

Kaula Tantrism: The Demons of the Flesh

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Demons of the flesh. The complete guide to left hand path sex

magic by Nicolas & Zeena Schreck

1. Left-hand rituals derive their strength from the deliberate reversal of established morality.
2. The left-hand path celebrates many sacred rites of taboo violation, the severity of which differs according to sects and regions. The best known is Panchamakara, or the five forbidden things, also known as Panchatattva, the five tattvas. Formerly secret to non-initiates, the act of erotic theurgy sometimes called "the secret rite" has long since ceased to be so secret. Panchamakara is also known as the rite of the "five M's", because it involves the ritual consumption of five taboo elements for Hindus. The names of these elements all begin with the letter M.
3. The eating of fish represents the essential feminine principle of the left hand path. The eating of meat signifies that initiation occurs during his lifetime and within his physical body, and not in a state after his death. Cereals have been interpreted as a reference to semen and its retention by the tantric man. Wine is the liquid that alters consciousness and produces spiritual intoxication.
4. Through repeated maithuna, at increasingly intense levels of desire, spiritual bodies are created that cannot be destroyed by the inevitable decay of time.
5. In Taoist sexual alchemy, immortality is obtained through sexual exchange. The operator performs sex without ejaculation and with as many women as possible, absorbing the female energy from their vaginas. Although the man is forbidden to ejaculate, the operation is considered successful if the woman achieves powerful orgasms in each session. The benefit of absorbing the female sexual power without losing one's own energy is believed to prolong physical life by extending youth, and by creating a reservoir of unlimited energy for the adept, which could extend the existence of his physical body after death.

6. A multiplicity of sexual positions, or asanas, are taught to left-handed celebrants.

7. The Mukha-Maithuna asana of mutual genital worship (the "69" position) is also a powerful exchange of bioenergies of the male and female essences. This creates a kind of closed sexual circuit, allowing energies to pass from one celebrant to the other in a continuous flow, an erotomagical power exchange that can be compared to the uroboros, the alchemical serpent that swallows its own tail. The physical distillation of the Shakti-Shiva forces are contained in the substances of the sexual elixirs. The orally operative adept consumes the sexual essence emanating from his partner's genitals, a rite of mutual sexual vampirism activated through oral-genital nourishment.

8. The pasu uses sex as a tranquiliser to escape the stress of his or her existence. For him or her, orgasm is merely a remedy for his or her nervous tension, resulting in a degradation of consciousness and sleep. The left-hand path initiate does the opposite, he uses the intensification of pleasure and sexual arousal to obtain his awakening.

9. The goddess to whom the sacrifice is made is his female partner, the incarnation of the Great Goddess. The power of sexual sacrifice is much stronger when she is menstruating.

10. Left-hand path tantrics place great emphasis on women's vaginal secretions, ingesting them as the pure distillation of feminine energy in rites of worship to the vulva of the Shakti. This fluid, called amrita, or elixir of immortality, is thought to be vitalised with magical properties capable of transforming human consciousness, an accelerating agent of the kundalini process, the awakening of the female demon in man. Female amrita consumed in left hand sexual rites are considered more powerful if the shakti is menstruating... physical libation that guarantees immortality. In Tantric and Taoist traditions, great emphasis is placed on the need to absorb sexual secretions only from consorts who demonstrate physical health and vitality.

11. The final state of being, the rarest of all, is the divya bhava, or divine disposition. The divya has transcended the heroic state and has become a spiritually self-divinised being, liberated while still in the flesh, and free to operate as a god in human form.

12. These practices have an analogue in a modern Western "cult" dedicated to the transgression of taboos. A well-known initiation rite in the Hells Angels is the performance of cunnilingus on a menstruating woman.

13. The Vama Marg, due to its extreme methods, is the fastest way to liberation.

14. On the left hand path the adept seeks to free himself from subjection to the illusory world of maya.

15. Through sex magic the adept can alter the substance of maya, revealing the flexible nature of the world of visible manifestations, and on the occult level the mind can participate in the divine function of creating new realities.

16. By breaking taboos and overcoming self-generated obstacles, the initiate is liberated from the hypnotic forces of social control, reaching a level of freedom that would place him above the human condition.

17. For Helena Blavatsky the left-hand path was simply the path of evil, while the right-hand path she characterised as the path of good.

18. In her "Theosophical Glossary", Blavatsky disapproves of the left-hand path, saying: "the special energy connected with sexual rites and magical powers are the worst form of black magic and sorcery".