

Todala Tantra

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*translated into English
by
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Introduction

This Hindu tantra is a brief but authoritative work of ten paṭalas or chapters. Its chief interest is that it contains the daily pūjas of Tārā, Kālī and Śiva. Paṭala one deals with the ten mahāvīdyās, a subject which is returned to in chapter 10.

These major forms of the goddess are described as Kālī, Tārā, Sundarī, Bhuvaneśvarī, Chinnamastā, Bhairavī, Dhūmāvātī, Bagalā, Mātangī, and Kamalā. According to Alain Danielou's Hindu Polytheism, these ten aspects of Śakti are the epitome of the entire creation.

Chapter 10 also outlines their consorts, although Dhūmāvātī, the widow form, is not allocated a consort. At the close of the chapter comes the essential tāntrik view that Śiva, as the witness is not involved in creation, maintenance or withdrawal.

Śiva, in the second chapter, tells Śakti of yoga and describes the body as resembling a tree. There is no difference between the macrocosm

or the microcosm. The supreme mantra is haṃsa, equivalent to 21,600 breaths in a day. The letter Ha is Śiva while the letter Sa is Śakti. According to ancient texts, breath is time. An individual inhales once every four seconds and exhales once every four seconds. One is a solar breath and one a lunar breath.

In chapter three, the different forms and mantras of Kālī are described, along with the saṃdhya (twilight) mantras of both Kālī and Tārā. These are the four tāntrik twilights of dawn, midday, sunset and midnight, when the currents of prāṇāyāma change direction, and the sādḥaka can do his or her pūja knowing he is close to the in-betweenness which is the essence of tantra. Kālī's daily rite is described in detail.

The fourth chapter deals with Tārā's pūja, giving a beautiful meditational image of her as situated in the centre of a lovely island, seated on a lion throne under a jewelled pavilion. Chapter five turns to Śambhunātha (Śiva). In this yuga, sādḥakas should not worship his form known as Nilakaṇṭha, an aspect of Śiva.

At the churning of the milk ocean, at the beginning of time, Śiva swallowed the poison which stained his throat a deep blue. It is

unclear, however, why this tantra prohibits his worship. One should never worship Śakti unless Śiva is first worshipped, preferably with a clay liṅga.

In chapter six, Śiva gives the vāsanā or inner meanings of Kālī and Tārā mantras Krīm and Strīm. The different letters of the mantras are placed on separate parts of the human body. The seventh chapter speaks of yoga and of the seven islands and of their locations in the body. Kāmarūpa is in the mūlādhāra cakra. Other sacred centres are also situated in the body. See for example, *The Arising of the Beautiful Woman and Lalita Magick*.

The 51 letters of the alphabet are the sacred pīthas within the body, each associated with one of the parts of the Devī which fell to earth when sliced by the discus of Viśṇu.

Chapter eight continues the previous topic. The body is permeated with millions of nādis and the elements have their place there too. In chapter nine, Śiva speaks of the Sundarī mantra.

Even though Śiva has already spoken of it in the Nityā Tantra, Śakti asks him to reveal its true meaning. Śiva says that 21,600 is the head of the letters of the alphabet and the true rosary

in the thousand petalled lotus. Details of the rosary follow. Using t ntrik methods, s dhakas can be both liberated and enjoy.

The last chapter equates Viṣṇu's ten incarnations with the ten mah vidy s. D rg  is the Kalki, the last of the avatars of Viṣṇu. He is yet to come, and when he does he will be born in Shambhala. He will ride a white horse and hold a sword which blazes like fire, bringing back to the planet harmony, according to the Agni and other Pur nas. K li's consort is Kṛṣṇa.

Paṭala One

Śrī Devī said: Lord of the world, lord of all knowledge, tell of the worship of the mahādevas in the three worlds. On the right hand side of each are various forms. Mahādeva, speak of each one separately.

Śrī Śiva said: Listen, beautiful one to Kālikā's Bhairava. On Dakṣiṇā's right, worship Mahākāla, with whom Dakṣiṇā is always in love union. Worship Akṣobhya on the right of Tārā. Devī, the kākakūṭa poison produced by the churning of the ocean caused great agitation to all the gods and their consorts.¹

Because he destroyed the agitation caused by the deadly yellow poison, he is known as Akṣobhya. Thus Tārīṇī, the Mahāmāyā, always delights in her consort.

1 This was the poison swallowed by Śiva in his aspect as Nilakaṇṭha. Akṣobhya and Tārā are also Buddhist tāntrik forms.

On the right hand side of Mahātripurasundarī, worship Śiva in his five-faced form with three eyes in each of the faces, O lady of the gods. She always delights in sexual union with her consort, O Mahādevi. For this reason, she is known as the famous Pañcamī².

On the right side of Śrīmad Bhuvaneśvarī, who in the heavens, on earth, and in the underworlds is known as the Adyā³, worship Tryambaka. She makes love with Tryambaka in these places, it is said. He and his Śakti are mentioned and worshipped in all tantras.

On Bhairavī's right side is Dakṣiṇamurti. By supreme efforts, one should certainly worship that five faced one.

On Chinnamastā's right side, worship Śiva-Kabandha. By worshipping him, one becomes lord of all siddhi. The mahāvidyā Dhūmāvatī is a widow.

Seated on the right of Bagalā is the Mahārudra, with one face, who dissolves the universe.

2 She is the Devī in her form as the five elements.

3 The primordial Devī

On Mātāṅgī's right side is Śiva Matanga, similar to Dakṣiṇamurti, the form of cosmic bliss.

He who worships Sadaśiva, the Viṣṇu form, on Kamalā's right side becomes perfect, there is no doubt about this.

On Annapūrṇā's right hand side, worship Brahmā, the giver of great liberation, the god with ten faces, the Māheśvara.

On the right side of Durgā, worship Nārada. The letter Na causes creation, the letter Da maintenance, while the letter Ra causes dissolution. So he is known as the famous Nārada.

Worship the ṛṣi who "gave birth" to the other vidyās on their right hand side.

Śrī Devī said: Why do Ādyā, the mother of the worlds and the supreme vidyā, and Bhairavī, the secondary form, always have corpses as their vehicles?

Śrī Śiva said: O supreme lady! Ādyā, in herself, is the true form of time. She, the destructress, is situated in Śiva's heart lotus. For this reason, Māhākāla is the signifier of the dissolution of the universe and Kālī is the form of destruction.

When the Devī laughs on Sadaśiva, who takes the form of a corpse, she is the true form of manifestation. At that time, she is like a bolt of lightning, with a corpse as her vehicle⁴.

Śrī Devi said: O Mahādeva, Sadaśiva is a dead body, a corpse. Surely a corpse cannot act?

Śrī Śiva said: Sadaśiva is without energy (lifeless) when Māhākālī is manifest. He also is like a corpse when in union with Śakti. Clearly, without Śakti, the primordial god is lifeless and cannot act.

4 This verse enunciates the philosophical basis of the Śakti cult. Śiva is the observer, pure awareness itself, consciousness. Śakti is the manifest universe. Only when the two are in conjunction can Śiva act through the triple Śaktis. Śiva is thus the bindu at the centre of the triangle in a yantra, as inseparable from Śakti as heat from a flame.

Paṭala Two

Śrī Śiva said: Listen, O Devī, I will speak concisely of the essence of yoga. The body resembles a tree, with the root above and the branches below. In the macrocosm there are tirthas⁵ which also exist in the body. The macrocosm is like the microcosm.

There are thirty five million tirthas and seventy two thousand lights in the macrocosm. In the heart of the fourteen worlds are three great lights.

And, supreme Devī, in the middle of these is a very stable thing which bestows liberation. Mahāmāyā, the queen of all serpents, has the appearance and shape of a serpent. Coiled up three and a half times, she is the dweller in the seven underworlds.

Now listen closely [to the names] of the underworlds. Atala, Pitala, Sutala, Talatala,

5 Sacred bathing spots, tanks, wells and springs.

Mahatala, Patala and then Rasatala. Above the last is the Satya [heaven] in which the great steady thing is situated.

In the centre of Meru⁶ is a nādi which is very stable and gives liberation. The macrocosm is called Mahāviṣṇu or Śiva. When it manifests, it is eternally pervaded by the Queen of Serpents, who, having pierced the six heavens, has outstretched herself as the Queen of Snakes⁷.

Above this, all the oceans extend. So, in their due order, the nādis come to be situated in the body. In the centre is the Suṣumnā, with the vital breath being in the two nādis idā and piṅgalā⁸.

Using the breath mantra⁹, one should cause the Kuṇḍalinī to become active so that she always

6 This is Mount Meru, considered to be at the centre of this mythical view of the universe. However, Hindu astronomers knew the earth rotated around the sun, and this mythocentric cosmos described here is regarded as solely for meditation.

7 A description of the Devī as the Śakti Kuṇḍalinī.

8 Coiled around the central nādi which is Sun-Moon are two other nādis. The idā is the lunar nādi while the piṅgalā is the solar nadi. When breath enters the central channel, the Suṣumnā, time stops. So this channel is the Devī as Kuṇḍalinī.

9 Haṃsa, see above. The union of Ha breath and Sa breath means the Sun and the Moon unite together in orgasm to become that which is beyond time and space, Devī Herself.

dwells in the great imperishable lotus of one thousand petals.

After so doing, the all agitating Kuṇḍalinī remains forever in the temple of the body, extending from the underworlds to the top of the head. O Devī, always meditate that she is the rosary of letters.

The wise should recite the root mantra one hundred and eight times, and draw her by the [central] path [upwards] from the Mūlādhāra. One should oblate the devas of the six cakras with nectar.

Dearest, now I speak of the yoni mudra āsana. The mantrin should be seated, facing east or west. He should place his hands on his knees and stay steady, with a straight back. He should lead her, O Deveśī, to the point between the eyes.

Deveśī, he should lead the vital breath upwards carefully, using the breath mantra. He should fill himself with the vital breath and not let it filter away. Supreme Devī, with a straight body, he should make concentrated efforts.

Using the method previously spoken of, he should recite one hundred and eight times. He should give oblations of nectar to the devatās of

the six cakras, leading her by the path [of Suṣumnā] from the Mūlādhāra.

Dearest, this yoni mudra āsana is the alleviator of all disease. Devī, what point is there of many words? It calms all great ailments. What is the use of talking? It is the cause of mantra-awakening.

Clearly, this Mudrā is the creator of atman and bestows great liberation. Even if I had one hundred mouths, I could not speak of it. Deveśī, how then, with my five mouths can I talk of it¹⁰? It destroys disease, gives absorption in the goddess and makes one like the god of love.

10 Śiva has five heads, corresponding to the five elements. From each mouth in his five heads, he uttered separate tantras, suitable for different souls.

Paṭala Three

Śrī Devi said: Devadeva, Mahādeva, who ferries across the ocean of saṃsāra¹¹, speak now about the great Mudrā called the bound yoni.

Śrī Śiva said: Devī, listen, I shall speak concisely of the bound yoni. A mantrin should sit in upavidya āsana facing east or west. He should insert the tip of his liṅga into the anus. A wise person should put his thumbs and fingers into his ears, eyes, nostrils and mouth.

He should, using great efforts, cause the vital breath to be placed between his eyes. He should fill himself with that certain thing without allowing any to escape.

After causing the Brahmān-as-sound to appear, he should meditate on the garland of letters. A wise person will recite the root mantra one hundred and eight times.

11 This word means, literally, everything together flowing. That is, the universe in its different aspects of creation, maintenance and dissolution.

Deveśī, using the so-aham mantra, he should lead it upwards by the [central] path and give oblation of nectar to the devatās of the six cakras. Maheśāni, I tell you that the fruit of this action is sinlessness.

Śrī Pārvatī said: Speak, O all-knowing lord, aware of all things, of Kālikā's mantra path, very hard to get.

Śrī Śiva said: Devī, truly blissful, listen to the ultimate Kālikā mantra, which liberates a man. Krīṃ is the siddhavidyā, the queen of vidyās very hard to obtain. Firstly, say three Krīṃs, then two Hūṃs and two Hrīṃs followed by Dakṣiṇe Kālīke.

Again, pronounce three Krīṃs then Hūṃ Hūṃ Hrīṃ Hrīṃ Svāhā. This is the twenty two syllable mantra-vidya, hard to get even for the god of fire.

Preceding it with Aim, it is the mahāvidyā of Devī Śrī Kālī, it is said. Preceding it with Om it is the mahāvidyā of Devī Siddhakālīkā. O Parameśvarī, Krīṃ Krīṃ Hūṃ is the three syllable supreme vidya of Cāmuṇḍā Kālīkā, it is said.

Krīm Krīm Krīm śmaśāna Kālikā Krīm Krīm Krīm Svāhā is the vidya [of Śmaśāna Kālikā] which one should pronounce.

Devī, her eight forms are Dakṣiṇā Kālikā, Siddhā Kālikā, Guhya Kālikā, Śrī Kālikā, Bhadra Kālī, Cāmuṇḍā Kālikā and Śmaśāna Kālikā. Om Aim Krīm Hrīm is the eightfold mantra hidden in all tantras.

Śrī Devī said: Mahākālī's very secret mantra has been spoken of. Now I want to hear Tārā's royal mantra, by whose grace one is not sunk in the ocean of saṃsāra. Lord, speak of that mantra, if you have love for me.

Śrī Śiva said: Aim is the royal mantra, dearest one. This single syllable mahāvidyā Aim is worshipped in the three worlds. The second single syllabled mahāvidyā, which is a king amongst mantras, is Śiva bīja joined with īṃ and the bindu.

Pronounce the first bīja followed by Phaṭ. When preceded with Om, it is the famous vidya of Ugrā Tārā. Tārā Ekajata, the giver of great liberation, is thus declared.

When Tārā has three syllables she becomes the Great-blue-Sarasvati. When preceded with Aim, she is the vidyā bestowing eloquence. When

preceded with Śrīm, she is the mahāvidyā giving wealth. When preceded by Hūṃ, she is the illuminator of the mass of words. When preceded by Haṃ, she is the mahāvidyā giving equivalence to Śiva.

When preceded with Oṃ, she gives whatever one desires. Adyā Kālī is the mahāvidyā giving liberation and success at all times. Propitiation of Kālikā and Tārā is now spoken of.

At daybreak, the knower of the mantra should worship the guru in the thousand petalled lotus. After piercing the six cakras, he should recite [the root mantra] one hundred and eight times.

Then he should bow, according to rule, and should bathe. He should say Oṃ and then Namah. After pleasing devatā, he should bathe in pure water.

He should say Oṃ gange yamune godavari sarasvati narmade sindhu kaveri over the water and should say: “Make this an ocean of water.”

He should display the Hook Mudrā and should indraw the sun from its sphere.

Devī, he should then display four Mudrās very carefully, and pronounce the mantra eleven times. He should cover it using the Fish Mudrā.

Then he should cast the water towards the sun twelve times. He should pronounce the root mantra and should wash his feet, and then immerse his feet in the water thrice whilst reciting the mantra.

After repeating the root mantra three times, he should show the Pot Mudrā. Devesī, he should take some water and make a forehead mark according to the path of the Kaulas.

He should offer water to Atma Vidya and to Śiva, then sipping the water. He should pronounce the mantra Oṃ Hrīṃ gāṅgā etc., and should indraw all the tirthas there.

A wise man, using the root mantra, should cast the water on the ground thrice. He should bathe seven times in the water.

Having done sixfold nyāsa on the left hand, O Goddess of Wine, he should recite the mantras Haṃ Vaṃ Yaṃ Laṃ Raṃ three times. Devī, this purifies the water.

He should pronounce the root mantra seven times, showing the Tattva Mudrā. Bathing using this mantra liberates from all sins. Maheśāni, he should place the remainder of the water in his right hand. He should then pour the water by the

idā and wash the middle of the body. Then he should empty the water over the piṅgalā side.

Then he should meditate on the malefic creature coloured black. He should hurl him onto the adamantine stone using Phaṭ!

Firstly doing prāṇāyāma, he should sprinkle the hand and then sip the water. He should give oblation to the Kuladeva and offer to the sun. He should then give offerings to the devatā and afterwards recite the Gāyatrī, O Parameśvarī.

He should say Om Kālikāyai Vidmahe Śmaśāna Vasinyai Dhimahi Tanno Ghore Pracodayat. A wise person recites the Gāyatrī three times and throws water three times. Then he should recite the Mahamantra Gāyatrī, the supreme syllable.

Deveśī, after doing limb nyāsa, he should recite one hundred and eight times, using a rosary. Now I speak of the pūja rule.

Making an oral resolution, carefully put down a pot. Sip using the mantra and then place the ordinary offering. Using that water, sprinkle the doors and worship them. Cast out obstacles and banish the elements thrice.

The wise person should then prepare the seat and bow to the Gurudeva, afterwards purifying the hands and binding the directions three times.

He should encircle himself with fire and then do purification of the bhutas in his own body. Afterwards do mātṛkā nyāsa, six limb nyāsa and nyāsa of the inner mātṛkās. He should meditate on the mātṛkās and place them on himself.

After doing pītha nyāsa, he should do prāṇāyāma. He should place ṛṣis, hands, limbs and mātṛkās. Then doing six limb nyāsa, he should afterwards perform diffusion nyāsa.

Meditate, reciting the root mantra seven times, and do mental pūja. Prepare the special offering and perform pītha pūja, again meditating with the mantra.

Displaying a mudra, he should invoke and then do six limb nyāsa. Using the Cow and other Mudrās, he should install [the Devī] with vital breath and perform the basic rite.

Begging for forgiveness for his ignorance, he should then worship Kālī and her attendants. He should worship Brāhmī and the others, Asitanga and the other [Bhairavas] and then worship Mahākāla.

He should worship the sword and the other weapons, the line of Gurus and then once again worship Devī. He should then give bali¹², afterwards sacrificing other things and then, doing prāṇāyāma, he should recite [the mantra].

The wise man should offer the recitation of the mantra and then do prāṇāyāma. Devī, in a similar way, he should give wine and the like. Maheśāni, after giving these offerings, he should then give himself. After repeating a hymn and the armour, a wise person should prostrate himself using the eight limb method.

Then he should meditate Śivoham and by the process of dissolution should do the dismissal. Making a circle in the north east, he should worship Ucchiṣṭa Caṇḍālī¹³

A mantrin should perform pūja in the following way: Firstly, he should do ṛṣi nyāsa etc., and then purification of the hands; using his thumbs he should do diffusion nyāsa and heart

12 Animal sacrifice.

13 Ucchiṣṭā is the Devī of the leavings. After orgasm and pūja, the leavings must be disposed of carefully by sādhakas., place the water on his head and sandal on his forehead. Then he should give away the food and consume the remainder.

nyāsa etc.; then he should clap the hands thrice, bind the directions and do prāṇāyāma.

Then, doing meditation and mental offering, he should place the offerings. Doing pītha pūja once more, he should meditate and then perform the invocation. After doing jīva nyāsa, then he should worship the supreme devatā, doing worship of the limbs including Kālī, Brāhmī and so forth, and the eight Bhairavas.

After worshipping Mahākāla, then he should worship the line of gurus. Worshipping the sword etc., he should then worship Devī. The best of sādhakas should then do prāṇāyāma and once again do the pūja. Giving the fruit of mantra recitation into Devī's hand, he should then sacrifice and give all. Doing prāṇāyāma, a wise person should then perform the eight limb prostration.

Reciting the hymn and the armour, he should offer the leftovers. Giving himself, he should then perform dissolution and rub out [the yantra]. Making a circle in the north east, he should worship Ucchiṣṭa Caṇḍālī, then give away and eat the food which remains.

Paṭala Four

Devī said: Kālikā's pūja has been declared. Now speak of Tārā, by whose grace the speech of men is dissolved in their minds.

Ísvara said — Listen, beautiful one, to Tārā's great pūja. Sipping with mantra, a man should bow to the Gurudeva. He should purify his hands with water and then wash his feet. Sipping with the mantra, he should then meditate on the pītha.

Binding his forelock, he should destroy obstacles using the triple method. He should purify the seat on the ground and knot the cloth.

Purifying body and speech, he should then purify the flowers. Constructing a yantra, the self-controlled sādḥaka should place the ordinary offerings. He should worship the guardians of the doors and then the pītha.

The Śaktis of the pītha are Lakṣmī and so forth. He should recite the pītha mantra for each.

Now I speak of the purification of the bodily elements, by which one becomes Haṃsa. A

person should breathe using Hūṃ Haṃsa and arouse Kuṇḍalinī using twenty four bījas. A sādḥaka dissolves into the absolute (Brahman) by doing this, O Deveśī.

He should burn the man of sin, of black effulgence, using Hrīṃ. Retaining the breath, he should burn him into ashes. Using the vadhu bīja mantra, he should scatter the ashes. Inhaling using Hūṃ, he should accumulate the nectar in the region of the forehead. A wise person should meditate on the nectar whilst retaining the breath, O Parameśani.

He should recite Aṃ Hrīṃ Krom Hrīṃ eleven times in the heart region, and then meditate on Oṃ as bringing forth a red lotus. On that, he should meditate on Hūṃ, resembling a blue lotus. Then he should turn that into an eye of knowledge, in the midst of the jewelled island, surrounded by golden sand.

A mantrin should meditate on this alluring circle of knowledge. In the centre is the wish fulfilling tree. Under this, he should meditate on himself as being one with Tāriṇī, as bright as the rising sun, the utmost sphere of light, in a place surrounded by beautiful maidens with fans

and bells, wafted by a gentle breeze bearing the odour of scent and incense.

In the centre, he should meditate on a four square dais, adorned with different kinds of jewels. Above that hangs a parasol, made of golden cloth. A mantrin should visualise the jewelled lion throne below this, dearest one.

There he should imagine Devī, according to the previously spoken of meditation form mentioned in the Yogasara. Doing prāṇāyāma, he should then do ṛṣi nyāsa and so forth, including māṭṛkā nyāsa and hand and limb nyāsa. He should clap the hands thrice and, snapping his fingers, should bind the directions.

Doing the sixfold nyāsa, he should then perform diffusion [nyāsa]. Set down the special offering and purify the five tattvas. Then invoke Surādevī¹⁴ and drink the wine five times. Offer a flower into the pot and worship the three in the triangle. Reciting the mantra three times on the left, recite Ha Sa Ka Phreṃ ten times.

A wise person should recite the Ananda Gāyatrī verse three times and recite the mantras removing the curses of Brahmā, Śukra and

14 Devī of wine.

Kṛṣṇa. Then prepare Curika's nectar (?) and please Samraksani. Reciting the purifying mantras three times, do drying up and so forth.

O Devī, he should then recite Vaṃ three times and the Nectar Mantra seven times. Display the Cow Mudrā over the wine and recite the root mantra eight times.

Then awaken Kuṇḍalinī and meditate Śivoham. Purify the mudrā, previously purifying the meat and the fish. The best type of sādḥaka should then purify the Śakti and the kula flowers. He should offer oblation to his own particular Devī and the other devatās, and to ancestors and ṛṣis. Then he should mix the wine in with the special offering.

Meditating on himself as one with the absolute, he should do pūja meditation. He should outdraw the Devī from the left nostril and place the flower on the pītha. After invoking her, he should show five mudras, then worshipping by the six limbs. Once again he should show mudra.

Doing jīva nyāsa, he should worship her with the ritual accessories. Again he should worship the six limbs, and after this should worship Akṣobhya.

Worshipping the line of gurus, he should then worship the ten [Kula] trees. Worshipping Kālī and so forth, he should then worship Vairocana and the other attendants. Once again he should worship Devī and then sacrifice an animal as bali.

Doing prāṇāyāma, he should then perform the mantra meditation. After reciting the mantra, O Maheśāni, he should then offer it to Her. Again doing prāṇāyāma, he should offer the other things.

After the sādḥaka has offered himself to her, and drinking, he should then worship her. Having drunk, having drunk and having drunk again, he is liberated from 10,000,000 rebirths. A wise man should recite the mantra one hundred and eight times over the vessel.

Reciting praise and the armour, a wise person prostrates, using the eight limb method. He should give the special offering and then offer himself. After becoming like Rudra, he should disperse the pūja using the dissolution method.

Showing the Yoni Mudrā according to his ability, he should dismiss Devī. Then he should perform six limbed nyāsa, O Maheśāni, afterwards doing prāṇāyāma.

Drawing a circle in the north east, he should worship using the leftovers and the mantra “Hail, hail to Caṇdeśvarī, who lives in the leftovers.” Place the leftovers on the head and mark the forehead with sandal.

He should draw a yantra at the feet of the guru and give as he would to Bhairava — giving the entire worship, O Devī, after abandoning ego.

The wise man should perform everything as prescribed here, and not do anything else. O Devī, if worshipped differently, Tāriṇī becomes cruel. This is the measure of the knowledge of the absolute and the doctrine of Śakti, without doubt. O Devī, I have revealed all you asked of me.

Paṭala Five

Śrī Devī said: Mahādeva, I am only purified by your grace. Now I want to hear about Śambhu Nātha's pūja.

Śrī Śiva said: Listen Pārvatī! I will tell you what you ask. The great mantra known as the Bestower of Grace is Haṃ.

I declared the greatness of this mantra with my upper mouth. One should then say namah Śivaya. This five syllable mantra gives the results of all my five mouths. O Devī, preceded with Om it becomes the six syllable mantra known as the grace giver. If one should add Ardhanārīśvaraya¹⁵ it becomes the grace giving supremely secret mantra. So it is known as the multifold mantra.

Devī, one should never meditate on the deva with poison in his throat in the Kālī yuga. If you

¹⁵ Ardhanārīśvara is the form of Śiva where he is half man and half woman. This form is the essence of Haṃsa.

want to perish, if you desire madness, you gain it by worshipping Nīlakaṇṭha. If someone does the pūja or actions of Nīlakaṇṭha, it is like slaying me. Maheśāni, if a fool should commit the sin of performing this prohibited action, he is a very wicked person. His son, wife and wealth are destroyed, no doubt, if he should do pūja of the deva with poison in his throat.

In this world, he becomes poverty-stricken and after death is reborn as a pig. If he should do purascarana of Nīlakaṇṭha's mantra, he most certainly will die within a fortnight.

Devī, listen! I speak of Śiva pūja with an earthen liṅga. Firstly, Paramesani, a wise person should bow to his Gurudeva. He should take a piece of clay and should say Oṃ Haraya Namah. Very carefully moulding it, he should say Oṃ Mahesvaraya Namah. Then he should add, Sulapane Iha. Using this mantra is the right placing [of the liṅga].

By joining the syllable Śam with the long vowels, he should do the six limb nyāsa. Now I speak of his dhyāna. Listen very carefully!

Oṃ. Meditate always on Maheśa as resembling a mountain of silver; with a beautiful moon as his crest gem; whose body is as effulgent as a

jewel; gracious of appearance; his hands holding an axe, a deer, bestowing boons and banishing fear; seated in the lotus position; surrounded and praised on all sides by immortals; wearing a tiger skin; seed and sprout of the universe; entirely destroying fear; with five faces and three eyes [in each].

One should place a flower on the head and do mental pūja. Maheśāni, meditating again, place the flower on the liṅga. Say, Staff Bearer, enter herein! Indwell in this. Live here! Live here! May happiness be here! May happiness be here! O Rudra, I do your pūja!

He should bathe the liṅga, saying Oṃ, hail to Paśupati! Then the best sort of sādḥaka who is a Brāhmaṇa should perform the pūja, O Devī. He should say, Here is water. Oṃ, hail to Śiva. Then he should offer all the rest in a similar way.

After pūja, he should then worship the eight forms Sarva, Bhava, Rudra, Ugra, Bhima, Paśupati, Mahādeva and śāna, together with their forms which are earth, water, fire, air, aether, sādḥaka, sun, and moon. Prefixing Oṃ first and putting Namah last, he should worship these eight Śiva forms from the east in an

anti-clockwise direction, ending with the south east.

Then he should worship the Śiva Liṅga using the root mantra. He should recite it one hundred or 1,080 times. After this say, You are the quintessentially secret and hidden one! Pray, take myself with all my actions and my recitations. O Māheśvara, be gracious! Lord, give me siddhi!

After, he should offer water and offer recitation. After praise, a wise man should then prostrate himself using the eight limb method. Then, using the Saṃhara Mudrā, he should carefully dismiss Mahādeva.

This is the way to perform Śiva pūja, if one wants to do pūja with Śakti mantras. Initiated into the great grace bestowing mantras, he becomes initiated in all else. Those initiated into Śakti [mantras] should not proceed without it.

He becomes like Śiva, it is said, and Lord of all Tantra. Now I declare the very secret verse in its due order. Hara, Māheśvara, Śulapani, Pinakadhrik, Paśupati, Śiva, Mahādeva.

O Devī, the best kind of sādḥaka should worship the eight forms, then recite the mantra and again do praise. One initiated into Śakti

mantra should not diverge from this rule. A man performing prohibited pūja is a doer of evil, O Devī. Mahādevī, if he should do [prohibited] worship, Śiva slays both pupil and guru, as he has received too little. If he should recite merely one syllable of the mantra not having given enough, he becomes like a murderer of Brāhmaṇas. O Wine Devī, through this he is a very wicked person, most certainly. Firstly, perform the pūja as described, then one may do the rest.

Only having worshipped Śiva can one then do Śakti pūja. He should offer the appropriate ritual accessories [upacaras]. If he does otherwise, then all — even if it be water from the Ganges — becomes like urine. O Maheśāni, for this reason, he should first worship a liṅga. One putting the water used to libate Śiva on his own head becomes equal to Śiva, O Maheśāni! This is true, true, without doubt.

His own self having become like Śiva, only then may he worship Devī. Whether initiated into Śiva, Viṣṇu, Durgā, Gaṇapati or Indra, firstly one should worship a liṅga. Otherwise, do not worship. Results from this are multiplied ten

koṭi fold, this is most certainly true, there is no doubt of it.

If a person should worship Śiva after worshipping another deva, the fruit of the pūja is consumed by Yakṣas and Rākṣasas. So, O Charming One, I have told you the quintessence and core of the tantras. What point is there of many words, O Devī? What else do you wish to hear?

Paṭala Six

Śrī Devī said: I have heard Mahākālī's supreme mantra. O Nātha, now tell me of the collective body [of the mantras].

Śrī Śiva said: Listen Devī, to the inner meaning [vāsanā] of the Mahāmantra, giving all siddhi. Knowing this oral lore, mantras certainly become perfected [siddha].

O Pārvatī, hear of the bīja which is the essence of Kālikā's internal logic. The letter Ka, which is the form of the absolute, is situated in all the limbs of the body — in the ears, the mouth, the shoulders, the throat, the four arms, the trunk, the breasts, the hips, the heart, the belly, the feet and in all the toes. There is no doubt about this.

The letter i is the essence of Kāma, the god of love, and the yoni, for sure. The letter r is the very self of moon, sun and fire, most difficult to grasp. Effulgent in all its parts, it is the very essence of cosmic bliss. Bindu is the bestower of liberation, while the Nāda always bestows great liberation [mahamoksa].

Ka, identical with water, destroys all obstacles. The letter r, destroying all sin, is fiery without doubt. The letter i, Supreme Devī, is Śakti and the essence of Air. Thus it is the renowned bestower of great liberation, known as Māyā.

Ka is Brahmā, m is Viṣṇu, r is Śiva, cause of dissolution. Clearly, the letter ka is Brahmā, Viṣṇu and Śiva. Auspicious One, do not pronounce this unless it is combined with Hrīṃ. When united with Hrīṃ it bestows liberation and is the Absolute itself. O Maheśāni, that is why Māyā Śakti is hard to understand.

The letter ka gives dharma, the letter i artha, the letter r kāma and, O Charming One, the letter ṃ gives liberation. Pronouncing it as one syllable, it is the bestower of nirvana and liberation.

O Devadeveśī, it is impossible for me to speak of its magnificence! I would still be unable to describe it even if I had 100 million mouths [to say it] in 1,000 births!

The rule relating to preparation is to recite the mantra 100,000 times, it is said. This is the essence of Hrīṃ and the bīja Hūṃ, Sundarī. O Devī, it is Aiṃ and Oṃ, there is no doubt about it. It is the self of the mahāvidyā Svāhā, most

certainly. The supreme mantra is the vidyā Svāhā, the giver of success in alchemy, the all enlightener, and the cause of all great wealth.

Paṭala Seven

Śrī Devī said: The Devī Khecari is the ultimate kala, the essence of great yoga. O Suresvara, there can be no siddhi without knowledge of yoga, this is true.

Lord god of gods, teach me about the centre of the microcosm. In which adhara are placed the seven islands, earth and so forth, O Nātha? In which adharas are the seven oceans? Where is the great steady thing? What is their visible form in the microcosm, which exists in all people? Relating these things to your own finger-measure (angula), explain what prāṇā is.

Śrī Śiva said: O Devī, earth and the seven islands are situated in the Mūlādhāra. These seven are surrounded by the seven oceans. Jambu Island is in the centre, and outside this is the salt ocean. Beyond this is Salmali Island, surrounded by the watery ocean. All living creatures on earth are placed in the Mūlādhāra. Nine angulas above this is prāṇā. Twelve angulas above this is the chief thing.

Śrī Devī said: Where are Bhutala and so forth in the macrocosm? O Wealth Giver, reveal their extent using the finger measure.

Śrī Śiva said: Deveśī, the 1,000 petal lotus consisting of 900,000,000 angulas is above Bhutala. There are 1,000 angulas between the tip of the great toe and the ankle. Between the ankle and the knee joint are 12,000 angulas. Between the knee and the anus are 20,000 angulas.

Between the Mūlādhāra and the liṅga are 4,000 angulas. Between the liṅgam and the navel centre are 7,000 angulas. Between the navel and the heart centre are 8,000 angulas. Between the heart and the throat centre are 7,000 angulas. Between the Viśuddha and the Ajña are 11,000 angulas. Between the Ajña and the place where Śiva dwells are 10,000 angulas, O Goddess of the Gods. It is said that 12,000 angulas above this is the place of cessation.

The place of creation and dissolution is 1,000 angulas above that. At the time of intercourse, the prāṇā extends to six angulas, while at the time of eating it extends to three angulas. If a person breathes out only to one angula extent, he lives for 1,000 years. In due order, he

becomes the possessor of Sama, and having conquered death he dwells on earth like Śambhu. O Maheśāni, for this purpose I have revealed the Yoni Mudrā.

If a person steadily practices yoga using prāṇāyāma and Yoni Mudrā, he achieves equality (Sama) of vital breath, O Deveśī. Maheśāni, conquering death, he is long lived and Śiva himself (Khecara). I have spoken of the measures relating to all mankind. By equalising exhalation and inhalation, a person goes to the realm of Kuṇḍalī.

Śrī Devī said: O Parameśvara, now relate to me the measures of the earthly realm. If you love me, I want to hear all about the positions of the seven heavens and where Śakti always dwells.

Śrī Śiva said: All beings dwell in the great cakra called the Mūlādhāra. The 72,000 (nādis) which radiate from this proceed two measures at a time. Sundarī, Brahmā dwells with Dakini in the Mūlādhāra and Rakini with Viṣṇu in the Svādhiṣṭhāna. Rudra and Lākinī are together in the Maṇipūra, O Sureśvari. Kakini and Hara are both situated in the place of great sacrifice called the Anāhata. In the Viśuddha, Sadāśiva

and Sakini eternally dwell, while Hakini and Paraśiva are in the Ajña cakra. In the great lotus called the Sahasrāra is supreme Śiva, whose body is the cosmos, always united with great Kuṇḍalinī.

Śrī Devī said: Where in the Mūlādhāra is the great pītha, O Parameśvara? Below the Mūlādhāra are the various underworlds. Lord, what are these? Dear One, Kāmarūpa is in the Mūlādhāra, Jālandhara is in the heart, and Pūrṇagiri is in the place above. Where, then, is Oddiyāna?

Śrī Śiva said: Varanasi is in the centre of the brow, Jvalanti is in the three eyes, Mayavati is on the mouth and Astapuri is in the throat. O Maheśāni, Ayodhya City is in the navel. Kanci pītha is in the region of the hips, Śrī Haṭṭa is in the area of the back.

Below the Mūlādhāra, at a distance of 400 angulas, is the famous Atala and 400 angulas below this is Sutala. Talatala is 400 angulas below that, and 400 angulas below that is Mahatala. Patala is 200 angulas below, and so too with Rasatala. Deveśī, in the centre of the underworlds, yet above them, is the Mūlādhāra.

All relating to the essence of yoga has been related to you, O Charming One. Never speak of this in front of pasus at the risk of losing your life.

Paṭala Eight

Śrī Devī said: Nādis numbering 350,000,000 are spread throughout the body. In due order, I wish to hear of them. Speak to me, O Lord!

Śrī Śiva said: In the hairs and the pores are the 350,000,000 nādis, O Sundarī. Nādis are also situated in the heart and in the feet. There are 500,000 in the belly and in the anus. Within the heart, and spreading throughout the limbs, there are 900,000. Dearest, on the sides, in the skin, and in all the joints of the body are 1,100,000 nādis.

There are five famous nādis called Idā, Piṅgalā, Suṣumnā, Citrini. The Brahmā Nādi, the fifth, is in the centre of Citrini. (Adding) Kuhu, Sankhini, Gandhari, Hastijihvaka, Nardini (?) and Nidra makes them eleven. These are called the nādis of the Suṣumnā, O Parameśvarī.

Śrī Devī said: O Paramesvara, in which of the eight holes, which are the seats of prāṇā, are the five oceans. In which adharās, and the the centre of which lotuses, are they situated?

Śrī Śiva said: I am unable to speak of the full magnificence of the yoga lotuses! In the centre of the Mūlādhāra lotus is the very alluring bīja Laṃ. The seven oceans surround it.

Śrī Devī said: Mahādeva, tell me of the extent of the bindu. O Śankara, in due order, relating it to the yoga lotuses, tell me of it.

Śrī Śiva said: The bindu, an infinitesimal atom, although one, has three parts and is all-extensive. It resides in the centre of the seven oceans, the seven islands, and earth. The bindu is imperishable, the ultimate, subtle, supreme Śiva itself. I am unable to speak of the vast extent of this divine thing!

Meditate on Brahmāloka, resting on sound. Within, Brahmā and Dakini live eternally. The letter La, the bīja of earth, is there, and the body of the Śakti. In the centre of the earth cakra is the marvellous Svayambhu Liṅga. It is always encircled by Kuṇḍalinī, coiled three and a half times. The mouth of Kuṇḍalī rests on the aperture of the liṅga and the prāṇā flows through Idā and Piṅgalā and always resides here.

By attaining the 1,000 petal lotus, one becomes united with the universe, if one has risen to the 1,000 petals through the path of the

absolute. This is like expiration and inspiration, creation and dissolution, in the centre of the tips of the four petals. Here, eternally, dwell Durgā and Śambhu, borne on the body of Ananta. They divert themselves pleasurably in different ways, always making love.

Śrī Devī said: How may Kuṇḍalinī be placed within the aperture of the liṅga? Tell me all of this knowledge relating to pure bliss, O Suresvara!

Śrī Śiva said: O Sundarī, in the centre of the liṅga is a great effulgence in the form of fire. The yoga of the vital airs causes the cosmic egg (macrocosm) too burn, Sundarī. When she, Kuṇḍalī Devī, puts her mouth in the aperture of the earthly liṅga, she should be worshipped as bindu Śakti. Cause bindu Śakti to rise using the renowned liṅga pūja.

Paṭala Nine

Śrī Devī said: I have heard already of Tripurā's great mantra in the Nityā Tantra. Now I wish to hear of the nine letters and their inner logic.

Śrī Śiva said: Bhumi, candra, Śiva, Māyā, Śakti, Krishanu, half-moon and bindu is the nine-syllable meru. Pronouncing the Bhumi bija makes one a king on earth, and long-lived.

Pronouncing the Candra bija bestows great beauty. Reciting the Śiva bīja causes one to become like Śiva on earth. Reciting all, truly gives the fruit of the four aims of mankind.

Śrī Devī said: Nātha, tell me, Lord of the Cosmos, how a person becomes long-lived. You have already spoken of dissolution through yoga knowledge. Explain how one becomes a Mahāyogi through the upper semen, and the Śakti yoga below.

Śrī Śiva said: Devī, listen. I speak of the method for obtaining a long life. After hearing this, conceal and never reveal it. Pārvatī, worship Kālikā Devī, Tāriṇī or Sundarī, using

the sixteen ritual accessories and the pancatattva. After worshipping thus for a period of three days, meditate on the six cakras. Paramesani, then recite the rosary mantra.

Recite in the mahapurva lotus sixteen times, and eight times in the four petalled lotus. Recite twelve times in the six petalled lotus and twenty times in the ten petalled lotus. Recite twenty four times in the twelve petal lotus and ten times thirty two (?) in the sixteen petal lotus.

Goddess of gods, using retention of breath, recite the mantras in the six rosaries. Deveśī, so I have spoken of the rule giving one a long life. Reciting using the rosary of letters makes a person Mr̥tyunjaya.

Śrī Devī said: Between the Mūlādhāra and the top of the head lies the renowned Suṣumnā. In this womb-like location lives she, the Devī, who is the form of Kuṇḍā. Kuṇḍalinī Devī is always adorned with the fifty letters. O Deva, tell me of this rosary form, I have doubts in my heart.

Śrī Śiva said: Lead (her) using Haṃsa, inhalation, and the yoga of the vital breath to the great 1,000 petalled lotus, the treasury of bīja, the temple of Śiva. After seeing the Kamini, a person reaches Śiva in the 1,000 petals. Using

the rosary, always entwine Kuṇḍalī round that liṅga. Kamini lives in the letters A to La. The last letter, Kṣa, is in the fontanelle.

If someone then repeats the mantra, he attains the state of immortality. When the vital breath is expelled, Kamini Devī leaves the body. Therefore never recite the mantra in this state, because recitation then means death. When breath is expelled, the rosary is cut. This is true, O Suravandita. I have said before that death comes from the thread being cut. So, Charming One, I have told you the method called Mrtyunjaya¹⁶.

Otherwise, a person may fix his attention on the point at the root of his nose concentratedly, drawing together the vital breath and expelling it with one exhalation. Pārvatī, if he then recites the rosary mantra, the sixteen syllable mantra or the eighteen syllable mantra 1,000 times daily, having conquered death, fever and disease, he lives a long time. Doing other than this, one become greatly diseased, and the object of enjoyment is not achieved.

16 Śiva in his aspect as conqueror of death.

Supreme Devī, the rules relating to another method are declared in the Damara (Tantra). A person should worship Devī Bhūtakātyāyanī carefully. Doing so, he lives for 5,000 years, there is no doubt about it. So I have spoken of everything relating to the protection of the body.

An enjoyer (bhogin) does not attain yoga, and a yogi does not attain enjoyment (bhoga). But, Deveśī, using this tattva, a person achieves both enjoyment (bhoga) and yoga.

Śrī Devī said: What results happen when a man recites each of the rosaries. Mahādeva, speak separately about each of the fruits arising from the six lotus rosaries.

Śrī Śiva said: Reciting in the four-fold Mūlādhāra makes one a lover on earth. From reciting in the Svādhiṣṭhāna, one becomes greater than Mahendra and long-lived. By reciting in the Maṇipūra, one becomes hymned in heaven. From reciting in the great anahata lotus, one achieves equality with Brahma. By reciting in the Viśuddha, one dwells in Viṣṇu's heaven, most certainly. If reciting in the Ajña cakra, one dwells always in the Tattva Island.

O Supreme Devī, the exoteric rosaries are the famous six rosaries. The esoteric rosary is the

great rosary, in the form of the fifty letters. Deveśī, how could I describe its greatness? By steadily reciting 108 times in the 1,000 petals, the result is in the ratio of one to 10,000,000, obtaining an earthly imperishable body, without doubt. Pārvatī, I have described the results of reciting in the six rosaries to you. Through them, a man achieves longevity.

Supreme Devī, now listen to Bhūtakātyāyanī. Listen! The seven syllable supreme mantra is Oṃ Yaṃ Hrīṃ Phaṭ Svāhā. Śrī Śiva is the ṛṣi, Virat is the metre, Bhūtakātyāyanī is the Devī, and it gives dharma, artha and kāma. Sundarī, do the six limb (nyāsa) using Oṃ and then do prāṇāyāma. Listen attentively, I will describe the meditation.

Golden in colour, dishevelled hair, adorned with all gems, wearing a cotton garment, with eyes rolling (with intoxication), in her left hand holding a vessel full of blood, in her right hand a gold vessel filled with liquor, her throat adorned with pearls, bright as the autumn Moon, with radiant feet and toes. To become successful, meditate on the boon giving Nityā in this way.

Place on your left the ordinary offering. After doing *jīva nyāsa* and so forth, worship *Parameśvarī*, using sixteen ritual accessories and the *pañcatattva*. Worship her most carefully in the middle of a house for three days, then recite the great mantra 1,000 times.

Then worship *Devī* in a desolate place for three days, daily reciting the mantra 4,000 times. *Maheśāni*, if not performed in this way, no *siddhi* is achieved. After, recite the mantra on ancestral ground for three days. This brings success, O *Devī*. This is true, true, Most Beloved One! I spoke of the method of offering previously in the *Damara Tantra*.

Paṭala Ten

Śrī Devī said: Deveśa, Ocean of Mercy, tell me of the great Kakicancu Mudrā, through which steadiness of the body is achieved.

Śrī Śiva said: Deveśī, detachedly and persistently, place the tongue at the root of the palate, then drinking slowly of the vital breath. Practice the Kakicancu by squeezing this between the teeth. It allows you to achieve every kind of creation and action.

Now I speak of everything relating to the abbreviated Yoni, listen, Dear One. Place the right ankle next to the anus, putting the liṅga in the interstice. Using the left hand, place the other ankle near to the navel. All types of acts of creation are then possible. I have spoken of the mudra's magnificence in the Caitanya Tantra.

Devī, just like the greatness of a mountain of gold, or like the Vegavati river, or like the Moon (in the heavens) and so forth, so too this brings equal greatness of longevity.

Śrī Devī said: Lord of gods, guru of the universe, tell me of the ten avatars. Now I want to hear of this, tell me of their true nature. Paramesvara, reveal to me which avatar goes with which Devī.

Śrī Śiva said: Tārā Devī is the blue form, Bagalā is the tortoise incarnation, Dhūmāvātī is the boar, Chinnamastā is Nṛsiṃha, Bhuvaneśvarī is Vāmana, Mātāṅgī is the Rāma form, Tripurā is Jāmadagni, Bhairavī is Balabhadra, Mahālakṣmī is Buddha, and Durga is the Kalki form. Bhagavatī Kālī is the Kṛṣṇa mūrti.

Devī, the ten Devī Avatārs are thus declared. Worshipping them gives equality with Mahādeva. I have told you before about the meditation details and so forth of each.

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