

Dialogues with The Masters

Amarananda Bhairavan



JANET ATTWOOD: Welcome, everyone, to the Dialogues with the Masters call. This is Janet Attwood, and I am so honored that you are here this morning, or this evening, wherever you are. I happen to be, at this point in time, in Baroda, India. I am with seven other of my wonderful, wonderful Passion Test-certified facilitators, who have accompanied me to visit some of the wonderful, wonderful saints who are in the book, *The Passion Test*.

We've traveled not only to Baroda, but also to Rishikesh, Uttarkashi and a number of other places. It is wonderful to be speaking to all of you. Today our guest is Amarananda Bhairavan, affectionately known as Nandu. Nandu is an internationally renowned Vedic priest and Master Healer. During his joyous childhood amongst an extended family on the west coast of India, Amarananda trained in Oti vidya, a tantra unique to Odiyyathis, or tribal medicine women, of Kerala.

Initiated at the age of nine by his aunt, Amarananda Bhairavan remains a direct descendent of this 6,000-year-old tradition of goddess worship. His mystical education and initiations in the ancient Oti vidya tantric practices are the subject of his two visionary books: *Kali's Odiyya: A Shaman's True Story of Initiation* and *Medicine of Light: A Shaman's Journey Through Mystic Space-Time*.

A Vedic scholar, mystic, artist, and author, Amarananda Bhairavan holds a master's degree in Sanskrit from the University of Bangalore, Bangalore India and a master's degree in physical therapy. He has guided countless in their pursuit of the mysticism of the sacred feminine. His sacred yantra paintings adorn homes and temples throughout the United States and India.

Amarananda regularly travels the world giving lectures and workshops, performing pujas and fire ceremonies, and conducting private consultations and healing rituals. He leads a seminar series called Deep Soul Healing which embodies the best of the Vedic, Tantric, and tribal Mysticism of India. Embodying a rare combination of wisdom, compassion, humility, and transformative power, Amarananda uses ancient Oti vidya rituals to purify consciousness and remedy stress.

Amarananda also teaches classes on the painting of sacred yantras as a spiritual ritual for empowerment and devotion. His next book, *Aghora Rahasyam-Tantric Mysticism and A Doctrine on Consciousness*, is currently in progress. Nandu, this is Janet, and I am so happy that you are with us today.

AMARANANDA BHAIRAVAN: I am very happy to be with you all. Namaste to all of you.

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JANET ATTWOOD: Namaste. I think it is so interesting, Nandu, that you are in my birth home, my birth city even, right? You are in Los Angeles, aren't you?

AMARANANDA BHAIRAVAN: Yes, I am in Los Angeles.

JANET ATTWOOD: I am in your birth country, which I think is pretty fun. It is wonderful to be here, in wonderful India and being able to talk to you. Thank you again.

AMARANANDA BHAIRAVAN: Likewise.

JANET ATTWOOD: I am just going to start right in. For everyone listening, excuse the background noise. This is a call from India, and India always has background noise. If for some reason—because this has happened before—we get cut off, all of a sudden everyone is wondering where I am. Chris, are you there?

CHRIS ATTWOOD: I am here, Janet.

JANET ATTWOOD: You could take over, okay?

CHRIS ATTWOOD: Yes.

JANET ATTWOOD: You know everything is perfect. Nandu, can you explain Oti vidya and tantra?

AMARANANDA BHAIRAVAN: Yes. Oti vidya is a distillation of a mystic practice that originated, probably, several thousand years before South India got permeated by the Vedic system of belief. At that time, there were strong, matriarchal communities in the South and the women, especially, had their own culture and traditions that they kept alive through their covenants.

The product of their mysticism, their studies of the mysticism and the spirit, evolved into what is called the Oti vidya practices. Over time, when the Vedic system amalgamated with the aboriginal knowledge of this women's sacred mysticism, it evolved into what is called the current day Tantra, the goddess Shakti Patantra, so it is a fusion of these two cultures that happened at a later time.

Oti vidya came to be preserved in its original forms among pockets of teachers, students, lineages that are even now scattered throughout many parts of South India. That is called the Oti vidya. Oti is a Malayalam word. Malayalam is the language of South India; in Kerala especially. It means, for want of a better word, it is kind of sorcery, but sorcery

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with a good connotation of the knowledge of the other realm. It is the ability for the person who practices this vidya.

Like in any mysticism, it is to be able to move from this realm to the other and back again in very fluid states. That means they have a strong idea to be with both realms of existence, the physical world as well as the other world. They bring forward a great amount of knowledge of the pranic realm into this world; they are like medicine men and women. That, in essence, is what Oti vidya is. 'Vidya' means knowledge; 'Oti' is the sacred signs of this knowledge of transcending and transitioning between two realms.

JANET ATTWOOD: When you talk about it being a connotation, a good connotation, is there a bad connotation?

AMARANANDA BHAIRAVAN: Like with any path, there are both ways; it is like a knife. A knife can be used for good purposes as well as bad purposes. The mind can sometimes be trained into areas that are much darker. Yes, there are brethren of our lineage that have gone into the darker side of things. They follow their ascension along a path of awareness gradient that takes them down into the lower realms.

They ascend up that way. They seek their knowledge through that. My teacher and my teacher's teacher, their line of teachers has always going upward and sought the light through self-abnegation, devotion and mystic practices that bring up the light and the spirit.

JANET ATTWOOD: What is the relationship of the Aghora and Oti vidya?

AMARANANDA BHAIRAVAN: Aghora and Oti vidya are, I would say, sister branches of the same mysticism. There are some inter-linkages of their practices, but Aghoris have some very specialized practices that we do not. We have certain very specialized practices that the Aghoris do not. One distinctive feature between us is this. Odiyyathis rely a lot on the spirits of the plants and the trees to seek their knowledge.

They were originally, as I mentioned, in the Oti vidya introduction, the aboriginal people who were so conversant with the local flora, not in the botanical essence, but in the spiritual essence. They could communicate with them. They had the wherewithal to move into the space, the consciousness, sentient space of this plant world and seek the wisdom from them.

On the other hand, I know very little about the Aghora practices but, from hearsay, they work a lot with necrotic systems and things that are decaying. It is a path to reduce all divisions of the mind, and they have a lot of sadhanas related to the smashan, or the

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burial ground, as well as with the skull, so to speak. That is the extent of my knowledge about that system, the Aghora system.

JANET ATTWOOD: Are there different Aghora traditions? If so, where did yours come from?

AMARANANDA BHAIRAVAN: Yes, yes. Within the Aghora, the broad Aghora system, there are different lineages with subtle differences brought about by the individual genius of the teachers. They have covered certain, very specific, elements of sadhana that are passed down to their own lineage of students. There are some distinctions, but overall they have their own methodology, and their techniques are slightly different.

If you look at the end result, both the Aghoris and the Odiyyathis seek to have mastery of prana and the knowledge of their own body, mind and spirit, and the ability to move between all the realms with great ease. That is why one of my principle teachers is Mata [indiscernible name 10:58], who is an Aghori, other than my own teacher.

JANET ATTWOOD: Then you go into goddess worship, right?

AMARANANDA BHAIRAVAN: Yes.

JANET ATTWOOD: This is a part of your practice; can you talk about that?

AMARANANDA BHAIRAVAN: Yes. The goddess worship is central to our cosmology. It is an inheritance of the women's discoveries, sacred feminist movement from very ancient times. The sacred feminine in South India from very ancient times had connotations of the universe or the cosmos as a reflection of the great cosmic feminine, [indiscernible name 11:42], also called Adya, the first primal feminine being. Adya is the flip side of Brahman.

Brahman is the trans-cosmic neutrality. We do not know what that is. It is beyond space, time, and perception. At a certain time, for want of a better word, at a certain point the Brahman flips and forms what is called the first feminine form, Adya. Adya cascades into other forms, and finally there is Kali. The 10 wisdom goddesses form the backbone of all Oti vidya mysticism.

The first to worship is Kali. Kali is the first form of the 10 cosmic wisdoms. Every student in lineage is instructed into the worship, meditations and the ritualistic techniques of accessing the great body of wisdom that underlie the 10 Cosmic Wisdoms.

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We have certain aspects specifically to awaken and realize these spirit beings: Kali, Tara, Kamala and so on; the 10 goddesses.

JANET ATTWOOD: It is interesting that you mention Kali, because I just yesterday visited the Kali Temple in Delhi.

AMARANANDA BHAIRAVAN: I am not familiar with the temple there, but I haven't traveled very much either.

JANET ATTWOOD: Can you explain to everyone a little about Kali and who she is?

AMARANANDA BHAIRAVAN: Yes. From the perspective of the lineage that I come from, Kali is the first among the 10 goddesses of wisdom. She is considered the birther of the cosmos. In one of her artistic depictions she is seen as birthing this cosmos, and so she is the mother, the primal mother, or the Parashakti. In Sanskrit, it means the transcendent nature, the substratum of all creation.

She is also the womb of creation. In the Vedic system we understand her as Hiranya Garbha, the golden womb. It is her golden womb that gives birth to all manifestations. It is also the source point of Ohm, the primal sound, the sound of the power of creation. That is Kali, but Kali has other forms in the mythology of India. She has her more destructive aspects too.

Those are all minor forms, actually, compared to this primal attribute as Badra Kali, or the great auspicious creator, creatrix of the cosmos. In our mythology, the cosmologist, the Oti vidya practitioners, understand Kali as this great transcendent being on par with Brahman. Actually, she is the flip side Brahman. When Brahman flips into Kali, she regularly spews out into the cosmos a great stream of her menstrual blood.

This is the understanding of the tribal practitioners in my lineage. This menstrual blood has billions of little eggs dotted in it. Each of those eggs is a potential cosmos. Some of them might evolve into huge universes like our own and some of them may not. The mystics have discovered 12 such classifications of these great cosmoses and have given different names to these classes of cosmos.

At the core of each of the cosmos is a central sun. The sun is called Sabita. The energy within the sun is the deity, and each of these cosmoses are her children. Kali is such a humungous being, a very large structure that transcends space-time. Permeating all the cosmoses is the essence of Kali. As the cosmos ages, Kali transforms to her next form, called Kamala.

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After awhile, as the universe continues to age, Kamala transforms into Tara, Chinnamasta, Bhuvaneshvari, Matangi, Bagala, Dhumavati and finally, at the end stage when the cosmos is filled with so much chaos that it cannot repair any further, then this goddess transforms into Bhairavi, her end form, and she completely destroys all manifestation, absorbs it back into herself.

All space-times are obliterated at that time. Curiously, the end form Bhairavi, is very similar to Kali so in many of the texts there is confusion of her forms. Actually, the destructive aspect of Kali's is the final form Bhairavi, and it has been amalgamated in some of the religious texts. These are the 10 cosmic wisdoms, and Kali is the primal one.

JANET ATTWOOD: Thank you for that clarity, because I just learned so much that I had never known before.

AMARANANDA BHAIRAVAN: Thank you.

JANET ATTWOOD: Nandu, you are a master of yantra. Can you explain what yantra is, and how that is used?

AMARANANDA BHAIRAVAN: Yes, a yantra is an instrument that brings in a source of power that otherwise cannot be perceived or be manipulated. It is like a watch. You put into it some kind of energy, a mechanical energy, by winding up the spring, and then you release the energy gradually so that energy is functional and productive and perceivable by us.

Also, a yantra is a geometric design, a domain into which a very powerful energy of a deity—god, goddess, angel—can come through and manifest in a non-destructive way to the devotee. A yantra is actually a space, a small, limited space-time, that the devotee can safely harness, perceive, and worship a form that is otherwise very transcendental. It cannot be too abstract for his or her senses to see and grasp.

There are many such geometric designs. There are certain classical Vedic and Tantric rules by which each of these forms are construed. Every yantra is in the shape of a temple. It is like a floor plan of a temple, really. The temple is actually the floor plan of the human being, the microcosm. They say it's an exact replication of the microcosm, the cosmos.

Everything is developed from this model of the human being. The temple space, where the [indiscernible 19:57] so perfect that the moment you enter it you are in great samadhi, or in great healing and wholeness. Also, yantra is constructed as a floor plan of

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a little temple for the deity that we are going to worship. It has many niches, corners, energy centers, and so on. That, in essence, is a yantra. I hope this explanation helps.

JANET ATTWOOD: That is beautiful. You are also a master of the Vedic science, called Jyotish. Will you explain what Jyotish is, and how you use it?

AMARANANDA BHAIRAVAN: Actually, I know very little about Jyotish. I never learned Jyotish though, I'm sorry. What I have is a cluster of spirit beings who are part of my bone cluster. I am one among them, and they assist me in seeing the energy-body of the other person through what is called a rice reading. When I throw rice, these beings come into me, and I am able to see the other person's energy-body. It is very much like seeing their horoscope.

The only difference is that in a horoscope you see the planetary influences, the major planetary influences and the minor influences, and through them they know the karmic system. I don't do that because I have no knowledge about it. My training was primarily into this prana, the life force, and the knowledge of the energy-body within. The astral body, we call it. That is the only way I know. I know nothing about astrology and Jyotish, which is Vedic astrology.

JANET ATTWOOD: That's so interesting because I have called you a number of different times, and I always thought that's where you were getting your knowledge, from that source of Vedic astrology until tonight, until we were going through your bio. It is so interesting. What you said, what I heard you say, was that you gained your support through a cluster of spirit beings?

AMARANANDA BHAIRAVAN: Yes.

JANET ATTWOOD: Can you talk a little bit more about that?

AMARANANDA BHAIRAVAN: Sure. I have a cluster of spirit beings with me, and all of us together are 10. My teacher, my Parama guru, the grand teacher, is the head of this cluster, with whom I constantly invoke. My books are written about them. My aunt, actually, is one of the spirit beings, as is my cousin, Sandia. We have traveled the cosmos together for eons. This is our spirit cluster.

In this incarnation, they watch out over me, and they help me go through my karmic duties. At the end, when the time is ready for me to pass into the other realm, they are there to receive me and help me transition. They also help me with helping people with their needs and problems, to find solutions for their problems. They are the ones who come in and show me, "Okay, you do this; you do that."

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They show me, they open my third eye to the other dimension of the being. These are very astral beings, and most of them have not incarnated as humans at all. They are altogether a different species, you could call them. The only people in the cluster who have been incarnated are myself, my teacher, my aunt, and her daughter, Sandia, and three others.

I feel very strongly connected with these spirit beings because of my natal connectivity with them from many, many lifetimes. Even as an astral being, I've been in connection with them. There are many such clusters of beings. There are the light masters and, in many traditions, there are such clusters guiding and helping groups of people and other forms of life.

JANET ATTWOOD: Do they speak to you or is it more a sense, or a feeling of, “Okay, do this next,” and then you do it?

AMARANANDA BHAIRAVAN: No, they communicate with me. It is not in a language that we can understand. My dream mind is very strong, so they speak to me through my dream mind. It is like a series of dreamings. At night, when I'm with them, they sometimes take me up into a different realm, and then put me back in the body before I wake up.

I am at their complete disposal in whatever mission they have for me. There are so many like us; I am not unique in any way. There are many traditions with people like us who are being used for higher purposes and stuff.

JANET ATTWOOD: The other day, when I was traveling to India—I was mentioning this earlier, before this call began—I had received a message from you. How did you put it? What were the words you used?

AMARANANDA BHAIRAVAN: It is your mystic shield. We all have a mystic shield.

JANET ATTWOOD: It was blocked for travel, right? It was blocked for travel.

AMARANANDA BHAIRAVAN: Yes.

JANET ATTWOOD: How did you get this information? You were so right-on that it absolutely was amazing to me. How I found it out was I got to the airport and, before I was getting my ticket to go, I looked on my Sprint Trio phone. I went to my email, and there was your email. Before I had even gone to the front of the line to get my ticket, I

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read this from you. Where did you get that information? Right after I read the email, I walked up to the ticket counter, and they said your plane has been canceled for the next 24 hours or so.

AMARANANDA BHAIRAVAN: I have been doing a vigil for you. When you couldn't make it, I decided to do a little vigil for you. That put me in touch with you, so I was able to see your energy-body throughout. I knew what blockages were going on. That is why I sent you that email very fast, to let you know that I was doing a vigil.

JANET ATTWOOD: To clarify for everyone, I had scheduled to meet with Nandu, and then I had canceled it. Nandu, say that again, what you did.

AMARANANDA BHAIRAVAN: I was doing a vigil; it is like keeping an eye open, like a mystic practice to help shield you, because some of your portals are open, and there are certain blockages in you. It portended difficulty during travel. To alleviate that, I was keeping a little vigil; that is why I quickly sent you that note saying there were certain blockages and that I was doing a vigil to help smooth out the process.

These other things that I see in a rice reading, when I sit with a person, or over the phone, the beings help me see all of the blockages within the chakras, the marmas, the nadis, and how the astral body interacts with the physical body, the karmic elements that are currently active. All of these things show up in great clarity.

Every blemish stands out, every perfection stands out, and the solutions to all those things come up. That is normally what I do in a reading. Sometimes when I am doing a vigil for other people, I am able to see these things and rectify things as needed. I do a kind of tapas to do that; tapas meaning austerity. Does it make sense?

JANET ATTWOOD: Yes, absolutely. Could I ask you, so everyone else will understand, what was it that you did that unblocked that shield? I said to you over the phone, "Nandu, is there anything you can do to help me in the situation?" It was very important that I get on the plane that day because I had many people coming on a tour that I was organizing in India.

You said yes, and the next thing I know, I am getting a seat on British Airways in business class when they had told me earlier over the phone that there was no way I was going to get to go on British Airways. They were full, and they had a waiting line. Then right after you said, "Yes, I'll help you," I walked up to the front desk. The woman doesn't even say anything to me.

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She hands me my ticket and says, “By the way, I have given you an aisle seat.” What was it that you do so people will be able to call you and be able to have their blockages unblocked, basically?

AMARANANDA BHAIRAVAN: To make it very simple, everybody has what is called a mystic shield around them, and the mystic shield is what gives people coherence as individuals. Without that mystic shield, they will be privy to all other people’s energies. We won’t have much individuality. We won’t have much of a protection from other people’s energies and emotions.

There are times when this mystic shield collapses, or it gets tears and ruptures in it because of our life activities and the impact from environment. If people are unaware of this, gradually they can manifest into big problems, energetic problems. If the energy problems are disregarded for a long time, they can manifest in the mind as mental aberrations. If the mind and these mental aberrations are ignored, it can somatize and form part of a physical disability over time.

This is the progression of the problem if it is left unrepaired. I am able to see these things as they happen, and I’m able to correct it. As soon as I catch it, I can just correct it. If it is left for long, then it becomes more and more difficult as much more complex systems get involved, and it takes much more time and energy to repair everything. Most of it is done energetically.

Also, we have to work carefully not to disrupt the karmic energy, because that is what gives life to us. In essence, there are many portals to our mystic shield and our energy-body. These portals can remain open for a long time. Sometimes certain portals are closed. The question is, how long certain portals should remain open. If the portals remain open too long it can cause problems.

If the portals are not open, you can’t have much of a life. Look upon the portals like the doors and windows of a house. You, the being living in the house, cannot have all the portals closed up. Then, you can’t even get out of the house. It’s no good. You need to keep the portals open. You have to open them at certain times; you have to close them at certain times.

The timing is very important. Many people have mis-timing because of life activities and such. Life experiences impact them in such a way that there is a disharmony in this system of opening and closing portals. Sometimes they are unaware that certain portals are kept open too long and things can get in: spells, hoaxes and all that stuff. I am using the word ‘spell’ in a very broad way. It is not like a malicious spell.

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Anybody directing a strong emotional energy on me intentionally can cause a strong force to get in if one of these portals is open. It can lodge in and disrupt the natural harmony and order of the karmas inside. These are the things I am able to see when I work with people, and I correct it before it becomes a looming problem.

JANET ATTWOOD: This is the practical value of Oti vidya for people living in the world? Is that correct?

AMARANANDA BHAIRAVAN: Yes, and that is what I am trying to teach people through a series of seminars that I am doing, because the old methods are very heavily laden in Sanskrit and local terminology, so I have been translating everything and putting into a Western perspective in a series of teachings called Deep Soul Healing™ seminars. That is what I am intending to do to teach people how to notice their own imperfections and correct them in a timely fashion.

JANET ATTWOOD: Is that a teleseminar?

AMARANANDA BHAIRAVAN: At the moment it's a physical seminar wherein I can guide people one on one. There are a lot of physical practices they have to do with me—like exercises, postures, movements, and chanting—along with a lot of theoretical knowledge that forms a foundation for all this. At the moment it is not a teleseminar. It is more of a one-on-one appointment, not one-on-one in a classroom setting, that I am doing.

JANET ATTWOOD: For those of you who are interested, I am sure many of you are thinking, “How do I find out about this?” I still have some questions, Nandu, that I want to ask you, but I want to just take a moment to give your website out. It is www.MysticTantra.com. You can go and find out how you can get a rice reading with Nandu, and also participate in his courses that he is now offering on Oti vidya. Nandu, how does mystic tantra help in the development of consciousness?

AMARANANDA BHAIRAVAN: Mystic tantra or tantric mysticism is actually the subject of my book that is upcoming, that I am currently working on. There are many metaphysical pathways and metaphysical mechanisms that are at work keeping our body, mind, spirit together in great harmony. To have a deeper understanding of these mechanisms will give us great insight into why we are thinking these thoughts or why we are feeling these emotions? Why am I doing this? Why am I doing that? We have an alternative explanation for them from an energy point of view.

We have energetic solutions to them. I have to make a disclaimer here; I am not a doctor, and I am not allowed to do any prescriptions or diagnoses or anything, but many

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of the physical and mental maladies, if you trace them, go back and peel the layers aside, you will find a root cause that is energetic. If a person were to be aware of the energetic root cause at the time they are being formed, they have a great chance of intruding into that abnormality at a very early stage and rooting it out.

That is what mystic tantra or tantric mysticism helps a person to be able to do, is to maintain, do what is called a constant energy maintenance system. Just as we maintain our physical body through exercises and our mind through good mental habits, we need to maintain the connectivity between our body-mind with our higher body, the energy-body, which is very, very vast and very little represented in our lives, especially in modern-day humans' lives.

It has very little representation. You find a lot more maladies in people who have very little knowledge of this other system. This tantric mysticism helps to give them a broad idea of this connectivity and knowledge of it.

JANET ATTWOOD: Nandu, doesn't the development of specific powers and abilities distract one from the path to enlightenment?

AMARANANDA BHAIRAVAN: Yes. If you carry it to any very deep extent, it is going to be an impediment to a higher awareness and eventual enlightenment and all that. For most people, enlightenment is not the immediate need. They want to have happiness in their life. They want to have a balance in their life and moderation and a happiness that comes out of it.

To get to that point, they need to have a deeper knowledge of their energy-body. It does not mean they're developing any special powers. It is just very basic knowledge they need to have to have a clear understanding. It is like if you have a headache, you know you've got to go get some aspirin, which is a very simple thing in modern life. Everybody knows what aspirin does.

In ancient days, a lot of people knew what the energy-body was, but over time that knowledge got eclipsed as human beings developed their logical minds much stronger. Their dream minds eclipsed and that subtle knowledge of the subtle body also got eclipsed. A lot of us are trying to resurrect this knowledge through various means. Mystic tantra is one such, and it helps people understand, gives them basic understanding of their energy-body so they can have a very good life.

JANET ATTWOOD: Do you find that most people who come to you have blocks in them?

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AMARANANDA BHAIRAVAN: Yes, they do. I beg your pardon. Can you repeat that?

JANET ATTWOOD: Yes, this is pretty much a common finding?

AMARANANDA BHAIRAVAN: Yes. It is very common. I guess it is a byproduct of modern-day living and the impact of the stimulus on the body-mind. It is also a reflection of a lot of portals being forced open by the interaction with society in many ways. All that sense stimulus that is hitting people is so corrosive that it forces their portals open and intrudes into them.

Most people are unaware of it until it is long gone. Then some friend of their friend tells them about me, or something like that. They come to me, and I work with them to remedy these things. It is a common problem.

JANET ATTWOOD: Can you always remedy those things? Have you always found that you always have success?

AMARANANDA BHAIRAVAN: Not really. There are many factors that contribute to success, and there are many that contribute to its demise also. A lot of times I may not be able to help because if I helped it might cause a bigger harm down the line. Some of the things are too far gone, and I may have to mess with the karmas to do it. If I did that, I am asking the people to pay a price down the line, so I may not do that.

I may give them certain palliative measures for the time being, but the large majority, I would say 75%, of the people I can easily help. It is only that 25% who I have difficulty with, because they have much deeper problems. I am not able to help them. Some people come in because they are forced by their friends to come in, and from the very beginning some of them are hostile towards what I am saying, so I cannot give them any advice. They go away without any benefit.

That is a very small number of the 25%. By and large, of the unsuccessful 25%, it's because they have much deeper problems. If I helped them, I would have to tweak other systems that would cause them harm down the line, so I don't.

JANET ATTWOOD: This is so fascinating, Nandu. I think I'd never run out of questions. After you say one thing, it follows another. I am going to ask you one last thing before I ask Chris to come on and give a summary of the call. Do you find that when people have blocks, that they hang out with people who also have similar energy blocks and energies?

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AMARANANDA BHAIRAVAN: That is a very interesting question. Yes, sometimes I do find that their environment, which is their close social network, is similarly constructed. They share the same habits, which would cause these problems to be magnified. That is one of the common themes that I have seen with people. They reinforce the problems through their associations.

JANET ATTWOOD: Very interesting. I am really looking forward to reading your book and knowing more about this, because not only is it practical; it is also fascinating because the depth of knowledge that you have, Nandu, is just profound. I have always understood that the source of the weakness, the problem, or the challenge, however you want to put it, is in the emotional body, right?

AMARANANDA BHAIRAVAN: It is one of the bodies that shows it. It's not necessarily the only source, and it is also a source of remedial measures too. There are certain portals in there that are very helpful to be opened. Most of the people don't know how to access those portals. By and large, there are many portals that are harmful if opened in the emotional body.

JANET ATTWOOD: For everyone who would like to hear more from Nandu, you can go to www.MysticTantra.com. Nandu, I just want to thank you so much for sharing your knowledge, which is just completely profound. Thank you so much for being with us this morning and sharing all that you've learned. I know you started when you were very young, didn't you? You were very young.

AMARANANDA BHAIRAVAN: Yes, at age nine.

JANET ATTWOOD: At age nine. Can I ask you how old you are?

AMARANANDA BHAIRAVAN: Yes, I am close to 49.

JANET ATTWOOD: Thank you so much for being with us this morning. It was wonderful to sit with you.

AMARANANDA BHAIRAVAN: Thank you for this opportunity.

JANET ATTWOOD: You are so welcome. Chris, are you there?

CHRIS ATTWOOD: I am, Janet.

JANET ATTWOOD: Can you give us a short summary of all that Nandu said?

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CHRIS ATTWOOD: I will do my best. There was a lot covered here, but this was a fascinating interview. Nandu, thank you so much for spending this time with us and opening to many of our listeners a whole area of life that I think they may not have even known existed. Nandu today shared with us his tradition of Oti vidya as a distillation of mystical practices, which originated several thousand years before South India was permeated by the Vedic system of belief.

The women, especially, he said had their own culture and traditions that were kept alive through covenants that they maintained. As a product of their sadhana, or their spiritual practices, this evolved into what is known as Oti vidya. Nandu talked with us a little bit about how the Vedic system and the original aboriginal system evolved into the goddess Shakti Patantra, and that Oti vidya has been really maintained in certain parts of South India.

He said it is a Malayalam word that means sorcery, but in a good connotation. It is knowledge of other realms. What he said is that the other realm is the pranic realm. Prana, as I understand it, means life force or life energy. It is that aspect that is the fundamental element of life. Oti vidya really is the sacred knowledge of being able to transition between this physical realm that we find ourselves in and that pranic realm, which is beyond the physical.

He said that while there are some in tantric traditions that may go toward the darker areas of life, that in his tradition his teachers always took this upward path to bring light and spiritual awakening, a spiritual connection, through the practice of Oti vidya. He talked a little bit about Aghora and Oti vidya. Aghora is a system of tantra that involves other kinds of practices.

Sadhana involves really reducing, as he describes it, the divisions of the mind. Aghora seeks to create within an individual the ability to accept every aspect of life as oneself, as being simply another aspect of oneself. The sadhanas of Aghoris are often connected with things that many of us would have judgments about, as being bad or negative in some way, like sadhanas in burial grounds.

Janet has even told the story in *The Passion Test* book of visiting an Aghora Master, and that he had food out even for the cockroaches. He fed the dogs and the cows. Really, his practice was in seeing all things as being an aspect of his own self. Oti vidya is, Odiyyathis, he said, rely a lot on the spirit of plants and trees. Originally, the people were so conversant with the local flora not, as he said, in a botanical sense, but in their spiritual essence.

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They had the ability to move into the sentient space of the plant world and be able to seek wisdom from them. I know even from the Vedic tradition that there is this knowledge of the ability to be able to converse with the plants and animals. The Odiyyathis must, in some way, be able to have that conversation, to be able to draw the knowledge from that aspect of the world.

Nandu explained that goddess worship is a key part of Oti vidya. In his tradition, the Brahman, which is that totality of existence, the flip side of Brahman. Brahman becomes creator as the goddess, in the form of goddess. He said that as Brahman takes that feminine, or you could say that creative form, that first form, Adya then cascades down through 10 cosmic wisdoms, cosmic goddesses, with the final one being Kali.

The student of Oti vidya is instructed in techniques to awaken and realize these spirit beings, these 10 goddesses or 10 cosmic wisdoms. Kali is the first, and she is said to be the birther of the cosmos. She is as seen as birthing the entire cosmos, the Primal Mother, the Parashakti, the transcendent nature of life, the very substratum of existence, sometimes called Hiranya Garbha, which is the golden womb.

It is that golden womb that gives rise to all manifestations in this cosmos and in all the cosmoses that may exist. He said that she is also the source of Ohm, that spiritual sound, which is said to be the essence of life. Traditionally, it is said that when Brahman flips into Kali, that she spews out a great stream of menstrual blood, and this blood has within it billions of little eggs, each of which is a potential cosmos.

Some of these, not all of them but some of them, evolve into universes like the vast universe that we inhabit. At the core of each of these cosmoses, or universes, is a central sun. The energy in that sun is Gayatri, that basic sound, vibration that upholds that universe or cosmos. Our sun, he said, is a reflection of the central sun in this cosmos. These universes, or cosmoses, are the children of Kali.

Kali transforms into various forms as the cosmos ages, and in her final form, Bhairavi, when the cosmoses age to a point that it is no longer able to evolve and to express in constructive ways, then she completely destroys all the manifestations and absorbs all space-time back into herself. Nandu, also, today described yantra. Yantra are visual representations. He said it is an instrument that brings in a source of power otherwise not perceived that can be manipulated.

He said it is like a watch, that you take the watch and you put energy into it by winding the watch. Then release that energy gradually, so that the energy is able to be productive and perceivable by us. He said yantra is a geometric design. It is actually designed like a

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temple, in the shape of a temple, the floor plan of a temple, that reflects the human being but provides a temple for the deity who one is worshipping.

It provides a means to take that immense power, unimaginable power, of the deity and then release that energy gradually so that it can be worshipped and can benefit the individual, as well. Nandu also talked a little bit about how he assists and supports people who come to him. As Janet said, she was under the impression that he use Jyotish, or this science of Vedic astrology, but that, in fact, is not the case.

What Nandu said is that he is part of a cluster of 10 spirit beings who he has a very close relationship to and has had, even beyond this current human form that he takes. By throwing rice, he is able to see the energy of another being. In fact, Nandu's cluster of spirit beings open up his third eye and allow him to see into another's energy-body to be able to see what is going on, and then be able to provide what is necessary in order to remove problems or obstacles. Janet told the story of how, just on her current trip a few days ago, she had let Nandu know that she was going to be traveling. He was somewhat concerned because he said there was a block in her travel.

He then let her know that he was doing a vigil to assist her and support her in removing that block. What she found is that, whereas she had been told that her plane flight was delayed for 24 hours, and that she wouldn't be able to get to India in time to meet the group of women who were coming, that after Nandu's vigil she found that British Airways, which was a partner of the airline she was going on, was able to give her a business-class ticket.

Previously, they had said all the tickets were gone, and she was able to get on the plane just 20 minutes later. This was just a beautiful story of the effect of what Nandu was talking about, of his ability to go and to be able to see the energies that are moving, that are active, and the blocks that may be there, and then to be able to remove those. What Nandu shared, which I found very interesting, is that he said that many people find some physical problem, some physical illness or issue that comes up, but this actually has a much deeper root.

It begins back in some mental aberration, mental problem, that exists in the individual. In fact, all of us has an energy shield that has portals that open and close throughout our life. He said to have those portals closed all the time would not give much of a life. Just like a house, to have the windows closed and everything shuttered all the time does not give much of a happy life.

These portals, when they open, in a balanced life—and I am sort of projecting here, Nandu, so if this is incorrect, please correct me, but this is what I understood—those

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portals will open and close in perfect timing. The individual's shield is maintained, and negative or non-useful influences do not come in. In today's society and today's life, sometimes those portals will remain open, and some negative or non-useful influences will enter in.

They create some mental aberrations, some problems within the internal energy of that individual. Those mental aberrations, ultimately, if they're not dealt with, arise and come out as physical problems, physical illnesses, or challenges of one sort or another. What Nandu is doing in the people he works with, is really going in and being able to delve into the energy fields that affect that individual's life to be able to neutralize and remove any non-useful influences.

He said that in at least 75% of the cases or so, he is able to help remove those obstacles, blocks, or challenges that may exist there. For perhaps some 25%, the problems may be so far gone that if he were to go in and create some solution or remedy that it could create some problem later. He may not be able to help in those situations. In most situations, he is able to help in correcting and creating balance for an individual.

One other thing I just want to mention before we close, because I know we are out of time here, is that one of the wonderful things that Nandu is doing is taking this ancient knowledge, translating it, and now making it available through his Deep Soul Healing™ seminars. For those of our listeners who would like to learn more about that, they can do it by going to www.MysticTantra.com.

Also, there it is possible to learn more about Nandu, and to make an appointment to have his assistance in dealing with problems or issues that one may have in one's life. I hope that I have done some justice to the beautiful knowledge that Nandu has brought out today. I want to, again, on behalf of all of us, Nandu, to say thank you so much for taking this time to open up a whole new world for many of us.

AMARANANDA BHAIRAVAN: Chris, Janet, thank you. Chris, you did great justice to what I said. Thank you.

CHRIS ATTWOOD: Thank you so much.

AMARANANDA BHAIRAVAN: You are eloquent.

JANET ATTWOOD: Thank you again, Nandu, and to everyone who is listening from all over the world. We hope you have a blessed day. Again, to find out more about Nandu's courses and knowledge that he has to share, you can go to

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www.MysticTantra.com. Have a wonderful, wonderful blessed day, everyone. From India, this is Janet Attwood saying namaste.