CHAPTER VI

MANTRAS AND RITES

Śrī Devī said:

As Thou hast kindness for Me, pray tell Me, O Lord! more particularly about the Pañca-tattva and the other observances of which Thou hast spoken (1).

Śrī Sadāśiva said:

There are three kinds of wine which are excellent—namely, that which is made from molasses, rice, or the Madhūka flower. There are also various other kinds made

1 The Pañca-tattva (the five elements of worship)—wine, meat, fish, parched food, and woman, which in the Śyāma rahasya are said to destroy great sins (Mahā-pātaka-nāśana).

For the preparation of surā (wine) see Kātāyana, XIX, 1, 20, 21. As to Ānanda, vide Sh. Br., XII, 7, 3, 12: not propitious but made so by Mantra: Sh. Br., XII, 8, 1, 5; XII, 8, 1, 16; XII, 8, 1, 4. See also Rg-Veda, VIII, 2, 12; X, 107, 9; IX, 1, 1. Ait. Br., VIII, 37, 4; VIII, 39, 5. As to Pātra-Stāhāpana, cf. Ait. Br., III, 1, 5; Sh. Br., V, 5, 4, 23., Paddhati in Sautrāmāṇi Yāga-Sh. Br., XII, 7, 3, 14. As to the eating of flesh and animal sacrifice see Sh. Br., XI, 7, 1. Food is of three kinds: Sh. Br., VIII, 5, 3, 3; VIII, 6, 2, 2; XII, 7, 3, 20. As to sexual intercourse: Agnihatrāhuti, Sh. Br., XI, 6, 2, 10. See also V, 2, 1, 10; III, 2, 1, 10, 11.  

2 Gaudī (Gūḍā = Molasses).  

3 Paisti.  

4 Madhvi. Wine made from grapes is also called Madhvi. Tarkalāṃkāra says that wine made from molasses is Gaudī. What is made from half cooked rice, and the like is called Paisti. This is made in French Cândernāgore. Wine made from grapes, raisins, honey, different kinds of flower particularly the Madhūka flower is called Madhvi. Wine can also be made from Tulasi and Bael leaves, the bark of the Bael tree, betel nuts, coriander seed, nutmeg, myrobolam, bāṅg, ginger, bamboo, bananas, bark of the ber fruit tree and acacia tree and other substances. The Bhūtias make an excellent wine from some kind of leaf. In fact in everything there is Sat, Cittā, of the Saccidānanda Brahma. If the part which is the basis of Ānanda in Molasses and the like be separated then it becomes known as wine. It is on this account that it is helpful in

from the juice of the palmyra and date tree, and known by various names according to their substance and place of production. They are all equally appropriate in the worship of the Devatā (2, 3).

Howsoever it may have been produced, and by whomsoever it is brought, the wine, when purified, gives to the worshipper all Siddhi. There are no distinctions of caste in the taking of wine so sanctified (4). Meat, again, is of three kinds, that of animals of the waters, of the earth, and of the sky. From wheresoever it may be brought and by whomsoever it may have been killed, it gives without doubt, pleasure to the Devatās (5). The wish of the Śādhaka determines what should be offered to the Devatās. Whatever he himself likes; the offering of that conduces to his well-being (6). Only male animals should be killed in sacrifice (3).  

1 On this verse Tarkalāṃkāra says that in one of the Tantras it has been said that shortly after the churning of the ocean the inexhaustible jar of Amṛta or nectar was placed in the hands of Ganeśa. Whenever any of the Devatās wanted to drink the nectar, Ganeśa would pour it out for him. In this way he got no leisure. On one occasion Ganeśa became very tired and some impurity (Mala) came out of his trunk, out of that a man came. Because he came out of the trunk (Sunda) he was called a Saundika or brewer. Ganeśa placed the jar of nectar in the hands of this man and granted him the following boon, viz., that as the Devatās churned the ocean after throwing into it drugs and other substances and thus produced nectar so the brewer and his descendants would put into water different things and churning it would produce nectar which they were to give to other people but never drink it themselves. In the drinking of this no one should make any distinction of caste. If the brewer of the present day make wine from the prescribed articles according to the method laid down in the Tantras then man becomes long lived and free of ailments. Old men by the use of wine become young again.  

2 Bali-dāna. As to male animals, see Sh. Br., XI, 7, 1, 3.  

Śādhana of the Brahman who is Saccidānanda and it is on this account that the knower of Brahman looks upon it as sacred and worships it.
of Śāṃbhu that female animals should not be slain (7). There are three superior kinds of Fish—namely, Śāla, Pāṭina,¹ and Rohita.² Those which are without bones are of middle quality, whilst those which are full of bones are of inferior quality. The latter may, however, if well fried, be offered to the Devī (7-8).

There are also three kinds of parched food, superior, middle, and inferior. The excellent and pleasing kind is that made from Sālī rice,³ white as a moonbeam, or from barley or wheat, and which has been fried in clarified butter.⁴ The middling variety is made of fried paddy and the like. Other kinds of fried grain are inferior (9-10). Meat, fish, and parched foody fruits and roots, or anything else offered to the Devatā along with wine, are called Śuddhi ⁵ (11). O Devī! the offering of wine without Śuddhi, as also Pūja and Tarpana (without Śuddhi), become fruitless, and the Devatā is not propitiated (12). The drinking of wine without Śuddhi is like the swallowing of poison. The disciple is ever ailing, and lives for a short time and dies ⁶ (13). O Great Devī! when the weakness of the Kali Age becomes great, one’s own Śakti or wife should alone be known as the fifth Tattva, This is devoid of all defect ⁷ (14). O Beloved of My Life! in my

₁ & ² The two latter are commonly called Boil and Ruhi respectively in the vernacular.

³ A variety of rice of very small grain and very white.

⁴ Ghee.

⁵ The meat, fish, grain, etc., are called Śuddhi. Śuddhi is also commonly used for anything which is eaten to take away the taste after drinking wine, such as salt or pān-leaf. Milk and water cannot be used as Śuddhi. As to the effect of drinking without Śuddhi, see verse 13.

⁶ Another check upon indiscriminate wine-drinking, for it cannot be indulged in until Śuddhi is obtained, prepared, and eaten with the necessary rites.

⁷ Śaśa-tattvāni Mahēśāni! nirvīrye prahale Kalau.

Svākyā kevalā jīteya sarva-dosa-vivarjītā.

The allusion here is to the three classes of women who might be Śaktis: Śvākyā (one’s own wife), Parāśakīyā (the wife of another), and the

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injunctions relating to this (the last Tattva) I have spoken Svayambhu and other kinds of flower.³ As substitutes for them, however, I enjoin red sandal paste (15). Neither the Tattvas nor flowers, leaves, and fruits should be offered to the Mahādevī unless purified. The man who offers them without purification goes to hell (16).

The Śri-pātra ² should be placed in the company of one’s own virtuous Śakti;³ she should be sprinkled with the purified wine ⁴ or water from the common offering ⁵ (17). (For the sprinkling of the Śakti use the)—

MANTRA

Aṁ, Kliṁ, Sahu. Salutation to Tripurā; purify this Śakti, make her my Śakti; Svāhā (18-19).

If she who is to be Śakti is not already initiated, then the Māyā Bija ⁷ should be whispered into her ear, and

Sādhārani (one who is common). This Tantra (according to the present text) disapproves Śaktis of the second and third kind, and ordains that the Śakti should be the wife of the Śādhu (worshipper). With her the fifth Tattva or coition (maithuna) should be done.

³ See verse 174 of Chapter V—that is, Svayambhu, Gola, and Kunda. Kathitaṃ taprastamiha kṣudam parkarītām. A form of ritual which will disgust all but those who practise it whose principle however it is to free themselves of all Ghrinī and other Pasās.

² See note under ch. X, v. 148. If the Bhogya-Śakti be absent, the Śrīpātra may be placed for worship with the aid of the Pujya-Śakti after the Pujya-Śakti has been worshipped and her leave obtained.

³ The wife is Saha-dharmini (co-worshipper with the husband), and shares the merit acquired by the husband.

⁴ Kāraṇa.

⁵ Śaṁsārāṅghya. The Śakti should be sprinkled if she is not already an initiate.


⁷ Hriṁ. "Initiated" in this verse is used as equivalent for Dīkṣitā.
other Śaktis who are present should be worshipped and not enjoyed ¹ (20).

The worshipper should then, in the space between himself and the Yantra, draw a triangle with the Mula-Mantra, and then the Sakti of the Support and the Yantra, draw a triangle with the Maya Bija—and Namah.¹ (23).

Wash the receptacle with the Mantra Namah, and then place it (as in the case of the jar) on the Maṇḍala, and worship in it the ten Kalas of Vahni with the first letters of their respective names as Bijas (24). These Kalas,¹ which are ten in number—viz., Dhūmra, Arcī, Jvalini, Sūksma, Jvalini, Visphulingini, Suśri, Surūpā, Kapillā, Havya-kavya-vahā—should be uttered in the Dative singular, and followed by the Mantra Namah (25-26).

Then worship the region of Vahni in the Adhara or receptacle) with the following

MANTRA

Main: Salutation to the Maṇḍala of Vahni with His ten Kalas ¹ (27).

Then the six parts of the body should be worshipped in the six corners of the hexagon.¹ Then worship the triangle,² with the Mūla-Mantra, and then the Śakti of the Support with the Māyā Bijā-and Namah ³ (23). Wash the receptacle with the Mantra Namah, and then place it (as in the case of the jar) on the Maṇḍala, and worship in it the ten Kalas of Vahni with the first letters of their respective names as Bijas (24).

These Kalas,¹ which are ten in number—viz., Dhūmra, Arcī, Jvalini, Sūksma, Jvalini, Visphulingini, Suśri, Surūpā, Kapillā, Havya-kavya-vahā—should be uttered in the Dative singular, and followed by the Mantra Namah (25-26).

Then worship the region of Vahni in the Adhara or receptacle) with the following

MANTRA

Main: Salutation to the Maṇḍala of Vahni with His ten Kalas ¹ (27).

¹ The Mantra which is used is as follows: Hrāum Hṛdayaya (to the heart) Namah, Hrāum Sirase (to the head) Svāha, Hrāum Kavacaya (to the upper body) Vahni-rāndalaya dasa-kalatmane Namah, The Kalas are the ten in v. 26. They are particular Śaktis of Fire.
Then, taking the vessel 1 of offering and purifying it with the Mantra Phat, place it on the tripod, and, having so placed it, worship therein the twelve Kalās of the Sun with the Bijas, commencing with Ka-Bha 2 to Tha-Da (28). These twelve Kalās are—Tapini, Tāpinī, Dhūmrā, Marici, Jvālinī, Ruci, Sudhūmrā, Bhoga-dā, Viśā, Bodhini, Dhārini, Kṣamā 3 (29). After this, worship the region 4 of Sun in the vessel 5 of offering with the following

**Mantra**

Aṁ: Salutation to the Maṇḍala of the Sun with His twelve Kalās (30).

Then the Śādhaka should fill the cup of offering as was done with the jar three-quarters full with wine taken from the jar, uttering the Mātrkā Bijas in the reverse 6 order (31). Filling the rest of the cup with water taken from the special offering, he should worship with a well-controlled mind the sixteen digits 7 of the Moon, saying as Bijas each of the sixteen vowels before each of the sixteen digits spoken in the dative singular, followed by the Mantra Nāmaḥ (32).

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1 Arghya-pātra.
2 The Mantras are thus: Kaṁ Bhaṁ Tapīnyai Nāmaḥ, Khaṁ Bhaṁ Ṭapīnyai Nāmaḥ, Gaṁ Phaṁ, etc., Gaṁ Paṁ, Ngaṁ Naṁ, Chaṁ Dhaṁ, Chaṁ Daṁ, Jāṁ Thāṁ, Jhaṁ Taṁ, Nyāṁ Naṁ, Taṁ Daṁ, Taṁ Daṁ.
3 The Kalās of Sun respectively literally mean “Containing heat,” “Emanating heat,” “Smoky,” “Ray-producing,” “Burning,” “Lustrous,” “Smoky red,” (as of fire seen through smoke) “Granting enjoyment,” “Universal,” “Which makes known,” “Illuminating”. Dhārini and Kṣamā denote the qualities in virtue of which the Sun draws water from the Earth to himself, and showers it again on the Earth as rain.
4 The Kalās of Moon are—(1) Amṛta=Ambrosial; (2) Prāṇadā=Life-giving; (3) Pūśā=nourishing growth, Pūsas is a Vedic Deity associated with Soma; (4) Tuṣṭi=Contentment; (5) Puṣṭi=Nourishment; (6) Rati=Attachment; (7) Dhṛti=Constancy; (8) Saṁśini=Containing the hare (“Man in the Moon”); (9) Candrikā=beam spreading; (10) Kānti=effulgence, beauty; (11) Jyotsnā=Moonlight; (12) Śri=Prosperity; (13) Priti=delight; (14) Anāgadā=Body or limb developing; (15) Pūrṇā=Full, Complete; (16) Pūrṇāmṛtā=Full of Nectar. Bharati reads Manadā for Pranadā.
5 Durvā grass, sun-dried rice, red flowers, Varvarā leaf, and the Aparajita a flower should be thrown into the vessel with the Mantra Hṛṛn, and the sacred waters should be invoked into it (35). Then, covering the wine and the vessel of offering with the Avakuntana-Mudra, 8 and uttering the Armour Bija, 8

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1 The literal meaning of the sixteen Kalās of Moon (Soma) are—(1) Amṛta=Ambrosial; (2) Prāṇadā=Life-giving; (3) Pūśā=nourishing growth, Pūsas is a Vedic Deity associated with Soma; (4) Tuṣṭi=Contentment; (5) Puṣṭi=Nourishment; (6) Rati=Attachment; (7) Dhṛti=Constancy; (8) Saṁśini=Containing the hare (“Man in the Moon”); (9) Candrikā=beam spreading; (10) Kānti=effulgence, beauty; (11) Jyotsnā=Moonlight; (12) Śri=Prosperity; (13) Priti=delight; (14) Anāgadā=Body or limb developing; (15) Pūrṇā=Full, Complete; (16) Pūrṇāmṛtā=Full of Nectar. Bharati reads Manadā for Pranadā.
2 That is the moon circle is to be worshipped in the wine in the cup as was done in the case of the wine in the jar.
3 Maṇḍala.
4 Ūṁ Soma-maṇḍalāya ŝoḍaśa-kālātmane Nāmaḥ.
5 A kind of basil.
6 Aparājītā, the flower Clitoria, which is shaped like the female organ, is used in the worship of Durgā and other Devis. By putting Karavi (Karavīra) flower (representative of the Linga) dipped in red sandal paste into Aparājītā flower, the Maithuṣa-tattva is performed. The two are offered as Arghya.
7 Gesture of the veil.
8 The Kavaca Bija or Hung.
protect it with the Weapon-Bija,\(^1\) and converting it into ambrosia with the Dhenu-Mudrā,\(^2\) cover it with the Matsya-Mudrā\(^3\) \(^{(36)}\). Making Japa of the Mūla-Mantra ten times, the Ista-devata\(^4\) should be invoked and worshipped with flowers offered in the joined palms.

Then charge\(^5\) the wine with the following five Mantras, beginning with Akhaṇḍa:\(^{6}\) \(^{(37)}\).

**MANTRAS**

**O Kula-rūpiṇī!**\(^7\) \(^{(36)}\) Infuse its natural joy\(^8\) into this excellent wine which is the source of uniform and unbroken bliss joy.\(^9\) Thou who art Pure Jñāna art also the nectar which is in Anaṅga,\(^{10}\) place into this liquid substance ambrosia\(^11\) which is Brahma bliss\(^{(39)}\).

\(^{1}\) This is done by uttering the Mantra, Phat, tapping three times with the fore and middle fingers of the right hand on the palm of the left hand above, on a level with, and under the Pātra.

\(^{2}\) Gesture of the Cow. Dhenu-Mudrā is described in note under ch. v.

\(^{3}\) Or Fish Mudrā. The right hand is placed flat on the back of the left hand, and the thumbs are outstretched like fins.

\(^{4}\) The particular Devas of the worshippers: here Kāli.

\(^{5}\) Abhimanyatrayet.

\(^{6}\) The first word of the next verse.

\(^{7}\) Image of Kula: Brahma-rūpiṇī (cf. Kula=Sanātana Brahman).

\(^{8}\) Svavchanda-Sphuralām—The words are difficult to translate but the sense seems as stated. Svavchanda=of one's own will independently, spontaneous, natural; Sphuranā=bursting forth and joy. That is the joy or thrill which is a form of Brahman bliss.

\(^{9}\) Akaṇḍa-karaṇandākāre paraudhākāmani.

\(^{10}\) A name of Kāma=God of Love. That is the Svarūpa of the nectar which is in Kāma. Kāma is here the cosmic Kāma, the Will or Desire which produced the universe with all its desires. It is nectar for Nectar is the source of life and joy accompanies it. This cosmic Will is in the individual sexual desire from which proceeds individual life. The interpretation adopted is that of Hariharananda Bharati. Tarkalāṅkāra's runs as follows: Although this liquid substance is for those who have desire do Thou yet place in it the nectar which is Brahmā Bliss.

\(^{11}\) Amṛta=here Brahmānanda (Bharati).

Aanāgasthāntikākāre sudhājñānakākāvare.

Amṛtatvaṁ nidhehyāmāṁ vastuni kīmārūpiṇī.
with which the cup of I-ness is filled. (Aham-tā-pātra-bharitam).

Having thus consecrated the wine with the Mantra, think of the union in it of Śiva and Śivā and worship it by waving lights and burning incense-sticks before it (43). This is the consecration of the Śrī-pātra in Kaulika worship. Without such purification the disciple is guilty of sin, and the worship is fruitless (44). The wise one should then, according to the rules prescribed for the placing of the common offering, place between the jar and the Śrī-pātra, the Guru-pātra, the Bhoga-pātra, the Śakti-pātra, the Yogini-pātra, the Vīra-pātra, the Bali-pātra, the Pādyā-pātra and the the Ācāmaniya-pātra making nine cups in all (45-46).

Then, filling the cups three-quarters full of wine from the jar, a morsel of Śuddhi of the size of a pea should be placed in each of them (47). Then, holding the cup between the thumb and the fourth finger of the left hand, taking the morsel of Śuddhi in the right hand, and making the Tattva-mudra, Tarpana should be done. This is the practice which has been enjoined (48). Taking an excellent drop of wine from the Śrī-pātra and a piece of Śuddhi, Tarpana should be made to the Deva Ānanda-Bhairava and the Devī Ānanda-Bhairavi (49).

Then, with the wine in the Guru-pātra, should be offered oblations to the line of Gurus: in the first place to the Sādhaka's own Guru seated together with his wife on the lotus of a thousand petals, and then in the same way to the other three Gurus who are the Parama Guru, the Parāpara Guru, the Parameṣṭi-Guru successively. In offering oblations to the four Gurus, the Vāgbhava-Bija should first be pronounced, followed in each case by the name of each of the four Gurus (50). Then, with wine from the Bhoga-pātra, the worshipper should, in the lotus of his heart, offer

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1 Sāmarasya—Eka-rasya (vide p. 147, note 2).
2 Śiva and His Śakti.
3 Ārati.
4 See p. 107, note 2.
5 See as, to pañca-tattva, Woodroffe's Śakti and Śkta.
6 Sāmānyārghyā.
7 The Bhoga-pātra, Śakti-pātra, Yogini-pātra, Vīra-pātra, Bali-pātra, Pādyā-pātra, and Ācāmaniya-pātra (see Ullāsa, x, 148) are cups used for different purposes in the Cakra ritual. The use to which they are put are set out in the Text.
8 See p. 140, note 5.
9 Bhārati adds: "With the wine from the cup"—Pātra-sthitāmṛtam. In the Tattva-mudrā the thumb and fourth finger are joined. Jñānārnapa-Tantra, XVI, 135.

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1 The practice is to take it between the thumb and third finger of the right hand.
2 See p. 140, note 5.
3 Oblation. Made for the satisfaction of the Devatās or Pīṭras, the word being derived from Trp—to please or gratify.
4 The Mantra for this Tarpana is as given under ch. v, verses 201 and 202 with the words Ānandabhairavam tarpayāmi Namaḥ in the case of Ānandabhairava and Ānandabhairavīm tarpayāmi Namaḥ in the case of the Devī.
5 Guru-santati. The Parama-Guru is the Guru's own Guru; Parāpara-Guru is the Guru of the latter; Parameṣṭi Guru is the Guru of the last.
6 See last note. The Guru is seated in the twelve-petalled lotus in the region of the Sahasrāra.
7 i.e., Aim.
8 It is customary also to add the Guru's wife's name, the wife being the Śakti. The Mantra thus runs Aim Saśakti-Guru Śri (name)+ānandanatha+name of Guru's wife+devyāṁbā śṛi pādukāṁ tarpayāmi Namaḥ and so with Parama-guru and the rest. In doing Tarpana to a Devatā the nectar should be held in the left hand, the fingers of which are formed into the Tattva-mudrā. The Śuddhi is in the right hand the fingers being in Tattva-mudrā. The two hands are then brought together and carried to the Brahma-randhra and offering made thereon. On the Brahma-randhra previously draw a reversed triangle if the Devatā is female and upturned if male.
oblations to the Ādyā-Kāli. In this oblation Her own Bija should precede, and Svāhā should follow Her name. This should be done thrice (51).

Next, with wine taken from the Śakti-pātra, oblation should be similarly offered to the Ārīga Devātās and the Āvāraṇa Devātās of the Devī (52). Then, with the wine in the Yoginī-pātra, oblation should be offered to the Ādyā-Kālikā carrying all her weapons and with all Her followers.

Then should follow the sacrifice to the Vātuks (53). The wise Sādhaka should draw on his left an ordinary rectangular figure, and after worshipping it, place therein food with wine, meat, and other things (54). With the Bījas of Vāk, Māyā, Kamalā, prefixed to the Mantra:

"Vān, Śalutation to Vātuka,"

The wise Sadhaka should draw on his left an ordinary rectangular figure, and after worshipping it, place therein food with wine, meat, and other things (54). With the Bījas of Vāk, Māyā, Kamalā, prefixed to the Mantra:

"Vān, Śalutation to Vātuka,"

Then should follow the sacrifice to the Vātuks (53). With the wine taken from the Śakti-pātra, oblation should be similarly offered to the Ārīga Devātās and the "y- t th y · - s -h- " .

Next, with wine taken from the Sakti-pātra, oblation should be similarly offered to the Ārīga Devātās and the "y- t th y · - s -h- ".

Avarana Devatas of the Devi (52). Then, with the wine in the Yogini-pātra, oblation should be offered to the Yoginis, on the South (56), and then to Kṣetra-pāla on the West of the rectangle, with the Mantra:

"To Kṣetra-pāla Namaḥ,"

preceded by the letter Kṣa, to which in succession the six fingers of left hand. Uttering the Mūla-maṇtra together with the words Śiva, Śakti, Śadāśiva, Ivara, Vidyā, Kalā, the Sādhaka says: "I purify the gross body with Ātmā-Tattva" (that is, the Tattvas of the 36 Tattvas from Prakṛti to Prthivi). Then he consumes the Śuddhi. He next takes up another piece of Śuddhi and uttering the Mūla-maṇtra together with the words Māyā, Niyaṭi, Śuddha-vidyā, Rāga, Puruṣa says: "I purify the subtle body of Vidyā-Tattva" (that is, the Tattvas from Māyā to Puruṣa of the 30 Tattvas). He consumes the Śuddhi. Then he takes a third piece of Śuddhi and saying the Mantra as before with the words commencing with Prakṛti and ending with Bhūmi says: "With the Siiva Tattva (i.e., the tattvas of the 36 commencing with Siiva-Tattva and ending with Śuddhaśākta Tattva) I purify my parādeha" (that is, causal body).

Then saying the Mūla-maṇtra and all the 36 Tattvas, the vowels and consonants, says: "I purify the Jiva the Asraya of which (in which) are the Tattvas is done by seven Mantras, in each of which the following pentads: Prana, Apana, Vyana, Udana, Samana-Prthivi, Ap, Tejas, Vāyu, Ākāsa—Prakṛti, in Bindu-Svikara, the Sadhaka realises that Kūndalinī extends from the Miiladhara to the tip of the tongue and so meditating on Her becomes filled with Her presence (Tanmayo bhavet: that is, becomes Her). Then he is the Jyotil: (Light) and free from sins; (Jyotil: aham viraja vipapma) The Light is flaming (Jyotil: jvalati). Brahma am I (Brahmahamasi) He I am (So'ham) I am I (Aham eva aham). I make offering (Juhomi) Śuddhi. Then taking the Bindu he says: "I will speak of the Pratyaksa Brahma, of Rtam Satyam. May He protect me. May he protect the speaker. May he protect me. May he protect the speaker. Śvāh." Then having taken Bindu as before he says: Ośm Chhandasāṃ payo yachando bhavāt bhavi śrutvā pratyaksa bhūtā brahmāṇām svāhā. Then taking the Bindu he says: "I will speak of the Pratyaksa Brahma, of Rtam Satyam. May He protect me. May he protect the speaker. May he protect me. May he protect the speaker. Śvāh." Then having taken Bindu as before he says: Ośm Chhandasāṃ payo yachando bhavāt bhavi śrutvā pratyaksa bhūtā brahmāṇām svāhā. Then taking the Bindu he says: "I will speak of the Pratyaksa Brahma, of Rtam Satyam. May He protect me. May he protect the speaker. May he protect me. May he protect the speaker. Śvāh." Then having taken Bindu as before he says: Ośm Chhandasāṃ payo yachando bhavāt bhavi śrutvā pratyaksa bhūtā brahmāṇām svāhā.
long vowels are added with the Bindu. Following this, offering should be made to Gana-pati on the North, with the Mantra formed by adding to the letter Ga the six long vowels in succession with the Bindu thereon, followed by the name of Ganapati in the dative singular, and ending with Svāhā. Lastly, offering should be made inside the rectangle to all Bhūtās, according to proper form (58-59).

Uttering “Hrīṁ, Śrīṁ, Sarva-vigśha-kṛdbhyah,” add “Sarva-bhūteḥbhyaḥ,” and then “Hūṁ Phat Svāhā,” this is how the Mantra is formed (60). Then an offering to Śiva should be made in manner ordained with the following Mantra.

Oṁ, O Devī O Śivā, O Exalted One, Thou art in the form of the final Conflagration at the Dissolution of things, deign to accept this sacrifice, and to reveal clearly to me the good and evil which I am to receive. Hṛīṁ, Śrīṁ, Kṛīṁ, Paramēśvarī, Svāhā. This offering is for Thee: Obeisance to Śiva.

1. The Mantra is—Kāśīṁ, Kātiṁ, Kāśiṁ, Kṣaṇuṁ, Kṣaṇuṁ, Ketrapāḷīya Namah. The offering to Vajaka consists of food with wine.

2. I.e., Gāṁ, Gāṁ, Gāṁ, Gāṁ, Gāṁ, Gāṁ, Gaṇa-pataye Svāhā.

3. Sarva-bhūta (explained in the Mantra in next note). The manner of offering Sarva-bhūte-bāli is described in following Sloka. The offering is the same as to Vajaka.

4. I.e., Hṛīṁ, Śrīṁ, sarva-vigśha-kṛdbhyah sarva-bhūteḥbhyaḥ Hūṁ Phat Svāhā, or Hṛīṁ, Śrīṁ, Salutation to all Beings which cause obstruction, Hūṁ Phat Svāhā—that is, cause obstruction to the worship. The ritual will be found described in detail in Bhāṭaka’s Edition, at p. 230.

5. This is Svāhābali or offering to the jackal. The word means a jackal, and in the commentary of Bhāṭaka the word is said here to be the equivalent of Phet-kāriṇā (= Howling), which means a jackal. There is a well-known Tantra of this name. The Jackal accompanied the Devi, and feasts on the leavings. It is a Tantrika usage to feed female jackals at and after midnight. The jackal feeds on carcasses and frequents cremation grounds and hence is emblematic of final dissolution.

should then place the flower ¹ on the Yantra,² and with folded hands pray with all devotion to his Iṣṭa-devatā ³ thus (65-66)

**MANTRA**

O Queen of the Devas! Thou who art easily attained by devotion.⁴ Remain here, I pray Thee, with all Thy following, the while I worship Thee (67).

Kriṁ, O Ādyā Devi Kālikā! come here ⁵ with all Thy following, come here, stay here, stay here (68); place Thyself here, and be Thou detained here. Accept my worship (69).

Having thus invoked (the Devī) into the Yantra,⁶ the Life ⁷ of the Devī should be infused therein by the following Pratiṣṭā-Mantra (70)

**MANTRA**

Āṁ, Hṛīṁ, Kṛōṁ, Śrīṁ, Svāḥā: May the Life ⁸ of this Devatā ⁹ be here: Āṁ, Hṛīṁ, Kṛōṁ, Śrīṁ, Svāḥā: May Her senses be here: Āṁ, Hṛīṁ, Kṛōṁ, Śrīṁ, Svāḥā: The Speech, Mind, Sight, Smell, Hearing, Touch, and the Vital Airs ² of the Ādyā-Kāli Devatā, ³ may they come here and stay happily here for ever: Svāḥā (72-74).

Having recited the above three times, and having in due form placed the Life ⁴ (of the Devī) in the Yantra ⁵ with the Leliḥāna ⁶-Mudrā, with folded palms, he (the worshipper) should say (75)

**MANTRA**

O Ādyā-Kāli! hast Thou had a good journey? Is this coming pleasing to Thee? O Paramēśvarī! mayest Thou be seated on this seat ⁷ (76)?

Then, for purification of the Devatā whilst repeating the Mūla-Mantra, the Sādhaka should sprinkle thrice the water of the special oblation ⁸ over the Devī, and next make Nyāsa ⁹

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¹ Life individualised.
² Prāṇah (see note 8, p. 154).
³ The Ever-glorious Primordial Devī Kāli—i.e., Ādyā Kāli Devatā.
⁴ Prāṇa-pratisthā.
⁵ Prāṇa-pratisthā-Mantra.
⁶ Literally, showing the Leliḥāna-Mudrā. Leliḥāna is derived from the root Liha=to lap, to lick. It is also a name of Śiva. Leliḥāna Mudrā is of two kinds. In the Dakṣinā-mūrti-Saṁhitā it is described to be as follows: Hold the index, middle, and ring fingers straight downward; hold the little finger out straight. The thumb should touch the root of the ring finger. Bhrāti refers to the Dakṣinā-mūrti-Saṁhitā. The other kind is as follows: The two closed fists are placed near the two ears, the mouth is opened wide, and the tongue protruded and moved about. In the notes in the Edition of Bhakta it is said by Tarkālāriyā that it is the practice among worshippers to show Leliḥāna-Mudrā, Khadga (sword) Mudrā, Munda (head) Mudrā, Vara-Mudrā, and Abhaya-Mudrā after Prāṇa-pratisthā.
⁷ A usual form of welcome.
⁸ Viśeṣārghya.
⁹ See Śakti and Śakta. This is the Śakalikṛti or Sakali-karana rite: “Devatāṅge sądaṅgānām nyāsah śyāt sakalikṛtiḥ.”
with the six limbs of the Devi. This ceremony is called Sakali-krti. Then Devi should be worshipped with all the sixteen offerings (77). These are: water for washing the feet, water for the offering, water for rinsing the mouth and for Her bath, garments, jewels, perfume, flowers, incense-sticks, lights, food, water for washing the mouth, nectar, pān, water of oblation, and obeisance. In worship these sixteen offerings are needed (78-79).

Uttering the Ādyā-Bija, and then saying “This water is for washing the feet of the Ādyā: To the Devata Namāḥ,” offer the water at the feet of the Devi. In making the offering of Arghya the same should be placed at the head of the Devi and the Mantra should end with Svāhā (80). Then the Sādhaka versed in Mantra should offer the water for rinsing the mouth to the mouth of the Devi and the Mantra should end with the word Svadhā and then the worshipper should offer water to rinse the mouth a second time with the Mantra ending with “Vaṁ Svadhā” (81). Then the Sādhaka should offer water for bathing, apparel and jewels, saying the

\[ \text{MANTRA} \]

\[
\text{Hṛīṁ Śrīṁ Kṛīṁ Parameśvari Svāhā: I offer this water for bathing, this apparel, these jewels, to all parts of the body of the Primordial Kālikā, Svāhā (82).}
\]

Then the worshipper should, with the same Mantra, but ending with Namāḥ, offer scent with his middle and third finger to the heart-lotus (of the Devi), and with the same Mantra, but ending with Vauṣaṭ, he should similarly offer to Her flowers (83). Having placed the burning incense and lighted lamp in front of Devi, and sprinkling them with water, they should be given away to Her with the

\[ \text{MANTRA} \]

\[
\text{Hṛīṁ Śrīṁ Kṛīṁ Parameśvari Svāhā: This incense-stick and this light I humbly offer to Ādyā-Kālikā.}
\]

After worship of the Bell with scent and flower and with the

\[ \text{MANTRA} \]

\[
\text{Hṛīṁ Śrīṁ Kṛīṁ Parameśvari Svāhā: I offer this water for bathing, this apparel, these jewels, to all parts of the body of the Primordial Kālikā, Svāhā (82).}
\]

The scent and flower are offered to the Mantra which is sound and rings the triumph of the Mother, Svāhā.

He should ring the bell with his left hand, and, whilst so ringing it, he should take up the incense-stick with his right hand, and wave it up to the nostrils of the Devi. Then, placing the incense-stick on Her left, he should raise and

\[ \text{MANTRA} \]

\[
\text{Hṛīṁ Śrīṁ Kṛīṁ Parameśvari Svāhā: This incense-stick and this light I humbly offer to Ādyā-Kālikā.}
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\]

The scent and flower are offered to the Mantra which is sound and rings the triumph of the Mother, Svāhā.

He should ring the bell with his left hand, and, whilst so ringing it, he should take up the incense-stick with his right hand, and wave it up to the nostrils of the Devi. Then, placing the incense-stick on Her left, he should raise and
wave the light ten times before the Devi\(^1\) from Her feet up to Her eyes (84-86). Then, taking the Cup and the Śuddhi\(^2\) in his two hands, the Sādhaka should, whilst uttering the Mūla-Mantra, offer them to the centre \(^6\) of the Yantra (87).

**Māntra**

O Thou who hast brought to an end a crore \(^4\) of Kalpas! \(^5\) take this excellent wine,\(^4\) as also the Śuddhi, and grant to me endless Liberation (88).

Then, drawing a figure (in front of the Yantra), according to the rules of ordinary worship, place the plate with food thereon (89). Sprinkle the food (with the Māntra Phat) and veil it with the Avakūṭa-Mudrā \(^7\) (and the Māntra

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\(^1\) And then, according to the ritual, he should place it on the right. Tārakālamkāra says: After recitation of the Bija say: This Pādyā (water for the feet) to the Ādyā-Kālika-Devatā Namāh. Then place it at Her feet. The Bija should be repeated at every offering. Thus “This Arghya to—Namāh and then the Arghya should be offered to Her head: Then Ācāmanīya should be offered to Her mouth with the Māntra This Ācāmanīya to—Svāhā. Then offer Madhu-parka to the mouth to—Svadāh. Similarly with the second Ācāmanīya. In offering bathing water sprinkle it all over Her. In offering wearing apparel (Vasanā) cover Her therewith. Dedicate ornaments to Her and place them on different parts of the body. Then offer scent, flower and sandal paste. Bael leaves should be offered and then incense and light.

\(^2\) Vide p. 100, note 7.

\(^3\) i.e., to the Devī in the Yantra (diagram).

\(^4\) Ten millions.

\(^5\) Duration of the life of Brahmā, or 4,320,000 human years at the end of which the universe comes to an end. By Koṭi-kalpaṇa-kārini is meant that the Devi is the cause of endless creations, maintenance and withdrawal thereof.

\(^6\) Vārūṇi-kalpa is “like Vārūṇi”. It is excellent because it is like Vārūṇi. Vārūṇi is like the Saktī of Varuṇa, Deva of Ocean by the churning of which nectar was produced. Vārūṇi=Vārūṇastri (Vādas-patya) Vārūṇipriya and Vārūṇikānta are names of Viṣṇu. Vārūṇi=Lakṣmī who also came out of the water at the churning of the ocean. Vārūṇi is liquor made from rice.

\(^7\) Gesture of veiling.

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\(^1\) The Mantras are not in the text, but are in fact those used with sprinkling, veiling, and protecting.

\(^2\) See notes under vv. 74 and 85, ch. v.

\(^3\) Amrīta.

\(^4\) Arghya. That is Arghya water.

\(^5\) See p. 156, note 6.

\(^6\) It is said that there are five different kinds of Vāyus, working various functions in the human body—manifestations of Prāṇa in its generic sense, constituting a part of the life sac or Prāṇamaya-kōsa. In the Prāṇa-Mudrā the tip of thumb, middle, and third finger are joined together; in Apāṇa Mudrā the thumb, index, and middle finger are similarly joined; in Samāna-Mudrā the little finger, third, and thumb are so joined; in the Udāna-Mudrā the thumb, index, middle, and third; and in the Viṣṇa-Mudrā all the fingers are so joined. After the Mudrās is said Apāṇāya, etc., Svāhā.

\(^7\) With left hand the palm is shown, and all fingers kept straight.

\(^8\) See p. 106, note 9.
the Sādhaka offer five handfuls of flowers to the head, heart, Mūlāḍhāra Lotus, the feet, and all parts of the body of the Devī (95), and thereafter with folded palms he should pray to his Iṣṭa-devatā thus:

**Mantra**

O Iṣṭa-devatā! I am now worshipping the Devatās who surround Thee, Namāḥ (96).

The six parts of the body of the Devī should then be worshipped at the four corners of the Yantra, and in front and behind it in their order; and then the lines of Gurus should be worshipped (97). Then, with scent and flowers, worship the four Kula-gurus—namely, Guru, Parama-guru, Parāpara-guru, Parameṣṭi-guru (98).

Then, with the wine in the Guru-pātra make three Tarpanās to each, and on the lotus of eight petals worship the eight Mothers, who are the eight Nāyikās—namely, Maṅgalā, Vijayā, Bhadrā, Jayanti, Aparājita, Nandini, Nārasiṁhī, and Kaumāri (99-100), and on the tips of the petals worship the eight Bhairavas—Asītāṅga, Ruru, Caṇḍā, Krodhonmattā, Bhayaṅkara, Kapālī, Bhīṣaṇa, and Śaṅhāra (101-102). Indra and the other Dīk-pālas should be worshipped in the Bhū-pura, and their weapons outside the Bhū-pura, and then Tarpanā should be made to them (103).
After worshipping the Devi with all the offerings, the Sādhaka should make sacrifice of an animal to Her (104). The ten approved beasts which may be sacrificed are—deer, goat, sheep, buffalo, hog, porcupine, hare, iguana, tortoise and rhinoceros (105); but other beasts may also be sacrificed if the worshipper so desires (106). The Sādhaka versed in the rules of sacrifice should select a beast free from disease and defect, and, placing it before the Devi, should sprinkle it with the water from the Viṣeṣārghya, and by the Dhenu-Mudra should make it into nectar.

Let him then worship the goat (sheep, or whatever other animal is being sacrificed) with (the Mantra) “Namah to the goat, which is a beast,” and with perfumes, flowers, vermilion, food, and water. Then he should whisper into the right ear of the beast the Gāyatrī Mantra, which severs the bond of its life as a beast (107-108). The Paśu-Gāyatrī, which liberates a beast from its life of a beast, is as follows: After the word “Paśu-pāśaya” say “Vidmahe,” then, after the word “Viṣvakarmane,” say “Dhimahi,” and then “Tanno Jīvah pracodayat.”

Let us bring to mind the bonds of the life of a beast. Let us meditate upon the Creator of the Universe. May He liberate thee from out of this life (of a beast) (109-110).

Then, taking the sacrificial knife, the excellent Sādhaka should worship it with the Bija “Hūṃ,” and worship Vāgīśvari and Brahmā at its end, Lākṣmī and Nārāyaṇa at its middle, and Umā and Maheśvara at the handle (111-112). Then the sacrificial knife should be worshipped with the

**Mantra**

Namaḥ: To the sacrificial knife infused with the presence of Brahmā, Viṣṇu, Śiva, and their Śaktis (113).

Then, dedicating it with the Mahāvākya he should with folded hands, say: “May this dedication to Thee be according to the ordained rites” (114).

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1. Upacāra, that is offerings beginning with Pāḍya.
2. Godhā (in Bengali, Go-sarpa). Sometimes cocks and pigeons are sacrificed. According to the Nila-Tantra and Annadā-kalpa, a triangular Yantra representing the Yoni of the Devi is drawn on a mud platter, and the head of the bird is held in such a way that when severed the blood falls on the Yantra, and is then offered to Vaṭuṇa, the Yoginis, etc.
3. i.e., Special offering, at the same time saying the Mantra “Phat”.
4. Cow Mudrā (see p. 100, note 5).
5. Amṛta—i.e., food fit for the Immortals (Immortalising Food).
7. The sacrifice is as much for the benefit of the beast sacrificed as for the benefit of the sacrificer, since the beast, though sacrificed, attains after death a higher state of existence. The sacrificer says to the beast the Gāyatrī of release.
8. Translation follows.
Having thus offered the beast to the Devi, it should be placed on the ground¹ (115). The worshipper then, with devotion to the Devi, should sever the head of the beast with one sharp stroke. This may be done either by the worshipper himself or by his brother, brother’s son, a friend,² or a kinsman,³ but never by one who is inimical (116). The blood, when yet warm, should be offered to the Vaṭuksas.⁴ Then⁵ the head with a light on it⁶ should be offered to the Devi with the following:

**MANTRA**

"Kriṁ: This head with the light upon it I offer to the Devi: Namah"⁷ (117).

This is the sacrificial rite of the Kaulikas⁸ in Kaula worship. If it be not observed, the Devatā is never pleased (118). After this, Homa⁹ should be performed. Listen, O Beloved One! to the rules which relate to it (119). The worshipper should, with sand, make on his right a square, each side of which is one cubit. Let him, then, while reciting the Mūla-Mantra,¹⁰ gaze at it, stroke it with a wisp of Kuśa

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¹ Hitherto the animal has been standing, but before sacrifice it is raised and held before the Devi, and then placed on the ground.
² Su-hṛd—a well disposed person.
³ Sāpiṇḍa—an agnate.
⁴ The Mantra for offering to the Vaṭuksas is: Om caśaḥ kavosna-rudhirā-balih Vaṭuksādibhiyā Namaḥ.
⁵ Kriṁ.
⁶ After the head is severed, a light is placed on it between the horns.
⁸ Tāntrikas of that Ācāra.
⁹ Sacrifice in fire.
¹⁰ See ante, ch. v, 66, and note.

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Having thus offered the beast to the Devi, it should be placed on the ground (115). The worshipper then, with devotion to the Devi, should sever the head of the beast with one sharp stroke. This may be done either by the worshipper himself or by his brother, brother’s son, a friend, or a kinsman, but never by one who is inimical (116). The blood, when yet warm, should be offered to the Vaṭuksas. Then the head with a light on it should be offered to the Devi with the following:

**MANTRA**

"Kriṁ: This head with the light upon it I offer to the Devi: Namah" (117).

This is the sacrificial rite of the Kaulikas in Kaula worship. If it be not observed, the Devatā is never pleased (118). After this, Homa should be performed. Listen, O Beloved One! to the rules which relate to it (119). The worshipper should, with sand, make on his right a square, each side of which is one cubit. Let him, then, while reciting the Mūla-Mantra, gaze at it, stroke it with a wisp of Kuśa.

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¹ Hitherto the animal has been standing, but before sacrifice it is raised and held before the Devi, and then placed on the ground.
² Su-hṛd—a well disposed person.
³ Sāpiṇḍa—an agnate.
⁴ The Mantra for offering to the Vaṭuksas is: Om caśaḥ kavosna-rudhirā-balih Vaṭuksādibhiyā Namaḥ.
⁵ Kriṁ.
⁶ After the head is severed, a light is placed on it between the horns.
⁸ Tāntrikas of that Ācāra.
⁹ Sacrifice in fire.
¹⁰ See ante, ch. v, 66, and note.

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The Great Liberation Mantras and Rites
one draw the excellent Yantra \(^1\) (124). Having worshipped, with the Mūla-Mantra \(^2\) and with offerings of handfuls of flowers, the space thus marked off,\(^3\) and washed the articles \(^4\) for the Homa sacrifice with the Praṇava,\(^5\) the intelligent one, should, after first uttering the Māyā-Bija,\(^6\) worship in the pericarp of the lotus the Ādhāra-śakti \(^7\) and others,\(^8\) either individually or collectively (125). Piety, Knowledge, Dispassion, and Dominion\(^9\) should be worshipped in the Agni, Iṣāṇa, Vāyu, and Naiṛṛta corners of the Yantra respectively,\(^1\) and the negation of the qualities in the East, North, West, and South respectively, and in the centre Ananta and Padma \(^2\) (126-127). Then let him worship Sun with his twelve digits, and Moon with her sixteen digits,\(^3\) and, on the filament commencing from the East,\(^4\) worship Pita, and then Svētā, Aruṇā, Kṛṣṇā, Dhūmrā, Tivrā, Sphulingini, Rucirā, in their order, and in the centre Īvālini \(^5\) (128-129). In the worship of these Praṇava \(^6\) should commence the Mantra, and Namah should end it. The seat of Fire \(^7\) should be worshipped with the

**MANTRA**

Rain: Salutation to the seat of Fire.\(^8\)

Then the Mantrin\(^9\) should meditate upon the Devī Vāgiśvari as after She has bathed,\(^10\) with eyes like the blue

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\(^1\) Diagram.

\(^2\) See note under ch. v, 66, 67.

\(^3\) Mandala, or Yantra.

\(^4\) i.e., Ghee, plantain, rice, fried paddy (Bengali khāi, or Lāja in Sanskrit), hael-leaf, flowers, curd, and charu (rice boiled with milk), stick of Palasa-tree, and leaves of Sāmi (a thorn).

\(^5\) Om.

\(^6\) Hrin.

\(^7\) Śakti of the Support.

\(^8\) i.e., Prakṛti, Kūrma (tortoise), Ananta (Serpent), Prthivi (Earth), Sudhāmbudhi (Ocean of Nectar), Mani-dvipa (Island of Gems), Cintāmani-grīha (Room of Cintāmani stones, which grant all desires), Pārijāta (Tree so called), Kalpaka-vṛksa (The tree which grants all desires), Ratna-vedikā (Jewelled altar), Ratna-sūmbhāsana (Lion seat of gems), Mani-pītha (Gem-set seat)—all to be worshipped in the pericarp (see ante, p. 113). To which Tarkalāṃkāra adds Muni, Deva Vahumāṇaśāthimadhamānāśāvā (she-jackals), Savamunḍa (Head of a corpse), Cittāṅkārāsthī (fuel and bones from the funeral pyre), Dharma, Jñāna, Vairāgya, Aśvārya, Adharma, Ajñāna, Avarāgya, Anāśvārya, Sāmnvīnāla (the stalk which is Samvid), Prakṛti-mayapatra (the leaves which are Prakṛti), Viṅkārā-maya-kesara (the filaments which are Viṅkārā), Tattva-mayakarnikā (the Tattva which is the pericarp) Arkamandala (the solar circle with 12 Kalās), Somamanḍala (Solar circle with 16 Kalās), Vahni-mandala (the fire circle with 10 Kalās), Sattva, Rajas, Tamas, Ātmā, Antarātmā, Paramātmā, Jñānātmā (see Śakti and Śakta, Ch. I), Iccā, Jñāna, Krivā, Kāmī, Kāmā-dāyini, Rati, Rati-priyā, Anandā, Manonmanī, Parā, Parāpatā, Sadā-siva-mahāpretapadāsana.

These are given from the Śyāmāraḥsya, Śyāmapradīpa and other Tāntrik works.

\(^9\) i.e., Dharma, Jñāna, Vairāgya, Aśvārya. The latter term, which comes from Īśvara (Lord, God), a divine attribute of Īśvara, of which there are eight. It means also the prosperity, power, might.
After worshipping Vāgīṣvarī and Vāgīśvara on the seat of fire with the Māya-Bija \(^2\) and gaze intently on it, and, whilst repeating the Mūla-Mantra, invoke Vahni into it with the Mantra Phat \(^4\) (132). Then the seat of Fire should be worshipped in the Yantra with the

**Mantra**

Oṁ: Salutation to the Yoga-pīṭha of Fire, \(^6\) and on the four sides, beginning on the East and ending on the South, Vāmā, \(^6\) Jyeṣṭhā, \(^7\) Raudri, \(^8\) Ambikā, \(^9\) should be worshipped in the order given (133).

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1 i.e., Brahmā.
2 Hrim.
3 i.e., either on a mud or bell-metal platter.
4 Tarkalākāra says that “Phat” is here incongruous in that it is the Astra or Weapon Mantra used to avert danger, and there can be no invocation by Phat. He would therefore read “ptaṭā ṯaḍanam,” or “ptaṭā rakṣanam,” in lieu of “ptaṭāvahanam.” It would then mean driving out or protecting by Phat.
5 Om Vahner Yoga-piṭhāya Namah. Yoga-piṭha is Yoga Seat.
6 and 7 See next note. Vāmā is Ichchā, Jyeṣṭhā Jñāna, and Raudri is Kriya Śakti. See Ch. I. Yoginihrdaya-Tantra, vv. 36-42.
8 Cf. Bhāta-luddhi-Tantra, chap. iv: “O Mahēśa! Vāmā is Brahmā and Jyeṣṭhā is called Viṣṇu, and by Raudri is to be understood Rudra. Vāmā dwells in the navel, Jyeṣṭhā in the heart, and Raudri always in the head. These are the Bindus from which everything has originated. Brahmā, Viṣṇu, and Rudra are Prakṛti Herself. And O Paramēśa! it is the Bindu which prompts them to action. It is by Bindu that everything is created, protected, and absorbed (Śṛṣṭi, Sthitī, Layā). The Bindu is the Bija (Cause) of Brahmā, Viṣṇu, and Maheśa.” Possibly “navel” may indicate the whole region from Mūlādhāra to the heart.
9 Mother. Here the state when the creative Śakti first saw Her own Sphuṭa.

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Then the marked-off space \(^1\) should be worshipped with the

**Mantra**

Salutation: To the Śtaṇḍila of the revered Devatā, the Primeval Kālikā \(^2\) and then within this place the worshipper should meditate upon the Devī-Vāgīṣvarī \(^3\) under the form of the Mūla-Devatā. \(^4\) After lighting the Fire with the Bija Raṁ, and reciting the Mūla-Mantra, and then the

**Mantra**

Hūṁ Phat: To the eaters of rawflesh, \(^5\) Svāhā, the share of the raw meat eaters (Rākṣasas) should be put aside. Gaze at the Fire, saying the Weapon-Mantra, \(^6\) and surround it with the Veil Mudrā, \(^7\) uttering the Bija Hūṁ (134-136). Make the Fire into nectar with the Dhenu-Mudrā. \(^8\) Take some Fire in both palms, and wave it thrice in a circle over the Śtaṇḍila from right to left. Then with both knees on the ground, and meditating on Fire as the male seed of Śiva, the worshipper should place it into that portion of the Yoni-Yantra \(^8\) which is nearest him (137-138).

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1 Śtaṇḍila.
2 Śrīmad-Adyā-Kālikāyāḥ Devatāyāh Śtaṇḍilāyā Namah.
3 Devī of Speech—Sarasvatī.
4 i.e., Kāli.
5 Kṛavayeḥhyāḥ—that is, to the Demonic, Rākṣasas. Hūṁ is kūrca-Bija.
6 i.e., Phat.
7 Avakūntana-Mudrā.
8 Cow Mudrā (see p. 100, note 5).
9 Female organ diagram—i.e., the triangle, which is symbolic of the Yoni.
Then, the Śādhaka should first worship the Image of Fire with the

**MANTRA**

_Hrīṁ: Salutation to the Image of Fire, Namah and after that the Spirit of Fire with the_

**MANTRA**

_Raṁ: to the Spirit of Fire, Namah (139)._

The Mantrin will then think in his mind of the awakened form of Vahni, and kindle Fire with the following (140)

**MANTRA**

_Oṁ: Ruddy Spirit of Fire, which knows all, destroy, destroy, burn, burn, ripen, ripen, command: Svāhā. This is the Mantra for kindling Fire. After this, with folded hands, Fire should again be adored (141-142)._

**MANTRA**

_I adore the lighted and kindled Fire of the colour of gold, free from impurity, burning, Jāta-veda, the devourer of oblations, which faces every quarter (143)._

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1 Hrīṁ Vahni-mūrtaye Namah.
2 Cāitanya derived from cit=to awaken, to be conscious.
3 Rāṁ Vahni-caitanyāya Namah.
4 See p. 167, note 9.
5 Fire.
6 Oṁ cit-pingala, hana hana, dha dha, paca paca, sarvajñā-jñāpaya: Svāhā. “Ripen,” either in the sense that Fire should assimilate the oblation, or convey them matured to the other Devas.
7 See p. 171, n. 4, and Re-veda (x, 79, 80).
8 Hutāśana is a name of sacrificial Fire.
Then the wise one should worship the forms of Vahni (147). The eight forms are Jāta-veda and others (148). Then the eight Saktis—namely, Brāhmi 2 and others, the eight Nidhis—namely, Padma and others, and the ten Dik-pālas—namely, Indra and others should be worshipped (149).

After worshipping the Thunderbolt and other weapons, the sacrificer should take two blades of Kuśa grass of the length of the space between his stretched-out thumb and forefinger, and place them lengthwise in the Ghee 2 (150). He should meditate on the Nādi Idā 3 in the left part of the Ghee, and on the Nādi Piṅgalā 4 in the right portion, and on the Nādi Suṣumṇā 5 in the centre, and with a well-controlled mind take Ghee from the right side, and offer it to the right eye of Fire 6 with the following

**MANTRA**

Oṁ: to Agni Svāhā. 7

Then, taking Ghee from the left side, offer it to the left eye of Vahni with the

**MANTRA**

Oṁ: to Agni Svāhā 8 (151-153). then, taking Ghee from the middle portion, offer it to the forehead of Vahni with the

**MANTRA**

Oṁ: to Agni and his flame Svāhā 9 (154).

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1 The eight forms of Vahni (Fire) are—(1) Jāta-veda (which, according to the Nirukta) = all knowing (Sarvajña); (2) Saptajihva (Seven-tongued); (3) Vaiśvānara (from Viśvānara, see note 4, page 171); (4) Havya-vāhana (Carrier of oblations); (5) Aśvodara-ja (Aśvadāvānala, or Aśvadāvgni—literally, Mare’s fire=Submarine fire said to come from a cavity called the mare’s mouth); (6) Kaumāra-tejaḥ (The Fire or Seed from which Kumāra or Kārttikeya was born, see note to Slokas 14-16, Chapter I, ante); (7) Viśvamukha (since it can devour the universe); (8) Deva-mukha (because as all oblations are offered to him he is the mouth of the Devas).

2 i.e., Brāhmi, Nārāyani, Māheśvarī, Cāmūndā, Kaumārī, Aparājita, Vārahī, Nārasimhī (cf. Aṣṭa-nayikās, Ch. v, 134 and Ch. vi, 100). The Aṣṭa-nayikās are also Aṣṭa-mātṛi or eight Mothers.

3 Treasures of Kubera (Deva of Wealth), of which mention is made of eight—Padma, Mahā-padma, Śarākhā, Makara, Kacchapa, Mukunda, Nanda, and Nila. Tarkilāmkāra quoting Markandeya-Purāṇa says these are the Adhāra of Lakṣmī.

4 Regents of the Quarters—Indra, Agni, Yama, Nairṛta, Varuṇa, Vāyu, Kubera, Iśāna, Brahmā, and Viṣṇu (Ananta).

5 Of the guardians or regents (Dik-pālas) of the quarters—viz., Indra’s Vajra (thunderbolt), Agni’s Śakti (spear, dart), Yama’s Daṇḍa (staff or stick), Nairṛta’s Khadga (sword), Varuṇa’s Pāśa (ladder), Vāyu’s Ankuṣa (hook), Kubera’s Gādā (mace), Iśāna’s Triśūla (trident), Brahmā’s Padma (lotus), Viṣṇu’s Chakra (discus).

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1 Prādeśā.

2 Clarified butter used for oblation in the Homa sacrifice. The two blades of grass should be placed in such a way as to divide the ghee into three equal parts.

3 Idā and Piṅgalā are the two Yoga-“nerves” (Nādi) on each side of the central Suṣumṇā-Nādi. See Serpent Power.

4 See last note.

5 See ibid.

6 Hutāśītā=Easter of oblations. Fuel is the ear of fire, the smoky part is the nose; where the flame is dim that is the eye. The head is the glowing coal and the light flame is the tongue of Fire. If Homa be done without knowing this and the order in which the offering is to be made then harm results; see Tantrasārā.

7 Oṁ Agnaye Svāhā.

8 Oṁ Somāya Svāhā.

9 Oṁ Agni-ṣomābhyyāṁ Svāhā.
Then, saying Namaḥ, take the Ghee again from the right side, say first the Prāṇava,¹ and then the

**Mantra**

To Agni the Śvīṣṭa-krīt ² Svāhā.

With this Mantra he should offer oblation to the mouth of Vahni.³ Then, uttering the Vyāhrtis ⁴ with the Prāṇava at the commencement, and Svāhā at the end, the Homa sacrifice should be performed (155-156). Then he should offer oblations thrice with the

**Mantra**

Oṃ, O Vaiśvānara, Jātaveda, come hither, come hither, O Red-eyed One! fulfil all my works Svāhā ⁵ (157).

Then, invoking the Īsta-Devtā with the proper Mantra into the Fire, let him worship Her and the Pitha-Devtā.⁶ Twenty-five oblations should then be offered uttering the Mūla-Mantra with Svāhā at the end, and, contemplating on the union (or identity) of his own Self with Vahni and the

¹ Oṃ.
² Oṃ Agnaye śvīṣṭa-krte Svāhā. Śvīṣṭa-krīt = one who causes good sacrifice; a form of Fire.
³ Fire.
⁴ The names of the three worlds,—Bhūh (Earth), Bhuvah (Space between Earth and Heaven), and Svaḥ (Heaven). These, with Oṃ and the Gāyatrī, are according to Manu, the principal part of the Vedas. By these, says Yājñavalkya, the Most High, the Source of all, should be worshipped. To remove doubt whether or not that cause, signified by Oṃ exists separately from the effects, the text of the Vyāhṛt is next read explaining that God, the sole Cause, eternally exists pervading the Universe (Ram Mohan Rāy, *Precept for Worship by Means of the Gāyatrī*, 1827).
⁶ The Īṣṭa-devatā is here the Primordial Kāli. The Mantra is given by Tarkālaśākī. As to Pīṭha-Devatā, see p. 147, note 3. But here Ādhāraśakti, Śeṣa and the rest are meant.

Devi, eleven more oblations should be offered with the Mūla-Mantra. Oblations should next be made to the Āṅga-Devtās (158-159).

Then, with a mixture of Ghee, Tila-seed, honey, or with flowers and bael-leaves, or with (other prescribed) articles, oblation ¹ should be made for the attainment of one's desire. This oblation should be made according to one's ability not less than eight times, and with every attention and care (160-161). Then, reciting the Mūla-Mantra ending with Svāhā, complete oblation should be made (with a full ladle ²) with fruits and leaves.³ Then the worshipper, with the Saṁhāra-Mudrā,⁴ transferring the Devi from the Fire to the lotus of his heart (162), should say “Pardon me,” and dismiss ⁵ Him who feeds on oblations.⁶ Then, distributing presents,⁷ the Mantrin should consider that the Homa has been duly performed (163). Then the excellent worshipper should place between the eyebrows what is left over of the oblations ⁸ (164).

¹ This should also be with the Mūla-Mantra ending with Svāhā.
² Literally, Pūrnāhuti should be offered — i.e., complete oblation made with a full ladle, in testimony of the completion of the rite.
³ Leaf: Tambula or Pān-leaf (Bhārati).
⁴ Saṁhāra-Mudrā. Left hand placed with palm downward, the right hand is placed on it, the back of the right hand touching the back of the left. The fingers of one hand are placed between the fingers of another; then the hands are given a turn, and the two index fingers are joined. In bringing the Devi to the heart a flower from those offered should be taken up with the tips of the index fingers, and brought near the nose, and, when smelling it, the worshipper should think that he has brought Her to the heart.
⁵ Visarjana.
⁶ Hūtāsana — i.e., Vahni, Fire.
⁷ Daksīnā. At the conclusion of Homa the officiating priest tells the assembled people to consider that everything has been faultlessly done. This Acchidrāvadhārana ("Kṛtam idam homakarmā-chedram-astu")
⁸ i.e., he should mark his forehead with the mixture of ashes and Ghee left. This is called Tilaka.
This is the ordinance relating to Homa in all forms of Āgama\(^1\) worship.

After performance of Homa the worshipper should proceed to do Japa\(^2\) (165). Now, listen, O Queen of the Devas! to the mode of doing Japa by which the Vidyā\(^3\) is pleased. During Japa, the Devatā, the Guru, and the Mantra should be fully realised as one (166). The letters of the Mantra are the Devatā, and the Devatā is in the form of the Guru. He who worships them as one and the same, his is the highest success\(^4\) (167).

The worshipper should then meditate upon his Guru as being in his head, the Devī in his heart, the Mūla-Mantra in the form of Tejas\(^5\) on his tongue, and himself as identified\(^6\) with the glory of all three (168). Japa should then be done of the Mūla-Mantra seven times adding to the beginning and at the end of it the Tāra.\(^7\) Having done this, Japa should be done of it with the Mātrkā letters placed before and after it\(^1\) (169). The wise worshipper should make Japa of the Māyā-Bija\(^2\) over his head ten times, and of the Pranava ten times over his mouth, and of the Māyā-Bija again seven times in the lotus of his heart, and then perform Prānāyāma\(^3\) (170).

Then, taking a rosary of coral, or other substance, let him worship it thus:

**MANTRA**

O Rosary,\(^4\) O Rosary, O great Rosary, thou art the form of all Saktis.\(^5\) Thou art the repository of the fourfold

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\(^1\) Tāntrika.

\(^2\) Part of Mantra-sādhana.

\(^3\) Siddhi. As the Mantra is made of letters, the Devatā has a celestial and the Guru a human body it may be asked, says Tarkālakāra, where is their identity. He answers. Suppose in three houses three images of Jagaddhitri are worshipped. If I bow to the materials of these images then obeisance to them is obeisance to three separate things. But I did not bow to the materials. I do not bow before life is placed in the image (Jivanyāsa). I bow to the one Jagaddhitri who is invoked into all the three images. The Guru again is not merely a human being. As the material of the image is the place of the Devatā so is the human form of the Guru. The Mantra is the body of the Devatā and is therefore the place (Adhiśthāna) of the Devatā. Now eliminate the material of the image, the human form, and the letter form or Sabda-brahman of the Mantra and look for the object of worship. That is the one Brahman in the form of all three. The Guru, Devatā, and Mantra are one and the same Brahman.

\(^4\) Breath control (See *Serpent Power*). Making Japa (as in verse 169) of the Mūla-Mantra, preceded and followed by the Pranava, is called Aśauca-bhaṅga (=breaking or removing uncleanness), and making Japa as above with the Mātrkā Bija in the Mani-pūra is called Nirvāṇa. Making Japa over the head is Kullukā (see Chapter iii, 119); making Japa of the Pranava is Mukhasodhana (purification of the mouth); making Japa of Māyā-Bija in the heart is Setu (bridge). Meditating on the Mūla-Mantra with the Bijā Hūṃ before and after it, in the Sahasrāra, in the Heart, in the Mūlādāra and then again in the Sahasrāra is called Mantra-caitanya. To do Japa seven times of the Mūla-Mantra preceded and followed of the Bijā is Nātābhanga. To meditate on the Iṣṭadevata from feet to head as composed of the letters of the Mantra is called Mantrārtha-bhīvanā.

To do Japa of the Bijā-Krīṣṇi or Orṅi Kṛiṣṇi in the heart or throat seven times is called Mahāsetu. To meditate on the Guru in the head and on the Iṣṭadevata in the heart and to think of the Yoni-rāpā Bhagavti as pervading one from the head to the Mūlādāra and the reverse and then doing Japa of the Bijā Eni ten times is Yoni-mudrā. Doing Japa of the Mantra seven times formed by three repetitions of the Bijā, three of the Pranava and three of the Bijā again is Jīvāsodhana. Prānā-yoga is done by Japa seven times of the Bijā preceded and followed each time by Hūṃ. Dipāni is Japa of the Bijā seven times preceded and followed in each case by the Pranava. Doing this seven times is Aśauca-bhāṅga. There are other terms such as Mantra-śikhā which relate to Japa-rahasya.

\(^5\) Mālā.

\(^6\) Sarvaśakti-svarūpini, that is, all the Saktis are in Thee.
blessings. Do thou therefore be the giver to me of all success.

Having thus worshipped the rosary, and also made oblation to it thrice with wine taken from the Śri-pātra, accompanied by recitation of the Mūla-Mantra, the worshipper should, with well-controlled mind, make Japa one thousand and eight, or at least one hundred and eight times (171-173). Then, doing Prāṇāyāma, he should offer into the left lotus-hand of the Devi the fruit of his Japa, which is Tejas together with water and flowers from the Śri-pātra, and, bowing down his head to the ground, say the following:

**MANTRA**

O Great Queen! Thou Who protectest that which is most secret, deign to accept this my Japa. May by Thy grace, success attend my effort.

After this, let him with folded hands recite the Hymn and the Protective Mantra (174-176). Then the Śādharma with the special oblation in his hand should go round the Devī, keeping Her to his right, say the following, and dedicate his Self to Her by offering Vilomārghya (177).

**MANTRA**

Oṁ: Whatsoever ere this I have done through the vital airs, mind or body, whether when awake, in dream or dreamless sleep, whether by mind, word or deed, whether by my hands, feet, belly, or organ of generation, whatsoever I have thought or said—may all that be an offering to Brahmā. Me and all that is mine I lay at the lotus-feet of the Ādyā-Kāli. Oṁ Tat Sat. After saying this dedication should be made of the Self (178-181).

Then, with folded hands, let him supplicate his Ista-devatā and reciting the Māyā-Mantra, say:

**MANTRA**

"O Primordial Kālikā! I have worshipped Thee with all my powers and devotion," and then saying, "Forgive me," let him bid the Devī go. Let him then with his hands formed into Sāṁhāra-Mudrā take up a flower, smell it, and

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1. *i.e.*, Dharma, Artha, Kāma, Mokṣa.
2. Siddhi.
3. Tarpāna.
5. The fruit of the Japa, is like Tejas itself.
6. *i.e.*, Jala, here Wine and water mixed.
7. Mahesvari.
8. Stotra.
9. Kavaca. The text of this and the hymn are given in the next Chapter.
10. Viśeṣārghya.
place it on his heart (182-183). A triangular figure well and clearly made should next be drawn in the North-East corner, and there he should worship the Devī Nirmālya-vāsini with the

**MANTRA**

Hrīṇa To the Devī Nirmālya-vāsini Nāmaḥ (184).

Then, distributing Naivedya to Brahmā, Viṣṇu, and Śiva, and all the other Devas, the Sādhaka and his Śakti should partake of it (185). Then, placing his Śakti to his left, on a separate seat or on the same seat with himself, he should take a pleasing cup (186). The cup should be so formed as to hold not more than five and not less than three Tolās (about two ounces) of wine, and may be of either gold or silver (187), or crystal, or made of the shell of a cocoa-nut. It should be kept on a support on the right side of the plate containing the Śuddhi (188).

Then either the gentle Sādhaka himself or his brother's sons should serve the sacred food and wine among the worshippers according to the order of their seniority (189).

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1 Nirmālya is the remains of the offerings made to a Devatā. The flowers, etc., used in the ceremony. These, too, are sacred, and of them Nirmālya-vāsini is the Devi.
2 Hrīṇa Nirmālya-vāsinyai Nāmaḥ.
3 Anything offered to the deity, usually cooked or uncooked food.
4 The wife or other woman with whom the worship is done.
5 i.e., a tripod.
6 i.e., the Śuddhi-pātra, or dish containing the prepared meat, fish, etc., the cup being called Pāna-pātra.
7 Mahā-prāsāda.
8 Here, seniority = priority in initiation and not in years. The practice is, as given in the Kaulikācāramadipikā, as follows: The worshipper first serves his own Guru, then the Śakti of the Guru, then his own Śakti, then the elders on the right and the juniors on his left, and then he helps himself. In Kālīkula, the Śakti of the Guru is served before the Guru. If in a Cakra a Sādhaka has a Mahā-pātra (cup made of human skull) the wine should be put into that first.

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The purified wine should be served in the drinking-cups, and the purified food in plates kept for that purpose, and then food and drink should be taken with such as are present at the time (190). First of all, some Śuddhi should be eaten to make a foundation (for the wine which is to be drunk). Let the assembled worshippers then joyously take up each his own cup filled with excellent nectar.

Then let them take up each his own cup and meditate upon the Kula-Kundalini, who is the Cit, and who is spread from the Miiladhara lotus to the tip of the tongue, and, uttering the Mula-Mantra, let each, after taking the others' permission, offer it as oblation to the mouth of the Kuṇḍali (191-193). When the Śakti is of the household, the smelling of the wine is the equivalent of drinking it. Worshippers...
who are householders may drink five cups only (194). Excessive drinking prevents the attainment of success by Kula worshippers (195).

They may drink until the sight or the mind is not affected. To drink beyond that is bestial (196). How is it possible for a sinner who becomes a fool through drink and who maligns the Sādhaka of Sakti to say "I worship the Ādyā-Kālikā" (197). As touch cannot affect food and the like offered to Brahman, so there is no distinction of caste in food offered to Thee (198).

As I have directed, so should eating and drinking be done. After partaking of food offered to Thee, the hands should not be washed, but with a piece of cloth or a little water remove that which has adhered to the hands (199). Lastly, after placing a flower from the Nirmālya on his head, and wearing a Tilaka mark made from the remnants of the oblation on the Yantra between his eyebrows, the intelligent worshipper may roam the earth like a Deva (200).

End of the Sixth Chapter, entitled "Placing of the Śrī-pātra, Homa, Formation of the Cakra, and other Rites."

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1 Sādhakānāṁ ārtha-pātraṁ paśca-pātraṁ prakṛttitam.  
2 Ati-pañāt kulinānāṁ siddhi-hānīṁ prajāyate.  
3 Literally, "does not go round".  
4 Yāvan na càlayed drṣṭīṁ, yāvan na càlayen manaḥ.  
   Tāvat pān̄aṁ prakṛvita, pāṣu-pānamataṁ paraṁ.  
5 Pāṇe bhrāntir bhaved yasya ghṛnī ca śakti-sādhake.  
   Sa pāpiśṭhaṁ kathāṁ bruyāt ādyāṁ Kālīṁ bhajāmyahati.  
6 Of a person of an inferior caste.  
7 Prasāda.  
8 Naivedya.  
9 The hands are always washed after meals. It is customary to use water to wash and clear the throat and mouth after meals.  
10 Remnants of offerings (vide p. 180, note 1). By Nirmālya is usually meant flowers, but in some temples (as in Puri) food offerings are so called. The word is from Nir-mala=stainless or dirtless. Things offered to the Devatā become stainless.  
11 The sectarian mark.