

“MAGIC BLACK VERSUS MAGIC WHITE”

By Walter A. Carrithers, Jr.

A first reading of Agehananda Bharati’s “Fictitious Tibet: The Origin and Persistence of Rampatism,” immediately gave rise to certain deductions:

1. That its author is one of that growing number of scholarly types sympathetic towards, or devoted to, Indo-Tibetan Tantrism of the left-hand Path, one of those who have been reported to us as currently invading European and North American university ranks and moving steadily into greater prominence and “authority” via preferred academic appointments.
2. That, by her adamant opposition to the left-hand Path of Occultism, whether exemplified in the “Red Hat” sects of exoteric Northern Buddhism (Nyingmapa, Sakyapa, and Kargyudpa, of which latter the official Dugpa Church of Bhutan is the best-known) or in the Vamacara Tantrik cults of India, Mme. Blavatsky left their followers no grounds for compromise and no alternative but to bray angrily, as does Bharati today, at her “horrendous hogwash.” In her THEOSOPHICAL GLOSSARY (p. 319), she wrote of “Tantra”: “Certain mystical and magical works, whose chief peculiarity is the worship of the female power, personified in Sakti. Devi or Durga (Kali, Siva’s wife) is the special energy connected with sexual rites and magical powers—the worst form of black magic and sorcery.

“Tantrika (Sk.) Ceremonies connected with the above worship. Sakti having a two-fold nature, white and black, good and bad, the Saktas are divided into two classes, the Dakshinacharis and the Vamacharis, or the right-hand and the left-hand Saktas, i.e., ‘white’ and ‘black’ magicians. The worship of the latter is most licentious and immoral.” By her persistent condemnation, in words like

these, of the amoral beliefs and immoral practices of her occult opposition, HPB—more than 80 years ago—sketched-out today’s arena for conflict.

3. That as an obvious leader of this aggressive opposition, Professor Bharati well knows that the presence of the Great Work of Mme. Blavatsky in the Occident is the most formidable barrier separating the Left-Hand Tantriks from their goal of dominating Occultism in the West. Thus, as if to breach this barrier, his paper makes her and her teachings its primary target of attack, behind its pretense of exploiting the “Lama Lobsang Rampa” exposure. Before Bharati and his cadres can realize their brazen aim of expropriating for their own exclusive use such terms as “Esoteric Buddhism,” “Tantra,” and “Indo-Tibetan Esotericism,” thereby making these, in the popular mind, synonymous with left-hand Tantrism. Blavatskianism will first have to be swept out of the way! Hence, Bharati’s attack—though it will not be recognized as such by most of his readers—is simply a battle-cry to rally Vamacara-Tantriks, Red-Capped Lamas and sundry companions on the Left-Hand Path (not to speak of their collective dupes and dopes) to the unholy task of throttling an old enemy on the eve of its 100th birthday!

Extensive research has now confirmed the full truth of these initial deductions.

First of all, there is Bharati’s extraordinarily odd evaluation that, though “there are roughly three hundred institutions in North America which claim a Hindu or Buddhist or, to a lesser extent, a Taoist background” (op. cit., p. 9), there are only two of these fit to receive in his paper (p. 10), his endorsement as “authentic.” These two are described as “authentic Tibetan Buddhist centers, viz. Chogyam Trungpa Rinpoche’s Karma Dzong in Boulder, Colorado, and

his Tail of the Tiger in Barnet, Vt.; and Lama Tarthang's Nyingma center at Berkeley, California." For more on "the Incarnate Lama Tarthang Tulku," see THE NEW RELIGIONS, by Professor Jacob Needleman (Pocket Book, 1974). Janice Dean Willis, in her book, THE DIAMOND LIGHT OF THE EASTERN DAWN (Simon and Schuster, 1972), a collection of Tantras translated from the Tibetan of Gelugpa ("Yellow Hat") and Nyingma and Kargyud ("Red Hat") schools, refers to one of these last texts, "As translated by the Ven. Chogyam Trungpa Tulku, Rinpoche of the Kargyudpa Sect" (footnote 10, page 90, Ibid. Her glossary, p. 90, defines "Tulku" as "Tibetan for Nirmanakaya"—! See below). Bharati was formerly on the faculty of Washington State University (Seattle), which, he says, "now owns the best collection of Tantric material, both Indian and Tibetan, in the western hemisphere." He mentions consulting with "Tibetan Tantric adepts," Red Hat Lamas, "Dezhung Rinpoche and Phrin las Rinpoche of the Sakya monks in Seattle" (THE TANTRIC TRADITION, p. 263).

In her KEY TO THEOSOPHY (pp. 13-15), Mme. Blavatsky, in discussing Gautama Buddha, observed that "the schools of the Northern Buddhist Church, established in those countries to which his initiated Arhats returned after the Master's death, teach all that is now called Theosophical doctrines, because they form part of the knowledge of the initiates..." (In her E.S. Instructions, she defined her use of the word: "an Initiate—of course an Adept of the right-hand Path alone is meant.") When approaching the climax of her first book, ISIS UNVEILED, HPB wrote: "Within the cloisters of Dshashi Lumbo and Si-Dzang,"—Tashi-Lhunpo and Shigatze—"these powers inherent in every man, called out by so few, are cultivated to their utmost perfection. Who in India, has not heard of the Banda-Chen Ramoutchi, the Houtouktou of the capital of Higher Tibet? His brotherhood of Khe-lan was famous throughout the land..." Her THEOSOPHICAL GLOSSARY identifies Panchen Rinpoche, the Tashi Lama then at Shigatze,

as “an Avatar of Tsong-Kha-pa” and “the successor of Tsong-Kha-pa at the golden monastery founded by the latter Reformer and established by the Gelukpa sect (yellow caps), who created the Dalai Lamas at Lhasa, and was the first of the dynasty of the ‘Panchen Rimpoche.’”

Tsong-Kha-Pa, she describes as the “famous Tibetan reformer of the fourteenth century, who introduced purified Buddhism into his country. He was a great Adept, who being unable to witness any longer the desecration of Buddhist philosophy by the false priests—who made of it a marketable commodity, put a forcible stop thereto by a timely revolution and the exile of 40,000 sham monks and lamas from the country. He is regarded as an Avatar of Buddha, and is the founder of the Gelukpa (“yellow cap”) Sect, and of the mystic brotherhood connected with its Chiefs.” (Ibid.) In an editorial addendum to the Peking edition of THE VOICE OF THE SILENCE (having as frontispiece, a holographic inscription, “Written especially by H.H. The Tashi Lama for this Reprint”), the publishers, Cleather and Crump, recount: “In a letter to a German occultist H.P.B. wrote: ‘There is in the Himalayas a nucleus of Adepts of various nationalities, and the Tashi Lama knows them, and they act together; and some of them are with him and yet remain unknown in their true character, even to the average lamas. My Master (M.) and K.H., and several others I know personally are there, coming and going.’” (In her THEO. Glossary, HPB writes that the Panchen Lamas of the “Yellow Hat” order “are high Initiates.”)

The “Book of Dzryan—from the Sanskrit word ‘Dhyan’ (mystic meditation), together with “seven secret folios of Kiu-Te” and esoteric “commentaries” and glossary thereon “by the initiated Teachers... worked out from the small archaic folio, the Book of the Secret Wisdom of the World,”—containing “a digest of all the Occult Sciences”—were (at her writing) “in possession of Gelukpa lamas” and “kept secret and apart in the charge of the Teschu Lama of Tzi-gad-je” (Shigatze). (NOTE TO EDITOR: The Theosophical Movement is on the threshold of

great things, and the time is ripe for important changes—for the better! Your innovation use of the term “Dzyan Theosophy,” to distinguish the original teachings of HPB and her “Brother-Adepts” from the various neo-theosophies, or degenerate offshoots, is very good and fully warranted, and I hope it “takes”!)

As Dr. Peter Purdue (formerly of the Columbia University faculty and, as author, Associated Professor of Religion—working with the Department of Asian Studies—at (Bharati’s) Indiana University shows in his book BUDDHISM, the reformation by Tsong-Kha-Pa was met with vicious resistance on the part of a recalcitrant minority, resulting even in bloodshed. Afterwards, “the victory of the Yellow Church and its values” was celebrated in public dramas “which visually depict the defeat of the Red Church and the Bon priests” of the aboriginal Tibetan shamanism.

To those of the Nyingma sect (the “Red Hats” of the “Red Church”)—as to Dr. Evans-Wentz in his work, THE TIBETAN BOOK OF THE GREAT LIBERATION (pp. xv, xvi), their founder, Padmasambhava, is “the Great Guru representing on Earth the Tantric, or Esoteric, Emanation of the Buddha” and Padma’s “Doctrine of the Great Perfection is the most aspiring, noblest, and loftiest of spiritual doctrines.” The latter, they say, was named in a prophecy they allege to have been uttered by Gautama Buddha, when dying, describing Padma as one who was to come after him, and, indeed, was to be an even greater one by whom “the Esoteric Doctrine will be established.” Janice Willis, who seems to have begun her studies under Gelugpa Lamas and then passed to Red Ht tutors, in her book (p. 89), writes, “Padma Sambhava is venerated as the most high of the Nirmanakayas.” All of this, from the Red Hats and their “Esoteric” doctrines, if believed, would put in the shade Gautama Buddha, Tsong-Kha-Pa and his line of Panchen Lamas, together with the Dalai Lama and all Gelugpas (who built and controlled the

famed Potala at Lhasa and the country's five largest monasteries), as well as their genuine Right Path Esoteric teachings. It directly contradicts HPB's statement (see THE VOICE OF THE SILENCE) "that Gautama Buddha with several of his Arhats" is "a Nirmanakaya, higher than whom, on account of the great renunciation and sacrifice to mankind, there is none known."

To pass from "horrendous hogwash" (Bharati) to the really sublime, an edifying example of Padmasambhava's spiritual feats is here taken from Evans-Wentz' above-named book: Upon learning a "petty king" of his own native country had "become inimical to religion, and his subjects, following his example, likewise, Padma went there in the guise of one of the Wrathful Deities and deprived the king and all his men among the unbelievers of their bodies, or means of sowing further evil karma: and, magically transmitting the bodies, he drank the blood and ate the flesh... Every woman who he met he took to himself, in order to purify her spiritually, and fit her to become the mother of religiously-minded offspring." To which, Evans-Wentz, himself an initiate of a line of Kargyud lamas of the Dugpa Church of Bhutan, adds: "This legend, in the eyes of Tibetans"—which Tibetans? (Evans-Wentz himself never having entered Tibet)—"shows that it is right for a Great Yogi to cut short the career of an evil-doer by depriving him of his consciousness principle... in such manner that it will be reborn in a religious environment. But to take life without the Yogic power so to direct the consciousness principle is a most heinous sin." And also, "Like many other Culture Heroes, Padma-Sambhava makes natural use of his masculinity, as in this instance, for eugenic good. It is pointed out in our General Introduction that conventional concepts of sex morality are completely ignored by him"—and by those who follow his "path", too, we might add.

On the principle of the chela emulating the guru, one discerns suspicious parallels between the "magical" feats of Padmasambhava and the sorceries of some of the more-daring

among his Red Hat followers. Thus, firstly, Evans-Wentz (op. cit., pp. xvi, 142-4, 166, 161) gives us the traditional Nyingma-Kargyud-Dugpa story of the yogini, Mandarava, Padma's "most faithful and blessed disciple," born of his own magical "light-ray" sent into the womb of the Queen of Urgyan. While Mandarava herself, for food, "went to the cemetery to eat the flesh of corpses," her mother, the Queen, sent her to market to buy meat: but one day, finding none there for sale, Manarava "cut off flesh from a child's corpse which she discovered on her way back to the palace, and gave it to her mother, who ordered her to make a stew of it and Mandarava did so. Upon partaking of the stew, the King was levitated from his seat and felt as though he could fly; and taking the meat to be that of a Brahmin seven times born, sent Mandarava to fetch the remainder of the corpse. The king took the corpse, had it turned into magical pills, and had these buried in a box in a cemetery under the guardianship of the dakinis."

Padma, revered by the Red Caps as the "God of the Corpses," having himself "become a Buddha at Bodh-Gaya," afterwards transformed his appearance "into the son of a Brahmin... and made obeisance before a Brahmin possessed of divine prescience. 'Why dost thou make obeisance to me?' asked the Brahmin. And Padma replied, 'In order that I may aid the creatures of the world, I require the flesh of one who hath been born a Brahmin seven times successively. If thou canst not provide me with any now, please do it at the hour of thy decease.'" The Brahmin, not anxious to give up any portion of his living body for Padma to work magic with, promised only that, "as soon as I am dead then thou mayst have my flesh..."

The celebrated traveler and Buddhist, Mme. Alexandra David-Neel, who lived for some time in Tibet among lamas of different sects, recounts in her book, *MAGIC AND MYSTERY IN TIBET*, "certain information" given "with great reserve" by some Red Hat "anchorites" (pp. 133, 164): "There exist, so they said, certain human beings who have attained such a high degree

of spiritual perfection that the original substance of their bodies had become transmuted into a more subtle one which possesses special qualities.

“Few people can discern the change which has come over these exceptional men. A morsel of their transformed flesh, when eaten, will produce a special kind of ecstasy and bestow knowledge and supernormal powers upon the person partaking of it.

“A hermit told me that when a naljorpa, through his clairvoyance has discovered one of these wonderful beings, he sometimes begs from him the favour of being informed of his death in order that he may obtain a small portion of his precious body.

“might fervent candidates for this gruesome communion not sometimes grow too impatient and refuse to wait for the natural death of the holy one?—Might they not hurry it forward?—

“One of those who disclosed this secret rite to me almost seemed to confess that the thing had happened. However, he was careful to mention the attenuating circumstance that the victim consented to the sacrifice.”

Dr. Evans-Wentz, in a footnote to Padmasambhava’s like-desire for “sacred meat,” adds that his Tibetan translator told him of “seeing, as a boy, a dried bit of such flesh brought to his mother and described as having been found, amidst a cache of hidden books in Tibet.”

Dr. Evans-Wentz himself alludes to “the traditional antagonism existing between the ‘Reformed’ Yellow Caps and the ‘Old-Style’ Red Cap Sects of Padma-Sambhava...” Calling the latter the “Shammars,” Mme. Blavatsky wrote (COLLECTED WRITINGS, iv, p. 15): “The Shammar sect is not, as wrongly supposed, a kind of corrupted Buddhism, but an offshoot of the Bon religion—itsself a degenerate remnant of the Chaldean mysteries of old, now a religion

entirely based upon necromancy, sorcery and soothsaying. The introduction of Buddha's name into it means nothing."

Professor Pardue describes the Bon pantheon as one of "very archaic Indo-Iranian and central Asian traditions elevated to an apotheosis of horrors: the walking dead, vampires, hundreds of malevolent spirits, each with a specialized talent to inflict sickness, torture and death" (op. cit., pp. 100-01). The whole of the lot were, it is claimed by his devotees, "subdued" and "converted" into Padmasambhava's occult retinue. The tiger, invited into the tent, soon became, it seems, indistinguishable from the host!

The author of *SEXUALITY, MAGIC AND PERVERSION* (Citadel Press, 1972), Francis King, while carelessly belittling Mme. Blavatsky, and looking "forward" to "a westernized version of Tantricism" attracting "a following," finds even Evans-Wentz "displayed an extremely puritanical attitude towards Tantricism" when he "so far forgot that moral detachment which is so integral a part of the equipment of Scholarship, as to refer to "those hypocrites who follow the left hand path in Bengal and elsewhere'" (ref. not given). King is disturbed that, "Even Lama Anagarika Govinda has claimed that physical sexuality plays no part in Tibetan Buddhism—a statement that, in its literal meaning, is quite simply untrue. Agehananda Bharati has made the ingenious suggestion that by 'physical' the Lama meant 'consciousness of physical,' in which case the statement is probably correct, for there is some evidence to show that the advanced Tantric adept engaged in copulation is more or less unaware of what is happening on the physical plane" (Ibid., p. 34). King finds Bharati's *TANTRIC TRADITION* simply "brilliant."

The "sexual magic," whether of the left-hand Tantriks of the Bonpa and Nyingmapa (of which, as Evans-Wentz shows, the Dugpas of Bhutan and Sikkim comprise "sub-sects"), or of

the Vamacara-Tantriks of India, takes two forms, though sometimes doubtless interchanged in practice by some. In one, the Dakini (or “the presiding “Goddess”) “possesses” the female partner who acts as a medium and copulates with the yogi-devotee. In the other, the yogi-devotee himself is sufficiently mediumistic to copulate directly with the objects of his “spiritual desire” during his “meditation” (or, one might say, “in the astral world”). In the presence of really “good” medium, either method might effect an “appearance” and result in “materialization” and provide still a second type of physical union. One sees here a parallel to the depraved practices of certain 19th century spiritualists, giving emphasis to HPB’s warning that “The Dugpas” were then attempting to take over that movement. Similarly, today the sex-rites or orgies of certain left-hand “covens” of the “Witchcraft renaissance” are, as over-ripe fruit, ready for the plucking by those whom HPB described as “Tantrik witches of present-day Bengal” and their Red Cap counterparts.

As Dr. Evans-Wentz shows (*loc. cit.*), besides his rapings, bastardies, murders and cannibalistic forays—for the “good of religion”—, the Great Guru Ideal of the Red Hat Tantriks also set examples to be emulated by his “Dalliance”—to use the Doctor’s euphemism—“with females, both human and of the dakini order... regarded by the Nyingmapas as being one of his many religious acts which has esoteric significance and results in benefit to the religion” (*op. cit.*, p. 120). Mme. David-Neel, a personal friend of Evans-Wentz’ Dugpa guru, writes that the latter “sought for secret intercourse with the Dakinis and the dreadful gods hoping to gain supernormal powers.” Of the “dakinis,” she writes: “Their Tibetan name is... pronounced Kadoma. They are often styled ‘mothers’ and are said to impart esoteric profound doctrines to their devotees.”

Madame Blavatsky better describes these as “Female demons, vampires and blood-drinkers... In the Puranas they attend upon the goddess Kali and fed on human flesh. A species of evil ‘elementals’” (THEOSOPHICAL GLOSSARY, p. 95).

In his FOUNDATION OF TIBETAN MYSTICISM, Lama Anagarika Govinda (a German scholar, an initiate of the Kargyud Red Hat school, who has made his home with his wife at Almora, India), teaches that we are to emulate the Buddha in order to again experience our first divine estate. The key to such “transformation,” he avows, is a “turning-about in the deepest seat of consciousness” during meditation. Govinda writes that to this end the principle aid and impetus for the Sadhaka (Tantric practitioner) is “the inspiring muse,” Dorje Naljorma, who, when she appears, is seen as a Dakini, “a Khadoma of brilliant red color, surrounded by a halo of flames.” This, he says, is one of those beings which “according to popular conception, are divine or demoniacal”. The final stage is realized when the devotee in meditation “becomes one with the divine form of the Khadoma” (see my review in FATE, 1961).

Of such practices, Mme. Blavatsky wrote (“Thoughts on the Elementals,” LUCIFER, May, 1890): “Many of the preliminary rules and conditions to enter societies of adepts, whether of the Right or the Left Path, are also identical in many things. Thus Gabalīs says to the author: ‘The Sages will never admit you into their society if you do not renounce from the very present a Thing which cannot stand in competition with Wisdom. You must renounce all carnal Commerce with Women’ (p. 27).

“This is a sine qua non with practical Occultists—Rosicrucians or Yogis, Europeans or Asiatics. But it is also one of the Dugpas and Jadoos of Bhutan and India, one with the Voodoos and Nagals of New Orleans and Mexico, with an additional clause to it, however, in the statutes of the latter. And this is to have carnal commerce with male and female Djins, Elementals, or

Demons, call them whatever you will.” To which she adds in footnote: “The Jewish Kabbalist of Poland and Galacia calls the female spirit of Nergal,” of red “Nergal-Mars, ‘the shedder-of-blood’”—“when bent on revenge to his help and to infuse into him power. The Mussulman Sorcerer, a female Djini; a Russian Kaldoon, a deceased Witch (Vyedma). The Chinese maleficer has a ‘female Houen in his house at his command. The above intercourse is said to give magic powers and a Supernatural Force.” Following which, she writes: “What the Occultists and Kabbalists said all along, and which the Theosophists now repeat is, that holy Spirits will not visit promiscuous séance-rooms, nor will they intermarry with living men and women.” But, of the Black Adepts, accomplished in their practice of these depraved rites, she calls them by the term, “Brothers of the Shadow”: “A name given by Occultists to Sorcerers, and especially to the Tibetan Dugpas, of whom there are many in the Bon sect of the Red Caps (Dugpas). The word is applied to all practitioners of black and left hand magic” (THEOS. GLOSSARY, p. 64). Such “Brothers of the Shadow” are known in the East, she declares (C.W., vi, pp. 197-8), “living men possessed by the earth-bound elementaries; at times their masters, but ever in the long run falling victims to these terrible beings. In Sikkim and Tibet they are called Dug-pas (red-caps), in contradistinction to the Geluk-pas (yellow caps), to whom latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bhutan and Sikkim belongs to the old religion of the Bhons, now known generally as Dug-pas, we do not mean to have it understood that the whole of the populations is possessed, en masse, or that they are all sorcerers. Among them are found as good men as anywhere else, and we speak only of the elite of their Lamaseries, of a nucleus of priests, ‘devil-dancers,’ and fetish worshippers whose dreadful and mysterious rites are utterly unknown to the greater part of the population.”

Additional insight into the rites of the Tibetan sorcerers as provided by von Negesky-Wojkowitz, who spent three years in “Tibet and the neighboring mountain countries.” In his chapter, “The Masters of Black Magic” (WHERE THE MOUNTAINS ARE GODS, Reynal and Co.), he writes: “According to Tibetan belief, the many evil spirits and half-tamed demons are only too willing to aid sorcerers in the destruction of human life—subject to receiving offerings of special sort. The so-called ‘inner-offerings’ presented to them in these cases consist of a cake of dark flour and blood, five kinds of flesh (including human flesh), and the skull of an incestuously begotten child filled with blood and white mustard seeds.” (The “hidden meaning” of the latter ingredient in this devil’s recipe will be obvious to the reader who knows the demons prefer human substance above all.) To these are added “‘outer offerings’—bowls of blood and brains, a lamp fed with human fat and having a wick of human hair, a doughy mass of gall, brains and human entrails—must be spread on the flayed skin of a child. In addition to this, poisonous thorn apple blossoms and human flesh are to be burnt as incense. In the third, so-called ‘secret offering,’ the deities are supplied with symbolic partners for ritual sexual intercourse”—“symbolic,” one might add, only if the “deities” cannot “materialize” or make astral appearance before the sorcerer.

“It was because, among other reforms, Tsong-Kha-Pa forbade necromancy (which is practiced to this day with the most disgusting rites by the Bons—the aborigines of Tibet—with whom the Red Caps, or Shammars, had always fraternized), that the latter resisted his authority” (H.P.B., C.W., iv, p. 12). How can a medium desert his “spirit-controls”? In concert with the measure of will and concentration of mind and body, with which he worships and makes “offerings” to them (whether they be Tibet’s Mamo She-Demons” or India’s “Goddess Kali”), he will be bound to them in this life and the next. “Where the carrion is, there also shall the vultures

be gathered.” Gathered unto dark entities of pure evil, bottomless vortices that are the cesspool-traps of Earth’s Astral Fluid, repositories of unimaginable filth discharged from generations of blackened brains. Vampires persisting in the astral worlds for centuries, it may be, sucking up the “souls” of generation-after-generation of sorcerous devotees whose “offerings” and “mantras” (held secret with their lines of Black Tantrik Gurus) rouse the demon to the feast and put it on their heels like the call to a responsive beast. Astral vehicles (elementals) infilled by the still-lingering will of elementaries, Black and Red Gurus whose “consciousness principles” have long since been forever divorced from their bodies and from Divine Spirit, and now ingesting these psychic “sumps” where are assimilated the decaying and disintegration Karmarupic remains of what once were men and devotees of the “Dakini-Goddess,” empty shells deserted by egos lucky enough to have died before their “final initiation.” For, despite the apparent brainless idiocy of all the moral outrages and acts of depravity taken by the left-hand Tantriks as signs of attainment “beyond good and evil,” their chosen “Path to Renunciation” is a deliberately-designed training which prepares the Black Adept to become an elementary after his death, a ghastly parody of “Nirvanic escape from the Wheel of Life,” one which, though it truly gives “no return”—leads not to Moksha (Liberation) but to Avitchi (“uninterrupted hell,” a hell whose only “bliss” is the gain of another sanguinary “offering” or another human victim”)

In the quotations we have given, Mme. Blavatsky places her teachings squarely and irrevocably on the side of the Great Reformer of Tibetan Buddhism, Tsong-Kha-Pa, and his line of Gelugpa Arhats, and she leaves no quarter to their opposition, the Bons and neo-Bons (Nyingmapas, Kargyudpas, Dugpas and Red Hats of whatever school, together with their Left-hand counterparts, the Vamachari-Tantrikas of India)—no choice for them but to reject and vilify her teachings if their own are to prevail. And their opposition must be commensurate with their

allegiance to their respective schools. How then can it be otherwise than that Professor Bharati, who, “As an ordained monk of the Dasanami Order of Sannyasi... receive full Tantrik initiation” into the Vamachari practices (see J. Marques-Riviere, TANTRIK YOGA; Samuel Weiser, 1973); so that, together with his allies on the same path, ambitious to sow the black seed of their vile teachings into the hearts and minds of the new generations of the now occult-aware West, after failing to conquer the East (see his TANTRIC TRADITION, pp. 11, 297-9), should conspire to destroy the public heritage of That One Who stands between them and their goal?

“The yellow sunflower, preparing to release its treasure of a thousand seeds, thrives on the golden nectar of the Solar Orb; but the scarlet weed of midnight withers under the bright light of high-noon, and its black poison harms neither man nor beast.”

—Walter A. Carrithers, Jr.