

# The Tantra of Blowing the Mind

( BEING AN EXPOSITION OF THE PSYCHIC CENTRES  
AND THEIR DEVELOPMENT )

The manipulative energy of desire, wisdom and action  
(ICCHA-SHAKTI, JNANA-SHAKTI and KRIYA-SHAKTI)  
Is called the Supreme Yoga of the Psychic Centres,  
Presided over by the power of the Goddess Kundalini.  
(Meaning: She who is coiled as is a serpent in sleep)  
For she is the Devi of this our most spiritual path  
And the ever ascending way which leads to attainment  
It is also called GUHYA Yoga by Kaulas because it is  
SECRET

As a cave may be hidden in the mountains and is unknown  
Yet not too difficult to find by those who seek it.  
This is the yoga of the enjoyment of objects and aspects,  
For our secret twilight language is full of symbolism,  
It reveals the vibrations of the five human senses  
And is divided into the particles of: The Enjoyer,  
The Bestower of Enjoyment and the Object of Enjoyment.  
Those who rouse the psychic centres by sexual joy  
Will attain to unity on all and every psychic level  
For the Devi is identified with these and all things.  
She delights in the text and script of double meaning  
For our secret twilight language gives her great enjoyment.  
She is Meditation, the Meditator and the Object of Meditation  
Yet when intelligence-understanding has become perfect  
The Kaula may still need further divine directions  
Because of life-long association with the world and body.

The primordial Kaulas of ancient times have said,  
That She who is the Devi gives and bestows on mankind  
The exquisite taste of the divine nectar of Kaula.  
This nectar of Kaula is the Yoga of the Kaulas (N.O.K.)  
Therefore it is said, KULA is the measurer,  
The thing being measured and the measuring.  
These represent the Kaula, the Devi and the method.  
Hence our language is full of mystic symbolism  
But only in this way do we attain to understanding.

KULA (IN-GROUP) means the knowledge which we share:-  
THE KNOWN, THE KNOWING AND THE KNOWLEDGE.  
And this is what the Tantra is presenting to you.

There are more than thirty psychic-energy centres in the body  
But this treatise (Tantra) will deal with only nine  
For you must cross the hills before you climb the mountain.  
The centres (PADMAS) are Lotuses and also called Circles  
So the psychic centres and our unique way of life  
Represent in-group collectives of both energy and people.

Each chakra (lotus) has a central eye or BINDU  
And each remains dormant while the eye is closed  
So to the uninitiated the Devi remains but latent power,  
As is a serpent when it is coiled and asleep.  
Hence, She is called Kundalini and Kulini  
Residing in the body and also the in-group  
For they represent spiritual unity to be attained.

Therefore the Psychic Centres (Chakras) are enumerated  
But knowledge will come only when their eye is opened.

1. Situated in the brain area is the Absolute Chakra.  
This is the point of full attainment and the Lord Shiva.
2. Situated in the region of the pineal gland is the  
BROW CHAKRA, sometimes called the third eye.
3. Situated in the region of the throat is the THROAT  
CHAKRA where thought becomes soundless speech.
4. Situated in the region of the chest is the HEART  
CHAKRA which promotes enduring devotion.
5. Situated in the abdomen is the placid NAVEL CHAKRA  
which brings one great contentment.
6. Situated behind the pubes is the explosive GENITAL  
CHAKRA which is stimulated by sexual joy.
7. In the region in front of the anus of the body is the Base  
Chakra of inertia but which can cause the coiled  
Devi to move upward until  
She attains, by your effort, reunion with Her Lord.

There are two other small chakras situated in the centre and near the back of the left hand. They are associated with touch sensitivity and guide the hand in sleep and in darkness. They do not exist in any animals. They do, of course, have a relationship between all the chakras as they have with other parts of the body but the psychic centres of these chakras show most when the eye of the heart, throat and brow chakras are open. For this reason the hands, especially the finger tips can project power of the will and psychic sensitivity as well as being used to touch and radiate healing power for the well-being of others. No description of the chakras can be given except to state that they are minute, like a small cell and all have a tiny spot which is like an eye, entrance to a duct. They are invisible to the naked eye. The fanciful pictorial patterns by Indian artists can be ignored but now that we are familiar with the recent progress in genetic research and that the information of a thousand volume encyclopaedia can be contained in one sperm head, we can easily understand the fabulous nature and power in each chakra. Science does not conflict with the Way of the Kaulas but rather makes it easier to know and understand. It is unfortunate that Indian lack of imagination or rather the misuse of it has developed a bundle of concepts which have discouraged belief rather than promoting acceptance, even among Indians. Yet it is still possible to meet young men who claim that they can feel the Kundalini moving around inside the pelvis. But this rather indicates, not a good start to their LAYA YOGA but the need for some indigestion or tapeworm medicine. Thought and values are different today and all ancient knowledge has to be lifted up to a higher level.

While the chakras, minute as they may be, are stationary it is only the energy which is mobile and moves about in the body. We call it Devi or Kundalini and it cannot escape until it passes out through the cranium. Once that happens you will be a being of a higher and very different level. A sort of new MUTANT who is without attachment to the earth plane and who may desire to rise on to another sphere. Some may delay a while to help others and thus the non-sectarian, international and cosmopolitan Way of the Kaulas goes on. Meanwhile we will juggle with these tiny cell-like chakras and embellish them with our own phantasmagoria. Let Levogyrate be our dance. Every chakra has, contained within it, a knot of obstruction. You have to unravel or overcome this with the mind (Power of Thought) before you can pass on to the next chakra. Yes, you are the mind pustule which goes from Lotus to Lotus but it can be grand fun riding on the back of a serpent. What then is Kundalini? I call it our Divine consciousness.

\* & right

## NEW AEON INDICATIONS AND A MODERN INTERPRETATION:

We are now living in a more broadminded era of society.  
A few years ago these teachings could have been banned.  
A new outlook has come to people everywhere on earth.  
While non-Pagan religions are fighting their last battles  
Who can tolerate these soul abnegating creeds of bogus purity?  
The younger generations see the need for a new way of life,  
So it becomes our duty to strike a spark to illuminate it.

The Kaulas should avoid all negative thinking and dwell on the joyful and not the demonic aspects of life, nor on the fanatical crackpot sects which have developed and encouraged the dark sphere of thought. But, for the benefit of the bewildered and the younger people, who still have confused or unsettled concepts of the occult world, it is necessary to re-state, as our leaders have always done:

Satan, Satanism, the devil, demons and demonology are no part of Tantrika. Little doubt, our own careless or thoughtless people can unleash forces beyond their control or those aspects of the dark side of the universe. For where there is light there will be shadow and where there is shadow there will be dark. But these dark forces are minimal and only troublesome when we ourselves or a collection of people, encourage their power and expansion. Meanwhile Satan and the devil are actually the negative side of Christianity and no part of our Pagan way of life. To have belief in Satan or devil one must be a Christian or have accepted Christian thought as being authentic for they are but a part of Christian and Jewish ideas and scriptural texts. Outside of the Judaeo-Christian religions Satan has no meaning.

There can now be little doubt that as the Vedic Brahmins began to embrace the pre-Vedic literature and translate it into Sanskrit, they began to see in the older literature, especially in the older Tantras, that in most pre-Vedic myth and legend, much of the action of an external nature was pure symbolism for sexuality, apart from some hidden concepts of the linguistic expansion called SANDHYA BASHA (twilight language).

Sex penetrated into every aspect of human life and relationship and even the Gods and Goddesses themselves were symbols of the sexual organs (as still is found today throughout India in the widespread worship of and homage to the Lingam and Yoni.) Even rules and directions for worship - though much escaped the Vedic Brahmins - contain much hygiene, decoration, anointing and sexual play. Thus the injunctions for washing, perfuming, decorating, kissing and gazing on the God or Goddess were activities directed to the Lingam and Yoni. A whole vast world of symbolism and action based on the sexual organs and the ecstasies of orgasm can be discovered in this way. Fortunately much of the literature relating to "worship" has received little alteration because the Vedic obliterateurs could not see the real meaning. Actually, the process of "cleaning up" the ancient Hindu legends and directions was undertaken by people who were themselves lecherous and dirty-minded because these qualities were essential to see it in others. They also feared a free environment where these things were too obviously associated with religion. Most Patriarchal rules, laws and taboos throughout history have been promulgated by the old men who feared the virility of youth and only in this way could they secure and maintain control and possession of their own wives and daughters. It was the Vedic people who maintained the rule of SATI (sometimes called suttee). This was the Vedic rule which, when a man died, required his wife to throw herself on the blazing funeral pyre and be burned to death so that she could never be enjoyed by another man. It is not done today but it was not the pious Vedics who gave up the custom. It was made illegal by William Bentinck during his term as Governor General of India 1828 - 1835. Thus ended a merciless slaughter of innocents which the Vedic religion had practised for thousands of years.

Speak little of that which is ever invisible.  
 Let the mind probe into its hidden secrets.  
 The power of each psychic will come of itself  
 And it is spontaneous as the rising sun.  
 Though the dross of mind and spiritual blinkers  
 Causes the esoteric powers to remain ever hidden,  
 When the faculties of awakening and joy  
 Explode and all that hid becomes the known.

Through Europe, North India and into China  
 Bearing the physical marks of the Silk Route  
 But also an invisible belt of common know  
 Where the matriarchal cults of the Goddess prevailed,

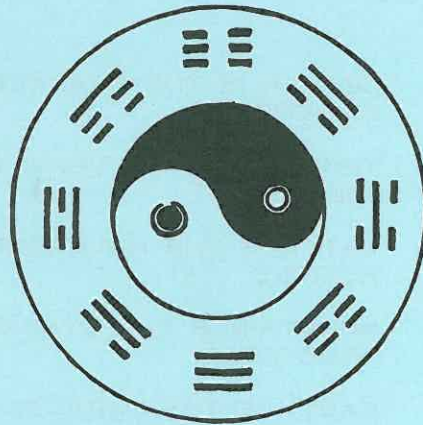
That is why Tantrika and the Way of the Kaulas  
Has its roots in Celtic Mysteries and Shambala  
And the deeper interpretation of the Book of Changes.  
Now this ancient and secret yoga of the Centres  
Is presented for the wise to read, see and know  
But not forgetting - there is a common link.

The science of the Kaulas is not for everyone.  
Those who aspire to Lordship must have potential.  
Therefore the way is presented as an enigma  
For the way of the Kaulas is not for everyone:  
As no two people are the same in appearance  
Nor have all people the same expertise - ability  
And the inner nature raises one up or lowers one down.  
Those things such as birth, life and death  
Are things for everyone but all of little worth,  
But to attain the festival of supreme union  
When Shiva and Shakti unite is a great attainment,  
Be it on the grass, the bed or in the BRAIN CHAKRA.  
Thus birth, life and death in this world of mankind  
Is overcome to enter in the great sphere of the gods.

The treasures of our life come from movement and tranquillity  
Movement is just that power which is necessary to move.  
In walking we put the feet forward enough for movement.  
If we double the distance walking soon becomes difficult.  
Hit the nail with sufficient force to drive it home;  
If the blow is too heavy we may smash the wood  
And our work of construction becomes a failure.  
The measure of sufficient quantity depends on ourselves.  
In sexual union, movement must be sufficient and responsive.  
At the moment of joyful explosion movement ends  
And we relax in spiritual bliss and peace of mind.

All Tantrika is based on the female and masculine polarity  
And the psychic centres inflamed by sexual opposites.  
Therefore this way of life has no place for the homosexual  
Nor for lesbians, eunuchs or the castrated. (sorry)

In the Kaula science meditation has for its simple base  
A comfortable seat, rhythmic breathing and relaxation.  
There is not, nor ever can be, one rule for everybody  
And Kaulas vibrate till they find their own level.  
Concentration is not essential but quiet is a must.  
The mind must never go to sleep even though it is relaxed.  
For awareness, awakening, realisation only can come  
When you are alert but aware of all the psychic processes.  
Some forms of controlled breathing may be found helpful  
Or counting numbers overcome the whirl of daily life.  
Do not take tranquillisers or drugs which are depressants.  
They may relax you but they block the power of awakening.  
Better to drink tea or coffee or take a very mild stimulant  
But it is still better if you need nothing at all.



The progress of the Yogi or Yogini is clearly outlined  
Under Hexagram 1 (Creative) of the Book of Changes.  
Apart from its infinite value to Yoga and Kaula  
It is the only oracle where the dark elemental forces  
Cannot intervene and mislead the consultant.

The Book of Changes teaches Yoga in several Hexagrams.  
There are eight trigrams. These are all aspects of Devi.  
The broken and unbroken lines are the Yoni and Lingam.  
The number of Hexagrams is as the number of lost Tantras  
And the eight trigrams are the sides of Mount Kailasha.

" I BOW TO THE COSMIC ORACLE  
TO THE MIRACLE OF TRANSFORMATIONS  
THE IDEAS OF MEN ARE CONFUSING  
BUT CLEAR IS THE WAY OF REVELATION."

(All references to the Book of Changes refer to the English Wilhelm/Baynes. Page references, where given, are identical in both the U.K. and U.S.A. editions)

Neither the oracle nor the spiritual guidance of the Book of Changes should be abandoned or neglected through the study of its Yoga.



HEAVEN IS THE SPARKLE OF  
CREATION



THUNDER IS THE VOICE OF THE  
COSMOS



WATER IS THE MOVEMENT OF ALL  
ACTIONS



MOUNTAIN IS THE SYMBOL OF  
TRUE YOGA



EARTH IS THE EXPANSE OF  
RECEPTIVENESS



WIND IS THE PENETRATING  
TONGUE OF AIR



FIRE IS THE ECSTASY OF WORLD'S  
DESIRE



JOYOUS LAKE IS MANKIND'S SONG  
AND LAUGHTER

(All the Trigrams are also symbols found in ancient Hindu philosophy)



FROM THE LINES OF THE FIRST HEXAGRAM THE YOGA PATH IS OUTLINED. THE LINES OF A HEXAGRAM READ FROM BELOW, UPWARDS. THUS THE FIRST LINE IS THE BOTTOM LINE AND THE SIXTH LINE IS AT THE TOP. IN ALL HEXAGRAMS THE FIRST LINE HAS NOT YET ENTERED THE SITUATION WHILE THE SIXTH LINE IS ALREADY PASSING OUT OF THE SITUATION. ALL THESE LINES ARE YANG.

The First Place: The Guru is hidden. Do not take action yet.

Every aspirant is a potential Kaula and a potential Guru. The role of the Guru is to guide and not to tell you what to think or believe. You have yet to find the path and the hidden guru. Spare your energy and enthusiasm until you can obtain proper guidance or you will be confused. Most people have been conditioned to wrong ideas and even superstitions. Forget what you have done, learned or read and prepare for a new start. Line one is about to enter the situation as you are preparing to enter the path of Kaula Yoga. Are you ready? This is the spiritual field of Dragons. Potential is still hidden and immature. Seek by all means, but wait in the calm strength of patience until you are ready to begin.

The Second Place: The Guru appears in the Field.

The real Guru ( the Dragon ) has been found. Do not approach with pre-conceived or negative ideas but follow his guidance. Keep your ears open but your mouth shut. To ask questions will reveal your ignorance but those who never ask questions remain ignorant for ever. The initiation ( and mantra if you are given one ) will explode the sham, inhibited world of the past. You have entered the Yin-Yang situation. Keep your mind on the goal, attain the rhythm of our way of life and realise yourself.

The Third Place: All day long the yogi is in practice.

By day the dragon Yogi organises his new life and carefully watches the thoughts and ideas passing through the mind. It is in the life of daily toil and duty that the control

of the thinking is most difficult. At night the practice of Yoga and the erotic sequences are preparation for the future. Fear may be experienced because this is the period when we must cross the unknown abyss from one life style to another. this, then, is a period of perseverance. People will see the change and recognise it. A Dragon is reborn. There will be doubts and dangers but remain sincere and be blameless. To and fro goes the way of the Kaula path but we remain nonchalant and carefree.

The Fourth Place:      Wavering flight over the abyss.

This is the period of crossing over. The abyss represents the instability of water. Line four is a warning. There is danger but the danger is within. This is the period when the mind begins to awake and we tap the subconscious mind and the paraconscious mind. From here one can return to the sordid world of mankind but once the abyss is crossed we can never return nor ever wish to do so. We are on the threshold of a new and better sphere and fear on all levels will vanish. Those who do not return go on to the great attainment. But this is not for everyone and the yogin must decide. Either course can be correct but to advance is not a mistake. This is the dream place of past and present.

The Fifth Place:      The Dragon flies high in the heavens.

The abyss is crossed and realisation attained. Wise people will now seek this yogin for help and guidance. The very sight of this Kaula is a blessing. The mind is transformed and above worldly things but this Kaula ever remains conscious of his path and the practices. This line shows the Kaula-Yogi at work. He becomes the guide and preceptor to lesser people. Because he is one with heaven, he or she speaks with divine wisdom. The Kaula is also a Magician because there is understanding of the secrets and magick of the universe and the power of the Absolute. This is the dream place of present and future.

The Sixth Place:      Arrogance may give cause to repent.

This is a warning to the Kaula.      Although you attain heaven you must not appear arrogant and aloof and thereby lose touch with mankind.      Thus beware of the EGO and self arrogance.      Too much isolation is not proper for the Sage-Dragon because he may be called upon to lead or help mankind.      Therefore his isolation must be only part or periodic.      One must not withhold guidance and help from others who seek the same path.      Speak only in the true interests of mankind.

Therefore the Kaula must not exceed the proper limits.      Attainment has its own purpose and it must not be allowed to turn into a business or profession.      There is still another life beyond this one so the Dragon must know progression and not regression.

This is the final line of the hexagram one but the Book of Transformations indicates no point of completion.      As the sixth line is leaving the hexagram a new first line is entering.      Thus all the hexagrams are fluid and in movement and not static things.      While the Dragon retains the body, even if he be a great sage or sagess life will still contain perils and dangers.      That which has reached the full cannot remain so for there are new and higher spheres, existences and attainments through which we must pass.  
( Ref. Book1. pp. 7-9 and BookIII pp. 373-375 )

The highest earthly value ( the things which normal people love ) must be sacrificed to the Divine.      This means the thing of beauty, colour and taste, the smells and objects in which we delight the erotic joy of sexual ecstasy - all our worldly treasures and delights must be sacrificed to the Divine and offered in worship.      The Divine cannot manifest apart from men.      Therefore the Divine enjoys through the senses of man and our pleasures explode into cosmic energy.      ( 194 )

Speaking of the Oracle the Book of Transformations says: ( p. 194 )      The supreme revelation and direction from the Divine appears in the Oracle and its Prophets and Holy Men.      Thus to respect and venerate them is the true veneration of the Divine.      The will of the Divine, as revealed through them should be accepted in humility.      This brings enlightenment and understanding of the world.

Those who can wholly comprehend the sacrifice  
can rule the world as though it were spinning in the  
palm of the hand. ( p. 69)

For those who wish to probe deeper into the  
Book of Changes the following points are set for guidance.  
Do not go through the Ching as you would a novel or  
textbook. First read the Preface by Wilhelm (p. XLV)  
and the Introduction which follows. ( The Foreword  
by Jung can be ignored as of little value and it mostly  
repeats material in the book.) The Introduction  
gives a very complete picture of the book and how it is  
used. The first and most dynamic material you  
should read, reread and study is the section marked as  
Book II. This commences with "Discussion of the  
Trigrams " and gives you very important basic knowledge.  
The Discussion is followed by the Great Treatise which  
in Sanskrit would read MAHA TANTRA. This  
treatise is the greatest concentration of wisdom , magic and  
inspiration ever written and alone could be the number one  
handbook of magick. The Great Treatise includes all  
the pages between 289 and 355. The magick diagrams  
should also be studied with care and applied to art.  
They, and also the Hexagrams are ideal objects for  
meditation. Contained within its lines is much of our  
own Twilight Language, which we love.

THE FANTASY OF THE ACTIVATION OF THE  
TRANSFORMATIONS:

THE TRANSFORMATIONS OF LIGHT AND DARK;  
HOW COLOURFUL!

SOME THINGS AT REST AND SOME IN MOTION;  
WHAT A CREATION!

SEVENS AND EIGHTS AND NINES AND SIXES;  
WHAT CALCULATION!

THE COSMIC FORCES OF CEASELESS ENDEAVOUR;  
HOW MIRACULOUS!

THE EBB AND FLOW OF THE OCEAN OF LIFE;  
HOW EXPANSIVE!

WHEN WE OPEN OUR EYES TO THE CHANGING  
COSMOS; WHAT A SPECTACLE!

Because of the decrepidation and failure of non-Pagan works  
the 'Book of Changes' may have to become the textbook of  
the Aquarian Age.