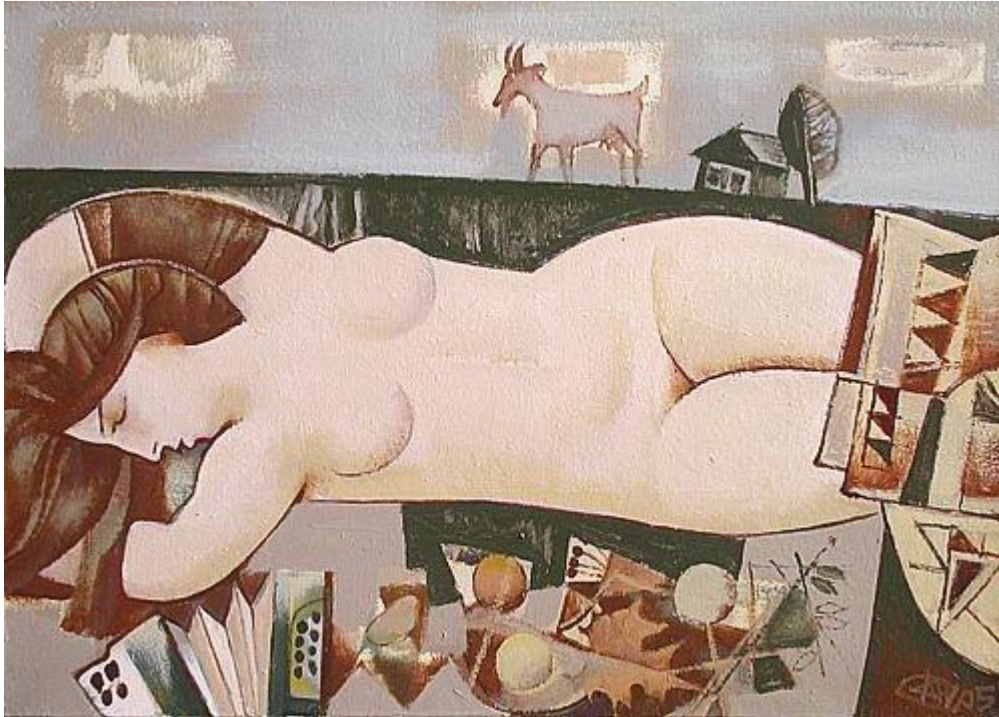


Yoni Tantra



The Yoni Tantra is a religious text from Bengal (11th century or earlier) mainly concerned with describing the Yoni Puja, or "Mass of the Vulva"; one of the secret and esoteric Tantric rituals dedicated to creating - and consuming - the sacred fluid which is called yonitattva.

According to this text, sexual union (maithuna) is an indispensable part of Tantric ritual and may be performed by and with women between the age of twelve and sixty years, married or not, except for a girl not yet menstruating. The text specifies nine types of women (navakanya) who may perform sexual rituals, yet explicitly forbids an incestuous mother/son constellation.

In general, however, this Tantra does not impose many restrictions on the practitioner (sadhaka) who is dedicated to the Yoni Puja. It advocates use of the five makara and leaves the choice of partner, place and time very much up to the practitioner. Nevertheless, the male sadhaka is explicitly admonished "never to ridicule a yoni" and to treat all women well and never to be offensive toward them.

In the accompanying two quotes, it becomes clear just why the text bears its name, showing that the yoni is truly the center of worship. The text also

outlines a specific topography of the yoni with ten subdivisions, most of which are associated with one of the Mahavidyas, ten important Indian goddesses.

Skt. Goddess

hairpit yonimula-devi

field yoni-naganandini

edge yonicakra-kali Kali

arch yonicakra-tara Tara

girdle yonikuntala-chinnamastaka Chinnamasta

nodule yonisamipato-vagala Bhagala

cleft yonisamipato-matangi Matangi

wheel yonigarta-mahalakshmi Lakshmi

throne yonigarta-sodasi Sodasi

root yonigarta-bhuvanesvari Bhuvaneshvari

The Yoni Tantra, Part I



Translated by Sri Lokanath

Introduction to the Yoni Tantra

Soror Filiae Chaosiae

Dearest Ones,

the Toni Tantra flew into my temple early one morning as I practised my solo oblations. It's eight sweet patalas surrounded me and sang, successively, their particular and pungent songs. The tune was so familiar. Maybe you will find it to be sweet as well. Printed here for your researching pleasure is Lokanath's introduction which is chock full of tasty literary and publishing reference. We will print the translation of the Toni Tantra in it's entirety over the course of the next four issues of the SL, which will be Vol. 3, one of my favorite one digit numbers (actually, they're all good and much the same, but that issue has been adequately covered elsewhere) and a remarkably appropriate one for this particular piece of work. If you just can't wait all year to read the Tantra, or if serialisation drives you to distraction, you can send me \$2—or better yet, something interesting to read pertaining to sex and immortality and I will send you a copy. So it's not free; but it is easy. What I'm really looking for is source material, but sometimes those anecdotal accounts and magical records make for fascinating reading. So send them along to me!

INTRODUCTION

This translation of the Yoni Tantra is a revised version of the serialised translation published in Azoth Magazine numbers 16-19. That translation used the Sanskrit text of Yoni Tantra edited by J.S. Schoeterman and published by Manohar in 1980.

For reasons probably of 'delicacy' Schoeterman did not issue a translation of the text with his edition. But there is an excellent introduction dealing with the texts he used and other topics relating to Kulachara².

The statements by many Western commentators that the 'secret sadhana'³ was hidden by an allusive style are completely exploded by Yoni Tantra. Kaulas⁴ were never prone to mince words and the consumption of Yoni Tattva—the mixture of menses and semen—is described in the clearest of terms in Yoni Tantra.

While ritual sexual intercourse is often alluded to in Kaula and Shri Tantras there are only a few places where the Yoni Tattva⁵ is referred to. The chief of these is Yoni Tantra, which could be described as a eulogy of the Yoni and the Yoni Tattva.

The Yoni Tattva

As long ago as 1913 some details relating to this matter were published by

Arthur Avalon in his 'Hymn to Kali' (Luzac 1913). Unfortunately, it was obviously felt to be too sensitive a matter and Sir John left un-translated the crucial parts of the commentary which deal with consumption of Yoni Tattva.

The first reference to the consumption of menses and semen in English I have come across is in the Indian magazine Values, Vol. XIX No. 5. In an article called 'The Occult World of a Tantrick Gum' by a living representative of the Uttara Kaula and Adinath Sampradayas, Shri Gurudeva Mahendranath, this matter is discussed plainly.

In the course of research into this subject other English books have been discovered which deal (with) this subject. The first of these is Elizabeth Sharpe's Secrets of the Kaula Circle, (Luzac 1936), a factional [sic] account which, while not spelling out what was involved in the process gave dark hints.

The earliest references to Yoni Tattva in Kaula Tantras seems to be in the Kaula Jnana Nimay of Matsyendranath (AMMOOKOS 1984):

"In Kaula Agama the 5 pure and eternal substances are ashes, wife's nectar, semen, menstrual blood and ghee mixed together... In occasional rites and in acts of Kama Siddhi the great discharge without doubt and most certainly is what one should do in Kula Agama... One should always consume the physical blood and semen. This, O Dearest One, is the oblation of the Yoginis and Siddhas" (Chapter 8).

"Dearest One, a Brahmin goes to heaven by endless washing of the feet and mouth, whereas one who repeatedly makes a forehead mark of Kundagola or Udbhava menses can destroy various illnesses such as leprosy and smallpox, and is free from all disease in the same way that a serpent sloughs its skin." (Ibid, Chapter 8).

"Blood is the female (Vama) elixir—mixed with wine and semen it is the Absolute itself!" (Ibid, Chapter 18).

Other Kaula Tantras deal with the subject of menstrual blood in very plain terms. Matrikahheda Tantra (English translation Sothis-Weirdglow 1973) describes the different types of menstrual blood: "Shri Shankara said—The first menses appearing in a woman who has lost her virginity gives rise to Svayambhu blood. In a maiden born of a married woman and begotten by another man, O Auspicious One, that which arises is Kunda Menses—the substance which causes any desire to be granted. Deveshi, the maiden begotten

by a widow gives rise to Gola Menses, which subdues gods. The menses arising in the first period after a virgin becomes a wife is the All Bewildering Svapushpa." (Matrikahheda Tantra, Chapter 5).

The very first chapter of the Tantra deals with a substance called shambal, which is described by the commentary as a wife's menstrual discharge. This substance allows the Tantrik adept to perform various sorts of alchemy.

Vajrayana is a cult of Tibetan Lamaism. In a tantra called Chandramaharoshana (Harvard Oriental Series, 1976) the Lord Chandramaharoshana is made to say:

"Optionally he (the yogin) may secrete or not secrete, having his mind solely on pleasure. If he does, he should lick the Lotus, on the knees. And he should eat with his tongue the white and red of the Lotus. And he should inhale it through a pipe in the nose, to increase his power." (Chandramaharoshana, Ch.6 v.150.)

There are many points of contact between the Vajrayana and Indian Kaula cults. Matsyendranath, alleged author of Kaula Jnana Nirnay, is also by some accounts the founder of both Vajrayana and Kaula. He is also the human progenitor of the Nath Siddha tradition.

Kaulavali Nirnayah (Agamanusandhana Samiti, Calcutta nd), edited by Sir John Woodroffe, is a digest or compendium of other Kaula tantras. One of the works it deals with is the Shandramaharoshana Tantra (see above).

Summarising Chapter 18, Woodroffe quotes the Tantra as stating:

"...there are people who regard semen and menstrual fluid with disgust, but they forget that the body by which they hope to attain Liberation is composed of these two forms of matter, that the marrow, bone and tendons have come from the father and the skin, flesh and blood from the mother. It further says that there is no reason for man's disgust for excreta or urine, for these are nothing but food or drink which has undergone some change and contains living creatures and the Brahman substance is not absent therefrom...All things are pure. It is one's mentality which is evil." (Ibid, Introduction pp 19-20).

Svecchachara

This Sanskrit word means a spiritual state in which an individual may act according to her or his own Will. As she or he is Shiva incarnate there can be no morality, only amorality—freedom from the rules of the Pashu or beast who

is fettered by the mind:

"Bhairava said—Listen Vira Chamunda to the characteristics of vessels and the way of acting. One may be a child, or a madman, or a king, or like one in a swoon, or like an independent being, or a Lord Hero, or like one who teaches Veda for gain. The way to be is to act howsoever one Wills, Dearest!" (Kaula Jnana Nirnaya, Chapter 8).

The Yoni Tantra advocates this course in Chapter 7, stating that the ordinary rules for worship are suspended for one who follows Mahacina practice. This word Mahacina is often encountered in Kaula tantras—it seems to refer to the the regions bordering Tibet and China. One following this path is free of all distinctions as she or he is one with Shiva and Shakti, and may act therefore according to Will.

Sveccacharya is the way of the Avadhoot, that is to say a person beyond any qualifications or distinctions. The type and symbol of this way of acting is the Guru figure of India, Dattatreya. The Avadhoot is always in a blissful state, one with Shiva. According to Woodroffe in his introduction to Kaulavali Nirnayah:

"It is very difficult for any one to know his true nature. When alone he is like one mad, dumb or paralysed and when in the society of men he sometimes behaves like a good man, sometimes like a wicked one, and on occasions he behaves like a demon. But the Yogi is always pure whatever he may do and by his touch everything becomes pure." (Introduction p. 22)

These descriptions of an Avadhoot echo the Mala or chain mantra of Dattatreya, in which he is described as "Madman, Child, Devil."

In the Avadhuta Upanishad (Sannyasa Upanishads, Adyar 1978) Dattatreya is questioned by Samkriti:

Venerable Lord, who is an Avadhoota? What is his condition? What is his characteristic? What is his worldly existence? [Dattatreya then replies] The Avadhoot is so called as he has discarded worldly ties, and he is the essence of the sentence 'Thou art That'...His worldly existence consists in moving about freely, with or without clothes. For them there is nothing righteous or unrighteous, nothing holy or unholy. (ppl-3).

For him there is no such thing as sin or virtue. The ethical system of sin and virtue is to protect the minds of the worldly, since the mind is the measure of all

things and all things last only a moment. (Chandramaharoshana Ch. 8 v. 60).

Again in the text of the Nath Siddhas:

Bad smells and perfume one should sense as equal. Just as a lotus petal in water is without stain, so a Yogi is unmarred by merit or sin. In one in whom this mental disposition has blossomed there is no difference between killing a Brahmin or the Ashvamedha sacrifice, nor is there any difference between bathing in all the sacred waters or contact with barbarians (Mlecchas). (Kaula Jnana Nirnaya, Chapter 11).

Reverence For Women

The Kaulas regarded women Gurus very highly, and there are many examples of Yoginis or female Tantriks. In the Yoni Tantra, Chapter 7 we find:

Women are jewels, women are life, women are, truly, jewels.

This sentence is echoed in many other tantras such as Shakti Samgama Tantra, Devirahasya and elsewhere. A woman is the Goddess:

One should worship carefully a woman or a maiden, as she is Shakti, sheltered by the Kulas. One should never speak harshly to maidens or women. (KIN Ch.23)

In Kaula every woman is thought of as a manifestation of the Goddess. No man may raise his hand, strike or threaten a woman. When she is naked, men must kneel and worship her as the Goddess. She has equal rights with men on all levels. ('Occult World of a Tantrik Gum', Dadaji in Values Vol.IX)

In both Kulachudamani Tantra (Azoth Magazine nos. 20-24) and the Brihad Nila Tantra the Kaula is instructed to recite a mantra inwardly whenever he sees a woman.

Women are heaven; women are Dharma; and women are the highest penance. Women are Buddha; women are the Sangha; and women are the perfection of Wisdom. ('Chandamaharoshana' Ch.8 v. 30)

Kamarupa

Although the Yoni Tantra seems to hail from Cooch Bihar (Kocha), many of the

Kaula Tantras are set at Kamarupa, a word which means 'Body of Sexuality'. In Puranic legend this place is the spot at which the Yoni of the Goddess fell to earth after it had been sliced up into 50 parts by the Discus of Vishnu.

According to legend, Matsyendranath, founder of Kaula and Natha traditions, pounded the Kaula Shastra⁶ at Kamarupa. The famous temple of Kamakhya in Gauhati is illustrated below. [Sr. C.F. Note —Actually, not. If you happen to be the proud possessor of this illustration, or one just like it, why not send it along to me in care of the SL and perhaps I'll send you a valuable prize.] This form of Goddess is hymned in the Kalika Purana, and in very many Varna or Kaula tantras:

It is said that female magicians knowing Yoga dwell at Kamakhya Pitha. If one joins with one of these one obtains Yogini Siddhi (KJN Ch. 16)

The Ten Mahavidyas

These are enumerated in the third chapter of Yoni Tantra as Kali, Tara, Sodashi Chinnamastaka, Bhagalamjghi, Matangi, Bhuvaneshvari, Mahalakshmi and associated with the different parts of the female Yoni. This list is slightly different from that in Todala Tantra (Kalika Magazine Nos.1-4).

A Mahavidya is a Great Mantra, and these ten seem to be mainly Bengali forms. Sodashi is identical with Tripurasundari. Tara has close affinities with the Tibetan Tara. Reference should be made to Rituals of Kalika (Sothis Weir glow, 1983) for details of this great Goddess.

In this context, a tantra (of which this is one of many) is a scripture or treatise of the Kaliyuga (the Dark Age of destructive force).

Could be described as the mystic core of the physical practice...

The tantric type of active practice and worship most suited to one's nature. A particular stream of philosophy and practice described in the Mahanirvana—sometimes also referred to a practitioner of same. Tattva—In this context, sacrament.

Part II



The following are the first two of eight patalas of the Yoni Tantra. A look at the Mahanirvana Tantra (Tantra of the Great Liberation), edited and translated by Arthur Avalon (Sir John Woodruffe) should prove valuable, as the introduction alone provides both the context and definition of terms used in this text. —Sor. Filae Chaosiae

FIRST PATALA

Seated on the peak of Mount Kailasa, the God of Gods, the Guru of all Creation, was questioned by Durga-Of-The-Smiling-Face, Naganandini.

Sixty-four Tantras have been created, O Lord. Tell me, Ocean of Compassion, about the foremost of these.

Mahadeva said —Listen, Dearest Parvati, to this very secret one. You have wanted to hear this 10,000,000 times. O Beautious One, it is because of your feminine nature that you continually ask me.

You should conceal this by every effort. Parvati, there is Mantra Pitha, Yantra Pitha and Yoni Pitha. Amongst these the foremost is certainly the Yoni Pitha, revealed to you from affection.

Listen closely, Naganandini! Hari, Hara and Brahma—the Gods of Creation, Maintenance and Destruction—all originate in the Yoni.

A person should not worship the Yoni if he has not the Shakti Mantra. This initiation and Mantra is the Deliverer from Hell.

I am Mrityunjaya, beloved of your Yoni, O Devi. O Surasundari, I always worship Durga in my heart lotus. This liberates the mind from distinctions such as Divya and Vira. O Lady Goddess, worshipping in this way Liberation is placed within a person's grasp.

The worshipper of the Yoni should prepare the Shakti Mantra. He gains wealth, poesy, wisdom, omniscience. He becomes the 4-faced Brahma for one hundred million Aeons.

What is the use of talking! To speak of this avails naught. [Ed. Note: Yes, indeedy!] If a person worships with menstrual flowers he also has power over Fate. Similarly, having done much puja in this way he may become Liberated.

The devotee should place a Shakti in a circle who is wanton, beautiful, devoid of shame and disgust, charming by nature, supremely alluring or beautiful. Finally, after giving her vijaya, the devotee should worship her with utmost devotion.

On his left he should place her, and should worship her hair-adorned Yoni.

On the edges of the Yoni the devotee should place sandal and beautiful blossoms. There, indrawing the Goddess, he should do Jiva Nyasa using mantra, having given her wine and drawing a half moon using vermilion. Having put sandal on her forehead the devotee should place his hands on her breasts.

Having recited the mantra 108 times in her arms, Loved One, the devotee should caress both breasts, having previously kissed her on the cheek. The mantra should be recited 108 or 1008 times in the Yoni mandala.

After having recited the mighty mantra he should recite the hymn of great devotion.

At the time of worship the Guru should not be present. I am the worshipper. If the Guru is present there is no fruit, of this there is no doubt.

The worshipper, using great efforts, should make the result of the puja over to the Guru. Having made three offerings with hands full of flowers he should bow again to his own Guru. The wise man should by every means offer to his Guru, putting the hands together in the sign of obeisance.

Having done the Yoni Puja according to these methods the devotee attains whatever is desired—of this there is no doubt. The fruit of this is life and enhanced vitality, having done Puja to the Great Yoni—which delivers one from the Ocean of Misery.

The following are the first two of eight patalas of the Yoni Tantra. This translation is credited to Sri Lokanath Maharaj. A look at the Mahanirvana Tantra, (Tantra of the Great Liberation) edited and translated by Arthur Avalon (Sir John Woodruffe) should prove valuable, as the introduction alone provides both the context and definition of terms used in this text. —Sor. Filae Chaosiae

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enhanced vitality, having done Puja to the Great Yoni—which delivers one from the Ocean of Misery.

SECOND PATALA

Devi said —God of Gods, Natha of all the Cosmos, cause of Creation, Maintenance, and Destruction, without you there is no Father just as without me there is no Mother. You have declared the ultimate way of Yoni Puja through sexual intercourse. Which types of Yonis should be worshipped, and which are auspicious?

Mahadeva said —The Actress, the Kapalika, the Prostitute, the Washer Girl, the daughter of a barber, the Brahmin girl, the daughter of a Shudra, the little cowsgirl and the flowergirl—these are the nine renowned Maidens. Otherwise any maiden if she is artful with wanton eyes [is suitable]. The devotee should worship the mother's Yoni and should have intercourse with all Yonis. He may have intercourse with any woman between the ages of twelve and sixty.

Daily he should worship the Yoni using the Five Tattvas. Through the doctrine of Seeing the Yoni he gains the merit of bathing at 10,000 sacred sites.

The forehead mark should be made from the Yoni Tattva and dress should be of the Kula type. The type of material used for sitting on and the worship should be of the Kula form.

Firstly, in intercourse, the purified worshipper should draw the Shakti to himself by her hair, and should place his lingam in her hand. The Lingam Puja and the Yoni Puja should be done according to the rules. Beloved One, red powder and sandal should be smeared on the lingam.

The Lingam should be inserted into the Yoni and there should be vigorous intercourse. He who employs this method attains the Highest Essence. The devotee would worship employing the Yoni Tattva, of the form of Yoni, the Deluder of the World, at night when it is Full Moon, at a crossroads, O Devi.

Having gone to a cremation ground, offering cooked fish, milk, food, and meat, he becomes like Kubera, the God of Wealth.

A yantra of yoni shape should be drawn on the ground and the mantra recited. Having read the Kavacha, Devi, a person should recite the 1000 Names. He becomes a son of Kalika, and Liberated. Having offered meat-food in a

deserted place, and having repeated the mantra and hymns a man becomes a Lord of Yoga.

A person becomes Shiva on Earth having seen the Yoni full of menses after having bathed and having recited the mantra 108 times. One should recite the mantra having offered both one's own semen and the Yoni flowers.

Cooked fish, hen's egg, mouse-flesh, buffalo-flesh, human-flesh, wine, meat, and ground cereal should be offered at night.

Wherever this great place [of offering] is, therein plays the Highest Essence. One should be naked, with dishevelled hair, sitting in a cross-legged position. At all times and everywhere the mantra should be recited when in the great Yoni. One should worship the essence of Devi, the Shakti in the form of a Shakti. Doing this a man attains the four aims of mankind—Dharma, Artha, Kama, and Moksha.

Sadhakas should together at night offer using wine and meat. By every effort a sadhaka should have intercourse in the Yoni, having previously caressed the Shakti's breasts.

The Shakti becomes the Goddess, if loving is done in the Viparita fashion. Instantly the sadhaka becomes regenerated and fully alive by using the water from washing Yoni and Lingam.

Having worshipped the Great Yoni, according to rule, one should make an offering. The water of the Yoni is of three kinds, and one should offer it to the Shakti. O Mahadevi, having mixed the water with wine the purified sadhaka should drink it.

The Supreme Woman should be pleased by offering clothes, perfumes and jewels. One should worship the Vidya whilst in the Yoni and Lingam, at nighttime, according to the ritual injunction.

The highest sadhaka should mix in water the effusion from the Yoni and Lingam, and sipping this Amrita, nourish himself with it.

Part III



The following are the third and forth patalas of the eight that comprise the Yoni Tantra. This translation is credited to Sri Lkanath Maharaj. See SL Vol. II, no. 4 for his introduction to this material, which will appear in full over the course of Vol. III. A look at the Mahanirvana Tantra, (Tantra of the Great Liberation) edited and translated by Arthur Avalon (Sir John Woodruffe) should prove valuable, as the introduction alone provides both the context and definition of terms used in this text. —Sor. Filiae Chaosiae

Third Patala

Now I will speak, Great Lady. Listen very attentively! By every effort this should be concealed, never reveal it. Revealing it (causes) lack of siddhi. Revealing it causes death. By revealing it mantra is destroyed. It could be that revealing it (causes one) to be torn to pieces.

The miraculous Yoni Tattva Tantra is the best of all Tantras. Because of affection this very hidden Tantra is revealed. The only evil in sexual intercourse is disgust for blood and semen. He who mixes them with wine is the discriminating one in worship.

How can one be wicked on account of the Shakti Mantra? Having worshipped the Great Yoni the magician should worship with the flesh of goats, sheep, men,

deer, mongoose, buffalo, elephants, cows, jackals, lions, horses and tortoises in devotional mood.

10,000,000 Kulas arise using the Yoni doctrine. If one worships the Yoni there is equivalence to the Sun and the Moon. Should one use Yoni Tattva oblation never again is one born on Earth. One is born in due course in wondrous Devi Loka. There resides the powerful magician, the Great Lord, conjoined with his Shakti. One should do all acts, japa and so forth, employing the excellent Great Conch Rosary.

Without the 5 Tattvas what can be achieved by men? All is without result and one may fall into hell and (be) baked in pots 'til the end of the world.

The sin acquired in a myriad of births is immediately destroyed if one should worship, offering into the mouth of the Yoni. Combining semen with menses or Svapuhspa menses and taking this in the hand one should carefully offer it into the Yoni.

One becomes a son of Kalika, and therefore renowned. At the Yoni base is Devi, and in the Yoni Naganandini. Kali and Tara are in the Yoni Chakra, and Chinnamastaka in the hair. Bagalamukhi and Matangi are on the edge of the Yoni. In the Yoni aperture are Mahalakshmi, Shodashi, and Bhuvaneshvari. When worshipping the Yoni one certainly worships Shakti.

One should worship giving bali of birds and other living creatures and with blood. For the magician who says "Aim Aim" at the time of worship the Yoni is auspicious and gives both Enjoyment and Liberation. A Yogin is not an enjoyer (Bhogin) and, similarly, a Bhogin is not a Yogin. If one is a Yoni worshipper one is a Kaula, a being who has both Yoga and Enjoyment (Bhoga). Without worship of the Yoni all worship is vain, O Durga!

In the center of the Yoni is the foremost one, Chandali, Lady of Hosts. Through this type of worship one becomes my equal, most certainly.

What use are meditations, reciting mantras, giving gifts, Kula nectars? Without worship of the Yoni all are fruitless, O Durga.

If one is incapable of giving whatever is to be offered in my sadhana one may exclusively be devoted to Yoni Puja. A magician should worship with clothes and jewels. Having worshipped the great Yoni he should then go into the circle.

Prostrating oneself like a stick one should then show the Yoni Mudra. Durga becomes pleased with a magician who has devotion for the Yoni.

What use is there of many words? The Yoni which has bled is suitable for worship. One should not worship a Yoni which has never bled. From worship of a Yoni which has never bled there is loss of siddhi on every occasion, O Devi.

Fourth Patala

All japa and so forth is to be done according to the rules of Mahachina. The characteristics of Yoni worship are thus declared by me to you, O Devi.

Although to be kept secret, it is revealed from affection for you, Lady of the Gods. In the country of Kocha near Yonigart on the west side of the Ganges is the renowned Madhavi. Having gone there one may gain the spiritual vision of the Yoni, O Maheshvari.

Here, O Devi, every night I became exclusively devoted to the worship of the Yoni. Practising religious mendicancy I go there always.

There is no Yoni on Earth resembling the beautifully rounded Yoni of Madhavi, and the firmness of her breasts.

Using this method when worshipping Her causes Shivo'ham. Listen, Parvati! Krishna, having worshipped Radha's Yoni became God Krishna. Shri Rama Janaki Natha worshipped Sita's Yoni. O Sundari, having killed Ravana and his clan he went to Ayodhya City and took there a beautiful residence.

Vishnu, Brahma, the Saints (up to Brahma's hairtuft) and Myself are all born from the Yoni.

What knowledge equals the magnificence of the Yoni Tattva in the Three Worlds? Without the five Tattvas of wine, meat, fish, grain, and intercourse, all is fruitless, Devi.

Of all things the highest is Veda, and better than Veda is Vaishnava. Better than Vaishnava is Shaiva, and better than Shaiva is Dakshina. Superior to Dakshina is Vama, and better than Vama is Siddhanta. Higher than Siddhanta is the Kaula in whom is desire for the Yoni like a sun shining in the sky or a veritable Meru to mustard seeds.

The preeminence of the Kula is sung of in all the Tantras. By the power of good fortune one is knower of Kula. Using suitable foods one should please and worship by every effort. The best magician is exclusively devoted to Yoni Puja.

Using this revealed method one becomes accomplished, there is no doubt. According to the speech of Pashus there exists only the sexual intercourse of beasts. If Daivas there is exclusive devotion to the doctrine of the Yoni, Great Goddess. Making a forehead mark of Yoni Tattva one becomes pure.

In this book feeding Kumaris and feeding Kulinas are the two chief things. O Durga, there is no doubt about this.

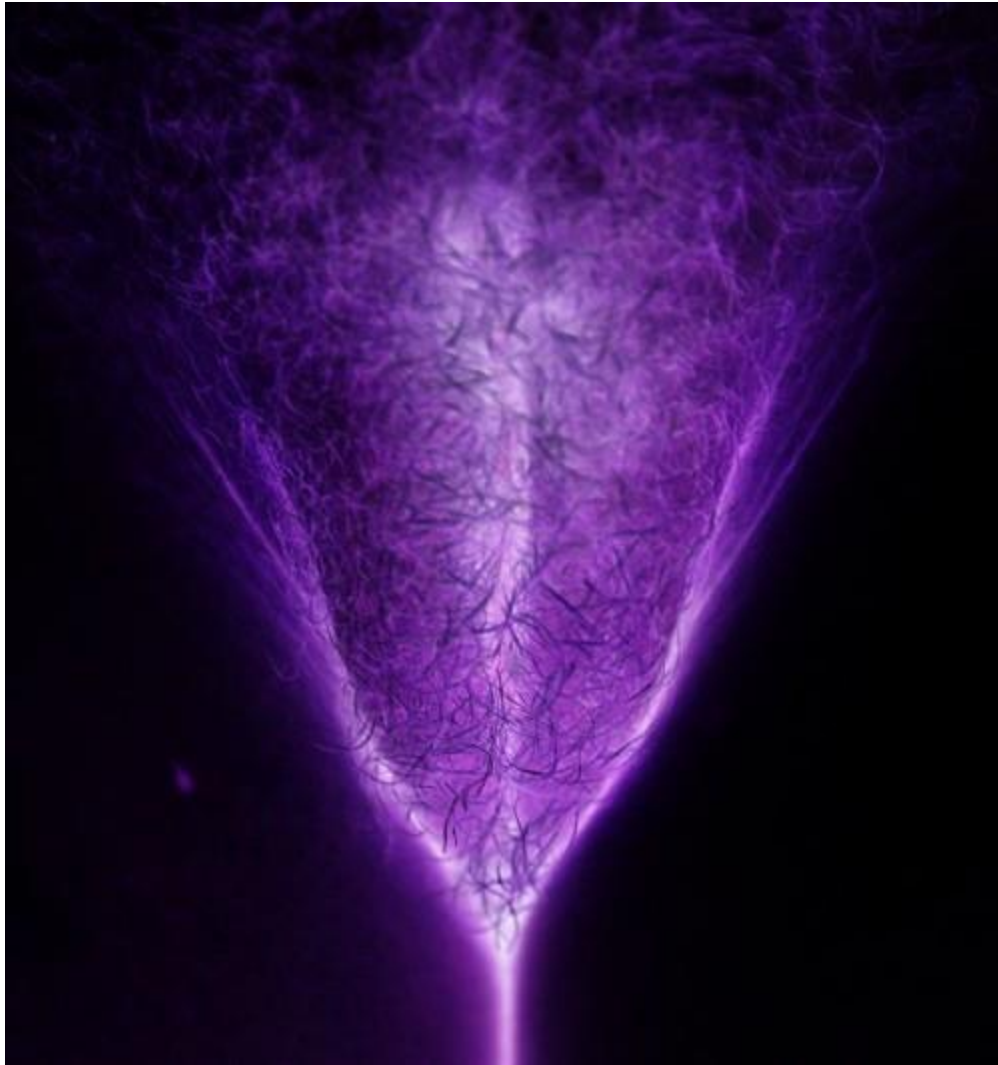
Within a Shakta, outwardly a Shaiva, in gatherings at Vaishnava—in various forms the Kaulas wander on Earth. Alone in the family lineage of a thousand generations is a Kulina pure, O Naganandini.

Whosoever washes the feet of a Kulina purifies his home and body, most certainly. In whichever country a Kulina lusting after the Yoni is born—that place is worshipped by the Gods Brahma, Vishnu, and Shiva. Giving to a Kulina gives endless gifts in return. Offering into the hands of a Pashu is fruitless in every way.

It is impossible for me to speak of the magnificence of the Kulina! Whoever satisfies a Kulina is liberated by 10,000,000 Kulas. I bestow Grace only via Kula Yoga, this is without doubt. Of the four Ashramas of Man the state of being an Avadhuta is the greatest, O Devi.

I achieved the status of Mahadeva through Kula Yoga and by exclusive devotion to the worship of Yoni of a maiden or a beautiful woman one should worship the Yoni of a sister or of a female pupil. Daily one should worship the Yoni, otherwise one should utter the mantra. Without Yoni Puja one should not do useless Puja, Dearest. Otherwise one may worship on Earth by reciting (a mantra).

Part IV



Now for the fifth and sixth patelas. Oh, slow as a turtle, soft as a hummingbird's tongue. This translation is credited to Sri Lokanath Maharaj. See SL Vol. II, no.4 for his introduction to this material, which will conclude with the fifth and final installment in the next [Scarlet Letter]. For more information about tantra, the works of Arthur Avalon (Sir John Woodruffe) and Lillian Silburn form an excellent base of information from the perspective of the initiated westerner. Informationally, the best bang for your book buck right now has got to be *Passionate Enlightenment: Women In Tantric Buddhism* by Miranda Shaw which is not only carefully researched (primary sources) and beautifully written but has the most comprehensive modern bibliography on the subject that I have ever seen. Many synaptic returns, dear ones —Sor. Filiae Chaosiae

FIFTH PATELA

The Guru is clearly Shiva, and his partner is the true form of the Goddess. The Kaulika goes to hell if he has sexual intercourse with her. The best kind of magician should have intercourse with all other female's Yonis. On whosoever's forehead the Yoni Tattva is visible there too cluster Devas, Demons, Yakshas and the 14 Worlds.

If the twice-born Kulina should do Her mantra during the Shradda (rite) his ancestors dwelling in heaven give him results, O Sundari. Intoxicated by bliss, they sing and hymn his praises.

In the mutual rubbing of the Lingam and Yoni there is great magic. The highest thing in recitation (of mantra) and magic is the outflow of semen and feminine effusion.

The mighty magician, the doer of the injunction, should offer the augmented substance to the Yoni region having mixed the semen and Yoni Tattva together.

From the lotus feet of the woman the Grace of the Goddess showers down. At the time of magic one should abandon any other method.

The wise man, following the rules of Kaula Shastra, should caress that Yoni. If one should do puja of a mother's Yoni one should prepare it. Having worshipped it according to rule one should not have intercourse. One should have intercourse with the Yoni that bleeds.

If by good fortune one is the partner of a Brahmin girl one should worship her Yoni Tattva, Dearest. Otherwise one may worship other Yonis.

In Pashu Initiation without the Five Tattvas all is fruitless. One should resort to a Kulaguru initiating one into Shakti by every effort, O Durga.

If a magician should consume the Yoni Tattva while being Pashu Initiated, his initiation and his rules cause black magic.

Therefore, by every effort, one should resort to a Kalina Guru. If one wishes to do Yoni puja one should resort to a Kulina Guru. Only then does a Yoni bestow grace— like Sita's vagina for Ramachandra, and your Yoni for me.

If one should worship a Yoni adorned with hair, one becomes like a king. All of one's acts become all fruitful, there is no doubt.

If one should mark oneself with a forehead mark of Yoni flowers one becomes very wealthy. O Devi, marked with red in this fashion one dwells in the Heaven of Durga.

Parvati said—Ocean of Compassion, by what method should one worship the Yoni, which is the essence of the Cosmos? If you or a magician should worship the Yoni, how does it bestow grace? Speak of this to me! I want to hear all of this because of my great curiosity.

Mahadeva said—The magician who wishes to worship the Yoni, which is the form of the Cosmos, should cause an erection and should insert it into that thing which is Shakti Herself.

The vagina is Mahamaya, and the penis is Sadashiva. Worshipping these one becomes liberated whilst still living, there is no doubt. One should offer animal sacrifice, flowers, and so forth. If one is incapable of this one should worship with wine, O Durga.

One should do pranayama and my 6 limbed worship in the region of the Yoni, Dearest One. Having recited the mantra 100 times at the base of the Yoni one should rub the Lingam and the Yoni together.

The manner of proceeding for all magicians is thus declared by me. O Deveshi, one should never reveal this tantra! One should not give it to another's disciple, nor to the undevoted. The Yoni Tantra is revealed out of love of you, O Mahadevi.

SIXTH PATELA

If one should gaze at a Yoni at bathing time the life of a magician becomes fruitful. There is no doubt of this, Deveshi!

One should look at one's partner's Yoni, at another woman's Yoni, the Yoni of a maiden—or, in the absence of a maiden's Yoni, one should look reverentially at the Yoni of a female pupil.

One should never worship the Yoni in front of Pashus. Employing the Yoni Magic method one definitely becomes like Vishnu—of this there is no doubt.

Whosoever practices this is praised by the Gods and Demons in Heaven and the Underworld. Only one who acts with Vira Magic is liberated from sorrow.

This well balanced magic is revealed from love for you. If one who worships the Yoni Tattva enters a dispute, having conquered all his enemies becomes ultimately victorious, O Durga. What is the point of bathing in the Ganges? What need is there to resort to sacred places? There is nothing equal to devotion to the Yoni. Acting otherwise is useless.

O, Deveshi, even with my five mouths I am unable to speak of the magnificence of the Yoni!

Listen, Naganandini! By your Yoni's grace I became Mahadeva!

Whichsoever magician would have intercourse in a woman's Yoni becomes liberated from the great unhappiness which is the terrible ocean of Samsara. What point is there of many words in this matter? Listen, Parvata-Sundari! There is nothing to be praised in the world more worthy of praise than the Yoni Tattva.

Without it, O Devi, how is it possible for Shiva or Vishnu to speak? How could I be capable of wickedness? How could I be capable of anything, O Mother Durga? How is it possible for me to describe your great receptacle of riches?

Devi said—Mahadeva, Natha of the whole Cosmos, Cause of Creation, Maintenance, and Destruction, the acts relating to Vira Magic have been heard from your mouth. The various rules of the usual kind of magic have been heard. How can one be an unbeliever if he has heard this declared by you, O Deva? Share this sacred trust Mahadeva! Remove any doubts I may have.

Mahadeva said—Listen Most Beautiful Parvati Naganandini! Listen with great devotion. Listen attentively to that which one should never reveal even at the risk of one's own life. You should always conceal it as if it were your own Yoni, O deveshi!

The secret I reveal to you is true, true, there is no doubt. Practicing it, one is never immersed in the Ocean of Being. The Yoni is Mahamaya Herself, and the Lingam is the form of Sadashiva. Oblation should be with their effusion and with wine and flesh, Sundari.

One should bring together the Yoni and the Lingam and should worship the Tattva, O Sundari. In this certain thing one should place oneself and give everything to Shakti. One should satisfy using the Five Tattvas in the form of

the vagina, which is the whole Cosmos. Revealing this one commits Brahmicide, O Deveshi!

O Durga, this sacred trust is known to be of very great merit. One gains siddhi and liberation from this sacred trust. Unless one knows this sacred trust one certainly goes to hell, Deveshi. Yoni magic is the greatest of all magic.

If one should worship the Yoni, having enjoyed and drunk one is freed from the defects of 10 million births, which are destroyed instantly.

Liberation is achieved via enjoyment. Happiness is gained through enjoyment. Therefore, by every effort, a magician should become an enjoyer. The wise man should always avoid blame, disgust, or shame of the Yoni. Unless one worships the Yoni by the method of Kulachara, even 100,000 acts of magic are useless.

If one should lick the elixir at the edge of the Yoni, evil in one's body or in one's house is certainly destroyed. What point is there of bathing in the Ganges or in other holy waters? In this matter relating to the powerful magician who always worships the vagina, what use is there of many words, Dearest?

Listen, O One-Dear-To-Me-As-Life-Itself. This magic of magicians is the best of all methods. Unless one does magic with the Five Tattvas (and not just Four) all is fruitless. Unless one uses the Fifth, one is not a Shakta having both happiness and liberation. Unless one uses the wine of Shakti all becomes fruitless.

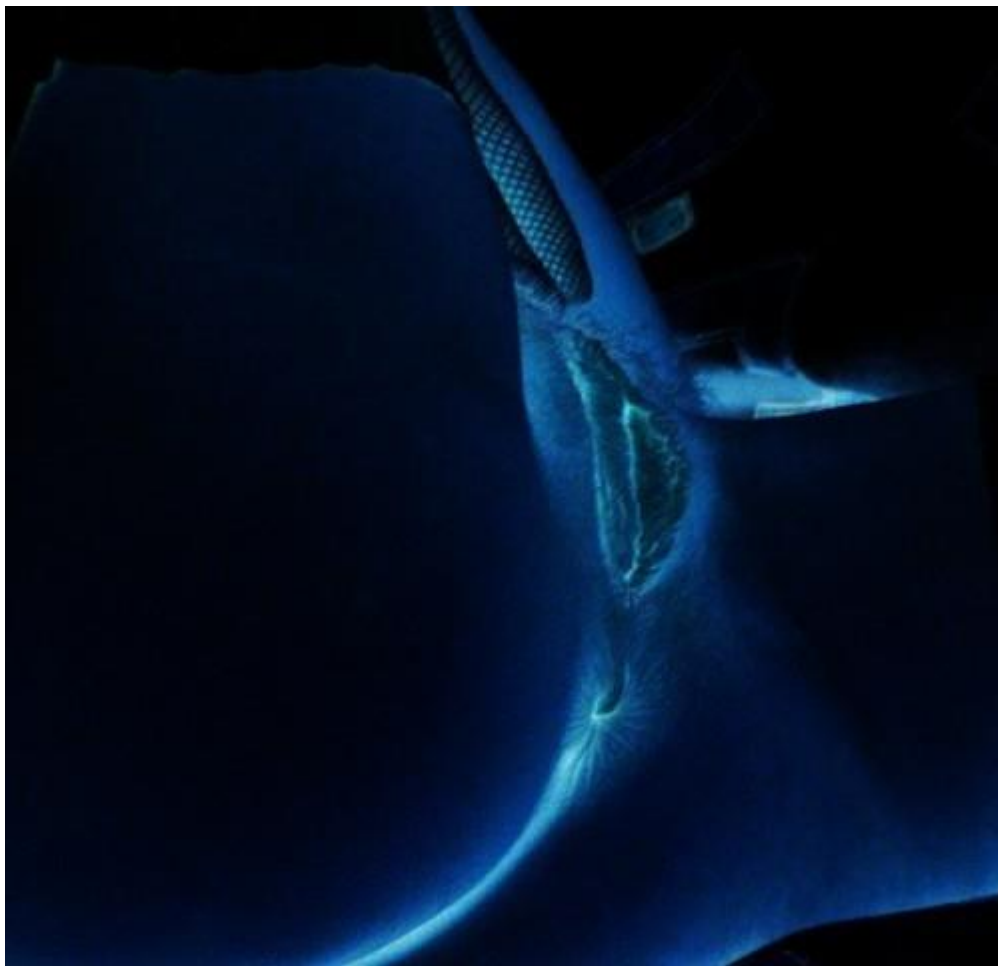
One should drink the leftovers of both the Shakti and the Hero. Having done this, and having worshipped the Mahayoni always, and having enjoyed and having drunk, O Maheshani, one should eat inside the circle. One should take a rosary made of tulsi and do recitation in a temple of Hari.

After reciting the mantra and various narrations and lesser narrations one should then recite the best stories of Shri Hari. Hari is described as being the sum-total of all beings. One should slay beasts in that place [?].

This is the quintessential secret of magic; by practicing it one becomes wealthy. One should not do this most excellent magic in front of Pashus, O Parvati.

If one should worship the Yoni bowing thrice with a flower, those offerings destroy all karmas, and there is nothing unattainable in the Three Worlds.

Part V



The Seventh Patala

Now I speak of the ultimate magic of heroes, O Maheshani. Whichsoever magician knows this becomes liberated whilst living. The essence of the Divya is divinity; the chief element in a Vira is strong-mindedness.

In whatever country a Vira resides that country is worshipped by the gods. One may gain the fruit of bathing in 10 million sacred waters by seeing a Vira. Having offered water into the hand of a Vira one becomes liberated by a host of Kulas.

If one should please a Vira, what is there in the Three Worlds which cannot be achieved? The time when Viras recite mantras is better than any other time.

The master magicians ('best sadhakas') should recite mantras within the Yoni at a

place where there is a Shiva Linga, at the root of a Bilva, in the cremation ground, in an isolated spot, or in a house. The best of all food one should worship with is that filling one's own (Shakti's) womb. Unless one uses wine and flesh one dies speedily, O Devi.

Therefore, having consumed and having drunk one should then consume (Yoni Tattva) on Earth. Of all food one should worship this food fearlessly. O Maheshani, sexual intercourse in every kind of Yoni is widely praised.

Always one should smear on one's forehead a line of menstrual blood or sandal paste or semen. O Durga, for Viras this is the core of true bliss.

Now I declare the magic which gives results above every other kind of magic. For bathing and so forth, purification, summons, recitation, mental worship, oblation—any time is good. There is no such thing as an inauspicious time. There is no difference as to whether it is day or night nor whether it is the 14th day of the waning Moon nor whether it is the Twilight Time.

In the matter of robes, seat, place, house, bodily contact and so forth one should maintain internal purity—here one should not be dualistic.

There are no rules relating to direction or time, nor rules relating to place. Also there are no restrictions relating to the best time for recitations, nor for recitation of mantra, nor the time for worship, nor rules relating to animal sacrifice.

One should never make distinctions relating to women and should refrain from dualism in the magic of women. The magician should go to a woman and should touch and look at her. Having fed her one should recite the mantra and consume the substance according to one's desire. Thus are declared the characteristics in acts of Vira Magic according to one's own True Will (Sveccha).

Women are divine, women are life, women are—truly—jewels. One should always have intercourse with a woman and should meditate, whether she is one's own woman or not. This which has been spoken of to you is the All Self or Being Essence concealed in all tantras. This injunction relating to Vira Siddhi has been revealed from love for you.

At the time of consuming the substance firstly one should offer it to one's Shakti. Otherwise—at first one should cast water into the vagina. Having gone

to a deserted cremation ground the magician and his Shakti should have sexual intercourse after having enjoyed food and reciting the mantra.

Now listen to the time when the semen-menses is emitted, O Parvati-Sundari. If one should worship the Yoni Tattva, making a forehead mark of it, all defects and evils of 100 births are destroyed instantly.

The mantrin should recite in an old house, in a place where ghosts abound, or in a deserted place. At the risk of one's life one should not show it to Pashus!

Vain is Vira Magic without wine, useless is it without sexual intercourse. Unless employing the Pancha Tattva, O Durga, a Vira fails on this planet.

For this reason, having consumed and having drunk, the mantrin should recite the Great Mantra. This magic of Viras is the best of all magic, Dear Goddess!

What point is there of 100,000 acts of Divya or Vira magic? What point to 100,000,000 recitations or 100 ritual preparations of the mantra? What use in going to 100,000 holy bathing places? What point to gifts or self-mortification?

Devoid of vagina, all are equally fruitless, O Maheshani! Using the Yoni Puja technique one attains one's share of all magic. From oblation with Yoni Tattva, the ancestors reside in heaven.

One should always caress a nubile Yoni! If one should divert oneself in the urgent dance, having prepared the cavity of the Maha Yoni, then one is liberated from defects and stains of all births by the hosts of Kulas.

If a devoted person of a contemplative mind should specifically worship the maiden Yoni of a beautiful female pupil with scent and flower; then having enjoyed happiness here on Earth he comes to dwell in Devi Loka.

In the absence of scent and flower one should do the magic with wine. At the time of magic, O Deveshi, he would do Vishnu magic, Vishnu nyasa then recite praise.

The Eighth Patala

The Kaulika Natha at the time of Vira-magic knows Her (his Shakti) to be Urvashi, who is Womankind in the Three Worlds. Unless one employs sexual intercourse there is never liberation, whether from Shastras, Shrutis, Smriti,

Puranas and so forth, created by Me. Listen, O-One-As-Dear-As-Life of the destruction of the mental disposition of Pashus. One should worship a nubile Yoni in a highly ecstatic way.

Whosoever in the Kali Yuga should with supreme devotion recite (the mantra) specifically towards the Yoni—which is the Core of the Cosmos—for him is Liberation within reach.

Amongst thousands of magicians and tens of millions of worshippers fortunate are they who do Kali-magic.

Kali is the Mother of the Universe and of all Shastras, quite certainly. By remembering Kali, one is liberated from the fetters of the Pashu.

Having recited the great mantra of Kali one becomes Kali's son, there is no doubt. This is true, true, true without question!

Just as for Kali so for the Vidyas and methods of Tripura, Sodashi, Bhuvaneshvari, China-Tara, Maha Lakshmi, Matangi, Sundari, Bhairavi, Dakshina, and Tarini. Success cannot be achieved save with the method of China (Achara).

Whatever mantra one is initiated in, this is the best method. Without this sacred trust one becomes unsuccessful and therefore is again reborn.

That which is written here in the Yoni Tantra all sadhakas should do according to their own wills.

O, Mahashani, one should meditate on oneself as being absorbed in the Yoni Chakra, with Yoni on one's mind, Yoni in one's ears and one's eyes. All magic is vain unless with the Yoni, O Mighty Lady! Therefore one should reject other magic and do Yoni Puja. Unless devoted to the Guru there is no siddhi, O Maheshani.

End of the Yoni Tantra

Source: <http://www.tantra.co.nz>

