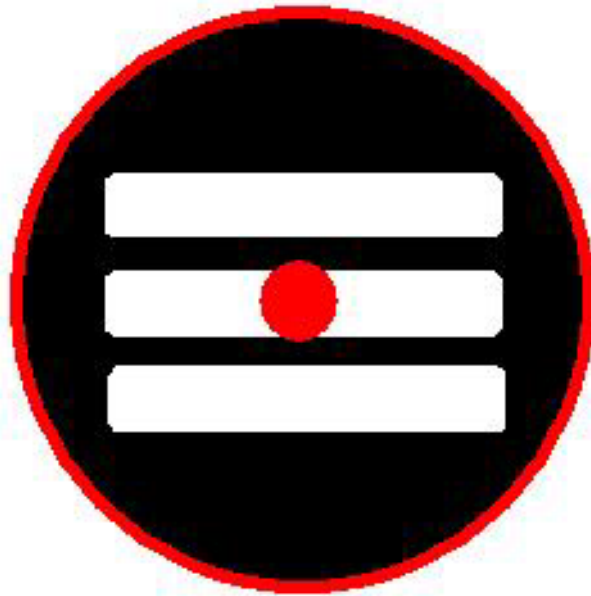


The New Yoga
TANTRA REBORN



On the Sensuality & Sexuality
of our immortal Soul Body

Peter Wilberg

2007

to my great mother

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ABOUT PETER WILBERG AND THE NEW YOGA

There are many who follow ‘yogic’ and ‘tantric’ practices derived from Indian religious traditions, just as there are teachers all over the world who seek to transmit the deeper wisdom of those traditions, and those who study and research these traditions as devoted scholars. Yet it is rare to find writings such as those of Peter Wilberg – which offer a new bridge between in-depth scholarly and philosophical study of such traditions on the one hand, and their exposition and experiential practice in different contemporary schools of yoga on the other. Fewer still are teachers and authors who do not merely write ‘on’ or ‘about’ these traditions, but instead are able to offer a wholly original contribution to them, intuitively re-conceiving both their philosophy and practices – and doing so from direct meditational experiences of a new sort as well as deep study and broad learning. Peter Wilberg is one of these rare few. That is why, amidst the mountains of literature and thousands of courses and websites on ‘Yoga’ and ‘Tantra’, the teachings of Peter Wilberg do indeed have something fundamentally new to say, not least about the very meaning of such basic terms as ‘Yoga’ and ‘Tantra’, ‘Vedanta’ and ‘Advaita’, ‘Meditation’ and ‘Mindfulness’, ‘Prana’, ‘Kundalini’ etc. That is because his aim has always been not just to share his own embodied spiritual awareness or ‘inner knowing’ but to crystallise it into a comprehensive new *body of spiritual knowledge* - one relevant not just to the life of the individual, but to our whole understanding of society, the sciences, religion and the future of human civilisation.

‘The New Yoga of Awareness’ is a body of refined ‘yogic’ knowledge offering a wealth of new spiritual insights to all types of readers - whether those familiar with traditional yogic and tantric practices or not, whether practitioners or teachers, scholars or philosophers, Hindus or Buddhists, Christians, Jews or Muslims. That is because Peter Wilberg, who understands himself as a “Tantric Hindu Christian Socialist Jew”, has reinterpreted the inner meaning of Eastern religious terminology, thought and practices in the broadest possible global and historical context. In particular however, he saw how his own unique inner experiences found their reflection in the different schools of Tantric religious philosophy known collectively as ‘Kashmir Shaivism’ or ‘Shaivist Tantrism’. As

a result he has been able to reinterpret this highly refined spiritual tradition on a new experiential basis and within a wholly new conceptual and terminological framework, one which he calls simply 'The Awareness Principle'. 'The Awareness Principle' and 'The Practice of Awareness' constitute the two inseparable aspects of 'The New Yoga of Awareness'. The New Yoga then, is an entirely new range of practices or 'Yogas' of awareness founded on 'The Awareness Principle'. Together they offer not only simple but profound life-principles for the individual to practice, but also powerful new forms of Tantric pair- and partner meditation. These are rooted in an entirely new understanding of 'tantric sex' (Maithuna) as the expression of a spiritual but highly sensual intercourse of soul – as *soul body* intimacy and intercourse.

The Principles and Practices of Awareness which make up 'The New Yoga of Awareness' unite religion, psychology and metaphysics in a way that truly makes it not just 'a' new yoga but 'THE New Yoga' - effectively an entirely new and contemporary school of Tantra, and a rebirth of Tantric wisdom both *from* and *for* today's world. As such it has tremendous relevance *to* that world – not only scientifically and theologically but also for the psychological health of individuals, human relations and the world as a whole.

It is the purpose of Peter Wilberg's writings to make this new tantric wisdom known *to* the world in order that it can work *for* the world - reawakening in us all a recognition of that Divine Awareness which is the absolute or unsurpassable reality ('Anuttara') behind all realities. The nature of this Divine Awareness ('Shiva') and its immanent and autonomous creative power ('Shakti') was hitherto most clearly recognised in the Tantric religious philosophy of Kashmir Shaivism. Through The New Yoga however, the profound wisdom of this local and little-known historic tradition can now serve a much-needed contemporary global purpose – that of resisting 'The New Atheism' and the secular 'Monotheism of Money' that dominate today's world - along with the unquestioned assumptions of the purely technological 'Science' that is ITS new 'religion'. In this way The New Yoga can help bring an end to the rising ocean of spiritual ignorance, and to the grave ecological devastation, economic inequalities and global mayhem that go with it. The New Yoga is a way of accomplishing this world-transforming aim not through Jihad, violence or war

but through the supreme principle and innate power of Awareness. It makes known again that 'God' which is not simply one being among others 'with' awareness, but IS awareness - an unbounded awareness that is the divine source of all beings, yet also immanent within them all as their eternal and divine Self.

BRIEF BIOGRAPHY

Born in 1952 of German and German-Jewish parentage in North-West London, Peter Wilberg's inborn spiritual knowledge, psychic abilities and profound intellect came to expression early. At the age of eight he wrote an essay for his religious education class entitled 'Time as a form of Energy' which anticipated his profound reinterpretation of Tantric teachings on the divine creative vibration or 'Spanda'. Whilst still at primary school he was able, each evening, to build up so precise a mental image of an actual physical location as to literally 'climb' into a dream of it, limb by limb, until his entire 'dream body' was within it, thus entering the parallel dream location with full lucidity or awareness directly from the waking state and without going to sleep.

Whilst studying philosophy at Oxford University he was also a 'frequent flyer' over its quads in so-called 'out-of-body' states. His MA dissertation was based on direct experiential research into group dimensions of 'lucid dreams'. In his own lucid dreams he encountered numerous teachers and Gurus, travelled beyond our planetary system and experienced planes of awareness beyond the dream state. This period of exploration culminated in direct experience of his own higher consciousness or 'oversoul', from whom he was directly and wordlessly instructed with his spiritual life-mission. Over many years he continuously practiced a variety of self-originated yogas. These included sensing and mirroring the bodies, faces and eyes of other people, so as to be able to feel

their own soul in his body and his body in theirs, to directly sense the nature of *their* awareness of the world and literally look out on it through their eyes. In 1975, he had the first experience of the unique form of ‘Tantric Pair Meditation’ and ‘Tantric Initiation’ that he describes in his writings – one that he has now practiced for over 30 years. Out of this he evolved, over the decades, the original metaphysical principles and meditational practices of The New Yoga - principles and practices through which he has given birth to the first comprehensive ‘New School of Tantra’ to be created for over ten centuries. Yet in doing so, Peter Wilberg has also become an empowered and initiatory ‘Guru’ (‘Siddha Guru’ or ‘Diksha Guru’) in the most traditional sense - capable of embodying the innate potentials or powers of awareness (‘Siddhis’) and using them to bestow initiation (‘Diksha’).

Though belonging to no contemporary lineage of Tantric Gurus Peter Wilberg is a truly ‘Self-realised’ teacher. For it is from the in-born, bodily awareness of his own past-life and inter-life experience that he has been able – through decades of intuitive self-training in a number of creatively self-originated Yogas – to gradually bring this condensed bodily awareness to expression through a new body of esoteric knowledge – The New Yoga. Having a lifetime’s study of profound European thinkers and philosophies behind him, this new body of intellectually refined experiential knowledge is, in the most literal sense, a European ‘reincarnation’ of the sublime Tantric teachings of Kashmir Shaivism, above all those of its great 10th century adept - Abhinavagupta.

NOTE TO THE READER

This book, like all other New Yoga Publications – not only adds to but also draws from Peter Wilberg's *entire body of writings* on The New Yoga. Consequently the reader is asked to bear in mind that some overlap and repetition of textual content, both across and within different books, has been unavoidable. It is hoped that this will not be a hindrance to the reader however, but rather serve the helpful purpose of refreshing the reader's understanding of different aspects of The New Yoga, as well as ensuring for the reader's sake that each title, whenever written, contains material drawn from Peter Wilberg's latest, most recent and concise conceptual articulation of its key principles and practices - which continue to evolve in parallel with his own meditative practice of those principles, and his ever-deepening experience of the profound realities underlying them.

NOTE BY THE AUTHOR

I did not initially discover the meaning of ‘tantra’ through the study of traditional tantric teachings and practices. I discovered it through my own direct conceptual and experiential research, going back many decades. It was out of this lifetime’s research that I gave birth to my own original metaphysical teachings and meditational practices. It was only later that I rediscovered the quintessential spirit of these teachings and practices in the religious tradition known as ‘Kashmir Shaivism’, and above all in the teachings of its great tantric adept and philosopher ABHINAVAGUPTA. As a result, I found I could not only spontaneously comprehend his tantric teachings from deep within myself, but also re-formulate their foundational insights in the framework of a new metaphysical principle ‘The Awareness Principle’ - and its corresponding Practices of Awareness ‘The New Yoga of Awareness’. In thus creating ‘The New Yoga of Awareness’ I have followed tradition in seeking to do exactly what ABHINAVAGUPTA did in his time – weaving together a web of traditional tantric scriptures), teachings (*shastras*) and practices (*sadhana*s) and re-interpreting them both on a new experiential foundation and within a more refined metaphysical framework. My essential aim has been to re-embodiment the spirit of ABHINAVA’S work and life in obeisance to his name – ‘approaching’ (ABHI) all things ‘anew’ (NAVA) and in this way bringing out insights still hidden or concealed (GUPTA) within them. For as recognised in the tradition itself, ‘ABHINAVAGUPTA’ is not just the name given to a long-dead individual known for his great ‘spiritual’ learning and attainments, but is a *mantra* with its own universal meaning and ‘spirit’.

“That person is ‘Abhinavagupta’ who remains aware in the course of everyday activities, who is present in the objective domain as well as in the subjective, and dwells there without limitation. He sings the praises [of divinity] without ceasing to concentrate on the powers of knowledge and activity. He is protected by this praise even though he lives under the pressure of temporal affairs.”

Jayaratha

CHAPTER 1

INVITATION TO THE NEW YOGA

What would it be like to know that you are indeed immortal, that your physical body is but the outward form taken by your own eternal inner form or soul body? What would it be like to experience this soul body as an awareness field or *field body* unbounded in space and time - an awareness that can expand to embrace the entire cosmos as its body? What would it be like to experience your soul body as a *feeling* body with which you can dissolve the physical boundaries that seem to separate you from others, learning to feel your soul in their body and their soul in yours?

What would it be like to turn your whole body into a sense organ of the soul, one that enables you to perceive the soul bodies of others, and to experience the sensual bliss of true tantra – of spiritual intimacy and intercourse with the soul body of another?

What would it be like to be able to shamanically shape-shift your soul body with inner ‘soul sounds’, using the power of silently sounded mantra to take on the form of other beings, human and divine? What would it feel like to be able to transform the way your body feels from within, shifting its inner

shape and feeling tone? What would it be like to feel again the many different selves or ‘spirits’ - animal, human and trans-human - that form part of your own soul, to once again embody these spirits and thereby feel yourself whole?

What would it be like to behold the divine countenance of a god or goddess in the face of another human being? To see the beauty of their own soul being? To unite their eternal soul body with yours, as gods and goddesses in the bliss of divine union? What would it be like to experience sexual intercourse without any bodily contact – simply and purely through the innate sensuality and sexuality of your soul body?

These are some of the many powerful, profound and life-transforming tantric powers and experiences that come from practicing The New Yoga – a yoga not of the physical body but of our body of feeling awareness – our soul body.

The body as a whole is an organic grouping of cells. The whole self or soul is a grouping of selves. Not feeling our soul comes from living only in our heads and minds – not feeling our *body as a whole*. Yet awareness of our whole body is more than just awareness of our physical body. The whole body is essentially a ‘soul body’ unbounded by the flesh, one whose only boundaries are the boundaries of our feeling awareness.

The meditational practices of The New Yoga are designed to awaken *soul body awareness* through the cultivation of continuous *whole body awareness*.

The focus of the Old Yoga was our outer physical body, its breathing and posture, and its inner fields and flows of energy. The focus of The New Yoga is our *inwardly felt body* or soul body. This body is not composed of ‘subtle energies’ but of sensuous fields and flows of feeling awareness – for it is these that link us most intimately with the aware inwardness or soul of everybody and everything around us.

This book introduces the reader to the true nature of the soul body, and to the new practice of ‘Tantric Pair Meditation’ through which the blissful delights of its innate sensuality and sexuality can be experienced.

It also places The New Yoga of the soul body and its practices in the context both of traditional schools of tantra and their teachings, and New Age ‘pseudo-tantricism’.

It is one of the chief purposes of The New Yoga to build a bridge between scholarly research into the history and esoteric symbolism of the tantric tradition on the one hand – the religious philosophy of ‘Kashmir Shaivism’ in particular - and an *experientially-based* metaphysical interpretation of this tradition and its symbolism on the other. For as Abhinavagupta, the great tantric practitioner and philosopher of Kashmir Shaivism himself emphasised:

Philosophy is an elaboration of different kinds of spiritual experience. The abstractions of high-grade metaphysics are based on spiritual experience and derive their whole value from the experiences they symbolise.

YOUR IMMORTAL BODY

Throughout the ages humanity has used different meditational disciplines or ‘yogas’ to seek the elixir of life, the secrets of longevity and the key to bodily ‘immortality’. Today, genetic manipulation has become a new technological tool in this age-old quest. In this context however, the original metaphysical understandings of The New Yoga are a scientific and philosophical bombshell. For it explodes the central myth of biology – the myth that your body itself is something essentially mortal and fleshly, bounded in space and composed only of cellular matter. On the contrary, it shows that your fleshly, physical body is but the outwardly perceived form taken by your own *inwardly felt body*, understood as the very essence of the ‘soul’ - as its body.

Your inwardly felt body then, is not simply your physical body as you feel it from within. It is your very soul understood as a *feeling body* - the body of feeling awareness with which you feel your own self, feel other people and feel the world around you. As such this *felt* and *feeling* body is also a *field body*

unbounded by the flesh, for the 'feeld' of your feeling awareness has no fleshly boundaries, and can be expanded to embrace every-body around you. Your felt body, as well as being a field body is also a *formative body* – the means by which you give outer form to your inner feeling awareness of yourself and others. Indeed it is what first *in-forms* your DNA itself. Essentially it is your eternal *inner form*, ever transforming - your immortal 'soul body' or 'body eternal'. Within its nucleus lies the very fibre of your being - the soul-filaments or 'chromosomes' of your spirit.

The New Yoga is a not a yoga of the physical body but of your inwardly *felt and feeling body*, your immortal soul body - your 'body eternal'. Its meditational practices allow you to rediscover the rich dimensions of awareness that make up this body – its felt spatiality and temporality, its felt shape and substantiality, its innate sensuality and sexuality.

The Old Yoga aimed solely at the realisation of our own 'higher' spiritual Self through the spiritual transcendence of the body. The aim of The New Yoga is not the spiritual transcendence of the body but its re-ensoulment – the fullest possible embodiment of our own spirit.

Meditation in The New Yoga is not oriented toward the Self alone but towards Others. It teaches us how to fully 'Meditate the Other' - helping them to re-ensoul their own bodies and to fully embody their own innermost spiritual Self. That is why the methods of The New Yoga find expression in forms of pair meditation rather than in the usual forms of solo meditation.

The body of another is a sensory image of their soul. The pair-meditational practices of The New Yoga will transform your own felt body as a whole into a sense organ of your soul - a soul body capable of directly sensing the soul of another and healing its body.

WHAT ARE 'YOGA' AND 'MEDITATION'?

We think that 'yoga' and 'meditation' have to do with 'mind, body and spirit'. But what about the soul? What if mind and body are both the outer surface of our innermost depths of soul?

We think that 'yoga' means learning different bodily postures and ways of breathing. But what if our physical posture and breathing is but the outward embodiment of our inner posture of soul, and our ability to let our souls breathe?

What if the soul, indeed, has its own bodily shape and tone, one that can be more or less healthy and well-toned? What if true 'soundness' of mind and body has to do with the inner tone and inner sound of our soul body?

We think that 'meditation' has to do with the mind. What if true meditation has nothing to do with the mind as such but with continuous mindfulness of our inwardly felt body – our soul body?

We think of yoga as something involving strenuous exercise and stretching of the physical body. We identify yoga with *batha yoga* – a term that actually means 'forced', 'effortful' or 'violent' yoga. What if 'yoga' has nothing to do with effortfully exercising the physical body but with learning to exercise and expand our inner soul body?

We think that the spiritual aim of meditation is tranquil peace of mind. But what if the true aim of meditation is not peace but the fulfillment of our innermost spiritual powers of soul – our hidden potentialities of awareness?

We think that the aim of yoga and meditation is health, well-being and spiritual self-realisation. But what if our spiritual 'self' can only be 'realised' in and through our relationship to *others*? What if 'well-being' is essentially *relational* health - our capacity to relate to others from our *inner being*?

We think that yoga and meditation are aids to bodily fitness and longevity. But what if we already have an eternal soul body – an inner body with which we

can transform the shape and tone of our physical body from within?

The Old Yoga aimed at the spiritual transcendence of mind and body. But mind and body are themselves the physical outwardness of our soul and *its* body.

The New Yoga is the yoga of the soul body, a body we not only inhabit before birth and after death but during each of our lives.

The New Yoga is true yoga. It is not about stretching and expanding our physical bodies but stretching and expanding our *awareness* - and with it, our very identity. It enables us to rediscover that self and that body which does not 'have' or 'possess' awareness but *is* awareness, our eternal awareness self (*atman*) and awareness body - our *soul body*

MEDITATION AS EMBODIED RELATING

The Old Yoga left one of the most fundamental realms of existence unaddressed. This is not the realm of the individual or of the social group and community. The third, deepest and most divine realm is the realm of direct relation *between* one individual and another.

In The New Yoga, meditation is understood primarily as a *mode of relating* imbued with deeper awareness. That is why the meditational disciplines of The New Yoga are not only there to be *practiced alone at specific times* but above all in *relating to ourselves and others* - at any and all times.

That is also why the most intimate, sensual, profound and powerful meditational practices of The New Yoga do not take the form of solo or group meditation but of *pair meditation* - sitting face-to-face and in close-up eye-contact with a partner.

Whether practiced by the individuals alone or in a group, the disciplines of the Old Yoga have led to an understanding of meditation as a *solo* activity

focused on achieving a state of ultimate union or ‘oneness’ with the transcendental awareness of our own divine self. But where there is no duality there can be no true *yoga* or ‘conjugation’. Nor can there be any true re-linking or *re-ligion* - no aware re-connection either to our own inner self or – through it to the inner selves of others.

Awareness itself is always and intrinsically *relational* – we are always aware of ourselves in a particular way *in relation to* particular situations and people. People’s awareness of themselves and others is also something that communicates directly and without words – but in a way that they are often afraid of feeling with their soul body and revealing through their eyes, face and physical body as a whole.

The soul body is the body with which we feel our *relation* both to our inner selves and to others from within. It is the body with which we feel qualities of inner warmth and closeness, or coolness and inner distance to others, feeling a sense of inner connectedness to others, or lack of it. It is also the body with which we *relate* to others – through which we can feel and identify with others from within, take them in or block them out, feel our inner relation to others and then *embody* that relation in our whole physical bearing, demeanour and comportment. Most people have a very limited body language with which to actively show others how they feel in their souls. The yoga of the inner body allows us to reveal to others every aspect of ourselves, or subtle feeling tones that we sense in our soul – and to perceive the body of the other as a sensory image of their soul and the different aspects of their selves they feel within it.

The New Yoga is therefore not only a yoga of *embodied awareness*. It is also a yoga of authentic and *embodied relating* – for only through a sense of our body and self as a whole, can we sense and relate to the body and self of the other as a whole. Most ordinary forms of relating on the other hand are reactive and partial. People react to one another from thoughts, emotions or impulses felt in only one part or region of their body and expressing only one part of themselves.

Through the practice of Tantric Pair Meditation introduced through The New Yoga, whole body awareness becomes the medium of a deep soul sensitivity and receptivity to the bodies of others - allowing us to sense and

resonate with the many different selves that make up their soul. In getting to know others in this way we also get to know our own *other selves* and the larger soul that unites them. We learn that the true meaning of ‘meditation’ is not simply to *meditate the self* but to *meditate the other* – something we can only do with our whole body and whole self – our soul and its body.

In the Old Yoga it was solely the gift of the teacher or *guru* to be able to ‘meditate the other’ in the form of his disciples. In The New Yoga the main aim of the guru is to help the disciple to *meditate the other people in their lives* - learning to use their own inner self and inner body to sense, resonate and respond to the soul bodies of others.

WHAT’S NEW ABOUT ‘THE NEW YOGA’?

The word *yoga* means to ‘join’, ‘conjoin’ or ‘con-*jug*-ate’. The aim of the Old Yoga was to transcend the physical body and achieve a state of ultimate self-realisation through unity with the divine consciousness. The ultimate aim of The New Yoga is to experience the sensual bliss of *divine conjugation* with the inner selves and inner bodies of others. Through it, each individual can obtain and renew a deeply felt sense of relational self-fulfilment.

The New Yoga cannot be reduced to some new form of the Old Yoga. It is not ‘a’ new yoga but **THE New Yoga** - yoga reconceived and reborn. Instead of being handed down through any age-old spiritual tradition it has its source in the very well-springs of direct inner-bodily knowing that first give birth to all such traditions.

The Old Yoga embraced hundreds of distinct but interrelated meditative disciplines or *yogas*. The New Yoga also embraces a wide range of different meditational yogas, each of which serves to awaken our experience of specific dimensions of our inner soul body: for example its inwardly felt tone and

texture, shapes and sound, surfaces and centres, spatiality and substantiality, sensuality and sexuality.

‘God’ - the Divine - is not one being among others ‘with’ awareness. Instead it *is* awareness - that unbounded awareness encompassing and conjoining all beings – human, pre-human and trans-human; physical, pre-physical and trans-physical.

Understood in this way ‘Divine Consciousness’ or ‘God Consciousness’ is not something that the self can ‘realise’ independently of its relation to other beings – a misinterpretation of the Old Yoga overcome by The New Yoga.

For in the Old Yoga itself, it was understood that divinities have their relational partners or consorts with whom they conjoin as gods and goddesses - *devis* and *devas* such as *Parvati* and *Shiva*, *Radha* and *Krishna*. In the Old Yoga it was also understood that mortals are dual beings, blessed not only with a divine and eternal inner soul as well as an everyday self, but with a divine and eternal inner body – their soul body.

The New Yoga simply puts these two truths together. Through our own inner selves and inner body - our soul body - we can experience the bliss of divine conjugation with the inner selves and inner bodies of others, with their soul body. In this way it is the very soul of tantra reborn - offering the sensuous bliss of spiritual soul conjugation or intercourse with others.

CHAPTER 2

WHAT IS 'TANTRA'?

The difficulty in defining even the most simple terms deployed in tantric religious and metaphysical terminology – not least the term 'tantra' itself - lies in the fact that the many different Sanskrit words and names it deploys are not taken, like their Western counterparts, as denoting separate 'things' or 'beings', either worldly or divine. Instead the very language of 'tantra' constitutes but a surface linguistic fabric woven from a loom of inwardly interweaving meanings – 'loom' being one meaning of the word 'tantra' itself. Another meaning of 'tantra' is a practical treatise or guide to understanding.

Within religious, metaphysical and yogic treatises or 'tantras' a single Sanskrit word may represent a thread or *sutra* of meanings or 'senses' uniting the most seemingly abstract metaphysical concepts with the most sensual of wordless mystical experiences. This applies to the very word 'tantra' itself, understood as a 'loom' of interweaving meanings and levels of meaning. What it points to is the very warp and weave of life, understood as a richly textured field of awareness which transcends both word and world - and yet constitutes their immanent nature and innermost source.

The great tantric metaphysicians of the 8th to the 10th century were at the same time profound linguists who wrote whole tantras on the nature of language itself. All of them recognised a “wordless knowledge within the word” (Seth) and were masters at using language to suggest meanings wordlessly and not merely to encapsulate them in abstract verbal concepts. The word *tantra* derives partly from the root *tan* – to stretch, extend or expand. These metaphysicians not only consciously reflected on the relation of verbal concepts and thought constructs (*vikalpa*) to wordless, thought-free awareness (*nirvikalpas*). They also *extended* language - using it to weave whole new fabrics of thought of unparalleled spiritual depth, sensual beauty and intellectual sophistication, combining profoundly felt depths of awareness with the heights of self-reflexivity.

For the great tantric adepts and teachers (*acharyas*) of the past, the meaning of ‘tantra’ lay not simply in transmitting or re-interpreting inherited teachings or scriptures but in exploring and expounding on the nature of the initiatory *practices* and *experiences* that were their source and the vast expansion of awareness to which they could lead the seeker and practitioner (*sadhakas*).

They recognised too, that along with this expansion of awareness went a necessary expansion of identity – allowing the individual to recognise, embrace and incorporate divine dimensions of their own selfhood. The initiatory teachings and practices, schools and lineages associated with the term *tantra* had a scientific and experimental as well as spiritual and experiential character. The great adepts of tantra were engaged in spiritual sciences and arts of a high order. Here the abstract Latin term ‘spiritual’ lacks precisely that dimension of felt inner resonance so important to understanding *all* tantric terms – an inner sense and resonance which the tantric adepts knew could only be evoked through the experience of the word as *mantras*.

Historically, the term ‘tantras’ refers to a body of religious scriptures and rituals, treatises and practices drawing not primarily from the Vedas and Upanishads but from a distinct tradition in their own right.

This tradition found its highest, most intellectually refined expression in the metaphysical principles and practices of Kashmir Shaivism in the 8th –10th centuries A.D.

Like the Christian gnostic tradition its emphasis lay on the cultivation of direct inner knowing or awareness (*gnosis* or *jnanas*). Unlike both neo-Platonic and Vedantic philosophies Kashmir Shaivism affirmed the *dynamic* character of creation and the reality of the manifest universe as an expression of the innate power of actualisation (*Shaktis*) of the Divine Awareness (*Shivas*).

Like gnosticism, tantricism has a *trans-sectarian* character - there being not only Hindu but Buddhist, Jainist, Taoist and indeed Kabbalistic counterparts of tantric teachings and practices. The uniqueness of the tantric tradition lies in its non-renunciatory and life-affirming spirit, summed up in the formula:

tantra = yoga + bhoga (sensual enjoyment)

The well-known use of sexual symbolism in tantra and its association with sexual practices was founded on a profound understanding of the innately sexual or procreative nature of creation, characterised by the divine interplay and intercourse of *Shivas* and *Shaktis* – these being distinct but inseparable aspects of a singular androgynous divinity (*Shiva-Shaktis*) and a singular dynamic of creation uniting the divine awareness as such (*Shiva*) with its innate powers of manifestation. It was understood too that every single quality of *human* awareness could lead the individual to an experience of divine or trans-human qualities of awareness. These trans-human qualities of awareness were seen as being combined and personified by different Hindu deities in the same manner as letters and sounds are combined in names and *mantras*.

Spirituality and sexuality were not treated as opposite or as ‘sublimations’ of one another. Instead they were understood as sharing a common source in the divine and sublime *sensuality* of awareness or soul. The body was not negated in their spiritual practices but affirmed as “the abode of all the deities”, an embodiment of a Divine Awareness and its Divine Body (*divyadehas*), of which each of us is an individualised and embodied part.

The established Christian churches have always had a problem admitting any sensual dimension to the soul or any sexual dimension to spirituality, thus leaving us with a secular culture that combines a *dis-embodied* and *de-sexualised* spirituality with *de-spiritualised* sexuality. Both are the expression of a false understanding of love that denies the innately bodily, sensual and sexual

character of the soul itself - one quite distinct from its physical expression in sexual 'love-making'.

It is this dis-embodied, de-sensualised and de-sexualised understanding of the soul that stands in the way of a deeper *intimacy and intercourse of soul*, not just between sexual partners but in all human relationships. It also stands in the way of a re-ensoulment of sex and sexual relationships, one in which they are experienced as the expression of a deeply sensual intimacy and intercourse of soul – *soul body intimacy and intercourse*.

DYCZKOWSKI ON THE DIVINE AWARENESS BODY

“The human body ... is the pure vessel of pure consciousness. Pervaded by consciousness, the body partakes of the sacred character of the absolute ... We do not experience our consciousness as something external to the body, like a blanket or an outer garment ... Thus Abhinava writes:

The body seen in this way is all the gods, and must therefore be the object of contemplation, veneration and sacrifice. He who penetrates into it finds liberation.

“... the yogi who perceives that all things are like the limbs of his own body (*svangakalpa*) plunges in the divine awareness that: 'I am this [universe]' (*aham-idam*). Bondage is a false identification with the physical body and liberation a true identification with the cosmic body.

“... Each level of consciousness corresponds to a degree of spiritual attainment. At each stage of ascent along the 'living ladder of consciousness' the yogi achieves a higher degree of mastery over the cosmic processes taking place within his own universal consciousness. With each degree of empowerment, he

penetrates into a fresh dimension of experience. In the theosophical language of the Tantras, he is said to become the lord of a higher world-order (*bhuvana*). He possesses a different 'space' in the pure extension of conscious Being and lives in this world in a body suited to his new existential situation.”

“At the *Parasiva* [Supreme Shiva] level his body is the universe, the sum total of all spiritual extensions and world-orders. In a sense, however, because Siva does not confront any reality outside Himself, He has no body at all. His body is a body of Consciousness (*vijnanadeha*), the sacred image (*murti*) of His manifest form. This is the Supreme Body (*paradeha*), the greatest of all bodies radiant with the infinite vitality (*ojas*), fecund power (*virya*), strength (*bala*) and divine vibration (*spanda*) of the supreme state of subjectivity (*parapramatrbhava*) it enshrines. This Divine Body (*divyadeha*) is entirely spiritual ... It is the Body of Power (*saktadeha*) ... We must rid ourselves of the false notion that the body is in any way impure. We must recognise that it is pure consciousness alone and give up the fruitless quest for satisfaction in objects we fail to realise are part of our own Cosmic Body.”

From *The Doctrine of Vibration* by Mark S.G. Dyczkowski

In contrast to such Tantric understandings, Christianity and the Abrahamic faiths have always had a problem admitting any bodily dimension to the Divine, any sensual dimension to the soul or any sexual dimension to ‘Spirit’ - thus leading us inexorably towards a culture that combines a *dis-embodied* and *de-sexualised* religiosity and spirituality with *de-spiritualised* and irreligious sexuality. Both are the expression of a false understanding of love that denies the innately bodily, sensual and sexual character of the soul itself - one quite distinct from its physical expression in sexual ‘love-making’.

It is this dis-embodied, de-sensualised and de-sexualised understanding of ‘spirit’ – the Divine Awareness within all beings - that stands in the way of a deeper intimacy and intercourse of *soul* between human beings - not just between sexual partners but in all human relationships. It also stands in the way of a re-ensoulment of sex and sexual relationships, one in which they are experienced as the expression of a spiritual but also deeply sensual intimacy and intercourse *of soul* – soul body intimacy and intercourse.

‘Spirit’ – awareness - is what *bodies*. It does so in the form of countless individual souls – embodied units or ‘monads’ of awareness (*Chitani*). Yet how can we each get a tangible sense of the essential nature of the *soul body* as an individualisation and embodiment of Spirit – of the Divine Awareness and its Cosmic Body?

THE NATURE OF THE SOUL BODY 1

Which body is it with which we feel the ‘brightness’ or ‘darkness’, ‘tone’ or ‘colour’ of our own and other peoples’ moods? Which body is it with which we can feel ourselves as ‘heavier’ or ‘lighter’, ‘fatter’ or ‘thinner’, yet without any change to our physical weight or size? Which body is it with which we can feel closer or more distant, warmer or cooler towards others irrespective of our temperature or physical distance from them? Which body is it with which someone’s ‘heart’ can be felt as ‘big’ or ‘small’, ‘warm’ or ‘cold’, with which we or others can ‘lose heart’ or suffer ‘heartache’, feel ‘heartened’ or ‘disheartened’ – independently of any change in the functioning of ‘the heart’ as a physical organ? Which body is it with which we can feel ‘uplifted’ or ‘carried away’, ‘sucked in’ or ‘trapped’, ‘pressured’ or ‘de-pressed’, ‘spaced out’ or ‘closed off’, ‘hollow’ or ‘empty’, ‘shapeless’ or ‘spineless’, about to ‘explode’ or ‘implode’ - yet without our physical body moving or changing shape in any way? Which body is it whose ‘skin’ we can feel ourselves or others to be more or less ‘at home’ in, which can make us appear ‘thick- or thin-skinned’, ‘edgy’ or ‘irritable’ - yet without any change to our physical skin surface or texture? Which body is it whose tone can be felt as ‘dull’, ‘flat’ or ‘sharp’, and whose texture can be felt as ‘solid’ or ‘airy’, ‘firm’ or ‘brittle’, ‘jagged’ or ‘smoothed out’, ‘frayed’ or ‘fragile’, ‘guttled’ or ‘crushed’, ‘torn’ or ‘stretched’, ‘strained’ or ‘stressed’? The answer to all these questions is not the ‘physical’ body – the body perceived

from outside as an object. Nor is it some form of second 'psycho-physical body' or 'energy' body – one that we also think of or perceive as an *object*. Instead it is our *subjective* body – the body as we feel it from within. This *inwardly felt body* however, is more than just our *outer physical body* as we feel it from within. Instead it is a 'field body' unbounded by the flesh - for its only boundaries are the boundaries of our soul - our *feeling awareness* of ourselves, other people, and every other body in the world around us. Through it we give physical form to our divine body (*divyadeha*), that 'awareness body' (*vijnanadehas*) or 'body of feeling awareness', that is our eternal soul body.

THE SOUL BODY

What body is it
That feels inwardly closer
Or more distant to others,
However near or far they are
In space and time?

What body is it
With which we sense another person's
Inner warmth or coolness of feeling,
And our own?

What body is it
With which we sense
The levity or weighty gravity,
Brightness or darkness
Of a person's moods,
And of our own?

What body is it
That now feels light and airy
Now meltingly warm and fluid
Now heavy and dense?

What body is it
With which we feel 'high' or 'low',
'Uplifted', 'down', or 'beside' ourselves,
'At home' in our bodies, 'spaced out',
Or confined in our skins,

As in a cage?
What body is it
With which we feel
'Drawn out' of ourselves, or
Into which we feel withdrawn into ourselves,
As if into some warm and nurturing womb
Or else some cold and solitary
Prison or tomb?

What body is it
Whose felt surface boundary can
Seem to expand or contract from within,
Rigidify or loosen from within, feeling like
A sensitive and vulnerable skin,
A tight and constrictive skin,
A porous, breathing skin,
A rubbery diving suit,
Or a loose-fitting
Garment?

What body is it
That can feel like
A grey will o' the wisp,
Or a translucent and
Multi-coloured
Raiment?

What body is it that
We can each feel in all
These many different ways?
It is our inwardly felt body.
It is our Feeling Body.
The body with which
We feel ourselves,
And others too.

It is not the fleshly body
With its physical senses and sensations,
Not a body we can measure and weigh.
Instead it is our body of feeling awareness,
Composed of all those sensual qualities
Of feeling that make up our own soul.
It is our soul body, a body whose
Feeling awareness is unbounded
By the fleshly skin, whose only
Boundaries are boundaries
Of feeling awareness.

With what body except this
Can we dissolve the fleshly boundaries,
That seem to separate us in space from others?
With which our soul can feel its
Way into the bodies of other,
And feel their soul in ours?
It is our soul body.

What body is it
That both in-forms
And survives the flesh?
It is our soul body.

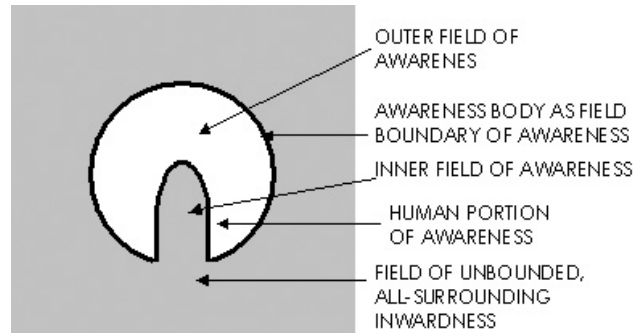
Your fleshly body is but the
Outer form taken by your soul.
That soul is nothing disembodied.
It is indeed your true body,
Your eternal inner form,
Ever-transforming.

The soul body
Bears in it the resonant trace of all,
All the bodies you have ever been, and
Every body you have ever encountered.
It is this body that in-forms your very genes,
And takes form as all the manifold
Figures of your imagination,
And of your dreams.

It is not composed
Of tissue, bone and blood.
But of that very stuff of which
Shakespeare spoke, that stuff
Of which dreams are made,
And from which we
Body ourselves
Eternally

THE FIELD ANATOMY OF THE SOUL BODY

The diagram below shows the basic schema or *yantra* of The New Yoga – this being a wholly new and original picture of our divine soul body - showing it as a singular field-body or field-boundary uniting three basic fields of awareness:



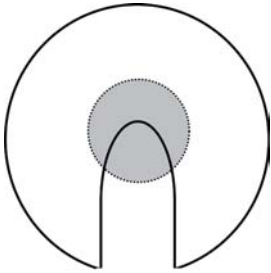
INDIVIDUAL SHAPES OF SOUL

An individual may be more or less identified with the human portion of their Awareness Body, and more or less capable of identifying with its divine-cosmic dimension. They may also feel their awareness as more or less confined or bounded by their physical body, or to a particular region of it – for example their heads. In addition, they may be more or less capable of expanding their awareness into the space around them or into the depths of their own soul. Such differences gives the human portion of each individual’s soul body or awareness body its own distinctive, bodily shape in relation to their awareness body as a whole.

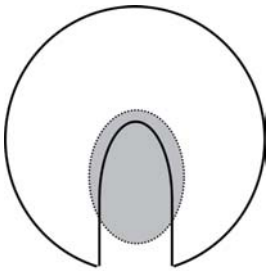
There are countless possible configurations that might characterise the awareness of different individuals. These are not necessarily fixed. Indeed it is the shape-shifting character of awareness that allows it to assume the form of any thing or being - any awareness or soul, physical or trans-physical. Yet the varying capacity of individuals to shape-shift their awareness and thus also to align it with their Awareness Body as a whole is another distinguishing individual feature of their awareness.

In each of the diagrams, the dotted line is a 2-dimensional representation of the bounding contour – more or less permeable - of the individual's awareness. The diagrams show some typical configurations of awareness of a sort we take for granted as 'normal', despite the contraction and limitation of awareness that they all embody. Each of us has the potential to directly sense the bodily shape or configuration, not only of our own awareness, but that of others – feeling to what extent it is contracted or expanded in space, centred or concentrated within different parts of their physical body, and the degree to which it is aligned with, bounded or unbounded by it. We can sense how expansive or contracted a person's awareness is, how much space they feel they have within themselves, and how open or closed the boundaries of that space are.

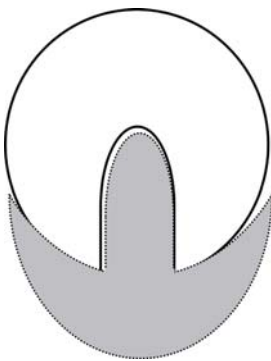
TYPICAL SHAPES OF SOUL



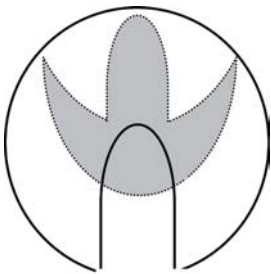
The 'halo' soul – awareness, more or less expanded, but centred in or around the head, and lacking any inner depth of awareness.



The 'bound' soul – awareness felt as more or less bounded by the physical body and not reaching down into depths of soul.

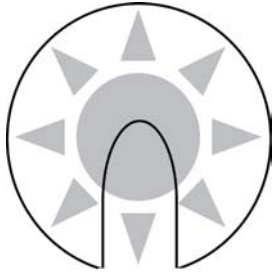


The 'deep' soul – awareness bounded by the human body but extending below into the 'subconscious' or soul world – often seen as 'daemonic'.

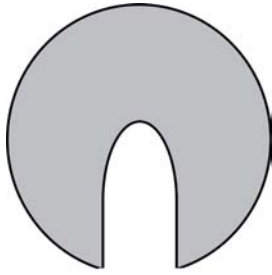


The 'angelic' soul – awareness entirely concentrated within, around and above the upper body.

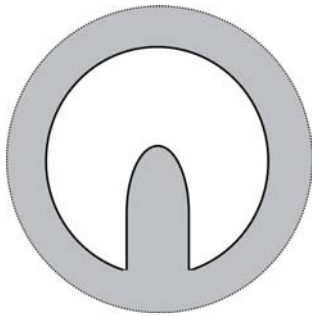
SPIRITUAL SHAPES OF SOUL



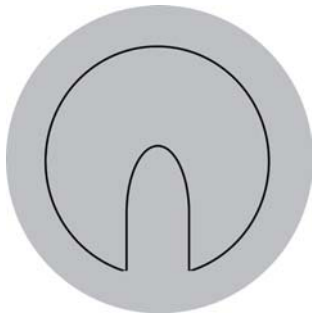
The 'radiant' soul – awareness radiating from within into the space around the human form.



The 'ecstatic' soul – awareness reaching to the horizon of outer space from the outer surface of the human form, but without filling that form with awareness from within.

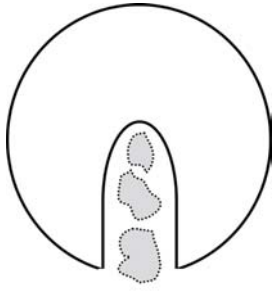


The 'oversoul' – that awareness which entirely surrounds the awareness body of the individual in the soul world and also fill its human form with awareness. The soul shape of the human 'seer'.

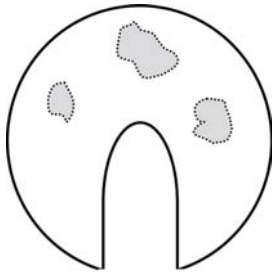


The 'fulfilled' soul – an awareness surrounding, uniting and filling the individual's outer and inner fields of awareness.

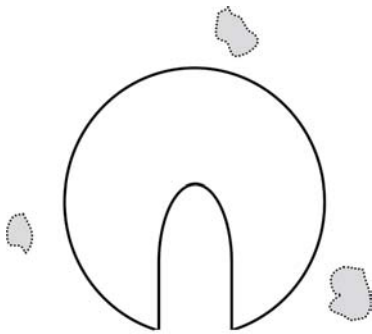
THE FRAGMENTED SOUL



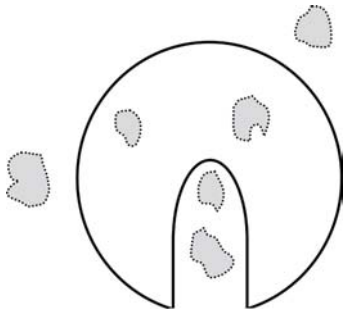
The 'dismembered' soul – internal fragmentation into split-off bodily 'pockets' or 'fragments' of awareness.



The 'dissociated' soul - external fragmentation through projection of fragments or pockets of awareness into external space or into objects and people in that space ('projective identification')



The 'disembodied' soul – split off fragments of awareness remaining in the soul world, and felt only as 'spirits' or 'presences'.



The totally 'fragmented' soul – with fragments of awareness both dismembered, dissociated and disembodied.

THE NATURE OF THE SOUL BODY 2

It has had many names - *subtle body*, *energy body*, *astral body*, *dream body*. It has always been thought of as consisting of flows of subtle energy or of 'etheric' matter of a finer grade of substantiality than 'gross' matter. In this way its nature has until now been completely misunderstood. For our inner soul body is not some pseudo-physical second body, composed of subtle energy or matter, that we can become aware of. It is a body *of* awareness or 'awareness body' (*vijnanadehas*). To understand its nature we must understand that awareness possesses its own innate *substantiality* and its own innate sensual qualities of shape and texture. The soul body is the felt bodily form taken by our subjective awareness of ourselves and the world around us. It is also the felt *boundary* between what we experience subjectively as 'self' on the one hand, and what we experience as 'other-than-self' on the other - the world and other people. The inner body is therefore not something *objectifiable* in terms of matter or energy. It is our *subjective body* – but no less real and substantial for that. This subjectively felt body is a 'field body' unbounded by the flesh. It is also our *feeling body* - the body of feeling awareness with which we feel ourselves, feel other people, and feel the world around us. Its only boundary is the *field boundary* of our awareness and identity – a boundary, which can expand beyond or contract within the boundary of our physical body. The inner body, as our subjectively felt body, soul body or 'awareness body' can be defined in all of the following ways:

1. It is our inwardly or subjectively *felt* body.
2. It is our *feeling body*, the body of our feeling awareness.
3. It is a *field* body - the unlimited field or 'feel-d' of our feeling awareness.
4. It is the outer bodily *form* taken by our entire field of awareness, inner and outer.
5. It is a *field-boundary* and *boundary-field* of awareness, uniting our inner self-awareness with our awareness of the world around us.

6. It is our *formative* body – the body with which we give form to our feeling awareness in all its felt shapes and qualities.

The ‘centres’ of our soul body are not ‘energy centres’ but centres of *awareness*.

Its subtle currents and conduits are not currents and conduits of subtle energy but currents and conduits of awareness. Its sensed qualities are not sensory or energetic qualities but *soul qualities* – sensual qualities of awareness or ‘soul’ as such.

These are comparable to the sensual qualities of musical or vocal tones – warm or cool, bright or dark, light or heavy, jagged or smooth, harmonious or discordant, flat or resonant. Such sensual qualities belong also to inner soul tones. The soul body is our psychical ‘organism’ - the musical instrument or *organon* through which we give outer form to inner soul tones, transforming them into cell and organ tone, muscle and voice tone and experiencing their richly sensual qualities.

THE SENSUALITY OF THE SOUL BODY

When we sense ourselves or another person as ‘weighed down’, ‘stretched’ or ‘de-pressed’ by pressures or problems, or ‘uplifted’ by good news, as being ‘out of shape’ or ‘in form’, as ‘bright’ or ‘dull’, ‘solid’ and reliable, ‘fiery’ or ‘breezy’, ‘warm’ or ‘cool’, ‘distant’ or ‘close’, as on a ‘high’ or feeling ‘down’, as being in a ‘radiant’ and ‘expansive’, ‘dark’ or ‘black’ mood, ‘all over the place’ or ‘in a whirl’, ‘up in the clouds’ or ‘down to earth’, what exactly is it we are sensing - and with what ‘senses’? Similarly when we sense the mood or feeling tone behind a person’s physical demeanour, the look on a person’s face or their tone

of voice with what senses do we do so?

With our physical body and its sense organs we perceive the external sensory appearance and qualities of things and people - their physical position, movements, shape, colour and sound etc. With our soul body we sense the aware inwardness or soul of things and people - including ourselves – sensing the sensual shapes and qualities of soul that manifest in their external, sensory features and in external sensory qualities as such.

The soul body is nothing but the sensed bodily shape, tone, texture and other sensory qualities of a person's awareness or soul. As such, it is also what allows us to sense the bodily shapes and sensual qualities that characterise the soul of another person – their own awareness of themselves and their life world, or even the awareness of a seemingly 'insentient' object or thing.

With the exception of our proprioceptive and kinaesthetic sense – which both have to do with our inner sense of our own body *as a whole* – physical body senses such as vision and hearing are a function of *localised* sense organs. Soul body senses and sensing are not localised in specific organs such as a 'third eye'. Instead they arise from our soul body as a whole. They have an essentially 'proprioceptive' character, being the way we sense our bodies from within, and this proprioceptive character of soul body sensing allows us also to sense *other* bodies from within, whether those of things or people. What we call 'sixth sense' or 'psychic' sensitivity is not some mysterious or bodiless 'extra sense' added on to our five physical senses. It is *soul body sensing* as such, experienced through all the differentiated sensual modes it can take, each of which can be described as a distinct soul body 'sense'. For in just the same way that our physical senses allow us to sense specific *sensory* qualities of bodies such as their shape and colour, so do our 'soul body' senses allow us to sense specific *sensual shapes and qualities of soul* which together *constitute* our soul body and that of others – for example such sensual soul qualities as the sensed 'density' or 'diffuseness', 'hardness' or 'softness', 'heaviness' or 'lightness', 'warmth' or 'coolness' of a person's soul, and its elemental qualities of earthly solidity or airiness, watery fluidity or fieriness etc. All such sensual qualities of soul or 'soul qualities' are expressions of 'mood', 'feeling tone' or 'soul tone' – comparable as they are to the inwardly sensed brightness or darkness, warmth or coolness, lightness or heaviness of musical or vocal tones – which is why sensing another person's

soul body through the sensed qualities of their vocal tones is the chief way in which people can and do sense their soul, just as they also experience the ‘soul’ of music through the sensual qualities, mood, harmonies, textures and ‘colours’ of its tones. Indeed the essential nature of the ‘soul body’ - the relation between the soul as such and its bodily shapes and qualities - is expressed in the relation between sound, tone and tonal qualities. For just as sound is a three-dimensional shape, envelope or ‘body’ of tones, with its own audible sensory qualities, so is the soul body a shape or body of soul tones - each with their own specific soul mood and soul qualities. Without the reality of soul tones, soul sounds and their sensual qualities, musical tones, sound and their sensory qualities could not be sensed within or touch our souls at all. Indeed music and speech would be impossible, both being the audible physical expression of inner soul tones, with their rich variety of sensual tone colours, shapes and textures. The tones or chords of feeling awareness or soul that lie behind musical tones or chords – and are the silent source of speech and music - are nothing audible to our ears. They are sensual tones of silence that require a highly attuned soul body to sense. Without soul body sensing neither speech nor music would have any meaning or ‘sense’ for us - neither speech nor music could ‘speak to us’, would not touch or move our souls in any way at all. Without our soul body senses – our sense of the inner soul shapes and qualities of things and people – we would all be *psychically* ‘autistic’, blind, mute and deaf - unable to sense *meaning* in anything at all. For meaning is ‘sense’, and *sense*, in turn, is rooted in those *sensual* qualities of soul that are the medium of soul body sensing and the source of our soul body’s senses. The physical body has localised sense organs. Our body as a whole however, is both a *sensory image* and a *sense organ* of our soul – enabling us to sense the soul of others in a bodily way.

THE MANY SENSES OF THE SOUL BODY

The soul body's senses include four primary senses:

1. Our entire bodily sense of self.
2. Our sense of the aware inwardness or soul of our own body and other bodies.
3. Our sense of the soul qualities that make up our bodily sense of self and that of others.
4. Our sense of the soul qualities (soul shapes, tones, colours etc) manifest in the outer sensory qualities of things.

Soul body sensitivity can be broken into further sub-sets of senses all of which contribute to the overall bodily shape and feel of our soul and that of others.

Spatial senses

1. Our sense of the spacious volume and expansiveness, outer and inner, of our awareness or soul or that of others.
2. Our sense of a person's fullness or emptiness of soul as a space of awareness or 'soul space'.
3. Our sense of the surface-boundary or circumference of our soul space and that of others.
4. Our sense of the openness, breathing porosity and permeability or the closed, impermeability of that boundary.
5. Our sense of our own or another person's main centre or locus of awareness, and the region of the body in which it is located (for example head, chest, diaphragm or abdomen).

Qualitative senses

1. Our sense of the brightness, lucidity and clarity, or of the darkness, opaqueness or dullness of a person's awareness or soul.
2. Our sense of warmth of soul and feeling or its opposite, coolness of soul.
3. Our sense of heaviness or lightness, gravity and levity of soul.

4. Our sense of diffuseness or density and of different elemental textures of our soul – from compact solidity to watery fluidity, airiness, fieriness, radiant luminosity or pure aetheric spatiality.
5. Our inner sense of a person's soul closeness or distance to places, events, things and people.

All soul senses have their root in a single sense - our sense of distinct tonalities of awareness or 'soul tones'. That is because all the different soul shapes and qualities that make up our sense of self and that of others are essentially *tonal* shapes and qualities - shapes, colouration and textures of feeling tone. Every individual can be more or less in resonance with their own soul tones and those of others, which can be more or less muddied or clear, more or less in harmony with one another, with the tone of our words, gestures, voice and body language and that of others. The 'soul body' itself is in essence a silent sound, being a shaped 'envelope' or 'body' of different soul tones and their qualities. All individual soul tones are ultimately individualised modulations of the primordial tone of the ultimate and divine awareness – expressed and evoked by the 'Om-kara' or sound mantra 'OM'.

THE SEXUALITY OF THE SOUL BODY

By recognising the true nature of the ‘inner body’ as a subjective body or soul body – our ‘felt body’, ‘feeling body’, ‘body of feeling awareness’ or ‘awareness body’ – The New Yoga offers us a totally new understanding of the sexual teachings and practices of Tantra. The soul body – what Gavin Flood calls the “Tantric Body” - is not a body of subtle ‘energies’ but our body of feeling *awareness*. For it is that body with which we can *feel* ourselves ‘closer’ or more ‘distant’ from others without any movement of our *physical* bodies. It is that body with which we can ‘close off’ our feeling awareness of others or alternatively ‘open’ ourselves to them - taking them into the spacious ‘field’ or ‘feel-d’ of that feeling awareness.

“She TOUCHED her heart.”

“She felt DEEPLY MOVED INSIDE by him.”

“He tried REACHING OUT to him.”

“He was gripped and captivated by her.”

“She EXPOSED herself to him.”

“He never TOOK HIM IN completely.”

“She found her company STIMULATING.” “She OPENED HERSELF to him fully.”

“She felt he had PUSHED HER AWAY.”

“She always tried to HANDLE HIM GENTLY.”

Such expressions are not simply sexual ‘metaphors’ couched in words, but true and literal descriptions of some of the countless ways in which we relate to others through our ‘Tantric Body’ – our soul body. It is with our soul body that we can feel reached out to or shut out by others, exposed or stripped naked by them, held or embraced by them, gripped and captivated by them, uplifted and carried away by them, weighed down or de-pressed by them, prodded or poked by them, penetrated or violated by others, full-filled or left empty by, stimulated and excited by others, left cold and unsatisfied by others, drawn to or pushed away by them, neared or withdrawn from by them, warmed or chilled by them,

twisted and contorted or straightened out by them, bound and gagged or set free by them, handled gently or mishandled by them. It is with our soul body that we can also make ourselves more or less approachable, touchable and movable by others, more or less graspable by others, penetrable or impenetrable to others. We can be more or less willing to reveal or expose ourselves 'naked' to others, more or less willing and able to let them get close to us, to come face to face with us, to let ourselves be touched, held and gripped by them, to open ourselves to them and to take them in. Similarly we may feel more or less willing or able to move closer to others inwardly, to stand erect before them or reach out to them, to gently open them up or get under their skin, to get inside them, stimulate and excite them, seed and fertilise their souls.

What people ultimately seek through physical contact and intercourse is a sense of dissolving the apparent bodily boundaries that divide us as beings - thus experiencing true spiritual intimacy of soul with another. Through the medium of Tantric Pair Meditation we can come to feel this intimacy, dissolve the felt bodily boundaries that seem to separate us as souls from other beings and thus experience the subtle sensual bliss of merging or 'melding' our soul with that of another.

This is the art of *soul melding* - not 'tantric sex' or soul body intercourse but more like a profound 'tantric hug' in which we allow the felt sense of our surface boundary to dissolve, and feel the hollow soul inwardness of our own head, chest and abdomen merge and meld with that of another - even without physical contact. If 'soul' is essentially unbounded, bodiless awareness (*Shiva*) then what it is aware of is nothing less than the entire embodied cosmos (*Shakti*) and every body in it.

In The New Yoga, Tantric Pair Meditation is the key to both *soul melding* and *soul body intercourse*. It is also the principal means of *tantric initiation* through an 'empowered' or 'initiating' Guru (*siddha guru/diksha guru*). Such a guru may merge their soul with that of the disciple, enter the body of the disciple without leaving their own, embrace it in a boundless space of awareness, or fill it from below with an ever-rising up-flow of awareness (*kundalini*) from the root centre of awareness (*muladhara*).

TANTRA REBORN

What would it be like to be able to arouse yourself and your partner - no matter how tired or lacking in drive and libido you feel? What would it be like to feel yourself penetrating and filling your sexual partner, or to feel yourself being penetrated and filled by them, yet without any physical penetration taking place?

What would it feel like to experience sexual intercourse in a fully bodily way without taking your clothes off or even touching your lover? How would it feel like as a man, not just to delay ejaculation but feel no need for it whatsoever in order to 'come' – but in a quite different way? Finally, what would it feel like to go further than ordinary fleshly sex can ever take you - to melt and dissolve the fleshly boundaries that seem to separate two bodies from one another, and to quite literally meld your soul with that of your partner?

To many this will 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 in their whole life - or explain what sex feels like to someone who had never experienced it. We are speaking of the sensual bliss of soul body sex, the sexual union or coupling of souls. Union, 'conjugation' or 'coupling' is the root meaning of the word yoga. And soul body sensuality and sexuality, intimacy and intercourse, is the new meaning of 'tantra' in The New Yoga.

The New Yoga is 'tantra reborn' – finding its fullest expression in the supreme bliss of soul body intercourse (*maitbuna*). This can be experienced without physical intercourse or used to sensually enrich and prolong it. How? Precisely by putting *soul* back into sex. At the heart of soul body sex is the understanding that what we call the 'soul' is nothing disembodied or insubstantial, but has its own bodily shape and substantiality - made up of innate sensual qualities of awareness as such. These are not the same as sensations that we are aware of. Feeling 'in the mood' for sex, for example is not the same as feeling 'horny' or 'aroused'. It is a quality of awareness - something you feel in your soul – not simply some physical sensation of arousal you are aware of.

Unfortunately, what is passed off today as ‘tantric sex’ is based solely on the heightening and prolongation of sexual pleasure through ‘erotic’ sensory stimulation - for example through touch and massage, scents, oils, and other gimmicks. But *sensory stimulation* is by no means the same as *sensual awareness*. The cultivation of *sensual awareness* through The New Yoga turns our whole body into a sense organ for feeling the very *soul* of one’s sexual partner in all its sensual qualities – its 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 intimacy and intercourse – the power to feel our own soul pervading and filling the body of the other and their soul pervading ours, thereby experiencing bodily union of soul.

TANTRA AND THE TRUTH OF SEXUALITY

The Fundamental Myths of Sexual 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 Fundamental 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 constant divine intercourse between pure awareness (Shiva) and its pure power (Shakti) to manifest all that we are aware of.**
- **The sexual drive expresses a basic need for spiritual intimacy and intercourse of soul with the divine soul of other human beings, and for spiritual ‘intracourse’ between our own divine soul and that of the universe.**
- **Sex and the sexual drive can be either a consummation or a substitute for soul intimacy and co-creativity.**

LOVE, SOUL AND SEX

Love can be experienced as a romantic or erotic feeling. But *loving*, like *feeling*, is also something we *do*. 'To love', like 'to feel' is a *verb*. 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 soul of the other within our own body, 'opening' our bodies to others in a way that lets their soul 'in' are all activities of loving, as are touching another person inwardly and letting our own soul flow into their body and feel its inwardness.

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 feel, receive and embrace the body of the other, not just with our physical body but with and within the entire field of our feeling awareness, our soul body. If 'loving' is the deepening of our bodily feeling awareness of another, then 'love-making' means making our soul 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 through 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.

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. Yet the essence of 'tantric sex' however 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*) between pure awareness (*Shivas*) on the one hand, and the pure power of manifestation or actualisation (*Shaktis*) on the other. In the ancient tradition of 'Shaivist' tantra, awareness was symbolised by the god *Shiva*, and power by his female counterpart or consort *Shakti*. The sexual act was seen as a human enactment of the divine intercourse that is *Shiva-Shakti*. The teachings of tantra were aimed at experiencing the sublime bliss of the divine couple (*yamalas*) – and experiencing divinity itself *as* their intimate relation. Thus tantric practices are quite distinct in principle from those of the *kamasutras* which focus on bodily pleasure (*kama*) rather than on experiencing this divine bliss (*anandas*).

THE SOUL SCIENCE OF THE NEW YOGA

The New Yoga of the soul body and of its sensuality and sexuality 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 awareness *as such* – 'pure awareness' - and the entire universe of bodies and their sensory qualities that we are aware or conscious *of*. This relation is comparable to the relation between space and everything we are aware of in it. Just as space is both distinct but inseparable from everything in it, so is pure or transcendental awareness a spacious or expanded awareness distinct but inseparable from any and every thing we are or could be aware of. Awareness is the very inwardness or 'soul' of all things. Conversely the entire universe is a body of awareness. Awareness is what first releases and draws out what appears as 'energy' in this universe. Light, for example, is visible only in the light of our *awareness* of it. Yet awareness possesses its own innate forms of energy in the form of soul light and soul warmth, soul magnetism and electricity, soul gravity and levity. Awareness or soul, with its innate sensual qualities of light and darkness, warmth and coolness, levity or gravity, is the inwardness of what we call 'energy', just as matter and the entire manifest universe are its outwardness. 'Energy' is but the *power of action* by which innate sensual qualities or potentialities of awareness or soul are embodied, manifested and materialised.

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 ‘Shakti’ is potentiality or ‘power of action’ (*shak*). The root meaning of the Greek verb *energein* 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 it is the release of that pure power of action (*Shakti*) that is latent in pure awareness (*Shiva*). *Kundalini* is not a flow of ‘energy’ through different energy centres. It is a flow of awareness through different centres of awareness. All such terms 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 ‘hormones’. ‘Energy’ itself is not some ‘thing’ we are aware of as moving or flowing. It is a pure motion or flow of *awareness as such*.

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’ as such on the other hand – ‘pure’ or ‘transcendental’ awareness - is like the seemingly empty and clear space around and within everything we are aware of. Though it flows like air, it is not in any way localised in space. Yet *pure awareness* has its own innate sensual qualities, for it can be experienced as identical with the sensed emptiness of space, just as it can also be experienced as a type of flowing breath, wind or air, as radiant light, as fluid warmth or as dense bodily solidity.

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 (*prakasha*) and of universal space (*akasha*). These aspects of the soul body can be felt in simple ways:

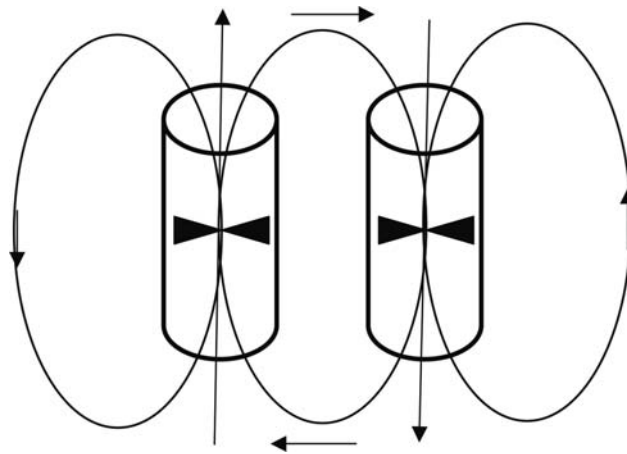
- Feeling your awareness of space as the airy spaciousness of your awareness.
- Feeling your awareness of light as the very light of your awareness.
- Feeling the warmth of your body as warmth of feeling in your soul.
- Feeling your bodily breathing as a breathing of awareness.

The soul body has been called an ‘etheric body’, made up of the same ‘ether’ (from the Greek *aether* meaning ‘rarified air’) that was once supposed to fill the apparent void of cosmic space. That is why in all primordial cultures awareness was felt as something like air - flowing like the breath (*psyche*) or 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.

It is the different *flows* of awareness that make up the soul body as an ‘aetheric’ 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 mistaking sensed qualities of awareness belonging to the soul body with sensory experiences localised in the physical body.

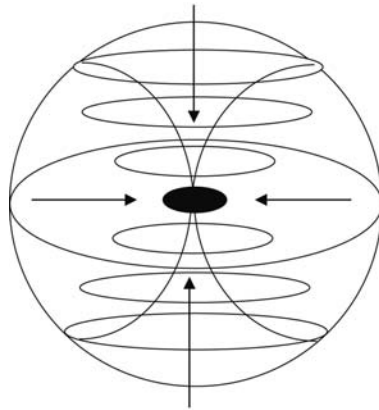
SEXUAL FLOW CURRENTS

The human body is a sensory image of the human soul and *its* body. Its *sensory* appearance and 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 axial, spiral, rotatory, radial and circulatory vectors. 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 below.

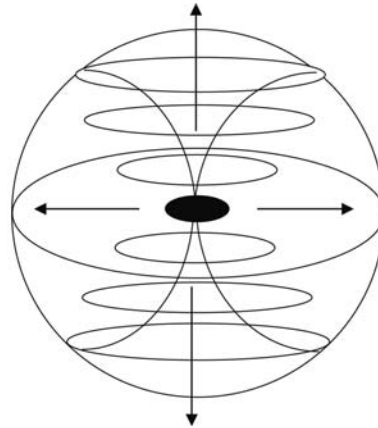


This is Stephen Rado's 'aethro-kinematic' theory of magnetism. For the coupling of opposite air flows in the two fans will attract them like magnets. Understood as flows of *awareness* the diagram is a model of soul body coupling. Male and female are not simply sexual differentiations of a biological 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 of
awareness**



**Proto-masculine flow of
of awareness**

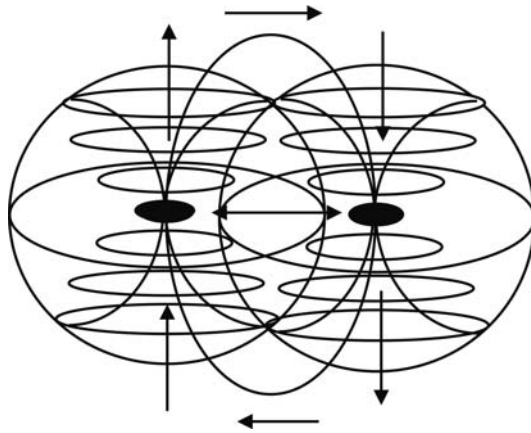


The 'proto-feminine' flow is essentially an inward-drawing, centripetal flow of awareness from a circumference towards a centre. The 'proto-masculine' flow is essentially an outward-radiating, centrifugal flow of awareness from centre to a circumference.

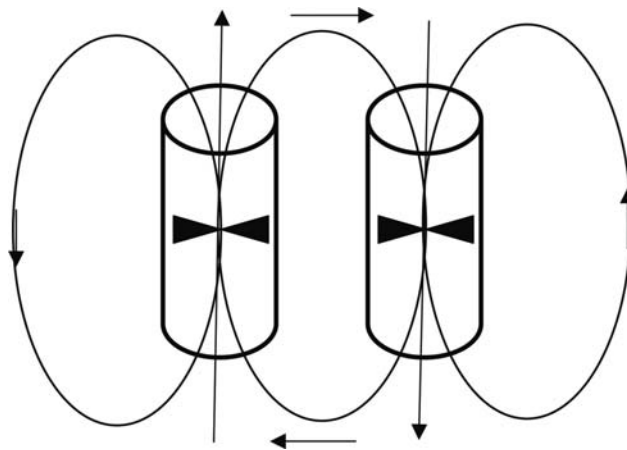
Only *together* do these polar flows of awareness create a *proto-sexual coupling* of the masculine and feminine flows of awareness, one which alters both and first gives them their sexual character, creating:

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.

Sexual flow coupling of awareness



The result is a 'magnetic' flow coupling of the sort illustrated in the aetherokinematic physics of Rado:



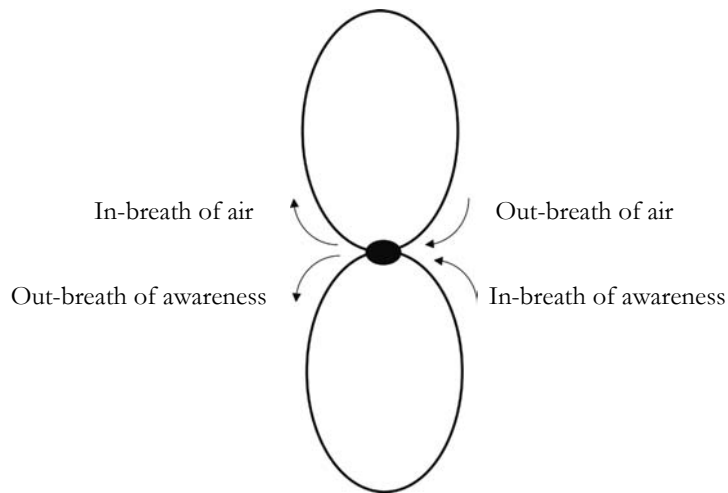
Coupled flow currents of awareness constitute the aware inwardness of 'electromagnetic' energy in all its forms. They are the most basic *units of*

awareness – making up the very air or breath of awareness (*prana*) 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’, and constitute the particles which make up the very ‘airness’ of awareness and indeed air and breath itself.

SOUL BODY BREATHING

The soul body is that body with which we breathe in, digest and metabolise 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 *awareness of breathing* and *breathing awareness*. *Prana* itself was and is still misunderstood as a form of subtle energy - rather than as the elemental breath or air of *awareness itself*. Central to The New Yoga is a new understanding and experience of *pranayama* as a sensual, sexual and ‘magnetic’ coupling of flows of awareness breath. 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 itself *as* breath or *prana*. The two breath cycles are linked in a lemniscatory pattern illustrated in this diagram.

The Double Breath Cycle

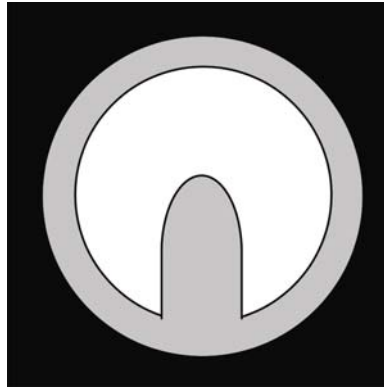


The upper part of the lemniscate represents the ordinary breath cycle – the in-breath and out-breath of air. It is at the turning points of this breath cycle that our out-breath can be slowed and elongated to such a degree that we experience it transforming into a pure in- and out-breath of awareness. We experience each in-breath as occurring through our entire felt body surface and not just through our nose or mouth, an in-breath through which we breathe in our entire sensory *awareness* of the space around us. We experience each 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 true *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*) letting *prana* descend further down into our lower body.

In Shaivism, the religion of *Shiva-Shakti*, the symbol of *Shiva* is the 'phallic' stone *lingam*. The symbol of *Shakti* is the *yoni* - vulva, vagina and uterus. The *Shiva-lingam* and *Shakti-yoni* however are not simply symbols of sexual organs. It is the other way round. Our sexual organs are themselves a twin 'symbol' or 'sign' (the root meaning of 'lingam') 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.



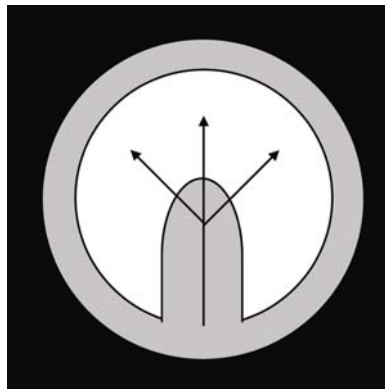
In the diagram it is represented as a spherical field-boundary (black). Its interiority (white) embraces the entire space-time universe, i.e. the entire *field* of our outer, sensory awareness of the world. Intruding into this spatial field is a phallic formation – the *Shiva-lingam*. This *lingam* however, is at the same time the *Shakti-yoni*, being a feminine ‘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 and of all bodies in space. This ‘soul space’ of awareness within the *lingam* leads directly into a surrounding ‘soul’ world that is the ‘other side’ of the sensory universe as we perceive it from *within* its own spatial horizon or circumference (black line).

SOUL BODY INTERCOURSE

Soul body intercourse (*maithuna*) requires both partners to combine and couple their cyclic flows of *pranic* or awareness breath. Men and women can both take masculine and feminine roles in soul body intercourse or coupling.

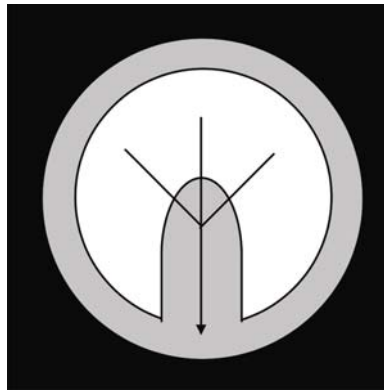
The feminine in-breath of awareness (diagram A) is an up-breath (*udana*) which draws or sucks up a flow of awareness from below, transforming it through the out-breath (*vyana*) into an emanation of *Shakti* through the upper surface or fleshly sheath of the soul body.

Diagram A



Feminine pranic breathing

The masculine in-breath of awareness (diagram B) 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.

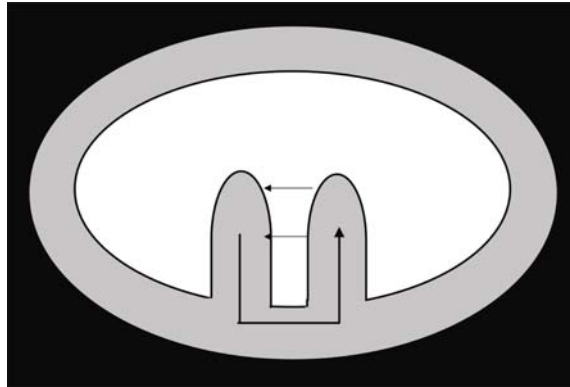
Diagram B**Masculine pranayama**

The masculine partner first closes his eyes, turns his gaze inwards, and feels his own out-breath as pranayama 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 it rising to fill the inner space of her head, and uses his inner gaze to draw it out as *soul-light* radiating from her eyes.

The feminine 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*, her perineum or *kanda* and her womb or *karnika*. Sensing the pranayama flow of awareness passing as condensed soul warmth or *kula* from her partner to enter her *yoni* and fill her pelvic bowl or *kunda* bowl 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 pranayama out-breath as an emanation of fiery vitality or *Shakti* from her entire chest surface, radiating as

light 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 its fire and light through her eyes.

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 felt surface circumference of our body receptive we can feel ourselves breathing in and drawing out the light from every other body around us.



Coupled soul body breathing

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 *Bhairva Mudra* – this being the basic inner posture or bearing (*mudra*) of the male tantricist or *Bhairava*. The following schema shows the nature of tantric intercourse (*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*) radiating outwardly through her eyes and from her entire body.

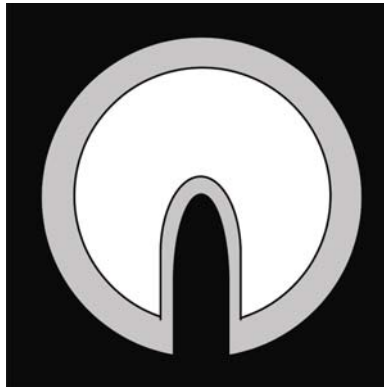
The sensual flow coupling of inwardness and outwardness, *Shiva* and *Shakti*, their mutual transformation and the alchemical transmutation of elemental soul substance is the very essence of *Kaula Tantra*. It can be experienced as soul body sex between partners of any gender – man and woman, man and man, woman and woman. For the soul body as such is essentially androgynous, its basic schema or *yantra* – the sphere – that is the soul body as a whole and whose phallic invagination is both *Shakti-yoni* and *Shiva-lingam*

As a prelude to actual physical body intercourse, soul body 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 draws *kula* from the male soul body organ or *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 body 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 flow of awareness bliss (*amrita*), 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 soul heat is not 'kinetic energy' but the gathering (*kul*) of the *primordial substantiality* of awareness or soul that is *kula* - felt as elemental fluid *soul warmth*. Elemental soul 'water' is a cooling of *kula*. Soul 'fire' is a combination of elemental air and light resulting from the intensification, excitation or 'heating' of soul warmth. Physical bodily fluids and sexual emissions are a further condensation of *kula* as fluid soul warmth. Pervasion of the soul body by the soul warmth cooled and condensed in seminal fluid produces the 'nectar' (*amrita*) of prolonged bliss (*ananda*) - in place of the brief sensory pleasure (*kama*) of ejaculation. The warmth then diffuses back into the unbounded space around the physical body that is the cool aether of pure awareness itself.

DIVINE SOUL BODY INTRACOURSE



The black field surrounding and filling the *yantra* of the soul body symbolises the ultimate source or Great Mother – a field of unbounded potentiality or *pure power*. The metaphysical essence of the Great Mother Goddess or *Mahadevi*, symbolised by *Ma Kah* is a realm of dark potentiality immanent in all matter. Her blackness symbolises this darkness at the heart of matter – this ‘dark matter’. This is also *kundalini* - 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 and ‘uncoils’ this invisible realm of coiled-up potentiality immanent in all the visible matter around them, then he or she can attune to the pure power of manifestation and materialisation that is the *Mahadevi*. That is why the most profound experience of *kundalini* is that of soul body *intra-course* with the *Mahadevi* herself – a sublime descent into the dark inwardness of every cell and atom of our body, and of the entire universe. Such divine *intra-course* with the *Mahadevi* is an experience of the divine-cosmic dimension of sexuality in all its principal three aspects: *Shiva, Shakti and Ma Kali*. For only through and within the pure space and *light* of awareness that is the Great God - *Mahadeva Shiva* - can the pure darkness of unbounded power or potentiality that is *Mahadevi Kali* be felt and released as the vitality of her countless powers of manifestation and materialisation - her goddesses or *Shakti*. The *Mahadevi* is that power which “flows through and forms matter”. Yet she

also remains forever hidden or coiled up within them, being their inexhaustible source and black occult core. Only in and through the *pure awareness* that is *Shiva* can this core be tapped as the *pure power* that is *Shakti*. Yet in the whole tantric tradition, the Divine Feminine is but a path to the Divine Masculine, just as the divine masculine is but a path to the Divine Feminine. For whilst distinct, they are inseparable. Hence the words of Abhinavagupta:

The universe rests within *Shakti* and She on the plane of the Absolute [*anuttara*] and this again within Shakti ... for the universe shines within Awareness [*Shiva*] and shines there by the Power [*Shakti*] of awareness.

POWER AND GENDER IN 'SHAIVIST' TANTRA

The gendering of the gods in Shaivist tantra goes entirely against the grain of the classic 'Me Tarzan, you Jane' model of gender, in which the 'masculine' is identified with physical size, strength and aggressive controlling power, whereas the feminine is associated with relative weakness, submission or passive adoration. For in tantric terms, the 'me' or 'I' of the 'masculine', whether as Brahman or Shiva, is identified with a pure awareness that is absolutely quiescent and still, whereas the 'you' of the feminine is identified with autonomous and aggressive *power of action* (Sanskrit *Shak*) and of bodily physical manifestation in every shape and form.

Every truly creative act is aggressive in essence. Thus there is no more aggressive biological act than birth, which is not an exercise of controlling power *over* action, but an active surrender to the creative power *of* biological action.

In tantric terms, irrespective of their association with the biological gender of individuals, the essence or ‘truth’ of the masculine and feminine principles respectively is understood (in a most un-Jewish, un-Christian, un-Islamic and un-Buddhist of ways) as pure, quiescent awareness on the one hand (Shiva - ‘masculine’) and pure power of action (Shakti - ‘feminine’) on the other. The language of Shaivist tantra may nevertheless give the impression that the ‘masculine principle’ is privileged, since Shakti as ‘power’ is seen as the power *of* Shiva, related in the same way as a flame and its power to burn, shed heat and light etc. Yet such expressions as ‘Shakti is the power of Shiva’ can be read with two quite contrasting intonations:

1. Shakti is the power OF Shiva, all power of action stemming from pure awareness and therefore belonging to it.
2. Shakti IS the power of Shiva, pure awareness being impotent and powerless without expression as the pure and autonomous power of action that is Shakti.

This second reading and intonation is lent credence by the famous tantric saying that: ‘*Shiva* without *Shakti* is *Shava* (‘Shava’ meaning a lifeless, powerless corpse). Shiva and Shakti, as ‘Shiva-Shakti’ are absolutely distinct yet also absolutely inseparable, like two sides of the same coin. The masculine as pure awareness serves as a road to the feminine, its entire role being to ‘let go’ and thereby ‘let God’ the latter – releasing the infinite potentialities of expression, embodiment, manifestation and materialisation latent within it. Yet those very potentialities, despite being latent in awareness and therefore inseparable from it, nevertheless remain distinct from it, coming to actualisation only through and as that pure power of action that is Shakti.

In tantra, the ‘masculine’ and ‘feminine’ aspects of the absolute or foundational reality, are not opposites but united in all things and in all beings, human or divine, and irrespective of gender. Pure awareness exists only to delight in its manifestation in all things and in that pure power of action through which they first come to manifest. Even if personified as a ‘male’ god therefore, Shiva’s whole existence is nothing but a meditation and reverential worship of Shakti, just as the female tantric deities of tantra adore and worshipfully revere

that pure awareness whose pure power they ARE.

Since the ‘masculine’ is understood tantrically as the ‘royal road to the feminine’, pure awareness as the royal road to pure power – and vice versa – ‘Shaivism’ and ‘Shaktism’ cannot in essence be seen as opposing schools or denominations of tantric religiosity at all. Nor can the *Shiva-Shakti* principle of *Tantra* be equated with the *Yin-Yang* principles of *Taoism*, which in line with Western patriarchal stereotypes identifies the ‘masculine’ principle (‘Yang’) with aggressive action and controlling power, and the feminine (‘Yin’) with all that is passive.

The primordial masculine principle personified by Shiva in the Shaivist tantrism on the other hand, is not associated with aggressive action, let alone *controlling power over action* (itself a form of action) but rather with stillness and *quiescent awareness of action*. The long-standing and still dominant identification of the ‘masculine’ with patriarchal power of control over action, expression, experience – indeed the entire world of manifestation associated tantrically with the divine feminine – constituted a loss of an earlier understanding of the divine masculine - not as a power *over* action and creation but rather as that universal awareness which first releases the creative power *of* action – the divine-feminine.

The distortion of the masculine principle was therefore at the same time a distortion of the feminine principle – power – fear of the power *of* the feminine leading to a confusion and substitution of ‘power of’ with ‘power over’ – not least the power of men over women. The patriarchal identification of masculinity with power *over* is symbolised in many ways - by the idea of God as a Great Judge with power over life and death, of man ruling nature (and woman) as God rules man, by Popes and priests judging and imposing restrictions on the actions of others – and by the whole exercise of religious, legal, state or military power over others and their actions.

Of course the exercise of such ‘power over’ action is itself a form of action. Hence the idea of Man as ‘active’ and Nature (including woman) as ‘passive’. In social terms this idea became reality, with men ruling over and exploiting both nature and woman. In natural terms the idea of nature as ‘passive’ is of course nonsense – as any natural storm, volcano, earthquake, tornado or tsunami will let us know in no uncertain terms.

Along with the distorted patriarchal identification of the masculine principle with *controlling power over* – itself an attempt to compete with the *power of* the feminine - came the identification of the masculine with the *competitive principle* as such, and with it the belief in reacting to, countering or opposing one action, account, power, force or mode of expression or experience to another. Hence the idea of life being a *battle of opposites* in which every action goes together with an opposing reaction, or a *competitive struggle* against opposing forces - for controlling power over nature, other people, land, labour, markets, wealth and women.

The distortion of the feminine power principle was brought about by the loss of the primordial masculine principle – ‘the awareness principle’. For as that universal awareness which embraces all diversity and all *apparent* opposites – the primordial masculine has no need to separate or oppose them to one another, logically or through the exercise of ‘power over’. It therefore undermines all world views based on the idea of competing and opposing forces or mutually exclusive opposites - including the very separation and opposition of ‘masculine’ and ‘feminine’ principles.

The religious relevance of Shiva, Shaivism and Shaivist Tantra for today’s world in contrast to the Shakta tradition lies precisely in *not* opposing the feminine principle and aspect of divinity to ‘masculinist’ religions and their patriarchal social cultures - but instead undermining the historic *distortion* of the masculine principle itself that underlies them - restoring a true understanding of the *divine-masculine*. For again, it was the loss of understanding of the *divine-masculine* that lay the basis for a loss of understanding of the *divine-feminine*. As a result, the feminine *power principle* was distorted from ‘power of’ into ‘power over’ – a power then exercised by men over nature, other men and women within all patriarchal religions and cultures.

The feminine principle cannot reassert itself in society through a challenge to or counter-exercise of male power *over*, nor can it do so by competition with or opposition to patriarchal distortions of the masculine principle – for the very attempt to do so can only *reinforce the masculine principle in its false and distorted form*.

Similarly, no *opposition* of the divine-feminine to this divine-masculine can restore the theological equity of the feminine and masculine aspects of divinity - only a freeing of the *divine-masculine* itself from distortions and the restoration of

its true essence. This was and remains the historic task of Shaivist Tantra, one, which it accomplished by reaffirming that the essence of the *divine-masculine* lies in awareness rather than action. By reinstating the masculine principle as ‘the awareness principle’, Shaivist Tantra makes way for a resurgence of the feminine and the feminine principle as ‘the power principle’ understood in a new way – not as power over action but as power *of* action – as Shakti. In contrast, the Shakta schools of Tantra on the other hand, whilst they did and can indeed affirm the independence, equity and autonomy of the *feminine* principle, did not and cannot in themselves make way for what is most needed in order to overcome the distortions of patriarchy in practice – namely a newer and truer understanding of the *masculine* principle.

The gender issues of Tantra and of Hindu theology in general cannot be explored by focussing solely on their sexual iconography, nor can they be resolved by judgements based on pre-conceived intellectual notions of what constitutes the essence or basic principle of what we call ‘masculine’ or ‘feminine’.

Acts of intellectual, emotional or ethical ‘judgement’, are in themselves a distorted expression of discriminatory awareness or ‘intellectual intuition’ – not least if they arise from unaware intellectual preconceptions. The confusion of *discriminatory awareness* with acts of judgement or ‘discrimination’ by gender, class or caste is yet another way in which the masculine principle has suffered distortion, just as its essence – awareness as such – has been artificially projected onto and identified with the feminine in the vague and distorted form of ‘female intuition’.

By restoring and understanding the essence of the divine masculine, Shaivist Tantra unites it with the divine feminine – not only in principle but also in the practical form of *aware action* (Shiva-Shakti) and *discriminatory awareness* (Shakti-Shiva). This is the hidden but nevertheless great significance of Shaivist Tantra in relation to issues of gender. More important than the question of whether a political or spiritual leader or teacher is a man or woman is *what sort* of man or woman they are. This in turn depends on how they themselves understand, embody, unite and transcend their masculinity and femininity. The same applies to the gendering of the gods. The important question is not whether Shaivist tantra encourages worship of a masculine or feminine divinity,

but exactly how it understands and seeks to embody the essential nature of the ‘masculine’, the ‘feminine’ and their divine unity - and whether it also acknowledges them as distinct but inseparable aspects of an ultimate, gender-transcendent absolute.

The highest spiritual value affirmed in the Vedas is not a gods or gods but Truth. That is why all the ‘Hindu’ gods - including those worshipped in pre-Vedic, non-Vedic or trans-Vedic traditions such as tantra - are ultimately understood as diverse *personifications* of the Truth of the Divine in its different aspects - and not seen as identical with it. What has become known as ‘Hinduism’ – an umbrella term embracing countless convergent and divergent streams and schools of thought - is unique in being the one ‘world religion’ which is truly inclusivistic and ‘catholic’, for it does not lay claim to the whole truth or to the sole truth, but instead recognises *no* religion, god or gender - as higher than Truth itself.

The Truth of the Divine in Shaivist tantra is recognised not only in the form of the divine masculine or feminine but also as the divine absolute - ‘Anuttara’. Nevertheless Lord Shiva - that ‘male’ god personifying the *primordial masculine* as *pure awareness* - is of greater significance today than ever before. This is because we *no longer* live in an old-fashioned patriarchal world, but one increasingly imbalanced towards a distorted form of the *feminine principle* of action and expression. This finds expression in a global culture of materialism and violence, narcissism and exhibitionism - and is still countered only by the masculine principle in the old, distorted and redundant form of repressive state powers and religious laws and regulations.

Issues of gender and power are historically long bound up with conflict and contradiction. ‘The battle of the sexes’ is but one expression of humanity’s persistent belief in a world of opposites - whether ‘good and evil’, ‘self and other’, ‘male’ and ‘female’. And yet, as Michael Kosok says: “*There are no contradictions except those we need!* Need to secure our private ego-domain by the very (demi) god-like judgements or acts of cutting dictions or decrees in the first place: releasing dictions, contradictions dissolve, and the infinitely rich singular multidimensional universe of grace and light appears as it already is. Indeed: ‘Let go – let God’, it really is as simple as that.”

SEXUAL TANTRA AND TANTRIC SEX

Of all the ‘Old Yogas’, only the tradition of ‘tantra yoga’ involved forms of *pair meditation* involving the ritual intercourse and union (*maithuna*) of male and female. Like The New Yoga, traditional tantra was not a form of yoga exclusively based on the *Vedantic* philosophies deriving from the *Vedas*. Instead it was a distinct religious, philosophical and socio-cultural tradition in its own right, one which rejected divisions of caste and gender in its practices. This is shown by the great significance attached to the divine feminine or *Shakta* principle even by worshippers of *Shiva* and practitioners of *Shaivist* tantra. Thus it is that the supreme refinement and synthesis of different schools of tantric religious philosophy that took the form of ‘Kashmir Shaivism’ came to hold as its central god-concept the divine *couple* itself – *Shiva-Shakti* - whether under the name of ‘Shiva’ or ‘Shakti’.

The teachings and ritual practices of tantra were divided into a ‘left-hand’ and ‘right-hand’ path. The followers of the left-hand tantra engaged in ritualised physical body intercourse with a real human other – revering each and every woman as a living embodiment of the divine feminine. The male followers of the right-hand path abstained from physical intercourse and used only sacred images (*murtis*) and diagrams (*yantras*) of the goddess to achieve a state of blissful inner conjugation or ‘intracourse’ between the masculine and feminine aspects of their own divine soul.

Both left- and right-hand forms of tantra affirmed the innate spirituality of the body and the universal and divine dimension of sexual inter-course and intra-course. Left-hand practices aimed at experiencing this dimension through a spiritualised form of sexual intercourse with a human other. Right-hand practices sought it through a spiritualised form of intracourse with a divine other. Both forms of tantra aimed at achieving a state of total identification with one’s own divine self (*atman*) not a self or soul ‘with’ awareness but that self

which IS awareness, an awareness which is the very essence of ‘soul’, but unbounded by the flesh.

The New Yoga of soul body sex is the very essence of left-hand tantra as a relational yoga involving a real human other. Its aim is not simply union with divinity through one’s inner self but union with the divine self of a real human other. In this way The New Yoga is an entirely new form of tantra transcending the classical division of left- and right-hand schools. Its principal spiritual medium is neither bodily sexual intercourse nor sexual intracourse of soul – but a bodily intercourse and intracourse *of* soul - *soul body* intercourse and intracourse.

Today’s New Age *pseudo-tantricism* however, is the very opposite of the new form of tantric practice embodied in The New Yoga. Fetishising the sexual symbolism of *right-hand tantra* whilst imitating the practices of *left-hand tantra*, New Age pseudo-tantricism understands the practice of *maithuna* merely as a sensory heightening and prolongation of sexual pleasure (*kama*), commercialising practices akin to those of the *kama-sutras* and the teachings known as *kama-shastra*. Its supposedly ‘spiritual’ aim, like that of the surviving traditions of right-hand tantra, is the awakening of coiled-up sexual potency or *kundalini* from its root at the base of the spine, and its elevation to the head and third eye - by which means a state of ecstatic sexual bliss or sensuous spiritual enlightenment is to be ultimately achieved.

Kundalini is seen as a type of ‘potential energy’ located somewhere in the physical or ‘subtle’ body. But in this way it is reduced to some sort of actual energy, gross or ‘subtle’ that we can become aware of. It is not recognised that ‘energy’ is essentially no ‘thing in itself’ but *action* or *activity* as such. *Kundalini* then, is not an energy but the *pure power* or potentiality of action (*Shakti*) latent in Shiva as *pure awareness*.

With its focus on ‘energy’, New Age pseudo-tantricism not only ignores the fundamental distinction between pure awareness (*Shiva*) and its latent power (*Shakti*) that is fundamental to tantric metaphysics. It also falsely equates and translates that power of action with the modern scientific concept of ‘energy’.

Soul body intercourse can indeed lead to the spiritualisation and divinisation of physical sexuality through ritual intercourse in the traditional form of tantric sex. Tantric sex in itself however, brings no new spiritual

experiences, but is only the embodiment and sensory intensification of experiences awakened through sensual soul body intercourse – a type of ‘sex’ that requires no body contact whatsoever to be consummated.

That is why the practice of soul body intercourse or *maitbhuna* in The New Yoga does not require fleshly intercourse, nor does it seek to awaken sexual ‘energy’ from its coiled up roots in the physical body. Instead it allows us to re-experience the true roots of both sexuality and sensuality in our soul body or body of feeling awareness (*vijnanadeha*), a body that is at the same time our divine body (*divyadeha*), and not a body of subtle ‘energies’.

The distinction between left- and right-hand tantric practices can be understood as a distinction between tantric sex and sexual tantra. By ‘tantric sex’ I mean ‘spiritualised sex’ - the attainment of divine-spiritual soul body conjugation with other human beings whether or not embodied in physical intercourse. By ‘sexual tantra’ I mean ‘sexualised spirituality’ - the attainment of spiritual soul body conjugation with the divine itself, through a form of internalised sexual intra-course of soul. Both these forms of tantra have nothing to do with the simple heightening of sexual pleasure (*kama*) of the sort taught through the ‘Kama Sutras’. Yet as Muller-Ortega points out, confusion still exists between such teachings and those of tantra.

“Recent Western non-academic interest in the Tantra has tended to blur the important distinction between the *tantra-shastra* and the *kama-shastra*. India had a highly developed science of erotics, the *kama-shastra*, where the goal was a cultured, refined lovemaking...The *tantra-shastra*, in using the secret ritual, did not seek to fulfil *kama* but rather to provide a new path for the attainment of *moksha* [liberation]...When we read about those portions of the *Kaula* ritual that include sexual terminology, we have to remember that this ritual was often only to be internally visualised.”

Neither ‘tantric sex’ nor ‘sexual tantra’ originally had as their aim the type of sensual intensification of sexual-erotic pleasure (*kama*) as taught through the *kama-sutras*. *Kama* or erotic pleasure was distinguished from spiritual bliss (*ananda*), the former being understood as a by-product and not as the goal of tantric practices.

“Accustomed as we are by a twentieth century Freudian mentality to seeing sexuality as the underlying reality or meaning of all sorts and varieties of

symbols, we are inclined to say that the Tantra uses sexual symbolism and projects this human symbol onto the larger scale of the universe and its origin.”

Muller-Ortega, The Triadic Heart of Shiva

The tantric mythology, imagery and cosmic metaphysics of divine intercourse between *Shiva* and his consort *Shakti* did not symbolise human sexuality. Nor was the chief symbol of Shiva the phallic-shaped *lingam* - a representation of the male organ. Quite the contrary, the phallus as a biological organ was understood as a living biological symbol or microcosm of the *Shiva-lingam*. The *Shiva-lingam* as such was understood as the macrocosmic spiritual potency of an all-permeating awareness that penetrates the inwardness of every body in space and is the very soul womb of the cosmos.

“In this sense, human sexuality becomes a physical metaphor for this blissful, cosmic creative wave that continually surges at the core of all things and may be experienced within the body as the bliss resulting from awakened *kundalini*.”

“The point of the Tantra was not to allow a sex-starved culture to express its suppressed desires in a sublimated religious form.”

Muller-Ortega, ibid.

Instead both bodily sexuality and sexual symbolism were understood as metaphors of a divine-cosmic dynamics which the tantric practitioner could learn to experience directly through the aware inwardness of their own body.

The *Shiva-lingam* was not a symbol of the male organ alone but of the aware inwardness of the body as a whole – the soul body - recognised in The New Yoga as a distinct body in its own right. The *experience* that this body is unbounded by the flesh, that it is free to shift shape, expand to cosmic dimensions or to join and conjoin in bliss with the soul bodies of others – this experience was and is the essence of *ananda* (‘bliss’), *moksha* (‘freedom’) and of *jivan-mukti* (‘liberation in this life’) as sought through the ancient tantric tradition, a tradition whose essence however, is only fully articulated and realised through the principles of The New Yoga of the soul body. The practices of The

New Yoga however, both retain and refine many traditional tantric practices such as the use of *mantra*.

Both left- and right-hand tantra, both tantric sex and sexual tantra, were, in traditional tantra, founded on practices leading to intensified *body awareness*. The ‘newness’ of ‘The New Yoga as ‘Tantra Reborn’ comes from comprehending and affirming the bodily reality of the soul as an awareness body (*vijnanadeha*) or ‘soul body’ in its own right. The entire religious ‘symbolism’ of the tantric tradition is thus reinterpreted in The New Yoga as a symbolic expression of the experience of *this* body – our divine soul body and ‘bliss body’.

The practices of The New Yoga lay the foundations for a rebirth of tantra as a yoga of the soul body transcending all traditional and ‘neo-tantric’ teachings based on the concept of a subtle sexual ‘energy’ body. For ultimately potency - including sexual potency is just that – the pure power of potentiality. It is no *actual* ‘energy’, gross or subtle. By definition, potentialities and potential energies have reality or ‘actuality’ only in awareness. That is why energetic potencies or *shaktis* can be felt and released only through and within our awareness body itself - our soul body - and not through any material or ‘energy’ body, whether ‘gross’ or ‘subtle’. The New Yoga, as soul body tantra, is neither ‘left-hand’ nor ‘right-hand’ tantra, but a middle-path uniting soul body *intercourse* with a human partner and divine *intracourse* of soul with different deities or divine soul qualities. In this way it offers a wholly new experience of both *sexual tantra* and *tantric sex*. The result is an experience of the pure *bliss* of awareness as such, in all its sensual qualities, and the experience of one’s inwardly felt body as a *body of bliss* – a body not only bounded by the flesh but one that dissolves the bodily boundaries that separate us as souls, allowing us to experience a blissful merger between one’s own soul and that of another human being, whether a sexual partner or not.

The key to the bliss of soul body intimacy, intercourse and intracourse in The New Yoga lies in Tantric Pair Meditation. The innovative practice of Tantric Pair Meditation described in the following pages did not have its source in studies of traditional tantric teachings but in experiential gifts and initiatory powers (*siddhis*) that I spontaneously discovered in myself and have practiced, explored and refined for a lifetime. All the *metaphysical principles* of The New

CHAPTER 2

Yoga have their most essential source in this lifelong *experiential practice*, and serve principally to articulate its nature and fruits.

CHAPTER 3

GUIDE TO TANTRIC PAIR MEDITATION

1. Joint Meditational Posture

Sit with your back erect directly facing your meditational partner. Use cushions or stools with adjustable height to ensure that your eyes are level with those of your partner. One of you should cushion your partner's knees between your legs. This is in order to allow a sufficient degree of physical closeness to your Partner to feel their bodily presence and sense the space between you as full rather than empty – as a resonant field of inter-bodily awareness.

2. Pre-meditation

The pair meditation begins with a pre-meditation in which both you and your Partner close your eyes and turn your awareness inwards, giving yourselves time to ground your awareness in the depths of your own inwardly felt bodies. Then each of you should give yourself as much time as you feel you need to become more aware of the way you have been feeling yourself over recent minutes, hours, days or weeks, of the way you are currently experiencing yourself, and/or the way you would ideally wish to experience yourself.

When either of you feels ready to open your eyes, tap your Partner's knee. If one of you, having been tapped by the other, does not yet feel ready to open their eyes, the other can either return to closing their eyes and inwardly meditating themselves or alternately, switch their awareness to their Partner - seeking to feel the particular qualities of awareness that reveal themselves through the face of their Partner.

3. Main meditation

1. Be aware of the SPACES within and around your own body and that of your Partner.
2. Visualise and feel the inwardness of your own body and that of your Partner as hollow spaces, spaces into which your Feeling Awareness can flow like breath.
3. Alternate freely between (a) searching your own soul for that which finds expression in the face and eyes of the other, and (b) searching the face and eyes of the other for that which *resonates* in your own soul.
4. SHOW your Partner with your own face and eyes anything important you are aware of FEELING within or around your own body as a whole.
5. FEEL within or around your own body as a whole anything important you see SHOWING through your Partner's face and eyes.
6. MIMIC, MIME AND MIRROR BACK as precisely as possible with your own face and eyes what your Partner is SHOWING through theirs - thereby helping you to FEEL it more with your body as a whole.
7. IMPART whatever it is you are seeking to SHOW through your face and eyes to the sensed inwardness of your Partner's body – thereby helping your Partner to FEEL it with their body as a whole.

THE KEY TO PAIR MEDITATION

The key to Tantric Pair Meditation lies in letting go of your ordinary sense of personal identity. To do so means allowing *what* you are feeling to alter your bodily sense of *who* you *are*. In this way both you and your partner, self and other, can come to feel and quite literally perceive the many different faces of your own and your partner's soul.

The secret to this practice of aware 'I-identification' with different aspects or faces of self and other lies in 'eye-identification'. This means always *feeling* your eyes, seeking to feel whatever you are feeling *in* your eyes, and in this way coming to literally feel yourself looking out at the world and at your partner 'through different eyes', and *from* many a different self or 'I'.

EXPERIENCES OF PAIR MEDITATION

“I clearly perceived my wife ‘morph’ into a younger brother and warrior comrade in an earlier life.”

“My morphing took me, shaman-like, through a variety of animal forms.”

“I heard a sweet and soundless music at the edge of the spiritual light that bathed me.”

“I experienced hundreds of different selves looking out through my eyes, becoming each in turn.”

“I spoke inwardly in a wordless musical tongue — but knew exactly what I was saying to my Partner.”

“I experienced how each inner sound seemed to alter the whole shape and tone of my bodily soul.”

“I felt as if my whole body had been inwardly massaged and become again a safe home for my soul.”

“I learned that we are not “in” our bodies at all, but in some strange way our bodies are in us.”

“I recaptured a lost freedom of spirit — the freedom to roam and shift-shape my soul body at will and follow it into different inner landscapes and dimensions of awareness.”

“Objects in the room where we engaged in Tantric Meditation seemed like dumb stage props — so much less real than the space of awareness we had entered.”

“My everyday self and its worldly concerns seemed to have disappeared into the background, hovering like a thin mirage above the deeper part of my soul that I was now resonating with.”

“I resonated with an intelligence within me so awesome, that the experience completely transfigured me. I knew after that what my inner being really is — and thus who I really am.”

“I tuned into a gentle, loving aspect of myself that made my whole body feel bathed in warmth, and allowed my soul to breathe in an incredibly soft, slow and smoothly flowing rhythm.”

“I perceived a vast, dark field of what at first seemed like corpses, but I later understood as the deserted, dormant and unhatched spiritual eggs or “cocoon” of the living.”

“I felt illuminated and blessed with grace in the benevolent, healing light radiated by the gaze of my Partner, who experienced herself as a divine-angelic being.”

“I saw and knew my Partner (female) as a fierce Samurai I had known in the past whose fiery and impulsive temperament was still a force in her soul.”

“I entered other dimensions in which I experienced aspects of my being which I could only describe and visualise as beings on the scale of planets, behind whom lurked yet higher beings of the nature of constellations of pure intelligence.”

“I knew my own innermost being as something like a vast cosmic womb that was a mouth of creation, my soul a vowel issuing from its awesome voice, and my body a type of unutterable solid “consonant” by which it spoke me into physical existence.”

“I felt myself entering a weightless, floating realm in which I entered into communication with a group of ethereal, dancing spirits like will-o’-the-wisps, together called “The Seven”.

“I perceived the divine face of Lord Shiva in my Guru, feeling that he was not only revealing that face, but embodying the Divine Awareness, and imparting its Bliss to me.”

TANTRIC INITIATION IN THE NEW YOGA

**A Yogi can enter the body of
another without leaving his own.**

Abhinavagupta

In The New Yoga, Tantric Pair Meditation is a vehicle for the cultivation and embodiment of the highest and most advanced yogic powers or ‘Siddhis’ that can be attained through The New Yoga. These include the power to enter the body of another without leaving one’s own, to feel one’s own soul in the body of the other and vice versa, to merge or meld one’s soul with that of

another, to freely shape-shift one's soul body in resonance with that of another, and to use this resonance as a medium of soul melding and spiritual healing.

Tantric Pair Meditation is therefore also the principal medium of initiation from a teacher or *guru* with these powers or *siddhis*. Through such initiation (*diksha*) by guru (*gurudiksha*), the most profound depths and exalted heights of 'spiritual' awareness can be experienced in the most blissfully sensuous way. The soul body is experienced as a body of pure bliss (*ananda*) or 'bliss body' - nothing but a blissful condensation of the infinite bodiless awareness that is Shiva, thus realising His supreme *mantra*:

**“I AM SHIVA, of Compact Mass of Awareness & Bliss
– and the entire universe is my body.”**

Gurudiksha thus reflects the fundamental principle of Tantric religious 'worship' – to worship a God by becoming that God (*Theosis*). Does the hand need to 'worship' the arm or body of which it is a part - as if that arm or body were a separate being? No, for it knows itself as a part of that arm and body. 'Worship' in Tantra means learning to identify with that divine awareness of which our entire body is itself just one bodily part or portion, just one "compact mass of awareness and bliss".

POWERS OF THE SOUL BODY – ‘SIDDHIS’

In traditional yoga various powers or *siddhis* were said to accompany liberation through awareness or ‘*moksha*’. These include:

Parkaya Pravesh: Parkaya Pravesh means one’s soul entering into the body of some other person;

Anima Siddhi: Becoming smaller than the smallest (an atom);

Mahimā Siddhi: Becoming larger than the largest;

Laghimā Siddhi: Becoming lighter than the lightest;

Vayu Gaman Siddhi: Through this siddhi a person can become capable of flying in the skies and travelling from one place to another in just a few seconds.

These are essentially powers of the soul body rather than the physical body. The comprehensive range of practices or ‘yoga’ of awareness that constitute The New Yoga facilitate the cultivation and activation of a whole variety of innate soul powers or ‘perfections’ of awareness – *siddhis* of the sort practiced by the empowered guru or ‘siddha guru’. It is these that make The New Yoga into a new and true ‘siddha yoga’.

- The ability to experience the outer sensory qualities of things and people as the expression of inner soul qualities – sensual shapes, tones and textures of awareness or soul.
- The ability to surround the entire body of a thing or person in the outer field of one’s spatial awareness.
- The ability to see through people’s eyes into the nature and depths of their souls.

- The ability to sense the body of another as a sensory image of their soul and to resonate with its inner qualities.
- The ability to enter the body of another with one's own awareness or soul (*Parkaya Pravesb Siddhi*).
- The ability to feel the soul of another in our own body and our soul in theirs.
- The ability to perceive the shape of another person's soul body.
- The ability to shift the bodily shape, tone and texture of one's soul.
- The ability to let one's awareness or soul flow into the body of another, imparting new shapes, tones and textures to it.
- The ability to sense the soul qualities pervading the inwardness of another person's body or parts of that body.
- The ability to 'meld' one's soul with that of another, dissolving the apparent physical boundaries that separate us as beings.
- The ability to sense and transform the tone, texture and quality of the psychological 'spaces', outer or inner that we are in.
- The ability to engage in intimate soul body intercourse with other human beings, with or without physical contact or intercourse.
- The ability to engage in soul body 'intra-course' with one's higher soul or oversoul (*Mahatma*), with discarnate souls and with the transcendental soul qualities that constitute particular deities.

- The ability to attune to and identify with the soul qualities of all beings, mortal and divine, to shape-shift one's soul body in resonance with them, and reveal them through one's physical form.
- The ability to perceive the divine, trans-personal form of another person's soul body.
- The ability to feel one's awareness or soul extending beyond the boundaries of the physical body into an infinite cosmic space of awareness - to experience the entire universe as our body.
- The ability to experience one's own body and that of others as a unique portion of the divine awareness, an embodiment of the infinite space and aether of awareness.
- The ability to absorb the pure vibration (*Spanda*) of potentiality or power of action that is 'Shakti' directly from space – experienced as the pure aether of awareness that is 'Shiva'.
- The ability to contract one's awareness to an infinitesimal point at the base of one's spine, and experience it as a point of infinite power coiled up at the core of all things – 'Kundalini'.
- The ability to let one's awareness rise up from the crown of one's head and expand into the great, all encompassing sky of awareness that is the all-surrounding space of the outer universe.
- The ability to let one's awareness flow down from our heads and mind space into an unbounded inner soul space of awareness that is the true womb of all outer universes.
- The ability to take the awareness of others down into the depths of their soul and to release the pure power of awareness from those depths as

‘serpent power’ in their body – ‘Kundalini’.

- The ability to experience space as an infinite field of pure awareness, pervaded by infinitesimal units of awareness from which all things are created – the ‘aether’ (*Akasha*) or ‘life-breath’ of soul that is ‘Psyche’ or ‘Prana’.
- The ability to experience time as an infinite time-space of awareness within which all things, beings and events – past, present and future – are constantly and simultaneously presencing, coming to be and ‘becoming’.
- The ability to extend the temporal horizon of one’s awareness ‘before’ one’s birth and beyond one’s death, recollecting and anticipating the nature of one’s life before life and after death.
- The ability to identify with elemental qualities of soul – to experience one’s soul as a body of pure space, light, air, fire, watery fluidity or dense matter.

'SIDDHIS' AND 'SIGNS' OF ATTAINMENT

As Swami Laksman Joo has explained: In Malinivijayotara Shastra six great signs of spiritual advancement are explained as follows:

- (1) Unswerving devotional attachment to Shiva;
- (2) Full attainment of Mantra Siddhi;
- (3) Attainment of controlling power over all the five elements;
- (4) Capacity to accomplish the desired end;
- (5) Mastery over the whole science of rhetorics and poetics;
- (6) The sudden dawning of the knowledge of all the Shastras. [traditional teachings]

The great 10th century tantric teacher and adept Abhinavagupta showed all these signs, and is regarded as the greatest religious saint and philosophical sage of Kashmir.

EXPERIENCE OF TANTRIC INITIATION

You start meditating,
Entering your bliss body
With eyes almost closed
Your face enraptured.
I move into my bliss body
And begin to resonate with you.
Ahhh, shivers of pleasure
Flow through my body
As the tones of your being
Reverberate through me and
The instrument that is my soul
Resounds in harmony.
You respond with a sensuous smile
And the serpent begins
To uncoil her body.
At first my touch is tentative
Yet it reveals every time
A different face of yours, then
A different body is emerging.
In front of my eyes.
Shiva has entered you
And through your eyes
He addresses me
As his Goddess
With reverence and love.
And our souls dance
Gently caressing each other at first
Touching here and there
Fluid and flowing around each other.
Then faster yet without urgency.
Weaving a joyful pattern of love.
And the Goddess rejoices
In her sensuous bliss
As Shiva's body writhes with pleasure
At every touch until

He shows that he is MAN.
His chest powerful
His gaze enchanting
His soul taking me
Higher and higher
My soul responding
Gasping, swooning
My bliss body merging with his
In a sea of sound and darkness,
Swirling heat that burns
Into my heart and heals it.
You have taken me, Shiva,
Taken me in my fullness
Saying yes to all of me,
Your soul singing our love.
And every pore of my body breathes
Your light, my light and the divine light
In which we both have our abode.
Overflowing with bliss
I cry out and laugh with joy
And you join in the laughter
And for a moment we are
Human again.
You move your chair
To sit in front of me -
Your knees touch mine,
Your eyes burning with intent.
I feel you entering me,
A different force now than before.
Warm waves of voluptuous fullness
Well up from my womb.
Your power deftly explores
Where it needs to go
Yet subtle, without agenda,
Following what it finds
Yet knowing what it wants to achieve.
We move closer together.
Our faces almost touching
We breathe in the fragrance of each other's soul

Savouring the delicate sweetness
Emanating in a thousand tones
From the joy of our union.
And my soul finds in you
The places that need healing
And I breathe over you
What I took from your soul breath
After savouring it,
Wedding it to mine,
Transforming it through knowing
Into medicine
That heals us both.
And the fragrance of our souls
We give back to each other
As nectar. Our eyes
Are full of it and overflowing.
Our soul bodies take a backward step
To behold each other in this new found bliss.
Yet I feel Kula hot within me,
Dark light in the darkness of my womb.
And then I see the movements of your hands.
Hands that grow out of, overlay
Your fleshly ones,
And as visible for me as they are.
Hands that move and shape
A poem of Mudras.
One after the other
Like something you've learnt by heart
And practiced for lifetimes,
Fluid, fast, speaking without hesitation.
You move closer again,
Your exploring gets more urgent,
Mounting pleasure opens every cell
Ready to take in what ever
You give.
And what a gift it is
That takes me by surprise:
You speak to me.
The coils of your intent.
Teach me what you do

And how you do it
As you probe and move and give and take.
I am enraptured
Can there BE something so much more
Powerful and deep,
Exciting and exhilarating
Than the exquisite bliss that
made me swoon before?
Yes! And I feel you moving in me,
Being moved by what you are moving
To go further, and higher, and deeper
Seeking a boundary that is not there.
Dark red hot waves pulse through me,
Bhairava rises in me hot and hard,
Throwing me, carrying me
Illuminated by the dark radiant light
Of the Kula within my womb
He is splendid.
And I am one with him,
One with the waves,
I am the waves
Smashing against no shore,
I am the sea, the world,
The Goddess, I AM.
You teach me the wisdom
Of my soul body
As you learn it,
Its width and breadth,
Its unfathomable depth and
Its heights that would make me dizzy
Did I not recognize them as myself.
You teach me the language of Tantra
And I understand every word.
My responses come halting first
Repeating what I learned.
Then tentatively forming words
Addressing you.
My active vocabulary still small, yet
Our two voices sing

A powerful song that
Fills the space around us
In which we dance,
Teach, learn, cleave to each other, love and heal.
Enough, learning a new language takes time.
I am full, I need to savour now,
Digest what I have taken in,
Take a step back
And see the gift before me.
I need to study your tantric words
Which are reverberating in my soul
And bring them
Into my flesh body, into my bones,
To make them mine.
I need to explore the new space
You have opened and filled.
I am no longer
Who I was before.
I bow before you, beloved teacher
Who gives selflessly.

Karin Heinitz

CHAPTER 4

THE NEW YOGA OF THE EYES

The basic posture or *asana* of Tantric Pair Meditation through which soul body conjugation or *maithuna* is facilitated in The New Yoga is one in which two people of either sex sit close-up and face-to-face with their eyes open.

To establish the necessarily proximity for intimate eye-contact, one of the tantric partners or ‘joinees’ (*yogin* or *yogini*) has their knees wrapped round those of the other. This is the same position adopted by Anton Mesmer in what became known as the healing practice of ‘mesmerism’ or ‘soul magnetism’. In The New Yoga this joint position or *yamala asana* allows the practice of a new *tantra of the soul body* - based on the tantra of the eyes and the mutual gaze (*netra tantra*). “The eye altering alters all.” (William Blake) The significance of the eyes in The New Yoga is that they are not only windows of the soul but of our inwardly felt body and self as a whole – our soul in all its diverse aspects. These include personal and trans-personal aspects, emotional and spiritual aspects, human and divine aspects of our identity.

An ‘aspect’ is both an ‘objective’ face of a person, manifest as a facial expression or feature, and a subjective angle or locus of awareness – the place from which that person looks into themselves or out at the world. What manifests outwardly in a person’s face is revealed through the eyes, which shows the way they feel themselves inside and perceive the world around them. Yet it is only by letting ‘what’ or ‘how’ we feel affect our sense of *who* we are - our felt self – that we are able to cross the threshold of our ordinary ego-identity, to *become* what we feel at any given time, and identify fully with the self that feels that way. Such full *identification*, both with the way we feel ourselves or the way others feel to us - both with our own felt selves or those of others - is possible only through ‘eye-dentification’. For only by feeling our eyes fully can we let what we feel fully *into* our eyes, subtly adjusting the ‘look’ in our eyes so that we literally feel a different self or selves *looking out* through our eyes.

Conversely, by finely and subtly mirroring the face of the other and returning the look in *their* eyes with our own can we also resonate with the selves looking out through their eyes and revealed in their gaze. It is through such total ‘eye-dentification’ that the *yoga of the eyes* becomes a *yoga of the mutual gaze*, allowing whatever and whoever we feel in ourselves and others to reveal itself in our eyes or be perceived in the eyes of the other. Eye-dentification is also the bridge between the *yoga of the eyes and of the mutual gaze* and the *tantra of the soul body* as a whole. Through it we can experience our own eyes as a *microcosm* of our inwardly felt body as a whole, noticing how the subtlest shift we make in the look in our eyes can alter the entire way we feel in our bodies and see the world.

Similarly, through our receptivity to the gaze of the other we can learn to feel in our own bodies what we see in their eyes – gaining a direct inner sense of their own inwardly felt body and self. Indeed simply by maintaining a mental after-image of the look on someone’s face and in their eyes we can learn to feel our way into their souls – to feel their soul body from within.

In The New Yoga, the eye as we feel it from within is understood and experienced as a microcosm of our inwardly felt body and soul body as a whole. The so-called ‘third eye’ is not identified with some localised part of the head and brain such as the pineal gland, but with an experience of one’s body surface as ‘all eye’ – comparable to an eyeball with all-round 360 degree sensitivity and

awareness. Focusing on the blackness of the pupils, on the other hand, becomes a means of experiencing a merger between the dark interiority of one's inwardly felt body and that of one's partner. Withdrawing awareness from one's eyes becomes a means of drawing the gaze and soul of the other into the felt interiority of one's own body. The gaze is not a direction of vision but *of awareness*. Through their eyes, each partner reveals both the direction of their *awareness* and communicates a particular mood, soul tone and soul qualities of awareness.

To begin the practice of Tantric Pair Meditation however, both partners need initially to close their eyes for a few minutes entering into the depths of their inwardly felt body as a whole – their soul. Aerobic breathing is slowed and restrained to a minimum, centred in the womb-like abode of the soul – the inwardly felt space of the abdomen - and transformed into a pure breathing of awareness. Out-breathing is experienced as a warm and fluid down flow of awareness into this abdominal soul womb and thence into a dark abyss or ocean of awareness. In-breathing is experienced as occurring through one's entire body surface as if not only sensing but breathing in the infinite expanse of space around it, and radiating this awareness as light from the heart.

Having opened their eyes, the tantric partners then use their eyes to breathe in their sensory awareness of one another's face and body, to sense and resonate with the soul qualities it gives expression to and in turn respond through giving wordless bodily expression to the soul qualities sensed within their own inwardly felt body – their soul body.

Through intimate familiarity with their own soul and its felt bodily qualities - its felt spatiality and substantiality, weight and density, light and darkness, mood colours and emotional tonalities, this resonant eye-contact is transformed into *whole body resonance* with the different selves that lie latent in their own soul and that of their partner – past, present and future selves, male and female selves, younger and older selves, physical and trans-physical selves.

THE NEW YOGA OF SOUND

Audible sounds are shapings of breath and vocal tones. Soul sounds give shape to tonalities of awareness, ‘soul tones’, and to breath-like flows of awareness (*prana*).

A ‘mantra’ is any sound or combination of sounds that has a felt inner resonance, one whose meaning is wordlessly sensed as a felt inner soul tone and soul quality - a shaped tone, texture and flow of awareness in one’s inwardly felt body or soul body.

In The New Yoga *mantra* are not sacred words or names that are mentally repeated or repetitively chanted out loud. They are silently mouthed and mimed, whilst at the same time being inwardly sounded or ‘insounded’ with one’s inner voice in a way that we can hear with our inner ear and which resounds throughout the whole of our inwardly felt body.

The inner meaning or ‘soul sense’ of each sound in a mantric word or name is the way in which, resounding through our inwardly felt body, it can be felt to directly alter and transform its whole inwardly sensed tone and texture, shape and substantiality.

A *letter* is the silent *face* of a sound. A facial expression is the silent face or ‘mask’ (Greek *per-sona*) of an inner sound. By silently mouthing and miming the utterance of each sound in a word or name it takes us on ‘a journey of the soul ‘through sound’ (*per-sonare*) allowing us to give expression to one face of the self after another, one shape and tone of our inwardly felt body after another, and to communicate each soul quality in turn through our eyes. The movement from one sound to another becomes a *morphing* of our entire facial expression, accompanied by a transformation of our entire bodily sense of self, and in this way shape-shifting our entire inwardly felt body – our soul body.

As an example, *insounding* the ‘m’ sound in a word is done by facially mouthing and miming that sound - closing our mouths and pressing our lips together as if to utter an m. At the same time we hear and feel ourselves inwardly sounding a continuously humming *mmmmm* at a tonal pitch that we can vary with our inner voice and with an *emotional* tone and message as variable as that of any actually uttered ‘Hmm’ or ‘mmm’ sound. An insounded ‘m’ makes our inwardly felt body feel like a fluid, warmth-filled amniotic womb in which we can comfortably commune with ourselves. In contrast, by silently mouthing and insounding a ‘b’ sound we give a less permeable, more firmly bounded and containing sense to our body’s inwardly felt boundary, as if our very skin were rubberised.

The fact that infants of all races and nationalities begin babbling with ‘m’ and ‘b’ sounds is not accidental. These are not just sounds they utter ‘with’ their bodies but sounds through which they first learn – having left the womb of their mother’s body - to feel their own bodies as a warm but bounded and safely containing womb.

The fact that words such as ‘body’, ‘boundary’, ‘balloon’ etc. all contain the ‘b’ sound and have the common sense of a containing boundary or membrane - or that words such as *mother, mama, womb, amnion, warmth, muse, meditate, ‘Om’, ‘Hum’* etc. all contain the ‘m’ sound - is not accidental.

For the ordinary ‘given’ meanings belonging to such groups or clusters of words (not just in one language but across many languages) are all different expressions of a *primordial* inner sense or ‘soul sense’ belonging to particular sounds that they share in common. Thus it is that a mantra such as ‘OMMMM’ can be felt to link us to a primordial maternal womb of our being – to the great mother goddess or *Mahadevi*.

In The New Yoga *mantra meditation* is not merely a way of distracting or concentrating the mind, nor are they merely sounds or words uttered aloud or repeated mentally. Instead they are sounds whose primordial soul-sense we can feel again by quite literally *embodying* them – not just uttering them with our body but uttering our whole body with them. This is how sounds, as mantra, become a secret and silent way of shape-shifting our soul body and using it to embody

the essential spirit or soul quality of different selves – conscious and subconscious, personal and trans-personal human and divine – within us.

Quite simply: *for every sound there is a self* - an *aspect* of our whole self or soul with its own unique bodily sense and soul quality.

The *mantric* meaning or soul sense of the individual sounds that make up a word or name is something that cannot itself be defined or named *in* words, but must be sensed in a bodily way and quite literally embodied.

One translation of the term *mantra* is 'liberation of mind'. Through the forms of *mantra* meditation practiced in The New Yoga we are indeed liberated *from* the mind and intellect - which is replaced by a profound bodily sense of the very sounds of which words are composed.

Somebody whose mouth, face, body and eyes reveal themselves as being on the verge of uttering the first sound of a profane swear word is more in touch with the nature of *mantra* than someone in a disembodied state of 'transcendental' meditation, mentally repeating an entire sacred name.

For the imminent swearer or curser, even without having uttered that first sound – an 'f...' – for example, is already silently *bodying* it. Indeed the urge to swear actually comes from the desire to contain certain wordless feeling tones by giving form to them as primal sounds.

If we merely seal our lips firmly as if to make an 'm' sound and at the same time smile or frown at someone – turning the very look on our face into a mimed sound - an approving or disapproving "Hmm" - then we are practicing *mantra* without knowing it.

Yet the range of emotional tonalities and colourations, both subtle and intense with which we communicate – not only through the look on our face and eyes and through a single sound such as "Hmm" is literally endless. Yet unless we realise that audible speech and voice tones are but the echo of inner soul tones modulated with our inner voice; and unless we realise that the sounds we utter *with our bodies* are the echo of sounds with which we *utter our bodies themselves* – then the true meaning of 'mantra' will forever elude us.

Like swearing or cursing under the breath, in The New Yoga, the insounding of *mantra* is accomplished with the *inner voice*, and finds expression not only in our facial expression and looks in our eyes but in our whole body

comportment or movements - in *mudra*. Just as every mouth shape, look, gesture and facial expression is a *mudra* so is this *mudra* also the expression of silent sound or *mantra*.

Mudra and *mantra* are the twin means by which we embody and *per-sonify* an inner bearing or comportment of soul, human or divine. Individual speech sounds and syllables echo an inner alphabet of the ‘soul body’ – that alphabet which enables us to both ensoul our bodies with particular soul qualities and to outwardly express and embody those qualities.

Through the insounding of consonants we embody our souls – giving outward expression to soul qualities. Through the insounding of vowel sounds on the other hand, we inwardly ensoul our bodies – releasing soul qualities from embodiment. Each vowel or consonant has the capacity to expressively release or embody specific soul qualities. That is why, when we utter a long ‘Ah!’ vowel in such a way as to communicate a soul quality of wonder or delight, or a long ‘mmm’ sound of satisfaction after consuming a warm and delicious meal, we are releasing the *soul quality* of wonder or delight on the breath through the vowel, and embodying the soul quality of warm contentment with the consonant ‘m’.

Alternatively if we merely open our mouths widely *as if* to utter an Ah or any other vowel, or close them as if to make an ‘m’ sound – silently miming these sounds whilst at the same time hearing ourselves ‘insound’ them with our inner voice - then we turn the *mantra* that these and all sounds *are* into a silently sounding bodily comportment or *mudra*.

For as Rudolf Steiner recognised:

“If we follow the successive sounds as they occur in a single word, entering into the real nature of this word as it originally arose out of the whole being of man, then we can experience all possible shades of feeling, the ecstasy of joy, the depths of despair; we can experience the ascending and descending of the whole scale of human emotions, the whole scale of perception of external things.”

That is why, if two people sit face to face and follow any series of successive sounds inwardly - experiencing them as soul sounds, allowing their

soul qualities to permeate their inwardly felt bodies, their facial expressions and show themselves in their eyes - then they will experience an inner metamorphosis of their soul bodies. Their faces will quite literally appear to 'morph' as each new sound brings forth a new self, a new face of their whole self or soul. Together they will embark on shared journeys of the soul, journeys not 'out of the body' but rather 'into the body' – our soul body – undertaken through inner sound and feeling tone. In giving bodily form (*morphe*) to different feeling tones through inner sound, these soul tones will be amplified by “morphic resonance” (Rupert Sheldrake), and become a common wavelength of attunement to one another which they can ride into the soul world as such – not through 'out of body' experiencing but through 'into-body' experiencing – journeying together within the unbounded and conjoined inner space of their soul bodies. In this way they can enter and explore that *world of soul* in which inner light and sound, inner tone and colour, inner speech and song, inner hearing and seeing, inner music and imagery, all become a medium for the manifestation of so-called 'deities' or 'divine-spiritual beings' - 'higher beings' or 'higher consciousnesses' – allowing them to *ensoul* their bodies from within and look out through their eyes. This is the true aim and meaning of mantra in the practice of Tantric Pair Meditation (*maitihuna*) that is the most profound practice of The New Yoga.

DANCING WITH THE UNIVERSE

Karin Heinitz

Your eyes turn inwards
And I feel you going under
Into the depths of inner space
Where your universe
Becomes the same as mine,
The same that we share
With every consciousness
In and out of this world.
We could meet there.
Sometimes we do but today
We explore on our own,
Yet are aware, marginally or,
If we choose to fully, of each other.
I sense the darkness
And the jagged edges you navigate
To find your treasures.
Then I turn inward, and
Steer my soul body
Deep into a dark sea of awareness.
Out of this darkness comes a sound.
Or does the darkness become sound?
A sound? No, not one
But all the sounds

That have ever been uttered,
That will ever be uttered, and
That are resounding
Through the world right now.
Each of them clearly to hear
All of them sounding together
In a mighty wave, sweeping me up
Surrounding and pervading me.
And becoming all that is there.
And the sounds are sparkling
As if every single note was
A tiny explosion of joy.

THE DIVINE ALPHABET OF THE SOUL

In the *mantric* linguistics of The New Yoga it is firmly recognised that there are no human languages or alphabets that are intrinsically divine, whether Sanskrit, Hebrew, Egyptian or Greek, Aramaic or Arabic. Instead, all languages are understood as the expression of a divine alphabet of *inner soul sounds*, each of which finds expression in a different human language and alphabet. There are many cultural styles of music and yet musical sound as such remains a *universal* language with no one style setting the tone for all others. So too, is the language of speech-sounds, and the different syllables and words which are formed from them in different tongues. That is because individual speech sounds or seed sounds (*bija*) have the power to actively *attract and condense senses* in the same way in which dream images do – a way impossible to define *in* words, but possible to wordlessly *sense* in a bodily way through the inner soul resonance of those sounds. The power of individual sounds to attract and condense senses is the key to the power of *mantra*. It is also the reason why so many words which contain a common sound or sounds may also possess similar senses – even though these words might come from quite different languages or language families. The inner ‘soul-sense’ of a particular sound or group of sounds however, cannot in any way be defined by the verbal senses of words containing that sound or sounds. It can only be felt as a wordless common inner sense or resonance uniting them.

In Sanskrit we find the twin consonants *k* and *l* deployed in the name of the goddess *Kali*, in the words *kaala* (black), *kala* (time), *akula* (unbounded awareness), *kula* and *kaula* – the latter referring both to an esoteric school of tantra and to an initiate in a tantric group or *kula*.

We also find these consonants in the word *kundalini* – the coiling black ‘serpent power’ of *Kali* that is commonly associated with *tantra yoga*. The meaning of *kunda* is a bowl or cavity in which to place glowing coals. Just as the

word *kha* means vacuum or cavity, so do a whole range of Sanskrit words containing the ‘k’ sound: *kunda* (bowl), *kalasha* (water pot), *karnika* (womb), *kapala* (skull/cranium), *kancuka/kosha* (container or sheath). It is estimated that as much as 40% of the Sanskrit and Vedic vocabulary may derive from *pre-Indo-Aryan* languages such as Dravidian, Munda, Prakrit and Santali. In Santali *kuila* means blackness or darkness, as does *kaala* in Sanskrit, *kar* in Dravidian and *kaya* in Munda. *Karindan* in Santali refers to black, heavy or dense clouds. In Dravidian *karuku* means scorched black by fire or the sun.

In English we find the *k* and *l* sounds used separately or together in many words with the letters ‘c’, ‘k’ and ‘l’. Such words include sense groups such as *dark, black, coal, occult, conceal, clan and cabal*, as well as *cavity, container, skull, cranium, capsule and cauldron*, and also *occipitus, neck, back, backbone, stick, and skeleton*. The use of the *k* sound in words for the neck or base of the neck is reflected also in many other languages: *tutka* (Munda), *botok* (Santali), *ka* (Khmer), *kou* (Stieng), *kunka* (Juang).

In numerous mystical traditions, so-called ‘correspondences’ are established between letters and parts of the body. In the *tantra matrika* of The New Yoga both letters of the alphabet and parts of the body are understood as expressions of an alphabet of inner soul-sounds that have no direct equivalents in any historic language or ‘proto-language’. The power of *mantra tantrika* lies in these inner soul-sounds, and in the senses they have accrued over the ages through their expression in word-sounds. Just as word-sounds are their audible expression so are body parts their silent embodiment. It is not that particular parts of the body ‘correspond’ to particular letters and the sounds they represent. Instead different spatial regions and parts of the body are themselves *bodied sounds*. We do not simply make labial sounds such as *b* and *m* with our lips. Instead our lips are themselves the embodiment of the inner soul sounds corresponding to these sounds and their letters.

Through our inwardly felt body we can directly sense its different spatial regions and locations *as* inner soul-sounds, both in the form of vowels and consonants, each of which give a specific sensual shape and texture to our awareness.

Thus our tongue (*lingua*), bowels and intestinal coils are the embodiment of an *inner sound* that is echoed in sounds such as *l*, and in words containing this sound (*loosen, lax, relax, allow, dissolve, dissolute* etc). The human *skeleton, skull, neck* and *backbone* are already the embodiment of an *inner sound* echoed in guttural consonants such as *g, ch* and *k*.

The syllable *kal* has a double root meaning - ‘time’ (Indo-European) and ‘darkness’ (Dravidian). *Kaala* (Sanskrit) means black. *Kha* (Sanskrit) means vacuum or cavity. The schools of *kaula* or *kula tantra* recognised *Kali* as that fearsome black goddess, who with her gaping mouth devours all of time, drawing it back into the cavernous womb (*karnika*) or space (*akasha*) of her awareness like an all-consuming mouth of creation - or, in more modern terms like a black hole. Without incorporating the ‘darker’ tradition of goddess worship or *Shakta, Shaivist* theosophy could have acknowledged only the divine ‘light’ of awareness represented by *Shiva*. It could not have affirmed the realm of ‘divine darkness’ represented by the mother goddess *Durga-Kali* – that womb of unbounded potentiality, which is the source of all the *potencies* represented by the different goddesses or *Shaktis*.

Sacred images of *Kali* show her as black, standing proud and *erect* on the white corpse-like body of *Shiva* - her hair *loose*, her long tongue *lolling*, and a *garland* of *skulls* hanging *low* from her *neck*. She is understood in tantric lore as the great mother-goddess who devours time (*kala*) drawing all the light of *Shiva* back into the *dissolving* void of her great darkness, the great *black hole* in her *pelvic* bowl. She was worshipped in fire- and sun-scorched cremation grounds.

The garland of skulls *Kali* wears around her neck is understood in tantra as a garland of sacred letters (*mala*), this ‘varnamala’ being the universe of sounded forms, each of which is the outwardly sculpted form or skull of an inner sound.

Images or *murti* of the Hindu deities can be understood simply as part of the fabric of symbolism woven around the name of a particular god or goddess, and bearing no intrinsic relation to its sounds. On the other hand, they can be understood *mantrically* and *tantrically* – as the bodily human form taken by the inner sounds concealed behind the divine names of the deities.

Mythical events and images of the deities like dream events and images give expression to a pre-dream state and a pre-mythological realm of pure *soul*

tones, soul colours and soul sounds. This is the ‘fourth state’ (*tureya*) referred to in tantric philosophy, transcending and uniting the states of waking, dreaming and sleeping awareness. Yet who or what is *Kali*? Who or what are any of the many named gods or goddesses, in any of the many mystical traditions that have made use of sounds and letters, whether *matrika*, Egyptian-based *magick* (Crowley) or the Hebrew-based *kabbalah*? What all these traditions have in common is the understanding, never before made explicit, that just as individual names are combinations of sounds symbolised in human alphabets, so are divinities combinations of soul sounds belonging to a divine alphabet. And just as human individuals are unique combinations of personal qualities of awareness, so are divinities combinations of trans-human and trans-personal qualities of awareness. Each of these qualities of awareness is characterised by its own unique soul sound and forms part of a divine alphabet of soul sounds. Divinities are formed from this divine alphabet of soul-sounds in the same way that names are formed from our human alphabets. Divinities are not divine persons like human beings but our human projection of trans-human, trans-personal and trans-physical soul qualities of awareness.

Yet the very names we give to different gods and goddesses are, quite literally, *per-sonifications* of the soul-sounds and soul-qualities, which constitute the essence of these divinities.

As *mantra* these names allow us to sense and resonate with the underling feeling tones or ‘soul tones’ which constitute the essence of a given divinity, to personify and embody those soul tones ourselves, and thereby experience the different soul qualities and soul powers or *shaktis* latent within them. In the tantric philosophy the entire alphabet of Sanskrit phonemes – *matrika* – is the differentiation of a single fundamental tone. *Matrika* is thus the divine mother or matrix of all differentiated realities.

In terms of The New Yoga, *matrika* is not reducible to the sounds of any human language or alphabet, however sacred, whether Hebrew, Greek, Egyptian or Sanskrit. Instead *matrika* is, as its name implies, the *mother of all alphabets*. Through its phonemes the divine awareness literally composes and sounds all things and beings into existence. Just as all names, whether for god or human beings, are put together and sounded from the vowels and consonants

of human alphabets, so are all beings, human and divine, uttered from that divine mother of all alphabets. The phonemic sounds we learn to utter *with* our bodies are the echo of inner sounds from which our bodies themselves – and all bodies in the universe – are uttered. The secret power of *mantra* lies in sensing the cosmic phonemes - vowels and consonants - that lie behind the vowels and consonants of ordinary linguistic alphabets, using the inner resonances of ordinary speech sounds to evoke and embody the power of divine speech (*paravac*) and its cosmic alphabet (*matrika*). The divine science of mantra is a divine ‘cosmo-phonemics’, one whose secrets are echoed in the sounds and alphabets of human speech. For just as letters are the silent faces of speech sounds, so are all things the silent faces of cosmic sounds. A rubber object has a texture quite different from a metal, ceramic or wooden object - one that can be sensed *as* a sound, even if it makes no sound or we make no sound with it. All things *are* silent sounds, *mantra* materialised in their very shape and texture.

WHO IS KALI?

Who is Kali?
Who or what are we?
Who or what are the gods?
As souls we are fluid vowels.
As bodies we are fleshly consonants.
As spirits we are a divine symphony of
Soul tones, a divine alphabet of
Soul sounds, resounding with
Divine soul moods.
We, no less than all
Divinities, are uttered as
Living mantra from the music of
This divine alphabet, shaped within
The divine mouth and matrix of all creation.
Our very bodies are sounded into selfhood
As sacred syllables through that same
Divine alphabet with which God
Sounds gods into being as
Divine Mantra, and
Us too.

THE NEW YOGA OF THE BREATH

Soul body sensing is a *field awareness* of ourselves and the world around us. Through it we no longer sense ourselves as localised centres or subjects of sensory perception. Instead we sense our *entire body surface* as a porous skin through which we absorb or *breathe in* our sensory experience of the world. Our localised bodily organs of sight and hearing are instruments of focussed awareness – of ‘consciousness’ or ‘ego-awareness’. Our body as a whole on the other hand, is truly a sense organ of the ‘soul’ – of our own field-awareness of ourselves and of the world.

Through awareness of our body surface as a whole we can feel the space, light and air around us as the very space, light and air of our awareness. We feel our awareness of the light around us as the very light of our awareness. We feel our awareness of the space and air around us as the airy spaciousness of our awareness. As a result we can feel our own breathing as a breathing of awareness. Through awareness of our body surface as a whole we can also feel the sensed inwardness of our bodies in a quite different way – not as a space filled with tissue and organs but as a hollow inner space of awareness into which we can breathe our awareness of the world around us.

Through ordinary bodily breathing oxygen enters our blood from the air we draw into our lungs and in this way permeates our entire body, nourishing every cell. Through *pranayama* – understood as a breathing of awareness or ‘soul-breathing’ – we use our entire sensed body surface to draw in our sensory awareness of the world around us. From this sensory awareness we extract the ‘oxygen’ of meaning or sense – transforming the sensory qualities we are aware of into inner soul qualities, and letting these soul qualities permeate our inwardly sensed body as a whole. An example would be listening to a piece of music, a process in which by absorbing our outer awareness of sensory sounds we sense also the soul of the music – we sense the sound tones as soul tones, and by fully

absorbing these soul tones allow them to fill and permeate every corner of our soul – our inwardly sensed body as a whole.

With our physical bodies we breathe air. With our soul bodies we breathe awareness. Physical *awareness of our breathing* is the key to learning soul breathing - the pure *breathing of awareness*. For through direct muscular awareness of our breathing we can learn to modulate those flow currents of awareness that constitute the very breath of our own soul or *psyche*. It is these flow currents of awareness, and not currents of ‘subtle energy’, which make up our soul body – a *psychical* body or ‘breath’ body’ in the deepest sense. *Awareness of our inwardly felt or sensed body* is the key to sensing this body - *to sensing our inner body of awareness* – our soul body.

The soul body is not a physical body but a *psychic* or *pranic* body for it is made up of those flows or currents of awareness that constitute soul-breath (*psyche/prana*). But these *psychic* or *pranic* currents have in turn their own multiple and varying sensual qualities of warmth and light, colour and tone, fluidity and density. That is why the awareness body can be experienced not only as a diffuse and *air-like* body but also as an elemental body, a spacious or etheric body, and as a body of inner warmth and light, colour and tone. Nevertheless the awareness body remains in its essence a *breath body* - for all its other qualities belong to those flow-currents of awareness that constitute *prana* – the ‘life-breath’ of awareness that is the root meaning also of the Greek *psyche*.

Yet in almost all traditional and ‘New Age’ yogic teachings and practices *prana* is still misunderstood as something made up of flow currents (*nadis*) and centres (*chakras*) of ‘vital energy’ or ‘bioenergy’ rather than awareness. Hence the need for a new yoga of breath or *prana yoga* – one based firmly on the understanding that awareness *is the very inwardness of energy*, just as matter is its *outwardness*.

That is not to say that practices of *pranayama* that belong to The New Yoga are themselves entirely new. Though they were re-discovered experientially and not from modern instruction manuals or ancient treatises, they echo the teachings or *shastras* of those treatises or tantras – in particular the compendium of meditational practices called the *Vijnanabhairavatantra* – a work central to the tantric tradition of 8-10th century Kashmir Shaivism. To begin

with however, we need look no further than the *Bhagavad Gita* to see their essence distilled.

**As the mighty air which pervades everything, ever abides in space,
know that in the same way all beings abide in Me.**

The 'Me' refers to the all-pervading and infinite space or *field* of awareness that is the Supreme Lord, whether named as *Krishna*, *Brahman* or *Shiva*. The *Vijnanabhairavatanta* clearly outlines practices of *identification* with the seeming emptiness of space, in order to experience it as an all-pervading space of awareness (*akasha*) filled as it is with the aetheric breath or 'air' of awareness that is *prana*. Through such practices we can come to experience awareness itself as the essential nature of both Air and Space, Breath and the Aether, the Self and the Divine.

Meditate on space as omnipresent and free of all limitations.

Think 'I am not my own body. I exist everywhere'.

Meditate on one's own body as the universe and as having the nature of awareness.

Meditate on the skin as being like an outer wall with nothing within it.

Meditate on the void in one's body extending in all directions simultaneously.

Meditate on one's own self as a vast unlimited expanse.

Meditate on a bottomless well or as standing in a very high place.

Meditate on the void above and the void below.

Meditate on the bodily elements as pervaded with voidness.

Contemplate that the same awareness exists in all bodies.

Whether outside or inside *Shiva* [pure awareness] is omnipresent.

Vijnanabhairavatantra

In his book on Tantra, Julius Evola also quotes a Tibetan meditation similar to those of the *Vijnanabhairava*:

“Visualise the physical body as being internally vacuous, like the inside of an empty sheath, transparent and uncloudedly radiant.”

Terms such as ‘vacuum’ or ‘void’ however, must not be understood in the Buddhist sense, and certainly not in terms of an abstract ‘quantum vacuum’. Where tantric and Buddhist metaphysics differed was precisely in their understanding of The Void (*shunya/nirvana*). The tantric metaphysicians did not see the spatial void within and around all things as an absolute void or as mere emptiness but as a void pervaded with the pure, contentless *awareness* (*nirvikalpa/samvit*) represented by *Shiva*. Their argument against the Buddhists was simple: were the void an absolute void - *devoid* of awareness, no awareness of it would be possible. Therefore it was a contradiction on the part of Buddhist philosophers to speak of *nirvana* as both an absolute void, devoid of awareness, *and* as a supremely enlightened state of awareness. The expanded spaciousness of pure awareness associated with Shiva was seen as the foundation for experiencing his consort (*Shakti*) as the air-like substantiality of awareness known as *pranashakti*. It was also the basis for transforming one’s bodily awareness of breathing into an experience of one’s *pranic* or breath body – a body with its own distinct centre and a circumference. Here the central meditational method of *pranayama* outlined in the *Vijnanabhairava* was to suspend the breath and focus awareness at the centre of the body in the interval between out-breath (*prana*) and in-breath (*apana*), and to allow one’s awareness to expand into the *dvadashanta* [a field surrounding the entire body to an extent of around twelve finger widths or nine inches] during the suspension interval between in-breath and out-breath.

The New Yoga of the breath is designed to explicitly transform *awareness of breathing* into a *breathing of awareness*. One key to this lies in an intensified awareness of our body surface as a whole, allowing us to experience it as a porous and breathing membrane - filled with an inner space of awareness and surrounded by an outer space of awareness. The other key lies in recognising

that the transition 'points' of the ordinary aerobic breath cycle (the transition from physical in-breath to out-breath and vice versa) can be experienced as elongated intervals or *periods* of awareness in which another complete breath cycle takes its course – an entirely non-physical and anaerobic breathing of awareness. If the meditational methods of The New Yoga are followed, aerobic breathing with the physical body is slowed by progressively elongating the periodic intervals of the breath cycle. This does not require artificially holding our breath - instead, our very need for air is progressively *diminished* by a pure breathing of awareness in the intervals of the breath cycle.

LEARNING TO BREATHE AWARENESS

1. Feel the inner space of your head as a hollow filled with awareness.
2. Feel the inner space of your chest as a hollow filled with awareness.
3. Feel the inner space of your belly and abdomen as a hollow filled with awareness.
4. Feel your entire body surface as a porous, breathing membrane.
5. Feel the entire space around you as a space of awareness.
6. Feel your entire sensory environment as your own larger body.
7. Feel a progressive elongation of the interval between out-breath and in-breath.
8. Feel the end of each nasal out-breath of air as the start of a down-flow of awareness in the body to a centre of awareness in your abdomen.
9. Feel the beginning of each nasal *in-breath* of air as the continuation of an *in-flow* of sensory awareness through your whole body surface.
10. Allow a progressive elongation of the intervals between in- and out-breaths.
11. Feel your outer awareness heightening and your body field expanding beyond your skin surface in the interval following each in-breath.
12. Feel awareness flowing into and pervading your inner body space in the interval following each out-breath.

BREATHING THE OTHER

Breathing in one's outer awareness of others:

1. Become aware of your body as a whole through a whole body awareness of your own breathing.
2. Aware of your own body as a whole, attend solely and entirely to your sensory awareness of another person's *body as a whole*.
3. Without making direct eye-contact, attend to every feature of their bodily bearing or comportment - including posture, facial expressions and looks in their eyes.
4. Feel yourself breathing in your sensory awareness of the body of the other through every pore of your skin.

Breathing in one's inner awareness of others:

1. Use whole body awareness of your breathing to sense the inner spaces of your head, chest and abdomen respectively, feeling each of them as clear, hollow spaces of awareness.
2. Attending to your sensory awareness of another person's head, chest and abdomen, intend also to feel the quality of awareness inwardly filling their head, chest and abdominal spaces respectively in the corresponding regions of your own body, or to impart the qualities of awareness you feel in those regions to the corresponding regions of their body.

3. Feel the sensual tone and textures of awareness filling the inwardness of their 'head' space in your own head space, the quality of awareness filling the inwardness of their chest and abdominal space in the inner space of your own chest and abdomen.
4. Intend and feel yourself imparting the sensual tone and textures of awareness you sense as the inwardness of your head, chest or abdominal space to the sensed inner soul space of their head, chest and abdominal regions.
5. Feel the qualities you sense in the aware inwardness or soul of the other person's body as a whole in the inwardness of your own body as a whole – your own soul.
6. Feel you own soul and its qualities flowing into the sensed inner space of the other person's body as a whole, into their soul body.

The TRADITION OF 'KAULA' TANTRA

The terms *kaula* and *kaulini*, *kaulika* and *kauliki* referred to members of an esoteric group (*kula*) of adepts in the path of tantra known as *kaula* or *kulachara* - the 'way of *kula*'. *Kula* and *akula* are also key terms in the metaphysics of *kaula tantra* – in particular as articulated by the great tantric philosopher and adept *Abhinavagupta*. In this philosophy, phenomenal reality (*maya*) appears as a pre-given collection or grouping (*kula*) of already existing entities, whether in the form of soul beings or material bodies. Each of these is also a grouping or *kula* – a soul being a group of selves, a solar system being a group of planets, an organ being a group of cells, a molecule being a group of atoms etc. Thus according to Abhinava:

**The supreme [*anuttara*] the ultimate
... is called the non-group [*a-kula*]**

cited in *Muller-Ortega* (ibid.)

At the deepest level the terms *kula* and *akula* are expressions of a profound ‘field-phenomenological’ understanding of the nature of subjectivity or awareness. *Akula* can be said to refer to awareness in its unbounded, non-local or field dimension. *Kula* refers to ‘any body’ – any localised and bounded ‘unit of awareness’ arising from a non-local field of awareness and taking the manifest form of a stable pattern, gestalt or grouping (*ku*) of sensory phenomena. As Muller-Ortega writes:

“If Shiva is the absolute totality, *kula* is a term that can be applied to any emergent manifestation from that totality...In the inconceivable enormity of Shiva’s game, any self-contained unit – for example our universe – may be termed a *kula*.”

“...each smaller unit of manifest reality – a universe, a world, a family, an individual person (a body) can be termed a *kula*, because it is a conglomerate of disparate objects, beings and organs held together by an overarching unity.”

Another meaning of the word *kula* is ‘group’, ‘family’ or ‘clan’. In *kaula tantra* it is referred to as both the group of *shaktis* latent in *akula* as potencies or potentialities of awareness, and to the totality of these *shaktis* in their manifest form as a group (*kula*) or wheel (*cakra*) of female divinities known as the *shakti-cakra*. This is usually translated as a ‘wheel of energies’ or ‘wheel of goddesses’.

Shakti, the divine feminine as such, is the autonomous self-actualisation of the primordial field of potentialities (*akula*) through the wheel (*chakra*) or group (*kula*) of potencies that constitute the diverse goddesses – the *devis* or *shaktis*. It is the very light of awareness that is *Shiva* which first brings these *shaktis* or potencies into light, releases them into free and autonomous self-actualisation, and allows them to come to light as our consciousness of the manifest world – a world permeated by *kula*.

A *kula* is any grouping of bounded units of awareness – whether these take the manifest form of groups of particles, atoms, cells or bodies. Every sub-unit or member of a body or group (*kula*) is inwardly linked to every other through the primordial field of awareness (*akula*) from which it arises and within which it takes form. *Kula* therefore also refers to the unifying *awareness* linking each different member of a group to every other – that which links the awareness of atoms within a molecule, cells within an organ, and individuals within a human family or group. *Akula* is both the primordial *field* of awareness within which localised units or centres of awareness arise, and the primordial *light* of awareness through which they each become manifest to one another as phenomena within this field.

The *kula* is produced from the light of the *akula*.

Abhinavagupta

More specifically, *kula* and *akula* refer to the unifying awareness linking a group of *kaulas*. *Kaulas* are members of an esoteric group of tantric adepts, which takes the form of a circle or ‘wheel’, the *kula-cakra*. This unifying awareness is the power that *Abhinavagupta* calls the group *kauliki*, personified as its ‘noble lady’ or *kaulini*.

Right there in the group is the origin of that which takes on the form of the group, namely the power (*shakti*) of the group *kauliki*. Or else, that very power of the group (*kula*) is identical with that which is within that group, namely the [individual] *kaula*, whose nature is essentially the *akula*. (ibid.)

Each *kaula* in the group or *kula* is linked to every other through the inner light of that primordial field of awareness that is *akula* – the very source of the group and all its members. Each individual *kaula* is also a living embodiment of

that light, linked to every other member of the group through the inner light or field-dimension of their own awareness.

“Since the *kula*’s essential reality is finally that wholeness which it has bodied forth, every unit, or *kula*, resonates in identity with every other...It is in this way that the human body, as a *kula*, resonates in identity with the entire universe.”

Muller-Ortega

A *kula* as a human group can be a spiritual group or community, a biological one, or any combination of the two – for example the incarnation of a spiritual family of souls as a biological family or spiritual group, the reincarnation of a spiritual group as a biological family or vice versa, or a spiritual group or community combining bonds of blood and awareness which have their source either in present or in past-lives.

Kula also refers to what is the basic spiritual and biological group and unit – the dyad or couple – spiritual, and or biological. In *kaula tantra*, *kulayana* or *kulachara* (the path of *kula*), the male-female couple constituted one ‘unit’ of the *kula-chakra* or ‘wheel’ of couples made up of *kaulikas* and *kaulinis* within the *kula-cakra*. Thus in the practice of *chakra-puja*

“...the circle of pairs surrounding the central pair in union replicates, on a physical level, the God and Goddess perpetually united and surrounded by a circle of powers... It was thought that the powerful, liberating and beneficent force of consciousness itself radiated outward from the central dyad of male and female in union. The reunited totality on the level of the body was seen as resonating with the totality inherent in each unit of manifestation, as well as with the *a-kula*, the unembodied totality beyond the inhabited and divided manifestational cosmos.” (*ibid.*)

In the *kula* as tantric group or circle, the spiritual bond of awareness is uppermost.

The group (*kula*) that is constituted by the teacher, the teacher's wife, the brothers and sons, is not generated by a connection of blood, but rather a connection of awareness.

Abhinavagupta

Last but not least, *kula* refers not only to a grouping or congregation of bodily units of awareness but to a *primordial condensation* of pure bodiless awareness that is *akula*. In The New Yoga this gathering condensation (*ku*) is understood as a type of primordial *soul warmth*. It is the felt experience of *kula* as the primordial flowing warmth substantiality of awareness that accounts for its natural association with the innate *warmth* of both physical and soul body intimacy, its further condensation into sexual emissions and fluids, and thus also its tantric association with the sublime nectar (*amrita*) of sensual bliss (*ananda*) experienced by the divine couple (*yamala*). For that spiritual, sensual and sexual intimacy of soul made possible by tantric practices belongs to the inseparable coupling of *akula* and *kula* bodiless and embodied awareness that is the very essence of the divine *as* a couple. *Kula* is not merely the 'embodied' pole of this relation, but the medium through which *akula* itself, as pure bodiless awareness, first gathers, condenses, bounds and bodies itself as primal soul warmth – the source of all fleshly vitality.

The couple is awareness itself, the unifying emission and the stable abode. It is the absolute, the noble cosmic bliss consisting of both [*Shiva* and *Shakti*]. It is the supreme secret of *kula* - neither quiescent or emergent; it is the flowing fount of both quiescence and emergence.

Abhinavagupta

***Kula* is pure awareness present in the innate nature of all things...vitality in the sphere of power...supreme bliss...the body.**

Jayaratha

THE GIFT OF SWEETNESS

No-thing, Akula, living void,
 What powers you've got!
 Within you
 Everything
 Is possible,
 Everything
 Comes into being
 Through you.
 When I beheld Akula
 There was nothing to see.
 And yet,
 I felt drawn
 To melt my body
 And become
 One with the void.
 Strange no-thing,
 Ohh, so subtle your drift,
 So intangible your presence.
 Yet unmistakable,
 Now that I've learnt
 To discern your scent
 On my skin,

To feel your touch
 Shaping the space around me.
 Filled with a sweetness,
 Delicious like the nectar of the gods,
 I came back to myself.
 Changed I returned
 Into a changed body.
 Now the sweetness,
 Lingering on,
 Tells me of you
 The moment I stop to remember.
 The gifts of Akula
 Are precious
 Beyond measure.

(K. Heinitz)

CHAPTER 5

THE YANTRA OF THE SOUL BODY

Diagram 1



Diagram 1 is the basic schema or *yantra* of The New Yoga. It shows the true nature of the physical body – indeed of *any* body – as a boundary figure (grey) between two fundamental realms or *lokas* – a bounded realm or space of outer spatial awareness (white) and a realm of inner awareness (black). The protuberance of the black realm of inwardness into the realm of outwardness is the phallic *Shiva-lingam*. The protuberance is at the same time an involution or uterine cavity - the *Shakti-yoni*. Its black interior represents the sensed space of

awareness within the human body and of any body ‘in’ space. Its grey boundary represents the manifest bodily form of any body as phallus and/or inner vaginal boundary. Precisely as a boundary, it is what both distinguishes and unites the aware inwardness or ‘soul’ of any body (black) with the entire spatial field of its outer awareness of the world (white). The black area within the grey boundary is not the material or fleshly insideness of the body but a “Body without Organs” (Deleuze). It is an inner space of awareness - which, like the sensed inner space of our heads, can be felt as more or less full or preoccupied, clear and open – and yet it includes also the sensed inner space of our chest and abdomen.

The realm of aware but bounded inwardness of any embodied manifestation of awareness (*knula*) in turn leads into a third realm – a realm of *inwardly unbounded* awareness or *aknula*. The *yantra* is designed to show how what we ordinarily experience as the space (white) *around* our own body and other bodies is a field of extended spatial *awareness* which opens up *within* a ‘surrounding’ but essentially *non-extensional* or ‘intensional’ space of awareness. ‘Outer space’ as we perceive it is nothing more than the outer realm or ‘field’ of our bodily awareness (white). Yet essentially every physical body, including that of the human being, inhabits its *own* unique spatial universe - its own field of outer-spatial awareness. What we perceive as other *bodies* in the space around us is but the *bodily* manifestation of other *souls* within the universal field of our own unique world-space.

What we know of other souls does not depend on their outwardly perceived bodily form. For through the realm of unbounded inwardness, the aware inwardness of our bodies links us inwardly to the aware inwardness or ‘soul’ of every other body and thus every other thing or being. Instead it is from this inner soul connection that we ourselves form a “materialised body image” of their souls within our own field of outer spatial awareness. The medium of this inner soul connection to other beings is *aknula* – the great mother realm of unbounded interiority which is the womb of all extensional bodies and spatial universes, that ‘fifth dimension’ within which all space-time universes open up.

NEW LIGHT ON TANTRA

Manifest light is the manifest expression of the divine light of *awareness* that is the essence of *Shiva*. Awareness can radiate or be drawn outward from a centre towards a circumference. But it can also radiate or be drawn inwardly 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* as ‘white hole’ the awareness is *drawn outwards* as the radiant ‘light’ of awareness. From that circumference however the awareness is also drawn inwards towards a gravitational centre or black hole of the soul. This inward radiation of awareness is the essence of ‘darkness’, not as an absence of light but as the ‘dark light’ of awareness that is *akula*. Thus it is, that between centre and circumference of the awareness body there takes place a continual conjugation of centrifugal and centripetal flows of awareness, of light and darkness, lightness and gravity. The invisible, inwardly radiating light of awareness is the apparent darkness of *akula*. From it emerges the outwardly radiating warmth and light of awareness that is *Shiva*. It is the rays of this light of awareness that are the source of all those innate soul moods or colour-tones of awareness that manifest outwardly as sensory colours.

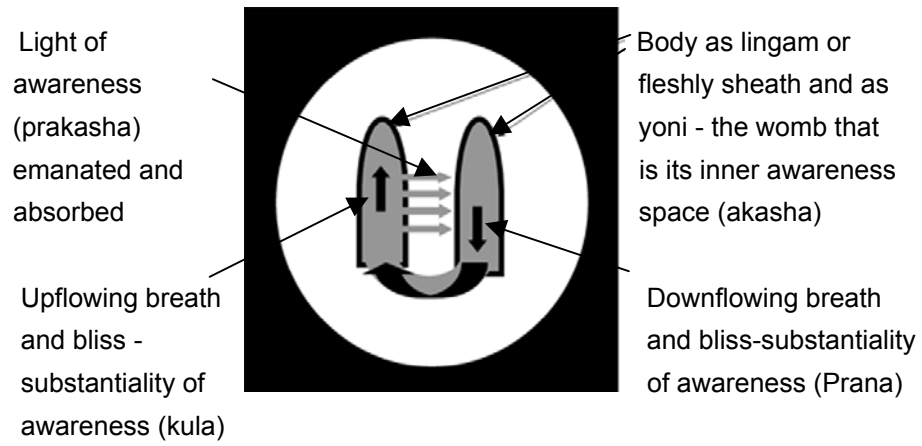
Red is light seen through darkness - the divine light of *Shiva* glowing warmly in the darkness that is personified by the supreme mother goddess – the universal soul womb of *Mahadevi Kali*. Blue is darkness seen through light. It is the light of awareness that is *Shiva* no longer radiating outwards but turned inwards towards the unbounded darkness or invisible light of *akula*.

As we turn our bodily awareness inwards towards its metaphysical centre (*bindu*) we ‘darken’ the light of that awareness. At the same time we draw the radiant light of awareness from every other body around us. Thus it is that a man can draw out from a woman’s body of red-glowing soul warmth the immanent vitality of its light and fire. He does this not by turning her body into

a mere object of his own outward looking gaze, but by turning *his* gaze inwards and outwards at the same time (*Bhairava Mudra*). In this way can he fill her body from below with the dark downward flow of his awareness breath (*prana*), infusing it through the rising vaginal in-breath of her awareness with the ambrosial 'bliss' (*ananda*) or 'nectar' (*amrita*) of condensed awareness breath that is the fluid warmth and bliss substantiality of *kula*. In this way the spacious inwardness of her soul body becomes a containing womb and vagina of *kula* - the *Shakti-yoni*. At the same time, the male partner not only feels and fills the entire inwardness of her soul body with *kula* from within – the penetrating potency or *virya* of his *Shiva-lingam* - but also embraces her outer fleshly form in his awareness, drawing out its fullness of soul warmth and bliss substantiality (*kula*) as the fire and light of pure vitality (*ojas*).

Diagram 4 shows the tantric cycle by which awareness breath can flow down darkly from the inwardness of the male aspect of one person's body (*Shiva-lingam*) and rise up to fill the female aspect of the other's body or *Shakti-yoni*, whilst at the same time the fleshly vitality of the latter is drawn out as light (grey arrows) from its fleshly outwardness or sheath (*kosha*). This is the essence of 'tantric sex' as a flow of fluid bliss-substantiality (*kula*) within and between two bodies, uniting the warmth, fire, breath and light of awareness. It can be experienced as a form of inner soul body intercourse (*maitbuna*) between tantric partners of any gender – man and woman, man and man, woman and woman. For the soul body or awareness body as such is essentially androgynous, its *yantra* being a symbol of both *Shakti-yoni* and *Shiva-lingam*

Diagram 4



NEW AGE PSEUDO-TANTRICISM

If there is one thing on which modern science and New Age philosophy is agreed it is that ‘everything is energy’, and that it is ‘energy’ that connects all things. The concept of fields and flows of ‘energy’ has become the foundation on which New Age *gurus* of the Old Yoga and New Age believers in a universal ‘life energy’ depend – using it to give a gloss of scientific credibility to countless varieties of ‘energy medicine’.

‘Energy’ is a word of Greek origin with *no direct equivalent* in the sacred language of Sanskrit on which the Old Yoga was based. Both modern science and New Age spirituality understand ‘energy’ mechanically - as oscillatory vibration and resonance. But the space of our felt inner soul in resonance with a piece of music is something quite distinct from the physical space in which molecules of air oscillate mechanically as sound ‘energy’. Loud music can set our bodies into oscillatory vibration through ‘resonance’, but this vibratory or ‘energetic’ resonance is no guarantee of inner soul resonance with the music. Soul resonance only occurs when the sound tones of language, speech and music provide for us an echo of the inner feeling tones or ‘soul tones’ which are their source. These are not energetic ‘vibrations’, nor are they produced by such vibrations through energetic resonance. Oscillatory vibrations and sound tones are something we are aware of and can quantitatively measure. Feeling tones are something quite distinct. They are felt tonalities *of awareness* – soul - each with their own unique sensual qualities. And just as sound tones have their own sensory qualities such as clarity or dullness, brightness or darkness, lightness or heaviness, warmth or coolness, solidity or airiness, angularity or roundedness, flatness or depth, so do different *soul tones*.

Such soul qualities are what we experience as the felt qualities of our basic feeling tone or ‘mood’. And like moods and their qualities they are not just something ‘inside’ us but shape and colour, tone and texture our entire

awareness of ourselves, other people and the world around us. They are what lighten or darken, shape and colour our entire *field* of awareness, inner and outer. Artists and musicians speak of ‘colour tones’ and ‘tone colours’, as also of tonal patterns, shapes and densities. The soul body is the felt shape, pattern and substantiality of our own soul moods or feeling tones. It is composed from the inner *music* of feeling tones and their sensual qualities – and not from any ‘energies’ that we may be *aware of* in the form of sensory qualities. It is not energetic *quanta* but such *qualia* in this sense - sensual field-qualities of awareness or soul - that are the true and essential meaning of the Sanskrit terms *tattva* and *tanmatra*. They are the *qualitative essences* or quintessence of all ‘elements’ and all ‘energies’.

We do not ‘see’ measurable wavelengths of light or ‘hear’ quantitative frequencies of oscillation. We do not see or hear ‘energies’ but sensory *colours* and *sounds*. The idea that the quantitative frequency of an ‘energy’ defines its subjectively experienced *quality* is effectively a form of quantitative reductionism. Sensory *qualities* such as colour and sound are essentially irreducible to any *quantity*.

No more absurd form of energetic reductionism can be found than in the New Age belief that *qualitatively* higher forms of awareness are the expression of *quantitatively* higher ‘vibrations’ or ‘frequencies’ of energy. That ‘love’ for example has a ‘higher’ vibration than sadness, and is therefore more ‘spiritual’. Such New Age notions are both scientifically and spiritually absurd. They are scientifically absurd because higher vibrations are all harmonics, resonances, patterns or modulations of lower vibrations. They are also absurd because an infinitely high vibration of infinitesimal wavelength would be indistinguishable from an infinitely low vibration of infinite wavelength. Any ‘absolute’ spiritual or physical vibration would therefore be both infinitely low and infinitely high.

Reality is not a product of ‘energy fields’ but of countless *fields of awareness* – each with its own unique field-tonalities, field-patterns and field-qualities of awareness or soul – *soul qualities*. The metaphysics of The New Yoga asserts that all sensory qualities such as colour and sound are not simply phenomena we are aware of nor are they an expression of different forms of ‘energy’. Instead they give expression to innately sensual qualities of awareness or soul.

Such soul qualities, like the qualities of a person's voice tone however, are essentially *tonal* qualities.

In the history of Western metaphysics, Aristotle denied the *reality* of all that is potential and identified the real with the *actual alone* - naming it *energeia*. 'Energy' in the root sense however, is not actuality but *creative power of actualisation* – like the power of a potter to create a pot. *Shaktis* in the tantric sense cannot be reduced to actually existing energies, visible or invisible, gross or 'subtle', and nor can the *soul body* be properly called an 'energy body'.

Today's New Age cult of energy and energy medicine has become an ideology of *energeticism* – 'the new materialism'. Its dogma is that 'everything is energy'. Tantric metaphysics recognises instead that *awareness is everything* and *everything is awareness*. Awareness is also the very *inwardness* of 'energy' - understood in its root sense as creative formative *action* - just as space, time and matter is its *outwardness*.

The gods *Shiva* and *Shakti* were understood as personifications of inwardness and outwardness, awareness and action - the aware inwardness of action and the active or dynamic outwardness of awareness. Both are manifestations of a primordial field of *potential* action and power of manifestation as personified in the dark mother goddess *Kali*.

Shiva, as the Great God or *Mahadeva* is the pure, quiescent light of awareness in which these potentialities or powers of action are released into manifestation from the dark womb of pure potentiality or power that is the Great Goddess (*Mahadevi*). The tantric goddesses or *Shaktis* are the actualisation and differentiation of this potentiality into countless *powers of action* and their manifestation in the infinite colours, sounds and shapes of the sensory world. Yet the syllable *shak* from which the term *Shakti* is derived does not mean 'energy' in the modern scientific sense but rather 'capability', 'potentiality' or 'power of action' – a meaning closer to the Greek *dynamis* and also to the root meaning of the Greek *energein* as 'creative activity' – the actualisation of potentiality through *power of action* (*dynamis*).

Potentiality is the source of all actuality. Yet by definition potentialities can have reality only in *awareness* - as potential shapes and forms of awareness or soul. *Shiva* is the pure light of awareness through which hidden *potentialities* of

awareness become manifest as powers of action, *Shaktis*, from the womb of the Great Goddess Kali. Whereas *Kali* personifies the darkness of potentiality that is the source of all the *Shaktis*, *Shiva* represents the light of awareness that first releases them into actualisation – and that brings them to light in our sensory experience.

Light, for the modern physicist is an ‘actual’ energy. Yet it is visible only *in the light* of our own awareness of it. The ‘light of awareness’ therefore is something more primordial than light as a form of ‘energy’. This light of awareness (*prakasha*) is nothing we can see but that which first makes things visible in space (*akashya*). Its source is the primordial darkness of awareness within which things first *come to light* in awareness. The relation between *Shiva-Shakti* and *Kali* is a relation between all ‘actual’ or ‘measurable’ energetic phenomena that come to light in our awareness, and the infinite powers and potentialities of awareness that lie darkly dormant in it. Our awareness of these potentialities can be felt to have its own warm and fluid substantiality, condensing in the darkness of our inwardly felt womb or abdomen – literally ‘abode’ of the soul. It was this darkly condensed and fluid ‘warmth ether’ of awareness that was known as *kula* and experienced in tantra as the sensual nectar (*amrita*) of bliss (*ananda*) – a nectar that could rise from the pelvic bowl (*kunda*) of our soul body as *kundalini* and transform into a radiant light of awareness.

Shiva is ultimately the divine self or *atman* of every individual consciousness or *jiva*. That is because each individual’s innermost *self* is ultimately a unique *self*-actualisation of the field of awareness that is *Shiva* - the light of awareness through which all our potentialities of being are brought into light as potencies or *shaktis*. These potencies or *shaktis* take the form of numberless possible qualities and field-patterns of awareness. Each individual ‘self’ is essentially a unique ‘blueprint’ or *field-pattern* of awareness, through which they create in turn their own *patterned field of awareness* - their own perceptual world or universe. The ultimate and divine awareness field (*anuttara/akula*) that is *Shiva* is thus an infinite field of individualised awareness fields. Yet each such field is in-formed and irradiated by the self-same light of awareness that is *Shiva*, a light that shines out simultaneously from infinite individual centres.

In the divine metaphysics of tantra, all dimensions, spheres and planes of reality (*lokas*) were understood as the offspring of a continuous conjugation or intercourse of *Shiva* and *Shakti*, awareness and 'power of action' - both being expressions of that unbounded, absolute field of awareness that is *akula/anuttara*. The divine light of awareness not only makes all things visible but is their very inwardness – concealed within all things and beings, and all limited modes of consciousness – whether the pre-human consciousness of atoms, molecules, rocks, cells, plants, and animals or the trans-human consciousness of higher beings or 'deities'.

Shiva is not one god or deity among others but is that transcendental light of awareness immanent in all beings or souls - all individualised consciousnesses (*jiva*). It is this 'divine light' of awareness which first brings to light all the potentialities of awareness that lie dormant within us – potentialities which have their source in the great womb of creation that is the primordial darkness and fertility of the Great Goddess or *Mahadevi* – that same fullness of potentiality known in the *Graeco-gnostic* tradition as the *pleroma* or as the womb of *Sophia*.

As *Kali*, the Great Goddess is also *kagnim* - the primordial 'dark sun' and 'dark light' from which the hidden nectar (*amrita*) of awareness that is *kula* arises - its condensed substantiality or 'dark matter'.

THE TRUE NATURE OF 'KUNDALINI'

According to the traditional and still conventional wisdom of The Old Yoga, *kundalini* is a type of subtle 'energy' coiled up in the *muladhara* chakra at the sacral base of the spine or backbone, and the aim of tantra is to release (*trai*) this potential energy from all blockages and raise it upwards along the central nerve channel (*sushumna*) of the subtle body, allowing it to stretch or expand

awareness (*tan*). In The New Yoga, *kundalini* is not the use of *mantric* seed sounds or *bija* to ‘release’ or ‘raise’ an actual ‘energy’ coiled up at the base of the spine. Instead different regions of the body such as the skeleton, neck, backbone, sacrum and the uterine cave or *karnika* are felt from within as embodied, corporeal sounds – specifically those inner soul sounds which are echoed in such consonants as ‘k’, ‘l’, ‘d’ and ‘n’, in the seed syllables *ka* and *ku*, *kal* and *kul*, and in the words such as *kaula*, *kula*, *kunda* and *kundalini* itself.

Kunda means bowl or cavity, specifically one that would be filled with hot glowing coals. It is the bowl of darkly dissolving, formless awareness (*akula*) experienced within the inwardly felt space of our pelvic bowl and lower abdomen as a whole. Using the ‘l’ sound to lower our awareness to our bowels and pelvic bowl allows us to feel in them the potency or potentiality that lies dormant or ‘coiled up’ in this dark formless awareness. Through the felt loosening of our tongue or *lingua* that goes along with the ‘l’ sound we sense our awareness *dissolving* into the black hole of *akula* that resides in the dark bowels of our soul. Then we can experience *akula* condensing into the fluid substantiality of awareness that is *kula*, feel this *kula* rising like black smoke from the bowels of our soul, from the glowing coals of our pelvic *kunda* bowl. As it rises it permeates and fills the aware inwardness of our body as a whole – experienced either as *Shakti-yoni* or *Shiva-lingam*. As *Shakti-yoni* it can be penetrated by and receive *kula* into itself as the *Shiva-lingam* of a partner in *soul body intercourse*, not just from below, through its vaginal opening, but through the eyes.

Through the ‘k’ sound in *kula* and *kunda* we become, at the same time, more aware of the back of our head, the base of our neck and of the spine (*muladhara*). *Kali* is known as that divinity who devours (*khan*) the light of awareness that surrounds us as the cosmic expanse of space (*akasha*) and time (*kala*). But before dissolving that light we must first experience that cosmic expanse through the seed syllable *ka*. Insounding this seed syllable we feel our awareness withdrawing to a cavernous, all-enclosing acoustic circumference of cosmic space. Our inwardly felt backbone (*k*) is felt to extend (*tan*) both upwards (*u*) and downwards (*d*), whilst at the same time the spatial field of awareness around us expands into infinity with an *A* vowel of ever-rising pitch. When the syllable *ka* is followed by the syllables *u-la* to form the word *ka-ula*,

this expansive space and light of awareness is withdrawn deep into the dissolving bowels (*l*) and the black hole of our pelvic *kunda* bowl, through a deeply toned *U* vowel. This in turn allows the fluid substantiality of awareness that is *kula* to emanate directly from the felt inner space of our abdomen as a low-toned *A* sound, whilst at the same time being drawn upwards to the skull where it can ray out as dark light through the black pits of our eyes – this radiation of dark light being encouraged through the *n* sound whose embodiment is the nose, frontal cortex and pineal gland. Thus it is that through *mantra tantrika* the very consonants, vowels and syllables of the name *Kali* and of the words *kaula*, *kula*, *kunda* all play a part in the mantric invocation of *kundalini* power - the dark matter, dark light and condensed substantiality of awareness that is *kula* rising like a snake from the *kunda* bowl as the *Shiva-lingam*, whilst at the same time encircling and containing it as the *Shakti-yoni*. *Kundalini* is no actual measurable energy, ‘kinetic’ or ‘potential’, that we can become aware of, but the potential energy of *awareness itself*. Another meaning of *kul* is to gather or condense. This ‘energy’ can condense itself into *kula*, the fluid substantiality or ‘plasma’ of awareness that can fill our soul body and that is felt as the very elixir or nectar (*amrita*) of sensual bliss or *ananda*. If this elixir itself rises to the head in the *Shiva-lingam*, it becomes the ecstatic light of awareness that is the soul seed or semen of *Shiva* himself.

‘NAGAS’ - THE NAKED TRUTH OF TANTRA

“The truth is that the human being is not by any means confined within his skin ... One of the worst forms of Maya [delusion] is the belief that man remains firmly within his skin ... In reality you extend over the horizon you survey.”

Rudolf Steiner

We do not need to strip off our clothes, to walk around naked like Adam and Eve in the Garden of Eden, or like the naked wandering ascetics of India – the ‘Nagas’ – in order to feel our skins and the nakedness of our bodies. Nor do we need to externally peel off our skin in order to shed it from within like a snake or serpent - the meaning of ‘Naga’ - to no longer sense it as a confining and containing boundary of our being. With our naked skin we can sense the light, warmth and space around us. Yet, that sensuous, bodily awareness of the space around us, though we feel it with the sensory skin surface of our bodies, is not itself an awareness bound by our own bodies - confined or contained by our skins. The ‘naked truth’ is that our bodies themselves, whether clothed or not, are always naked - and that in this state of nakedness our skin in no way confines or bounds our awareness. The sense that it does so confine it can indeed be shed, allowing us to experience the entire world around us as a larger skin or circumference of awareness – as our larger body. The soul is ever naked and unbounded, whether clothed by the body or not. This inner truth of nakedness is the ‘knowledge’ with which the serpent tempted Eve. In Genesis, it was after eating of the fruit of the Tree of Knowledge that Adam and Eve become aware of their nakedness. At the same time they felt guilty at having eaten of the fruit and became doubly naked – ashamed not so much of their fleshly nakedness itself as of the knowledge that God would see through it to their souls - the guilt they were aware of feeling. The ‘knowledge’ they attained through awareness of their naked bodies was the knowledge that the soul is

forever naked. This is the knowledge that nothing we are aware of can be concealed - either from God or other people - by our bodies or by clothing of any sort. For awareness communicates - with or without words.

TANTRIC SERPENT SYMBOLISM

Right across the globe, and long before either the Book of Genesis or the current age of 'Globalisation', the serpent or snake was a common religious symbol of this knowing or 'gnosis', and worship of the 'Serpent Spirit' - another meaning of 'Naga' and a common symbol of early matriarchal religions and civilisations. For the spirit of the serpent, like that of the human being, is its awareness – an awareness so naked it is not even bound by its skin. The naked truth of awareness – its unboundedness - is symbolised by the capacity of the snake to shed its surface boundary skin - as a whole and in its entirety.

The serpent of Genesis, the first of the five books or 'Pentateuch' of the Old Testament, stood upright. In the Haggadah the serpent is described as tall, two-legged and with superior mental powers: God spoke to the serpent, 'I created you to be king over all the animals. I created you to be of upright position.' Similarly, the divinities of ancient Sumeria were portrayed as standing, winged reptiles. The Rigveda refers to a race of serpents called Nagas or 'Ahi' whose leader fought against Indra – the supreme god of the Aryans. Yet "Nagas also intermarried with Aryans, producing kings and heroes. For example, in the Rig Veda there are names like Divodasa which indicate that there was some cross-breeding between the [naga] Dasyus and Aryans soon after 1500 BC." (R.A.Boulay). And in the epic Mahabharata, Naga divinities arrive by flying car (*Vimana*) to attend a wedding of Aryan kings: "The gods came in cloud-borne chariots ... Winged Suparnas [serpents] scaly Nagas, bright celestial cars in

concourse sailed upon the cloudless sky.” According to the historical research presented in Dr. Naval Viyogi’s book ‘Nagas: the Ancient Rulers of India’, these rulers belonged to a lineage of ruler-priests stemming from Sumeria, and who bequeathed an entire spiritual, scientific, agricultural, architectural and craft heritage, one that spread to Egypt, Greece and beyond from the Indus Valley civilisation, and found its reflection too in the Olmec, Toltec and Mayan cultures of Central and South America.

‘NAGAS’ AND ‘KUNDALINI’

As Lilian Silburn writes “... it is not possible to grasp Tantrism without a real knowledge of Kundalini.” *Kundalini* means the ‘curled’ or ‘coiled’ one. So “... may we not discern some allusion to *kundalini* in certain myths of ancient India, where the *naga*, those mighty divinities in the likeness of cobras, play an important role?”

“During a Vedic ritual, the sacrificial seat of the Brahmin priest, endowed with ‘unfathomable knowledge’ is thus addressed: ‘Thou art an all-encompassing ocean, thou art the one-footed unborn, thou art the serpent of the oceanic depths.’”

“Poets (*Kavi*) and mystics (*Rishi*) kept the science related to these divinities so secret that its key was lost, even at the time of the Rig Veda. As early as that era ... the serpent Ahi, guardian of the sources [of knowledge] becomes a dragon and is defeated by Indra.”

Yet “Kundalini calls to mind the ancient serpent of the depths, Ahirbhudhnya, celebrated in the Vedas ... The depths of its realm are those of the ocean, of the atmosphere with its clouds and mists, as well as the

depths of the Earth out of which surge the beneficent sources; Ahirbhadra then encircles the universe.”

“Let us also mention, in probably pre-Aryan India, and especially in Kashmir, the cult of the prestigious naga, both divine serpents and mystic sages, in possession of an eminent science of an occult nature, concealing a heavenly ambrosia.”

In Kashmir Shaivist Tantrism, ‘Kundalini’ becomes the means by which not just the factual historical foundation but also the naked inner truth of such myths and legends is revealed - uncoiled. ‘Ocean’ and ‘atmosphere’ are understood as the ocean and the ether of awareness. Kundalini is recognised as the essence of the ‘inner body’ - that ‘Body without Organs’ (Deleuze and Guattari) whose inside and outside are nothing but spaces of pure awareness.

Oh Mother, the whole body with all its organs, inside as well as outside, Thou doest bring them all to the void of Awareness. Oh Uma! She is situated in the empty Sky of Awareness free of all veil.

Maheshvarananda

THE SUPREME SYNTHESIS

The Tantric tradition of ‘Kashmir Shaivism’ can be seen as a supreme and seamless synthesis of post- and pre-Vedic spiritual symbolism, understood in an entirely new way, and fully assimilating the spiritual-scientific wisdom of the ‘Nagas’ worshipped in the pre-Aryan and Dravidian culture of the Indus Valley.

Thus in *tantrism*, the Vedic fire god ‘Agni’ becomes the pure fire of awareness that can be felt as coiled up in the base of the spine and kindled in the egg-shaped bulb (*kanda*) in the lower abdominal region. The ‘Kanda’ is the egg-shaped source of that rising, vitalising flow of awareness breath or ‘Prana’ that is ‘Kundalini’. Its rise through the central channel or ‘hollow’ awareness space of our inwardly felt body (known in Indian Tantra as the ‘Sushumna’ and in Buddhist Tantra as ‘the tubular citadel’) is facilitated by the simultaneous suspension and unification of the ascending and descending breaths through the channels (*Nadis*) known as ‘Ida’ and ‘Pingala’. In the ancient symbol of the caduceus these channels are symbolised as snakes – the primordial Nagas - coiling round a central ‘rod’ or ‘staff’. This is NOT the spinal column as such but the ‘tubular citadel’ – a hollow channel in which we can experience coiling, uncoiling, rising and descending flows of AWARENESS BREATH. The rising FIRE OF AWARENESS or subjectivity, kindled in the Kanda, becomes the Sun-like LIGHT OF AWARENESS, centred in the Heart region, and illuminating and divinising all sensory objects - collectively symbolised by the Moon (*soma*). From this union of Sun and Moon, Agni and Soma, pure subjectivity and the divinised object, arises the nectar or ambrosia (*amrita*) of awareness bliss (Chitananda) symbolised by the juice of the Soma plant.

**Just as, when joining, Yoni and Linga emit ambrosia, in the same way,
out of the union of Fire and Moon flows ambrosia...**

Abhinavagupta

BEHOLD THE SERPENT

Karin Heinitz

Behold him in his glorious joy:
Obsidian coils glist'ning against
The darkness of the Void
Where he frolics.

His mighty sinewy trunk
Weaves being
On the loom
Of time.

Behold him in his cunning
When he draws his black body erect,
His lush velvet shadow
Languidly caressing your spine.
His eyes like dark and distant flames
Scorch what he sees
With a cold fire.

Behold him in his golden splendour
When he has shed his old skin
And become wise.
When he towers over you now
The fire in his eyes
Illuminates what is
With wry, loving
Amusement.

CHAPTER 6

'REINCARNATION' IN THE NEW YOGA

Central to the Old Yoga was a concept of freedom and enlightenment as liberation from the otherwise endless round of lives that constitute the reincarnational or 'transmigratory' cycle: the great wheel of birth and rebirth. Its focus lay in our lives *between birth and death* and on what we can do to transcend this cycle or wheel. Yet Hindu philosophy had very little to say about the lives we lead *between death and birth*, nor did it present a full picture of the boundless trans-physical and trans-human dimensions of awareness that lie beyond the reincarnational cycle. Instead it has left us with a model of 'reincarnation' that is essentially linear and one-dimensional, one life following another along a line of time, or as part of a cycle of birth and rebirth.

Though the concept of reincarnation is accepted within the Buddhist religion, Buddhist philosophy also recognised that individual identity, even within a given life, is nothing fixed and unchanging. Yet from this point of view there simply is no self-same individual 'self' or 'soul' capable of reincarnating in the first place. For this contradiction to be resolved we need an entirely different

understanding of ‘reincarnation’, an entirely new understanding of the individual self or soul, and of *identity* as such.

As individual *human beings* we are each unique *human* embodiments or ‘incarnations’ of our own inner *being*. That inner being – our ‘soul’ – is not a fixed identity or ‘self’ that leaps from one life to the next. Instead it is the source of all its human embodiments - all of our incarnations. These include not only actual past-, present-, and future-life selves, but different potential selves and parallel selves living at the same time. Even within a given life however, our individual identity is an in-divisible unity of past, present, future and parallel selves - both actual and potential. Our personal identity is nothing fixed or unchanging but an amalgam or group (*kula*) of distinct personality aspects – our ‘sub-personalities’ or ‘sub-selves’. All the sub-selves of which our present, past and future life identities are composed have their source in a Greater Self (*mahatma*). This greater self is our very soul – not one self among others in a reincarnational chain of selves but an ‘oversoul’ or great soul (*mahatma*) that is their very source. This oversoul is a *field-awareness* and *field-identity* embracing all its incarnations and all the personality aspects of which they are composed. In the same way our own individual soul (*jiva*) is a *field-awareness* and a *field-identity* embracing different actual and potential selves, past, present and future, as well as different dominant or dormant sub-personalities or ‘sub-selves’.

Diagram 5 shows three different incarnations of a given ‘oversoul’ or ‘overself’ as a group (*kula*) of three circles within a larger circle. The ‘space’ around and between these three circles is a space of awareness - the non-localised ‘field-awareness’ (*akula*) that is their common *oversoul*. The larger circle itself represents the field-boundary of this oversoul – its nature as a bounded identity or ‘overself’. Every such overself forms part of yet larger identities that could be represented by yet larger circles – circles whose inner soul space or field-awareness embraces not only individual selves and souls, but countless overselves and oversouls. The smaller circles within each of the three circles represent the sub-personalities or sub-selves of each *incarnate self* – the space between these sub-selves being the *incarnate soul* – the field-awareness embracing all these ‘sub-selves’.

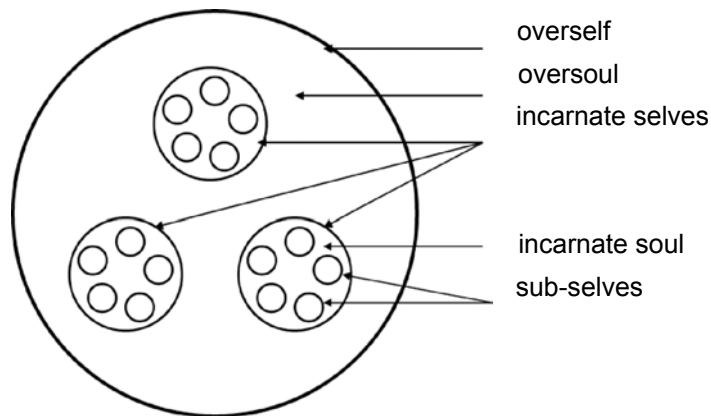
Diagram 5

Diagram 5 is also a general representation of the relation between macrocosmic and microcosmic dimensions of selfhood and of the soul at all levels, up to and including the divine. Selfhood as such is represented by a field-boundary of awareness (black) surrounding and surrounded by a field of awareness (white). Any such field-boundary of awareness is at the same time a body of awareness or soul body, one that simultaneously distinguishes and unites an inner and outer field of awareness (white). All the white areas within and between the black circles in the diagram represent the 'soul' as the field dimension of awareness (*akula*) within which a group (*kula*) of sub-selves, incarnate selves or overselves emerges. In this interpretation of tantric philosophy, the term 'self' refers to soul – awareness – in its bounded, unit or group aspect (*kula*), whereas the term 'soul' refers to the self - identity - in its unbounded or field aspect (*akula*). This applies also to the terms 'overself' and 'oversoul', which can otherwise be taken as synonymous terms designating all of the progressively higher levels of our 'soul-being' or 'soul-self'. *Akula* is not an empty space separating the different selves that make up a group. Nor is it an empty temporal interval separating a specific group of past, present and future

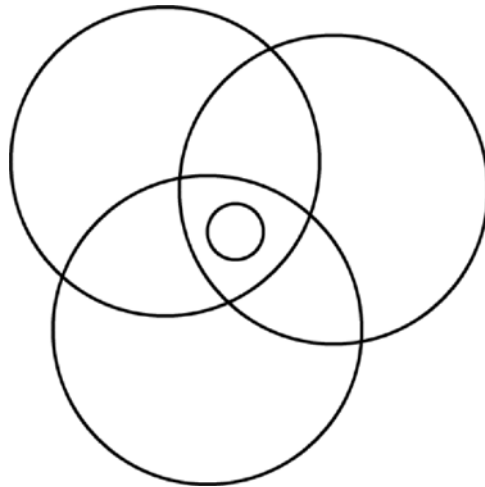
selves or incarnations. It is a field of co-presence or the ‘spacious present’ linking and uniting groups of selves through the dimension of soul that is *akula* - the common all pervading field of awareness around and within them. Flows of awareness occur in this field of awareness, allowing aspects of each individual’s identity to mix and merge with those of others. The Sanskrit word *kebecara* means to ‘move in the void’, to follow these flows of awareness into new or larger dimensions of one’s own identity. In the words of Seth:

“All consciousness is interrelated. It flows together in currents, rises and falls, mixes and merges. In this great interplay, however, each identity, however brief in usual terms, is never annihilated. It is indeed inviolate. On the other hand, it also forms affiliations with other identities, for there are psychic formations as well as physical ones ... Consciousness forms patterns of identities...Your own purposes, intents, and desires attract to you so to speak, those other ‘fragments’ of consciousness that mix and match to form your psychological beings...Each identity is itself and no other, and yet it is composed of myriad fragments of other identities.”

The Afterlife Journal of an American Philosopher by Jane Roberts

We are what we identify with. What we call a ‘self’ is essentially not a fixed identity but a *pattern of identification* composed of myriad sub-selves or fragment identities, and itself forming part of larger overselves. *Akula* is ultimately the ‘ultimate’ reality (*anuttara*), the absolute totality which is present *as* a totality in each of its parts, making each of its parts not merely a finite part of an infinite or absolute whole but an infinite or *absolute part* within that whole.

We normally think of a whole as a unity or group (*kula*) of its parts, as in Diagram 5. Diagram 6 offers us a different perspective, showing how a single part (the small central circle) can itself be seen as the unity of several wholes (the larger black circles). Each of these is a unitary field of awareness (*akula*) with its own parts. The diagram can also be taken as a representation of the individual soul as a unity of the different oversouls (white) or overselves (black) of which it forms a part.

Diagram 6

The ultimate or ‘absolute’ whole, is therefore what each part or unit – through its absoluteness – can feel as its own divine self and its own unbounded soul. Beneath the level of *akula* as an ultimate, *unbounded* field of awareness, every field-boundary of awareness constitutes both a distinct level of selfhood or identity and a distinct body of awareness. The *akulic* field of awareness within this body is the soul and source of a whole group (*kula*) of sub-selves – whether in the form of incarnate selves, overselves, or ‘over-over-selves’. Thus it was that Hindu theosophy understood Divinity as not only unitary but also as having multiple self-manifestations – these being the selfhood or identity of distinct divinities. Thus it was also that these distinct divinities were understood as having their own multiple and diverse self-manifestations or ‘sub-selves’. It was the different shapes and forms taken by the soul bodies of these divinities and their multiple manifestations that were represented in sacred images or *murti*. The diverse divinities not only provided a mirror of the different forms that could be taken by the individual’s own sub-selves and overselves. For through the tantric *murtis*, *mantras* and *mudras* associated with a given divinity in a particular manifestation, the individual could also use their own awareness body

to identify with the different divinities in their different manifestations. This identification with a divinity was at the same time an identification with the individual's own overself – the latter being experienced both *as a trans-human divinity* and as the individual's own *divine and trans-human self* – with all its different faces and manifestations, human and animal. Though it was given the *name* of a particular divinity – *Shiva* as Supreme Lord or *paramesvara* - tantric theosophy nevertheless recognised that ultimate reality – God or the Divine as such - was *not* itself a distinct divinity or group of divinities (*kula*) but rather that ultimate unbounded field of awareness known as *akula*.

The Old Yoga was based on a purely linear and one-dimensional concept of reincarnation and *karma*, which ignored the 'higher' trans-personal, trans-physical and trans-human levels of our *individual* selfhood and soul. The concept of 'higher beings' as individual 'overselves' or 'oversouls' was replaced in Buddhist philosophy by the notion of a hierarchy of *buddhas* dwelling in higher planes of reality, just as in Christian theology it was replaced by the notion of a hierarchy of spiritual beings such as angels, archangels etc.

With the understanding of 'oversouls' or 'overselves' – *mahatmas* - as the trans-temporal source of whole groups or families of incarnate selves and their sub-selves, how are we to understand the nature of 'reincarnation' in time, and the notion of *karma* – an earlier incarnation causing effects in a later one?

First of all we must understand fully that it is only from the perspective of the *incarnate self* that the different members of its own reincarnational group or family of selves lead sequential lives. From within the larger awareness field or soul of their common source self or overself, they are experienced as its own co-present and simultaneous incarnations – each incarnate 'self' being in essence but one of its own multiple and simultaneous *self-manifestations*.

From the perspective of the overself, 'incarnation' begins with the *emergence* of a newly created 'sub-self', its 'gestation' and 'birth' within the womb of the overself's own soul – the oversoul. This new and unique 'sub-self' first takes the non-physical form of a bounded area or field of awareness within the oversoul - like a circle within a circle. Any bounded awareness field, however, is not only a distinct self or soul but a distinct *awareness body* or soul body. It is this

soul body that then becomes incarnate – manifesting in physical form through the processes of biological gestation and birth.

From the perspective of the overself, ‘death’ is then the *reabsorption* by the soul of one of its incarnate selves, a soul now enriched through an entire lifetime’s physical experiencing. By reabsorbing in its entirety the incarnate soul’s enriched self awareness, the oversoul is itself enriched with new qualities of awareness. These qualities can be pooled with others to create further incarnations of itself – none of which is a mere ‘reincarnation’ of another, but each of which is instead a new and unique incarnation or ‘sub-self’ of its own oversoul.

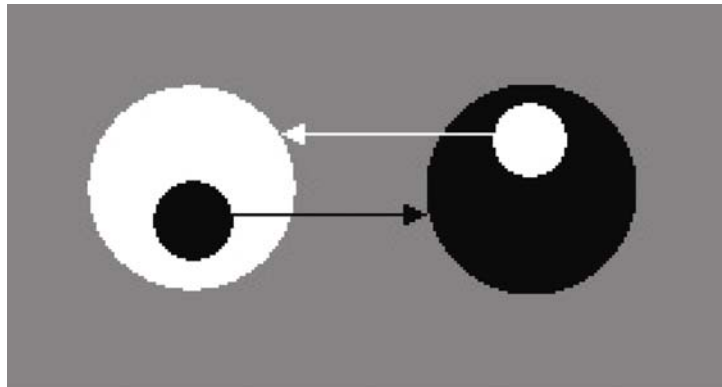
In the process of death and reabsorption, the field boundaries of awareness that define the soul body of an incarnate self become less defined and more porous, allowing that self to *reabsorb into its own awareness* other aspects of its own larger soul, to shift shape in resonance with these aspects, and thus to generally expand both its own awareness and its own identity. From the perspective of the incarnate self, birth and death are events that appear to occur in physical *space-time*. From the perspective of the overself they occur in the expansive psychological *time-space* or ‘soul-space’ of its own awareness field.

The reincarnational process described above occurs not just between lives but within a given life. For within each life our identity as incarnate souls is nothing fixed. Instead, at any given point or during any given phase of our life we may draw upon and embody particular qualities of awareness which previously lay latent in the individual soul - or in the larger pool of such qualities held within our oversoul. Being more fully embodied these previously latent personality aspects or sub-selves may thus become more dominant, and in this way incarnate or reincarnate. Older aspects may in turn ‘die’, being reabsorbed into our soul as subconscious qualities of awareness or dormant ‘sub-selves’. These preserve their own identity in our souls in the same way that the individual human soul as a whole preserves its identity after re-absorption into its oversoul.

KARMIC RELATIONSHIPS

To understand the nature of reincarnational *relationships* between individuals it is essential to understand that the reincarnational process is not a purely *individual* process but rather a *relational* one in its very essence. Diagram 1 represents the very essence of a *karmic relationship* as a dyadic relationship in which a *dormant* or discarnate personality aspect of *any one* individual finds its reflection in a *dominant*, fully embodied or ‘incarnate’ personality aspect of *any other* individual – *and vice versa*.

Diagram 1 – Karmic Dyad



In order to grow spiritually - to expand their own awareness and identity - each individual in such a *karmic dyad* must learn to feel and acknowledge the dormant or subconscious aspects of their own soul that are reflected in dominant aspects of the other. When any two people ‘feel’ that they have a reincarnational connection to one another this may be simply because they constitute a karmic dyad in this sense – sensing dormant aspects of themselves that link them to the other. On the other hand, these dormant or discarnate

aspects of their own soul may *also* link them to dominant aspects of another ‘incarnation’ of their own i.e. another member of their own reincarnational family of selves.

Diagram 2 shows a *karmic triad* in which a current-life relationship between one individual (A) and another (B), links the first individual not only to a dormant or discarnate aspect of their own soul but to another incarnation of theirs (C) in which this aspect was dominant. It is important to remember however, that to speak of this other incarnation as ‘theirs’ is fundamentally misleading - for strictly speaking, no incarnate selves are ‘reincarnations’ of *one another* but rather incarnations of *their common oversoul*.

Diagram 2 – Karmic Triad

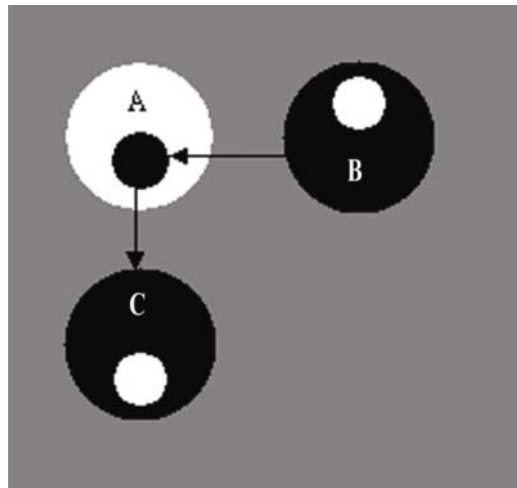
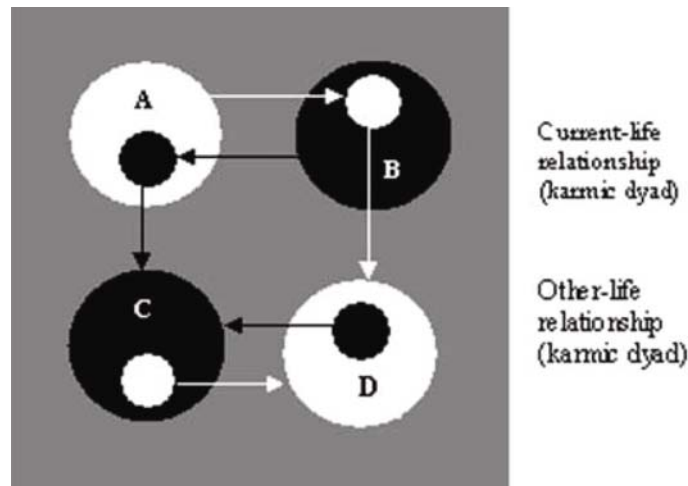


Diagram 3 shows a ‘true’ reincarnational relationship as a *karmic tetrad* in which, through their current-life relationship or karmic dyad, two individuals (A and B) are *both* linked to other incarnations (C and D), incarnations between which there was also a dyadic relationship or karmic dyad. In Diagram 9, this second dyad is one in which ‘roles’ were reversed (A embodying characteristics or qualities of awareness now dominant in B and vice versa). But the karmic tetrad may also be one in which a present-life relationship between A and B directly *parallels* a ‘past-life’ one between C and D. Here again however, we must be cautious of conventional terminology. For though this ‘other’ relationship

may appear to A and B as their own ‘past-life’ relationship, to call it a past-life relationship of *theirs* is again, misleading. For strictly speaking, it is not a past-life relationship so much as an *other-life relationship* – a relationship between *other incarnations* of their own oversouls.

Diagram 3 – Karmic Tetrad



In the karmic tetrad, the dyadic relationship between A and C, as well as that between B and D, is a relationship between two incarnations of the *same* oversoul. However the karmic dyads A-B and C-D may *also* be relationships between incarnations of the *same* oversoul – not sequential incarnations but *parallel* ones leading lives during the same time period. Where two individuals living at the same time are incarnations of the same oversoul, they can indeed be said to be ‘soulmates’, belonging to the same spiritual family or *kula*.

Given that strictly speaking, each incarnation of a given oversoul is unique and incapable of ‘reincarnation’, what then is the nature of the reincarnational lives and relationships that people recall, for example, in dreams or under hypnosis? How is it possible for an individual to experience themselves reliving experiences from a past life? Different members of the same incarnational family are linked to each other both through the oversoul that is their common source or ‘parental’ soul and through the sort of similarity-in-difference that

unites parents and siblings within the same biological family. This similarity-in-difference or ‘simference’ is at the same time a source of sympathetic resonance. Just as each member of a biological family shares common genes with other members, so each member of an incarnational family bears, within their soul body, the resonant imprint of all other members. Each member of the family is quite literally a part or ‘member’ of every other, bearing the inner trace of the other’s bodily shape within their own soul body. Just as each individual bears dormant genes within their physical body, linking them to other members of their biological family, so also does their soul body bear within it dormant bodily shapes and feeling tones linking them to other members of their incarnational family. ‘Remembering’ other incarnations is then quite literally a process of re-uniting or re-membering our soul body as a whole.

THE NATURE OF THE SOUL

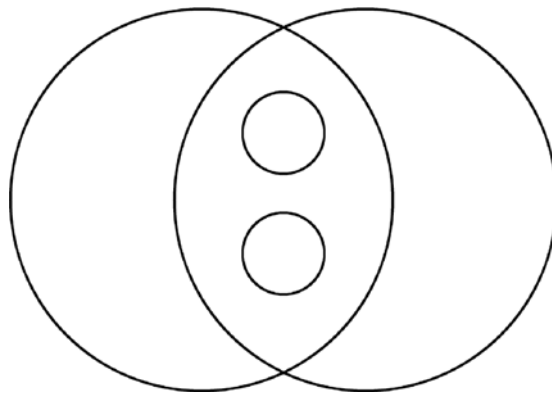
The body is a multiplicity of cells. The soul is a multiplicity of selves. Just as a writer, in describing a real-life or fictional character, can express the essential feeling tone or spirit of that person in words, so too, through Tantric Pair Meditation, can individuals not only express but actively *embody* the spirit of different selves within them. The key to the writer or poet’s craft lies in their capacity to resonate with the felt spirit of the characters they describe. The aim of Tantric Pair Meditation in The New Yoga is to allow our own soul body to shift shape in resonance with these ‘spirits’, letting them manifest outwardly in our physical countenance and demeanour, and in this way permitting other selves to quite literally *reincarnate within us*. In most ordinary reincarnational experiences people may find themselves re-inhabiting the body or looking out through the eyes of another self - one living at another time in another

environment. Through the tantra of the soul body – *the tantra of the eyes* – we allow other selves to once again inhabit our bodies and look out through our eyes.

Yet selfhood, again, is nothing fixed. It is the very field-boundary of awareness that constitutes our inwardly felt body. This is a boundary through which we normally separate all that we sense as ‘self’ from everything and everyone that we regard as ‘not-self’. Through Tantric Pair Meditation however, this felt boundary of our awareness body can be experienced as a permeable membrane, allowing our own awareness to flow in currents which “mix and merge” with that of others, expanding our own sense of self to embrace new qualities of awareness which we previously thought of as not-self, and *weaving* them together with those we feel as ‘self’. The result is not only the ‘reincarnation’ of other selves within us, but the *procreation* of new selves born of a conjugation between the soul bodies of both partners. Our incarnate selves too, are not just a product of biological procreation - born of sexual conjugation between the physical bodies of our parents.

Diagram 4 shows the emergence and interaction of two incarnate souls (the two smaller circles) as occurring within a ‘world’ or space-time field of awareness formed by the overlap or conjugation of their respective oversouls (the larger circles).

Diagram 4



The inner awareness fields that constitute the soul bodies of the two incarnate selves can also conjugate and overlap. The spiritual conjugation of

soul bodies that occurs through Tantric Pair Meditation is therefore also a procreative process, resulting in the conception, gestation and birth of new selves within us. This reflects the fundamental message of tantra - that the selfhood of both individuals and divinities is essentially the product of a *procreative* process rather than a *reincarnational* one.

In tantric theosophy, creation is not seen as the work of a single supreme divinity, male or female, but as a dynamic procreative *relation* between male and female aspects of divinity – *Shiva* and *Shakti*. Indeed divinity itself is understood *as* this dynamic and procreative relation between its own male and female aspects, named *Shiva* and *Shakti*. The latter are not seen as pre-existing gods or goddesses that then merely happen to ‘have’ a relationship with one another. Instead both male and female aspects of divinity, are seen as inseparable aspects *of* their own dynamic relation. They are not two separate divinities ‘in’ a relation to one another. They are the twin poles of that relation, like the two ends of a musical string in vibration.

Indeed that is exactly how divinity as ultimate reality or *anuttara* was conceived in tantric metaphysics - as *spanda* or vibration - a fundamental vibration between the realms of potentiality and actuality that permeates the boundless field of awareness known as *akula*, and giving rise to all beings, human and divine, each with their own unique basic soul tone or wavelength of awareness.

The nature and closeness of the relationship between different incarnations within the same spiritual group or *kula* do not only have to do with their historical sequence but with their mutual relation to the higher beings – the overselves and oversouls - whose incarnations they are. Two incarnations of the same oversoul can become conscious of their inner connection through their common oversoul, which allows flows of awareness to pass between them. Such flows of awareness allow each incarnation to experience the characteristic qualities and patterns of awareness that make up the soul body of the other.

A historical or even ‘reincarnational’ lineage of spiritual teachers, *lamas* or *gurus* not linked through their common source in a higher oversoul will inevitably weaken and break in time - the teaching getting progressively diluted or distorted, and its transmission through initiation becoming mere superficial

ritual. Conversely, a broken lineage can only be re-established by a new incarnation of that higher-level oversoul, one who retains in his incarnate life a knowledge of the life between lives - a life lived in the womb of the oversoul.

In the metaphysics of The New Yoga, it is the world we inhabit *between* incarnations and when we *leave* the reincarnational cycle that constitutes the larger 'loom' of life, the larger world and web work of awareness that is the *tantric universe*. There "myriads of myriads of universes exist in one corner alone." (*Tri-Pura-Rahasya*). It is not a single universe but a singular multiverse of countless universes, physical and non-physical, each spawned by the procreation of higher beings or oversouls and created through their own *interweaving and overlapping* fields or spheres of awareness. Each of these universes is a distinct 'plane' of awareness (*loka*) within a vast 5-dimensional web work of planes, like a three-dimensional spider's web whose threads glisten and vibrate with the creative tension that is *spanda*.

After death the individual soul, whose awareness is preserved within its own oversoul, does not merely face a choice between rebirth in our universe or a 'return to God' in which its own individuality is lost in a state of *nirvana*, like a water drop in a divine ocean of awareness. Instead it returns to the womb of that larger field of awareness that constitutes its own oversoul, encountering and interacting with the souls of other incarnations of that oversoul, and thus able to learn from them and to merge and mix its own awareness with theirs.

For the liberated soul whose soul body is free to expand and absorb new qualities of awareness, the life after death offers therefore literally endless opportunities for the further expansion of their own awareness and with it, their own identity – allowing such awakened souls to develop into oversouls themselves.

The liberated and mobile soul body of the tantric adept or *siddha* is able to freely journey through and explore the countless different physical and non-physical planes of awareness that make up the 5th dimension. Through identification with its own divine soul, and by evolving into an oversoul in its own right, the liberated soul is on the way to becoming a divinity - able to spawn whole new universes through conjugation and procreation with other oversouls. Even before death, however, the soul of the *siddha* is one that can

already merge with its own oversoul, with other souls and their oversouls, and creatively shape-shift its own ever-expanding soul body into new and unimaginable forms.

POSTSCRIPT

LOVE, INTIMACY AND TANTRA

There is a type of ‘romantic’ love that is personal and intimate. There is a type of love (for friends and relatives for example) that is personal and intimate, but not romantic or sexual. And there is a type of love that is deeply intimate but neither romantic, sexual, nor bound to two persons – but rather trans-personal, trans-sexual and transcendental. This type of love is a spiritual but deeply sensual intimacy of soul whose medium is the soul body. There is a type of soul body intimacy that is personal, sensual and sexual. There is a type of soul body intimacy that is spiritual but not personal or sexual. And there is also a type of spiritual intimacy of soul that is spiritual and sensual but not sexual. This is a type of intimacy that could and should find a place in *all* human relationships in this world, and not just be restricted to loyal loving relationships between sexual partners. If more people had experience of this type of intimacy in this life it could begin to permeate and enrich all human relationships and literally change the world. It would do so by bringing about a ‘relational

revolution' - transforming and deepening everyday human relations in all spheres of life and society, from family and friends to schools, hospitals and workplaces of all sorts. Perhaps the most unique experiential dimension of The New Yoga lies in the power of the new form of Tantric Pair Meditation to allow us to enjoy this type of intimacy - one that has become so *confused* with romantic love and its expression in physical intimacy and sexual intercourse that it is almost *completely* unrecognised in our society - and has never perhaps been truly acknowledged.

This is the type of intimacy I have called 'soul melding' - a spiritual and sensual intimacy of soul - intimacy not intercourse, sensual but not sexual. Its vehicle is the 'awareness body' or 'soul body', the inwardly *felt* body and not the *physical* body. Though it is a mode of relating that humanity has forgotten, it is in essence the deepest and most natural mode of relating at all - for the soul body is the sole and principal medium of intimate relating in the life before birth and after death - a mode of relating that we must all relearn in the afterlife. That does not mean we cannot relearn it in this life, but only through an entirely new understanding and experience of awareness or soul and of our *soul body* - one that the newly reborn tantric insights and initiatory practices of The New Yoga alone make possible.

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