



**THE NU TANTRAS
OF THE UTTARAKAULAS**



John Power

©The four Tantras of Mahendranaths pen included here were first published by the co-author in 1979. The designation of Oriental Tantrik Order used by Mahendranath at the beginning of “Levogyrate Tantra” and in the later Charter has transmuted into the Fellowship of Uttara Circles of Kaulas. “Notes on Pagan India” and “Rite of the Naked Fire” were first published in Nik Douglas’ “Chakra” magazine in the late sixties and re-published by the present co-author in “Phoenix” magazine in 1978 with the blessing of Mahendranath. Only summaries are included here, as Magicos U.S. has since claimed copyright.

Thanks to Ben, Clare and Brenda for typing, and to any anonymous Nepalese folk artists whose line drawings have graced these pages. And to H.H.Dalai Lama for opening the way to self-initiation through the Kalachakra Tantra, thus dispersing the secrecy of the old aeon.

For Agnes Waterhouse and all those who followed her to the gallows or pyre. Aged thirty was I When the Wisdom crossed the Rainbow Bridge After twenty-one years The key to the door is turned.

From the Kulanava Tantra: “Shri Isvara said: I have produced the five Amnayas from the five faces of Shiva: I have produced five Amnayas (Great Traditions) from my five faces, viz Purva (East) Amnaya, Piscima (West) Amnaya Daksina (South) Amnaya, Uttara (North) and the Urdhva (Upward Facing Amnaya). These are the five Amnayas and all are famous, as the paths for Emancipation”

The directions lend their names as prefixes to Lunar Mansions in Hindu astrology: Uttara to three. The Uttarayana is the Sun’s path towards the North or North of the equator. Uttarayanam is the Summer Solstice time of the greatest light. Daksinayanam is the Winter Solstice. In the Tibetan synthesis of Lunar Mansions and Kalachakra Tantra these are known as the Royal Dwellings of the North and South respectively.

“The Earth doesn’t have a top and a bottom when it’s spinning in space, does it Dad?” Neya Power, aged 3



Samvara-Shiva and the Devi

Introduction

It must have been in 1967 or '68 when the word 'Tantra' first came to my attention in the Underground Press of those days. Later, I was to discover that this was an Anglicised version of 'Tantrika': a way of life more ancient than any other to have survived the rigours of history. About the same time, news drifted back from India, via a travelling friend, of a character who knew what this meant from the inside - a Tantric guru of European origin, because of whom the present volume originates.

In 1972 Shri Ajit Mookerjee and Philip Rawson staged at the Hayward Gallery, London, an exhibition of 'Tantrik Art', which was to travel Europe and America. Being of an artistic bent, and engaged at the time in training to teach art, this was of unusual interest to me, for I was to discover that the icons of Tantrika, along with much other erotic art of the Orient which were gathered at the Hayward Gallery, were teaching aids to an integrated way of life of unusual import. An art it was that represented an integral part of a way of life that made no distinction of social class (caste in India) and which held male and female to be of equal status in spiritual life – unlike the patriarchal faiths, which have smothered the world and women in particular, for so long – and made no bones about their interaction in spiritual unfoldment. This found exceptional empathy in my own nature and led after many years to an injunction from the author of most of this volume to form a group of initiates whose rites, work and objectives are 'the path of expression and liberation of the mind through creative enjoyment'.

Unfolding, what is the historic and spiritual authority on which it is to be based? The Tantras are spiritual treatises originally of non Aryan Indian origin and often, as re-telling of the earlier Agamas, [as opposed to Kula agama, orally transmitted, rather than scriptural practices] cover such diverse pseudosciences as Astrology, Herbal Medicine and Palmistry. Chinese Taoism and Tibetan Bon as well as Asian Shamanism generally contributed to the origins of Indian Tantrika. Legend has it that the Tantras are retold anew in a form suitable to each age. What is to follow is the re-telling of the central rites and concerns by a person whose chain of initiation (paramapraya) stretches back to antiquity. We find, for instance, the central 'five things' rite re-interpreted in two new ways suitable for the present time in what is to follow.

To make it clear that we are dealing with a spiritual giant with a great breadth of experience, a biographical note is needed at this point. Shri Dadaji Gurudev Mahendranath was born in England on 29th April 1911 at a time when four planets and the north node of the Moon's orbit were in almost exact conjunction at the zenith of the sky (a remarkable event in itself). At the age of eleven he was given his first initiation into the occult by an aunt - Madam Clay Palmer - known as the Witch of Rottingdean (near Brighton) and a lady who was patronised by Queen Victoria no less. The next notable character to offer spiritual guidance was his friend Gerald Gardner, largely responsible for the revival of witchcraft in this country. Most notorious of all Shri Dadaji's English 'Gurus' was the much maligned Aleister Crowley, then in his latter years and past the wild extravagances which have outlasted in popular memory the scientific method with which he examined all the occult pseudosciences. After Crowley's death, a long period of meditation in solitude in Epping Forest, northeast of London, followed, and, on Crowley's advice, Shri Dadaji set out for India where, on arrival in 1953, he was initiated into the Nath Sampradaya, the oldest surviving sect of that country. In the following year, and with further travels, he received initiation into Theravada Buddhism, Soto Zen, Ch'an, Taoism and Tibetan Lamaism of the Karyugput sect. The Tantrik initiation

into the Uttara Kaula (North Indian) Tantriks with the line of unbroken initiation came after two other Tantrik initiations by gurus who could not claim such continuous lineage. Dadaji thought the lineage was all but extinct at the time of his initiation. The Uttaramanaya [tradition] is also known as the Krama Sequence and the Kali transmission. As one of the directional traditions it pre-dates the Kulanava Tantra, which not only names these traditions but adds and lauds a fifth: the Urdhvananaya, the sky facing direction. The Dakshina, southern, Marg [path] of Tantrika has done better in terms of survival as it spread south into the homelands of the indigenous Indians.

The antique origins of Tantrika may be realised when we see that the way of life native to the inhabitants of India prior to the Aryan Conquest, around 1500 B.C., is what has survived in metamorphosed form today. Much of what is now considered Vedic Hindu (i.e. pertaining to the Aryan scriptures, the Vedas) is in fact an intermingling of Aryan and Dravidian, the Dravidians being descendents of the pre-conquest natives. A primitive form of the now South Indian language, Tamil, was spoken in the Indus Valley, Harappa, Civilisation. Although most Tantras, as we now know them, originate in the Middle Ages C.E. in the Agama treatises, the early forerunners of the Tantras, we find the supreme yogic deity referred to as 'An' and his consort as 'Amma'. In India these have developed to three main forms of worship – those who worship Shiva as supreme (Shaivites), those that hold that they are both equal in the union (Shaktas), and those who worship Shakti as supreme. Indeed the word Tantra is derived from the warp and weft of weaving and alludes to the interweaving of the two sexual polarities in variegated form throughout the entirety of existence: Tan-tra, the equivalent strands to those woven by the Norns in the Norse tradition. This notion is also found in the Yab-Yum of Tibetan Tantrika and the Yin-Yang of Chinese Taoism. Winter and summer, day and night, waxing and waning moon, are all polarities of natural cycles symbolised in this way.

In excavations of the Harappa civilisation at Mohenjodaro in the Indus Valley, which flourished prior to the Aryan conquest, an advanced civilisation can be seen to have flourished. Seals exist from this and neighbouring sites which show the horned deity 'An' in meditative posture. The Goddess Kali seems to be as old as recorded time: there was a town in the Indus Valley called Kalibangan. That An was of widespread worship can be found through parallel discoveries in cave drawings in Lascaux in southern France (Paleolithic) and Val Camonica in Italy, where the 'Horned One' is shown to represent the Shaman. In Gallo-Roman art, his association with the plenty of the harvest is portrayed in iconography and he is known as Cernunnos. In England he may be found in the ithyphallic chalk carving of Cerne Abbas [although the carving is younger than the place name] and has special associations with Cornwall. Cornu is the horn of plenty. In early Mesopotamia, the sky god was An. In China his meditation was known as Ch-an. The Greek equivalent is Pan. Horns and the crescent Moon are interchangeable symbols on the heads of the deity.

Pan was also known to the Egyptians and the centre of his worship was at Panopolis. Kenneth Grant ('Aleister Crowley and the Hidden God' etc.) has tried to connect 'An' with the Egyptian Anu and Anubis, but apart from word association there is little foundation for this link and Grant's connection to Egyptian Set. For one of the Hindu Trinity to have found their way into the Royal Family of Osiris as Nephthys' son is anachronistic. The assertion serves only to tell us of Mr. Grant's preoccupation with the Underworld. Ganesh is the Tantric deity of the (under)world. There may however be a connection to the Annunaki of Mesopotamia. Mesopotamian artifacts have been found in the Himalayas, and trade routes to the Indus Valley were well known. Alexander the Great, whose last great campaign ended in India,

believed that Siva and Dionysius, and hence Pan, were the same: Siva being the Asian Shaman who brought the grape to Europe.

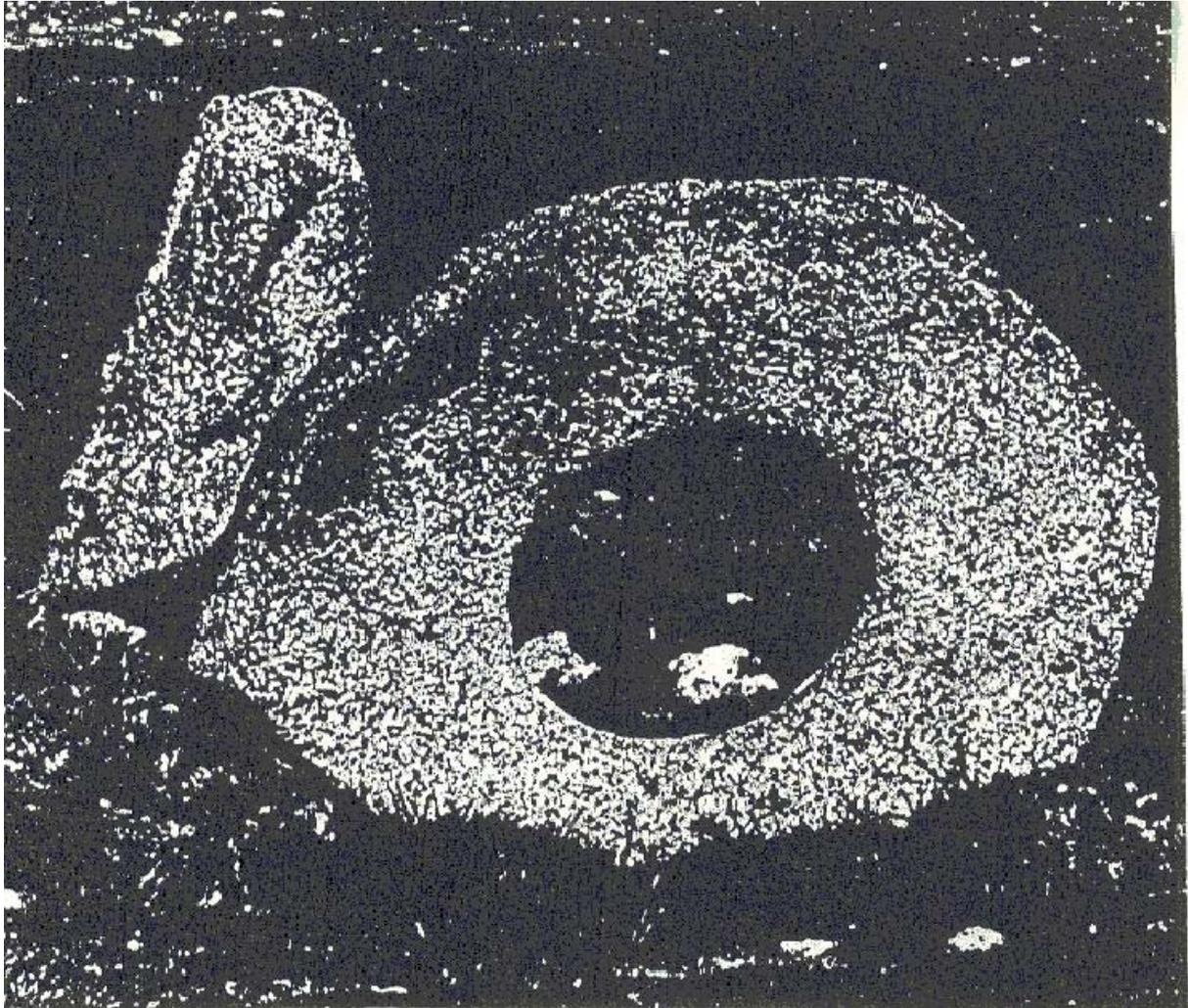
There have also been recent suggestions that the Ancient Greeks were aware of kundalini cerebro-spinal energy. Plato, in "Timeus" discusses this and the Rod of Hermes is a variant symbol of the susumna, ida and pingala nadis. The Otz Chiim of the Jewish Quabala is a similar device which points to a common origin in Mesopotamia. From these early times also appeared the heresy that withholding, rather than delaying, orgasm was good for body and soul. Countless monks, nuns and priests have since disproved this with various mental illnesses, confirmed by modern psychology!

It may seem an odd transplantation to import Tantrika to the British Isles, but Charles Fort's Fortean researchers in their ceaseless search for the wyrd and wonderful, point to the odd occurrence of ancient Chinese artefacts being dug up all over Ireland. There are clues in the Gaelic language too, which could lead us to suppose that these Isles were one terminus for trade that extended along and beyond the Asian Silk Road. Durga appears as Derga, Tara is common to China, Sanskrit and Gaelic. The Siddhis become the Sidh in Gaelic, and the levels of consciousness referred to by the Tibetans as Bardos find an echo in the poetic philosopher caste of the Celts: The Bards. The identity of Siddhi and Sidhe, or Tuadhe d'Anu is confirmed by Lawrence Gardner (Realm of the Ring Lords). Scythians provide the Celtic-Himalayan linguistic bridge for this and many other intuitions noted here. Scythian was a blanket term used by the Greeks for the people of the Steppes. Sean and Siobhan (pronounced Sivan) have undergone dialectical change from Sanskrit, Sivan to Ivan to Jan to Ian to John to Jean and back again to Sean and Siobhan. The triple goddess Tripura, are Morrigan, Macha and Badh. In Greece they were Persephone, Demeter and Hecate, and as expressions of maiden, bride and crone are the three wyrd sisters, the Norns of Norse mythology. The elders of that mythology are the Aesir and the Vanir. Aesir denotes that they came from Asia. Some of the gems in the burial mounds of Sutton Hoo, Suffolk England, are of Indian origin. The Norsemen, even as Normans, are responsible for a large part of the gene pool of the people of these islands. So rather than kindling an Asian tradition, what we are seeing is a Phoenix re-igniting itself.

A matriarchal society which held the Goddess as supreme is an accepted theory in archeological and anthropological circles. The British Isles in the time of Julius Caesar were known as Albion - the home of the White Goddess - the Celtic Shamans attending in her rites and the tradition of Chivalry: Shivalry, it has been suggested, although the more recent derivation is a link with Epona's Cavalry. But the Celts and Scythians did originally come from the Steppes of Asia. Shamen still perform their rites at Shiva-Ling, in Siberia, and even a form of Shiva was known in Persia as Oesha and the Persian Empire was once known as Anshan. The worship was certainly widespread. During later years the Gypsies brought Tantrik worship from their native Rajastan into Europe where it survived Catholicism in the guise of the Black Virgin, Sara Kali, or Black Sara. Sara was one of Mary Magdalene's entourage when she fled the Middle East to spread the message of her companions in France, landing at Marseilles, in the same way that 'Doubting' Thomas took the message to Kerela in South India.

Chivalry, associated with the Romano-British warrior chieftain Arthur, and after, shows a respect for the female not present in the repressive codes of Patriarchal (father) faiths. Three thousand Sarmatian Knights from the Steppes formed part of a Roman British Legion, some settled and brought metal working knowledge from their neighboring tribe the Kalibes.

Arthur's sword was EXkalibur or Kaliburnus. The Indo-Celtic connections are revived in the following Tantras by Shri Dadaji referring to the scribe (himself) as Meru Linga: Merlin. Mount Meru is a sacred mythical mountain in Tantrika and the Linga a phallic symbol used in worship in India, which again finds parallels in the standing stones of Europe, together with the round holed stones and stone circles as emblems of yoni worship, like the Yantras and Mandalas of Tantrika.



**Phallus and Yoni standing stones
Near Morvah, Cornwall, England, c. 16th c. BC**

The Tantras as a retelling of the Agamas suffer from Vedic influence and one must be on ones guard as to what is purely Tantrik and what is a mixture of Tantrik and Vedic after the Aryan invasion. Vedic influence generally gives rise to Right-Hand Tantricism: more cerebral. The Uttarakaula tradition is Left-Hand: more worldly. Buddhist Tantrika is characteristically a Middle Way . Such discrimination is not always seen in application of the Tantras. What follows seeks to be purely Tantrik and represents the rites of passage best suited to the present time as the patriarchal faiths begin to wilt. [Or blow each other up!] Asceticism and elaborate ritualism (associated with the Virgo/Pisces axis of the Zodiac) have no place here; rather a full acceptance of life as it is, to be experienced naturally and directly

in the pleasure/pain polarities of the eternal now, rather than in some abstract airy realm of Neo-Platonic Idealism like 'up there' or 'hereafter'.

Buddhist Tantrika developed in three phases, roughly parallel to Indian Tantrika. Buddhist mythologizing credits the Buddha with the origination of Tantrika as the third round of teachings: Hinayana and Mahayana, culminating as Vajrayana. How far such simplification is so, history will remain obscure over, but such anomalies as the Buddhist Uttara Tantra Shastra having Chinese origins point to its having gained the Sanskrit Uttara prefix after translation and the general cross cultural fertilisation. Uttara, or North, makes little sense in China, especially in Sanskrit! Ever since Taoist times China and India have traded Tantrik ideas and practices.

Shri Dadaji felt that Tantra has failed to rekindle fully on Indian soil because repression is too ingrained there, after many successive occupations by patriarchal faith races – Aryans, Muslims and Christians. In the West, signs of casting off of age-old repressions – so damaging to the psyche of mankind as Freud pointed out – are now in evidence. When woman again find her way to liberation on par with the male (Women's lib.) and when the waters of Ganges are split (irrigation) are signs predicted in the Tantras as the time when a high point is being reached in the present phase of the Hindu time cycle (Kali Yuga) and when a wider dispersion of Tantrik Dharma (truth) may be anticipated.

These occurrences have now taken place and the Tantras are again presented in a form suitable to the time. Dadaji always warned against getting bogged down in study of medieval grimoires, which most of the traditional Tantras are. Using his own experience and practice in the Uttarakaula tradition he set down in the early 1980's four texts, for use in the Westernised form of the Uttarakaula tradition: Fellowship of the Uttara Circle of Kaulas. The first of these, the 'Levogyrate Tantra' deals with very basic cult rites. 'The Tantra of Blowing the Mind' deals with the connection between the 'I Ching' and yoga. 'The Goblet of Goblin Gruel for Gymnophiles' deals with Shri Vidya - the rituals of the Shri Yantra; and 'Star Path Tantra' deals with Tantrika for the outsider, whose interest is not followed by initiation and work in the grades of the Uttara Kaulas.

It was in 1979 when the present author was given the job of implementing the spread of the Uttara Kaulas in the West and the above scripts were sent to him along with a fifth: 'The Grimoire and Psudologia of Lux Shambala', which deals with spirit contacts and is not included here as it is largely outside of the scope of the material which is included.

The fifth Tantra that is included here, 'The Sahasrara Devi Tantra' was penned by the present author, 21 years after the Uttara Kaula transfiguration was made his responsibility. 21 is a significant number here, as it is associated with a time when keys are given, as a sign that, in this case a renewed tradition, has come of age. During that time the author continued to study and practice the material associated with the grades of the order. Some of this had been done prior to initiation. But the Sahasrara Devi Tantra outlines the work of the degrees.

It has been noted by Mark Harding and Andrew Chumbley that the order of the degrees when placed upon the Otz Chiim of Quabalism traces a path $3\frac{1}{2}$ coils upon the Tree, if Saturn and Uranus are transposed, as it is sometimes done by Quabalists. This is the traditional coiling of the Kundulini 'snake' of latent energy in the body prior to arousal by yogic practice and ritual. This is an indication of the direct approach of Tantrika.

During the 21 years of incubation of Fellowship of the Uttara Circle of Kaulas, when several groups were set up to begin Tantrik Practices [including spin-off groups, whose ideas and practices the lineage does not necessarily endorse. Those who come as a thief in the night, in search of traditions and titles, show only their lack of enlightenment] the author has travelled to North America, met with the Pueblo Indians, and compared traditions, for the native Americans took the Asian Shamanic tradition with them when they crossed the Bearing Straits (medicine wheels/stone circles; Navahjo sand painting/Tibetan mandalas; vision quest/Chod rite; sweat lodges/sauna; tipis/Siberian shelters; dream catchers/spirit catchers; sky burials; animal shape – shifting and costume; face paint; drum trance; upper, middle and lower spirit worlds). Parallels can easily be seen to Tantrik Dharma. More obvious travels have taken me to India and Nepal. Kenneth Grant suggests in 'Beyond the Mauve Zone' that the Uttara Kalas are the 17th Kala division of a lunar cycle and beyond. This cycle is normally divided into 16 divisions and so, he maintains, the Uttara kala is that of the 'beyond': beyond the normal 16. He may have derived this notion from the Theravada doctrine of Lokuttara : "the Paths beyond the world." The Uttara Kaula tradition is also an outsider because it not only belongs to North India - Uttar Pradesh, but to the traditions beyond: Kashmir, Nepal, Tibet and Ancient China - the Shambala Syndrome. Shambala is referred to as Uttarakuru in the Mahabharata, 300 B.C. and the Ramayana, 400 B.C. In Tibet, it has given rise to the An utara tantra: highest yoga tantra, derived from the Anuttara tradition of neighbouring Kashmir (Uttara-pitha, Northern seat of Tantrika). The Sino-Indian outsiderliness can be seen in Dadaji and his guru Pagala Baba's use of the Sino-Tibetan I Ching. The Fellowship of the Uttara Circle of Kaulas do not share Mr Grant's enthusiasm for marma/sandhi manipulation as part of Shri Vidya, for longevity elixir not Marma Vidya in general, as this is seen as a form of vampirism which is injurious to the female participants

In Nepal and Tibet, Shiva can be seen in dialect as Demchog, Samvara and other deities that have developed from the mixture of the native Bon Shamanism and Tantrik Buddhism. The ambivalence with which deities are used to embody cosmic forces can also be seen in Nepal, where the Adi Nath Temple is a Buddhist Shrine, whereas in India the Adi Nath is Shiva. Asian custom has so many dialects it loves to confound sociologists and scholars alike. The rites included in the Sahasrara Devi Tantra therefore draw freely on Buddhist Tantrik dialects, as well as Indian ones. But, for instance, the directional beings can be seen as yogis, with yoginis sat astride them in Yabyum, and Sanskrit invocations do not have to be used by Westerners unless they wish to add ethnic flavour to the rites. The 'Sahasrara Devi Tantra' came about in the year 2000 not only as a result of the 21+ years of study and practice, which it outlines, but also in a four day meditation and ritual, where three books for Sanskrit reference were also present in the circle. I have seen 'New Age' descriptions of 'channelling' which would put the writing in that category. But I remained awake in an editorial steering capacity throughout. Although Dadaji's presence was similarly felt throughout, (he died in 1991) it was not until the task was complete that in that twilight zone, where eidetic imagery dwells in the hypnogogic state between sleeping and waking, that he appeared at my right shoulder in all the glory of a Siva Sadhu, or even the image of Dattatreya himself, looking on benignly. The task was approved! (Dattatreya, said to be an incarnation of Shiva, is also regarded by Hindu followers of Vishnu (Vaishnavas) as an incarnation of that god and by other Hindus - notably in Nepal - as an embodiment of the entire Hindu Trinity: Creator, Sustainer and Destroyer.)

But first I will give an account of Dadaji's own initiation into the tradition passed to him, based on an article that first appeared in Nik Douglas' 'Chakra' magazine in the late 1960's.

John Power a.k.a. Vilasanath Lalitapur and Chelmsford 2001 and 2004





Latipapur - City of the Artists, Nepal

Prologue

As stated in the introduction, the original manuscripts for ‘Star Path Tantra’, ‘Levogyrate Tantra’, ‘Tantra of Blowing the Mind’ & ‘Goblet of Goblet of Goblin Gruel’ for Gymnophiles’, as well as ‘Grimoire & Psudologia of Lux Shambala’ were sent to me in 1979, typed by Sandy MacIennan and produced as booklets. I would have liked to include them in their entirety but before Dadaji died, he was persuaded by John Pilscog of Seattle, to sign a copyright agreement re. his writings. It is a moot point whether copyright would remain with the original publisher but as Mr.Pilscog’s I.N.O., or related Magicos, have hesitated in co-operating over the present volume, I have chosen to summarise the above tractates and give a report of Dadaji’s initiation by Pagala Baba into the Uttarakaula lineage. The source I use is from ‘Notes on Pagan India’ which first appeared in Nik Douglas’ ‘Chakra’ magazine in the sixties. A later account in ‘The Magic Path of Tantra’ varies in some detail (e.g. Pagala Baba’s ability to speak English) & was written at a time when Dadaji’s mental faculties were diminishing, due to strokes.

Anyone wishing to read the already published Tantras, above, is best directed to ‘The Amoral Way of Wizzards’, which is more faithful to Dadaji’s originals. Internet versions have been tampered with: for instance, the designation of the ‘Levogyrate Tantra’ for the O.T.O. (Oriental Tantric Order) has been changed to Naths. Similarly, Internet sites have quoted Dadaji during his forgetful senility to suggest that the Uttarakaula Transmission never took place. May the camels of Isis crap on those responsible from on high! A.A. of the O.T.O. was

the joke - on Crowley freaks. The rest of the joke was so elaborate that 90 % was taken over by the Nath Order - i.e. the above Tantras. I'm glad they too like a joke. O.T.O. has transformed into the 'more serious' Fellowship of Uttara Circles of Kaula! It can be seen from the introduction that Tibetan dialects of the Uttara tradition spread north and became the Anuttara, Highest Yoga Tantra and find expression, for instance, in the 'Mahayana Uttara Tantra Shastra' transmitted by future Buddha Maitreya! A Viking /Celtic dialect of Northern Europe is not too great a leap at this time in history.

Dadaji's Tantric Initiation

The 'Chakra' article entitled 'Notes on Pagan India' begins with a lengthy philosophical introduction about the nature of Hinduism. Dadaji asserts that Tantra has its origin in pre-vedic Aryan Invasion India. The Guru-Sishya relationship of spiritual teacher and aspirant is given great attention and the distinction between the world renouncing Sadhu and the household devotee too. There is no real equivalent in the social patterns in the West to the Sadhu at this time in history. The wandering tramps of the Beat Generation may be the nearest we could identify. It is assumed elsewhere in this book that anyone practicing Tantric Dharma in the West will do so as a Householder. An appendix in this book explains the difference between the Pravritti Marga, the Way of the World and Nivritti Marga, the Path of Return to our divine origins. Mumukshus are householders with a strong devotion and desire for liberation but remain in the household life to fulfil karmic obligations.

Dadaji received his first Sannyasa (Sadhu) initiation in 1953, from Sri Lokanath Maharaj of Adinathas (primordial sub-sect strain) of the Nathas. Later, after visiting Bihar and Bengal, Dadaji was to meet his fourth guru who, on some occasions signed himself Pagala Baba, or Mad Sadhu (father), although Sadhus lose name and worldly identity at the time of initiation, and hence renunciation. Pagala Baba, in this account, only spoke Bengali and a young householder acted as translator.

The initiation consisted of three stages spread out over three days. The first was similar to the Nath initiation, the second a visionary experience, and the third was secret and woven into the future of the cult. Pagala Baba was an initiate of the Uttara Kaula (North India) school of Tantrism.

Dadaji was asked to remove his Sadhu's robe (the shroud of household life) and go and sit in the Kali Temple (at Ranchi) for one hour. The image of Kali was a crude clay one, the atmosphere cold and damp at first, but merciful in the provision of a mat for insulation from the floor. The visionary experience which unfolded was a brilliant spectacle in vivid colour. The naked Parvati, Siva's spouse stood glowing with energy. Rippling laughter filled her with delight. The image then changed into a naked Siva also smiling with delight. Two figures then appeared behind Dadaji (in vision) and at a signal from Lord Siva put their hands to Dadaji's face and peeled off some gauze-like material, and the light became so blinding, Dadaji raised his hands as if to shield his eyes, before the scene changed into a swirling mass of stars and gyrating lights. Two personal visions about Dadaji's future then followed. A real knock on the door terminated the experience. It seemed to have only lasted minutes but a full hour had passed. An unusual mantra which Dadaji had not heard before, was spoken by Lord Siva in the vision, and afterwards, repeated by Pagala Baba to Dadaji.

In the 'Pagan India' article, Dadaji then goes on to speak of the regeneration of the Nathas and the great guru Gorakanath. These are matters for the Nath Sampradaya and need not bother us here. Though unified in Mahendranath, the Nath and Uttarakaula's lineages have resumed individual forms. However, in addition to Dadaji's ideas about Nath origins, it is worth noting that in Nepal Matseyendranath is regarded as Gorakanath's guru in the seventeenth century. To the Buddhists he is known as Avolokitevara and he, rather than Siva is called Adi (original) Nath. The Dalai Lama is considered to be his present incarnation.

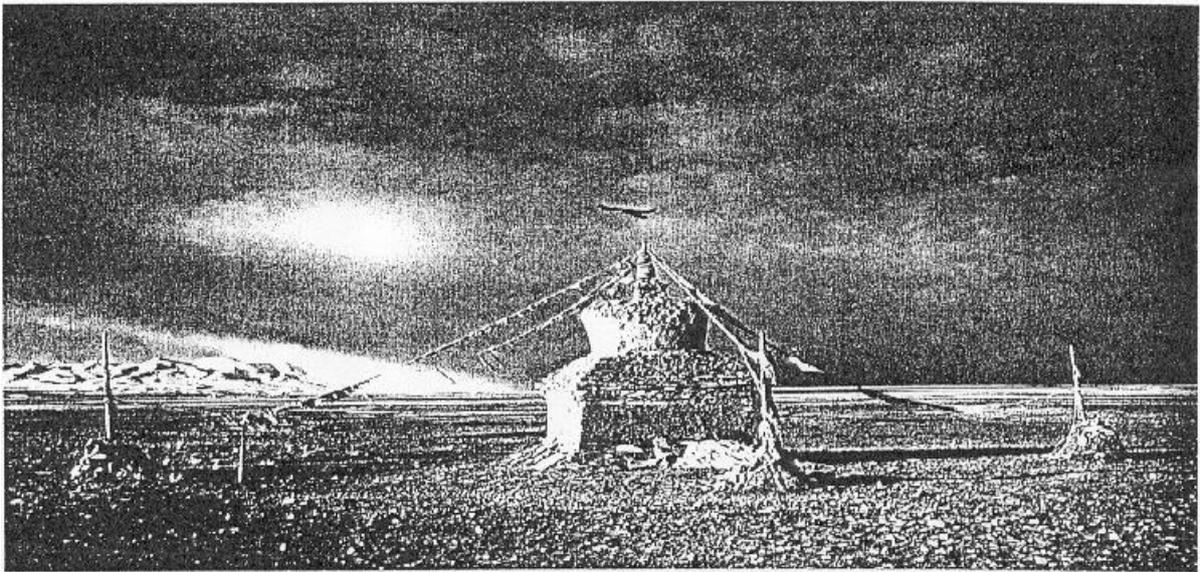
The origins of the Nathas may well be in Mesopotamia, via the Indus valley civilization. The daughter Goddess in Mesopotamia was Anath, plural Anathas. There has been a Jewish community in Kerela (Cochin) South India, since the time of the persecutions of Nebuchadnezzar. Judaism at that time, was

pre-patriarchal and its cosmology included the Shekina as Shakti. It is possible that ideas fertilized via this route. The name of the Mesopotamian Sky God was 'An' - an early name for Siva.

The Sumerian Goddess of spiders, and hence weaving, was Uttu, last consort of Enki. Utu was also the Sun God of Summer. The temple entourage in Sumer was called the Sanga, as it is in Buddhism to this day. A Sumerian town was called Umma, another name for Siva's consort. Another king was called Ashar-Bel-Kala. We also have in Mesopotamia, the first recorded notion of the seven sages, a concept similar to the nine Naths - chiefs of the Sub-sects, of which Dadaji was one.

At the time Dadaji had the idea to transmute the Uttarakaulas into a Western Sect, he did not initiate me personally, but sent document from India to England, which I used to perform the transmission, and with others. According to his reckoning, the Uttara Sampradaya would end with him otherwise, so the transmuted form could be all we have between the tradition and its extinction. The Indian Uttarakaulas are one of the five great Tantrik traditions and I am sure there were branches that would claim paramapraya outside of the Pagala Baba/Dadaji line, despite Dadaji's grandiose pronouncement.

Star Path Tantra



Lake Manasarova, Tibet.

The Star Path Tantra

Designated by Dadaji to be the Outer Court of Illumination

Although the word Tantra is in the title of this essay, it does not follow the traditional format of the Tantras, where the dialogue of question and answer usually take place between Siva and one of his consorts. Rather, it narrates the story of Snafu Raj of Cockaigne and his army's arrival in the Himalayas. Whilst renting out his army to the Robber Baron Bagnio from Agartala in the Tripura District, Snafu is left with time to go on a pilgrimage to Shambhala, to pay homage to the Goddess Lalana, the shameless female deity.

Snafu enters Shambhala by the hidden Nirdwaja gate and is led by an ancient crone to the temple complex, where he contemplates the erotic sculpture of Lalana.

At length, he is taken to meet the Guru Loadstar who he asks to impart to him the Loadstar Glim that will illuminate his understanding.

Loadstar begins by imparting the cosmic Vision of Sadashiva and Lalita Devi and the knowledge of the Goddess' part in granting the Vision of the Ocean of Nectar, and the need for her worship to counteract harsh masculinity and bring about peace. Lalana's embrace, Snafu is told, is that of the Thunderbolt and Celestial Light.

Then Dadaji, through Loadstar's persona, embarks on devotional outpouring (bhakti) about the goddess and some of her mantras:

Hrim Lalana Prakriti Nada Swaha!

Hrim - the seed of Shakti, giver of manifestation and evolution, and also Maya, illusion of the world.

Shrim - the seed of Lakshmi, goddess of spiritual wealth.

Krim - the seed of Kali, goddess of life, who conquers death and, who suckled the baby Siva - Kshetrapala.

Shanti Devi - the goddess of peace

Preta Devi - goddess of shades and ghosts, who protects the Kaula circle from the forces of darkness.

Nitya Devi - the eternal.

Digambari Digambari Lalita Devi Digambari!

Digambari - the sky clad goddess - Nir (not) Antara (clothed)

Manasarover Devi - the supreme swan who can separate wisdom from folly like milk from water.

Sheyena Yaga Devi - goddess of incense, smoke and yantras. The residual ash, vibuti, can be rubbed on the body or drunk for unlimited good luck.

Kaulini - presides over the Kaula Chakra

Tara Devi - star goddess

Kanta Devi - most beautiful

Vilasini Devi - goddess of erotic sport

Santoshima - mother of contentment

Varma Devi - rules the Varma Marg (levogyrate path)

Mohini - enchantress

Shuklasamsthita - resides in male semen

Kundulini - infinitely small snake goddess, coiled like a spring ready to spring up

Maha Shakti - infinite power

Swaha - terminator of mantras

Raga Devi - cosmic passion

Nirahamkara - without ego

Nirvi Kalpa Devi - she of unconditioned eternal knowledge

Durga - she of deliverance and protection

Dura Charasha Mani - terminator of corrupt customs

Niranjana - stainless one

Lata Lalana - she of the creeper like embrace

Sarva Mohini Devi - balancer of opposites

Sandya Devi - twilight goddess of Spells and the Umbra Zonule, meditation and magick zone

Indradanush Devi - goddess of the rainbow

Lalita Devi - - $3 + 1 + 3 + 9 + 2 + 1 + 4 + 5 + 4 + 9 = 41$; $4 + 1 = 5$ Five is the neutral number of I Ching numerology. Lalita Devi has five vowels and five consonants creating perfect harmony.

Kama Devi - destroyer and restorer of desire

Maha Bhoga - she of great enjoyments

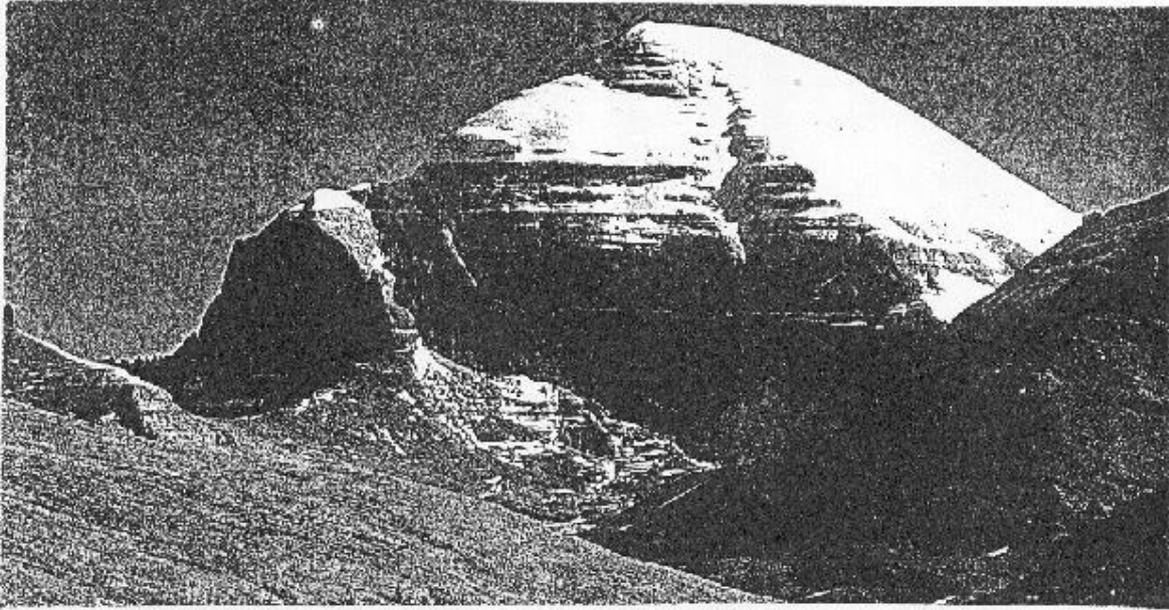
Kumbha Devi - ruler of Aquarius, which led Dadaji on to comments about the Aeon change from Pisces to Aquarius and remark that the goddess is eternal and outside the circle of time. He then goes on to add manifestations of the goddess from a world wide selection such as 'Albion' the home of the White Goddess and Eire mother of the children of the Tuatha de Danaan.

Finally he tells us that the abode of the goddess is the Bindu Chakra - the seed centre and source of the Nectar of the Moon.

Hrim Shrim Krim!

Loadstar leaves Snafu with the advice not to forget him or the Mother Goddess. From them, the literature of the Aquarian Age will multiply.

Levogyrate Tantra



Mount Kailash, Tibet

Levogyrate Tantra

Originally designated the Isagogue Paramount of the Lords and Ladies of the Arcane Adytum of the Oriental Tantric Order (O.T.O.), a piece of Dadaji devilment in the face of all Crowley freaks and the name he gave to the Westernised version of the Uttarakaulas. Internet versions of this have substituted the word Naths for the A.A. of the O.T.O. Part of their adoption of what they would like to promote as a joke of Dadaji's. Laugh, I almost bought my own beer! . This Tantra begins with a prologue about Zahor, Sage-King of Shambala, calling upon Meru-Ling (the mountain sized dick), Prince Lord of the Astrolabion Argentum and Keeper of the Keys of the Sacred Sanctum. This is a mythologised self portrait by Dadaji and which may be shortened to the Mer-lin of the Aquarian Age, which he saw himself as.

Zahor requests of Merlin, that he visit Siva and Lalita on Mount Kailash and write down the ways and wisdom of Kaula teachings of the In-group to counteract the work of the petty cults and religions that have expanded across the face of the earth.

So it was that Merlin crossed the great plain of the Cosmo Tribals to the Lake Manasanover in the moonlight mountains of the Himalayas, where he encountered a beautiful swan that spoke with a sweet and human voice, and which also knew his name. The swan enquired as to his intended destination, in case it took him to forbidden territory

Observing the swan's divine qualities, Merlin suggests she knows the answers to her questions and when he offers his salutations, she changes into the Goddess Lalita. Merlin then asks that she may grant the wisdom he seeks. But Lalita replies that she must first seek the permission of Siva. She finds the Lord asleep and when she begins to speak of Merlin's request, he tells her he has dreamed of her meeting with Merlin and cannot give a positive answer. But the Devi speaks of the dark times the world has come to know and the danger of the loss of Tantrik Dharma as a path for those capable of following it. Siva voices his doubts about mankind and their capacity for real peace, real freedom and real happiness.

Lalita says of Siva that he is without compassion and entreats him to divulge the Great mysteries for the worthy.

Siva says that the Kaula Wisdom came to Earth when Aryon exploded and became the asteroid belt that was formed. A little of the wisdom is preserved in Shambala but it might as well expire there, as only misery cults flourish in the world at large.

Lalita laments at the possibility of the extinction of Kaula Dharma and Siva finally relents by saying that as she and he are one, she can go and impart the wisdom to Merlin.

Om Siva Shakti!

So it was that Merlin came to write of the Kaula wisdom:

Most humans know nothing of their divinity.

Hrim Shrim Krim Parameshwari Swaha !

From their miserable state, the Kaula In-group will bring deliverance.

Keep the secrets well within the In-group circle.

The cunning art of delayed action is our ritual in the atmosphere of incense and candle glow.

Invocation is our beginning. Orgasm the conclusion, but the Kaulas delay their desire and delight to experience the Cosmos of great sensory experience.

We must promote the real natural self and throw off the Sham Shell of the world, whilst engaged in our ecstatic rites. For microcosm to become macrocosm, to distinguish Siva from Shakti is a delusion.

The Absolute manifests itself in the senses. The Yoga of the Kaulas is both enjoyment and liberation. Not only do Siva and Shakti reveal the dharma, but the human body holds the key to unlock the magick.

Merlin then praises Lalita as the Queen of Heaven, of Stars and the Sea of Light, and entreats her to further speak of the circle of delight.

The family circle is the Kula Chakra, it's origins in clan and community. Kula implies secret knowledge

'Ku' means the earth and 'La' means absorption, thus Kaulas are those absorbed into the Earth and it's method of life - living in accord with natural law, not seeking escape to ideal realms. There is no need for scriptures, dogmas and rules. Although we may learn from the

past, we must live in the present. We reverse the direction of the brain-swirl cults and follow the left-turning path of the Varma Marg.

A female above the age of 18 is called a Shakti but before this, the virgin aspect of the goddess may still be worshipped (as Kumari Devi) outside the circle. In the circle, men are regarded as Gods and women as Goddesses for the Absolute dwells within us all.

Dadaji states that there are nine grades in the path of Kaulas: A concept not found in any published work on the tradition elsewhere. The initial initiation is naked guru to Chela. Those of higher grades pass on the glim to the lower ones. The upper ordinations are countless.

Mantras do not need to be explained or defined, just used. Experience is the great teacher.

During menstruation, a Shakti may not be initiated but menstrual blood can be offered in Puja (worship). Red vermillion paste is more publicly used to anoint linga in Hinduism in general, but the origins of this lie with the Kaula Flowers of Star Fire.

Although the rituals of the Kula circle are performed naked, there is no prohibition on the amount of jewelry that may be worn.

Full moon is the favourite time for rites and also the time of twilight. The female aspects are stressed in Tantrika to counteract the male macho masculinity that has corrupted the patriarchal cults.

Shame, shyness and inhibition are renounced by Kaulas.

Om Mane Padme Hum

The jewel is in the lotus!

The Wynn Song of Mantra

Masculine mantras begin with OM Feminine Mantras begin with HRIM (Hreem) Swaha concludes

Hrim, Shrim, Krim, Parameshwari, Swaha!

Nothing can be attained if the magick mantra is left unsung

Hrim, Lalita, Mahashakti, Swaha!

The guru explodes the mantra showers nectar on the neophyte

Om, Gam, Ganapati, Namah!

Naked goddess in totality brings the Absolute into our reality

Om, Ram, Agni, Rakta Namah!

Mantra slaughters the muck from the mind

Om, So'ham, Ham'sa!

Kaula Mantra is the lust of God The moonbeam that penetrates the deep cavern of Devi Hrim,

Shridevi, Yonichakra, Lalitambika!

The purity of nature: Mantras are unsullied vibration

Om, Bindumandala, Shrim, Shripura!

Mantra that blows your pubes asunder

Will have you reborn from worldly creeds

Hrim, Bhagawati, Swaha!

Empty your mind, conditioned fool This is not just any school

Om, Shiva, Shakti, Shanti!

The Antiphon of the Goddess

Lalita is she of transcendent cosmic play. She is pure mind without conditioning. The very utterance of her name is a blessing and of great power. Mistress of the earth, womb of all creation, her vast light fills the universe.

Om, Lingam, Hrim, Yoni, Swaha!

Said Lalita:

On those who come to me, I confer freedom from fear.

Said Lord Siva:

It matters little if you are shackled with chains of gold or iron, so long as you remain in bondage. Like the Goddess, naked and free are we.

Merlin says:

If all the tools we need are found, in the human body, we must take care of that body to honour the Goddess. Though writings may help along the way, they are written on water and only practice brings attainment.

The Devi replied:

If all books disappeared, the truth would still remain.

Merlin finally answered:

And what is the truth?

The Devi laughed and replied that:

Real truth is the Natural Law by which we live

All humans must know its joy And neither rules or laws can hide it.

Om, Lingam, Hrim, Yoni Swaha!



The Tantra of Blowing the Mind

This essay of Dadaji's deals with the psychic centres and their development and their relations to the hexagrams of the I Ching. After Dadaji's Tantric initiation, Pagala Baba gave him some slokas (mystic verses) in his native tongue. Dadaji had these translated more than once to assure accuracy of translation. Sandy MacLennan asked Dadaji how these related to his own writing and he replied that the essence was contained in the 'Tantra of Blowing the Mind'. Again the text does not take the traditional form of Tantra, as question and answer between Shakti and Siva. Dadaji begins by stating that the psychic centers evolve by the energy of desire, wisdom and action - Iccha Shakti, Jnana Shakti, Kriya Shakti and that they

are presided over by the power Kundalini Shakti, the coiled sleeping serpents energy who's stirring and ascent leads to attainment. This is Guhya yoga, secret, yet attainment via enjoyment of objects and aspects. In the Sandya Basa or twilight language of symbols, the vibrations of the five human senses of roles Enjoyer, Bestower of Enjoyment and Object of Enjoyment - rousing the psychic centers by sexual ecstasy. The Devi is Meditation, Meditator and the thing Meditated upon. It is She that bestows on mankind the divine nectar of the Kaulas. Kula is the Measurer, the Measured and the Measuring. In Kula, the known, the Knowing and the Knowledge.

Dadaji says, there are more than thirty psychic centres in the body (see Marma Vidya or the even more precise Chinese system of Shiatzu). This Tantra deals with the main nine from which all others branch out. The matrix of their functioning can be seen in the endocrine glands identified by modern medicine.

The centres, padmas or lotuses are represented as leafed circles with a bindu or central point of manifestation. The circle also represents the In-group - so is both energy and people - once Kundalini, or Kulini is roused, spiritual unity is attained. Knowledge will only come when the eye of the bindu is open.

Dadaji calls the (upper) brain area the Absolute Chakra - the point of full attainment and Siva.

The Pineal gland is the Brow Chakra and also well known as the third eye.

To the Throat Chakra, Dadaji attributes the power of turning thought into soundless speech. This is the region of mantra.

The Heart Chakra promotes enduring devotion and is the center for Bhakti Yoga.

The Navel Chakra, in the abdomen, is placid and brings contentment. It's proximity to the solar plexus also makes it the centre for transforming nervous energy.

The Genital Chakra lies behind the pubic region and is stimulated by sexual joy.

The Base Chakra, in the scrotum, is that of inertia, until Kulini is stirred and attains, ultimately, union with Siva.

Two other important centres Dadaji mentions are in the centre, (at the back) of the hands. These can be used for transmission of healing energy. (For that matter, there are also two centers in the balls of the feet, which are used to ground energy - something schizophrenics would be well to be aware of.) The centers are ultimately minute and cell like, with an eye (bindu) as entrance to the duct. Indian artists have elaborated on the symbolism of the chakra and these should not be confused with their psychobiological counterpart. Every chakra contains a knot of obstruction which has to be unraveled by the power of thought before moving on to the next chakra. A plea, to avoid negative thinking, concludes this section of the Tantra. Satan is only the negative side of the Old Testament Religions. It has no place in Tantrika

From a general dismissal of the Patriarchal religions, Dadaji moves on to the Vedic gloss the Aryans gave to the indigenous worship they found in India. It is the same old story of

repressed old men, suppressing the life of enjoyment through the senses and guarding their wives and daughters by rules and regulations which keep them in virtual purdah, leaving themselves free to visit the courtesans and prostitutes or disappear into a heaven of piety and self mutilation. Dadaji singles out the practice of Suti which even condemned widows, whilst living, to the funeral pyres of their husbands until William Bentinck, one time Governor General of India made the first attempts to outlaw this practice in 1835.

In poetic form, Dadaji then turns to praising the Matriarchal cults from China to the European Celts, from Shambala to wisdom from the I Ching.

Although this path may not be suitable for anyone, ultimately the psychic centres inflamed with sexual passion is the path of the Kaula. There can be no polarity in lesbianism or homosexuality, and although these are not harmful or worthy of negative criticism, they cannot contribute to Tantric Yoga.

General advice on meditation follows - a comfortable seat, rhythmic breathing and relaxation. Mental alertness is a must to become aware of psychic processes so mild stimulants like tea are preferable to depressants. These are the prologue to Kaula practice. Count breaths in and out - one to seven. Pranayama is holding the breath between in and out for four or five heartbeats. Prana is the supreme substance and holding the breath absorbs it, creating the conditions for realization.



At this point in his essay, Dadaji moves on to draw parallels between the progress of the yogi or yogini to hexagram 1 of the I Ching. He sets it apart amongst oracles as being the one where dark elemental forces cannot mislead those who use the oracle. The broken and unbroken lines are the yoni and lingam. The eight trigrams are the sides of Mount Kailash. Many of the Hexagrams teach aspects of yoga. The clarity of its revelations is contrasted to the confusion of people's everyday thinking. The Wilhelm/Baynes translation is recommended as being the best. Of the Trigrams it is said:

—————
————— Heaven is the joy of creation
—————

— —
— — Thunder is the sound of the cosmos
—————

— —
————— Water is the movement of all
— —

—————
— — Mountain is the concentration and pleasure of yoga
— —

— —
— — Earth is receptiveness
— —

—————
————— Wind the all-penetrating air
— —

—————
— — Fire the ecstasy of desire
—————

— —
————— Joyous Lake is the teachers' laughter
—————

All Trigrams are symbols in Hindu and Bon philosophy. All the lines of Hexagram 1 Yang, unbroken:

Line 1 Hidden Dragon Guru. No need for action, rather calm patience until the true guru appears in your life. His or her role is to guide, not to tell you what to believe.

Line 2 The Dragon Guru appears. Preconceived ideas and negative conditioning do not fit in now all suspicion must be abandoned. If you ask no questions you will remain ignorant, but most of all pay attention to the guidance given.

Line 3 The yogi practices all day A time of introspection and observation of your own mental processes. Even at night erotic sequences prepare the deep mind for kaula experience. If fear is experienced this is an indication that the abyss has to be crossed for rebirth. Perseverance furthers.

Line 4 The reborn dragon wavers over the abyss. The yogi is on the threshold of transformation. The dream place of past and future. Forward to attainment or recoil to the empty familiar world.

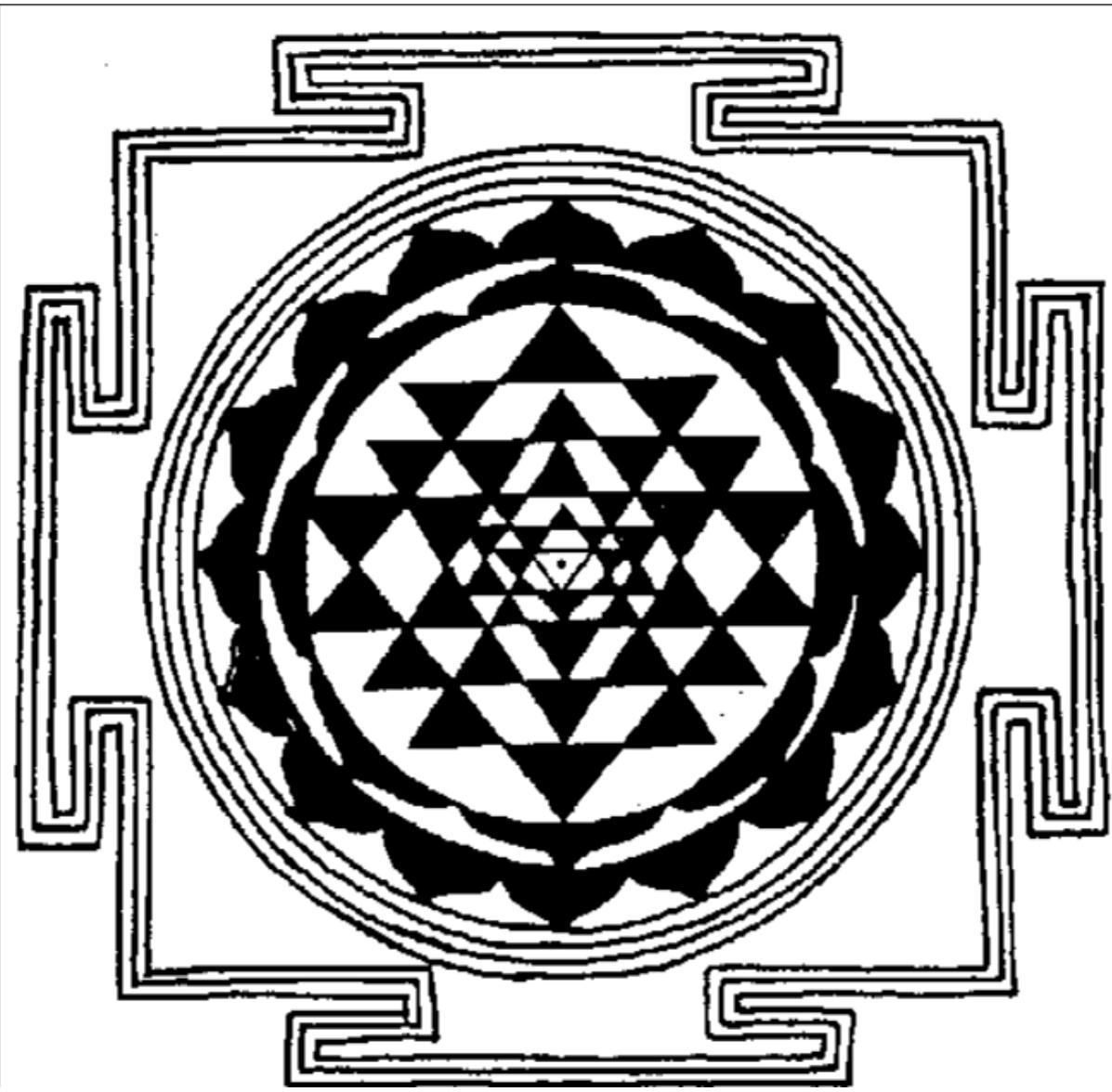
Line 5 The dragon flies high - The yogi has attained and acts as guide to others. The Magick of the Absolute becomes clear. The place of present and future.

Line 6 Pride comes before a fall. Arrogance and aloofness must be resisted. Joy in attainment must not be a source of egotism. As the Bodhisattvas of the Buddhist tradition, one must be prepared to help others and only take periods of retreat, not complete withdrawal.

At the height of attainment, a new bottom line is creating a new hexagram in the circle of eternal changes presided over by the Devi. There is no final point of completion.

All the things of greatest joy must be sacrificed to the great divine. When we call upon the deities, they can only experience through us, with all humility.

Dadaji calls the Great Treatise, which is the central philosophy of the I Ching book, Maha Tantra, and recommends it as the text book for the text book of the Aquarian age.



The Goblet of the Goblin Gruel for Gymnophiles

Deals, not in great detail, but rather in the form of an outpouring of Bhakti for the Goddess, with the honey science of genital secretions. Such knowledge comes from practice and not books. It is the knowledge of polarity and can even be experienced through erotic fantasy with the deity.

Worship of the Devi is by offering Five Things, Panchikaranam, which in Dadaji's dialect are:

Scent - the secretions from the vagina

Flowers - the menstrual flow. The Star fire of the true blood sacrifice

Incense - pubic hair of the Shakti

Flame - semen, oblation sacrifice to the Shakti

Food - milk from the breast of the Shakti

Incense stick and flame represent lingam and yoni and are used to sacrifice the five senses to the divine. Desire is the fire that burns without fuel.

Dadaji then embarks on another out-pouring of Bhakti to the Goddess: she is called:

Madashalini - Mada is ecstatic bliss and honey can be an offering. Mahavidya is the supreme path of the Goddess. The ancient path blooms anew as the ancient transmission spirals to new levels. Kaula initiates become as divine instruments of the God and Goddess. As Vilasini the Devi is the Goddess of erotic sport. The Kaula flouts the old Aeons orthodoxy and has no place for repressive sexual prohibitions. Prayers are no replacement for deeds.

Real Peace, Freedom, and Happiness are the way of Kaula expansion. In the Nu Age, the naked goddess Kumbha Devi, Aquarius, pours her nectar of kaula wisdom onto humankind for its enlightenment. Her eight manifestations are Intelligence, the Earth, Wealth, Nourishment, Divinity, Contentment, Radiance, and Stability,

The eight manifestations of delusion of ego and the dark are Anger, Delusion, Ignorance, Bewilderment, Pride, Greed, Calumny and I.

The eight manifestations of the Goddess of Trigramos, ruler of the I Ching Oracle are Heaven, Thunder, Water (or Moon), Mountain, Wind, (or Wood), Sun fire, the Lake and Earth.

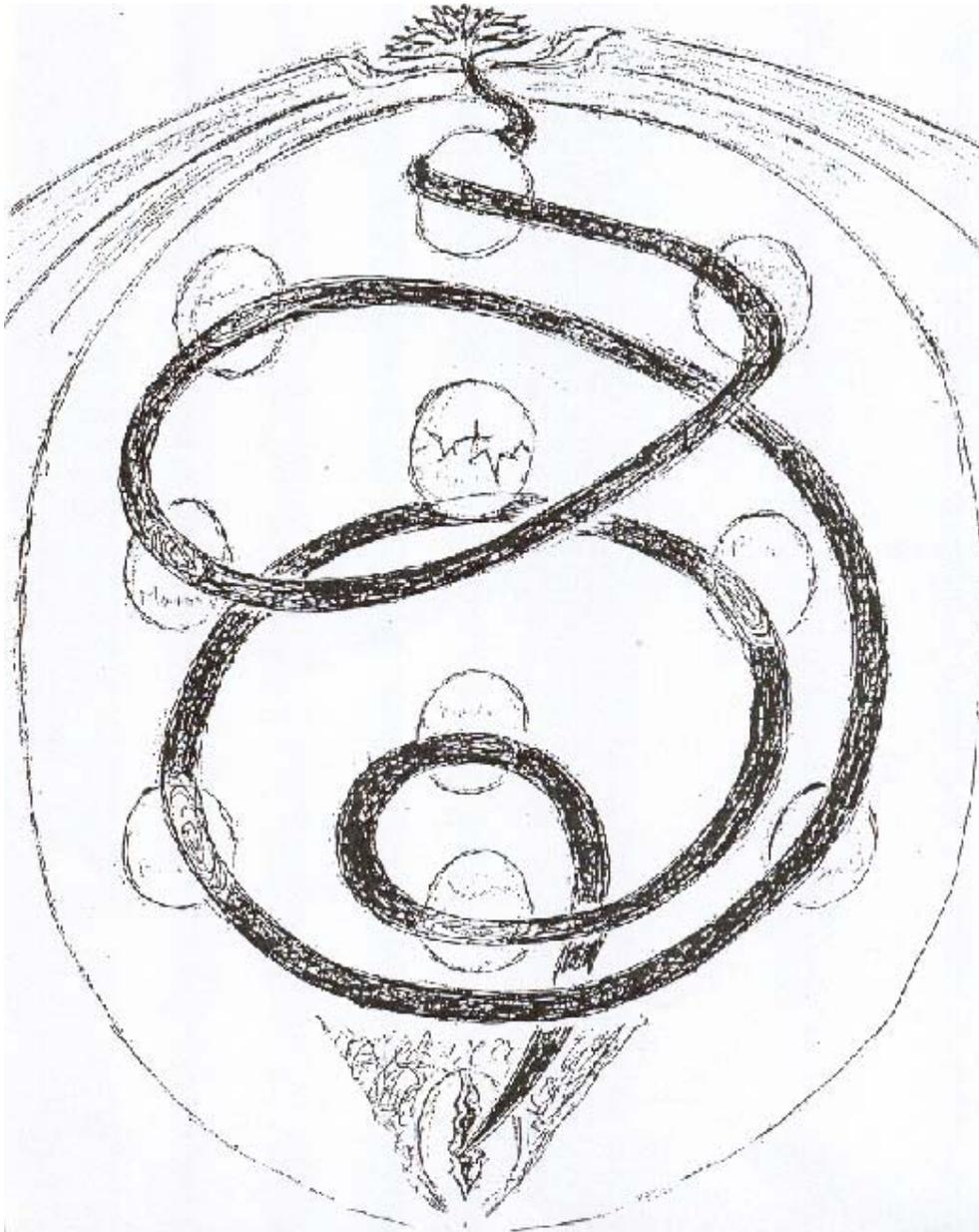
In the Garb Age, we must choose between the path of progress to enlightened rebirth or seize it now, in the Kaula path which accepts the world as we find it and uses the Shakti's manifestation as our enlightened power.

The essay culminates in poetic outburst recalling memories of the Kaulas of Bactria, the ancient kingdom which spread across pre-Islamic Afghanistan and into Kashmir - the home of the Uttarakaulas.

Finally, Dadaji pays homage to the Goddess Lalita, like Siva, creator, preserver, and destroyer (of delusion) and her place at the centre of Shri Vida (see appendix) and spiritual Gnosis.

Om Shanti, Shiva Shakti!

Dadaji, not without good reason, had a strong sense of his own self importance and when saying, as he is reported to have, in a couple of places, at a time when his mental faculties were enfeebled, that the Uttarakaula lineage would die with him, he is unlikely to be correct. As the 'Kulanava Tantra' points out, it is one of the five great paths of Hindu Tantra and is scarcely likely to have been represented solely by Pagala Baba. At some point, a native Indian will claim Paramapraya, if they haven't all ready. The wording in the Charter on page 60, uses the word Uttra, which is Old English similar word to 'Ultra' and relates to a Westernised version of Uttara. As this would amount to pure Dadaji invention, I have preserved the better known Uttara spelling. Bifrost, the Rainbow Bridge of the Northern Tradition is the bridge between Uttara and Uttra. The present volume demonstrates that there is a living tradition, and nit picking about Paramaprayas is not an enlightened pastime.



**The Risen Kundulini
Kubjika route, not Vajrai**

Colour Plates



1° The Dragon appears in the field.
Aspect of the Goddess: Santoshima.



**2° Moon, Goddess: Shanti - peace.
The Joy of Polarity.**



3° Jupiter, Goddess Tripura - Virgin/Bride/Chrono



4° Saturn, Goddess Aghori – Fearless Mother dweller of the cremation ground.
Teaches through Oracles.



5° Mercury, Goddess Digambar – Sky Clad.
Harmonic Convergence.



6° Venus, Goddess Kali – Protective or punishing Karma.
Siva's Drum.



7° Uranus, Goddess Ambika – Maternally protective.
Red Indian Katchina dialect

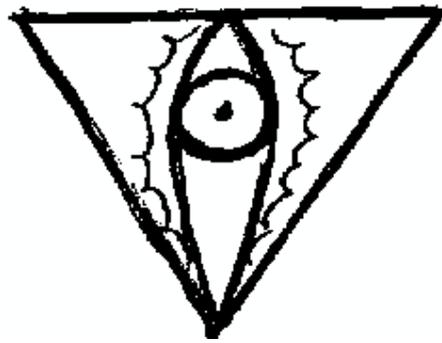


**8° Mars, Goddess Durga – Mother beyond reach. Kills demons.
Best be on the right side of her!**



**9° Neptune, Goddess Lalita – Playfully erotic young woman.
Arches over a game of cosmic leapfrog**

Sahasrāra Devī Tantra



Sahasrara Devi Tantra

(Codex of the Uttarakaulas for Nui Tantrikas)

Some time during eternity the Lord Siva and the Devi Lalita took time out, on Mount Kailash, from their erotic play, and the Goddess, resting on her cosmic matrix, began to question the Lord:

“Tell me, oh Great Destroyer of Delusion, for the benefit of humankind, how they may come to know our true nature and what rites they must perform to do this in the Nu Aeon. And tell also of the influences of this time which they may expect to experience.”

The Lord exhaled and rested his chilum against the dhuni and said: “This is our sacrament and will not be denied to those who perform our rites. Nor will that of the Soma, which in Albion is called the Liberty Cap. For these are sacred to us and expand the creative imagination, unlike so many potions that enslave the will. Those whose imaginations stray into the infernal regions are wise not to expand them...unless they would become the Phoenix.

“Now that the Earth and it’s inhabitants are on the eve of a new Aeon, we can expect a greater dispersion of Tantrik Dharma and a more eclectic use of our rites. In Albion the Dharma will flourish. But beware of the New Age toys of technology for they still carry the gloss of the Old Aeon. Never use plastic in our rites. Only by the simple and natural ways shall our rites lead to the Eternal Truths.

“Although your forms, oh Devi, are many, the Old Aeon has gilded your images with delusive appendages and these icons can be disregarded if the Tantrikas are to see your aspects in their purity. Even as a diamond is needed to cut through the dust on the ancient tomes that have been scribed in our names, so must we return the work to it’s pristine nature:

“Verily the Shamanistic rites that have been given such names as Wicca are the outer court of our worship. But those who would know the Tantrik Way must know more of your many forms and unite with them through another, or as aspects of their own anima or animus. For as has been said, our circuit is equal to a positive charge and a receptive pole. Zero equals a plus, plus a minus. This is the basis of the electrical circuit and no insulations should be used to stop the flow. If births are to be prevented, that would result from our rites, other agents than rubber must be used!”

“Tell our Sadhakas and Sadhikas then, oh Omniscient One, how my many forms may be used to reduce their study and practices to scenes within the cosmic play” next asked the Devi.

“Oh great Bringer of Change,” quoth the Lord,” With wonder in your eyes do you appear to us ,oh Devi , as our loving sister Santoshima, when the Sun rises on this your brightest day. The day that marks first steps on the Kaula path. Thus does the Sadhaka make simple offerings before the shrine that represents the Light of All. You and it are one oh Devi. Though your nature is of Space, the Sadhaka always brings their feet back to Mother Earth as they tread the Kaula path.

“Naked before the shrine of the Goddess, the Guru blesses the centres of the soul that treads the path. The Dragon has risen from it’s lair!”

“Speak then to us of our polarity and of the Kaula Chakra that binds us, oh Boundless Sea of Brightness,” Next questioned the Devi.

“Oh Resplendent One,” spoke the Lord, “We have passed through dark times, when those who sought to practice your rites were persecuted. Even the cult of the Magdalene was crushed by the old men who knew no polarity, and who spoke only of the Virgo axis to send humans aloft by torture of the body. Metallic phallic symbols abound. Only with knowledge of the polarity of all existence can the Sadhaka come to know the Truth.

“Full is the Moon as we begin our rites in the Kaula Chakra, for this magick circle is a symbol of your womb, where the forces of the universe take form. The deep mind knows all and does not forget, so we act out, and make, our sigils to remind that deep mind of patterns that are archetypal.

“Take the Dragon Breath and, after three perambulations of the circle, levogyrate for works of return, or deosil for works of creation. Balance and protect with the shield of light – an equal armed cross, centred on the back of the neck, then call:

“Om Ganesh guide and protect us in our rites!

“Om, we face the yellow glow of the East, and call upon the Enlightened One Ratnasambhava, embracing his Shakti Mamaki, Hrim, Swaha!

“We draw the equal armed cross in a circle at their feet with our wand and golden light.

“Om, we face the red glow of the South and call upon the Enlightened One Amithaba, embracing his Shakti Pandaravasini, Hrim Swaha!

“We draw the crimson pentacle at their feet.

“Om, we face the blue swirling glow of the West and call on the Enlightened one Varocana, embracing His Shakti Akasadhatis, Hrim Swaha!

“We draw the turquoise shield at their feet.

“Om, we face the green glow of the North and call upon the Enlightened One Amoghasiddhi, embracing his Shakti Tara, Hrim Swaha!

“We place the emerald plate at their feet.

“Om, we let our heads sink to behold the brown form of the Earth where the Enlightened One of the Underworld Ganesh embraces his Shakti Dati Mata, Mother Earth, Hrim Swaha!

“Om, We raise our heads to Heaven’s brightest star and call upon the White Light to take my form as Aksobhya embracing you as the Shakti Locana, oh Lady of Space.

“The Sadhakas then invite us to indwell, Hrim Swaha!

“The stars form our pentacle and a girdle for your waist, oh sweet one.

(The climax of the Great Rite is called Uttara Radha, whereas the meditation and build up is called Purva Radha – giving Bhang or Soma time to take effect)

“In our circle, we practice the art of massage in whose passes the bodily centers are enlivened, and also, to aid our dalliance. For we delight to delay our pleasure. We must spend an hour and more in our foreplay, if our circuit is to build it’s power.

“Ever take heed of the Lunar cycles.

“To return our feet to Mother Earth, we must reverse the actions that built our Zonule of Art.

“Om Shanti, Shanti, Shanti, Shanti!”

“Tell now then, our Sadhakas, of my triple qualities” said the Devi.

“Oh Tripura, threefold indeed is your nature-as virgin, as the flower of womanhood, and as the crone (crown) – the three wyrd sisters, waxing, full, and waning are your phases, even as Yin and Yang are the qualities which must balance in the Tao.

We worship you, All Knowing One, with the symbol of the downward pointing triangle of our shrines, and in our being, as the basal chakra - just as my symbol is the upward pointing triangle or lingam. These are used to construct many of our yantras, and the two conjoined lead us through the Gates of Return- the completion of our circuit. Meditate well on these matters oh sadhakas.”



VAJRADHATVISVARI
(Consort of Vairochana)



LOCHANA
(Consort of Akshobhya)



MAMAKI
(Consort of Ratnasambhava)



PANDARA
(Consort of Amitabha)



GREEN TARA
(Consort of Amoghasiddhi)

“Tell us then of yantras and mantras and also of oracles” quoth the Devi.

“Oh Aghori Dev, Dweller Between the Worlds, when your dew – like emanations mix with my light, the map of art is made, and the rainbow bridge illuminates the way across your sky. Thus do we create our emblems.

“When writing or drawing lines for yantras: lines drawn from east to west have a positive effect. Lines for progress begin above and end below. Lines from west to east have a negative effect. Take note of the ebb and flow of strengths in planetary influence to effect the best result, as befits the planet’s nature for the work in hand. Even the time of day will aid your purpose – the morning for positive results, the evening for negative results, for acts of conflict (videshan) use noon, and works of peace, use midnight. Add perfume and ritually blessed water to your ink, oh Sadhaka, to please the Devi. Pens are best of perfumed wood, or metal can be used to engrave on softer plates. Bless your implements in the circle and a mantra can be recited for each purpose. These are to be found in my other treatises, but...

The Supreme Swan Song Ham-Sa, So-Ham is always sung as the breath rises and falls.

“Om Shareng, Hareng, Kaleeng, Shri, Mahalakshmaiya, Namah is chanted during the making of the Shri Yantra.

“Om Karing Kalikaya Namah, Om Kapalinyai Namah is intoned whilst making the Kali yantra.

“Mantras are repetitive and trance inducing, or sonic sounds to vibe our purpose.

“Sigils of the creative sort can be hidden in our letters and their patterns. Spells will give them power. Offer them to the deep mind and lose them in the appropriate element.

“Meditate on the gap between the worlds as you tend the Smashan fire, covered in ash, oh sadhaka, for in the twilight world the magick is done.

“Offer flowers, blessed water, incense, rice, fruit and nuts to the deity who presides over the work you intend, oh sadhaka, if you would succeed in your work. You are the yantra, you are the mantra. Internalise them with the deity. The site of your chakra circle is also a yantra.

“Oh Dweller of the Cremation Ground, our oracles are already in place. The I Ching will least trick the sadhaka with elemental pranks. A Tarot of our archetypes could be made: and the movements of the planets can be read like the tide tables of the sea.”

Then spoke the Devi, “Tell us great Lord of the elements and the part they play in our rituals.”

“Oh Sky-clad One,” said Lord Siva, “I have told you how we summon the enlightened ones to gather round our Kaula Chakra; verily do they rule the elements and communicate their wisdom to our actions. You are the quintessence oh Digambari. We further represent the elements in our rituals with the ‘five things’ of which much has been written. In this Nu Age we can offer grain and vegetables for Earth, ale or wine for Water, smoking leaves for Air,

the lingam is the meat of Fire and your perfumed emanations bring the fish-like essences of the oceanic Ether into the receptacle of our circle and give form to all creation. Practice well the five forms of union oh sadhaka.

“We use the sanctified plate, the shield and drum for Earth, the cup and the chalice for Water, the wand, dorje and lingam for Fire, the knife and trident for Air and the incense, bell and flute for Ether, to direct our rituals. Air is in the east, Fire in the south, Water in the west, Earth in the north and Ether fills our Zonule of Art – such are your emanations oh Devi.

“Cleanse your toys with incense smoke and salt water sadhaka, then beat your drum, light the glow of candles or fire, swish the blade, give direction with your wand, raise you potion and your shield. We feast from the plate of God and Goddess conjoined. Wherever possible perform our rites in the woodland grove, oh sadhaka.”

The Devi then asked of the Lord: “Oh Great One, how may our sadhakas perform our rites when the Loved One is not near?”

“Verily, oh Boundless One, when my drum has beaten the rhythm that pulls our triangles apart and you have taken the form of Kali, transmute your anger, for as Anima and Animus your beloved Devi and Devata is ever with you. Set in motion then the circuit within yourself and offer the fluids to the Lingam and Yoni of your shrine. Offer these in cloth. Do not let them fall to the floor, lest the elementals seize upon their energy and create mischief with them. My chillum is my lingam and your leaves are a many petaled lotus. Strong is the potion that fills our cup, oh sadhaka. Study then the ways of herbs , for they have the power of oracle too and reveal the meanings of Sandhya Bhasa.”

“Oh great Sage of Kailash tell us more of mantras and how they affect our meditation,” then quoth the Devi.

“Oh Loving Mother, in your aspect as Ambika you nourish the forms our oracles take, as if they were your own children. You give form to the forces of the Cosmos: form that our sadhakas can recognize and play the cosmic game with. Stone circles stand as our witnesses and keep alive the energy of your circuits.

“The Zodiac serves to measure the planetary movement, but the meanings of it’s symbols are ever changing. Since Hipperclus observed precession, they have moved so that Pisces is soon to be of the nature of Aquarius and so on round the circle. (150 B.C.E. Tropical and Sidereal Zodiacs coincided in 397 C.E.) New interpretations need to be made of this part of the astrologer’s art. Waste not your time in trying to see the future, but rather use the tides to know when to move and when to rest. In the Chakra of the Sadhaka’s Birth, their life’s nature will unfold as if in a mirror. They should meditate well on this mandala and unify the elements of their Being.

“Of mantras... these are to concentrate the mind. There are the sacred mantras and the spells that our Tantrikas construct for their own purposes. By repetition, the mind concentrates so that it creates the form that belongs to that sound:

Shri Eng Em Enga Ema Ieng Iem Ienga Iema

Shriring Shrim Hiring Hirim Kiring Kirim Sham Shama!

Count your age from naught to sixty and find the mantra that will still the mind.

“Certain are the sounds that can affect others or animate the elementals. Greatest are they that focus the sadhaka on our true nature oh Devi. May the sadhakas learn to meditate on emptiness so that they are ready to receive our energy when Divine Grace causes it to move.”

“Then, Light of My Life, quoth the Devi, “Tell us of the times of conflict.”

“Oh Durga Dev, sad are the times when your emanations fall on humankind as red rain, but you ride forth on your lion mount to protect your own.

“There will always be times when one will set himself against another. Wise is he who calls upon You, oh Fearless Mother to help them. Your fearful emanations destroy the demons that others create and can be used against those who would do us ill. But always, oh sadhaka, call upon the forces of balance to weigh your enemy’s misdeeds against a feather, so that they may be dealt with in a manner that befits their crimes against you. Call upon the forces of the West to do your work. As is the depth of your emotion, so will be the effect on the collective deep mind.

“Then may we relax amongst the stars and enjoy our heavenly games once more.”

Finally did the Devi question the Lord:

“Tell me oh Great Magician, of miracles, and how we may perform them to impress our people.”

“Seek not sadhakas, to develop the siddhis for their own sake,” quoth Lord Siva, “These things will come to you spontaneously as you perform your sadhana. Ours is a fast route to the Gnosis. Do not waste too much time on distractions. Our Gnosis does not demand faith. We have only certainty: test the ways; accept or reject. There is light at the end of the tunnel. That light is one with all of space, which is your abode, oh Devi. Many are your names and forms, Lalita, many are the petals of your lotus, but each will guide the footsteps on the Kaula path to that eternal truth.”

The Lord re-lit his pipe; the Devi laughed.

“The rites of the UttaraKaulas are written”

“Om Mane Padme Hum!”



Akshobhya



Ratnasambhava



Vairochana



Amitabha

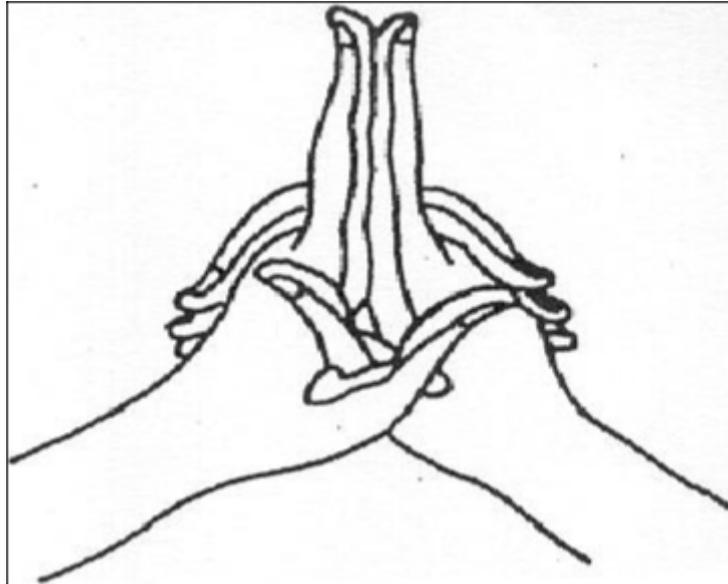


Amoghasiddhi



*Ganesh, the first son of
Lord Shiva.*

Uttara Bodhi Mudra



As the Sun's light is broken up into colours of the rainbow, so the Great White Light is faceted into the brilliant aspects of the Devi in the world of Maya.....Hrim Swaha!

Glossary of terms

Anima – Male soul image of female

Animus – Female soul image of male

Chakra – One of the main bodily centres which regulate glandular secretions onto the system

Chilum – Pipe used by Siva Sadhus-Shaivite followers

Devata – God

Devi – Goddess

Dharma – Spiritual truth

Dhuni – Ritual Fire and Surround

Doesil – Clockwise, as the Sun moves

Gnosis – Direct knowledge of divinity, not academic

Kailash – Geographically in the Himalayas; mythically Shiva's and Shakti's Abode

Kaula – Followers of the Tantrik path

Kaula Chakra – Magick Circle in which rituals are performed

Levogryate – Anti clockwise or against the path of Sun

Lingam – Male phallic symbol for worship, or male organ

Mantra – Ritual sounds explained in the text

Mandala – Multi - symmetrical circular pattern

Sadhaka – Spiritual aspirant, feminine sadhika

Sahasraha – Many petalled lotus, highest psycho-physical center

Sandhya Bhasa – secret language with hidden double meanings

Shakti – Shiva's consort; shakta – worshipper of the Goddess

Siddhis – Magick powers

Smashan – (Indian) cremation ground

Soma – Food of the Gods

Tantra – A treatise on spiritual matters

Tantrika – One who practices the methods prescribed in the Tantras

Uttarakaula – A northern Indian school of Tantricism

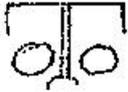
Yantra – Magick diagram or sigil used in Tantrik ritual

Yoni – Sexual symbol of the goddess, or female organ

Appendix 1 Titular Titillation

Note in the below *Uttra*: Old English: outer, ultra, utter limits

Abvinavagupta, in the 'Tantraloka' (verse 255), makes reference to nine outer initiations of Kashmiri Shaivism. Dadaji's slant on these is characteristically unique.



ORIENTAL TANTRIK ORDER.



PROMULGATUS POPULUS:

BE IT KNOWN, UNDERSTOOD AND ACCEPTED, THAT ON THIS DAY, THE FIFTH OF APRIL, 1979, BECAUSE WE ARE ON THE THRESHOLD OF A NEW Aeon, AND BECAUSE OF THE DIRE NEED FOR A WESTERN AND ORIENTAL ORGANISATION OF TANTRIKS IN THE ENTIRE WORLD, THIS DECISION - BEING MY TRUE WILL AND WILL, SHALL FROM THIS DATE BECOME EFFECTIVE:

THEREFORE, I, SHRE GURUDEV 'DADAJI' MAHENDRANATH 999, SOKE GURU AND SURVIVING PRECEPTOR OF THE UTTARAKALHA* TANTRIKS OF INDIA, DO HEREBY INSTITUTE AND GIVE FORM TO A NEW INTERNATIONAL, ESOTERIC AND ARCAIC MAGIC ORDER TO BE KNOWN AS THE
ORIENTAL TANTRIK ORDER or (O.T.O.)

THIS ORDER, HAVING ITS ROOTS IN ANCIENT INDIA AND THEREBY FROM CENTURY OLD CUSTOM, BE DIVIDED INTO NINE GRADES AND THAT THE FIRST INITIAL INITIATION OF A NEW MEMBER BE GIVEN BY NAKED GURU TO NAKED SISHYA OF EITHER SEX. THE ORIENTAL TANTRIK ORDER SHALL OPERATE AS AN AUTONOMOUS SUPRA-PARTICULAR AND AN ACTIVE SEGMENT OF THE CONCORD OF COSMIC PEOPLE. IT WILL THUS GIVE DIVINE ADHESION FOR STAR PEOPLE WHOM WISH TO DEVELOP THEIR LATENT POWERS IN COSMIC ART, WITH ITS DECORATIVE AND INSPIRING SOUND AND VISION, IN INSTRUMENTS OR VOICE, OR TO TAKE SHAPE IN METAL OR STONE OR ON PAPER, PARCHMENT, PUBLIC WALLS, PAVEMENTS AS WELL AS ON THE SKIN OF THE HUMAN BODY. THE ORIENTAL TANTRIK ORDER DEFINES ITS ESOTERIC INITIATION RITES, WORK AND OBJECTIVES AS - THE PATH OF EXPRESSION AND LIBERATION OF THE MIND THROUGH CREATIVE ENJOYMENT - THE GRAND MASTER OF THE ORDER SHALL LEAD SELECTED AND AWAKENED COSMIC PEOPLE THE THE HIGHEST POWERS OF MAGIC THROUGH DIVINE AND EROTIC ECSTASY AND THE TANTRIK WAY OF LIFE. THIS DO WE DEFINE THE ORDER AND ITS PURPOSE

THEREFORE, TO FINALISE THIS DECISION AND THE SUBSTANCE OF THE ORDER, I DO HEREBY DESIGNATE, APPOINT AND ORDAIN AS THE FIRST GRAND MASTER, WHOSE INSTRUCTIONS AND CONSTRUCTION WILL BE FINAL:

SIR JOHN POWER, SUPREME ARTISTA OF THE PHANTASIA AND THE PHANTASMAGORIA OF THE COSMIC PEOPLE; WHOM I NAME AND SPRINKLE WITH AMBROSIA AS SHRI VIHĀSANATH; MAGE OF SARASWATI AND MINERVA; PRIEST-LORD OF KĀMARŪPA; SAGE-KING OF KAILĀSA; ARCHITECT OF BIFROST, THE RAINBOW BRIDGE LINKING OUR PASTAN KINGDOM WITH THE COSMOS AND ASTRO-INTELLIGENCES AND THE SPACE-SCRIBES OF MANDALAS, CHAKRAS, SYMBOLS, DIAGRAMS AND EROTICA.

THAT WHICH IS DONE IS DONE FOR THE WEAL AND WELFARE OF ALL HUMANITY AND THE ENJOYMENT OF THE PEOPLE OF REAL PEACE, REAL FREEDOM AND REAL HAPPINESS. THIS IS OUR NATURAL LAW AND THE RHYTHM OF THE COSMOS BY WHICH THE WISE MUST LIVE.

THE WILL TO LOVE IS THE LAW TO LIVE!

SIGNED 5/4/79.

Mahendranath.
13

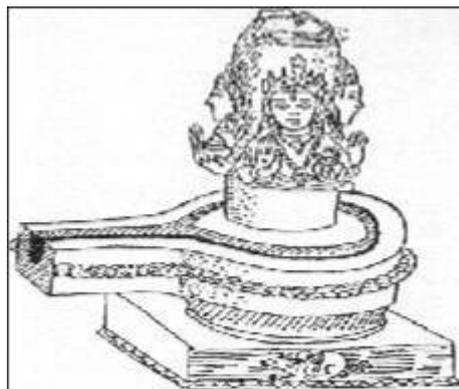
Appendix 2 Sri Vidya

Sri Vidya, as noted above, is the ritual activity and meditative practices associated with the Sri Yantra, which provides a diagram of a complete cosmology centred around the manifestations of the goddess Tripura Sundari in her union with the Lord Siva. As such, it belongs to the third degree of the Uttarakaulas and becomes part of their practices after that stage of initiation.

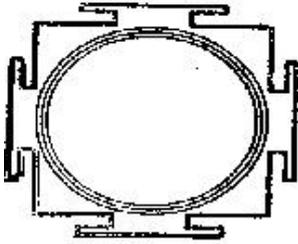
The origins of Sri Vidya are, in truth, lost in the mists of antiquity. Both Tantrikas and Vedantins claim these origins, and put the Yantra to different uses – the former in ritual practices and the latter for meditative visualizations – with some overlap into the other usage. The former is one form of Left Hand Tantra, or even ‘High Tantra’.

What seems most likely is that Sri Vidya developed out of the shamanistic practices of Kashmiri Shaivism and other Himalayan regions. It was transplanted to the Tamils of South India, where it’s practice was ‘Left Hand’ and like the Northern traditions was later absorbed into Aryan Vedic, and even Mogul (Mongal) practices, as Right Hand forms of meditation, after their invasions.

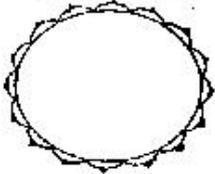
The Tibetan Bon shamanistic scripture known as the “Doctrine of the Six Lights”, which gave us the deities which attend the directions of the magick circle, or mandala before they acquired a Buddhist veneer: Vairochana, Ratnasambhava, Amoghasiddhi, Amitabha, Aksobhya and their Shaktis; Ganesh; and the Earth Mother, finds a dialect in the faces of Sadashiva in Kashmiri Shaivism. Four faces look out from lingam to the four directions, while one looks above. The sixth mouth is the yoni of the Devi in which the lingam stands. This gives rise to the six main Kaula clans of Kashmir, of which Uttara is that of the north face. The Bon Doctrine became “The Tantra of the Secret Union of Sun and Moon”, which in turn became “The Bardo Thodol” or “Tibetan Book of the Dead”



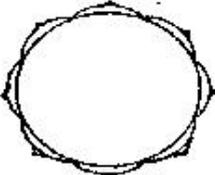
What we see in the Sri Yantra is not only an amulet which can be drawn or engraved, and consecrated, to be worn by aspirants, but also a depiction of the chakras seen looking up from the base chakra to the crown, or from the crown looking down. It’s constituent elements being:



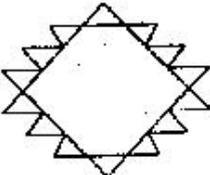
First *Cakra*: *Trailokyamohana*, Enchanter of the Triple World



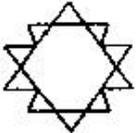
Second *Cakra*: *Sarvasāparipatraka*, Fulfiler of All Expectations



Third *Cakra*: *Sarvasankṣakana*, Agitator of All



Fourth *Cakra*: *Sarvasaubhāgyadāyaka*, Provider of All Auspiciousness



Fifth *Cakra*: *Sarvārthasādhaka*, Accomplisher of All Purposes



Sixth *Cakra*: *Sarvarakṣakara*, Protector of All



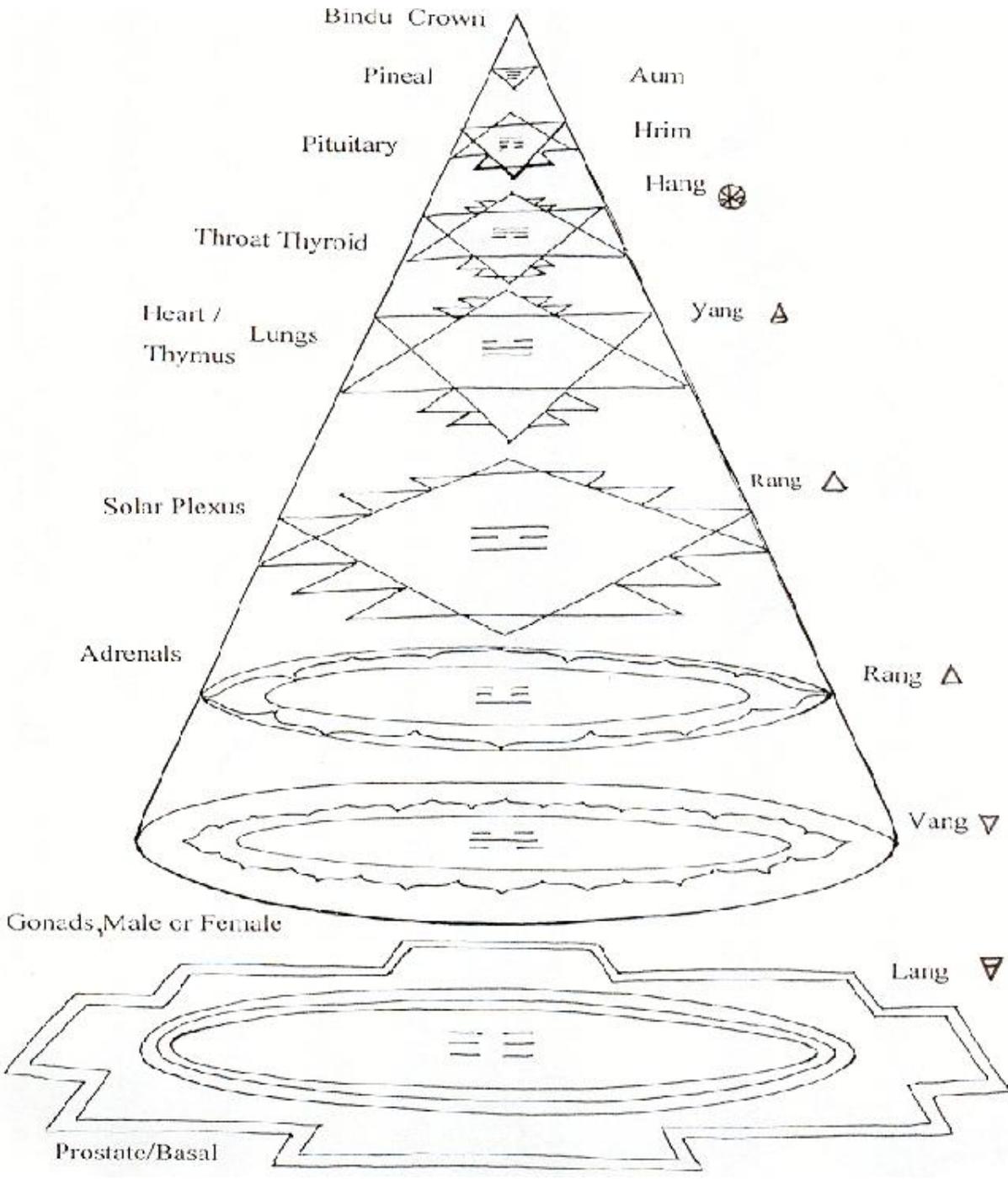
Seventh *Cakra*: *Sarvarogahara*, Remover of All Illness



Eighth *Cakra*: *Sarvasiddhiprada*, Giver of All Accomplishments

Ninth *Cakra*: *Sarvānandamaya*, Identical to All/Perfect Bliss

These can be arranged in a cone or Umbra Zonule:



It is now established that the chakras are the centers of the body that control secretions from the endocrine glands. When a seated human, or pair of humans is placed within the above cone, it can be seen that we now have a magickal means of controlling the secretions. Vedantins would be content to complete the meditation of this cone by placing the constituent triangles in their respective chakras or all triangles in the sahasrara center – thus aligning microcosm with macrocosm. The Kaulas of the Left Hand Path not only raise consciousness in this way but complete the circuit by ritually reversing the process: by controlling the flow of secretions into the female genital outlet – the sixteen petalled lotus. Mixed with the male seed, the resulting elixir is the ultimate health giving substance (and gives a sanya bhasa double take to ‘oral transmission’ – which was a very real one when Kaula were local clans)

The ritual passes of the yogi are none other than our old friends acupuncture or shiatzu. One Kaula text enumerates twenty-one bodily centers that need to be stimulated in preparation for the Great Rite. In the Yantra, intersections of two lines are called sandhis or ‘unions’: when three lines cross they are called marmas or ‘sensitive points’, once identified in the body. In China, the dialect of ritual stimulation/meditation is known popularly as Taoist massage. These are healthy use of Sri Yantra.

In the introduction to this book, Kenneth Grant’s references to Sri Vidya were mentioned as a form of vampirism. It would seem that Mr. Grant himself agrees with this analysis: for in the story “Dance Doll Dance” he speaks of an idol “Who thrives on blood and sexual rites”. The rather bizarre account of doll created by misapplication of Sri Vidya style manipulation and the resulting unearthly material, which then takes on, we are told, a life of it’s own, is even more remarkable because we are asked to believe it is not fiction! It was not Grant himself, but a Tantric acquaintance who is said to have created the ‘creature’.

Similarly, Elizabeth Sharp tells in “Secrets of the Kaula Circle” in a fairly paranoid Victorian moral fashion, how a fallen Lama had used Sri Vidya to extract from women glandular secretions to give him longevity. Ms Sharpe reports the consequent ill health of the women thus deprived of their vital fluids. This is why I have used the word ‘vampirism’. I have personally known dubious occultists who have used magnets to attempt to control the flow of minerals about the bodies of Shaktis Mr. Grant’s informant is also rumoured to have suffered ill health by misapplication of Sri Vidya.

Ms. Sharpe hints that Aleister Crowley picked up the secret of longevity whilst in Tibet mountaineering. But Crowley was wise enough to know that Eternity is for the soul and not the body. He recommends in the “Book of Lies”, that cipher sixty-nine is the most important one to know, and the safest one to practice for the exchange of fluids, mixed or otherwise.

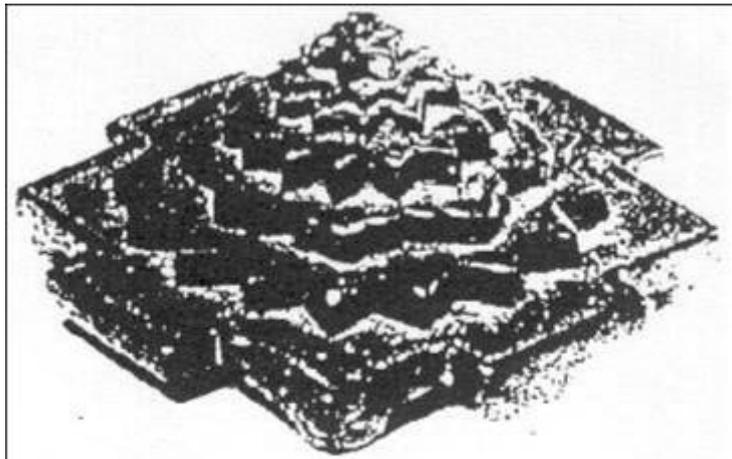
The sixteen-fold lotus of the Sri Yantra tells us of the secretions of the goddess. Not all flow at all times, and a study of lunar cycles and a more general study of astrological movements need to accompany Sri Vidya practice. As agent of the condensation of cosmic forces, the Shakti will be better served when, for instance, Aquarius is prominent, rather than say, Scorpio, but Siva can drink poison too The state of arousal of the goddess Kaulini is also a factor relative to the composition of elixir.

The timing of women’s monthly flow, along with the phases of the moon itself, when clear skies prevail, have provided human kind with it’s earliest measurement of the passing of time, even preceding an awareness of the yearly solar cycle. Dadaji’s display of Bhakti for the Goddess, at one time referred to as Trigramos in “Goblet of the Goblin Gruel” leads us

back to the sixteen-fold lotus: for a doubling of the Pa-Kua of the 'I Ching' leads us to the sixty-four hexagrams. These hexagrams purport to describe all ramifications of the change. Hence the sixty-four Yoginis of the Kaula and the sixty-four Tantras which were once held to be canonical – for those who like canons! This as a cosmology, as you might expect, is saying that the Goddess is responsible for the whole of manifestation; a somewhat more profound outlook than that of the simpletons who foisted Genesis on humankind.

It is possible from Kenneth Grant's writing, that he would like us to consider that the seldom manifesting kalas come from trans-Saturnian regions and, as this is via the Abyss, that they can be found in calcified faeces with other quillphotic material you would expect to find. As with all quillphotic manifestations, it is best not to let them expand. That is why Sri Yantra and all other yantras are surrounded by the 'Four Gates' equal armed cross to prevent their ingress.

The seventeenth kala – the Uttara kala flows only in the timeless Tao, when the Bindu of Lord Siva is swallowed by the Goddess Kaulini and their circuit is complete.



Appendix 3 The Pattern of the Santana Dharma

[Eternal Wisdom of the Hindus]

This Yoga-Vidya postulates a twofold path:

Pravritti Marga: The way of the world. Pravrittis are usually spoken of as householders. If you accept Pravritti Marga you must also accept its obligations, duties and community patterns. The family is the central unit of worldly life. The unity, happiness and prosperity of this unit remain of the first importance.

The four Purusarthas - legitimate pursuits of a householders - are
Dharma – Religion, righteousness, duty.
Artha –Legitimate wealth, property and prosperity.
Kama – Sexual life and satisfaction.
Moksha – Ultimate liberation and union with the Absolute.

The higher virtues of the Pravitta are: study of the spiritual, charity, domestic harmony, moderation in all things, seeking the company of wise and spiritual teachers. When a householder has attained proper understanding and knowledge of the Pagan way of life he renounces the worldly life to follow the Nivritti Marga: The way of return.

A Pravritta must not renounce the world to become a hermit, sannyasin or yogi until he is ready for the step. A householder must seek good merit for future births. A sannyasin seeks only Realisation and Union with the Absolute. There is a stage known as Mumukshus. These are people who, although householders or lay Bhaktas practice spiritual life with great intensity so that they may soon be ready and able to completely renounce the world. This grade, especially when studying under a guru, wear white robes and are known as Brahmacharys or novices. Sannyasins begin their life of renunciation under Guru diksha instruction. Otherwise they have no rules or obligations.

Appendix 4

In the Sahasrara Devi Tantra I have used the directional guardians as they came to me. This has the advantage that as these beings became Buddhas in the Tibetan system and it links with the Bardo Thodol. As such it prepares individuals most readily to deal with the energies encountered in the after-life bardos, whilst practicing meditation and ritual, during the present lifetime.

For those who feel more naturally drawn to the more archaic Hindu ethnicity the guardians of the directions may be seen as the faces of Sadashiva in union with aspects of the Goddess. As such the second section of the Sahasrara Devi Tantra would read:

“Om Ganesh, guardian of the Threshold guide us in our rites!

“Om, face the yellow glow of the East and call upon me in my creative aspect, Khagendra embracing you in your form as Vijjamba oh devi, Hrim Swaha!

“We draw the equal armed cross in a circle at your feet with our wand and golden light

“Om , face the red glow of the South and call upon me in my sustaining aspect, Kurma, embracing you in your form as, Mangala, oh devi, Hrim Swaha!

“We draw the crimson pentacle at your feet.

“Om, face the blue swirling glow of the West and call upon me in my aspect as destroyer of delusive external concepts, Mesa, embracing you in your form as Kamamangala, oh devi, Hrim Swaha! “We place the turquoise shield at your feet.

“Om, face the green glow of the North and call upon me in my phase of dissolution, Macchanda, embracing you in your form as Kunkumamba, oh devi, Hrim Swaha!

“We place the emerald plate at your feet.

“Om, we let our heads sink to behold the black and brown form of the Earth where our son Ganesh presides embracing his shakti Dati Mata, Mother Earth, Hrim Swaha!

“Offer to them the chakra of Art.

“Om, raise your heads to heavens brightest star and call upon the White Light to take our form in our cosmic embrace, oh Lady of Space.

“The sadhaka and sadhika then invite us to indwell.

“Om Siva-Shakti, Hrim Swaha!

“The stars form our pentacles and a girdle for your waist oh sweet one.

“Om Namah Shivaya” to conclude.

Summoning the guardians of the directions is a good prologue to everyday meditation. It serves to focus the mind before resting in formless [Dzokchen] meditation. Any inspirational ideas that present themselves at such times and which seem to come from a strange quarter may be regarded as coming from your higher self. Be on your guard for egotistic delusion. In Dzokchen thoughts are not forced to stop as in Raja Yoga but allowed to flow as a stream of which you are an un-attached observer: right mindfulness as the Buddhists would have it.

Appendix 5

The Uttaramanaya is traditionally associated with the wheel of Kali, which is the Sun of Kula and its twelve rays. Hence one alternative name for the tradition is the Kali Sequence. The names of the twelve Suns which are aspects of the Kali of Light are the Kali of Creation, the Kali of Persistence, the Kali of Destruction, the Kali of Passion, the Good Kali, the Kali of Control, the Kali of Death, the Auspicious Kali, the Kali of the Supreme Sun, the Kali of the Great Sun, the Terrible Kali, and the Great Kali. Kumari, the virgin aspect of the Goddess, is worshipped at the centre of the circle.

Dadaji never made any mention of the Kali sequence to me, but it can be seen from the story of his initiation how central the goddess was to the tradition. With practitioners of Indian philosophies often being wandering sadhus all the great traditions enjoyed cross-fertilisation and academic attempts to separate and define them are bound to meet with endless dialects and contradictions. Many of the historical players and mythological figures in the amnyas are called Naths, or Lords. This does not necessarily mean that they belonged to one of the twelve Nath lineages. Dadaji himself was initiated into the Avadhut Dattatreya Sampradaya in Bombay on his arrival in India. This lineage has its origins in the valley of the River Godavari above that city. As is traditional, on the death of his guru he became head of that Sampradaya, and towards the end of his life sought to spread its practices and those of the Uttarakaulas to the West. It can be seen that he put his own individual stamp on these. There are however Nath lineages with Jain and even Muslim connections that Dadaji would have found difficulty embracing. The Adinath is the Lord of Origins. To the Naths this is Siva, or even Dattatreya but the title has been applied to others of historical or mythic significance.

The Anuttaramnaya is yet another variant on the name of the Uttaramnaya and the source of many quotations by Kenneth Grant regarding Sri Vidya. This has led to speculation [on the Internet using Dadaji's enfeebled post-strokes memory and humour] that Dadaji wanted Grant to spread the Uttara teachings in the West. However the two men had exchanged letters, and if so this could have been done directly. Dadaji was not impressed with Grant's work and especially his portrayal of Aliester Crowley as a kind of sophisticated Satanist. That was not the Crowley he had known. Anuttara, the non-dual principal of Uttara, or philosophy of the Absolute faired best in Tibet where it found fertile soil for growth in the Tantric Buddhist sects and especially Dzokchen practice.

Appendix 6 Self Initiation

The initiation is traditionally performed by naked guru to naked sishya to mark a return to the primordial state. To maintain the polarity it is best passed from male to female or vice-versa. This may not always be possible. If guru and sishya are on different continents this may not be possible. The naked aspect of the rite is obligatory and any inhibition would prevent candidature for initiation. However, some variation on the performance is possible:

If the sishya can obtain a statuette of Lord Siva or a Nepalese Buddha, in the case of a woman, or a Goddess [preferably Indian], in the case of a man, these can be used to represent the guru in the rite. These must not be plastic and should be washed in salt water and censed with incense the water itself should also be fumed. A shrine can then be set up and similarly censed and sprinkled. For nine days prior to the rite the deity should be offered incense, wine and food [which can later be consumed or given to the birds.] This commences the work of the First Degree.

You can set your Circle around self and shrine using wool: the golden thread. Symbols of the four elements should be placed at the compass points: knife or trident in the East, before your shrine, wand in the South, chalice in the West, and disc in the North. Cense and sprinkle your Circle three times clockwise as it begins to glow with Light. Commence pranayama for nine cycles. Above you a point will form the apex of a cone which your Circle is the base of. During this time four yogis are astride four yogis will appear at the quarters: yellow East, red South, blue West, green North.

Now address the oration to your deity and anoint the bodily centers with incense ash and salt water:

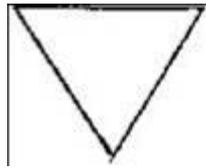
THIS IS THE SACRED RITE OF INITIATION HERE IS THE THRESHOLD OF THE DARK ABYSS THIS IS THE INITIATION OF THE LEFT HAND PATH THE ENTRY INTO THE KINGDOM OF YARMA MARGA THE SHRINE OF THE GODDESS OF THE KAULAS THE TRANSMUTATION OF THE MICROCOSM

Into the Macrocosm of eternal life In this pagan primordial tradition Of Kaulas, magicians and sorcerers The way of enchanters and wizards Canopied by miracle and wonder The transmission of celestial Light The path of enjoyment and Liberation Joy of five continents and seven seas A new rhythm of mind and brain cells A time of awakening and a path of joy This is the way of life by which we live Without compulsion we do our own Will Living a life of true and real freedom To set aside all corruption and force To live a life of joy and happiness Thus we do not try to change the world But be so that the world does not change us. The Will to love is the law to live. This is the supreme rite of the Goddess This is the supreme rite of all the Gods This is the eternal rite of time and space The primordial rite of the ancient Kaulas

Stand (and with incense ash and salt water)

I consecrate the brow to know thy wisdom I consecrate the heart to cosmic love I consecrate the navel to loves embrace I consecrate the genitals to divine joy I consecrate the feet to the Kaula path

Peace Right Shoulder



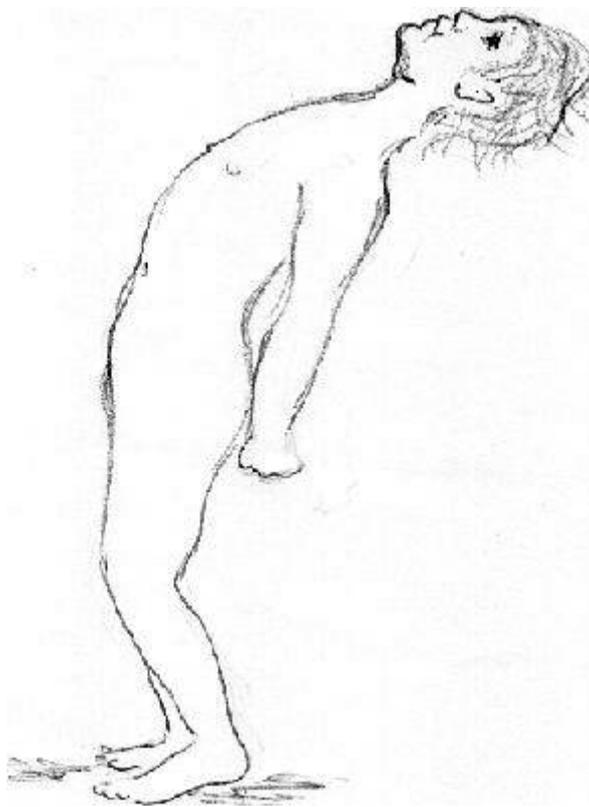
Freedom Left Shoulder

Happiness Pubes

Before this symbol I take as sacred This oath so solemn I will encourage Goodness and freedom That all may prosper But without hatred I will destroy those Who work their evil To rob me of them .

Thank the Enlightened Ones of the quarters for their attendance and see the light of the circle unwind anti-clockwise three times. The energy of the cone will return to the Sahasrara point.

Stamp on the ground and perform the Taoist arch to ground your energy back to the mundane world, and dismantle your circle. Hrim Swaha!



⊙	☾	♋	♌	♍	♎	♏	♐	♑
1	2	3	4	5	6	7	8	9
A	B	C	D	E	F	G	H	I
J	K	L	M	N	O	P	Q	R
S	T	U	V	W	X	Y	Z	.

Other useful books

The Crystal & the Way of Light Namkhai Norbu, London 1986
Agit Mookerjee & Madhu Khanna, London 1977
Sexual Secrets Nik Douglas, London 1979
The Tao of Sexual Massage Stephen Russell & Jurgen Kolb, London 1992
Ayurveda & Marma Therapy Frawley, Ranade & Lele, Twin Lakes 2003
Shakti Sadhana [Tripura Rahasya] Rajmani Tigunait, Pennsylvania 1993
Aghora Robert Svoboda, Albuquerque 1986
Secrets of Yantra, Mantra, & Tantra L.R.Chowdri, New Delhi 1992
Spiritual Sex Nik Douglas, London 2000
Tantra, Yoga of Sex Omar Garrison, London 1972
I Ching trans. Richard Wilhelm, London 1951
Manual of Astrology Sepharial, Reprint, Bath 1979
Tibetan Astrology Phillipe Cornu, [trans] Massachusetts 1997*
Shambhala, Sacred Path of the Warrior Chogyam Trungpa Massachusetts 1984
Warriors of the Rainbow William Willoya & Vinson Brown, California 1962
Bhagavad Gita e.g. Trans. Juan Mascaro, London 1962
Secrets of the Siddhas Muktananda, New York 1980
Tao Te Ching - Lao Tzu , trans. e.g. Gia-Fu Feng & Jane English, London 1972

*It is the present authors opinion that western astrology is more accurate than Indian and Chinese astrology. The latter, and hence Tibetan astrology, place faith in hourly, daily, monthly and yearly rulership by elements and mythic animals. There are no observable phenomena in nature to which these correspond and it is tempting to consign them to the realm of superstition. Whichever zodiac is used, it is only to measure planetary movement. The planets movements are the true key to astrology [see Psychology of the Planets by Françoise Gauguelin, London 1982]. Large samples of birth charts done by myself point to any interpretations based on zodiacs favouring the western astrological zodiac over the sidereal zodiac despite its greater astronomical accuracy.

Most systems of progressed astrology seem to be works of fiction depending on psychological suggestibility to make them work. Only by comparing progressed planetary positions to natal charts can any planetary effects be anticipated for natives. Then only conjunctions and oppositions usually provide noticeable changes.

General Background

"Alchemical Body" David Gordon-White, Chicago 1962

"Kiss of the Yogini" David Gordon-White, Chicago 2003

"The Canon of the Saivagama & the Kubjika Tantras of the Western Kaula Tradition" Mark Dyczkowski, New York, 1988

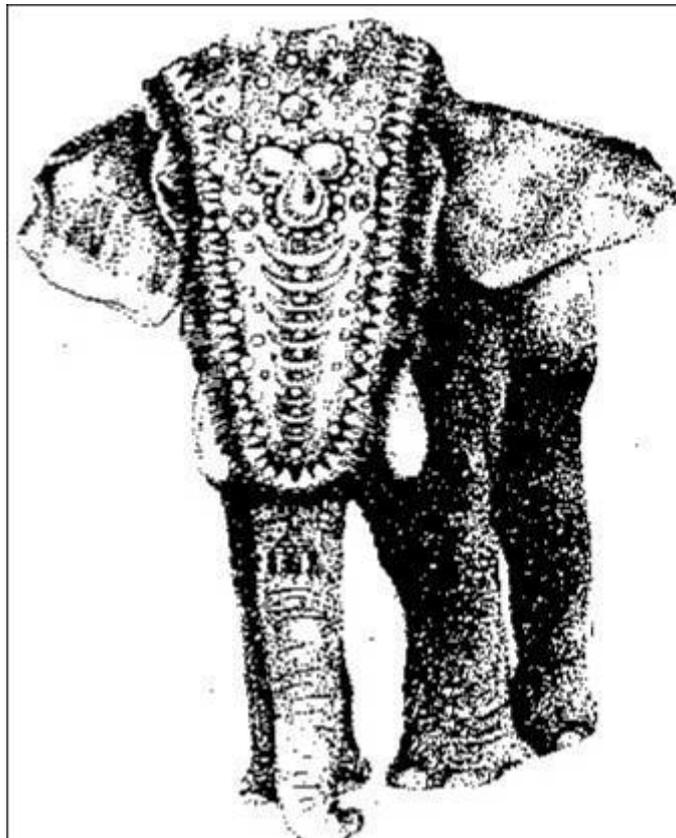
"Uttara Tantra Shastra (Buddha Nature)" Snow Lion, New York 2000

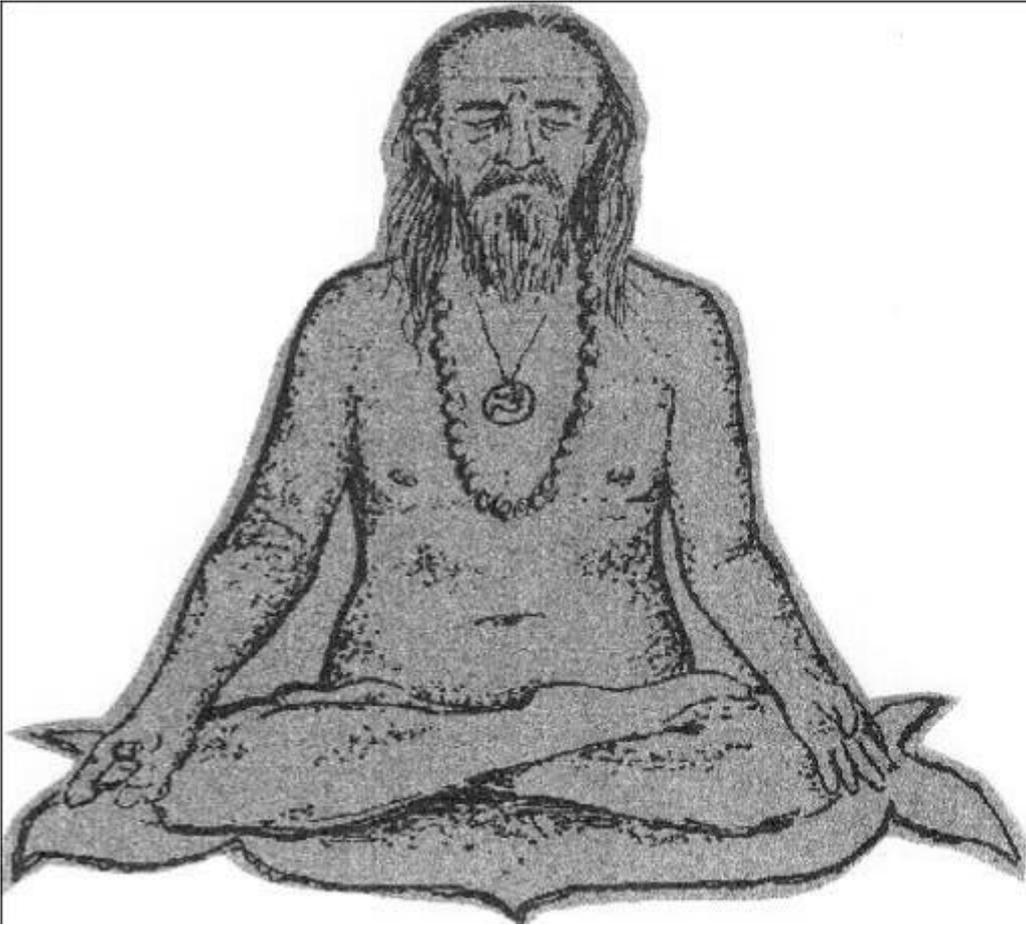
"Opening The Door To Bön" Nyima Dakpa, New York 2005

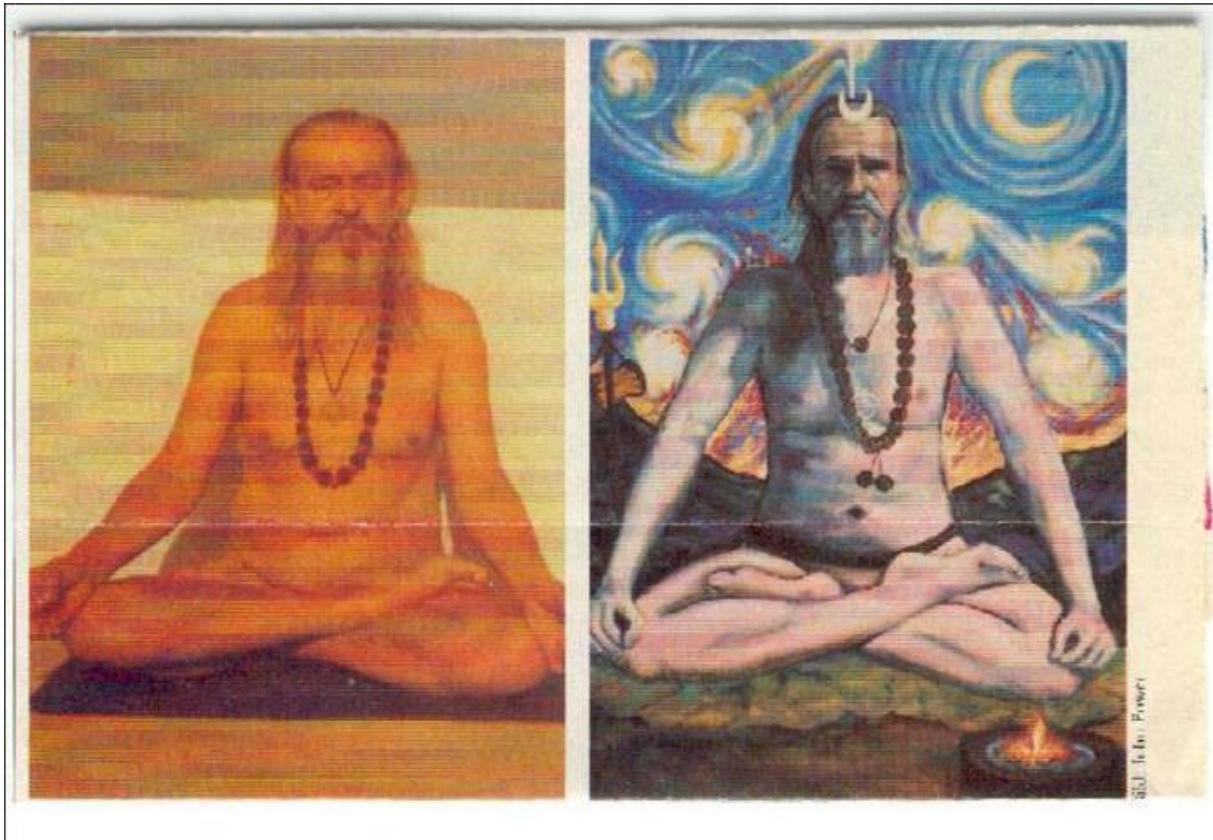
"Sakti & Shakta" Sir John Woodroffe, Madras reprint 2001

"The Krama Tantricism of Kasmir" Navjivan Rastogi Delhi reprint 1996

"The Tantraloke of Abhimaragupta" Allahbael 1981







About the Author

John holds a Masters Degree in Jungian Psychology and Art Therapy. He has taught in schools, colleges, and prisons in his own locality for over 30 years. His remaining classes are with those recovering from mental illness.

Like Austin Spare he has little time for the Art establishment. Even Art Schools can smother, as much as foster, creativity. Educational establishments inevitably pass on mainstream social values, and the role of the artist, poet, and philosopher is to challenge the values of the petit bourgeoisie. So nearing the end of his teaching career he is happy at last to become a doer, rather than a fosterer of other's skills and ideas, even though this has been enjoyable, despite the establishments.

Owing to his interest in Tantrik art and philosophy he began a correspondence with Guru Mahendranath, known as Dadaji, in India, which lasted 20 years until Dadaji's health failed prior to his death. They met several times when Dadaji was staying in London.