

CHAPTER VI

MANTRAS AND RITES

ŚRĪ DEVĪ said:

As Thou hast kindness for Me, pray tell Me, O Lord! more particularly about the Pañca-tattva¹ 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,² rice,³ or the Madhūka flower.⁴ 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 *Śyāmā rahasya* are said to destroy great sins (Mahā-pātaka-nāśana).

For the preparation of surā (wine) see Kātyāyana, XIX, 1, 20, 21. As to Ānanda, *vide* Sh. Br., XII, 7, 3, 11, 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-Sthāpana, *cf.* Ait. Br., III, 1, 5; Sh. Br., V, 5, 4, 23., Paddhati in Sautrāmaṇi 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: Agnihotrāhuti, Sh. Br., XI, 6, 2, 10. See also V, 2, 1, 10; III, 2, 1, 10, 11.

² Gauḍī (Guḍa=Molasses).

³ Paiṣṭī.

⁴ Mādhvī. Wine made from grapes is also called Mādhvī. Tarkā-lamkāra says that wine made from molasses is Gauḍī. What is made from half cooked rice, paddy and the like is called Paiṣṭī. This is made in French Candernagore. Wine made from grapes, raisins, honey, different kinds of flower particularly the Madhūka flower is called Mādhvī. Wine can also be made from Tulasī and Bael leaves, the bark of the Bael tree, betel nuts, coriander seed, nutmeg, myrabolam, bhāng, ginger, bamboo, bananas, bark of the ber fruit tree and acacia tree and other substances. The Bhutias make an excellent wine from some kind of leaf. In fact in everything there is Sat, Cit, Ānanda 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 sanctified¹ (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 Sādhaka determines what should be offered to the Devatās.² Whatsoever he himself likes; the offering of that conduces to his well-being (6). Only male animals should be killed in sacrifice.³ It is the command

Sādhana 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.

¹ On this verse Tarkālamkāra 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 Gaṇeśa. Whenever any of the Devatās wanted to drink the nectar, Gaṇeśa would pour it out for him. In this way he got no leisure. On one occasion Gaṇeśa 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 (Śuṇḍa) he was called a Saunḍika or brewer. Gaṇeśa 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 Sādhakecchā balavatī deye vastuni daivate. *i.e.*, The wish of the Sādhaka is the main factor in determining what should be offered to the Devatā.

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

of Śambhu 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 Śāli 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 food, fruits and roots, or anything else offered to the Devatā along with wine, are called Śuddhi⁵ (11). O Devī! the offering of wine without Śuddhi, as also Pūja and Tarpaṇa (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 dies⁶ (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 defect⁷ (14). O Beloved of My Life! in my

¹ & ² The two latter are commonly called Boāl 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 Śeṣa-tattvaṃ Maheśāni! nirvīrye prabale Kalau.

Svakiyā kevalā jñeyā sarva-doṣa-vivarjitā.

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

injunctions relating to this (the last Tattva) I have spoken Svayambhu and other kinds of flower.¹ 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 Śrī-pātra² should be placed in the company of one's own virtuous Śakti;³ she should be sprinkled with the purified wine⁴ or water from the common offering⁵ (17). (For the sprinkling of the Śakti use the)—

MANTRA

Aim, Klīm, Sauḥ. Salutation to Tripurā; purify this Śakti, make her my Śakti;⁶ Svāhā (18-19).

If she who is to be Śakti is not already initiated, then the Māyā Bija⁷ should be whispered into her ear, and

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

¹ See verse 174 of Chapter V—that is, Svayambhu, Gola, and Kuṇḍa. Kathitam tatpratidhau kuṣīdam parikīrtitam. A form of ritual which will disgust all but those who practise it whose principle however it is to free themselves of all *Ghrinā* and other Pāśas.

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 Pūjyā-Śakti after the Pūjyā-Śakti has been worshipped and her leave obtained.

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

⁴ Kāraṇa.

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

⁶ Aim Klīm Sauḥ Tripurāyai Namaḥ: imāṃ śaktīm pavitrikuru mama śaktīm kuru: Svāhā.

⁷ Hrim. "Initiated" in this verse is used as equivalent for Dikṣitā.

other Śaktis who are present should be worshipped and not enjoyed¹ (20).

The worshipper should then, in the space between himself and the Yantra, draw a triangle with the Māyā Bija² in its centre, and outside the triangle and in the order here stated, a circle, a hexagon, and a square (21). The excellent disciple should then worship in the four corners of the square the Piṭas, Kāma-rūpa,³ Pūrṇa-śaila, Jālandhara, Uḍḍiyāna, with the Mantras formed of their respective names, preceded by Bijas formed by the first letter of their respective names, and followed by Namaḥ⁴ (22).

¹ Nārhāstāḍana-karmani. The reference is to sexual intercourse. Śaktis are of two kinds: Bhogyā, to be enjoyed; and Pūjyā, to be worshipped. The first sit on the left, and the second on the right. If the worshipper yields to desire for the latter, he commits the sin of incest with his own mother and becomes fallen (see Bhakta, 214). By "other Śaktis" is meant Parakīyā, as opposed to Svīyā (one's own).

² i.e., Hrīm.

³ These Piṭas are the correspondences in the outer world (Bāhyataḥ) of the four Śāktik manifestations of the general Vimarśa Śakti called Ambikā, Vāmā, Jyeṣṭhā, Raudrī. The first denotes the "seeing" of the Divine Mother of Her own forthcoming (Sphuraṇa) when She is Parā Vāk. Vāmā is the state when she is outward turned (Unmukhī) Śakti being then in its seed or Bija state. She is then Icchā Śakti and Paśyanti in which she is in the form of a goad (Aṅkuśa). Jyeṣṭhā is Jñāna-Śakti, Madhyamā-Vāk, in the form of a straight line (Rjurekhā). Raudrī is Kriyā-Śakti and Vaikhari-Vāk in the form of Śṛṅgāṭa (Pyramidal and triangular) and as Saṃhāra Śakti is in the form of Bindu in the return movement (Pralaya). These Piṭas are the Kanda, Pada, Rūpa and Rūpātita respectively. The first is the root of the Suṣumnā-Nāḍī or Mūlādhāra. Pada is Haṃsa in Anāhata-cakra the seat of Jīva. Rūpa is Bindu in Ājñā-Cakra, Rūpātita is Nīskala in the Brahmarandhra. The outer subtle manifestations are here the inner Cakras of the body. The gross Cakras are the holy places, named in the Text, great seats of Śākta worship.

See *Nityā-śoḍhaśikāṛṇava*, vi—36 to 42 verses and Commentary of Bhāskararāya. This part of the *Nityā* is also known as Yoginīhṛdaya. (Ānandāśrama Series of Sankrit Texts, vol. 56, pp. 209-212).

⁴ Thus, Pūrṇ Pūrṇa-śailāya Piṭāya Namaḥ, Urṁ Uḍḍiyānāya Piṭāya Namaḥ, Jām Jālandharāya Piṭāya Namaḥ, Kam Kāma-rūpāya Piṭāya Namaḥ. These Piṭas are in the Sādhaka's own body and are Śaktis and forms of Śakti. See *Nityā-śoḍhaśikāṛṇava*, Ch. VI, vv. 37-42.

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 Bija-and Namaḥ³ (23). Wash the receptacle with the Mantra Namaḥ, and then place it (as in the case of the jar) on the Maṇḍala, and worship in it the ten Kalās of Vahni with the first letters of their respective names as Bijas (24). These Kalās,⁴ which are ten in number—viz., Dhūmrā, Arciḥ, Jvalinī, Sūkṣmā, Jvālinī, Viṣphulinginī, Suśrī, Surūpā, Kapilā, Havya-kavya-vahā⁵—should be uttered in the Dative singular, and followed by the Mantra Namaḥ (25-26).

Then worship the region⁶ of Vahni⁷ (in the Ādhāra or receptacle) with the following

MANTRA

Maṁ: Salutation to the Maṇḍala of Vahni with His ten Kalās⁸ (27).

¹ The Mantra which is used is as follows: Hrām Hrdayāya (to the heart) Namaḥ, Hrīm Śirase (to the head) Svāhā, Hrūm Śikhāyai (to the crown lock on the head) Vaṣaṭ, Hraim Kavacāya (to the upper body) Hum, Hraum Netra-trayāya (to the three eyes) Vauṣaṭ, Hraḥ Kara-tala-prṣṭhābhyām (to the back and palm of the hands) Phaṭ. Kavaca means literally armour, but the action of the worshipper is to cover the arms over the chest, touching the shoulders with the hands. It is thus translated "upper body".

² i.e., the Presiding Devatā thereof.

³ Hrīm Ādhāra-Śaktaye Namaḥ—Salutation to the Śakti of the support.

⁴ For Kalā see Woodroffe's *Garland of Letters*.

⁵ These ten Kalās respectively mean—(1) Smoky Red; (2) Flame; (3) Shining; (4) Subtle; (5) Burning; (6) Shining with sparks; (7) Beautiful; (8) Well-formed; (9) Tawny; (10) That which is the carrier of oblations to Devas and Piṭṛs.

⁶ Maṇḍala.

⁷ Lord of Fire.

⁸ Maṁ Vahni-maṇḍalāya daśa-kalātmane Namaḥ. The Kalās 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 Bījas, commencing with Ka-Bha ² to Tha-Da (28). These twelve Kalās are—Tapinī, Tāpinī, Dhūmrā, Marīci, Jvālīnī, Ruci, Sudhūmrā, Bhoga-dā, Viśvā, Bodhinī, Dhāriṇī, Kṣamā ³ (29). After this, worship the region ⁴ of Sun in the vessel ⁵ of offering with the following

MANTRA

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

Then the Sādhaka should fill the cup of offering as was done with the jar three-quarters full with wine taken from the jar, uttering the Mātrkā Bījas 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 Bījas each of the sixteen vowels before each of the sixteen digits spoken in the dative singular, followed by the Mantra Namaḥ (32).

¹ Arghya-pātra.

² The Mantras are thus: Kaṁ Bhaṁ Tapinyai Namaḥ, Khaṁ Baṁ Tāpinyai Namaḥ, Gaṁ Phaṁ, etc., Ghaṁ Paṁ, Ngaṁ Naṁ, Chaṁ Dhaṁ, Chaṁ Daṁ, Jaṁ Thaṁ, Jhaṁ Taṁ, Ņyaṁ Naṁ, Ṭaṁ Daṁ, Ṭaṁ 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". Dhāriṇī 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 Mantra is Am Sūryamaṇḍalāya dvādaśakalātmane Namaḥ.

⁵ Arghya-pātra.

⁶ i.e., from Kṣa to Ā.

⁷ Kalā—e.g., Am Amṛtāyai Namaḥ, am Prāṇadāyai Namaḥ, etc.

The sixteen desire-granting Kalās of Moon are—Amṛtā, Prāṇadā, Pūṣā, Tuṣṭi, Puṣṭi, Rati, Dhṛti, Śaṣinī, Candrikā, Kānti, Jyotsnā, Śrī, Pṛiti, Aṅgadā, Pūrṇā and Pūrṇāmṛtā ¹ which grant fulfilment of desires (33). As in the manner aforementioned,² the disciple should then worship the region of the Moon with the following

MANTRA

Ūm: Salutation to the Maṇḍala ³ of Moon wherein are His sixteen digits ⁴ (34).

Dūrvā grass, sun-dried rice, red flowers, Varvarā leaf,⁵ and the Aparājītā ⁶ flower should be thrown into the vessel with the Mantra Hrīm, and the sacred waters should be invoked into it (35). Then, covering the wine and the vessel of offering with the Avakuṇṭana-Mudrā,⁷ and uttering the Armour Bīja,⁸

¹ The literal meaning of the sixteen Kalās of Moon (Soma) are—(1) Amṛtā=Ambrosial; (2) Prāṇadā=life-giving; (3) Pūṣā=nourishing growth, Pūṣas is a Vedic Deity associated with Soma; (4) Tuṣṭi=Contentment; (5) Puṣṭi=Nourishment; (6) Rati=Attachment; (7) Dhṛti=Constancy; (8) Śaṣinī=Containing the hare ("Man in the Moon"); (9) Candrikā=beam spreading; (10) Kānti=effulgence, beauty; (11) Jyotsnā=Moonlight; (12) Śrī=Prosperity; (13) Pṛiti=delight; (14) Aṅgadā=Body or limb developing; (15) Pūrṇā=Full, Complete; (16) Pūrṇāmṛtā=Full of Nectar. Bhārati reads Mānadā for Prāṇadā.

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 Ūm Soma-maṇḍalāya ṣoḍaśa-kalātmane Namaḥ.

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 Devīs. By putting Karavī (Karavīra) flower (representative of the Liṅga) dipped in red sandal paste into Aparājītā flower, the Maithuna-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-Mudrā³ (36). Making Japa of the Mūla-Mantra ten times, the Iṣṭa-devata⁴ should be invoked and worshipped with flowers offered in the joined palms.

Then charge⁵ the wine with the following five Mantras, beginning with Akhaṇḍa: ⁶ (37).

MANTRAS

O Kula-rūpiṇī!⁷ infuse its natural joy⁸ 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 ambrosia¹¹ which is Brahma bliss (39).

¹ This is done by uttering the Mantra, Phaṭ, 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. 85.

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 Devatā of the worshipper: here Kālī.

⁵ Abhimantrayet.

⁶ The first word of the next verse.

⁷ Image of Kula: Brahma-rūpiṇī (cf. Kula=Sanātana Brahman).

⁸ Svachanda-Sphuraṇām—The words are difficult to translate but the sense seems as stated. Svachanda=of one's own will independently, spontaneous, natural; Sphuraṇa=bursting forth and joy. That is the joy or thrill which is a form of Brahman bliss.

⁹ Akhaṇḍaikaṛasānandākare parasudhātmani.

Svachandasphuraṇām atra nidhehi kularūpiṇi.

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 Hariharānanda Bhārati. Tarkālamkāra's runs as follows: Although this liquid substance is for those who have desire do Thou yet place in it the nectar which is Brahma Bliss.

¹¹ Amṛta=here Brahmānanda (Bhārati).

Anaṅgasthāmṛtākāre śuddhajñānakalevare.

Amṛtatvaṁ nidhehyasmin vastuni klinnarūpiṇi.

O Thou, who art That!¹ do Thou make² this Arghya one in substance with That, and having become the Kulā-mṛta,³ manifest in me⁴ (40).

Bring into this great cup, which is full of wine, the essence of ambrosia produced from the essence of all that is in this world with all its differing kinds of taste⁵ (41).

I offer as oblation into the Fire of the Supreme Self (Parāhamtāmāye) the excellent nectar of Thisness (Idamṭā)⁶

¹ Tatsvarūpiṇī=Tattatsvarūpaśālinī (Bhārati).

² Tadrūpeṇa eka-rasyaṁ kṛtvā arghyaṁ=Having unified this Arghya with That. Eka-rasyaṁ=State of being in the same Rasa (emotion, sentiment). Tadrūpeṇa=Pradhānamādhurya-rūpeṇa (Bhārati) that is, with supreme Bliss. Ekarasyaṁ=Pradhāna mādhyurya-viśiṣṭam, i.e., endowed with supreme Bliss. Arghyam=the consecrated wine. The Sādhaka here invokes Brahma bliss into the wine he is about to use for the purpose of his Sādhana. Tat=Brahman=Supreme Bliss. The Sādhaka prays that through that wine he may be united with that Bliss.

³ Consecrated wine.

⁴ i.e., Bring me joy.

Tadrūpeṇaikaṛasyaṁ ca kṛtvā arghyaṁ tatsvarūpiṇi.

Bhūtvā kulāmṛtākāram mayi viśphuraṇaṁ kuru.

⁵ Brahmāṇḍarasa-sambhūtam aśeṣa-rasa-sambhavaṁ
Āpūritaṁ mahāpātraṁ piyūṣa-rasam āvaha.

⁶ Ahamṭāpātra-bharitaṁ idamṭāparamāmṛtaṁ:

Parāhamtāmāye vahnau homa-svikāra-lakṣaṇaṁ.

Aham=I. Ahantā="I-ness" (Ahamkāra). Idam=this. Idamṭā=Thisness. These two as duality are offered to the one supreme Self beyond "I" and "This". See as to Idamṭā, *Taitt.-Up. Cf. Jñānārṇava Tantra*, XXI, v. 25.

A is the first and Ha the last letter of the alphabet, Ma (M) being the usual terminal; Aham then represents all the letters of the alphabet which is the manifested Śabda Brahman. Aham=Jivātmā; Parāham=Brahman. So it is said Tato'hamnāma abhavat. (*Br.-Up.*, 1, 4, 1; 5, 5, 4). When a man is asked "who are you?" (Kastvam) he replies "it is I" (Aham) and then gives his name. When he says Aham or I he affirms that he is Brahman. He refers to his individual self when he gives his name. "This" arises when the Ātmā as "I" posits itself over against it. Idamṭā=universe which is in the Aham and yet appears separate from it. Parāhamṭā=the Supreme "I-ness" as Paramātmā. By this Mantra the Sādhaka endeavours to realise the oneness of the individual self (Ahamṭā) with the Supreme Self (Parāhamṭā). The joy (Ānanda) which is in the wine is a form of the supreme Bliss (Paramānanda) of which it is a manifestation.

with which the cup of I-ness is filled. (Ahamtā-pātra-bharitam).

Having thus consecrated the wine with the Mantra, think of the union ¹ in it of Śiva and Śivā ² and worship it by waving lights and burning incense-sticks before it ³ (43).

This is the consecration of the Śrī-pātra ⁴ in Kaulika worship. Without such purification the disciple is guilty of sin, and the worship is fruitless ⁵ (44). The wise one should then, according to the rules prescribed for the placing of the common offering, ⁶ place between the jar and the Śrī-pātra, the Guru-pātra, the Bhoga-pātra, the Śakti-pātra, the Yoginī-pātra, the Vira-pātra, the Bali-pātra, the Pādyā-pātra and the Ācamaniya-pātra ⁷ making nine cups in all (45-46).

Then, filling the cups three-quarters full of wine from the jar, a morsel of Śuddhi ⁸ 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 ⁹ the morsel of Śuddhi ⁸ in the right hand, and making the Tattva-mudrā, Tarpaṇa should be done. This is the practice which has been enjoined (48). Taking an excellent drop of wine

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 Śakta*.

⁶ Sāmānyārghya.

⁷ The Bhoga-pātra, Śakti-pātra, Yoginī-pātra, Vira-pātra, Bali-pātra, Pādyā-pātra, and Ācamaniya-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. *Jñānārṇava-Tantra*, XVI, 135.

from the Śrī-pātra and a piece ¹ of Śuddhi, ² Tarpaṇa ³ should be made to the Deva Ānanda-Bhairava and the Devī Ānanda-Bhairavī ⁴ (49).

Then, with the wine in the Guru-pātra, should be offered oblations to the line of Gurus: ⁵ 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. ⁶ In offering oblations to the four Gurus, the Vāgbhava-Bija ⁷ should first be pronounced, followed in each case by the name of each of the four Gurus ⁸ (50). Then, with wine from the Bhoga-pātra, the worshipper should, in the lotus of his heart, offer

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 Piṭṛs, the word being derived from Tṛp=to please or gratify.

⁴ The Mantra for this Tarpaṇa is as given under ch. v, verses 201 and 202 with the words Ānanda-bhairavam tarpayāmi Namaḥ in the case of Ānandabhairava and Ānandabhairavim 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.*, Airiṃ.

⁸ It is customary also to add the Guru's wife's name, the wife being the Śakti. The Mantra thus runs Airiṃ Saśaktika-Guru Śrī (name) + ānandanatha + name of Guru's wife + devyāmbā śrī pādūkām tarpayāmi Namaḥ and so with Parama-guru and the rest. In doing Tarpaṇa 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-Kālī. In this oblation Her own Bija¹ should precede, and Svāhā should follow Her name.² This should be done thrice (51).

Next, with wine taken from the Śakti-pātra, oblation should be similarly offered to the Aṅga Devatās and the Āvaraṇa Devatās³ 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 Vaṭukas⁴ (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,⁵ prefixed to the Mantra:

“ Vaṃ,⁶ Salutation to Vaṭuka,”⁷

¹ i.e., Krīm̄.

² Krīm̄ Ādyām̄ Kālīm̄ tarpayāmi Svāhā. Bhārati says that the Mantra for the Tarpaṇa of the Devī is—Hrīm̄, Śrīm̄, Krīm̄, Paramēśvara Svāhā Ādyām̄ Kālīm̄ tarpayāmi Svāhā.

³ The word is Aṅgāvaraṇa=Aṅga+Āvaraṇa—that is, the Devatā of both classes (Bhakta, 226). By Aṅga is here meant the six limbs (Ṣaḍaṅga), of the Mūla devatā considered as Devatās, e.g., Aṅgīnityā and Aṅganityā and by Āvaraṇa-Devatās, the attendant Devatās (see verse 96, *post*).

⁴ Between the Tarpaṇa to the Devī, as in verse 53, and before the sacrifice to Vaṭuka, the practice is to perform—(1) Tattva-śuddhi, which is done by seven Mantras, in each of which the following pentads: Prāṇa, Apāna, Vyāna, Udāna, Samāna-Prthivī, Ap, Tejas, Vāyu, Ākāśa—Prakṛti, Ahamkāra, Buddhi, Manas, Śrotra—Tyak, Cakṣu, Jihvā, Ghrāṇa, Vacas—Pāni, Pāda, Pāyu, Upastha, Śabda-Sparśa, Rasa, Rūpa, Gandha, Ākāśa—Vāyu, Tejas, Salila, Bhūmi, Ātmā are mentioned by name, with the prayer that the same may be purified, and a declaration by the worshipper that he is the Jyotiḥ (Light) and free from sins; (Jyotiḥ aham virajā vipāpmā) and (2) Tattva-svikāra; and (3) Bindu-Svikāra. (See Bhakta's edition, at p. 226.) These rites are described at p. 227. Verse 54 describes the mode of sacrifice.

⁵ i.e., Aim̄, Hrīm̄, Śrīm̄.

⁶ i.e., Bija of Vaṭuka.

⁷ Aim̄, Hrīm̄, Śrīm̄, Vaṃ, Vaṭukāya Namaḥ.

Summarising Tarkālamkāra's Commentary: in Tattva-Svikāra a triangle is drawn on the palm of the right hand. A piece of Śuddhi of the size of a pea is placed upon it. This is taken up with thumb and middle

Vaṭuka should be worshipped in the East of the rectangle, and then offering should be made to him (55).

Then, with the

MANTRA

“ Yām̄ to the Yoginīs Svāhā,”

offering should be made to the Yoginīs,¹ on the South (56), and then to Kṣetra-pāla² on the West of the rectangle, with the

MANTRA

“ To Kṣetra-pāla Namaḥ,”

preceded by the letter Kṣa, to which in succession the six

finger of left hand. Uttering the Mūla-mantra together with the words Śiva, Śakti, Sadāśiva, Īśvara, Vidyā, Kalā, the Sādhaka says “ I purify the gross body with Ātmā-Tattva ” (that is, the Tattvas of the 36 Tattvas from Prakṛti to Prthivī). Then he consumes the Śuddhi. He next takes up another piece of Śuddhi and uttering the Mūla-mantra together with the words Māyā, Niyati, Śuddha-vidyā, Rāga, Puruṣa says “ I purify the subtle body of Vidyā-Tattva ” (that is, the Tattvas from Māyā to Puruṣa of the 36 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 Śiva Tatva (i.e., the Tattvas of the 36 commencing with Śiva-Tattva and ending with Sad-vidyā Tattva) I purify my paradeha ” (that is, causal body). Then saying the Mūla-mantra and all the 36 Tattvas, the vowels and consonants, says “ I purify the Jiva the Āśraya of which (in which) are the Tattvas with all the Tattvas.”

In Bindu-Svikāra, the Sādhaka realises that Kuṇḍalinī extends from the Mūlādhāra to the tip of the tongue and so meditating on Her becomes filled with Her presence (Tanmayo bhavet: that is, becomes Her). Then taking the Bindu from the Bhogapātra uttering meanwhile the appropriate Mantra he should say “ The liquid burns (Jvalati) I am the Light (Jyotiḥ). The Light is flaming (Jyotiḥ jvalati). Brahma am I (Brahmāhamasmi) He I am (So'ham) I am I (Aham eva aham). I make offering (Juhomi) Svāhā. Then taking the Bindu he says “ I will speak of the Pratyakṣa Brahma, of Rtam Satyam. May He protect me. May he protect the speaker. May he protect me, May he protect the speaker. Svāhā.” Then having taken Bindu as before he says: Om̄ Chhandasām̄ ṛṣayo yacchando bhamṛtā bhūvasā mandro medhayā spr̄ṇotu bhuvī sruvam meṇopāyatu Svāhā.

¹ See p. 121, note 3.

² Protecting Devatā of the ground.

long vowels are added with the Bindu¹ (57). Following this, offering should be made to Gaṇa-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 Gaṇeśa in the dative singular, and ending with Svāhā.² Lastly, offering should be made inside the rectangle to all Bhūtas,³ according to proper form (58-59).

Uttering "Hrīm, Śrīm, Sarva-vighna-kṛdbhyaḥ," add "Sarva-bhūtebhyaḥ," and then "Hūm Phaṭ Svāhā"; this is how the Mantra is formed⁴ (60). Then an offering to Śivā⁵ should be made in manner ordained with the following

MANTRA

Om, O Devī O Śivā, O Exalted One, Thou art in the form of the final Conflagration⁶ 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. Hrīm, Śrīm, Krīm, Parameśvari, Svāhā. This offering is for Thee: Obeisance to Śivā.

¹ The Mantra is—Kṣām, Kṣīm, Kṣūm, Kṣairm, Kṣaurm, Kṣah Kṣetra-pālāya Namaḥ. The offering to Vaṭuka consists of food with wine.

² i.e., Gām, Gīm, Gūm, Gairm, Gaurm, Gaḥ Gaṇa-pataye Svāhā.

³ Sarva-bhūta (explained in the Mantra in next note). The manner of offering Sarva-bhūta-bali is described in following Śloka. The offering is the same as to Vaṭuka.

⁴ i.e., Hrīm, Śrīm, sarva-vighna-kṛdbhyaḥ sarva-bhūtebhyaḥ Hūm Phaṭ Svāhā, or Hrīm, Śrīm, Salutation to all Beings which cause obstruction, Hūm Phaṭ Svāhā—that is, cause obstruction to the worship. The ritual will be found described in detail in Bhakta's Edition, at p. 230.

⁵ This is Śivābali or offering to the jackal. The word means a jackal, and in the commentary of Bhārati the word is said here to be the equivalent of Phet-kārikā (=Howling), which means a jackal. There is a well-known Tantra of this name. The jackal accompanies the Devī, and feasts on the leavings. It is a Tāntrika 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.

⁶ Kālāgni-rūpiṇī.

O Holy One! I have now described to Thee the mode of formation of the circle of worship¹ (and the placing of the cups² and other rites) (61-62). Then, making with the two hands the Kacchapa-Mudrā,³ let the Sādhaka take up with his hands a beautiful flower scented with sandal, fragrant aloes, and saffron and holding it against his heart, let him meditate upon the most supreme Ādyā⁴ in the lotus of his heart (63-64).

The Sādhaka should next lead the Ādyā-Kālī (in the heart) along the path⁵ which leads to Brahman and which is within the Suṣumnā-Nādi⁶ to the great lotus of a thousand petals⁷ and there make Her joyful⁸ (by Her union with Her Lord). Then bringing Her forth through his nostrils (as if another Ādyā-Kālī⁹ emanates from Her) as light from light let the Sādhaka place Her on the flower¹⁰ (which is in his hand). The Sādhaka versed in the Mantra with firm faith

¹ Cakrānuṣṭhāna. The Mantra of offering to Śivā consists of the two lines beginning with Gṛhṇa and ending valing tava following Hrīm, Śrīm, Krīm, Parameśvari Svāhā; Eṣa Baliḥ Śivāyai Namaḥ.

² The Śrī-pātra and other Pātras.

³ Tortoise Gesture. The right thumb is left free, the first finger of right hand is placed on the first finger of left, the second and third fingers of the right are placed between the thumb and first finger of left, the little finger of right hand is placed on first finger of left, and the remaining three fingers of left are placed on the back of the right hand, which is slightly curved.

⁴ Parātparām Ādyām=The Supreme Ādyā or Kālī.

⁵ The central "nerve" in the Merudaṇḍa or spine. See *Serpent Power*.

⁶ Brahma-vartman: just as Rāja-vartman means the King's highway.

⁷ See *Serpent Power* as to this Sahasrāra-Padma.

⁸ For Her Lord and Husband is there, with whom She is there united. See *Serpent Power*, v. 52, and notes under it.

⁹ Aparām Ādyām Kālīm (Bhārati).

¹⁰ Referred to in verses 63, 64.

should then place the flower ¹ on the Yantra,² and with folded hands pray with all devotion to his Iṣṭa-devatā³ 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).

Krīm, O Ādyā Devī Kālikā! come here⁵ 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 Life⁷ of the Devī should be infused therein by the following Pratiṣṭhā-Mantra (70)

MANTRA

Ām, Hrīm, Krom, Śrīm, Svāhā: May the Life⁸ of this Devatā⁹ be here: Ām, Hrīm, Krom, Śrīm, Svāhā: May Her

¹ To which the presence of the Devī has been communicated.

² Diagram of worship. See *Śakti and Śakta*.

³ The particular Devatā of the Sādhaka.

⁴ Bhakti—*i.e.*, by Bhakti-mārga.

⁵ As the Worshipper says the Mantra he makes the gestures (Mudrā) —(1) Avāhanī, (2) Sthāpanī, (3) Samnidhāpanī, (4) Sammukhī-karaṇī, and (5) Samnirodhīnī.

⁶ Diagram (*vide ante*).

⁷ This is the Prāṇa-pratiṣṭhā ceremony. According to the general belief of all Hindu worshippers of images, the latter are not made the object of worship until this ceremony is performed, whereby the life or presence of the Deva or Devī is invoked into it. That is, in the consciousness of the worshipper the presence of the Devatā in the image is recognised. The Prāṇa-pratiṣṭhā-Mantra follows in next verse. The five Mudrās should also be shown.

⁸ Prāṇāḥ-Life. Life presupposes the presence in the body of the five vital airs, namely, Prāṇa, Apāna, Samāna, Udāna, and Vyāna.

⁹ *i.e.*, Ādyā-Kālī.

Jiva¹ be here: Ām, Hrīm, Krom, Śrīm, Svāhā: May all Her senses be here: Ām, Hrīm, Krom, Śrīm, Svāhā: The Speech, Mind, Sight, Smell, Hearing, Touch, and the Vital Airs² of the Ādyā-Kālī Devatā,³ may they come here and stay happily here for ever: Svāhā (72-74).

Having recited the above three times, and having in due form placed the Life⁴ (of the Devī) in the Yantra⁵ with the Leliḥāna⁶-Mudrā, with folded palms, he (the worshipper) should say (75)

MANTRA

O Ādyā-Kālī! hast Thou had a good journey? Is this coming pleasing to Thee? O Parameśvari! mayest Thou be seated on this seat⁷ (76)?

Then, for purification of the Devatā whilst repeating the Mūla-Mantra, the Sādhaka should sprinkle thrice the water of the special oblation⁸ over the Devī, and next make Nyāsa⁹

¹ Life individualised.

² Prāṇāḥ (see note 8, p. 154).

³ The Ever-glorious Primordial Devī Kālī—*i.e.*, Ādyā Kālī Devatā.

⁴ Prāṇa-pratiṣṭhā.

⁵ Diagram.

⁶ Literally, showing the Leliḥāna-Mudra. Leliḥāna is derived from the root Liha=to lap, to lick. It is also a name of Śivā. Leliḥāna Mudrā is of two kinds. In the *Dakṣiṇā-mūrti-Samhitā* 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. Bhārati refers to the *Dakṣiṇā-mūrti-Samhitā*. 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 Tarkālaṅkāra that it is the practice among worshippers to show Leliḥāna-Mudrā, Khadga (sword) Mudrā, Muṇḍa (head) Mudrā, Vara-Mudrā, and Abhaya-Mudrā after Prāṇa-pratiṣṭhā.

⁷ A usual form of welcome.

⁸ Viśeṣārghya.

⁹ See *Śakti and Śakta*. This is the Śakalikṛti or Sakalī-karaṇa rite: “Devatānge ṣaḍaṅgānām nyāsaḥ syāt sakalikṛtiḥ.”

with the six limbs of the Devī. This ceremony is called Sakalī-kṛti. Then Devī 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,¹ nectar,² *pān*,³ water of oblation,⁴ and obeisance. In worship these sixteen offerings are needed (78-79).⁵

Uttering the Ādyā-Bija,⁶ and then saying "This water is for washing the feet of the Ādyā: To the Devatā Namaḥ," offer the water at the feet of the Devī. In making the offering of Arghya the same should be placed at the head of the Devī and the Mantra should end with Svāhā (80). Then the Sādhaka versed in Mantra should offer the water for rinsing the mouth⁷ to the mouth of the Devī and the Mantra should end with the word Svadhā and then the worshipper should offer to the lotus-mouth of the Devī, Madhu-parka⁸ with the Mantra ending with the word Svadhā. He should then offer water to rinse the mouth a second time with the Mantra ending with "Varṇ Svadhā" (81). Then the Sādhaka should offer water for bathing, apparel and jewels, saying the

MANTRA

Hrīm Śrīm Krīm 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 Namaḥ, offer scent with his middle and third finger to the heart-lotus (of the Devī), and with the same Mantra, but ending with Vauṣaṭ, he should similarly offer to Her flowers¹ (83). Having placed the burning incense and lighted lamp in front of Devī, and sprinkling them with water, they should be given away to Her with the

MANTRA

Hrīm Śrīm Krīm 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

MANTRA

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 Devī.² Then, placing the incense-stick on Her left, he should raise and

¹ There are two offerings of this water Ācamaniya, as water is used for rinsing the mouth both before and after the repast of the guest, to whom also water is offered for washing the feet.

² Wine.

³ Tāmbūla—i.e., Areca nut, lime, catechu, cardamom, cinnamon etc., wrapped up in betel-leaf and fastened with a clove.

⁴ Tarpaṇa—literally, satisfaction, or satisfying act.

⁵ If the rite is performed in the day time Madhu parka is substituted for wine. For as the *Tantrāntara* says the night rites should be done according to Kulācāra and during the day according to Vedācāra: Rātrau kulakriyām kuryāt divā kuryācca vaidikim.

⁶ i.e., Hrīm Śrīm Krīm Parameśvari Svāhā.

⁷ Ācamaniya.

⁸ A mixture of curd, ghee, and honey.

¹ Bael-leaves are also offered.

² Ārati is done by waving the light and incense-stick in an elliptical circle in front of the image, the top of the circle being under the nostrils or the eyes (see next verse).

wave the light ten times before the Devī¹ from Her feet up to Her eyes (84-86). Then, taking the Cup and the Śuddhi² in his two hands, the Sādhaka should, whilst uttering the Mūla-Mantra, offer them to the centre³ of the Yantra (87).

MANTRA

O Thou who hast brought to an end a crore⁴ of Kalpas!⁵ take this excellent wine,⁶ 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 Mantra Phat) and veil it with the Avakuṇṭana-Mudrā⁷ (and the Mantra

¹ And then, according to the ritual, he should place it on the right.

Tarkālamkāra says: After recitation of the Bija say: This Pādyā (water for the feet) to the Ādyā-Kālika-Devatā Namaḥ. Then place it at Her feet. The Bija should be repeated at every offering. Thus "This Arghya to—Namaḥ and then the Arghya should be offered to Her head: Then Ācamaniya should be offered to Her mouth with the Mantra This Ācamaniya to—Svāhā. Then offer Madhu-parka to the mouth to—Svadhā. Similarly with the second Ācamaniya. 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-kalpānta-kāriṇi is meant that the Devī is the cause of endless creations, maintenance and withdrawal thereof.

⁶ Vāruṇī-kalpa is "like Vāruṇī". It is excellent because it is like Vāruṇī. Vāruṇī is like the Śakti of Varuṇa, Deva of Ocean by the churning of which nectar was produced. Vāruṇī=Varuṇastri (Vācas-patiya) Vāruṇī-priya and Vāruṇī-kānta are names of Viṣṇu. Vāruṇī=Lakṣmī who also came out of the water at the churning of the ocean. Vāruṇī is liquor made from rice.

⁷ Gesture of veiling.

Hūm¹), and then again protect it (by the Mantra Phat¹). (Saying Varṇ¹ and exhibiting the Dhenu-Mudrā² over it), it should be made into nectar of immortality.³ Then, after recitation of the Mūla-Mantra seven times, it should be offered to the Devī with the water taken from the vessel of offering⁴ (90).

The worshipper, after reciting the Mūla-Mantra,⁵ should say: "This cooked food, with all other necessities, I offer to the Ādyā-Kāli, my Iṣṭa-devī." He should then say: "O Śivā! partake of this offering" (91). Then he should make the Devī eat the offering by means of the five Mudrās called Prāṇa, Apāna, Samāna, Vyāna, and Udāna⁶ (92).

Next, form with the left hand the Naivedya⁷-Mudrā, which is like a full-blown lotus. Then, whilst reciting the Mūla-Mantra, the jar filled with wine should be offered to the Devī for Her to drink. After that again offer of water for rinsing the mouth, and following that a threefold oblation should be made to the Devī with wine from the cup of the Śrī-pātra⁸ (93-94). Then, reciting the Mūla-Mantra, let

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 Amṛta.

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-kośa. In the Prāṇa-Mudrā the tip of thumb, middle, and third finger are joined together; in Apāna 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 Vyāna-Mudrā all the fingers are so joined. After the Mudrās is said Apānāya, 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, Mūlādhāra Lotus,¹ 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,² Namaḥ (96).

The six parts of the body³ of the Devī should then be worshipped at the four corners of the Yantra,⁴ and in front and behind it in their order; and then the lines of Gurus should be worshipped⁵ (97). Then, with scent and flowers,

¹ See p. 78, note 5.

² Āvaraṇa-devatā—i.e., the minor Devatās accompanying the Devī. The worshipper asks the leave of the Devī to worship them.

³ The six Aṅgas are the heart, head, tuft (Śikhā)—when Hindu women worship they gather together a lock of their hair, and knot it as their Śikhā—Kavaca (see note 1, page 46), three eyes (see note under ch. v. 125), and two sides of the hand (palm and back). The Mantras for the worship of the six limbs of the Devī are: (1) Hrīm̄ Hṛdayāya Namaḥ, (2) Hrīm̄ Śīrase Svāhā, (3) Hrūm̄ Śikhāyai Vaṣaṭ (4) Hraim̄ Kavacāya-Hūm̄, (5) Hraum̄ Netratrayāya Vauṣaṭ, (6) Hrah̄ Karatala-prṣṭābhyām Phaṭ.

⁴ Diagram—i.e., at Agni, S.E.; Naiṛṛta, S.W.; Vāyu, N.W.; and Īśāna, N.E. Agni is Fire, Naiṛṛta is a name of Yama, Vāyu is Wind, and Īśāna, Śiva as Ruler.

⁵ There are three lines of Guru—Divyaugha (Heavenly line), Sid-dhaugha (Siddha line), Mānavaugha (Human line or type). The Gurus of the first class are four—Mahādevānanda-nātha, Mahākālānanda-nātha, Bhairavānanda-nātha, Vighneśvarānanda-nātha. There are five of the second, class, and ten of the third class. Of the second class are—Brahmānanda-nātha, Pūrṇadevānanda-nātha, Calacchittānanda-nātha, Calācalānanda-nātha, Kumārānanda-nātha. Of the third class are—Vimalānanda-nātha, Bhīmasenānanda-nātha, Sudhākarānanda-nātha, Nīlānanda-nātha, Gorakṣānanda-nātha, Bhoja-devānanda-nātha, Vighneśvarānanda-nātha, Hutāsanānanda-nātha, Samayānanda-nātha, and Nakulānanda-nātha. See also *Tantrarāja*, Ch. I, Introduction, Vol. 8, A. Avalon's *Tantrik Texts*. *Jñānārṇava Tr.*, XVI, 50, et seq., gives both additions and variations of these. These are the names of the three classes of Gurus for Sādhakas of Ādyā-kālī. For Sādhakas of other Devatās the

worship the four Kula-gurus—namely, Guru, Parama-guru, Parāpara-guru, Parameṣṭi-guru¹ (98).

Then, with the wine in the Guru-pātra make three Tarpaṇas² to each, and on the lotus of eight petals worship the eight Mothers, who are the eight Nāyikās—namely, Maṅgalā, Vijayā, Bhadrā, Jayantī, Aparājita, Nandinī, Nāra-simhī, and Kaumārī³ (99-100), and on the tips of the petals worship the eight Bhairavas—Asitāṅga, Ruru, Caṇḍa, Krodhonmatta, Bhayaṁkara, Kapālī, Bhīṣaṇa, and Śamhāra⁴ (101-102). Indra and the other Dik-pālas⁵ should be worshipped in the Bhū-pura,⁶ and their weapons⁷ outside the Bhū-pura, and then Tarpaṇa should be made to them (103).

name differs. See *Tantrarāja*, Ch. I, where names of the Gurus of the Sādhakas of Tripurā are given. These three lines are Āvaraṇa of the Iṣṭadevatā. When a Sādhaka does Saṁnyāsa then the Guru selects for him out of the names of his Iṣṭadevatā group (the Kaulāvadhūta need not do Saṁnyāsa) such name as he is qualified to receive. Some Gurus select a name from the eight Bhairavas and add ānanda-nātha to it.

¹ Vide p. 149, note 5.

² Oblation.

³ Cf. Chapter v, verse 134.

Tarkālamkāra gives the Mantras for the Tarpaṇa of the four Kula-gurus. He says that in almost all Tantras the rule is to worship and do Tarpaṇa of the fifteen Yoginīs and eight Śaktis. The former are Kālī, Kapālīnī, Kullā, Kurukullā, Virodhinī, Vipracittā, Ugrā, Ugraprabhā, Dīptā, Nīlā Ghanā, Valākā, Mātrā, Mudrā, Mitā. The latter are Brāhmī, Nārāyaṇī, Māheśvari, Cāmuṇḍā, Kaumārī, Aparājītā, Vārāhī and Nārasimhī. The Mantra for worship is Om̄ Kālīdevyambā Śrīpādukām̄ pujayāmi Namaḥ Svāhā and so with the rest, when saying the Mantra wine is taken from the Yoginīpātra and cup is held in the left hand with Tattva-Mudrā. The Śuddhī is similarly held in the right hand. The two hands are united and Tarpaṇa is done on an inverted triangle drawn on the Sādhaka's heart. The Tarpaṇa of the other Yoginīs is done in the same way.

⁴ Cf. Chapter v, verse 135.

⁵ Protectors of the ten sides—that is, North, East, South, West, Above and Below, South-East, South-West, North-East and North-West. The Dikpālas are Indra, Agni, Yama, Yakṣa, Varuṇa, Vāyu, Kubera, Īśāna, Brāhmā, Ananta.

⁶ See Introduction to Prapañcasāra (vol. III, *Tantrik Texts*).

⁷ The weapons are, Vajra of Indra, Śakti of Vahni, Daṇḍa of Yama, Khaḍga of Yakṣa, Pāśa of Varuṇa, Aṅkuśa of Vāyu, Gadā of Kubera, Śūla of Īśāna, Padma of Brāhmā, Cakra of Ananta.

After worshipping the Devī with all the offerings,¹ 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,² 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 Devī, should sprinkle it with the water from the Viśeṣārghya,³ and by the Dhenu-Mudra⁴ should make it into nectar.⁵

Let him then worship the goat (sheep, or whatever other animal is being sacrificed) with (the Mantra) “*Namaḥ*”⁶ 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,⁷ is as follows: After the word “*Paśu-pāśāya*” say “*Vidmahe*,” then, after the word “*Viśvakarmaṇe*,” say “*Dhīmahī*,” and then “*Tanno Jivaḥ pracodayāt*”.⁸

¹ Upacāra, that is offerings beginning with Pādya.

² Godhā (in Bengali, Go-sarpa). Sometimes cocks and pigeons are sacrificed. According to the *Nīla-Tantra* and *Annadā-kalpa*, a triangular Yantra representing the Yoni of the Devī 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 Vaṭuka, the Yoginīs, etc.

³ *i.e.*, Special offering, at the same time saying the Mantra “*Phaṭ*”.

⁴ Cow Mudrā (see p. 100, note 5).

⁵ Amṛta—*i.e.*, food fit for the Immortals (Immortalising Food).

⁶ Namaḥ Chāgāya-pāśave.

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.

MANTRA

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,¹ the excellent Sādhaka should worship it with the Bija “*Hūm*,” and worship Vāgīśvarī and Brahmā at its end, Lakṣmī and Nārāyaṇa² at its middle, and Umā and Maheśvara³ 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 Mahāvākya⁴ he should with folded hands, say: “*May this dedication to Thee be according to the ordained rites*” (114).

¹ Khaḍga: A heavy knife with a straight blade and a curved end like a crescent. The cutting is done with the straight blade.

² Viṣṇu—a compound word made of Nāra (water) and Ayana (abode)—“*He Whose abode was in water in the beginning of the creation.*” The Supreme Lord first created water, on which He reposed Himself. It is said also that the Lord descended on earth as the Sages Nara and Nārāyaṇa, sons of Mūrti—daughter of Dakṣa and Dharmma (*Śrīmad-bhāgavata*, ii, 77). According to the *Kālika-Purāna*, Nārāyaṇa is the Simha portion of the Nara-simha-Avatāra. Vāgīśvarī is a name of Sarasvatī.

³ Śiva—“*the Great Lord.*”

⁴ Mahā-vākya—ordinarily means a great Vedic saying pre-eminently “*Tat tvam asi*”; but here Vākya=Samkalpa, declaration, expression of purpose of rite, *i.e.*, the following Mantra: Viṣṇuroṃ tatsat adya (today; here the worshipper inserts the date, month, Pakṣa, or half of the lunar month, and the position of the Sun in the Zodiac) samastā-bhīpsita-padārtha-siddhi-kāmaḥ (desirous of obtaining success and the object of all desires; here is given the name and Gotra of the performer of the sacrifice) aham Iṣṭa-devatāyai paśuṃ imam saṃ-pradade (I give away to the Iṣṭa-devatā this beast). Hariharānanda-Bhārati.

Having thus offered the beast to the Devī, it should be placed on the ground¹ (115). The worshipper then, with devotion to the Devī, 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 Vaṭukas.⁴ Then⁵ the head with a light on it⁶ should be offered to the Devī with the following:

MANTRA

“ Krīm̃: This head with the light upon it I offer to the Devī: Namaḥ ”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

¹ Hitherto the animal has been standing, but before sacrifice it is raised and held before the Devī, and then placed on the ground.

² Su-ḥrd—a well disposed person.

³ Sapinḍa—an agnate.

⁴ The Mantra for offering to the Vaṭukas is: Om̃ eṣaḥ kavoṣṇa-rudhira-baliḥ Vaṭukādibhyo Namaḥ.

⁵ Krīm̃.

⁶ After the head is severed, a light is placed on it between the horns.

⁷ Krīm̃ Eṣaḥ sa-pradipa-śirṣa-baliḥ: Śrīmadādyā-Kālikāyai Devyai Namaḥ.

⁸ Tāntrikas of that Ācāra.

⁹ Sacrifice in fire.

¹⁰ See *imte*, ch. v, 66, and note.

grass, uttering the Weapon-Bija,¹ and then sprinkle it with water to the accompaniment of the same Bija (120).

Then, veiling it with the Kūrcha² Bija, he should say: “ Obeisance to the Sthaṇḍila of the Devī,” and with this Mantra worship the square³ (121). Then, inside the square three lines should be drawn from East to West, and three lines from South to North, of the length of a Prādeśa.⁴ When this has been done, the following Devatās, (whose names are hereinafter given) should be worshipped over these lines (122). Over the lines from West to East worship Mukunda,⁵ Īśa,⁶ and Puram̃dara:⁷ over the lines from South to North, Brahmā,⁸ Vaivasvata,⁹ and Indu¹⁰ (123).

Then a triangle should be drawn within the square, and within the triangle the Bija Hsauḥ¹¹ should be written. Outside the triangle draw a hexagon, outside this a circle, and outside the circle a lotus with eight petals, and outside this a (square) Bhū-pura,¹¹ with four entrances; so should the wise

¹ Phaṭ.

² Hūm̃. It is to be veiled by the veil (Avakuṇṭana) Mudrā.

³ Sthaṇḍila—*i.e.*, the square piece of raised ground marked off as above. The Mantra here for worshipping it is: Śrīmadādyā-Kālikā-devatā-sthaṇḍilāya Namaḥ. The worship is with scent and flower.

⁴ *i.e.*, the length between the tip of the thumb and that of the first finger when fully stretched out.

⁵ Viṣṇu—“ Giver of liberation.”

⁶ Śiva—Īśa is God, the Ruler.

⁷ Indra, so called as destroying the Asura Tripura.

⁸ Yama—Son of the Sun.

⁹ Candra—the Moon, the pleasing one.

¹⁰ This is the Mahā-preta-Bija, the formation of which is shown in the eighth verse of the *Ananda-lahari* of Śaṅkarācārya and in the 2nd Ch. of *Jñānārṇava-Tantra*. The Mahā-Pretas are the five Śivas—Brahmā, Viṣṇu, Rudra, Īśāna and Sadāśiva (*Rudra-yāmala-Tantra*). Ha-kāra = Śiva, and Sa-kāra = Śakti, Au-kāra = Sudhā-sindhu. (Ocean of Nectar).

¹¹ Bhū (Earth), Pura (town, city, etc.). This is the part of the diagram outside the drawing, the marked-off space within which the special diagram is drawn (see Introduction).

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,

¹ Diagram.

² See note under ch. v, 66, 67.

³ Maṇḍala, or Yantra.

⁴ *i.e.*, Ghee, plantain, rice, fried paddy (Bengali khaī, or Lāja in Sanskrit), bael-leaf, flowers, curd, and charu (rice boiled with milk), stick of Palāśa-tree, and leaves of Śamī (a thorn).

⁵ Om̐.

⁶ Hriṃ.

⁷ Śakti of the Support.

⁸ *i.e.*, Prakṛti, Kūrma (tortoise), Ananta (Serpent), Pṛthivī (Earth), Sudhāmbudhī (Ocean of Nectar), Maṇi-dvīpa (Island of Gems), Cintāmaṇi-gṛiha (Room of Cintāmaṇi stones, which grant all desires), Pārijāta (Tree so called), Kalpaka-vṛkṣa (The tree which grants all desires), Ratna-vedikā (Jewelled altar), Ratna-simhāsana (Lion seat of gems), Maṇi-pīṭha (Gem-set seat)—all to be worshipped in the pericarp (see *ante*, p. 113). To which Tarkālamkāra adds Muni, Deva Vahumānsāsthimodamānaśivā (she-jackals), Savamuṇḍa (Head of a corpse), Citāṅkārāsthī (fuel and bones from the funeral pyre), Dharma, Jñāna, Vairāgya, Aiśvarya, Adharma, Ajñāna, Avairāgya, Anaiśvarya, Samvinnāla (the stalk which is Samvid), Prakṛti-mayapatra (the leaves which are Prakṛti), Vikāramaya-kesara (the filaments which are Vikāra), Tattva-mayakarnikā (the Tattva which is the pericarp) Arkamaṇḍala (the solar circle with 12 Kalās), Somamaṇḍala (Lunar circle with 16 Kalās), Vahni-maṇḍala (the fire circle with 10 Kalās), Sattva, Rajas, Tamas, Ātmā, Antarātmā, Paramātmā, Jñānātmā (see *Śakti and Śakta*, Ch. I), Iccā, Jñāna, Kriyā, Kāminī, Kāma-dāyini, Rati, Rati-priyā, Anandā, Manonmani, Parā, Patāparā, Sadā-śiva-mahāpretapadmāsana.

These are given from the *Syāmārahasya*, *Syāmapradīpa* and other Tāntrik works.

⁹ *i.e.*, Dharma, Jñāna, Vairāgya, Aiśvarya. 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.

Īśāna, Vāyu, and Nairṛta 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 Pītā, and then Śvetā, Aruṇā, Kṛṣṇā, Dhūmrā, Tivrā, Sphulinginī, Rucirā, in their order, and in the centre Jvālinī ⁵ (128-129). In the worship of these Praṇava ⁶ should commence the Mantra, and Namaḥ should end it. The seat of Fire ⁷ should be worshipped with the

MANTRA

Ram̐: Salutation to the seat of Fire.⁸

Then the Mantrin ⁹ should meditate upon the Devī Vāgīśvari as after She has bathed,¹⁰ with eyes like the blue

¹ *i.e.*, the South-East, North-East, North-West, South-West, of which the Devas named are regents.

² Ananta, the endless one—Viṣṇu, Padma, the lotus from navel of Viṣṇu.

³ Kalās.

⁴ Prāgādi-kesara. The others are Īśāna, (Śiva), North-East, Uttara (North), Vāyu (Wind), (North-West), Paścima (West), Nairṛta (South-West, whose regent is Yama), Dakṣiṇa (South), Agni (Fire), or South-East.

⁵ *i.e.*, Yellow, White, Tawny-red, Black, Smoky (Red seen through smoke), Fierceness, Having Sparks of Fire, Brilliant, Flaming, the names or Fire. Śvetā is worshipped in N.E., Aruṇā in N., Kṛṣṇā in N.W., Dhūmrā in W., Tivrā in S.W., Sphulinginī in S., and Rucirā in S.E.

⁶ Om̐.

⁷ Vahni.

⁸ Ram̐ Vahner-āsanāya Namaḥ.

⁹ One versed in the Mantras—the worshipper, sacrificer.

¹⁰ Rtu-snātā Vāgīśvari. This refers to the first bath after the monthly period, during which no bath of immersion is taken, such as bathing in the river, tank, etc. Vāgīśvari or Sarasvatī—Devī of Speech, Learning, Fine Arts, etc.

lotus, on the seat of Fire in the embrace of Vāgīśvara;¹ and worship them in the seat of Fire with the Māyā-Bīja² (130, 131).

After worshipping Vāgīśvarī and Vāgīśvara on the seat of fire with the Māyā Bīja the Sādhaka should bring Fire in the manner prescribed,³ and gaze intently on it, and, whilst repeating the Mūla-Mantra, invoke Vahni into it with the Mantra Phat⁴ (132). Then the seat of Fire should be worshipped in the Yantra with the

MANTRA

Om: Salutation to the Yoga-pīṭha of Fire,⁵ and on the four sides, beginning on the East and ending on the South, Vāmā,⁶ Jyeṣṭhā,⁷ Raudrī,⁸ Āmbikā,⁹ should be worshipped in the order given (133).

¹ *i.e.*, Brahmā.

² Hṛīm.

³ *i.e.*, either on a mud or bell-metal platter.

⁴ Tarkālaṅkāra 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 "phaṭā tāḍanaṁ," or "phaṭā rakṣaṇaṁ," in lieu of "phaṭāvāhanaṁ". It would then mean driving out or protecting by Phat.

⁵ Om Vahner Yoga-pīṭhāya Namaḥ. Yoga-pīṭha is Yoga Seat.

⁶ and ⁷ See next note. Vāmā is Icchā, Jyeṣṭhā Jñāna, and Raudrī is Kriyā Śakti.

See Ch. I. *Yoginīhṛdaya-Tantra*, vv. 36-42.

⁸ *Cf.* *Bhūta-śuddhi-Tantra*, chap. iv: "O Maheśāni! Vāmā is Brahmā and Jyeṣṭhā is called Viṣṇu, and by Raudrī is to be understood Rudra. Vāmā dwells in the navel, Jyeṣṭhā in the heart, and Raudrī always in the head. These are the Bindus from which everything has originated. Brahmā, Viṣṇu, and Rudra are Prakṛti Herself. And O Paramesāni! it is the Bindu which prompts them to action. It is by Bindu that everything is created, protected, and absorbed (Sṛṣṭi, Sthiti, Laya). The Bindu is the Bīja (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 Sphuraṇa.

Then the marked-off space¹ should be worshipped with the

MANTRA

Salutation: To the Sthaṇḍila of the revered Devatā, the Primeval Kālikā²

and then within this place the worshipper should meditate upon the Devī-Vāgīśvarī³ under the form of the Mūla-Devatā.⁴ After lighting the Fire with the Bīja Raṁ, and reciting the Mūla-Mantra, and then the

MANTRA

Hūm 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 Bīja Hūm (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 Sthaṇḍila 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-Yantra⁹ which is nearest him (137-138).

¹ Sthaṇḍila.

² Śrīmad-Adyā-Kālikāyāḥ Devatāyāḥ Sthaṇḍilāya Namaḥ.

³ Devi of Speech—Sarasvatī.

⁴ *i.e.*, Kālī.

⁵ Kravyādebhyaḥ—that is, to the Demonic, Rākṣasas. Hūm is kūrca-Bīja.

⁶ *i.e.*, Phat.

⁷ Avakuṅṭana-Mudrā.

⁸ Cow Mudrā (see p. 100, note 5).

⁹ Female organ diagram—*i.e.*, the triangle, which is symbolical of the Yoni.

Then, the Sādhaka should first worship the Image of Fire with the

MANTRA

Hrīm: Salutation to the Image of Fire,¹ Namaḥ
and after that the Spirit² of Fire with the

MANTRA

Raṁ: to the Spirit of Fire, Namaḥ³ (139).
The Mantrin⁴ will then think in his mind of the awakened form of Vahni,⁵ and kindle Fire with the following (140)

MANTRA

Om: Ruddy Spirit of Fire, which knows all, destroy, destroy, burn, burn, ripen, ripen,⁶ 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,⁷ the devourer of oblations,⁸ which faces every quarter⁹ (143).

¹ Hrīm Vahni-mūrtaye Namaḥ.

² Caitanya derived from cit=to awaken, to be conscious.

³ Raṁ Vahni-caitanyāya Namaḥ.

⁴ See p. 167, note 9.

⁵ Fire.

⁶ Om cit-piṅgala, hana hana, daha daha, 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 *Rg-veda* (x, 79, 80).

⁸ Hutāśana is a name of sacrificial Fire.

⁹ Agniṁ praḥvalitaṁ vande Jāta-vedaṁ Hutāśanaṁ: Suvarṇa-varṇam-amalaṁ samiddhaṁ sarvato-mukhaṁ.

After adoration of Fire in this manner, cover the marked-off space¹ with Kuśa grass, and then the worshipper, giving Fire the name of his own Iṣṭa-devatā,² should worship³ him with the (144)

MANTRA

Om, Vaiśvānara, Jāta-veda, come here, come here, O Red-eyed One, accomplish all works: Svāhā.⁴

In this way the seven Tongues⁵ of Fire, Hiraṇya and others, should be worshipped (145-146). The worshipper should next adore the six Limbs of Vahni,⁶ uttering the word "of a thousand rays" in the dative singular, and also "obeisance to the heart".⁷

¹ Sthaṇḍila.

² See note under ch. v, 33. This is done thus: "Agne! tvam Ādyā-Kālikā-nāmāsi" = Agni, Thy name is Ādyā Kālikā.

³ Arcanā: in external Arcanā scent and flower are offered. The Mantra is: "Ete gandha-puspe Ādyā-Kālikā-nāmāgnaye Namaḥ" (These the flower and scent are to Agni, whose name is Ādyā Kālikā); and before Arcanā the Deva must be invoked with the Āvāhana-Mantra, which is as follows: "Ādyā-kālikā-nāmāgne! ihāgaccha ihāgaccha; iha tiṣṭha iha tiṣṭha, iha sannidhehi, iha sannidhehi; iha sammukhībhava, iha sammukhībhava; iha sanniruddho bhava, iha sanniruddho bhava; mama pujāṅgrīhāṇa" (O Agni! whose name is Ādyā-Kālikā, come here, come here, stay here, stay here, fix thyself here, fix thyself here, be here and face towards me, be here and face towards me, be here detained, be here detained. Accept my worship.)

⁴ Om Vaiśvānara Jātaveda ihāvaha ihāvaha; lohitākṣa, sarvakarmāṇi sādha: Svāhā. Viśvānara="Ruling or benefiting all men," is a name of Savitr. Vaiśvānara=Son of Viśvānara, an epithet of Agni. As to Jātaveda, see below, note 1 on next page.

⁵ i.e., Kālī, Karālī, Mano-javā, Su-lohitā, Sudhūmra-varṇā, Ugrā or Sphuliṅgini, Pradīptā. The Mantra is Om Vahner Hiraṇyādi-sapta-jihvābhyo Namaḥ.

⁶ Fire. The worshipper should do Hr̥dyādi-ṣaḍaṅga-nyasa of Fire. The first Mantra applicable to the heart is given. The rest is understood (see next note).

⁷ The full Mantra runs thus: Om Sahasrār̥ciṣe Hr̥dayāya Namaḥ (Om salutation to the heart of a thousand rays), Om Svasti-pūrṇāya Śirase

Then the wise one should worship the forms of Vahni (147). The eight¹ forms are Jāta-veda and others (148). Then the eight Śaktis—namely, Brāhmī² and others, the eight Nidhis³—namely, Padma and others, and the ten Dik-pālas⁴—namely, Indra and others should be worshipped (149).

After worshipping the Thunderbolt and other weapons,⁵ the sacrificer should take two blades of Kuśa grass of the length of the space between his stretched-out thumb and

Svāhā (salutation to the head full of prosperity), Om Uttiṣṭha-puruṣāya Śikhāyai Vaṣaṭ (salutation to the crown lock where abides the Supreme Puruṣa or Being), Om Dhūma-vyāpīne Kavacāya Hūm (to the smoke-spreading body), Om Sapta-jihvāya Netra-trayāya Vauṣaṭ (to the seven-tongued and three-eyed), Om Dhanurdharāya Astrāya Phaṭ (carrying the bow and his weapon).

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 (Bāḍavānala, or Bāḍavāgni—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 Śloka 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., Brāhmī, Nārāyaṇī, Māheśvarī, Cāmuṇḍā, Kaumārī, Aparā-jitā, Vārāhī, Nārasimhī (cf. Aṣṭa-nāyikās, Ch. v, 134 and Ch. vi, 100). The Aṣṭa-nāyikās are also Aṣṭa-mātr̥s, or eight Mothers.

³ Treasures of Kubera (Deva of Wealth), of which mention is made of eight—Padma, Mahā-padma, Śamkha, Makara, Kacchapa, Mukunda, Nanda, and Nīla. Tarkālamkāra quoting Mārkaṇḍeya-Purāṇa says these are the Ādhāra of Lakṣmī.

⁴ Regents of the Quarters—Indra, Agni, Yama, Nairṛta, Varuṇa, Vāyu, Kubera, Īśāna, 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 (fetter), Vāyu's Aṅkuṣa (hook), Kubera's Gadā (mace), Īśāna's Triśūla (trident), Brahmā's Padma (lotus), Viṣṇu's Chakra (discus).

forefinger,¹ and place them lengthwise in the Ghee² (150). He should meditate on the Nāḍī Idā³ in the left part of the Ghee, and on the Nāḍī Piṅgalā⁴ in the right portion, and on the Nāḍī Suṣumṇā⁵ in the centre, and with a well-controlled mind take Ghee from the right side, and offer it to the right eye of Fire⁶ with the following

MANTRA

Om: to Agni Svāhā.⁷

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

MANTRA

Om: to Soma Svāhā⁸ (151-153).

then, taking Ghee from the middle portion, offer it to the forehead of Vahni with the

MANTRA

Om: to Agni and his flame Svāhā⁹ (154).

¹ Prādeśa.

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” (Nāḍī) on each side of the central Suṣumṇā-Nāḍī. 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 *Tantrasāra*.

⁷ Om Agnaye Svāhā.

⁸ Om Somāya Svāhā.

⁹ Om Agni-ṣomābhyām Svāhā.

Then, saying Namaḥ, take the Ghee again from the right side, say first the Praṇava,¹ and then the

MANTRA

To Agni the Sviṣṭa-kṛt² Svāhā.

With this Mantra he should offer oblation to the mouth of Vahni.³ Then, uttering the Vyāhṛtis⁴ with the Praṇava 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

Om̐, O Vaiśvānara, Jātaveda, come hither, come hither, O Red-eyed One! fulfil all my works Svāhā⁵ (157).

Then, invoking the Iṣṭa-Devatā with the proper Mantra into the Fire, let him worship Her and the Piṭha-Devatā.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 Om̐.

² Om̐ Agnaye sviṣṭa-kṛte Svāhā. Sviṣṭa-kṛt=one who causes good sacrifice; a form of Fire.

³ Fire.

⁴ The names of the three worlds,—Bhūḥ (Earth), Bhuvah (Space between Earth and Heaven), and Svaḥ (Heaven). These, with Om̐ 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 Om̐ 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, *Prescript for Worship by Means of the Gāyatrī*, 1827).

⁵ Om̐ Vaiśvānara! Jātaveda! ihāvaha ihāvaha: Lohitākṣa sarva-karmāṇi sādḥaya: Svāhā. See p. 171, note 4.

⁶ The Iṣṭa-devatā is here the Primordial Kālī. The Mantra is given by Tarkālamkāra. As to Piṭha-Devatā, see p. 147, note 3. But here Ādhāraśakti, Śeṣa and the rest are meant.

Devī, eleven more oblations should be offered with the Mūla-Mantra. Oblations should next be made to the Aṅga-Devatās (158-159).

Then, with a mixture of Ghee, Tila-seed, honey, or with flowers and bael-leaves, or with (other prescribed) articles, oblation¹ 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 ladle²) with fruits and leaves.³ Then the worshipper, with the Saṁhāra-Mudrā,⁴ transferring the Devī from the Fire to the lotus of his heart (162), should say "Pardon me," and dismiss⁵ 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 oblations⁸ (164).

¹ This should also be with the Mūla-Mantra ending with Svāhā.

² Literally, Pūrṇāhuti should be offered—*i.e.*, complete oblation made with a full ladle, in testimony of the completion of the rite.

³ Leaf: Tāmbula or Pān-leaf (Bhāratī).

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 Devī 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 Hutāśana—*i.e.*, Vahni, Fire.

⁷ Dakṣiṇā. At the conclusion of Homa the officiating priest tells the assembled people to consider that everything has been faultlessly done. This Acchidrāvadhāraṇa ("Kṛtaṁ idam̐ homakarmā-cchidrām-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 Āgama¹ worship.

After performance of Homa the worshipper should proceed to do Japa² (165). Now, listen, O Queen of the Devas! to the mode of doing Japa by which the Vidyā³ 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 success⁴ (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 Tejas⁵ on his tongue, and himself as identified⁶ 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

¹ Tāntrika.

² Part of Mantra-sādhana.

³ *i.e.*, the Devī Ādyā-Śakti.

⁴ Siddhi. As the Mantra is made of letters, the Devatā has a celestial and the Guru a human body it may be asked, says Tarkālaṅkāra, where is their identity. He answers. Suppose in three houses three images of Jagaddhātṛī 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 Jagaddhātṛī 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 (Adhiṣṭhāna) of the Devatā. Now eliminate the material of the image, the human form, and the letter form or Śabda-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.

⁵ Light, and energy. The Mantra is thought of at the root of the tongue.

⁶ Mantra and Devatā are one: Mantrārṇā Devatā proktā, Devatā Gururūpiṇī. See Woodroffe's *Garland of Letters*.

⁷ *i.e.*, the Praṇava—Om̐.

be done of it with the Mātrkā letters placed before and after it¹ (169). The wise worshipper should make Japa of the Māyā-Bīja² over his head ten times, and of the Praṇava ten times over his mouth, and of the Māyā-Bīja again seven times in the lotus of his heart, and then perform Prāṇāyāma³ (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 Śaktis.⁵ Thou art the repository of the fourfold

¹ A to Kṣa, the Anuloma and Kṣa to A, the Viloma-Mātrkā.

² *i.e.*, Hrīm̐.

³ Breath control (See *Serpent Power*). Making Japa (as in verse 169) of the Mūla-Mantra, preceded and followed by the Praṇava, is called Aśauca-bhaṅga (=breaking or removing uncleanness), and making Japa as above with the Mātrkā Bīja in the Maṇi-pūra is called Nirvāṇa. Making Japa over the head is Kullukā (see Chapter iii, 119); making Japa of the Praṇava is Mukhaśodhana (purification of the mouth); making Japa of Māyā-Bīja in the heart is Setu (bridge). Meditating on the Mūlamantra with the Bīja Hūm̐ before and after it, in the Sahasrāra, in the Heart, in the Mūlādhāra and then again in the Sahasrāra is called Mantra-caitanya. To do Japa seven times of the Mūlamantra preceded and followed of the Bīja Im̐ is Nidrābhaṅga. To meditate on the Iṣṭadevatā from feet to head as composed of the letters of the Mantra is called Mantrārtha-bhāvanā.

To do Japa of the Bīja-Krīm̐ or Om̐ Krīm̐ in the heart or throat seven times is called Mahāsetu. To meditate on the Guru in the head and on the Iṣṭadevatā in the heart and to think of the Yoni-rūpā Bhagavati as pervading one from the head to the Mūlādhāra and the reverse and then doing Japa of the Bīja Em̐ ten times is Yoni-mudrā. Doing Japa of the Mantra seven times formed by three repetitions of the Bīja, three of the Praṇava and three of the Bīja again is Jihvāśodhana. Prāṇa-yoga is done by Japa seven times of the Bīja preceded and followed each time by Hrīm̐. Dīpanī is Japa of the Bīja seven times preceded and followed in each case by the Praṇava. Doing this seven times is Aśauca-bhaṅga. There are other terms such as Mantra-śikhā which relate to Japa-rahāśya.

⁴ Mālā.

⁵ Sarvaśakti-svarūpiṇī, that is, all the Śaktis are in Thee.

blessings.¹ Do thou therefore be the giver to me of all success.²

Having thus worshipped the rosary, and also made oblation³ to it thrice with wine taken from the Śrī-pātra,⁴ 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 Devī the fruit of his Japa, which is Tejas⁵ together with water⁶ and flowers from the Śrī-pātra,⁴ and, bowing down his head to the ground, say the following:

MANTRA

O Great Queen!⁷ 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 Hymn⁸ and the Protective Mantra⁹ (174-176). Then the Sādhaka with the special oblation¹⁰ in his hand should go round the

¹ *i.e.*, Dharma, Artha, Kāma, Mokṣa.

² Siddhi.

³ Tarpaṇa.

⁴ See p. 141, note 2.

⁵ The fruit of the Japa, is like Tejas itself.

⁶ *i.e.*, Jala, here Wine and water mixed.

⁷ Maheśvarī.

⁸ Stotra.

⁹ Kavaca. The text of this and the hymn are given in the next Chapter.

¹⁰ Viśeṣārghya.

Devī, keeping Her to his right, say the following, and dedicate his Self¹ to Her by offering Vilomārghya² (177).

MANTRA

Om: 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 Brahman. Me and all that is mine I lay at the lotus-feet of the Ādyā-Kālī. Om Tat Sat³. After saying this dedication should be made of the Self.⁴ (178-181).

Then, with folded hands, let him supplicate his Iṣṭa-devatā⁵ and reciting the Māyā-Mantra,⁶ 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.⁷ Let him then with his hands formed into Saṁhāra-Mudrā⁸ take up a flower, smell it, and

¹ Ātma-samarpaṇa. This should be done by reciting the Mantra in Verses 178-181.

² Vilomārghya is offering of Arghya at the feet of the Devī. Arghya is generally offered at the head, but the worshipper, in offering his own self as Arghya, offers same at the feet. Vilomārghya=reversed Arghya.

³ Itaḥ pūrvaṁ prāṇa-buddhi-deha-dharmādhikārato jāgrat-svapna-suṣṭyavasthāsu manasā vācā karmaṇā hastābhyāṁ padbhyāṁ, udareṇa śīṣṇayā yat kṛtaṁ yat smṛtaṁ yaduktam tat sarvaṁ brahmārpaṇaṁ bhavatu mām madiyaṁ sakalaṁ Ādyā Kālīpadāmbhoje arpayāmi. Om Tat Sat.

⁴ Ātma-samarpaṇaṁ.

⁵ The particular Deity of the worshipper; here Kālī.

⁶ Hṛīm.

⁷ Visarjana. This is the dismissal of the Devī to Her seat in the eight-petalled Lotus in the heart of the worshipper. He asks to be forgiven both because of the trouble he has given Her as also for his shortcomings in worship. At this time the jar is slightly tilted by the Sādhaka.

⁸ The Mudrā of Dissolution (see p. 175, note 4).

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-vāsini¹ with the

MANTRA

Hriṃ To the Devī Nirmālya-vāsini² Namaḥ (184).

Then, distributing Naivedya³ to Brahmā, Viṣṇu, and Śiva, and all the other Devas, the Sādhaka and his Śakti should partake of it (185). Then, placing his Śakti⁴ 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 support⁵ on the right side of the plate containing the Śuddhi⁶ (188).

Then either the gentle Sādhaka himself or his brother's sons should serve the sacred food⁷ and wine among the worshippers according to the order of their seniority⁸ (189).

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 Devī.

² Hriṃ Nirmālya-vāsinyai Namaḥ.

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-prasāda.

⁸ Here, seniority=priority in initiation and not in years. The practice, is, as given in the *Kaulikārcanadīpikā*, 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 Kālikula, 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.

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 foundation¹ (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-Kuṇḍalini,² who is the Cit,³ and who is spread from the Mūlādhāra⁴ lotus to the tip of the tongue, and, uttering the Mūla-Mantra,⁵ let each, after taking the others' permission, offer it as oblation to the mouth of the Kuṇḍalī⁶ (191-193). When the Śakti is of the household,⁷ the smelling of the wine is the equivalent of drinking it. Worshippers

Manu says that a man is not old because his hairs are grey. The Devas call him old who though young in years is possessed of wisdom (Jñāna). In ascertaining seniority the Pūrṇābhīṣikta is senior to the Śaktābhīṣikta. The Kramadīkṣita is senior to the Pūrṇābhīṣikta. The Sāmrajyābhīṣikta is senior to the Krama-dīkṣita. Mahā-sāmrajya is superior to Sāmrajya, Sāmrajyātita is superior to Mahā-sāmrajya. The Pūrṇadīkṣita is superior to the former. Of the Pūrṇa-dīkṣita, he who is a Pūrṇa-yogī, who is fully adept in Mantra and Yoga is above all. The Guru of the particular Cakra is above the Pūrṇa-yogī. He is above all as representing the Ādiguru.

¹ For drinking on an empty stomach would more strongly effect the worshipper and may be render him unfit for worship. This practice is not (I am told) followed, at any rate at present, by the Viṣṇukrāntā worshippers. They hold the cup of wine in the left, and the Śuddhi in the right, and as they drink they take the Śuddhi. With the first cup they take meat, with the second fish, with the third Mudrā, and with the fourth all these, and with the fifth cup anything they may desire.

² The Śabda-Brahman in bodies.

³ Divine Consciousness as to which term, see *Śakti and Śakta*.

⁴ The abode of Kuṇḍalini in the Piṇḍa or body.

⁵ See note under ch. v. 66.

⁶ The offering to the mouth of the Kuṇḍalī is done by pouring the wine down the throat of the worshipper in whom the Kuṇḍalī resides.

⁷ Kula-stri—*i.e.*, where the wife of the worshipper is his Śakti, as opposed to cases where the Śakti is Parakīyā or Sādharaṇī, a practice discountenanced by this Tantra.

who are householders may drink five cups only (194).¹ Excessive drinking prevents the attainment of success by Kula worshippers² (195).

They may drink until the sight or the mind is not affected.³ To drink beyond that is bestial⁴ (196). How is it possible for a sinner who becomes a fool through drink and who maligns the Sādhaka of Śakti to say "I worship the Ādyā-Kālikā"⁵? (197). As touch⁶ cannot affect food and the like offered to Brahman, so there is no distinction of caste in food⁷ offered to Thee (198).

As I have directed, so should eating and drinking be done. After partaking of food offered⁸ to Thee, the hands should not be washed,⁹ 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 Nirmālya¹⁰ on his head, and wearing a Tilaka mark¹¹ 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."

¹ Sādhakānām grhasthānām pañca-pātraṃ prakīrtitaṃ.

² Ati-pānāt kulīnānām siddhi-hāniḥ prajāyate.

³ Literally, "does not go round".

⁴ Yāvan na cālayed dṛṣṭim, yāvan na cālayen manaḥ.

Tāvāt pānaṃ prakurvīta, paśu-pānamataḥ paraṃ.

⁵ Pāne bhrāntir bhaved yasya ghrṇi ca śakti-sādhake.

Sa pāpiṣṭhaḥ katham bruyāt ādyām Kālikām bhajāmyaham.

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 Purī) 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.