

**THE BOOK
OF
TANTRA**

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PREFACE

This book presents a profoundly new understanding of sexual or 'tantric' yoga and of the very nature of sex itself – seeing it not as a biological drive or bodily activity but as a sensual activity of soul. Its aim is to affirm the innate sensuality of the soul and its body, and in this way offer ways of 'putting soul back into sex'. Traditional terms such as 'kundalini' belonging to the Old Yoga and New Age ideas of 'tantric sex' are reinterpreted in a completely new light – the light of a New Tantra of the soul body and of 'soul sex'.

WHAT IS 'TANTRA'?

Rarely do those who study the teaching and practices known collectively as TANTRA ever ask themselves a simple question?

Where, when and in what manner did these metaphysical principles and meditational practices arise - and from what knowing? For the wordless inner knowing or 'gnosis' that is the source of any spiritual tradition is not identical with the symbolic form taken by that tradition.

The metaphysical treatises or TANTRAS of the 10th and 11th century teachers identified with KASHMIR SHAIVISM ran contrary to the traditional religious philosophy and values of the VEDAS. That is because they were the final, most sublime and sophisticated expression of an entire cultural value system – not that of the high-caste Vedic priests or Brahmins but that of the under-privileged, low-caste sections of Indian society – in particular farmers and artisans.

At the heart of this value system was the rejection of ritualistic religion and the caste

system, respect for women, and above all, veneration of the human body - the principle that "there is nothing in the universe that is not in the body".

Direct 'empirical' knowledge derived from sensuous bodily activity and experiencing was valued more highly than abstract intellectual knowledge - and recognised as the source of the latter. A root meaning of TANTRA is 'loom'. Its generic meaning was the guarding (TRA) and spreading or propagation (TAN) of any form of scientific knowledge arising from any sensuous bodily activity - whether weaving or

love making – knowledge that itself wove together different dimensions of human sensuous activity.

Within this value system, a teacher or GURU was seen as someone with developed experiential and practical knowledge of any sort. A spiritual teacher or SIDDHA-CARYA was someone capable in practice of fully embodying their inner soul powers or SIDDHIS. All of the original 84 SIDDHA-CARYAS were low-caste artisans or labourers. These powers were identified with the goddesses or SHAKTIS (from the Sanskrit root SHAK –

meaning creative capability, potentiality or power).

The male principle was awareness (CHIT) – personified by SHIVA and individualised in the human soul. But because the soul itself was understood as the aware inwardness of the body, the body itself was revered as the supreme abode of the gods. The essence of TANTRA was and remains the understanding that the supreme form of all knowledge is bodily knowledge: DEHAVIDYA.

DEHAVIDYA in the exoteric sense is the 'implicit' or 'tacit' bodily knowing that allows us

to engage in everyday activities such as walking, talking, driving a car or making love.

Out of the experiential and experimental deepening of this inner bodily knowing came a DEHAVIDYA of another sort – an inner or esoteric knowledge of the body in all its inner and outer dimensions. It was this esoteric knowledge, made explicit in metaphysical treatises and meditational practices, that constituted the tradition of TANTRA as it is known today.

TANTRA REBORN

What would it be like to be able to arouse yourself and your partner - no matter how tired or lacking in 'energy', 'drive' or 'libido' you feel?

What would it be like, as a hetero-sexual man - or as a gay-lesbian or bisexual partner embodying a masculine bearing - to feel yourself entering and filling a woman fully - yet without any physical penetration? What would it be like, as a heterosexual woman - or as a gay-lesbian or bisexual partner embodying a feminine bearing, to be able to open

**yourself and be filled by a man
- yet without any physical
penetration?**

**What would it feel like to
engage in intercourse without
even having to take your
clothes off - indeed without so
much as touching your lover?**

**How would it feel, as a man,
not just to not have to delay
'premature' ejaculation, but to
feel no need for ejaculation
whatsoever in order to 'come' -
but come in a quite different
way?**

**What would it feel like to go
further than ordinary sex can**

ever take you - to melt and dissolve the boundaries that seem to separate two bodies from one another, and to quite literally meld your soul with that of your partner?

This may sound like a fanciful sexual pipe dream. But then, so would an attempt to explain what a dream is like to someone who had never recalled one - or explain what sex feels like to someone who had never experienced it.

We are speaking of the sensual bliss of what I call soul-body sex, the sexual union or coupling of souls.

Union or 'con-jug-ation' or 'coupling' is the root meaning of the word YOGA. Soul-body sensuality and sexuality is the true meaning of TANTRA - a practice of sexual yoga with its roots in the rich religious and philosophical tradition known as KASHMIR SHAIIVISM.

The New Yoga of Sex is this ancient tradition reborn. It is TANTRA REBORN - as the supreme bliss of soul-body sex. Soul-body sex can be experienced without physical intercourse or used to sensually enrich and prolong it.

How? By putting soul back into sex. For what we call the 'soul' is nothing disembodied, but has its own bodily shape and substantiality, and its own richly sensual qualities.

Soul-body sensuality turns our whole body into a sense organ for feeling the very soul of one's sexual partner in all its sensual qualities - its own exquisite scent or perfume, its felt shapes and textures, its light and warmth, its sexual fire and fluids, its rich and sensuous flows of awareness.

It is such sublime and blissful forms of sensual awareness that

**form the basis of soul-body sex
- the power to feel our own
body filled with the soul of the
other and to feel our own soul
filling their body.**

THE MYTHS OF BIOLOGY

Sex and love both have a purely biological basis.

Sexual intercourse results from an in-built biological drive designed to ensure procreation and species survival.

The sex drive is an expression of pent up biological energy – 'bioenergy' or 'libido'.

Sexual intercourse and orgasm serve to release sexual tension by 'discharging' this energy.

Soul activity and co-creativity is a sublimation of sexual and procreative drives.

THE TRUTHS OF TANTRA

The essence of sex is nothing biological. Nor does its source lie in desires of 'the flesh'.

Fleshly intercourse and procreation is the expression of a divine intercourse by which the cosmos itself is constantly procreated.

The sexual drive expresses a basic need for spiritual intimacy and intercourse of soul.

Sexual and procreative drives can be either a consummation or a substitute for soul intimacy and co-creativity.

The Fundamental Myth

We all know of the difference between loveless sex and romantic love-making.

Loveless sex is essentially soulless sex. The split between romantic 'love' on the one hand, and sexual or 'erotic' love on the other, is a split between soul and body. This split has come about because of the fundamental myth.

The fundamental myth is that the soul itself is something disembodied or 'supra-sensuous', similar or identical to the 'mind'.

The Fundamental Truth

The fundamental truth is that the soul has its own bodily shape and substantiality, and its own sensuality.

The felt qualities of warmth and closeness that lovers feel towards one another are independent of their physical temperature or distance to one another.

The quality of 'magnetic' attraction that lovers feel towards one another arises from feeling their souls drawn towards one another.

The desire for physical contact with one another comes from already being touched by one another in their souls.

Sensed qualities of 'warmth', and 'magnetic' attraction are not bodily sensations or sensory qualities but soul qualities.

These qualities are not a product of sensory stimulation but of sensual awareness. For soul qualities are not any sensations or stimuli we are aware of. Instead they are innately sensual qualities of our awareness itself.

Today people rely more and more on different means of sensory stimulation to revive or intensify sexual feeling, or add to or prolong the pleasure of sex.

Sensory stimulation may be heightened through dress, romantic candlelight dinners, the use of scents and oils, through gentle massage or sado-masochism, psychoactive drugs or pornography.

The reliance on sensory stimulation of the body for sexual arousal comes from the decay of sensual awareness – soul sensuality.

WHAT IS 'TANTRIC SEX'?

The essence of tantric sex is not the use of sensory stimulation to revive, intensify or prolong sensual pleasure.

Nor is it the traditional practice of different bodily postures and physical breathing methods to raise up sexual 'energy' through different 'energy centres'.

The true essence of TANTRA is the understanding of sex as the human embodiment of a divine-cosmic union (YOGA) or coupling (YAMALA) between awareness on the one hand, and energy or vitality on the other.

SHIVA AND SHAKTI

In the ancient tradition of 'Shaivist' tantra, awareness was symbolised by Lord SHIVA, and energy or vitality by his female consort or SHAKTI.

The sexual act was seen as a human enactment of the divine interplay of SHIVA-SHAKTI.

The teachings of tantra were aimed at experiencing the sublime bliss of the divine couple. They are quite distinct from teachings such as the KAMASUTRAS which focus on bodily pleasure (KAMA) rather than divine bliss (ANANDA).

NON-SEXUAL OR SEXUAL?

In everyday life there are both verbal and non-verbal, mental and physical, non-sexual and sexual modes of being and relating to others.

It is our non-sexual mode of being and relating that is reflected in our sexual relations and in the whole place that sex has in our culture.

That is because in our current culture, people's way of being and relating to others is a totally disembodied one – focused on their words and deeds rather than their bodies.

In ordinary 'conversation', for example, people's conscious awareness is entirely focused on the words of the other and what they are 'about'.

Rarely, if ever, do people take time to feel their own body as a whole and focus their whole attention on the body of the other - their whole body, that is - not just their face and eyes.

Attending exclusively to another person's body as a whole and doing so from their own body as a whole is something people do only during sex itself, or if there is something particularly striking

(sexually or otherwise) about the bodily appearance of the other.

Getting lost in thoughts and feelings people cease to feel their own body with others or feel the body of the other.

This disembodied mode of relating takes the soul out of all human relations, both sexual and non-sexual.

For we can sense our own soul only by a sustained awareness of our body as a whole. We can sense the soul of another only through a sustained awareness of their body as a whole.

The body of the other is a sensory image of their soul, its fleshly surface. Our own body as a whole is a sense organ of our soul – that which allows us to become ‘all eyes’ and all listening ‘ear’.

The soul is the inwardness of both ‘the flesh’ and ‘the word’, both the body and the speech of the other. If we cannot feel the soul-inwardness of our bodies how can we feel the soul-inwardness of another person’s body or of their words?

Speech itself is no mere verbal communication of thoughts or feelings. It is a vocal and verbal gesturing of the soul and we must feel it as such.

Only by sensing acts of speech as MUDRA - bodily gestures of the soul - can they suggest their inner meaning to us.

Words themselves are MANTRA - bodies of sound whose soul or sense is their felt bodily sense or resonance.

The 'mind' is just a voice in the head and a mirror of our inwardly felt body as a whole - a mirror of the soul.

Listening is something we can only truly do with our body as a whole. Only by listening with and to our body as a whole, can we not only receive the word of the other as suggestive gestures of their soul, but grant time for a response to gestate in our soul and find expression as responsive vocal and verbal gestures.

The body as a whole is a living language or alphabet of the soul (MATRIKA). The body never ceases to speak, and in this sense there is no such thing as non-verbal communication. If we merely attend to another person's gestures or 'body

language' with our minds we will not feel these gestures in a bodily way and they will not touch our souls. Nor will we feel their words themselves as bodily gestures of their soul.

To be 'open' to others means much more than having an open and receptive mind. It means to open ourselves to others in a bodily way.

Sensing the body of the other, with our own bodies, 'opening' our bodies to others in a way that lets them 'in' can make us feel "deeply touched inside".

Such phrases, as Aron Gersh has recognised, all point to the implicitly sensual and sexual aspects of what we ordinarily take as 'non-sexual' interaction.

Just as our culture makes an artificial split between 'verbal' and 'non-verbal' modes of communication - failing to recognise that speech IS 'body language' - so it also splits off non-sexual and sexual modes of relating to others.

Feelings of 'love' have become the exclusive way in which deep inner soul contact with others is experienced. Similarly, sexual interaction or 'love-making' has

becomes the exclusive way of feeling ourselves and relating to others in a bodily way.

This is all because the accepted mode of 'ordinary' everyday relating is one in which we put our bodies aside and become mere talking heads – a mode of being and relating that is disembodied and therefore also soul-less, that is desexualised and therefore also loveless.

Love can be experienced as a feeling. But loving, like feeling, is also something we do. 'To love', like 'to feel' is a verb.

LOVE AND LOVE-MAKING

Loving is essentially the activity of feeling the soul of another in a bodily way and receiving it into our own soul.

It is the capacity to extend the bodily field or 'feeld' of our feeling awareness to fully feel another person as 'some-body', and fully receive them in all their aspects - whatever 'feelings', positive or negative, we have towards these aspects.

If 'loving' is the deepening of our bodily feeling awareness of another, then 'love-making' means making our bodies open

to being filled by that awareness – by the soul of the other – or intending to open and fill the body of the other with our awareness, our soul.

‘True’ love and love-making are impossible without the capacity to feel our own body as a whole as a sense organ of our soul, an organ with which we can see and feel the body of the other as a sensory image of their soul in all its aspects.

Both ordinary and scientific notions of love and love-making however, see it as something based purely on physical attraction and

expressed though purely physical contact with the body of the beloved.

The ordinary understanding of sexual attraction, contact and intercourse is entirely focused on the physical body of the other - their outwardly seen and outwardly felt body.

There is no place in this understanding of sex for the soul - for the soul is our own inwardly felt body and the inwardly felt body of the other. The inwardly felt body is not simply the physical body as felt from within. On the contrary, the physical body is but the outwardly perceived form of

the inwardly felt body – the soul body or awareness body.

Though in the physical sex act there may be penetration of the fleshly inwardness of one's partner's body, this purely phallic and physical penetration does not by itself reach into their soul body.

Ordinary sex is limited to the physical body – the outwardly seen and felt body. Soul-body sex starts from the inwardly felt body or 'soul body'. It is the experience of our own soul body filling or being filled by a sensual flow of awareness – something that requires no

physical sex organs, male or female.

To 'love' another in the truest sense is to feel their soul - the aware inwardness of their body. To 'make love' in the true tantric sense means to fill the soul inwardness of the body - either by drawing or sucking a flow of awareness into it (the 'female' role) or by penetrating the soul body of the other with such a flow (the 'male' role).

'Masculine' and 'feminine' are not reducible to biological gender however. For the soul body has a quite different

sexual anatomy – and one that is essentially androgynous.

That is why the starting point of practice or SADHANA in The New Yoga is the capacity to feel our body as a whole as a sense organ of our soul. It is this that allows us to inwardly sense the souls of others, male or female, in all our relationships, 'sexual' and 'non-sexual', heterosexual or homosexual.

Whole-body sensing of the soul of the other means feeling a look in someone's eyes with your own eyes, feeling the expression on their face with your face, the 'head space' they

are in with your head, what they feel in their heart and chest with your heart and chest. Then you can begin to sense in your body the way they feel in theirs, their whole way of feeling - or not feeling - their soul and of bodying that soul.

THE SOUL-SCIENCE OF SEX

The New Yoga of Sex has a rigorous soul-scientific basis.

'Soul-science' is founded on the recognition that the most basic scientific 'fact' is not the existence of an objective universe of matter and energy but our subjective awareness of that universe.

In particular, it recognises a dynamic and reciprocal or 'dialectical' relation between the aware inwardness and energetic outwardness of phenomena - between SHIVA and SHAKTI.

The dynamic relation of awareness and energy that is symbolised by SHIVA and SHAKTI is an expression of several soul-scientific laws:

Awareness is the very inwardness or 'soul' of energy in all its forms.

Awareness is what first releases and draws out energy. Light, for example, is visible only in the light of our awareness of it.

Awareness possesses its own innate energy in the form of soul-light and soul-warmth, soul-magnetism and electricity, soul gravity and soul 'levity'.

WHAT IS 'KUNDALINI'?

Interpretations of the Old Yoga usually define KUNDALINI as 'potential energy' coiled up at the base of the spine like a serpent.

The aim of sexual yoga was seen as the release of this 'potential energy' or 'serpent power' and its raising from the base of the spine to the head and crown through different CHAKRAS or 'energy centres' in the body.

In reality however there is no such 'thing' as 'potential energy' or 'kinetic energy'.

Both terms refer to energy as if it were a 'thing'. But when people talk of having or lacking 'energy' they are not referring to some 'thing' but to an overall quality of their awareness - one that has to do with their potentiality or power to act.

The root meaning of the Sanskrit term SHAKTI is potentiality or power to act. The root meaning of the Greek word ENERGEIA is action or actuality. We cannot speak of 'potential energy' because the essential meaning of 'energy' is the actualisation of potency or potentiality.

Potentialities, however, exist only in awareness. You can be aware of them but you cannot pick them up or measure them like a physical 'energy' or like anything actual.

The release of KUNDALINI is not the release or actualisation of 'potential energy'. Instead the release of KUNDALINI is the release of the hidden potentialities and potency of awareness itself.

KUNDALINI is not a flow of energy through different energy centres. It is a flow of awareness through different centres of awareness.

Terms such as KUNDALINI, CHI, QI or PRANA are usually understood as referring to 'subtle energy' and all share the same root meaning of 'that which flows', as does the Greek HORME, from which we derive the term 'sexual hormones'.

Not a flow of something but just flow. 'Energy' itself is not some thing than can move or flow. It is pure motion or flow itself – a flow that can only be understood as a flow of awareness itself.

A flow of awareness can only be felt however, if awareness

itself has a substantiality of its own with its own felt qualities. Awareness can be felt as having sensual qualities of brightness or darkness, lightness or heaviness, warmth or coolness, density or diffuseness.

Awareness can also be felt as having its own substantiality, possessing sensual qualities of airiness, fluidity and earthly density or solidity.

Different flows of awareness are what bring about dramatic transformations in the overall quality of our awareness, thus releasing new potentialities of awareness.

WHAT IS AWARENESS?

What we call 'consciousness' is always awareness of something – for example a bounded object or bodily sensation. It is always focussed or localised in some way.

'Awareness' on the other hand, is like the air around and within us. Though it flows, it is not in any way localised in space. If we can unfocus our awareness, and feel its commonality with the air around us – an air that also permeates our bodies - we experience awareness as a type of airness (PRANA) that fills and flows in space (AKASHA).

The soul body, as an awareness body, exists and can be experienced as a body of fluid inner warmth or soul warmth, a body of soul-air or PRANA, a body of soul-light (PRAKASHA) and of space as such (AKASHA).

In the tantric literature of the Old Yoga reference is made to different bodily sheaths or KANCUKAS.

These are not multiple inner bodies but different aspects of a singular soul body or awareness body. The innermost sheath is the soul body as a warmth body – a body of inner soul warmth.

A broader sheath is the soul body as pranic body of soul breath or air. The sheath of greatest dimension is the soul body as a body of light and space.

The soul body has been called an 'etheric body', made up of the same 'ether' or 'aether' that was once supposed to fill the apparent void of cosmic space.

Einstein's theory of relativity seemed to make aether theory redundant. Not so, if as Stephen Rado's modern ether theory or 'aetherometry', the 'aether' is conceived of as an

ideal and frictionless gaseous medium.

In reality however there is no such thing such an ideal gas. Only awareness as such has the ideal characteristics of Rado's gaseous aether, capable of flowing in the same way as this gaseous or air-like aether.

That is why in all primordial cultures awareness was felt as something like air - flowing like the breath (PSYCHE) or a wind (PNEUMA). In the yogic and tantric traditions the name given to this breath of awareness was PRANA.

The 'ether' or 'aether' is not any fine or frictionless gas that physics can detect. Instead awareness itself is the very air-like 'aether' that fills and flows through space.

Space itself however is nothing objective or physical but simply the spatial dimension of awareness itself. All bodies in space are composed of etheric atoms - basic particles or units of awareness.

The soul body is only an 'etheric body' in this sense, composed of 'etheric' units or atoms of awareness (ANU) and

possessing the variable etheric substantiality of awareness.

It is above all the different flows of awareness that make up the soul body as an 'aether' or 'etheric body' that give rise to and transform its felt substantiality. It is also what gives rise to its felt 'energetic' qualities – allowing us to feel it as a body of fluid soul warmth, or of soul light, of soul magnetism and soul electricity.

When people experience the rising 'energy' of KUNDALINI in the form of intense sensations of heat, light or 'electricity' they are both mistaking and replacing sensual

field-qualities of awareness belonging to the soul body with sensory experiences localised in the physical body.

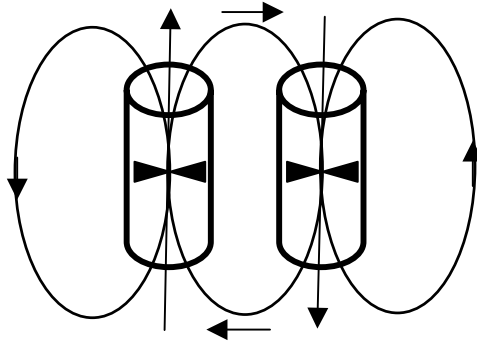
The human body is a sensory image of the human soul. Its sensory qualities are an expression of individual soul qualities.

The quintessential bodily configuration of the soul is a result of patterned flows of awareness (NADIS).

These flows have both axial, spiral, rotatory, radial and circulatory vectors.

SEXUAL SOUL CURRENTS

Imagine two parallel cardboard tubes with motorised fans inside them. The fans in each tube rotate in different directions. The result will be a circulatory flow coupling of air currents of the sort shown in the diagram.



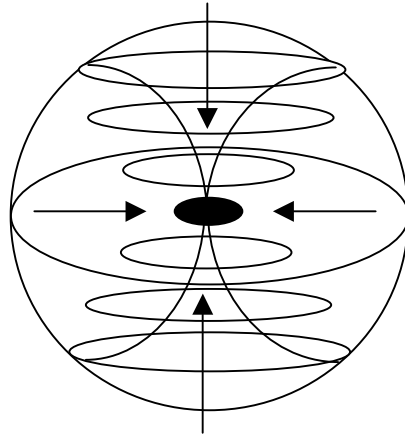
This is Stephen Rado's new aether theory of magnetism. For the coupling of opposite air flows in the two fans will attract them like magnets. Understood as flows of awareness the diagram is a model of soul-body coupling.

Male and female are not simply sexual differentiations of a biological species.

Instead the sexual polarity of 'male' and 'female' is but one expression of the proto-sexual flows of awareness that make up the anatomy of the soul body.

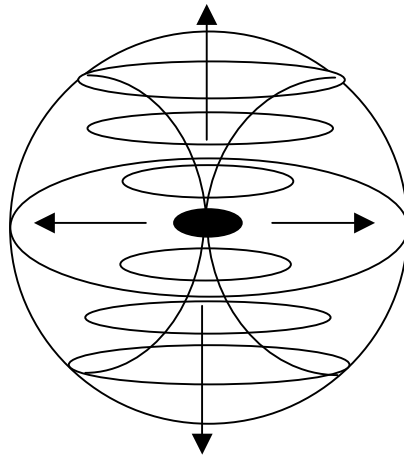
The two basic polar flows of awareness are an inward-gathering and centripetal flow (feminine), and an outward-radiating and centrifugal flow (masculine).

Proto-feminine Flow



The 'proto-feminine' flow is essentially an inward-drawing, centripetal flow of awareness from a circumference towards a centre. The 'proto-masculine' flow is essentially an outward-radiating, centrifugal flow of awareness from centre to a circumference.

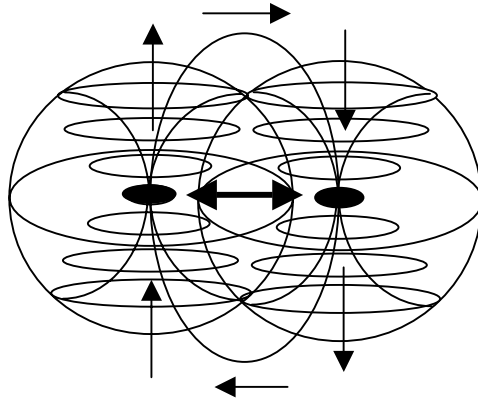
Proto-masculine Flow



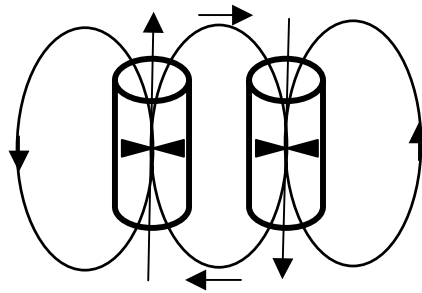
SEXUAL FLOW COUPLING

Only together do these polar flows of awareness create a proto-sexual coupling of the masculine and feminine flows of awareness, one which alters both and first gives them their sexual character, creating:

1. A 'feminine' flow of awareness that draws or sucks in from below and radiates out above and around.
2. A 'masculine' flow of awareness that enters and fills from below and draws in from above and around.



The result is a 'magnetic' flow coupling of the sort already illustrated in Diagram 1.



SHIVA-SHAKTI UNITS

Coupled flow currents of awareness constitute the aware inwardness of electromagnetic energy in all its forms.

They are the most basic units of awareness – making up the very air or breath of awareness from which air itself is formed.

All material bodies are formed from, emanate and absorb such units. Coupling male (SHIVA) and female (SHAKTI) flow currents these units can be described in tantric terms as YAMALAS (couples) or as SHIVA-SHAKTI units.

THE NEW YOGA OF SEX

The theoretical basis of The New Yoga of Sex lies in recognising that the body is a sensory image of the soul, and that behind all sensory qualities perceived by the physical body are those soul qualities – innate sensual qualities of awareness that make up the soul body.

The practical basis of The New Yoga lies in transforming our awareness of sensory qualities such as warmth and light into a sensual experience of different qualities of awareness.

For example, by just feeling the warmth of your physical body from within you can transform this feeling of warmth into a warmth of feeling.

That is because your inwardly felt body is not simply your physical body as you feel it from within, but a body of your feeling awareness of yourself and others. 'Warmth of feeling' is a quality of soul warmth - not a sensory quality belonging to your physical body but a sensual quality of awareness - in other words a soul quality belonging to your soul body or awareness body.

Just as we can transform a bodily feeling of warmth into warmth of feeling or soul warmth, so can we also transform a bodily feeling of lightness or heaviness into a lightness or heaviness of feeling.

Conversely, by attending in a bodily way to a sensed warmth, airiness, brightness, lightness or expansiveness of feeling within ourselves we can transform this warmth, airiness, brightness or expansiveness of feeling into an experience of our soul as a warmth body, a body of air or light, or a spacious and expansive body of awareness embracing the entire cosmos.

**The First Principles of The New
Yoga are therefore as follows:**

**Feeling your awareness of space
as the airy spaciousness of your
awareness.**

**Feeling your awareness of light
as the very light of your
awareness.**

**Feeling the warmth of your
body as warmth of feeling in
your soul.**

**Feeling your bodily breathing as
a breathing of awareness.**

SOUL-BODY BREATHING

The soul body is that body with which we breathe in and digest our sensory experience of the world, transforming its sensory qualities into soul qualities.

In the meditational breathing methods of the Old Yoga (PRANAYAMA) breath or PRANA was seen as the vital link between mind and body. Yet no distinction was made between our awareness of breathing and our breathing of awareness.

PRANA itself was and is still misunderstood as a form of subtle biological energy - rather than as the elemental breath or air of awareness itself.

A new PRANAYAMA or yoga of breath is central to the New Yoga of Sex - for only through it can we experience a sexual and 'magnetic' coupling of those flows of awareness that are the very essence of PRANA.

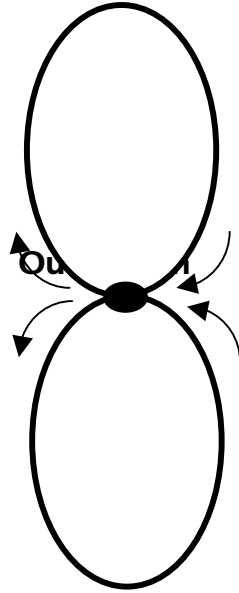
Central to the practice of this new yoga of breath is the coupling of our ordinary physical and aerobic breathing with a pure, anaerobic breathing of awareness.

This is achieved through a double breath cycle of air and awareness. In the Old Yoga emphasis was placed on the suspension of breathing at the turning points of the ordinary breath cycle – in particular at the end of each out-breath.

In The New Yoga, the apparent suspension of breathing at this point in the ordinary breath cycle becomes the entry point into a second breath cycle – the pure exhalation and inhalation of awareness as breath or PRANA.

The two breath cycles are linked in a lemniscatory pattern illustrated in Diagram 2.

The Double Breath Cycle



The upper part of the lemniscate represents the ordinary breath cycle – the in-breath and out-breath of air.

It is at the turning point of this breath cycle that our out-breath can be slowed and elongated to such a degree that we experience it transforming into a pure out-breath of awareness.

For this to happen we must feel our ordinary out-breath not simply as an exhalation of air but as a descending flow of awareness passing down into our entire inwardly felt body. It is then that the out-breath is felt as APANA - literally a

'down-breath' of awareness passing from the felt inner space of our head and chest and abdomen, through our pelvic bowl or KUNDA and into our entire lower body below the waist.

As it does so we feel our out-breath continuing even though we are no longer exhaling any air at all. The elongation of the out-breath as a descending flow of pure 'awareness breath' can be sustained even as we begin to once again inhale air and recommence the ordinary aerobic breath cycle.

To achieve pranic breathing it is essential to centre our ordinary aerobic breathing in the abdomen - to draw in and release breath entirely through the use of our abdominal muscles.

Yet the respiratory anatomy of the soul body is very different to that of the physical body.

In the anatomy of physical in-breathing, the use of the abdominal muscles to depress the diaphragm draws air down from the mouth and/or nose to fill the lungs. In soul-body breathing, the pranic in-breath of awareness is an up-breath

(UDANA) drawn from the ground and lower body through the KANDA (perineum) and filling the entire inner space of the pelvic bowl (KUNDA) and womb or abdomen (KARNIKA). The abdomen itself - and not the lungs - is felt as if it were a balloon filling with breath as it expands.

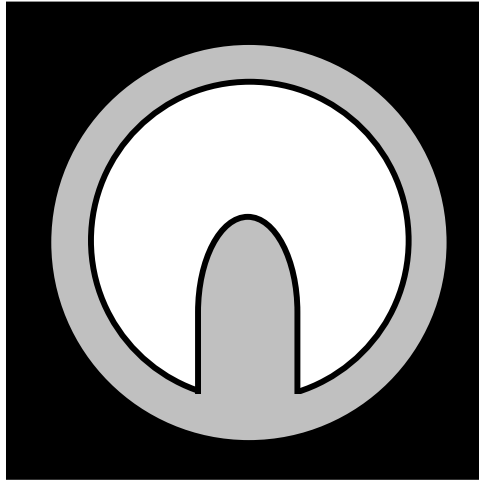
In physical out-breathing, the contraction of the abdomen raises the diaphragm, forcing air up and out of the lungs. In soul-body out-breathing, the contraction of the abdomen is felt as a down-breath (APANA) pushing PRANA ever further down into our lower body.

YONI AND LINGAM

In Shaivism the religious symbol of SHIVA is the phallus or LINGAM. The symbol of SHAKTI is the YONI - vulva and vagina.

The SHIVA-LINGAM and SHAKTI-YONI are not simply symbols of sexual organs. It is the other way round. Our sexual organs are themselves twin symbols of the soul body in its bi-sexual character.

The basic shape of the soul-body bears little relation to that of the physical body.



In the diagram it is represented as a spherical field-boundary (black). Its interiority (white) embraces the entire space-time universe, i.e. the entire field of our outer, sensory awareness of the world.

Intruding into this spatial field is a phallic formation – the SHIVA-LINGAM.

This lingam however, is at the same time the SHAKTI-YONI, being an 'invagination' of the entire field-boundary that constitutes the soul body as a whole.

The grey area within the YONI-LINGAM is the hollow soul-inwardness of the human body. This 'soul-space' of awareness leads directly into a surrounding soul world that is the 'other side' of the sensory universe.

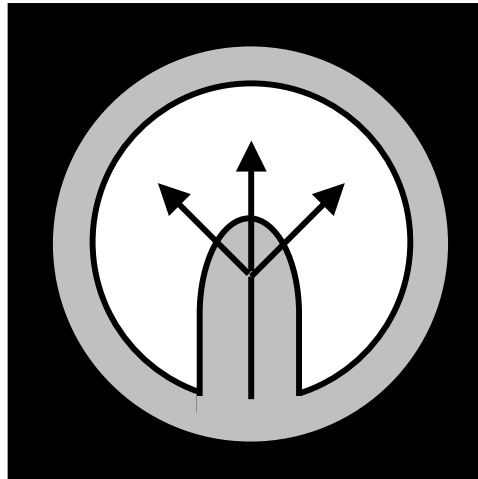
Pranic breathing or 'awareness breathing' has a whole-body character. Its basis is not localised respiratory organs but whole-body awareness.

Whole-body awareness means simultaneous awareness of one's sensory body surface and its inwardness of soul.

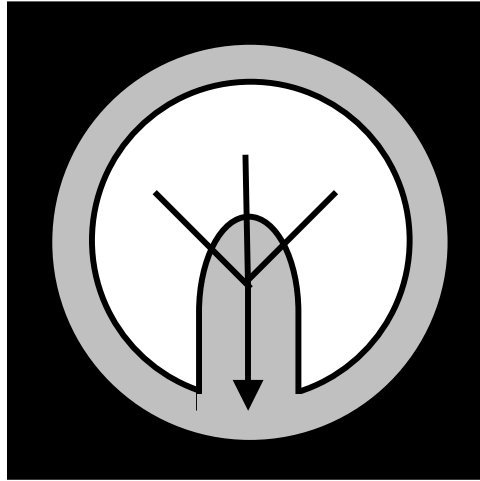
Soul-body coupling requires both male and female partners to combine and couple their cyclic flows of pranic or awareness breathing.

Men and women can both take the role of male and female partners in soul-sexual coupling.

The feminine in-breath of awareness is an up-breath (UDANA) which draws or sucks up a flow of awareness from below, transforming it through the out-breath (VYANA) into an emanation of SHAKTI through the upper surface or fleshly sheath of the soul-body.



The masculine in-breath of awareness draws in the light of awareness through its entire upper surface and transforms it through the out-breath into a pranic down-breath of awareness (APANA) leading into the soul world.



MALE PRANIC BREATHING

The male partner first closes his eyes, turns his gaze inwards, and feels his own out-breath as pranic out-breath of awareness (APANA) reaching ever-further down through the KANDA or 'bulb' into his entire lower body below the waist.

He then attends to his awareness of his partner's YONI and the hollow inwardness of her pelvic bowl (KUNDA). Sensing his partner's body as a hollow vessel, he feels his own downward flow of awareness passing as condensed and fluid soul-warmth (KULA) to enter

his partner's YONI from below, heating her KUNDA bowl and then ascending to fill the entire hollow of her trunk.

Sensing the ascending flow of awareness filling the inner soul-space of her chest he feels his own in-breath as a pranic in-breath of awareness - one which draws out the fiery vitality or SHAKTI from her flesh and absorbs it through his own chest surface.

Feeling the flow of awareness rising to fill the inner space of her head, he uses his eyes to draw it out as soul-light radiating from her eyes.

FEMALE PRANIC BREATHING

The female-bodying partner first closes her eyes, turns her gaze inwards, and feels her own out-breath as a descending flow of awareness reaching down into her entire lower body below the waist.

She then attends to her awareness of her own genital region, in particular her pelvic bowl or KUNDA, her vagina or YONI and perineum or KANDA.

Sensing the pranic flow of awareness passing as condensed soul-warmth or KULA from her partner to enter her YONI and

fill her pelvic bowl or KUNDA from below, she intends to draw it in and up, letting it fill the entire hollow of her trunk.

Feeling the ascending flow of KULA filling her inner chest space she senses her own pranic out-breath as an emanation of fiery vitality or SHAKTI from her entire chest surface, radiating into the entire space around her and infusing her partner's chest surface.

Feeling the pranic flow rising to fill the inner space of her head, she radiates it through the light of her gaze and intends it to penetrate her partner's eyes.

LIGHT OF THE TANTRAS

Light energy is only visible in the light of our own awareness of it. It is the physical expression of the divine light of awareness that is the essence of SHIVA.

The light of awareness can radiate and be drawn outward from a centre towards a circumference. But it can also radiate and be drawn inward from a circumference towards a centre.

Every soul body has at its core a central metaphysical point known as BINDU. This is the

soul counterpart of a white-black hole. From the BINDU awareness is drawn outwards as SHAKTI as soul-light.

From that circumference the awareness can also radiate and be drawn inwards towards a gravitational centre or 'black hole' of the soul. As it does so it condenses (KUL) into the primary substantiality of awareness that is KULA or soul-warmth.

The inward radiation of awareness is the essence of 'darkness' - not as an absence of light but as a darkening light or 'dark light'.

As we turn the gaze of our awareness inwards towards the abdominal centre (BINDU) of our soul body we 'darken' the light of that awareness.

At the same time, if we make the surface circumference of our body receptive we can feel ourselves breathing in and drawing out the light from every other body around us.

Thus it is that a man can draw out from a woman's fleshy sheath or surface her immanent soul vitality or SHAKTI. He does this not by turning her body into a mere object of his own active outward gaze, but

by turning his active gaze inwards whilst making his outer gaze open and entirely receptive.

His inner gaze radiates inwards towards a centre from his bodily circumference. His outer gaze is one in which he feels that circumference – his whole body surface – as 'all eye'.

The capacity to turn our gaze inward without closing our eyes, whilst at the same time experiencing our whole body surface as all eye – a sensory organ of the soul - is central to TANTRA. It went by the name of BHAIRAVA MUDRA – this

being the basic inner posture or bearing (MUDRA) of the male tantricist or BHAIRAVA.

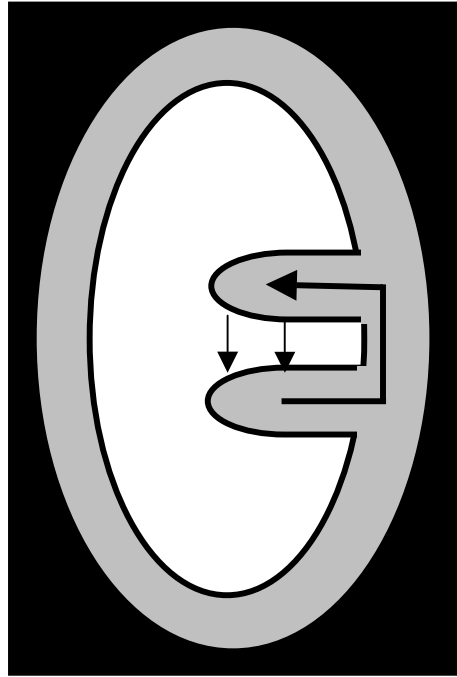
The following schema shows tantric sex (MAITHUNA) in a new light: as a flow coupling of awareness in which, through his inner gaze, soul-light and soul-air are condensed by the BHAIRAVA into fluid soul-warmth (KULA) and pass from the base or KANDA of his SHIVA-LINGAM into the soul-body inwardness of a female tantricist or BHAIRAVI.

At the same time, through his outer gaze, SHAKTI is drawn out as soul-fire from her soul's

fleshly outwardness - to be drawn and re-absorbed by the male through the receptive fleshly surface of his own soul.

For the BHAIRAVI, the elemental experience of soul-coupling is just the reverse. She first experiences soul warmth rising within her from below and heating the inner 'coals' of her pelvic KUNDA bowl. From there it rises to be transformed into soul-fire (KALAGNI) and soul-light (PRAKASHA). These are emanated as a soul-exhalation (PRANA) from her entire upper body surface and radiated outwardly by her as the light and fire of her eyes.

SOUL-BODY COUPLING



The sensual flow coupling of inwardness and outwardness, SHIVA and SHAKTI, their mutual transformation and the alchemical transmutation of elemental soul-substance is the very essence of KULA TANTRA.

It can be experienced as soul-sex between partners of any gender - man and woman, man and man, woman and woman.

For the soul body as such is essentially androgynous, its basic schema or YANTRA - the phallically invaginated sphere - being a symbol of both the SHAKTI YONI and SHIVA LINGAM.

GETTING PHYSICAL

As a prelude to physical intercourse, soul-sex is not dependent on the ordinary triggers provided by sensory stimulation or sexual lust.

From the point of view of the partner (female or male) embodying the 'feminine' bearing of SHAKTI, it is the opening and penetration of her female soul-body sex organ or YONI by a flow of melting soul-warmth that creates the desire to be physically penetrated and filled.

Similarly, from the point of view of the partner (male or female) embodying the 'masculine' bearing of SHIVA, it is the upward and in-sucking flow of awareness from the woman's YONI that arouses and maintains the soul-body sex organ of LINGAM. If the partner is male erectile it is the soul-body organ that increases blood flow in the phallus and creates the desire for physical penetration.

Actual physical penetration and phallic thrusting on the part of a male partner however, does not result in seminal ejaculation. On the contrary, the physicalisation

of tantric soul-sex goes together with seminal celibacy.

Such seminal celibacy is not achieved through the active restraint of ejaculation, whether 'normal' or 'premature'. For if the initial down-breath of awareness that sets up the flow-coupling of awareness is maintained or re-established, the impulse to ejaculate disappears naturally.

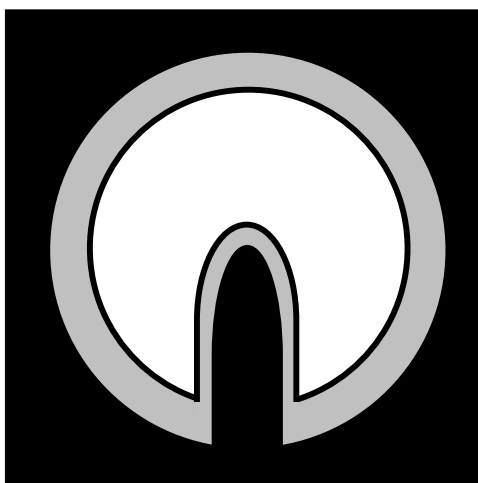
By putting or maintaining pressure on the coccyx with the sole of the man or woman's foot the male seminal vitality can be held back physically in the root of the spine.

At the same time, the male in-breath of awareness can be felt as raising this vitality in the form of a sublime elixir of awareness (RASA), ascending through a central channel of awareness (SUSHUMNA) leading upwards from a centre of awareness in the perineum: the so-called MULADHARA CHAKRA.

The essence of heat is not 'kinetic energy' but the gathering (KUL) of fluid soul-warmth as KULA. Elemental 'water' - any physical fluid - is a cooling of KULA. Fire is a combination of elemental Air and Light result from its intensification or 'heating'.

As fluids, mucus, blood and semen all absorb and cool inner soul-warmth. The release of the soul-warmth condensed in seminal fluid produces the 'elixir' (RASA) or 'nectar' (KULAMRITA) of prolonged bliss (ANANDA) - in place of the brief sensory pleasure (KAMA) of ejaculation.

BLACK SERPENT POWER



The black field surrounding the YANTRA of the soul body symbolises the ultimate source or Great Mother - a field of unbounded potentiality.

The Great Mother or MAHADEVI, symbolised by the mother goddess DURGA-KALI has reality as a realm of dark potentiality immanent in all matter. Her blackness symbolises this darkness at the heart of matter – this 'dark matter'.

DURGA-KALI is also the black 'serpent power' coiled up at the base of the spine.

When a tantric practitioner or SADHAKA attends to the inwardness of their coccyx, and at the same time attunes to this invisible realm of potentiality immanent in all the visible matter around them, then he or

she can attune to the power of the MAHADEVI.

The uncoiling of her power is felt as a blissful flow of awareness that not only rises within our inwardly felt body like the SHIVA-LINGAM but coils and spirals within and around it.

In this way attunement to the MAHADEVI recreates all the different spiral flows and vectors of awareness that constitute the inwardness of our own material bodies and of all material bodies.

But the secret of KUNDALINI or serpent power lies in the fact that there is no end to this uncoiling of serpent power, for being a realm of inexhaustible and unbounded inwardness or potentiality, the MAHADEVI remains forever coiled up within the base of our spine - as she does within the inwardness of all matter.

That is why the most profound experience of KUNDALINI as Serpent Power is that of soul-body intra-course with the MAHADEVI herself - a sublime descent into the dark inwardness of every cell of our body.

Such intra-course with the MAHADEVI is an experience of the divine-cosmic dimension of sexuality in all its principal three aspects: SHIVA, SHAKTI and MAHADEVI, For only through the light of awareness symbolised by SHIVA can the pure black darkness of unbounded potentiality that is DURGA-KALI be felt, or released as the vitality of SHAKTI.

TANTRIC intra-course with the MAHADEVI transcends both gender and sexuality, for (S)HE is both Mother and Father, DURGA and BRAHMA - the unbounded inwardness that is the source of all 'energies' or

SHAKTIS, and that also “flows through and forms matter”. Yet S(HE) also remains forever hidden or coiled up within them, being their inexhaustible source and black occult core.