The Nuclear Dharma

Krishnaqayaamat

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For the Buddha, the Dharma and the Sangha.

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Part One: Introduction to Nuclear Dharmic Principles

0
The Primal Tradition

Initiates of various traditions have long maintained that there exists a Primal Tradition that is the common origin of all traditions. It is necessary to clarify precisely what this implies as it is something easily presented in a manner that is out of context. The nature of general human affairs today is such that it tends towards globalization of nearly all matters; this in turn implies the eventual total annihilation of any and all traditions, cultural identities and racial identities, to say little of the biological environment. The last remaining tradition, if it can properly be called such, of a world successfully

rallied under the single global hegemony of capitalism is nothing more than that of blind consumerism.

Blind consumerism is not the Primal Tradition and we know this to be true in accordance with observation of the natural world. Predators in nature refrain, in nearly all instances, from attacking prey animals unless they require sustenance. Were one to observe a watering hole in Africa one may perceive lions, zebras and gazelles drinking peacefully within a relatively close proximity to one another, providing the lion is not yet hungry. Neither would they consume every last drop of water present; instead there exists within nature a primal sense of moderation and dynamic equilibrium. Were this not the case all life on earth would have ended long ago and the universe as we know it would not very likely exist.

Some initiates, particularly those within or originating from the Freemasonic variety, have endeavored to propagate the notion that the God of one tradition is identical to that of

another. This may ultimately be the truth, yet it does not properly account for relative identity and accordingly does no justice to the myriad traditions that exist in the world. An example in this is clearly demonstrated in the dichotomy between Christianity and Islam; while the former endeavors to describe God in terms of a triplicity of attributes, the latter claims that God is devoid of any attributes whatsoever that the human consciousness is capable of perceiving, and accordingly are two very different traditions devised upon such core principles.

It may very well be true that behind the highest deification present in all traditions (take note that not all traditions include a highest possible deification, especially as concerns those more polytheistically oriented) there exists a primal God whose origin has taken myriad forms and expressions amidst various groups of people. Islam may very well describe this God quite accurately in that it cannot be rightfully known, yet it does so within the context of a very specific tradition. To reduce all traditions to a common principle likewise reduces all traditions to a state

of nihilism which is unbecoming of them. The consequence of such an approach is catastrophic as concerns the human identity and existential condition.

The wise initiate is aware of a Primal Tradition while simultaneously existing within the ontology of their own tradition so as to preserve the same. Traditions, after all, form the cornerstone for civilizations. A nation, or even a family, which has lost its sense of tradition is one that is easily divided. That many initiatic orders throughout the world have made the convenience of universal assimilation the vanguard of their practice is not without consequence. It has historically been initiates who have guided the development of nations and the current situation is one wherein nations are guided primarily towards a nihilistic universalism.

Those familiar with my writings know me as an aghori of a Western variety. Part of the path of the aghori is transgression for the sake of developing a greater perception of divinity in all phenomena, no matter how seemingly forbidden. When I

approached a period of training in Vajrayana Buddhism it was precisely for such a purpose of transgression. Buddhism developed in part as an act of rebellion against the Hindu worldview. For an aghori to embrace Buddhism is, for many, something quite taboo; this despite the fact that Shakyamuni Buddha is considered by some of us to be an incarnation of Vishnu. Such was not the case in my own tradition though I could certainly understand why and how such a perception could arise.

Through several years of training in Vajrayana, a tradition which admittedly holds many correlations (due in part to derivation) to my own tradition, I have gained a thorough respect for this tradition and for Buddhism in general. The basic principles of Vajrayana and the aghori path are not terribly different. The foundation is, of course, meditation. There is the use of mandalas and esoteric sexual techniques. There are mantras. One utilizes emotions such as anger and lust as a pathway to enlightenment. Likewise are there many differences, for example the deities themselves, the visually-oriented practice of

sadhanas, the shamanic undertones, the general aesthetic and, to some extent, the ultimate aim. I would never endeavor to state that the path of the aghori and the Vajrayana Buddhist are one in the same.

The reader will not here be subjected to a comparative analysis of Kalki and Maitreya, whose aims are similar but not identical. Instead the present work endeavors to explore and develop what is arguably a new expression of Vajrayana Buddhism, the Nuclear Dharma. I myself was informed about the concept of a Nuclear Dharma from one of my students who is active on social media (a practice I personally refrain from). Ever on the lookout for obscure phenomena, he presented to me the basic principles thereof and I found that the Nuclear Dharma was quite aligned with many of my own perspectives and realizations. Out of respect for the tradition out of which it was born the present work has been devised in the context of Vajrayana Buddhism and is intended primarily for a Western audience, for reasons that will hereby be explored.

1
Buddhism in the West

Buddhism is a tradition known to nearly every Westerner by reputation and accurately comprehended by a very miniscule fraction thereof. Those desiring a proper introduction to Buddhism written by a Westerner and for Westerners, would do well to study The Doctrine of Awakening: The Attainment of Self-Mastery According to the Earliest Buddhist Texts, written by Julius Evola. While Evola describes Buddhism as a warrior tradition such is a far cry from the common conception thereof. Most Westerners believe that Buddhism is a new age religion oriented towards universal peace, tolerance and

masochism. Clearly such people have never perceived a Vajrayana mandala whereupon are placed various demons in erotic copulation, bearing sharp weapons and drinking blood from kapalas. Surely such people are not aware that Mahakala is the destroyer of the wheel of incarnations, or that early Buddhist teachings, in a manner not unlike those of the Bhagavad Gita, were intended to engender the proper mindset for a warrior marching into battle to be untroubled by morality.

The majority of Western Buddhist practitioners does little to correct such an error in perception. I have met a great many such practitioners and found that the majority of them are comfortable middle-class citizens who approach Buddhism from the perspective of a hippie. Most such individuals come originally from secular monotheistic religious backgrounds and discount nonetheless the existence of certain expressions of guilt and religious structure that are imbued upon them therefrom. Furthermore, such individuals are often prone to worshipping the Buddha as an ultimate deity, a factor which

is quite contrary to the function of Buddhism as a tradition in which one undergoes intensive training with the purpose of self-mastery and liberation. For most Western Buddhists the tradition is embraced largely in accordance with their tendency towards consumerism; they collect myriad statues, malas, artwork, tibetan singing bowls and the like, believing that this will bring them to a state of enlightenment by aesthetic association.

The Nuclear Dharma is a welcome sight that embraces, in an extreme manner, the essence of what Buddhism is truly about. This is relevant particularly for Westerners who have a jaded perception of Buddhist practice, and of Eastern traditions in general.

2
Violence in Vajrayana

The vajra is ultimately a weapon. It is the thunderbolt which no force can resist and it is with the indestructible and perfectly clear essence of the diamond. The nature of the vajra has its origin in India and was assimilated by Buddhists somewhat later on in their development as they simultaneously incorporated tantric elements. Vajrayana Buddhism may accordingly be understood as violent Buddhism or a Buddhism which teaches the use of one of the most powerful weapons in the universe.

Traditionally the vajra can be understood as the

supremely concentrated power of mind in a state of samadhi. Nothing can distract such a power of concentration and samsara is destroyed thereby. The achievement of the power of the vajra may arise with the consistent practice of meditation.

The vajra is not intended to be a weapon utilized mercilessly, for in the destruction of illusions, no matter how harshly such an act is performed, there arises the liberation thereof. The wielder of the vajra must accordingly act as a bodhisattva, a spiritual warrior whose aim is the liberation of all who exist in a state of ignorance. There is no greater reason to destroy than for the purpose of enlightenment.

Those who would undergo training in Vajrayana Buddhism would first undergo a process of self-destruction as concerns the ego; specific principles and practices associated with this will be explored in part two of the present work. Suffice to say for the moment that one cannot perform the work of a Bodhisattva without becoming a Bodhisattva for themselves. With such a realization many turn away from the path

or practice it incorrectly, for it entails much work and a sharp adjustment of one's priorities.

Tibetan Buddhists are not, and never have been, the most peaceful of people by Western standards of idealized peace. When Buddhism entered Tibet an empire was formed. This clearly impacted the way of life maintained by the tribes and traditions which resided there, such as the Bonpo, who, being in essence a conquered people, were often made to assimilate themselves. Records of the various lamas are abound in which they kill their enemies, and sometimes unruly students. Most lamas were and are known to choose from amongst the female population girls who will serve as their dakinis, or tantric sexual partners. Were a girl or her family to refuse such an invitation the consequences would be dire. Vajrayana Buddhists ruled accordingly with a certain measure of tyranny, however their tradition allows them the experience of inner-peace throughout such acts.

Sexuality is violent by nature; it is the collision of opposing forces. The unity of a man and a

woman in the sex act generates a liberation of energy. Such a liberated energy may exist in the manner of birthing a child, however an initiated perception of sex reveals many subtler functions. In the context of the Nuclear Dharma, tantric sex may be understood as a practice in which there occurs nuclear fusion, wherein the partners are combined, and thence nuclear fission, whereby energy is liberated.

The nature of the vajra fits perfectly with that of the nuclear weapon. Nuclear power in general is that which powers stars and there are few, if any, forces in the universe that are with greater propensity for creation and destruction alike. It is well known that several nuclear physicists associated with the Manhattan Project were inspired by the Bhagavad Gita and may have been amongst the first to develop a sense of the Nuclear Dharma. It is likewise probable that the creation of nuclear weapons was predicted thousands of years prior to their development, and that furthermore various traditions have worked in an esoteric fashion to summon such a weapon forth into the world with the purpose

of liberating all beings from the existence of suffering and illusion.

3
The Warrior Ethos

The Vajrayana practitioner must live as a warrior. Of all recent examples of such individuals the best amongst them is Baron Roman von Ungern-Sternberg. Baron Ungern was a man born of an aristocratic lineage who became first an anti-Bolshevik lieutenant general in the Russian military and then an independent warlord in Mongolia. While he always remained true to the Christian tradition into which he was born, Baron Ungern likewise came to wholly embrace the Vajrayana Buddhist tradition.

Baron Ungern's defense of monarchism and hatred

for communism are key factors in deciphering his powerful persona. Under monarchism traditions are preserved intact and nations remain as they are intended to be. Monarchs may communicate diplomatically with the monarchs of other nations yet it is monarchy and aristocracy alone which may truly preserve the sanctity of a nation.

In stark contrast is communism which endeavors to destroy all culture and tradition, and even all sense of the spiritual, in order to develop a globalized civilization wherein all people are common people existing within an ontology defined by mob rule and materialism. Naturally the aspect of the human mind that is oriented towards religion becomes, within a communist regime, concentrated upon the dictatorial leader of such a regime. Such a phenomena never lasts for long and it is only a matter of time before the common people become discontent and express a desire for normalcy and order once again. The common population of the world may not frequently admit it, but they long to be ruled by good leaders who impose a sense of genuine tradition and value into their lives.

Baron Ungern, amidst successfully combating the Bolshevik forces, likewise worked independently to restore Mongolia to its proper Monarchic glory. This he accomplished primarily by working diligently to drive out any and all Chinese influence. At the conclusion of his efforts, he was granted the title darkhan khoshoi chin wang in the degree of khan, a most prestigious title.

Throughout his military career, and indeed throughout his life, Baron Ungern was known to be immensely sadistic and merciless. It is undoubtedly so that with his embracing of Vajrayana Buddhism there arose enlightenment in his own actions as they already were. He tortured and killed a great many people in order to liberate them into better incarnations, all while working to restore monarchic order to the lands in which he waged war.

At the present time not many of us are in a position to act as a warlord, or even to fight in a military on behalf of a noble cause, however we may nonetheless work to restore genuine

tradition by whatever means possible and to liberate ourselves and others, if only with brutal and merciless honesty. When the nuclear wars come, those of us who may survive will have our opportunity to take up the path of Baron Ungern in a more proactive manner. He is the Great Bodhisattva of the Nuclear Dharma.

4
A Final Note on Communism

There is but one valid expression of communism and that is the spiritual communism promulgated by Neo-Aum, the heir to Aum Shinrikyo. The spiritual communism of Neo-Aum holds little in common with the materialist communism that has thus far taken form in the world. While a spiritual communism relies, as did Maoism, upon the formation of an agricultural society, it likewise relies upon a tradition that is oriented towards Kalki, the final incarnation of Lord Vishnu. Furthermore, the spiritual communism in question revels in preparation for, and embraces, the Nuclear Dharma. It is but

one of several enlightened traditions that may survive the nuclear wars that are yet to come and contains, in its own right, a manner of aristocratic governance under rule of Lord Kalki.

5
No Desire for Enlightenment

Enlightenment cannot be achieved by desiring it. This seems counterintuitive, of course. When someone first approaches the dharma they are often full of desire and enthusiasm to learn and become enlightened. Those who remain may, as is the case with any endeavor, begin to lose motivation and will have to develop a sense of strict discipline if they are to progress. During periods of immense discipline there may arise moments wherein one desired enlightenment simply so that one needn't continue to be disciplined so strictly, and yet such a desire is the very thing which will obstruct enlightenment.

In all things one must train only for the sake of training itself. It is enough that the initial intention of beginning the training was with the purpose of achieving a state of enlightenment; such created a karmic cause. One needn't think upon it further than that. The purpose of the training must become simply to train. Therein enlightenment will arise naturally.

6
Physical Training

Those ascribing to the Nuclear Dharma would do well to incorporate physical fitness training, weapons training and martial arts. As Bodhidharma propagated to his students a system of martial arts in order to combat their poor posture and bodily ailments caused by extended periods of sitting, so too must the wise Bodhisattva refrain from developing bad habits in such a manner. The majority of humans in Western civilization spend most of their day sitting and as such the types of training in question will place the Bodhisattvas of the Nuclear Dharma in a place of predation and superior preparedness

for the coming nuclear wars.

Nuclear Dharma Bodhisattvas should train physically in the same manner that they meditate and train their minds: without desire for any result and for the sake of training in of itself. It is beneficial to learn to operate and clean various firearms. It is likewise beneficial to train in a system of martial arts, preferably one such as Muay Thai, Krav Maga or Brazilian Jiu Jitsu, for these are abound with practical use that even a relative novice may apply in hand to hand combat.

Were the Nuclear Dharma to have a monastic community, an event which may one day arise, the monks would spend much of their time undergoing military drills and strength training; in the discipline associated with such practices exists the potential for enlightenment to arise.

7
The Altar

There is a benefit for practitioners of the Nuclear Dharma to maintain an altar. The function of an altar is primarily that it acts as a point of concentration, devotion and a daily reminder of the work at hand. Appropriate altar images for the Nuclear Dharma may include a statue of Maitreya Buddha behind which is an image of a nuclear explosion, or other such imagery left to one's ingenuity. Mandalas may likewise be constructed so as to include imagery relevant to the Nuclear Dharma.

Once per day it will prove beneficial to offer incense at the altar and attune oneself to the essence of the Nuclear Dharma. Over time and with consistency this will bring its own rewards, but as with all things it should be engaged in without lust of result and for its own sake.

Part Two:
The Nuclear Dharma

8

The Concise Nuclear Sutra of Maitreya

The world will enter a state of spiritual dryness. Civilizations will become increasingly superficial and the natural order will be greatly disrupted by corruption and ignorance. The spiritual practices embraced by the world will likewise be corrupt and with a sense of ignorance.

There will be those few who preserve the genuine spiritual practices. They will work alone or in small groupings in their preservation.

The world will continue to spiral into chaos, until the spiritual practices are totally obsolete

and concealed, save for their preservation in a chosen few.

These chosen few will perform practices intended to liberate the world by the power of atomic weaponry.

At this point Maitreya Buddha will appear on the earth.

The coming of Maitreya will be announced by the appearance of a mushroom cloud which will be followed by many mushroom clouds.

Throughout the earth there will be annihilation of samsara.
All life on earth will rapidly die and be reborn in the Nuclear Pure Land as Buddhas and Bodhisattvas, achieving spontaneous enlightenment and nirvana.

Maitreya will remain upon the earth to meditate upon its ashes and achieve perfection in the understanding of the Three Marks of Existence, thus liberating the universe towards perpetual

9

The Three Treasures

The Three Treasures are three elements in which each Nuclear Buddhist may take refuge in order to strengthen the resolve and maintain discipline upon the path.

The Nuclear Buddha is none other than Maitreya who will arise in accordance with the great nuclear war that is to come and bring all beings to a state of perfect enlightenment in nirvana. The Buddha itself is the perfect state of emptiness that is at the root of all and is all-pervasive.

The Dharma are the teachings and practices.

Our meditation and sadhana are expressions of Dharma. This book is part of our Dharma. Other Buddhist teachings, such as those of Vajrayana, which we apply to the Nuclear Dharma are likewise part of our Dharma. Above all, the Nuclear Dharma encompasses whatever practices will lead to the collective nirvana brought about by the nuclear annihilation of all life on earth.

The Sangha consists first and foremost of the global community of Nuclear Buddhists and Buddhists in general, but also of any and all individuals and groups who work regularly to promulgate nuclear war. Though they may not be aware, such work brings the world closer to nirvana and as such we must consider such people to be part of our Greater Sangha. A further benefit to perceiving them as such is that a subtle connection is established through which they may receive some of the merits of our practice.

The Three Treasures thus described help to keep the Nuclear Buddhist concentrated upon the path and likewise to maintain a sense of comradery in the knowledge that one is not alone.

10
The Four Noble Truths and the Noble Eightfold Path

The Four Noble Truths of Buddhism are principles of reality which are held to be native to reality. They are dukkha, samudaya, nirodha and marga; these may be translated respectively as suffering, desire as the cause of suffering, the end of suffering and the path to ending suffering. All living beings suffer because they have perpetual desire which can never be satisfied in any but a temporary manner. There nonetheless exists a way to end suffering by ending desire and it is outlined in the marga.

Marga is defined by the Noble Eightfold Path,

comprised of the following attributes: right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right samadhi. While the Noble Eightfold Path was developed in accordance with Theravada Buddhism it is nonetheless relevant to Vajrayana and Nuclear Buddhism, albeit with a variable interpretation. Within the context of Theravada Buddhism the principles of the Noble Eightfold Path were concerned with upholding an upright moral vantage point as a means of curbing the development of future karma and accordingly becoming liberated from the cycle of samsara, or at the very least a more enlightening future incarnation. Because the aim of Vajrayana Buddhism is enlightenment within the present incarnation, and because the aim of Nuclear Buddhism is the annihilation of all to the effect of spontaneous enlightenment for all, differences must be acknowledged.

For the Nuclear Buddhist right view involves an understanding that for every action there is a reaction; our actions must ultimately be tailored to engender nuclear reactions. Right

intention involves the renunciation of lesser ideals and concentration upon the greater ideal of spontaneous liberation from suffering for all beings within the present span of time. Right speech is the spreading of the Nuclear Dharma in an honest fashion, as well as making use of the nuclear mantras. Right action is making use of those practices which expedite the Nuclear Enlightenment. Right livelihood is to survive by any means necessary and to conduct oneself with strength. Right effort is to remain steadfast upon the path and to work daily towards the achievement of enlightenment for oneself and for all. Right mindfulness is to remain mindful of one's thoughts at all times, a skill gained through meditation, and to likewise remain mindful of the coming nuclear wars so that an element of this awareness pervades one's life. Right samadhi is the achievement, through success in meditation, of perfect concentration upon the Nuclear Buddha.

11
The Three Marks of Existence

The Three Marks of Existence are suffering, impermanence and emptiness. These may likewise be described as sorrow, change and insubstantiality. Such qualities are inherent in all phenomena. All living things suffer, all living things continuously experience change and all living things are inherently without any individual essence, being merely the result of karmic activity. If we seek the origin of any thing it will be discovered that it has emerged only through a sequence of changing actions through time, all of which were made manifest due to suffering.

For the Nuclear Buddhist the Three Marks of Existence are a reminder that when the Nuclear Enlightenment arrives it will bring an end to suffering by means of enacting a change which will reveal the perfect emptiness in all of reality.

12
The Five Aggregates

The Five Aggregates are rupa, vedana, samjna, sankhara and vijnana; respectively these correlate with form, sensations, perceptions, mental activity and consciousness. Such are limitations that all living beings embody. While earlier Buddhist teachings emphasized that clinging to the Five Aggregates was causation for suffering and ignorance, Vajrayana and Nuclear Buddhism may utilize the Five Aggregates to achieve rapid enlightenment.

Our body is understood as a limitation and is trained and strengthened through discipline, a practice which gives us mastery over the Three Marks of Existence.

Our sensations are understood mindfully and enjoyed, that we may understand the Three Marks of Existence and embrace them as an expression of the Buddha.

Our perceptions become enlightened perceptions that cut straight to the truth in all matters.

Our mental activity becomes a matter controlled, or else passively observed, and may be directed at will for the accomplishment of the Nuclear Dharma.

Consciousness is perceived as impersonal and independent of any intrinsic qualities.

As a result of Nuclear Nirvana, the Five Aggregates become dissolved into the pure nature of the Buddha, all having been realized as being the essence thereof.

13
Pratītyasamutpāda

Pratītyasamutpāda may be translated as dependent origination, a concept that explains a mechanism in existence whereby all phenomena are dependent upon one another. The Buddhist teaching of compassion is oriented by dependent origination and implies a sense of reality that is all-encompassing and all-inclusive; it is accordingly that the Buddhist dedicates the merit of their practice to the liberation of all beings and is able to transmit such merits accordingly. In other words, the existence of any thing is dependent upon the existence of every other thing.

As was stated earlier, Pratītyasamutpāda is achieved where the Nuclear Buddhist dedicates the merit of their work towards promulgating the Nuclear Enlightenment. Such is the practical application of Pratītyasamutpāda for the Nuclear Buddhist.

A higher truth as pertains to Pratītyasamutpāda is that which will occur during the Nuclear Enlightenment that is to come. The nuclear annihilation will cause further nuclear annihilation in an exponential fashion until all life is destroyed. This in turn will be cause for a dependent arising of perfect Nirvana. There is no greater compassion than this.

Part Three: The Nuclear Dharma in Practice

14
The Nuclear Buddha Sadhana

Begin by entering a state of meditation. Allow all to become emptiness.

Out of the emptiness arises an OM syllable which emanates brilliant light. The light encompasses you and you arise as Baron Ungern. You are adorned in the military garb of monarchic Russia, decorated with jewelled awards. In your right hand is a bloody sword and in your left hand is the severed head of an enemy. Around you are the bones and remains of enemies whom you have slaughtered.

Out of the emptiness around you there arises an image of the modern world. There are billions of people in the distance, all suffering from the worst expressions of ignorance. There are also small groups of the Nuclear Sangha meditating and waiting in contemplation of the Nuclear Nirvana that is yet to come.

Take your time to develop this aspect of the vision.

You, as Baron Ungern, spontaneously arise as Mahakala. Your body is vast and powerful. You have four great arms. Your upper right hand holds a blood-stained flaming sword. Your upper left hand holds a garland of skulls. Your lower hands hold your consort, Mahakali, whose legs are wrapped around you in loving embrace as your vajra phallus penetrates her perfect vulva with bliss. Her hair hangs wildly and she holds you with her right arm as she drinks lustfully from a kapila full of blood with her left hand. Her eyes are full of divine madness as she gazes into you.

As your copulation continues you become aware of the world around you gradually becoming engulfed in violence and flames. As the bliss arises this continues with greater intensity. Finally you both reach the point of orgasm and there is a spontaneous nuclear explosion from the center of Mahakala and Mahakali, which extends unto the farthest reaches of the world, initiating a chain reaction of nuclear explosions.

Revel in this for awhile. Watch as all living things are annihilated. Eventually the mushroom clouds settle, gradually, and there is nought but dust upon the entire earth. The sky is blocked and there is only darkness.

You arise spontaneously as Maitreya seated in the lotus asana. You see far above you the Nuclear Pure Land where all beings have achieved perfect enlightenment. When the vision of all enlightened beings is clear, you see that the entire Nuclear Pure Land dissolves into a drop of Bodhicitta which emerges into your head as Maitreya.

As Maitreya, covered in the dust of Nuclear fallout, you meditate and realize the perfect nature of nirvana in this and all worlds.

Finally, the worlds dissolve in perfect nirvana and you, as Maitreya in the vast emptiness, likewise dissolve into an OM syllable, and then into emptiness.

15
Nuclear Tantric Physics

The following tantric rite is best performed by two people who have both performed the Nuclear Buddha Sadhana several times.

In preparation for this rite a space must be set aside and appropriately purified. A hotel room may be ideal, especially considering that the working may be performed in various places so as to propagate the Nuclear Dharma throughout the world in a more direct manner.

The space should be illuminated by eight candles. Incense should be burned to such an excess that

the room be filled with incense smoke. The couple should sit across from one another. The man will begin to perform the Nuclear Buddha Sadhana and come to identify himself as Mahakala. During this time the woman will identify herself as Mahakali and begin to stimulate her vulva to be sufficiently prepared for the ritual act.

Once the man has become Mahakala and Mahakali is sufficiently stimulated, she will be invited to embrace Mahakala by being seated on him so that his vajra phallus penetrates her lotus vulva. As Mahakala and Mahakali they will copulate as such while continuing the Nuclear Buddha Sadhana. They will perceive that the world around them, at all distances, is becoming increasingly violent and engulfed in flames. The intensity of this vision will build for each partner as their lust increases. They will come to perceive that they have become one in their consorting and will become aware of the Buddha nature.

At the point of orgasm they will perceive the nuclear explosions of the sadhana commence all throughout the world. When the dust

settles, with the couple still embraced, they will simultaneously identify as one in the form of Maitreya Buddha and finish the Nuclear Buddha Sadhana to the end.

Recommended Reading

Ferdynand Antoni Ossendowski
-Beasts, Men and Gods
-Lenin: God of the Godless

Alexander Dugin
-Baron Ungern: God of War

Geshe Kelsang Gyatso
-Clear Light of Bliss: The Practice of Mahamudra in Vajrayana Buddhism
-Essence of Vajrayana: The Highest Yoga Tantra Practice of Heruka Body Mandala

Chogyam Trungpa
-Shambhala: The Sacred Path of the Warrior
-Crazy Wisdom

Longchenpa
-The Practice of Dzogchen: Longchen Rabjam's Writings on the Great Perfection

Isamu Michi
-Neo-Aum Sermons

Andrei Znamenski
-Red Shambhala: Magic, Prophecy and Geopolitics in the Heart of Asia

James Palmer
-The Bloody White Baron

Department of the Army
-U.S. Army Field Manual 3-21.8: The Infantry Rifle Platoon and Squad

Dave Canterbury
-Bushcraft 101: A Field Guide to the Art of Wilderness Survival

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