Pitheshvaris in the seven pithas, then worship the ishtadevata. On completing the requisite number, then bow, saying "Devi, highest of the Kulas, in this act I, named such and such, of the gotra such and such and family such and such ask you, the desired goddess, to bestow the highest boon." If unsuccessful, one should do the previous actions again.

Otherwise, one may worship Mahishamardini in all the pithas. Then she becomes pleased, and bestows the Kula boon. On reciting the root mantra, one becomes a lord of all siddhi. One should go to a Rajavriksha tree, and worship the ishtadevata at its root, starting worship on a great night. The recitation should continue over the next three days. Deva, the best of sadhakas gains the fruit of 100,000 pithas by doing this.

Bhairava Maheshvara, if a sadhaka should recite the secret Mahishamardini root vidya, he may gain at will the siddhis Vetala, Khadga, Anjana and Tilaka.

Bhairava said: O Deveshi Chandika, if you love me, tell me how to obtain the great siddhi Vetala and the rest.

Devi said: The best of sadhakas, using Nimba wood should, on a Tuesday, at midnight, sit in sexual intercourse on a corpse. After digging a

pit, he should recite the Mahishamardini (vidya) 800,000 times, then offering 1,000 times in the cremation ground. Taking the ash, smear it on a staff and padukas, going to the cremation ground on a Durga eighth and offering libation there.

Doing puja according to rule on the corpse, a vira should then sit on the corpse and recite the mantra 1,008 times. O Natha, after giving animal sacrifice to the mother, he should then recite a mantra over the wood: "Sphrem Sphrem Mahabhaga Yogini, be lovingly pleased! Protect me with this staff I hold."

Whenever a Kaulika displays the staff and recites the mantra, he can pulverise whatever he wants and can conquer over and over again.

"Mahabhaga. boon giver, may these padukas go, go! May they travel 100 yojanas whenever I wear them!"

Taking copper and making a sword of 50 angulas length, and drawing a yantra on it, a person should recite the mantra. Sitting on a great corpse during a Kali day and reciting the mantra 1,000 times, (a sadhaka) should dig a pit in front of a Bija tree and do the binding and protection, reciting on a Kula eighth in the cremation ground at midnight. Firstly pleasing (the Devi), he should then do sacrifice in the cremation ground, using the three madhus with bilva leaf.

After the sacrifice, he should offer animal sacrifice to supreme Maya Devi Mahishamardini. Whosoever gives complete animal sacrifice to the great Unmukhi gains her favour. Dear son, say: "Take, wielder of the sword! Terrifying and fanged Maha Kali, true one of formidable form, Kam Im Um make! Kalyani, cut through my enemy!"

If a man should raise and strike with the sword, at the same time reciting the mantra, having cut, having cut and again having cut, he may achieve the act of sadhana.

Otherwise, he should sever the head of a male black cat with one blow, on a Tuesday, at the crossroads, at night, and should bury it with a mantra. Eating sacrificial food and emitting into a vessel, he should recite the mantra every night. Concentratedly reciting 1,008 times in the darkness, he should gaze at the dug-up vessel. Eating sacrificial food during the day, on a river bank, and immersing himself, he should wash it, reciting a mantra.

Dear son, I have spoken to you of opposition, through which a man can conquer. One should install and worship screaming Kalika, reciting the inimical Kali mantra 1,000 times. A man then attains success in anjana - there is no doubt about this. A sadhaka, on making a powder of crushed bone, sandal, aguru and copper, worshipping according to rule, conquers all.

Kuleshvara, a man, worshipping Devi most attentively at a Kula place, giving her Kula fish, Kula food and Kula wine. Reciting 1,008 times, a man may conquer all on earth using the Phut mantra. Even if the target is 100 yojanas distant, he may gain it. It comes to him from wherever it is on earth.

A man can contract his body, entering instantly a cleft, a small window, or a cavity. Dear son, Lord of Kulanathas, unless a man has the Durga or Kali mantra, the siddhis are concealed, there is no doubt of it.

Artwork is © Jan Bailey, 1996-2006. Translations are © Mike Magee 1996-2006. Questions or comments to mike.magee@btinternet.com

[Home Page](#)