Goddess Kali, the Black Magickian
by Hagur, Grand Hierophant

Including the Kali Lyrics in Hindi transliteration and English,
also
The One-hundred Names of Goddess Kali

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We already know from previous manuscripts that Kali is one of the most worshiped Goddesses of Hindu Religion in many parts of the world. She is also one of the most misunderstood goddesses of all. Her name is derived from the Sanskrit root word “Kal” which means time. Kali is the personification of time and death. Maha Kali is the fiercest form of Maa Durga representing the destroyer of evil. But Kali is also a compassionate mother who loves her devotees and is easy to please. Maha Kali is usually worshiped by tantrics to achieve special siddhis. Goddess Kali is the goddess of liberation. In Bengal,
Diwali is celebrated as Kali Puja. Kali is worshipped in her destructive mode. She is terrifying to look at, black and furious, with four hands, dripping blood and dressed in skulls. She is shown with one foot on Lord Shiva and with her tongue sticking out. She is also the first of the ten Mahavidyas. They are Tara, Shodashi, Bhuvaneshwari, Bhairavi, Chinnamasta and Dhumavati, Matangi, Kamala and Bagla Mukhi.

Goddess Kali is a great and powerful black earth Mother Goddess capable of terrible destruction and represents the most powerful form of the female forces in the Universe. Worship of the Goddess Kali is largely an attempt to appease her and avert her wrath. The Goddess Kali constantly drinks blood, and is as such called the Mistress of Vampires. Vampires of our kind do not drink blood, but suck Lifeforce (breath) from human day and night. She has an insatiable thirst for blood. As mistress of blood, she presides over the mysteries of both life and death. Kali intends her bloody deeds for the protection of the good. She may get carried away by her gruesome acts but she is not evil. Kali's destructive energies on the highest level are seen as a vehicle of salvation and ultimate transformation.

Kali is the central deity of Time. She created the world and destroys it. She is beyond time and space. After the destruction of the Universe, at the end of the great cycle, she collects the seeds of the next creation. She destroys the finite to reveal the Infinite. This Black Goddess is death, but to the wise she is also the death of death. This can only be revealed through the worship of Kali, and meditation on her mysteries.

To her worshippers in both Hinduism and Tantra, and in our Western world too, she represents a multi-faceted Great Goddess responsible for all of life from conception to death. Her worship, therefore, consists of fertility festivals as well as sacrifices (animal and human); and her initiations expand one's consciousness by many means, including fear, ritual sexuality and intoxication with a variety of drugs.

Her three forms are manifested in many ways: in the three divisions of the year, the three phases of the moon, the three sections of the cosmos (heaven, earth, and the underworld), the three stages of life, the three trimesters of pregnancy, and so on. Women represent her spirit in mortal flesh.

"The Divine Mother first appears in and as her worshipper's earthly mother, then as his wife; thirdly as Kalika, she reveals herself in old age, disease and death."
Three kinds of priestesses tend her shrines: Yoginis or Shaktis, the "Maidens"; Matri, the "Mothers"; and Dakinis, the "Skywalkers". These priestesses attend the dying, govern funerary rites and act as angels of death. All have their counterparts in the spirit world. To this day, Tantric Buddhism relates the three mortal forms of woman to the divine female trinity called Three Most Precious Ones.

Goddess Kali's three forms appear in the sacred colours known as "Gunas": white for the Virgin, red for the Mother, black for the Crone, the three together symbolizing birth, life, death. Black is Kali's fundamental colour as the Destroyer, for it means the formless condition she assumes between creations, when all the elements are dissolved in her primordial substance.

As Kundalini the Female Serpent, she resembles the archaic Egyptian serpent-mother said to have created the world. It was said of Kundalini that at the beginning of the universe, she starts to uncoil in "a spiral line movement, which is the movement of creation." This spiral line was vitally important in late Paleolithic and Neolithic religious symbolism, representing death and rebirth as movement into the disappearing-point of formlessness, and out of it again, to a new world of form. Spirals therefore appeared on tombs, as one of the world's first mystical symbols.

Goddess Kali is considered to be the most fully realized of all the Dark Goddesses, but even though Kali was originally worshipped as a warrior goddess, and her followers gave her offerings of blood and flesh, her followers still found her greatest strength to be that of a protector.

Kali is not always thought of as a Dark Goddess; rather, she is also referred to as a great and loving primordial Mother Goddess in the Hindu tantric tradition. In this aspect, as Mother Goddess, she is referred to as Kali Ma, meaning Kali Mother, and millions of Hindus revere her as such.

Goddess Kali is also associated with intense sexuality. Myths tell of the Yoni (vagina) of Kali (when she existed as Sati - wife of Lord Shiva) falling down to the Earth on the sacred hill near Gauhati in Assam (India), the same place where the Temple of Kamakhya is now located. The temple's outer walls are highly decorated with carvings showing Kali as a Triple Goddess: squatting, and exposing her Yoni (vagina); as a mother suckling Her child; and as a warrior woman drawing back Her bow. While these carvings show Kali as a sexual being, they also show her as a protective and motherly woman, full of compassion.
Known as the "Dark Mother," the Hindu Triple Goddess of creation, protection, and destruction, now most commonly known in her Destroyer aspect, is very often depicted as squatting over her dead consort Shiva and devouring his entrails, while her yoni sexually devours his lingam. Kali is:

"The hungry earth, which devours its own children and fattens on their corpses ... It is in India that the experience of the Terrible Mother has been given its most grandiose form as Kali. But all this and it should not be forgotten an image not only of the Feminine but particularly and specifically of the Maternal. For in a profound way life and birth are always bound up with death and destruction."

Goddess Kali's paramount place of worship is in the cremation ground, preferably at the dead of night, on a suitable day of the waning Moon. Here, her nature becomes clear and apparent. For an adept in the worship, the whole world is a cremation ground, and She, the true form of time, who by herself creates and destroys all, is personified as the pyre. There, after life, all mortals and their wishes, dreams and reflections come to their fruition, a pile of worthless ashes.

Goddess Kali's dwelling place, the cremation ground denotes a place where the pancha mahabhuta (five elements) are dissolved. Kali dwells where this dissolution takes place. In terms of devotion and worship, this denotes the dissolving of attachments, anger, lust and other binding emotions, feelings and ideas. The heart of devotee is where this burning takes place and it is in the heart that Kali dwells. The devotee makes her image in his heart and under her influence burns away all limitations and ignorance in the cremation fires. This inner cremation fire in the heart is the gyanagni (fire of knowledge), which Kali bestows.

Kali is the universal mother. It is believed that she goes into the darkness with us, and for us, to swallow our sins, worries and concerns. She can show us how to radically transform our lives by embracing our own darkness, rather than fearing and fleeing from that which haunts us. She can spiritually hack away at the handcuffs that keep us shackled to the hungry ghosts of the past. There comes a point in the process when you must surrender fully to her healing powers, and let her bring you back cleansed, transformed, whole.

Kali is the powerful Hindu Goddess who is in charge of darkness, death and regeneration. Many people fear her because she is so awesome looking, but Hindus love and adore her as their great goddess and they see her as a manifestation of power that is fierce and potent. She is shakti (female energy) incarnate and the manifestation of primordial power. While she is the consort of
the great Lord Shiva, she is also seen dancing wildly, with his form beneath her feet. They are partners in darkness, and in dancing the dance of death and regeneration. She brings life and death. She is regeneration and rebirth. In many ways she is the consummate representation of the classic power of the Divine Female - the power to give birth, to bring death to the old and to regenerate. Her haunts are the cremation grounds, where she takes life, and then recycles it into new life. Her symbol for cutting away at evil and darkness is to behead humans, but what that image really represents is the cutting away of the human ego and all the problems it causes. She eats pain, and swallows despair, and the secret shadows of our lives.

Kali is a goddess who acts in violent, gruesome, fearsome ways, killing as her main function, yet she is not evil. She is a representation of negative forces in the universe. Yet even then, she is a manifest form of godhead, a part of the divine whole. Kali in one aspect is still the mother of all. According to devotional literature she is revered as a terrible fearsome goddess, but also as one who must be accepted and loved. Kali represents in a way the kinks in the Hindu system of dharma. A system that is based upon structure and purity, that ritualizes and prepares for the occurrences of death and other disorder. Yet there are things that are unexpected, impure and chaotic. Kali is the representation of what is outside the order.

The Hindu goddess Kali deals with the horrible aspects of life that most people will not think about. Embodying horror, rage, unkempt fury and chaos, Kali is worshiped as a goddess and not mistaken for a demon. Chaos must exist in compliment to order in the creation and maintenance of balance in the universe. The dark side of the divine exists in contrast to the bright and the beautiful. In Hinduism, the polarity of good and evil are blurred. The demons may perform austerities to be granted boons, just as the gods may go awry and threaten the stability of the cosmos. No female deity embodies the duality of light and dark in a complimentary existence as well as Kali.

Goddess Kali is the full picture of the Universal Power. She is Mother, the Benign; and Mother, the Terrible. She creates and nourishes and she skills and destroys. By Her magic we see good and bad, but in reality there is neither. The whole world and all we see is the play of Maya, the veiling power of the Divine Mother. God is neither good nor bad, nor both. God is beyond the pair of opposites that constitute this relative existence.

The Tantras mention over thirty forms of Kali. Sri Ramakrishna often spoke about the different forms of Kali. The Divine Mother is known as Kali-Ma, Maha Kali, Nitya Kali, Shamshana Kali, Raksha Kali, Shyama Kali,
Kalikamata, and Kalaratri. Among the Tamils she is known as Kottavei. Maha Kali and Nitya Kali are mentioned in the Tantra Philosophy.

When there were neither the creation, nor the sun, the moon, the planets, and the earth, when the darkness was enveloped in darkness, then the Mother, the Formless One, Maha Kali, the Power, was one with the Maha Kala, the Absolute. As Mahakali she is the timeless, immortal, formless power indistinguishable from the transcendent one or Absolute Power.

Shyama Kali has a somewhat tender aspect and is worshipped in Hindu households. She is the dispenser of boons and the dispeller of fear. People worship Raksha Kali, the Protectress, in times of epidemic, famine, earthquake, drought, and flood. Shamshan Kali is the embodiment of the power of destruction. She resides in the cremation ground, surrounded by corpses, jackals and terrible female spirits. From her mouth flows a stream of blood, from her neck hangs a garland of human heads, and around her waist is a girdle made of human arms.

Tantrics worship Siddha Kali to attain perfection. Phalaharini Kali to destroy the results of their actions; Nitya Kali, the eternal Kali, to take away their disease, grief, and suffering and to give them perfection and illumination.

Robbers and thieves have their own Kali. Not so many years ago, robbers lived in Indian woods and had the habit of worshipping Dakait Kali before they want to rob people on highways and in villages. Some of these old Kali images have survived time and are still being worshipped, though for reasons other than originally intended.

In Kolkata she is worshipped as Bhavtarini, the redeemer of all creation, the most beautiful one. The beauty of the Dakshineswar Kali Temple in Kolkata is far removed from the dreary sight of an active cremation ground. And, although the Goddess in this temple is the same Ma Kali as the feared one in the cremation ground, she is regarded as benign a protectress rather than a destroyer.

While someone unfamiliar with the Shakti worship may perceive Kali's images as equally terrible without making the slightest distinction between them, the Hindu distinguishes a benign Kali (dakshina) from a fearful Kali (shamshan) by the position of her feet. If Kali steps out with her right foot and holds the sword in her left hand, she is a Dakshina Kali. If she steps out with her left foot and holds the sword in her right hand, she is the terrible of the Mother, the Shamshan Kali of the cremation ground.
Of the many other aspects of Goddess Kali, the two best known are Mahakali and Bhairavi.

In the aspect of Bhairavi, Kali is the counterpart to Shiva, taking pleasure in destruction, and the ultimate dissolution of the universe.

Goddess Kali is also thought to be an aspect of the Devi or Mahadevi or Mahakali, who was the most powerful and complex of all the great Goddesses. When She is in the aspect of Mahakali, Kali uses Her very appearance to terrify the various entities, demons, and devils who represent the sinister forces.

It is in this aspect, as Mahadevi, that Kali is depicted with black skin and a hideous tusked face and claws; Her forehead bearing a third eye like Shiva's. Here, Kali is shown with four arms, the upper two holding a bloody sword and severed head, while Her two lower hands are held out in welcome, as She grants favours to Her devout followers.

Western scholars erroneously viewed the various manifestations and incarnations of Kali as many different Goddesses, particularly isolating those primitive mother-goddesses ("matrikadevis") grouped together as "Dravidian she-ogres." Yet Kali's worshippers plainly stated that she had hundreds of different names, but they were all the same Goddess.

Some of Kali's older names found their way into the Bible. As Tara, the earth, she became Terah, mother of the Hebrew ancestral spirits called "teraphim". The same Tara became the Celts' Tara, Gauls' Turan, and the Latin Terra, meaning "Mother Earth," said to be interchangeable with Venus.

The name of Eve, may have originated with Kali's Ieva or Jiva, the primordial female principle of manifestation; she gave birth to her "first manifested form" and called him Idam (Adam). She also bore the same title given to Eve in the Old Testament: Mother of All Living (Jaganmata).

Variations of Kali's basic name occurred throughout the ancient world. The Greeks had a word Kalli, meaning "beautiful," but applied the name to things that were not particularly beautiful such as the demonic centaurs called kallikantzari, relatives of Kali's Asvins. Their city of Kallipolis, the modern-day Gallipoli, was cantered in Amazon country formerly ruled by Artemis Kalliste. The annual birth festival at Eleusis was Kalligeneia, translateable as "coming forth from the Beautiful One," or "coming forth from Kali." The temple of the Great Mother of the Gods at Pergamum stood on Mount Mamurt-Kaleh, easily transposed into Mount Mother-Kali.
Lunar priests of Sinai, formerly priestesses of the Moon-goddess, called themselves kalu. Similar priestesses of prehistoric Ireland were kelles, origin of the name Kelly, which meant a hierophantic clan devoted to "the Goddess Kele". This was cognate with the Saxon Kale, or Gale, whose lunar calendar or kalends included the spring month of Sproutkale, when Mother Earth (Kale) put forth new shoots. In antiquity the Phoenicians referred to the strait of Gibraltar as Calpe, because it was considered the passage to the western paradise of the Mother.

The Black Goddess was known in Finland as Kalma (Kali Ma), a haunter of tombs and an eater of the dead. European "witches" worshipped her in the same funereal places, for the same reasons, that Tantric yogis and dakinis worshipped her in cremation grounds, as Smashana-Kali, Lady of the Dead." Their ceremonies were held in the places of ghosts where ordinary folk feared to go. So were the ceremonies of western "witches" - that is, pagans. They adored the Black Mother Earth in cemeteries, where Roman tombstones invoked her with the phrase Mater genuit, Mater recepit - "the Mother bore me, the Mother took me back". Kurukulla is a fierce Nepalese and Tibetan goddess much like Kali.

Kali's title Devi (Goddess) was similarly widespread in Indo-European languages. She was the Latin diva (Goddess) and Minoan diwi or Diwija, the Goddess associated with Zeus at Knossos. Dia, Dea, and Diana were alternate forms of the same title.

Though called "the One," Kali was always a trinity: the same Virgin-Mother-Crone triad established perhaps nine or ten millenia ago, giving the Celts their triple Morrigan; the Greeks their triple Moerae and all other manifestations of the Threefold Goddess; the Norsemen their triple Norns; the Romans their triple Fates and triadic Uni (Juno); the Egyptians their triple Mut; the Arabs their triple Moon-goddess - she was the same everywhere. Even Christians modelled their threefold God on her archetypal trinity.

Indo-European languages branched from the root of Sanskrit, said to be Kali's invention. She created the magic letters of the Sanskrit alphabet and inscribed them on the rosary of skulls around her neck.

Although Goddess Kali is worshipped throughout India and Nepal, and even in Indonesia, she is most popular in the state West Bengal in India, where one also finds Kalighat, her most famous temple just outside Kolkata (capital of West Bengal). Considering that Calcutta is simply an Anglicized form of kaligata, the city received its very name from the goddess.
Each district, town and village in Bengal seems to have its very own Kali famous for a particular miracle or incident. The Hindus of Bengal have always taken a fancy towards the Goddess Kali and have worshipped her both as a mother and as a daughter. The concept of Kali as being both mother and daughter is enhanced by the various hymns composed by the great Begali devotees, Sri Ramakrishna Paramhansa and Ramaprasad.

Kali is "the divine Shakti representing both the creative and destructive aspects of nature", and as such she is a goddess who both gives life and brings death. Clothed only with the veil of space, her blue-black nakedness symbolizes the eternal night of non-existence, a night that is free of any illusion and distinction. Kali as such is pure and primary reality, the enfolded order, formless void yet full of potential.

Kali represents the entire physical plane. She is the drama, tragedy, humour, and sorrow of life. She is the brother, father, sister, mother, lover, and friend. She is the fiend, monster, beast, and brute. She is the sun and the ocean. She is the grass and the dew. She is our sense of accomplishment and our sense of doing worthwhile. Our thrill of discovery is a pendant on her bracelet. Our gratification is a spot of colour on her cheek. Our sense of importance is the bell on her ankle. The full and seductive, terrible and wonderful earth mother always has something to offer.

One should not jump to the conclusion that Kali represents only the destructive aspect of Absolute power. What exists when time is transcended, the eternal night of limitless peace and joy, is also called Kali (Maharatri). And it is she who prods Shiva Mahadeva into the next cycle of creation. In short, she is the power of God in all His aspects. A very apt and poetic description of the Great Mother Kali has been given by Pirsig, who wrote, "Kali, the Divine Mother, is the symbol for the infinite diversity of experience."

Let us resume what we have said so far:

Goddess Kali is the primordial goddess of Hinduism. She is dark, violent, a figure of annihilation, the ultimate reality that is Brahman and source of all being. She is the redeemer of the universe and the benevolent mother goddess as well. She is associated with Lord Shiva her consort. She is related to many other Hindu goddesses and she is the foremost goddess among the Dasa Mahavidyas.

Goddess Kali is associated with death, sexuality and violence. She is dark, black and fierce goddess of death and she carries the destructive power of eternal time. She is seductive, terrible and wonderful and has always something to offer. She
is the primary reality, the enfolded order, formless void yet full of energy, passion, potential and form. To her worshippers, goddess Kali represents all of life from conception to the ultimate reality of death.

Goddess Kali: The symbolism behind her fearsome nature

She is the all pervading divine mother of the universe and her name in Sanskrit is derived from the word Kal which means time. As nothing can escape from time, so nothing can escape from Kali. Her consort is Shiva and both of them inhabit the cremation grounds. The symbolism behind this abode is that the body is just temporary and any attachment to the body and the resultant ego is also temporary. Her devotees go to the cremation ground to meditate and overcome the I-am-the-body idea. Her appearance and ornaments has special significance and meaning. The garland of 52 skulls and her skirt made of dismembered arms symbolizes the destruction of the body and hence the ego attached with the body. With these ornaments she is sending a message to her devotees that she can offer liberation to them from the attachment of the temporary body. In two of her hands, she holds a sword and a freshly severed head that is dripping blood. This represents a great battle in which she defeated the demon Raktabija.

Her black skin represents the womb of the unmanifest from which all of creation is born and into which all of creation will eventually return. Goddess Kali is depicted as standing on a white skinned Shiva who is lying beneath her. His white skin is in contrast to her black or sometimes dark blue skin. He is showing a blissful detached look on His face. Shiva is pure formless awareness sat-chit-ananda (being-consciousness-bliss) while she represents "form" eternally sustained by the underpinning of pure awareness.

Goddess Kali: The destroyer of the Ego:

She frees us from the prison of our own bodily self as she brings the death of the ego as the delusional self-centred view of reality. Goddess Kali and Lord Shiva give liberation by dissolving the illusion of the ego: “I am not my body, I am the Self within.” Thus we learn that we are the ever-existing I AM and not the impermanent body and the ego represented by the impermanent body. This is emphasized by the scene in the cremation grounds where both Goddess Kali and Lord Shiva dwell. They are the destroyers of unreality.

When the ego sees Mother Kali it trembles with fear because the ego sees in her its own eventual demise. An individual who is attached to his/her ego will not be able to receive the vision of Mother Kali and she will appear in a fear invoking or "wrathful" form. A mature soul who engages in spiritual practice to remove
the illusion of the ego sees Mother Kali as very sweet, affectionate, and overflowing with incomprehensible love for her children.

**Goddess Kali: The benevolent nature of Goddess Kali:**

She is associated with motherly love. Out of all the Devi forms, Kali is the most compassionate because she provides moksha or liberation to her children. She is the supreme feminine manifestation of compassion and she is ready to shower her love and affection on to anyone who care to turn their gaze toward her luminous heart.

**Goddess Kali the liberator of souls:**

She is the Goddess of liberation or enlightenment. She is the Liberator of the Selfs (Souls) and destroyer of all negativity in us. In fact she makes us understand that we are beings of spirit and not flesh and so liberation can only prevail when our attachment to the body comes to an end.

Her worship consists of fertility festivals as well as sacrifices and her initiations expand one's consciousness by many means, including fear, ritual sexuality and intoxication with a variety of substances. Kali, the Divine Mother, is the symbol for the infinite diversity of experience. "Goddess Kali represents the entire physical plane. She is the drama, tragedy, humour, and sorrow of life. She is the brother, father, sister, mother, lover, and friend. She is the fiend, monster, beast, and brute. She is the sun and the ocean. She is the grass and the dew. She is our sense of accomplishment and our sense of doing worthwhile. Our thrill of discovery is a pendant on her bracelet. Our gratification is a spot of colour on her cheek. Our sense of importance is the bell on her ankle.

**Goddess Kali, the Mistress of Vampires**

Blood stands for life, and blood is also the archetypal symbol of the Self (soul) (life energy). Therefore blood is a central symbol in many religions, including the Christian Faiths. The central image of all Vampire lore is blood. In studying analytical psychology we can begin to look at the Vampire myth and psychic reality in psychological terms. It is a fatal symbiosis and a nourishing of oneself with another's vitality (two central points of vampire story more than a legend). These traits are also inexplicable components of many human relationships. We all know people who have the unexplained ability to physically drain us in a relatively short period of time. By being in their presence, we actually experience the sensation of our Lifeforce being sucked away. We call these people “Psychic Vampires”.

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The Christian Churches do not recognise the dark side of their God but in religions where Divine Evil also is recognised, sometimes the Gods and Goddesses themselves were blood-drinkers. The Lamasians of Tibet depict gods who hold flagons of human blood. However, Goddess Kali, wife of Lord Shiva and namesake of Calcutta, epitomises divine bloodthirstiness, with her red eyes, huge fanglike teeth, and protruding tongue that drips with blood.

The medieval Church used folk beliefs about Vampires to explain the Eucharist in a straightforward way. (The Eucharist, like all religious rituals, is a mystery. It is probably the most complex sacrament because of the inexplicable process known as transubstantiation.) The Roman Catholic Church explained that just as the Vampire drinks the sinner's blood and possesses and devours his spirit, so the righteous Christian could drink Christ's blood, be filled with His holiness, and be incorporated into His mystical body. In the symbolism of the Eucharist, Christ's blood is freely and abundantly given so that each soul might be replenished.

The Vampire history worldwide describes, above all, an aberrant transfer of energy of vitality, called “Lifeforce”. How is it that lovers, artists, parents, the insane, trade energy? How do our supposed friends suck energy from us in a short visit?

The Vampire archetype is a powerful way to describe these unexplained psychic phenomena. We may resist using the word, but "possessed" is a word that seems most accurate to describe them.

In Hinduism, the Bhuta is the soul (Self) of a person who has had an untimely death. At night it wanders around as an animated corpse, attacking the sleeping humans. The Brahmaparusha has a head encircled with intestines and a skull it uses to drink blood. Goddess Kali is the most famous Indian Vampire. Depicted with fangs and wearing a garland of corpses or skulls she has four arms, and her temples were placed close to cremation sites. Legend claims she fought the demon Raktabija, who had the unique ability of being able to reproduce from a single drop of blood. Kali drank all his blood, spilling not one drop which meant Raktabija was killed.

**Goddess Kali: Her place in Hindu Philosophy**

In time Goddess Kali has become such a dominating figure in the Indian pantheon, that many other goddesses have been assimilated into her, and she herself has been ascribed an ever growing number of aspects and manifestations. Many of these, for example the so-called "One Hundred Names of Goddess
Kali", are names that begin with the letter 'K'. In their translations, these names define the goddess much more directly and intimately than any intellectual summary can do.

The One Hundred Names occur in the adyakali svarupa stotra, a hymn to Kali that is part of the Mahanirvana Tantra. What emerges when reading this hymn, is an exposition of Kali in a variety of strikingly different aspects. One who recites with devotion gains good results, listen! He gains the results of hundreds of millions of Kalipujas. What use of more words? He will become the desired.

### The Hundred Names of Goddess Kali

*O Devi, you are the measure and you measure. You are beyond measure and measurer. You are one in many forms. You are the form of the universe. I bow to you - Kaulavali Tantra.*

Here is the text and a translation of chapter 23 of the influential Brihadnila Tantra¹. If there are defects in the translation, I beg the indulgence of readers.

\[
\text{न्र्योिंििंशः परतुः} \\
\text{श्रीदेव्युवाच} \|
\]

\[
\begin{align*}
\text{पुरा प्रतिपुत्र देव क्रीडासनो यदा भवान्} \|
\text{नाम्नो जातं महाकाल्या: कथयथ्य मधि प्रभो} \| 9 \| \\
\text{श्रीभारव उवाच} \|
\end{align*}
\]

\[
\begin{align*}
\text{साधु पुरस्व महादेवि अकथ्यं कथयामि ते} \|
\text{न प्रकाश्यं वयाहों स्वयोिंििरिं सुन्दररी} \| 2 \|
\end{align*}
\]

Patala 23. Shri Devi said: Before, O Deva, when engaged in amorous play, you mentioned the 100 names of Kali. Lord, speak of this to me. Shri Bhairava said: Well asked, Mahadevi, I will tell you of that previously untold. Vararohe Sundari, you should conceal it like your own yoni. [1-2]

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Mohini, you who are as dear to me as life itself, I could not live for an instant without you, Parameshvari. [3] Like sight is inherent in the sun and as ghee is inherent in milk, so I, the Natha am everywhere present in you. [4] Listen Devi, I will speak to you of the japa giving all knowledge. Sadashiva is the rishi, it is said; Chanda is the metre, [5] the devata is Bhairavi Devi, bestowing the four aims of mankind.

Nilavani (blue Sarasvati) Mahagaurasavanga (greatly golden in all limbs)
Sundaripara (supremely beautiful) Sarvasampatprada (giver of all prosperity)
Bhimanadini (sounding terrifying) Varavarunini [10] Vararoha Shivaruha (riding Shiva)
Mahishasuradhatini Shivapuja (worshipped by Shiva) Shivaprita (loved by Shiva)
Danavendraprapujita (worshipped by Danavas)[11] Sarvavidyamayi (consisting of all vidya)
Sarvasarvabhistaphalaprada (giver of the fruit of every possible desire)
Komalangi (soft of limbs) Vidhatri (creatrix) Vidhatrivaradayini (giver of boons in creation) [12]
Purnenduvadana (with a face like the full moon) Nilameghavarna (the colour of a blue rain-cloud)

Kurukulla Viprachitta Kantachitta Madonmada (drunk with desire) [13] Matangi
(elephant lady) Madanaprita Madaghurnitalochana (eyes full of desire)
Madottirna Kharparasinaramundavilasini [14] Naramudasraja (with a necklace
of men's heads) Devi Khadgahasta (holding a cleaver) Bhayanaka (giving fear)
Attahasayuta (laughing loudly) Padma (lotus) Padmaragopashobhita [15]
Karabhayaaprada (hand removing fear) Kali Kalaratrisvarupini (true form of the night of time) Svadha Svaha Vashatkara Saradindusamaprabha (as bright as the autumn moon) 


Lakshmirlakshanamanyukta (showing all the signs of Lakshmi) Sarvalakshanalakshita (having every single characteristic)[20]
Vyagracharmavrita (wearing tiger skin) Madhya Trivalivalayanchita Gandharvaihsamstutasa (praised by the Gandharvas) hi Inda Mahapara (greatly supreme one) [21] Pavitra Parama (supreme) Maya Mahamaya Mahodaya. Maheshvari, so to you are declared the 100 celestial names [22] Whosoever reads these at morning time for certain gains a treasure. Here in this world, he is happy and afterwards attains union with Devi. [23]

He cannot be subjugated by siddhas, aughs, all which moves and does not move, whether they move on earth, in space or in heaven. [24] The names are called 'Boon', Maheshani and one may give up the 1000 (names). [25] One should recite the 100 (names) Devi, the giver of the fruit of the four aims (of mankind). O Parameshani, without knowing these 100 names [26], there is no siddhi from Mahakali in this Kali Yuga.

One who recites with devotion gains good results, listen. (27) He gains the result of hundreds of millions of Kalipujas! What use of more words? He will become the desired. (28) Here ends the one-hundred Names of Goddess Kali

Further to know Goddess Kali more intimately we must study in detail the following topics related to her existence. This is a study for another time.
1. Origin of Goddess Kali
2. Kali in Tantra Yoga
3. Kali in Bengali tradition
4. Kali in Mythology
5. Kali as Slayer of Raktabija
6. Maternal Kali
7. Development of the Kali phenomenon
8. Kali in New Age and Neopaganism

9. Shaktism- Shaktism the "doctrine of power" or "doctrine of the Goddess" is a denomination of Hinduism that focuses worship upon Shakti or Devi - the Hindu Divine Mother - as the absolute, ultimate Godhead. It is, along with Saivism, Vaisnavism, and Smartism, one of the four primary schools of Hinduism

10. Shaktism and association with Tantra
11. Shaktism and Tantric deities

The more we take initiative to discover Goddess Kali the more we shall be pushed by the godmother towards the path of enlightenment and liberation.

So let us walk the discovery path by knowing

1. Kali as revealer, benefactress and embodiment of the Kula School of tantrics, their teachings, rituals and lifestyle

2. Kali as merciful helper and restructures of evil, fear, pride and sin

3. Kali as young, beautiful, swan-like, sensual and attractive woman

4. Kali as embodiment of desire and liberator from desire, as a free woman who enjoys and lets herself be enjoyed

5. Kali who enjoys and partakes of drugs and aphrodisiacs (camphor, musk, wine)
6. Kali who enjoys and encourages the worship of young women (with wine, drugs and sexual play)

7. Kali as Queen of the holy city Varanasi (Benares) and as lover, beloved and devourer of the god Shiva (the Lord of that city)

8. Kali as shape-shifter (assuming any form at will)

9. Kali of terrific countenance, wearing a garland of bones, using a human skull as cup

10. Kali as dark night, mother and destroyer of time, as the fire of the worlds dissolution
Goddess Kali Aarti

Aarti is dedicated to maa Kali. It is sung by Hindus all over the world when they are praying maa Kali at their home or in the temple. In Hindu beliefs Goddess Kali is as powerful goddess all over.

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Ghent, Belgium - Philippe L. De Coster, B.Th., D.D.

Kali Aarti

Lyrics and Translation

Jai Kali Mata.
Maa Jai Maha Kali Maa
Katabeeta Vadh
Kaarini Maata
Saranara Muni Bhyaatas.
Maa Jai Maha Kali Maa

Oh mother Kali, Oh Maha Kali,
Glory to you the slayer of Raktabeej
The protector of the holy ones.
Oh mother may there be victory in your holy name.
Oh Devi you are the one who put a stop to King Daksha’s Yagya, and the one who slayed the demons Shumbh and Nishumbh. You removed the atrocities of Madhu and Kaitab and defeated the great Mahishasur as well. May there be victory in your holy name.

Daksha Yagya Vid Hansa Karani
Maa Shubha Shubh Shubh Naagari
Madhu Aur Kaitabha Naashini Maata...
Mahishasura Naradini...O Mata Jai Maha Kali Maa

Oh mother you are verily the creator of the cosmos. The one who is beyond time and so destroys time, Oh givers of goodness and wealth, May there be victory in your holy name.

Hey Nuna Giri Ki Randuni
Prakriti Raacha Itihi
Kaala Pintashini Kaali Maata
Suranjana Sukha Vaatri Hey Maata
Oh Mother your existence is itself energy,
The Para-Shakti Ambe Maa
You dwell everywhere,
you are the auspicious Jagadamba,
the Bestower, the Mother of all,
May there be victory in your holy name.

Anandham Vastram Daayaari Maata Adi Shakti Ambe
Kanakana Kana Nhaaasini Maata
Dhagawati Jagadambe ... O Mata Jai Maha Kaali Maa

You are the wish fulfilling and calm Dakshina Kali, Adhya Kali,
and so many are your names.
Your existence resounds in all three worlds. You are righteousness,
you are our liberator and our salvation. May there be victory in your holy name Oh mother Kali
| Jai Maha Kali Maa |

Dakshina Kali Adhya Kali ...
Kali Maa Maa Roopaa
Teero Loka Vichaariti Maata
Dharma Moksha Roopaa
Kali Beej Mantra’s

Beej Mantras are seed mantra. Each Deity has a specific beej mantra. One could pick a beej mantra and repeat it in the mind as often as possible. In a way mental/conscious repetition will morph into unconscious repetition. Mind can be trained to focus. It will be good if a Guru can impart it. It is difficult to find a Guru who is genuine. Sit in front of a photo of a Deity as Goddess Kali and request her guidance in reciting the mantra and avoidance of mistakes.
The chanting of any mantra can be done at anytime, however as per tradition and scriptural guidance the morning, midday and evening Sandhyas (junctions of time) are best. Ideally, before sunrise early in the morning, after having one's regular hygiene, a cold bath and having worn clean clothes; one should sit in front the image of the Devi with a lighted deepa and incense. Having offered a few flowers of adoration, thereon with sincere devotion meditate upon the Devi chanting her mantra.

| Aum |
| Hung Hring Hring |
| Hrihe Kaalike |
| Kring Kring Hung Hring Hring |
| Swaahaa |

(Reciting the above mantra brings desired effects without fail. If regularly chanted it is yields righteousness, wealth, desires and salvation)
| Aum Kring HRUNG HRUNG,  
| GujHe Kaalike | 
| Kring Kring HRUNG HRUNG  
| HRUNG HRUNG Swaahaa | 

(It is said reciting the above mantra with the proper rites results in all ambitions being realised)

| Aum  
| Kring Kring Kring  
| HRUNG HRUNG  
| HRUNG HRUNG GujHe Kaalike | 
| Kring Kring Kring  
| HRUNG HRUNG HRUNG HRUNG  
| Swaahaa | 

(The above beej mantra yields all pleasures and prosperity)
O Devi, you are the measure and you measure. You are beyond measure and measure. You are one in many forms. You are the form of the universe. I bow to you - Kaulavali Tantra.

Here is the text and a translation of chapter 23 of the influential Brihadnita Tantra. If there are defects in the translation, I beg the indulgence of readers.

Patala 23. Shri Debi said: Before, O Deva, when engaged in amorous play, you mentioned the hundred names of Kali. Lord, speak of this to me. Shri Bhairava said: Well asked, Mahadevi, I will tell you of that previously untold. Vararohe Sundari, you should conceal it like your own yoni. [1-2]

कशोकिल: फलकः
श्रीरेवुमलः
पुरुष वर्तितः देव कृपासते पदा भवानि
नामाः अति भावकाप्यः कथमच मधि प्रभोः || ७ ||
श्रीरेवुमलः
सापुषुं महादेविः अक्रमः कथनानि ते
न प्रकाशः सचिवेष्ठ नयनंनिर्तिः मुद्गलः || २ ||
Moheni, you who are as dear to me as life itself.
I could not live for an instant without you.
Parameshvari. [3] Like sight is inherent in
the sun and as ghee is inherent in milk, so I,
the Natha am everywhere present in you.
[4] Listen Devi. I will speak to you of the japa
giving all knowledge. Sadashiva is the rishi, it
is said: Chanda is the metre. [5] the devata is
Bhairavi Devi, bestowing the four aims of mankind.

The application is that it gives all knowledge.
Jaganmata (mother of the world) Jagannayi
(consisting of the world) Jagadambika (world
mother) Jagatsara (essence of the world)
Jagadannabakrami (cause of bliss in the world)
[7] Jagaddhishanasi (destroyer of world obstacles)
Sauri (golden one) Dvahadarsanashini
(destroyer of unhappiness and poverty)
Bhairawbhabhumi Bhavananda Sarasvatapada
(giver of the four aims) Sadhvi (holy)
Sarvanangalamangala (greatest fortune
of all) Bhairavakali Pitakshi Kamadatri
(giving desires) Kalattrika (kiss of kalas) [9]
The application is that it gives all knowledge

Nilavani (blue Sarasvati) Mahagaurasarbanga (greatly golden in all limbs) Sundariyara (supremely beautiful) Sarvasampatprada (giver of all prosperity) Bhimanadini (founding terrifying) Vararakini [10] Vararopa Shivaruka (riding Shiva) Mahishasuradhatini Shibasuya (worshipped by Shiva) Shibapriya (loved by Shiva) Danuveradrapriyata (worshipped by Danuvas) [11] Sarvavidyamayi (consisting of all vidya) Sarvasarbavishishthapalaprada (giver of the fruit of every possible desire) Komalangi (soft of limbs) Vidhatri (creatrix) Vidhdhatubhadratin (giver of boons in creation) [12] Purnenduvadana (with a face like the full moon) Namghatavarna (the colour of a blue rain-cloud) Kapalini
कुस्कुक्ष्णा प्रियचिता कान्तचिता मदनमाय।
रत्नवत्सीधा मदनपीठात मदनार्जुनेऽन्तरना।
विष्णुरूपेण रघुदर्शिकानुमंडकिलासिनीः।
रघुपक्षेण अवश्य रघुपक्षेण प्रशस्तस्य।
विष्णुस्वरूपे मदनपीठात मदनमाय न।
संगमसनीति पद्मसुन्दरिलकितान्तरस्य॥१५॥
श्रीमद्भागवतः ८० काठी कार्तिकेयकृपिणी।
स्वदा स्वात्ते वष्टुकार अविनंध्यमभास॥१५॥

Sharatapotama (light of the autumn moon)
Samhala Pipitaratatwro (addicted to taking the superior sexual role)
Muktakeshri (dishevelled of hair)
Chinnajata
Jatutabhasanī [17] Harvarajputabhiṣam
Harvarajopashthanta Shmasanastha (dwelling in the cremation ground)
Mahanandistuta (praised by Mahanand) Samdipatalohana [18]
Shavasana (addicted to the corpse asana)
Nanda Siddhacharanasvātī (served by Siddhachāras)
Balidanaprīva (food of animal sacrifice)
Garbha (the womb)
Bhurhvabhuvahsvārupī (true form of Bhurhvabhuvah)
[19] Gagatri Sabitri Mahanilasarasvati
Lakshmi\lakshanasanyukta (showing all the signs of Lakshmi) Sarvalakshnamalakshita (having every single characteristic) [20] 
Vyaghracharmavrita (wearing tiger skin) 
Madhva Tribhuvamalahvanta 
Gandharvachyaanastutasa (praised by the Gandharvas) hi Inda Mahapara (greatly supreme one) [21] Pahitra Parama (supreme) 
Mara Mahanaya Mahodaya. Maheshvare, so to you are declared the 100 celestial names [22] Whosoever reads these at morning time for certain gains a treasure. Here in this world, he is happy and afterwards attains union with Devi. [23]
रक्षामीलक्षणसंयुक्ता संवैश्वर्यमतिका ॥ २० ॥
वयाग्रचर्मवृत्ता १० मध्या त्रिलक्षणवाहिता ।
गणविशेषः संभूता सा हि तथा चेन्द्रा दत्तपरा ॥ २१ ॥
पतिता परमा माया महमाया महेश्वरा । १०० ॥
इति ते कथितं दिव्यं शरं नामं पदेश्वरि ॥ २२ ॥
ग: पदवं प्रातःस्वयः स तु विनिधिचर्च तु।
इति त्येकं सुरस भुज्यं देवीतापुरुषमान्यान ॥ २३ ॥

He cannot be subjugated by siddhas, aurghas, all which moves and does not move, whether they move on earth, in space or in heaven.

[24] The names are called 'Boon', Maheshani and one may give up the 1000 (names).

[25] One should recite the 100 (names) Devi, the giver of the fruit of the four aims (of mankind).

[26] Parameshani, without knowing these 100 names, there is no siddhi from Mahakali in this Kali Yuga.
One who recites with devotion gains good results, listen. (27) He gains the result of hundreds of millions of Kalipujas! What use of more words? He will become the desired. (28)
The Various Names of Goddess Kali, Mistress of Vampires reflect her different forms

Kali’s name is from the Sanskrit word kala, meaning either “black” or “time,” depending on the context. Her various other names reflect her different forms:
Attahasayuta (laughing loudly)
Balidanapriya (fond of animal sacrifice)
Bhadra Kali (adamantine)
Bhairakali Vilakshi Kamadatri (giving desires)
Bhairavabhavini Bhavananta Sarasvatapradada (bestower of eloquence)
Bhavani
Bhavatari (redeemer of the universe)
Bhayanaka (giving fear)
Bhima Chandi
Bhimanadini (sounding terrifying)
Bhurbsavhvahsvaupini (true form of Bhurbsavhsvar)
Chinnajata Jatajutavilasini Sarvarajayutabhima Sarvarajoparisthata
Shmashansthda (dwelling in the cremation ground)
Chamunda
Chaturvargapradada (giver of the four aims)
Daksina Kali (remover of the fear of death)
Danavendraprapujita (worshipped by Danavas)
Devi Khadagahasta (holding a cleaver)
Dukhadaridyanashdini (destroyer of unhappiness and poverty)
Garbha (the womb)
Gauri (golden one)
Gayatri Savitri Mahanilasarasvatd Lakshmirakshanasamyuktad (showing all the signs of Lakshmi)
Guhya Kali (secret)
Jagadamba (world mother)
Jagadanandakarini (cause of bliss in the world)
Jagadvighnasini (destroyer of world obstacles)
Jaganmata (mother of the world)
Jaganmayi (consisting of the world)
Jagatsara (essence of the world)
Kadamba-pushpamalini (wearing a garland of kadamba flowers)
Kadamba-pushpasantosa (taking delight in the kadamba flowers)
Kadambari-panarata (who drinks the kadamba flower wine)
Kadambari-priya (excited and pleased with the kadamba wine)
Kadamba-vasasamcara (wanderer in the kadamba forest)
Kadamba-vasanasamcara (who lives in the kadamba forest)
Kadambini (dark as a bank of rain-clouds)
Kaladhara (bearer of the crescent moon and all female energy)
Kalahamsa-gati (moving and swaying as a swan)
Kalakantaka-ghatini (destructress of the fear of death)
Kalakanthi (with a soft and deep-throated voice)
Kalakarshini (conqueror and/or destroyer of time)
Kalamanjira-carana (whose toe-bells sound sweet melodies)
Kalamata (mother and destructress of time)
Kalanada-ninadini (sweet as the chakravaka bird)
Kalanala-samadyuti (brilliant as the fires of the final dissolution)
Kalaratri (black night)
Kalatmika (self of kalas)
Kalavati (possessor of all the arts)
Kali Kalaratrisvarupini (true form of the night of time)
Kali Ma (mother of karma)
Kali Mahamaya (the great sorceress)
Kali Nath
Kalidarpaghni (destructress of pride)
Kalika (devourer of him who devours [Shiva])
Kalikalmasa-nasini (destructress of Evil)
Kalikamata (black earth-mother)
Kalpalata (creeper who provides every desire)
Kalyani (bestower of peace and happiness)
Kamabija-japananda (excited to hear ‘klim’ [mantra of sexual union])
Kamabija-svarupini (embodiment of the mantra ‘klim’)
Kamala (who enjoys and is herself enjoyed)
Kamalalaya-madhyastha (abiding in the center of the lotus)
Kamalamoda-modini (pleased and intoxicated by the scent of lotus)
Kamalasana-santushta (lover of the lotus flower)
Kamalasana-vasini (delighted to be seated within the lotus)
Kamaniya (beautiful one)
Kamaniya-gunaradhya (adorable image of all tenderness)
Kamaniya-vibhushana (beauty is thy ornament)
Kamapasa-vimocini (liberator from the bonds of desire)
Kamapitha-vilasini (playing at the Kamakhya Pitha)
Kamarupa (in the form of desire)
Kamarupa-kratavasa (who lives in the place of sexual desire)
Kamarupini (assuming any form she desires)
Kamkalamalya-dharini (wearing a garland of bones)
Kancanacala-kaumudi (shining moon-beam on the mountain of gold)
Kancanadri-kritatara (residing in the golden mountain [Meru])
Kantukini (joyous one)
Kapalapatra-nirata (drinking from a skull-cup)
Kapali (wearer of skulls)
Kapalini Kurukulla Viprachitta Kantachitta Madonnada (drunk with desire)
Kapardini (lover of him with the matted hair [Shiva])
Kapardisha-kripanvita (kind and devoted to him with the matted hair [Shiva])
Kapila (tawny-colored one)
Karalasya (thou of formidable countenance with teeth like fangs)
Karali (frightening)
Karanamrta-santosha (pleased with the nectar of purified wine)
Karanananda-japeshta (deity of those who worship with wine)
Karanananda-siddhida (giver of success to those who enjoy wine)
Karanarcana-harshita (glad to be worshipped with purified wine)
Karanarnava-sammagma (immersed in an ocean of wine)
Karanaivrata-palini (protecting those who perform ritual with wine)
Karpura-candanakshita (body painted with camphor and sandal paste)
Karpura-karanahlada (pleased with purified wine flavored with camphor)
Karpura-malabharana (adorned with garlands of camphor)
Karpuramoda-modita (whom the scent of camphor gladdens)
Karpuramrta-payini (drinker of nectar flavored with camphor)
Karpura-sagaralaya (at home in the ocean of camphor)
Karpura-sagarasnata (bathing in the ocean of camphor)
Karunamrta-sagara (ocean of the nectar of compassion)
Kashtahartri (allayer of all suffering)
Kasishvara-dayini (giver of blessings to the Lord of Varanasi [Shiva])
Kasishvara-kritamoda (giver of pleasures to the Lord of Varanasi)
Kasishvara-manorama (beloved of Shiva who overwhelms his mind)
Kasishvari (Queen of the Sacred City [Varanasi])
Kasturi-bhojanaprita (who is pleased to eat musk of the musk deer)
Kasturi-dahajanani (mother of those who burn musk as incense)
Kasturim-rigatoshini (who is fond of the musk deer)
Kasturi-pujakapriya (loving those who worship her with musk)
Kasturi-pujanarata (excited by worship with musk)
Kasturi-saurabhamoda (gladdened by the scent of musk)
Kasturi-tilakojyvala (luminous one with a mark of musk on her forehead)
Kaulika-priyakarini (benefactress of the Kula)
Kaulika-radhya (adored by Kula Tantrics)
Kausiki
Kishori (thou who art ever youthful)
Klaibyanasini (destroying all fears)
Komalamgi (delicate and tender-bodied)
Kottavei
Kripadhara (vessel of compassion)
Kripagama (attainable only by her compassion)
Kripamayi (truly merciful)
Kripapara (whose mercy is without limit)
Krishanu (thou art fire)
Krishna (black of hue as is Krishna)
Krishnananda-vivardhini (who increases joy and bliss of Krishna)
Krishodari (slender of waist)
Kulacara (observant of the Kulacara)
Kulakamini (Lady of the Kula)
Kulamarga-pradarshini (revealing the Kula-Path to seekers)
Kulina (embodiment of the Kula teachings)
Kulinarti-nasini (destructress of the Kula’s afflictions)
Kumari-bhojanananda (pleased by the feasts and gifts to the virgins)
Kumari-pujakalaya (refuge of all virgin worshippers)
Kumari-pujanaprita (pleased by the worship of virgin girls)
Kumari-rupadharini (who is in the form of a virgin)
Kumatighni (destructress of all evil inclinations)
Kurchabija-japaprita (pleased by worship with the mantra ‘hum’)
Kurchajapa-parayayana (threatening and conquering demons with ‘hum’)
Kvanatkanci-vibhusana (whose girdle-bells tinkle ever so sweet)
Madanaprita Madaghurnitalochana (eyes full of desire)
Madhya Trivalivalayanchita Gandharvaih samstutasa (praised by the Gandharvas)
Madottirna Kharparsinarumundavilasini Naramundasraja (with a necklace of men’s heads)
Maha Kali (the great mother)
Mahagaurasarvanga (greatly golden in all limbs)
Mahakali Jagadhatri (creator of the world)
Mahanandistuta (praised by Mahanandi)
Mahishasuradhatini Shivapujya (worshipped by Shiva)
Matangi (elephant lady)
Maya
Maya Mahamaya Mahodaya
Mohini
Muktakeshi (dishevelled of hair)
Nanda Siddhacharanasevita (served by Siddhacharas)
Nilameghavarna (the colour of a blue rain-cloud)
Nilavani (blue Sarasvati)
Nitya Kali (endless time)
Padma (lotus)
Padmaragopashobhita Karabhayapruta (hand removing fear)
Pavitra Parama (supreme)
Phalaharini Kali
Prakiritia (nature)
Purnenduvadana (with a face like the full moon)
Rakshakali (the protectress)
Sadhvi (holy)
Samdiptalochana Shavasanarata (addicted to the corpse asana)
Samhlada Viparitaratatura (addicted to taking the superior sexual role)
Sandhya
Sarvalakshanalamakshita (having every single characteristic)
Sarvamangalamangala (greatest fortune of all)
Sarvasampatprada (giver of all prosperity)
Sarvasarvabhistaphalaprada (giver of the fruit of every possible desire)
Sarvavidyamayi (consisting of all vidya)
Savitri (mother of the Vedas)
Sharatjyotsna (light of the autumn moon)
Sheetla (the goddess of smallpox)
Shivaprita (loved by Shiva)
Shyama Kali (dispeller of fear)
Siddha Kali
Sadheshvari
Smashana Kali (ever joyous dancer)
Sundaripara (supremely beautiful)
Svadha Svaha Vashatkara Saradindusamaprabha (as bright as the autumn moon)
Ugra Chandi
Varavarnini Vararoah Shivaruha (riding Shiva)
Vidhatr (creatrix)
Vidhattrivaradayini (giver of boons in creation)
Vindhyavasini
Vishvamata (cosmic mother)
Vygdracarmavrita (wearing tiger skin)
Kali-Maa New Moon Ritual

Kali Puja and Rituals, is a one-night affair, usually performed at midnight. Devotees stay awake the whole night till the rituals go on till dawn. The rituals of Kali Puja are very simple and free from complexities. There is no elaborate cooking or preparations required to satisfy Ma Kali. At some places in Calcutta, pure wine is offered as a religious offering. After the chanting of the mantras, Ma Kali is worshipped amidst the bursting of crackers and display of fireworks. It is said that female goats and cows are sacrificed to please the God.

We usually worship or meditate to Mistress Kālī to take away our darkness and reveal truth, love and wisdom in our hearts and minds.

The fourteenth day of each lunar fortnight and the New Moon day of each month are special days for worship of Mistress Kālī. The author nightly meditate on Goddess and Mistress Kali

Kali Pranam Mantra

ॐ कालि कालि महाकालि कालिके पापहारिणी ।
धर्मार्थमोक्षदे देवी नारायणि नमोऽस्तुते ॥

om kali kali mahakali kalike papaharinī
dharmarthatmokṣade devi nārāyaṇī namo-stute
Om Goddess Who Takes Away Darkness, Goddess Who Takes Away Darkness, Great Goddess Who Takes Away Darkness, beloved Goddess Who Takes Away Darkness, Who Takes Away All Sin, Give the way of peace and harmony, the necessities for physical sustenance, and liberation, otherwise known as self-realization, Oh Goddess, Exposer of Consciousness, we bow to you.

Kali Beeja Mantra

ॐ क्रिम काल्याय नमः

om kṛim kālyai namaḥ
I bow to the Goddess Kalī Who Takes Away Darkness.
Kali Gayatri Mantra

ॐ महाकाल्यै च विद्याहे हंसशानवासिन्यै च धीमहि ।
तत्सो काली प्रचोदयात् ॥

*om mahākālyai ca vidmahe śmaśāna vāsinyai ca dhīmahi tanno kālī pracodayāt*

Om We meditate on the Great Goddess Who Takes Away Darkness, we contemplate She Who Resides in the Cremation Grounds (the ultimate form into which creation dissolves). May that Goddess grant us increase.

Goddess Kali Teaching for Rituals

*Sanskrit: काली, kālī*

“Kala” means darkness; Kali takes away that darkness. She takes away the darkness from every individual who strives in the path of perfection by performing the spiritual disciplines of purifying austerities.

“Kala” also means time, and Kali means She who is Beyond Time. As Prakriti, Mother Nature, Kali dances upon the field of Consciousness (pictured as the
broad chest of Lord Shiva) with wild, unselfconscious abandon. She is the primal spirit of Mukti, spiritual freedom.

Kali Mata is the Energy of Wisdom (jnanashakti), and with Her Grace all knowledge is conceived and all wisdom is intuited. Mother Kali takes away the darkness of the external world and bestows the true Light of the inner world. Words can neither describe Her Love nor Her Grace.

She is our Mother—and the Mother of all the universes. With Her love we become unattached and free from action and reaction, a silent witness resting in universal delight.

**Worship and its Benefits**

When one can reside within, without identification or attachment to the ever-changing externals, then the supreme truth can be realized. This is the path that Kali shows.

By spreading Her darkness over worldly desire, Kali makes seekers oblivious to the transient externals, totally self-contained within.

To worship Mother Kali, we perform Her puja, sing Her names, recite Her mantras, and remember Her in both times of ease and difficulty.

**Worship and Celebrations at Devi Mandir**

Kali worship is performed daily at the Devi Mandir as part of the *Cosmic Puja.*

A grand Kali Puja Festival is held on the new moon night of the month of Ashwin (October-November). Shree Maa decorates the temple with paintings of red-colored feet, representing Divine Mother Kali’s entering our Temple to be worshiped, and many special offerings are prepared. An incredible evening of Kali Puja and the chanting of Mother Kali’s Thousand Names with many songs ensues.

Similar celebrations are held on the new moon of the lunar months of Margashirsha (usually December) and Jyestha (usually June) for the Ratanti Kali Puja and Phalaharini Kali Pujas, respectively.

Each of these most holy days is an occasion to call out to Divine Mother Kali, asking Her to help us overcome the darkness of ignorance within our minds and illuminate our lives with Divine Light and true wisdom.
**Cosmic Puja**

The Cosmic Puja is the meditation and worship of all the forms of divinity in existence. This includes Saraswati, Ganesh, Brahma, Vishnu, Shiva, the Nine Planets, Yantra Puja, multiple offerings, and much more. Swamiji’s chanting masterfully guides the listener into the presence of Cosmic Divine Consciousness.

**Kali Puja in Brief**

Kali Puja is a passionate prayer to the fearsome, ferocious goddess. The aim of Kali Puja is to seek the help of Maa Kali in destroying evil, both in the outside world and within us. It is believed that Kali Puja is performed to diminish ego and all negative tendencies that hamper spiritual growth. Kali Pooja is also observed on the night of Kartik Amavasya, which falls in October / November. Read more to know about the origin and legend of Maha Kali Puja.

**Legend of Kali Puja**

As per the legend behind the celebration of Kali Puja, long ago the two demons, Shambhu and Nishambhu, bothered the world of Indra, the king of gods. The gods lost all their hopes with numerous and endless battles. The demons became stronger. The gods took shelter in the Himalayas, the abode of Lord Shiva and Parvati. The disturbed gods asked for protection from Maa Durga.

Kali took birth from Durga's forehead as Kal Bhoi Nashini. Kali was created to save the heaven and the earth from the rising brutality of the demons. She went on her way to end the war and kill the demons, along with her two escorts Dakini and Jogini. The whole environment was full of chaos. After killing the demons, Kali made a garland of their hands and wore it around her neck. In the massacre, she lost control and started killing everyone who came in her way.

The troubled gods asked Shiva for his help. And Shiva made a plan to save the world. Lord Shiva lay down in the path of the rampaging Kali. When the goddess stepped on Shiva, she recovered her senses. The popular image of Maha Kali with her tongue hanging out, in fact portrays the moment when she steps on lord Shiva and repents for it.

Since then people are celebrating this momentous day. Kali, also known as Shyama Kali, is the first of the ten incarnations (avatars) of Shakti. Tantrik Puja is also observed at the midnight on this Amavasya (New Moon Night). Kali Puja
is performed basically to seek protection against all evils and for happiness, health, wealth and peace.

**Kali Puja - In Bengal**

Kali Puja is always associated with the state of Bengal. Durga Puja, the National festival of the Bengalis ends on a sad note. However, this melancholy gradually disappears with the arrival of Lakshmi Puja (Diwali) in North India and Diwali Kali Puja in Bengal. The occasion of Kali Puja brings the aura of festive zeal amongst the various cross sections of society.

Goddess Kali is one of the fiercest forms of the Shakti, the eternal energy and the cosmic power. Kali has the strength to destroy the whole existence. Kali symbolizes the basic powers to fight the evil and the strengths essential to fight the rivals. According to Hinduism, we are living in the Kali Yuga (age) or the Dark Age; the time of revival of the divine female spirit. Kali Puja explores and illuminates the rich meaning of feminine divinity.

**Kali-Maa New Moon Ritual for Vampires**

Supplies Altar Tools Suggestions

- Two-edged Sword (or a representative item)
- Bell
- Small bowl with moon water
- Small bowl sea salt
• Black candle for Goddess Kali-Ma
• Sandalwood incense
• Anointing oil
• Smudge stick
• Chalice with wine/pomegranates juice
• Oreo cookies for cake (black offering)
• Cauldron
• Tiki torches with coloured ribbons
• Candles for the entry to the circle
• The Magick Mirror
• "welcome" mat

Purpose

• To destroy our inner demons and clear the way for a new beginning.

Preparation and Setup

• Mark the directions with tiki torches.
• Tie coloured ribbons/cords to each torch to represent the direction (optional).
  ▪ North - Earth – green
  ▪ South - Fire – red
  ▪ East - Air – yellow

The Sacrifice

The Sacrifice facing the Mirror
o West - Water - blue

Create a door with candle lights for entry into the circle with a welcome mat between the candle lights. Light torches, candles and incense.

**Beginning of Ritual**

(Ring BELL to signify the beginning of the ritual. Bring people into circle with challenge.)

(Priestess)
**How do you enter?**

(Answer)
**In perfect love and perfect trust.**

(Priestess)
**How do you come?**

(Answer)
**Of my own freewill.**

(Anoint forehead with oil after the challenge.)

**Cast Circle**

(Caste circle with staff, sword or athame.)
(Light smudge stick and cleanse circle with fire and air.)
(Sprinkle sea salt into blessed moon water and use to sprinkle around the circle, purifying circle with water and earth.)

**Calling the Four Quarters**

(Facing South with sword or athame lifted up)

“**Oh Goddess Kali, Oh Great Undead Gods! Oh most powerful and Ancient Vampires! Oh true Mistress, and Masters of this Earth! Join us (me) here! Be with us (me) in this place! I call You now!**”

or
In the South I call Parvati, to bring us the fires of purification so we may be cleansed.

(Facing East with sword or athame lifted up)

“I call to you Goddess Kali, and the only true gods, and offer up to you our (my) life essence! Come! Feed upon us (me)! I call You now!”

Or

In the East I call Ushas, Goddess of the Dawn, to begin this new cycle and help us see through our illusions and seek the truth.

(Facing North with sword or athame lifted up)

“I seek Your Company! I seek Your Wisdom! I seek Your Power! Enter freely into this place for You are most welcome! I call You now!”

or

In the North I call Sarasvati to bring us the wisdom of India, her music and dance, so we may be wise in the traditions of the Goddess.

(Facing West with sword or athame lifted up)

“Set aside Your doubts for we are (I am) sincere! We (I) offer up to You our (my) life! Take! Eat! Drink of us (me)! For we are (I am) Yours to use as You will! We (I) call you now!”

Or

In the West I invoke Durga, to teach us to look into the dark places in our beings so that we may not be afraid.
Invocation to Goddess Kali Maa

Kali-Ma, Dark Mother, Great Goddess, Slayer of Demons and most compassionate Mother. Come join us, your children, tonight.

Pathworkings: (walk around the circle talking to each person involving them in the "conversation" and the action)

Visualisation and further Ritual Procedures

This New Moon is we remember the black Hindu goddess, Kali-Maa. While the Full Moon is a time of manifestation of desires, the New Moon is a time of removing that which is negative and blinding in our lives.

Kali-Maa, the Dark Mother, holds the two edged sword, she has the power to slay the demons but also the ability to be compassionate.

Sometimes demons are our illusions and fantasies about life. Sometimes we do not see things for what they really are…. Or we disguise our own destructive anger from ourselves.

At a certain point it becomes necessary to take Kali-Maa’s sword and cut through the illusions that protect us from seeing and acting on the truth. Doing this is the shedding the snake’s skin; letting go of old beliefs and coming closer to our reality.

Contemplate the negativity in your life...

See Kali-Maa slicing this negativity away from your life with her mighty swords...

Hold this image in your mind’s eye... Becoming clearer and stronger...

Meditate on the negative and welcome shedding it. Embrace the moment when Kali-Maa approaches to slice it away.

As you do this, the Priestess or Priest (or yourself) will anoint your Third Eye with musk oil – the sacred oil of Kali-Maa. Pay attention to the smell of the incense- Sandalwood – the sacred incense of this Hindu Goddess. In Kali-Maa’s name the Priestess or Priest will come to each of you with her
sword and ‘symbolically’ slice away the negativity in your life that you have meditated on and remove it from you.

(As the participants meditate the acting Priestess or Priest walks the circle anointing each participant and slicing through away the negative.)

(Reclaiming)
The New Moon also represents a dark time, a time of spiritual rest, a time of planting new seeds to incubate and grow as the moon grows towards fullness. Spend a few moments in this stillness contemplating what desires or goals you sow this evening.

The Sacrifice

Here the celebrant directs the accumulated Lifeforce to the Undead Who are present. If the celebrant has not developed sufficient astral awareness to directly sense the Presence of Those Who Have Answered the Calling, he should direct the force through the mirror. The mirror acts here as a Gateway to the other world.

In a group ceremony, the other participants should direct their Lifeforce sacrifice to the celebrant, focusing upon the midsection near the solar plexus. In such a group ritual, the celebrant then acts as a lens to further focus and project the stream of life to the Undead Who may first visually manifest as images in the mirror.

The Lifeforce is exhaled through the mouth with a long, slow and controlled hissing sound. The Living Vampire literally pumps the Lifeforce out of his body in a continuous stream of power by repeating this sequence of (1) inhaling deeply through the nostrils and then (2) exhaling slowly and completely through the mouth.

The effort to expel energy must continue with no thought of personal comfort. Exhaustion is to be expected. (Consult a doctor first if you have health concerns). The effort needs to continue until there is good evidence that the Undead are accepting the sacrifice. The more one can give and the more one empties self of the Lifeforce, the more return flow of transformation and aid can be received.

Remember that nothing is free and the Undead must be moved by your offering before They may choose to assist in True Initiation. The members of the Priesthood of the Temple are initiated into a Higher Sacrifice which has the outward form of less effort but requires an inner discipline of a
Higher Order. Such is revealed at the right time to those found worthy through their dedication and personal sacrifice to the Temple.

Some of the Signs that indicate the Presence of the Undead include:

1. The feeling of moving air, as in a cool breeze (The Coming of the Minds).
2. Tingling sensations in the fingertips and face in particular.
3. Unusual pulling sensations at the solar plexus.
4. Sudden upsurge of mixed emotions of joy, love, worship, fear, etc.
5. Feeling of cobweb strands being laid over face or hands.
6. Ringing in ears.
7. Visual sense of the room filling with misty vapour.
8. Sensations of being touched or stroked.
9. Hearing one’s name spoken aloud.
10. Classic poltergeist effects (levitation of yourself or objects in the chamber).
11. Visually sighting the Undead present first in the mirror, then in the chamber.
12. Dreams of flying, falling or travelling through tunnels after the ritual.
13. Astral projection following ritual into the Presence of the Undead.

Vampiric Communion

As the Undead accept the “Blood” of sacrifice (the Lifeforce), and exhaustion nears or arrives, there comes a subtle shift. The Goddess Kali and the Vampire Gods present having taken Their fill, judge the participant(s) as to their worthiness for transformation and Higher Initiation. Even to simply be in the Presence of the Elder Gods, however, does accelerate personal evolution.

To those found worthy in their efforts, Goddess Kali and the Gods may choose to release the rarefied higher energy of Their Own Essence in a return flow. If this happens, then the participant(s) will discover a renewal of energy and vitality. This Rain of Mercy may be weak or strong and may take place at any time during the ceremony.
The Restoration of Power

As Communion ends, the celebrant drinks from the chalice and declares again his chosen status as a dedication. Here is an example:

_Raise the Chalice before the mirror_

“This is the blood of my victims past, present, and yet to be. I drink the life essence of those who exist only to serve my will. I drink this in remembrance of that which I am, Vampire, the predator of humans.”

The celebrant drinks from the chalice and passes it around, and say:
May you never thirst.

(All answer :)

Blessed Be!

(After a few minutes have passed ring the BELL to signify the workings are done).

The sword or knife is drawn and directed to each of the four points of the compass in memory of the Most Ancient Pact and as a Mystery of all present, while the Words and Names are spoken.

Then the celebrant extinguishes all remaining fire and proclaims the Closure with words such as:

It is accomplished! (or) So Be Done!

Without another word, leave the room and go into a place of brighter lights. Eat and drink to restore a more normal sense of life. If in a group, celebrate and make merry.

The Ritual is at an End.
Kali, the Vampire Goddess and the Kalighat Temple

Goddess Kali, Mistress of Vampires, is the destroyer of negativity; but she blesses her Children Vampires with insight and power from within. The most sacred temple of Goddess kali is called the Kalighat, and located in the suburb of Calcutta, India. It is said that the temple is so crowded with pilgrims offering to Kali, from sweetmeats to spices. In the courtyard a goat is beheaded daily for Goddess Kali. Kali has long been a Goddess who is adorned in blood and is continually offered to.

Kalighat Temple is located on the banks of river Hooghly, Kalighat Kali temple is a very famous temple of the city of joy i.e. Calcutta. It is dedicated to Goddess kali, who is believed to be the destroyer as well as liberator. Every year, it has been attracting more and more crowds. In fact, Calcutta Kalighat Kali Temple has come in the top list of must see tourist attraction places. For Hindus, Kali temple at Kalighat, Kolkata is one of the most sacred pilgrimage destinations.

Know that all over India are dotted temples, steeped in lore and antiquity, with some even claiming their origin to the Puranic days. One such is obviously the Goddess Kali Mandir at Kalighat in south Kolkata. Goddess Sati, feeling humiliated at the cruel treatment meted out to her and to her husband, Lord Shiva, by her father Daksha, during one of his yagnas, threw herself into the sacrificial fire. Lord Shiva, even otherwise, noted for his quick temper, became infuriated at the self-immolation of his beloved, carried her body on his head and started dancing in mad abandon.

To pacify the angry consort and to calm Him, Lord Vishnu cut the body of Sati into pieces. Wherever one such piece fell, a holy stone was found, which soon grew into a centre of pilgrimage of Goddess Sati (or Parvati). One such blessed place was Kalighat, where the four toes of the right leg of Sati, fell.

There is an interesting legend behind the formation of Kali temple, which suggests that when Lord Shiva was furiously performing his dance (Pralay), keeping the corpse of Goddess kali on his shoulders, his spinning wheel sliced off her dead body. Her body slices fell off at different points, where pilgrimage centers were formed later on. Kalighat temple is one such pilgrimage spot, where a toe of her right foot had fallen. It is during the months of Bhadra, Paush and Chaitra (according to the Bengali calendar) that Kali temple at Kalighat turns into a convergence point for devotees from al over the world.

The Temple at Kalighat as a place of worship for the Sakti cultists was set up by the Sabarna Roy Choudhurys, a famous Brahmin Zamindar family of Barisa in
the district of twenty-four Parganas*. This family was one of the foremost Brahmin families in Bengal and still continues to be very highly regarded for the various contributions to the cultural development of Bengal. Barisa is a village about 8 miles from Calcutta and adjoins Behala, another prosperous village. The side of the Calcutta-Diamond Harbour Road locates it. Different branches of the Sabarna Roy Choudhurys had settled themselves at other villages, namely, Halisahar, portions of Calcutta, Baruipur, etc.

According to tradition, on June 22 every year, the Goddess is given Her annual bath. It is a highly private and sanctified event, privy to only a handful of people. The day coincides with the Snan Jatra (bathing ritual) at Jagannath Puri and Kamakhya, another important Shakti Peetha of Maa Kali. On this day the temple is closed to visitors.

Some researchers also believe that the name Kolkata originated from the word Kalighat. The Keoratala Crematorium is located near the temple, where the mortal remains of many great citizens have been assigned to the flames.

No visit to Kolkata is complete without offering prayers at the Kali Mandir and at the equally famous but not so ancient Kali Temple at Dakshineswar, made famous by Ramakrishna Paramhamsa's stint as a priest. The Goddess Kali Mandir at Kalighat is situated in a crowded and congested area. Once one enters the outskirts, he is ‘assailed’, more so if one is not a Bengali, by vociferous and determined flower sellers, sweetmeat shop owners, and more strident of all, by self-appointed touts who offer their services to take you inside the shrine! Unless one is firm and determined, one loses the eagerness to go inside and pray! The sanctum sanctorum is situated in a small room and circumambulation is difficult. Unlike people in the South, people in the North do it anti-clockwise.

Apart from the usual daily rituals, Durga puja, Kali puja (Deepavali day), pahle Baisakh (Bengali New Year Day, same day as for Tamilians), are all observed in a befitting manner. There are two other annual rituals, not so well known but still significant up to this day.

Vipad Harini (remover of obstacles) is observed in the Bengali month of Aashad, corresponding to Ani in Tamil Nadu and June-July according to the English Calendar. Thin red threads, after being sanctified, are tied round the wrists, to remove hindrances to domestic peace and prosperity, for the welfare of the husband, children and elders. This is reminiscent of the Kal Bhairav temple in Varanasi, where one can get black threads similarly sanctified.

Snan Jatra (Jatra same as the Hindi word Yatra) — can be translated as the Bath Festival! This is also observed in the Bengali month of Aashad. The toes of
Goddess Kali (in stone) are usually kept under lock and key under the main idol. On the appointed day, the officiating priest, blindfolded, opens the box and washes the holy toes thoroughly, using plenty of scented water. The main idol which devotees worship is not exposed to any abishek at all. Saris offered to the Goddess in the earlier year, are removed and new clothes put on. The colours preferred are red, black and blue. Pieces of the old saris are distributed to devotees — mar pid vastra. These can be kept either in one's puja or placed in an amulet and worn. This is supposed to be beneficial. That only the toes are washed and bathed draws one's attention to the origin of the Mandir.

Kalighat Temple Calcutta

Although records of Goddess Kali's worship date back less than 2,000 years, it is widely assumed by scholars that she represents a survival of a Dravidian (pre-Aryan) goddess. Kali is typically shown as a deranged or wrathful half naked woman, and is often depicted dancing upon the corpse of her consort, the Lord Shiva. She is multi-armed as we already know; her tongue protrudes; she wears a garland of skulls, holds a severed head in one hand, and brandishes a hooked blade called a kartri, along with other weapons. Yet to most of her devotees, she is a loving Mother, despite her ferocity.
The Sacred Shrine at Kalighat Temple

Kalighat Temple Aarti
Kalighata Temple Bath (where the Goddess baths once a year along tradition)

Kali Puja
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