

The Tantra of Blowing the Mind
An Exposition of the Psychic Centres
and Their Development

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The manipulative energy of desire, wisdom, and action
(*Ichha-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 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 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 Kaulas may still need further divine directions
Because of life-long associations 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.
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 region of 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 of the anus of the body is the BASE CHAKRA
of inertia, which can cause the coiled Devi to move upward
until she attains, by your effort, reunion with Her Lord.

There are two other chakras situated in the centre and near the back of the left and right hands. 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 with all the chakras as they have with other parts of the body, but the psychic centres of these chakras show the most when the eye of the heart, throat, and brow chakras are

open. For this reason, the hands, especially the finger tips, can project the 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 or 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 know that the information of a thousand volume encyclopedia 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 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 must 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 new sort of 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 the 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.

New Aeon Indications and a Modern Interpretation

We are now living in a more broad-minded 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 restate, 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 the devil, one must be a Christian, or have accepted Christian thought as being authentic, for they are but part of Christian and Jewish ideas and scriptural texts. Outside of the Judeo-Christian religions, Satan has no meaning. [Editor's note: Islam is an offshoot of these religious traditions, and it subscribes to the same superstitions.]

There can be little doubt that the Vedic Brahmins began to embrace the pre-Vedic literature and translate it into Sanskrit; they began to see in the older literature, especially 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 linguistic expansion called *Sandhya Basha* or 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; it 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 and 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 pertaining to “worship” has received little alteration because the Vedic obliterated 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 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 ending a merciless slaughter of innocents which the Vedic religion had practiced 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 centre 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 was hid becomes known.

Through Europe, North India, and into China
 Are the physical marks of the Silk Route
 And also an invisible thread of common people,
 For whom the Matriarchal cults of the Goddess prevailed:
 That is why Tantrika and the Way of the Kaulas
 Has its roots in Celtic Mysteries and Shambhala
 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 the great sphere of the Gods.
 The treasures of our life come from movement and tranquility:
 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, and realization only can come
 When you are alert and 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 tranquilizers 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 (The Creative) of *The Book of Changes*.
 Apart from its infinite value to the Yogi 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 people are confusing,
 but clear is The Way of Revelation.”¹**

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.

LAKE is Mankind’s Joyous Song & Laughter.²

¹This chant is used before tossing the sticks or coins. All references to *The I Ching or Book of Changes* refer to the English Wilhelm/Baynes edition. Page references, where given, are identical in both the U.K. and U.S. editions.

²All the Trigrams are also symbols found in ancient Hindu philosophy.

From the lines of the first Hexagram³, the yoga path is outlined. The lines of a Hexagram read from below, upwards. Thus the first line is the bottom, and the sixth line is 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 Place⁴: 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, 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 forever. 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 realize yourself.

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

By day the Dragon Yogi organizes 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 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 lifestyle to another. This, then, is a period of perseverance. People will see the change and recognize 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

³*The I Ching*, Book 1 pp. 7-9, and Book 2 pp. 373-375.

⁴or Line

attainment. But this is not for everyone, and the Yogi 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 realization attained. Wise people will now seek this Yogi 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 partial or periodic. One must not withhold guidance and help from other 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.

The sixth line is the final line of 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 or she be a great sage, 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.

The highest earthly values, the things which normal people love, must be sacrificed to the Divine. This means the things of beauty, color, and taste; the smells and objects in which we delight; the erotic joy of sexual ecstasy — all our worldly treasure and delights — must be sacrificed to the Divine and offered in worship. The Divine cannot manifest apart from man. Therefore, the Divine enjoys through the senses of men, and our pleasures explode into cosmic energy.⁵

Speaking of the Oracle, *The Book of Transformations* says:

The supreme revelation of God appears in prophets and holy men. To venerate them is true veneration of God. The will of God, as revealed through them, should be accepted in humility; this brings inner enlightenment and

⁵See the Hexagram of *The Cauldron*, pp. 193-197.

true understanding of the world, and this leads to great good fortune and success.⁶

and also:

Those who can wholly comprehend this sacrifice could rule the world as though it were spinning on the palm of his hand.⁷

For those who wish to probe deeper into *The Book of Changes*, the following points are set for guidance. Do not go through *The I Ching* as you would a novel or textbook. First read the Preface by Wilhelm⁸ and the Introduction which follows.⁹ 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”¹⁰, which in Sanskrit would read *Maha Tantra*. **This treatise is the greatest concentration of wisdom, magick, and inspiration ever written, and alone could be the number one handbook of magick.**

The magick diagram 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. Because of the decrepitation and failure of non-Pagan works, *The Book of Changes* may have to become the textbook of the Aquarian Age.

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 endeavor: 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!

⁶*The I Ching*, p. 194.

⁷*The I Ching*, p. 69.

⁸*The I Ching*, p. xlv.

⁹The Foreword by Jung can be ignored as of little value; it mostly repeats material in the book.

¹⁰*The Great Treatise* includes all the pages between 280 and 355.

INTERNATIONAL NATH ORDER

This edition of Shri Gurudev Mahendranath's THE TANTRA OF BLOWING THE MIND is one of many projects planned by the not-for-profit International Nath Order. The International Nath Order itself is based upon the fundamental principles and inspiration set forth in Shri Mahendranath's *Master Pattern of the Nath Order*, TWILIGHT YOGA trilogy, and other writings. The three manuscripts which comprise the TWILIGHT YOGA Trilogy offers the building blocks with which to construct a more fantastic way of life. The International Nath Order strives to realize these aims through practical action and was conceived and constructed to serve the needs of many. Our primary concerns are the dissemination of higher wisdom, the construction and maintenance of places of meeting and worship, plus the activities related to continuing a spiritual transmission or initiation lineage which has its roots in a distant past, but continues to burn brightly even today. The International Nath Order seeks to fan this spiritual flame and make available to many the ideas and basics on which to develop a more expansive spiritual experience and fantastic way of life.

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