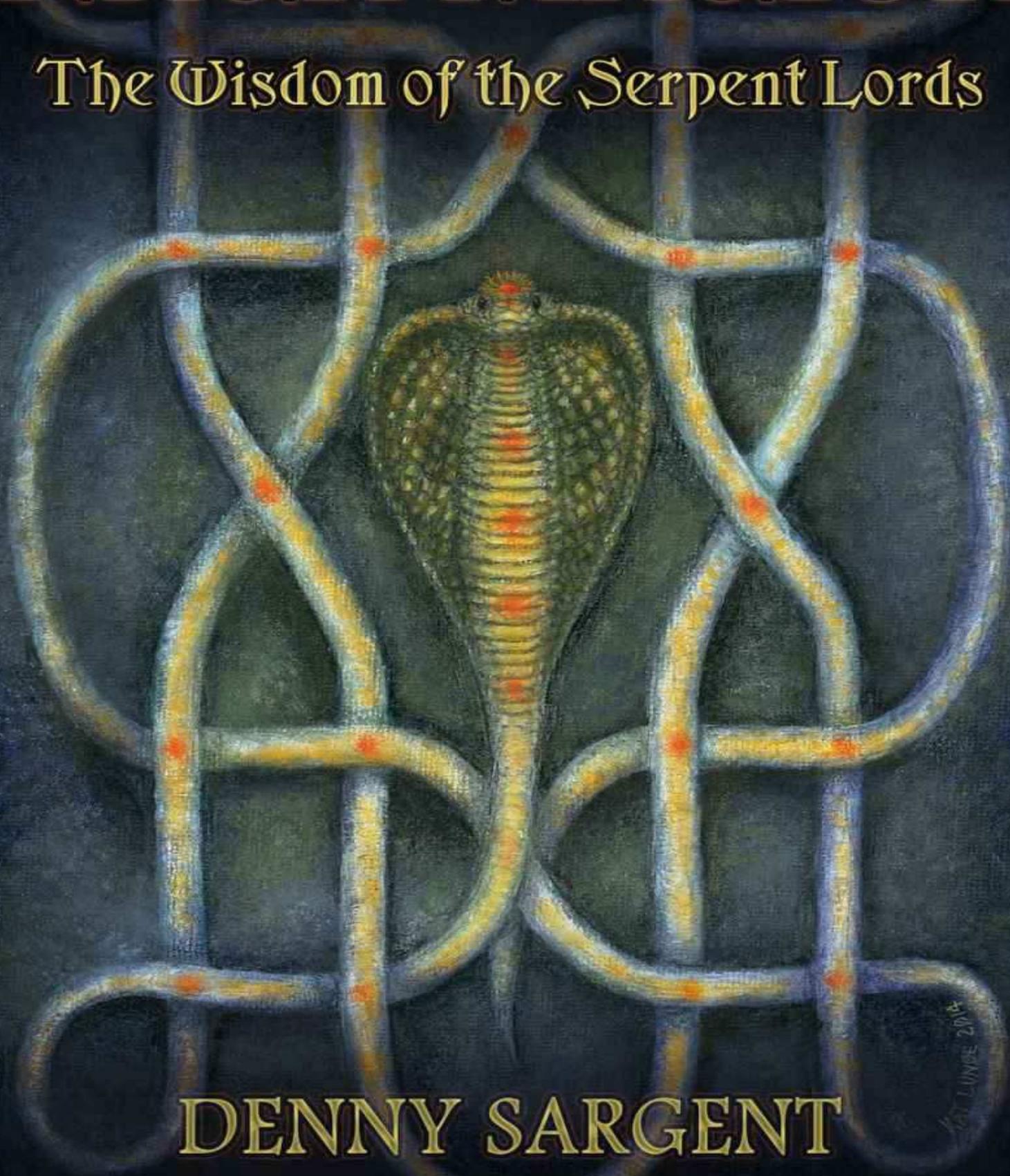


NAGA MAGICK

The Wisdom of the Serpent Lords



DENNY SARGENT

2014

NAGA MAGICK

The Wisdom of the Serpent Lords

by

Denny Sargent



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DEDICATION

This book is dedicated to:

My Shakti Sophia Devi, my Red Goddess Guru.

Also to Shri Gurudev Dadaji Mahendranath and Gurudev Lokanath.

For offering me the wisdom of Nath Tantra and the keys to understanding Naga.

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The author gratefully acknowledges the help of many wonderful people, including, but not limited to: Gurudev Lokanath (Mike Magee) whose Tantric translations, explorations, extensive writings and research have helped so much. To Peter Carr, awesome proof reader, artist, wild man and constant Naga-friend. Thanks also to Eric Clarke, Robert Carey, Louis Martinić, Gregory Peters, Nicholaj de Mattos Frisvold, Brandy Williams, John Power and to many I have forgotten for support of various kinds. Many thanks also to our glowing Kula-circle of lovely Tantrikas whose will, love and sharing have been a constant inspiration. Finally, thanks to the Late beloved Shambalanath for his useful and powerful work. OM Shanti all.

PREFACE

I am both a practicing Tantric—an esoteric ritualist who is devoted to Gods like Shiva and Shakti—and an Historian who likes to research such things. This book began as a small-scale investigation and research project into an obscure or ‘occult’ and yet omnipresent aspect of Hindu and Tantric mythology and devotional practices. My research and devotional focus was the **Naga**, or serpent entities prevalent in Indian mythology and religion. Naga are semi-divine spirits that appear as serpents or serpent-human hybrids everywhere in Indian iconography, in pre-Hindu indigenous art, in Buddhist images, in Jain images, in Tantric images, in Hindu images, and even in Mogul Moslem art. The astounding prevalence of the Naga in holy texts and imagery, stretching from the earliest strata of history, amazed me and, as an historian and practicing **Sadhaka** (ritualist), fascinated me. So I dug deeper.

Not only is the riddle of the Naga’s omnipresence fascinating, but also the lack of specific scriptures, histories, invocations and devotional liturgy is an enticing mystery. Naga are seemingly everywhere, yet not a lot is written about them! Like the Faerie or Elves in Celtic traditions, they seemingly operate below the ecclesiastical radar, deeply rooted in the folk religious traditions, rituals and practices important to villages, but not often deemed worth absorbing into sacred texts, dogma or liturgy. Like an unwanted stepchild, the Naga were allowed into the traditional Hindu holy texts—such as the Vedas and Stotras and Gitas and the Ramayana—as supporting characters or, as in the myth of Krishna, as the antagonist or force of evil in the form of the Naga Kaliya, who is vanquished and reformed. Only rarely, and almost always locally, are Naga viewed as divine heroes or important godforms to ritually invoke. Often they are seen as wild, as unpredictable, chaotic or edgy, and even the scriptures cannot decide if they are classified as Asura (demons) or Sura (Gods)!

Not only did Krishna ‘tame’ one wild, semi-divine serpent Spirit, but Buddha also converted many Naga, as did Padmasambhava (aka Guru Rinpoche, ‘the Second Buddha’), even entrusting the Naga with secret Buddhist Tantras. Unlike the Gods, Naga could interbreed with humans. Holy men and rulers had Naga bloodlines, like the Kings of ancient Khymer or the sage **Nagarjuna**, but, again, the Naga were always supporting players and rarely the primary star or demon of a myth. Long before written history and the massive central invasion from the north of what is now India/Pakistan, the Naga were venerated, invoked, worshipped, had tales sung of them. The Naga existed as part of the mythic landscape of this area long before many of the Gods and Goddesses commonly worshipped there came to be, often at the same sites! Surprisingly, many of the ancient prehistoric Naga shrines still exist, often by sacred lakes or springs, still venerated thousands of years later.

All of this mystery increased my fascination, especially the challenge of finding anything about them beyond obscure mentions in various holy books. What started as a simple research project evolved into this book. The Naga became part of my **Sadhana** or Tantric meditative work, and as I expanded my research geographically I realized that the Naga were a global phenomenon, that Naga and similar serpent spirits were venerated almost everywhere in the world. Upon the discovery that Naga mythically morphed into dragons in Southeast Asian and Chinese mythology, I felt that I was involved in something significant enough to share on both academic and spiritual levels. Thus, what began as a simple exploration became the book you are now holding.

I would like to add a final explanation as to why I believe the Naga are important to humanity today, whether or not we are drawn to Asian spiritual practices. Tibetan Buddhists are quite involved with the Naga, viewing them primarily as water spirits. However, they add the proviso that the Naga guard and protect Nature and the natural world and that polluting a river, poisoning or destroying land, deforestation and other such activities are infuriating the Naga and thus creating calamities to befall humanity. These practitioners see the Naga as general protectors of Nature and of specific local areas and making offerings to them, apologizing to them, and ‘feeding’ them with prayer and ritual helps the Naga to heal Nature. These beings are able to cleanse and purify and maintain the natural world.

Whether you literally believe in the Naga or see them as archetypal demigod images of Nature, this is an important matter to consider. For me this provides further motivation to introduce the amazing world of the Naga to you. We are destroying our planet, of this there is no doubt, and whether you believe in the objective existence of protector nature spirits or not, the symbolism and consciousness invoked by the concept might, in some small way, help us to become conscious of and reverse this devastation.

This book has two aspects that I already alluded to, so let me specify:

It is first based on research and intellectual digging. As an historian and mythologist, I take this part of the book quite seriously. You will find some grey areas and a certain amount of ambiguity, but this is the inevitable consequence of thousands of years of overlapping myths and religions. There are also variations based on location or different aspects of each god or spirit. Still, I extended my best efforts to lay out the history, mythologies and the various aspects of the Naga in a comprehensible manner and to provide overall some sense of who and what the Naga are. Please remember, there is a dearth of historical record and information on the Naga. I found only one organizing principle and pattern to the Naga universe in the form of a ‘grand’ Nepalese ritual that calls upon all the key Naga spirits. This ritual structure forms the template or overall organizational structure of the book. The ritual itself, fleshed out with all the information I could find, is found at the end.

The other aspect of this book, if you will, is that I am not only an historian, but a **Sadhaka**: a ritualist and devotee of Tantra. I relate to the topic of Naga through meditation, Yoga and eastern spiritual practices in addition to my more intellectual research. This is why you will see the term ‘magick’ in this book rather than magic; this is to indicate spiritual practices used for specific results, not ‘stage magic.’ My own personal **Sadhana** or spiritual practices (devotion, meditation, Yoga, ritual work and so on) are greatly influenced by the Naga on

both intellectual and spiritual levels. I have worked directly with the Naga. I have set up and meditated at my own Naga shrine and in this manner have both researched and worked to define comprehensible Naga **Puja** (rituals) based on the research. I also served as a bit of a creative artist, taking what traditions I discovered and crafting Naga rituals, invocations and magickal practices incorporating these deep traditions and well-researched information into a form open to modern interpretations and use. In this way I seek to both inform on an intellectual level and, simultaneously, to help reveal the spiritual mythic reality gained from real, practical spiritual experimentation. Whether the Naga are simply archetypal essences within the subconscious mind as per Jung's theories or external nature spirits existing independently is in some ways irrelevant in terms of this sort of exploration.

In this I believe I am aided by the Naga—however you may view them—on many levels. A huge NAMASTE (Blessings!) to the scattered online Naga Sadhakas (worshippers) and scholars, living in India and elsewhere! From them I have learned that, unlike other Hindu sects, one does not need to be initiated or study deeply a particular tradition or sacred text to honor and work with the Naga. Like Elves, Faerie or other elemental beings, the Naga simply *are* and, being nature-based demigods, are generally quite amenable to grass-roots practice and a positive and respectful honor-based interaction. Therefore, like me, if you wish to pursue Naga Magick actively, there appears little in the way of your success except the need to follow basic common sense and some advice contained in this book.

Whether you are academically inclined, ritually/magickally inclined, or simply want to learn more about the Naga, you will find this book a treasure-trove of many mythological gems and difficult-to-find information all in one place.

If you are a sincere Sadhaka (or Adept) of hidden magickal practices, especially if you are familiar with eclectic ritual practices, I am hoping you find this a pragmatic guide and useful source book for ritually working with the Naga towards mutual benefit and gnosis.

In all ways, success to your work!

OM

WHY ALL THE SANSKRIT?

A Note On The Sanskrit Used In This Book

Sanskrit is one of the oldest spoken languages in existence. Sanskrit terms are written in several alphabets, and in this book the Latin alphabet—what you are reading now—is used as it is in many Hindu devotional texts. An example that many know is **OM**.

A number of Sanskrit words are used in this book. For example the word **Puja** (ritual worship) is used frequently. To truly honor and explain the key practices and sacred names and ideas in this book within the correct cultural context, I have resorted to what others do: using the Latin alphabet and English sound equivalents of such Sanskrit words. In other words, when you see unfamiliar Tantric or Hindu terms, like **Naga** or **Puja** or **Shiva**, what you see is an approximation of how the Sanskrit is spoken utilizing the Latin alphabet. Many phonemes or sounds exist in Sanskrit that have no exact English equivalent; thus wherever such pronunciations of Sanskrit are offered, you will find several possible spellings which can be confusing, especially when looking at older (Victorian!) texts.

As an example, the word Pu-ja might be written Pooja, Puja, or Pujah. These are but three examples of the possible phonetic variety. I have maintained a few of the variations in the text because this is how I discovered them in my sources, though I have tried to standardize most of them. To keep this book as clear and focused as possible, I have generally chosen what is currently the approximate standard pronunciation for each word, minus all the diacritical marks, indications of odd pronunciation and so on. Yet there exist always variations! For most of you, this will not matter, but for the linguist or the academic versed in more accurate ways of approximating the pronunciation of Sanskrit, I apologize for my lack of precision. My most pressing goal in this writing is comprehension and pragmatic ritual usefulness.

Why Use Sanskrit At All?

You may wonder why I use so many unfamiliar terms in this book when English translations might just as easily suffice? The answer in most cases is to retain the power behind the words—to help you both understand and intuit the essence behind the concepts presented in the resonance of the original language. The names of gods, spirits and sacred forces are bound into the sounds and vibrations of communication within Tantric or Hindu reality. Shiva is Shiva and his vibration—the vibration of the cosmos—is OM. None of this can translate.

There is also something to the power of what is called ‘twilight language’ by the Tantrics, a term I broadly define as symbolic or sublimated language of power affecting the unconscious mind at a deeper spiritual level, though it may not be completely comprehensible to the conscious mind. Consider the power of the Latin Catholic Mass, even as most participating in such communion do not understand the Latin spoken during the ritual.

The Sanskrit hieroglyphic/phonemic ‘letters’ are claimed to be the body of the Goddess Sarasvati, their forms are sacred, the tones they encode sacred. The name of a God—**Shiva** (Shi-va) for example—encodes the power of that God. The concept of Mantras, special vibrations encoded in sounds and syllables, is a key part of Tantra and Hinduism. Such sounds are the basis of all spiritual work and magick! The universe, in this structure, began with vibration (OM) and consists of nothing in essence but combinations of vibrations. They are the essence of the divine and so using them with intention in the form of Mantras like **Shanti** (peace) cause change to occur in conformity with Will and Love. Many, like Bija or seed Mantras (OM, HRIM, KRIM, etc.) have no possible translation. They don’t need one; they *are* the God or Goddess!

So, in writing this book I found it utterly impossible to divorce Tantric lore and the practices presented from the sacred language used to manifest and empower the gnosis or hidden knowledge that needed communication.

Thus this book makes heavy use of Sanskrit Mantras, terms, ‘words of power’ and so on. This ‘Twilight Language’, whose key messages are encoded in subliminally offered sounds, is appropriate and respectful to the mythos and sacred world of Tantra. Sanskrit is considered overall by most Asians as magickally charged and therefore effective as ‘ritual language’ even if not understood; it is ‘Other’ than the mundane language we use. It is numinous and powerful, as it has been for thousands of years. (For you linguists out there, it is interesting to note that variants of Sanskrit form the basis for such widely diverse languages as Thai and the special ‘Mikyo Butsudon’ sacred languages of Japan.)

To demystify these terms as much as possible, I have provided an extensive glossary at the end of this book which should decode virtually all of the key Sanskrit used in this book, so you can better understand the rituals. However to start you down this road, let me mention a few terms I use often. Here are a few of the most common:

Kriya means ‘spiritual action’; I use it to mean Magick. A **Sadhana** is any kind of spiritual practice and a person who does Sadhana is a spiritual **Sadhaka** (a Magician, Adept or devotee). Some typical practices include **Pranayama** (meditative breathing exercises); **Dhyana** (meditation); **Yoga** (of which there are many kinds); **Japa** (chanting); the use of a **Mala** (a set of beads), **Mudras** (hand gestures), and **Asanas** (body postures) all while doing rituals, called **Puja**.

The extensive glossary at the end of this book explains most terms within the text. Working your way through the glossary is an education in and of itself! The few terms that are not defined are indefinable even to Hindus and as such are ‘words of power’ or vibration sequences that defy literal translation.

Here is a suggestion: Read through the Glossary *first*, before you read the book itself. It may prove to be very illuminating!

Finally, in the rituals provided I have, for the most part, broken up the Sanskrit into syllables for easier pronunciation. I hope that this will help you get a feel for this powerful language while helping you to penetrate the rituals as you are doing them. So you will see the Mantras and so on like so:

Om Shanti Shiva Shakti! → Om Shan-ti Shi-va Shak-ti!

(i.e., Blessing of the Universal Vibration! Great primordial God and Goddess as Peace to you!...)

Some phrases are not possible to translate so directly; for example: **Hamsa** or Ham-sa.

This is a Mantra that encodes the beginning and the end of the order of Sanskrit syllables yet also expresses the sound and meaning of each breath (inhalation and exhalation) we take as we live. It is also called 'the swan' and has a number of devotional images and meanings to it. This is a powerful Mantra and concept that has many facets which would be lost without using the original Sanskrit.

INTRODUCTION

What Is A Naga?

The Sanskrit word **Naga** means ‘One who slithers on the ground,’ or alternately, ‘one without legs.’ Naga also means ‘serpent’, but there are other Sanskrit terms for serpents (*Sampa*, for example) and Naga, while sometimes meaning only ‘snake’, most often refers to an animistic entity appearing as a snake, a human or a hybrid of the two. A Naga often appears in the form of a semi-divine king cobra. While not a full god/goddess, a Naga is part animal spirit (serpent lower half), part human (upper half) and part divinity. It is mentioned in the Puranas (Hindu holy books) that this makes them wholly unique in the spiritual universe of Tantra/Hinduism. They can mate with humans and bear demigod/human children. Many royal lines in Asia—for example in Myanmar—trace themselves to such unions. The Naga are divine protectors, but may also be demonic, poisonous tormentors. They can bring gifts, healing, and protection from snakes, or they can bring death and terror. In this way, they are much like humans!

Let me add a note here, as I will use the term Naga, as it is used in India: to represent both singular and plural. That is, one Naga and many Naga. I will also use the term Naga to refer to both male and female serpent spirits, though the female of Naga is also seen as Nagi or Nagini when focusing on a particular Naga that is feminine. Think of both men and women referred to generically as ‘people.’ Also, being demigods, the mythic sexuality of Naga is as variable as the grammar used. So when we refer to Kundalini, a term familiar to most of you, it is often referred to as the ‘Goddess Kundalini’ or ‘Shri Kundalini’ but you will see here Kundalini referred to as Maha Naga or ‘great Naga.’ While I realize this may be a bit confusing, remember that we are entering the shadow world of mythology and magickal descriptions, so bear with me.

Such snake and serpent spirits are ubiquitous in ancient animist and pantheist religious traditions worldwide. In the Western Esoteric Traditions we have the Greek serpent-spirit called Agathodaimon, the guardian spirit for each person. Neriads were half serpent beings in rivers and lakes (much like Nagas) and the Genius Loci or spirit of a place was often depicted as a serpent. The Delphic oracle relied on a serpent intermediary, the primal Titan Python, and the oracular priestess was called the ‘pythoness.’ In Greece the Great Mother—under many names such as Gaia, Rhea and so on—was venerated in the form of or through a serpent intermediary.

Chnoubis, the lion-headed serpent, was not only a mainstay image in Gnostic and pre-Gnostic Hermetic traditions, but has become a crucial image in such Western magickal orders as the Golden Dawn and the Ordo Templi Orientis (O.T.O.), representing, again, the Guardian Spirit among other things. In the ancient world, there literally existed thousands of snake or serpent spirits venerated in many places under many names. A number of popular books and videos show the cross-cultural profusion of the serpent-spirit archetype. In most of the animist or pantheist/Pagan cultural traditions, these serpent-demigods are positive beings manifesting as spiritual guardians, reflections of the inner Self or specific spirits of places and nature, and almost always associated with springs, rivers lakes and oceans as well as the deep chthonian world below.

So common are serpent spirits or gods, that in my travels to nearly thirty countries I have yet to visit one where they were not prevalent. One marked shift in mankind’s view of the serpent-spirit came with monotheist religions that sought to demonize the earlier, far older, nature religions and traditions. Thus the serpent ‘devil’ in the Tree of Life in Genesis, tempting Adam and Eve with the ‘sin’ of knowledge! This serpent in the tree is a common and *positive* motif in older spiritual traditions, including Naga myths, but in the Bible it transfigured into something sinister and evil. In Islam the serpent became a symbol of Iblis (Satan), as it is in Christianity. Yet in Buddhism, not only are the Naga venerated and honored, but the Buddha himself is called MahaNaga! Buddhism has always been more accepting of prior myths and deities, and the serpent spirits are a prime example.

There exist so many parallels in positive (or, at least, ambivalent) views of nature-serpent spirits one could argue an historical connection among snake-spirits all over the world, including those called ‘Nagas’ in Southwest Asia, or Nat/Nag in Southeast Asia. I’ve encountered them in China as Dragon spirits, in Japan as the ‘white snake’ spirit living in a lake, in Korea as guardian serpent spirits, and variants all throughout Southern Asia. In Australia, the White Serpent Spirit, Rainbow Serpent and Black Serpent Spirit are key archetypes in Aboriginal dreamtime mythology. There is something deep and powerful here.

As an historian, in addition to being an eclectic ritualist, I can not say with certainty that Nagas are the source of much of this global mythology. But I can say that the interchanges among prehistoric tribes and people is proving to be far more pervasive and occurred far earlier than most thought possible even a few years ago. Finding Buddhas in Viking graves and Sumerian seals at Harappan sites is just not unusual anymore. If the Naga concept, which has prehistoric origins, followed the linguistic infusion of Indo-European language aspects throughout much of the world, then this would help in explaining the mythic infusion of the concept.

So we can argue the archetypal nature of serpent spirits or the mythic narrative that says ‘Naga gnosis’ spread outward from a central ancient source throughout greater Asia. In the end it doesn’t matter because syncretism, cultural spread, modern interpretations and global mythic interface obscure the actual trail. Are Serpent Nature Spirits archetypes or prehistorically transmitted interconnected beliefs? As I am here dealing primarily with understanding the current reality of the Naga mythos as well as the magickal pragmatics of dealing with these forces called ‘Naga,’ it is an interesting question but hardly matters. In the mythic cosmos, all things are flexible.

The great primal Naga Sesha (or Anata) is said to encircle the world much as Surtur, the Norse primal serpent God does. Both are associated with a Tree of Life along with a deep connection to the under earth/water realm connected by waters that flow above and below. The association between springs, rivers and serpents is obvious once one has viewed a river from on high. The emergence of a

serpent from its hole and a spring from the ground is also a somewhat obvious mythic interface.

We can look further into the natural symbolism of flowing waters in nature and look at the currents in the ocean, the patterns of erosion, the running of rain down a stone wall. It is no surprise that Naga in the pre-Hindu and Hindu mythologies are always associated with rivers, springs, lakes and rain. In this manner they are also associated with fertility and the underworld, as most of the fresh water on the planet flows through invisible water tables and channels under the earth. It is also interesting to note that 'Ley lines' (also called 'Dragon Lines'!) are found to coincide with underground rivers. Dragons are, of course, another form of Naga. Add to this the obvious phallic symbolism invoked by a serpent. Some have noted that the fact that serpents emerge from an egg, unlike mammals, is also a strong symbolic image with great power. In fact, the egg circled by a serpent is a holy symbol in Hermeticism and a number of cross-cultural religious traditions.

The association of fertility, crops, water for livestock, and wealth also appear natural connections for early humans to make. So we find the Naga associated with forms of wealth and fertility both metaphorically as well as in concrete forms like the physical wealth of gems and precious metals found deep underground, or wealth in the form of conception of children by women ritually circling a Naga Shrine. This is a common sight in India.

Of course, some serpents are poisonous and their bites can be fatal. Many sources claim that the connection between Naga and water is due to the annual monsoons and floods in Asia during late summer. At this time the serpent burrows are flooded and snakes often enter human abodes seeking shelter. One can definitively say this is rarely a good mix! Thus Naga are said to be fickle, moody and sometimes prone to violence and quick to take offense. They can kill or curse as easily as they bring fertility, wealth and healing. Much depends on how you ritually approach them. It is interesting that the Serpent Goddess often considered the Mother of Naga is Manasa Devi, and one of her primary attributes is to protect or heal from snakebite. The big Naga festivals, by the way, also occur around the beginning of the monsoon times.



A Naga Stele

This connection between poison and healing may seem nonsensical to those not versed in certain ancient healing traditions, but it is very much prevalent in many cultures. The same Gods that cause disease are often invoked to heal. The Goddess Sekhmet in Egypt and the God Ares in Greece—both of whom offered healing in their temples while possessing very aggressive war-like reputations—come to mind. It is also noted by several historians that many Naga names mentioned in the Vedas are connected with certain medicinal plants. Bridging this to the primal tradition of honoring Naga at the base of a large tree (often a Pipal tree), we must note a snake-tree-plant connection, which is also found in so many cultures. The symbol for Aesculapius, the demigod of healing in Greek Mythology, is a staff with a serpent entwined (the Caduceus), the exact symbol found on many Naga Stele found all over India. The image of the Serpent of Wisdom in the Tree of Life is a staple of Hermeticism and Qabala in addition to Christianity, and is still found in almost all esoteric orders. It should be remembered that the staff of Moses transformed into a serpent at his command, and was a symbol of his divine power.

This book is not meant to be a comparative mythology text, however, so I will leave this cross-cultural serpentine track to focus more specifically on the Naga with this last thought: I have yet to find a single culture that does not honor serpent or dragon spirits in some way, except in a few areas where they do not exist. Yet even cultures like Nepal, which have no indigenous serpents, honor Naga spirits and Northwest Indians, often having little or no contact with serpents, still honor the 'double headed serpent' Sisiutl as a powerful magickal ally.

The history of Naga in Asia stretches back to the earliest prehistoric remains found in Southwest Asia. Even Harappan and Mohenjodaro seals (4000 B.C.E. or earlier) show serpent-spirits and connect them with very early god-images like the famous horned God identified as Pashupati Shiva (Shiva as Lord of Beasts), also known as AN. Before the 'Aryan' tribes swept into this area in successive waves, there were tribal groups further north in what today is Kashmir and Pakistan called Naga, and there exist still today many Naga tribes. Differently, there are also numerous Naga Hindu and Tantric sects which may have once been exclusively connected to these tribal cultures, but which today are not always so identified and are more cult appellations. You can see that this can get a bit confusing!

There are a number of wonderful historical books on Naga tribes, art and costume, but I mention this here mostly to show how fluidly the mythological mixed with the historical reality. It is obvious that the Aryan interpenetration also brought serpent Gods with them as well. These alien Gods seemed to interface with the indigenous Dravidian serpent Gods and so nothing becomes quite as clearcut as one might like when searching for the origins of these slippery serpent spirits. As the various cultures merged, the holy books of what later would be called Hinduism were codified and, as we look in the Sutras and Vedas and other holy books, we can see that they often

interchange historical Naga princes and kings with Naga (serpent demigods) princes and kings. Many 'king' Naga, like Takshaka or Vasuki, are often mentioned as both Devas and as past living kings or princes. So where the line is drawn between serpent spirit and the historical personage deified is lost in the evolving Naga mythos. With that said, let us take a breath and move on.

What Is A Naga In The Magickal Sense?

First, as mentioned, the term Naga in Sanskrit means, foremost, 'Snake', though some translate it as a 'being with no arms or legs.' Naga can also mean 'serpentine' or 'serpent-like' or even 'relating to snakes.' Interesting enough, taking into account the origins of where Naga originated, Naga can also mean 'mountain' and, defined in terms of Ganesh who is often depicted at Naga shrines, Naga can mean 'elephant-like' or 'belonging to an elephant.' Though this may relate to the serpentine trunk of an elephant, there may exist a deeper connection with the cult of Ganesh who is often shown wearing a Naga as a belt. Another variant, which associates with healing, is the translation of the term Naga as 'tree' or 'any tree or plant.' Also, one of the more interesting translations of the term Naga is not classic Sanskrit at all: in Kashmiri, Naga means 'spring.' Here is a good place to begin our story of what a Naga Spirit is.

A Naga Spirit is a serpent-demigod, often appearing as a large serpent of one, three, five, seven or 9 heads (Sesha is said to have 1000 heads!) or as a human-like supernatural being, often with the top part appearing human and the bottom part being a serpent. They are sometimes found holding specific items, tools, icons or images, like a Mala or herb or wand. Often they are shown near their sacred shrines or trees or springs or lakes and often they are depicted emerging from anthills! Why, you might ask? It is because serpents in India often take up residence in old anthills, which can be vast. (I will mention more on this later.)

Naga may appear large or small; they can change size and form and appear as completely human or as half-human or as a numinous serpent with one or several heads. They are always awe inspiring, powerful, beautiful and, in human form, always nicely dressed. They are almost always identifiable as Naga no matter the form because they possess a glowing gem called a Nagamani (Naga Stone) on top of their head or on the forehead, a sacred magickal gem which can grant wishes and manifest their powers in various ways. If you see a serpent image in Hindu or Tantric iconography and this gem is present, it is a Naga. Naga are described in several places as a mixture of God or Deva and human. This is why they are said to be the perfect intermediary between humanity and the Gods. They are part human, part animal and, because they tasted Amrita (the elixir of immortality), they are part God. In this way, like 'lesser' nature spirits in many traditions, they are easier to work with and more pragmatic.

In Buddhist scriptures, Naga are honored in many places and Buddha possessed a very close relationship with them. Many Naga converted to Buddhism, just like people. It is said that several Buddhist and Tantric Sutras and secret wisdom teachings were specifically given only to the Naga to guard because humans could not understand and/or were not ready for them. It is said the Naga will reveal some of these teachings and texts when humanity is ready to receive them. Buddhist saints such as Nagarjuna (note the name!) are said to have seen and 'recovered' such teachings from the Naga and made them available to mankind. Buddha is often shown, like Gods and Goddesses, with a many-headed serpent rising behind and above him and overhanging his head, shielding him from the elements and offering protection. This is the image of the Naga King named Muchilinda. One of Buddha's incarnations was as a Naga and there are whole series of myths about the trials and tribulation he went through as such. Naga today are an important part of both Theravada Buddhism and Tibetan Buddhism. I was recently reminded, when commenting on a photo of a Buddhist monk making offerings at a NagaRaksha (Blessing Naga) shrine in Tibet, Manjushri, one of the greatest Buddhist teachers and holiest Bodhisattvas, is referred to as Nagaraksha, indicating that he had Naga blood in his veins and access to the secret Buddhist teachings guarded by the Naga. Such syncretism is the omnipresent reality with the Naga.

Vishnu, Shiva, even Lakshmi and others are often shown with a Naga, often with many heads, rising up behind them and shielding them. In Vishnu's case, it is Sesha Naga protecting him; with Shiva it is Nagaraja, the 'King of Naga'; and Krishna is often shown dancing atop the rising head of a Naga! In fact, if you look at images of a number of Buddhist or Hindu deities with your 'Naga glasses' on, you may be surprised how often they appear as protectors, as a throne, or simply hanging out nearby.

Also noteworthy is the fact that, unlike pure Gods (Devas), Naga can breed with human beings and this divine-human marriage is recounted repeatedly in Hindu and Buddhist scriptures as well as in royal histories throughout Asia. It was considered a great honor and often a legitimizing factor of 'royal lineage' to have Naga blood. The royal family of Khmer (Cambodia) was long ago said to descend from the union of a King and of a Nagini (female Naga) who danced for him before seducing him. The same story is told in Burma, where the Golden palace of the ancient empire was described as housing the sacred Naga queen on the top floor of the temple-palace. The nightly mating of the King and Naga Queen served to confirm and protect his empire. In all these tales, it was a lovely Naga Goddess appearing as human to the Kings and enticing them. In China, where Naga became Dragons, there are similar prehistoric myths as the Emperor was often called the 'Dragon Emperor' and of the 'Dragon's Blood.' So much more can be spoken here of Ophidian gnosis (serpent wisdom) and history, of the sacred 'serpent' Tantric Suvasini or priestesses as divine intermediary, of the earliest serpent cults and of sacred magickal sexuality, sexual rituals of fertility and so on. I will let you fix in your mind the image of the Naga as a sacred partner in *hieros gamos* (sacred marriage) and draw your own web of conclusions and speculation.

So we see these Naga spirits (or demons) are honored everywhere in Asia. In my travels I have seen representations of Naga as well as their shrines and temples in India, Nepal, China, Japan, Thailand, Cambodia, Indonesia and Malaysia and the range of this worship is far wider. In all of these locations the Naga are associated with water, wealth, fertility and, often, healing. They are honored in Buddhism, Taoism, Hinduism, Bon Po Shamanism, Shinto and the earliest pre-Hindu religious traditions that survive today and which I refer to as Tantra.

I will say that finding information on the Naga has been as challenging as I thought it might be, mostly because the roots of Naga magick and worship are primordial and stretch all the way back into prehistory yet are not a core part of mainstream religious traditions. They have been absorbed into a number of religions, but really belong to the folk traditions of agricultural people, most of whom were not literate or of the priest castes. Another reason is that Naga operate and are viewed as animistic spirits, like the Gana or ‘Tantric bacchantes,’ which are hosts of wild spirits following Shiva and Shakti and cavorting around the base of Mount Kailash where they abide. They were often associated with specific lakes or springs or other holy sites—like many animistic spirits—and eventually morphed over the ages into something more expansive as they interpenetrated other religious traditions.

An interesting side note here is that Ganesh, also called GANapati or lord of Ganas, is almost always depicted amidst the Naga Stele under shrine trees outside of rural Indian villages. Ganapati also wears a serpent—a Naga belt about his belly. Like Shiva and Shakti, Ganapati clearly is an older-strata God who also shares personal connections with the Naga traditions.

The magick and rituals associated with Naga are folk traditions. They are rooted in the Naga tree-shrines in villages, the Naga Stele which are set up *ad hoc*, and the big non-traditional festival Naga Panchami (in late July or August, depending on the year) which is very much a local folk magick tradition. Naga shrines are often approached and circled by women wishing to conceive children. Such shrines, without a priest, become sites of impromptu ritual offerings and Naga ‘spells’ conducted by common people as opposed to the upper-class priests who control most traditional Hindu rituals. Such folk spells or rites are done for protection from snakes, to bring wealth, to heal a family member, or to petition for help to conceive a child. In short, in many places Naga are called upon to help with a variety of things vital to common people. One would label such Naga worship as folk magick in many other cultures, and it is clear the learned priestly classes (Brahmins) and upper-class Hindus traditionally had little to do with Naga worship and did not and do not see it as a significant part of Hinduism.

The fact that Shiva is always found with Nagaraja (King of Naga) around his neck and is often shown with serpents all over his body, is an indicator that Naga were associated with the earliest strata of Indian religion, what I call here Tantric as opposed to Vedic or later-imposed, more caste-oriented religious strictures. Although Shiva and the great Mother Goddess of the Dravidians (the prehistoric culture of Southern India) were eventually incorporated into Hinduism, the Naga, while mentioned and discussed in traditional Hindu texts, only found a minor place in the pantheon, except at certain sites all over Kashmir and southwest India, which have shrines and temples to specific Naga and are still popular today. Almost always these major Naga shrines or temples are situated at a holy spring, the joining of two rivers, or at a holy lake, pond or place near the ocean where a river joins it.

Some historians point to Kashmir as the key origin place of the Naga cult and it is true that many of the earliest Naga-related artifacts are found there. The Kashmiri word for spring is ‘Naga,’ a clear indication of this core connection between springs and Naga veneration. Several historical and present day Naga holy sites are still in Kashmir and Pakistan at sacred springs in that region. In fact, Islamabad used to house one of the largest and most important Naga temples. It is interesting to note that the age of the Kashmiri and Pakistani shrines are prehistoric and hard to date because of their antiquity. It is also noteworthy that even many Moslems in the region honor the Naga and they have maintained a place in the Islamic folk traditions of the region.

The astounding prehistoric sacred caves at Ajanta in India were also said to house a very powerful Naga spirit before they were carved with Hindu and Tantric godforms. There is an extremely ancient and important Naga shrine there, created earlier than the other carvings that fill the caves, all out of solid rock. This one hoary shrine honors the native spirit (Naga) that existed inside the cave before human use, likely connected with an unknown spring. This finding of Naga shrines and veneration at the oldest strata of holy sites in India and Pakistan is not uncommon.

So it is important that I am honest and say there really is not much to transcribe from historical sources about Naga spirits, traditions, rituals and so forth. Much of this has clearly been around long before what we call Hinduism came together as a full religion. Added to this is the reality that the Naga, not being true Gods like Shiva or Parvati, not being true demons, like Ravana or Kola, and not being mythic human heroes, like Rama or Lakshmana, simply exist below the ecclesiastical radar. The upper classes of religious hierarchy have not seen the Naga as central to their dogma or liturgy and, for the most part, it has remained a folk religious tradition, a subtext of mainstream Hindu thought.

Many Naga traditions seem to be primarily oral and, internet gods be praised, I have found some of the more useful bits of Naga Gnosis in chat rooms, bulletin boards and blogs where gurus (teachers) and Sadhaka (ritualists) as well as common worshippers share wisdom about invoking Naga and honoring them. I have found in books and other more traditional print sources, like a prospector, a lot of mud but the occasional nugget of gold. Most of my work has been to try to weave what I have found into a workable system of understanding and ritual practice based, as much as possible, on real traditions, but with a modern Hermetic-Tantric bent. As this process unfolded I approached my practical ritual work with the Nagas somewhat conservatively, double checking results, doing my best to not offend (note: do not offend a Naga!) and to creatively build this body of work upon two ‘legs’—one of personal, meditative, visionary input, and the other on historical and traditional sources gleaned from research.

Finally, I should add that my bias is a Tantric one: I am mostly focusing on the aspects of the Naga rooted in Indian pre-Hindu and Hindu traditions as they apply to pragmatic spiritual work. I also have honored and mentioned the Buddhist connections with the Naga and how important some Naga traditions and rituals are in various sects of Buddhism, but I have not yet delved very deeply into this subject: from the amount of material I have found, there is at least another possible book there! It seems that Karmic veneration, ecological healing and attraction of wealth through ‘Naga jars’ are fascinating and powerful aspects of Naga in Buddhist traditions.

Several sources were crucial in my work and most are mentioned in the bibliography. I used mainstream Hindu holy books like the

Vedas, Puranas, Sutras, the Bhagavagita, and the Ramayana as well as various Tantras and non-Vedic sources. I want to thank the various British colonialists who 'went native' somewhat and obsessively wrote long, often complex and poorly organized tomes on aspects of Indian religious and artistic traditions. Ossified in these books are historical and mythological gems that have simply faded from the historical landscape. The first and foremost of such sources was the book *Indian Serpent Lore, Or the Nagas in Hindu Legend and Art* by J. Vogel. Nowhere else have I found another source that compiles so much useful information on the Naga! Blessings to Guru Vogel!

So, you may ask, how do Naga serpent spirits connect with Kundalini Shakti, the Serpent Power residing in every person, often personified in Hinduism and Tantra as The Red Goddess?

A stream of information crucial to my whole grasp of the Naga world comes from current devotees and believers who see the Naga as real spiritual beings. The most relevant source of historical information through modern translation and interpretation comes from the guru and scholar Lokanath. The reference to one of the key Goddesses (Lalita) in Tantra in a text translated by Gurudev Lokanath and published on shivashakti.com proved a crucial part of the puzzle, linking a newly translated holy book, *Todala Tantra*, to the Naga wisdom I am seeking to explain.

The information embedded in this Tantra showed me the connection between the Naga and the Goddess Lalita (Tripurasundhari), the primal Red Goddess we know as the serpentine energy force of the body called Kundalini, **and reveals Kundalini to be the ultimate Naga**. Not only did this solve a problem I had in making sense of the Naga universe, but it also confirmed my belief that the Naga tradition, as an esoteric path, was, and still is, a part of a powerful magickal system of attainment as maintained-transmitted by the Shri Vidya or 'Ancient Tantric Goddess Wisdom' tradition. The primacy of The Great Goddess of Energy, Shakti (Kundalini) and her serpentine nature reveals that the Serpent or Naga is a symbol and manifestation and iconographic image of her Power. Shaktis, or magickal Tantric priestesses of ancient times, took on the roles of both Vasini (erotic priestess) *and* Nagini or Nagi (female Naga). It was they who helped teach about and actively manifested the rising Serpent of body-energy-fire or Kundalini.

In several places in the Tantras, Naga worship was mentioned *as* Goddess (Shakti) worship, and the Mantras given to honor Naga (in some places) contains her name: Tripurasundhari!

Adding to this connection between Naga and the primal Red Goddess, there is a Naga folk goddess named Manasa Devi who became conflated with Shakti, Kundalini and Tripurasundhari. She is somewhat obscure, but you can find information on Manasa in a few sources. In several conversations, I found her equated by adherents with Tripurasundhari, the Tantric Goddess of pleasure and joy, also known as Lalita.

How do we know that this Red Goddess, Tripurasundhari, the beautiful One, or Lalita, connects with Naga magick? Well, the spirit land where the Naga live—under the waters, deep in the earth—is said to be filled with beautiful gold and jewel covered palaces with all sorts of erotic and sensory pleasures. This land is called Bhogavati, meaning 'She who gives pleasure and wealth.' This is also a title of the Goddess Lalita from the *Lalita Trishati Stotram*, a lengthy text extolling the powers of Lalita Devi. Lalita is a common name of Tripurasundhari and an extremely ancient core Goddess of ancient Tantric traditions. For these reasons I place her in the center of the eight Naga kings in the larger Naga system I have reconstructed from historical sources.

In short, in this system, the Red Goddess is Supreme. The Serpent is her primary being and the Naga are, in many ways, her avatars.

This book focuses primarily on magickal pragmatics rooted in historical and mythological research in conjunction with ongoing meditative practice (Sadhana). I spent as much time invoking, communing with and manifesting Naga wisdom as I did in research. I am attempting to reconstruct a magickal tradition so adepts today may learn about the Naga and their historical and mythological aspects, or work, as they will, directly with these amazing beings in ritual or meditation practice.

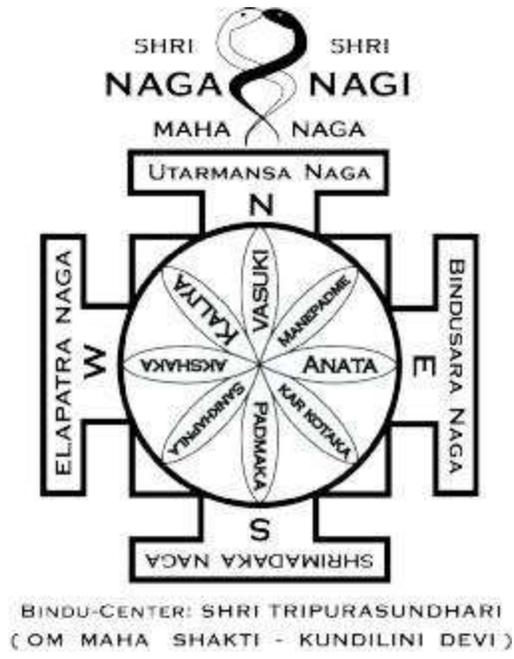
My sole purpose for such explorations and research is to gain wisdom and understanding, not for wealth or fertility! Approaching the Naga with an open heart, a clear understanding, and a lack of greed or desire, along with an open mind and friendly attitude will, in my opinion, bring positive results. As I am not really asking the Naga for anything but understanding and friendship, I believe this has made my work much easier. In my experience, the Naga very much want respectful human contact and communication as well as reciprocity. On a practical level this means positive intentions and appropriate offerings should be given to the Naga when communicating with them, especially when asking for something. My recommendation is to get to know the Naga before working with them in an operative manner, but then this is good advice in any spiritual endeavor, right?

Though this has been a somewhat rambling introduction to the Nagas and to this book, I want to set some context and give you an overview of the subject. This is not a complete study, but I have spent quite a bit of time doing research and meditative work and have found out some amazing things about the fantastic personifications of powerful natural forces called Naga. My goal is to share the results of my magickal inquiries and experimentations in the hope it might offer some understanding of the Naga and their universe as well as some pragmatic tools for vogue work. May all beings achieve liberation!

Om Puuh Svaha!

Denny Sargent (Hermeticusnath)
Naga Panchami 2013

THE CORE OF THE NAGA KRIYA UNIVERSE



The Naga Magick Universe: The Four Naga Guardians, The Eight Naga Lords & The Union of Naga and Nagi, Shiva and Shakti, as Maha Naga: Kundalini

WELCOME TO THE NAGA UNIVERSE

Some key concepts need explanation before metaphorically entering Bhogavati, the world of the Naga. Bhogavati is the secret ‘under ground, under the waters,’ spirit-world realm where the Naga live, and in our journey represents the realm of the Hidden Wisdom of the Naga and their magick. Though this book has an extensive glossary, it is appropriate to do a little ‘Naga schema-building’ as we enter the mysterious realms. What follows is some important information so you will know what is what and who is who as we slide down the serpent hole into the extensive and unique Naga universe...

More About Naga

The term Naga, while sometimes meaning ‘snake,’ often refers to a kind of demigod appearing as a snake, a human or a combination of the two. Traditionally Naga are neither mortal nor immortal; they are somewhere between the two, meaning they are said to live for millennia but can be killed. They have magickal and special powers which can harm or benefit humans. The situation is murkier if you look at the Hindu sacred texts (like the Vedas) where some Naga are called ‘demons’ and are lumped together with traditional the bad-guy devils in Hinduism called Asuras. But many Naga, like Sesa Naga, are considered aspects of the divine order and even one with the Gods. Naga are not normally considered Asuras (wholly malignant entities), nor are they Sura (divine), but inhabit a fascinating in-between place in the mythological universe. They are very much like other animistic spirits in that they can be good or bad from a human point of view, but are not wholly one or the other—much like human beings. We all have positive and negative aspects and we all have friends and enemies. The Naga are independent and, like human beings, are capable of both heroic and base actions. They can help or cause harm, depending on how they are treated and on their innate personalities. Some of the Naga Lords are very kindly disposed to people, some not so much.

Naga and Buddhism

Naga were a pervasive part of pre-historic India, associated with the synchronized mythic streams that became Hinduism and Tantra. Naga were closely associated with Buddhism and animistic prehistoric cultures. If you have visited a traditional Buddhist temple of almost any sect, Hinayana or Mahayana, you have likely seen an image of the Buddha with a large, multiple-headed serpent rising up behind him and shading him like an umbrella—a Naga. According to Buddhist teachings, the Buddha considered Naga to be beings with sentience and, therefore, a consciousness that could find the Dharma and liberation. Buddhist Sutras tell that the Buddha converted many Naga to his creed, bestowing great honors on them and recognizing their great worth. Naga, in turn, found liberation and devotion within Buddhism and show up as supporting players in many different Buddhist stories and teachings. Several Naga serve a crucial role in the life of Buddha.

Muchilinda Naga served Buddha after his conversion, and it is he who is seen in images, rising up, protecting the Buddha from the wrath of Mara, the demon of the world who sought to keep Buddha from liberation as he meditated. In scriptures it is said the Buddha was once incarnated as a Naga. Tradition has it that Buddha took rebirth in the Naga world just before his last incarnation on earth to gain secret occult wisdom. Bodhisattvas (enlightened beings) are reborn there to obtain empowerments and hidden teachings. In Buddhist teachings anyone reborn in the Naga realms has the potential of reaching Buddhahood in a short time without the need for any intervening rebirth. Practitioners invoke these ‘Naga Buddhas’ to grant special knowledge and powers. There is an interesting story in the Buddhist corpus that tells of a Naga who wanted to be a monk so he assumed human form and entered the Sangha (Buddhist community) at the time of Buddha. When he was discovered to be a Naga, the Buddha told him that to truly be a monk he had to incarnate as a human. The Naga was devastated, but the Buddha gave him special teachings (the five precepts) and it is said in honor of his deep devotion all novice monks from then on were called Naga!

The Buddha had a great reverence for the Naga throughout his life and they appear sprinkled throughout his teachings, especially in Theravada and Tibetan sects and practices. He so valued them that before he died, the Buddha entrusted to the Naga several key Tantras and texts for safekeeping in ‘Bhogavati’ until humanity was spiritually and mentally ready to receive them.

The discerning reader might notice that the name of the mythical palace of the Naga is Patala (or Potala) and this is very similar to the palace of the Dali Lama in Tibet called Potala. The name translates to ‘heavenly abode’ and the use of that name shows the importance of Naga lore and protection in early Buddhism. According to Buddhist mythology, there are great spiritual protectors of the five directions (the four quarters and the center) and the West is the Naga king, Virupaksha. Nagas are also thought to guard the ‘five great lakes and four great oceans of the world.’

Buddhism prophesizes future spiritual stages of human evolution and future incarnations of the Buddha. The most significant of these is the foretold coming of the last great Buddha, Maitreya. According to teachings, Maitreya is currently a Bodhisattva perfecting himself in the Buddhist heavens, sitting in or near a ‘Naga Tree,’ deep in study with Naga teachers to prepare for his full enlightenment on earth. This will take place as it was in the days of Buddha Shakyamuni, under a tree guarded by a great Naga.

So much more could be said about the importance of Naga in Buddhism and Buddhist ritual practices, but this would require a much larger book. Buddhists venerate Naga as personifications of the 84 Siddhas or magickal powers granted to practitioners of Buddhist Tantra. There is a shrine behind the Dali Lama’s palace dedicated to this. Even today, the Dali Lama gives Naga teachings, and the

Naga are venerated as both spirits of natural sites like lakes and forests and in the form of serpents and dragons, almost always present as icons or guardians at Buddhist temples.

The Naga Get Around...

Before returning to the subcontinent, there is an interesting side story concerning Naga in ancient Egypt. Serpent spirits were endemic to the ancient world, with serpent Gods and spirits venerated highly in ancient Egypt. This story comes to us from the Middle Kingdom and is pertinent in that it references a race of ‘serpent people’ (as opposed to a divine serpentine aspect of gods like the Chaos God Apep):

Having set out for the mines of the sovereign, a large ship carrying a hundred and twenty sailors is destroyed in a storm, and [the hero] is cast alone on an island, where he finds figs, vines, leeks, fruit, cucumbers, fish, and fowl. Using two sticks for a fire-drill, he kindles a fire to sacrifice to the gods when he sees a huge serpent fifteen meters long overlaid with gold and having eyebrows of lapis lazuli who asks him why he is there. The sailor explains about the ship going to the mines that perished, and the serpent offers him every good thing there on the island until a ship comes to take him back to the royal residence. In gratitude the sailor offers the serpent precious perfumes, but the latter laughs because as prince of Punt he has myrrh and hekenu in abundance. When the ship comes, the serpent gives him numerous treasures that the Egyptians imported from the incense-producing countries. The sailor takes these back to his Sovereign, who thanks him and appoints him a henchman.

— Sanderson Beck, *Ethics of Ancient Egypt*

Rather than go further down the eclectic serpentine path, I shall return the focus to southern Asia. But once you start looking for Naga, they appear (mythically) everywhere!

In most of Asia, Naga were likely worshipped before any organized religion existed and research shows that they were long associated with water and specific water features. This is evidenced in the continual veneration of Naga at ancient springs and shrines pre-dating any other religious structures in Pakistan. Naga means ‘spring’ in Kashmiri and some of the earliest shrines found there are to Nagas of specific ponds, lakes, springs and rivers.

In South Asia Naga worship also predates written history. Some of the earliest images of Naga are found in Mohenjodaro and Harappan seals—the earliest images we have from that area, some of which may be 10,000 years old or more. It seems that Naga were worshipped and venerated in both the ancient Dravidian cultures of the south and the later Vedic/Aryan cultures that entered from the north of southern Asia. Truly, their worship is primeval and predates many other organized religious practices.

Naga Schema

The term Naga denotes a male Naga spirit, but can generically refer to one or many serpent spirits. Nagi (or often Nagini) is the specific term for a female Naga and these two forms of the word are often used in reference to the primal Yang/Yin of pre-Hindu Tantra: Shiva (Naga) and Shakti (Nagi or Nagini). This falls in line with the earlier prehistoric Dravidian religious practices which, from the artifacts found, appear focused on sexuality and fertility in the form of Shiva, the ithyphallic God still worshipped as a Lingam, and the Great mother called by many names, generically referred to as Shakti or Maha Devi, often shown as a serpent encircling the Lingam. I mention this because, as I attempt to reconstruct the system of Naga Kriya, a Tantric schema seems both the most natural and the most historically authentic. In this system, as I understand it, the conceptual framework of Shiva/Shakti veneration forms an ancient core part of the practices and philosophy of Naga worship. Choosing a Tantric—not a Hindu—focus, Vedic and Puranic texts (core Hindu holy books and compendiums of teachings, myths prayers and so on) and practices are mentioned and noted; but it is the earlier ecstatic traditions—often passed down as oral teachings centering on Shiva/Shakti worship but producing fewer such written texts—that truly informs this work.

The archetypal image of the great God and Goddess (Maha Deva and Maha Devi) as two mating serpents interwoven as a ‘caduceus’ (DNA?), is an image found in Tantric art and also on many different Naga Stele. It is the core meditative image informing this point of view. As the great Naga-Shiva and Nagini-Devi, in complete union as ‘The Great Naga,’ they are at the center of the Naga universe and this book. Arrayed about them are the four Naga Dikpala-guardians, guarding the four quarters. The eight Naga Kings surround the guardians in their joyous coupling. In their union manifests a third transcendent power, the great serpent power of the two united as One. In this work that Ultimate Naga Being is known by two different names. The first is inner and personal, the Gnosis or ‘hidden essence’ of the worshipper; the second is the primordial essence of reality.

Let me first discuss the ‘inner Self’ or ‘Guardian Spirit’ in Tantra, as symbolized by the Great Naga. The Illuminated spirit of each person, here symbolized as a Great Naga, is said to be Buddha or Atman; the spark of gnosis or energy that informs each human being. It is the center ‘star’ of each of us. Thelemites (those who practice occult teachings as transmitted to Aleister Crowley and embodied in the *Book of the Law*) call this divine essence Hadit and picture it as a winged globe of light within the body of the Great Star Goddess. This image can easily be seen as the star or Atman of the Tantrika within the universe represented by Shakti. It is interesting to note that most Western occult societies and traditions have incorporated both the concept of Atman as well as the concepts of the Kundalini, the Chakras and so on into their ‘wisdom.’ Along with this, the sacred serpent is a key symbol in both occult and alchemical imagery and the Oroboros, the great serpent of the world eating its tail, is exactly the same image found in Tantric images of the world serpent Sessa Naga!

The term Maha Naga means ‘Great Naga’ and used, in this context, much as the ancient Greek Agathodaimon, always shown as a serpent, which was the usual artistic image shown in Greek art depicting the innermost soul or the shade of an ancestor. This being is

also called the Genius or Guardian Spirit and indicates the supreme consciousness residing in each of us. This is the inward manifestation of the supreme Great Naga as I understand it and is internal, the center of one's circle. Jung himself painted the image of a rising serpent indicating the awakening individualized Self.

Yet, in the outer world, what does the supreme serpent denote? Tantra, by all historical and textural references, is a pragmatic system of ritual advancement through ecstasy, focusing on the union of the divine power through the interactions and ritual work of male and female energies. This is done on the inner planes of consciousness as well as—in physical rituals—on the outer. As the inner work occurs, the inner male and female (anima and animus) are brought together in a sacred marriage, so too does the outer reality reflect this. For Tantrikas, as laid out in the Tantras, physical sexual union was and is a key part of religious and magickal practices, the path of liberation being one of embracing and using the senses to achieve illumination. In Tibetan Buddhist practices (Vajrayana for example) such work is generally internal and done in meditation only. The images of Shiva and Shakti (or Bodhisattva and Yogini) united in sexual communion are remarkably the same and the iconography clearly has historical connections. However, the goals of such work on the outer differ.

Buddhists seek negation and liberation; Tantrikas seek liberation through fully focusing on and celebrating the actual sexual and energetic union of opposites. Energetic rituals and practices are a powerful tool to accomplish this. In this way, we can see that the outward energetic/body/sexual/magickal manifestation of the union of Naga & Nagi is the Supreme Reality manifesting in the body and, thus, in the magickal external reality of the Tantrika through the greatest transcendent Naga: Kundalini. This supreme Naga who, once called up through the human body and its energy centers, is said to bring Moksha or liberation as the Tantrika unites the inner and outer worlds. This explosion of energy and the energy of the cosmos in general, is called **Maha Shakti**: The Great Energy. This, then, is the outward manifestation of Naga & Nagi.

It is important to note that this reflects the very earliest teachings of Tantra and pre-Tantric practices, that the creation of the universe arises from the union of Shiva (Primal Matter) and Shakti (Cosmic Energy). Every Hindu and Tantrika knows this when honoring a Shiva Lingam wrapped and surmounted by a Serpent, the supreme Naga.

Mahashakti: The 'Lalita/Tripura/Kundalini' Connection

Shri Tripurasundhari (Kundalini Goddess) is Shakti, also called 'The Red Goddess.' In Tantric cosmology she is the mate of, and essence of, and inseparable from Shiva. Yet she is, in an ultimate sense, the energy of the whole universe and is often depicted as the Serpent or Dragon Power: the Supreme Naga. In Chinese mythology, where the Naga became Dragons, this supreme power in the *I Ching* is called 'Heaven' or 'The supreme Dragon Power.'

This Supreme Serpent Power appears in many different iconographic forms and many Tantric Goddesses wear or display a serpent, indicating that they too are aspects of Shakti and thus of Kundalini Devi. The serpentine aspects of Devi (the supreme Goddess) are varied. One of the more interesting Goddesses in this regard is Manasa Devi, a folk Goddess closely identified with serpents and one who was, over the years, conflated with other Goddesses. She is called 'Queen of the Naga' and, though not a 'traditional' part of the Hindu pantheon, evolved into a Goddess who assumed many of the aspects of Kundalini, Shakti and other Red Goddesses, but in a pragmatic manner useful for villagers who need practical magickal help. Thus today she is a folk Goddess who protects from snake bites and who grants fertility and luck while still retaining her primal Naga powers and roots. As we can see, the pervasive imagery of the Naga, while not being enshrined in orthodoxy, has pervaded the spiritual and numinous spirit world of grass-roots Hinduism and Tantra.

The encoded Tantric teachings of Maha Shakti or Kundalini or other Red Goddesses like Lalita Devi is called Shri Vidya (hidden goddess wisdom). In Shri Vidya practices and Tantras, the Great Mother is all. In this tradition—which is prehistoric in origin—the Supreme Naga can be seen as the pervasive Power (Shakti) which rises from the centerpoint (Bindu) of the Shri Yantra. (The whole universe pictured as a 2-dimensional or 3-dimensional image of Mount Meru where Shiva and Shakti reside.) This is the Power that pervades and fills the universe, the energy of all things. In each human, this energy or Prakriti—the 'big bang' energies that created the cosmos—also manifests as Prana (breath) or the Gunas (classifications of reality). In the Tantric practices of Shri Vidya, the whole nervous system is activated and, alive with bio-electric energy, is consciously collected, focused and brought up through the whole being, often by raising such energies from the base of the spine to the top of the head. This is visualized as a Red Serpent or Goddess called Kundalini or Kundalini Shakti. Note, the base of the spine is where the Manipura or earth Chakra (energy center) is located. It is the gate to the underworld as well, and can be seen as the physical gateway to the mythic Bhogavati.

In Shri Vidya, all divine energies are influenced by the external energies of Shakti, primarily through ritual sexuality in line with specific sacred times often connected to phases of the moon. In the occult teachings of Shri Vidya, the magick of the Shri Yantra and the presiding Goddess Tripurasundari or Kundalini Shakti, different days and times and planetary aspects, combined with ritual actions, influence how Kundalini Shakti manifests in the consciousness and physical or energetic world of the adept. If this sounds much like traditional Western Occult practices, with its grimoires, planetary hours and such, it is.

In Shri Vidya, Maha Shakti is worshipped in many forms, often called Nityas (Eternities), showing the power of the Supreme Naga or Shakti Kundalini to liberate the Tantrika from time and space, offering the wisdom of liberation.

Known by many names, the supreme serpent goddess energy that is the sum total of our bio-spiritual energy has been, from earliest times, seen as a fiery serpent or Dragon Power, also called Chi. In Tantra, this resides in the base Chakra or energetic center at the base of the spine, emerges through the sexual center and is ignited and balanced in the fire centered in the base of the belly (the Don Tien in

Chinese Tai Chi), is balanced in the heart, energized in the throat then focused through the third eye before emerging and unifying with the divine through the crown. This rather symbolic and prosaic image of the serpent power rising up through the 'body centers' is now a staple of New Age and esoteric schools, even those following Western esoteric traditions. A modern Tantrika, Gurudev Dadaji Mahendranath, while using this symbolism, further explains it as somewhat allegorical, referring to the bioelectric energy field generated by a human being and, in conjunction with the methods alluded to previously, transforms this natural energetic field into a serpent-like vehicle for radical illumination. This, then, is the secret of Maha Naga or Parameshvari, the Supreme Mother.

So, to close the circle, Maha Kundalini is the externalized Supreme Naga Power enthroned at the center of our Naga Circle, the true external energetic union of Naga & Nagi, Shiva & Shakti. The Bliss Consciousness that results in the rising of the Great Serpent Goddess, the Red Goddess by her many names (Tripura Devi, Lalita Devi, Kundalini Devi), uniting with the absolute within the body or bodies of the Tantric ritualist(s), results on the inner as the igniting of the Inner Self; and in the outer world results in a huge explosion of primal energy (Maha Shakti) and a fully activated and empowered body and life. Thus the fully awake/aware Sadhaka (Tantrika) becomes what is called here OM, Buddha or Liberated Consciousness. Aha!

A final component of all this is the Primal Tree up which Maha Naga climbs. This Tree of Life, symbolizing the Human Body, the Universe and so much more, has so many primal and mythological attributes that I hesitate to delve too deeply, but we cannot ignore it, because the Naga Magick is almost always associated with a sacred tree as well as water. Buddha and Shiva (and many divine figures) achieved illumination under a tree and even today almost all Naga shrines stand at the foot of a large, hoary tree. If the Tree is a symbol for the human body (The Tree of Life, in many cultures) then the serpent climbing the tree is MahaNaga. It is worth noting that Gnostic Christians see the Garden of Eden story as revealing the illumination of Eve by the Serpent of Wisdom and, far from it being a fall from grace, it was the origin of bliss consciousness. Tantrikas would agree.

Shakti The Tree Of Life Naga Mata, Great Mother Earth?

Lalita Devi as one Goddess-aspect is a part of the red thread of the Naga Gnosis winding through many different texts and resources. She is core to Shri Vidya, is identified with Kundalini Shakti, and seems to be a key hidden reflection of the centerpoint of Naga magick. The Tantra text of the Nitya **Shri Tvarita**, one of the 15 Nityas (eternities) that reflect different lunar days, has a lot to tell us about Lalita and the Naga. The Nityas invoke 15 aspects of the supreme Goddess Lalita or Tripurasundhari—the 'thrice beautiful one'—and these correspond with the 15 days of the waxing moon. Shri Tvarita is one aspect of the Goddess invoked on the 9th day of this sequence. She is the only Goddess I have found in scriptures or in Tantras who actually **wears as ornaments the eight Naga lords**. I found this an astounding discovery and it helped me to understand how the whole Naga-verse comes together and informs the organization and, for want of a better word, theurgy of this book.

Let me explain further. The Shri Yantra symbol has nine levels. In Shri Vidya, these represent nine levels of the body, nine orifices and nine Chakras or levels of Mt. Meru, the home to Shiva and Shakti. All the other Nitya Goddesses have various aspects, but it is the ninth one, Shri Tvarita, who not only has the eight Naga Lords as her ornaments, but she is likened to a tree: she is wearing leaves and berries and she is the only Nitya who appears like this! It is not uncommon to find bits of esoteric hidden wisdom snuck into larger written works. Clearly, this is something unusual and leads us to some interesting places.

Again we return to the tree of life! But this time, the tree is a sentient Goddess, an aspect of Lalita wearing the eight Naga. Here then is a key unifying image of Naga Magick.

As almost every Naga shrine centers around a tree, so too do the Naga Lords unite around the Shakti of Nature, the Earth Mother, sometimes called Naga Mata: the Great Naga Mother. Tvarita Nitya Devi is the only Nitya or Tantric Goddess I can find said to be covered in leaves and wearing red berries. In this sense, she brings all the Naga together, the union of Kundalini and physical body/nature: the luminous archetypal Serpent and Tree symbolism. It seems to me this reaffirms all Naga as spirits of Nature, for she is both Naga Mata and Supreme Mother Nature. The Serpent of Wisdom of divine knowledge (gnosis) both illuminate and bring to full fruit the Tree of Life.

The Naga Lords

Though the list varies from culture to culture and text to text, there are said to be Eight (sometimes Nine) Great Naga Kings or Lords. This concept is found in India and across Southeast Asia. In China the Naga morphed into Dragons and the eight Naga Lords are called The Eight Dragon Lords, often connected with the eight trigrams or symbols of the *I Ching*. In Japan and Korea they again are often referred to as the Eight Naga Lords, even if they have lost their individual identities.

As I compiled references and followed varied paths of research, I realized the need to focus on what is today India and Pakistan, to sort through the several variants I found, and focus on one set of Naga Lords. For the most part, six of them appear in most lists and these include all the 'major Naga' you will meet. Some are named differently: for example Kaliya is Kuliya or Kulka, depending on the source. Some, like Mahapadma Naga, appear in some lists, but not others.

For the sake of this book, I chose a set of Naga Lords that seemed the most common and most often referenced in texts or ritual frameworks. The eight Naga Lords herein is a traditional set that coalesce into a system from a variety of origins and contexts. Some of these Naga Lords were once said to be human heroes or kings in the distant past, possibly great kings of the Naga tribes who then

became deified or syncretized with existing Naga spirits. This merging of real people with gods or spirits was a common practice in the ancient world.

Some of the Eight Naga Lords are demigods connected with specific springs, rivers or lakes or other watery holy spots where their hoary shrines still exist. Kaliya is one of these. Others, like Sesha (or Anata) evolved as mythic cosmic beings or principles; according to the Vedas, he is the World Serpent who encircles the universe and whose coiling and uncoiling destroys and creates the universe with every Kalpa (aeon).

However, there is *some* consensus in the sources. Most agree that there are three Great Naga Kings, rulers of the mythical Bhogavati, and clearly they are venerated as the greatest Naga. These are Sesha Naga (Anata), Vasuki Naga and Takshaka Naga. You will get to know them all later.

Bhogavati, Land Of The Naga

Bhogavati is the great ‘land of pleasure’ where the Naga dwell. It is deep under the ground and under the ocean. It is a chthonic realm but is clearly not *the* underworld in the traditional sense, though there are many references to the Naga connected with the spirits of the dead or with access to the realm of the dead. All ‘underworld’ images aside, Bhogavati is a spirit-realm of great beauty. The many Naga tribes who live there—going about their lives as serpents or half serpents of human formed beings—are finely dressed and covered in jewels and beautiful clothing. The great homes and palaces, parks and roads are all covered in jewels, gold and other precious things. It is a place of great wisdom, deep learning, magick, joy, high culture, music and erotic pleasures!

The great Palace of the Naga, Patala, is frequently mentioned. According to the tales and scriptures, it too is fantastically beautiful and colorful, covered in art and decorations of gold and silver with inset jewels everywhere. Bhogavati is truly a land of ‘milk and honey’ in every description, a kind of Faerie-land where the race of Naga live, have families, gather wealth and practice their arcane arts and magicks. Rarely, a human may enter Bhogavati to gain secret teachings or to learn certain rituals or to ask for Siddhis (magickal powers), but such human-Naga interactions are more often in our ‘mundane’ world. In Buddhist teachings, several holy men are said to have entered Bhogavati to retrieve lost (hidden) Tantras and Sutras, often given to the Naga by Buddha for safekeeping.

There is always a distinct connection between water and Bhogavati. Naga, as a rule, are said to live deep in springs, rivers and under the ocean and Bhogavati is said to be where all the underground waters converge.

I cannot help but think of the vast network of underground rivers, lakes and pools that honeycomb the Earth. Not only do they form the basis for all groundwater and interconnect many of the world’s rivers and oceans, but their decidedly serpentine shapes also elicit a comparison with the convocation of the Naga in Bhogavati. I also think of the Ley Lines that, according to the theory, trace the power paths of Gaia, often mirroring underground rivers. Is it any wonder that such Ley Lines are also called Dragon Lines?

Garuda

The great enemy—and relative—of the Naga is Garuda.

Garuda is a demigod who appears as a giant bird, often with a human head, often associated with gold, the sun, the aggressive and protective forces of the Devas (Gods), and so on. He is primarily known as the vehicle or mount for the God of preservation, Vishnu. There are other associated demigods called ‘the Garudas’; that is, a whole race of beings like Garuda. In this way they mirror the Naga as a non-human race of beings, but Garudas live in the sky realm. Garuda (and the Garudas) are out to get the Naga. Garuda is actually related to the Naga: some texts say that they are offspring of the same parents, but there is ancient bad blood between them. Garuda was once a slave to the Naga, but gained his freedom and since then has persecuted and eaten Naga. Some mythologists believe that this represents the clash between an ancient animistic nature-cult of the serpent (Earth and Water) and a later, Vedic (Aryan) Solar/Sky cult. This reflects the reality of the prehistoric ‘Aryan infusion’ of what is now India, bringing the Vedic Gods into the area and overlaying the older indigenous gods. History, it now seems, is not so simplistic; there are layers of influence interpenetrating, but we can see such myths as Garuda as later additions to the melting pot.

Garuda is very much associated with the sun and solar power, and the Naga are most often connected with the moon, darkness, water and the underworld, Bhogavati. It is said that invoking Garuda will banish any negative Naga presence or energy, but to do so will likely forever end one’s relationship with the Naga.

Garuda acquired his hatred of Naga from his mother, Vinata. This was a family feud. Garuda’s father had two wives: Kadru and Vinata, Garuda’s mother was the younger of the two. The two wives hated each other and once made a wager, betting that the one who lost would become slave to the other. Kadru won and imprisoned Vinata in the ‘nether region,’ Patala, the home of the Naga. (The Naga, by the way, are seen as the sons of Kadru herself.) Garuda went to Patala and asked the Naga to release his mother. They demanded as ransom a cup of Amrita (the elixir of immortality). So Garuda went off, confronted many obstacles and overcame many ordeals, as the gods (Devas) did not want to share immortality! Finally, he acquired some Amrita and traveled to Bhogavati, chased by the angry gods. He gave them the slip and escaped to Patala in Bhogavati. When the Naga got the Amrita they were overjoyed and released Vinata. Garuda got his mother back, but he became a hard-core enemy of the Naga from then on.

Note: Naga can be wonderful, helpful and healing beings. Yet they can also be pernicious and tricky and sometimes hostile, just like humans. There are many stories of Naga healing people, but there are stories of Naga tricking and even poisoning or killing people. Anyone who handles snakes will attest to the fact that, like other animals, much depends on their mood, the handler’s ability and the

circumstances. As you will see in the unfolding of this book, one of the fascinating things about the Naga is their human-like variety. In Hindu and Tantric mythology, even the gods (Devas) can act in positive and negative ways from a human point of view. When dealing with mythic beings of spirit and magick, it is good to keep in mind that their goals and objectives may not always appear positive from our perspective!

So, if you plan to ritually work with Naga, it is always good to have a magickal backup of sorts. As an ‘enforcer,’ capable of blocking the Naga, Garuda is a good demigod to know.

I suggest having a blessed and empowered image of Garuda stored away, maybe wrapped in yellow cloth, kept far away from the Naga shrine as a sort of ‘fire extinguisher’ or ward one can use if needed. Garuda images are easy to find and often appear as guardian ‘gargoyles’ on Hindu and Buddhist temples. If things go wrong with any kind of Naga Sadhana, if you feel the energies of the Naga to be malevolent in any way, you can end the rites with alacrity and then immediately appeal to Garuda for protection and banishing of the Naga energies. **But**, if this is done, it is unlikely the Naga will ever work with you again, such is the antipathy Garuda and Naga have for each other. I would consider it a ‘last option’ after attempting to work things out with the Naga.

Here is a short blessing that can be prepared ahead of any ritual work with the Naga to invoke Garuda and keep him ‘in reserve’ for such ritual disasters.

This should, of course, be done far from any place you do Naga work, before you perform Naga ritual work, and in the bright sunlight of midday.

Get a small image of Garuda and, in the magickal space of your choice, offer incense (amber incense if you have it), a yellow flower, a small yellow candle, and some ghee or oil. Chant OM until you feel centered in your ritual space.

When ready, use the following chant to bless the image, dipping it into incense smoke, a touch of ghee or oil, a touch of the flame, and finally place the flower on it:

Garuda circles above me
Guardian of the sky realm
Ally when needed
May he abide far distant
In his sun-lit realm
In case I have need
Of his strength and protection
If I am attacked or harmed!
May the Nagaji always be kind and sweet
As shall I be to them in turn.

Om Ma Ni Ky Ung Ky Ung Thum Thum Ba Ba Sva-ha
Sva-ha (say 3 times)

When done, close the ritual as you wish, then wrap the image in yellow cloth and keep it hidden away from your Naga work area, only to be used, with the Mantra, as a last resort to banish the Naga. Better safe than sorry! By the way, this image can be used to protect a residence or banish negative forces as well. OM.

THE FOUR DIKPALA

Naga Guardians of the Four Directions and the Center

There are said to be four great Naga Dikapala—Guardians of the cosmos. This is referenced in a number of sacred texts and myths in a variety of ways and is often displayed as four large serpent or dragon images placed at the four sides of temples, both Buddhist and Hindu.

These four guardians are, in the mythic world of the Naga in India, associated with sacred mythic lakes within which, according to even current folklore, these Naga guardians still reside. In references regarding Naga rituals, these four guardians are actually named. I found them referenced in texts from Nepal and India, but their origin seems to be in Kashmir where these cosmic guardians are specifically associated with four real mountain lakes of great power in that region. Through a mixture of research and ‘direct’ working, I have called upon these four Naga Dikapala and written what I feel are appropriate invocations and also scribed the images and the seals given to me.

What follows are these things: the image of each Dikapala, the sigil of that Dikpala in a small rectangle and the invocation of each Naga Dikapala. These invocations and the sigils will also be used in the Grand Puja later in this text.

Utarmansa Naga



Image & Seal of Utarmansa

Om Shri Ut-tar-man-sa Di-ka-pa-la De-va-ta Sva-ha

Powerful guardian Dragon-Naga Lord of the north
Arise from deep glacial-fed lake
Alive with turquoise snow-fed energies and powers
Of shadowy depths of infinitely deep waters
Power of thundering mountain cascades
Of rushing currents and might roar
Come! Rise up from the bottomless deep-green watery shadows
Into the glittering star-filled deep black sky!
O great hoary, primal mountain-serpent
Great dark serpent-dragon; protect! Empower! Guard my work
Shine forth in earthlight, earth power; ponderous and solid
In your great earth-shaking strength
Infuse my Great Work
With your mighty serpentine sorcery!

Ut-tar-man-sa Na-ga-ji Sva-ha!

Bindusara Naga



Image & Seal of Bindusara

Om Shri Bin-du-sa-ra Di-ka-pa-la De-va-ta Sva-ha

Great and mighty spiral serpent!
Erupt in shocking helix splendor!
Guard and protect to the east!
From your ever-rippling azure watery splendor
Glittering and raining drops
From the shining waters of the rising sun
Arise in your many-colored glory wreathed in lightning!
Great dragon guardian of the east—arise!
Eyes ablaze and serpent head striking!
Protect and shield and empower my working!
Fill my shrine with electric intensity
Destroy all dis-ease and negativity from this circle
With your diamond brilliance and glowing form
From the still, shining turquoise waters of the holy mountains—come!
Fill this place with success and joy!

Bin-du-sa-ra Na-ga-ji Sva-ha!

Madaka Naga



Image & Seal of Madaka

Om Shri Ma-da-ka Di-ka-pa-la De-va-ta Sva-ha

Fire serpent arise
Great red and gold dragon of the south!
Arise from your lake ablaze with the noonday sunlight!
Scattering golden drops like ambrosia-water
From your trident-like three heads
Striking upward into brilliant blue sky!
Tri-Murti Naga lord!
Dikapala of the sharp bright southern mountains
You, who are majestic and mighty, arise in splendor!
Arise to guard and protect in ruby glory
O Naga like the fire-serpent Kundalini!
Bring power and intensity to this work
Purify our will and love and focus
Burn away dross and hindrances, repel evil
Bring to our work light and strength and might
Fill our sacred circle with your blazing life!

Ma-da-ka Na-ga-ji Sva-ha!

Elapatra Naga



Image & Seal of Elapatra

Om Shri E-la-pa-tra Di-ka-pa-la De-va-ta Sva-ha

Great watery serpent guardian of the west
Dragon Dikpala of sunset waters and moon-like lake
Arise in your sinuous beauty, balance and power!
Arise from the primal waters of the beginning of all things
O mighty blue-green dragon!
Bring wealth and healing and protection!
Bring steadiness and equipoise to our work!
From your silvery lake rise up in beauty
To guard and empower when work is done here
With your every uncoiling and arising
Deep energies and blessings
And fountaining forth of your waters of creation
O Dikpala of Amrita, of the great rising and advancing
Of the tides and flowing springs
May the sunset-glowing jewels from your five glorious heads
Fill me with compassion and calm
And illuminate the Great Work that is done here!

E-la-pa-tra Na-ga-ji Sva-ha!

Mahanaga

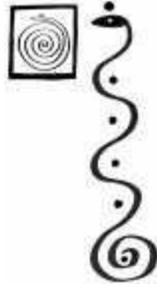


Image & Seal of Mahanaga

Om Shri Ma-ha Na-ga De-va Ta Sva-ha

Om
Serpent of silence
Serpent of strength
Serpent of all
Dragon power of the void
And of the star jewel
Arise from the deepest well within
Curl about me—enwrap me
Guard and protect me
O guardian of the center, the self, the jewel
Lay your mighty head upon my crown
Center this sacred space
In the great waters of becoming
That I may become the serpent power
That I may do the Great Work
With divine will and love
Unto the great Goddess of all being
Lalita Shakti
Towards the liberation of all beings!
Sve-cchar-cha-ra!

Kun-da-li-ni Ma-ha Na-ga Sva-ha!

Note

While Mahanaga (Atman in the inner world) or Kundalini Devi (in the outer world) is not technically a guardian Dikpala Naga, I felt it important that the Naga representing the guardian spirit/supreme consciousness of the Sadhaka should also be invoked as a guardian and general protector of this rite, the '5th element' guardian if you will. This has precedent in that the Inner 'secret Self' or Atman or Buddha is often invoked near the beginning of any complex ritual to assure the focus on the Great Work of spiritual evolution and consciousness. This mirrors the rising of the Supreme Physical Power represented as Kundalini Devi or Lalita, the external power invoked for the greater good of all sentient beings and to manifest the non-egoic nature of the Sadhana being practiced so as to avoid negative karmas.

THE EIGHT NAGA LORDS AND SHRI KUNDALINI



A Seal of the Eight Naga Lords United

Introduction

As mentioned previously, there are Eight Great Naga Lords. What follows are, according to ancient texts and oral traditions, their appearance, mythic properties and invocations. These invocations appear again as part of the Grand Puja later in this book. Unlike the Dikpalas, I have not drawn specific images of the Naga Lords, but have provided key sigils of each. Some of these sigils mirror prescribed images of these Naga Lords found in texts, but many are received images I scribed as part of my Sadhana work. One reason for this is that, according to ancient lore, the Naga may appear in many different forms. They may appear as large serpents, with different numbers of heads (1, 3, 5, 7, sometimes 9 and Sesha sometimes has 1000!). When invoked, they may appear as human beings, stately kings or lovely maidens. They may appear as half human (top) and half serpent (bottom), an iconography often seen in statues and (!) anime characters. Therefore, where I could not find an historical image of a Naga, I directly worked with the Naga ritually and received what were, for me, important images useful for invoking them. I encourage you to either use my sigils or ask the Naga for your own personal images to use.

The following descriptions are from one textural source though, as you will see, my direct visionary experience has been somewhat different. ‘Traditional’ descriptions are included for those who are interested. Finally, the three Naga Kings (Anata, Vasuki and Takshaka) are the most powerful lords of Bhogavati; the other five Naga lords are great spirits, but are noted less in texts and are much harder to track down. Some are harder to work with than others, and while none are evil in and of themselves, Naga, like people, can run hot or cold, cruel or generous. It always behooves one to be polite, humble and extremely thankful when dealing with the Naga. In other words, be nice, avoid arrogance and never think that you can order about or threaten a Naga. The sacred texts are full of examples of this proving to be a very bad idea.

Appearance

According to tradition as stated in texts, all the Eight Naga Kings, are said to appear as follows:

- Each Naga Lord has ‘two tongues’ (forked tongue?)
- Each has seven heads that rise up and over a human-like body, like a hood.
- Each of the serpent heads has a glowing jewel on the top.
- Each Naga wears three handsome coats.
- They are part human and the bottom half is a serpent.
- They each carry an Aksamala (a Mala or rosary of 108 Rudraksha beads, seeds from a tree that are sacred to Shiva).
- They each carry a Kamandalu (a metal open pot used for water, a sign of a Sadhu or holy man, also an important symbol of Shiva).

The special Mala and the Kamandalu are both sacred to Shiva, the most primal Tantric God. They are especially sacred to a very ancient primal form of Shiva, Rudra. He is called the ‘howler’ and is a fierce and destructive form of Shiva, an ancient storm God. The iconography of these described Naga Lords fits with the most ancient symbolism of pre-Hindu Tantric practices and thought, indicating the ancient origins of the Naga.

What follows are sections for each of the Naga Lords. Each contains the following:

- A sigil (image) for each Naga Lord.
- A description of that Naga Lord as compiled from data accumulated by researching texts, myths and so on.

- The ‘traditional’ image of the Naga Lord as he or she is said to appear to the Sadhaka when being invoked. This comes from traditional occult texts that read much like grimoires.
- Last I have synthesized a comprehensive invocation for that Naga Lord, combining all the information I have been able to find on that Naga along with inspired visionary experiences from working directly with the Naga.

Anata Naga



Anata Naga (Void) is also called Sesha, the primordial serpent who encircles the universe, much like the world-serpent Surtur in Norse mythology, or the Oroboros in Hermetic philosophy. He is referenced in many myths and stories. He resides so deep under the world that he is said to sit upon the giant tortoise supported by the giant elephants that carries the universe throughout the aeons. He provides shelter for Vishnu as he dreams the universe into being, reclining on his back, floating on the primal ocean of creation. His curling and uncurling creates and destroys the universe as the beginning and end of each Kalpa or age. He is Adi Naga or *the* primal Naga and is said to have 1000 heads, each bearing a jewel. These jewels are said to be all the stars in heaven.

Traditional appearance when invoked:

Anata is said to be blinding white, brilliant as the sun, with an endless encircling tail and a thousand heads with glowing diamond-like jewels on each one.

What follows are parts of an original invocation generated by Sadhana that gives a number of key mythological aspects of this Naga. The full invocation will be found as part of the final Grand Naga Puja.

Anata Naga!

Void and manifesting void
In your uncoiling is the creation of the universe
In your coiling is the destruction of the universe;
The end and beginning of each Kalpa
O dragon-serpent root of creation
You who before all beings
Arose from and embody the cosmic ocean of nothingness
Your star-covered scales aflame with the first dawn,
You encircle mount Meru,
Protecting the light of Om
Each head surmounted by a blazing star-jewel,
Brilliant, glittering in infinite darkness
You are the serpentine galaxy helix spinning
You the serpentine dance of the first vibration
Manifesting as renewal and rebirth
Within your endless flowing coils,
All things arise and fall and arise again
You are ancient of days,
From beginning to ending to beginning
Hara Dev (Vishnu) rides upon your back
Dreaming the universe into being.

Takshaka Naga



Takshaka Naga is named the King of the Naga in many references, especially in the Mahabharata. He is a friend of Indra (a later mythic addition) and spared from the great serpent sacrifice of King Janamejaya who was, in turn, avenging the death of his father from a serpent bite. The sage Vyasa saved Takshaka at the last minute in exchange for treasure. Takshaka is very poisonous, mighty and connected with clever robbery. After being expelled from his kingdom he sought help from the Devas where he achieved Indra's protection. There is much more to be said, but in terms of mythos, we see the worship of a powerful and ancient Naga spirit uprooted and then incorporated into Vedic (Indra) cults. The sage Vyasa upheld the survival of the Naga race with treasure as recompense. In other words, it seems this mighty Naga King was too valuable an entity to burn or discard. Takshaka is identified as the great Naga King of Bhogavati (the underworld kingdom of the Naga), as well as being the most heroic leader. Virile, powerful, very deadly and a powerful leader, he is also associated with the great Naga queen and folk deity, Manasa Devi (possibly his mother) and also with the Hindu God of healing, Dhanvantari. Some of his shrines, especially in Kashmir, are located near springs, and serve even today as actual healing centers.

Traditional appearance when invoked:

Takshaka Naga appears as a glistening red Naga, with a glowing swastika image on his hood. (Note: The swastika is an ancient symbol of blessing, peace and illumination.)

What follows are parts of an original invocation generated by Sadhana that gives a number of key mythological aspects of this Naga. The full invocation will be found as part of the final Grand Naga Puja.

Takshaka Naga!

Hero of the Naga

Great shining serpent of swiftness, power and warrior skills!

You are poisonous, fierce and relentless in your pursuit of justice

You are called 'woodcutter' because you mow down your enemies

You deified hero-king of primal times

Spirit of might and beauty

Gem burning brilliantly on your head

In the Vedas and Sutras you are named Takshaka Vaisaleya

Great son of the mighty river

Your venom is famed and is gathered for alchemical wonders

You have fought and lost to the demon Ravana

But lived to fight and win the day

You came forth from the forest

A friend of Indra

General and hero of the Naga

You proclaim yourself Master Healer

Patron of healers and teacher of Rasa Yoga!

You are called wrathful and sharp of weapons

Yet you are the Lord of righteousness

As Lord of healing you sit with the healing God Dhanvantari

As Takshakesvara and Takha-ji!

You are mighty enough to slay hosts and churn the cosmic ocean

And your venom is feared and threatens the world

But you also hold the cup of healing

And the fruit of medicine.

Vasuki Naga



Vasuki is also called the King of Bhogavati and, along with Takshaka and Anata, is referred to as 'one of the three Lords of Bhogavati.' He is most famous as the key hero of one of the great Hindu myths, the churning of the great milky ocean (milky way) of the primordial cosmos as the gods and demons (Devas and Asuras) sought the nectar of immortality, Amrita.

Vasuki helped the gods and demons, who were forced to work together, by having them pull each end of his body while wrapping about Mt. Meru, the holy place of Shiva and Shakti. In this way the Asuras grabbed his head and the Devas grabbed his tail and they pulled back and forth and so churned the milky ocean with the spinning mountain. Many sacred items and Gods emerged (Shri Lakshmi, Soma Deva, the sought-after Amrita and so on), but the venom Vasuki generated by this mighty effort killed many Asura and threatened the whole world until Shiva drank it and transmuted it into bliss, this saving all the world. It is likely for this reason that Vasuki is associated with alchemy (Rasa Yoga). The transmutation of poisons into powerful healing elixirs is a cornerstone of all alchemy. He is also associated with many plants, especially those used in healing. Vasuki still has many shrines and temples and, in fact, is one of the Gods regularly invoked in Hindu ritual when a new home is blessed. His worship is very popular even today. He is said to be beautiful and is particularly associated with Shiva. Thus the great wise serpent that Shiva wears about his neck, Nagaraja, is often said to be the wise Vasuki who whispers knowledge and advice in his ear. Vasuki is mentioned in several holy texts as the Naga who rallies the Naga people or tribes together for noble causes, such as helping Sesha or protecting the world. As such, he is seen as very regal and heroic. As King of Bhogavati, he is associated with wealth and obtaining wealth more than other Naga.

Traditional appearance when invoked:

Vasuki Naga appears as a pearl (iridescent) white Naga of great luminous power and beauty.

What follows are parts of an original invocation generated by Sadhana that gives a number of key mythological aspects of this Naga. The full invocation will be found as part of the final Grand Naga Puja.

Vasuki!

You Are the Lord Of The Underworld
You are the foundation and Guardian of every palace and home
You are truly king of the Naga!
Spirit of healing plants
You are King of Bhogavati
And Lord of the splendid palace Patala
You are the leader of the serpent tribes
It is you the Naga spirits of lake, spring and river obey
You are the Adi Parvan, nexus of Naga energies,
One who brings all the Naga powers together,
Focused, clear, dangerous!
You save the Naga tribes from persecution
You guard and defend the family
You are a valiant brother to the warrior Arjuna!
You offered yourself as a Uniter of Both Worlds
Accomplishing their goal of churning the primal ocean of milk
To manifest Amrita and find immortality
Wrapping about mount Mandara, the mountain called Meru
The holy Shri mountain
You used this great mountain to churn the cosmic waters
Asuras pulling one end of your mighty length
The gods pulling the tail
Your mighty labors created
The pernicious poison venom Halahala
Which almost destroyed the world!

Only Shiva could save the world by drinking this poison
Discovering the secret of alchemy and transmutation
Thus he is called Nilakantha and you
Are known forever as the mighty Nila Naga!
Finally, amazing things emerged from your churning!
Chief among them Shri Devi Maha Lakshmi,
Goddess of wealth!
Thus you are bringer of great cosmic wealth
And finally your actions produced Amrita,
All of your serpent people received a drop of this!
And so it is your gift to your tribe
Long life and semi-divinity
In the Ramayana is your greatness extolled!
Your wealthy and joyous land of Bhogavati
You ride about Shiva's neck as Nagaraja
You bring joy and knowledge to the Adinath
You kept your Naga tribes safe from Garuda
O Basak Nag, Basuki, Nagaraja Vasuki!

Padmaka Naga



There is very little written about Padmaka Naga (also called Padma Naga). This Naga is feminine, is lotus-colored (a kind of light pink), arises from a lotus lake and is seen as a guardian Naga of the South. It should be noted that the term Padma is used often for Lakshmi and other Goddesses of fertility, wealth and protection.

Traditional appearance when invoked:

Padmaka Naga (Padma Naga) appears as a lotus-colored Naga (pinkish-white) with a white streak on the hood and wearing red coral ornaments.

What follows are parts of an original invocation generated by Sadhana that gives a number of key mythological aspects of this Naga. The full invocation will be found as part of the final Grand Naga Puja.

O Padmaka Naga!

Great Naga of beautiful form

Arising from The Lotus Lake of spring-fed mountains

Beautiful as a Lotus, terrible as a storm

Lotus Skinned, Surrounded By Brilliance

Sacred Waters spring from your body

You bring wisdom, power and crystalline energies.

Kulika Naga



Kulika Naga is also called Kalia (Kaliya) and Kulka and is best known for his interaction with the God Krishna within which we see, once again, the earlier Naga cult being superseded and entwined with later Deva cults. Kaliya was the name of an exceptionally poisonous Naga living in the Yamuna River or in a lake that fed off of this river. He and his family made it an impossible place for humans and animals in that it 'boiled and bubbled with poison.' He originally lived in the land of Ramanaka Dwipa, but had been driven out by his enemy Garuda (representing perhaps the solar cult driving out the chthonian serpent cult), and moved to where Garuda could not follow. Called by the local inhabitants who were unhappy to have their waters turned to poison, Krishna leaped into the lake and had a big fight with Kaliya. Krishna appeared to be losing until he manifested his divine form, becoming the whole world-power. As such, he danced on Kaliya's head and almost killed him until Kaliya's Naga wives all came and prayed for his life. Krishna spared Kulika but ordered him to go to a new home (which was actually his original home, safe for his family now that he was under Krishna's protection) so the people nearby could use the waters they desperately needed. The Naga agreed and, in fact, bowed down to Krishna and honored him afterward. The image of Krishna dancing on Kaliya is famous.

The whole story gives us a snapshot of syncretism and the absorption of Naga from an earlier ophidian cult into the cult of Krishna, a very primal God of fertility, indeed. This episode is remembered as the 'Kalinga Nartana' in South India. Kaliya is thus known as a very powerful Naga of 'one hundred and ten heads,' giant in size and particularly poisonous and intense. Yet his surrender to Krishna (bliss, transcendence and the power of fertility) is shown by Krishna's footprints permanently marked on his head. This transformed Kaliya into a powerful ally and he became known as a mighty Naga of intelligence and justice. Images of Krishna dancing atop Kulika are still common in India today.

Traditional appearance when invoked:

Kulika Naga (Kulka Naga, Kaliya Naga) appears as a deep red Naga with a glowing crescent moon on his forehead (one could also add, with footprint images on top of his head).

What follows are parts of an original invocation generated by Sadhana that gives a number of key mythological aspects of this Naga. The full invocation will be found as part of the final Grand Naga Puja.

Kaliya Naga!

Great Naga brilliant As the Full Moon
Arising from the turbulent Poisoned Waters
You of Great Wisdom and Intense Power
Nagaji of Sadhana, of secret Siddhas and power
You are the holder of intellect, of understanding
Of logic and Magickal Skill in our Great Work!
Great Kulka Deva, called Kulika The Powerful
Kaliya The sublime, The Intense, The Poisonous!
Subdued by Krishna but blessed by His Footprints
And so forever protected From Garuda and others
You are The Naga of Justice and Right Action.

Karkotaka Naga



Karkotaka is also called Karka and is one of the powerful Nagas with numerous magical powers. His parents are Sage Kashyapa and Kadru. The descendants of Karkotaka Naga are said today to be living in Rajasthan and are known as Katewa.

There is a famous myth about this Naga Lord and how he interacted with one of the most venerated sages of ancient Hinduism, Narada. Karkotaka had tricked and cheated Sage Narada and the angry sage paralyzed him. In the kingdom of Nishadha, Nala was king and Damayanti was queen. Unfortunately Nala was possessed by a demon, which made him gamble away his kingdom. Nala went to the forest where he encountered the paralyzed Karkotaka and rescued him from a fire, thus lifting the curse. In payment, the Naga bit Nala, but rather than killing him, it only killed the demon inside and left him blue and impervious to serpent toxin. Karkotaka then helped Nala to recover his kingdom. In this way he was forgiven by Narada and from that time on was venerated as a Naga Lord and protector. This story is mentioned in the Mahabharata.

Karka is also mentioned as the Naga that united all the tribes of Nagas that follow and welcomed the arising of the Adi Naga, Sesha, emerging from the great ocean. As such he can be seen as a Naga famous for uniting Naga tribes and is a loyal and fierce friend. He, too, is associated with healing and healing herbs and is described as 'tufted' with blue skin, though the traditional image of his appearance has him as black. He is said to be the great guardian of Nepal, and lives under a lake in that kingdom even today. He is also said to rule a place of his own, either in his own rich underworld kingdom or in Bhogavati.

Traditional appearance when invoked:

Karkotaka Naga appears as a large black (or dark blue, see above) Naga with three white stripes (vertically) on his hood.

What follows are parts of an original invocation generated by Sadhana that gives a number of key mythological aspects of this Naga. The full invocation will be found as part of the final Grand Naga Puja.

Karkotaka Naga!

Great Lord of The Healing Herbs

Tufted Serpent of Power And Joy

With brilliant blue skin,

You wait upon the great Bala Deva and head a host of Nagas

You brought the tribes of Naga together

To honor the Adi Naga Sesha

As Anata arose from the great primal ocean

After the work of creation had unfolded

Honored and praised by the three great Naga Lords

The mate of Lalitaditya

Founder of a royal house

And the savior of king Nala

You have brought your powers and wisdom

Into the human race

You are Lord Naga of Nepal

The one who remained

After other Naga had been washed away

And now are illustrious Lord of Ta-dah lake

You rule a delightful land under the waters

With golden walls and windows of diamond

The beams are sapphire and the pillars topaz

Studded with rubies!

Sankapala Naga



Sankapala Naga, also called Sankhapala, Shankapala or Shankhapal, is a powerful Naga about which little is known. He is associated with Shankhadra Lake (in current Pakistan) and was/is presumably the Naga deity of that lake, a common situation in that many lesser Naga Lords were associated with specific lakes or springs originally. He was persecuted and went through horrendous personal trials, losing his family and even his tribe and home, but emerged a great Naga representing forbearance, patience and equanimity. He is known to be friendly towards men, and grants wealth, fertility and healing if approached appropriately. He is known as the Naga King who brings the Naga tribes together in festivals, and is even today worshipped in Varanasi, the sacred city of Kashi, sacred to Shiva.

Traditional appearance when invoked:

Sankapala Naga appears as a rich yellow Naga with a white streak vertically on his hood.

What follows are parts of an original invocation generated by Sadhana that gives a number of key mythological aspects of this Naga. The full invocation will be found as part of the final Grand Naga Puja.

Sankapala Naga!

Naga of shining Sun-like Form, glowing yellow

Nagaji of success and shining victory

You who are the Naga of good auguries

Shankapala, you are a King of Naga tribes

You are the supreme symbol of forbearance

And the wisdom born of experience and trial

You arise from the waters of magickal Shankhadra

You offer blessings, fertility and healing

You are a Great Nagaji of Purification

You bring the tribes of Nagas together in festival

Honored even in sacred Varanasi

Home of Lord Shiva!

Mahapadma Naga



Like Padmaka Naga, very little is said about Mahapadma Naga in texts, histories or holy books. This Naga is described as feminine, white-skinned (or gold), arises from a lotus-lake (identified as Vular lake in Kashmir, one of the largest freshwater lakes in Asia), and is seen as a beneficent Naga spirit. Mahapadma (meaning Great Lotus) is said to be one of the Nagas (or the chief Naga) pulling the chariot of the sun God, Surya, across the sky every day. This may reflect in the Naga being seen as ‘golden.’

A tale is told about her from long ago. Held in bondage by an evil sorcerer, she appeared to a wise King in dream and offered great wealth if he rescued her, which he did. For this kindness, the Naga Mahapadma returned to her lake, revived the fertility of the land, and communicated to the king in dream where great wealth could be mined from the earth.

Associated with the Trishul or trident of Shiva, Mahapadma may be seen as associated with the primordial Shiva/Shakti cult, possibly representing Kundalini or Lalita Devi. As with Padma, the term Mahapadma (Great Lotus) is used often for Lakshmi Devi and other Goddesses of fertility, wealth and protection.

Traditional appearance when invoked:

Mahapadma Naga appears as a gently glowing white Naga with a trident mark on the forehead.

What follows are parts of an original invocation generated by Sadhana that gives a number of key mythological aspects of this Naga. The full invocation will be found as part of the final Grand Naga Puja.

Mahapadma Naga!

Great Naga of gold and wealth

Fertility, help and guidance

Arising from sacred Vular lake

From which the sacred Mahapadmasaras river flows

A glorious lake covered with blooming lotuses

O Great golden-skinned serpent

You who help to pull the Sun Chariot of Surya

Across the sky, bring your sunlight to us!

You granted the hidden wealth

To one who helped you escape sorcery

Great Nagamata—Blessing to you.

Kundalini Devi: The Great Naga



There are two manifestations of the supreme Red Goddess who is the central Naga of Energy and Power, who unites all the Naga Lords, who they honor and obey, who is the outward power of the perfected soul called MahaNaga. This Naga Goddess is also known as Tripurasundhari or Lalita in the specific form of a Serpent Power.

This Greatest Naga Power has many names. One is the Goddess Manasa, the Goddess or Queen of Serpents, who began as a very ancient snake goddess and whose worship spread from a regional aspect to one honored in many parts of India (although mostly worshipped as a full Goddess in Eastern India). She is worshipped at shrines—often in front of trees in villages—during the monsoon when serpents flee the flooding of their holes and become a nuisance, at times a deadly one. Manasa is a folk goddess, not really referenced in scriptures, and her cult idols are often just a pot and clay serpent-image. When fully depicted, she is often shown with a seven-headed serpent (Naga) rising behind her and hooding her, a serpent at her feet and dressed, of course, in flowing red robes. In several places she is mentioned as ‘queen of the Naga.’ Here is a quote giving a simple history of her worship. In a variant myth, Shiva (!) is her father.

In most ancient Hindu religious texts Manasa is said to be the daughter of Kashyapa, a famous sage, and Kadru, the sister of the serpent-king Sesha. Unlike her uncle, Manasa is still actively worshipped as a goddess who protects and saves humans from snakebites. Her cult is most prevalent in Bengal where she is ceremoniously worshipped in temples. She is also attributed with the powers of curing infectious diseases like smallpox, and of bringing wealth and prosperity. At the onset of the rainy season, when the snakes are most active, she is ritually invoked with sacrifices and offerings. She is probably a pre-Aryan goddess...

— Encyclopedia Mythica

Manasa is also seen as one image of the Goddess Tripurasundari or Lalita. Another name for this primordial Shakti Goddess is Kundalini Devi or Kundalini Naga.

Have these Red Serpent Goddess aspects been conflated? Most likely, but within the magical realm of Tantra, within the sacred visionary realm of Bhogavati, this seems both right and proper.

In Tantra, as in Hinduism, There is One Great Goddess with many names and faces, and there is One Great God with many names and faces. We call them Shakti and Shiva. They are both aspects of each other, and all are mere reflections of OM. So, as we delve deeper into the mystery of the Naga, Tantrikas, Hindu scholars and devotees bring the threads together rather than parsing aspects. This tendency to syncretize and unite aspects is at the core of Tantra. OM is all; there are two aspects: Energy and Matter, Light and Dark, Yin and Yang, Shiva and Shakti. But the Naga cult is clearly focused on the Great Mother in many ways as a unifying centerpoint, even revealing this Gnosis in the image of the Great Red Mother adorned with the eight Naga Lords.

Hidden in the wisdom of the *Tantrarajatantra* and other Tantras, (many translated and clarified by Gurudev Lokanath), the Eight Great Naga are encoded into one Nitya (manifestation) of the Great Red Goddess Lalita (or Tripurasundhari.) Amongst all the Lalita Nityas/Goddesses, each of who encode wisdom of the Shri Yantra (Shri Vidya) there is one who is of special Naga-interest: Tvarita Devi, the Nitya overseeing the *eight petals of the Yantra*. Unlike all the other Nityas, the Eight Naga Lords appear as ornaments on her superb, shining, naked body. Not only do they appear, they are named directly within the text with the names I have listed as the Eight Naga Lords.

No other Nitya has any specific Naga-related information attached to them like this. I believe this is a bit of gnosis absorbed into this ancient text, a part of oral ritual tradition absorbed into larger traditions, as is often the case in Tantra. This sort of syncretism reveals a truth about the Naga that other sources of research confirmed: that is, the Great Mother (The Red Goddess referred to by many names) is the most ancient lynchpin of the Naga, that the deep and prehistoric roots of the Naga entwine with that of the Great Goddess; she is their real Mother and Origin, and so She is enthroned within the center of their Circle. It is She, in fact, who empowers and energizes the Naga on a pervasive and cosmic level. Here is a quote from this textural melding provided by Lokanath. I have emphasized the most pertinent parts:

*Tvarita is the ninth Nitya (Eternity) in the cycle. Also called Totala Devi. She is called Tvarita ('Swift') as She grants fruit to the Sadhaka quickly. She is of auspicious form, in the first flush of youth, and dark in color. She has 3 eyes and 4 hands and Her beautiful lotus-like face smiles gently. She is clad in new leaves. **She is adorned with 8 fierce and great serpents of 4 kinds, and with waist chains and anklets.** On Her head is a crystal crown with a crest of peacock feathers. Her arms are adorned with bangles made of beautiful peacock feathers. She has an umbrella and a banner made of peacock feathers. She wears strings of (red) gunja berries around Her throat, and Her breasts are smeared with red sandal and kumkum. She holds noose, goad, dispels fear, and grants boons. In front of this Goddess is a black servant carrying a mace, who is worshipped for the attainment of the desired fruit. On either side of Her are Her two Shaktis Jaya (Conquering) and Vijaya (Victorious) who are like Her and who carry and swing gold canes.*

The 8 Serpents are: Ananta & Kulika, fiery in colour, each with 1000 hoods, Her ear ornaments. Vasuki & Shankhapala, yellow in colour, each with 700 hoods, Her upper arm bangles. Takshaka & Mahapadma, blue in colour, each with 500 hoods, Her girdle. Padma & Kartataka, white, each with 300 hoods, Her toe ornaments.

Tvarita Devi is just one aspect of the Goddess, one of the 15 Nityas (aspects) of Lalita Devi, but in this way she can be seen as a mask of The Red Goddess, Shakti or Kundalini or Manasa as uniting and commanding or manifesting the eight Naga Lords in her person.

Let us now look directly at Kundalini Nagini and her manifestation.

Traditional appearance when invoked:

Kundalini Devi often appears as a large serpent of fiery aspect, red colored, always shifting and moving as flame. The serpent is normally curled into a spiral at the base of the spine or seen rising up through the body as a large, undulating serpent or dragon power. She is depicted often in Tantric literature and art and there are many hymns sung to her. She is ‘god manifest’ through the temple of the body (the Shri Yantra) and the ultimate realization of full-body-consciousness.

This Red Goddess also appears as the most beautiful Goddess imaginable, scarlet of skin, young, very nubile and glowing in sensuous power. She is seen surrounded by flowers and a variety of magical implements, with a smile on her face. She sits upon a lotus and/or upon the pinnacle of The Shri Yantra (Mount Meru).

As such she is known as Tripurasundhari (the thrice beautiful) and Lalita (the playful Goddess) as well as Shri (blessed, honored, great) and her wisdom is encoded in the powerful Tantric teachings called Shri Vidya.

Earlier the terms Maha Naga (Atman, soul or Bindu) was referenced as the inner aspect of the outer energetic aspect of Kundalini Devi or Lalita. While this may seem contradictory, it is in fact at the core of Tantra. In Tantra, Shiva is Shava (dead) without Shakti and, in fact, the two *are one*. In other words, Naga & Nagi, Yin & Yang, Shiva & Shakti *are two aspects of one essence*. This Pure Essence or power is referred to as OM. It is the origin and being of all things, as are we. Thus the Center of our Naga Lord Circle manifests as the Inner Illuminated Essence of the Sadhaka, Maha Naga (the Atman, Shiva) and as the Outer Illuminated Essence of the Sadhaka, Kundalini Devi or Lalita, (Shakti). As hard to grasp as this may be, they are in fact ONE and the most primal image of this united duality is the Serpent. In that Maha Naga is the still, coiled, hidden Serpent Power, the unmovable center point of every circle and Yantra (Bindu, Shiva) here we call upon this power as the *extended* or striking Serpent Power; The Naga called here Kundalini Naga.

What follows are parts of an original invocation generated by Sadhana that gives a number of key mythological aspects of this Naga. The full invocation will be found as part of the final Grand Naga Puja.

Maha Kundalini Devi!

I call you forth
From the Hidden coiled center of Maha Naga
As the intimate sparks residing in all life
Now—Swirling, uniting, rising
A spiral helix whirlwind of life-fire light-power!
Up! Up! Fill me now with your serpentine joy!
Shak-ti Ma!
Arise O mother of all serpent Devas!
I call you as Manasa Devi; shadow sorceress
Of power and poisons
Of deep magicks and Naga craft!
I call you as Tripurasundhari!
Devi of light and erotic play,
Lalita of sinuous joy and Lila-dance power!
Arise as Ida and Pingala united
As the glowing serpent Shushuma Devi
Striking at the star above!
You are the one serpent of all flashing colors
Arising from the primal watery depths
Your eyes are the sun and moon
The cosmic fire jewel your third eye shining forth
The Mani-stone, all wishes fulfilling!
You are the glorious star—Shakti
Of uncoiling awakening galaxy
Flashing Vajra diamond gem bearer of all magicks and desires
You are my circle and my center
The cosmic wheel and axle
You encircle, ensorcel and enflame this dragon seat here now

You form the Zonule of Vidya gnosis about my being!

Great Shakti Ma!

Ground my working in the coils of life

Protect and empower this rite

Arise in glory and perfection

For the illumination of all beings and places!

Na-mas-te Shak-ti Ma!

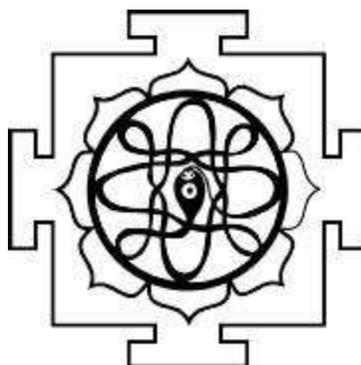
Om Shan-ti Shi-va Na-ga Ra-ja Shak-ti Na-gi-ni!

Om Hrim Kun-da-li-ni De-vi Sva-ha!

Om Ma-ha Tri-pu-ra-sun-dar-ya Na-mah!

NAGA SAMAGRI

Tools Used In Naga Sadhana



Naga Yantra

Naga Sadhana Samagri (Tools)

When I began investigating and working with Nagas, my first question was: Which ritual items or tools are called for when doing ritual work? Here the literature is of some help, especially some of the detailed information already cited about Naga Sadhana in Nepal. I think the inspired and intelligent ritualist—that would be you—will add to this list or change the items or even dispense with them as you see fit. However, according to tradition, these are some of the items that are often used for Naga Sadhana. They are said to please the Naga, so this is a nice place to start.

Naga Shrine

If the Sadhaka (ritualist or devotee) plans to work with the Naga intensely or for extended periods of time, then he or she needs a Naga Shrine. This is the most important qualification. It becomes a place where the Naga may be ‘installed’ or welcomed, like any shrine, and therefore it becomes a place to commune with them. It is important that the Naga Shrine be outside, in nature, traditionally near a large healthy tree and, if possible, next to a lake or stream. If no body of water is nearby, a large bowl of water or, better yet, a small fountain would suffice. The Naga shrine can be in a backyard garden, in a nearby wood or in some wild place that is as free from environmental pollution and damage as possible. Naga are nature spirits. They are the guardians and empowered personifications of natural life as it manifests in water, and water *is* life. You may establish a Naga Shrine near a river, stream, pond, lake or spring near your home. This may be used for general Naga work or for communing with the Naga of that sacred water body. It is not necessary to be near water, but it is necessary to establish the shrine at the foot of a tree. Even in a garden or wooded area devoid of flowing water, a large holy tree will create the connection needed because of its huge and lengthy taproot which connects with the water table and thus the underground flowing waters and the deep world of the Naga: Bhogavati. In India and surrounding areas, it is often a Neem or Pipal tree, but wherever you are, it should be a very large, very powerful, very healthy and traditionally sacred tree for your area.

At the base of this tree create a small altar, traditionally of stone or clay or brick. Place a Naga Stele or Naga image (below) and keep the tools and sacred items for Naga Sadhana at the altar. Traditionally, Naga Shrines are set up in the East, but they have historically appeared in any direction so this may be as you wish or as you are able. Once set up and ‘installed’ with suitable devotions, you should regularly tend the Naga Shrine and remember to make offerings to the Naga as you can, even if it is just some pure water. In this way a positive relationship is formed and Naga magick of any kind can be successful.

Murti (Image)



A Naga Stele

Naga shrines or temples feature one or more carved stone or clay images (Stele) of the Naga being worshipped. Many shrines display a variety of devotional Naga images if it is a more general shrine. It may also be a very specific Naga Shrine if it is dedicated to a particular Dikpala (guardian) or to a Naga central to that particular place (Vasuki Naga, for example.) There are many general Naga shrines found in villages and almost always they are situated under a large tree. These shrines often have many different Naga Stele: tombstone-like, stone images of carved Nagas. Some of these shrines have hundreds of these Naga Stele. Some are devotional offerings, others are images specific to Puja (worship). Almost all have colored sandalwood powder (Kumkum) and other markings on them.

When doing your own practice, I think it very important to have a Naga Murti (image). It is written that stone or clay Naga images are required, but I think flexibility is allowed. This book contains several line drawings of Naga Stele, the most common being two serpents entwined or a single coiled serpent, often with 3, 5 or 7 heads raised. Some of these images show a lotus between the serpents or even a Shivalingam; some show Krishna dancing on top, he who famously trod on the Naga Kaliya (Kulka). A little research, or simply looking at some of the images provided in this book, may give you an idea of what image to create as a Naga Murti. I feel that it should be as permanent as possible for extended use, even if it is something as simple as an image made from self-hardening clay. I suggest that you meditate on the Naga and let inspiration guide you after you look at some of the common Naga images.

Yantra (Magickal Pattern)

At the beginning of this section you will find a drawing of a Naga Yantra which is based on the design found on a number of sacred stones as well as the Naga Yantras used today for spells of protection and banishing negative luck. I created my Yantra on a sheet of very thin copper, available at hobby shops, using a stylus. You can use the image above as a guide to making your own Yantra on copper or clay or even paper. The Yantra is a very powerful ‘machine’ for focusing the Naga energy as well as for doing visionary work and Naga spellcraft. A Yantra drawn on good paper (or the more traditional beech bark) would also suffice, but I like the ocean-copper connection and copper seems to hold a charge of energy better.

Naga Kalasa (Sacred Naga Jar or Vase)

In Tantric, Chinese and Tibetan Buddhist rituals, a Dragon or Naga jar is often used in Naga magick of various kinds, but always specifically for wealth magick. It is traditional to use a ceramic or stone jar or vase, but in dream the Naga directed me to use a wooden one, so I have done so. There are many ways to use this jar and to create a wealth charm or spell. Some research will reveal many options for this. One such spell is included in this book. It is also common to have an open vessel of pure water. This pot or vase can be used as such or a different ‘water pot’ can be used. Pure water is important to the Naga, to Naga magick and to Sadhana.

Mudra (Sacred Hand Gesture)



Naga Mudra

A Mudra is a sacred hand gesture that invokes specific energies and powers. Much as a Yoga Asana (posture) aligns the body in a special way, the Mudra concentrates the mind, body and spirit on one particular sacred idea or power. This Mudra is specifically for invoking the Naga. To make the Naga Mudra, Cross your hands before your chest. As you do so, the left hand is pointing up, fingers together, the right hand is across it, thumb interlocked with the left thumb (see the image above).

There are other useful Mudras that can be used in Naga Sadhana, but the topic of Mudras is so large that I refer the Sadhaka to other more extensive sources to find and use other Mudras that may seem appropriate to use during Puja.

Nyasa (Empowerment)

The term Nyasa means to ‘place power’ on a part of the body using your hands, often to empower or protect the body and spirit of the ritualist. It is a kind of ‘psychic charging’ using the hands to place and direct energy or power onto parts of the body, much like psychic healing in many traditions. Nyasa is a useful technique in Naga Sadhana, though there is little historical direction on how to explicitly use Nyasa in Naga Pujas. I suggest using it in this way: When beginning work with the Naga, the power of the Naga can be

placed on your body by putting your hand on a specific body part and chanting a Mantra while visualizing spirit light flowing from your hand and remaining on your body. This is referred to as a kind of 'armor' in Sanskrit texts. When assuming the powers of all the Naga Lords, like the Supreme Goddess, one possibility is to place your hands on the body and invoke each of the Naga Lords: Anata and Kulika are placed on the ears, Vasuki and Sankapala on the upper arms, Takshaka and Mahapadma on the waist, Padma and Karkotaka on the feet. Another option, while using any Mantra, is to place power on the feet, legs, hands, arms, loins, heart, third eye and the top of the head. I encourage you to research Nyasa further, and to experiment with this sacred process.

Yogas

Yoga, as a series of postures and exercises, is very popular in the West, but it is often misunderstood. Yoga means 'Union' and is a spiritual process of uniting the body and spirit in many different ways, many of which are more meditations than physical postures. Various kinds of Yoga are positive and powerful practices that can be incorporated into Naga Sadhana. The most obvious is Kundalini Yoga, sets of exercises for centering consciousness and learning how to activate the Chakras or energy centers of the body so as to 'raise the Kundalini' or spirit power of the adept.

Two specific Asanas (body postures) that have proven useful in my Naga Sadhana experience are the Nagadeviasana or Serpent Goddess Yoga Asana and the Cobra Asana called Bhujangasana. Both of these are easy to find in books or on the Internet and the Sadhaka is encouraged to consider incorporating them into Naga Sadhana practice.

Pranayama (Breath Work)

Pranayama is a crucial part of any Sadhana. In essence, it is breath focus and control. I assume that you have some experience with Pranayama. Simple breath control, rhythmic breathing and alternate nostril breathing (especially!) are important meditation tools for any Sadhana. Many Western Occult teachers and orders have incorporated Pranayama into their teachings and it is quite appropriate—some would say necessary—to begin any magickal work—Tantric or otherwise—with a period of meditation and Pranayama.

Tools Of Naga Sadhana

Murti (Images)

We have spoken of Murti (sacred images). Here are several that are often found on the altar of a Naga shrine.

Naga Murti: An image, or better, a statue of the Naga should be a central part of any Naga Shrine. This book contains images taken from many traditional Naga 'stele' found at shrines all over India. Such a Naga image is easily made from clay. A serpent image of any kind can be used.

Ganesh: There should always be a small image of Ganesh or Ganapati at the Naga Shrine along with the Naga Murti. Offerings are always made to Ganesh first. It would be better to use an image of Ganesh where he is wearing his 'Naga belt.'

Shivalingam: It is common (and, I would even say, advantageous) to install a Shivalingam/Yoni, with a serpent about it, at the Naga Shrine. Not only is it traditional in most Naga Shrines or temples, but it is also a reminder of the core Shiva-Shakti linchpin of Naga Sadhana, and is a powerful 'center' of the altar or shrine. The Lingam and Yoni represent the union of God and Goddess, the serpent circling both represents the Kundalini. Together they are the core of the mysteries being invoked. In shrines and temples, the Lingam/Yoni is the traditional spot to place offerings to the Naga and Deva/Devi. It is quite easy to get a Lingam/Yoni, often with Nagaraja wrapped about them. Any Indian import store will have them for sale.

Water Vessel: If the Naga Shrine does not have a water source present, you can use a large ceramic or copper bowl filled with river or spring water. I often begin Sadhana by offering the water to Naga by sprinkling it over the Lingam/Yoni. While a water vessel is not necessary, I found it very helpful in making and maintaining direct access to the Naga. At the end of each working I pour out the water at the base of the tree. All thus benefit.

Offerings

Every Puja or ritual involves offerings of incense, flowers, liquids, food, chanting and music for the deity being honored. However, be aware that some offerings are prescribed for specific Gods or Goddesses. For example, Ganesh likes sweets! Here are traditionally suitable offerings for Naga.

Water: It is traditional to offer the Naga water from a spring, river, pond or lake. Though ocean water might be employed, it seems that fresh water is traditionally used because salt will kill plants. The water should be free of pollution and as pure as possible. The Sadhaka should collect the water himself if possible. In a pinch, any clean water will do.

Milk: It is also traditional to offer Naga milk or cream. At the end of the working, it should be poured out onto the earth with prayers.

Eggs: Naga are often depicted with an egg. We could ponder this symbolism, but the egg is a favorite food of many serpents and is often shown being swallowed by Naga. Therefore, for me, this is a suitable offering, especially on crucial or important occasions. While there is no scriptural reference to this (and Hinduism often promotes vegetarianism, though Tantra rejects Brahman traditions), and since I eat eggs (most Indians do not), I am comfortable with this offering. Do as you will in this regard. In any event, the egg should be natural, free of chemicals and fertile.

Flowers: It is traditional to offer flowers to the Naga. Marigolds and all sorts of red flowers seem common but I would think any flower offered with devotion would suffice.

Sugar: The Naga are said to love sweets. Sugar, honey, sweet candies or fruit would be appropriate offerings to the Naga, the more natural the better.

Turmeric: In several places, turmeric spice is offered regularly to the Naga, often in milk, sometimes on a banana leaf. It is interesting to note that in areas where Naga are honored, turmeric mixed with sandalwood paste (Kumkum) is used to make a Tikka or '3rd eye blessing mark.' This, too, should be incorporated in Naga Sadhana.

Kusa: Other substances can be offered to the Naga. Kusa (one code for 'cannabis') is often smoked or drunk in 'Bhang' by Naga devotees—and all sorts of other Tantrikas—during Pujas. This author recommends no illegal acts but, if it is legal in your area as it is in mine, this is a devotional option.

Incense: Tibetan Buddhist incense creators offer the widest range of complex formula incenses specifically designed for Naga Sadhana. Most are filled with various herbs and 'precious objects'—meaning ground jewels and metals. I recommend Nag (Naga) Champa incense which is very easy to buy in stick form, and which has a ritual connection to Naga work. Both Sandalwood incense and Dragon Blood incense are also fine, given their association with serpents and dragons.

Nagamandala Incense: this incense formula is made from crushed and blended gold and pearls. In my opinion this symbolizes male and female sexual elixirs combined, so the creation of this incense, with empowered sexual essences added, seems to me to be the most potentially powerful formula. Gold leaf is not very expensive nor are 'rice pearls.' These, crushed with a mortar and pestle, are what I use to create this special incense. One note: if you are planning to work with a partner to add sexual energy to your Naga work, the pair should visualize themselves as Naga & Nagini, and their passion as that of two serpents mating. The essences should be directly added to the pearls and gold before grinding the incense. It is assumed that both people are clearly aware of the ritual work being done and are both consciously focused on this task.

I recommend you use the Naga Svasti blessing later in this book to empower this incense.

Music: Some of the instruments traditionally used in Naga Sadhana include rattles, bells, flute and drums. Music, especially created by percussion and flute, is traditional in Naga work of all kinds. Dakke and Damaru (the first sacred to Naga, the second sacred to Shiva) are two-headed, hourglass-shaped hand drums that seem particularly useful in this work. Damaru are easy to find.

Mantra **(Syllables In Sanskrit That Empower The Rites)**

The key Naga Mantra is:

Om Puuh Sva-ha

(written sometimes as *Om Puh Sva-ha*, the 'u' being long)

Other Mantras, especially to the Red Goddess, are used in Naga Sadhana rituals throughout this book. Rather than list them all here, I encourage you to explore the rituals that follow and glean them for yourself. Many of the syllables and vibration words (like OM and PUUH) are not translatable, but some words are and are noted when appropriate. The Great Mantra OM, invoking 'Spirit' or 'God' as an ultimate force, is *always* appropriate! There are few set rules to Naga Sadhana, so be creative.

Note: In the rituals that follow you will notice notations after Sanskrit Mantras such as '3x' or '108x'; these indicate how many times the Mantra is to be repeated. The number of times a Mantra is repeated has great significance, and it is common to chant a Mantra a minimum of three times (3x). In general, when chanting a Mantra a Mala (rosary) is used to count each Mantra. A Mala of Rudraksha beads (a necklace of seeds sacred to Shiva) is the most appropriate in Naga Sadhana. Such Rudraksha Malas are easy to find at most any Indian import store and each has 108 beads. This is also a very powerful number of Mantras to repeat, signifying the 108 digits or sacred stars surrounding the world. If you are simply meditating and chanting *any* Mantra—such as OM—108 repetitions is quite appropriate.

NAGA SADHANA

General And Specific Practices



Nagaji (Honored Naga), A Common Naga Stele

There are no widely accepted times for celebrating the Naga and doing Naga Work, except for the annual Naga Panchami festival which usually occurs around August. (The actual date is determined by a lunar calendar.) There are other local Naga festivals celebrated in various parts of India (e.g., the Nagamandala in Kerala). In my experience, village or personal ritual practices honoring the Naga are not limited to specific times, though spring, or other times when Nature is being renewed seem the most appropriate. Your intelligence, sensitivity and experience should be your guide in doing any ritual work with the Naga. What follows is a brief introduction to Naga schema, practices and rituals along with some very heartfelt advice.

Attitude Is All

Buddhists say there are two tribes of Naga spirits: the black or maleficent tribe who avoid or are baleful to human beings, and the white tribe who are beneficent towards humanity. In the Buddhist view, the ‘bad’ Naga are to be avoided completely and one should only work with the ‘good’ or ‘white’ Naga. In doing so, offerings are made to propitiate an injured Naga (one who has been harmed by pollution or environmental degradation) or to gain merit or wealth and blessings.

I believe the Tantric view is similar in some respects, yet a bit different. Naga are constantly compared to human beings in Hindu scriptures because they are semi-divine in nature, but though extremely long-lived, they are mortal and can die, and thus have a ‘mixed nature,’ like humans. It is said they have free will and thus can commit good or evil deeds depending on circumstances and personality. So in this view, they are not ‘black’ or ‘white’ completely. Naga, like people, are sometimes good, sometimes bad, respond well to gifts and good manners, and respond negatively to rudeness or greed, and so on. In fact, a Naga can be kind to one petitioner and cruel or tricky to another. Some act antisocially and some act in a kind manner. Just like people. So, if a Naga seems negative or angry, like a nasty coworker, avoid them. This seems a fairly simple and more pragmatic approach as befits the Tantric view of life.

In any event, when getting to know a specific Naga at a specific spring, lake or river, or when you are initially calling them forth in general and just getting to know them at a shrine in your yard or in a park, the ‘meet and greet’ is crucial. I provide a ritual later in this book that can be used to accomplish this. I have titled it ‘Namaste Naga Puja’—‘Namaste’ being a very common greeting in Sanskrit. Intuition and good intentions are most important. Respecting boundaries or backing off from negative reactions from any being is likewise crucial.

This is, basically, just good manners and sound magickal advice when dealing with any entity, but vital when dealing with the Naga.

Naga Shrine

If you plan to interact with the Naga for long periods, or to work seriously and deeply with them, you should create a special holy place or Naga Shrine. This has been described, but let me mention a bit more about such shrines. In India and other locations where Naga are honored there are many such shrines and they vary in size, iconography and form. They are normally in villages, are very ‘grass roots’ in origin, and are associated with a sacred tree or spring or a special spot by a lake. Historically Naga shrines are not part of orthodox religion and seem to have grown up organically. They often begin as small folk-religion altars and evolve, grow and become more ornate, sometimes expanding into full temples over hundreds of years. This pattern of evolving animistic holy places is common throughout the world. Often these small folk-shrines evolve into grand temples as they did in Greece (Delphi) and Japan (Kiyomizudera). This happened in Kashmir and other areas of Pakistan and India where large Naga temples now exist. In India, non-specific folk Naga Shrines may be public—often established under a tree at the entrance of a village or by a generally accepted sacred place—or they may be private. Private Naga Shrines are always outside, often in a garden, and almost always before a large, healthy tree. If you plan to make Naga work part of your spiritual practice, then you will want to create such a shrine. So, a few words need to be said about the creation and contemporary practices in such a Shrine.

Traditionally Naga shrines are quite varied though some things seem consistent in these shrines. It strikes me that such symbols are archetypal and exist universally, but I will let you be the judge.



A Naga Stele

There is always a serpent image or Naga stele: the Murti (sacred image) of the Naga. This book contains several illustrations showing traditional images from such shrines.

If you plan to create a shrine at a specific spring or lake, you may wish to first communicate with the Naga of that location and base your image on that. It is up to you.

Also present should be an image of the Elephant-headed God, Ganesh. These images are quite easy to find in stores or online or you can create your own. Ideally it should be a form of Ganesh with a Naga belt about his belly.

It is also common to have a Shivalingam and Yoni, one set into the other, at the center of the shrine. Shiva and Shakti, the ancient and primordial God and Goddess, are deeply intertwined with the Naga Gnosis and the Lingam/Yoni is a powerful focus for the shrine and a traditional place for offerings.

It is traditional to offer red sandalwood powder (Kumkum), turmeric, milk, fruit, flowers, incense and, of course, fresh water. At my shrine I keep a Naga Yantra inscribed on copper as well.

I would add that using a special cloth or mat or a special cushion to meditate upon is useful. This is referred to as a ‘Dragon Seat’ in Nath Tantra, a mat or cloth that is the marker of one’s ‘Zonule’ (sacred space) where magickal projection and absorption occur. It becomes a powerful tool after frequent use. The fact that it is traditionally called a ‘Dragon Seat’ is an interesting and potentially powerful connection with the Naga. Items can also be put under this and, keeping in mind the Kundalini energies, it becomes a sort of ‘launching pad’ and an important focus for the Sadhaka.

I believe that once Naga work has begun, the shrine will become an increasingly important place for you. If you lack a garden or space, a smaller portable shrine could easily be carried to a wooded area. Be intuitive, creative and flexible and, as the Naga commune with you, they will tell you what they prefer!

When entering the sacred space of the Naga Shrine, always first honor and give offerings to Ganesh to remove obstacles and open the way for the energies invoked. The other energies should then be cleared away with some sort of banishing and the Sadhaka should center himself—for example, with Pranayama and meditation—and then begin the work. Whatever invocations or meditations you practice, offerings should be made to the Naga. Most traditional is sacred water (rain, lake, river) and milk or cream with turmeric. Incense, too, can be burned and if at all possible, the offerings should be given on a leaf. (A banana leaf is traditional, but none grow in my area!) Offerings may include flowers, fruit and sweets. Bananas are common offerings (maybe because of their snake-like shape?) Naga are water spirits, so fire is not necessary. Like all sentient beings, the Naga should be greeted, honored, communed with, thanked and then gently dismissed. It is also traditional at the end to offer all leftover energies to the health, wealth, prosperity and liberation of all sentient beings and to the healing of Mother Earth. Frequent use of the Naga Shrine benefits all concerned and attention should be paid to the spirit of this sacred area as one would propitiate any deity or spirit one installs in one’s sacred space. All variety of tools, sacred objects and offerings may be kept in the Naga Shrine. It is to your discretion and there are no prescribed rules, though often the Naga Murti remains in place.

Naga Offerings For The Environment

One thing I appreciate about Tibetan practices in Naga worship is the focus on the environment. This aspect of Naga work is being adopted into the Nath Tantric model, and so it is emphasized in the pragmatic parts of this work. According to current Tibetan religious teachings, as powerful protectors and spirits of water and nature, the Naga are quite angry about the human disregard for nature and the destruction, pollution and trashing of their trees, lakes, rivers and springs. Who can blame them? I am just as angry as I’ll bet you are. The practice of entering these bodies of water with offerings, prayers and Mantras, and giving them to the Naga as devotional and merit-creating acts, is a marvelous practice in Tibetan Buddhism, one I have personally adopted and one I urge you to try. It is not enough that we connect with Naga to do what we desire, want or need; it is crucial that we enter such relationships with balance, healing and compassion. In many ways we must make up for the careless evil of our fellow humans. Giving offerings of love and (typically) sugar and milk to the Naga of a polluted pond or river benefits all beings and strengthens the Naga to process the poisons and damage and so, in this way, we can help to heal nature.

Spells For Wisdom, Wealth And More

A number of specific spells involving the Naga follow later in this book. A few words should be said about generating Siddhas (magickal powers) in this fashion. In any social interaction, you need to form a positive relationship before making requests. Naga are a proud tribe of beings. They are not minor spirits or Goetic demons to be ordered about and forced to do things. That is a weird and spiritually imperialistic attitude in any regard. Just as one would not ask a stranger for a job or a cash advance, you should not immediately ask the Naga for favors. Get to know and understand them. Do other forms of research. Remember that all is balance and you have to give to get. Never forget to thank the Naga profusely when they do give something. And be open to unexpected Naga blessings. Sometimes they manifest in very funny or quirky ways. This parallels other relationships in more animistic traditions of helper spirits, like Icelandic Trolls or Celtic Faerie or Japanese Kami Sama. Some have likened this sort of relationship to that of devotees working with the Vodou Loa or Santeria Orisha. I think these similarities are interesting insights and, in my opinion, very similar to what I am trying to describe here. Any such relationship should be based on respect, honor and gratitude.

Naga Meditations

Meditating in the woods by a pond, spring or river where a Naga resides is a wonderful kind of meditation. Ganesh should be honored, the Naga should be given offerings with Mantra and so on. The Sadhaka should sit and gaze upon the water with a calm and open mind. Pranayama should be practiced along with chanting or the playing of music as the Sadhaka wills.

I have found visualization or ‘inward seeing’ to be a key part of Naga meditation. The Naga seem to readily appear in such a way to those who are open to it.

I visualize the Naga emerging from the waters. If it is a friendly and positive experience, I proceed. If the Naga does not appear, or if it is threatening or negative, I apologize, leave offerings and go.

A positive encounter often leads to eye-to-eye meditation and communing.

If I am becoming closer with this Naga, we press crowns together, my crown Chakra to the Naga’s sacred jewel. This is a very intense and electric communion.

The third visualization I practice—and this can be part of this same sequence or not—is a classic pose often seen in Naga and Buddha (or Bodhisattva) images:

I am sitting with eyes closed.

The giant Naga serpent is coiled below me or about me.

The Naga raises its body behind me and above me, splaying its hooded head or heads as a protective shield above me.

This is a very powerful meditative pose and one of great healing and protective or active power.

This ‘Naga Throne’ meditation can be done while visualizing a Naga protecting you with 1, 3, 5, 7, 9 or 1000 heads. Some correlations of these different Naga images include:

1 Headed Naga Throne: *Maha Naga (Atman, Buddha, Self) or The Supreme Naga: Kundalini Shakti.*

3 Headed Naga Throne: *3 Shaktis (Knowledge, Will, Action) 3 Gunas (Tamas, Sattvas, Rajas) Trishul (trident), 3 worlds, body zones, etc.*

5 Headed Naga Throne: *Panchatattva, 5 Sacred Substances, 5 Elements, 5 Directions (N, S, E, W, Center) and so on.*

7 Headed Naga Throne: *7 Chakras, each with one head, 7 sacred Jewels.*

9 Headed Naga Throne: *9 planets, 8 Naga Kings & Maha Naga or Tripurasundhari/Kundalini Shakti.*

1000 Headed Naga Throne: *The Adi Naga, Sesha or Anata; the World Serpent power; cosmic force of creation/destruction.*

Naga Sigil Work

Throughout this book are sigils (graphic representations) of key Naga Lords or Powers. I have worked most of my life with visual magick, and have found sigilization to be the most effective shortcut to programming the aethyr and the unconscious mind for specific magickal results. The sigils presented here may be used in various interesting, creative and unique ways. Or you can forge your own relationships with the Naga—a necessity regardless—and craft your own sigils. Some of the sigils or images (see the various Naga stele drawings in this book) are ancient and thus contain a reservoir of powerful Prana embedded within them. These are drawn as stele and sometimes include the pattern on the Yantra. Yet a modern and newly-created sigil may serve as a more powerful tool for you. As you will, but I charge you, O reader, to always respect and honor the autonomy of the Naga you work with. They are real beings and not ‘fetches’ or ‘servitors’ or minor spirits as are encoded in some sigils. Be forewarned.

Naga Rituals

I have provided several key rituals in this text which I have crafted from the bits of Naga Gnosis I could unearth. These have been combined with the Nath Tantrika work I have been doing for almost 35 years. I would suggest that these rituals be done, at least at first, as indicated.

If you are planning to do long-term Sadhana, first craft a Naga Shrine, or find a wild Naga Place in the woods by a lake, river, pond or spring. Then do the initial 'Namaste Naga Puja' to form an initial relationship with the Naga and announce yourself to the Naga. Visionary work is recommended. If this goes well and you feel it is something to pursue, then move forward, keep notes on what does or does not work for you and what the results are.

If you wish to do more ritual work with the Naga, I suggest becoming familiar with and using the 'Naga Puja.' The Naga Puja is performed after introducing yourself to the Naga, a step up if you will. It is understood that doing this Puja means you are somewhat familiar with the Naga and more confident in working with them. You can perform the Naga Puja as a regular Puja, or as part of another regular Tantric practice, and it is open enough to incorporate other practices as your creativity deems fit. I have used it as a precursor to meditation, Chakra work or other 'Dragon Seat' magickal work.

This simple Puja is also performed as part of each 'spell' (or Kriya) as a kind of ritual 'sandwich' within which each spell is done. I use the Western term 'spell' here for want of a better word, but I prefer the term Kriya or 'magickal action,' something closer to what these small, practical rites really are. In the magickal worldview of Tantra, every ritual gesture, act or action is a type of 'spell.' One invokes Devas and Spirits daily in everything, often for pragmatic purposes such as prosperity in business or for a good harvest. In the Western paradigm, spiritual work is seen as somehow separate from daily life and we are sadder for it. This is not the view of many spiritual traditions.

The final 'Grand Naga Puja' is a major undertaking and is to be used *only* for significantly important purposes as it calls forth *all* the Naga Lords *and* the cosmic Naga powers as a whole. In my opinion the adept should not perform it until he or she is quite familiar with the Naga and has sustained a long-term positive and personal magickal connection with them. Because it is traditionally done only for significant occasions or great need, such as a major drought, I would not do it lightly.

There are other Naga rituals one can perform, of course. One traditional Naga rite not fully set forth in this book (but which sounds fantastic) is the Nagamandala ritual, described below. It seems that it would not be too difficult to create a modern interpretation of this ritual. The diagram or Mandala is the same pattern shown in this book (see the Naga Yantra). It is 'drawn' on the ground with five colors of powder and then danced on by the Naga and Nagi dancers. As it approximates the entwined mating of two Naga, it seems a very powerful Tantric ritual that one could perform for a variety of purposes. It is possible that a man and woman could do this dance/ritual (and likely did long ago) rather than having two male priests doing so with one dressed as a woman...

Nagamandala Is Performed During December To April, Before The Monsoon. There Are Two Groups Of Performers In Nagamandala—The First Being 'Paatri' (A Brahmin) Who After Inhaling The Areca Flowers Gets Possessed By The Cobra God, And The Second Group Is Known As 'Naagakannika' Identified As 'Arhanari' Who Dances And Sings Around An Elaborate Serpent Design Drawn With Natural Colors On The Sacred Ground. The 'Vaïdya' Community Group Draws The Designs (A Circle Of Snakes) On The Sacred Ground Using Five Different Colors. The Five Colors Are White (White Mud), Red (Mix Of Lime Powder And Turmeric Powder), Green ('Jangama Soppu' Green Leaves Powder), Yellow (Turmeric Powder) And Black (Roasted And Powdered Paddy Husk). The Combination Of These Five Colors Is Called As 'Panchavarnahudi' In The Local Dialect. Sarpam Tullal Of Kerala Are The Counter Parts Of Nagamandala... The Ritual, Centered Around The Serpent Design, Continues Till Early In The Morning. A Similar Kind Of Ritual Is Found In Kerala And Is Known As Sarpam Tullal And Sarpam Kali.

— R.K.Bhat, Journalist/India (published in the *Times News*)

NAGA KRIYA PUJAS



Naga Communion

NAGA SVASTI

A Blessing For Naga Offerings, Amulets And So On

This is a simple blessing that was originally created to bless, empower and prepare the special incense of pearl and gold which is primarily used for the Grand Naga Puja found at the end of this book. However, this simple rite can and should be used to bless and empower any of the tools or items used in Naga Magick. As a side note, the special Grand Naga Puja incense can be used for any offering or charm involving the Naga. This might include placing it in a sacred Naga jar to invoke wealth, or in blessing amulets, or as offerings to sacred waters, or for any other such purpose.

This blessing rite can and should be used by itself to charge or empower any tool or item one intends to make sacred for the Naga. Namaste.

In the Naga Shrine or other sacred place:

Honor Ganesh:

1) Om Gam Ga-ni-pa-ti-ye Na-mah (3x)

Offer some water to Ganesh by sprinkling the image and Shivalingam. Chant:

2) Om Na-mah Na-ga Ra-ja-ya! (108x)

(If you are making incense, have a mortar and pestle handy and add the pearls to the mortar) Chant:

3) Om Na-mah Na-gi-ni De-vi (108x)

(If you are making incense, add the gold bits to the mortar.) Chant:

1) Om Na-mah Ma-ha Na-ga Ya (108x)

(If making incense, grind the pearls and gold together; if not, hold the item being charged.) Chant:

2) Om Shan-ti Shi-va-Na-ga Shak-ti Na-gi (3x)

3) Place the incense or other item being charged on the Naga Yantra, saying:

With Kalas of sun and moon
And the sacred fire of Shri Kundalini
By Trimurti, Triguna, Trivima
By the three faces of Adinaga
The Trishul of Nagaraja
The three tongues of Nagini
I bless and empower this sacred item
And make it pure Amrita
By the three eyes of
Sun moon fire
The three Shaktis: knowledge, will and action
The three Nagamani blessings
Wisdom, protection and wealth

Om Puuh Sva-ha! (3x)

May this sacred offering
Please and nurture the Gods, Spirits and Gurus
And the beneficent Naga
In this way I banish the maleficent
Bringing wyrdglow and wonder
To this sacred Naga Zonule
And bringing merit to all beings in the universe
Om Sva-ha!

Note: If you are using this rite to bless something other than the special Naga incense, with the first Mantra-set, bless the item with

incense or herb smoke; with the second Mantra-set, bless with a candle flame; with the third Mantra-set bless with water; with the fourth, bless with a flower. Finally, with your hands extended, bless with Spirit.

OM

NAMASTE NAGA PUJA

Ritual For Meeting The Naga

This is a good ‘introductory’ Naga Puja and intended to be a simple ritual for honoring and making contact with Naga. It can be performed at any time for devotion or other purposes. Keep careful records of visions and dreams during and after the Puja. Divination is encouraged. Note: The *I Ching* is always an appropriate divination tool to use during Tantric Puja.

One should be in a sacred outdoors place, a place where you wish to connect with the Naga. It needs to be by a large tree and preferably by a lake or river.

On the altar (right up against a large tree) set up:

A ceramic Serpent Image, an image of Ganesh wearing a Naga belt, the Naga Yantra (see the image in this book) either on top of a ceramic bowl with rain or spring water in it or before it, a red flower, appropriate incense, milk, fruit, a Lingam/Yoni in the center, and a wand or trident, or other sacraments. The wand can be of any kind, though a Vajra or ‘thunderbolt’ wand is traditional; the trident can be small, homemade or purchased.

Begin by meditating. You can use Pranayama to calm your mind and relax in general. When you are ready, chant:

Om Gam Ga-ni-pa-ti-ye Na-mah (3x)

Ganapati—Lord of Ganas! open the way for the Nagas to come into my circle and converse with me

Oh lord of the wild and playful Ganas and Nagas

Who cavort at the foot of Mt. Kailash

Make safe and free the way of the Nagas

That they will feel no fear or anger or constraint

But come and commune with me as fellow Kaulas.

Ganapati, you with the Naga belt,

Who wears the Naga as a sacred cord,

Who calls Nagaraja and Sesha Devata your brothers

In the name of your father Shiva Mahadev

Center, clear and make welcoming the circle

So that the Nagaji may come and bless all beings and us!

Om Gam Gam Gam-ga-ni-pa-ti-ye Na-mah! (3x)

PHAT! banishing (Shout PHAT!, sounds like PUDT) to the South, West, North and East and then in the center. Each time you do so, shout and strike the palm with extended middle and index fingers (the sword Mudra) and visualize a thunderbolt banishing all negativity and unwanted spirits.

After doing so, say:

Begone all negative powers!

May the Naga bring love and will and blessings!

Sva-ha!

Make the offerings, touch them to the Yantra and say:

Blessings to the teachers, ancestors, gods and spirits!

Bow and say three times:

Om Shi Gu-ru Pa-du-kkum Pu-ja-ya-mi Tar-pa-ya-mi Na-mah Sva-ha

Om Shri San-ta Shri Gu-ru Dev At-man—Ma-ha Na-ga

Shi Gu-ru Pa-du-kkum Pu-ja-ya-mi Tar-pa-ya-mi Na-mah Sva-ha

Om Namaste to the crystal line of Tantric Gurus!

Whose Amrita and empowerment helps us manifest

True knowledge, true will and true action

With love

Sve-cchar-cha-ra!

Take up the wand or trident or, using your index finger, point above the altar and, clockwise, 'cast a circle' about you, saying:

Om Puuh Sva-ha! (3x)

Then say:

OM

Blessings from the Nath and Natha, Shiva and Shakti,
The great Lord Nagaraja and the great Lady Nagini Devi
I call you to come and empower my circle
O Lord and Lady of the Nagas,
To help me communicate and commune with your children: The Naga and the Naga Lords.
Manifest as Mahanaga,
Two serpents become as one, Greatest Shakti Kundalini!
By these words of power, so bless our circle! Svaha!

Invoke the four guardians: with your wand, trident or hand, you will salute each direction. First say:

I call forth the four Naga guardians
To protect, empower and bless this circle of Nagas.

East: Bindusara Na-ga Tar-pa-ya-mi Na-mah!

South: Srimadaka Na-ga Tar-pa-ya-mi Na-mah!

West: Elapatra Na-ga Tar-pa-ya-mi Na-mah!

North: Utarmansa Na-ga Tar-pa-ya-mi Na-mah!

Salute the center and say:

Bless and empower me,
Lords of Bhogavati, Kings of Patala,
Shesha Naga, Vasuki Naga, Takshaka Naga

Tar-pa-ya-mi Na-mah —Sva-ha!

Blessings to the serpent Goddess Shakti
Entwined with the serpent Lord Shiva
As they center the circle, may their Naga children appear with joy and bliss!

Om Ma-ha Tri-pu-ra-sun-dar-ya Na-mah (3x or 108x)

Om Na-mah Shi-va-ya (3x or 108x)

Om Shan-ti Na-ga Na-gi (3x or 108x)

Come forth from Bhogavati,
Oh Naga and Nagi
I give you sweet and pleasant offerings of love
By the five elements, five blessings
And five sacred acts do I call you
I seek only sacred wisdom, Vidya, and blessings for all beings
With open mind, heart and spirit do I call you:

Om Na-ga Ra-ja Na-ga Baa-ga
Maan-ggal-ya Sau-ki-ya-ppra-ta
Pa-sun Pu-tran Than-am The-hi
Om Na-ga Ra-ja-ya Na-mah (3x)

Visualize the Naga approaching, commune with them and chant:

Om Puuh Sva-ha (108x)

****Time for meditation or other work****

Afterwards:

Blessings and thanks to Nagaraja and Nagini Devi

Blessings and thanks to The Lords Sesha Naga, Vasuki Naga, Takshaka Naga
Blessings and thanks to the eight Naga Lords and Ladies
To the many Naga spirits of this place
Of deep waters, rains, lakes and rivers
Thanks to the serpent lore and serpent wisdom
That it may help me to become enlightened
And so help all beings become enlightened
Offerings to the great mother of all:

Hrim Srim Krim Pa-ra-mesh-va-ri Sva-ha (3x)

Om Shan-ti Shi-va Shak-ti (3x)

PHAT! banishing (Shout PHAT!, sounds like PUDT) to the South, West, North and East and then in the center. Each time you do so, shout and strike the palm with extended middle and index fingers (the sword Mudra) and visualize a thunderbolt banishing all negativity and unwanted spirits.

After doing so, offer flower and sprinkled liquids to the Shivalingam.

Offer all leftover waters, fruit, milk and so on to the earth, saying:

Heal the Earth: rebirth! (3x)

The will to love is the law to live!

Center yourself, then leave.

OM

NAGA PUJA

This is a general Naga Puja (ritual) for use in any Sadhana work and with the Kriya (magick/spells) that follow. It can also serve for any other general Naga work the Sadhaka wishes to pursue.

At your Naga Shrine set up a Naga Altar (against a large tree in the woods) with appropriate offerings, tools for Sadhana and so on. Then say:

Om Gam Ga Ni Pa Ti Ye Na-mah! (3x)

Ganapati, Lord of Ganas! Open the way for the Nagas
Make safe and free the way of the Nagas that they will feel no fear or anger or harsh restriction
So long as they come with love and will
May the Nagaji come and bless all beings and us!

Om Gam Gam Gam Ga Ni Pa Ti Ye Na-mah! (3x)

PHAT! banishing (Shout PHAT!, sounds like PUDT) to the South, West, North and East and then in the center. Each time you do so, shout and strike the palm with extended middle and index fingers (the sword Mudra) and visualize a thunderbolt banishing all negativity and unwanted spirits.

After doing so, say:

Begone all negative powers
All evil entities, malignant dead, harmful spirits!
May the Naga bring love and will and blessings
Healing, knowledge and wealth!
Sva-ha!

Make the offerings, saying:

Blessings to the teachers, ancestors, gods and spirits!

Sprinkle water to left and right and center. Then bow, saying:

Om Namaste to the crystal line of Tantrika Nath Gurus!
Whose Amrita and Naga empowerment helps us manifest the three sacred Shaktis:
True knowledge, will and action
With, through and under love!
Sve-cchar-cha-ra!

Casting Circle: Using the Vajra (wand) or trident, walk clockwise about the ritual area, visualizing a circle of light.

Om Ma Ni Pad Me Hum! (3x)
Om Puuh Sva-ha!
Adi Naga Sesha encircle this Naga shrine with your great coils infinitely expanding and contracting
Anata! Manifestation of the great void
Empower my circle, center my dragon seat,
Protect me with your thousand jeweled heads!
Sva-ha!

Then touch the top of the Shivalingam:

I bless the dragon seat and the Shivalingam Mt. Meru
This here now is the center of all creation
Om Na-mah Shi-va-ya (3x)
Hrim Shrim Krim Parameshvari Sva-ha (3x)
Om Shan-ti Shi-va Shak-ti (3x)
Om! the sacred union is Bindu!
Great lord Nagaraja and the great Lady Nagini Devi unite as one, as Maha Naga, Atman, Kundalini Devi!
By your blessing power,
The dragon seat and Naga shrine Zonule

Is centered and shining forth
That all beings may attain liberation!

Om Puuh Sva-ha! (3x)

Invoke each quarter with the trident or wand, sprinkle water and point to each direction:

I call forth the four Naga guardians
To protect, empower and bless this circle of Nagas

East: Bindusara Naga Tar-pa-ya-mi Na-mah!

South: Srimadaka Naga Tar-pa-ya-mi Na-mah!

West: Elapatra Naga Tar-pa-ya-mi Na-mah!

North: Utarmansa Naga Tar-pa-ya-mi Na-mah!

Center your consciousness and become still. Say:

Om Ma-ha Tri-pu-ra-sun-dar-ya Na-mah!
Great mother Maha Shakti, unite and ignite
Bless and guard and empower our work.
Sva-ha!

Invoke the eight Naga Lords: Begin by invoking Anata to the East, then Karkotaka to the Southeast, Padmaka to the South and so on until you finish by invoking Mahapadma to the Northeast. As you do so, sprinkle water and other offerings as inspired. If the Sadhaka pleases, the sigils of each Naga King can also be traced in the air at each direction as each Naga is called. As you do so, chant:

Om Puuh An-an-ta Muk-ti Sva-ha
Om Puuh Kar-ko-ta-ka Muk-ti Sva-ha
Om Puuh Pad-ma-ka Muk-ti Sva-ha
Om Puuh San-kha-pa-la Muk-ti Sva-ha
Om Puuh Tak-sha-ka Muk-ti Sva-ha
Om Puuh Ka-li-ya Muk-ti Sva-ha
Om Puuh Va-su-ki Muk-ti Sva-ha
Om Puuh Ma-ha Pad-ma Muk-ti Sva-ha

At the center, sprinkle offerings (and trace the Mahanaga sigil if you wish), saying:

Come forth from Bhogavati,
Oh Naga and Nagi
I give you offerings
By the five elements, five blessings
And five sacred acts do I call you
I seek only Vidya and blessings for all beings
With an open heart do I call you
Om Puuh Sva-ha (108x)

**** Meditation or Kriya work done here ****

After:

Blessings and thanks to Nagaraja and Nagini Devi
Blessings and thanks to all Naga
By the grace of Mahanaga, Maha Shakti and Om!

Blessings and thanks to the eight Naga Lords and Ladies
To all the blessed Naga spirits
Thanks to the serpent lore and serpent wisdom
That I may become enlightened
And so help all beings become enlightened
Blessings and healing to the earth,
To nature, to the flowing waters
May they be purified and made clean
Through my prayers and practice.

May this be so by the great mother of all:

Hrim Srim Krim Pa-ra-mesh-va-ri Sva-ha (3x)

Health, wealth, prosperity and liberation to all beings!

Om Shan-ti Shi-va Shak-ti (3x)

PHAT! banishing (Shout PHAT!, sounds like PUDT) to the South, West, North and East and then in the center. Each time you do so, shout and strike the palm with extended middle and index fingers (the sword Mudra) and visualize a thunderbolt banishing all negativity and unwanted spirits.

After doing so, offer the rest of the water/milk/offerings to the earth:

Heal the earth rebirth (3x)

The will to love is the law to live!

Sve-cchar-cha-ra!

NAGA KRIYA ('SPELLS')

Seven Pragmatic Naga Magickal Rites

Naga are a key part of the folk magick traditions of India and are viewed as demigods who can directly help (or harm) people. While the Gods may be distant, the Naga are right here and now, much like the faerie of Celtic myths or the Orisha of Santeria. Thus, it is quite common that practical Kriya (magick) is a hallmark of Naga work. Women looking to conceive children petition the Naga. Those looking for wealth ask the Naga for financial help (they are, after all, the Lords of Bhogavati, a place of wealth and luxury). Many petition the Naga for healing, especially for snakebites or illnesses that call for herbal cures. Some well-known Naga shrines are famous for healing and removing curses, negative karma or bad luck.

What follows are a series of magickal practices ('spells' if you will) that are practical and specific in terms of concrete or spiritual needs. No claim is made for their being ancient, though I have sought to derive them from ancient sources and my work here is to create modified and creatively adapted practices to fit with modern magickal practice.

All of these Workings use the Naga Puja of the previous section as a framework within which each spell is done. The first part of the Naga Puja is done *before* each spell, and the last part is done *after* each spell. (This is clearly delineated above by the phrase 'Kriya work done here.')

I have also assigned an appropriate Chakra to each of the Kriya, as I find the uniting vision of Kundalini Nagini to be a comforting schema to tie them all together. Use these magicks as you will, as long as it is always with Will and Love and, in the end, toward the liberation of all beings. Sveccharchara!

Vitta Kriya (Wealth Magick—Base Chakra)

Materials Needed:

- A jar. It may be glass or ceramic but wood is best.
- Five small pieces of differently colored cloth: red, green, yellow, white and blue. Each should be large enough to cover the top of the jar, with some hanging over.
- A 3½" (9 cm.) piece of dark green cord or yarn. It must be of all natural material. A knot with a jade ring should be at one end, and a small bell at the other.
- Eight gems are needed. They can be rough stones or crystals, but the nicer the better. Some recommendations: ruby, sapphire, diamond, turquoise, pearl, crystal, tiger-eye, emerald and lapis. Many of these, as rough stones, are inexpensive. You will need eight of them, all different. Also, a gold plated coin or a piece of something gold (gold leaf is very cheap) and four silver coins or coins with some silver. You may also add any other wealth amulets, items and so on.
- You will also need the Naga Yantra in copper or on a piece of parchment and a small cup of spring water.

The Magick:

Do this at night on a full moon. It may be done at your Naga shrine or by a river or stream, but it should be at the base of a tree. Burn green candles if light is needed.

Begin with the first part of the Naga Puja ritual.

When the preliminaries are done, place your jar and all the jewels, etc. on the Naga Yantra.

Quietly chant the following three times:

Om Puuh Na-ga Ra-ja Muk-ti Sva-ha,
Om Puuh Na-gi-ni De-vi Muk-ti Sva-ha,
Om Puuh Ma-ha Na-ga Muk-ti Sva-ha

Visualize the Naga Spirits coming and hovering over you, especially the Supreme Naga, the Supreme Nagi and the Goddess Tripurasundhari in MahaNaga form. Bow to the Nagas and give offerings of three silver coins by tossing them. Say: Namaste!!!! Then say:

Lord and Lady Nagas,
Serpent Devas of the land of riches Bhogavati,
You who reside in the sacred jeweled palace of Patala,
Deep in the land beneath the earth and ocean,
The land of riches and wealth:
Come now! I invoke you to grant me
The Nagamani charm of wealth
I have great need of
That I may gain riches to benefit myself,
My loved ones and the world! Svaha!

You may add other explanations regarding your need of money and so on here.

When you are ready to conjure, burn the special Naga incense or another suitable incense and empower the gems and the bottle and the cloths by waving them through the smoke, chanting:

Om Puuh Sva-ha! (3x)

Then focus, do some Pranayama deep breathing, and see about you all the eight Naga Lords in a circle. With great intent and focus, chant each line of the following. As you chant each line, add one of your eight gems to the jar:

Om Puuh An-an-ta Muk-ti Sva-ha
Om Puuh Kar-ko-da Muk-ti Sva-ha
Om Puuh Pad-mi-nii Sva-ha
Om Kaa-la-jiih-vaa Puuh Sva-ha
Om Ma-ha Pad-mi-nii Sva-ha
Om Vaa-su-kii Muk-ti Sva-ha
Om Hum Hum Puur-va-bhuu-pa Muk-Ti Sva-ha
Om Shan-khni Vaa-yu Muk-ti Hum Hum!!!

Now add to the jar the coins and other divine substances or items, as you will.

Then lay each of the colored clothes over the top, saying:

Green: Bring Wealth of Happiness!

Yellow: Bring Wealth of Knowledge!

Blue: Bring Wealth of Strength!

White: Bring Pure Spirit Wealth!

Red: Bring Wealth of Power and Passion and Joy!

Now, beginning with the bell end of the cord, wrap it clockwise about the cloth swatches so they seal the jar. Call on the Supreme Goddess to hear and bless this work chanting:

Om Ma-ha Tri-pu-ra-sun-dar-ya Na-mah! (5x)

When you are done, tie off the cord, sprinkle it three times with spring water, and shake the jar above you three times (ringing the small bell) as you chant:

Om Vi-tta Na-ga-ji Sva-ha! (3x)

Place the jar on the Naga Yantra and bow to the Nagas and to this newly empowered Naga vessel three times.

Finish the Naga Puja and depart with the jar.

Keep the jar in a place of honor in your home—positioned to the West is best. Shake it when you need wealth of any kind and politely ask the Nagas to bring it! Note: The Naga are big on fairness. If you receive prosperity, you must share. To give is to get and to get is to give. If you receive a windfall, consider donating to ecological groups in the name of the Naga.

Naga Urvara Kriya (Egg Spell for Fertility—Sexual Chakra)

Location:

At a Naga shrine in the woods.

Time:

Sunrise or close to it.

Materials Needed:

A fertilized bird egg, a sacred container, a small paint brush and dragon's blood ink (or a red marker), a small white cloth to wrap the egg in, and natural sexual lubricant as desired.

The Spell:

This is a spell to invoke fertility, something the Naga are famous for. This can be actual 'I want a child' fertility or for spiritual, artistic or gardening fertility. Your will is the key.

If the spell is for actual fertility, the egg may be cooked and eaten by the one desiring fertility (with their full knowledge, of course). For other sorts of fertility, the egg can be planted in a farmer's field, under a house or a new business, and so on.

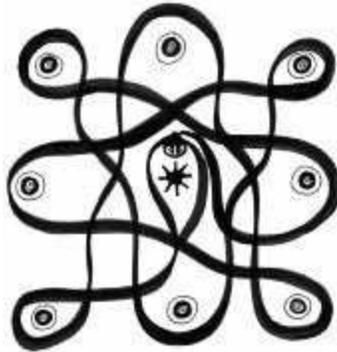
Do the following:

Open the Shrine with the first part of the Naga Puja.

Chant:

Om Hrim, Om Hrim, Om Hrim

as often as needed, and meditate on Naga and Nagini entwined/embraced in lust.



Naga Mandala

Paint or draw the symbol above on the egg as you continue to chant **Om Hrim**.

When you are done, place the egg in the small bowl on the altar, sprinkle spring water on it three times and say:

Om Shan-ti Shi-va Na-ga Shak-ti Na Gi! (3x)

Depending on your sex or sexual preference, invoke the Naga of this sacred place as a half-man serpent or half woman-serpent, whichever is appropriate. Then say:

Om Puuh Sva-ha! (3x)

Great Naga spirit of this place I call you to come to me

By my head, my heart and my sex

By the three jewels, the three worlds, the three substances

I call you to come

Of your own free will as my desire entices you

Come with kindness, come with lust, come with blessings

Ganesh repels all evil, and wickedness and all negativity

As the power of cosmic Sesha banishes all shadow.

I offer you sexual energy, love and blessings

I ask for fertility, for creative power, for new beginnings
By the power of Nagaraja and Nagini Devi, Sva-ha!
I call you as Mahanaga!
For I am the manifestation of Shakti Ma
Om Ma-ha Tri-pu-ra-sun-dar-ya Na-mah! (3x)

Visualize the Naga as it comes to you and, if it seems beneficent and positive, let the Naga into your circle. If the Naga presents itself as hostile or negative, banish forcefully (the 'Phat' banishing) and leave. If the Naga seems beneficent, positive and *loving*, make love to the Naga visually while doing so auto-erotically and visualize your mating as two serpents. At the moment of orgasm, you become the double serpents entwined—the double helix of creation.

Then take the egg and hold it to your sex and anoint it with sexual fluid: Amrita. The egg is now glowing between you and the Naga. Fill it with your **desire** and the focus of your spell and see it burn with life. Repeat as a Mantra your Will for fertility in this spell—whatever the form—three times. In your mind, hear the voice of your Naga-mate echoing your desire.

When you are done, meditate. See yourself unwind from your Naga-mate. Place the egg on the Yantra. Visualize the Naga departing. Bid farewell to the Naga. You may wish to form an ongoing relationship with this Naga, do so as you will, with respect and clarity. If the Naga chooses to give you its name, consider this a powerful success.

When you are finished, complete the Naga Puja and in doing so bury and offer the ejaculate and all other offerings to this sacred place and the Gods. Wrap the egg in white cloth and go forth to use it as you will, with care and honor.

Kundalini Nagamata Kriya (Kundalini Goddess Empowering Magick—Fire/Chi ‘Belly’ Chakra)

Location:

A Naga Shrine at a tree. Set up a small altar with Manasa, Tripurasundhari or another Naga-related Goddess image as well as the usual Naga shrine items. An image of Tripurasundhari Devi is best. Red flowers and red sandalwood incense and powder should be used with red wine in a cup. Other items are used as needed. If possible, dress in loose red clothing or perform the ritual naked. A red cord should be on the altar with some sandalwood oil.

The Magick:

The goal is to raise the Kundalini Devi or MahaNaga, also called MataNagini or Nagamata—the primordial Naga, which is, in fact, your own life-force as a serpentine energetic construct. This Kundalini is said to live in the ‘cave’ at the base Chakra, but it is the work of the fire-center (the nexus point in Tai Chi, the dong qui, the ‘belly’ center) that is the energizing force of this work. **Be aware that raising the Kundalini can be a dangerous practice if it is done in a poor or haphazard manner.** This work is to begin that process, to call upon the Kundalini Naga force and to infuse the body with these focused energies. In this way one actualizes the Great Red Goddess and so *becomes* the MahaNaga or Atman or Buddha and thus the work of Naga Kriya is made easier at every level. Communication can only occur between equals, so infusing yourself with spiritual *strength* and the power of Kundalini Naga is at the heart of Naga Kriya.

If at any time this becomes uncomfortable, end the ritual and release the energies back into the earth with Pranayama.

Practice:

Practice Pranayama before doing this ritual. Breath control and balance are at the heart of this practice, especially the use of alternate nostril breathing to keep the energies balanced between the two sides of the Sadhaka (Ida and Pingala).

The Rite:

Open the Shrine with the first part of the Naga Puja.

Light incense, ring the bell, offer flame and flower, etc.

Then offer all the things to the great Red Mother with this invocation:

Ma-ha Kun-da-li-ni De-vi Sva-ha!

I call you forth

As the intimate sparks residing in all life

Swirling, uniting, rising

A spiral helix whirlwind of life-fire light-power!

Up! Up! Fill me now with your serpentine joy!

Shak-ti Ma!

Arise O mother of all Serpent Devas!

I call you as Manasa Devi; shadow sorceress

Of power and poisons

Of deep magicks and Naga craft!

I call you as Tripurasundhari!

Devi of light, joy and erotic play,

Lalita of sinuous enchantment and Lila-dance power!

Arise as Ida and Pingala united

As the glowing serpent Shushuma Devi

Striking at the Star above!

You are the One Serpent of all flashing colors

Arising from the primal watery depths

Your eyes are the sun and moon

The cosmic fire jewel your third eye shining forth

The Mani-stone, all wishes fulfilling!

You are the glorious star—Shakti

Of uncoiling awakening galaxy

Flashing Lightning Vajra diamond-gem

Bearer of all magicks and desires!

You are my circle and my center

The cosmic wheel and axle

You encircle, ensorcel and enflame this dragon seat here now
You form the Zonule of Vidya gnosis about my being!
Great Shakti Ma!
Ground my working in the coils of life
Protect and empower this rite
Arise in glory and perfection
For the illumination of all beings and places!
Na-mas-te Shak-ti Ma!
Om Shan-ti Shi-va Na-ga-ra-ja Shak-ti Na-gi-ni!
Om Hrim Kun-da-li-ni De-vi Sva-ha!

Begin simple deep breathing and meditation. At each inhalation, mentally chant:

Ma-ha Shak-ti Na-mah—pause—then exhale—pause and mentally repeat the Mantra, then exhale with the Mantra, pause and mentally repeat and so on.

When you are calmed and centered, visualize the great Red Goddess Tripurasundhari in your mind, Serpent rising above her. Change to alternate nostril breathing.

As you inhale/exhale through your left nostril, in your mind silently vibrate the Mantra:

Om I-da Yai Na-mah

You are activating the current and channel of energy from the base to the crown along the left side of your body. Clear, purify and channel the lunar silver energy that snakes up your left side with each breath.

(Ida is Apana or the *Lunar-Left Side* and equates with the Guna Tamas.)

As you inhale/exhale through your right nostril, silently vibrate the Mantra:

Om Pin-ga-la Yai Na-mah

You are activating the current and channel of energy from the base to the crown along the right side of your body. Clear, purify and channel the golden solar energy snaking up your right side with each alternate breath.

(Pingala manifests as positive Prana—this is the Solar Sattvas Guna side.)

Do this left/right, Ida/Pingala breathing, with silent Mantras for a period of time. You are balancing these two cosmic forces within you.

At some point you will begin to ‘hear’ a kind of ringing or tone; this is the sound of the Nadi or flow of the channeled energies rising and balancing on either side. Do this until you feel energetically balanced.

When you feel ready, calm this Pranayama and switch to simple deep breathing: pause, exhalation, pause, inhalation, etc.

See the silver and golden glowing energies of Ida and Pingala, snaking up the left and right sides, begin to combine in the base of your body and rise up through the center of your spine. **Do not force this!** Let it be gentle, like a rising tide. As this happens begin to silently chant:

Om Su-shum-na Na-mah

The Ida and Pingala currents will intertwine as they rise through the Sushumna, like two serpents mating, an image that is shown in Western tradition as a caduceus. These mating serpentine energies illuminate the Chakras as they rise through the middle pillar of the Sushumna. Thus Sushumna represents Rajas or the fire Guna uniting the sun and moon, the Ida and Pingala.

This manifests the union of ‘Sun, Moon and Fire’—the three aspects of the universe—and so the three eyes of Kundalini Shakti are opened.

When you can clearly ‘see’ and feel the united red serpent energy rising through your body, up to your crown, visualize yourself as a giant glowing serpent, breathe deeply and then let this rising enveloping energy fill every cell, becoming a new, vibrant aura.

Then, see your crown glowing—there is a radiant jewel. It is your cosmic *Self* at your crown. You are now MahaNaga/Nagini—the primal Naga. OM.

Now begin chanting to the Great Red Goddess whose being you are manifesting. Chant:

Om Ma-ha Tri-pu-ra-sun-dar-ya Na-mah (108x or as desired)

Give offerings of red flowers, fruit, wine and so on to Shri Tripurasundhari—Maha Shakti, the great Mother Goddess of all, the supreme Nagini, the dance of universal energy.

Feel the power filling you. You may use this in a positive manner for healing, visionary work, sending energies to others, or erotic magicks, but always as a way to achieve illumination and Satori.

When you have finished your Work, begin deep breathing with pauses again.

Feel the energy slide back down your body and especially through your spine as a glowing red serpent of fire whose eyes are the sun and moon.

Use Pranayama.

Silently chant Om Shan-ti Shi-va Shak-ti with every inhalation and exhalation.

The serpent flows down through the base of your spine where it curls up in peace and the excess energies flow into the earth: the God and Goddess reunited, the MataNagini returning to the deep waters beneath the earth.

When you are done, thank Shri Kundalini, Mata, Tripurasundhari, and bow to her.

Feel well, strong, revitalized and most importantly, *balanced*.

Finish the Naga Puja. Bury the rest of the offerings. Be well and pass on your strength to those in need.

Notes:

The *Sat-Cakra-Nirupana*, one of the earliest texts on Nadis and Chakra, explicitly refer to these three main Nadis, calling them Sasi, Mihira, and Susumna.

In Meru, the Sacred mountain where Shiva and Shakti dwell (representing the body and the spine) are placed on the left and the right sides the two Nadis, Sasi (Ida) and Mihira (Pingala). The Nadi Sushumna, whose substance is the united threefold Gunas (sun, moon, fire) is in the middle. It is said that 'her body, a string of blooming Datura flowers, extends from the middle of the Kanda¹ to the Head, and the Vajra (thunderbolt wand) inside Her extends, shining, from the Medhra (sexual organs) to the Head.'



A Naga Stele

Naga Ropna Kriya (Healing Naga Magick—Heart Chakra)

Note:

This is written as a healing rite for the Sadhaka. If you wish to perform this rite for another, he or she should be anointed and enter the water. If this is not possible, a full-body photo may be used instead, and a bit of water can be saved from the rite and sprinkled on him when possible.

Materials Needed:

Kumkum (red sandalwood powder), red sandalwood incense, seven copper coins, sea salt, a red cord made of all natural materials long enough to tie about your waist, a red flower, some pure spring water, some cream, a few small cups, the Naga Yantra, an image of a Naga, and a small image of Ganesh.

Location:

A pond or lake that is fed by a spring in which you can bathe. Not as good, but acceptable, is a spot on an ocean where a river or stream runs into it. It is best if you can bathe naked.

The Magick:

Set up a small altar facing the water—by a tree is best. Light incense, place the flower and small cups with cream, salt and water on the Yantra. Pour a little water over Ganesh chanting:

Om Ga-ni-pa-ti-ye Na-mah (3x or more, as you like)

Pray to Ganesh to remove obstacles to your health.

Then, sprinkle pure water over the site three times, honoring the Nagas—especially Vasuki Naga—by chanting:

Om Puuh Sva-ha! Va-su-ki Na-ga De-va-ta Sva-ha! (3x)

Do the first part of the Naga Puja.

When you are ready, sit in meditation and do Pranayama as you will. Focus on what is afflicting you and silently call upon the Lord of Nagas, Vasuki, to lift it from you and wash it away. Say:

Om Puuh Va-su-ki Muk-ti Sva-ha (3x)
Vasuki, king of Nagas, I call you to heal me
You who balance the Devas and Rakshas,
You who are the world serpent,
You who command all serpents
And all poisons and all ambrosia—I petition you.
Great serpent lord, you came to save the world
By wrapping about the great mountain Meru
Upon which Shiva and Shakti live,
By your power was the cosmic ocean of milk churned,
From this arose Amrita, the elixir of immortality
And from your breath the poisons of death,
So you are NilaNaga,
The one who brings healing and transformation,
To the gods and demons and humanity.
You are a just and powerful lord;
As Nilakantha Shiva transmuted your poisons into life force,
So, too, may I transform ill health to vitality and joy.

Om Na-mah Ni-la-kan-tha-ya Na-mah! (3x)

As your churning brought forth Amrita,
May my bathing remove all impurities
And fill me with the glow of vitality and healing!

Om Puuh Va-su-ki Muk-ti Sva-ha!!! (3x)

Offer a little cream or milk to the lake or pond.

Beginning with your Crown and moving down to your base Chakra, anoint each of the seven Chakras first with cream, then Kumkum powder then salt, saying each time as you do so the Naga Gayatri:

Om Na-ga-de-va-tha-ya Vidh-ma-he
Tan-no An-an-da Pra-cho-day-at

As you do this, focus intently on your illness and how it affects each of your body centers. If it is centered on one area of the body, spend extra time anointing and infusing that area with energy from your hands.

When you are done, slowly enter the water. As you do so and as you slowly sink into the water, each Chakra area will be submersed. Then rub clean that part of your body visualizing the illness peeling away from you *like a serpent shedding its skin!* If you wish to silently chant a Mantra, chant *Om Puuh Svaha!* over and over.

With your eyes closed, silently call to the Naga of that pond, see it come from the depths and gently wrap about you with healing energies. It is white. It lays its head atop yours, the gem on top of its head glowing with healing white light, filling you with new life and energy. The illness slips out of you into the water as the milk and powder and salt on your body dissolve.

When you are done, thank the Naga of the pond. Then emerge, dry off, and tie the cord about your waist, saying:

Om Na-ga-de-va-tha-ya Vidh-ma-he
Tan-no An-an-da Pra-cho-day-at (3x)

By the grace of Nagaji, by the power of Shiva-Shakti, I bind the Naga cord of healing about me as Lord Ganapati did
I heal, I heal, I heal! Svaha.

Finish the rest of the Naga Puja in whispers flowing into Silence.

Offer the spring water and the flower and the cream to the pond Naga. Whisper:

Sve-cchar-cha-ra!

Be well.

Naga Raksha Kriya (Naga Protection Magick—Throat Chakra)

Materials Needed:

Real dragon blood ink (or snake venom if you can get any!); ashes from a Dhuni (any sacred ritual fire); and some hot, dried, red peppers to burn for incense. Also, have a small cup of real spring water. If you want to make a protection charm to carry rather than using this spell to protect a place, then you will need parchment, bark (birch) or some other item on which to scribe the Naga rune, pictured below. You'll also need a small brush or q-tip with which to paint.

Location:

The home or place to be magickally protected; or your Naga shrine, if you are preparing a protection charm.

The Sigil:



Naga Raksha (Protection) Sigil

Place the dragon blood ink, spring water and dried pepper on the Yantra.

Perform the first part of the Naga Puja.

When you are ready, light a little of the red pepper and let it smolder as incense. Place your hands over the Yantra and chant the following Mantras. As you do so, visualize the eight Great Naga Lords facing outwards, surrounding you and protecting you, hissing at enemies, jewels on their heads glowing powerful rays of protection:

Om Gum Gu-ru Byo Na-mah (3x)

Om Gam Ga-ni-pa-ti-ye Na-mah (16x)

Om Aaa-ti-she-na-ya Na-mah (21x for each line)

Om An-an-ta-na-ya Na-mah

Om Va-su-ki-ye Na-mah

Om Tak-sha-ka-na-ya Na-mah

Om Kar-ko-ta-ka-na-ya Na-mah

Om Pad-ma-na-ya Na-mah

Om Ma-ha Pad-ma-na-ya Na-mah

Om San-kha-na-ya Na-mah

Om Ku-li-ka-na-ya Na-mah

When this chant is complete, burn more of the dried pepper on the Yantra, waving the smoke to all directions, and then sprinkle the whole area (and the talisman if you are making one) with the sacred water chanting: Om Puuh Svaha! many times as you visualize the sacred energies of the Naga dispel all evil and return all negative karmas.

Now, calling forth the King of the Nagas who resides around Shiva's throat, chant:

Om Na-ga Ra-ja-ya Na-mah (108x)

You are visualizing yourself in meditation with the Great Naga curled about you, five protective serpent heads raised above you like a hood.

When you are ready, and as you continue chanting, use the brush to scribe the protection sigil in dragon blood ink on the floor before the door of the place to be protected or upon the talisman you are creating.

When you are finished, place the flower on the sigil you have just drawn, bow and honor it as the Naga Deva Power now glowing about you, and chant three times:

Naga power protect me from all ill

Strike at those who wish me ill
Drive away all karmas that are ill!
I thank you I thank you I thank you Svaha!

Om Na-ga Ra-ja Shri Pa-du-kum Pu-ja-ya-mi Na-mah Sva-ha! (3x)

Bury the water, the leftover pepper and dragon blood ink outside before your front door in the earth or at your shrine if you are making a talisman. When you are finished, say:

May all be free of fear, pain and sorrow!

May all beings achieve liberation!

Om Shan-ti Shi-va Shak-ti! (3x)

Sve-cchar-cha-ra!



A Naga Stele

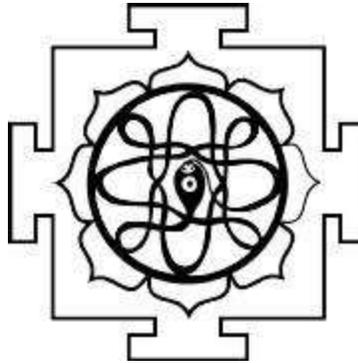
Bhogavati Aloka Kriya (Vision Of The Naga World Magick—Third Eye)

Introduction:

As has previously been described in this book, the Naga live in the vast underworld full of opulent palaces, jewels, rich gardens and every kind of pleasurable surroundings. This World is under the ocean and under the earth, and is called Bhogavati (Pleasure Land). It can also be said to be beyond time and space, existing in a chthonian spirit-world, a world we can only truly enter in spirit ourselves. There are said to be three Naga Lords who rule over Bhogavati: Sesha, Vasuki, and Takshaka. To enter a visionary state and explore this universe, you must honor these three Naga Lords. This is a way to do so.

Location:

This can be done anywhere, but the best place would be outside at a shrine used regularly to work with the Naga. You could do this in any natural setting near a lake or pond, by a tree and so on, though a cave or cavern might serve as a particularly excellent site!



Naga Yantra

The Altar:

Place a large bowl with the Naga Yantra in it. Place three smaller bowls around this bowl, forming a downward pointing triangle about the larger bowl. The first bowl contains spring water, the second rainwater, and the third water from a river or lake. The large bowl has no water in it. Offerings of flowers, incense, fruit, milk, etc. are present as usual. You will also need three special flowers and three small gems (they need not be cut or valuable) or three silver coins. A bell is needed as well. A means for entering trance may be employed: the herb sacred to Shiva is appropriate and should be used with appropriate Mantras such as 'Bom Shankar.' (See 'Kusa' mentioned earlier.)

The Magick:

Begin with the first part of the Naga Puja. Include meditation, Pranayama and any kind of trance work techniques you might be comfortable with. Ring the bell over the *rainwater* saying:

Om Puuh Sva-ha Se-sha-ji!
De-va-na-ga-ri De-va!
Adishesha, primal Naga Lord!
Namaste, I honor and offer and ask for permission
To pass into Bhogavati for the sake of wisdom
I seek only knowledge
I bring offerings and love & will
You who coil and uncoil time and space,
Creation and destruction
You of a thousand heads
Great Naga Lord, I ask safe passage!
Om Shri Se-sha Pa-du-kkum Pu-ja Ya-mi Na-mah! (3x)

Into that small bowl offer a bit of cream, a flower and a small jewel (or coin).

Ring the bell over the *lake water* saying:

Om Puuh Sva-ha Va-su-ki-ji!
Great Naga Raja of the primal waters
Uniter of Asura and Deva

Nilakantha, primal Naga Lord of Amrita!
Namaste I honor and offer and ask for permission
To pass into Bhogavati for the sake of wisdom
I seek only knowledge
I bring offerings and love and will
You who coil about Mount Meru
And use it to churn the milky ocean of stars
You of seven heads; primal Shakti serpent who births gods!
Namaste! Great Naga Lord, I ask passage to your world!
Om Shri Va-su-ki Pa-du-kkum Pu-ja Ya-mi Na-mah! (3x)

Into that small bowl offer a bit of cream, a flower and a small jewel (or coin).

Ring the bell over the *spring water* saying:

Om Puuh Sva-ha Tak-sha-ka-ji!
Great Naga Raja of the hidden ways
Friend of Indra, robber of the greedy
Great warrior and descendent of Rama!
Namaste! I honor and offer and ask for permission
To pass into Bhogavati for the sake of wisdom
I seek only knowledge
I bring offerings and love and will
You who are born of Manasa Devi; Great Naga mother
You of nine heads; great powerful lightning lord and guardian!
Namaste! Great Naga Lord, I ask passage and vision!
Om Shri Tak-sha-ka Pa-du-kkum Pu-ja Ya-mi Na-mah! (3x)

Into that small bowl offer a bit of cream, a flower and a small jewel (or coin).

Now pour just the liquid from the three bowls into the large bowl over the Yantra, each in turn.

Meditate on the Yantra intently—it should fill your vision.

Close your eyes. Before you stand the three Naga Lords. Will they let you pass? Bow to them and silently request entrance into their sacred realm. It is up to them.

With your eyes almost closed, in trance, take your *right index finger* and trace the serpent on the Yantra, beginning at the tail which sits atop the serpent, and then with your fingertip follow the twists and turns of the serpent's body until you return again to the serpent's crown jewel. This is a kind of 'tracing board' to guide you into this 'underworld.'

As you do so, the Great Water of the Primal Ocean parts and in vision you are entering the Bhogavati, the Underworld of the Naga, as a serpent, hissing as you go. When you hit the center of the diagram, close your eyes and the gates to Bhogavati will open and its glories and wisdom will be about you. Beautiful jeweled palaces; temples and roads; many Naga in many forms in rich dress; wealth; pleasure; music and dancing surround you. It is likely the three Lords of Bhogavati you've invoked will greet you. Explore, enjoy, learn and, when you are ready, return to your body.

Trace the Serpent backwards on the Yantra, from head to tail. As you do so, whisper 'return, return, return.' When you are back in your body, say:

Om Puuh Sva-ha (3x)

My deep thanks to you O Lords of Bhogavati!

Honor to you Shri Sessa Naga, Shri Takshaka Naga, Shri Vasuki Naga! Honor, respect, peace to you!

Shan-ti Shan-ti Shan-ti!

When you are done, record your visions, and finish the Naga Puja. Finally, pour out the large bowl into a river or lake as soon as possible.

Sve-cchar-cha-ra!

You may return to Bhogavati, this holy astral place, as you will. In this way, you can learn from the Naga and gain great wisdom, as many Tantric and Buddhist adepts are said to have done for ages.

Naga Dhyana (Naga Meditation—Crown Chakra)

In this zone there is no need for words or actions. As A.O. Spare said, 'Magick is the art of attracting without asking,' and in this zone simply communing with the Naga, with no separation between you, spirit to spirit, is the magick.

This Kriya is silent meditation.

Location:

The setting is your Naga Shrine or other holy Naga place, near water, under a tree and so on.

The Magick:

The Naga Puja can be performed both as a beginning and end to the meditation, like the other 'spells' mentioned. This is a very different kind of magick, however, free of all requirements and focusing on deep meditation and direct communion. There are no strict rules. It is assumed that you have already done work with the Nagas, are familiar with their energies, have taken basic precautions, and so on.

The Dragon Seat should be comfortable and you should be naked if possible. Sit cross-legged, with your hands in your lap, one on top of another.

This is the classic pose that is often seen in Deva, Naga and Buddha (or Bodhisattva) images. Thus is the Dragon Seat of Tantra formed by the Sadhaka.

Visualization:

I am sitting with eyes closed.

The giant Naga serpent is coiled below me or about me.

The Naga raises its body behind me and above me, splaying its hooded head or heads as a protective shield above me.

In deep meditation, I commune with the Naga.

This is a very powerful meditation Asana, and one of great healing and protective power.

This 'Naga Throne' meditation can be done as you visualize a Naga protecting you with 1, 3, 5, 7, 9 or 1000 heads. Some correlations of these different Naga images follow:

1 Headed Naga Throne: Magi Naga (Atman, Buddha, Self) or Kundalini Shakti.

3 Headed Naga Throne: 3 Shaktis (Knowledge, Will, Action); 3 Gunas (Tamas, Sattvas, Rajas); Trishul (trident); 3 worlds, body zones etc.

5 Headed Naga Throne: 5 Sacred Substances; 5 Elements (Panchatattva); 5 Directions (N, S, E, W, Center).

7 Headed Naga Throne: 7 Chakras, each with one head; 7 sacred Jewels.

9 Headed Naga Throne: 9 planets; 8 Naga Kings & Maha Naga or Tripurasundhari/Kundalini Shakti.

1000 Headed Naga Throne: The Adi Naga, Sesha or Anata; the World Serpent power; cosmic force of creation/destruction.

If a Mantra is to be silently chanted in the mind to aid concentration, 'Om Puuh Svaha' is a good choice.

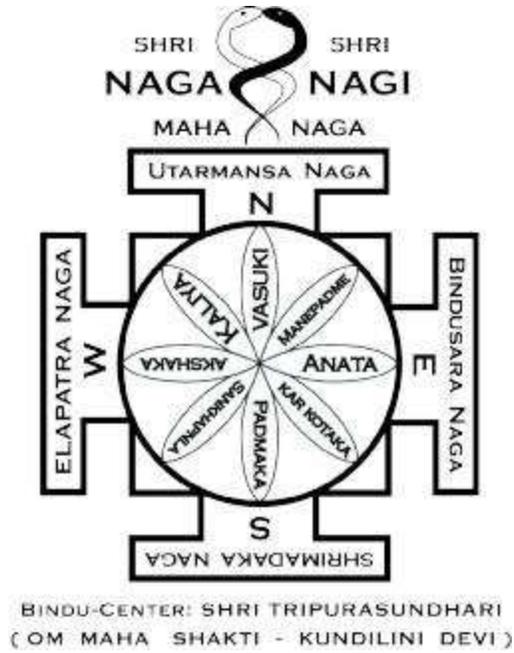
One suggestion is to do this immersed in a lake or pond to directly commune with the Naga, but some preliminary work to get to know that particular Naga first might be in order.



A Naga Stele

¹ The Kanda is a nexus of nerves situated between the anus and the root of the reproductive organ. It lies just above the lowest Chakra.

GRAND NAGA PUJA: Ritual for the Great Naga Festival or Other Great Work



The Naga Universe

Introduction

In the days of king Gunakama, so the story says, the country of Nepal was visited by a terrible famine which lasted for seven years. Since all prayers were vain, the king had recourse to the great magician Shanticara. This master, while using the proper incantations, drew a magickal eight-petal lotus flower, which he filled with gold and powdered pearl. Then he made therein the effigies of the nine great Naga, and by his spells induced them to occupy their proper places. ...Anata, dark blue, in the east; Padmaka, with his five hoods and the color of a lotus stalk, in the south; Takshaka, saffron colored and nine hooded, in the west; Vāsuki, greenish, with seven serpent heads, in the north; Sankapala, yellowish, in the south-west; Kulika, white colored and provided with thirty hoods, in the northwest; Mahapadma, gold-colored, in the north-east. Only Karkotaka, who was portrayed in blue color like a human being with a snake tail, remained absent, as he was ashamed of his deformity....

On the advice of Shanticara, the king himself went to secure the help of the obstinate Naga and...forcibly dragged him along by the hair. When the nine great Naga had thus been brought together, Shanticara worshipped them and besought them to reveal unto him a remedy against the drought. Then they told him that he should paint the images with the blood of Naga and for the purpose they offered him their own blood. As soon as the wizard had followed the instructions, the sky darkened, clouds overcast the celestial vault and heavy rain began to pour down. This is the rite known as 'Naga-Sadhana' which has been resorted to ever since when the country was threatened with famine. 'The remedy,' M. Levi says, 'has lost nothing of its credit and is practiced in Nepal up to the present day.'

— *Indian Serpent Lore or the Nagas in Hindu Legend and Art*, J. Vogel pg. 226

The Grand Naga Puja brings together all of the Naga lore and magick that we have been exploring in this book. My discovery of the historical existence of this ritual, which invokes the eight Naga Lords in one grand rite, was essentially the genesis of my exploration into the Nagas when I found it in a Victorian era document describing how it was accomplished in ancient Nepal. As with other important and illuminating occult rituals of note, just the bare bones were described, but the various hints—the framework, combined with information about the still-existing Naga practices scattered all over Asia—was enough for me to attempt to weave together a modern magickal exploration of the Naga. I cannot speak or read Sanskrit well, though thirty years of being a Nath and doing Sadhana to the Tantric Gods has given me familiarity with key concepts and a little of the 'twilight' language and the Naga themselves have helped tremendously.

The ancient ritual of the Naga Lords, as the quote above indicates, was simply noted by chance as an interesting cultural event by an ancient traveler or amateur historian. The most interesting sorts of Naga ritual practices, as I hope I have made clear, are the folk-magick devotions—Kriya and Sadhana—that villagers in India and elsewhere practice outside of the realm of orthodox Hinduism. Such folk practices are situational and often have been passed down orally—thus they are not scriptural or formal. Naga magick is grass-roots magick. It is the Sorcerers—Magick-making Shamans and Tantrikas—who feel the most comfortable in the Naga realm. Nagas are not gods but demigods, so strict dogma and protocols are not necessary when working with them. Call it ancient 'chaos magick' if you like, but Naga are always associated with the chthonic realms of beings, and are sometimes mentioned as a class of demons (Asuras) as opposed to gods (Suras). One might say they are neither, but rather an entirely different mythological species of being, one more rooted in the prehistoric animist world.

This Grand Naga Puja ritual calls all the Lords of the Naga tribes together, honors them, and then petitions them for assistance. In the cited context, it was for badly needed rain. In a modern context, other possibilities arise.

In one part of the historically described ritual, one of the Naga refuses to appear because he is ashamed of being half serpent and half human and is coerced to appear by the Sorcerer. Nowadays, I do not feel this is a suitable attitude towards the Naga and believe we should approach all sentient entities with respect and equanimity, a common view in the esoteric community today. The aggressive and 'dominating' forms of magick need to fade; the more holistic view of interconnectedness—working within and respecting nature and the environment—calls for a more compassionate way of dealing with all beings, especially Nature Spirits like the Naga. The Tibetan and Theravada Buddhists have done much to revive, modernize and bring more compassion to Naga worship and I honor their work and have adapted some of it here.

The following Puja is a combination of serious research and first-hand meditative and ritual work. I have reconstructed what I could and created where I felt it necessary, based upon knowledge I collected as well as the Nath Tantric traditions I was initiated into and which I have been practicing for three decades. I am pleased with the results but do not claim perfection! As with all things magickal, it is up to the love and will of the ritualist to use, adapt and apply what is offered here in a way that helps his or her Great Work. Success to your Work!

In the end, one does the Grand Naga Puja as a serious and focused working to gain something real from the assembled Naga Cosmos and the entities themselves. In ancient days a great drought necessitated this ritual to bring rain to a desperate king and his people. We are desperate in our modern world, but for different reasons. Terrible things threaten our planet. We need Earth-wisdom and a deep core spiritual connection that is rooted in interconnectedness. Nature spirits such as the Naga, generated by and maintaining the viability of Natural forces, can give us this, but we need to ask and to listen.

The Naga are of Nature and personify Natural forces. They also maintain both physical and spiritual natural ecosystems. The Gnosis or Vidya (deep wisdom) these ancient demigods can provide us is amazing and useful for the revival of the Earth-centered spirituality currently spreading across the planet. The Naga have a place in this Great Work, and so this ritual and the system accrued about it, like a pearl, is an offering to the Collected Consciousness of Humanity. May all beings become enlightened, may all beings find happiness and balance, may all beings Play in Balance. The serpentine path and personae therein, the Naga, are the spirit-vehicles for wonder, power and compassion. Svaha.

The Grand Naga Puja

Setting:

At a Naga Shrine. The main central altar should be set against a large tree in the woods. There must be a large flat area around the tree for the setting up of several smaller altars. It is best if it is close to a pond, spring, lake or river. If this is your private Naga shrine, a large bowl of pure, natural water should also be present.

Sigils Used in the Grand Naga Puja

The Four Dikpala



Sigil for Utarmansa



Sigil for Bindusara



Sigil for Madaka



Sigil for Elapatra

The Eight Naga Lords



Sigil for Anata



Sigil for Takshaka



Sigil for Vasuki



Sigil for Padmaka



Sigil for Kulika



Sigil for Karkotaka



Sigil for Sankapala



Sigil for Mahapadma

Preliminary Materials Needed For The Puja

You will need four flat stones of any kind for the four directions: North, South, East and West. These will be set in a circle at the farthest points away from the main altar. These are small altars where the four Naga Dikpala will be honored.

North: Utarmansa

South: Bindusara

East: Madaka

West: Elapatra

You will also need eight flat stones to set in a circle closer in about the main altar, one for each of the Naga Lords. The eight Naga Lord altars are set up as follows; note the colors attributed to each. The sigils may be drawn on paper of the appropriate colors or small altar cloths of these colors may be used to signify each Naga Lord:

Ananta Naga: East/dark blue

Karkotaka: Southeast/blue

Padmaka Naga: South/pink or light green

Sankhapala Naga: Southwest/light yellow

Takshaka Naga: West/saffron (orange/yellow)

Kaliya (Kulika) Naga: Northwest/white

Vasuki Naga: North/green

Mahapadma Naga: Northeast/gold

You will use sigils for each of the four Naga Dikpala and for each of the eight Naga Lords. (see above). They may be painted on the stones that serve as altars, or painted/drawn on ceramics, bark or quality paper and then placed on the stones. They may also be formed in clay. Size is of no importance. The sigils can be scribed in any manner, but dragon's blood ink is appropriate and all should be done with utmost focus. Traditionally such ritual sigil creation is accompanied with Mantra and, after invoking Ganesh, chanting the Naga Mantra, **Om Puuh Sva-ha** while scribing the sigils. It is suggested that the sigils be drawn within a ritual setting ahead of time. You can use one of the Pujas previously mentioned.

Setting Up The Circle

The four Dikpala sigils are placed on the four quarter altar stones with appropriate offerings: incense, flowers, milk and so on. These form the outermost circle.

The eight sigils created to represent the Eight Naga Lords are fashioned ahead of time. For these I suggest using dragon's blood ink mixed with some of your own blood, some of your own blood alone or, even better, some of your blood combined with sexual elixir. This is up to the wisdom of the Sadhaka.

These eight images are placed on the eight smaller altar stones that form a circle inside the circle formed by the four outer altars at the four quarters. Thus there are two circles of Naga altars: the four Dikpala altars, the circle of eight Naga Lord altars and, in the center, the main altar and tree where the key Naga image, Ganesh image, Shivalingam/Yoni Yantra and other items are set up.

Each of the eight Naga Lord Altars, like the Dikpala altars, will have the sigil of that Naga Lord either drawn on them or placed on them. On each of the eight Naga Lord altars are offerings of milk with turmeric, flowers, fruit and incense. Also on each altar will be a small cup with that Naga Lord's jewel offering (see below).

Finally, a very large eight-petal lotus is to be drawn on the earth with a staff or traced with sandalwood powder or turmeric, mixed with some of the special incense of pearl and gold. This simple eight-petaled lotus figure should be large so that each of the eight smaller Naga altars resides at each petal's tip. The center of this lotus figure is, of course, the main altar and tree.

On the main altar there should be vessels of drinkable spring or rain water and milk. Also present are turmeric powder, incense, flowers and a special crystal or precious or semiprecious gem to be offered. Also present should be the main Naga image (Naga Stele) that the Sadhaka has been using for ritual work, an image of Ganesh, the Naga Yantra, the Shivalingam/Yoni and, if the ritual area is not near a natural water source, a large bowl of river or lake water at the foot of the tree. A small ritual jar with a cork or stopper should be also present. The jar could be plain or could be decorated with sacred images of the Naga or sacred Tantric symbols like OM and should be ritually blessed beforehand. Use your artistic judgment.

Stick incense—red sandalwood is recommended—can be burned at all the altars, but there is also a lit charcoal on the altar in a bowl or censer for the burning of the special Naga Incense of ground up gold and pearl and some red sandalwood. (This special Naga incense and its preparation can be found in the Naga Samagri section of this book.) Also present on the altar: a trident or Vajra wand or staff or other wand. Also a ritual bell should be present. Add any other tools or offerings you may be inclined to use and, for inspiration, I refer

you to those noted in the Naga Samagri section of this book. Other musical instruments—a drum for instance—could be incorporated along with sacred Shiva herbs, and so on.

You may also wish to have Garuda on alert far from the circle but reachable quickly in case of mishaps. (See the section on Garuda earlier in this book.)

Also recommended: a comfortable robe or loose, warm clothing; a cloth, pillow or ‘dragon seat’ to sit upon; a journal for recording Naga wisdom and visions; and something to drink and fruit to eat if you plan to spend a long time in this Puja. It is likely you will.

Each of the Naga Lords’ altars has, among other offerings, a gem on it appropriate for that Naga Lord. Here is a list of appropriate gems or jewels. I have listed corresponding semi-precious gems for those not wishing to offer emeralds and rubies and diamonds! However, it is quite possible to get ‘rough’ precious stones that are not very expensive:

Ananta: crystal **or** diamond

Karkotaka: obsidian **or** onyx

Padmaka: rose quartz **or** pink topaz

Sankhapala: amber **or** citrine

Takshaka: turquoise **or** sapphire

Kaliya: garnet **or** ruby

Vasuki: jade **or** emerald

Mahapadma: mother of pearl **or** opal

Mahanaga: a stone or crystal representing Shakti/Kundalini (on the main altar)

The Beginning Puja

At the main altar, ring the bell three times. Say:

Om Gam Ga-ni-pa-ti-ye Na-mah (3x)

Gana Pati, Lord of Ganas! Open the way for the Naga
Make safe and free the way of the Naga
That they will feel no fear or anger or oppression
So long as they come with love and will
By your power as opener of all ways
May the Nagaji come and bless us and all beings!
Om Gam Gam Ga-ni-pa-ti-ye Na-mah! (9x)

PHAT! Banishing. (Shout PHAT!, sounds like PUDD) five times to the South, West, North and East and then in the center. Each time you do so, shout and strike the palm with extended middle and index fingers (the sword Mudra) and visualize a thunderbolt banishing all negativity and unwanted spirits.

After doing so, say:

Begone all negative powers!
All harmful beings or spirits
Sva-ha!
May the Divine Spirit and the Naga
Bring love and will and blessings and liberation
To all beings and to our Mother Earth!
Sve-cchar-cha-ra!

Sprinkle sacred water all over the area and say:

Blessings to the teachers,
Ancestors, gods and spirits!
Shan-ti Shan-ti Shan-ti!

Sprinkle natural water to the left, right and center. All bow to the altar and say:

Om!
To the crystal line of Tantric gurus
Teachers, Elementals and Divine Beings
To the Sacred Naga lineage, tribes and peoples
Whose Amrita and Nagamata empowerment
Helps us manifest
The three supreme Shaktis:
True knowledge, True Will and True Action
With Divine Love.
Sva-ha.
Sve-cchar-cha-ra!

Take up the wand (or trident, staff or Vajra) from the main altar. Walk about the outer circumference of the circle, 'casting' a circle of pure light, while saying:

Om Puuh! Om Puuh! Om Puuh!
Adi Naga Sesha!
Encircle this Naga shrine with your great coils
Infinitely expanding and contracting
Anata! Manifestation of the great void
Empower this Great Work,
Center this dragon seat,
Protect our Great Work
With your thousand jeweled heads! Svaha!

Before the main altar, sit and meditate on the Naga:

Om Puuh Sva-ha! (108x)

Then sprinkle water with a little turmeric over the altar and Dragon Seat and Shivalingam, saying:

I bless the dragon seat and the Shivalingam
Mt. Meru, Kailash, supreme Bindu and Yantra!
This here now is the center of all creation
About which Naga Devata and Nagini Devi entwine!
Om Sva-ha!

Meditate on the Shivalingam/Yoni. Shiva sits atop this Lingam representing the holy mountain; he is white as the snow, Naga-rajah about him. Now, offer milk and turmeric, chanting:

Om Na-mah Shi-va-ya (108x)

Take a red flower and meditate upon it. Place it upon the Lingam as the Great Goddess Tripura, MahaDevi, Adya Shakti: Nagamata Kundalini. Her body is red and glowing and she fills the circle with electricity! Chant:

Hrim Srim Krim Pa-ra-mesh-va-ri Sva-ha (108x)

Now meditate on Shiva and Shakti embracing and becoming two mating serpents upon the crown of Mt. Meru, which is the center of this circle here now, chanting:

Om Shan-ti Shi-va Na-ga Shak-ti Nagi (108x)

Ring the bell three times. Say:

Om! The sacred union is Bindu!

Great lord Nagaraja and great lady Nagini Devi
United as one,
Centered as Maha Naga; Atman
Manifesting as Kundalini Devi!
By your blessing power,
This dragon seat of wyrdglow
This Naga shrine Zonule
Is centered and shining forth
Rays of blessing and healing all around
That all beings may attain liberation!

This place is sacred to Naga
This shrine is welcoming to Naga
Here now opens the gates to Bhogavati
The land under the ocean
Full of beautiful
Gold and jewel covered houses and roads
Whose people are beautiful and proud
And full of pleasure!
This then is Patala,
The palace of the Naga lords
In the center of Bhogavati
Under the ocean
In the place of treasure and occult wisdom
Healing fill us all
Knowledge fill us all
Wealth fill us all
Pleasure fill us all
Wisdom fill us all!

Om Puuh Sva-ha! (3x)

Ring the bell three times.

The Calling Of The Dikpala Naga

Center yourself, stand before the main altar and reach out mentally to the Naga guardians of the four directions of the earth. See them arise at the four quarters of the world. Ring the bell four times, saying:

Om!
I call forth the four Naga guardians
To protect, empower and bless this circle of Nagas!
Sva-ha!

Ring the bell once. Now, begin the process of invoking each of the Dikpala. Walk to each Dikpala altar in the order N, S, E, then W. At each of the four altars touch the sigil with your wand or trident as you invoke them, each in turn. As each Dikpala is invoked, a stick of incense should be ritually offered with some milk and turmeric and a flower as you focus on the sigil.

Invoke the Dikpala of the North:

Om Shri Ut-tar-man-sa Di-ka-pa-la De-va-ta Sva-ha

Powerful guardian dragon—Naga Lord of the North
Arise from deep glacial-fed lake
Alive with turquoise snow-fed energies and powers
Of shadowy depths of infinitely deep waters
Power of thundering mountain cascades
Of rushing currents and might roar
Come! Rise up from the bottomless deep-green watery shadows
Into the glittering star-filled deep black sky!
O great hoary, primal mountain-serpent
Great dark serpent-dragon. Protect! Empower! Guard my work
Shine forth in Earth light, Earth power; ponderous and solid
In your great earth-shaking strength
Infuse my Great Work
With your mighty serpentine sorcery!

Ut-tar-man-sa Na-ga-ji Sva-ha!

Then invoke the Dikpala of the East:

Om Shri Bin-du-sa-ra Di-ka-pa-la De-va-ta Sva-ha

Great and mighty spiral serpent!
Erupt in shocking helix splendor!
Guard and protect to the east!
From your ever-rippling light blue watery splendor
Glittering and raining drops
From the shining waters of the rising sun
Arise in your many-colored glory wreathed in lightning!
Great dragon guardian of the East—arise!
Eyes ablaze and serpent head striking!
Protect and shield and empower my working!
Fill my shrine with electric intensity
Destroy all dis-ease and negativity from this circle
With your diamond brilliance and glowing form
From the still, shining turquoise waters of the holy mountains—come!
Fill this place with success and joy!

Om Shri Bin-du-sa-ra Na-ga-ji Sva-ha!

Then invoke the Dikpala of the South:

Om Shri Ma-da-ka Di-ka-pa-la De-va-ta Sva-ha

Fire serpent arise

Great red and gold dragon of the south!
Arise from your lake ablaze with the noon-day sunlight!
Scattering golden drops like ambrosia-water
From your trident-like three heads
Striking upward into brilliant blue sky!
Tri-murti Naga lord!
Dikpala of the sharp bright southern mountains
You who are majestic and mighty, arise in splendor!
Arise to guard and protect in ruby glory
O Naga like the fire-serpent Kundalini!
Bring power and intensity to this work
Purify our will and love and focus
Burn away dross and hindrances, repel evil!
Bring to our work light and strength and might
Fill our sacred circle with your blazing life!

Om Shri Ma-da-ka Na-ga-ji Sva-ha!

Then invoke the Dikpala of the West:

Om Shri E-la-pa-tra Di-ka-pa-la De-va-ta Sva-ha

Great watery serpent guardian of the west
Dragon Dikpala of sunset waters and moon-like lake
Arise in your sinuous beauty, balance and power!
Arise from the primal waters of the beginning of all things
O mighty blue-green dragon!
Bring wealth and healing and protection!
Bring steadiness and equipoise to our work!
From your silvery lake rise up in beauty
To guard and empower the work done here
With your ever uncoiling and arising
Deep energies and blessings!
Fountain forth from your waters of creation
O Dikpala of Amrita, of the great rising and advancing
Of the tides and flowing springs
May the sunset-glowing jewels from your five glorious heads
Fill me with compassion and calm
And illuminate the Great Work that is done here!

Om Shri E-la-pa-tra Na-ga-ji Sva-ha!

Then, stand before the main altar, arms raised. Become the Tree of Life and the Great MahaNaga rising about and through you, and in meditation, visualize the Great Naga within/about you. During this invocation the rising Kundalini sigil of Maha Naga can be visualized within your body as the Serpent Power that unites All rising from the base of your spine (Muladhara Chakra) up through your core uniting all seven Chakras and opening the crown Chakra (top of the head) which pulses with light becoming your crown jewel as a Naga. Invoke this Center/Core:

Om Shri Ma-ha Na-ga De-va-ta Sva-ha!

Om
Serpent of silence
Serpent of strength
Serpent of all
Dragon power of the void
And of the star jewel
Arise from the deepest well within
Curl about me—enwrap me
Guard and protect me
Guardian of the center, the self, the jewel

Lay your mighty head upon my crown
Center this sacred space
In the great waters of becoming
That I may awaken as the serpent power
That I may do the Great Work
With divine will and love
Unto the great Goddess of all being
Lalita Shakti
Towards the liberation of all beings!
Sve-cchar-cha-ra!

Om Shri Kun-da-li-ni De-vi Ma-ha Na-ga Sva-ha!

Sprinkle the earth and yourself with natural water. Now, sit or stand and meditate. Do Pranayama. Center the circle and feel the Naga Power rising and reach out to *all* the beneficent Naga spirits existing in the nature about you and within you with your heart. When wholly focused and of One Mind, prepared to invoke the Naga Lords.

The Calling Of The Eight Naga Lords

After a period of meditation and visualization, the hosts of lesser Naga Spirits come forth and surround you; they should be clearly sensed if not seen. Mantras, offerings, music and so on can be spontaneously used at any point from now on in the ritual.

(This ritual can end prematurely without real problems up to this point. But once begun, the process of invoking all eight Naga Lords must be finished. Calling the Naga Lords is a big ritual step that I assume you are well prepared for. Be very focused, aware and 'present' when doing so.)

This is the general process:

When you are ready to invoke the eight great Naga, gather yourself, turn in a circle beholding the hosts of Naga present, and raise your wand or trident and center your power.

You will approach each altar of the eight Naga Lord and invoke each Naga Lord in turn with 'energized enthusiasm.'

Go to each of these Naga Lord altars in turn. Bow, honor each Lord, and make offerings while empowering each sigil with the wand or trident. Through deep concentration, the appropriate Mantra, using the Naga Mudra, the 'gate' for each Naga Lord is opened. When each Naga Lord 'appears,' the appropriate jewel offering is then ritually placed on the sigil—you are symbolically 'crowning' that Naga Lord. Thus each Naga Lord is fully summoned and can then be communed with.

This process of calling forth each Naga Lord may take half an hour or several hours or longer; this is dependent on the Sadhaka, the Naga and the Work.

The Naga Lords are invoked in this order and in this manner, beginning at the North and moving from one altar to the next in turn. (See the Naga Universe diagram at the beginning of this chapter and the sequence below.)

The first three Lords are the Great Naga Kings of Bhogavati. The five Naga that follow are the lesser Naga Kings, but all eight are mighty entities!

The Naga Lords are invoked in the following order:

The Great Naga Kings:

Anata, Takshaka, Vasuki

Pause

The Lesser Naga Lords:

Padmaka, Kulika, Karkotaka, Sankhapala, Mahapadma

The Three Great Naga Kings

Before you start invoking the eight Naga Lords do Pranayama and center yourself and all the energies before the main altar.

Ring the bell three times. Say:

Om! I invoke the three great Lords of Bhogavati
Om! I open the doors to Patala
Om! I flood this circle with the gnosis of deep earth wisdom
Naga Lords! Enlighten us with your three jewels
Namaste Naga Lords of eternity!!!
Om! Sva-ha! (3x)

Place three large pinches of the special Naga Incense on the burning coal in the censer on the main altar.

Invoke each of the three Grand Naga Kings as follows:

Go to each altar in turn, ring the bell three times, then do the invocation.

Then offer water, flower, incense and milk with turmeric. Finally, place the jewel on that Naga's sigil and 'open the gate.' Use the Naga Mudra to receive and welcome, honor and Namaste that Naga Lord.

The Mantra for each Naga Lord should be chanted at least three times, but more is fine. You may also utter the Mantra **Om Puuh Sva-ha** many times at any time when focusing.

Anata Naga

Go to the altar of **Anata Naga**, Lord of Bhogavati. Ring the bell three times.

Om Na-mah Ad-ya An-a-ta Na-ga, Om Se-sha-Ji! (3x or more)
Gu-ru Om

Namaste! Anata,
Void and manifesting void
Primordial star-serpent; all time and space
In your uncoiling is the creation of the universe
In your coiling is the destruction of the universe;
The end and beginning of each Kalpa
O dragon-serpent root of creation
You who before all beings
Arose from and embody the cosmic ocean of nothingness
Uncoil your glowing splendor,
Your star-covered scales aflame with the first dawn,
Encircle us as you encircle Mt. Meru, here and now!
Surround us and loom over us with your thousand heads
Rise and cover us, as the cosmos covers the ocean of bliss
Be ready to strike with a thousand heads protecting the light of Om
Each head surmounted by a blazing star-jewel,
Brilliant, glittering in infinite darkness
You are the serpentine galaxy helix spinning
You are the serpentine dance of the first vibration
Manifesting as renewal and rebirth
Within your endless flowing coils,
All things arise and fall and arise again
You are ancient of days,
Primal rainbow serpent who is absolute darkness
And absolute light and all that flows between—
From beginning to ending to beginning
In a glowing egg of star silence
In the center of your abyss-void coils
Afloat, protected, buoyant bliss of creation,
Like Hara Dev who rides upon your back
Dreaming the universe into being

Here now this dream-world I create with your Power!
Bless and empower my Great Work
My crown is one with your Nagamani
Om Se-sha De-va-ta
Ad-ya Na-ga
Gu-ru-dev An-a-ta
Na-mah Sva-ha!

Takshaka Naga

Go to the altar of **Takshaka Naga**, Lord of Bhogavati. Ring the bell three times.

Om Zu-ra Tak-sha-ka Naga! (3x or more)

O great Vira Takshaka Naga!
O hero of the Nagas, great shining serpent of swiftness, power and warrior skills!
Come to us now; bring your intensity and skill
And courage to us!
You are poisonous,
Fierce and relentless in pursuit of justice
You are called 'woodcutter'
Because you mow down your enemies
Like an ax of the Gods
O deified hero-king of primal times
Spirit of might and beauty
Gem burning brilliantly on your head
Bring us the force and fire of your serpentine strength!
In the Vedas and Sutras you are named
Ta-ka-sa-ka Vai-sa-le-ya
Great son of the mighty river
Your venom is famed and is gathered
For alchemical wonders
You have fought and lost to the demon Ravana
But lived to fight and win the day
You came forth from the forest
A friend of Indra
And became the hero of all the Nagas
O Lord of hosts
General and hero of the Nagas
Come and grant us your energies!
We have built the shrine Vihara to you
Bring us wealth and material success!
With the fiery venom you master and offer
You proclaim yourself master healer patron of healers and teacher of Rasa Yoga!
Heal our illnesses, bring us vitality,
Banish negative karmas, dis-ease and evil things!
You are called wrathful and sharp of weapons
Yet you are the Lord of Righteousness
As Lord of Healing you sit with the healing God Dhanvantari
As Takshakesvara and Takha-ji!
With your mighty seven hoods,
Glowing jewels and aura of power
You are mighty enough to slay hosts and churn the cosmic ocean
And your venom is feared and threatens the world
But you also hold the cup of healing and the fruit of medicine
Surely you are the great hero of the Nagas!
Come O healer warrior, come and bring us gifts
Protect and empower us and empower our circle
That we too may partake of your skill and compassion!

Om Vi-ra Tak-sha-ka!
Om Zu-ra Ta-ka-sha-ka Vai-sa-le-ya Na-ga-ji!
Om Tak-sha-kes-va-ra!
Na-mah Sva-ha!!!

Vasuki Naga

Go to the altar of **Vasuki Naga**, Lord of Bhogavati. Ring the bell three times.

Om Va-su-ki Na-ga Ra-ja! (3x or more)

You are the Lord of the underworld
You are the foundation and guardian
Of every palace and home
Spirit of place, of family, of blessings—
You are truly king of the Nagas!
Spirit of healing plants
Hero of the Naga world
As Sesha Devata is serpent-ruler of the cosmos,
You are King of Bhogavati
And Lord of the splendid palace Potala
Under the earth,
Under the ocean,
The deepest land of bliss and pleasure and golden wealth
Come now in your regal might and power and glory!
Center our working, guard our Zonule
Bring the might and majesty of all the Naga spirits
Here and now to this working!
You are the leader of the serpent tribes
It is you the other Naga spirits of lake,
Spring, river and ocean obey
You are the Adi Parvan, nexus of Naga energies,
One who brings all the Naga powers together,
Focused, clear, dangerous!
You save the Naga tribes from persecution
You guard and defend the family
Here and now, keep the wild Naga energies focused,
Calm and rooted and positive
Defend our Kula from all enemies and peril
Give us strength, will and intensity in our workings
So that all beings may become sovereigns
Of their own will
You are a valiant brother to the warrior Arjuna!
In the truth and bliss of your command
To stop the Asuras and Devas from fighting
You offered yourself as a uniter of both worlds
Accomplishing their goal of churning
The primal ocean of milk
To manifest Amrita and find immortality
Wrapping about Mount Mandara,
The mountain called Meru
The holy Shri mountain
Upon which resides Shiva united with Shakti
You are the Great One, coiled about and moving
You used this great mountain Meru
To churn the cosmic waters
Asuras pulling one end of your mighty length
The gods pulling the tail
For a thousand years you churned this cosmic ocean!

Your mighty labors created
The pernicious poison venom Halahala
Which almost destroyed the world!
So mighty is your strength and power!
Only Shiva could save the world
By drinking this poison
Discovering the secret of alchemy
And transmutation
Thus he is called Nilakantha and you
Are known forever as the mighty Nila Naga!
Finally, amazing things emerged from your churning!
Countless spirits and gods and holy things
Chief among them Shri Devi Maha Lakshmi,
Goddess of wealth!
Thus you are bringer of great cosmic wealth
As your glorious underworld kingdom
Filled with riches attests
And finally your actions produced Amrita,
The elixir of immortality emerged
From the ocean of stars
And for your mighty efforts
All of your serpent people received a drop of this!
And so this is your gift to your tribe—
Long life and semi-divinity
Thus the Naga are always of three parts
Beast-serpent, man and god.
In the Ramayana is your greatness extolled!
Your golden palaces,
Your wealthy and joyous land of Bhogavati
Your power and glory!
Come now to our shrine, Lord of place
Bring wealth, bliss, protection,
True will and power O king!
O one anointed best of snakes and king of serpents
You are intense and powerful
You ride about Shiva's neck as Nagaraja
You give counsel in his ear
You guard his sacred places
You bring joy and knowledge to the Adinath
You are his wisdom, his might, and his intensity!
Keep us safe O warrior Naga
As you kept your Naga tribes safe from Garuda
Bring us wisdom as you bring it to Shiva
Bring us wealth, power and magick
O churner of the cosmic ocean
You who birthed Lakshmi and Amrita
Uniter of gods and demons!
Give us the keys to the beautiful underworld you rule
That we may create and grow and prosper in wisdom!
You secure the home, the temple and the kingdom
Secure and empower this rite!
O Basak Nag, Basuki, Nagaraja Vasuki!
We honor and invoke you
King of all the Nagas!
Om Va-su-ki De-va-ta!
Om Ni-la Na-ga!
Om Na-ga Ra-ja!
Na-mah Sva-ha!!!

Take some time to honor the triangle of the Three Great Naga Lords of Bhogavati.

Meditate, do Pranayama, continually do the **Om Puuh Svaha** Mantra under your breath. Then catch your breath! When you are ready, proceed to invoke the other five Naga Kings.

The Five Lesser Naga Lords

Place five pinches of Naga Incense on the incense coal on the main altar.

Follow the same procedure of offering as before: focus on the sigil of each Naga Lord at each altar with trident or Vajra or wand, then give offerings and visualize and finally place the jewel on the sigil and commune with the Naga Lord.

Padmaka Naga

Go to the altar of **Padmaka Naga** and ring the bell three times:

Om Shri Pad-ma-ka Na-ga De-va-ta Sva-ha! (3x or more)

O great Naga of beautiful form
Arising from the lotus lake of spring-fed mountains
Light from snow-covered peaks illuminates
Your lotus-colored form
Beautiful as a lotus, terrible as a storm
You are the Naga of the glorious sunrise
Lotus skinned, surrounded by brilliance
Beneficent to those who honor you
Sacred waters spring from your body
White flowering trees surround your waters
Which glow with the rising sunlight
Come to our shrine and bring your beauty
Your terrible joy and brilliance
Your wisdom power and crystalline energies
Come and help us in the work
Infuse our magick with your glory
Grant us your friendship and blessings great Nagaji!
As we offer you ours

Om Puuh Pad-ma-ka Muk-ti Sva-ha! (3x)

Kulika Naga

Go to the altar of **Kulika Naga** and ring the bell three times:

Om Shri Ku-li-ka Na-ga De-va Ta Sva-ha! (3x or more)

O great Naga who is brilliant as the full moon
Glowing white as the snows of Mount Kailash
Arising from the turbulent waterfalls and spring
Of the sacred hidden mountain spring
Come and bring your great wisdom
Nagaji of Sadhana, of secret Siddhas and power
You are the holder of intellect, of understanding
You bring the focused and beneficent powers
Of divine logic and magickal skill to our work!
Great Kulka Deva, called Kulika the powerful
Kaliya the power, the intense, the poisonous!
Subdued by Krishna but blessed by his marking
And so forever protected from Garuda and others
Protect us! Encircle us, shelter us
With your lightning-like aspect
O primal 30-headed serpent!
You whose many heads become three heads
Bless and empower our work with skill and artistry
You are the Naga of justice and right action
Help us to find the white ray that lights the path
Come and help us in the work
Infuse our magick with your glory

Grant us your friendship and blessings great Nagaji!
As we offer you ours.

Om Puuh Ku-li-ka Muk-ti Sva-ha! (3x)

Karkotaka Naga

Go to the altar of **Karkotaka Naga** and ring the bell three times:

Om Shri Kar-ko-ta-ka Na-ga De-va-ta Sva-ha! (3x or more)

O great Lord of the healing herbs
Tufted serpent of power and joy
With brilliant blue skin,
Arising from the deepest lapis-colored waters
With force and beauty, enter our circle!
You wait upon the great Bala Deva and head a host of Nagas
You brought the tribes of Naga together
To honor the Adi Naga Sesha as Anata arose from the great primal ocean
After the work of creation had unfolded
You are honored and praised by the three great Naga lords
You are the mate of Lalitaditya
And so founder of a royal house
You have brought your powers and wisdom
Into the human race
You are lord Naga of Nepal
The mighty one who remained
After other Nagas had been washed away
And now are illustrious lord of Ta-dah lake
You rule a delightful land under the waters
With golden walls and windows of diamond
The beams are sapphire and the pillars topaz studded with rubies!
Bring us now to this place of beauty and wealth
Grant us the boon you have granted others
Of Siddhas and occult wisdom!
Come now and bring this wisdom and knowledge
Come and help us in the work
Infuse our magick with your glory
Grant us your friendship and blessings great Nagaji!
As we offer you ours

Om Puuh Pad-ma-ka Muk-ti Sva-ha! (3x)

Shankapala Naga

Go to the altar of **Shankapala Naga** and ring the bell three times:

Om Shri Shan-ka-pa-la Na-ga De-va-ta Sva-ha! (3x or more)

O great Naga of shining sun-like form
Glowing and uncurling from the mighty sea
As a vast glowing sun-like conch shell
Arise and heed this call!
Nagaji of success and shining victory
You who are the Naga of good auguries
Good fortune, luck and omens of joy are yours
Shankapala, you are King of Naga tribes
You are the supreme symbol of forbearance
And the wisdom born of experience and trial
You arise from magickal Shankahdra
A vast crystal-clear lake
Calm and beautiful, surrounded by sacred groves

You offer blessings, fertility and healing
To all who enter and bathe in your waters
Pour your blessings on us
Great Nagaji of purification
Cleanse us and open us to the light of Om
You bring the tribes of Nagas together in festival
You bring joy and unity to all undertakings
Honored even in sacred Varanasi
Great Naga of brilliance and conviviality
Come and help us in the work!
Infuse our magick with your glory
Grant us your friendship and blessings great Nagaji!
As we offer you ours

Om Puuh Shan-ka-pa-la Muk-ti Sva-ha! (3x)

Mahapadma Naga

Go to the altar of **Mahapadma Naga** and ring the bell three times:

Om Shri Ma-ha Pad-ma Na-ga De-va-ta Sva-ha! (3x or more)

O great Naga of gold and wealth
Arising from sacred Vular lake
From which the sacred Mahapadmasaras river flows
A glorious lake covered with blooming lotuses
And shimmering with the tawny light of sunset
Great golden-skinned serpent
Full of power and joy
You who help to pull
The sun chariot of Surya
Across the sky, bring your sunlight to us!
You who granted the hidden wealth
To one who helped you escape sorcery
Bring to us your golden blessings
The riches of wisdom and love
Of fertility and creativity
Of prosperity and success!
Great Nagamata
With eyes of gold and silver
And Mani-stone of love blazing upon your head
Come and help us in the work
Infuse our magick with your glory
Grant us your friendship and blessings great Nagaji!
As we offer you ours

Om Puuh Ma-ha Pad-ma Muk-ti Sva-ha! (3x)

Finally, after invoking and communing with the eight Naga Lords, return to the central altar, sit before it on your 'dragon seat' and seriously meditate on these Naga Lords now in glowing in attendance about you. Visualize yourself as MahaNaga, the greatest serpent of Wisdom, hooded, empowered and protected by your projection as a Great Being. Honor the Great Naga Lords, arrayed like a rainbow of powerful Serpent-beings around you. Commune and communicate with them. Continue to chant **Om Puuh Svaha**, do Yoga, Pranayama, play music, write, do what you will and *listen*.

There is no set practice for this part of the ritual; much will depend on your intent, will and focus and that of your Atman or Guardian Spirit/Higher Self.

Make your petitions and receive the Naga Vidya (wisdom) as you will. Then, Honor the Great Naga that is *your* essence or sacred jewel, *your* Atman or Star as a Naga Lord. This would be a good time to write down things that might otherwise be lost in the visionary experience. When you are ready, chant:

Om Ma Ni Pad Me Hum (108x) during the consolidation process.



A Naga Stele

The Calling Of Maha Shakti, Kundalini Devi; Tripurasundhari

Visualize your Ida, Pingala and, finally, Shakti—whole energy: you are rising up from the central altar, wrapping about the Lingam/Yoni as the Great Fire serpent. Put the rest of the incense on the coal and place the final Mahanaga gem (your choice) in the center of the Yantra with three flowers about it.

Ring the bell three times and, if you choose, assume the Nagini or Cobra Asana and invoke your Kundalini as the unification of all the Naga you have invoked. They now enter and weave through *your star*:

Hrim Ma-ha Kun-da-li-ni De-vi Sva-ha (3x or more)

I call you forth
As the intimate sparks residing in all life
Swirling, uniting, rising
A spiral helix whirlwind of life-fire light-power!
Up! Up! Fill me now with your serpentine joy!
Shak-ti Ma!
Arise O mother of all serpent Devas!
I call you as Manasa Devi; shadow sorceress
Of power and poisons
Of deep magicks and Naga craft!
I call you as Tripurasundhari!
Devi of light and erotic play,
Lalita of sinuous joy and Lila-dance power!
Arise as Ida and Pingala united
As the glowing serpent Shushuma Devi
Striking at the star above!
You are the one serpent of all flashing colors
Arising from the primal watery depths
Your eyes are the sun and moon
The cosmic fire jewel, your third eye, shining forth
The Mani-stone, all wishes fulfilling!
You are the glorious star—Shakti
Of uncoiling awakening galaxy
Flashing Vajra diamond gem bearer of all magicks and desires
You are my circle and my center
The cosmic wheel and axle
You encircle, embrace and enflame
This dragon seat here now
You form the Zonule
Of Vidya gnosis about my being!
Great Shakti Ma!
Ground my working in the coils of life
Protect and empower this rite
Arise in glory and perfection
For the illumination of all beings and places!

Na-mas-te Shak-ti Ma!

Om Shan-ti Shi-va Na-ga Ra-ja Shak-ti Na-gi-ni!

Om Hrim Kun-da-li-ni De-vi Sva-ha!

Om Ma-ha Tri-pu-ra-sun-dar-ya Na-mah (108x)

This then is the time of communion and bliss.

If the Great Naga Kundalini has been raised, remarkable things will occur. In this inner union of all the Naga Lords into the Great Naga Power, Shiva & Shakti, as Naga & Nagi are now united within your being.

At this timeless time and place that is no place, make your Will silently known in terms of what you want from this ritual.

Now you forge real bonds with the Naga Spirits and with the Maha Naga or universal serpent power.

When the tide of bliss begins to ebb, the serpent power begins to earth, call upon, feed and heal the Great Mother Nature with the cosmic energies you have engendered:

Now, Invoke Naga Mata, The Supreme Goddess who is the Shakti of Mother Earth
Her image is the luminous tree before you. You stand upon her and all you have is of her.
Kneel and bow to the Earth Mother.

Then circle the main shrine three times, making offerings of incense, water, milk, flowers, Mantra and so on to the Tree of your Shrine
as the image of Ma. The cosmic Serpent is visualized climbing the Tree of Life.

Rub both hands with red sandalwood paste or sacred oil.

Anoint your ears and spontaneously invoke Anata! and Kulika!

Anoint your arms and invoke Vasuki! and Shankhapal!

Anoint all around your waist and invoke Takshaka! and Mahapadma!

Anoint your feet/toes and invoke Padma! and Karkotaka!

Anoint your third eye and invoke Naga Mata!

Anoint your crown and invoke OM!

You are now Mother Nature/Naga Goddess, wearing the Great Naga Lords. Visualize this and chant:

Om Hrim Hum Khe Ca Che Ksah Strim Hum Kse Hrim Phat (3x)

Place both anointed hands upon the tree. Silently, let the energies of Kundalini flow down through each of your Chakras as you and the tree become the Earth Mother, the Tree of Life! The energies flow down through you and out of you to enter the now-luminous Tree, the Goddess of Nature. Honor her as Queen of All Naga, the Great Mother whose body is the energy within all things. See the eight Naga Lords as ornaments on *her/your* body, Serpent powers encircling and weaving about the tree. Invoke and honor her and give offerings to *her*—Heal the Earth, and say:

Nagamata!
Great mother
Great Goddess of three eyes
Sun moon fire
Consciousness of our planet
All of nature
The world
Bring the Naga together
Center and earth this power!
You who are clothed in new leaves
Crowned in crystal
Wearing peacock feathers
Upon you
Around you
In bands and belts and swirling eyes
Of shimmering infrared and ultraviolet
Clothed in the peacock sheen of all space
Open all your eyes!
About your neck a Mala of red berries
Your fruit, O Tree of Life!
Your head and breasts
Marked with the red sandalwood paste
Of Shakti power!
You wear upon your arms and legs
Earlobes and waist
Gold and jewels
And the eight Naga Lords
Your beloved children!
You are the Naga Mata
Kundalini tree of the universe
Axis of cosmos; Shakti of all!
Roots in Bhogavati
Boughs in the swirling milky way!
Together we call you
With you we churn the cosmos!
Queen of the Naga!
Together the Naga Shakti wrap about

Your roots and trunk and boughs
You O Tavrita Devi
Todala Devi
You O Naga mother
You O Shakti of all nature
Unite all the Naga
In your shining form
Earth and manifest
The healing, the power, the joy
Of all nature

Om Na-ga Ma-ta De-va Ta Sva-ha! (108x)

Ring the bell three times.

In silence drink and offer pure water; cense yourself with incense smoke. Place your hands on the Altar in gratitude. See your Work accomplished. See the Energies flow down and up through the Tree who is Mother Earth, spreading nature healing energies down into the earth and out into the heavens, filling your circle with an outward expanding circle vibration of bliss and healing.

Meditate within the vibrating Mandala of the assembled Naga Lords and the Great Naga Mata. You are a shining star, a shining jewel, the shining crown jewel of the Great Serpent Power within the great Being of Nature.

Om.

The Work

What now? That, O Sadhaka, is up to you to decide. Much depends on why you entered this Puja. By now the reasons may have changed. If you are in a parched place desperate for rain, now is the time to manifest it with the help of the Naga. This is traditional. But One could also heal oneself, or heal the world, or...?

“THE WILL TO LOVE IS THE LAW TO LIVE”

The End Of The Puja

After the Work is done, with meditation and other practices finished, one may wish to do a divination. The *I Ching* ‘miracle generator’ is recommended! Or one might try using the bowl of natural water for psychic gazing/scrying to elicit visions.

When you are ready to finish, ring the bell three times and—

Go to each of the Naga Lord altars **in reverse order** and honor each of them in turn. Before each Naga Lord, perform the Naga Mudra, absorbing the energy of that Naga, then pour the rest of the offerings out and bury the sigil, saying:

Om Puuh Sva-ha! (3x)

O great Naga __ (name) __

Blessings to you, blessings to your waters,

Blessing to your land and people

Bless me and the natural world in turn

Protect, empower and enrich me as I honor you

Heal the nature about us and the mother earth

Nagamata

Aid all beings in attaining liberation

Be now my friend and ally

And I shall honor and offer to you

A-desh A-desh A-desh Na-ga-ji!

Shan-ti Shan-ti Shan-ti!

Om Sva-ha!

Pick up the jewel for that Naga King, walk around the circle and the shrine tree counterclockwise and place it in the jar which is on the main altar, vibrating the name of that particular Naga Lord.

Do this for each Naga Lord in turn, beginning with the last invoked (Mahapadma Naga) and ending with the first (Anata Naga), absorbing and dismissing each in turn as noted, all in reverse order.

Do not rush this process. You are absorbing, dismissing and balancing a lot of different energies. Calm respect is called for. Pause and do Pranayama as needed.

Give additional offerings as you are called to do so.

After you have placed the final Nagamani stone (gem) from Anata Naga into the jar, place the jar in the center of the Naga Yantra. Place the final stone—the MahaNaga gem or crystal you have chosen which is on the Yantra—atop the others in the jar. Now, cover the jar with a lid or cork, offer water, incense, milk and turmeric to the now-empowered Naga Spirit Jar and place the last red flower on the top of the jar and honor it as the integrated Shakti or Nagamata. Say:

Blessings and thanks to Nagaraja and Nagini Devi

Blessings and thanks to all

The eight glorious Naga Kings!

By the grace of Mahanaga, Maha Shakti and Om!

Blessings and thanks to all Naga Lords and Ladies

To all the blessed Naga spirits

Thanks to the serpent lore and serpent wisdom

May we together become enlightened

And so help all beings become enlightened

May the Great Work be accomplished

May the Naga wisdom manifest here and now

As wisdom, power and protection

May the Naga blessing manifest

As healing, wealth and prosperity

May the Naga magick manifest

As real knowledge, real will and real action!

Om Shri Na-ga-ya Na-mah!

Om Shan-ti Shi-va Shak-ti (3x)

Now go to each quarter (direction) and thank and dismiss each Dikpala Naga. Begin with the West, and go in reverse order: West, East, South, North.

At each direction/altar, say the following and then bury the offerings and sigil in the earth. Make the Mudra of blessing and dispelling fear (right hand raised, palm open), or simply with hands together, Namaste.

Honor and blessings to you,
O __ (name) __, Dikpala of the __ (direction) __
Return to the great waters that are all below us
The waters upon which we float
As in the beginning
Always guard us, our land, our home
From evil and misfortune
Bring blessings and inspiration

Om Puuh Sva-ha! (3x)

Ring the bell three times.

Finally, take the large vessel of pure natural water and pour some out on the main altar and at the base of the tree; then pour some on each of the Naga Lord altars and on each of the Dikpala altars. Earth all excess magicks, and ground the ritual saying:

Blessings and healing to the earth,
To nature, to the flowing waters

To the Lords and Ladies of Bhogavati and Patala
To Shiva and Shakti, heaven and earth
To the star which shines within us all
And the universal bliss of Om!
May all be purified and made clean through my prayers and practice
May all being achieve
Health, Wealth, Prosperity & Liberation!
May this be so by the great mother of all:

Hrim Srim Krim Pa-ra-mesh-va-ri Sva-ha (3x)

Pour out the last of the waters from the altar as well as the flowers and other offerings at the foot of the tree, but leave the sacred jar to absorb the energies. You will collect it the next day. Close the Zonule and ritual, saying:

Heal the earth rebirth (3x)

Bow three times:

Om Shan-ti Shi-va Shak-ti (3x)

Ring the bell three times.

Banish: Phat (5x)

Finally say:

THE WILL TO LOVE IS THE LAW TO LIVE!

Sve-cchar-cha-ra!!!

Go forth in bliss. Om.

NAGA MAGICK-TANTRIC GLOSSARY

This Glossary explains many of the Sanskrit terms used in this book. These definitions are derived from many different sources, many of which are part of the Nath Tantric Lineage.

This Glossary is much indebted to my brother, the late Shambalanath, and to the work of many other brother and sister Tantrikas. I am especially thankful for the many works of Nath Guru Shri Lokanath. For those interested, a more complete Tantric Glossary can be found at <http://www.shivashakti.com>

A

Adi. Supreme. Primordial.

Adi-Nath. Sub-sect of the Nath line. Consciousness; awareness itself. A title of Shiva.

Agama. (Agamic) The tradition of the Tantrikas and Kaula, as opposed to that of the orthodox or Aryans known as Veda.

Agamas. Tantric scriptures dealing with rites, dharma, cosmology.

Aksamala. A Mala (rosary) of 108 Rudraksha beads.

Aloka. 'Invisible.' The spiritual world, the 'astral plane.'

Amrita. That which is immortal. Nectar of the Gods that gives immortality; charged sexual fluids.

Ananda. Bliss. Joy.

Anata. A name of Sesha Naga, possibly related to the Pali 'Anatta', not-self.

Arrows, flowering. The five senses.

Aryan (invasion). The migration of Indo-European tribes into what is now India, bringing what became known as Vedic traditions and scriptures and religions that overlay the indigenous Agamic or 'Dravidian' cultures known as Tantric.

Asana. Symbolic and/or magickal body postures, often seen in Hatha Yoga.

Asuras. Anti-gods, 'demons' or other sets of gods, often earlier gods. Naga are sometimes classified as such, but are usually seen as a separate species of demigod.

Atma(n). The highest or true self as distinct from the consciousness or ego. Shiva embodied. Some connect it with the Spirit, Soul or Guardian Spirit.

Avatar(a). Incarnation of a God or Goddess into a human or animal form.

B

Bhang. A drink made with cannabis, imbibed ritually and during festivals like Shivaratri.

Bhogavati. This is the great 'land of pleasure' where the Naga dwell. It is deep underground, under the oceans. It is not a 'hell' though there are many references to the Naga connected with the spirits of the dead and with access to the realm of the dead. Bhogavati is a spirit-realm of great beauty, the many Naga tribes who live there are finely dressed, covered in jewels. The great homes and palaces, parks and roads are all covered in jewels, gold and other precious things and it is a place of joy and music and erotic pleasures! Bhogavati is also a Goddess, 'she who gives pleasure.'

Bindu. The point without a center from which proceeds Cosmic Sound (Nada). Drop. Dot. Semen.

Bindusara. Great Dragon-Naga guardian of the East.

Bija. A 'root' or 'seed' sound or syllable of a Mantra. It can also mean sperm, point of light (Atman) and so on. The male Bija Mantras in this book and their related gods are as follows:

OM: Shiva (Atman, the origin of all things).

HRIM: The Goddess Shakti, Lalita or Tripura, the youthful Goddess.

SRIM: The Goddess Lakshmi, Maha Devi, The Mother.

KRIM: The Goddess Kali, the crone.

PUUH: Naga Bija.

AIM: The Goddess Saresvati.

DUM: The Goddess Durga.

There are others, of course.

Bon Po. Pre-Buddhist Tibetan shamanic religion and practices. Naga were and still are incorporated into Bon Po practices.

Brahma. The creator of the Cosmos.

Brahmin. One who knows Brahma or the Absolute.

C

Chakra. Circle or wheel, often applied to the diagrams or Yantras used in ritual worship, or to centers of spirituality within or without the body Lotus. A center of energy. A place of worship.

Chandra. The Moon.

Chela. Pupil of a Guru.

D

Dakke. A slim, hand-held drum with two drumheads, one on either end. Similar to the more famous Damaru.

Dakini. (See Shakti.) The elemental embodiment of supernatural knowledge and ability.

Dakshina. Gift given to one's Guru.

Damaru. An hourglass-shaped, hand-held drum with two drum heads, one on either end. It is played by rotating it side to side and knotted cords hit the skins. It is a symbol of Shiva.

Darshan. Vision. Direct experience of spiritual energies and forces.

Deva(s). God(s). Shining ones. Maha (great) Deva is Shiva. Deva (seen as Dev at times).

Devanagari. Spoken Sanskrit. Sanskrit is an ancient written language used in several spoken languages in India. This relates to the 'English' sacred names in this book; what you see is the way (a way) that approximates how the Sanskrit is spoken. Many phonemes or sounds are found in India that are not in English; thus the different (English) spellings of some names are words. Pooja, Puja, Pujah is one example of this phonetic variety.

Devi. Goddess or Shakti. There are said to be 33,000,000 Devis, but all are aspects of one primordial Goddess.

Dhanvantari. God of healing.

Dhuni. Sacred 'fire'. It only smolders. Made of wood or cow dung. Of non-Vedic origin. Usually circular (Yoni image) used in Tantric rituals.

Dhyana. Meditation. Bliss Consciousness.

Dikapala (or Dikpala). Four Guardians of the Four Quarters.

Diksha. Empowerment. Initiation-blessing.

Dragon's blood. A red resin obtained from different species of a number of plants. The resin can be used in incense, perfume, ink and so on. Its name clearly indicates its mythic attributes.

Dragon Seat. The center of a Zonule or power-done. The Dragon Seat is the place a Sadhaka or adept sits to do magick. Note that Naga are seen as Dragons as well; in this way we could call the Dragon Seat the 'Mahanaga' seat.

E

The Eight Naga Kings. There are said to be Eight (sometimes Nine) Great Naga Kings. This concept is found in India, Southeast Asia, all over China (where Naga are called Dragons and the eight Naga Lords are called Dragon Lords and are often connected with the eight trigrams), Japan and Korea. In this Grimoire, the eight Naga Lords are a traditional set clearly having a variety of origins and context. Many were once said to be great kings of the Naga tribes and then became deified, a not uncommon practice in the ancient world. Some are connected with specific rivers or lakes or other watery holy spots where their hoary shrines still exist today. Others, like Sessa (or Anata) are cosmic principles; he is the World Serpent who encircles the universe and whose coiling and uncoiling destroys and creates the universe. There are three Great Naga Kings, rulers of the mythical under-ocean land, Bhogavati, who are clearly the greatest Naga. These are Sessa Naga (Anata), Vasuki Naga and Takshaka Naga.

Elapatra: Watery Guardian Dragon-Naga of the West.

G

Gam. The Bija Mantra of Ganesh. Pronounced 'Gaang.'

Gana. A wild spirit, akin to a satyr or bacchante, roaming the wilderness, having revels; a kind of wild tribe of entities that cavort at the base of Mt. Kailash where Shiva & Shakti preside. Their leader is the Lord of Ganas, Ganapati or Ganesh.

Ganesh (or Ganesha). The marvelous elephant-headed God of giving and removing ‘obstacles,’ Lord of Categories and the beginning of all things, he was at the creation and he is invoked before any and all Tantric or Hindu rituals.

Garuda. Garuda (and the Garudas) are the great enemy of the Naga. He (or they) are related, some texts say, coming from the same parents as the Naga, but there is ancient bad blood between them. The Garuda was once a slave to the Naga, but gained his freedom and since then has persecuted and eaten them. The resolution between Garuda and Vasuki Naga was that Garuda could eat one Naga a day and would cease trying to kill them all. Some mythologists believe that this represents the clash between an ancient animistic nature cult of the serpent (Earth and Water) and a later, Vedic (Aryan) Solar/Sky cult. Note that Garuda is the vehicle (mount) of the very Vedic God Vishnu.

Gayatri. Gayatri is the name for a Sanskrit poetical meter that contains three lines of eight syllables each. There are, therefore, many Gayatri Mantras, but *the* Gayatri (named after the Goddess of the same name) is the oldest. It is Vedantic in nature.

Goad. Represents repulsion.

Granthi. Knot or complex. Knot of delusion or Maya, Tantrics use Maya as a means to enlightenment. The Naga Yantra could be said to be the Granthi of Sessa wrapped about the world.

Guna. Quality or trait. There are three: Rajas—active; Tamas—passive; and Sattvas—the balance of Rajas and Tamas. They are often represented by fire, sun and moon, respectively.

Guru. ‘The Dispeller of Ignorance.’ A guide, spiritual mentor. One who brings Light from Darkness. Also can refer to one’s Guardian Spirit or Higher Self.

H

Halahala. The cosmic poison created when the gods and demons churned the primal ocean of milk (stars) using the Great Naga Nila (Vasuki) as a spindle. Shiva saved the world by drinking the poison, turning his neck (and body) blue (Nila).

Harappan Civilization. An ancient civilization existing in what is now India and Pakistan and the source for the roots of Tantra. Existed 3300–1300 B.C.E. in the Indus Valley. The Indus Valley Civilization is also known as the Harappan Civilization, named after Harappa, the first of the sites to be excavated in the 1920s. The discovery of Harappa was soon followed by that of the famous Mohenjodaro where cylinder seals depicting Naga and horned Shiva were found.

Hatha Yoga. (See Yoga.) ‘Sun-Moon Yoga’. Exercises for better physical health.

Hrim. A Mantra of Maya Shakti, Lalita Devi. Pronounced ‘Hreem.’

I

Iccha Shakti. The Shakti or Energy of Will. (See Shaktis.)

Ida. The feminine, lunar Nadi (pathway) moving up the left side of the body opposite the Pingala Nadi. Together they entwine and rise up and through the central Sushumna Nadi (spinal path) uniting as Kundalini.

Indus Valley Civilization. (See Harappan Civilization.)

J

Japa(m). Repetition of a Mantra. Often Japa indicates that it is done very quietly.

Ji. Honorable, often tagged at the end; for example, Nagaji.

Jnana. Knowledge.

Jnana Shakti. The Shakti or Energy of Knowledge. (See Shaktis.)

K

Kali (or Kala). Meaning time, star, a ray, essence or emanation.

Kali. (Devi) Goddess of Time; also meaning black. Greatest Mother Goddess of ancient India. Presiding Goddess of the Naths.

Kailash (or Kailasa). The holy mountain (also called Meru) upon which Shiva and Shakti reside. It is the World Mountain, the Axis Mundi of the cosmos. It is also the Shri Yantra in full (3-dimensional) form. It is a great mystery of Tantra.

Kalpa. An age in Hindu mythology, often lasting thousands of years. We are currently in the Kali Yuga.

Kama. God of erotic love, lust, sexuality.

Kamandalu. A metal open pot used for water, a sign of a Sadhu or holy man; also an important symbol of Shiva.

Karkotaka (or Karka). One of the powerful Naga Lords with numerous magical powers. His parents are Sage Kashyapa and Kadru.

Kartikkeya. A son of Shiva. Also known as Skanda, Murugan or Subrahmana. His vehicle is a cockerel and he is a God of war.

Kaula. A knower of Kali-kala. The perfect assimilation within oneself of both Sun and Moon= Fire; Symbol: an eclipse.

Kavacha. A protective amulet, armor. A practice of magickally armoring oneself or another.

Kashi. Varanasi, called Benares, the holiest city in Hinduism and before Hinduism; it has been a holy city from very ancient times and also symbolizes much more.

Krim. Bija Mantra of Kali. Pronounced ‘Kring.’

Krishna. ‘The Black One’; the eighth incarnation of Vishnu. A playful and popular fertility God. He is famous for subduing but sparing one of the great Naga Lords, Kaliya.

Kriya. ‘Action.’ In this book, it means roughly Active Magick, that is, the manifesting of Will through Love in the sense of working with powers and energies of a spiritual nature to accomplish goals such as illumination, or practical work, such as increasing fertility, causing rain and so on.

Kriya Shakti. The Energy or Shakti of Action or Power.

Kula. ‘Clan,’ Shakti or Energy. Family or cluster of Kali’s Shaktis: some build, some maintain, and some withdraw.

Kulika Naga (or Kalia, Kaliya or Kulka). One of the Naga Lords and is best known for his interaction with the God Krishna.

Kumkum. Red sandalwood powder.

Kundalini (or Kundulini). The ‘fire snake’ supposedly at the base of the spine (Kunda). Really a term for the Shakti or bioelectric energy of the whole person, focused and manifested through love and will via the nervous system, the ‘snakelike’ bundling of which runs through the spinal column. Known by many names, the supreme serpent goddess energy that is the sum total of our spiritual energy and has been, from earliest times, seen as a fiery serpent (or Dragon Power; Chi) that resides in the base Chakra, emerges through the sexual center and is ignited and balanced in the fire center in the base of the belly, the Don Tien in Tai Chi. Tripura Devi (Maha Shakti) is the externalized Supreme Naga Goddess who is enthroned in the center of our Naga Circle, the true energetic union of Naga & Nagi, Shiva & Shakti. The Bliss Consciousness that results in the rising of the Great Serpent Goddess, uniting with the absolute, is the fully awake/aware Sadhaka (magickian); what is called here Mahanaga—Buddha or Atma Consciousness.

Kundalini Devi. (See Tripurasundhari and Lalita.) The Great Naga. The supreme Red Goddess, the central Naga of Energy and Power who unites all the Naga Lords, who they honor and obey, who is the outward power of the perfected soul called MahaNaga.

Kusa. A sacred grass native to India. It is recommended for use in certain ceremonies. In some rites it is a code for cannabis, an herb sacred to Shiva.

L

Lalita. (See Tripurasundhari.) Youthful, beautiful, sexual aspect of Shakti. Collective form of the three Shaktis of Shiva: Will, Knowledge, Action. Lila. Play. She is Mahamaya, the goddess of the illusion that is the world.

Linga(m). Phallus; image of the male genital organ. The special symbol of Shiva. The stone (etc.) Lingam set within the Yoni (vulva) of Shakti is present in most Tantric and Hindu rituals and can be found at almost every Shiva shrine.

M

Madaka: Guardian Dragon-Naga of the South, very fiery.

Maha. ‘Great.’

Mahadeva. ‘Great God,’ that is, Shiva.

Mahadevi. ‘The Great Goddess.’ Shakti (all aspects of the Goddess as One).

Mahanaga. The great Naga is said to be Buddha or Atman. The spark of gnosis or energy that informs each human being; that is, the center ‘star’ of each of us; Thelemites call it Hadit. The term means ‘Great Naga,’ and in this context, it is similar to depictions of the western esoteric Agathodaimon or Genius or Guardian Spirit. It connotes the supreme consciousness that resides in each of us. This is the inward manifestation. The outward energetic/body/magickal manifestation of the union of Naga & Nagi or Nagini is Tripurasundhari or Shakti: Kundalini Risen and transcendent.

Mahapadma. One of the powerful Naga Lords about which little is known. She is seen as a beneficent Naga spirit.

Maithuna. Ritual sexual intercourse.

Mala. Prayer beads used in Sadhana and Mantra work. It is a string of beads (rosary), usually 108 beads (representing the stars about

us), counted as one does Mantra. For Naga work a Rudraksha Mala is generally called for.

Manasa Devi. A serpent Goddess closely associated with Naga, called the Naga Goddess or Queen of Nagas. She is sometimes said to be the wife of Vasuki Naga. She is worshipped to protect one from and cure snake bites, and to protect homes and give fertility. Sometimes noted as a daughter of Shiva.

Mandara. (Mt. Mandara.) A mountain that is also conflated with Mt. Meru and Mt. Kailash as the mountain used by the demons and gods using Vasuki Naga to churn the milky ocean.

Mani. (See Nagamani.) Sacred magick ‘stone,’ symbol of the Atman or Spirit. It is both a magickal and spiritual symbol, and at times material. The Wish Fulfilling gem is a common mythic theme in sacred texts.

Mandala. A magick circle or symbol, used more in Buddhism as a focus of meditation, often put upright.

Manjushri. One of the greatest Buddhist teachers and holiest Bodhisattvas, referred to as Nagaraksha, indicating that he had Naga blood and access to secret Buddhist teachings guarded by the Naga.

Mantra(m). Words with inherent power. A sacred power, vibration—a God or Goddess in sound form. The ultimate Mantra is OM, source of all.

Meru. (See Kailash.) Mt. Meru.

Mohenjodaro. (See Harappan Civilization.)

Moksha. Ultimate spiritual liberation from material bondage. One of the four duties of a human. The others are Dharma, Artha and Kama.

Muchilinda Naga. A powerful and very famous Naga who accepted the Dharma and who protected Buddha. He is often shown in statues as the serpent rising up behind and ‘covering’ the Buddha as he meditates.

Mudra. Symbolic and/or magickal gestures, usually with the hand.

Mukti. (Moksha.) Liberation.

Murti. Sacred Image, usually of a God or Goddess.

N

Nada(m). Vibrational energy which pervades all things. It manifests as sound. Described as ‘a sound beyond sound.’

Nadi. ‘River.’ Current or channel of psychic energy. Flows of Prana or energy that travel via passages in the body.

Naga. Direct translation: ‘One who slithers on the ground’ or, alternately, ‘one without legs.’ Naga also means ‘serpent’ but there are other Sanskrit terms for serpents (Sampa, for example) and Naga, while sometimes meaning just ‘snake,’ often refers to the Animistic entity which may appear as a snake, a human or a combination of the two. A Naga often is in the form of a king cobra, but one which is semi-divine. While not a full God/Goddess, a Naga is part animal-spirit (serpent lower half) and part human (upper half) and part divinity. It is mentioned in the Puranas that this makes them wholly unique in the spiritual universe of Tantra/Hinduism. They can mate with humans and bear demigod/human children and many royal lines in Asia trace themselves to such couplings. They are divine protectors, but may also be demonic, poisonous tormentors. They can bring gifts and healing and protect from snakes, or they can bring death and terror. In this way, they are much like humans! In some texts they are called ‘demons’ and likened to Asuras (wholly malignant entities), but they are not usually considered Asuras. They are very much like other animistic spirits of nature found in other cultures in that they can be good or bad from a human point of view. They were closely associated with Buddhism as well as pre-Buddhist, pre-‘Hindu’ animistic, prehistoric cultures. The Buddha considered them beings with sentience and converted many to his creed, bestowing great honors on them and recognizing their great worth. Several are crucial in the Buddhist story: Muchilinda Naga protected Buddha, and the Buddha was said to have been incarnated as a Naga. Before he died, he gave the Naga several key Tantras and texts to keep until humanity was ready. Naga were worshipped before any organized religions had been established in India and were always associated with water and water features such as springs, lakes and waterfalls. Naga means ‘spring’ in Kashmiri and some of the earliest shrines found there are to Nagas of specific ponds, lakes, springs and rivers. In South Asia, Naga worship was also prehistoric and some of the earliest images of Naga are found in Mohenjodaro and Harappan seals, the earliest images we have from that area. Naga, it seems, were worshipped and venerated (and still are) in both the ancient Dravidian cultures of the south and the later Vedic/Aryan cultures that entered from the north of southern Asia. Truly, their worship is primeval and seems to predate many other organized religious practices.

Naga Panchami. An extensive and involved major festival, mostly celebrated in Northern India, during which many Naga shrines and images are worshipped by millions of people and the Nagas and serpents are honored. The date shifts year by year in that it is set by the lunar calendar, though it is often around August. There are other similar local festivals that venerate Naga, like the Nagamandala in Kerala, which has a sacred dance connected to it. (See Naga Panchami and Nagamandala discussed in this book.)

Nagamani. ‘Naga Stone.’ Virtually every depiction of the Naga shows a magick stone atop the head of the Naga. This sacred stone is

both metaphorical—being the power, blessing and wealth the Naga magically bestows—and is also said to be a physical stone of great magickal powers that the serpent demigods leave behind when they pass on. An internet search will show many for sale!

Nagamata (or MahaNaga or MataNagini). Great Naga Mother; the supreme Goddess (Shakti) in the form of the cosmic Naga; may also refer to Manasa Devi.

Nagaraja. ‘King of Naga’, the great Naga that sits around Shiva’s neck, empowering him, symbolizing him and advising him. Several Naga are said to be the Nagaraja, including Vasuki Naga.

Nagarjuna. A seminal Buddhist saint and hero, one of the most important Buddhist philosophers after Buddha himself. He was the founder of the Madhyamaka school of Mahayana Buddhism. Nagarjuna is also credited with developing the philosophy of the Prajnaparamita Sutras, having recovered them from the Nagas themselves!

Nagi (or Nagini). Denotes a female Goddess Naga, though the term Naga may generically refer to one or many serpent spirits of different sexes. Nagi is the female form and the two are often mentioned in reference to Shiva (Naga) and Shakti (Nagi or Nagini). This is in line with the earlier Dravidian sexual and fertility religious practices focused on Shiva, the ithyphallic God still worshipped as a Lingam, and the Great mother called by many names, generically referred to as Shakti or Maha Devi.

Namah. ‘Salutations!’

Narada. A Hindu saint who authored many beautiful hymns.

Nataraja. Dancing form of Shiva Creating and Destroying the Universe, surrounded by a nimbus of fire.

Nath(a). Nath: Lord, Master; Natha: Mistress. One who follows his/her True Will, an initiate of a Nath Tantric lineage. One who gives equal importance to the three energies within: Lunar (intellect), Solar (emotions), and Fire (bodily sensations). The Naths are an ancient Indian Magickal Cult of Tantra.

Nava Naga. In some ritual texts, there are said to be 9 key Naga Princes. The Nava-Naga Stotra (or the hymn of the nine snake-kings) is one of the oldest documents from Kashmir. In this hymn it is said that if the following nine names are uttered devotedly early in the morning, then the devotees will be free from the fear of death by poisoning. The nine names are 1) Ananta 2) Vasuki 3) Shesha 4) Padmanabha 5) Kambalam 6) Shankhapal 7) Dhritarashtra 8) Takshak 9) Kaliyan. It will be noted that the Eight Naga Lords key to this book are a slightly different list, from a tradition that was more Nepalese.

Nila. ‘Blue.’ Nila (or NilaNaga) is another name of Vasuki but sometimes of other Naga like Sesha. He is the one who churned the milky ocean and thus generated divine gifts and poison (also called Nila, ‘blue’), which Shiva drank to save the world, thus turning Shiva’s throat blue.

Nilakantha. Name of blue-throated Shiva.

Nitya. A ‘digit’ or period of time, essentially one day in a lunar cycle. A Nitya is also a Goddess of that digit. All of this is associated with Lalita Devi or Kali Devi, depending on whether the moon is waning or waxing. There are, in both cases, 15 Nityas.

Noose. Represents attachment.

Nyasa. ‘Applying’ drawn energy for a purpose such as transferring power to a candidate during initiation.

O

Ophidian. Pertaining to serpents.

P

Pada. ‘Feet.’

Padma. ‘Lotus.’ Symbol of Yoni.

Padmaka (or Padma). One of the powerful Naga Lords about which little is known. She is seen as a guardian Naga of the South.

Padukam. Sandals, symbolizing the feet of the Guru or Guardian Spirit. Blessing or honoring these is in fact offering to the ‘feet’ of a Guru or deity, a way of honoring or offering devotion.

Pancha. ‘Five.’

Panchatattva. Five elements; also may refer to other sacred ‘5s’, like the Tantric five sacred items: fish, meat, grain, sexual union, wine.

Pashu. ‘Animal, herd.’ Animal nature. Literally ‘a beast’—in Tantra, not all bad!

Pashupati. Lord of Wild Beasts; a very ancient title of Shiva.

Phat. ‘Crack.’ The Thunderbolt Mantra. Used to drive off disturbing spirits. The index and middle fingers should be raised over the head and then the palm of the other hand is struck: Crack! (Sounds like Pudt.)

Pingala. The male, solar Nadi (pathway) moving up the right side of the body opposite the Ida Nadi. Together they entwine and rise up and through the central Sushumna Nadi (spinal path) uniting as Kundalini.

Potala (or Patala). The great royal Palace of the Naga in Bhogavati, the under-water, under-earth mystical land of the Naga.

Prakriti. Universal Life Force, materialized nature. It is the basis of the three Gunas or states of matter.

Prana. The body's energy or spirit. It is moved and focused via breath.

Pranayama. Rhythmic breathing in a prescribed fashion, used in meditation and other Sadhana practices to direct body energies, still the emotions, center the mind and so on.

Prasad(a). An offering, often of food. Also meaning 'peace.'

Puja. 'Magick ritual,' worship, a ritual of honoring a deity.

Purana. 'Ancient.' A class of Sanskrit scriptures concerning Brahma, Vishnu and Shiva written for the masses. There are 18 Puranas.

Purnima. Full Moon, often indicating a festival. For example, Naga Purnima: the day reserved for homage to Naga.

Puuh. Apparently the Bija Mantra of the Naga.

R

Rajas. Guna of activity. May also indicate power in action or menstrual blood.

Raksha. 'Protection.'

Ramayana. An epic Hindu holy book telling the story of Rama, Sita, Hanuman and much more.

Rasa. The elixir in Alchemy. 'Liquid.' 'Mercury' or sperm. Rasa Yoga can refer to Tantric Alchemy.

Ravana. The mighty Demon of the Ramayana who was conquered by Rama and Hanuman.

Rishi. A Seer. Sage. Maharishi means great sage.

Ropna. 'Healing.'

Rudraksha. Named for Rudra, a very ancient form of what later became Shiva, meaning red, howling. Rudraksh is a tree and the seeds are beads sacred to Shiva, often used in a Mala. Naga Sadhana often calls for Rudraksha.

S

Sadhaka. A practitioner of Sadhana. A magickian, adept. A Tantrika.

Sadhana. 'Direct way.' A practice of Magick. A spiritual practice within the Tantric or Hindu tradition. Sadhana may be a spiritual practice leading to enlightenment, or for a specific goal.

Sadhu. 'Holy man.'

Samadhi. Complete contemplation where the mind and soul attain one; bliss.

Samagri. Tools or items used in Sadhana or Puja (rituals).

Sampradaya. Lineage. Tradition. Sect.

Samsara. The world of illusion (i.e., everything!) Wheel of time.

Sankapala (or Sankhapala, Shankapala or Shankhapal). One of the powerful Naga Lords about which little is known. He is friendly towards men, and grants wealth, fertility and healing.

Sesha. (See Anata.) The World Serpent (Naga) who was before all things. The Great Naga, primordial power that encircles the whole universe. Creation is generated by his uncoiling; the universe collapses as he coils upon himself.

Shakti. Power. Energy. Primordial essence. The Goddess. Life Energy. Great Mother of All. Shiva is Shakti as Shakti is Shiva.

Shaktis (three). Three primal energies which create diversity in the cosmos: Knowledge, Will and Action.

Shanti. Peace. Tranquility. Often repeated three times after a prayer.

Shashtra. Compendium or collection of knowledge.

Shav(a). Corpse. 'Shiva is Shava without Shakti.'

Shiva. Blessed One, Lord of the center, pure consciousness. Shiva possesses three Shaktis or Powers: Iccha (Will), Jnana (Knowledge), and Kriya (Action).

Shloka. Short sacred verse.

Shri. Auspicious. Holy. Beauty. Awesome.

Shri Yantra. The ‘great’ Yantra, two-dimensional form of the Supreme Goddess which, when depicted in three dimensions, is the body, the Chakras and Mt. Meru.

Shrim (or Srim). A Bija Mantra of Maha Devi or Lakshmi, also known as Shri. Pronounced ‘Shreem.’

Siddha. An adept or enlightened being. One who possesses Siddhis.

Siddhi. Magickal or spiritual powers.

Smashan. Cremation ground, an adjective of Kali.

Soma. Nectar of Ecstasy, possibly derived from psychoactive plants. Also, a lunar God. Mentioned in the Vedas.

Stele. A stone or wooden slab, generally taller than it is wide, erected as a monument. Ornamentation may be inscribed, carved in relief, or painted onto the slab.

Stotra(m). A Prayer or hymn to a God or Goddess or other divine being.

Surya. The Sun God

Sushumna (or Shushuma). Main Nadi or pathway of energy. It runs vertically through the spine. This is the ‘path’ of the Kundalini. (See Ida and Pingala.)

Sutra. ‘Thread.’ An aphorism. One of many books of aphorism, collected wisdom, commentaries and so on.

Svaha. ‘Hail!’ or ‘So be it!’; used in Mantras as greeting or honoring.

Svasti (or Swasti). Blessings. ‘It is well.’ ‘May it be auspicious.’

Sveccharchara (or Svecchacharya). The path of doing one’s own Will with Love; a powerful term that connotes the Tantric path, similar to ‘Thelema’ in Western magickal concept.

T

Takshaka Naga. He is the King of the Naga in many references, especially in the Mahabharata. He is a friend of Indra (a later mythic addition), and was spared from the great serpent sacrifice of Janamejaya. He is one of the great lords of Bhogavati.

Tamas. Guna of rest, passivity.

Tankas. Banners, often Tibetan or Nepalese, often showing Gods or Buddhas.

Tantra. A system of spiritual beliefs and practices said to be derived from Sanskrit roots signifying: ‘Body’ (because of its emphasis on bodily activities); ‘Stretch’ (because it extends the faculties of humans); ‘Rope’ (because it secures the devotee to deity); ‘Harp’ (for the music and beauty of its philosophy); ‘Interior-ness’ (for the secrecy of its doctrine); ‘To Weave’ or ‘Loom’ suggesting the two cosmic principles, male and female, that make up the warp and woof of the woven fabric of the universe. Also a Tantra is a book of wisdom and magick offering instructions on Tantrika or the art of doing these things in a magickal context; i.e., Tantric Sadhana.

Tantrika. The art or lifestyle of being and doing Tantra. Noun: A practitioner of Tantra. Adjective: of or pertaining to Tantra.

Tarpayami. Oblations, the pouring of sacred water (or divine energy) as offering.

Tripura. ‘Three Cities.’ A Form of Lalita. Her three cities are her Shaktis or Powers.

Tripurasundhari. (See Lalita.) The Triple Goddess. Composed of Bala (the young virgin), Sundari (the mother of the universe), and Bhairavi (the crone). Shri Tripurasundhari is also a manifestation of Kundalini: this Supreme Serpent Goddess is conflated with the Serpent Goddess (Nagini, etc.) and, in the Tantric system, can often be seen as the pervasive Power (Shakti). The one that seems to be a hidden reflection of this in terms of the Naga is Shri Tvarita, an aspect of the supreme Goddess Lalita (Tripurasundhari) who is wearing as ornaments the eight Naga lords!

Trishul (or Trishula). ‘Trident.’ This is the key weapon and holy symbol of the God Shiva and is said to have been used to sever the original head of Ganesha. Durga also holds Trishula, along with many weapons as do many other Gods and deities. The three points have various meanings and have many stories behind them. They are commonly said to represent various trinities: creation, maintenance and destruction; past, present and future; the three Gunas; and so on. The Trishula is said to destroy the three worlds, a mythos that encompasses many different concepts. The three cities or worlds are said to be Tripurasundhari or Lalita, and are ‘destroyed’ by Shiva into a single non-dual plane of existence that is bliss alone. In the human body, the Trishula can represent the three main Nadis, or energy channels (Ida, Pingala and Shushuma) meeting at the brow. Shushuma, the central channel, continues upward as Maha Naga while the other two (Naga/Nagi), end at the brow.

Turmeric. A yellow spice originating in India with many medicinal uses and which is used in offerings—especially for Naga—often along with milk.

U

Urvara. ‘Fertility.’

Utarmansa. Powerful guardian Dragon-Naga Lord of the North.

V

Vajra. Adamantine; a lightning bolt. In the Nath tradition it means ‘that which survives all.’ The Alpha Ovule. Shiva. A double trident. It signifies the human body. As a tool, it is a wand that has three prongs at either end.

Varanasi. (See Kashi.)

Vasuki. One of the Naga Lords, also called the Naga King of Bhogavati. Along with Takshaka and Anata, he is referred to as ‘one of the three lords of Bhogavati.’ He is most famous as the key hero of one of the great Hindu myths, the churning of the great milky ocean (milky way!) of the primordial cosmos as the gods and demons (Devas and Asuras) sought the nectar of immortality, Amrita.

Vedas. The Vedas are the core religious texts of Hinduism. They also influenced Buddhism, Jainism and Sikhism. There are four Vedas: the Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. The Rig Veda, the oldest, was created about 1500 B.C.E., and codified about 600 B.C.E. Often connected with the influx of the Indo-European invasion and the injection of this culture into India, they are coexistent with other scriptures and practices, such as Tantras, and the Nagas which often predate them.

Vedic. The two main streams that inform ‘Hinduism’ can be seen as Vedic (originating with the Vedas) and Agamic (originating outside of the Vedic flow, from the Agamas—non-Vedic sources). Agamic informs Tantrika and more ‘folk religious’ traditions like Naga Sadhana.

Vidya. ‘Knowledge.’ Once could compare it to the term Gnosis, or direct knowledge of the divine. Vidya may also mean ‘Female Mantra’ or Goddess in the form of sound, as in the Shri Vidya (Magick of Lalita).

Vira. ‘Hero.’ An initiate or aspirant for higher, spiritual life. One who strives on the path of Tantra.

Vitta. ‘Wealth.’

Y

Yantra. Energized glyph or symbol that looks like as a Mandala. Said to have a life of its own. Devi in geometrical or patterned form. It is referred to at times as a kind of ‘magick machine’ or ‘generator’ of magick. Every God or Goddess has a Yantra. Yantras, unlike Mandalas, are used flat on the ground. The center point (Bindu) of every Yantra is Shiva, the circular or flower-like image about it is a form of Shakti. During Puja, the deity manifests in the center of the Yantra.

Yoga. ‘Union,’ ‘Yoke.’ The transformation of the mind/body through spiritual activity leading to higher levels of divinity. There are many different kinds of Sadhana that help the Sadhaka (Yogi) attain illumination. Shiva is the Mahayogi, the creator of Yoga.

Yogi. One who has mastered himself and controls his senses.

Yoni. Female sexual organ or representation thereof. Every Lingam has as its base a Yoni. Often the two are ‘united’ by the serpent Nagaraja!

Z

Zonule. A small zone of magick. A power area. A circle of Tantrikas who generate such a zone.

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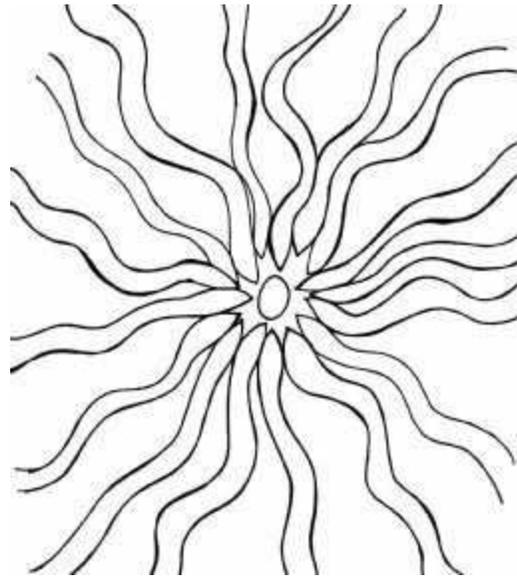
ABOUT THE AUTHOR

Denny Sargent, writer and university Instructor, was first introduced to mythology and magick in New York where he grew up. He has a BA in Education and was awarded an MA in Ancient History/Cross Cultural Communications from Western Washington University where he also taught.

He was initiated into the Nath Lineage of Tantra in 1980 as taught by Shri Gurudev Dadaji Mahendranath and has practiced and written about Tantra ever since, often under his initiated name of Hermeticus Nath. From the 1980s, he has helped found, write, and edit journals of contemporary mythology and magick: *Mandragore* (NYC) and *Aeon* and *Kalika* and, for five years, *Silverstar*.

Denny taught, lived and wrote for four years in Japan. He has engaged in extensive traveling and on-site research in more than 25 countries, including India and many other areas of Asia. His previously published books include: *Global Ritualism; Myth & Magick Around the World; The Tao of Birth Days; The Magical Garden* (co-written with Sophia); *Your Guardian Angel and You; Clean Sweep*; and *Dancing With Spirits: Festivals & Folklore of Japan*.

He likes snakes.



Naga Convocation