



the **Matrikabheda** **Tantra**

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SHRI MATRIKA BHEDA TANTRA

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PREFACE

The Matrika Bheda Tantra, an alchemical Hindu tantra, is here translated and published in English for the first time. The Sanskrit edition on which the translation is based was published by the University of Calcutta in the 1930s, with Bagchi as editor. It cannot be said that the Sanskrit was untarnished. In particular, the 7th chapter was very badly corrupted.

Bagchi states in an English summary to his edition that this work seems to be anterior to the 4th century AD. This date seems far too early, and modern scholarship would not accept this date. Other tantras are referred to, such as TODALA TANTRA, which is probably a very late tantra, and VAMAKESHVARA TANTRA, which seems to date from the 11th or 12th centuries AD.

This tantra has evidently some connection with the Raseshvaras, or Nath Siddhas. Aside from the frequent alchemical references, and the salutation of Shiva as 'Natha', the work itself has a distinctly Shaivite slant, indicated by the frequent references to worshipping Shiva, the use of Rudraksha berries, the pre-eminence of ash &c.

A brief article called 'Matrikabhedatantram & its Alchemical Ideas', by B. Subbarayappa and Mira Roy (Indian Journal of the History of Science, Vol 3 No 1, p. 42) explores in some detail the content of this tantra. Presumably the interest of the authors was drawn to the Matrikabheda because of possible references to chemical or alchemical processes. An excerpt from this article will be of interest to readers.

"The text deals succinctly with the chakras, the kundalini and the pancha makaras (mudra, maithuna, madya, mamsa and matsya). It says that by the application of the Supreme Vidya of goddess chamunda kalika everything is achieved in this world.

"The effect of gold obtained by transmuting pure copper using the spiritualised mercury-sulphur composition, according to the text, is that it cures all diseases, increases virility, and

enables the body to attain a beautiful form like that of Madana, the Indian god of worldly enjoyment-

"In other words, perfection of the body and satisfying of carnal desires are considered to be important so as to make the body immutable and attain the highest state (jivanmukti or mahamoksha). These are also the notable characteristics of the Natha-Siddha cult of Indian tantrism. The Natha Siddha cult believed in the use of mercurial preparations and transmuted gold to become immortal and live at will in this very world. This cult had intimate connections with the Rasavadins or the Rasasiddhas.

'The Natha Siddha school which represents a particular phase of the siddha cult flourished in different parts of India probably from the 11th century onwards. On the basis of various literary and inscriptional evidences (sic), it is very likely that Gorakhnath, the celebrated master of this school, lived not later than AD 1200 and probably early in the 11th century.

"The physical body is considered to be of karma, kama, Chandra (Moon), surya (Sun) and agni (Fire). But for all practical purposes it is regarded as the combination of sun and moon principles. The word Natha means master and the Natha school has a hierachical order of a number of masters, among whom Gorakhnath is the most popular."

These are the views of our two scientist scholars. As far as can be gathered, they made no attempt to consult the living masters of the various Natha Sampradays—this cult still exists.

It is evident from the text of this tantra that Mercury and Sulphur were used as symbols of a psycho-sexual process. Only in recent years has the subject of tantra become a respectable study, and it seems that both the Kaula and the Nath schools have a common point of origin—possibly in some earlier Siddha cult. This unity of essential belief and praxis is evident in the work KAULA JNANA NIRNAYA—asccribed to Matsyendranath, the Guru of Gorakhnath.

The KJN is an obviously earlier work than the Matrikabhedha, yet contains many references to the sacramental use of sexuality, Matrikabhedha Tantra is frequently quoted in later, kaula works, which testifies to its authority.

We can briefly summarise significant points in the various chapters of the tantra. Chapter 1 is important because the alchemical substance shambhal is mentioned therein. The commentary to the Sanskrit version explains this as being shed monthly by a woman. Also of note is the link with kalika, whose Guru Sampradaya mentions both Minanath and Gorakhnath. The power of mantra is essential for the preparation of the elixir.

Chapter 2 deals briefly with the significance of birth, and shows quite clearly that the Nathas and tantrics were not ignorant of human physiology. In the third chapter, the importance of both Pleasure and Liberation are discussed. Anything that gives pleasure may be worshipfully given to the Goddess. This includes the 5 senses.

The worship of puja of Chamunda Kalika, who destroyed the great Asuras in a mighty war, is the topic of chapter 4. This chapter relies heavily on GHANDI, from the Markandeya Purana - itself evidence that this tantra cannot be as early as Bagchi suggested. In the 5th chapter is discussed the preparation of ash, the medicine of medicines.

Following, in chapter 6, Shiva is made to show that Sun and moon in the sky are the representatives of shiva and Shakti, just as man and woman are the representatives on earth. The aim is to become free from time in all its forms, and realise one's state as a Siddha.

The 7th chapter was badly mutilated in the Bagchi edition. A large part of it is concerned with the Kavacha, the armour or amulet of the Guru. This is constructed from the mantras of the Guru and his Shakti. The importance of the Guru is repeatedly stressed in this work.

Chapter 8 talks about the preparation of a linga for worship of Shiva, fashioned from quicksilver (Parada). Such a linga is greater even than the Vishveshvara Linga of Kashi (Varanasi). Chapter 9 gives more rules relating to the preparation of ash.

In the 10th chapter is shown the essential unity of Guru, Guru Parampara, God, Goddess, Mantra and disciple, and extols the greatness of the tantra.

The 11th chapter is devoted to the installation of lakes, reservoirs, temples &c for religious merit. There is a sideswipe at the caste system and Vedic orthodoxy, when it is suggested that anyone who wishes may don the Brahminical thread. In another place the true meaning of Brahmin is said to be one who knows Brahman or the Absolute. It is elsewhere said that anyone may attain to this, irrespective of circumstances of birth.

Chapter 12 gives some optional rules for worship, whilst the 13th chapter deals with the rosary or mala of Natha, which varies according to the aspect of the divinity worshipped. The rosary made of human skull bone is said to be the best by the text. In the 14th chapter, there are section on the importance of Guru, the types of pupil such as Divya (divine), Vira (heroic), and Pashu (beastly). At the end of the chapter is a hymn extolling the greatness of the Guru's padukas or sandals.

To sum up, this is a tantra of very great importance to Tantric history. Whilst some of it may be obscure, it should be realised that the tradition from which it springs still has adherents. I have tried to elucidate difficult points in the notes. It is hoped that its publication will stimulate further research into the history of the Kaula and Nath cults.

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SHRI MATRIKA BHEDA TANTRA

First Chapter

Om namo devyai

On Kailasa peak, in a pleasant spot, amidst various beautiful jewels, the Supreme Lord Bhairava was, in a devoted way, questioned. [1]

Shri Chandika said — Natha ! O Lord God, speak to me of the worship of Tripura, the alchemy of gold, silver and various gems at the Kalika time, the method of obtaining gold, silver and so forth. O Giver of Wealth, tell me of that which is spoken of in all tantras. [2-4]

Shri Shankara said—O Goddess, listen ! I will speak of the various jewels. Using my fire, quicksilver, salt and the beautiful shambhal, there is no jewel which cannot be obtained. O Goddess, listen attentively to the nature of Shambhal¹. [5-6]

Following the China 'Tantra'² one should worship Siddha Kalika or the Supreme Goddess Dakshina Kalika². The methods spoken of in Kali Tantra³ enjoin seven days of mantra. For one born in the Kali Yuga mantra is the whole, in Dvapara (Yuga) three quarters in Treta (Yuga) one half, and in Satya (Yuga) one quarter. [7-8]

By every effort one should gather together 2 tolas⁴ of Shambhal. One should recite over the Shambhal the 3 mantra bijas Klim Hrim Klim 108 times. Very carefully one should collect 80 tolas of milk from a black cow, and should recite the mantra 108 times. [9-10]

The wise person should cast sewn cloth⁵ into the centre of the milk and very gradually bring it to a great heat over a fire. When reduced by heat to 40 tolas, the dravya⁶ should then be cast into the middle of water. Very carefully one should bring it closer to the fire. [11-13]

If not overheated, the dravya should rise. Over this one should recite the 9-fold mantra worshipped by all. Proceeding carefully, beautiful pure copper should be obtained. Half a tolaka of copper should be cast into the centre of the fire. Depending on the heat, the copper should rise. [14-15]

O Mountain Born One, if one uses a gunja weight the dravya immediately becomes silver. This is most certainly true, there is no doubt. [16]

Shri Chandika said—O Shankara, how does wine become milk? O Mahadeva Shankara, from compassion speak of this technique! [17]

Shri Shankara Said—A wise person should procure 4 tolas of borax⁷. O Mountain Born One, using heat it should be converted to the form of parched grain. Grinding mango flowers, one should mix the two parts. [18-19]

O Chandika, over this one should recite the mantra Hrim. Once made into a ball, if one should mix it with wine then it becomes milk, most certainly. [20]

Shri Chandika Said — How may wine be freed from odour, O Shankara? I want to hear all this if You love Me. [21]

Shri Shankara Said — One should recite Hrim for the removal of smells. If the highest sadhaka should recite this 108 times devotedly, bad smells and so forth are destroyed. [22-23]

Second Chapter

Shri Devi Said — O Lord, All Knowing One, Giver of Boons, Natha who enjoys Me in sexual intercourse, all is revealed by You. Speak now! How do children arise from semen? Where is it placed? How is it a lingam always becomes erect? How does penetration come about? O Natha, I am full of doubts, Release Me from this sad confusion. [1-3]

Shri Shankara said — The great lotus of the navel centre is situated in the centre of the sushumna⁸. O Deveshi, the alluring navel lotus stems from this channel. It is always adorned with semen in three ways. [4-5]

Above, the channel goes to the 1000 petalled lotus, adorned with semen. From this the breasts arise. Within the central sushumna travel is a very cool fibre. Auspicious One, the channel below extends from the front of the Yoni, and has the nature of real bliss. [6-7]

O One Beautiful in All Limbs, listen! Supreme bliss comes from the linga striking the centre of this, the likes of which does not exist (elsewhere) in the Three Worlds. [8]

Listen now to the form of the navel lotus. The bindu is always situated in the centre of the lotus. Outside this are 8 petals, and beyond this a square with 4 doors, as lustrous as pure gold, surrounded by a circle. [9-10]

Three stems unite with the stalk of this flower. On the outside of these three stems is blood. O Maheshani, if the semen produced from the action of the linga comes to be in the centre of this lotus offspring are produced. [11-12]

O Devi, should the proportion of the Shakti's blood be greater than the semen of the man then a girl is born. Reversed, men are born. When both are equal a eunuch is born, there is no doubt. [13-14]

Beautiful one, listen to the magnificence of this great flower. The conjunction of semen in the centre causes growth within a day. In a month and day the flower is joined with the stalk. [15-16]

Shri Devi said—In pregnancy there are sometimes certain diseases, worms and parasites. They cause death to the foetus. How may a female give birth (under these circumstances)? [17]

Shri Shankara said—For Me to speak of the greatness of this flower avails naught. In the centre of the 1000 petalled flower is the place of the bindu Deveshi, When this bubble exists birth proceeds in due order. Even if there are 1000 perturbations the great growing flower may not be damaged. [18-19]

O Maheshani, My other half, make love to me now! Our renowned son Ganesh⁹ may be born from our pleasure! O Parameshani, in the future there will be born from you the blessing of an earthly son, via our unimpeded creation! [20-21]

Having heard this, O Goddess, Shiva's love channel is perturbed, Shiva embraces you, and Shiva (the erect penis) becomes evident. [22]

—o—

Third Chapter

Shri Devi said—O Natha, everywhere pleasure and the satisfaction of the senses is discussed. O Lord of yoga, how may liberation be gained through enjoyment? [1]

Shri Shankara said—Yoga is gained through enjoyment, Kula worship is via pleasure. Siddhi is achieved through enjoyment and by enjoyment Liberation is achieved. [2]

External worship should always be done in a pleasurable way according to one's desire. O Sweet Speaking One, listen to the characteristics of pleasure. [3]

Shakti is in the muladhara¹⁰ in the form of a serpent. O Parameshani, the embodied being always resides in this centre. An embodied being is unaffected by the desired pleasure, which clearly has qualities. [4-5]

The embodied being is devoid of qualities. O Goddess, for an embodied being pleasure is a delusion. There is no doubt about this. Kundalini, the form of Sun, Moon and Fire, is endowed with qualities. [6]

A person should offer pleasure to the tongue of the Goddess within the muladhara. An intelligent person should offer purified fish, meat and so forth into that mouth. The sadhaka should pronounce the basic mantra: 'I sacrifice this in the mouth of kundali' [7-8]

O Goddess, bearing this thought in mind one may then consume anything. O Parameshani, when eating one should contemplate thus. Through this method one becomes the Absolute. O Goddess of Wine, this is true, true. [9]

Certainly when one meditates in this way it is Kundali Devi who enjoys. From this comes mantra siddhi and perfect knowledge, and in no other way. [10]

Acting thus, the self becomes Brahma, Vishnu and Hari. By it one gains accomplishment in Yoga and the 8 sidhis. O Goddess, acting thus, highly poisonous substances given by enemies immediately become nectar. [11-12]

Wine purified by mantra becomes the drinking of nectar. Dearest, it is like the poison in the churning of the ocean. Contemplating thus it is instantly consumed by Me. O Devi, the supreme Kula, the serpentine Kundalini, eats the deadly poison. [13-15]

O Charming One, characteristics of pleasure have been spoken of. Maheshani, all this is to be concealed from the eyes of pashus. [16]

Shri Devi said — O Natha, Supremely Blissful One, Highest of the High, Essence of Kula, listen ! O Supreme Lord, speak to me of the characteristics of the fire-pit of sacrifice. [17]

Shri Shiva said — On the outside of the alluring manipura navel lotus are 8 petals and a circle. In the centre is a fire-pit, not easy to attain. O Goddess, the fire-pit of 4 lines and so forth is the Kamarupa¹¹. Lady of the Gods, the twice-born knows all the various fire-pits relating to the various divisions of birth—the circle of the Kshatriyas, the half-moon of the Vaishyas, the triangle of the Shudras¹². [18-20]

O Sureshvari, the various fire-pits for the sacrifice of differently born folk are thus declared.

Maheshani, I have also spoken of the fire-pit adorned with three channels. The highest channel goes to the lotus of 1000 petals, adorned with the supreme nectar. Beauteous One, the middle channel is in the navel lotus, and in the mukdhara is the lowest channel consisting of true bliss. [21-22]

This fire-pit for sacrifice is expounded in all tantras, O Goddess. Through the grace of sacrifice one becomes full of the

Absolute. Sacrifice of the twice-born is fourfold, of the warrior threefold, of the Vaishya twofold, and of the Shudra onefold. [23-25]

Similarly, Liberation is of four types — for Brahmins Mahamoksha¹³, for Kshatriyas intimate union, for Vaishyas identity with the God, and for Shudras residence in the same heavenly world. [26]

Suravandita, these are the external hearths in external sacrifice. The best sort of sadhakas should do sacrifice according to the distinctions of birth. In external sacrifice there is siddhi for specific purposes, no doubt.

In inner sacrifice the siddhi of ultimate Liberation is achieved, without question. O Sweet One, I have thus spoken to You of the highest essence of the tantrar. It should not be shown to pashus, this is My oath to You, Dearest One. [27-29]

Shri Devi said—In all tantras wine is said to be of supreme merit. The divisions of birth are not mentioned. Tell me about this [30]

Shri Shankara said—Parvati, the twice-born is the lord of all sacrificial rites, there is no doubt of it. A Brahmana is the foremost of the four in the path of Kula belonging to Indra. [31]

Soft-Voiced One, Brahmanas gain Maha Moksha by drinking wine. Parameshani, if Brahmanas take wine, they become like Shiva immediately. Mountain Born One' this is most certainly true ! [32-33]

As water merges in water, as fire merges in fire, as (the void within) a broken pot dissolves in aether, and as air merges with air, so too the Brahmana and Brahmani dissolve in the Supreme Essence by drinking wine. Mountain Born One, there is no doubt about it ! [34-35]

The state of intimate union without Maha Moksha is for Kshatriyas. The Goddess exists in wine, O Devi, of this there is no doubt. Just as a subtle thread exists in the centre of a flame, so too sadhana is the great thread in the flame of real work (tapas). [36-37]

O Goddess, without knowledge of wine a person gains nothing. For this reason the Vipra¹⁴ should always take wine. [38]

A person does not become a Brahmana by the recitation of the doctrine of the Vedas. O Goddess, a person becomes a Brahmana when there is knowledge of Brahman (the Absolute). Ordinary wine is called nectar of Lord Brahma. Wine is called Sura, as it gives divinity (Sura) when enjoyed. [39-40]

To remove the curses of Brahma and others on wine, one should always recite three mantras. A twice-born, having done this, ensures that the wine becomes the essence of Brahma. [41]

As by the putting on of oblation a sacrificial fire is lit, so by the removal of curses wine becomes the giver of Liberation. O Deveshi, for this reason the Brahmana should drink wine. He alone is the Absolute, he a knower of Veda, he a Sacrificer, he an Initiate. O Devi, in short—he is like the very essence of the 3 Gunas. [42-44]

Devi, this pathway of Liberation should be concealed from the sight of pashus. Whosoever reveals it becomes ruined and condemned for sure. [45]

—o—

Fourth Chapter

Shri Chandika said—Sureshvara, by using wine and the leftovers¹⁶ of Shiva ensues Maha Moksha, spoken of in Veda and Purana and from Your mouth. Lord, your leftovers are incomprehensible, as is wine ! Mahadeva, words are pointless. What do you say, O Support of yoga ? [1-2]

Shri Shankara said—Listen Devi, I will tell you that which you ask of Me. All this I will speak of. Be attentive ! [3]

A person wanders through 32 million wombs before being entitled to Liberation. O Viravandita, if one gains great knowledge in the midst of this (roving), then one may attain Liberation or perhaps continue to wander. Maheshani, because of this I have created the Secret Meditation. [4-5]

How may one who has not had many rebirths be entitled to Liberation ? Devi, how may one who is not above sin be entitled to Heaven ? Maheshani, because of this I have created the Secret Meditation. Using my leftovers one attains Heaven. Drinking wine one obtains Nirvana. [6-7]

When leftovers are taken by a sinful person, even he be the lowest of the low, he achieves Liberation, and becomes like Shiva, most certainly. [8]

Even a great sinner, if he drinks wine, gains knowledge and Liberation, regardless of distinctions of birth and so forth. [9]

Parameshvari, through this knowledge one achieves Liberation, whatever one's caste. Maheshani, because of this I have created the Secret Meditation. [10]

The essence of the Secret Method seems like a joke. Supreme Goddess, this essence should not be spoken of falsely. Devi, in matters relating to Nirvana, wine is the supreme cause. Unless there is wine, Maha Moksha is not achieved. [11-12]

Shri Chandika said—O Natha, it is said that if one dies near the Ganges one gains knowledge and Liberation. Wine is better than the Ganges, supremely hard to obtain. [13]

Shri Shankara said—O Devi, the Wine Devi consists of the complete Absolute, and nothing else. Surapujita, one sixteenth part of it is the Ganges. Tulsi¹⁷ is one hundredth part. If one has the essence of Liberation, one need not resort to sacred waters on earth. [14-15]

O Devi, just as the rosary of human skull bone is the giver of emancipation, so too wine always bestows Liberation. [16]

O Devi, there is no Liberation, knowledge and so forth unless with wine. O Devi, without a rosary of human skullbone a mantra does not bestow siddhi. [17]

Evidently a rosary made of human skullbone is the essence of the Absolute, O Surapujita, contact with the great skullbone rosary is dis-similar to that of Yantras, Tulsi, and Ganges. Should one touch it, one becomes like wood. [18]

Shri Chandika said—Rosaries are certainly purified by contact with the Ganges, wine, water, liquor or the ultimate wine. How comes a rosary of wood from contact with the Ganges? Speak to Me, Supreme Lord! There is doubt in my heart. [19-20]

Shri Shankara said—Lady Goddess of all Goddesses, wine bestows Liberation on all living creatures Ganges water gives rebirth in Heaven and so forth without questions. [21]

O Devi, in wine dwells Mahakali, the Ultimate Tattva. This Mahavidya dwells eternally in wine, O Parameshvari. [22]

Devi, in the form of the 50 letters of the alphabet, resides always in the rosary of human skullbone. This Mahavidya dwells eternally in the skullbone rosary, which gives all. [23]

Just as by the practise of touching the water of the Ganges one is dissolved in Ganges, so, Dear one, putting wood in a fire causes that wood to be burnt like straw. Just as by the contact

with Ganges one is dissolved, so too by touching the rosary of human skullbone one becomes like wood. [24-25]

The highest sadhaka who recites a mantra whilst holding the rosary of human skullbone holds in his hand the 8 siddhis, and is like the imperishable Shambhu. [26]

As the Ganges is situated at the top of one's head, what need is there to bathe in the (external) Ganges? Whosoever is devoted to the great rosary of human skullbone gains the merit of bathing in all sacred waters such as Varanasi, Kamarupa, Haridvara, prayaga, River Gandaki, Vadarika and the Ganges Delta. There is no doubt about this. [27-29]

Sweetheart, everything has been revealed to You, very hard to obtain by any means. O Parameshvari, one should not speak of it to pashus at the risk of one's life. [30]

—o—

Fifth Chapter

Shri Chandika said—How is Mercury converted into ashes, O Shankara ? I want to hear this, if you have compassion for Me. [1]

Shri Shankara said — O Parvati, when preparing Ashes of Mercury there are various obstacles. For this reason the twice-born ones should firstly do Shanti.¹⁸ [2]

The doer should choose the following rules to observe. O Parvata Atmaja, he should worship 16 earthen lingas using the 16 ritual accessories of the kind declared in Todala Tantra.¹⁹ [3]

Sureshvari, suitable food and madhuparka²⁰ according to one's means should be given. He should besprinkle using the 5 amritas with water. [4]

He should offer two male garments according to his means. He should give a silver pedestal four angulas in width, and gems of Purusha as he is able. [5-6]

Auspicious One, he should offer Sandal or red lac. Again and again he should do 6 limbed worship. He should give a ghee lamp and various beautiful and pleasant food, fruits and other things [7-8]

Having dissolved sugar in milk he should offer it. He should give pure water and hemp, Dearest One. [9]

He should recite the 6-syllabled great mantra one thousand times. If the highest sadhaka should recite this, he become successful, most certainly. [10]

Then he should worship Devi Dhanada²¹ who gives wealth using 16 ritual accessories. The wise man should worship for 12 days, and should recite the mantra 100,000 times. O Maheshani, he should do sacrifice of a tenth part of this. [11-12]

If he should do sacrifice once or twice with recitation and if Devi is satisfied, then what is there that he cannot do ? Supreme Lady, Kubera showers gold daily. [13-14]

O Devi, You ask of the various ways to prepare ashes. A person should give dakshina²² to the Guru according to the amount of wealth he has. Then a mantrin becomes successful. He should not doubt this. [15]

Shri Chandika said—Lord, God of Gods, what is the rule in preparing the ashes ? O Powerful One, by which acts and methods does one get ash ? [16]

Shri Shankara said—O Devi, one should procure Mercury and should place it on a prastara. Over it one should recite the mantra of 9 syllables worshipped by all. Over it the alchemist should recite the mantra 1008 times, O Deveshi. [17-18]

O Devi, he should place the Mercury in one of a pair of clay vessels. On the other he should place Svayambhu menstrual blood,²³ in a red piece of cloth. [19]

He should unite the Mercury with the menstrual blood in the cloth most carefully. Using paddy water, he should mix it carefully with the blood, and should then dry it over a fire. [20]

Once again the alchemist should mix it and place it over the fire. He should so place it on an 8th or 9th night of the waning Moon, O Sureshvari. [21]

Supreme Lady, he should then place the rasa on a clay plate. Using the essence of Valli he should purify the substance most carefully. [22]

Than he should purify it with Ghritanari.²⁴ If he acts thus, a glutinous ball appears. He should obtain a thorn apple, together with black tulsi and Ghritakumari. He should place the ball in the centre of the thorn apple. [23-24]

Heating this he obtain the best kind of ash, most certainly. Mixed in with the ashes there should be gold, from Dhanada Devi the gift giver. If the substance is colourless he should not do alchemy. [25-26]

Shri Chandika said—What is Svayambhu, O Natha ? What is the nature of Kunda and Gola ? O Natha, What is Svapushpa ? What is the nature of Vajra Pushpa ? O Natha, what is the nature of Sarva-Kala-Udbhava ? [27]

Shri Shankara said—Maheshani, the first menstrual blood appearing in a woman who has lost her virginity is Svayambhu, there is no doubt. [28]

Auspicious One, in a maiden born of a married woman and begotten by another man that which arises is Kunda menses—the substance which causes any desire sought for to be granted. [29]

Deveshi, in a maiden begotten by a widow that which arises is Gola menses, which subdues Devas. [30]

O Maheshani, the menstrual blood arising in the first period after a virgin becomes deflorated is the all-bewildering Svapushpa. [31]

If blood arises from the breaking of a virgin's hymen who is newly married that is Vijra, it is said. [32]

O Goddess Worshipped by Heroes, that which comes from a partner or girl every month is known as Sarva Kala Udbhava menses. [33]

At seven earshots²⁵ distance one should put the dravya which has arisen in a golden vessel, over a fire. [34]

Parameshani, one should worship using the great Prasada mantra²⁶ it is said by Me. Doing this the alchemist becomes Siddha, and not otherwise. [35]

Maheshani, one should recite this mantra 1008 times. Having thus recited it, one should worship an earthen Shiva Linga. Then one should do a test. O Goddess-Dearest-to-Me-as-Life-Itself, Listen ! [36-37]

One should place a tolaka weight of pure copper on a clay plate over a fire. Supreme Lady, if one should cast a gunja weight of the dravya on the copper it immediately becomes gold—there is no doubt. [38]

If one consumes as food a gunja weight of dravya all disease disappears, and one becomes like the God of Love. One becomes siddhi in mantra, and long-lived. [39]

O Parameshani, if one should sexually desire 100 women every day one has no lack of virility, and is full of energy. [40]

If one acts in this way, then similarly there is no death, I am sure of it. From this comes visible wealth, and invisible treasure hidden by Kubera, [41]

The person is hymned as Shiva, and offered gifts like Indra. He is like Mahesha, becomes a powerful Yogi, irresistible, and just like the Goddess of Death. [42]

He becomes very strong, very virile, courageous and pure. Very bright, he is compassionate and noble, delighting in all which exists, O Devi, what need is there of much talk ? He is like the Lord of Hosts. [43]

—o—

Sixth Chapter

Shri Chandika said—Speak, O Lord, Knower of All, Boon Giver ! O Lord God, by which method does one become liberated from great sorrow, great unhappiness, great poverty, various disease and afflictions, destruction by a king, anxiety caused by the state, prison, Justice of the state, and planetary afflictions ? Speak O Shankara ! [1-3]

Shri Shankara said—Listen, O One-Beauteous-In-All-Limbs to that which You ask Me. I will relate all of this to You, listen attentively ! [4]

The Adya Who is the Ultimate Vidya, Chamunda Kalika—what may one not achieve on earth using Her methods ? [5]

Shri Chandika said—Parameshvara, the eclipse is famous everywhere. O Deva, why is a solar or lunar eclipse a meritorious time ? O Natha, in this matter there is doubt in my heart. Speak from Your core, O Supremely Blissful one ! Illumine Me on this point. [6-7]

Shri Shankara said—Listen, O Beautiful Limbed One ! An eclipse is a very great thing. Devi, eclipses are of three kinds—the conjunction of Moon, Sun and Fire. Fire always exists in the Shakti's third eye, The Moon is Her left eye, and the Sun has its place in Her right eye. [8-9]

Deveshi, when Shambhu is engaged in love-pleasure this is similar to an eclipse, at which time Shiva is in union with Shakti. [10]

In left eye contact there is a lunar eclipse, and in right eye contact a solar eclipse. O Supreme Lady, in contact with the forehead (eye), there is a fiery eclipse, which is Shiva's sperm O Sureshvari, that is why the fiery conjunction is invisible. [11-12]

Shiva and the eclipse are the same as Shakti, who produced the three Gunas. ²⁷ O Parameshvari, an eclipse is the sexual union of Shiva and Shakti. [13]

Dearest One, when Shiva and Shakti unite in intercourse that is the moment of the Absolute.

Maheshani, because of its constellations stop still. Just as the constellations and so forth cease, so too do the lunar days and the nakshatras. From the sexual union of Shiva and Shakti proceeds all that moves, the very essence of the Absolute. [14-16]

It one should recite a mantra using this method, then one becomes siddha, most certainly. O Viravandita, this time should be known as the best of all times. One who has done this gains limitless results. What point is there of many words in this matter ? [17-18]

This truly occult doctrine is revealed because of affection for you. It should not be spoken of in front of pashus, it should not be spoken of, O Sureshvari ! Using this tattva very carefully a son of man becomes like the Absolute. Mountain Born One, it should be as secret as your own Yoni. [19-20]

Shri Chandika said—What is the nature of Chamunda's great mantra, O Supreme Lord ? What is the manner of worship ? Speak of this, O Compassionate One. [21]

Shri Shankara said—Fair One, listen to the quintessential Chamunda mantra, by which doctrine one is never reborn. [22]

O Devi, Krim Krim Hum is the trisyllabic Supreme Vidya which is the very self of Chamunda Kalika. [23]

O Varanana, for one week One should worship Devi using 16 ritual accessories. During the worship one should recite the mantra 3000 times. [24]

At night, using the 5 Things,²⁹ one should worship Parameshvari. At night one should recite the mantra whilst in sexual union with the kula shakti. [25]

Making the Yantra³⁰ and the pedestal, one should offer very lavishly according to one's means. According to one's ability one should give suitable pleasant things and madhuparka. O parameshvari, one should offer accordingly to the Shakti or to the

young woman. Garments should be given, and various sorts of gems. [26-27]

According to one's means one should offer gems along with various types of food and various pleasant substances. One should give meat, the best sort of food, and candies. Devotedly one should worship the Supreme Goddess giving animal sacrifice. [28-29]

Parameshani, every day one should give animal sacrifice it its entirety, otherwise one should not offer animal sacrifice. [30]

Acting in this way one gains great great siddhi, there is no doubt. Desiring wealth, one gains Wealth-Wanting sons, one becomes a father. In any dispute one wins. In a king's service one becomes victorious. Having become victorious everywhere, one seems like a son of the Goddess on earth. Having worshipped in this way, one is released from disease and terror. Desiring siddhi one becomes siddha, there is no doubt. [31-33]

O Devi, if one is incarcerated in prison one becomes free, there is no question. O Parameshvari, this is the quintessential application, very hard to get. [34]

Deveshi, because of great love for You it is now revealed. Parameshani, one should recite the Chandi text³¹ continually. Sureshvari, one should worship Chandika Devi using sweet smelling flowers, incense, perfume and food. [35-36]

Certainly one should worship Chandika using the 5 Things. One should bring together the 5 Things and purify them by the appropriate methods. [37]

Then, having done oblation, one should put offerings in a vessel. One should sprinkle the offering with water, and should worship the divinities of the pedestal. [38-39]

One should pronounce Om Hrim, and then should Worship the givers of all siddhis who are Prabha, Maya, Jaya, Sukshma,

Vishuddha, Nandini, Suprabha and Vijaya with to the adamantine nails, fangs, and weapons Hum phat' in due order. [40-41]

One should say Namah last, O Deveshi ! Then One should Worship the seat. Having Worshipped the line of Gurus, One should meditate. Then One should show the Invocation Mudra, and do Jiva Nyasa, One should worship using the 6 limbs, and do the puja of the attendant Devis. [42-43]

Then one should worship Brahme³² and so forth using a conch shell or a lotus shaped vessel, The best worshipper should do puja to Indra with Vajra and so forth. [44]

The best sadhaka should do the sadhana saying 'Om such and such' with 'Namah' at the end. Once again one should worship Devi using the 5 Things. [45]

Having done pranayama,³³ one should meditate once on the ishta-devata³⁴ mantra given by the Guru. O Deveshi one should then recite the root mantra one hundred times. [46]

Doing pranayama again, then both should eat. Having offered that to the Shakti, and having drunk wine oneself, one should recite the Chandi text, O Sureshvari. At the wondrous time of sexual union both should again take wine. The wise person should recite the mantra accordingly, and should again take wine. [47-48]

Once again one should repeat the mantra one hundred times, but in reverse order. [49]

Devi, if fate so decrees, a man gains union with Shakti. All siddhi is placed within his reach from his partner. [50]

Doing all this one should read the text. What use are My words to describe the greatness of this text? Even had I one hundred mouths to speak would still be useless. O Devi, what point then with My five faces? Reading this text one instantly becomes nothing but the Absolute. [51-52]

O Parameshvari, one certainly achieves limitless peace. If a person does not achieve peace, then what I have said is pointless !

Firstly one should do the magick using the 16 ritual accessories³⁵ Secondly one should worship Chandika with the 5 Things. [53-54]

A man, reciting the text 1000 times, gains the fruit of being liberated from the 16 Kalas.³⁶ [55]

Now I tell You of Her dhyana.³⁷ After meditating in this way a man should then read the text. [56]

Om that Chandi Who is the Destructress of the demons Madhu and Kaitabha, Who destroyed the bualo Mahisha, who is the Destructress of Dhumrekshana, Chanda and Munda, Who struck Raktabija with a thunderbolt, that Shakti Who ground up the demons Shumbha and Nishumbha, Who is Siddhi-Lakshmi that Devi Who has 900 million aspects, She, Lady of the Universe, must protect me ! [57]

This is the meditation form of Chandika. Listen, O Viravandita ! I now tell You of a mantra difficult to get in the Three Worlds—Om Aim Hrim Klim Hrim Hrim Klim Namah. Firstly one should recite this great mantra of nine Syllables 100 times, then one Should recite this great mantra 100 times in reverse order. [58-60]

Listen Devi ! declare to you the Rishi and the Metre, very hard to obtain. Om. Medha Tithi is the Rishi of this great Hymn called 700 Verses (Saptashati). The Metres are Gayatri-Anushubh—Brihati—Pankti—Trishtubh. The Devis of the Hymn are Mahakali—Mahalakshmi—Mahasarasvati. The Bijas are Aim Hrim Klim. The Shakti is Kshraum. The application is achievement of whatever object is desired. ³⁸ [61-62]

O great Lady, one should do the 6 limb nyasa³⁹ using Om. Charming One, thus are declared the characteristics of the Chandi Text. [63]

This text consists of all. the Sun and His family, and is the mantra of everything. O Devi, one who recites this certainly

becomes a Lord of Everything. One should recite it thrice, and do recitation of the mantra thrice. [64-65]

Deveshi, this text liberates from great disease, unhappiness, ailments and afflictions caused by the King, all Kinds of illnesses, a King's wrath, fear, various planetary afflictions one is born with, the Sin of Killing a Brahmana and so forth—there is no doubt of this. [66-67]

Devi, what point is there of many words ? A person achieves all peace. Liberated from all fear he becomes like the God of Love. O Maheshani if, after having acted thus one does not become accomplished one should do it again—then one becomes Siddha for sure. [68-69]

Seventh Chapter

Shri Shiva said—Now I declare the high Tripura⁴⁰ mantra. One who knows this never knows rebirth. Tripura is of three types, declared long ago in the Nitya Tantra—Bala, Sundari, and Bhairavi Devi. O Parvati, now listen reverentially. [1-2]

Shri Devi said—O Natha, now speak of the great mantra heard in the Vamakeshvara Yamala, of morning acts, and the order of puja. [3]

Shri Shiva said—At morning time the knower of the mantra should first worship and meditate on the Guru in the 1000 petal lotus very carefully. That shri Guru meditation is contained in the Gupta Sadhana antra. I first of all declare the mantra. Listen, O Boon Giver ! [4-5]

Aim Hrim Shrim Ha Sa kha Phrem Ha Sa ksha Ma La Va Ra Yum Ananda Bhairavaya Vashat. Ha Sa ksha Ma La Va Ra Yim Sura Devyai Vashat. [6-7]

Aim Hrim I worship the lotus feet of such and such ananda Nath Namah. [8]

Now the Shakti Mantra: Aim Hrim Shrim I worship the lotus feet of such and such Devi Amba Namah. Dearest, I have thus declared the characteristics of puja. [9-10]

The 8 syllabled mantra should then be recited 108 times. After completing the recitation one should fold the hands together [11]

Shri Devi said—O Natha, I want to hear the Praise and the Armour, that shri Guru Armour and Hymn revealed by you long ago ! Now relate to Me the shri Guru Hymn and Armour, by which doctrine of Gnosis rebirth is unknown. (12-13)

Shri shiva said—Listen Devi ! I speak of the very secret Hymn, which hidden method liberates a person from Samsara.⁴¹ [14]

Hail to the Layd Goddess of all Gods !

Hail to she who is who is worshipped by Shiva !

I bow to Her who is the true form of the knowledge of the Absolute !

I bow always to She who is the ointment stick of knowledge, By which the eyes of those in the darkness of blind ignorance are opened !

I bow always to the Goddess seated on the left thigh of Shri Natha, Who is worshipped always by Gods, shewho always gives knowledge !

I bow always to Her Who is the True Form of Bliss in the 1000 petal eotus, The Goddess who gives Maha Moksha !

I bow always to She who is the very self of Brahma, Vishnu and Rudra,

The real form of the Three Gunas !

I bow always to She who is of moon, Sun and Fire,
Her eyes restless with Desire !

I bow always to She who is the Very Self of Brahma,
Vishnu and Shiva,

Bestower of Liberation whilst living.

Giver of knowledge and Consciousness ! [15-22]

Great Lady, whosoever reads this Hymn with a devoted mind gets eternal success. This is true, true, without doubt. If, at morning thim, after having worshipped the Guru, this is recited, one becomes wealthy in this world, and like a child of Devi. [23-24]

Shri Shankara said—The Hymn is completed, Lady Goddess. Now I speak of the auspicious Armour, by which oral doctrine one gains equality to the Lord of Speech. [25]

Sadashiva is the Rishi of this Shri Guru Armour, Shri Guru is the devata, the Armour is the Giver of the 4 Aims [26]
Aim protect me on the head ! Hrim shield my forehead ! Shrim

protect my eyes. and always shield all my limbs ! Aim shield my face ! klim encompass and shield my tongue ! Sauh protect my shoulders ! [27-28]

Ha Sa kha phrem protect my arms ! Ha my right hand ! Sa my left hand ! ksha Ma protect me below ! La shield my heart ! [29]

Va protect my back ! Ra my right side ! Yum shield me on my left side ! Ha Sa protect my spine ! ksha Ma protect my fingers ! La my nails ! Va behind me Ra my knees ! [30-31]

Yim protect my feet ! Hsauh all my limbs ! Shaah encompass and shield my penis and pubic region ! [32]

Such and such shield me in the East ! Ananda Natha protect me in the South ! Shri protect me in the west ! Padukam protect me in the North ! Shri protect me in the South East ! Such and such shield me in the south west ! Devi Amba protect me in the North west ! Shri Padukam shield me in the North East ! Pujayami and Namah, above and below, shield and protect me ! [33-34]

Sweetheart, thus is declared to you the supremely marvellous Armour. After reciting the Guru mantra, if the Armour is then read, success is attained, and once actually becomes like Shiva, no doubt. [35-36]

If, during puja, one should recite the Armour which is the body of the mantra there is fruit from the puja. Sureshvari, this is true, true. O Devi, one should read it at the three twilights, then it brings success, of this there is no doubt. [37-38]

One should write it on birch bark and enclose it in a gold ball, If shown it becomes powerless. One is victorious in disputes, and in battle like the Goddess of Death, free from fear. and My equal, most certainly. If one should recite it at the three twilights, in the 1000 petal lotus, then in this world one is successful. and absorbed in Nirvana. [39-41]

Shri Devi said—To whom should this supremely marvellous Armour called All Prosperity not be given, and to whom should it not be revealed ? [42]

Shri Shankara said—It should only be given to a peaceful disciple and brings ruin to any other. It should also not be revealed to one lacking devotion, or to the son of another. If one should recite the mantra not knowing the Armour one does not get its fruit, and goes to hell. [43-44]

O Devi, the Armour is completed. What else do you wish to hear because of My affection for you, which has not, thus far, been revealed by me ? [45]

The seed mantra Hum should be uttered, spontaneously followed by Hamsa. By means of this, through the union of breath, one may attain the sphere of Kundali. The wise person, having recited the root mantra 108 times, and then having bathed, should do Twilight Worship. [46-47]

Shri Devi said—What is the nature of Twilight Worship⁴² ? Ultimate Lord, speak of this to Me ! Tell me of the distinctions in the sphere of Shri Vidya, O Natha ! [48]

Shri Shiva said—One should meditate on Sundari Devi, the form of the Bindu, in three ways—at dawn the Vagbhava, at noon the Madana, and in the evening the Shakti.⁴³ These three things constitute the essence of the Bindu. O Transcendent Goddess, these are the fortunate types of meditation at the time of magick. [49-50]

The best sort of sadhaka should meditate on the vagbhava as of a bright colour, like the Moon. One should contemplate the Shakti bija as of a golden and red colour [51]

One should meditate on a bright effulgent colour at dawn, at noon a blue radiance, and at sunset a red coloured glow. [52]

Great Lady, after meditating in this way the discerning should do Twilight puja. After doing Shiva puja, one should worship the Supreme Goddess. The Lord of Vows should offer to Lady Tripura, the Giver of Liberation. Triple Tripura, the Ultimate Vidya, the Mahavidya. [53-54]

Great Lady, unless there is worship of the linga at the start of sadhana the magician gains nothing. With much care one should worship the 15 syllables and the 15 faces. Then one should worship the Devi, the Giver of Liberation, [55-56]

Shri Devi said—On what things should one do Shambhu's puja? From compassion speak, O Shankara! O Mahadeva, what is the fruit for the different places? [57]

Shri Shankara said—One should worship on an earthen linga, or on stone, gold, silver, copper, brass, quicksilver, Ganges water, crystal or emerald—or on these artificial lingas—iron, worked ashes, or on gomaya gem. [58-59]

O Devi, in the Todala Tantra it is said that puja should be on an earthen linga. [60]

The sadhaka should not do worship on stone unless there is prior purification. I now declare the characteristics of this purification. A linga of silver, gold, gold-leaf or a gem should be placed in a tolaka of milk for three days. The devotee should then worship kalarudra using the Tryambaka mantra⁴⁴. [61-62]

Parvati, one should worship it with 16 ritual accessories. Other types should be placed in Ganges water for three days. The wise person should do the purificatory rites of the type declared in the Vedas. [63-64]

Shri Devi said—O Lord, tell me of the differences between earth and stone, and the characteristics of a linga. [65]

Shri Shiva said—An earthen linga should be between one and two tolakas in weight. One should not fashion one different from this, O Parvati. O Parameshani, in earth and stone lingas one a thumb measure high is fruit giving. The measurement is similar with gold. [66-68]

Lady Goddess, in due order the various kinds of fruit may be obtained. Various results come from this puja, it is said. [69]

Eight Chapter

Shri Devi said—Listen, O Natha, supremely Blissful one, Ultimate Essence of kula ! Without Your protection I know nothing ! O Deva, speak of Shiva's Sperm, the form of Shiva, and the nature of a Linga. [1-3]

Shri Shiva said—My linga on the summit of Mount Kailasa consists of effulgence. The Vishveshvara Linga of Kashi is only one sixteenth of it. [4]

Maheshani, the whole linga is made only of quicksilver. In the centre of the mountain is the chakra of Lakshmi-Narayan. Lakshmi-Narayan are not one hundredth part of the Quicksilver (Parada) Linga. ⁴⁵ [5-6]

The letter Pa is Vishnu, the letter A is Kalika, the letter Ra is Shiva, and the letter Da is Brahma. O Parameshani, Parada (quicksilver) is the very self of Brahma, Vishnu and Shiva. [7]

He who should worship a quicksilver linga is identical to Shambhu. O Deveshi, he is wealth itself, he is a Knower, he possesses the Ultimate Tattva. He knows the Absolute, he has grain in abundance, he is a king, he is worshipped He is the Lord of Anima and the other siddhis, the highest sadhaka. [8-9]

Women, because of their restless nature, are unable to keep this secret. That is why this is now concluded. [10]

Shri Devi said—Lord of Compassion, if there be compassion in You, speak ! O Deva, unless You speak, how can there be Liberation or Goodness ? [11]

Shri Shiva said — Quicksilver is certainly Shiva's Sperm. One should not hammer it. From striking it comes poverty, from striking it comes childlessness, from striking it comes disease, and possibly, from striking it comes death. [12]

Shri Devi said—O Natha, there are obstacles, this is certainly true. Lord, Giver of Wealth, speak of these various obstacles. [13]

Shri shiva Said—Auspicious One, in the preparation of Shiva's quicksilver are several obstacles For this reason one should firstly accomplish Shanti and Svasti. ⁴⁶ [14]

One should worship using 12 earthen lingas and 16 ritual accessories. Fashioning strips of cloth from white thread, according to the skill of the person, one should offer a set of clothing. [15-16]

O Sureshvari, suitable enjoyment and madhuparka should be given. The sadhaka should give jewels and various pleasant things to the Shakti. O Parvati, very carefully one should worship with bilva leaf, [17]

According to the rule of the Todala Tantra one should recite a mantra for each single leaf. One should recite the five-syllable mantra 108 times. [18]

During the puja one should recite the 5 syllable mantra and afterwards the great mantra called Prasada. ⁴⁷ A subduer of the senses should worship with the dakshina prepared for the offering. One should never exclude tambula and fish. In this tantra the foods prepared for the offering are tambula and the best fish. [19-20]

High Lady, one should do sacrifice with a 10th or 100th part of this. One should give dakshina of the sacrifice, then one is unsullied by obstacles. [21]

The wise man should, at the same time, honour the quicksilver and over it recite the all-worshipful 9-fold mantra, Dearest, the mantra is Ham Ksham Kam Yam Yam Yam Ham Ham, Ham (22-23)

Maheshani, one should recite this mantra over the medicine. One should recite the mantra 108 times over the quicksilver. Only by this method is the medicine bonded. [24-25]

O One-Dear-To-Me-As-Life-Itself, the doer wards off disease that very day. According to the ritual injunction one

should offer gold earrings and a very beautiful gold necklace. [26-27]

O Maheshani, on the hands one should place bracelets, and give silver anklets. One should offer a ring and yellow cloth and linen. After proceeding thus, one should then meditate on Shiva's form. [28-29]

Now I declare the mode of action. Listen, - Parvati ! Place tamarind leaf and the quicksilver together on a prastara. Mix these together on the prastara so the mixture resembles mud. [30]

O Surasundari, moulding it suitably, one should make a linga, again making it firm. One should place it on a piece of cloth with Svapushpa on a cow-dung fire. One should gently warm it so it is hard. [31-32]

Then, once again, fashion the linga, making it firm, and once again using Svapushpa place it over the fire. One should gently warm it until it is hard. Only with herbs is ash made, and not in any other way. [33-34]

Ninth Chapter

Shri Shiva said—Deveshi. dear to me as life itself, listen to how ashes are made. The doer should at first select a gift, according to the declared rules. He should give a pair of pearl earrings inset in gold, a bracelet, anklet or ring, made from tested pure gold. He should give a beautiful golden square neck ornament. [1-3]

He should give a very beautiful set of clothes fashioned from white material, and a white and a yellow turban. This is what a person should give, O Devi. One should meditate suitably for the rite, meditating on shiva's form, the very self of the three Gunas. [4-5]

On the same day one should do Shanti and svasti. One should worship twelve earthen lingas using 16 ritual accessories, white Cloth, and worked gold and bilva leaves, 1000 in number. One should worship the supreme Lord by offering various sorts of jewels. One should give suitable enjoyment, and should offer madhuparka. [6-8]

Daily one should do nyasa and worship on a gold seat. The pure man should recite the mantra 108 times during the worship. The great mantra of 6 syllables is known as Prasada Mantra. One should recite this mantra 10,000 times, and sacrifice a tenth part of it, Dearest One.⁴⁸ [9-10]

O Deveshi, dear to Me as life itself, listen to the substance used in the sacrifice, which is to be accomplished on sand or in a fire-pit. This should measure 32 fingerbreadths by 16 fingerbreadths. 24 finger measures above this, O Parameshani, one should place suitable gold and copper pots. [11-12]

Both of these pots should be placed beyond the fire-pit. One should entwine both together using two strips of cloth, very

Tenth Chapter

Shri Devi said—What is the state of unity between a person, Guru, mantra, alphabet, suitable meditation and the Deva ? Speak, O Natha ! [1]

Shri Shiva said—The best sorts of sadhakas obtain the great mantra from the Guru's lips, from which seed arises the body of the Goddess, it is evident. [2]

The body of the devata is born from the bija⁵² and following the Guru's guidance the other form becomes known. From meditating on the Guru and so forth arises accomplishment in meditation. O Maheshani, that is why it is described as unity. [3-4]

Shri Devi said—One may meditate on a visible image, O Mahadeva What is the nature of meditation on the invisible ? [5]

Shri Shankara said—O Devi, Sound, uttered by My mouth is the Absolute. By pronouncing a mantra with a devoted mind there is invisible meditation and so forth. O Maheshani this is true, true, self-evident, undoubtedly. [6-7]

Shri Devi said—Which type of animals should one sacrifice ? Speak. Shankara ! O Lord God, which types of animal truly satisfy the Goddess ? [8]

Shri Shiva said—The types of animals one should offer are deer, bulls, camels, and male goats. One should not offer lions or tigers, O Parameshvari. After sacrificing an animal one should offer it to Mahadevi. The mantrin becomes a pashu himself if he gives what a king should offer. [9-10]

A person should sacrifice an animal, and not merely give meat. Unless he acts thus he does not gain even one tenth part of the results. [11]

One who is of Divine or Heroic temperament should give a bull and so forth. Sweet Speaker, acting this way he gains the

fruit of success, there is no O Devi, one should never do worship unless there is animal sacrifice. If a person wishes to become powerful he should always act thus in worship. O Parameshani, only by giving animal sacrifice does one become successful, and not otherwise. If one should do worship and so forth without it one becomes poverty stricken. [13-14]

O Sureshvari, one should give animal sacrifice annually. If one does otherwise no success comes from worship. Animal sacrifice is the great sacrifice in the Kali Yuga, O Chandika. O Sureshvari, there should be no Ashvamedha⁵³ sacrifice in the Kali Yuga. [15-16]

One only gains the results of Ashvamedha by animal sacrifice. In all cases one should consume the remains of the sacrifice. One is a real sacrificer if one consumes the remains of the sacrifice, no doubt of it. O Devi, one should abandon the food for oneself and offer it to Mahadevi. [17-18]

This great tantra revealed by Me is of the nature of the Absolute. If one has heard only one of its syllables one becomes purified of all sin. If one should listen to a chapter in a devoted way, what need is there for meditation, worship, and bathing in sacred waters ? O Chandika, if one should hear the whole tantra it is like hearing the Shabdabrahma.⁵⁴ [19-21]

Only by hearing this is one a Siddha, and not otherwise. The fruit of hearing the 18 Puranas and the 4 Vedas with their limbs does not equal the fruit of hearing this. O Deveshi, hearing this, tantra liberates folk from the 16 kalas (of Time). This is the tantra which is like the Absolute, the Quintessence and the Ultimate [22-24]

Eleventh Chapter

Shri Chandika said — O Parameshvara, relate to me the magnificent rule for dedicating palace, pavilion well or anything else to Devi. [1-2]

Shri Shankara said—Listen Devi, I speak of the method which one should employ to dedicate a palace to You. In the west one should make a square area for worship. Very carefully one should encircle it in cloth. Maheshani, one should strew sacrificial grass around the perimeter. [3-4]

Putting down a pair of pots, one should entwine them by cloths. In the pot on one's left hand side one should worship the Goddess. In the pot on one's right one should worship the god of Fire. Using 64 ritual accessories one should do worship of the ishta-devata. [5-6]

Otherwise one may do worship to the Goddess using half of these or with the (usual 16) ritual accessories of Shakti. [7]

One should worship very carefully, and then do sacrifice by the method declared in the Agama. O Deveshi, one should do sacrifice using the 3 madhus previously spoken of, and by dilva leaf. The mantrin should do sacrifice 1000 times, and not less than 100 times. [8-9]

Having given full sacrifice, one should then do the dedication. One should say 'On the dayin the Solar Monthon the Lunar Day....., I, of the family....., for the attainment of Dharma, Artha and kama offer'. Then one should pronounce the root mantra and say 'to the Goddess Namah'. Afterwards one should give dakshina to the Guru. [10-11]

One should bathe the instigator of the sacrifice with the water from the pots. One should say 'Consisting of wine'

and so forth, and then the Guru should do a shanti rite. [12-13]

Firstly, the wise person should do all necessary worship of the Guru. He should give earrings made of pure yellow gold, a square gold necklace ornament, and a headband. He should put a rosary round (the Guru's) neck. [14-15]

Then he should give armlets inset with gems, rings for fingers and toes, and lovely clothing. After giving these gifts he should perform the necessary actions. The wise person should give offerings also to the Guru's partner and the Guru's son. One should not have a Brahmana perform this, one should offer to the Guru oneself. O Maheshani, after satisfying the Guru one becomes like Bhairava, no doubt. [16-18]

One should satisfy oneself by giving a personal garment. Having sacrificed thus, one becomes a Brahmana by grace of the Guru. [19]

One should purify the sacrificial spot with the mantra 'Brim to the Adhara Shakti Namah'. Using the mantra 'Bhur-asi'^{5 5} and so forth one should purify the two pots. Using the root mantra ending in phat one should offer the head band. [20-21]

A wise person should not worship using a vedic or smarta^{5 6} mantra. One should act in the above manner in gifts of wells and so forth, O parameshvari, and in all other similar gifts such as palaces, land, etc. [22-23]

When sinking wells one should give a flagstaff and pennant. The flag should measure 4 hands width in its broadest section. One should pronounce the root mantra and the wise person should then say 'Svaha' I purify this flagstaff'. The wise man should not do this in dedication of a bridge or a cow, else he loses the fruit of the offering. [24-25]

One should give gold, silver and coral dakshina (to the Guru). After bathing, using the water in the pot, the Guru should do a Shanti rite. With this method one may offer wells and so forth. One should give gifts of lakes, wells, tanks etc. One should also devotedly offer to mahadevi such things as oblong tanks, ponds covered with lotuses, and reservoirs. [26-29]

Through the Grace of the Goddess seven generations in father and mother's lines dwell eternally on mount kailasa. Each one is the form of a devata, and liberated whilst living, there is no doubt. [30]

The fruit one may gain by doing 1000 Ashvamedha or soma sacrifices is multiplied 100,000 times, O Goddess, Devi, the fruit gained by a Brahmana expert in the vedas who has offered a mountain of gold is multiplied 100,000 fold. [31-33]

O Parameshvari, the offerings given carefully by a Brahmana expert in the vedas who has offered all the fruit of the 7 Islands and the Earth is multiplied 100,000 fold by the merit of this offering. Supreme Goddess, one gains 100,000 times the fruit of all offerings, vows and gifts according to the vedic doctrine by the (above) good works. [34-35]

Shri Chandika said—wearing a sacrificial thread entitles one to do worship on earth — of this there is no doubt. Now relate to Me the rule regarding the sacrificial thread. [36]

Shri Shankara said—O varanana, listen to the dimensions of the sacrificial thread. The Rigvedi⁵⁷ should wear a thread between the navel and the breast. The Yajusha's⁵⁸ sacrificial thread is marvellous, O Mountain Born One! The sacrificial thread has many different lengths for the vipra. He should never wear only one length. [37-38]

O varavarnita, the sacrificial thread of a chanter of the Sama⁵⁹ (veda) is of three types. One sacrificial thread extends

from the 1000 petal lotus to the navel region. Another is worn from the throat to the navel, extending from there to the spine. Now, Parameshani, listen to the third type. The sacrificial thread extends from the throat to the right hand. [39-41]

One may wear a sacrificial thread according to the yajusha doctrine, or a sacrificial thread of the dimensions of the Chanter of Sama. An Atharvi⁶⁰ should wear a most beautiful sacrificial thread extending from the Ajna Chakra to the navel region. [42-43]

One wearing a sacrificial thread without knowing its dimensions becomes a Chandala⁶¹, even be he as (great a Brahmana) as Vyasa. [44]

Twelfth Chapter

Shri Shankara said—Now I declare the bases for puja, very hard to get : on a shalagrama,⁶² a gem, in a yantra, in images, in a pot, on water, on books, in Ganges water, on a Shiva linga, and in a flower. [1-2]

The fruit one gains on a shalagrama or a gem is 100 fold. O Beautiful Eyed one, the fruit is 100,000 fold in a yantra or a beautiful image. Dear One, the fruit in a pot or in pure water is one-fold. On a book it is 1000 fold, and in Ganges water the same amount. The fruit is endless on a Shiva linga, unless it be earthen. [3-4]

O Maheshani, doing puja in a flower yantra causes all illuminating aiddhi. When worshipping with a shalagrama one should not draw the great yantra. Maheshani, one should not draw the great yantra when using jewel or image. [5-6]

Very carefully one should place a pot in front of an image. O parameshvari, one should worship the attendants in the pot. A yantra is the seat of the Devas. One may do puja in a yantra with a pot. One should meditate in the pot on the collective form of the devatas. Supreme Lady, this pot is certainly the true form of the Tree of the Gods. [7-8]

A sadhaka should worship the great yantra which is the Yoni.⁶³ To avoid delusion, one should not worship an image at the same time. If one prepares an image, one should not make a yantra. If, through error, one should so do, one should do worship twice. The wise man should do worship twice, give food offering twice, recite the mantra twice, and do sacrifice twice [9-11]

Otherwise the puja is fruitless, and the food offering without result. All is certainly fruitless. For this reason one should not make a yantra (as well as an image). [12]

O Charming One, the bases for puja, very hard to get, are thus declared to You. [13]

Now I speak of the characteristics of a Shiva linga. When worshipping Shiva in clay one obtains all siddhi, By worshipping Shiva in stone, double the fruit is obtained, and from worshipping with a gold linga comes destruction of enemies. [14-15]

On silver there is fourfold fruit, and one becomes lord of all siddhi. With copper comes healing, and on brass the accumulation of wealth. The greatness of quicksilver has already been declared by Me. [16]

Worshipping with Ganges water gives fruit 100,000 fold, and using lac resin one becomes free from disease. Dear One, on emerald and on crystal there is every kind of siddhi. Worship with an iron linga destroys afflictions, and on an ash linga gives whatever is desired. [17-18]

Optional siddhis come from worshipping sand lingas. With a Gomaya linga, enemies are slain. The magnificence of the lingam is that it gives Dharma, Artha, Kama and Moksha.⁶⁴ [19]

To you have been declared the qualities of the exceedingly meritorious bases. Any other bases than these are completely empty of result, O Beautiful Eyed one. [20]

O Goddess, using Shiva puja, one becomes lord of the Four Aims. Mortals achieve all dominion from the worship of Shambhu Nath. If one should worship Shambhu it is said that one is Narayana. By worshipping Shambhu Nath one is eternally a Deva in Heaven, on Earth, and in the underworld. [21-22]

The man who gets results by offering 1000 golden flowers gets 100,000 times the merit by offering one broken bilva leaf. The holy person who offers with 1000 broken bilva leaves gains more gold than is equal to the weight of Mount Meru. In Shiva Puja there are no rules relating to purity or impurity. He

who should worship in this manner using bilva leaves, after becoming all-accomplished, becomes siddha as well, most certainly [23-25]

The Devas in the heart of the Macrocosm and the Devas on the perimeter all obtain refreshment from Shiva Puja. One should offer flower, scent, water and dravya on the linga. In the heart of the linga is a great fire, the renowned Rudra. That which is thrown upon Rudra becomes like ash. [26-28]

Evidently, by worshipping Shiva one becomes a great Lord of Sacrifice in the world of mortals. If one should worship by offering a drop of water on the point of a blade of Kusha grass the water becomes like an ocean, O Girija [29-30]

One should offer a mountain of flowers upon the linga. Whatsoever food is placed on the head of the linga causes one to obtain all the fruit the earth can give. If one should worship the Shiva linga with one grain of rice, one obtains the gift of all the food on the plate of the Macrocosm [31-33]

So also, if one should worship the Shiva linga with one millet grain one may gain the gift-offering of the highest of the Gods. [34]

If one should bathe the Maheshvara with ordinary water, one gains the merit of bathing in 30,500,000 sacred waters.[35]

Shri Chandika said—Why are there various goddesses such as Tarini, Brahmani, Shakti-Tripura, Vaishnavi, Shakambhari, Tara, Tripura and Shambhavi ? [36]

Shri Shankra said—When Savitri, the Mother of Veda, was born from the body of Kali, She became giver of the three Vedas, and the Brahmana-Shakti. From the secret Mahavidya known as Shaivi-Ekajata originated Lakshmi-Vaishnavi, Who also bestows the three Vedas. The secret Mahavidya, Shri Tripura sundari, is Shambhavi, the Ultimate One, Maya, Tripura, the Giver of Liberation. [37-39]

In reality the Mahavidya is One with various names. So too the primaeval God is One, with various names. [40]

Shri Chandika said—Concentrating on mantra causes one's self to become like Me. How may madness or disease come from this ? [41]

Shri Shankara said—Defects of mantra cause madness and physical ailments. Listen Devi, I will declare the various types of mantra defect. [42]

The eight types are Abhakti, Varna, Bhranti, Lupta, Cchinna, Hrasva, Dirgha, Kathana and Svapna. Due to Abhakti there is no siddhi in 100 thousand million Kalpas, Madness arises from a Bhranti mantra.⁶⁶ [43-44]

Lupta and Varna cause destruction of mind. Cchinna causes destruction, most surely. When pronouncing Hrasva (short vowels instead of long), ailments arise. In Dirgha (long instead of short vowels) recitation wealth diminishes. In (the states of) Kathana and Svapna one dies. [45-46]

O Mountain Born One. Listen ! (If these defects exist) one is burnt up by Kalika's and Tara's mantras. If a devoted Twice Born should master a mantra (with these defects) the following things occur. He has fever to the core of his being, and in all his limbs Neither water nor medicine cools him. Always mad, he is clearly in a state of stupefaction. He dies within six months to three years, there is no doubt. [47-49]

Shri Chandika said—You have said that mantra defects are of eight kinds. O Deva, tell me how a mantra becomes divine ? [50]

(Shri Shankara said)— O Goddess, if one is devoted there is enduring siddhi and release from the many bodily ailments accruing from (defective) recitation and sacrifice. [51]

Lupta and Varna may be destroyed by the sadhaka's Guru or his son, and the mantra may, once again, cause enlightenment. [52]

The defect of Cchinna is destroyed by the Guru or his son piercing the six chakras, and by Yoni Mudra. O Boon Giver, one should then recite the mantra 100,000 times. [53-54]

The defects of Hrasva and Dirgha are removed by the Guru reciting the mantra 100,000 times on three occasions--of this there is no doubt. [55]

O Girija, if the sadhaka's Guru or his son should recite a mantra by the declared methods 400,000 times, afterwards doing sacrifice of one tenth part of that, and doing oblation, then the various defects of a pupil are destroyed. As death comes from this (mantra), so also from this mantra arises Liberation. The defect of Kathana is alleviated, no doubt. [56-59]

O Mountain Born One, when a mantra is Svapna or Kathana, one should recite the mantra 400,000 times in a cremation ground, according to the rules. One should sacrifice by one tenth of it, and then do oblation and so forth, but only if the sadhaka is resolute. [60-61]

Four things should be done. One should do the worship previously spoken of. On a Tuesday, a Saturday or on the 1st day of the Waning Moon one should have sexual intercourse. For seven days one should worship thus, One should worship Devi on a 1st or 4th day (of the Lunar fortnight). I speak of puja in the cremation ground. Listen with real concentration. Having given gold, silver and clothing, one should worship the Giver of Boons. [62-63]

A gold pedestal of four fingers breadth should be given. Suitable enjoyment should be offered, and madhuparka, as far as one is able. One should satisfy Devi with the kind of clothes which would satisfy a queen. [64-65]

One should always offer a gem appropriate to one's means. One should give various kinds of pleasant foods, and various substances, sugar candies, mutton, and cake made with milk and wine. [66]

One should give suitable dravya in water if one is unsatisfied. Thus one should conclude this puja. Then one should do Shiva Puja using 16 ritual accessories and worshipping 21 lingas with bilva leaves and sandal. [67-68]

Daily one should recite the mantra 1008 times. Afterwards one should do sacrifice 1000 times using bilva leaves. O Boon Giver, by these actions one gains peace and long life, for sure [69-70]

Thirteenth Chapter

Shri Chandika said—Listen, Natha, Supremely Blissful One, Supreme Lord of the Universe ! Now I wish to hear about rosaries for mantra recitation. Which rosary is appropriate to which Deva ? Speak of these things. [1]

Shri Shankara said— A sadhaka should recite a mantra with a rudraksha⁶⁷ rosary for Kalika. A Vaishnavi⁶⁸ should use a tulsi rosary, and a worshipper of Lord Ganesha should use ivory. [2]

A mantrin may recite Tara's mantra using the great rosary of human skullbone. A wise person may recite all Vidyas using the rosary made of human bone. Siddhi comes swiftly using the great rosary of human bone. Knowledge, in all its parts, always dwells in the rosary of human bone, [3-4]

A sadhaka may recite the mantras of all Devas using crystal or coral. All Devis may be worshipped using gold or silver. [5]

Kalika and Sundari should always be worshipped using rudrakshas. Dearest, the mantrin should recite that (Vidya) of Bhairavi using bone. In a cremation ground the sadhaka should recite Dhumavati's mantra, using a rosary of thorn apple. O Charming One, the characteristics of great rosaries have been declared to you. [6-7]

Now I speak of knots. Listen, Charming One, to all this. The rosary of a sadhaka is truly powerful, and the bestower of all fruit. The foremost type of knot in a rosary of the 50 (letters) is a single knot, the giver of results, O Parameshvari. Devi, a Brahma knot in a rosary is entwined 2 and a half times. Entwined 1 and a half times it is the beautiful Naga knot. O Parameshvari, one should always fashion the Brahma or the Nagapasha for the rosaries of all gods. [8-11]

O Devi, one should tie one knot for great rosaries. One

should tie the knot using the root mantra or Om. One should form a symmetrical ball in the centre of the knot. The one should bind the two ends, and should fashion the Meru knot above that knot.⁶⁹ [12-13]

Thus ends the fashioning of a rosary. In this matter one should not do shaking, agitating, mispronouncing the mantra, or dropping the rosary. Cutting the cord causes great obstacles. [14-15]

Shaking (the rosary) causes deficiency of siddhi. Should one agitate it there may be much sorrow. Disease and misfortune arises from mispronouncing the mantra. Dropping (the rosary) causes destruction. Cutting the cord may cause death, so one should proceed carefully. O Maheshani being aware of all this one should do Shanti and Svasti rites. [16-17]

If one desires siddhi, and there is shaking, one should recite a mantra. Carefully one should worship the Guru using 22 ritual accessories. Having set down a pot, one should worship the ishtadevata. Then one should offer 108 bilva leaves. [18-19]

If agitating or mispronouncing, one should worship with the Chandi hymn, using the 3 madhus and the method already mentioned. If dropping (the rosary) or cutting (the cord) one should do purashcharana.⁷⁰ When worshipping, one should sacrifice to the Goddess employing 16 ritual accessories. [20-21]

Daily one should recite the mantra and give animal sacrifice. One should do everything according to the rules given in a manual. O Great Lady, if obstacles and great poverty are to depart one should recite the great mantra 10,000 times at the beginning and end of the worship. [22]

Afterwards one should sacrifice 1000 times to pacify all obstacles. Having washed (the rosary) using the water in the pot, one should, once again knot the rosary. Acting in this way the water removes the stain of the obstacles. [23-25]

Fourteenth Chapter

Shri Chandika said—An embodied being, by concentrating on a mantra, immediately becomes like the flame of Kalika in the centre of Kundali. Kundali is the ishta-devata, without origin, situated in the body. How should a sadhaka meditate and worship within the body? Mahadeva, declare this to Me, I am your beloved! [1-2]

Shri Shankara said—O Goddess, enjoyment is of three types—Heavenly, Heroic and Herd-like respectively.⁷¹ If one who is of Heavenly disposition enjoys on the tongue of Kundali then Kundali is stainless. If a Hero (consumes in this way) Mahadevi is pleased, and if on who is Herd-like enjoys, She bestows Her favour. [3-4]

She always bestows Nirvana to those of the Heavenly disposition and the Twice Born. To Kshatriyas She gives intimate union and so forth, but not Maha Moksha. If a devoted Pashu enjoys, She bestows favours. On dying he becomes an enjoyer in Heaven, not being prepared. In other births (to come) he gains Mahadevi's favour. [5-7]

In the Heavenly and Heroic dispositions Vision of the Goddess is achieved, of this there is no doubt. Through Her grace the Divyas and Viras achieve Nirvana, no doubt. He who is a Pashu enjoys Her favour, most certainly. When dying in the Herdlike state one is unprepared. Therefore there is no Liberation, and one become reborn, it is certain. [8-10]

Shri Chandika said—Speak to Me, Ultimate Lord, of the characteristics of Vira and Divya. Which acts of the Divya and the Vira bring full emancipation? [11]

Shri Shankara said—Liquor, which is under a curse, is the form of the Absolute. Freeing it from the curse it becomes the Absolute itself, the supreme ambrosia. O Devi, it becomes like this by offering it to Mahadevi. [12]

One should meditate on the tongue of Kundali within the muladhara. A sadhaka becomes a possessor of real knowledge by sacrificing into that mouth. [13-14]

Just as Varuni is the coiled devata in the kalanga region, so one should meditate that Kundali is situated in the centre of the body. Meditating on Kundali, one should sacrifice into the mouth of Shakti. O Varanana, one should always consume identifying this way. [15-16]

Shri Devi said—Sometimes there are rules regarding the leftovers. What is Ganges water consisting of the supreme Absolute? Speak! What is prasada,⁷² or the ocean of Ganges water? [17-18]

Sri Shankara said—Listen Devi, I declare the method of bathing in this water. One gains a share of emancipation in the world of mortals by immersion and bathing, there is no doubt. One should immerse oneself at bathing time feet first and head last. Feet contact is not a fault here, Supreme Brahmini. One becomes dissolved in the Supreme Being [19-20]

The characteristics of Vira and Divya are thus declared to you. Beloved of My Life, their greatness is spoken of in the Vira Tantra. [21]

Listen Devi, I now declare the qualities of a female sadhaka. (They are) Divya and Vira Shaktis, Kulashakti, Kamini, and the 9 Kumari Shaktis. She should devotedly worship Shri Guru, firstly giving her own body. Otherwise her body is punished, most certainly. O Devi, for seven lives she is a Pukkasi,⁷³ without a partner. [22-24]

Having worshipped Shiva and her own beloved one, she should do sadhana. O Parameshvari, she should certainly not worship any other man. If she worships in any other way Chandi becomes

all-destroying, most certainly. Her loved one's life is destroyed, and she becomes bereft of her partner forever. [25-26]

Wealth is destroyed completely, and she knows the anger of the Goddess. She should always worship the eternal Gurudeva. She who discusses as to whether the Guru is auspicious or inauspicious, for her the mantra becomes cruel, and she loses her man on every occasion. Better that people revile her, better that she renounce life. Despite all, she should worship the God, who plainly is the giver of Nirvana. [27-29]

When worshipping the Guru she should always abandon fear and deceit. If, devotedly, she should concentrate on the effulgent Shri Guru, she becomes illuminated. This is true, true and again true, there is no question of it. [30-31]

O Parameshvari, if she should concentrate non-devotedly her recitation of mantra and sadhana brings danger from this effulgence. [32]

Shri Chandika said—One should worship the Gurudeva, the bestower of Nirvana, with His Lady. How are these two to be worshipped? What is the rule? [33]

Shri Shankara said—Listen Devi, I speak of this in accordance with the instructions of the Guru. One should meditate devotedly on them as one with oneself, effulgent, free from desire. [34]

Guru's Lady and Guru's sons are plainly identical with Guru, there is no doubt. Beloved, by worshipping one, one worships both. The Guru's sons are Ganesha and the Six Faced One (Skanda) [35]

When worshipping, one should always offer to only one of the Guru's sons, and he is then pleased. One should never worship the other son of the Guru. One should never worship

both the Divya and the Vira form. By worshipping one, O Devi one becomes a great Lord of Siddhi. [36-38]

Whosoever should worship both, three, or four (should know) that the collectivity do not bestow results from one's meditation, recitation of mantra, or sadhana. [39]

O Devi, if by the power of good fortune one should attain to one of the Guru's sons, one becomes charming, a knower of Shashtra, able to both favour and punish, beautiful, young, wanton, equal to the Guru, controlled of the senses. From this sadhana one also obtains Liberation at the end of life. If from delusion one should not so worship, then one becomes full of demerit [40-42]

—o—

Shrimad Guru Paduka Stotra

I worship the 12 lettered lotus adorned with the Kundali-Nadi in the womb of the marvellous and eternally white and pure 1000 petal lotus. [1]

I worship that auspicious white seat in the cavity of the flowering pericarp, where exist the lines of A-Ka-Tha and so forth, forming a circle marked with angles. [2]

I meditate in my heart on that beautiful jewel throne of Bindu and Nada, the circle of Consciousness. in that cavity where a bright lightning-like colour competes with the effulgence of a pale red gem [3]

I envelop myself in those two primordial swans above me, flaming consumers of fire, devouring the Cosmos, abounding in great manifestation, those flowering feet. [4]

I remember those wonderful feet, the pair which are the root of cooling Moon rays, the two feet of Natha, Suu and Moon like saffron wine, a river of flower-juice. [5]

The nails of which are radiant like the Moon, those gold-bejewelled, glittering, purifying, red padukas. which restrain the clamour of evil.

I worship the two feet of the Guru, Sun and Moon, supreme assence of nectar, pure quintessence, brilliant, the very core of power, placed on my head. [6]

This 5-fold Paduka Hymn has come from the 5 Faces of Shiva. The One endued with 6 beautiful faces is very hard to come by in the Dosmos. [7]

Thus ends the Shrimad Guru Paduka Hymn
Uttered by Shiva

in the
Shri Matrika Bheda Tantra

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NOTES

1. The commentary to the text has here "shambhal—shed by the wife".

2. The China or Mahachina puja alludes to the ritual with an initiated Shakti. In such a case, the sadhaka or practitioner is a Svecchachari, that is he acts according to his own will, and the ordinary rules are suspended. See BRIHAD NILA TANTRA.

3. In the commentary is given the relevant passage from the Kali Tantra, which is here translated: Now I speak of the ritual injunction relating to worship, which is the all nectar giver of the Devi, by doing which the self becomes of the form of Bhairava. First I speak of yantra, the knowing of which conquers death. At first draw a triangle. Outside this put another. Then the mantrin should draw 3 more triangles. Draw a circle, and then a beautiful lotus. Then another circle should be drawn, and a bhupura with 4 lines and 4 doors. Thus the circle should be drawn.

Then one should worship the Guru line, the 6 limbs, and the guardians of the directions. Then the mantrin should place his head at the Guru's feet. Dearest One, having done worship of the pedestal, one should set down the offering. One should place the mantra in the 6 limbs. Then, within the heart lotus, the Ultimate Kala blossoms.

She (the Devi) should be placed in the centre of the yantra by drawing Her out (via the breath). Having meditated on the Great Goddess, the devotee should dedicate the ritual offerings. He should bow to Mahadevi, and then worship the surrounding devatas.

One should worship Kali, Kapalini, Kulla, KuruKulla, Virodhini and Viprachitta in the outer 6 angles, Ugra, Ugra-prabha and Dipta in the middle, and Nila, Ghana and Balaka in the inner triangle. within this triangle (one should worship) Matra, Mudra and Mita, and within this the very dusky one holding the cleaver; adorned with human skulls, Her left hand threatening, smiling sweetly.

One should then worship the 8 Matrikas Brahmi, Narayani, Maheshvari, Chamunda, Kaumari, Aparajita, Varahi and Narasimhi. One should give these Devis animal sacrifice in equal measure, and worship them, smearing them with scent and offering incense and flame. Having accomplished this worship (puja, one should worship using the root mantra.

Then one should give food &c to the Devi again and again. The sadhaka should give flame 10 times. Similarly, he should offer flower with mantra according to the ritual injunction. Having meditated on Devi, he should then recite the mantra 1008 times. He should place the fruit of this recitation, which consists of effulgence, into the hand of the Devi. Then, having placed the flower on his own head, he should prostrate himself. With supreme devotion, he should then rub out (the yantra).

4. Tola, an Indian measure of weight.

5. Inside the sewn cloth is the shambal. The commentary says the cloth should be red.

6. Dravya, the mixture of quicksilver and sulphur.

7. The commentary says that 'borax' means Soma offering.

8. The sushumna is the central channel of bioenergy ('nadi'), which exists subtly within the spine, extending from the base to the top of the head.

9. Ganesha ('Lord of Hosts'), is one of the sons of Shiva and Shakti. The other is Skanda known variously as Subrahmanya, Kartikkeya, Vatuka or Kshetrapala.

10 The muladhara is the spiritual centre, 'chakra', at the base of the spine.

11. Kamarupa means, literally, 'Form of Desire'. But in the Kaula context it has a special meaning. For example, the 'Kaulavali Nirnaya', a digest of Kaula Shastra, states that Kamarupa is of 2 kinds, one the area in Assam, and the other to be found in every home, i. e. the yoni of the Shakti.

12. The four varnas, incorrectly translated as 'castes', are the Brahmin, Kshatriya (warrior), Vaishya (farmer) and Shudra. This tantra tries to dissolve the orthodox division into varna.

13. Mahamoksha—'Great Liberation', the supreme emancipation from the wheel of birth and deaths.

14. Vipra, 'twice-born', is another name for Brahmin, alluding to the second 'birth' or initiation at the age of 11 or 12, when he is given the sacred thread.

15. The commentary gives these as Om vam vim vum vaim vaum vah brahma shapavimochitayai suradevyai namah; Om sham shim shum shaim shaum shah shukra shapavimochitayai sudhadevyai namah; Hrim shrin kram krim krum kram krah krishna shapam vimochaya amritam srava svaha.

16. The leftovers (nirmalya), are those elements used in the ritual worship of Shiva which remain at the close of the ceremony.

17. Species of Basil plant, held sacred to Vishnu, and considered as His Shakti.

18. A ritual intended to cause peace (Shanti).

19. The section referred to is in the 5th patala of the TODALA TANTRA.

20. A mixture of butter and honey.

21. The commentary quotes a section from the GUPTASADHANA TANTRA translated here : Dhanada &c. The prayoga (application) of Dhanada is in the 9th chapter of the Guptasadhana Tantra—Shri Shiva said : Now I speak to You of Dhanada, who gives all success.

Worshipping the Mahadevi one becomes like Kubera, the god of wealth. Da with bindu, Mahamaya, Haripriya, Ratipriya and Vahnijaya (is the mantra). This great 9 syllable (?) mantra immediately confers success. Kubera is the Rishi of this mantra, and Pankti is the metre (for pronunciation) it is said. The Devi is Dhanada Devi, giver of all success, bestower of the fruits of the 4 aims of dharma, artha kama and moksha. Using 6 long 'Hrim's' one should do the 7 limb nyasa.

I declare to You Her image by which a person may become successful. Om I worship the pure and golden Devi of beautiful appearance, wearing red garments, carrying 2 golden lotuses a goad, a beautiful chalice adorned with gems, and making the gestures of granting all desires and allaying fear, with 3 eyes, splendid as the King of Snakes, the Devi who releases one from fear, mother of the 3 worlds, the supreme destructress of sin.

One should meditate on this Devi, who is the true form of consciousness, as being one with one's self. After meditating thus, one should do mental puja. O Maheshani, after placing a pot for the offerings, one should show the Dhenu and Yoni mudras. Then, having worshipped the pedestal, one should recite the pedestal mantra. Beginning with the adhara Shakti, one should worship the lotus-seat, Dearest. Beforehand, the sadhaka should do puja using 'Om' first and 'Namah' last.

O Maheshani, having meditated once more, one should do invocation using the root mantra. One should worship using the 6 limbs, and should do jiva nyasa. One should pronounce the

root mantra, and should then utter the root mantra over the wine. Then one should recite the mantra, which is the very essence of yoga, (offering it) to the Devi. One should then worship the Devi with water for washing her feet and so forth, according to one's ability.

I speak to you of her yantra, after knowing which one becomes full of amrita. One should draw a figure with 9 triangles within the pericarp of a lotus. One should draw the lotus with 2 petals, and outside this place a bhupura.

In the triangles one should write the Vahni Bija, and in the centre the bija (of the Devi). O Maheshani, this yantra is exactly the same as the Davi. Using 'Om' first and 'Namah' last, one should worship Lakshmi, Padma, Padmalaya, Shri, Haripriya, Shava, Kamala, Abja, Chanchala and Lola. The best sort of sadhaka should then, once more, worship Devi in the centre.

After pranayama, one should do recitating of the mantra to the Shakti. One should place the very secret results of meditation in the hands of the Devi. Doing pranayama once more, one should fully prostrate oneself. O Maheshani having arisen, one should offer the remaining ritual offerings. Having given one self, one should then indraw (the Devi) by will.

22. Gift given to the Guru.

23. See later in this patala for a discussion of the term 'svayambhu'. 'Prastara' means stone, but may here refer to the Shakti.

24. Ghritanari or Ghritakumari is the plant Aloe Indica, but has a hidden meaning, like many Tantric terms, and may refer to ghee (Ghrita) of a woman (Nari).

25. A krosha (earshot) is roughly equivalent to 2 and one quarter miles.

26. The commentary states that the mantra is 'Haum'.
27. The three well known gunas are Sattvas, Rajas and Tamas, referring to reconciling, active and passive principles.
28. Chamunda Kalika is one of the 8 forms of Kali, described in the TODALA TANTRA.
29. The 5 things, or panchatattva, are meat, wine, grain, sexual intercourse and fish.
30. A yantra is a geometrical design, either two or three dimensional, which is considered to represent the Goddess, and acts as base for Her puja.
31. 'Chandi' is the hymn known as 'Devi Mahatmya' from the Markendeya Purana, used to this day in the 9 Nights of Durga festival.
32. The 8 Matrika Devis, starting with Brahmi and mentioned in note 3, above.
33. Pranayama is restraint of breath.
34. The favourite or indwelling Devi of an individual sadhaka.
35. Various pleasant substances are to be given to Devi during Her puja, such as flame, incense, flowers, scent, food, &c. These are the ritual accessories or upacharas.
36. The 16 Kalas are those of the Moon, implying that the sadhaka becomes free of the influence of time (the 15 days of a lunar fortnight plus the Devi who comprises them all).
37. This word is here used to describe the meditation image of the goddess.
38. Every mantra has a Rishi (seer) who first perceived its essence, a metre for pronouncing the mantra, an aspect of divinity which it represents, and an application, or use to which it is

put. Verses 61-62 reveal the greatness of the Chandi text as it embodies the 3 Shaktis of the Hindu trinity—Mahakali for Mahesh, Mahalakshmi for Vishnu, and Mahasarasvati for Brahma.

39. 'Nyasa' is a tantric method of divinising or purifying the body. As the fingers touch particular points of the body, mantras or images are visualised as residing there. There are many different types of nyasa, but the the 6 limb nyasa usually relating to heart, forelock, head, armour region of the chest) genotals and feet is the most basic and universal.

40. Tripura or Shodashi the third of the ten Mahavidyas or great aspects of the Goddess.

41. Samsara is the endless cycle of birth, death and rebirth. To become free of this wheel is the aim of the tantric sadhaka.

42. The 3 twilight times or Sandhyas are common to both Vedic and Tantric ritual—dawn, midday and sunset. Some tantric texts add the fourth twilight as midnight. Rituals at these times are obligatory for sadhakas.

These 3 terms refer to the vidya or mantra of Tripura. Her mantra is 'Aim klim Sauh'—Aim is the Vagbhava, Klim the Madana, and Sauh the Shakti.

44. Tryambaka mantra is the well known Om tryambaka yajamahe sugandhim pushtivardanam &c.

45. Worshipping the Parada Lingam is a particular feature of the Raseshvaras or Rasavadins—followers of the path of Rasa or Mercury, i. e. alchemists. Here the Parada Lingam is extolled above all other religious symbols.

46. Pacifying (Shanti) and fortune-enhancing (Svasti) rites.

47. See note 26. The 5 syllable mantra of Shiva is the well known Om namah shivaya.
48. The commentary gives this mantra as being Om namah shivaya haum,
49. Bilva leaves are sacred to Lord Shiva, and used when worshipping the lingam. They come from the Bel Tree
50. Milk, butter and honey, representing nectar, mead and Soma.
51. No details of this mantra are given.
52. The bija mantra is the seed mantra given to the disciple at initiation, from which seed the Devi 'grows' within the body of the pupil.
53. This is the Vedic sacrifice of a horse, the Ashvamecha rite. A horse was set free, frequently straying into other kings' territories. Bloody wars were fought for the honour of sacrificing it.
54. The Absolute as Sound, the essence of mantra.
55. A Vedic mantra.
56. The Smartas are followers of the orthodox Brahminical tradition.
57. A Brahmin following the Rig Veda.
58. A Brahmin following the Yajur Veda.
59. A Brahmin following the Sama Veda.
60. One following the Atharva Veda.
61. One born very low, beyond the pale of the orthodox. This is an attack against Brahmin orthodoxy. See 3rd patala of this tantra, where a Brahmin is said to be one who knows the Brahman, or the Absolute.

62. This is a particular kind of vitrified stone, the major feature of which are natural spirals, and used in puja of Vishnu.
63. The womb of the Shakti.
64. Four aims, of duties of a human being are described in many Hindu texts. Dharma is following one's way, Artha the acquisition of wealth, Kama legitimate sexuality, and Moksha liberation. All are valid duties for a human being.
65. A type of grass used in sacrifice.
66. The various defects of mantras have the following meanings. Abhakti comes from considering the Guru to be a mere human. Bhranti occurs when letters of the mantra are reversed. Lupta is caused by a mantra being incomplete. Cchinna is the defect due to incomplete instructions. Hrasva is caused by substituting the short vowels of Sanskrit for the long vowels. Dirgha is the opposite, when what should be long vowels are substituted for short vowels. Kathana is caused by revealing the mantra to one not initiated, and Svapna is the effect caused to the mantra by considering it inferior to another. The following shlokas in this chapter prescribe remedies for these defects.
67. The red or brown seed of the bush Eleocarpus Ganitus. The name is formed from Rudra + Aksha (eye) = Rudraksha.
68. Devotee of Vishnu.
69. There are 108 beads in a mala or rosary, plus a 109th bead not used in the counting, but only to mark the beginning and the end, when using the rosary for japa or recitation. This is called the Meru.
70. Purasharana is the course a sadhaka must take after receiving the appropriate mantra from the Guru. If the rosary is dropped or the cord is cut, this process must be carried out again. It involves the recitation, a very large number of times,

of the received mantra, accompanied with many ritual offerings. There are other methods, the whole process being described in the first two chapters of DEVIRAHASYA TANTRA.

71. The three Bhavas or dispositions are Divya-heavenly, Vira-heroic, and Pashu-beastly or herd-like.

72. Prasad—anything offered to the Devata becomes imbued with holiness.

73. A female member of a group considered to be a very low sort of birth, produced by the mating of a Shudra and one of the aboriginal tribes.

74. Skanda is known in the tantras as Vatuka (the little Brahmin), said here to be a 'son of Shiva', but really one of his aspects.