

Levogyrate Tantra

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Levogyrate Tantra

The Isagogue Paramount of the Lords and Ladies of the Arcane Adytum of the International Nath Order.

Because of the diversity of sects which had appeared among the priesthood and the confusion of ideas which had developed, ZAHOR the Sage-King of Shambhala called into his presence MERU LING, the Prince-Lord of the ASTROLABON ARGENTUM (A. . A. .) and keeper of the keys of the sacred sanctum, and he spoke these words:

“Lord Meru Ling, who bears the name of the most sacred mountain in the galaxy and whose auspicious name has been condensed by the Celtic Peoples into MERLIN (for they are ever among men proficient in the art of word-shrinking), I would have important converse with you.”

“Speak, Great Lord of the Kula Chakra and wisest of men, for I am here to do your bidding.”

“Confusion reigns,” said Zahor, “and petty cults and religions spread over the Earth. These are the product of outward growth and not in-being, yet they do not disturb us. I feel that the time has come to consult the First Lord and Queen on Mount Maha Kailash and write down on suitable tablets, for the well-being of posterity, the ways and wisdom of the In-group and true Kaula teaching. You are the only one suitable for this task. Our way of life is not for everyone and only a few have the degree of intelligence to see its wisdom, but the record must be there for those who wish higher rebirth or to escape the troubles of worldly life altogether.”

Said Meru Ling, “There is wisdom in your words, and on the morning, King of the Kaulas, I will depart for Maha Kailash.”

Thus it was done, and Meru Ling departed from Shambhala and crossed the Great Plain of the Cosmo Tribals and on to the Great Range of the Moonlight Mountains and thus to the great lake of MANASAROVER. By the edge of the lake, he paused to drink and rest. Suddenly he saw a beautiful white swan approaching him. As it swam to the edge of the water, he was much surprised to hear it speak in a sweet human, yet feminine, voice. Meru Ling knew that it was no ordinary swan. It even knew his name.

“Meru Ling,” said the swan, “Tell me why you are here and where you are going, lest your destination is intended to take you into forbidden territory.”

“Most beautiful of swans,” replied Meru Ling, “Your wonderful voice and human speech tell me that you are of Divine nature, perhaps, as I feel you are, the Goddess herself, so I make salutations to you. Yet although you ask me questions, I think you

know the answers. I therefore crave you grant to us the wisdom I have come to seek; for without your grace, nothing is attained.”

“I am Lalita,” said the swan, as she changed into her goddess form. “I am much in favor of your intentions, but I feel I must also get permission of the Adi-Nath. Wait here as long as is necessary, and I will return at the right moment.”

The third eye of the Lord Shiva remains forever open, but the other two eyes were closed in sleep. Suddenly he stirred, and when he opened the other two eyes, he was looking in the face of Lalita Devi. “Ah!” he smiled, “I thought some creeper was growing about my limbs, but now I see that you are here and I am enjoying your delightful caresses.”

Said the Devi, “I have a request to make of you and desire only a positive answer.”

Said the Adi-Nath, “While I was asleep, I had a vision of a white swan on the lake, and a magician named Meru Ling was asking for some information. How can I give a positive answer? I can only say **NO!**”

“Lord of All the World,” entreated the Devi, “The world has fallen into a dark era, and the request is not without great wisdom. In time, the *Supreme Vama Path of the Kaulas* could become lost, and then what must happen to advanced souls who are ripe for liberation?”

SHIVA: “You overestimate humans, Light of my Life. Most of them think and behave on the level of animals, and vices unknown to beasts flourish among them. What do most live for but to fight and war? Are there any who really want PEACE? Sooner or later, they build walls and fences around themselves and have fixed ideas from which they cannot, nor want to, escape. Are these the people for whom you want FREEDOM? The resources of Nature are without limit, and the capacity to enjoy is ever before them, yet HAPPINESS, which could be for everybody, is almost unknown.”

LALITA: “Lord of the Trident, symbol of these three gifts, are you without compassion? Do not my requests and wishes move you?”

SHIVA: “Lalita, Queen of my everlasting desire, have I not destroyed continents to amuse you and rocked heaven with thunder and lightning so could keep time by clapping your hands and needed the lightning flash to illuminate your dancing?”

LALITA: “All this is true, my Lord, but the supplication of Zahor and Meru Ling move me to despair, for I feel it is good and worthy that the secrets of the Great Mysteries be clarified and recorded for those who are worthy.”

SHIVA: “In the days when ARYON exploded and became the Asteroids, the Kaula wisdom came to the Earth. Yet in this darker age the way of life has been suppressed, and only misery cults flourish to help maintain rule and power over the people. I cannot see that mankind is yet ready or worthy that the wisdom path be revealed again. To reveal this to mortals could be wrong, and many will misuse the knowledge for profit or power. A little is known in the City of Shambhala, but let that little be enough, and when Shambhala passes away, the knowledge will be forgotten.”

LALITA: “You have spoken, Lord of the Universe, of the thing I fear. All knowledge may never be lost, but what remains can be thought unbelievable or only fiction. Let the record be made and give mankind a last opportunity to escape from rebirth and attain divinity with us.”

SHIVA: "But why do you ask of me? You have and know all the wisdom to give to Meru Ling, if you wished."

LALITA: "But how can that be, my Lord, unless you say yes? Are we not one and the same? Can one part say yes and one part say no? Think well, my Lord, and let us let the people live."

SHIVA: "Then from my love for you, I also must say yes. But I implore you to give Meru Ling the substance and return quickly. My desire for your embrace rages like an unquenchable fire. *Om Shiva-Shakti!*"

Then the Goddess returned to Meru Ling and told him what to write on the tablets. Thus Meru Ling, the Prince of Shambhala, wrote:

The Tablets of Shambhala

Awake to the world, but asleep to reality:
This is the meaningless life of most people.
The real problem of life is not its misery
But its meaningless and purposeless routine.

As Brahma, Vishnu, and Maheshwara,
God is not conscious of a Trinity;
As the rose knows nothing of its fragrance,
Men do not know their own divinity.

Do oysters know the value of their pearls,
 Or space the reach of its infinity?
 As the Moon knows nothing of the moonlight,
 Men do not know their own divinity.

Hrim Shrim Krim Parameshvari Svaha!

From the squalor of modern living,
 The filth, greed, and deception of piety,
 The excremental slime of politics,
 The loathsomeness of a loveless life,
 The horror of science explosiveness,
 The brain-swirl of a false morality,
 The trivial worries of daily life,
 The futility of a humdrum existence,
 The absence of communication,
 The permanent pressure of boredom,
 A sham life of anti-correlation,
 The death of hopes and aspirations:
 The In-group of Kaula will deliver you.

There are secrets in our In-group;
 Keep them well within the magick circle.

We are called Kaulas because we now have
 Overcome the depravity and see,
 Corrupt are the systems of the modern world.
 We must attain the uninhibited,
 And pluck the gem of joy which life can give
 From all the treasures space and time do hold,
 And make the life of Kaula stand supreme.

Ritual is the cunning art of delayed action,
 And the Kula Chakra must begin this way:
 The lamp is lit and incense sticks are burned,
 So that the atmosphere is full of glow and wonder.
 Fast sensuality is the way of the beast,
 But the Kaulas delay their desire and delight,
 For even our own natural joy of the embrace
 Must ever remind us of the Divine Purpose:
 That God created the world for Self-enjoyment;
 That the Cosmos could be a great sensory experience.

Without the invocation, how can we begin?
 And the ecstasy of orgasm must conclude,
 So the spiritual complex is fully understood.

Said the Devi Lalita:

“In its essential basis, Kaula is real nature,
Where men and women attain divine ecstasy
By throwing off their artificial personalities
And reverting to their original, natural self.
Thus, in periods of worship, rite, and enjoyment,
Kaulas express their revolt against civilization.
In this way, they remold life and living
And let the real nature shine forth
And enjoy magick divine and sexual ecstasy
Where spiritual attainment is not impeded.
Lord Shiva is the patron god of all magick,
And all joy is embodied in Lalita-Shakti.
We war with none and desire only peace,
And in our new freedom attain happiness.
As it is above in the Cosmos—so be it here—
And Macrocosm is the experience of Microcosm.
Is not this the true essence of spirituality?”

Said Meru Ling the Magician:

“Let this be our morning prayer:
I pray to you with mind so free,
That though this day I busy be,
I may not stop to think of Thee,
But beg your grace that you do see
The Gods do not forget of me.”

Then said the Lord Meru Ling,

“And teach us of those things of which you wish to speak.”

Then the Devi said:

“Although I am One and still unique in the Cosmos,
I am known by a hundred thousand names,
And to distinguish me from Shiva is a delusion.

“The Creator manifests as the senses,
The intellect, and faculties of Man,
To enjoy their taste and diversity,
As well as the bliss of their consummation,
And being one with OM in attainment.
The Yoga of the Kaulas is two-fold,
Being enjoyment and liberation.

“Not all of Kaula is revealed by the gods;
Men and women are neither robots nor machines,
For many of the deeper secrets of the Path

Are hidden in the folds of fecund flesh.
For the mystery of our path is cryptic,
That mystic thing, a little more beyond,
Written on water, yet seen in the stars;
Yet most of all, the wisdom is revealed
To those who really taste the joy of SYN,
For there are think cells hidden in the glans
And beneath the husk of the clitoris.”

*In the deep passionate embrace of snug-time,
Into the far-out cosmic world of dream-time,
Only a skin-tight robe of air at nude-time,
Enjoy the soft and tender touch at skin-time.*

*Not in the glare of strong sunlight,
Only in the soft charm of moonlight,
Beneath the vast canopy of starlight,
Into the mystic world of dreamlight.*

*Enchantment must become a way of life,
As galaxies of magick generate
A cosmic people of a great new age;
A better race from robots recreate.*

*Although our occult world appears to be
A firkin full of fantasy and fest,
It is because we seek the joy of life
And from a mixed up mass extract the best.*

Said Meru Ling the magician to the Goddess:

“Thou splendour of stars, mistress of heaven,
 Thou far-flung canopy of brilliant light,
 The eroto-centric method of creation
 Gave birth to galaxies and spirit paths,
 Lit by vast orbs and scintillating rays,
 Explosive congeries of cryptic cosmic flame,
 And that small, tiny place where mankind dwells.
 Lalita, O Lalita, let us your wisdom know
 And teach us of the circle of delight.”

The Goddess said, “When Kaulas and Shaktis meet together in *syn*,¹ that place is called the KULA CHAKRA. This means our IN-GROUP or FAMILY CIRCLE, for the word KULA has for its meaning family, genus, clan, or community. We express it as an in-group of Kaulas or Tantrik People. In spiritual life, KULA implies and means secret knowledge and secret methods known only to a family or in-group. It can also be explained that KU means the earth, and LA means absorption. Thus it implies people who live by or on the earth, absorbed into it and its methods of life. We can also say, ‘Living according to Natural Law.’ Kula has only the natural guide. What is otherwise, we reject as being without value, including all scriptures, dogmas, and rules. Life is a fluid thing, and times change. We can be guided by the Ancients and even by history, but our way of life and ideas can only be based on the times in which we live. Only we must remember, the human brain has changed little in a hundred-thousand years.”

“Kaula,” said the Devi, “is a person of either sex who follows the liberating path of *Vama Marg*, the left-turning path; for though it is the greatest and based on Cosmic Law, it is the opposite way of life to the right-hand, popular path of the brain-swilled cretins, idiots, and slaves. For these people, it is a correct path and keeps them outside and away from our in-groups. Thus one who is initiated by a Preceptor into Tantrika, the Kaula way of life, where the goal is to strive for Liberation and Enjoyment, is called a Kaula. But in common usage, a female above the age of eighteen is generally called a *Shakti*.

“In the Kaula in-group, a man must be regarded as a god by all women, and a Shakti must be regarded as a goddess by all men. But a Kaula does not see himself as being separate from his Shakti or from the Devi or from all Nature. Kaula is therefore a state of in-being with the universe. Kaulas desire to liberate themselves from rebirth (*Karma*) and escape from the suffering and toil of existence on the earth plane. The *Vama Marg* or *Kaula Marg* means the *Path of the Kaulas*. Although Kaulas seek and desire Liberation, they use the world and all things in it for their comfort and well-being, but the approach to life and the world is always simple.

“We use mantras as sound vibrations but do not attempt to explain or define them. Thus it is with all Kaula knowledge and wisdom. It is sensory experience which is the greatest teacher. We hold that in our in-being path definitions, classifications, and explanations can only confuse, throw dust in our eyes, and even deposit grains of sand beneath the prepuce.

¹*Syn* is Greek for ‘with’ or ‘together’.

“A female must attain the age of eighteen before being initiated, but a girl of any age can be honoured in worship and puja as the living goddess. A female cannot be initiated during the monthly flow when the Yoni is in tears, but menstrual blood can be offered in puja. Nor during this period can she stand naked in the Kula Chakra and be worshiped as the Devi, but outside the circle she can be worshiped by her own Kaula and her children, if any. Shaktis are seldom enthusiastic about pregnancy and procreation, but if a child is born, it is only because it is really wanted and can share the love of the parents.

“There is no limit to the ornaments a Shakti can wear, even though she is otherwise naked. Perfumes can be used by both sexes. Full moon nights are the most auspicious for worship of the Devi, and twilight close of sunset is also auspicious for worship of Mahadeva or Mahadevi.

“The Female aspect of the Divine is only stressed in order to soften and reduce the aggressive elements of mankind. Although Kaulas have no regard for the religions and snares of the modern world, they have no hostility to people caught in their webs. But those who wish to suppress the true divine nature of mankind must first find ways to suppress the Goddess and battle with the Cosmos. We renounce shame, shyness, and inhibitions, not only because they are mind-blocks and obstacles on the Path, but also because they are artificial corruptions of human society. For Nature’s richness lies in its power to nourish all living creatures and give to them beauty and splendour. In the FUCK-FEST of the Kaulas, it is incumbent on them to say:

He: “Let the Jewel be in the Lotus.”

She: “Let the Lotus receive the Jewel.”

He: “In the Embrace of my Devi, I attain Joy.”

She: “In the Embrace of my God, Ecstasy is Mine.”

S P L A S H !

The Wynn Song of Mantra

And she explained, “Masculine mantras begin with OM, but Feminine mantras are always prefixed with HRIM (*Shakti*), pronounced *hreem*.”

Then sang the Devi:

Hrim, Shrim, Krim, Parameshvari Svaha!

Code words of cosmic vibrations which will
Generate the power for whole or part,
Vast cosmic wonder and supreme knowledge
Are designated Mantra by this art.

Power of Mantra is beyond comprehension;
In the face of the simple, do not explode it,
For what is for you may best be unknown to others,

And their improper use could only corrode it.

Om Mani Padme Hum!

The supreme purpose of each is to attain
Reunion with the source from which we came:
If this is the purpose of human life,
Then other endeavors are only a game.

Play with the treasures of the universe,
With doughnuts, diamonds, devilry, and dung:
But nothing is attained by these efforts
If the magick Mantra is left unsung.

Hrim Lalita Mahashakti Svaha!

By initiation, the Guru gives
Potential to bathe in the Cosmic shower:
Thus Guru Mantra is the magick vibe,
The seed-explosion of spiritual power.

With Mantra, space is filled with nectar sweet,
Till playful perfume permeates the place;
The fragrance of the Cosmos overflows
And cascades immortality and grace.

Om Gam Ganapati Namah!

Sucked into the whirlpool of the Cosmos,
Till you become the thunder of its roar:
But the whirlpool of the world will leave you
Alone on the edge of its muddy shore.

My God has a Mantra of which we dare not speak,
Yet this Mantra makes him the Super Cosmic Freak;
But the naked Goddess in her totality
Brings the one Absolute down to reality.

Om Ram Agni Rakta Namah!

If Mantra power can start the cosmic whirl,
Give spaced-out harmony to boy and girl,
Then Mantra has that mystic, magick grace
Which splashes cosmic semen in the face.

The cosmic vision needs no human eyes,
Just Mantra magick throwing out its vibes,
Creating its own far-out world to find
That Mantra mutilates the muck of mind.

Om So'ham Ham'sa!

Expanding sound, symphony of cosmos,
We hear the tones grow and the world expand
To orchestrate the silence of the sky

And hear a heart throb on a distant strand.
The Mantra of joy is the lust of God
And the moonbeam thrust in the cavern deep;
The Mantra of ecstasy, joy of life,
Till exhaustion rests in a night of sleep.

Hrim Shridevi Yonichakra Lalitambika!

OM is the Mantra wherein is contained
Tiny particles and also the whole,
So when you grasp it you have everything:
The image, and the mirror, and the goal.

As essence of the goodness of Nature,
Mantras are unpolluted vibrations
Expressing a universal language
Which rids us of the concept of nations.

Om Bindumandala Shrim Shripura!

From our stockpiles of weirdshit and wonder,
A Mantra fantastic we will give you
Which will blow your very pubes asunder
And make you think you have been born anew.

The best way of life is the one which you
 Discover as being the one for you;
 Not some pseudo-moral religious glue
 Where others are telling you what to do.

Hrim Bhagavati Svaha!

In secret life, we all a cosmic madness share,
 Cosmic erotic living which makes for desire
 To enjoy and recreate that inner essence,
 Transforming sense sensations into cosmic fire.

*Empty your mind,
 Brainwashed fool:
 This is not just
 Another school.*

Om Shiva, Shakti, Shanti!

A mansion ablaze with Tantrik gaiety,
 Roars of enjoyment and spiritual Bhakti;
 But on the door is warning sign which says:
 "A welcome to all, but bring your own Shakti."

The Antiphon of the Goddess

Having transcended beyond the galactic worlds,
 She is occupied only in play and called *Lalita*.
 She is the essence of pure mind and consciousness,
 And because of her power, she is the supreme *Shakti*.

*There is none like or greater
 Than her in the cosmos.*

Of all things told to mankind, she is the greatest,
 And the very utterance of the name *Lalita*
 Generates power and becomes a great blessing.
 She is the mistress of the planet Earth,
 And all mankind are born in her womb,
 And all the light seen in the vast galaxy
 Is the reflection and grace of the Mother.
 The names we use may sound unimportant,
 Yet they have fantastic strength in application.
 The meaning behind our work knows no boundaries,
 Yet its potential brings us power and order.
 The words we use sound fantastic and mysterious,
 But they strike the target and bring us success.

Though nothing is hidden or cloaked in mystery,
 Yet there is always the casket of divine secrets.
 Thus our first principles can serve to guide us;
 Our accuracy and sincerity will determine
 Whether we know success or failure.

Om Lingam Hrim Yoni Svaha!

Said the Devi Lalita:

“One who approaches me with the vow ‘I am yours,’
 On that person I confer freedom from fear.”

Said the Supreme Lord:

“When fetters are on the feet or ankles, it makes no difference if they are iron or gold. Thus, ordinances and prohibitions only apply to the ignorant. The Goddess is naked because She is without fetters and wishes her devotees to be the same. She must not be hidden, wholly or in part, from her devotees. She is naked because She is free from all conventions. She is naked because She knows neither fear nor shyness. She is naked because She is the Mother of all Nature and naked because She is the Primordial One.

“Because She is everywhere, the world and the universe appear as manifold. But being manifold is only possible because She is One and All and Everything. Thus, the Supreme Consciousness is the foundation of all things.”

Said the Lord of the Kaulas, Meru Ling:

“To take care of the physical body, which is filled with the Shakti of the Goddess and with the nectar of devotion to the Supreme, is a great virtue. The enjoyment of divine nectar or the five delights of the senses is not possible in a physical body which is dirty or unkempt, sick or ailing.

“For enigma is the smile of the Goddess
 And the deeper essence of our way of life,
 And all we think or believe is built upon it,
 And our sacred texts are written on water.

“The mystery of our myth is imponderable:
 Ever shall mankind reverence the hidden,
 And that little thing a little more beyond,
 To muse upon but never put in words.”

And the Devi said:

“If all the books and writings of the world were lost,
And one vast fire consumed the printed words,
Still the Truth would in no way hurt or suffer,
Because mankind has that inner cosmic power
To realize once again the Truth we need to know.”

“And what is the TRUTH?” asked Meru Ling.

The Devi laughed and said, “The Real TRUTH
Is but the natural law by which we live,
Though convention may not like it to be told,
Still, it will be, and humans know its joy,
And neither law nor rule can make it hid.”

Om Lingam Hrim Yoni Svaha!

INTERNATIONAL NATH ORDER

This edition of Shri Gurudev Mahendranath's LEVOGYRATE TANTRA 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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