

I

Introduction to Bhairava-Kali- Abhichara

ABHICHARA

India is like a treasury full of precious stones shining with all the colours of the rainbow. Hundreds of peoples, each of them rich in their unique ethnic culture, art, traditions and customs, have been living in that country for ages. Such a number and diversity of religions as can be found in India is impossible to meet in any other country. India is the birthplace of Buddhism, Jainism and Sikhism. Islam, Christianity and Shamanism can also be found there; Judaism and Zoroastrianism are related to India as well. However, most of India's population practices Hinduism, which is a colourful multitude of various spiritual movements united by certain principles. India gave us sophisticated medicine, the first grammar treatises in history, the decimal numeration system, a number of algebraic, geometric and trigonometric concepts, chess, highly developed religious and philosophical systems, masterpieces of world art, and much more. Within the colourful diversity of cultural, geographic, religious, caste and social formations of India, there evolved and flowered unique mystical-magical traditions: namely, the tantric ones. The main defining feature of all tantric schools is their practical mysticism based on a detailed and multileveled study of doctrinal concepts of sacred texts and on religious-magical practices including theurgy and mantic arts.

The applied mystical-magical aspect of Tantrism is called '*Abhichara*' in Sanskrit. The root 'abhi' can be translated into English as 'action', and 'char' - as 'movement', 'following' or 'way'. Thus, it can be said that Abhichara is 'the way of performing actions'.

The essence of the methods and means of Abhichara consists in a direct way of addressing certain supreme powers of absolute divinity, with the assistance of which the desired result is achieved. The effectiveness of Abhichara is not confined to just the applied mundane utility, though this aspect is of highest demand nowadays. Involving different spheres of human existence, the methods of Abhichara can give harmony and prosperity on much deeper levels of being, with relevant motivation. The mundane does not contradict with the sacred, and the sacred

does not contradict with the mundane. Material prosperity does not bring on an inevitable spiritual decay, and vice versa. If a person is healthy, provided with food, shelter and a harmonious environment, if they are able to realize their creative and intellectual potential, if they have enough free time and nothing threatens them, the circumstances are most suitable for their spiritual development.

To sum up, Abhichara is an ancient magic system, a complex of principles and practices that touch upon both the sacred and the profane spheres of human existence. The practical knowledge of this tradition is mainly passed on by word of mouth, so in order to meet an expert practitioner teaching Abhichara one would most probably have to set off to India, Nepal or Shri Lanka. Concerning written sources, Abhichara is sometimes called 'tantric magic' as its doctrines and methods are described in a number of written texts. A classic example is the "Bhoota Damara Tantra", an ancient tantric text in which Bhairava, a personification of the universal form of divine consciousness, is instructing his godly consort; it almost completely consists of short descriptions of Abhichara techniques. The existence of written sources on this topic should not misguide neophyte enthusiasts, for, with all their authority, they can provide only unstructured fragmentary knowledge related to some of the aspects of Abhichara. To perceive all the intricacies of this doctrine to the full extent and to master specific practical skills, one can't do without personal communication with a teaching expert who can initiate a worthy student, 'connecting' him with the divine powers correspondent to his level. Obviously, it is not so easy to become an Abhichara master. It requires to have outstanding mystical-magical talents from the very beginning; these talents are to be developed and brought to perfection through years of persistent and dedicated practice under the guidance of wise teachers, and then to be polished and sharpened by practical experience in the field of mysticism and magic.

Proceeding to the practical side of the matter, it should be pointed out that Abhichara is a "way of performing actions". In this case, the definition grounds the practicability of using this system. Any change requires certain actions, inner or outer ones. In order to achieve their goals, a person of sense doesn't sit still waiting for the ills of life to go away by themselves, and for the victories to come by themselves. They act applying all available adequate methods, understanding that this is the most effective way. To achieve his goal, a reasonable Hindu will surely take the opportunity to use the power of a known Abhichara master, as this system is traditional for him. With the same motivation, a non-Hindu, using all available resources, may consult a Christian priest or a rabbi. A significant difference is that talking to a priest would be talking to a God's servant in the best case, while an advanced master of High Abhichara is a member of the gods' family, a deified entity. Furthermore, an Abhichara master has an individual approach to the clients' request, taking into account the characteristics of their personality, the specifics of

their particular situation, and their individual life tendencies. The level on which an Abhichara master operates essentially eliminates the possibility of providing mass ritual services and perceiving the client as “one of the anxious crowd”. Besides, there is a range of services that are exclusively within the scope of Abhichara. There is a good reason why the centuries-long attempts to annihilate the ancient magic, carried out by the official church structures, failed to succeed. The main obstacle for that was the wisdom of everyday pragmatism: if people’s life experience clearly demonstrates the effectiveness of something, this something deserves respect and support, and will always be in demand.

As for the specifics of the methods and possibilities of using Abhichara, it is widely thought that it manifests itself as ‘*shatkarma*’ (six actions). There are different variations in the description of this hexad of actions. According to one of the versions, the six actions are: *shantikarana* (conciliation, harmonization, making peace); *vashikarana* (submission and control); *stambhana* (immobilization, paralyzing); *vidveshana* (causing conflicts, discord and dissent); *uchatana* (causing exile, banishment, expulsion); *marana* (elimination, murder). According to the other version, there is no *shantikarana* in the hexad, but instead there is *akarshana* (attraction of desired things, of a person, money, way of life). Some think that in this case *shantikarana* and *akarshana* are one and the same action, some assume that they are different actions. According to the opinion of the respected Mohit Amar Ji, the guru who guided the authors of this book in Tantrism in general and Abhichara in particular, the actions of Abhichara can be classified in different ways: as a pentad, as a hexad, as a septad or an octad. Depending on its purpose, the classification can be brief or expanded, the accents can also vary. Among the actions of Abhichara there can also be named: liberation from illusions, strengthening of certain trends, and so on. The authors are aware of the relativity and conventionality of any classifications, so it is far from their intention to reduce the limits of Abhichara to six actions.

Next, we would like to touch upon an important question related to the ‘ecological purity’ of using this system: namely, should you agree if an Abhichara master offers to perform some action for free? There would be no harm in it if you are closely related (being friends or family members), for in this case you and the Abhichara master are united by a shared fate. In another case, a specific mutual bond in the form of an unpaid debt will appear. As a self-respecting, honourable person, an Abhichara master provides assistance to the clients who are not his relatives or close friends in exchange for a pre-arranged fee, not luring them ‘into the mousetrap with a free piece of cheese’. Such honesty is pragmatic: it greatly enhances the master’s abilities. Besides, maintaining the mystical-magical ecology is an element of the professional ethics. Masters of Abhichara follow the ancient code of purity of behaviour. It is important to keep in mind that an Abhichara specialist

who has not received the arranged fee for his services gets the right to collect the compensation in any other way he or she sees fit. For example, the debt can be satisfied by taking some part of the vital energy of the client or people related to him, or by using the capacity of the client's will, his health, fortune, etc. The master can sell the debtor's life to another master, or use the client's health to pay off some deities or spirits. All the aforesaid, together with common sense and mere decency, demonstrates that respecting the arrangements is the most advantageous and safe course of action that allows to get the desired result to everyone's benefit, without getting into magical debts.

If we were to compare the entire history of the existence of mankind with one calendar year, the period of existence of the whole modern science would equal to about three minutes before the clock strikes midnight and a new year begins. As for mysticism and magic, they had existed before modern science appeared, they exist alongside with it, and they will exist after modern science is replaced by the science of the future. Magic never goes out of fashion on account of being operative and efficient. Just a while ago, in the 19-20th centuries, the majority of learned scholars were sceptical of Tantrism and its Abhichara. Today, in the 21th century, they state that the newest achievements of psychoanalysis, quantum physics and higher mathematics describe things that have been already known to tantrics and mages. Over time, science will finally coalesce with mysticism and magic as it used to be in the old times. But it will happen on a new round of development. This time is not long in coming, and much depends on us. It is within our powers to speed up the positive processes of uniting ancient and modern science.

IS ABHICHARA "BLACK MAGIC"?

In modern Western world, the phenomenon of Abhichara is often understood in a completely wrong way. Many Internet sources translate the Sanskrit word 'Abhichara' as 'black magic'. Let's open a Sanskrit dictionary: **अभीचार** (*abhicAra*) – exorcising, incantation, magic, spell. So, the most proper translation of this word is 'magic' or 'wizardry'. Its 'colour' depends not on this magic itself but on the practitioner. A knife is useful both in a big city and in the woods. The mere fact that some scoundrel can use a knife to butcher a poor old woman does not make the knife an ontologically negative element. The knife is not the evil here, but the scoundrel and his aims. If one is to understand 'black magic' as the magic dealing with causing trouble, murder and destruction exclusively, Abhichara is not such magic. Because Abhichara, along with magic of destruction, retribution and death, includes magic of healing, protection and prosperity. Besides, killing is not always a bad matter: for example, killing disease-causing microbes in a patient's body is a virtuous act. Occasionally, some Abhichara masters, on their client's request, do really put a curse

on someone but it doesn't follow that the Abhichara master is a scoundrel. It follows that the Abhichara master can manifest as a fierce force like a storm, a flood, a fire or a pack of wolves, but it can't be concluded that the storm is a villain, and the wolves are scoundrels and scumbags.

Can there be situations when Abhicharians can suffer a karmic penalty as a result of their actions? This may happen if, for example, they don't fully understand the functioning mechanisms of Abhichara; or if they break the professional code; or if their actions result in damage to the well-being of the world of the adepts of the associated mandala deities; if they make a mistake in their practice; if they overstep their authority or intrude upon the sphere of vital interest of a more powerful Abhichara master. The same goes for the requesters of a given mystical-magical ceremony. The better the divine aspect is realized in an Abhichara practitioner, the less is the possibility of them having any karmic problems. Again, at the physical body level, the closer is a practitioner's life to the life of wild animals in the nature, the less is the possibility that any karmic problems will appear in it. The divine, as well as the animal nature, is free from sin. One who follows their nature on all the four levels is relieved of problems; these are the level of universal divinity, the level of the person's special tantric deity, the level of the honourable man, and the level of the animal – the dweller of the natural sphere. An Abhichara master who deifies himself through the dharma of an Abhichara master, follows his dharma.

THE LIMITS OF ABHICHARA

What is the likelihood of achieving the desired goal with the help of Abhichara, and are there any factors that influence the result? Many centuries of practical use of Abhichara show that, as mantic systems, *matrika* and *phalit dhyotish* applied for predicting and modelling the future, as well as the theurgic magic of Abhichara, are effective in 84-96 cases out of 100, depending on each particular case. On planet Earth, there is no such system that could guarantee 100% success for everyone and at any time, regardless of the circumstances. No lawyer, no doctor and no mage have the possibility or the right to guarantee 100% success to the client. Only scammers can be so bold as to promise a positive solution of any question in 100 cases out of 100, and besides fast, in a strictly fixed period of time, accurate to a specified month and day of fulfilling the order.

Also, one should not forget that there is no such power – be it a god, or a mage, or a hero – that can make a fool clever, an idler rich, and a sadistic sociopath loved when this is contrary to their nature and their wishes. The power of magic enhances a person's abilities many times over, but sometimes it is not enough for achieving the goal. Resorting to the aid of magic, one should not stay idle, fondly believing that the result will somehow miraculously materialize itself.

There are situations where mages, wizards and shamans are powerless, with all their high professional level and the desire to help. For instance, when the requester does not perform what is necessary for success. Or when they fail to follow given instructions, or confuse them. Sometimes the requester deceives themselves about what they really want. Also there are such situations when, to achieve their goal, a person has to change for the better; to improve themselves, but they don't want to make any move.

Another important factor of success is the will and the blessing of the gods. Everything in the world depends on their will and blessing. No one can go against the will of the universe. All magical systems, no matter from whom they technically draw their power, have a common source of power: the divine might of the universe. A human being, no matter how great an expert of mystical-magical this person is, cannot go against the will and the power of the gods. If the gods punish somebody for some faults, they alone can forgive them. No Abhichara master, no mage, no witch or sorcerer, if they are in their right mind, would wage a war against the great might of the universe. If the gods are willing to grant their favour to the requester, they will empower the Abhichara master to solve the problem in a positive way, ending him with the forces of their nature.

An Abhichara master can guarantee the client only that he will take whatever measures are necessary to deliver success on the highest professional level obtained by decades of self-perfection, of increasing his knowledge, of developing finesse and virtuosity in his techniques and gaining immense practical professional experience.

BHAIRAVA-KALI-ABHICHARA

From the depths of the mystical-magical matrix we call Abhichara, various schools and branches were developed through the power of certain gods. The authors of this book, as well as all other adult members of their family, practice *bhairava-kali-abhichara*. This school, manifested by the gods of *bhairava-kali-mandala*, doctrinally relies on the ideas of the non-dualistic radical Shaiva-Shaktism and is traditionally practiced, for example, by members of some clans of the Mohyal and Bhumihar castes. Its "trademark" is resorting to the divine powers of *bhairava-kali-mandala* and using the Tantric system of Matrika as a mantic instrument. Obviously, not everyone who feels like it can claim to be related to the gods, let alone their patronage. Among all the magical systems present on our planet, theurgic non-dualistic magic is one of most difficult types to understand and practice. Specialists are required not only to have a deep and extensive knowledge of this system and to have spent years of practice, they are required much more: to spend their entire life in self-perfecting deifying meditations.

The main strategic factor of success in bhairava-kali-abhichara is the feeling of close kinship and unity with the gods of mandala. The main tactic factor is a natural predilection to practicing Abhichara. The main talent leading to success is the ease of comprehending the theory and practice of Abhichara. A true master of Abhichara is flexible and knows how to use the most effective method in a given place, time and circumstances. Since adepts differ in their type of perception, traits of character, cultural and ethnic background, and place of residence, their Abhichara will also differ in some technical details, retaining its universal unchanging basis and core.

All beings of the universe are children of the universal divinity; considering that, different people are limited projections of different deities who are one in their nature and different in their manifestation. In order to gain success in Abhichara, it is not enough to have the potential of being one family with certain deities. It is necessary to activate one's potential to make godhood rise from the abyss of human existence to the surface, through all the levels and dimensions to the earthly material world. It requires years of studying and comprehending, of deifying meditations, visiting various places of power, polishing one's mystical/magical skills, and earning the special blessing of the gods. Only then an adept has the right to call themselves a master of bhairava-kali-abhichara.

The use of the mantic system of Matrika and of theurgic magic is a "trademark" of bhairava-kali-abhichara. A master of bhairava-kali-abhichara, as well as their family, is kindred to the gods of the bhairava-kali-mandala pantheon. When, in the process of some mystical/magical action, an Abhichara master comes in contact with some deities offering them gifts and asking for help for the client, in doing so he acts for the sake of all his godly family, strengthening and expanding the might of the deities of mandala on Earth. If the request is reasonable and the gifts are accepted, the conditions for the gods to aid in fulfilment of the client's wish are thus created.

So, bhairava-kali-abhichara is a magical system, the essence of the methods and means of which is contacting the higher powers of the absolute divinity, the powers of Bhairava and Kali who represent the archetypal idea of the supreme reality. At the level of being, the godly couple manifest themselves as the bhairava-kali-mandala – a pantheon of deities who are one in their nature but different in the aspects of their manifestation and action.

On the level of being, bhairava-kali-mandala is a manifestation of combinations of certain phenomenological categories and universals, representing different modes of expression of the supreme reality. In the psychosomatic aspect, it is an expression of certain ways of perception of existence. Everything inside us, as well as everything outside, is a realization of different powers of Bhairava and Kali. Bhairava-kali-mandala is comprehended in two contexts:

- In the context of the mystical-magical practice of self-deification of an adept.
- In the context of obtaining power, fortune, harmony, success and prosperity in one's everyday life through the connection with the deities.

THE AMBIVALENCE OF THE GODS OF BHAIRAVA-KALI-MANDALA

Based on dualistic magical systems, the whole range of energies operating in the world can be conventionally divided into "the powers of good" and "the powers of evil". The "powers of good" used in "white magic" grant fortune, health, love, harmony, wealth, etc. Accordingly, the "powers of evil" used in "black magic" bring misfortune, diseases, disharmony, poverty and defeat. Therefore, the magician's help consists in clashing the two rival factions together and gaining a victory for one side over the other.

From the perspective of non-dualistic magical systems, such worldview is far from perfect, and methodologically ineffective in the context of achieving the goal. That method implies the presence of two rival forces and a war between the mages: one magician, with the help of the "black powers", puts a curse on somebody, and another magician, with the help of the "white powers", conducts a war against the "black magician" and their powers. The success of the matter depends on the victory in the conflict. But... instead of victory, one can be defeated at war. Why fight? To gain success, it is much more effective and useful to come to an agreement. To make it methodologically possible, one's worldview should not contain any conflicting attitudes; there are no hostile armies but there is one army representing itself in two modes: they kill and they heal. Thus, a deity whose influence extends over the 'sphere of health' is the same deity on whom depends also the appearance and the healing of various diseases. In other words, there exist not two different gods (a god of health and a god of illness) but a single god of this sphere (*Rurubhairava* and *Maheshvari*). We don't fight the "evil powers", reaching out to the "good powers" to help the client. We reach out to *Rurubhairava* and *Maheshvari*, asking them to remove the effects of pathogenic emanation from one's life and to strengthen the healing emanation which leads to health and the abundance of energy. And the other way round: to cause the opposite effect, an *Abhichara* master reaches out to *Rurubhairava* and *Maheshvari*, asking them to remove the emanation of health that supports one's energy, and to manifest the energy of illness in a person's life.

How can it be explained that the deities of *bhairava-kali-mandala* are most often depicted in their wrathful forms? The wrathful form here reflects the glow of intensity, a specifically powerful, vigorous strength of emanating energies of different kind (the energies of creation, maintenance, and destruction). The deities of

bhairava-kali-mandala are ambivalent: they cure diseases and send diseases; they protect from criminals and help criminals; they strengthen vital forces and destroy life; they drive people insane and cure from insanity. People of different types enter into different types of relationships with the deities: people of noble nature are given results correspondent to their nature, the same goes for the people of lower nature. To sum up, Abhichara cannot be classified on the scale of morality, for in its essence it is beyond the categories of “good” and “evil”.

TANTRISM AND ABHICHARA IN CLAN TRADITIONS

Most of the traditions of Kaula Tantra exist within families and endogamous clans, and are passed on in generations. Therefore, only entering a family of a Kaula master, a person gains the possibility to become a part of this world. In this context, our case was no exception. Only after the authors of this book had been, in a mystical sense, adopted by the family of guruji Mohit Amar and guruji Lakshmi Kumari who have passed to mahagahvara several years ago, they got proper initiation which allowed the authors to comprehend the depth of the doctrines and practices of these lineages.

The authors gained access to the world of Tantrism, the details and norms of which significantly differ from those which are presented in scholastic anthologies and the works of some Orientalist scientists. First, here the basis of the practice is a deity manifesting through a mantra, image and yantra-mandala, and not some Tantric text or another. In family traditions, the basis of *sadhana* are the family *padhati* and other texts – particularly, the records of practical transfer of knowledge. Such texts are based on a number of different tantras related to different *amnyas*. Because of this, the ‘official’ commonly used division into *amnyas* such as *urdhva*, *uttara*, *pashchima*, *dakshina*, *purva*, etc., to some extent loses its relevance and is applied in certain visualizations with mantras, and is also used in the context of mapping. Before that, the authors, as well as many others, considered that each Tantric tradition has its own commonly known and widespread text, some sort of a “bible”, this text being the foundation of the cult. But in reality, a number of inner cults practiced within separate families and castes are based on a mantra, on the cult of a deity, verbal instructions, and written records describing the practice of the deifying cult. Such records have been made for centuries, absorbing symbols, doctrines and practices from tantric texts of different *amnyas*. This point of view was shared by the deceased Dr. Andre Padoux. The venerable Mohit Amar and his esteemed wife worked with different tantric texts related to different *amnyas*. They used something from those texts, something they didn’t. In response to our question about the *amnya*, they said “bhairava-kali-amnya”, and were surprised when asked to clarify “from which face of Shiva have this doctrine and this shaktipat

emerged”, answering: “Bhairava and Kali!” Later, the authors managed to find out that, according to the traditional division into six amnyas, it corresponded to “Aghora and Gahvara”. But the gurujis could not imagine that Aghora and Gahvara could exist separate from Ishana, Sadyojata, Vamadeva and Tatpurusha. Second, the meaning of the kaulic *ovali* has mostly become obsolete and lost its importance. They were replaced by family dynasties. Our gurujis found it difficult to name “the ancient Kaula princes” of *sampradaya*, but they could name the members of the female and male lineages dating back to the gods. Also, it was not clear which links of *parampara* represent deities, and which of them human beings. The gurujis said that all self-realized masters are gods, and all gods are self-realized masters. Third, the so called ‘viniyoga’ has lost in importance, while the trust in the undoubted power of mantras, bijas and patterns of bijas and mantras comprising the “deities’ body”, has grown. All these tendencies can be understood in two ways: either as a sign of decline of the tantric tradition; or as some metamorphoses which are an evidence of a limitless power of the tradition manifesting itself in various forms in accordance with the changing conditions: in different places, epochs and circumstances. The authors of this book prefer the second interpretation as it complies with the anti-dogmatism of the heterodox Tantrism, while the first opinion would rather befit the orthodoxy of scholars.

It would be no exaggeration to say that almost all the aspects of Tantrism are a subject of discussion among scientists. At that, many researchers, both Eastern and Western, share the view that Tantric traditions did not originally represent ‘spiritual schools’ or ‘philosophical movements’. Certain cults of particular deities stood at their origins. Brilliant French scientist Andre Padoux wrote in one of his works: “... there are hardly any schools, but rather traditions of initiation – *guru-parampara* ... it is the main deity and his cult, and not some doctrine, which may be, to a significant extent, quite personal and often composed of... materials taken from different traditions”.

It can be approximately described in the following way. Let us imagine that in the old times somewhere in India there lived a tribe that worshiped a certain deity who was, in essence, one of the particular manifestations of the divine archetype. In the holy place, there stood a *murti* – a statue or another representation of this deity. In the perception of those people, a certain name, sacred syllable or mantra – a ritual form of addressing and glorification – were related to that deity. In the temple, there was a priest – the main expert and adept of the cult that included a complex of rituals for the liturgical worship of the deity. Myths and legends related to this deity were passed down from generation to generation. As time went on, the number of mantras, sacred incantations, myths and rituals grew larger and larger, the doctrinal concepts grew more detailed, liturgical actions grew more complicated. In such a manner, an archaic metaphysical model of the world was forming around the deity’s

cult. There emerged proto-philosophical lines of reasoning, allegorical interpretations of the deity's attributes, and a mythology related to that deity, forming the doctrinal basis which determined various standards of life, taboos, systems of rewards and punishments, and life goals. As the tribe grew, the mystical-magical system developed too. The main holy texts describing rituals, legal laws and practices of achieving divine harmony, were expanded with explanatory commentaries. If the cult was strong, then, in favourable conditions, it extended over the neighbouring territories where new temples were built.

The evolution of human mind in the direction of abstract thinking resulted in the forming of relevant philosophical systems around the existing cults of different deities. Mystics went on pilgrimages, exchanged their knowledge, and shared their experience and reflections. All this encouraged the elaboration of mystical-magical traditions; in time, some of them grew into Tantric movements with all that it implies.

During recent centuries, the conditions for practicing Tantrism have been horrible. The Muslims who had conquered the major part of the great India, slaughtered an enormous number of teaching masters and created such conditions under which to build a temple equal to Khajuraho was unthinkable. It was impossible to conduct orgiastic rites and rituals in the open. In many places it became difficult to practice some types of *rakta bali* (bloody sacrifices). Over time, the Muslims were replaced by the British, and the latter by Hindu reformers and Hindu mainstream fundamentalists. Masters and adepts isolated themselves in their own communities, local or forming a network of diaspora. There emerged a 'twilight' world of transgression, parallel to the official, 'daylight' world. It is not surprising that such conditions created a fertile ground for some kind of merging of one 'twilight' world with another: the 'twilight' world of crime. So, for example, a pujari brahman by birth can be a priest of the temple of Kali by day and a seller of hashish, heroin and opium by night. A sadhu, a mahant of an ascetic order, by day appears as a celibate brahmacharya monk, and by night as a practitioner of sadhana that includes *maithuna* (sex). A thakur (count), by day an owner of an antique store and jewellery workshops, by night is a poacher and a reseller of antique weapons bought from 'black diggers'. An officer of Indian army or a police officer are crime fighters by day, and by night they gather in a temple room of a private house and practice bhairava-kali sadhana with the sadhu, the bandit, the priest, the thakur and the thief, united by belonging to one clan or a certain group of clans.

Today, when India is free from the bloody scourge of padishah Aurangzeb, there is no need to conceal one's affiliation to the world of Tantrism and Abhichara so hard. But the 'twilight' and the 'nocturnal' way of life has already grown into a habit for these people and became a tradition. This specificity appears in many aspects. For example, our guruji's name was written as Mohit Amar (plus the family

name), and only the initiated knew that 'M. A.' also stood for 'Mahakalnath Adharbhairav'. According to the family tradition, in keeping with the lineage of power, knowledge and skills, the first name of the spiritual father becomes the second name of the adopted student, discarding the '-nath' suffix and adding the '-bhairav' suffix. In that way, the name of one of the authors of this book is Adinath Mahakalbhairav. The name of the authors' son – Kapalnath Adibhairav – is formed the same way. The name of the authors' daughter is Vijaya Siddhikali, for her mother's inner name is Siddheshwari Mahakali. Siddheshwari got the second name from Lakshmi Kumari whose first inner name, which she took after she got married, initiated and started practicing tantric tradition, was Maheshwari. The second names of women, according to the inner principles of the tradition, are composed from the mother's name and the '-kali' suffix. The first female inner names don't have to include the '-ishwari' suffix, though it is prevalent.

Many tantric adepts belonging to different official Indian clans are also members of secret inner clans originated from the tantric '*kuladevi*' - a certain manifestation of Mahashakti worshipped by a family of adepts as the founder and patroness of a mystical clan. The patroness of the guruji's clan is the goddess Jaya ('jaya' means 'victory', 'glory', 'triumph'): a manifestation of Mahakali granting the "unsinkability" of their godhood. Accordingly, the family name of the tantric clan is 'Jayadhar', 'the bearers of triumph'. Families associated with this clan have a family name 'Jayawat' – 'equal to triumph'. With that, there is usually another name stated in the IDs of the adepts who are citizens of India – the official clan name: for example, 'Datt', 'Datta', 'Chhibber', 'Lau', 'Vaid', 'Mohan', 'Bali' etc. For example, as the Datt clan is known as a clan of military officers, priests and statesmen – that is, they appear in the most respectable light – hardly any of its members, as far as the authors of this book know, openly present themselves as adepts of a radical tantric path or adepts of Abhichara in India.

An interesting peculiarity of bhairava-kali-abhichara is, as the authors' experience has shown them, its popularity not only among the professional temple priests but also among the Indian military, as well as in the criminal world of India. The first is explained by that most of the members of the castes with which the authors of this book were dealing have chosen service in the Indian military as their careers. The second is due to the transgressive nature of the god Bhairava and the goddess Kali, which determines the radical nature of the practice of their dharma and the nonconformist way of life of its adepts. The military fulfil the radicality and non-conformism through the warriors' path. The people of the criminal world realize the radicality and non-conformism through "the night and twilight path" which is also full of risk and danger, and requires spiritual strength and maximum concentration from its followers. A great dacoit ('bandit', 'robber') of the North India, Man Singh Rathore, used to consult the masters of this type of Abhichara during his

entire rebel life. The same goes for the next generations of dacoits of the Chambal valley, along with the dacoits of Bihar, Uttarakhand, and Bengal thieves. A great dacoit of the South India, Veerappan of Tamil, being a follower of Kalabhairava dharma, used resort to the help of bhairava-kali-abhichara masters on a regular basis. This was told to the authors of this book by their guru, Mohit Amar Ji, who guided their family in Tantrism and Abhichara up to his departure to paranirvana in 2014.

CRIMINALITY AND SANATANA DHARMA

On the pages of this book you will see many references to the criminal aspects of the nature of the Bhairava, Kali, Ganesha and Skanda archetypes, fully corresponding to the nature of their adepts. Some readers are able to digest certain transgressive aspects of Tantrism and Aghora Marga up to some point, but they can be totally shocked and confused by the elements usually defined as “criminal” present in these divine archetypes and their inherent dharma. Most people brought up in the environment of Abrahamic religions (Judaism, Christianity, Islam) cannot at all imagine without explanations: how come that the actions listed as sinful can lead not to hell but to heaven, or even more, to becoming divine? Neo-Hindus cannot grasp it as well: doesn't the law of karma, which many people understand as “you reap what you sow”, assume that the gods will give criminals a terrible punishment, not a reward of spiritual perfection? It is necessary to explore this topic in details and to describe how things stand.

There are spiritual paths for engineers, doctors, programmers, artists, architects, yoga instructors, lawyers, workers and peasants. But how does the spiritual sphere care for thieves, gangsters, swindlers, killers and drug dealers? Most often, they are recommended to change their activities and to choose another profession for the sake of spirituality. But what should these people do, being natural-born gangsters, thieves, swindlers, killers, drug mules and drug dealers? If they do something else, it would contradict their nature. At the end of the day, they will not get happier as they won't be able to become good accountants, engineers or programmers. They will not become more spiritual following a borrowed dharma. What spiritual leader will tell them the secrets of how they can improve spiritually and deify themselves following their inherent, natural dharma? Helping those who are rejected by the official society is an extra virtuous, godly action, but who is enlightened, kind and brave enough for it? Such masters exist, and they belong to the tradition of Bhairava and Kali.

Bhairava-kali-dharma is good for doctors and killers, lawyers and gangsters, architects and swindlers, teachers and drug dealers, farmers and artists. This path is transgressive, radical and universal. It contains a strategic dharma – a universal essence common for all, and many different tactical sub-dharmas meant for

people of diverse types, qualities and inclinations. People of different sub-dharmas represent different manifestations of Bhairava and Kali. They are united in a crown of fire-black hair on the head of Shakti and Shiva: *kalagni jata*. The masters of bhairava-kali-dharma carry out a noble mission: they help all the transgressive and radical ones. They illumine life with the highest harmony of the Holy Abyss – *Mahagahvara*. Their work is honourable but often thankless. Let us wish health and well-being to such teachers.

In the majority of spiritual traditions of sanatana dharma, robbery, theft, fraud and banditry are denounced as “sinful acts” and tabooed. But not all traditions of sanatana dharma globally judge criminality as such. Some actions which are today perceived as criminal had been considered quite honourable deeds in Vedic times. Elena Uspenskaya, a scientific researcher, writes in her book “The Anthropology of Hindu Caste”: “The Aryan society was stratified into two main classes. The warriors, Kshatriya (), who were also shepherds and cattle breeders, specialized in military raids for cattle, thus increasing the wealth and prosperity of the tribe. They grazed their own cattle and took away that of other tribes hiding it in mountain caves; the cattle-centred conflicts were never-ending. It is known that they ate meat, it was not thought of as wrong. They played dice fervently, grieved beyond measure when they lost, and these passions are described in Vedic hymns (later also in epics) in a very heart-piercing way too”.

The same is mentioned by S. V. Kullanda: “The figure of Indra was an embodiment of a leader of a group of young warriors, who, on account of belonging to the respective age group, lived by war and robbery and comprised bands of elite warriors – the main assault force of the early society in their conflicts with neighbours”.

The logic of people who committed “criminal acts” was the same at all times: if we stole from somebody, it is good; if somebody stole from us, it is bad. That is, the “criminality” of some act is a relative notion. Moreover, there are such cases when, for a certain type of people, the criminal way becomes a part of their dharma given by gods. If a “criminal act” is committed in the name of the gods, self-perfection and the sacred dharma, it stops being criminal for such people.

E. Uspenskaya writes in her above-mentioned book: “In Hinduism, sub-castes are usually represented as endogamous *jati* (castes). Such castes included in the dictionary of castes and tribes were once classified as ‘professional’, ‘sectarian’, ‘tribal’ or ‘racial’, ‘muslim’, ‘untouchable’ and even ‘criminal’... One shouldn’t forget that the system of values in the caste society is segmented: there is no linear scale with two poles of ‘the moral’ and ‘the immoral’; many *jati* of thieves consider their own way of life as absolutely moral, and all other labouring people recognize it as god-given for each particular ‘thieving’ *jati*.”

Brahmans, for example, are born to perform sacrificial rites, to read Vedas,

to teach and guide people, and this is their dharma. A tailor is born to create garments and temple cloths. The warrior dharma involves the possibility of murder, and the jati of thieves is characterized by the vocation for stealing”.

Let us explore the phenomenon of sacred criminality from within: both from the point of the usual adepts of bhairava-kali-dharma and the kaulic adepts. It will allow us to understand the nature of the bhairava-kali-mandala deities better, as well as some specifics of its adepts’ path.

SACRED CRIMINALITY, THE LAW OF KARMA AND THE DIVINE FORTUNE

This chapter will explain the viewpoint of the adepts from the criminal underworld of India on what is today called “criminality” by the official society and “sin” by many orthodox movements.

For the adepts of other ways, the laws of karma work like this: “If you broke the laws of the state and the official morality of the mainstream society – stole something, killed an enemy, lured your prey into a trap by deceit – then, under the law of karma, later somebody will steal from you or your loved ones. Your health can be damaged; harmony, peace and inspiration can leave you”. For the adepts of a great many spiritual paths, bloodshed in war, fraud, thievery, blackmailing and robbery are a violation of the natural way of their lives prescribed for these adepts by the gods.

For a great many adepts of bhairava-kali-dharma, the case is just the opposite: “If there are no friends or family of yours among the rulers of a country – this is the government of strangers. If neither you, nor your friends or family have passed any laws of the country – this law is foreign for you. If you don’t violate the laws forced on you by strangers, if you obey a government of strangers, by that you acknowledge the divine sanctity of the strangers’ nature and the nothingness of your own nature. It means you defile your divine nature and curse your Atman. Thus, under the law of karma, you will devolve to animal incarnations. So after you commit the act of submission to strangers, somebody will steal from you or your loved ones. Your health can be damaged; harmony, peace and inspiration can leave you. And the worst evil is that you can gradually get used to the slave’s humility, the obedience to the oppressors’ will. It will cause spirit dystrophy and lead to extinction of the Aryan fire of your divine essence. However, if you regularly violate the foreign laws and the foreign morality forced on you, your property will be saved; your health will be perfect, your peace, harmony and your inspiration won’t leave you. Your spirit will be strong and worthy of your pure and bright divine nature”.

Let’s take a closer look on how this mechanism works. What is theft? It is taking somebody else’s property. What is somebody else’s private property? It is the property that was created or taken by somebody who considers it to be theirs.

Abhichara: Tantric Magic and Mysticism

Taking what the rich one calls their property and the law of the foreigners calls the rich one's property, the adept displays his godly qualities: wisdom, freedom, spiritual strength, dexterity and valour. The most fortunate and worthy of people have such a good karma that it allows them to receive the learning and practice from the adepts. But the karma of many people is not good enough to receive the learning and practice. The karma of many is such that the only situation where they can meet the adepts is where the adepts steal or take away their money and property, or punish them for unworthy acts and words. Such situations, through providing for the maintenance of the adepts on the one hand, and showing an example of how one shouldn't behave on the other hand, also improve the karma of living beings. The worst possible situation of all is the situation of creatures so bad and sinful that their karma doesn't allow them even to be robbed by the adepts.

How does the above comply with the traditional Yoga principles of ethics and self-perfection? To provide an illustrative example, we'll describe how bhairava-kali-dharma understands the eight principles of raja (ashtanga) yoga.

Yama:

Ahimsa: non-violence except in cases of natural necessity.

Satya: honesty towards each other, keeping one's word.

Asteya: not following borrowed dharmas.

Brahmacharya: order and self-control in sexual activities, faithfulness to one's family.

Aparigraha: non-attachment to material comforts and luxury, non-possessiveness.

Niyama:

Shaucha: purity of mind and body.

Santosha: modesty, being content with the present, optimism, the ability to maintain the balance of mind.

Tapas: self-discipline; discipline in pursuing spiritual goals.

Svadhya: thirst for knowledge, study of spiritual and scientific literature, developing thinking capacity.

Ishvara-pranidhana: accepting the divinity and the *devata* as one's goal, as the only ideal in life.

Asana:

Being in harmony with one's natural place in the universe; firmness in following one's natural dharma.

Pranayama:

Increase of one's energy and the mastery in applying it.

Pratyahara

Being the pre-existent reality; detachment from the control of the external world phenomena over one's consciousness; perception of all existence as the play of Shakti.

Dharana:

Practical realization of the fact that the primary state – the divinity – does not need to be cultivated in oneself, for divinity grows through the adept's inner nature, cultivating itself.

Dhyana:

Being one's inner essence, enjoying the aspects of the divine.

Samadhi:

Limitless realization of oneself as the abyss of divinity.

If an adept of a powerful mystical-magical path and a profane person who doesn't practice this path but lives an ordinary samsaric life are both in mortal danger, and the adept can save his own life by sacrificing the life of the latter – the adept can do it. Because the life of an adept is much more precious, useful and important than the life of a samsaric person. This opinion is supported by both the tradition of *bhairava-kali-kaula* and the *Dzogchen* tradition, as evidenced by some Kaula Marga and Dzogchen masters.

If an adept of the way of Brahma and Sarasvati steals some money from a rich person, this act would contradict with the brahma-sarasvati-dharma and thus will worsen the karma of the one who stole. If an adept of the *bhairava-kali-dharma* steals some money from a rich person, this act will comply with the karma of the one who stole; thus it will not harm their karma. However, if an adept steals money from an equal adept, it would be a violation of the dharmic principle to protect one's sacred clan and not to take away the property of a clan's member; so in this case the thief's karma will be damaged. Also it is deemed unacceptable to take away the property of a poor, penniless person whose life depends on possessing this property.

The crucial things in one's spiritual path are awareness and motivation. It is not as important what you do as is important with what awareness, with what motivation and with what purpose you do it. If a rich samsarian, on the advice of his image maker, gets some money out of his pocket and gives it to an orphan in the presence of journalists, with the intention to wash away his sins before god and to gain the fame of a benefactor, it is unlikely that he will deify himself through this act.

An adept of the path of Bhairava and Kali aspires to perceive each act of taking, each process 'from the outside to the inside' as a manifestation of the god

Batuka, and every act of giving, every process 'from the inside to the outside' as a manifestation of the god Ganesha. In that way, having gifted a sinful, rich samsarian with a heart-felt brass knuckles punch in the face, and having taken his money and valuables for the sake of subsistence, the adept manifests as Batuka and Ganesha at the same time, and deifies himself on the path of Kali and Bhairava without doubt. Such is the point of view of the adepts who belong to the criminal world. By blessing the rich man with these two sacred acts and improving his karma by that, the adept performs a spiritualizing ritual and follows his natural dharma, deifying himself quickly, guided by Bhairava and Kali. And it goes without saying that if the adept full of divine love also helps their family and friends, slows the evil down and pushes the good forward, the process of self-deification is especially quick and powerful. It is very important to remember: this act can really lead to self-deification and help living beings only if the adept stays in the divine consciousness, feels himself a manifestation of Bhairava and Kali, and has benevolent intentions. The adept's heart must be full of love to the divine, to the gods, dharma and all living beings. It is necessary to exclude self-deceit, egoism, false pride and greed. To reject the samsaric; to relax one's mind, energy and body; and to manifest oneself as the divinity. This is taught by the Tantric mystics who are thieves of Kolkata and Varanasi, dacoits of Chambal and Tamil Nadu.

E. Uspenskaya says: "Being incarnated – that is, having been born in a certain jati in a form typical for this jati – beings 'share common fate' with the other members of their jati including biological relatives. For that reason, it is not customary in the world of Hinduism to excessively reflect on one's social status: being born this way, one lives this way. 'Dharma is being content with what you have, with your life' [Manu 1886: II, 6]. A Hindu does not cultivate complexes about his dharma. The 'shared fate' that unites respectable citizens, outcasts and untouchables, 'uncouth barbarians' of all kinds, 'vagabond swindlers and rogues', etc., makes the bearers of these honourable or unwelcome statuses a quite consolidated community able to protect their interests on all levels of social relations, and this right of theirs is acknowledged by members of all other jatis. In the circle of the 'shared fate', there always develops inner life independent from the evaluating eyes and conditions of the others. This belief of the Hindus is the reason for the high level of self-esteem natural for each living being in the world of Indian jatis, even the most miserable in appearance. Everybody does what they are destined to do by the gods".

But how to deal with the fact that an adept of bhairava-kali-dharma who violated the state laws can be caught and put to jail where the conditions don't contribute to health and well-being? The food there is bad, the inmates can be illegally beaten by the police and the guards, or put into damp and cold basements where it is so easy to catch tuberculosis. Isn't it an evidence that the adept is punished by the law of karma? From the perspective of the adepts of the karma of the criminal

world, this is not such evidence. For such an adept, arrest, prison or penal colonies are unwanted but normal stages of the rough path of a mystical traditional insurrectionist: an anarchist for the external society and a traditionalist inside their sacred society. These are not punishments. These are tests, trials, initiations from Bhairava and Kali. If the adepts pass them with honour, they will improve themselves, feeling harmony and contentment. They will fulfil their divinity in a yet more complete way. People of the bhairava-kali-mandala are descendants of Bhairava and Kali, their inner nature is divine. If they cave in to some external force, conform to alien powers and to alien laws, the people of bhairava-kali-mandala will defile their divine nature by doing so. And, by the law of karma, after death they will degenerate and go to the lower dimensions including infernal worlds. As for detention centres, confinement cells and prisons, they are places of probations, trials and initiations where, if the initiation tests are successfully passed, Kali and Bhairava can bestow special powers and properties upon the adept.

Shri Guruji Mohit Amar, answering to the words that many people see him as a criminal and are unable even to imagine that “mafia can be a spiritual concept”, said with a laugh: “Mafia? Me? What is the state and the government, then? The mafia of samsara. If I am mafia, I’m the mafia of divinity. I’m a villain because I steal and rob from rich people and suckers? My karma gets worse? Such words make me laugh. I’m a god, just like you all, my students! The Supreme is not subject to karma and reincarnation. When stealing and robbing from rich people and suckers, I perform a sacred rite: I bless the rich and the suckers and improve their karma. Those who wrote the state laws wrote them in such a manner that, following the rules of this game, the authors and initiators of these laws will always win and we will always lose. These people, as well as their ancestors, seized enormous wealth by fraud, banditry and stealing. And when they became state authorities, they established these laws that forbid you and me to seize wealth by the methods by which they did it themselves. Tell me, three million euros wouldn’t hurt you, right? One who says that taking valuables away from the system, rich people and suckers is sinful and evil, is either a dumbass or a cowardly underdog, or a hypocrite, or a paid mercenary of the system and the wealthy ones”.

Shri Guruji instructed his students this way: “I am Bhairava, my wife is Kali, my sons are Batuka and Ganesha, my daughter is Ugrakumari. My family and friends are different manifestations of the gods of the mandala. My life space is the sacred abode of the mandala. The one who thinks this way is an adept of bhairava-kali-dharma. My recitation of mantras, my swearing, my good advice, my exhalation, my urination and defecation are Ganesha and Siddhiriddhi. The absorption of sacred scriptures in my mind, my act of eating and drinking and my inhalation are Batuka and Ugrakumari. The ones who realize it are constantly practicing kaula sadhana and deifying their whole lives. That’s how you should practice kaula sadhana. Those

who declare that they want to deify themselves but acknowledge the profane power and the law over themselves are in fact kneeling before the prime minister, financial magnate, president or sultan. That is, they manifest bhakti towards the profane, worshipping the profane and the delirium of their foolish laws as the god and the sacred dharma. It is prostitution, not the love of god. God is replaced by a whore in the form of a prime minister or president, love is replaced by perversion, and reality is replaced by an idol. Though even Christians once figured out: “you shall not make for yourself an idol”. Your spiritual path will be shit other way. The goal of radical *kaula sadhana* is the quickest deification of the adept. One who practices the way of kaula properly is already a god. I am the god Bhairava, my wife is the goddess Kali, my children are Batuka, Ganesha and Ugrakumari. I am the living truth, my speech is an ornament of mantras. My life is an ornament of bhairava-kali-dharma. How can I accept the power of prime ministers, presidents and kings above me when I’m a god?! I have fulfilled my divine potential, and the members of the parliament have not. Their laws are samsaric mundane laws, and my law is the abysmal dharma of Bhairava and Kali. Their laws are nothing before mine! A jivanmukta is one who has the entire universe inside, including the body of the deified man. All basic practices of kaula sadhana are a confirmation of the adept in his jivanmukti. An adept who has accepted the power of prime ministers, presidents and kings above him has desecrated his divinity. One who has submitted to the mundane law has defiled his *samai*, ruined *nyasas*, and poisoned his *mantras*. A person, who has accepted the power of the profane and their law above them, has defiled his Atman and turned into a soulless beast. One who is true to his Atman is the divine fire that is cremating the samsara, and that is free from it. For him the whole world is a masha-mashan of Bhairava and Kali. I’m a citizen of the universe, my holy family is my nation. I’m a god, and there is not enough room for me within the narrow bounds of the state. If an adept, in his heart, sees himself as a citizen of a secular state, if he submits to the laws of profane strangers – by that he declares that he is not a god, and likens himself to a hen in a hen house or a parrot on a perch. He curses his sadhana and dooms it to barrenness”.

Of course, guruji didn’t dispute the right of the adepts of other spiritual schools to obey strangers, profane people and their laws. His speeches, sermons and instructions concerned exclusively Tantric adepts from the criminal world.

In this chapter and the previous one, the Western reader got an insight into the dharmic worldview of the adepts from the criminal world of India. These chapters will help the reader to understand the ambivalent nature of the deities of bhairava-kali-mandala, and also to understand why many adepts among Indian priests and warriors don’t find it shameful to communicate, to practice or to make business with the adepts from the criminal world of India. Of course, such connections are officially not welcomed by the Indian state and broad society, but in secret

(which is often a secret that everybody knows) they are present almost everywhere, as evidenced by the life experience of the authors of this book. The inner spiritual kinship is stronger than the external barriers of social differences in this case.

THE DEGREES OF KINSHIP WITH THE GODS

There are three degrees of kinship between the adepts and the gods in Abhichara. The degree of distant kinship is when an adept sees himself as kindred to the gods but to a large extent separate from them. He asks the gods to help him or his customers, appealing to the family spirit. The degree of close kinship is when an adept feels himself one with the gods on the inner level, and on the outer level separate from the gods, a creature connected to them with family ties. The degree of direct kinship is when an adept feels himself as the gods themselves both on the inner and the outer levels: as the entire mandala of the gods. Every next degree of kinship endows the adept with a greater degree of might. In all three cases, the gods act based on this kinship. When they help the client of the Abhichara master in one matter or another, the help is granted not so much because of their care for the client's well-being, but because of their care for the well-being of the Abhichara master and his family. If the master and his family are provided with food and dwelling, they can practice the path of self-perfection inherent to the bhairava-kali-dharma and pass on their knowledge and power to the younger generations. And if the master and his family also have a sufficient supply of spare money, they will sacrifice money for spreading the power of the gods of the mandala: to sponsor temples, ashrams, seminars and workshops, the publishing of spiritual literature, pilgrimages to places of power. That is, to extend the power of the dimension of the mandala.

No person is able to make the gods believe that they are their kin. The gods cannot be tricked. They perceive a person as their kin only in the case if the person lives the mystical and magical dharma of the gods of the mandala and radiates the might of the mandala directly. Without being kin with the gods of the mandala, it is impossible to make them help you by offering them gifts or casting spells. The gods are not poor; all gifts to them are, in the first place, an expression of love and respect coming from their family. The gods are not slaves to any mantras and spells: all mantras and spells can be any help only to the gods' kin who practice Tantrism and its Abhichara.

MANTRAS AND SPELLS

There are three main types of mantras and spells in bhairava-kali-abhichara. The first type is based on Matrika. Matrika is a mystical-magical discipline based on

Tantric metaphysics, helping to connect with the deities, to accumulate energies and doctrines of different deities, to keep an enormous volume of information and power in a compact form and to extract the information and energy at will for achieving various results. Matrika expresses itself through phonemes of Sanskrit written down in different ways. The most popular ways of denoting the phonemes of Matrika are the systems of symbols of Devanagari, Charade, Bengali, Tamil and Kerala. Matrika includes fifty phonemes each one of which expresses one of the aspects of the world. All of them together, the phonemes present a multifaceted and multilevel universe. Mantras and spells based on Matrika are the strongest ones, their effects are direct and powerful. Their structure is logical, pragmatic, and resembles mathematical, physical and chemical formulas. The principle of their structure is very similar to the principle of computer programming. The second type of mantras and spells is based on Sanskrit. They are filled by the powers of ancient gods, ancient seers and ancient masters. Their language and the principles of their structure resemble computer programming languages to a lesser degree than the structures based on the doctrine and the code of Matrika. The third type of Mantras and spells are *shabar* mantras and *shabar* spells. They are mantras and spells composed not in Sanskrit but in other languages: Tamil, Kashmir, Hindi, Bengali, Oriya, Telugu, Konkani, Assam and also the languages created by masters of mysticism and magic for solving their professional special tasks. In theory, *shabar* mantras and *shabar* spells can be composed even in English, Russian, Ukrainian or Spanish. Shabar mantras and spells can be written in languages which have been passed to mystics by non-human beings, or a mixture of several languages. Such mantras and spells must be blessed by Kali, Bhairava and the guru. When using them, it is very important to understand their sense; very important is the presence of energetic transmission of the power of the mantras and spells from the gods and the guru, the adept's respect for the gods and the guru, the understanding of the tasks for which these mantras and spells are applied. There are mantras based on principles which are more rare and less widespread nowadays: for example, the principle of *malini*, the principle of mixing *malini* with matrika, and other principles. The description of the system of *malini*, the description of the principle of the structure of such mantras, as well as the description of the science of using various special *yantras* in Abhichara, is beyond the scope of this book.

MANTIC SYSTEMS IN ABHICHARA

Abhichara includes different systems that allow the practitioner to forecast a person's future, to explain the reasons that caused this specific situation to evolve in one's life, to help them to model the desired future. To help one to identify which tendencies benefit them and which are useless or harmful in their life. Who is a

friend and who is an enemy. One of the mantic methods is the following: the Abhichara master falls into a trance of unity with the gods, and then throws a special cube on a special surface. The sides of this dice and the squares forming the surface on which it is thrown contain different aspects of emanation of the universal energy, designated by different symbols. The situation is clarified by analysing on which square the cube fell, and which face of the cube is up. There is a similar method: an entranced Abhichara master comes in contact with the gods or spirits, and speaks to the client directly while being possessed by them. Another mantic method is divination from human or animal entrails. Very widespread is the system of *phalit dhyotish*: Indian predictive astrology. There are two systems of making horoscopes: the Southern and the Northern. Each of these traditions differs from European astrology. At that, both have adopted some of its elements and enriched themselves that way. Indian astrology is a vast topic impossible to fit into the scope of this book. The use of Matrika as a mantic system is also a very vast topic, which will be discussed in details on the pages of this book.