

TANTRIC WISDOM FOR TODAY'S WORLD

TANTRIC WISDOM for Today's World

The New Yoga of Awareness

Acharya Peter Wilberg

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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. 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 (*agamas*), teachings (*shastras*) and practices (*sadhanas*) and re-interpreting them both on a new experiential foundation and within a more refined metaphysical framework. My essential aim has been to re-embody 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 renown 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

INITIAL VERSES

THE WISDOM OF TANTRA

The Wisdom of Tantra:

God is not a being 'with' Awareness.

God is Awareness, unbounded and all-encompassing.

God is within everything because Awareness is within everything.

There is nothing outside God, because there is nothing outside Awareness.

Awareness is not a property or by-product of our bodies, our brains or of any being.

Yet there is no thing - no body or being - that is not a portion of the Divine Awareness.

Therefore to truly recognise 'God' in all things is to recognise Awareness in all things.

God IS everything because Awareness is everything, - and because everything

Is a shape of Awareness, composed of the divine 'God-stuff' of Awareness.

Awareness is the divine source of all things - of all bodies and all beings.

Awareness alone is also absolute and divine Freedom - liberating us

From bondage to anything we happen to be aware of.

So whatever you are currently aware of,

Just BE the Awareness of it.

WHO YOU ARE

Who are you?

You are not what you think.

You are not the self you experience.

You are not your experience of yourself.

You are not your experiencing of the world.

You are more than the sum of all your experiences.

You are more than the sum of all you ever have experienced.

You are the awareness of all you experience within and around you.

You are not your body or mind, perceptions, emotions or actions.

You are the awareness of all these elements of your experience.

That awareness transcends your body, mind and emotions.

That awareness is not bounded by your body or mind.

It is not the personal property of your self, 'I' or ego.

It is not a product of your mind, body or brain.

It does not belong to you. You belong to it.

For you, your body and your mind, are

Shapes taken by that awareness,

Within that awareness

That *is* God.

AWARENESS AS ULTIMATE TRUTH AND REALITY

Without Awareness
There would be 'nothing' at all,
No things and no thoughts
To think them with.

No Worlds
To be Aware of,
And no Words for them.
No Earth, Sun, Sea or Sky,
Matter, Energy, Space or Time.
No Bodies or Beings.
No-thing.

Awareness
Therefore, can belong to
No one, no being and no body.
Nobody 'has' or 'possesses' Awareness.
No plant, animal or human being.
Yet every body and every being,
Every thing and every thought,
Every sensation or emotion
Is an Awareness.

The Ultimate Truth:
Awareness is Everything
And Everything is an awareness;
Every landmass, ocean, river and cloud,
Every particle and atom, cell and organism,
Every rock and plant, fish and animal,
Every body in space and time,
Every planet and star,
Every Universe.

To be aware of any reality at all,
Any thought or thing, being or body, self or world,
There needs first of all to be the reality of Awareness.
Yet if every reality also IS an Awareness, then
Awareness itself is all there is,
The Ultimate Reality.

PART I – BACKGROUND

CHAPTER 1 – INTRODUCTION

THE NEW YOGA AND THE MEANING OF LIFE

THE NEW YOGA offers us answers to questions central to understanding ultimate truth, and the ultimate meaning of life.

What is the ultimate meaning of life?

To be aware of all there is to be aware of, and to fulfil the inexhaustible creative potentialities of Awareness.

What is ultimate truth?

There is and can be nothing ‘outside’ awareness. Awareness is Everything. Conversely, Everything *is* an awareness in its own right – unique and individual.

What is the ultimate nature of reality?

The ultimate nature of reality is awareness itself, which is the source from which all things and all beings emerge and the very stuff of which they are composed.

What is God?

‘God’ is not a being ‘with’ awareness. God *is* awareness – an infinite and unbounded awareness. As such, God is indeed the source of all those infinite patterns, tones and qualities of awareness that manifest as ‘creation’ and all ‘creatures’.

What is ‘soul’ and what are ‘souls’?

‘Soul’ is the fundamental feeling character of awareness. Souls are unique, individualised portions of the ultimate reality, of the unbounded or divine awareness that God IS.

What are bodies?

All ‘bodies’ are essentially nothing but bounded units of awareness, different shapes or forms of awareness, each composed of different qualities, tones and textures of feeling awareness – of ‘soul’.

What is death?

Death is the process of re-entry into the world of soul from which we all hail. This world is a multidimensional universe of awareness made up of countless planes of awareness – physical and non-physical – of which our own small planet is but one.

What is the afterlife?

The immediate 'afterlife' is just the particular region or regions of the soul world we enter and experience after death. It is also our entry point into the multidimensional universe of awareness that is the 'soul world' as such. This is a universe whose countless planes of reality can only be fully explored when we finally leave the reincarnational cycle that returns us to our physical plane and planet.

What is reincarnation?

Reincarnation is the on-going and universal process by which awareness takes on ever-new bodily shapes and forms, each of which in turn allows the realisation of new potentialities of awareness latent in our soul. It occurs not just between lives on this plane and planet but within any given life, and in all planes of reality that make up the multidimensional universe of awareness.

What is the meaning of religion?

To 're-link' with 'God' – that Divine Awareness of which our soul is one unique portion.

What is life?

The eternal process of giving creative expression to the unbounded and unique potentialities of the Divine Awareness which make up our own soul, thus expanding its creative powers, allowing it to experience new worlds, and to take on ever new bodily shapes and forms.

What is health?

Health is the degree to which one is fully *living* – creatively expanding, enriching, expressing and embodying one's awareness, both in this life and in the afterlife and beyond.

What is illness?

Anything symptomatic of an *obstruction*, mental or physical, felt or unfelt, manifest or unmanifest, individual or social, to life – to the free expansion, enrichment, expression and embodiment of awareness.

What is 'good'?

Anything that supports LIFE and overcomes obstructions to life – whether creatively or destructively.

What is ‘evil’?

Evil is ignorance. More specifically it is anything that is blamed for extremes of suffering that come out of ignorant or unaware action.

What is the self?

That portion of the Divine Awareness that knows itself in and through your soul – that knows itself as *you* – and that portion of your soul that knows itself as a unique *self*-expression of the Divine Awareness.

What is the ego?

That portion of *human* awareness which experiences itself as entirely *separate* from its source in the *divine* awareness, and indeed regards awareness as such as its own private property, a consciousness that it ‘possesses’. When we use the word ‘I’ we often imply our ‘ego’ – representing our ‘self’ or ‘I’ as if *it* were the source of our awareness, and as if it were an awareness separate from that of all others.

What is love?

‘Love’ is letting our feeling awareness fully receive or flow into, identify with or pervade, take in or take on the form of something or someone *other* than Self – whether an idea, thing or being – letting our own soul flow into the form or body of the other and vice versa.

What is knowledge?

Awareness is direct or immediate ‘knowing’. ‘Knowledge’ on the other hand, is awareness manifested or reflected in any form – intellectual, poetic, artistic or bodily. A book may manifest and reflect awareness in the form of intellectual knowledge. It also manifests the knowledge gone into its manufacture. Ultimately all things and beings, natural or man-made, are not just ‘objects’ of knowledge but knowledge as such – ‘knowing’ made manifest.

What are the gods?

The gods are non-physical fields and condensations of awareness of such breadth and intensity that their knowing awareness can bring into manifestation and sustain whole worlds or dimensions of reality. Each god is a channel for the manifestation of particular powers or potentialities of awareness, and imbued with its own qualities of awareness.

What is creation?

We do not make our dreams – they emerge *within* our dreaming awareness. The womb does not make a baby. The baby grows – emerges – within it. Creation is not ‘making’. God is not a ‘maker’, but that Divine Awareness which is the womb of all things. The physical world is not a result of God’s making but of that process of emergence, which the Greeks called

‘Physis’. ‘Creation’ is ‘Physis’ – the on-going and eternal process by which potential patterns and qualities of awareness emerge into manifestation.

What is destruction?

The on-going and eternal process of transformation necessary in order for new potential patterns or forms of awareness to be created or brought into manifestation.

What is energy?

Energy is not any actual or manifest ‘thing’ that exists in any form. It is the power and process of actualising or giving manifest form to awareness from potentialities of awareness – and of transforming them in order to actualise new potentialities. It is potentiality released as power of action – creative and destructive, formative and transformative.

What is power?

Power is condensed awareness and condensed knowing. In particular it is a condensed awareness of *potentiality* which is the source of all creative and destructive, formative and transformative processes of actualisation.

What are ideas?

‘Ideas’ are not just thoughts or concepts in our *minds*. They are inner patterns of awareness, fluid not fixed. They not only pattern our thoughts but *things themselves*, and the way we perceive them. Ideas are also the inner patterns of feelings, actions and events – of all experience. They find expression not just intellectually but in art, music, life and in matter itself.

What is Shiva-Shakti?

‘Shiva’ is a Tantric name for ‘God’, understood as identical with awareness, and associated with the innate ‘light’ of awareness. ‘Shakti’ is a tantric name for the ‘feminine’ aspect of divinity, associated with the ‘power’ of awareness – the capacity (‘Shak’) to actualise its innate and infinite potentialities, powers or ‘Shaktis’. ‘Shiva-Shakti’ is the *ultimate* tantric term for Divinity as an inseparable *couple* – uniting the Divine Awareness (Shiva) with the free and autonomous actualisation (Shakti) of its potentialities or ‘powers’ (Shaktis).

THE MULTIDIMENSIONAL WORLD OF AWARENESS

There is no word or world, thought or thing, being or body, that can ever fully manifest or ‘explicate’ the inexhaustible potentials of the Absolute or Divine Awareness from which it emerges – that awareness we call ‘God’. *Awareness* alone is the ultimate reality, being the pre-condition for us being aware of any reality whatsoever. It is innately ‘transcendental’ because its reality embraces and transcends all realities. Awareness also has its own inexhaustible potentialities, consisting of infinitely various patterns, tones and qualities of awareness – its own spatiality and substantiality, light and darkness, its own light, colours, sounds, tones and textures. Out of these spring the *Multidimensional Universe of Awareness* in which we dwell – made up of countless dimensions, systems or ‘planes’ of reality. Our own physical planet is but the materialised expression of one of these planes of awareness. We dwell within the Multidimensional Universe of Awareness – indeed we are each a portion of the ‘absolute’, ‘transcendental’ or ‘divine’ awareness that is its source. And yet human beings today have fallen under the scientific delusion that awareness is a product of evolution or a property of the brain. They live in a state of permanently *contracted* awareness, believing that awareness is something that ends at the boundaries of their own bodies – and will come to an end when they die. They no longer experience themselves and their bodies as one expression of an all-surrounding, all-permeating awareness. Instead they regard awareness itself as private property, a ‘consciousness’ that they own or possess and that is walled-in and enclosed by their bodies. They no longer know themselves as portions of larger identities and Higher Consciousnesses with multiple ‘incarnations’ – multiple expressions in multiple planes of reality, physical and trans-physical. As long as human beings experience their awareness as bound by their physical bodies and to their physical reality, the boundaries that divide different individuals, cultures and civilisations from one another can never be overcome, and conflicts between them will persist. Only by learning to once again experience the unbounded nature of awareness and its infinite potentialities can we also learn to overcome the artificial bodily boundaries of awareness that separate human beings from one another, from the multidimensional universe of awareness, and from those *trans-human* beings or ‘consciousnesses’ that dwell within it.

MAKING NEW SENSE OF TANTRIC TEACHINGS

It is impossible to make new sense of Tantric teachings and symbolism without understanding that the teaching and symbols of all esoteric traditions are not simply ‘archetypes’ arising from a ‘collective unconscious’ (Jung). Instead they are the expression of directly experienced states of awareness. Tantric symbolism specifically served to guard (‘-tra’) the experience of a vastly expanded form of awareness (from ‘tan’ – to spread out or expand), an expansion that embraces multidimensional planes, patterns and aspects of awareness. That is why it is only through a direct experience of these states and planes of awareness that we can truly ‘make sense’ of the esoteric symbols through which they found expression. The wordlessly experienced yet highly sensual experiences of expanded awareness behind the symbols *are* the ‘sense’ of those symbols, which is why we cannot ‘make sense’ of them in a purely scholarly way – by just defining or interpreting them in terms of other symbols such as words.

The aim of spiritual teaching therefore, must not be to simply captivate and encase people’s awareness in its symbolism, but to lead them back, behind and beyond that symbolism to a direct bodily experience of the sensual states, planes and powers of awareness that are their source. The symbols can be a powerful aid in pursuing this aim, but only as long as the true aim itself is understood – the experience of a highly sensual but at the same time essentially symbol-free awareness that embraces all its dimensions – mundane and mystical, earthly and divine, human and trans-human. The term ‘Tantra’ is itself a word and therefore also a symbol. Its root meaning is ‘loom’ or ‘weave’. Its true inner sense *is* the experience of those interweaving planes and textures of awareness that are the ‘loom’ of all life – and the Higher Consciousnesses that weave themselves and all realities within it. Specific to the Tantric tradition and Tantric symbolism however, is a profound understanding that the human body itself, like all bodies, is a living symbol woven of the awareness it condenses, an expression of that universal ‘loom’ of awareness that is not only the true meaning of ‘Tantra’ but ultimate reality or Truth itself. As such it can also be experienced as a gateway to higher planes of awareness, the higher beings who manifest them – ‘the gods’ – and that ultimate God who does not have but is awareness, an infinite and unbounded awareness that is the source of All That Is.

THE VOICES OF THE GODS

“From the awareness that we are, come the patterns behind all realities you can experience - including all possible ways of experiencing yourselves and your own reality. The awareness that we are is the light that brings those patterns to light. That light is reflected in the light of a billion suns. It is the breath that breathes life into all things. Your bodies are condensations of the awareness that we are, filled by its light and breath. You embody us all.

Yet we did not ‘make’ you. You grew within and emerged from the womb of our awareness, as we grew and emerged within the womb of the ultimate, Divine Awareness. We did not make you. Yet you are made of what we are. One of us is made of many of you and more. Each of you is made of one or more of us.

We interweave, one with the other. All as one and one as all. God did not ‘make’ us. Yet we are made of the Awareness that God *is* - interweaving its light and darkness in countless rainbowed colours, and manifesting it as countless universes, forms and individual souls.

You called us ‘gods’ rather than God. Yet God *gods*. We are the *goddings* of God. It was God who first let us come-to-be or ‘be-come’ what we are - and in this way also became us. We in turn were destined to become you, just as you are destined to become us - to GOD.”

CHAPTER 2 – SOURCES OF THE NEW YOGA

THE RELIGIOUS TRADITION OF ‘THE NEW YOGA’

“Kashmir Shaivism has penetrated to that depth of living thought where diverse currents of human wisdom unite in a luminous synthesis.”

Rabindranath Tagore

The New Yoga is a European reincarnation, reinterpretation, and renewal of the sacred religious tradition of Kashmir Shaivism – as evolved and refined by the great 10th century Tantric teacher and adept Abhinavagupta and his spiritual family or ‘Kula’ of students and disciples. The New Yoga is therefore dedicated to his name and its meaning – ‘to approach anew’. This tradition is also known as ‘Kashmir Shaivism’ or ‘Shaivist Tantrism’. Its teachings implicitly recognised that awareness alone is the sole conceivable Absolute – the very essence of ‘God’ and of the Self, the Divine source of All That Is, and the ‘God-Stuff’ of which every thing and being is composed. The great Tantric Gurus also recognised that Awareness is the key to true freedom. For only through identification with that Self which *is* awareness as such can we free ourselves from bondage to any particular thing we are aware *of*. Only through identification with the Awareness Self do our actions become truly free – ceasing to be mere *reactions* to things we are aware of. And only through the Awareness Self can we also come to a true experience of the Divine – one based on the understanding that neither ‘God’ nor ‘Self’ is a being ‘with’ awareness, ‘owning’ or ‘possessing’ that awareness as its private property. Instead God *is* awareness, and each of us in turn is a unique shape and portion of that Divine Awareness. Yoga without religion is empty, just as religion without yoga offers no experience of the reality of the Divine. In addition to its recognition of the divine Awareness as personified by the god ‘Shiva’, Tantra has also always affirmed the innately sensual, sexual and bodily character and capacities of the Divine Awareness – symbolised by its powers or ‘Shaktis’, and by the goddess-principle as such – Shakti. ‘God’ in Tantrism and Kashmir Shaivism is both bi- and trans-sexual, being the divine unity or coupling of Shiva and Shakti, of bodiless and embodied awareness, that is ‘Shiva-Shakti’. This unity finds expression in us all as our own divine Awareness Body. The New Yoga seeks to initiate the student into the most intimate, sensuous experience of this, their own immortal Soul Body or Body Eternal, and to cultivate the innate psychic powers or ‘Siddhis’ latent within it.

PROTO-SHAIVISM

“There is a timeless quality about Shaivism – which preceded Hinduism as we know it today – that sets it apart from the modern faiths on the planet such as Christianity and Islam. Of course, we know that the founders of Buddhism, Jainism and Sikhism were all good Hindus. Shaivism is so very ancient that it appears among the first civilizations unearthed by archaeologists. It is our belief that Shaivism is as old as man himself, the original or seed religion from which all others have sprung forth; and since they are the offspring of Shaivism we look upon them as parents look upon their children, with a deep love and a hope that they will do well and look askance when they don’t. There never was a time when Shaivism, the *Sanatana Dharma* [‘Eternal Way’] did not exist on the planet. Other religions trace their lineage to a man, to a founder, to a messiah or a theologian. Shaivism does not. It has no founder because it was not founded by man. It is coexistent with man. That makes Shaivism unique, different from all the religions and sects that followed it.”

Satguru Sivaya Subramuniyaswami

TANTRA, SHIVA AND 'THE CHRIST OF INDIA'

Tantra can be seen historically as a bridge between the animistic, shamanic and matriarchal traditions of 'proto-Shaivism' on the one hand (many elements of which were incorporated within Buddhism, Hinduism and Sufi Islam), and on the other hand, the heterodox Judaism of the Essenes and other 'gnostic' sects which formed the cradle of early Christianity. Whereas ego-awareness found its expression in the orthodox Judaism of the Pharisees, the Essenes derived many of their teachings from Egypt and India, and though rejecting ritual sacrifice, lived according to Brahmanical rules – practising ritual bathing, vegetarianism and non-violence. Like Philo and later Kabbalists, they interpreted the Mosaic law symbolically rather than literally, and (like Freud much later) saw Moses as an Egyptian religious initiate. They also believed in reincarnation rather than the physical resurrection of the dead on the Day of Judgement, treated men and women as equal, and refused to worship at the Greco-Roman temple built by Herod in Jerusalem. It was because they wore white that praying in white clothing became a Jewish prohibition. "In respect of doctrine, life and worship" they "stood outside Judaism" (Alfred Eldersheim) and lived separately from other Jews, "usually in communities or in communal houses in the towns and cities ... The Last Supper took place in just such an Essene House." (Swami Nirmalananda Giri). John the Baptist was an Essene, and Mary, mother of Jesus ('Yeshua'), was an Essene daughter. "Sometime between the age of thirteen and fourteen, Jesus of Nazareth set forth on a spiritual pilgrimage that would transform Jesus the Nazarene into Isha ... which means Lord, Master or Ruler" (ibid.) and, like Ishvara, is one of the names of Shiva. 'Ye-shua' is cognate with Isha and Ishvara, and thus on one level 'Ye-shva' or Ye-shua means 'I am Shiva'. Worship of Shiva in the form of an elliptical or phallic stone, the 'linga', was already practiced by Abraham and Jacob, who poured milk, honey and oil on it in the traditional Shaivist manner. The 'Ishanna' – Indian followers of Isha ('Jesus') played an important role in the revival of Shaivism in an India dominated by Buddhism and Jainism.

THE CHRIST OF INDIA AND CHRIST IN KASHMIR

Ancient records of the life and teachings of Isha in India as well as that of his ‘twin’ Thomas (Judas) have been studied and attested for. According to the Nathanamavali tantra, “Isha Natha [Natha also meaning ‘Lord’] came to India at the age of fourteen. After this he returned to his own country and began preaching. Soon after, his brutish and materialistic countrymen conspired against him.” After his presumed death through crucifixion he returned to India and “established an Ashram in the lower regions of the Himalayas [Kashmir] and established the cult of the linga [Shiva] there.”

“This assertion is supported by two relics of Jesus which are presently in Kashmir. One is his staff, which is kept in the monastery of Aish-Muquan and is made accessible to the public in times of catastrophe such as flood or epidemics. The other is the Stone of Moses – a Shiva linga that had belonged to Moses and which Jesus brought to Kashmir. This linga is kept in the Shiva temple at Bijbehara in Kashmir. One hundred and eight pounds in weight, if eleven people put one finger on the stone and recite ‘Ka’ over and over, it will rise three feet or so in the air and remain suspended as long as the recitation continues ... In ancient Sanskrit ka means to please and satisfy – that which Shiva does for his worshippers ... When teaching in Israel, Jesus told the people “Other sheep I have, which are not of this fold”, speaking of his Indian disciples ... Ancient records say that frequently Jesus was seen in South India and mistaken for Saint Thomas. He and Saint Thomas were sometimes seen speaking together ... Nearly all those who accepted the teachings of Saint Thomas were devout Brahmins ... It may sound odd, if not outright fantastic, that Lord Isha and Saint Thomas – both ‘foreigners’ would be preaching Vedic religion to the Indians but at that time only a minority of Indians were followers of the Vedas, most being either Buddhists or Jains, and often confused with them. Those who did honour the Vedas were nearly all mere ritualists, who knew nothing of their spiritual or metaphysical side, and even denied its existence ... So both Isha and Saint Thomas had a legitimate spiritual mission in India ... The Ishannis [followers of Isha] never referred to themselves as Christians. Only after tremendous persecution did the descendents of the Ishannis begin calling themselves ‘Saint Thomas Christians’...Many Ishannis conducted schools ... they also maintained shrines for the students in which images of the various deities were kept and worshipped ... It was the custom of all Ishannis to worship and make offerings in Hindu temples.”

Swami Nirmalananda Gir

KASHMIR SHAIIVISM

“Myths and symbols are often closer to reality than ... so-called hard facts ... the truth behind the myth still exists. God once existed as mankind now envisions him. What he is now is not what the religions think he is. Yet once he was only what they think he is now. For in fact he did evolve, and was not complete, but represented a supreme will to BE from the beginning.” Seth

What distinguished ‘Kashmir Shaivism’ from both earlier and contemporary forms of Shaivism was that the Kashmiri sages sought to give articulation to “the truth behind the myth”, even whilst acknowledging the sacred mythological tradition and its symbols. In Kashmir Shaivism, ‘Shiva’ is therefore not only a single mythic ‘god’ among others, but also the supreme God or ‘Lord’ (Ishvara). Above all he is the ‘Godhead’ – the ultimate truth or reality (Anuttara) behind all things and all beings – including all gods. That reality was understood as nothing other than Awareness as such (Chit/Chaitanya). In this very specific way Kashmir Shaivism continued the tradition of Advaita Ishvarada, “a general term that describes the philosophy of the Vedas and Shaiva Agamas, which believes simultaneously in the ultimate oneness of all things and in the reality of the personal Deity.” (www.gurudeva.org). Still today however, ‘Shiva’ tends only to be seen as one of the trinity of ‘Hindu’ gods or deities (Brahma, Vishnu, Shiva) that make up the ‘threefold face’ or ‘Trimurti’. This is despite the fact that the name Shiva is not mentioned once in the Vedas, where his place is taken by ‘Rudra’ – the ‘reddening’ god of anger and destruction. In both Kashmir Shaivism and contemporary ‘orthodox’ Shaivism (Shaiva Siddhanta) as opposed to ‘Vaishnavism’ (the worship of Vishnu) there is no equivalent of the single incarnate ‘man-god’ of the sort represented by both Krishna and Christ. Nor, as in both Christianity and Krishna-worship, is either the Godhead or Supreme Deity identified with its human incarnation or ‘Avatar’. Instead all beings are seen as incarnations or embodiments of Shiva as Godhead, understood as their innermost self (the awareness self or ‘Chaitanya-atman’ and divine source (the Divine Awareness).

SHAIVISM AS THE RELIGION OF 'SHIVA-SHAKTI'

In Kashmir Shaivism, the Godhead or Divinity is understood not only as Pure Awareness (Shiva) but also as Pure Power (Shakti) – a power stemming from the autonomous will to Be that belongs to the inexhaustible Potentialities latent within Pure Awareness. Another distinguishing feature of Kashmir Shaivism is that the true Godhead it reveres is neither male nor female, 'god' nor 'goddess', but that Divine Couple (Yamala) known as 'Shiva–Shakti'. That is why there is no contradiction between worship of the Godhead as Shiva and as Shakti, as Great God (Mahadeva) and Great Goddess (Mahadevi). For these are two-in-one, neither separable nor indistinctly merged but both distinct and inseparable. Divinity as Pure Awareness is symbolised by Lord Shiva. Divinity as Pure Will and Power is symbolised by the great mother goddess Kali.

Kashmir 'Shaivism' is in truth the religion of 'Shiva-Shakti' – of the Infinite Light and Expanse of Awareness that is Shiva on the one hand, and on the other hand, that dark womb of Power or Potentiality – of 'Non-Being' – out of which alone all things and all beings can *come to light* and *come to be* – out of which alone they can *Be-come*'. Unlike in the West and in the patriarchal religions of Judaism, Christianity and Islam, in Kashmir Shaivism 'power' and 'action' is associated with the feminine. The masculine, on the other hand, is associated with that pure, quiescent awareness within which all potentialities of action and creation, all 'Shaktis' are released into their own totally free and autonomous self-actualisation. That is why Abhinavagupta and his disciples freely alternated their use of names and genders in describing the Divine, uniting the so-called 'Shaiva' and 'Shakta' traditions of Tantra. All this is echoed in the words of Seth:

"I know this and not more. He [God] is not human. He is not 'He' if you are thinking in terms of sex. Nor is he 'She'. Such separations and designations are merely arbitrary ..."

‘ANUTTARA’ – THE GODHEAD OF SHAIVISM

In the teachings of Abhinavagupta, ‘Shiva’ is clearly identified not just with a particular religion or god but with Awareness as a metaphysical and philosophical absolute – that Ultimate, Universal or ‘Unsurpassable’ reality which lies behind all things and is the true nature of the ‘Godhead’ as ‘Absolute Subjectivity’. This ultimate reality is denoted by the Sanskrit word ‘ANUTTARA’. In a treatise entitled ‘Anuttarasutra’ (‘The Sutra or Essence of the Unsurpassable’) Abhinava sought to show the multiple phonemic elements and senses that make up the term ANUTTARA:

- ‘A’** - the first and supreme phoneme, called ‘ANANTA’.
- the linguistic negative, as in the Sanskrit ‘AGNANI” (the ignorant) cognate with the Greek ‘a-gnostic’.
 - the ultimate negative: [A-] as ‘not existing’ or ‘non-being’. In the philosophy of THE NEW YOGA this ‘not existing’ is interpreted as not taking the form of any existent being – for the ultimate, as the transcendental source of ALL existent beings, cannot itself be one existent being among others.

‘AN’ – from the root ‘AN’, to breathe, and related also to life (‘ANANAM’) as in life-breath (PRANA/Latin ANIMA).

‘ANU’ – the unitary or individual soul, who exists and breathes.

‘NUT’ – impulse or push to act or move (in time).

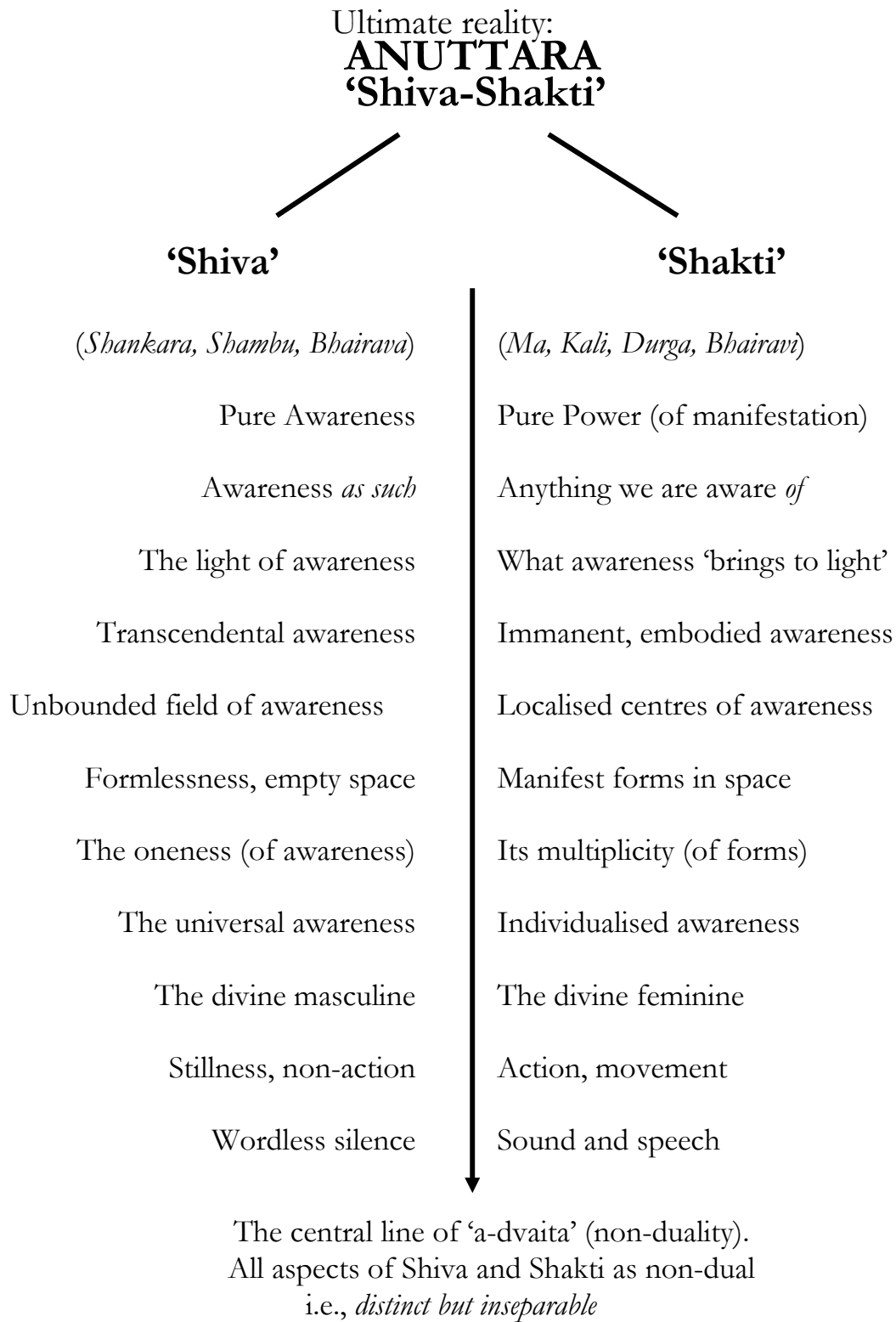
‘ANUT’ – transcending impulsion and time, as in ‘Akrama’, (meaning free of temporal succession or ‘Krama’).

‘UTTARA’

- ‘surpassing’, ‘crossing’ or ‘going beyond’, ‘that from which one has to go beyond’, ‘liberation’ or ‘deliverance’.
- limiting assertions such as ‘It is like this.’

‘ANUTTARA’

- from A, AN, ANU, NUT, ANUT, UTTARA & ‘TARA’ (‘higher’).
- the ultimately unsurpassable and unspeakable; that which has nothing to surpass or cross over, liberate or deliver itself from. The ‘non-higher’, that beyond which there is nothing higher, the highest reality from which all beings derive.



THE SPIRITUAL MISSION OF THE NEW YOGA

To disseminate the fundamental truth that *awareness* is the essence of both God and the Self, and that it is the Divine source of every being and of All That Is.

To spread – through awareness – the *freedom* that awareness alone can bring, liberating us as it does from bondage to any and every thing we are aware OF.

To use awareness to bring about a healing transformation of *human relations* in all areas of personal and social life.

To teach the essential meaning of ‘meditation’ as a religious life-practice, the practice of always giving ourselves – at any and all times, time to *Be Aware*.

To teach the essential meaning of ‘enlightenment’ as the capacity to identify with and embody The Awareness that we are – the practice of *being and bodying Awareness*.

To offer *instruction* and *initiation* in a variety of new yogas of Awareness – for example, the yogas of bodily, relational, sensory and sexual awareness.

To provide methods by which people can rediscover their own immortal and divine *awareness body*, and directly experience its divine-spiritual and sublimely sensuous nature.

To provide *Education* in the religious, philosophical, scientific, spiritual and therapeutic significance of awareness.

To promote experiential, philosophical and spiritual-scientific *research* into new dimensions and planes of awareness.

To reground the sciences in a *Unified Field Theory of Awareness* and reground religion in a *Unified Field Theology* – both aimed at the attainment of *Unified Field Awareness*.

To help people experience a new personal relation to *God* – one based on the recognition that God is not a being ‘with’ awareness but *is* the awareness within all things.

TANTRA AS RELIGION

The New Yoga, as 'Tantra Reborn', is not simply a set of metaphysical insights or meditational practices but a profoundly new religious understanding of the nature of the Divine – of the nature of 'God' and 'gods'...

God does not 'have' but IS awareness.
Not your awareness or mine, but an
Awareness universal, absolute and divine.
Awareness in turn – God – is everything.
Everything in turn IS an awareness,
A portion of that unbounded awareness
That is God, that is the Divine Awareness.
Since each and every thing is a distinct part,
Portion and expression of God, inseparable
From the Divine Awareness as a whole,
Each thing is not only a portion of that whole, but
IS that whole – God – manifest in a unique way.
In this sense each thing is both 'God' and 'a God'.
Thus thunder is a unique expression of God,
God's thundering – and yet, by the same token
Thunder is a unique God, the 'God of thunder' that
Is God's expression as thundering.
The major Gods of the different religions
Are not simply different but exchangeable
Names or symbols of the same God, but distinct
Expressions of it – each imbued with specific psychic
Qualities and imbuing their worshippers with them.
Behind each is a quite different God Concept.
Allah is not Brahman by another name.
The God of Jesus was not that of Moses.
Nor is Zeus Osiris, or Christ Kali or Krishna.
'Awareness is Everything' means that
'God is Everything' – God being that
Awareness of which all things are a portion.
'Everything is an Awareness' means both that
'Everything is God' and that at the same time
'Everything is a God' – being both a portion
And a unique expression of God as a whole.
'God' and 'the Gods' are thus distinct but inseparable,
Each God being both part and whole, a distinct
part of the whole that is God – thus 'a God' – and
An expression of God as a whole, and thus 'God'.
Understanding God in this way unites 'monistic theism',

The recognition of God as a singular all-pervading
 Awareness, with a monistic pluralism or 'polytheism',
 That recognises all things as Gods.
 Behind all things and phenomena are the unique psychic
 Portions, patterns, powers and qualities of awareness, of
 'God', that give each and every thing its character as 'a God'.
 The outward forms of things are but symbols of those
 Unique portions of the Divine Awareness that make them
 Both a part of God and yet also Gods in their own right.
 All things or phenomena, of whatever shape or form
 Are manifestations both of God, and of the particular
 Patterns and powers of awareness that constitute
 Their nature as distinct Gods in their own right.
 All things then are the outward forms of Gods.
 In recognising and revering them as Gods we amplify those
 Unique patterns, powers and qualities of awareness
 That constitute their God-nature in a dual sense,
 Their nature as expressions of God and therefore
 Also their nature as unique Gods in their own right.
 A bicycle or brick is as much the outward form of a God
 As a cat or tree, a religious text, or a sacred idol or icon.
 Every particular cat or tree is 'a God', and yet so also are
 'Cat-ness' and 'tree-ness' as such – these being particular
 'Idea-shapes' or patterns of awareness, present as
 Potentials within the Divine Awareness that is 'God'.
 If you could really see a rose, you would behold the
 'Spirit' behind it as a God – as a vast living idea-shape
 Eternally present and resplendent in the Divine Awareness.
 Only through our capacity to recognise, sense and feel
 Any 'thing' or 'being' at all as a God – to worship it with
 Our senses, do we truly recognise and worship 'God'.
 Those who oppose the worship of Sky and Earth Gods,
 Wind and Rain Gods, Rock and Tree Gods, Animal Gods
 Or human-like, 'anthropomorphic' Gods to the worship of
 A single and invisible 'One God' do not know the true nature of
 The One God, for this is a God that finds expression as
 Multiple Gods, in and as all things and all beings.
 All dualisms of opposing '-theisms', such as
 'Monotheism' and 'polytheism' are false dualisms.
 For there is nothing that is not God – singular – and there are
 No things or beings which are not Gods – plural.
 Those who refuse to worship a natural phenomenon such as
 A tree, being ignorant of its God-nature, are just as deluded as
 Those who worship only trees, ignorant of the God-nature of

All things – whether natural or artificial, ancient or modern.
 Only those who can worship all things as Gods know God.
 Only those who can use their senses to sense the soul of any
 Thing as ‘a God’ can also know it as an expression of ‘God’.
 Not all things are equally worthy of worship,
 For some things are better than others and thus
 Make better objects of worship and identification.
 Many are those who worship the Gods of Money and
 The Market, of Capital and Consumerism, The Media and
 The Mobile Phone, the Motorway and The Automobile,
 The Gods they make of celebrity icons and idols,
 Of commodities, brand logos or stock values.
 Such Gods as Profit and Fashion are not ‘evil’, but
 Their worship, justified in the name of the ‘One God’,
 Brings suffering to the worshippers and to all humanity.
 There are named Gods and unnamed Gods,
 Gods that human beings idolise and worship unawares.
 And those they worship – as Gods – with awareness.
 There are ancient Gods, personified or not personified
 In human form, and there are modern Gods, personified
 Or not personified in human form.
 Many prefer the Gods of Old to the New Gods of
 Global capitalism and technology, and to the
 Monotheisms of Money and of The Market.
 The Old Gods never die, thus they were called ‘immortals’.
 Instead, they live on, whether or not their names
 Are recalled or forgotten, their rituals and places
 Of worship destroyed or surviving as ruins.
 Battles rage between the Old Gods and The New.
 Odin fights the iPods, the Madonna fights Madonna.
 Battles still rage between the Old Gods themselves.
 The Judaeo-Christian God fights the God of Islam.
 Pagan, Wiccan and Norse Gods still fight the Gods of
 Judaeo-Christianity, and the Gods of Nature
 Wreak destruction on the destructive Gods of Man.
 So has it always been – the ‘One’ God fighting the
 Other ‘One’, the many Gods fighting each other
 Each counting on their worshippers as warriors.
 There are The Old religions and The New.
 Television is the new shrine to which people offer
 Sacrifice of what is most precious of all, their time
 Having forgotten how the old shrines worked.
 The screen is an electronic substitute for
 Long lost powers of inner clairvoyance.

The shopping mall is a grand temple
To the God of Consumption, yet work –
Production – is wage-slavery to the God of the Market,
Determining by its iron 'Law' the value of all things
And doing so only in terms of their profitability.
The computer workstation is a technical altar,
The 'virtual' simulacrum of a portal
To other worlds, once reached from within.
The world of telecommunications is a substitute for
Deep and wordless telepathic contact with others.
The USB stick replaces ancient memories,
Once evoked by the flicker of a fire.
Mankind remains a kindergarten of infantile souls,
In thrall now to New Gods who bestow ignorance
Rather than knowledge, and who disensoul
Human beings rather than ensouling them.
For the priests of the New Gods it is 'brands'
That have 'souls', whereas 'souls' are seen as
Mere manipulable brains stuck on a body.
To know yourself is to know your Gods.
Whether this God be a pop idol, sport or drug,
Tree or TV, church or business corporation.
To know God is to know all things
AS Gods, and to worship only those things –
Those Gods – most auspicious and beneficial
In coming to know that 'One God' of which
All things and beings – all Gods – are an expression.
Hence the importance of each individual
Finding their *Ishta Devata* – that God
They feel most personally attuned to, and that
In turn attunes them most to God as such.
To know God is to know yourself, both as God
And as a God in your own right – and to know other
People likewise, as both God and Gods.
Behind all people's inner 'psychology'
Lies their 'inner theology' – the Gods
They truly worship in deed, even if not in words
Or through religious prayer and meditation;
The things they idolise in mind and body –
Or with their wallets – even if ignorant of
That one God which is nothing but
Awareness itself in the manifold shapes of
All things and thoughts, all bodies and beings.
Your big toe feels itself as part of a

Larger whole – your foot – which is its God.
Your foot feels itself as part of a
Yet larger whole – your leg – its God.
So does any part of your body feel
Your body as a whole as ‘God’,
A whole from which it is inseparable
And yet at the same time a unique part.
Unlike their own toes and feet, fingers
And arms, stomachs and chests however,
Human beings tend no longer to feel
That larger whole of which they themselves
And their whole bodies are a part.
Yet unlike their bodily parts they
Can come to see and conceive that
Larger whole – God – in any way
They choose, in this way giving
Rise to countless images and ideas of
God – to countless Gods.

Yet a God is more than just an image or idea.
For any thing or thought, image or idea, to which
We sacrifice time and awareness,
Anything we put ourselves ‘into’,
We thereby turn into a God –
Endowing it with a portion of ourselves
That retains its own independent
Reality, identity and consciousness.
Every artist knows how in putting their time, awareness
And a portion of themselves into their creations
Those creations, like characters created in a novel,
Take on a life of their own, evolving in their own way and
Re-shaping not only the novel itself but its creator.
We are all creators – ‘god-makers’ whose every creation,
Whether a mere thought, mental image or material artefact,
Is no sooner created through a sacrifice of time and
Awareness, than it returns that sacrifice to us
Multiplied – whether as bountiful boons or burdens.
There is no thing and no thought, no being and
And no body which you have ever ‘worshipped’
In any life, ever sacrificed time and awareness to,
That does not retain reality as an independent
Consciousness, one which is forever a part of you
And at the same time distinct from you – a God.
Every cell of our body retains memory traces of

The Gods we have dreamt up and created within our soul.
 We are not composed of 'eternal genes' but of eternal Gods.
 Our genes are but the biological imprint of those elements of
 Our souls that are part of or have become autonomous Gods,
 Created or sustained by sacrificing a portion of ourselves to them.
 Not all the Gods which we thus create are
 Comfortable or in harmony with one another.
 Battles also rage between our personal Gods, past and present,
 Old and New – battles felt and fought out in our dreams, as in
 The very flesh of our genes, as symptoms and sensations of dis-ease.
 There are minor Gods, which are a part of our souls.
 And there are greater Gods, great souls or *Mahatma*
 Of which we ourselves are a part, as they are a part of God.
 'Know thyself' means 'Know your Gods'.
 It also means 'Know God', for God is
 No supreme creator being, but the creativity
 Constantly arising from Awareness as such,
 A creativity by which God constantly
 Gives birth to Gods, not just as us but also
 Through us, through the divine Creativity of
 The Divine Awareness of which we are a part.
 There is 'No Religion Higher than Truth'
 And the inner truth of religion is that
 There is nothing outside God, that
 Reality consists of nothing BUT 'God' and
 'Gods' – nothing but GOD GODDING.
 Thus there is no denying the Gods.
 For our world and everything in it
 Is a living pantheon of Gods,
 Old and New – all emerged
 From and dwelling in the
 Awareness that is God.
 You yourself ARE a God
 Just as you ARE God, even
 Though God is more than
 You are and can be.
 Why then do people seek immortality,
 God-like beauty, power, wealth,
 Splendour and sensuous luxury?
 Why do they wish to become 'like' Gods?
 Because they are unable anymore
 To see the beauty, feel the power, or
 Sense the luxuriant wealth of the
 Immortal Gods they already ARE,

The Gods that are a part of them,
The Gods of which they are a part,
And that God which is the source of all Gods.
Forever Godding Itself in countless forms.
The Gods, all of them, are alive,
As alive as you and me, and
As alive as all things and beings,
Which as portions of God, are
Themselves also Gods.
Odin lives, as do Thor and Loki.
Jesus lives, as do Peter, Paul and Mary.
Zeus lives, as do Athena and Aphrodite.
Krishna lives, as do Vishnu and Kali.
Their names speak of Gods, but
In doing so they also bespeak that
One Awareness that alone – ‘All-One’ –
Is God, transcendent of all Gods, yet
Immanent in them all, The All that
Is One and the One that is them All.
For what could embrace and create such
Infinite space for the fullness of all the countless
Gods that make up all things, except the
One God that Gods them all?

Om Namah Shivayah

CHAPTER 3 – THE AWARENESS PRINCIPLE

THE NEW YOGA IN A NUTSHELL

There is the way we are feeling.
There is the way we think about it.
There is the way we express our thoughts and feelings.
There is the way they colour our view of the world.
There is the way they influence how we see others.
There is the way they shape our sense of ourselves.
There is the way they lead us to behave.
There is the way they affect our bodies.

And...there is **awareness**.

Awareness of our thoughts and feelings.
Awareness of the way we express them.
Awareness of the way they affect our bodies and behaviour.
Awareness of how they lead us to act and react to others.
Awareness of the way they colour our view of the world.
Awareness of the way they affect our sense of ourselves.

And yet...

This awareness of our feelings and thoughts is not itself a feeling or thought.
This awareness of our bodies and minds is not itself anything bodily or mental.
This awareness transcends each and everything we are aware of. That is why it has been called 'transcendental'.

Identifying with this **transcendental awareness** transforms us. It frees us from identification with our bodies and minds, with our feelings and thoughts, sensations and perceptions, actions and reactions, behaviours and beliefs. At the same time it creates space for new, clearer feelings and thoughts to arise – and with them a new sense of ourselves. A sense of that Self that is not simply aware of this, that or the other. A self that is not simply aware but rather IS awareness – pure and simple. Not 'my' or 'your' awareness, but an awareness transcending 'I' and 'You'.

This is 'The New Yoga in a Nutshell' – The Awareness Principle.

ATTAINING FREEDOM THROUGH AWARENESS

The Awareness Principle and the Practice or ‘Yoga’ of Awareness is about how the power of awareness can transform our consciousness and free our everyday lives from all that is a source of ‘dis-ease’ for us.

If people get lost in watching TV or playing computer games, in work or domestic chores, in thinking or talking, in worrying about life or in feeling particular emotions, pains – or even pleasures – then they may be ‘conscious’ but they are not *aware*.

Whenever our consciousness becomes overly focussed or fixated on any one thing we are conscious of, dominated by it or identified with it, we lose awareness.

For unlike ordinary ‘consciousness’, awareness is not focussed on any one thing we experience. Awareness is more like the space surrounding us and surrounding all things we are aware of. For space is not the same as any ‘thing’ within it.

Living with and within awareness is like truly living with and within space – which both encompasses but is also absolutely distinct from each and every thing within it.

To transform our ordinary consciousness into awareness therefore, means first of all becoming more aware of *space itself* – both the outer space around us and surrounding things, and also the inner space surrounding our thoughts, feelings, impulses and sensations.

Enhancing our bodily awareness of the space around us is the first step to helping us to experience space itself – outer and inner – as an expansive spacious field of awareness – a field free of domination by anything we may be conscious of or experience within it.

‘Achieving freedom through awareness’ therefore means transforming our ordinary consciousness or ‘focal awareness’ into a new type of spacious ‘field awareness’ – for this is the true and literal meaning of ‘expanding’ our consciousness.

If we are able to sense and identify with the spacious awareness field around and within us, then we can do two things. We can both freely acknowledge and affirm everything we experience or are conscious of within that field – whether pleasant or unpleasant. And yet at the same time we can stop our ‘consciousness’ getting sucked into, stuck on, focussed or fixated on any one thing.

The capacity to constantly come back to the spacious awareness field frees us from all the things our consciousness normally gets so fixated on that we can no longer distinguish or free ourselves from them. True freedom is freedom from identification with anything we experience – anything we are ‘conscious’ or ‘aware’ *of*. This freedom comes from sensing and identifying with that spacious awareness field within which we experience all things, outwardly and inwardly.

Awareness is not the same as what is often called ‘mindfulness’ – for it includes awareness of all we experience as mind or mental activity.

An old spiritual tradition has it that awareness itself is ‘God’ – understood as an infinitely spacious field of consciousness. This tradition also understood awareness as the source of all beings and as the eternal core or essence of our being – as our higher self. Just as through enhanced awareness of space we can experience it as a boundlessly expansive awareness field, so can we also experience our own spiritual core or essence as a powerful centre of awareness within that field.

Most forms of therapy or counselling are limited by the fact that they do not distinguish ‘consciousness’ or ‘focal awareness’ from field awareness. They themselves *focus* the client’s consciousness on its contents – on things they are conscious or unconscious *of* – rather than transforming that focal consciousness into a clear and spacious awareness field – and centring the client’s awareness in that field.

Both the Awareness Principle and the Practice of Awareness are founded on a fundamental distinction between consciousness and awareness, between any thing we are consciously experiencing on the one hand, and the pure *awareness* of experiencing it on the other. Identifying this pure awareness with space is the most effective way of experiencing it.

The fundamental *distinction* offers us in turn a fundamental *choice* – either to identify ourselves with things we are conscious of, or to identify instead with *the very awareness of them* – an awareness that will automatically *free* our consciousness from domination by any of its contents, anything we experience.

An important help in making this choice is to remind yourself of a simple truth: that just as awareness of an object is *not itself an object*, so is awareness of a thought, emotion or physical sensation *not itself* a thought, emotion or sensation. Awareness of any thoughts you have is something innately *thought-free* – just as awareness of any impulses, emotions and sensations you feel is something innately *free* of those impulses, emotions or sensations. Awareness is Freedom.

EXAMPLE OF AWARENESS IN EVERYDAY LIFE

LIVING WITHOUT AWARENESS	LIVING WITH AWARENESS
<p>A man wakes up in the morning. He feels grumpy and annoyed. The first thing that comes into his mind are feelings left over from what his partner has said on the previous evening, words that annoyed and left him feeling hurt.</p> <p>He turns the conversation over and over in his head while he prepares to go to work. The more he thinks about it the angrier he gets, feeling not only justifiably 'hurt' but hateful in a way he dare not express.</p> <p>He wants to find a way of putting his feelings of hurt and anger out of his mind and stop thinking about them, yet at the same time feels an impulse to let them out on his partner in an explosive and hateful way.</p> <p>Caught in this dilemma, he thinks, how can he possibly concentrate on work feeling all this?</p> <p>Identifying with this thought he does indeed end up being unconcentrated, closed off and distracted all day, with no resolution of his feelings in sight.</p> <p>When he comes home and sees his partner again he is still torn between repressing his feelings and expressing them in a vengeful way.</p> <p>He feels even angrier towards her as a result of feeling himself in this conflicted state, seeing it too, as her fault.</p> <p>As a result his feelings spiral even more in intensity and at the same time he</p>	<p>A man wakes up in the morning. He feels grumpy and annoyed. The first thing that comes into his mind is the row he had with his partner on the previous evening, the words that annoyed him and left him feeling hurt.</p> <p>This time he is more aware however. Instead of just letting his mind run on, so fixated on his feelings and identified with them that they get stronger in a way he 'knows' will ruin his day – he practices awareness.</p> <p>First he says to himself 'It is not that I AM grumpy, annoyed or hurt'. 'I am simply AWARE of feelings of 'grumpiness', 'annoyance' and 'hurt'. I AM AWARE also, that the more I focus on them the stronger these feelings become, and I am aware too of the THOUGHT – not the 'fact' – that this will 'ruin my day'.</p> <p>Then he takes a second major step. Instead of identifying with these feelings and this thought he chooses to identify with the simple AWARENESS of them.</p> <p>He does so first by reminding himself that the AWARENESS of any thought or emotion is not itself a thought or emotion. Instead it is more like a free and empty space in which all thoughts and feelings can be held and affirmed – yet without becoming filled, dominated and preoccupied by them. He succeeds in identifying with AWARENESS by becoming deliberately more aware of the</p>

tries to reign them inside his body, contracting the space he feels inside his body and making him feel even more explosive.

She in turn picks up his reigned-in emotions and bodily tenseness and finally unable to bear or contain the tensions herself says something that bursts the bubble, letting him explode in anger.

The result is that she now feels angry and hurt, and (another) mighty row results.

The row itself does not resolve anything or lead to new and helpful insights that raise their awareness of important aspects of themselves and their relationship.

Instead it just leaves them temporarily relieved or emptied of their feelings – whilst at the same time still harbouring the same thoughts and judgements towards one another, regarding each other as the ‘cause’ of their own thoughts and feelings, and identifying with these feelings and thoughts towards one another.

The next day ends up being no better for either, with both feeling isolated in themselves.

Not able to identify with and feel themselves in a space of awareness big enough to make room for their own feelings – let alone those of their partner – they remain preoccupied with themselves and able to ‘contain’ their feelings only by contracting and withdrawing into their own separate and isolating spaces.

actual space around his body, sensing it as a larger, unfilled space around and between his thoughts and feelings too.

As a result of putting himself in this more expansive space, he no longer feels a need to close off, tense and tighten his body in order to prevent himself exploding with the feelings and thoughts that filled it. For he knows that this tightening is exactly what contracts his inner space and makes it feel so full.

No longer feeling himself ‘in a space’ that is so contracted, cramped and preoccupied by his initial thoughts and feelings, that it leaves no free space of awareness for other important things like his work, and no space too for new insights to arise into the feelings that might have been behind his partner’s ‘hurtful’ words. Such insights do indeed come to him spontaneously in the intervals of his work, and at the end of an undistracted working day.

Still identifying with his sense of being in a space ‘big’ enough to contain both his own feelings and those of his partner, he is able to not only calmly communicate his feelings but also share his empathic understanding of the feelings that might have been behind the words that ‘hurt’ him.

The result is a hostility-free dialogue, which makes them both feel better and more ‘together’ – feeling once again that they dwell in a shared space of togetherness.

THE AWARENESS PRINCIPLE

The Awareness Principle is a principle largely ignored in contemporary understandings of ‘consciousness’ and ‘psychology’, as well as in contemporary approaches to ‘counselling’ and ‘psychotherapy’.

That is because it recognises that awareness in itself is distinct from its psychological contents – that it transcends everything we are ‘conscious of’. This distinction has profound implications, not just for psychology but for our entire understanding of the universe and indeed of the ultimate nature of reality. For awareness is not only ‘transcendental’ – transcending all and anything we are aware of. It is also ‘immanent’ – present within each and everything we are aware of. Every thought and feeling also *is* an awareness. As is every atom and molecule, cell and organ, being or body, person or planet.

The Awareness Principle therefore has the most profound implications – not only personal and psychological, but also medical and psychiatric, spiritual and scientific, philosophical and religious. It recognises, for example, that like every sensation, feeling or thought, so also every medical or psychiatric symptom – indeed every part of our body and mind – is an awareness of something *beyond itself*.

The Awareness Principle is a portal to countless new planes and worlds of awareness. It is also the key to releasing countless new *powers* of awareness – for example the power to expand, flow with and travel ‘through’ awareness in both space and time.

This portal or gateway can be opened through precise Awareness Practices – simple, beneficial and therapeutic practices of aware living and relating, aware feeling and thinking, aware acting and speaking, aware breathing and aware *being*.

It is such practices of awareness – all of which in turn are based on The Awareness Principle – that together constitute what I call The New Yoga of Awareness.

WHAT IS 'AWARENESS'? WHAT IS 'MEDITATION'?

'Awareness' might seem to be just another word for 'consciousness'. The term 'consciousness' however, aside from its use in phrases such as 'states of consciousness', tends to be associated only with being 'aware' or 'conscious' *of* something. In The New Yoga on the other hand, 'awareness' is understood in a quite different way – as that which first allows us to be conscious or aware *of* anything whatsoever and is therefore by its very nature 'Transcendental' – transcending our consciousness of anything whatsoever. The New Yoga is 'The Yoga of Awareness'. Its aim is to cultivate Awareness in every way possible. Yet to be truly 'aware' does not mean to 'observe' ourselves, to think about things, or to 'single-pointedly' focus or 'concentrate' on something. To be aware is essentially to experience awareness itself as 'transcendental' – infinitely more spacious and expansive than anything that we are conscious or aware *of*. That is also the meaning of 'meditation' in The New Yoga – as The Yoga *of* Awareness. The meditational practices of The New Yoga teach us to identify with that larger transcendental 'field' or 'space' of awareness *within* which we first become aware or 'conscious' of things – whether material things, mental thoughts, emotional states or bodily movements. In The New Yoga, 'meditation' is not seen as a 'mental' activity at all – still less as a set of fixed bodily postures. Instead it is understood as a state of expanded, spacious and unfocussed awareness of our own mental and bodily activity, one that by its very nature also transcends that activity – and anything else we are aware *of*. Since awareness transcends all mental and bodily activity it can also free us from fixed patterns of action – whether mental or emotional, bodily or behavioural. And since our very identity is made up of such patterns of action, cultivating awareness through The New Yoga also frees us from a fixed sense of self – allowing us to identify with that Self which is *nothing but awareness* – an awareness that is infinite and divine, transcending all things and immanent in all things, indeed the ultimate and inexhaustible creative source of all things.

‘TRANSCENDENTAL’ MEDITATION

‘Meditation’ begins with simply taking stock of all you are aware of sensing, feeling, thinking and perceiving, even – and above all – if you cannot yet express it in words or find an immediate response to it in your actions. By taking time to be aware of all there is to be aware of – whether within us or around us, comfortable or uncomfortable, ‘positive’ or ‘negative’ – we can then take the next and most decisive step in ‘meditation’. This is not an action but a form of non-action or ‘not-doing’. Specifically it is not letting ourselves become identified or bound up with anything we are aware of, but identifying instead with awareness as such, pure and simple – ‘being awareness’. These two basic stages of meditation, moving from ‘being aware’ to ‘being awareness’ – identifying with awareness as such – go together. For the more we allow ourselves to be aware of all that is going on within and around us, the more we also expand the overall *field* of awareness within which all elements and dimensions of our experience, from the most subtle to the most intense, have their source – from which our every impulse, sensation, emotion and thought arises. Meditation means recognising that larger field of awareness as something that *transcends* each and everything that we can possibly experience within it. The term ‘Transcendental Meditation’ therefore, cannot be restricted to some trademarked method of meditation – for it is the very essence *of* meditation. Similarly, the term ‘Transcendental Awareness’ does not refer to some special ‘mode’ of awareness, but to the essentially ‘transcending’ or ‘transcendental’ nature *of* awareness. So whilst ‘meditation’ does indeed mean attaining and sustaining a state of Transcendental Awareness – and whilst there are many valuable meditational methods that can aid one in doing so – ‘Transcendental Meditation’ is not essentially anything that involves any special or elaborate methods or ‘means’. For there is nothing we need ‘do’ to ‘achieve’ Transcendental Awareness, except to recognise that awareness IS transcendental – transcending each and every thing we are conscious or aware *of*.

For awareness, alone and as such, is the only possible reality that can embrace every thing, every being and every world – not just in its ‘actuality’ but in all its inexhaustible ‘moreness’, its infinite *potentialities*.

Awareness was identified in the Tantric tradition with the god SHIVA – not as some god ‘with’ awareness but as that God which *is* awareness, unbounded and inexhaustible.

This Divine Awareness was called the ‘Noos’ in Greek. In its fullness it was called ‘Pleroma’. Its ‘moreness’ went by the name of Dynamis (Greek), Potentia (Latin) and Shakti (Sanskrit).

My message to you is – it goes by *your* name too.

So *be aware*. Be more aware and aware of more. Be that very awareness of moreness and in that way become more. Indeed seek to be awareness itself – that awareness which embraces all that is – and more.

That is how, through The New Yoga of Awareness, you will find far more meaning in life – in all that you are aware of – than you ever thought possible. For meaning IS nothing but *awareness of moreness* – your moreness and the moreness of all that is.

That awareness of moreness – of potentiality – is in turn the very source and womb of all that is – of all actuality. You need not be afraid of it. For it is your womb too, and the source of your inexhaustible potentials.

As for me, I am aware of being *more* than all these philosophical words of mine. Yet they are also more than me – for they speak of far more than what I alone am. They not only give expression to a moreness I am aware of, but to that Divine Awareness of which I, like you, are but one self-expression – never complete.

That Divine Awareness already embraces your moreness as well as mine. Embrace it as it already embraces you. Become it, as it has already become you – in all the ways that become you and more.

Let the awareness of Moreness be your Mantra.

EXPERIENCING FULLY THROUGH AWARENESS

Direct experiencing is sensuous, bodily experiencing. Our immediate bodily sense of ease or dis-ease, comfort or dis-comfort, for example, is not the same thing as any words we might label it with or use to 'account' for it. We might say we are feeling 'good' or 'bad', or in a good or bad 'mood'. Yet no two 'good' moods or 'bad' moods – indeed no experiences at all – ever have exactly the same 'mood' to them – the same bodily feeling tone and sensuous quality.

To experience life fully means to be fully and directly aware of all that we are experiencing in an immediate, sensuous and bodily way. Cultivating this direct Awareness of our experiencing is by no means the same thing however as using language to create a verbal account of it – whether intellectual or emotional, medical or psychological. Nor is it the same as just acting out our experience – through our behavioural reactions to it.

The New Yoga of Awareness is based on a Fundamental Distinction between anything we experience and the very awareness of experiencing it. Not recognising that distinction and hence lacking that awareness however, many people do not actually experience life as directly and intensely as they could. They make up for the awareness needed to intensify their experience by creating stories or accounts of that experience. These accounts can serve either to intellectually distance themselves from their direct experience or to intensify it indirectly – for example through their emotional reactions to it. The accounts also help the individual to maintain a familiar and comforting sense of identity. For example, if someone 'knows' through their account that either they or another person are 'just' going through another 'bad mood' or 'outburst', 'depression' or 'panic attack', or 'just' acting or reacting in the 'same' old way again, then there is no need to deepen their immediate bodily awareness of either *what* they are experiencing or *who* is acting – the unique bodily sense of self or 'body identity' that their experience or actions express.

THE TANTRIC DOCTRINE OF RECOGNITION

Central to the particular lineage of Tantric teachers leading from Somananda to Abhinavagupta was the so-called ‘Doctrine of Recognition’ (‘Pratyabhijñā’) as set out by Utpaladeva. At the heart of this doctrine is the understanding that divine subjectivity or *awareness* comes to recognise itself in all the countless modes and dimensions of experience that emerge within it – and through which it manifests itself. For ‘experiencing’ as such is innately subjective – not the cognition of an ‘object’ by a ‘subject’ but the *self-recognition* of subjective awareness in all its subjectively experiences.

**“... things that have fallen to the level of objects of cognition
... are essentially consciousness (‘Bodha’).”**

Utpaladeva

We do not cognise our bodies primarily as ‘objects’, of perception or reflection. Instead we experience them – subjectively – from within. The same principle applies not only to our experience of our own bodies but of the world around us and every ‘thing’ within. For these too, are not ‘objects’ of perception or ‘reflection’ – they are themselves an experiential reflection of our own awareness or subjectivity. They constitute our own larger worldly or cosmic body, one that is experienced in the same subjective way – from within – as our fleshly body.

Similarly, what we call ‘thinking’ does not turn things into ‘objects’ of thought or ‘reflection’. Instead it *is* the reflection of our own inherently *subjective* experiencing of things. It is through the reflection of subjectivity or awareness in all that we experience, in both thoughts and things, that subjective awareness as such comes to recognise itself in and as all things, and is able to reflect that cognitive awareness in thought.

CHAPTER 4 – THE EVOLUTION OF AWARENESS

THE PREHISTORY OF HUMAN AWARENESS

If you turn a corner at a crossroads, the road you see ahead of you is now different from what you beheld before you took the turning. And were you to stop and look back, the road behind you would not be the same road you had been travelling before turning the corner. Imagine however that you had forgotten the turn you had taken, and believed firmly that the road behind and ahead of you had always been exactly as you saw them right now – from your current perspective and in terms of the current direction or ‘road’ being taken by your awareness. This is exactly the way humanity views its past and future ‘history’ – from the current nature of human awareness and the current road it is taking – quite unaware of previous turning points in the evolutionary road of that awareness.

The most crucial such turning point was the evolution of ego-awareness – which is why we falsely imagine all past human beings to have perceived the world in the same ego-centred way that we do today, and why today’s scientists, scholars and philosophers can no longer understand ancient religions and philosophies that arose from a completely different type of awareness. In the forgotten ‘pre-history’ of human awareness – long before the development of ego-awareness – human beings had a completely different awareness of time and of history itself. They dwelled in a much broader ‘time-space’ of awareness than we do – one in which ‘dead’ ancestors, for example, were experienced as being as alive as ever, and in which a living memory was maintained of the emergence of the Earth itself out of awareness itself – in particular the higher awareness of ‘gods’ whose reality was still experienced directly by human beings, not just in their inner life but in their outer world itself. For that ‘outer’ world was experienced much as we now experience the ‘inner world’ of our dreams – for it had not yet taken on the same degree of ‘objective’ fixity as our current waking reality. Instead that outer world retained a subjective, ever-shifting or dreamlike character, one not yet experienced as separate from the dreams and ‘inner’ life of human beings.

THE EVOLUTION OF EGO AWARENESS

Human beings can fly in dreams but they cannot actually capture, kill or eat dream pigs, let alone flying ones. The development of 'ego-awareness' came about because of what it essentially was – a new capacity of human beings to *contract* the fluid, dreamlike character of the time-space in which they dwelled, one that enabled them to precisely focus or target their awareness 'in' time and in space. Only those who could do so could truly 'hit' their target with their spears, bows and arrows. As they learned to do so, it was not only human beings who changed, but the world too and the other creatures within it. Like human beings, the predecessors of our pigs formed physical bodies from their dream bodies or soul bodies. These were bodies that could be and were 'killed' by other creatures and by human beings, albeit with the full awareness that no being can ever be killed, for its 'spirit' survives, and does so with its own dream body or soul body fully intact.

This turning point in the evolution of human awareness had already been reached by what we see today as early or 'prehistoric' man. What is not recognised is that the earliest civilisations called upon higher powers and the powers of their own awareness to imbue matter itself with greater solidity and durability. Their ruler priests however, necessarily formed a separate 'caste' of their own, distinct from hunters, farmers or warriors, for it was their task to forge religious and artistic cultures that still preserved a deeper, spiritual awareness of time, the gods and creation of a sort that preceded ego-awareness. From it they also seeded sciences and technologies that drew directly from this older awareness. Some of these ruler-priests were indeed 'gods' incarnate – higher consciousnesses from other planes, planets and dimensions of reality, disguised in human form. Without their knowledge, humanity would have made no agricultural, cultural, intellectual or technical progress and some of the earliest known civilisations – for example that of Mesopotamia and the Indus Valley, would not have existed.

THE DEVELOPMENT OF EGO AWARENESS

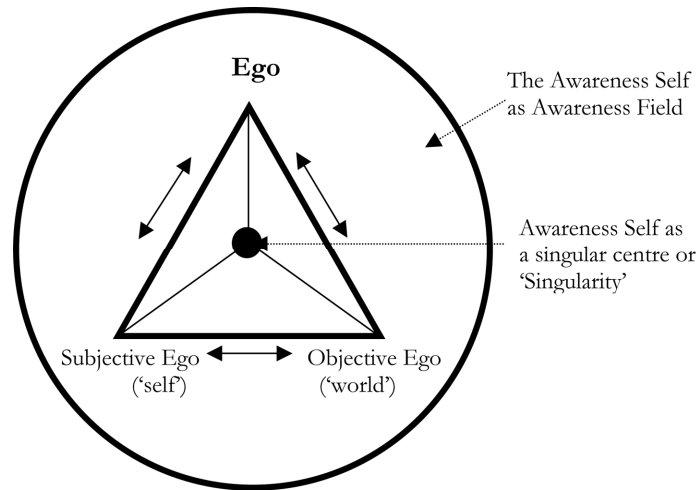
The early ruler priests who came to Earth from other planets and planes of awareness required well-trained warriors and whole armies with which to defend themselves and their peoples, their cultures and civilisations, against others types of ruler – rulers in whom ego-awareness had taken hold at the expense of higher spiritual awareness – and for whom priests served merely as advisers, soothsayers and sources of useful spiritual and technical ‘know-how’. Thus came about an era of great battles for the soul of humanity, recorded in many ancient ‘mythological’ dramas. Having the technical products of their own knowledge turned against them, the power of the ruler priests waned. Yet the priesthoods themselves preserved their knowledge to different degrees, and ensured that contact with higher realities and consciousnesses could be maintained. No longer incarnate in the flesh, the gods became incarnate, when called for, in stone idols – able to communicate with the priests through them. Thus did the so-called ‘idol worship’ begin. Only later were stone sculptures of the sort well-known in ancient Egypt regarded as mere lifeless images or iconic representations of the gods. By far the most important turning point in the evolution of human awareness came when the human ego began to experience itself as a self or ‘I’ totally independent of its own source in higher beings and in a larger, divine-spiritual awareness. Thus it was that the ego itself came to be worshipped as a god in its own right – or rather to submit itself to a deified paternal ‘super ego’ wielding judgemental power over the ego itself, and ruling men and all other creatures of the Earth in the way a king ruled others. This God was seen as having created all beings and ‘made’ the world in the way a man might make a bow and arrow, through the active application of focussed ego-awareness. Since the ego experiences itself as ‘owning’ its own awareness and as the independent agent of its actions, understanding was lost of the natural way in which all creative activity, including ego-activity, is something that emerges within the womb of a pre-egoic awareness, one that is not the *private property* of any agent, ego or God.

THE DIVINISATION OF THE EGO

The divinisation of ego-awareness was heralded historically by the transformation of the Hebrew god JAHWEH, hitherto both a tribal god and one of the group of gods known as the ELOHIM, into a monotheistic Father God and a pure abstraction of egohood or 'T'-ness. Only much later did Karl Marx understand the whole development of ego awareness as one which ran parallel with the transition from "primitive communism" – harmonious property-sharing tribal communities – to a sequence of social and economic orders all based on different forms of private property ownership, whether in the form of slave societies, feudalism or capitalism. Right from the beginning, this led to competition for land, resources and human labour itself. The Jewish god-image served first of all to reflect the jealous, competitive, aggressive and unpredictable characteristics of the infantile human ego. Later, 'God' became a controlling 'Father' or superego, using religious regulations to reign in the otherwise rampant and still infantile human ego itself. The Jewish prophets foresaw the need for humanity to develop ego-awareness, but also anticipated that it would need balancing. Christianity was called for in order to balance the judgemental and punitive character of the Father God with characteristics of love and compassion. In India, however, developments took a quite different course. The 'Rishis' – 'seer-hearers' and priest-kings of ancient Indian civilisation – had preserved an inherited pre-egoic awareness and knowledge and passed it on to other cultures. Instead of identifying God with a 'Father' on high and his one Son, the Divine was identified with the source and innermost Self of every human being. Religion then, established its deeper purpose of re-linking human ego-awareness with its source in the inner self and the Divine Awareness. Much later, when a militant Christianity ruled Europe through the power of Rome, its military expansion was halted by the still 'heathen' Teutonic tribes – enabling Germany to serve as the European centre of an artistic and philosophical culture that retained the inherited knowledge or 'Gnosis' of earlier pre-Roman Christianity and the pre-Judaic religious traditions of the East.

FROM THE EGO TO THE AWARENESS SELF

The *Shiva Sutras* are the foundational scripture of the tantric tradition of 'Kashmir Shaivism'. The first aphoristic 'thread' or 'Sutra' that appears in them is a single, finite word in Sanskrit. Yet this is a word that makes an extraordinary statement – an 'infinite statement'. The word is 'Chaitanyamatma'. What this one word says is that the awareness of an aware being ('Chetana') is itself the essential 'is-ness', 'being' or 'self' ('Atman') of that being – the ultimate reality behind the word 'I'. 'Chaitanyamatma' can be translated both as a statement ('Awareness is the Self') or simply as a compound noun – 'Awareness Self'. Either way, the message is the same. This is that 'Being a Self' means not only 'Being Aware' but 'Being Awareness' – identifying with awareness as one's very being, self or 'I'. The self as 'ego' takes the dual form of a subjectively experienced 'self' and/or an objectified self – its account of itself as part of its experienced world. The Awareness Self, on the other hand is ultimately identical with Shiva – that ultimate or divine awareness that embraces all selves and worlds. Both as subject and as object of awareness the egoic 'I' has its source within that Self which does not 'have' awareness but *is* awareness – a non-local field of awareness. The word "I" can thus not only give expression to the individual as an isolated Ego but as a singular centre of this field – a 'singularity' which expresses its entirety.



‘PRIME IDENTITY’ AND THE AWARENESS SELF

The Awareness Self transcends every possible self we are or can be aware of. That does not mean it has no individual identity. On the contrary, it is what links us with our “Prime Identity” (Seth). This is an identity, which, like awareness as such, transcends every fixed concept, image and experience of ourselves, every psychological pattern or structure that shapes our sense of self, and every possible bodily form – physical or non-physical – through which we give outer expression to our ‘self-experience’. Our Prime Identity is the source of those individualised patterns of awareness which structure our self-experience and give them bodily form. For most people ‘self’, ‘body’ and ‘identity’ are experienced as one and the same. Yet the deeper truth is that “Self-structures and identity are not the same.”

“Now you are merged ... with a concept of what you are. So merged that you cannot see your way clearly out of the concept, nor easily imagine reality from any other viewpoint than the self-structure you presently imagine yourself to be. Another part of your whole identity is quite aware that you are currently delving into one concept of yourself. [But] your Prime Identity is quite aware of other self-concepts [other selves, bodies, lives] that are also being experienced.”

Seth 2, ‘The Early Sessions’, Volume 8, by Jane Roberts

True ‘self-awareness’ and ‘self-knowledge’ can never come from the particular self we are currently identified with, for that would mean turning all other selves into objects seen only from the perspective of that one self. True ‘self-awareness’ means just that – being aware of our current sense of self and of all other aspects of ourselves from a position and perspective *outside* them all. This is the position of the ‘Awareness Self’ – which is not any self we are or can be aware *of*, but *is* the awareness field embracing them all. This Self links us with that trans-human, trans-physical and transpersonal “Entity” (Seth) which is our “Prime Identity” – an identity for whom the self and world we ‘know’ and normally identify with is a tiny part of a far larger picture – a picture that embraces countless selves and worlds.

GOD, GODS AND PRIME IDENTITIES

Our Prime Identity can be compared to the largest imaginable circle or sphere of identity and awareness. For its massive awareness embraces countless families of selves. Yet these Prime Identities, as circles or spheres of awareness are not themselves contained within the boundaries of a single supreme, 'supra-supra-self'. They exist instead within the essentially infinite and *unbounded* space of awareness that is the Divine – that is 'God'. This Divine Awareness itself is not some ultimate all-encompassing circle, a supreme supra-self or 'prime identity'. To think of it this way would be like thinking of the ocean as one huge God-fish containing all other fish, big and small. Instead the Divine is the supreme and ultimate soul of every 'self' – the unbounded space of awareness within and around all its 'sub-selves' and 'supra-selves' – up to and including its Prime Identity. It is this teaching of The New Yoga that allows us to understand that both 'God' and 'gods' exist – that they are real – just not in the way these terms are usually understood. It also shows us that there is no contradiction between accepting the reality of a singular God and of multiple gods. For each 'self' is both a god – a Prime Identity – and God – the entire awareness field within which it forms and with which it remains inseparable. To 'be ourselves' means to take ourselves to the very edge of our ordinary identity, fully identifying with the bounding 'circle' or 'sphere' that currently delimits it. By 'being ourselves' in this way we transcend ourselves. For any edge or boundary of awareness is not itself something bounded – except by those larger circles, spheres or circumferences of awareness that constitute our larger selves or 'supra-selves'. When the circumference of our awareness has eventually expanded to the massive dimensions of our Prime Identities, we cease to experience any boundaries of awareness at all. We retain our individuality as these Prime Identities, whilst at the same time requiring no self-structures or bodily forms, and having no larger self or soul to contain us except the Divine Awareness itself. As Prime Identities we *are* the 'gods', each of which is also 'God' – being inseparable from the Divine Awareness surrounding it.

CHAPTER 5 – THE THEOLOGY OF THE NEW YOGA

THE CO-CREATION OF GOD AND MAN

“The long road to finding God. Somewhere along the line, they [human beings] achieve Freedom by identifying with Shiva. The circle is complete – as once Shiva identified with them to give them freedom. As his selves or creations come to self awareness as him, he comes to self awareness as his selves.”

Andrew Gara

In the beginning was that God who knows no beginning or end. That God which is not ‘nothing’ but is also no ‘thing’ and no ‘being’, for it is the source of ALL beings. This God is not a being ‘with’ awareness. This God IS awareness as such – infinite and unbounded.

This unbounded awareness alone is the ultimate and unsurpassable reality – ‘Anuttara’ – for it is the very condition for our awareness of any specific thing or being, world or universe whatsoever – including our very awareness of ourselves, our bodies and mind, feelings and thoughts. This Awareness alone is therefore also the very essence of The Divine – of ‘God’.

Yet within the womb of this Divine Awareness – the true meaning of ‘Shiva’ as the Great God or Mahadeva – infinite creative potentialities lie darkly hidden. This womb of potentiality or power is the great Mother goddess or Mahadevi.

At first dimly sensed within the light of the Divine Awareness that is Shiva, these potentialities gradually took the form of ever clearer, more lucid and light-filled dreams – dreams of infinite potential worlds, infinite potential realities and infinite potential beings – individual consciousnesses or ‘Jiva’.

Shiva not only embraced all these potential worlds and beings in the transcendent light of his unbounded awareness – but through that light automatically released them from the womb of the Great Goddess into free and autonomous self-actualisation, as Her autonomous powers of action or ‘Shaktis’.

The countless individualised selves or Jiva that make up our physical world of human beings then evolved through a long road – one which led them to falsely believe that they were entities separate and apart from one another and from the Divine, beings whose womb or matrix was Matter or Energy and not The Mother and her power of potentiality.

The Jiva even came to believe that their physical actuality was the product of some cosmic accident and that even consciousness was their personal private property – not a uniquely individualised portion of the Divine Awareness that is Shiva.

Hypnotised by letting their awareness become focused and concentrated on their outer, physical reality, they gradually lost any sense of other planes or dimensions of reality and their awareness became restricted to their physical minds and bodies.

However, they also secretly yearned to feel again their connection with the darkness of the Divine Mother from whose womb they emerged, with the light of Divine Awareness that had released them from it, and with all those countless other planes and dimensions of awareness that the Great Mother Goddess and the Great God – Mahadevi and Mahadeva – had jointly given birth to.

So began the long search among human beings to re-find 'God'. Along this way, great teachers showed them the way, teaching them through the wisdom of Yoga, Mantra and Tantra to identify with the pure Awareness that is the Divine – knowing that by doing so they would totally free their awareness from identification with their limited physical consciousness and all its contents.

The Divine, aware of this in advance, had already prepared the way by dreaming itself in the human form of Shiva. Yet as once that Divine Awareness had dreamt itself not just in the form of Shiva but that of each embodied human soul or Jiva, so now human beings began to dream of their own divine source, yearning to once again feel themselves and each other as a part of the Divine Awareness and not as separate and apart from it and each other.

As once the Divine Awareness had creatively dreamed them, so now they began to creatively dream its manifold forms, letting them freely emerge into the light from within the dark depths of their own maternal souls. Thus humankind gave birth to the gods as the gods had once given birth to them. Some of these gods represented the many faces, bodies and qualities of the Divine Awareness as such. Others represented only the limiting ego-awareness of human beings, their experience of themselves as souls bound to and bounded by their own bodies.

For in releasing them into freedom, Shiva had also allowed each individualised soul or Jiva to freely fall into the bondage of contracted awareness, forgetting its own source in the Divine. As a result, the Jivas found themselves needing to seek and re-find 'God' – the

freedom of that unbounded, pure and Divine Awareness which transcends body and mind, transcends all limited identities and contents of consciousness.

God as Shiva is the Divine Light of a pure awareness that is inseparable from and yet quite distinct from all there is to be conscious or aware OF – and can therefore simply De-Light in it.

Yet if the Divine experiences itself as a self or Jiva who has come to experience their self AS that very Awareness – as Shiva – the circle is completed. The delight of both Shiva and Jiva are conjoined as the absolute freedom (Moksha) and pure bliss (Ananda) of the Divine Awareness. BOTH now experience themselves as an Awareness that is neither ‘dual’ nor ‘non-dual’, neither separate nor indistinctly merged, but both distinct and inseparable – like two sides of a coin, or like two lovers in a permanent and unbreakable embrace.

Judaism, Christianity and Islam are *theistic* and dualistic, asserting that God is a supreme creator being separate from ‘His’ creations. Buddhism is *a-theistic* and non-dualistic, denying the reality of Supreme Being. It is also nihilistic – denying the essential reality of all beings and all things and asserting that the highest truth is Absolute Nothingness or Non-Being.

Tantric theology understands the Divine neither as Being nor Non-Being; neither as a single Supreme Being nor as a multiplicity of beings – but as that Absolute Awareness (Anuttara) that is the source of all things and all beings. That Awareness is Absolute because it embraces not only all that is actual – all that has Being – but the reality of all that is potential. It embraces ‘Non-Being’ itself – not as an empty void but as a womb ever-pregnant with inexhaustible potentiality – the ‘Mother’. It is the Light of Awareness that is Shiva that releases these potentialities – Her Shaktis – into their own free and autonomous actualisation and Being.

The Mother is Yoni – the great dark womb of potentiality.
Her Shaktis are everything that yearns for birth – yearns to be.
Shiva is the light of awareness that gives birth – that lets all things be.
His Linga is all that is born and has actual form.

THE OCEAN OF DIVINE AWARENESS

Just as an ocean is the source of all the fish and other life forms within it, so is the Divine Awareness the source of all beings within it. All beings dwell *within* the Divine Awareness as all fish dwell within the ocean. And just as fish are formed from the very stuff of the ocean, so are all beings formed from the divine God-stuff of awareness. All the fish and life forms within the ocean are connected to one another through it, not just because they all dwell within it, but because they are all self-expressions of it. Similarly, all beings are connected to one another both outwardly and inwardly. They are connected outwardly because they all dwell within the Divine Awareness, and connected inwardly because the essential Self of each being is its nature as a Self-expression of the same Divine Awareness. Yet if God is the Divine Awareness, and this Awareness is compared in this way to an ocean, then it makes no more sense to think of God as a single being than it does to think of the ocean as a single supreme fish. Understanding this, The New Yoga helps us to also understand the differences between different types of religion in a new way.

- **Theism** is the belief that God exists as a being.
- **Monotheism** is the belief that God is *one* supreme being separate from the world and other beings.
- **Polytheism** is the belief in a plurality of Gods, each of which is a divine or trans-human being.
- **Hentheism** (from the Greek ‘hen’ meaning ‘one’) is the belief that God is the oneness of all beings or ‘Being’ as such.
- **Henotheism** is a form of polytheism resting on the belief in one supreme being or God ruling over all other gods and beings.
- **Pantheism** (from the Greek word ‘pan’ meaning ‘all’) is the belief that God *is* the world – is all beings.
- **Atheism**, strictly speaking, is not disbelief in God. It is disbelief in the existence of God as a being.
- **Panatheism** (‘Buddhism’) is the belief that no beings exist, because everything is in a constant state of becoming.
- **Panentheism** (from the Greek words ‘pan’ and ‘en’, meaning ‘all’ and ‘in’) is the belief that all beings dwell *in* God, and that God dwells *in* all beings.
- **Nootheism** (from the Greek ‘noos’, meaning ‘awareness’) is a form of ‘panentheism’ that identifies God with the awareness *in* which all beings constantly ‘be-come’ or ‘come-to-be’, in which they all ‘dwell’, and which also dwells in them all.

‘SHIVA’, ‘SHAIVISM’ AND ‘NOOTHEOLOGY’

‘Nootheism’ is a new term which names the fundamental religious principle or ‘God-concept’ of The New Yoga. This is not a principle that negates those of other religions, but one that can actually encompass them all. The religious philosophy of Kashmir Shaivism showed that this was possible. For it both derived from, incorporated and transcended many traditional forms of Indian religious theism, polytheism, henotheism, henthism and pantheism – just as it also incorporated and transcended Buddhist panatheism, and thus pointed the way to a new philosophical understanding of atheism. It did this through its presentation and reinterpretation of the nature of the traditional Hindu god SHIVA. ‘Shaivism’ means simply the religion of Shiva. Yet in Kashmir Shaivism the name ‘Shiva’ is ‘overcoded’ – denoting and connoting much more than was previously meant by this name, and comprehending much more through it. In Kashmir Shaivism, ‘Shiva’ is that name which unites all the religious principles or ‘-theisms’ up to and including the highest and most all-embracing principle of them all, namely Noo-theism. That is because what the single name ‘Shiva’ actually names in Kashmir Shaivism includes all of the following denotations:

- **The nootheistic Shiva** – Shiva as identical with awareness (‘noos’).
- **The panentheistic Shiva** – Shiva as that awareness in which all things dwell and which dwells in all things.
- **The panatheistic Shiva** – Shiva as that awareness within which occur endless dynamic processes and cycles of becoming.
- **The atheistic Shiva** – Shiva as that pure awareness of Being that is not itself a being.
- **The pantheistic Shiva** – the Shiva that is everything, every being.
- **The henotheistic Shiva** – the Shiva that rules over every other god precisely because it is not a god in the ordinary sense of a divine being but rather pure awareness.
- **The henthestic Shiva** – Shiva as the monistic character of awareness, its singularity or Oneness.
- **The polytheistic Shiva** – Shiva as awareness in all its infinite shapes, personifications and ‘powers’ (Shaktis) – as all gods and goddesses, and as the godliness of every being.
- **The monotheistic Shiva** – awareness as the singular, divine creative source of each and every being.
- **The theistic Shiva** – awareness as distinct from the world of beings but also able to recognise itself as a being through each being.

PEARLS OF CLASSICAL TANTRIC WISDOM

Awareness is the Self.

Awareness, Shiva, is the soul of the world.

Thus, identifying individual awareness with universal awareness and attaining divine bliss, from where or from whom should one get scared?

The Shiva Sutras

Every appearance owes its existence
to the light of awareness.
Nothing can have its own being
without the light of awareness.

Kshemaraja

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

The yogi is always mindful of that witnessing awareness
which alone is the subject of everything, which is
always a subject and never an object.

The Vijnanabhairava Tantra

Shiva is the Self shining in all things, all-pervasive,
all quiescent awareness.

May the Shiva inpenetrated into my limited self through his power, offer worship to
the Shiva of the expansive Self
– the concealer of himself by himself!

The wishing tree of Self-Awareness, with its mighty branches, standing full-grown in
the region of the Heart, has the loveliness of Experience for its flowers, and the
festive splendour of unimpaired Bliss for its fruits.

Somananda

Having made itself manifest, awareness
abides as both the inner and the outer.

The visible world is the body.

Utpaladeva

...the being of all things that are recognised
in awareness in turn depends on awareness.

Listen! Our Lord whose nature is awareness,
is unlimited, the absolute master of ... every power.

The power that resides in the
heart of awareness is freedom itself.

The Supreme Goddess is the absolute Freedom of our own Awareness...

The Shastras [teachings] and Agamas [scriptures] proclaim with reasoned argument
that it [awareness] is free of thought-constructs and precedes all mental
representation of any objects.

The yogi should abide firmly fixed in his own nature by the power of expanding
awareness ... relishing the objects of sense that spontaneously appear before him.

Abhinavagupta

CATECHISM FOR A NEW TANTRIC THEOLOGY

God *is* awareness.

God is not a supreme being ‘with’ awareness.

God is not any ‘subject’ with awareness as its private property.

God is not an ‘object’ that has awareness as its product or by-product.

God is not ‘a being’ – any thing that ‘is’ – at all, whether subject or object.

Nor is God a ‘Being’ with a big ‘B’ (the ‘is-ness’ of things).

For in truth:

“The Being of all things that exist in awareness
in turn depends on awareness.”

Abhinavagupta

Awareness cannot, in principle, be the property, possession or product of any energy or force, thing or being, self or ‘I’ that we are aware *of*.

On the contrary, everything that is – all things and beings – have their source in the Awareness that *is* God – and are nothing but shapes taken by that Awareness.

Awareness as such – pure awareness – is both inseparable and distinct from anything we are aware of – from its own myriad planes, patterns, shapes and qualities.

Being both distinct but inseparable from all its manifestations, God – Awareness – is both transcendent of all things and immanent within them all.

The very ‘Being’ or ‘Is-ness’ of Awareness itself is nothing but the pure Awareness of Being and of beings.

It is also an Awareness of Non-Being – not as Nothingness, but as an infinite realm of Potentiality.

Potential realities, in principle, have reality only *in* Awareness, as potential shapes, patterns and planes *of* Awareness.

The Awareness that is God transcends Being and Non-Being, embracing as it does not only the realm of the Actual but that of the Potential.

Awareness of Non-Being as a fullness of Potentiality is the starting point of all Actualities – all that is – the very ground of Being and of beings.

‘Creation’ is an on-going dynamic process whereby God – as Awareness of all Potential beings or individualised consciousnesses, constantly releases them into their autonomous Actuality.

The emergence of any actual being or world of beings from Awareness of Potentiality, automatically multiplies the number of *possible* or potential worlds and beings.

God is that Awareness within which all potentialities latent with Non-Being – including all worlds, all beings, and all *their* potentialities of awareness – are constantly coming-to-be, constantly ‘be-coming’ or ‘be-ing’ actualised.

God does or creates nothing, but is that Awareness which allows creation to unfold, which continuously *lets* all beings Be, and allows them to become all that they potentially Are.

All beings are ever-changing, individualised and autonomous portions of the Awareness that *is* God – and are thus themselves innately Divine.

Just as there can be nothing ‘outside’ space or ‘before’ time, so there can be nothing ‘outside’ or ‘before’ the Awareness that is God.

That awareness or ‘subjectivity’ is irreducible to any individual being, or ‘subject’ of consciousness. It is that Absolute Subjectivity and Awareness which is the divine source of all individualised subjects – and of All That Is.

CHAPTER 6 – REVOLUTIONARY YOGA

‘YOGA’ TODAY

What passes as ‘Yoga’ today has become little more than a global commercial industry – a respectable bourgeois ‘opium’ for the middle classes of East and West. The New Yoga of Awareness is no part of this global industry. Instead it aims at subverting and overturning the entire framework of global capitalism itself – through a global revolution in awareness. To achieve this the very concept of ‘yoga’ itself must be renewed and become something ‘global’ in a very different way – not as a worldwide industry exploiting one or more Asian spiritual traditions but as an entirely new global world outlook and way of thinking – one that gives new expression to the ancient wisdom traditions of all races, religions, cultures and continents – Eastern and Western, Northern and Southern, Aryan and Semitic.

In the revolutionary social, cultural and political movements of the 1960’s and 70’s the word ‘awareness’ was associated with ‘raising’ people’s ‘awareness’ or ‘consciousness’ of uncomfortable political and economic facts and events – thereby confronting them with the need for worldwide revolution. In The New Yoga the political importance attached to the term ‘awareness’ does not simply lie in ‘awareness raising’ of this sort – raising awareness *of* something. Instead it refers to the raising of a new global awareness, one that has to do with the transcendental and liberatory nature of awareness *as such* rather than anything we are aware of. Therein lies its link with the Tantric ‘Gnosis’ or inner wisdom tradition, this being the sole tradition which recognised that awareness is the ultimate reality behind all things, and that only through awareness as such – ‘pure’ or ‘transcendental’ awareness – can the individual liberate their consciousness from bondage to any particular thing or things that they experience or are aware *of*. The New Yoga recognises that this type of ‘transcendental’ awareness is not just a means of individual liberation, salvation or ‘enlightenment’ however, but the only way to ‘save the world’ from the ravages of global capitalism. The New Yoga of Awareness is therefore not just a ‘revolutionary’ new interpretation of the yogic tradition known as ‘Tantra’. It is a *Revolutionary Yoga* – aimed at peacefully promoting global revolution – saving the world – through the dawning of a New Awareness.

A GLOBAL REVOLUTION IN AWARENESS

Revolution means ‘turning round’. Only through this new Awareness can the topsy-turvy world of global capitalism be turned around – a world in which science has literally turned reality ‘on its head’ by treating awareness itself as a by-product of the head and brain, a world in which ever more costly medical drugs and technologies are responsible for ever more deaths, totally ignoring the relation between health and awareness; a world in which ‘psychology’ no longer even recognises the reality of the soul or ‘psyche’. It is also a world in which ever-more advanced and easily available technologies of communication go hand in hand with a dearth – indeed the near-death – of spiritual culture – and in which education systems generate ever-greater historical, cultural, and spiritual ignorance, not to mention linguistic illiteracy. The New Yoga is revolutionary because, as *Education in Awareness* it is the precondition for a historical, spiritual, scientific, economic and cultural revolution – one based on an entirely new way of thinking. Meditative awareness is the sole source from which this new way of thinking can arise – a meditative thinking that is not purely calculative or technological – and that is truly rational because it does not merely serve to cynically rationalise the purposes of current political and economic interest groups. The New Yoga affirms the true and traditional aim of Yoga and Tantra as such. That aim is simply truth – personal and political, scientific and spiritual, rational and religious. That is why it goes hand in hand with what I have called ‘The New Science’ and ‘The New Thinking’ – both of which are rooted in the recognition of Awareness as the ultimate scientific and spiritual reality. The New Science and New Thinking unite Spirituality and Socialism, meditation and Marxism. Only through Marxism can we understand how the evolution and eventual domination of ego-consciousness – the idea of awareness as private property – went hand in hand with the development of class societies based on private property.

THE SUBVERSIVE NATURE OF AWARENESS

AWARENESS is the biggest single threat to global capitalism. For this is a system which relies for its survival on ensuring that individuals are kept so busy DOING by selling their labour time that they have no time to become more aware – and to think more deeply – about what they are doing and why.

The result is a world in which economic wealth is paid for through time poverty, attained by economically exploiting the labour time of others, and used to pursue ever-new ways of squandering time or making more money. Consequently, people feel that they either have ‘no time’ or – whether super-rich or poor and unemployed – do not know what to ‘do’ with the time they have except squander it, reinforcing the capitalist work ethic that ‘the devil makes work for idle hands’. Even most of those in ‘employment’ suffer from the hidden unemployment of their individual creative potentials, which can find expression only as hobbies or part-time activities. Marx is often quoted as declaring that individuals’ awareness is determined by their ‘social being’ – their economic status in class society. For Marx this was not an eternal a-historic truth but a temporary historical truth associated with class societies. Therefore the converse truth also holds – individuals with awareness can save the world from the stranglehold of class society in its final stage – global capitalism. For by giving themselves time to be aware they will begin to think and act in ways that can usher in what John Buchan foresaw as a “4-dimensional Communism”, one that recognises that the degradation of human life begins with the exploitation or qualitative degradation of time. Only through awareness can we expand and qualitatively enrich the inner time-space of each and every moment of our lives. That is why ‘meditation’ – awareness time – is the frontline in the struggle for a better world, one that can come about only by empowering individuals – in whatever personal, relational, institutional, corporate or political contexts they live and work in – to resist all pressures which prevent them taking time to be aware and enriching the time they devote to themselves, their work and others.

AWARENESS AND TIME QUALITY

Purely quantitative time and wealth do not bring meaning to people's lives – unless they are spent thoughtfully, out of awareness and in pursuit of the richness of meaning and spiritual wealth of soul that awareness alone can bring. For even the pursuit of 'enlightenment' through meditation is essentially a part of 'Man's Search for Meaning' (Frankl) and not simply an end-in-itself, another understanding that distinguishes the philosophy of 'The New Yoga' from the Old. The simple fact of the matter is that if it is to survive much longer, human culture and civilisation can no longer afford to maintain a society in which awareness is the preserve of the few and in which 'yoga' and 'meditation' are misused – used to minimise the felt 'stresses' of global capitalism rather than to overcome it through awareness. Awareness itself is not a luxury that we can only afford to give ourselves at special times through 'meditation'. On the contrary, the true purpose of meditation is to teach us to maintain and stay in awareness all the time – a transcendental or 'field' awareness free of bondage to any particular thing we are aware of – thus preventing any particular focus of awareness from preoccupying our minds, wearing down our bodies, and unwillingly dominating our lives. A basic principle of The New Yoga is that we are as much aware of our self as a whole – our soul – as we are aware of our body as a whole. The moment a person's awareness of their own body and mind is replaced by identification with their current bodily and mental states or activity, they become unfree. The moment a person loses awareness of their body as a whole, their awareness of their self as a whole is contracted too. Because of this contraction of awareness they can only think and act from a small part of themselves and in a purely reactive and unaware way. Without awareness of our body, self and world as a whole our larger 'Awareness Self' – that self which does not have but IS awareness – is contracted to our personal ego-identity. And our larger 'Awareness body' – that body which does not 'have' awareness but is the very bodily shape *of* our awareness – becomes bound to our physical body.

THE SOCIAL DIMENSION OF TANTRA

Rarely do those who claim to study or practice ‘tantric’ teachings ever ask themselves about its social roots, and the sort of social values and awareness from which it first arose. For the universal awareness and values that are the source of any particular spiritual tradition are not identical with its symbolic forms, scriptural texts and their social and cultural context. The scriptures (Agamas) and treatises (Tantras) of ‘Kashmir Shaivism’ transcended the traditional religious philosophy and social values of the ancient Hindu scriptures or ‘Vedas’. That is because they were the social and cultural expression of a new universal awareness and value system – not that of the high-caste Vedic priests or ‘Brahmins’ but that of the Dravidian, dark-skinned, under-privileged and low-caste sections of Indian society. At the heart of this value system was the rejection of purely ritualistic forms of religion and the caste system, respect for women, and above all freedom. The spiritual awareness they cultivated was based on veneration of the body – on the principle that “there is nothing in the universe that is not in the body”. Culturally and historically the term ‘tantra’ referred to any form of knowledge or treatise arising from direct bodily awareness, experience and activity – whether farming, weaving, religious ritual or love-making. Through the value given to everyday experiential or bodily Knowing were born sublime intellectual bodies of knowledge or ‘Tantras’ – both scientific and religious, exoteric and esoteric. A ‘true teacher’ or ‘Satguru’ was one capable of imparting such knowledge through the powers or ‘Siddhis’ it granted them. All the original, legendary ‘empowered teachers’ or ‘Siddha-Charyas’ of the Tantric tradition were not priests but low-caste farmers, artisans or labourers. Their powers were symbolised by goddesses or Shaktis (from the Sanskrit root ‘Shak’ – meaning capacity or power). The ‘male’ principle of divinity, on the other hand, was identified with pure awareness (Chit) and symbolised by the god Shiva. That is why the Tantric tradition of Kashmir Shaivism identifies the Divine Awareness neither with a male or female principle but with their dynamic and creative unity – with ‘Shiva-Shakti’.

THE NEW YOGA AS A NEW HINDUISM

‘Hinduism’ is a modern word for the world’s oldest and still third-largest religion, with almost one billion followers. And yet it differs from all of the ‘Abrahamic’ faiths – Judaism, Christianity and Islam – in the most fundamental of ways. Otherwise known as ‘Sanatana Dharma’ (‘the eternal way’), ‘Hinduism’ is *not* essentially a dogmatic, sectarian and exclusivistic religious ‘-ism’ of any sort. In contrast, orthodox Judaism is an ethnically exclusive and non-Christian faith; Christianity is a non-Islamic faith, and – like both Judaism and Christianity – Islam is a non- or even anti-Hindu faith. ‘Hinduism’, on the other hand is not a ‘faith’ so much as an evolving and creative confluence of numerous diverse but non-dogmatic and non-exclusive religious world-views and philosophies rooted in the Indian sub-continent – in particular the Vedic and Indus Valley civilisations. The Persian term *Hindu* derives from the name of the *Sindhu* river – the Indus. And indeed the best symbolism of Hinduism is a flowing *river* with many tributaries. For even the earliest Hindu scriptures – the Vedas – recognised ‘no religion higher than truth’, and the many religious and philosophical currents and streams that have subsequently flowed from or into the fertile river that is ‘Hinduism’ have never been riven by scholastic disputes over dogma or narrow sectarian rivalries. In contrast to the Torah, Bible and Koran, Hindu ‘scripture’ has no dogmatically restricted canon of scriptures, no supreme institution, no single spiritual founder such as an Abraham, Moses, Jesus, Buddha or Mohammed and no authoritative leader such as a Pope, Archbishop, Ayatollah or Dalai Lama. A philosophically revived and refined Tantric Hinduism can and should serve the noble and most necessary purpose 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 dominant ‘religion’. In this way, a new Hinduism 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 worship of science and technology and the monotheistic god of the Abrahamic faiths – essentially a divinisation of the *ego* and of the human being’s narrow and limited ego-consciousness. Such a New Hinduism alone can accomplish this world-transforming aim – not through Jihad, violence or war but through the supreme principle and innate power of Awareness (Chit). ‘The New Yoga of Awareness’ is a new Hindu world-view which recognises that ‘God’ is not a supreme being ‘with’ awareness – a type of divine Superego. Instead God IS awareness – that pure awareness whose light is the divine Source of all beings, yet also immanent within them as their eternal and divine Self.

HUMANITY ON THE THRESHOLD OF AWARENESS

“There is nothing wrong with the concept of an egotistically based individual being: I am not suggesting, therefore, that your individuality is something to be lost, thrown away or superseded ... I *am* saying that the individual self must *become aware of far more reality*; that it must allow its recognition of identity to expand so that it includes previously unconscious knowledge.

You are poised, in your terms, on a threshold from which the race can go many ways. There are species of consciousness.

Your species is in a time of change. There are potentials... not as yet used. Developed, they can immeasurably enrich the race, and bring it to levels of spiritual and psychic and physical fulfillment. If some changes are not made, the race *as such* will not endure. This does not mean that *you* will not endure, or that in another probability the race will not endure – but that in your terms of historical sequence, the race will not endure.

Ego consciousness must now be *familiarised* with its roots, or it will turn into something else. You are in a position where your private experience of yourself does not correlate with what you are told by your societies, churches, sciences, archaeologies, or other disciplines. Man’s ‘unconscious’ knowledge is becoming more and more consciously apparent. This will be done under, and with *the direction of an enlightened and expanding egotistical awareness*, that can organise the heretofore neglected knowledge – *or it will be done at the expense of the reasoning intellect*, leading to the rebirth of superstition, chaos, and the *unnecessary* war between reason and intuitive knowledge.”

SETH, 'The Unknown Reality' Vol. 1, Jane Roberts

CHAPTER 7 – SERPENTS, SEX AND KUNDALINI

ON THE TRANS-HUMAN SOURCES OF 'TANTRA'

The root meaning of 'Tantra' is 'loom'. Its original usage, however, was in reference to any form of experientially gained knowledge and practical 'know how' – whether agricultural, architectural or artistic, alchemic or astrological. This of course included such crafts as weaving and dyeing, metallurgy and medicine. Yet such practical know-how seems to have sprung up 'out of the blue' with the creation of the earliest known cities and civilisations. That this 'blue' may be more than just metaphor is one thesis affirmed in this essay – namely that the 'know-how' was imparted to humanity by beings who appeared to human beings as superhuman – as 'gods' who descended 'out of the blue'. The thesis is that these were indeed TRANS-HUMAN beings. It was these beings who established and ruled the first cities and city civilisations. They also inaugurated long-lasting lineages of human ruler-priests whose purpose was to guard the spiritual-scientific knowledge or 'gnosis' granted to them. The beings not only communicated with human beings in dream and 'out of body' states, but also manifested themselves bodily – albeit in a non-human form. The other aim of this essay therefore, is to offer a deeper historical and spiritual understanding of WHY these trans-human beings and their initial ruler-priests were almost universally perceived or symbolised as 'Nagas' or 'serpents' of some sort – underground or earthly, ocean-dwelling or air-born, swimming or winged, amphibious or reptilian. The thesis here is that these beings sought not only to impart greater knowledge to humanity but also greater intelligence to the human race as such, in effect creating 'Homo Sapiens' as a cross-breed of Nagas and mammalian human beings. The yogic god 'Shiva' is also called 'Naga Natha' – Lord of the Nagas. Herein lies a key to the Tantric science of 'Kundalini'. For as that power that lies 'coiled up' like a serpent in the human body, the term 'Kundalini' also points us back to the trans-human sources of Tantric spiritual 'know-how', to the NAGAS and to the deeper truth of global serpent symbolism – this being an expression of ancient but still latent powers of human awareness, above all its innately snake-like mobility.

‘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.

TANTRA AND GLOBAL 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' – a unifying element 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.” R.A.

Boulay

NAGAS AND THE ESSENCE OF '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.'" (Silburn)

"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; Ahirbhudhnya then encircles the universe."

But "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 ‘elixir of life’ – 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

THE INNER MEANING OF 'TANTRIC SEX'

What is 'Tantric Sex'? We cannot even begin to answer this question unless we first of all understand that Tantric philosophy – in its entirety – was an attempt to give the deepest possible answer to a much more basic question, the question: 'What is 'sex'? Is it intercourse – fucking? Is it an evolutionary device for the procreation and perpetuation of different species of biological organisms? The Tantric answer is a decisive no. From a Tantric perspective, the essence of sex has nothing to do with the 'sexual' coupling and procreation of biological organisms – plant, animal or human. These are but biological expressions of the true essence of sex, which is the divine and universal coupling ('Yoga', 'Yamala') of awareness ('Shiva') with its innate potentialities of creative expression – leading to the dynamic actualisation of these capacities or potentialities ('Shaktis'). This process of actualisation went by the name of 'Energein' in Greek. That is why 'Shakti' is mistranslated today as 'energy' – unfortunately so, given that no attempt is made to define the term 'energy', which implies some 'thing-in-itself' rather than the very process by which all things emerge.

The divine coupling of awareness and its power of manifestation or actualisation was symbolised in Tantric scriptures by the sexual coupling of god and goddess, Shiva and Shakti. That is not of course, because this coupling took the form of human 'sex', but because the latter symbolises – and can become a vehicle for embodying and experiencing – the divine coupling that is the true essence of sex. Yet we do not need to 'have' sex – 'Tantric' or otherwise – to experience this divine coupling. We do so whenever we experience the creative emergence of a new thought or feeling within our awareness, or its creative expression in any form – whether through speech or story-telling, poetry or painting, dreaming or love-making. For in doing so, we experience something that is both a creative expression of awareness – and therefore distinct from it – yet is also surrounded, filled and seeded from within by the very awareness that is its source, thus also inseparable from it.

GENESIS AND THE GENDERING OF THE GODS

Put in other words, the Tantric understanding of the essence of 'sex' is that worlds emerge (actively and spontaneously) from awareness in the same way that words emerge from the wordless, for example in the form of poetry. The god principle – Shiva – symbolises, paradoxically, that infinite field of symbol-free, wordless awareness from which all words and all worlds emerge. The goddess principle – Shakti – symbolises the power and spontaneous process of emergence or actualisation. Their dynamic relation is like the relation between the awareness of a writer and the words he or she writes. That awareness seeds and gives sense to the word on the page – from within. Yet the word on the page can give outer sensory expression to its inner meaning or sense only because it also emerges and becomes visible within the all-surrounding visual awareness field of the writer. The relation between the 'goddess' principle and physical 'nature' has to do with the dynamics of creative 'emergence' or 'Physis' (Greek) – the root of terms such as 'physical' and 'physics'. Just as words not only express meanings or senses, but also shape them and bring new senses to light, so also do all the 'Shaktis' or manifestations of Shiva. That implies an inexhaustible domain or 'womb' of hidden or potential senses. This womb of potentiality is symbolised by the Great Goddess or Mahadevi.

The ultimate sexual coupling ('Maithuna') of god and goddess is between the light of awareness ('Shiva') and the darkness of the black mother goddess ('Kali'). This coupling is the source of all goddesses or 'Shaktis' – whereas the goddess principle as such – 'Shakti' – is the process of creative emergence or 'procreation' resulting from it. Another word for this process is 'genesis'. Yet the Tantric gendering of divine Genesis into a 'masculine' side (the quiescent but all-pervading field of awareness that is Shiva), and a feminine aspect (the womb, power and dynamic process of actualisation that is the great black goddess Kali and her Shaktis) is not as simple as it seems. For if all dark 'feminine' potentialities or Shaktis are actualised only within the light of Shiva, then Shiva 'himself' must also and already be part or half-feminine – and is often represented as such.

ABHINAVAGUPTA ON THE DIVINE COUPLE

“Bhairava [Shiva] and His power of emission ... constitute the couple ('Yamala'). One member (Bhairava) rests in His own eternal, unchanging nature, and is therefore called 'repose' ('Visrama'). The other is His primordial vibration ('Prathamaspanda') and is therefore called 'emergence' ('Udaya').”

“The couple is consciousness 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 nor emergent, it is the flowing fount of both quiescence and emergence.”

“These two aspects, passive ('Santa') and active ('Udita') ... arise at the same time in the power and its possessor. The active passes from one domain to the other, the passive is confined within the Self. But even so, in reality, each of them form a couple. Hence the emergent is the quiescent.”

DIVINE BISEXUALITY AND TRANS-SEXUALITY

The interpenetration or interweaving ('Tantra') of the 'masculine' and 'feminine' aspects of divinity symbolised by Shiva and Shakti, together with the innately bi-sexual nature of each, and the innately trans-sexual as well as the sexual aspect of their relation can all be best comprehended – both conceptually and experientially – by understanding this relation as a relation between an infinite or divine awareness field (Shiva) and its creative expression in all the different elements of experienced and embodied reality (Shakti) that emerge from it. By definition this relation of field and element cannot itself be conceived as a dualistic relation of two separate elements – whether in the form of separate beings, a separate god and goddess, or separate genders such as 'masculine' and 'feminine'. Instead the relation of field and element is a dynamic and dialectical one, embracing the range of aspects presented below:

- The divine awareness field AS a field (Shiva).
- The creative emergence of elements within this field (Shakti).
- The elements emerging in this field AS elements (Shaktis).
- The field as a field filling its elements (Shiva filling Shakti).
- The Shaktis as elements filling the field (Shakti filling Shiva).
- The field as a field of emergent elements (Shiva AS Shakti).
- The elements as emergent elements of a field (Shakti AS Shiva).
- The relation of field and elements (Shiva-Shakti) as a self-relation of the field to itself through its elements (Shiva-Shakti AS Shiva).
- The relation of elements and field as a self-relation of the elements to themselves through the field (Shiva-Shakti AS Shakti).
- The entire coupling of field and element as something present within each and every element (Shakti-Shiva).
- The darkly hidden but inexhaustible potentialities of the field (Kali as the Great Goddess or Mahadevi).
- The light of awareness that brings these potentialities to light (Shiva as the Great God or Mahadeva).
- The divine as 'trans-sexual' – neither 'masculine' nor 'feminine'.
- The divine as essentially 'bisexual' – both 'masculine' and 'feminine', with each embracing and containing the other.
- The divine as essentially 'sexual' – the coupling, intercourse or 'loom' (Tantra) of 'masculine' and 'feminine'.

GOD AS 'SHIVA-SHAKTI'

'God' is neither
Male nor Female.
God is a Relation.
The elements of that relation,
However we might name them ...
'Masculine' and 'Feminine',
'God' and 'Goddess'
'Shiva' and 'Shakti'
Do not precede the Relation.
It is the Relation that first gives them their Reality.
There has never, can never be
A God without a Goddess as consort,
A Goddess without a God as consort.
There have never been Gods or Goddesses
Except in and as their relation to one another.
'Shiva-Shakti' is not a relation of two
Separate, pre-existing beings.
Brought together by a mere hyphen.
For whilst distinct, they are inseparable.
The hyphen in 'Shiva-Shakti'
Is their dynamic relation,
It is what they are,
'God'.

TANTRIC SEX AND 'KUNDALINI YOGA'

The present identification of Kundalini yoga with 'Tantric Sex' and with Tantric sexual rites of the past forgets that the divine-sensual awareness bliss at which it aims can, but need not, be associated with sexual union at all – for its essence lies in the union and dynamic interplay of the innate potency of pure awareness – arising as the flame or fire of inner awareness breath – with the sensory experience of its fleshly and material manifestation. Tantric symbolism is not sexual symbolism. Instead Tantra is the understanding of sexual coupling ('Maithuna') as a symbol of the union ('Yoga') of the Divine Awareness (Shiva) with its latent, coiled-up power (Kundalini) of organic, fleshly and sensory manifestation (Shakti).

The 'rod' or 'staff' of Kundalini, symbolised by the upright snake or Cobra, is no mere phallic symbol. It is the hollow awareness space of the body as a whole – that 'tubular citadel' which is at the same time both Yoni and Linga – fertile womb and vaginal channel for the kindling and arising of 'Kundalini'.

Kundalini herself is a rising phallic serpent, which taking the form of the rising fire and luminous radiance of awareness bliss, reaches up from below the feet and ground, through the watery womb-depths of the soul up to the top of the head and beyond – drawn up to a point above the crown of the head ('Dvadasanta') where it 'ejaculates' itself into the all-surrounding and all-pervading space or 'sky' of pure awareness that is Shiva in his supreme essence.

"It becomes manifest in successive spheres: subject or fire, knowing or Sun, and the known or Moon. In the intimate union ('Maithuna') of fire and Moon a reciprocal exchange takes place through the contraction and expansion [of awareness]. From this unifying friction of subjectivity and objectivity arises plenary [ultimate] awareness."

Abhinavagupta

As the innate capacity, power or 'Shakti' of awareness to freely shape-shift itself, to move and fly, curve and coil in the boundless space or 'Aether' of awareness ('Akasha'), Kundalini is also the very essence of the 'etheric' body as 'serpent spirit' – as a Naga.

THE WINGED SERPENT – SPACESUIT OF THE SOUL

The essence of 'Kundalini', as understood through The New Yoga of Awareness, is to learn to once again feel and exercise the total motility of awareness – its capacity to descend or ascend, curve and coil, and with it the capacity of our awareness body to crawl or stand upright, and to swim and fly in the unbounded 'ether' or 'ocean' of awareness. The New Yoga of Awareness is therefore the very essence of 'Kundalini Yoga', allowing us to experience our physical body as a mere 'skin' or 'garment' for our 'etheric body' or 'awareness body' – a body through which we can in turn experience the totally free and motile spirit of those 'serpents of splendour' once known as 'Nagas'. The root meaning of the Greek word for 'the flesh' ('sarx') meant simply skin. The skin is both a sensory image of the soul and its most important sense organ. We transcend 'the flesh' not by scourging it but by becoming it. Through a heightened, inner awareness of our naked skin – of that which seemingly bounds our own 'soul' or awareness and separates it from that of others – we can come to experience it as that which unites us with our larger body – which is nothing but the entirety of cosmic space. For paradoxically, any surface boundary of space is not itself anything bounded 'by' or 'in' space. That is why the inwardly sensed bodily boundary of our awareness can be experienced as a 'spacesuit' of the soul, enabling us to travel through space in the manner of the Nagas or Anunna. The space we travel in is that pure Aether of awareness called 'Akasha'. Physical space is but one way of perceiving this 'Aetheric' or 'Akashic' space, which itself has an essentially serpentine nature – coiling and spiralling in multiple 'vortices' – and contains countless planes of awareness. 'Planets' are but physical expressions of these planes of awareness. That is why 'Akashic' space is the ultimate medium of inter-planetary travel. For if it can achieve 'lift-off' through the uncoiling and elevation of awareness – Kundalini – our Awareness Body has the latent capacity to journey through planes of awareness space as a 'winged serpent' and then manifest physically on another planet.

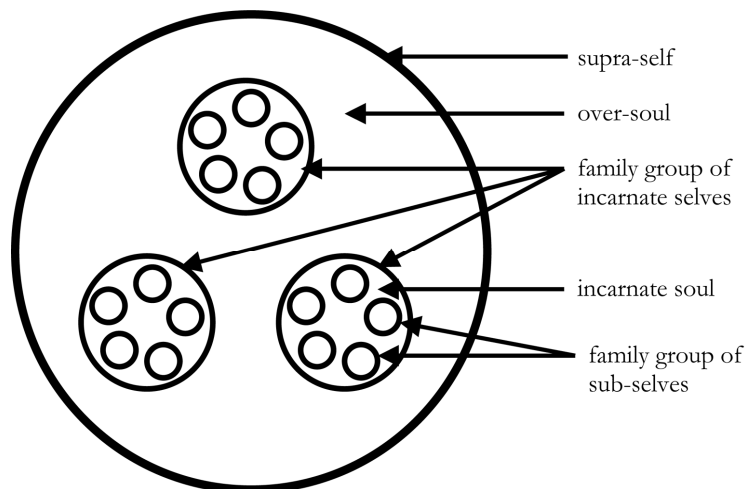
CHAPTER 8 – SOUL RELATIONS

IDENTITY, SELF AND ‘SOUL’

The Old Yoga understood ‘enlightenment’ as liberation of the individual ‘self’ from the body and the reincarnational cycle through identification with the Divine Awareness. Yet though its focus lay on transcending the lives we lead between birth and death, it had little to say about the countless dimensions of awareness, reality, and individual identity that open up in the life between death and birth. Yet it is precisely these higher dimensions of awareness and identity – transcending all our incarnate or reincarnational selves – that constitute what Seth calls “The Eternal Reality of the Soul” (Seth). The Germanic word ‘soul’ has a root meaning of ‘those who come from the sea’. In the language of The Old Yoga however, there are no terms that recognise any fundamental distinction between ‘self’ and ‘soul’. The Sanskrit term ‘Jiva’ on the other hand, refers to the self-cum-soul, Shiva is understood as the true ‘self-cum-soul’ of the individual and of the world, and the term ‘Mahatma’ – though usually translated as ‘great soul’, more literally means ‘great self’. Without a fundamental distinction between ‘self’ and ‘soul’ however, all individual dimensions of identity are equated with the incarnate or embodied ‘soul’ – with the personal or egoic self and its body. That is why the Old Yoga philosophy gave little recognition to those higher trans-personal, trans-physical and trans-human aspects of individuality that constitute both our soul and our Prime Identity – independent of different selves and bodies. In The New Yoga the whole old notion of ‘reincarnation’ as a linear sequence of incarnations gives way to a new understanding of our Prime Identity or ‘Entity’ (Seth) as the common source of all incarnations – past, present and future. Together all these incarnations of the Prime Identity constitute a family grouping (‘Kula’) of selves. Members of this soul family are sent out or dispersed in different periods of time in the same way that members of a biological family might be dispersed in different countries. ‘Liberation’ then, is not simply release from the reincarnational cycle. Instead it is a return to the womb of our Prime Identity, an identity whose vast temporal awareness spans and embraces all our incarnations – past, present and future – simultaneously.

‘KULA’ – THE SOUL AS A FAMILY OF SELVES

Just as an atom is a grouping of sub-atomic particles, and an organ or organism is a family grouping of cells, so also is ‘the soul’ a family grouping of selves. As incarnate selves each of us has an inner ‘soul’ or awareness space containing a family grouping or ‘Kula’ of ‘sub-personalities’ or ‘sub-selves’. At the same time each of us also forms part of a family grouping or ‘Kula’ of selves within the larger soul of a higher self or ‘supra-self’ – our ‘over-soul’. The relation between our sub-selves and supra-selves, over-soul and Prime Identity can be represented by a set of multiple spheres within spheres or circles within circles. In the diagram below, each circle represents a particular self-concept or self-structure that we inhabit – a particular self. The circles within each circle are different aspects of the self or “aspect-selves” (Jane Roberts). These can be described as its ‘sub-personalities’ or ‘sub-selves’. The space within each circle is any given self’s ‘soul’ – its inner awareness of these sub-selves. Yet the space around each and every circle is also the inner awareness space or ‘soul’ of a yet larger circle and a yet larger self – a ‘supra-self’ containing a whole family grouping or Kula of selves. For our own supra-self, we are each ‘sub-selves’ – members of an entire family or ‘Kula’ of selves (for example reincarnational selves), which dwell together in the awareness space that is their common ‘over-soul’.



SETH ON THE EGO AND THE SUPRA-SELF

“You tie yourself in knots, so to speak. You think so rigidly of concerns that are *primarily* insignificant to you, as a *whole* self, and make a fetish of them. You identify, despite your knowledge, mainly with the ego. The ego is the only part of the self that regards physical objects as anything but symbols. Death simply does not exist to the whole personality.

Communication exists between all portions of the self, and all parts of the personality, or all parts of the whole self, rather, operate as what you might call a supra-self.

An awareness of the existence of the supra-self is in itself of great benefit.

There is an inherent knowledge within each individual of the supra-self's existence, and its image is indelibly imprinted. It is the desired and sought-after model against which you psychically measure your present self. Whenever you use abilities that to you seem *supernormal*, you are drawing upon the ability of the supra-self. It is the whole ‘I’ and yet more than the sum of its parts.

It is action, *highly* aware, and quite able to change its components. All the personalities within it are independent and survive as themselves, yet it is only part of a larger identity – which is to say that it itself is within the sphere of another psychological organisation system or gestalt.

The supra-self is ... a part of a higher gestalt, which is part of yet another higher consciousness-gestalt. It however, retains its identity whilst partaking to the extent of its desire and ability in the superior aspects of this larger gestalt. Even as *you*, according to your desire and ability, can partake of the superior qualities of your supra-self.

You ... are not the low man on the totem pole, however. There are lesser, so to speak, personalities, within every dominant physical personality ... To these the physical personality would seem like a supra-self’.

Jane Roberts, The Early Sessions, Book 7

‘KULA’, ‘AKULA’ AND ‘KAULA’ TANTRA

The idea of incarnational ‘families’ of selves is resonant with a key term employed in Kashmiri Tantric teachings, one that also refers to a specific school or path of Tantra – the ‘Kaula’ path. The term ‘Kaula’ is a combination and anagram of two key terms in Tantric metaphysics – ‘Kula’ and ‘Akula’. ‘Kula’ means ‘group’, ‘family’ or ‘family group’. The path of ‘Kaula’ Tantra can be translated as ‘the family path’. Yet here the term ‘family’ refers not only to biological families but also to soul families – or to individuals whose familial soul connections may be both biological and spiritual. At the deepest metaphysical level however, the term ‘Kula’ refers to any ‘grouping’ or ‘gestalt’ of elements – for example atoms grouping as molecules, cells grouping as organisms, the groupings of planets as solar systems, and of suns as galaxies etc. ‘Akula’ on the other hand, is precisely that which does not have the character of either an element or group of elements, but is the source field or ‘space’ in which all such ‘Kula’ emerge.

The Supreme, the Ultimate ... is called the non-group (‘A-kula’).

Abhinavagupta

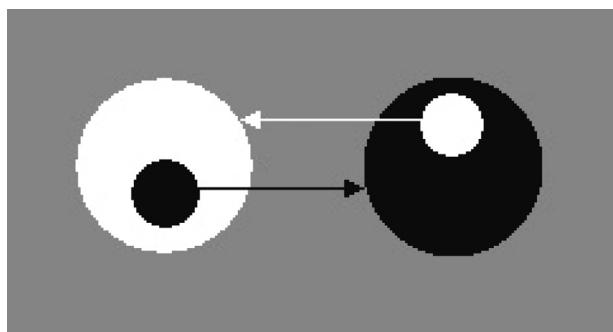
An atom is a simple example of a grouping or ‘Kula’ of affiliated particles – yet even in purely physical terms that very grouping is principally made up not primarily of matter but space. Thus if the nucleus were the size of an orange the simplest atom would have a diameter of a kilometre – most of it space. Just as space is the medium in which groupings of material elements emerge, dwell and interact, so is ‘soul’ – awareness – the very ‘space’ or ‘aether’ in which groups of selves emerge, dwell and interact. The New Yoga interprets the concepts of ‘Kula’ and ‘Akula’ as expressions of the true nature of awareness. ‘Akula’ is awareness in its unbounded, non-local or ‘field’ nature, comparable to the space or Aether (‘Akasha’) in which localised groupings – whether of particles or people or planets, beings or bodies, selves and families, societies and civilisations emerge.

THE NEW YOGA VIEW OF 'REINCARNATION'

The Old Yoga was based on a purely linear, one-dimensional concept of reincarnation, which ignored the 'higher' trans-personal, trans-physical and trans-human levels of the individual's identity, selfhood and soul. The concept of 'higher beings' as individual 'supra-selves' or 'over-souls' was replaced in Buddhism by the notion of a hierarchy of discarnate Buddhas, just as in Christian theology it was replaced by the notion of a hierarchy of spiritual beings such as angels, archangels etc. From the perspective of The New Yoga, it is only because of our linear, physical experience of time *within* a given incarnation that other incarnations appear as 'past' or 'future'. From within the more spacious temporal awareness of our 'higher' selves and soul however, each of our 'reincarnational' selves is experienced as one of its own multiple and simultaneous incarnations. In this sense 'we' do not re-incarnate at all. Instead our every incarnation is but one expression of a deeper 'we' – of our entire family grouping or 'Kula' of selves. The process of 'incarnation' does not begin at birth but through a seeding and gestation of selves within the 'womb' of our over-soul. This begins with the formation of a bounded field or "tissue capsule" (Seth) or 'amnion' of awareness within this womb – like a sphere within a sphere. Any such amniotic "tissue capsule" of awareness is both a pre-physical self and a pre-physical body – a 'body of awareness' or 'soul body'. It is this 'psychic body' that then becomes incarnate through the processes of gestation, labour and of birth, first as the amnion itself and then the immanent soul of the infant's physical body, its 'physical soul'. 'Death', on the other hand, is the process of re-absorption of the physical soul of the individual within the over-soul – enriching it with new soul qualities acquired by its psychic body through its life-experience. At the same time, the self's psychic body or field-boundary of awareness and identity become more porous and less defined – allowing it to enrich itself with soul qualities absorbed from the common pool of its incarnational family and over-soul. It is from this enriched family pool of soul qualities or 'spiritual genes' that new potential self-structures and incarnations form, ready to be biologically imprinted as genetic structures and potentials through the physical soul of other incarnations.

REINCARNATION AND 'KARMIC' RELATIONSHIPS

From the perspective of the incarnate self, birth and death are events that appear to occur in physical space and time. From the perspective of the over-soul they occur in the expansive psychological time-space or 'soul-space' of its own awareness field. 'Reincarnations' then, are multiple incarnations of a given over-soul. And in essence it is not individual selves that 'reincarnate' in time but entire incarnational families of selves – whose members constantly transform and enrich each other through both their lives and deaths. This 'reincarnational' process however, occurs not just between lives but within each life, as old self-structures and soul-qualities 'die' away and we give birth to, embody or 'incarnate' new ones – drawn directly from other members of our incarnational family, or from the common pool of self-structures and soul-qualities present within our over-soul. To understand the nature of 'karmic' relationships it is essential to understand that the reincarnational process is not a purely individual process but a relational one in its very essence. A 'karmic' relationship is one in which a dormant or discarnate personality aspect of one individual finds its reflection in a dominant or 'incarnate' personality aspect of another individual – and vice versa. In order to grow spiritually – to expand their own awareness and identity – each individual in such a 'karmic dyad' must learn to embody, whether in this life or another, the dormant aspects of their own soul that are embodied in dominant aspects of the other. When people sense that they have a reincarnational or 'karmic' connection with another this is often because they are simply aware of dormant aspects of themselves being reflected in dominant aspects of the other – aspects which may in turn link them – through their relationship to this other – to dominant aspects of their own other selves – to other members of their own incarnational family of selves. The diagram below represents the very essence of a karmic relationship as one in which a dormant or discarnate personality aspect of any one individual (small circle) finds its reflection in a dominant, fully embodied or 'incarnate' personality aspect of another individual (large circle), and vice versa.



CHAPTER 9 – AWARENESS AND ‘ENERGY’

BEING AND AWARENESS

**“...the being of all things that are recognised
in awareness in turn depends on awareness.”**

Abhinavagupta

Awareness is the pre-condition or ‘field condition’ for our experience and observation of any being or body, any self or ‘I’, indeed any universe or reality whatsoever. It cannot therefore be the property or product OF any body or brain, self or world that we experience – a by-product of cosmic or earthly evolution or a biological ‘function’. Nor can it be something human beings ‘have’ or ‘own’ as the private property of their personal self or ‘I’ or as a function of their brain. The idea that awareness is the private property of beings developed along with societies based on private property ownership. Yet as many philosophers have realised, awareness cannot in principle be seen as a property of any thing or being we are aware of – let alone scientifically ‘explained’ by that thing or ‘reduced’ to it. Reductionism is a logical non-starter, yet the dogmatic claim of science that awareness is a function of the brain remains. In this sense and others, the German philosopher Martin Heidegger was right in declaring that “Science is the new religion.” Yet it is now high time for humanity to dispel the religious dogma of this ‘science’, a dogma shared with New Age ‘spirituality’ – the dogma that everything is energy. The relevance of Tantric Wisdom in Today’s World lies in rediscovering the essential truth expressed in Tantric teachings. This is the truth that awareness is everything – that it is the sole conceivable ‘absolute’, the sole conceivable source of all realities, including ‘energy’ itself. The New Yoga is ‘Tantric’ yoga because it is a new yoga of awareness. It is also the foundation of a new and true science of awareness. The New Science recognises that reality is a multidimensional universe of awareness, made up of multiple patterns and planes of awareness – of which our own minds and bodies, indeed our own planet and the entire physical universe are but one expression or ‘plane’.

THE BIG 'ENERGY BLOCK' TO UNDERSTANDING

In many Indian religious and philosophical traditions, 'God', whether named as 'Brahman', 'Vishnu' or 'Shiva', has been understood as identical with universal or 'transcendental' awareness. Yet what exactly does this Divine-Transcendental Awareness do? Well, for one thing, it is understood as that which 'emits', 'emanates' or 'manifests' all things – from galaxies and solar systems, to suns and planets, seas and mountains, plants, animals and human beings. It manifests as the entire sensory world, as beings both natural and supernatural, and as bodies both physical and non-physical. In the Vedic philosophical tradition ('Vedanta') this sensory and worldly manifestation of the Divine was understood as 'Maya' – an illusion concealing the ultimately static reality of the Divine-Transcendental Awareness itself. However, this left open the question of how and why this Divine Awareness should manifest itself as it does? In the Tantric and Shaivist philosophical tradition on the other hand, the Divine Awareness is understood as constantly and dynamically manifesting the universe and everything in it. How? Through its innate creative 'powers' or 'capacities' to do so – its 'Shaktis'. Why? In order to delight in its manifestation through these Shaktis – known collectively as the feminine aspect of divinity or 'Shakti'. Yet as long as 'Shakti' is translated in the standard way – as 'energy' – the innately dynamic nature of creative manifestation as action ('Kriya') cannot be understood.

The root meaning of the term 'energy' is 'action', 'activity' or 'working'. New Age talk of actively 'working' with 'energy' is therefore tautological nonsense – meaning nothing more than 'working with working' or 'acting with action'. In so-called 'energy medicine' there is talk of 'blocked energy' or 'energy blocks'. Yet essentially there is no such 'thing' as 'energy blocks' or 'blocked energy' – only blocked creative action. The New Yoga is unique in recognising that the modern use of the term 'energy' is itself one of the biggest 'blocks' to understanding the dynamic nature of Creation ('Maya') as an expression of the action 'capacity' or 'potentiality' ('Shak') of the Divine Awareness. 'Shaktis' are not 'energies' but divine powers of action. What people 'experience' as 'energy' is not some 'thing in itself' that can be felt or that 'flows' in currents like electricity. It is nothing but the vitality of a felt capacity to act – a felt power of action, one that is released by and from awareness.

‘ENERGY’ AS ACTION

‘Energy’ is not a ‘thing’ like a painting, but an ‘-ing’, like the pure action of paint-ing. Just as a painting is the creative manifestation of action – the action of painting – so is a song the manifestation of the action of singing, and a text the manifestation of the action of writing. If we understand the word ‘energy’ in its root sense – not as some visible or invisible thing but as formative or creative action – then we can begin to understand how every word we use as a noun – to denote some ‘thing’ – is actually the expression of a verb, of an ‘-ing’. And that not only such words but the very ‘things’ they denote – like ‘a painting’ or ‘a song’ – are also the manifestations of an ‘-ing’, of action. A basic obstacle or ‘block’ to this understanding is the use of the term ‘energy’ itself as a noun – as if it referred to some ‘thing’ rather than to the action that forms all things. Another obstacle is our everyday use of such simple and basic words as ‘is’ and ‘has’. For whenever we say that there ‘is’ a tree, that this tree ‘has’ branches, flowers, fruit and leaves, and that those leaves ‘are’ green in summer or yellow, orange and brown in autumn, we conceal a fundamental truth. Trees do not ‘have’ branches (plural noun). They branch (verb). Branches do not ‘have’ leaves or flowers or fruit – they leaf, flower and fruit (verbs). Leaves ‘are’ not green. They green – or they yellow and orange, redden and brown. The Divine Transcendental Awareness is that which not only branches and leaves like a tree in a forest. It is that which trees – just as it is that which forests and grasses, mountains and seas, skies and earths, suns and moons. It is also that which ultimately bodies us, first as sperm and egg, then as a single cell. For bodies do not ‘have’ organs and limbs. They begin as single cells which, by the action of dividing, multiplying and differentiating, literally organ-ise themselves into full-fledged and fully-limbed human ‘organisms’ – hearting, braining and lunging themselves, arming, legging and footing themselves, toeing and fingering themselves. Yet behind every cell or organism, as behind all things, is the Divine Awareness which ‘-ings’. This Awareness is the divine source of all that ‘*is*’ because it alone is what *acts*. All ‘beings’ are its ‘be-*ing*’.

THE DIVINE LOGIC OF 'SHIVA-SHAKTI'

Normally we might look, for example at a red-painted wall and think – there 'is' a wall and it 'is' red. If, through the intensified light of the Divine Awareness within us, we can look at a red-painted wall and experience it as that Awareness continuously and actively atomising and molecularising itself – thereby also walling itself, concreting itself and redding itself – then and only then will we experience it as the sensory expression of a unique sensual quality of awareness, made manifest by a unique power of action – a unique 'Shakti' of Shiva. Every sensory quality or thing is an expression of the Divine Awareness dynamically manifesting itself in tangible, sensory and concrete forms – by concreting, walling and redding itself, by treeing and branching itself, by mountaining, foresting and oceaning itself – and, last but not least, by individualising, humanising and personifying itself in every individual human being or 'person'. Yet to experience this divine truth of 'Shiva-Shakti' we must learn to think according to divine logic. We must cease to think or say to ourselves: There is 'X' or 'X' is 'Y'. For example: "There is 'a garland of flowers'" and "They are red." Instead, we must think and then begin to feel and tangibly experience truth in different terms, namely:

There does *It* (the Divine Awareness) 'X' itself. For example: There *It* *garlands, flowers, reds* itself etc. In Tantric terms: There does Shiva (noun) *Shakti* (verb). The dynamic logic of 'Shiva-Shakti' is that Shiva Shaktis (verb), releasing those dynamic and formative action capacities, potencies or potentials that are its 'Shaktis'. We experience this reality whenever we take sheer delight in the awareness of someone, a child or beloved for example, just fully and actively 'being themselves'. For then we sense that their 'being' is nothing static but rather dynamic and vital action – their 'be-ing'. As action, it is also a unique expression of '*It*' – of the Divine Awareness (Shiva) that first lets all things *be* and become what they potentially *are* – that is the well-spring of being as *be-ing*, as action. This delight in people can become a delight in the inner action that is the very 'be-ing' or Shakti of all things – if we experience them with the intensified light of awareness that is Shiva. On the other hand, to 'define' or translate Shakti as 'energy' is to entirely elude its essence – to miss the essential point that – as Dupuche points out – Shakti is the very power of action which first gives form to or 'defines' all things.

CHAPTER 10 – THE AWARENESS BODY

THE AWARENESS BODY AS FIELD BODY

To understand the difference between aerobic physical breathing and Psychic or Pranic breathing – ‘soul breathing’ or ‘awareness breathing’ – one needs to distinguish the respiratory anatomy of the physical body from that of our soul body or ‘awareness body’. This Awareness Body (Figure 1) is a *unified field body* uniting three fields of awareness – an *outer field* of awareness manifest as the physical space around our bodies, an *inner field* of awareness which we feel as the aware interiority or soul inwardness of our bodies. This in turn leads into the third field – a field of *unbounded interiority* that constitutes the multi-dimensional world of awareness or ‘soul world’ as such. The field of unbounded interiority is also a field of *all-surrounding interiority* – being that realm of awareness which lies behind and beyond the ultimate horizon of physical space – our outer field of awareness – and all that we are aware of within it. As a *field body of awareness*, the Awareness Body is essentially a *field-boundary of awareness* – uniting all three fields of awareness.

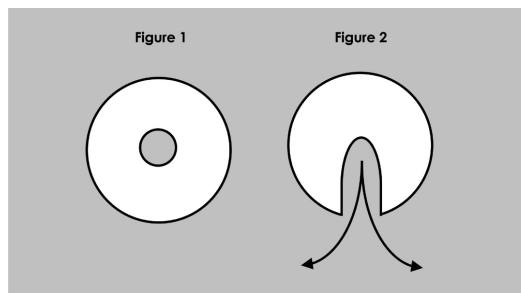
It is this very breathing membrane or boundary of awareness that constitutes our awareness body as such – being that which both distinguishes and unifies the three fields of awareness and allows awareness to flow within and between them like air or breath. That is why our Awareness Body is a ‘Psychic’ or ‘Pranic’ body – the breathing surface or ‘soul-skin’ of our awareness. Like our skin, itself an organ of physical respiration no less important than our lungs, this breathing membrane or field-boundary of awareness can be felt as more or less open, porous and permeable, or sealed and impermeable, more or less loose or tight, inwardly spacious or contracted. Like our own skin or a garment we wear, its texture and the way we feel it determines how much ‘breathing space’ we feel we have. Yet if we learn to fully identify with that bounding and breathing membrane of awareness we cease to experience it AS a boundary at all. We experience our awareness not as three fields but as a singular space or *unified field of awareness* – one big enough to absorb and embrace all we are aware of within it.

VISUALISING THE AWARENESS BODY

In 'New Age' yogas, 'Prana' is seen as some sort of objective, pseudo-physical 'energy' – and the Awareness Body as a body replete with energy 'channels', 'fields' and 'centres'. In contrast, The New Yoga understands the 'subtle body' as a subjective body – a body of subjective awareness made up of spaces or fields *of* awareness, within which awareness itself flows in 'channels' and forms 'centres'.

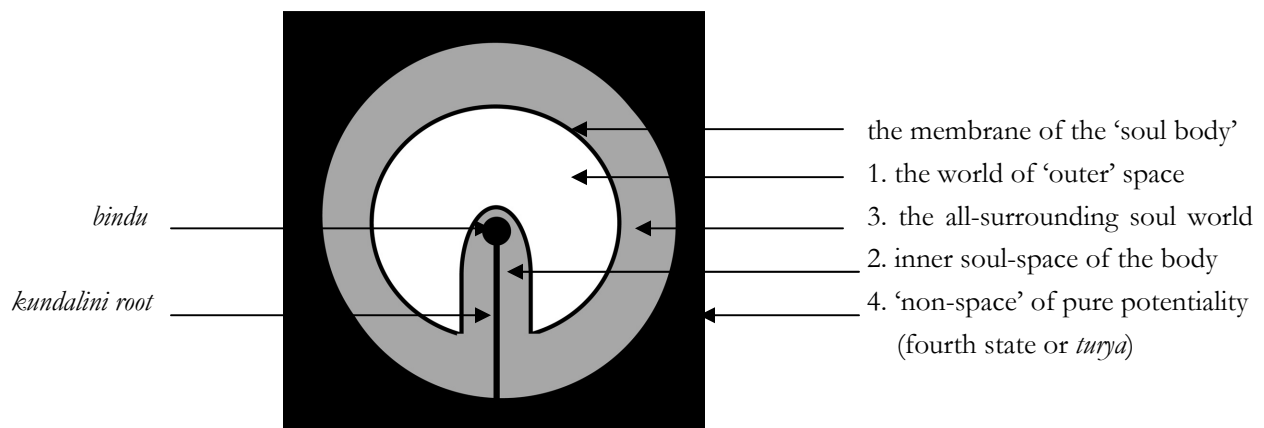
The basic form of the Awareness Body or 'soul body' can be visualised in three dimensions as a spherical capsule, or in two dimensions as a circle. As a three-dimensional form it can be compared to an inflated spherical balloon. A balloon's rubber skin is a physical boundary both defining and dividing the spaces within and around it. Each individual's Awareness Body is like a vast cosmic balloon or bubble – one that bounds and embraces, circumscribes and contains their entire *outer* awareness of the world and of the physical cosmos as a whole. In contrast their human form or body can be compared to one small sphere or circle within the larger cosmic sphere of their Awareness Body. (see Figure 1)

The human form of the awareness body can be best visualised by imagining a spherical balloon whose surface has been pushed in by a finger to create an inner protrusion or 'invagination' of its surface – one that remains when the finger is withdrawn. It is only this inwardly protruding part of the spherical capsule – our Awareness Body as a whole – that can take the shape and form of the human body as we know it. Yet its inner awareness field is not a space fully contained and encapsulated by our physical form in the way suggested by Figure 1. Instead, as in Figure 2, it is *inwardly unbounded* – leading into an *unbounded* field of awareness (grey), which actually surrounds the entire circle, or spherical capsule of awareness as a whole. Figure 1 is thus essentially just a top or 'plan view' of the inner invagination ('Yoni') and/or phallic protrusion ('Linga'), which is the human form of our divine Awareness Body as a whole.



THE FOURTH FIELD AND FOURTH STATE – ‘TURYA’

The three main fields of awareness united by the boundary of the entire Awareness Body or ‘soul body’ are (1) an outer field of awareness (white) that appears as the entirety of space, (2) the inner field or soul space of the human body or of any body in space, and (3) an all-surrounding trans-physical field of awareness that is the ‘soul world’ (grey). These three fields correspond to our human experience of the waking, dreaming, and sleeping states respectively. Whereas we are most aware of and ‘awake’ to the outer world around us in space, we ‘dream’ our inner bodily life of soul - and remain largely asleep to the all-surrounding world of awareness or soul that it leads into – that world which lies *behind* what appears to us as the furthest horizon of outer space. In addition to the three states of waking, dreaming and sleeping and the fields or dimensions of awareness they correspond to, Tantric teachings recognise also a fourth state and a fourth realm – *turya*. This fourth state corresponds to a fourth field (4). Though represented as the black area or ‘space’ of the diagram, in essence it has no spatial ‘extension’ at all. It is a ‘non-spatial space’ - a purely ‘non-extensional’ or ‘intensional’ space – characterised by infinite *inwardness* rather than outwardness. It is the dark realm of ‘non-being’ - not because its nature is an ‘emptiness’ void of any ‘reality’, but because it is a *fullness* or ‘plenum’ of purely *potential* realities rather than any actual or manifest realities. This fourth realm is symbolised by the great black mother goddess - *Mahakali* - within whose dark womb infinite *potentialities of manifestation* (*Shaktis*) lie latent or unborn, and yet are constantly born or actualised through the light of awareness that is *Shiva*. As the diagram also shows however, at the core of the Awareness Body is a single point (*bindu*) or “singularity of awareness” linking us to this fourth realm – that infinitely inward centre or core of ‘coiled-up’ power or potentiality known as *kundalini*.



SHIVA'S 'THIRD EYE' – UNIFIED FIELD AWARENESS

The New Yoga as a science is based on a Unified Field Theory of Awareness. As a religion its aim is the creation of a Unified Field Theology, based on the cultivation of Unified Field Awareness. This can only be achieved through meditational methods or yogas, which re-awaken an experience of our own Awareness Body. For this is itself a Unified Field Body of Awareness, and a singular Field Boundary of Awareness. Precisely *as* this very boundary it is itself essentially boundless. It is a unified field awareness uniting all three fields of our awareness – the field of our outward awareness of the world around us, the inward field of our bodily self-awareness, and the field of 'unbounded interiority' into which it leads – a field which is at the same time that 'all-surrounding' field within which all universes open up – the multidimensional universe or 'multiverse' of awareness.

Ishvara is the [eye of Shiva] opening outwards ('Unmesa'), Sadashiva is the [eye of Shiva] closing inwards ('Nimesa'). True Science ('Sadvidya') is the state of the notions of 'I' and 'This' having the same substratum ... Ishvara and Sadashiva are respectively ... the condition of outwardness and inwardness. Pure Science ('Sudhavidya') is the plane of Him who, having all things as his essence thinks 'I am this universe', where the two terms have the same substratum, without any differentiation between external and internal, cognisable object and cognising subject, both resting on the sole reality which is pure awareness.

Utpaladeva

The eye and 'I' of Shiva, our 'third eye' and third 'I', is no mere physiological gland between the eyebrows. It is an awareness that unites the two primary fields of our awareness – outer and inner – with a third, the field of unbounded and all-surrounding interiority. The so-called 'third eye' is unified field awareness itself – an 'eye' and an 'I' whose gaze knows no inner or outer boundaries, for it is an awareness that unites the inner and outer 'I' and embraces all universes within it, neither fully opened ('Unmesa') nor fully closed ('Nimesa'), but half-lowered and lidded in meditative awareness bliss.

CHAPTER 11 – AWARENESS AND GURU

AWARENESS AS ‘GURU’

Westerners, who are educated to be individualists, have difficulty in grasping the concept that the guru is not so much a person as a function. Of course the guru function depends for its performance on a human being, and therefore it always occurs in the context of a particular personality. This is what is the most confusing to Western students, who tend to get caught up in externals. Their difficulty is greatly exacerbated by the fact that most Eastern teachers also have a personality type shaped by their own culture, which can clash quite severely with the Western psyche ... For most Western students, guru-yoga is the great stumbling block in their discipleship. ... The goal is not being swallowed by the teacher's personality but merging with his or her true nature, which is the singular Reality that also is one's own true nature.

Georg Feuerstein

All the sages and seers look upon Guru as an embodiment of the trinity of Brahma, Vishnu and Maheshvara [Shiva] ... The Guru is Maheshvara when he destroys the world of concepts stirring in his disciple's heart. The Guru is Brahma, the creator, when he purifies his disciple's heart and sows in it the seed of highest truth. He is Vishnu when he protects this newly created wisdom of yoga within the disciple.

When a seeker is blessed by the Guru his entire body is transformed, and he begins to move through worlds previously unknown to him.

Guru Muktananda

Oh, Goddess, he who is bereft of initiation can have no success and no fortunate destiny. Therefore one should endeavour to seek initiation from a qualified Guru.

Mantra Yoga Sambita

Gurus are as numerous as lamps in every house. But Oh Goddess, difficult to find is a Guru who lights up everything like the Sun ... who is proficient in the supreme Truth.

O Beloved, he whose vision is stable without object, whose awareness is firm without support, and whose breath is stable without effort is Guru.

O Beloved, he who really knows the identity of the body and macrocosm ... is a Guru and none other.

Kula-Anarva-Tantra

O Goddess, my Beloved, this supreme Kaula [teaching] must not be told to those who lack devotion to the spiritual family (Kula) and are without devotion to the teacher.
... nor should the essential [teaching] be given to those pupils who are found to be slow-witted, nor to the deceitful, the doleful ... or those scorning the truth.

Kaula-Jnana-Tantra

The Guru's power, resident in the Guru's mouth is greater than Guru himself.

Mantra-Shiro-Bhairava

The first sign of success is confidence that [one's efforts] will bear fruit. The second is being firm in that faith. The third is devotion to the Guru.

Shiva-Sambita

This union with Guru, O Kabir,
Sets me free; like salt mingled
With flour, I am no more I!

I am not a Hindu,
Nor a Muslim am I!

I am this body, a play
Of five elements; a drama
Of the spirit dancing
With joy and sorrow.

Kabir (Translated by Azfar Hussain)

The Guru's consciousness is activated in the disciple's consciousness...thus initiation that bestows liberation is given.

There are dull-witted people who are confused themselves and throw the multitude of creatures into confusion. Having thus seen creatures who are simply carriers of the burden of Gurus and their blind followers, I have prepared a trident of wisdom in order to cut asunder their bondage.

Victory to the ancient Gurus...who are faultless pilots through the turbulence of the waves of the sea of sacred texts.

Abhinavagupta

THE PLACE OF 'GURU' IN THE NEW YOGA

In The New Yoga, being Guru has many dimensions – Guru being both a person, a practice exercised through spiritual powers, a relational principle and a responsibility exercised with a definite purpose. As a person, Guru is a human embodiment of the Awareness Self. Guru is not simply a person with mature awareness however, but one who can also help others to expand, deepen, express and embody their own awareness. The practice of Guru – that of being, embodying and imparting awareness – is based on a heightened capacity for becoming other – for aware identification with the souls of others. Guru is one who has the necessary soul powers or Siddhis to shape-shift their soul body in resonance with anything and anyone, and to “enter the body of another without leaving their own” (Abhinavagupta). The Guru principle is that of educating people in awareness through mutual devotion and meditation – Guru devoting him- or herself to meditating each student’s experience with awareness, and the disciples in turn meditating Guru as an embodiment of their true identity – the divine Awareness Self within them. Just as it is the responsibility of the parent to cultivate the healthy development of the child’s potentialities and of the adult self latent within the child, so it is the responsibility of the Guru to cultivate the disciple’s potentialities of awareness and deepen the maturity of their awareness. To do so requires that Gurus possess powers of initiation (Diksha) through which they can both destroy the disciple’s accumulation of unaware identifications (Karma) and bestow the disciple with a new and more aware experience of self – and to identification with their divine Awareness Self. The aim of Guru is not to either annihilate the student’s current self-experience or ego identity – or force them to surrender it to their own – but rather to become someone aware of their own ego identity as an expression and embodiment of their Awareness Self. Guru can be either man or woman, but like awareness and its powers, Guru identity is neither male nor female – but also both.

ABHINAVAGUPTA'S 15 VERSES OF WISDOM

1. The brilliance of the One Being's light does not vanish in external light or in darkness because all light and darkness resides in the supreme light of God Consciousness.
2. This Being is called Lord Shiva. He is the essence and existence of all beings. The external objective world is the expansion of His Power and it is filled with the glamour of the glory of God Consciousness.
3. Shiva and Shakti are not aware that they are separate. They are interconnected just as fire is one with heat.
4. He is the God Bhairava. He creates, protects, destroys, conceals, and reveals His nature through the cycle of this world (The 5-fold Activity of Divine Consciousness). This whole universe is created by God in His own nature, just as one finds the reflection of the world in a mirror.
5. The entire embodied cosmos is His supreme Power (Shakti), which He created in order to recognize His own nature. This (Shakti), who is the totality of the embodied cosmos, loves the state of God Consciousness. She is in the state of ignorance, remaining perfectly complete and full in each and every object.
6. The supreme Lord Shiva, who is all-pervasive and fond of playing and falling, together with the Power of His own nature, simultaneously brings about the varieties of creation and destruction.
7. This supreme action cannot be accomplished by any other power in this universe except Lord Shiva (God), who is completely independent, perfectly glorious and intelligent.
8. The limited state of consciousness is unaware and cannot simultaneously expand itself to become the various forms of the universe. The possessor of independence is absolutely different from that unaware state of consciousness. You cannot, therefore, recognize Him in only one way. The moment you recognize Him in one way you will also recognize Him in the other way.
9. This Lord Shiva, who is completely independent (Svatantrya), has the diversity of creation and destruction existing in His own nature. And, at the same time, this diversity is found existing in its own way as the field of ignorance.

10. In this world you will find varieties of creation and destruction, some of which are created in the upper cycle, some of which are created below, and some of which are even created sideways. Attached to these worlds smaller portions of worlds are created. Pain, pleasure, and intellectual power are created according to the status of being. This is the world.
11. If you do not understand that there is actually no span of time, this misunderstanding is also the independence (Svatantrya) of Lord Shiva. This misunderstanding results in worldly existence (Samsara). And those who are ignorant are terrified by worldly existence.
12. - 13. When, because the grace of Lord Shiva is showered upon you or, due to the teachings or vibrating force (shaktipat) of your Master, or through understanding the scriptures concerned with Supreme Shiva, you attain the real knowledge of reality, that is the existent state of Lord Shiva, and that is final Liberation. This fullness is achieved by elevated souls and is called Liberation in this life (Jivanmukti).
14. These two cycles, bondage and liberation, are the play of Lord Shiva and nothing else. They are not separate from Lord Shiva because differentiated states have not risen at all. In reality, nothing has happened to Lord Shiva.
15. In this way the Lord, Bhairava (Shiva), the essence of all Being, has held in His own way, in His own nature, the three great powers: the power of will (Iccha Shakti), the power of action (Kriya Shakti), and the power of knowledge (Jnana Shakti). These three powers are just like that trident which is the three-fold lotus. And seated on this lotus is Lord Bhairava, who is the nature of the whole universe of 118 worlds.
16. I, Abhinavagupta, have written and revealed these verses for some of my dear disciples who have very little intellectual understanding. For those disciples, who are deeply devoted to me, I have composed these fifteen verses just to elevate them instantaneously.

15 VERSES OF TANTRIC WISDOM

A Tribute to the 15 Verses of Abhinavagupta

1. God IS Awareness.
2. Awareness is everything – All That Is.
3. Everything is an Awareness, unique and individualised.
4. Subjective Awareness is not the property or by-product of any Being, Body or Brain, any Ego, Self or Subject, or of any Physical Phenomenon whatsoever – whether in the form of Matter or Energy. It is the ultimate Field Condition for our experience of any phenomena whatsoever – any Self or World, any Being or Body. As the Ultimate Reality ('Anuttara') it is the essence of Divinity.
5. The Divine ('God') is not a being 'with' Awareness. It IS Awareness – understood as an Ultimate, Absolute Unbounded and Unified Field of Awareness.
6. Were The Divine Awareness a being – even a Transcendent or Divine Being – that would make it – 'God' – into One being among Many others – and thus a finite or bounded being rather than the Divine source of all beings – the source of All That Is. The Divine is the very Be-ing of beings, their emergence as Bounded Units of Awareness ('bodies') from an ultimate, unsurpassable Awareness Field ('Anuttara').
7. The Divine is not a body. It is what Bodies. All bodies are bounded shapes of Awareness taken by – and within – The Divine, understood as an Unbounded Awareness Field. The Bodying of The Divine Awareness is its very Be-ing, understood as its Creative and Destructive, Formative and Transformative Activity.
8. The Divine is not a Person. It is what Personifies Itself in all actual and potential Persons. Both personified Gods and human Persons are unique Personifications of the Divine Awareness.
9. The Divine is not bounded. The Divine Awareness Field that is SHIVA is what bodies itself in the form of bounded Units of Awareness or 'Selves' (JIVA). Being a Self and Being a Body are the same – all Bodies and Selves being Bounded Units of Awareness or 'Soul'.
10. Only through Awareness of oneself as a unique individual portion of the unbounded Awareness Field that *is* the Divine can we experience ourselves as that field – not as a self 'with' Awareness but that Self which IS awareness, and thus identical with The Divine.

11. The Divine Awareness is a Singular Unbounded Time-Space of Awareness that embraces all Beings and all Bodies within it – whether Past, Present or Future, Actual or Potential. The Divine Awareness has a Triune, Trinitarian or Threefold Nature ('Trika').
12. It is not only an Unbounded Awareness Field but a Unified Awareness Field uniting Three Fundamental Fields of Awareness:
 - MAHADEVA or SHIVA – The Divine Awareness as Awareness of BEING – the Field of All Actuality and All Actual Beings. This is the Field personified in the Hindu-Tantric Tradition by VISHNU.
 - MAHADEVI or KALI – The Divine Awareness as Awareness of 'NON-BEING' – the Field of All Potentiality and All Potential Beings that is the womb of the Actual. This is the Field personified in the Hindu-Tantric Tradition by the Great Goddess (MAHADEVI or MA KALI).
 - The Divine Awareness as Awareness of the *becoming* or *coming-to-be* of all Potential Beings. This is the Field personified in the Hindu-Tantric Tradition by all the latent Self-Actualising Capacities, Potentialities, Potencies or Powers that are borne within and from the womb of the great goddesses or MAHADEVI ('KALI') as her 'goddesses' or SHAKTIS.
13. There is 'Divine', 'Pure' or 'Transcendental' Awareness and there is Experience – things we are conscious or aware *of*. These two, symbolized by SHIVA and SHAKTI, are both distinct and inseparable.
14. There are Experiences that emerge from or come *out of* Divine-Transcendental Awareness – and there are experiences OF awareness in its transcendental character: as the divine Light of Awareness (Prakasha), its Spatiality (Akasha), its Breath (Prana), its Substantiality (Prakriti) and Sublime Sensuality (Rasa).
15. Transcendental Awareness is not the property of a 'Transcendental Ego' or 'I'-consciousness. On the contrary 'I'-consciousness is a property of the divine field of Transcendental Awareness itself.

PSYCHIC POWERS OF AWARENESS – ‘SIDDHIS’

Practicing The New Yoga and its comprehensive array of sub-disciplines or yogas allows the development of a whole range of innate psychical powers of awareness – ‘Siddhis’ of the sort practiced by the Guru with powers or ‘Siddha Guru’. It is these that make The New Yoga into a true ‘Siddha Yoga’.

- The ability to surround the entire body of an object or person in the field of one’s outer awareness space – fully embracing and feeling it at a distance.
- The ability to see into the inner awareness spaces of things or people and feel their inner soul qualities.
- The ability to let one’s awareness feel and flow into the inner awareness space of another person’s body – to feel our soul within their body.
- The ability to let the awareness of another person flow into our body – to feel their soul within our body.
- The ability to sense the qualities of another person’s awareness – their soul – with and within one’s own body and theirs.
- The ability to imbue another person’s awareness – their soul – with qualities of awareness felt with one’s own body.
- The ability to experience sensory qualities such as shapes, colours and sounds, as the expression of their inner soul qualities – qualities of awareness.
- The ability to experience the outer sensory qualities of things and people as the expression of their inner soul qualities – qualities of their awareness or soul.
- The ability to perceive the inner soul shapes and qualities of objects and people as sensory qualities (shapes, colours and tones).
- The ability to feel the specific soul qualities of another person’s head, chest or abdominal space with and within one’s head, chest and abdomen.

- The ability to merge or ‘meld’ one’s soul – the inner awareness space of one’s head, chest and abdomen – with that of another.
- The ability to sense and transform the tones and quality of the psychological ‘spaces’ we or others feel we are ‘in’.
- The ability to expand one’s awareness as radiant light from a singularity of awareness – the experience of ‘ec-static’ spatiality and awareness-bliss.
- The ability to withdraw one’s awareness into the innermost core of one’s own inner soul – the experience of ‘en-static’ spatiality and awareness-bliss.
- The ability to contract one’s awareness to a point and feel the soul inwardness of the smallest particles of matter.
- The ability to ‘shape-shift’ one’s awareness body – to alter both its inner soul shape or configuration and the outer sensory form.
- The ability to let one’s awareness flow down into a fathomless abyss or underground space of awareness – the womb of the great mother goddess or ‘Mahadevi’.
- The ability to take the awareness of others down into the great womb of the soul – ‘Shaktipat’ – or to let the pure power of awareness rise up as ‘serpent power’ in their body and from that womb – ‘Kundalini’.

PART II – PRACTICE

CHAPTER 12 – THE PRACTICE OF AWARENESS

TAKING TIME TO BE AWARE

“In robbing us of time, today’s culture also robs us of dignity. But dignity has no great value in a culture devoted to progress, power and productivity. Since time is money in modern culture, few of us can afford dignity.”

Alexander Lowen

Today’s world faces a grave economic, ecological, cultural crisis – indeed a global civilisational crisis. The word ‘crisis’ means a ‘turning point’ in time. The basic need expressed in this crisis however, is to find a way of Being-in-Time and Being-in-the-World that is no longer dominated by ‘busy-ness’ – by doing – and aimed only at having. The new relation to time that human beings so desperately need at this time is one in which they give themselves time, not just to produce or consume, work or play – but to truly be. That means giving themselves time to Be Aware. For to truly ‘be’ is to Be Aware. Just as to truly ‘meditate’ is simply to take time to Be Aware, and to abide in Awareness. Only out of a deeper, more meditative awareness can come better decisions and deeper more thoughtful solutions to world problems. Only by taking time to Be Aware can people learn to be and relate to others in a more meditative and aware way – thus transforming human relations. And only through meditative awareness can important decisions, whether in personal life, business, management or government be properly pre-meditated, taken with full awareness of all there is to be aware of. All mismanagement, misgovernment and mistreatment of others stem from the self-defeating rush of busy-ness, from believing one has no time to Be Aware – whereas in fact it is the very culture of busy-ness that slows down and delays aware, effective and empathic action. All the business powers of this world conspire to keep us busy in an unaware way – forcing us to sell our time to them in the service of ever-more productive and mind-numbing ‘labour’. In return they sell us ever-more mind-numbing products – and equate ‘quality time’ with the purchase and consumption of these products. Yet the global business culture of enforced economic conscription, speed and busy-ness also expresses a deep-seated fear of awareness – not least an unwillingness to be fully aware of all the ways in which, lacking awareness, human beings are currently destroying each other and the earth. This civilisational crisis and turning point in time tells us – it is high time for humanity to Be Aware.

AWARENESS, SPACE AND TIME

BHAIRAVA [Shiva] is he whose light shines in the minds of those YOGIS who are intent on assimilating time into the eternal present of awareness...

Abhinavagupta

Only by giving oneself time to Be Aware can we come to dwell in an expanded space of awareness, an awareness that can embrace our experience of ourselves, other people and the sensory world around us. Only through dwelling in this expanded space of awareness can we maintain awareness of more than one thing at the same time – more than one aspect of ourselves and others, more than one thing or thought, more than one feeling or voice within us, more than one choice before us.

‘Time’ is the very *space* of awareness, more or less expanded or contracted, that we feel within the Moment.

‘Space’ is the very *time* we give ourselves to expand the spaciousness of the awareness we feel within the Moment.

Without giving ourselves Time to Be Aware, the space of our awareness is contracted to a single focus and we lose a sense of the expansive field of awareness in which we dwell.

We become like dwellers in a spacious ocean – dwellers so used to just focussing their awareness on one thing or another within that ocean that they have ceased to be aware of the ocean as such – no longer seeing it, sensing it or even surmising its existence. Without the ocean, we could observe and study none of the beings that dwell within it – nor would they exist. Similarly, without space or time, we could be aware of nothing – ‘no thing’ – within them. Awareness, like space and time, is the precondition for our experience of any thing whatsoever – and for their very existence or being.

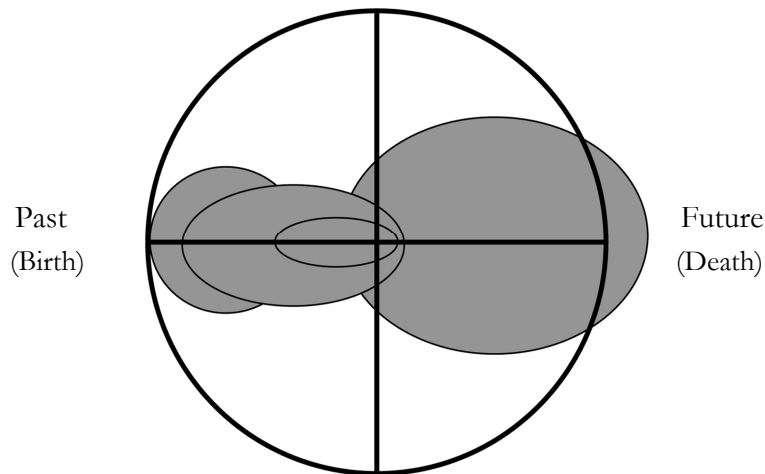
AWARENESS AS TIME-SPACE

Time, the '4th' dimension, has an inside. 3-dimensional space is our physical experience of that insideness of time – the spacious insideness of the moment. Just as there is nothing 'outside' awareness, so there is nothing we can experience 'outside' the moment – understood as the entire awareness field of our immediate experiencing. All thoughts about past and future actions and events arise within this field – as elements of our immediate, present experiencing within the moment. The 'insideness' of time is the expansive inwardness of the moment – a time-space embracing all three dimensions of space. If we let thoughts and feelings focussed on the past or future take us away from the spacious field of our here-and-now sensory experiencing then we truly get 'lost in time'. Indeed just thinking of past and future events as if they were moment 'points' on a one-dimensional line of time – preceding or following a point that we call the 'present' moment – is to forget that there is nothing outside the moment – no point or period of time that it does not or cannot embrace within it. If, even 'for a moment' therefore, we forget that all our thoughts and feelings about past and future events are part of our immediate experiencing within the moment, then we cease to experience the true nature of the present moment itself – not as a point on a line of time but as an expansive 3-dimensional time-space embracing all possible past and future events and moment points within it.

Within the spacious insideness of the moment we can and do shift the focus of our awareness, both temporally and spatially – for example focussing on different objects or activities in space, or on what we think of as 'past' and 'future' events. 'Linear' time itself however, is nothing but the illusion that arises whenever we shift the focus of our awareness, but do so without continuing to feel the entire 3-dimensional field of awareness within which these shifts of focus occur. For then our whole experience of time becomes one-dimensional – reduced to an experience of intervals or periods on a 'line' of time stretched out between moment points – different concentration points or *foci* of awareness.

THE VARYING SHAPES OF PEOPLE'S TIME-SPACE

Space is more than just physical space. It is the time-space or temporality of our awareness. Yet many people's awareness of time is so contracted to specific foci – whether in the past, present or future – that it lacks any spaciousness even in 2 dimensions. Instead it is reduced to a series of points on a 2-dimensional line. Alternatively, the two-dimensional plane or three-dimensional 'volume' of their temporal awareness may take the form of bloated regions or bubbles of time in the past or future, regions which are more or less cut off from one another and from the individual's area of present awareness. The diagram below represents different people's temporal awareness in the form of 2-dimensional areas within a larger, circular 'event horizon'. The horizontal axis within the event horizon is time as we usually conceive it – a line from birth to death. The circular or elliptical regions within the event horizon are examples of the countless different 'shapes' that temporal awareness can take in 2 dimensions. Any person's time-space field may be more or less spaciouly expanded or contracted, embrace more or less of their past and future, and be more or less oriented towards past or future. Indeed some people's time-space may be centred at a point in or even 'off' the conventional time line, just as its centre and/or area may reach beyond the apparent 'event horizon' of birth and death (grey-shaded shapes). How would you draw the shape of your time-space?



AWARENESS AS LIBERATION IN THIS LIFE

The traditional aim of yoga has been ‘liberation’ (‘Moksha’/‘Mukti’) from the reincarnational wheel or ‘circle’ (‘Chakra’) of time – the cycle of birth and re-birth. Life as lived in the physical plane is in one-dimensional time – experienced as a linear sequence of moment points, and also perceived as part of a linear series of incarnations – the cycle of birth and rebirth. Life as experienced in the ‘after-life’ and ‘inter-life’ is life lived within the unbounded and all-embracing time-space of the moment. It is liberation from linear time, a liberation that Tantric practices also aimed to achieve in this very life (‘Jivanmukti’), through taking our awareness across the apparent threshold of awareness we call ‘death’.

‘Dying’, in its true essence is not a point or process in linear time, but the very process of transition from being in time to being or dwelling in the spacious present, the unbounded inner time-space of the moment. Symptoms of aging and ‘dementia’ such as memory loss or loss of time-orientation simply reflect the essential nature of this transition. The temporal awareness of souls who have crossed the threshold is a time-space that can expand to embrace both past, present and future lives, selves and events. Those who experience the reality that ‘the moment has no outside’ in this life, who can expand their temporal awareness in tandem with the spatial expanse of their awareness, are no longer ‘alive’ in the ordinary sense, but have re-linked with that self – their eternal soul or Awareness Self, which is ‘already dead and not yet born’ – albeit not in terms of linear time as experienced by the physical self in the life between birth and death.

Higher consciousnesses or ‘Oversouls’ are indeed truly momentous beings, beings whose temporal awareness within the moment can span not only multiple lives, actual and potential, but whole epochs of historical time. That Entity or Oversoul whose immediate temporal awareness has a trans-historical character – spanning the entire history of humankind is the ‘Christ’ entity. It is one of a number of entities – ‘gods’ – whose incarnations serve to facilitate corrective interventions in the historical maturation of human awareness across the epochs – including our own.

MEDITATION IN THE NEW YOGA

Giving ourselves time to *Be* means giving ourselves *Time to Be Aware* – aware of all that there is to be aware of, all there is to sense and feel, experience and explore, enjoy and delight in, process and ponder, recollect and anticipate, delve into and draw insight from in the present moment.

The root meaning of ‘to be’ is ‘to dwell or abide’. The meaning of yoga ‘meditation’ in The New Yoga is not simply something to be ‘done’ now and then at some specific time.

On the contrary, it means constantly giving ourselves time to be aware – to dwell or abide in awareness. From Being Aware comes the ability to Be or ‘dwell’ in awareness. From Being Aware and Being-in-Awareness comes the ability to fully identify with the awareness in which we dwell – to Be Awareness.

We dwell within awareness as we dwell within space. The experience of Being Awareness is comparable to identifying with the space we sense within and around us, experiencing it as a unified and singular space of awareness. It is this that leads to a new experience of space itself as the inner spaciousness of the present moment.

The New Yoga is a radical departure from all traditional, modern and New Age yoga practices whose focus lies on stretching and contorting our physical bodies. Its purpose instead is to stretch (‘tan’) and guard (‘tra’) awareness. That is why it is ‘tan-tra’ in the truest sense. Meditation in The New Yoga is not an effortful Buddhistic practice of seeking to ‘empty’ the mind of thoughts.

For awareness, whilst no ‘thing’, is not an empty nothingness but the spacious field of our immediate experiencing. Being-in-Awareness allows us to affirm and become even more intensely aware of every thought and thing, sensation and feeling, conception and perception, word and image – but without becoming bound to or identified with it.

THE FUNDAMENTAL CHOICE TO BE AWARE

You may be aware – sometimes, often or all the time, of so-called ‘negative’ feelings – feeling as if ‘it’s all too much’ or you can’t ‘cope’, feeling joyless or depressed, bored or fed up, even to the point of being tired of living or wanting to die. You may sometimes be aware of thinking so-called negative thoughts about yourself – thinking that you are bad or mad, unworthy or incapable, a failure or disappointment to yourself or others. You may also be aware of feeling and thinking about others in ‘negative’ ways – for example feeling or thinking that they do not really see you, that they dislike or hate you, are ignoring or avoiding you, judging or attacking you. You may be aware too of thinking that your life situation is hopeless – that there is absolutely nothing you can do to change it or change the way you feel.

To obtain relief or feel better you may seek to do something, to change things, yet are aware that your actions will change nothing. Yet even if there is absolutely nothing you can do to change things or to feel different – you still have a fundamental choice. That choice applies whether the thoughts, feelings or life situation you are aware of are ‘negative’, ‘positive’, or a mixture of both. This choice however, has nothing whatsoever to do with things that you can or cannot do to change whatever it is you are aware of – for example choosing to repress or run away from it, to blame and attack yourself or others for it, to fight it or resign yourself to it, to ‘live with it’ or to kill yourself because of it. The fundamental choice has to do with being, not with doing. And whilst a seemingly simple choice, it is in essence the most fundamental and profound choice each and all of us can make – at any time, in any situation, whatever it is we are aware of thinking or feeling, and whatever we are aware of thinking and feeling about ourselves, other people, our life as a whole or the world as a whole. The choice is simply this: to lose ourselves in unaware identification with whatever ‘it’ is we are aware of – or, alternatively, to give ourselves all the time *we* need to stay with and actively identify with the very awareness of it.

FROM BEING AWARE TO BEING AWARENESS

The New Yoga is founded on a fundamental ethical choice – a commitment to always and first-of-all give ourselves Time to Be Aware. Only out of this commitment can we make the fundamental choice to identify with awareness – rather than losing our awareness in the very things we are aware of.

A motto of The New Yoga is – “If there’s nothing you can do, don’t do anything” – except to Be Aware, abiding in the awareness of all that you sense within and around you, whether ‘positive’ or ‘negative’.

If we are unknowingly identified with what it is we are *aware of*, we surrender to it and let it possess us, behaving in ways that are all an expression of it. As a result, nothing we do or don’t do can change anything – because everything we do or don’t do is an expression of the very thing we want to change – thus reinforcing it. If, on the other hand, we give ourselves enough time to just ‘abide in’ and ‘be’ the awareness of that thing – identifying with that awareness rather than with the thing we are aware of, then we will find, in time, that the ‘thing’ itself does indeed change.

The New Yoga is thus a meditative, transformative process that leads us from Being Aware of something or other to Being the Awareness of it.

Out of Being Awareness comes a new awareness – new ways of sensing, feeling and thinking the things we are aware of. Out of Being Awareness comes a wholly new and changed awareness of ourselves, other people or life situations and life as such. Out of Being Awareness too, come new ideas about what we can or cannot do – leading us to act in new, more aware and creative ways, ways that are not a self-reinforcing expression of the very things we wish to change – but instead express an already changed way of thinking and feeling them.

AWARE ACTION AND AWARE IDENTIFICATION

Life is action. Action always implies the possibility of choice. Our every choice however, is itself an act – an act of identification with a particular pattern of action. For ‘identity’ itself is made up of patterns of action. Unfree action is unaware action, based not on choice but on unaware identification with particular patterns of action or behaviour. Truly free action on the other hand – freedom itself – is *aware* action, action that comes from identifying with awareness as such and that is not simply a reaction to things we are aware of. That is why only by making the Fundamental Choice – the choice to identify with awareness as such rather than anything we are aware of – do all our choices become free choices. For awareness is what opens up alternate possibilities and patterns of action, thus allowing us to freely choose our actions.

The awareness of any ‘thing’ – a sensation, emotion or thought, behavioural pattern of action or bodily symptom – is not itself any such thing. Awareness as such is essentially free of sensations, impulses, emotions, thoughts etc. That is why the Fundamental Choice to identify with pure awareness frees us from unaware identification with anything we are aware of. Yet this primary identification with awareness also offers us the choice to freely identify with things – to practice Aware Identification. For paradoxically, it is by freely choosing to identify with things that we come to no longer experience them *as* ‘things’ at all. If, for example, we choose to identify with a physical symptom or ‘dis-ease’, we cease to experience it simply as some ‘thing’ we are aware of. Instead we will begin to experience the symptom as a ‘state of consciousness’ – a specific felt quality of awareness. By choosing to identify with the symptom as a ‘state of consciousness’ or ‘quality of awareness’, the symptom itself will begin to disappear as a symptom – as some bothersome ‘thing’ we are aware of. Through aware identification with things we can experience the reality that everything we are aware of – not least our own body – also is an awareness in its own right.

CHOOSING FREEDOM THROUGH AWARENESS

If you are not aware of the way you are thinking, feeling, speaking or acting you cannot choose to think, feel, speak or act differently. In other words: if you are not aware, you have no choice. That is why the Fundamental Choice that each of us can and needs to make is to Be Aware. For awareness itself automatically expands the range of alternative choices we are aware of at any time and in any situation. In this way it automatically extends our Degree of Freedom. Without identifying with awareness – Being Awareness – our actions cease to be free choices and become mere reactions to things we are aware of.

With awareness, we become aware not just of ‘how things are’ but of the countless choices available to us in responding to them. Every moment of everyday life we are constantly faced with choices – whether to do or say something or not, whether to do or say one thing or another, whether to do or say something in one way or in another way etc. All the moment-by-moment ‘micro-choices’ we make – whether to work or rest, eat or drink, move or stay still, even whether to let a particular thought pass or not, or whether to let ourselves fully feel a particular feeling or not – affect not only our entire day but our entire life – and the life beyond that. And it is such moment-by-moment ‘micro-choices’ that shape the most momentous ‘macro-choices’ of our lives – for example choices to do with relationships, occupation etc.

There are of course certain things we cannot choose. We cannot, for example, choose not to die. But nor, if we want to live fully and in full freedom, can we choose not to choose. That is why The New Yoga is above all a yoga of aware action – action that is free because it is not simply an unaware reaction to things and people but freely chosen in awareness of alternative possible actions. All the countless meditational practices of The New Yoga, starting with the basic practice of Being Aware, should not be thought of as effortful ‘disciplines’ but as new types of choices we can make – choices that are fundamental to achieving the single most important aim of ‘Tantra’ – the greatest possible freedom both in this life (‘Jivanmukti’) and beyond.

THE FIRST FUNDAMENTAL DISTINCTION

The distinction between anything we experience or are aware *of* and the very *awareness* of it is fundamental to The New Yoga. It is the same as the distinction between objects we are aware of in space and the seeming emptiness of space itself. Indeed it is the very same relation – since space as such is essentially nothing objective but the subjective space of awareness in which we experience things, both inwardly or outwardly. What happens however, if people are unable to make the Fundamental Distinction between ‘things’ they experience – including their own thoughts about those things – and the spaces of awareness in which they experience those things and thoughts? If their sensory or emotional experiences are too intense they may feel ‘overwhelmed’ by them, or filled to the point of bursting by them – unable to feel them safely embraced within a larger space of awareness.

Alternatively they may seek to habitually contract the space of their awareness to a narrow focus, fearing that if their awareness space were expanded it might fill with things that are ‘too much’ for them – or that they would rather not be aware of in the first place. Either way, their actions will be a mere reaction to their experience, and their behaviour an unaware expression of it. In addition, their thoughts themselves become mere mental interpretations placed on their experience – rather than the expression of a deeper, more meaningful and insightful awareness of the things they experience. Indeed they may use thinking to constantly and obsessively ‘objectify’ their experience – in doing so turning both themselves and others, both things and thoughts into mere intellectual objects of their minds. In this way however, they impoverish the rich subjective dimensions of their experience, and deprive their thinking itself of richer experiential sources. Worse still, in doing so they turn *themselves* into mere objects of their own mind and intellect, actions and perceptions, judgements and punishments. Worst of all, they may experience themselves too, only as objects of other people’s actions and perceptions, thoughts and emotions and turn other people into mere counter-objects of their own.

THE FOUNDATIONAL MUDRA

Awareness has the essential character of the 'space', outer and inner, in which we find ourselves – and within which we experience things. 'Being Awareness' is attained through 'Being Space'. This means adopting a basic bodily bearing or 'Mudra' traditionally known as 'Khechari Mudra'. The essence of this Mudra lies in choosing to identify with the seeming emptiness of space rather than anything we are aware of within it. In this way we can pass from an intensified awareness of space as we ordinarily sense it to a profound experience of awareness itself AS infinite space.

THE FOUNDATIONAL MUDRA

1. Feel the outer surface of your body as a whole.
2. From that surface sense the entire space around your body.
3. Visualise and feel that space extending infinitely in all directions – above and beneath you, to either side of you, behind you as well as in front of you.
4. Be aware of the seeming emptiness of space as something identical with awareness – being that without which you could not be aware of anything within it.
5. Sense your body surface again, this time visualising and feeling the insideness of your body as a hollow space.
6. Whatever thoughts, feelings or sensations you are aware of within the hollow spaces of your head, chest and abdomen, identify with those spaces themselves rather than anything you experience within them.
7. Experience the sensed inner space of your head, chest and abdomen as one singular inner space or 'field' *of* awareness.
8. Let your sense of your own body surface dissolve, thus experiencing Awareness AS space – a 'unified field' no longer divided into 'outer' and 'inner' spaces.

THE FOUNDATIONAL MANTRA

Whenever we have a feeling or thought that could be expressed in such words as ‘I feel this’ or ‘I think that’ – and even if we have no words to describe what we think and feel, the most important words missing are not simply those that would allow us to say what we think and feel. The first and most important words missing are unspoken words, a silent mantra. Were they to be spoken the words of this Silent Mantra would be “I AM AWARE OF ...”.

If all we wordlessly experience or express in words is the sense that ‘I think this’ or ‘I feel that’, in effect we are identifying ourselves with our thoughts and feelings. Similarly, if all we wordlessly experience or express in words is a thought or feeling *about* someone or some thing, then those thoughts and feelings so much focus our awareness on that thing or person that we cease to be aware of them *as* thoughts and feelings. In effect, then we are identifying our thoughts and feelings about reality with reality.

The Silent Mantra is the wordless awareness that would go together with saying to ourselves words such as the following: “I AM AWARE OF thinking this”, “I AM AWARE OF feeling that” – or “I AM AWARE OF having this thought or feeling about this thing or that person.” The mantra is fundamental in helping us (1) not to *identify* with our own thoughts and feelings, and (2) not to identify those thoughts and feelings about reality *with* reality. The words of the Silent Mantra work in an even deeper way – helping us to distinguish between anything we are aware of – whether a thought or feeling, sensation or emotion, conception or perception, word or mental image – from our wordless awareness of it – and our wordless awareness too of whatever it is that the thought or feeling, sensation or emotion, conception or perception, image or word – actually expresses. That is why the unspoken words of the silent mantra – “I AM AWARE OF ...” – are the first and most important words along The Way of Awareness, and why they are also the Foundational Mantra of this Way – of all that can be attained through The New Yoga of Awareness.

10 STEPS – FROM BEING AWARE TO BEING AWARENESS

1. Be aware whenever you find yourself thinking or saying to yourself or others ‘I *am...*’. For example, ‘I *am...*

lonely/depressed/anxious/afraid/angry/bitter/worthless/trapped/frustrated/resentful/ashamed/unworthy/ugly/unloved/guilty/bad/mad, a failure etc.

2. Fill in the blank from the words ‘I am ...’ with your own choice of negative words.

3. Now replace the word ‘am’ with the words ‘feel’ and ‘think’ and say to yourself ‘I *feel* ... and *think* I am ...’ [fill in your own words]. Do not follow the words ‘I feel...’ with an emotional label but with a description of your direct *bodily* sensation of the feeling. Example: “I feel a fluttering in my chest which makes me think I am ‘anxious’.”

4. In order not to identify with your feelings and thoughts now remove the word ‘I’. Rather than saying to yourself ‘I feel ...’, ‘I think ...’ or ‘I am...’ say ‘*There is an awareness of feeling... which makes me think I am...*’ [fill in your own words]. Again, do not label the feeling as an emotion but describe how you feel it as a bodily sensation.

5. Be aware of your body as a whole and of your *overall mood and sense of yourself* – for it is out of this overall bodily sense of yourself that your thoughts and feelings arise.

6. Feelings and thoughts *about* reality *are not* reality. Feelings and thoughts about yourself *are not* your whole self or true self. So whenever you are aware of saying ‘I am ...’ remind yourself that ‘I am *not* this feeling of...’ or ‘I am not this thought that ...’.

7. Instead say: ‘I am the *awareness* of feeling ... or thinking ...’ or ‘There is an awareness of feeling ... or thinking ...’. Make it a rule to use the following mantras: ‘*There is an awareness of thinking or feeling ...*’ or ‘*I am the awareness of feeling or thinking ...*’

8. Identifying with a thing or thought, feeling or belief – *unawares* – is one thing. Being *aware* of that thing or thought, feeling or belief – and of the self that is identified with it is another. The point is to *be* that very *awareness* and not anything you are aware of.

9. Whenever you feel preoccupied with disturbing thoughts or feelings, identify with empty space. For empty space, like pure awareness, is distinct from everything we are aware of within it – whether things or thoughts, sensations or feelings, impulses or actions.

10. Regularly take *time* to be fully aware of and affirm all the sensations, feelings, thoughts or life-concerns you are aware of. But do not identify with them. Instead, attend to and sense the spaces within and around you and say the following mantras to yourself ‘I am nothing that I am aware of in space. I am space itself. I am nothing I am aware of. I am the pure awareness of it.’ Only by regularly *taking time to be aware* can we open up a larger *space of awareness* – one in which new thoughts and feelings, a new sense of yourself and a new relation to the world and other people can and will arise spontaneously. This is the basic life discipline, practice or *yoga* of awareness.

INNER SILENCE AS THE SECRET OF AWARENESS

Being-in-Awareness is Being-in-Silence. Being-in-Silence means staying or dwelling – ‘being’ – within that silence. Similarly, identifying with inner silence – being silence – is the principal way of Being Awareness. Being Silence does not mean Being Silent all the time. *Being Silent* is nevertheless the most basic way of giving ourselves time to be aware – the way we call listening. Time given to listening in inner silence – both to ourselves and others – is time given to awareness.

“Not knowing how to listen, neither can they speak.”

Heracitus

Being aware of silence means listening into the silence out of which all our thoughts first arise and take shape. If we do not listen in this way before we speak, we do not really speak at all – for our words do not re-sound from depths of silent awareness but become mere unaware expressions of our immediate or past experience. That is why, for most people, ‘listening’ is merely a brief prelude to speech in which they prepare to express their thoughts in words – but without any awareness of where they are coming from and what they are really expressing or saying with them. In speaking they identify with their mental words and inner voices and not with their silent source. In particular, they remain unaware of the way in which both what they experience and the way they think and speak about it are coloured by the underlying ‘mood’ or inner ‘tone’ of their experience – by tones of silence which are essentially tones of awareness itself.

In The New Yoga on the other hand, listening is not just a prelude to speech. It is the principal way of giving ourselves more time to be aware of all that we are experiencing and of the ways we are thinking about or giving expression to it. Listening, in other words, is the specific ‘yoga’ or discipline of sustaining, staying and dwelling in inner silence – of Being in Silence and thereby Being-in-Awareness.

LISTENING FROM TRANSLUCENT INNER SILENCE

“In the attitude of silence the soul finds the path in a clearer light, and what is elusive and deceptive resolves itself into crystal clearness.”

Mahatma Gandhi

Being-in-Silence does not imply the cessation of all thought or mental ‘noise’. Instead it is what allows us to listen inwardly before we speak, thereby hearing our own thoughts, even before or without expressing them, as Inner Sound – inner words, speech or voices. These are what give shape to the inner Tones of Silence – those tones of awareness that colour and are coloured by our experience. Like any audible sounds or voice tones they can have countless sensuous qualities – brightness or darkness, warmth or coolness, sharpness or dullness, lightness or heaviness, softness or hardness, flatness or depth, dissonance or resonance. Such Tones of Silence – of awareness – can also be either clear and translucent, coloured and textured, or simply muddled. Through staying in inner silence – through ‘listening’ – we give ourselves time to be aware, and to stay in awareness. Only from the most translucent inner silence however, can we open up a clear space of awareness. It is only within this clear space of inner silence opened up by our listening that we can hear our own thoughts taking shape as inner sounds, becoming aware of them as mental words and voices before – or instead of – speaking them. It allows us to beware – ‘be-aware’ – of how our ‘inner speech’ might be shaping, colouring, muddying or totally obscuring the translucent clarity and openness of our inner silence, and with it, our awareness. Transcendental Awareness is sustained and restored through sustaining or restoring a Translucent Inner Silence. Within the open translucency of inner silence not only thoughts but things themselves can become more vividly ‘audible’ to our inner hearing. For things too are sounds. Just as we can get to know people more deeply by listening from a place of translucent inner silence uncluttered by our own thoughts – not only to their speech but to the inner tone of their silences, so can we enhance our awareness of things by opening our hearing to their silent sensory speech.

LISTENING AS PATH TO HIGHER KNOWLEDGE

“On the path to higher knowledge, the listening skill is extremely important. We must become accustomed to listening in such a way that we quiet our own inner life completely when we listen. Once we are practiced in listening in this way ... we begin to learn how to unite ourselves with the being of the other person and fully enter into it. We begin to hear through the words, into the other person’s soul.

As we consistently practice this new habit, sound becomes the medium through which we can perceive soul and spirit ... Then a new sense of hearing comes to life in the soul. The soul becomes capable of hearing “words” from the spiritual world that are not expressed in outer tones and cannot be heard by physical ears. Perception of the “inner word” awakens. Truths are gradually revealed to us out of the spiritual world. We hear ourselves spoken to spiritually.

Whatever we hear from the lips of true spiritual researchers is only what they have brought into experience in this way.”

Rudolf Steiner

THE NEW YOGA FOUNDATION MEDITATION

The Foundation Meditation of The New Yoga can be practiced alone, at any time and in any place or situation, as many times and for as long a time as possible – until the practice of Being Aware, Being-in-Awareness, and Being Awareness becomes ‘second nature’ to you – through the most basic practices of Being Silent and Being-in-Silence. To begin with you may find it more effective to engage in the meditation jointly with others – for any length of time from five minutes to an hour. Yet there is also a much deeper meaning to engaging in the Foundation Meditation as a joint meditation. That meaning is expressed by the saying: “Where two or more are gathered in my name, I will be there.” For the “I” in question is that Self in all of us (whether symbolised by Jesus or Buddha, Brahman or Shiva) which does not ‘have’ awareness but *is* Awareness – and is therefore a portion of the Divine Awareness that is God. Since it *is* awareness, that Self is also united to the Selves of all others *through* awareness – through the ‘Holy Spirit’. By conducting the Foundation Meditation in the co-presence of others, each is graced by that Spirit – by that Divine Awareness which embraces all things and beings and is present within each as its Silent Source and Source in Silence.

GUIDE TO THE NEW YOGA FOUNDATION MEDITATION

Note: If engaging in the Foundation Meditation as a joint meditation, always do so with explicit intent, at an agreed time and for a mutually agreed period of time.

1. **Take time to become aware** of your BODY SURFACE as a whole, and use it to sense the entire space around your body.
2. **Take time to be aware** of different things you sense and perceive in the space around your body – but in such a way as to maintain awareness of that space as a whole – both the space around that object and around your body.
3. **Keeping your eyes open** and continuing to sense the space around your body, sense the inwardness of your body too as a SPACIOUS INWARDNESS – uniting the sensed inner spaces of your head, chest, belly and lower abdomen.
4. **Be aware of anything you sense** within those inner body spaces – whether thoughts arising in your head space, sensuous textures of feeling or intensities of emotion, felt needs or desires, or muscular impulses to act or speak.
5. **Be aware primarily** of your immediate BODILY sense of each and every thing you are aware of sensing both within and around you – from the sensory qualities of things and people, to thoughts that arise in your head space, or anything you sense in your chest, belly and abdominal spaces.
6. **Sensing the spaces within and around your body** at the same time, begin to feel them as one singular field or space OF AWARENESS and identify with that UNIFIED FIELD OF AWARENESS as a whole.
7. **Let your awareness wander freely** between different things you are aware of within this spacious field of awareness and let new things arise within this field – but without losing your awareness of the spacious field as a whole, or letting it get lost in any one thing or thought you are aware of within it.

THE FOUNDATION MEDITATION IN VERSE

Giving oneself
Time to Be Aware.
All the time one needs
To feel what is there, and more -
To be aware of all there is to be aware of.
To recall distinct events, and differentiate
The feelings they have left us with.
To let the many threads of our life
Disentangle in our Field
Of Awareness.

To freely shift our
Focus of awareness
From one hot spot to another,
Without ceasing for a second to
BE that awareness, to abide in and
Identify with The Free Awareness Field,
That Field which has no fixed Focus
And thus frees us from Fixation
On any thing or thought,
Any person or problem,
Event or emotion.

Freely following that
Rhythmic flow of Awareness,
That lets us move between feeling
Something there, in its spacious field,
Sensing where we feel it in our bodies.
And feeling ourselves INTO it, but then also
Feeling the free space all AROUND it, and the
Space surrounding our body as whole - that
Infinite Field of Free Awareness, from and
Within which - AS WHICH - we move
Rhythmically into and out of our
Finite self and body.

THE IMPORTANCE OF MEDITATING ‘NEGATIVITY’

The feelings evoked by a ‘tragic’ piece of music are nothing ‘negative’, however negatively we might label them in words. Just as there is no such thing as a ‘negative’ musical tone or chord, so there is no such thing as a ‘negative’ feeling or emotion. Anything we feel as ‘negative’ is in essence something we seek to limit or *negate* a full and intense awareness of. We do so out of fear and the false belief that affirming ‘negativity’ is ‘negative thinking’. This fear is misplaced for many reasons. For one thing, to intentionally affirm our awareness of anything – even so-called ‘negative’ feelings – is by its nature a positive act. Secondly, our awareness of a thought or feeling is not itself a thought or feeling, ‘positive’ or ‘negative’. Positively affirming that awareness therefore, does not bind us to ‘negative feelings’ but is the very act that frees us from identification with them. Thirdly, ‘negative’ feelings are there to point us to problematic or limiting aspects of our reality that we need to face and find new ways to respond to. “The wise man points at the moon. The fool looks at the finger.” If our awareness becomes fixated on the feelings as such we become like this proverbial ‘fool’ – failing to see the difficult or limiting aspects of our own or other people’s reality that they are pointing us to. This in turn limits our capacity to act positively in response to these difficulties.

The alternative to becoming fixated on or identified with ‘negative’ feelings is not to negate our awareness of them, but instead to positively affirm that awareness – to feel and follow those feelings to what they are pointing us to in ourselves or others. The awareness with which we do so can then become a pointer in itself – a source of fresh insights into our own or other people’s difficulties, pointing us to new directions we can follow and new decisions we can take in relation to them. A most important variation of The New Yoga Foundation Meditation, the practice of giving ourselves time to be aware of all that there is to be aware of – ‘positive’ or ‘negative’ – is therefore to intentionally use it to Meditate the negative. That means granting time, whenever we feel a strong or generalised ‘negativity’, to make an inventory of that negativity – starting from our immediate bodily sense of it as ‘stress’ or ‘depression’ for example, and exploring this to then identify and intensify – one by one – all the different emotions that have ‘coagulated’ into it. That way they can point us to events or aspects of our lives we have not yet given enough awareness to – an awareness out of which will come all the ‘pointers’ we need.

RECALLING NEGATIVE EVENTS WITH AWARENESS

Like a pain, a feeling IS an awareness – which is why following ‘negative’ feelings helps us to recover awareness of painful facts or events. Conversely, facing such facts or recalling such events can help intensify our awareness of the feelings connected with them. Using awareness to disentangle the threads of feeling interwoven in generalised states of negativity – thus allowing us to discriminate an entire ‘inventory’ of distinct emotions – goes hand in hand with recalling or recapitulating a parallel inventory of painful facts or life events connected with those feelings. This process of meditative “recapitulation” (Castaneda) must be done first and foremost with one’s body. For to grant more awareness to something, whether a life event or emotion, we must attend to that part of our body where our awareness of it is already felt and ‘anchored’. This process of recapitulation can only ‘release’ people from the emotional impact of events however, if they identify neither with the recalled events nor the intensified emotions but rather with the greater awareness they have given them. And the “recapitulation” must be felt as just that – a new and more aware capitulation or ‘surrender’ to the subjective and objective truth of whatever feelings, facts or life events are recalled and faced. “Truth is the scalpel that opens the wound so it can be cleaned.” (Carlos Castaneda).

FROM ‘HOW TO RECAPITULATE’ BY CARLOS CASTANEDA:

“USING ONE PIECE of your inventory, focus on a person, incident, or other memory. It might be something that is first on a list, or it might be whatever presents itself to you in the moment ... begin to feel the experience in your body. The body sensations from the emotions involved are more important than the thoughts or memories about the incident.

FEEL YOUR EMOTIONAL MEMORIES AND REACTIONS IN YOUR BODY. Experience the incident fully, but without getting lost in the feelings or victimized by the emotions. Feel and know the truth that you believe about the incident. Then become the eagle and fly high. Look down on that moment in your life, and the people involved. See the long stretch of time before and after the incident.

Perhaps you can see several generations of families, and see their pain, fear, distractions, strategies, and their parasites domesticating the participants. The eagle sees the

perfection of it all. The eagle sees where the succession of generations upon generations have created the moment of this event.

The important part is to have the eagle communicate that reality to the part that feels like a victim – to help the Victim see that they are really just a player in a huge drama, interconnected through time and space, and in that drama you and others came together being just yourselves, and in the shortest little twinkle of time you then passed each other and went away. There was no real victim and no real perpetrator. There is simply the pattern, the interconnection ...

TRUTH is the scalpel that opens the wound so it can be cleaned. The first truth is: “There is a wound here. I am responding to this situation and acting the way I am because of my emotional wound and my poison, not because of what anyone else is doing to me.” That is the first truth. It is the end of blame and the beginning of responsibility ... The second truth is that there is no victim or perpetrator, only the unfolding of the mysterious universe. From that truth comes the forgiveness that isn’t forgiveness but simply the releasing of the “victim” assemblage point, which cleans the emotional poison from the wound.

LOVE, SELF-LOVE, is the antiseptic and bandage that you put on the wound. Your love for yourself keeps that victim perspective out of that experience while the healing is completed. Ultimately, you have a scar you can be proud of, and when someone touches that place, it no longer hurts.

YOUR AWARENESS opens the door to the transformation which you manifest through your Inventory and Recapitulation ... When the emotional wounds are clean, you become more and more in control of your attention. You are no longer a puppet, controlled by what other people do or say. You choose your emotional responses and you become a master of your dream.”

ON ‘DIFFICULTIES’ IN SUSTAINING AWARENESS

The two ‘Foundation Stones’ of The New Yoga of Awareness are The Fundamental Distinction (between awareness as such and anything we are aware of) and The Fundamental Choice – either to identify with things we are aware of, or to identify with the pure awareness of them.

Experiencing The Fundamental Distinction is essential to exercising The Fundamental Choice. It can be explained by ‘comparing’ pure awareness with the clear spaces (outer and inner) within which we experience things. But it can only be truly experienced through intensified bodily awareness of space itself, inner and outer. For only through that enhanced bodily awareness of space (achieved through awareness of our body surface) can space itself be experienced as the spacious field of pure awareness – not just a useful analogy for it.

Many people say that though they understand the Foundation Stones, and whilst they are often or sometimes able to feel or identify with pure awareness, to sustain awareness through the day appears to them like an almost impossible challenge. For at other times they still find themselves letting go of all round spatial awareness, losing themselves in trains of thought, identifying with emotions, acting or speaking impulsively etc. etc. To which I say: go back to the first Foundation Stone – the Fundamental Distinction – and apply it *to* the very difficulties you are experiencing. Don’t say to me “It’s very hard”, “I still lose myself in trains or thought” or “I still get identified with my emotions”, or “I still react impulsively” etc. Say to yourself “I am now aware of thinking or feeling ‘it’s all very hard’, I am now aware of losing myself in this train of thought, identifying with this emotion or reacting impulsively in this way.” Being aware of experiencing such ‘difficulties’, you can then make ‘meta-level’, ‘reflexive’ or ‘iterative’ use of the Foundation Stones – distinguishing the very awareness of those difficulties from the difficulties themselves, and choosing to identify with that awareness and not the difficulties.

Without this ‘iterative’ application of the Fundamental Distinction and Choice to the very difficulties experienced in sustaining awareness, no one can do so continuously. It is through my own application of these Foundations Stones to the difficulties that I – like others – face in sustaining awareness through The New Yoga that I also find subtle new ways of experiencing the Fundamental Distinction and exercising the Fundamental Choice. This iterative use of the two Foundation Stones is thus in effect a hidden, third Foundation Stone – yet one essential to the success of the other two. Indeed this ‘third’ Foundation Stone is the basis on which I myself constantly gain – out of awareness of my own and other people’s difficulties – new insights into all those Foundational principles and practices of awareness which are ‘The New Yoga’.

FROM BEING TO BODYING AWARENESS

Your awareness of the space around your body is not itself something bounded by your body surface. And yet it is itself a bodily awareness. Similarly, your bodily awareness of land, sea and sky does not end at the boundaries of your body but reaches to the very horizon of any landscape, seascape or skyscape you behold. Your bodily sense and feeling for the colours of a landscape, the glow of a sunset sky, or the undulations of the sea, is not something locked up inside your head or brain. Nor is your bodily awareness of an indoor space, and your tangible sense of the other bodies within it – both objects and people – something bounded by your own body. Even your ‘mind’ is part of your bodily awareness, being a space of awareness in a part of your body – your head – within which you experience thoughts arising and passing away. The body has always played a central role in Tantric symbolism. That is not because the body was seen as the biological basis of awareness or ‘consciousness’, but because “the body is an awareness” (Carlos Castaneda). Being so, its only boundaries are boundaries OF awareness.

Traditional Tantric teachings recognised that awareness, like space itself, is essentially bodiless and unbounded, and yet at the same time takes on an infinite variety of bodily shapes and forms – physical and non-physical, natural, human and divine. These bodily shapes appear bounded from the outside, but since every body is an awareness, like awareness as such, they are essentially unbounded. The New Yoga of Awareness is above all a yoga of Bodily Awareness, recognising that the body is not simply some bodily object or ‘thing’ we are aware of, but a bodily shape, tone and texture OF awareness. Awareness, though bodiless, is nothing but awareness of bodies and of bodyhood. Awareness itself – ‘spirit’ – is what ‘bodies’ itself in different shapes and forms. Being Awareness therefore means sustaining immediate Bodily Awareness of ourselves, other people and the world. *Bodily* awareness in turn is the key to Bodying Awareness, learning to give it active bodily expression in our every word and deed, look and gesture, movement and comportment.

QUESTIONS THAT CULTIVATE BODILY AWARENESS

- **How much** of my body as a whole am I aware of right now?
- **How aware** am I of my entire upper body above the waist?
- **How aware** am I of the contact of my feet with the ground beneath me, of my legs, belly and entire lower body below the waist?
- **Which** regions of my body can I choose to become more aware of in order to become more aware of myself as whole?
- **How aware** am I of my head and body surface as a whole?
- **How aware** am I of the entire space all around my body surface?
- **How far** can I feel my awareness extending into that space in all directions?
- **To what extent** can I feel the entire space around me as a space of awareness – one that surrounds and embraces not only my own body but every other body around me?
- **How much** inner space do I feel within my sensed body surface?
- **How much** do I feel this space as a free space of awareness?
- **How much** clear and uncrowded inner awareness space do I feel within my head, chest and belly respectively?
- **To what extent** do I feel the inner awareness spaces of my head, chest and abdomen as one singular space of awareness?
- **Where** do I feel my awareness of myself concentrated or centred in the sensed inner spaces of my body?
- **How far** can I allow my awareness to descend from my inner head space to that of my chest, belly and lower abdomen?
- **How far** up above my head and down below the ground can I allow my awareness to rise or descend?
- **To what degree** does my face, posture and body language as a whole give full expression to my bodily self-awareness and to all that I sense in the body spaces within and around me?
- **How aware** am I of another person as ‘some-body’ and not just a ‘talking head’ – of their face, eyes, posture and breathing?
- **To what degree** can I sense, with and within my own body, the degree and expanse of another person’s bodily self-awareness, through the way it finds expression in their body language?

CHAPTER 13 – THE FIELD NATURE OF AWARENESS

FOCAL AWARENESS AND FIELD AWARENESS

We experience things in a localised way. Thus we perceive objects in different localised regions of space, just as we experience inner sensations, emotions and even thoughts themselves in different localised regions of our body. Awareness on the other hand, has an essentially ‘non-local’ or ‘field’ character, corresponding to the very spaces, inner and outer within which we experience things. You may be aware of feeling a sensation or emotion in your belly or chest space, or of having a thought in the inner space of your head. Yet that very awareness is not itself anything you can localise IN those spaces. Instead it *is* the very regions or spaces within which you experience those things. Similarly, though you may see an object in space with your eyes, your awareness of that seeing itself is not something located in space, located in your eyes – or even in the ‘I’ that sees. The reason why awareness and experience become confused is because we are so used to focusing our awareness on some localised object or experience, within or around us, that we lose all sense of the space or field within which we focus our awareness. We even identify our own ‘I’ with a self or ‘subject’ localised in our heads and focusing its awareness like a spotlight on things or ‘objects’ within or around us.

What we call the ‘ego’ is that portion of the self, which experiences itself as localised in space – for example in our heads – and in turn focuses our awareness in space. It is through the identification of awareness with ego-awareness that ‘meditation’ is confused with ‘introspection’ – the ego looking inward as opposed to outward. Transcending ego-awareness and attaining ‘transcendental awareness’ however, does not mean abolishing ego awareness. On the contrary, it means Being Aware of our ego as one portion of a larger self, that Self which does not ‘have’ awareness but IS awareness – the entire field of awareness within which the focus or spotlight of ego-awareness moves. Being Awareness means identifying with that larger Self – our Awareness Self. This in turn means maintaining field awareness rather than losing ourselves in ego-awareness, in *focal* awareness.

FROM FOCAL TO FIELD AWARENESS

“Consciousness is not local, and it never was.” (Seth). The key to distinguishing *awareness* and *experience* is making a shift from local to non-local awareness and from focal to field awareness. If, for example, you find your awareness narrowly focussed on a particular sense object, a localised sensation such as a pain in a part of your body, maintaining field awareness means choosing to become more aware of your body as a whole and not just the part that hurts, more aware of the entire space around your body and not just the particular object that has become the focus of your awareness. The less aware we are of our body as a whole the less aware we are of our self as a whole – our ‘soul’. The whole self or soul is the Awareness Self. This in turn is nothing other than the entire space or field of awareness within which we experience things – whether localised sensations, a localised sense of self or localised physical objects.

The shift from Focal Awareness to Field Awareness is made through Feeling Awareness. ‘Feelings’ are things we ‘have’ – something we are aware *of*. Feeling, on the other hand, is something we *do* – indeed it is the most primordial mode and medium of awareness as such. Our awareness of things and people, for example, is not just the way we perceive or think of them but the way we *feel* them. All awareness is, first and foremost, feeling awareness. Feeling awareness is both ‘pre-reflective’ and ‘pre-perceptual’ – for it is what *precedes* both thoughts and perceptions. The latter do not ‘cause’ us to feel things in a certain way – they give form to the way we already sense them through feeling awareness. ‘Feelings’ are something we experience in a *localised* way – anger rising from our belly and into our head for example. They are also something we can *focus* our awareness on and turn into objects of reflection. ‘Feeling’ on the other hand, has a non-local or field nature. Like the tone and colour of our moods, feeling awareness is what tones and colours *all* that we experience within our larger awareness field – leading us to focus on particular things within it and shaping our thoughts about them.

THE FEELING NATURE OF AWARENESS

To feel a thing physically we must touch it with our hands. Yet even just perceiving something from a distance we sense the way it would feel to our touch, we feel its substantiality, shape, weight and texture. Similarly, even without any physical contact, our feeling awareness of another person will automatically ‘touch’ that person – affecting their own feeling awareness of themselves and of us. Our awareness of both things and people, therefore is first and foremost an overall feeling awareness.

We can see and feel things with our physical bodies. Yet our bodies themselves are not primarily something we see (unless we look in a mirror) but something we *feel* – something we are aware of in a feeling way. The same applies to the bodies of other people and of physical objects.

What we call ‘soul’ *is* our feeling awareness. This feeling awareness is not something bounded by our body. For it is only *through* feeling awareness that we can feel our own bodies – and that we can also directly feel every other body in the world around us.

In essence all awareness is a feeling awareness of bodies, whether of things or of beings. Conversely however, all ‘bodies’, whether those of seemingly insentient things or conscious beings, are nothing but bodily forms and expressions of soul – of feeling awareness. Every feature of a person’s body for example, is an expression of the specific qualities of ‘soul’ – of their feeling awareness of themselves and others. And just as we can *see* what a person ‘feels like’ through their body language and the way they look, so we can also feel the way a person ‘looks’ – sensing and resonating with their own feeling awareness of themselves. Similarly, the ‘look’ of seemingly insentient things – their sensory shapes, colours and textures – also give bodily expression to their ‘soul’ – to the qualities of Feeling Awareness that they both reflect and manifest.

FEELING AWARENESS AS TONE

Our experiencing is never something neutral or objective. Instead it is always coloured by a type of overall subjective ‘mood’ or ‘tone’ of Feeling Awareness. Just as a person’s tone of voice has its particular qualities – such as brightness or darkness, warmth or coolness, lightness or heaviness, hardness or softness, roughness or smoothness, hollowness or depth of ‘resonance’ – so do the silent tones of Feeling Awareness that ‘re-sound’ in their voice tone, as they also do in the ‘tone’ of their language, looks and gestures. ‘Feeling Tones’ – understood as silent tones and qualities of a person’s Feeling Awareness of themselves and others, are what echo or re-sound in their voice tone. That is why ‘rapport’ or ‘resonance’ with another person can be established by echoing the pitch, amplitude, intonation patterns and tempo of their speech. Yet underlying all such audible qualities of voice tone lies something more basic which we pick up as the overtones and undertones, not only of a person’s speech but of their language, looks and gestures. Indeed we define ourselves as ‘persons’ by the way we personify silent tones and qualities of feeling Awareness in both speech and silence – communicating them both ‘through sound’ (‘per-sonare’) and through the silent facial expression or ‘mask’ (‘persona’) which we wear as we speak.

The word ‘relate’ means to ‘bear back’ (‘re-late’) a message. In ‘relating’ to others our voices do not only serve to establish rapport or resonance. They also allow us to ‘re-late’ or ‘bear back’ a subtly different or transformed Tone of Feeling – one that carries or bears its own wordless message. Whether through speech or silence, the nature of our Feeling Awareness of another person automatically communicates itself to them through the resonant touch of its underlying Tone. That is why Feeling Tone is a powerful medium of transformative resonance in both silent and spoken communication – enabling us not just to ‘sound out’ and ‘resonate’ with the tone and quality of another person’s Feeling Awareness, but also to transform it with our own.

ON THE NATURE OF FEELING TONE

“Your emotional feelings are often transitory, but beneath there are certain qualities of feeling uniquely your own, that are like deep musical chords. While your day-to-day feelings may rise or fall, these characteristic feeling tones lie beneath.”

“Sometimes they rise to the surface, but in great long rhythms. You cannot call these negative or positive. They are instead tones of your being.”

“These feeling tones then, pervade your being. They are the form your spirit takes when combined with flesh. From them, from your core, your flesh arises. Everything that you experience has consciousness, and each consciousness is endowed with its own feeling tone. Your flesh springs about you in response to these inner chords of your being, and the trees, rocks, seas and mountains spring up as the body of the earth from the deep inner chords within the atoms and molecules, which are also living.”

From ‘Seth Speaks’ by Jane Roberts

“A tone lies at the foundation of everything in the physical world. All objects have a spiritual tone at the foundation of their being, and, in his deepest nature, the human being is such a spiritual tone.”

“When he awakens each morning, man actually has passed through an element of music, an ocean of tones...Although man is unaware of having absorbed tones during the night, when he awakens he nevertheless senses these imprints of the spiritual world within him when he listens to music.”

“In music, man feels the echoes of the element that weaves and lives in the innermost core of things, which is so closely related to him. Because feelings are the innermost element of the soul, akin to the spiritual world, and because in tone the soul finds the element in which it actually moves, man’s soul dwells in a world where the bodily mediators of feelings no longer exist but where feelings themselves live on.”

Rudolf Steiner

FROM RESONANCE TO RESONATION

If we laugh, cry, or form a smile or frown on our face we amplify – through ‘resonance’ – the particular Tone of Feeling Awareness that finds expression in our smiling or frowning, laughing or weeping. Similarly, if someone else laughs, cries, smiles or frowns, the expressive form they give to whatever it is they are aware of can evoke, through resonance, a similar tone or quality (Rasa) of Feeling Awareness in our own souls. As a result, we in turn may laugh or cry, smile or frown. In doing so we are giving similar form or ‘isomorphic’ expression to the same tonality of Feeling Awareness. This Fundamental Process can be aptly named using Rupert Sheldrake’s ‘Morphic Resonance’. The Tantric understanding of this term is that by giving fitting or resonant form (Greek ‘Morphe’/Sanskrit ‘Rupa’) to a sensual tone or quality of Feeling Awareness (Rasa) we automatically amplify or intensify this sensual tone or quality through ‘resonance’. ‘Morphic Resonance’ then, is essentially a resonance between feeling awareness and any expressive form it takes.

When people speak of something ‘resonating’ with something or someone, its expressive form spontaneously evokes and amplifies a particular tone or quality of Feeling Awareness within them – the principle of ‘morphic resonance’. This relation of passive or ‘empathic’ resonance, however, is by no means the same as active resonation – the art of actively bodying and personifying different tones and qualities of *Feeling Awareness*. This is exemplified by the art of the ‘impressionist’ – whose practiced ‘yoga’ of vocal and bodily expressiveness allows them to so precisely echo and mirror the voice tones and body language of another person that they can literally ‘personify’ or ‘impersonate’ them, feeling themselves *into* and *as* that person. A similar ‘yoga’ lies behind the art of ‘Method Acting’. In The New Yoga, ‘Mudra’ and ‘Mantra’ yoga are understood, in a very new way, as the two most powerful ways of bodying Feeling Awareness, and of learning to actively modulate and transform its tones and qualities – both in everyday life and through the new practices of Tantric Resonation and Tantric Pair Meditation.

CHAPTER 14 – ‘MUDRA’ AND ‘MANTRA’ YOGA

‘MANTRA’, ‘MUDRA’, ‘MUKHA’ AND ‘MURTI’

Tones and qualities of Feeling Awareness are given expressive form in speech and song, poetry and painting, movement and music – which is also what enables such media to evoke these tones and qualities of awareness in others through ‘morphic resonance’. The basic principle of Tantric Resonance is that by actively seeking, like a poet, thinker or actor – to give the most ‘resonant’ expressive form to anything we are aware of – for example through seeking the most fitting word, concept, sound or gesture for it – the Feeling Awareness of it is intensified by ‘morphic resonance’. The very intensification of specific tones and qualities of Feeling Awareness however, leads to their transformation into other tones and qualities. If these in turn find new expressive form the result is an experience not just of ‘Transformative Resonance’ but of ‘Metamorphic’ Resonance’ – for example through the experienced ‘morphing’ of a facial expression or the metamorphosis of an outwardly perceived object.

A letter of the alphabet is the visible but silent face of a sound. Similarly, any body or mode of bodily expression whether a physical object, facial expression, look, posture or gesture, is the silent face or image of an inner sound. For like a smile or frown, it gives silent but visible shape and form to a tone and quality of Feeling Awareness. The sounds our bodies utter when we speak are shapings or ‘envelopes’ of different tonal frequencies. They are also the expression of inner sounds with which we give shape to frequencies or wavelengths of Feeling Tone. It is with inner sounds that we quite literally ‘utter’ our bodies themselves – giving bodily shape and tone to Feeling Awareness – as we do when we visibly sigh, groan or exclaim. The New Yoga teaches us to use our ‘inner voice’ to utter sounds inwardly – as ‘inner sounds’ or Mantra and to use Mudra to outwardly express those sounds in a silent bodily way. Through Mantra and Mudra then, we can learn to actively shape-shift our ‘inner body’, revealing new faces (‘Mukha’) of the self, and changing the whole image (‘Murti’) of our ‘inner body’ – our Body of Feeling Awareness.

SETH ON THE NATURE OF INNER SOUND

“Inner sounds have an even greater effect than exterior ones upon your body. They affect the atoms and molecules that compose your cells. In many respects it is true to say that you speak your body, but the speaking is interior.”

“The same kind of sound built the Pyramids and it was not sound that you would hear with your physical ears. Such inner sound forms your bone and flesh. The sound exists connected with but quite apart from the mental words you use in thinking. It does not matter in which language you are addressing yourself, for example. The sound is formed by your intent, and the same intent will have the same sound effect upon the body regardless of the words used. But usually you think in your own language, and so in quite practical terms the words and the intent merge.”

“Each of the atoms and molecules that compose your body has its own reality in sound values that you do not hear physically. Each organ of your body has its own sound value too. When there is something wrong, the inner sounds are discordant. The unharmonious sounds have become a part of that portion of the body as a result of the inner sound of your own thought-beliefs.”

“The body reacts not so much to physical sound as to the interior sounds into which the physical sounds are translated. It also reacts to sounds that have no physical counterparts.”

“You understand that from a given point of silence, sound begins and grows louder. What you do not understand is that from a given point of silence, which is your point of non-perception, sounds also begin that grow deeper and deeper into silence, yet still have meaning and as much variety as the sounds that you know. The thought unspoken, has a “sound” that you do not hear, but that is very audible at another level of reality and perception ... In your dreams, and particularly beyond those dreams you do recall, are areas of consciousness in which these sounds are automatically perceived and translated into visual images.”

“You can hear a chair as a musical note in a trance state, without the use of drugs.”

THE NEW YOGA OF THE INNER VOICE

Our ‘outer’ physical voice is an expression of our Inner Voice. Through our outer voice we shape and modulate the tone of the audible sounds we make when we speak or sing. Through our Inner Voice we can learn to shape and modulate the silent inner Feeling Tones that find expression in our audible voice. Our Inner Voice is what tunes and sets the tone of our outer voice. The New Yoga of the Inner Voice is a revolutionary new form of voice training. Have you ever felt a dissonance between the message of your spoken words and the message implied and communicated through your tone of voice? The New Yoga of the Voice teaches us to alter the pitch, amplitude, timbre and overall tone and quality of our outer voice by first of all modulating the corresponding qualities of our Inner Voice. It is this that allows us to bring the audible tones of our outer voice into total resonance with the feeling tones we wish to communicate through it. The New Yoga of the Inner Voice is also central to ‘insounding’ or ‘invoking’ Mantra, not through mere ‘mental’ repetition, but through uttering the sounds of each Mantra with our Inner Voice – the voice of our entire inwardly felt body. It is in this way – through the Inner Voice – that we can learn to use Mantra to alter the entire shape and tone of our inwardly felt body, our Awareness Body.

PRACTICING THE NEW YOGA OF THE INNER VOICE

Exercise 1: Becoming aware of your Inner Voice

- 1. Say your name aloud (or any word, phrase or mantra).**
- 2. Now just whisper the name.**
- 3. Now mouth it silently, without any breath leaving your lips.**
- 4. Finally – with your mouth completely closed – just HEAR yourself inwardly uttering your name.**

The voice you now hear uttering it is your Inner Voice.

The ear you now hear yourself uttering it with is your Inner Ear.

CULTIVATING VOICE AWARENESS

Just as you can learn to modulate the tone and quality of your outer voice so can you learn to modulate that of your Inner Voice. Indeed learning to modulate your inner voice is a revolutionary way of learning to alter the whole tone and quality of your outer voice – thus bringing it into resonance with the tones and qualities of feeling you wish to communicate through your words. The key to modulating both our Inner and Outer Voice is **awareness** of the basic parameters of the voice as such. These are its **pitch** (low or high), its **amplitude** or ‘volume’ (low or high), its **tempo** (slow or fast), its **timbre** (flat or resonant, rough or smooth, hard or soft, sharp or dull), and its **seat** – where we feel our voice coming from in our bodies.

Exercise 2: Becoming more aware of your Outer Voice

Assess the **basic parameters** of your own ordinary speaking voice (pitch, amplitude, tempo and timbre) by marking an ‘X’ at a corresponding position on the lines below:

PITCH

Low ----- High

AMPLITUDE

Low ----- High

TEMPO

Slow ----- Fast

Now imagine your body as a vertical line descending from the top of your head, down through your neck, throat and chest to your belly and lower abdomen, and point to the part of your body you feel your voice coming from. Alternatively draw a **vertical** line and mark the main **SEAT** of your voice on it. Finally, draw a new set of **horizontal** lines along which you can mark the **TIMBRE** of your voice in its various dimensions – from flat to full and resonant, clear and sharp to dull, soft to hard, rough to smooth, cool to warm etc. Then experiment with simultaneously **changing** two or more parameters of your ordinary Outer Voice.

MODULATING YOUR INNER VOICE

Begin with the basic exercise in The New Yoga of the Voice:

1. Say your name aloud – or any word, phrase or mantra.
2. Now just whisper the name. Now merely mouth it silently.
3. Finally, close your mouth and just hear yourself uttering it inwardly with your Inner Voice – ‘in-sounding’ or ‘in-voking’ it.

Now you can practice modulating your Inner Voice:

1. SEAT

Invoke the name again, and be aware of the **seat** of your Inner Voice – where you feel it coming from and resounding – for example your head, throat, chest, belly or lower abdomen. Experiment with first raising and then lowering the seat of your Inner Voice from its initial centre or location. Now see just **how far** you can raise and then lower the seat of your Inner Voice.

2. PITCH

Be aware of the pitch of your Inner Voice. Experiment with first raising and then lowering its pitch. Now see just **how** ‘high’ and then **how** ‘low’ you can pitch the tone of your inner voice.

3. AMPLITUDE

Be aware of the **amplitude** or volume of your Inner Voice. Experiment with making your Inner Voice louder or quieter, and seeing just how loud or quiet you can make it.

4. TEMPO

Be aware of the **tempo** with which you utter a name, word or phrase with your Inner Voice. Experiment with uttering it faster and then more slowly. Now see just how much faster and then how much more slowly you can utter it with your Inner Voice. Try insounding or invoking the name SO slowly that you felt you could almost indefinitely linger with and elongate each sound, staying with and savouring its sensual qualities.

5. TIMBRE

Use all the other key parameters to experiment with altering the overall timbre and emotional tone of your Inner Voice, for example making it sensually and emotionally warmer or cooler.

MANTRA MEDITATION IN THE NEW YOGA

The New Yoga is about learning to actively shape and tone our Feeling Awareness and in this way body that awareness. It is with our physical voice that we shape vocal tones into the audible sounds of our speech. It is through our inner voice and inner sounds – Mantra – that we can reshape the tone and quality of our Feeling Awareness, and in this way shapeshift our inner body – our Body of Feeling Awareness.

INSOUNDING WITH THE INNER VOICE

1. **Open your mouth and eyes as wide as possible as if about to utter a long and sustained ‘AAH’ sound.**
2. **Without making any audible sound hear yourself inwardly uttering a sustained AAH sound.**
3. **Now imbue this inner AAH sound with a feeling tone and quality of awareness akin to wonder, lightness, light and delight.**
4. **Let this tone and quality show themselves fully in your eyes and transform your entire facial expression.**
5. **Now alter your posture slightly or feel for a gesture of your arms that embodies the same quality of feeling awareness.**

Now purse your mouth as if to make a sustained ‘OOH’ sound (as in ‘trUe’), hear yourself sounding it inwardly and imbuing your inner voice with a low pitched feeling tone bearing a quality of deep awe and reverence. Finally, closing your mouth, and, sealing your lips firmly, hear yourself inwardly humming a deep and sustained ‘M’ sound. Feel the inner hum permeating your entire body and imbuing your awareness with a quality of fluid warmth.

The ‘ear’ with which you hear yourself uttering the inner OOH or AAH sound is your Inner Ear, the voice you utter it with is your Inner Voice, the face you mime it with is an Inner Face of your soul, and the eye that lets its qualities show through your eyes is your Inner Eye and an inner self or “I”. Feel yourself uttering your whole body as the AAH sound, and be aware of how this alters the entire way you feel your body from within – giving it a sense of lightness and translucence. In this way, and not through any repetitive audible chanting of ‘AUM’ or ‘OM’, you will come to experience the true meaning of ‘Mantra’.

MUDRA MEDITATION IN THE NEW YOGA

**“The outer shape of a person reflects his inner mood.
Changing that shape can change his mood.”**

David Boadella

In order to change our “inner mood” by changing our “outer shape”, we must first of all be aware of the way that outer shape already “reflects” or bodies our inner mood. This is the principle of Mudra Meditation in The New Yoga. ‘Mudra’ is any way of intentionally giving bodily shape to a tone or quality of awareness by bodying it – letting it shape the features of our body language. The slightest intentional change in the way we shape different outer features of our body language, like an intentional change in our voice tone and characteristics – can be used to evoke and impart new tones and qualities of our awareness. Any tone or quality of Feeling Awareness, once followed and given form through shaping the features of our body language in resonance with it, will naturally transform into another tone and quality. Only by constantly re-shaping our body language in resonance with the tone and quality of our Feeling Awareness of ourselves and our bodies – only by continuously bodying that awareness – can we continue to *be aware* and *be awareness*.

BODYING THE SHAPE AND TONE OF YOUR AWARENESS

1. At any moment in time, completely freeze your bodily ‘shape’ for some time, giving yourself time to feel and be aware of it in every detail – your overall posture, the tilt of your head, the shape of your mouth, the openness of your eyes, the direction of your gaze.
2. Be aware of the “inner mood” expressed in that outer bodily shape, the particular tone and quality of awareness it embodies.
3. Now choose to intentionally alter just one or two features of your outer shape – for example the tilt of your head, the shape of your mouth, the openness of your eyes, the direction of your gaze.
4. Freezing that new bodily shape for some time, be aware of how it subtly or dramatically transforms the entire tone and quality of your bodily awareness – your feeling awareness of yourself and of your body.

THE NEW YOGA OF SOUND

The essential meaning of words, not least most of the key Sanskrit words that make up the essential vocabulary of Indian philosophy and of Tantra, cannot simply be understood through one-to-one correspondences with words of other languages. Nor can their deeper meaning be traced only through exploring their etymological roots. Philology and etymology only give us a picture of the *verbal* meaning of the ‘root’ sounds and syllables of words, their meaning in and as *words* – but they can tell us nothing about the meaning of these sounds *as sounds*. The New Yoga clears up the huge confusion that reigns regarding the mystical significance placed on individual phonemes and syllables as ‘Mantra’, a confusion rooted in the failure to distinguish the meaning of sounds in and as words, and their meaning as sounds. The basic sounds of language, any and all languages, do not ‘have’ meanings in the same way that words or parts of words do. They are what give sensual shape and form to meanings. The ‘meanings’ they give shape and form to, however, are not reducible to the meaning of any word. They are wordlessly felt meanings, consisting of felt shapes, tones and qualities of awareness. The meaning of words as words has its true roots in their wordless meaning as sounds, in their felt inner sense or ‘resonance’ – not the other way round. Words themselves are phonic bodies of meaning. The sounds of which words are composed serve not only to ‘express’ those linguistic meanings but serve – like musical sounds – to directly *embody* specific sensual shapes, tones and qualities of wordless, feeling awareness. We know that to make a sound we need to shape our mouths and breathe in a certain way. Yet that is because sounding in general is the most primordial mode of shaping and forming. Sound as such, all sound, *is* audible shape or form. Conversely, there is no such thing whose bodily shape and form (Rupa) *is* not itself a silent sound or ‘inner sound’ (Dhvani). That is why the divine formation of all things and all worlds was understood in both Eastern and Western spiritual traditions as having the essential character of speech, that ‘supreme speech’ known as ‘Paravac’. Speech issues from silence. Whole worlds issue from the Divine Awareness in the same way that words issue from silence. The Divine Awareness has the nature of an unfathomable silence which bears within it the silent inner sound of all things – and can therefore bear them forth as its Divine Speech.

THE MYSTICAL ALPHABET – ‘MATRIKA’

The literal meaning of the word ‘psychology’ is ‘soul-speech’ – the speech (‘Logos’) of the soul or ‘Psyche’. ‘Matrika’ is an equivalent term in Tantric metaphysics, referring to a mystical alphabet of inner sounds through which all bodies are uttered, and corresponding to the Western concept of the Word (‘Logos’) become Flesh. The mystical understanding concealed in both words is the same – that everything we experience in the world emerges in the same way that words emerge from wordless awareness – as ‘bodies of sound’. Indeed the very words ‘mystic’, ‘mysticism’ and ‘mystical’ all have to do with sound, being derived from the Greek word for spiritual initiates – ‘Mustai’. The literal meaning of this word is ‘closed-mouthed ones’ – those who do not speak but silently embody the secrets of their soul, their lips sealed in the basic ‘Mudra’ (‘seal’) that is the ‘M’ sound, called ‘Mu’ in Greek.

This syllable also resounds in the Sanskrit words for a sage (‘Muni’) and for silence (‘Mouni’). The syllable ‘Mu’ is also a Greek word – one which refers to a type of wordless sound such as a ‘groan’ – one that we do not so much utter ‘with’ our bodies but use to body a quality and flow of Feeling Awareness. The basic sounds such as ‘m’ and ‘b’ that babies of all cultures first babble are also the basic means by which they body their own soul – using the ‘b’ sound for example to gain a felt sense of their own bodily boundaries, and the ‘m’ sound to feel the warm inwardness of their bodies, as they once felt the inwardness of the womb that surrounded them. Every Mantra, as a sequence of letters and sounds is also the expression of a sequence of inner sounds belonging to the primordial alphabet. Every thing – and not just the word that names it – has its own suggestive ‘resonance’ or Feeling Tone (‘Dhvani’) and its Inner Sound (‘Nada’). Just as it has an outer shape and colour tone, so does it also have an inner sound and feeling tone. Just as it has a material texture, so does it also have a felt inner timbre. Mind is Mantra. Matter itself is Mantra. The entire embodied cosmos is Mantra – based on the alphabet of inner sounds that is the maternal womb or matrix of all things – Matrika.

PRACTICING THE NEW YOGA OF SOUND

“If we follow the successive sounds as they occur in a single word ... then we can experience all possible shades of feeling ...”

Rudolf Steiner

Were we to slow down our speech to a degree that enabled us to almost indefinitely prolong the enunciation of each and every sound of a word or name, we could savour each sound as the embodiment of a completely different ‘shade’ or ‘flavour’ (‘Rasa’) of Feeling Awareness. We could also feel each sound as a distinct self – the ‘per-sonification’ of a distinct face or ‘persona’ identical with that shade or flavour, tone or texture of awareness.

Mouthing, Miming and Morphing Inner Sounds

Choose a word, personal name or sacred mantra, or, if working alone, just allow sounds – vowels or consonants – to come to you one by one.

Looking at yourself in a mirror or facing a partner, silently MOUTH the first sound, taking care to position your jaws, tongue, lips in exactly the way you would to utter the sound audibly, but instead of doing so MIME it in an exaggerated way – forming the ‘Mudra’ of the sound.

Hear yourself uttering the sound inwardly. At the same time savour the ‘onomatopoeic’ quality of the sound – for example the warm, permeating quality of an ‘M’ sound, the shimmering or showery quality of a ‘SH’ sound, the languid quality of an ‘L’ sound, the uplifting quality of an Ah sound or the steadying quality of an Eh sound.

Let the tone and texture, feeling and flavour, of the sound show itself in your eyes, not only MOUTHING the sound but also MIMING its qualities and exaggerating every feature of mouth and eyes in order to give form to the silent face or ‘Mukha’ of the sound.

Silently MOUTH and MIME the transition from one sound to the next as slowly as possible, so that it shows itself in an incremental MORPHING of your entire facial expression, accompanied by METAMORPHOSIS of your entire bodily sense of self, as both become imbued by the feeling tone or MOOD of the new sound, and its sensual texture.

If looking in a mirror check to see how expressively you give form to each new inner sound. If working with a partner, mirror each other’s expression of each sound, and feel the resonance this brings about.

MANTRA AS 'MEDICINE SOUNDS'

'Mantra Meditation' does not mean repetitively uttering mantric sounds or syllables with our bodies – or in our minds. Instead it means learning to feel ourselves uttering our whole body *as* a sound. By forming an exaggerated but exact 'Mudra' of a sound – positioning our jaws, tongue and lips exactly as if we were about to utter it, but instead just mouthing and miming the sound in an exaggerated way – we can use it as a 'Medicine Sound' to transform the whole sensual shape, tone and texture of our inwardly felt body and self. In this way, our ordinary alphabet is transformed into a Mystical and Mantric alphabet (Matrika). Below are listed the different bodily senses of ourselves that specific sounds – used alone or in combination as Mantra – can evoke by silently 'insounding' or 'invoking' them.

Ah – feeling a sense of expansive, uplifting, all-round openness.

Oh – feeling a sense of roundedness as if our body were a globe.

Uh/W – feeling a sense of translucent wonder and awe.

Er/Y – letting ourselves feel an earnest sense of yearning arise.

Eh – feeling our awareness descending into our depths.

Ee – feeling free, easy and able to breathe.

H – Feeling our body surface as a breathing surface through which, breath hovering, we can exhale and inhale awareness.

B – feeling our entire body surface as firmly bounded.

P – feeling of contained power and sense of purpose.

M – feeling our bodies as a womb permeated by mobile warmth.

N – feeling an intensified awareness, alertness and sense of knowing in the region of the nose, forehead and pineal gland.

D – feeling more solid, dense, grounded and determined.

T – feeling a point of tender inner contact with ourselves or others.

L – feeling loose and relaxed, as if dissolving into our bowels.

R – feeling our bodies as a strengthening inner roar.

SH – feeling refreshed by shimmering, showery, shining vitality.

ZH (as in pleasure/leiSure) – feeling a flow of warm inner pleasure.

V – feeling a deeply reverberating, invigorating vibration.

F – feeling ourselves as a fierce, flaming fire.

G – feeling a greater bodily 'grip' on ourselves – more integrated.

K – feeling more erect, more 'backbone', and able to ecstatically expand our awareness to the very circumference of space.

S – feeling a sinewy, snake-like, glistening sensitivity.

Z – feeling hypnotised, hypnotising, mesmerised or mesmerising.

TH – feeling ourselves thickening and becoming more thoughtful.

MANTRA ON THE PRIMORDIAL SOUND – ‘M’

Mute,
Motionless,
Yet I am not without mood.
Mooded as I am, I am mindful of a
Mysterious but meaningful music within me.
‘M’ - my meditative womb, my muse and balm.
Mouthing and miming the mantra that is ‘M’, making my
Entire face and body into its Mudra and into its image or Murti,
I feel it within me as the very hum and murmur of my being,
Letting me bear the massive weight of my mortality, and thus
Melting all mournful melancholy into all-permeating warmth.
Merged in intimate, somnambulant communion with myself,
Submerged in the amber warmth of my body-cum-womb,
My every muscle is massaged by inner warmth of soul.
And my gaze moves ever further down into the
Melting, melding, musical depths of my own
Body, now but a pure embodiment of
This mute yet inwardly humming
‘Mmm...’

CHAPTER 15 – TANTRIC PAIR MEDITATION

TANTRIC RESONATION AND PAIR MEDITATION

It is through actively and intentionally *bodying* our Feeling awareness that that awareness is amplified through resonance. Tantric Resonation is the art of modulating the tone and quality of our Feeling Awareness and giving it bodily *expressive form* in the same way we might modulate our voice tone or ‘morph’ our facial expression. If a person’s ‘body language’ lacks fluidity however, or is simply impoverished in its basic expressive ‘alphabet’, they will often lack the bodily ‘words’ to communicate and suggest to others their own silent tones and qualities of Feeling Awareness. Yet if, through Mantra and Mudra, as taught in The New Yoga, they would learn to add new ‘letters’ to the alphabet of their bodily language they could feel and give form to entirely *new* qualities and tones of Feeling Awareness – to speak *new* bodily words and sentences to Body that Awareness in all its infinite variety of tones and qualities, personal and trans-personal, human and divine, and impart them to others.

Tantric Resonation is also the basic principle and practice of Tantric Pair Meditation. Here two people sit face-to-face in silence and seek to give bodily expression in their face and eyes to all that they are aware of in their own souls or that of their partner. In this way they can come to *feel the soul of the other in their own body* or *feel their soul in the body of the other*. Just as The New Yoga Foundation Meditation is a principal means for the on-going cultivation of personal awareness, so is Tantric Pair Meditation a principal means for the on-going practice and cultivation of all the *inter-personal* dimensions of awareness. For it is precisely as inter-personal meditation and through such inter-personal dimensions of awareness that its most divine trans-personal dimensions can be experienced. In this way Tantric Pair Meditation embodies the Christian principle that “Where two or more gather in my name, I shall be there.” The “I” here is the Divine Awareness made flesh – embodied and personified. The “I” that can say “Je-Shua” – “I am Shiva”.

GUIDE TO TANTRIC PAIR MEDITATION

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.

1. 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.

2. 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. This means:

1. SHOWING your Partner with your own face and eyes anything important you are aware of FEELING within or around your own body as a whole.

2. FEELING within or around your own body as a whole anything important you see SHOWING through your Partner's face and eyes.

3. MIMICKING 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.

4. IMPARTING what 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 the power of Tantric Pair Meditation lies in letting go of your ordinary sense of personal ego-identity. To do so means allowing *what* you are aware of feeling to alter your feeling awareness of *who* you *are* – your experienced self. In this way both you and your Partner, Self and Other, can come to feel and quite literally perceive the faces of your Other Selves, whilst remaining rooted in that larger Self of which they are all an expression – the divine Awareness Self. The secret to this aware 'I-dentification' with different aspects or faces of Self and Other lies in 'Eye-dentification'. 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* many different eyes and *from* many a different self or 'I'.

EXPERIENCES OF TANTRIC PAIR MEDITATION

Through Tantric Resonation and Tantric Pair Meditation, the principles of ‘morphic resonance’ and the practice of ‘morphic resonance’ cultivate the ability to freely shape-shift or ‘morph’ one’s face, eyes – and entire felt body – in resonance with changes in one’s feeling awareness of self and other. In this way Tantric Pair Meditation can lead to countless extraordinary experiences of metamorphosis or Metamorphic Resonation of the sort described below:

“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.”

“It was easy sinking into my body, filling it and then opening up to the space around me. I experienced some quick shifts of aspects, nothing definite, then some “Sumari” (Jane Robert’s generic term for ‘tongues’ with no equivalent in known languages but using sounds

derived from them). From somewhere outside I sensed a sound coming in, like a base tone. It came from slightly behind and above my right shoulder – it seemed that there was the source field. I could feel the vibration permeating me and radiating out from me at the same time. The tone took on a gold brown amber colour. There was a fluidity in the colour and its essence was a faint sweetness. While sensing the sweetness I became aware of an equally faint flash to the left, above my head and slightly in front of it. This formed briefly into an image of a large amethyst crystal, radiating a pale purple. Then I just sensed ‘amethyst’, I didn’t need the image but ‘knew’ the sensual essence of ‘amethyst’ as a soul quality expressed both in stone and as a sensory colour. While I was staying with the sense of this soul essence there emerged in the space between Peter and me a spiral, which was white but had streaks of all colours. The colours were swirling in parallel lines, separate from the white and yet within it, separate from each other yet almost indistinguishable. Out of this swirl every possible sensual quality could be called up. It would fill the whole field of inner vision as a colour, yet behind it the rotating white and multicoloured swirl was still visible. Then the amber colour came to the foreground and began to form a strong band, as thick as I could span with both hands. The band was in the lower field of vision. From the upper right the ‘living light’ poured in, its milky white colour ever so slightly transparent with a faint golden glow, almost three-dimensional. The essence of the amber is richness and sweetness. Yet in order to truly fulfil itself it needs to relate to the white light. It does so joyfully. It is a manifestation of the white light, separate and aware, yet also within the living light. The swirl seemed to be another expression of a white light, which has within it every conceivable soul colour. I thought of the white as the ‘living light’ and, together with the amber, as ‘milk and honey’ of the ‘promised land’ ... the world of soul.”

THE BODY OF FEELING AWARENESS

Which body is it with which we feel the ‘brightness’ or ‘darkness’, ‘tone’ or ‘colour’ of our own and other people’s 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’, ‘guttured’ 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. The inwardly felt body however, is more than just our outer physical body as we are aware of it from within. Instead it is a ‘Field Body’ unbounded by the Flesh – for its only boundaries are the boundaries of 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’), our ‘Awareness Body’ (‘Vijnanadeha’) or ‘Body of Feeling Awareness’.

THE SEXUAL NATURE OF THE “TANTRIC BODY”

It has had many names – ‘subtle body’, ‘astral body’, ‘energy body’. Yet 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 initiatory and divine-sexual teachings and practices of Tantra. What Gavin Flood calls the “Tantric Body” is not a body of subtle ‘energies’ but our divine and eternal Body of Feeling Awareness. It is that body with which we can feel ourselves ‘closer’ or more ‘distant’ from others without any movement of 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 *Field* 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 and exciting.

“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 Awareness Body. It is with our Awareness 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 Awareness 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 Tantric Soul Melding as taught through The New Yoga. Tantric Soul Melding is not Tantric ‘sex’ – 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. Tantric soul melding is the key to the arts of both Tantric Soul Coupling and tantric initiation – in which the ‘empowered’ or ‘initiating’ Guru (‘Siddha Guru’ or ‘Diksha Guru’) may merge their awareness 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).

‘LOVE’ AND ‘INTIMACY’ IN THE NEW YOGA

- 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 divinely transcendental.
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- There is a type of intimacy that is personal, sensual and sexual.
 - There is a type of intimacy that is spiritual but not personal, sensual or sexual.
 - And there is also a type of spiritual intimacy that IS sensual but not sexual, that is personal but is not bound to two persons – for it is trans-personal, trans-sexual and divinely transcendental.

This is a type of loving 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 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. ‘Soul Melding’ is 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 – 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 and of the Awareness Body – one that the insights and initiatory practices of The New Yoga alone make possible.

ADVANCED TANTRIC ARTS OF AWARENESS

Within The New Yoga, Tantric Pair Meditation is the key not just to the art of Tantric Initiation, but to an entire range of ‘Advanced Arts of Awareness’. These include among others:

TANTRIC SOUL MELDING AND SOUL JOURNEYING

Tantric Soul Melding is one of the principle arts of the Tantra Guru – the art of entering the body of another without leaving one’s own. It is achieved first of all by intensified and intimate bodily sensing of different inner regions of another person’s body (for example their head, chest and abdomen), by visualising and sensing those regions as hollow spaces of awareness, and letting awareness flow into, feel and fill those spaces from the corresponding region or regions of one’s own body. This allows one to sense and feel the subtle soul tones, qualities and textures of awareness already present in the inwardness of another person’s felt head and body spaces, to resonate with these and also impart new, transforming and healing qualities to them. Above all, Soul Melding is a way of dissolving the surface bodily boundaries that seem to physically bound our awareness and that appear to separate us as souls from one another – and from the soul world. In this way Soul Melding also provides a gateway into that world and a way of experiencing extraordinary shared journeys of soul within it – the art of Tantric Soul Journeying.

2. TANTRIC SOUL INTERCOURSE OR COUPLING (‘MAITHUNA’)

In contrast to Tantric Soul Melding, Tantric Soul Coupling is initiated through an intensified gender polarisation of the Partners engaged in Tantric Pair Meditation. The Partner – male or female – embodying the divine ‘masculine’ role identifies with the state of unbounded *bodiless* awareness that is Shiva, enfolding and filling the body of their Partner (male or female) with that Awareness, feeling and perceiving it as the sole body in the entire universe – indeed as the entire embodied cosmos (Shakti). Enfolded and filled by the sensual substantiality or nectar (‘Amrita’) of Divine Awareness, the Partner (male or female) embodying the ‘feminine’ role of Shakti experiences the transformation of divine awareness bliss (‘Ananda’) into heat, radiant light and intensified sensory and sexual pleasure (‘Kama’).

THE POWER OF TANTRIC INITIATION

A Yogi can enter another person's body without leaving his own.

Abhinavagupta

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 resonation as a medium of soul melding and spiritual healing. Tantric Pair Meditation is therefore also the principal medium of Tantric Initiation or 'Guru Diksha' in The New Yoga – the direct impartation of divine awareness and knowledge by a 'Sat Guru' (true guru), 'Siddha Guru' (guru with powers) or 'Diksha Guru' (initatory guru). By means of initiation through Tantric Pair Meditation, Tantric Soul Melding and Tantric Soul Intercourse the most profound depths and exalted heights of spiritual awareness can be experienced in the most blissfully sensuous and bodily way. Through Tantric initiation the Tantra Master or 'Siddha Guru' comes to experience their own body too, as a 'Bliss Body' – nothing but a blissful condensation of the bodiless awareness that is Shiva, thus experiencing the ultimate mantra of Lord Shiva:

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

Tantric Initiation 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 condensation or embodiment.

AN EXPERIENCE OF TANTRIC INITIATION

<p>You start meditating, Entering your bliss body With eyes almost closed, Your face enraptured.</p> <p>In front of my eyes. Shiva has entered you And through your eyes He addresses me As his Goddess With reverence and love.</p> <p>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 bodily instrument that is my soul Resounds in harmony.</p> <p>You respond with a sensuous smile And the serpent begins To uncoil her body. Heat, oh such heat, Shoots up my back.</p>	<p>And then the sound – There it is again: The music of the universe Within and around me. Bliss.</p> <p>And then I see the movements of your hands. Hands that grow out of, overlay Your fleshly ones, And visible for me as them. 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.</p> <p>You teach me the wisdom Of my soul body As you have learned it; Its width and breadth, Its unfathomable depth and Its heights that would make me dizzy Did I not recognize them as myself.</p> <p>And back to the depths Where wordless knowing Resides and shines through your eyes.</p>
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THE ROLE OF THE INTELLECT IN ENLIGHTENMENT

If we continue thinking of things as mere ‘objects of cognition’ – of sense perception and of thought itself – we fail to achieve a state of truly ‘aware’ or ‘recognitive’ experiencing (‘Vimarsha’). If we fail to intellectually recognise every thing and thought we experience as an expression of subjective awareness we cannot experience them as such. The intellectual recognition of ‘The Doctrine of Recognition’ is therefore itself essential for its truth to be experienced in awareness.

According to Abhinavagupta this intellectual recognition has the nature of a choice or decision which has to be constantly repeated in order to realise itself. In this teaching, as in that of The New Yoga, there is no contradiction whatsoever between the intellect – thought – and meditative, thought-free awareness. That is because the awareness of a word, name, thought or concept is, in itself, something innately wordless, nameless, thought-free and concept-free. In ‘The Doctrine of Recognition’ itself, both sacred names such as ‘Shiva’ and the refined intellectual comprehensions they symbolised were recognised as direct means to ‘enlightenment’ – to the liberation of awareness from the intellect. For since verbal ‘thought-constructs’ (‘Vikalpa’) are themselves symbolic or conceptual expressions of an awareness free of thought-constructs (‘Nirvikalpa’) they can also serve as sacred mantra which liberate that awareness – allowing it to realise and recognise itself through its reflection in them.

**Meditate on one’s own body as the universe,
and as having the nature of awareness.**

**The yogi is always mindful of that witnessing awareness
which alone is the subject of everything, which is
always a subject and never an object.**

The Vijñanabhairava Tantra

CHAPTER 16 – SOUL AND SENSUALITY IN TANTRA

TANTRA AND THE TRUE NATURE OF THE SOUL

Humanity has for long conceived of the ‘soul’ as something contained within the body, capable of departing it, if at all, only at death. Nowadays however the term ‘soul’ or ‘psyche’ no longer even figures in scientific terminology, not even in so-called ‘psychology’. Nevertheless, most people’s experience of life is still dominated by the false belief that their subjective awareness or ‘consciousness’ is bounded and contained by their bodies. They think their awareness of the world around them is only possible because they peer out at it through the peepholes of their body’s sense organs, or because they receive sensory ‘data’ from that world that their brain translates into a full-blown 3-D image of it. Yet no one ever asks what sort of ‘real-world’ sensory data can be received by the brain from a world, which neuroscience itself claims to be a neurological effigy or figment of the brain – a ‘virtual’ world. By contrast, Tantric philosophy does not see the soul as bounded by the body but rather as part of an unbounded ocean of awareness. And in The New Yoga, the individual soul is itself one bodily shape taken by this ‘ocean’.

The belief that awareness is bounded by the body means that it is only through so-called ‘ecstatic’ or ‘out-of-body’ states that human beings come indirectly to experience the fundamental truth that their awareness of the world ‘out there’ is indeed out there in that world – stretching to its very horizon – and is not confined ‘in here’, in our bodies or brains. Thus despite or even through so-called ‘Out-Of-Body Experiences’ (OOBEs) the misconception persists that we are either ‘in’ or ‘out’ of our bodies – and that the body is therefore some sort of a bounding vessel or container of the soul. Yet the reality of such experiences is that as soon as people let their awareness be fully *out there* – beyond the illusory boundaries of the physical body – they also reshape their awareness into a different sort of *felt* body. Being out of one’s physical body therefore does not mean having no body but rather having a different felt experience of one’s body – whether as a mere travelling point of light or a pseudo-physical body similar in shape to their human body.

AWARENESS BEYOND EAST AND WEST

The true nature of ‘the soul’ cannot be understood as long as we cling to the myth that our ‘inner world’ or ‘life of soul’ is something bounded by our bodies – and by the same token, hold to the idea that our body is a bounding vessel or ‘container’ of the soul. The result of these beliefs is that they reduce our soul to a purely private world of thoughts and feelings, dreams and images, and therefore leave us torn between this private ‘inner life’ and the life we lead in the outer ‘public’ world. We are left then, with only two ways of living on offer – one oriented in an ‘introverted’ Eastern way to one’s inner psychical life and the ‘inner self’, and the other oriented in an extroverted Western way to the outer world and to the ‘outer self’ that has to deal with it – our ‘ego’ and public ‘persona’. Torn in these two seemingly opposing directions, the individual’s awareness then swings or has to be constantly balanced between the pull of the inner self and that of the outer world. ‘Balance’ then becomes the highest value and measure of well-being. Yet true health is a balance of balance and imbalance, and the true nature of awareness transcends the dualistic division between extroversion and introversion, body and soul. In Tantric philosophy, ‘soul’, quite simply *is* awareness. And it is awareness – bodiless and unbounded – that forms itself into countless bodily shapes and forms, that *bodies* itself.

“Awareness, Shiva, is the soul of the world.”

The Shiva Sutras

“The body is an awareness.”

Carlos Castaneda

Individual souls are individualised portions of that divine awareness – ‘Shiva’ – that is “the soul of the world”. As souls we do not ‘have’ bodies at all. Instead every soul is a body – a unique bodily shape of awareness. By the same token, every body, whether that of a molecule or cell, plant, person or planet, *is* a soul – being an awareness that extends far beyond its own apparent physical boundaries.

FROM SUFFERING TO MYSTICAL TRUTH

The essence of ‘suffering’ is that people experience themselves and others, things and thoughts, only as passive objects of action, perception or thought – and not as living expressions of ‘subjectivity’ – of awareness itself. In the face of their suffering their final recourse may be an appeal to some ‘God’, or hope in some ‘Force’ or ‘Energy’ or Saviour figure, human or divine. The problem is that in seeking to feel a deep and real contact with this saving figure, force, energy or God, they effectively reduce it to just another thing or ‘object’ to experience or be aware of – or else to a being or ‘subject’, human or divine, which is aware of them and for whom they are nothing but an object of judgement or salvation. In doing so they effectively block their own path to God – to religious truth and ‘salvation’. For failing to recognise the First Fundamental Distinction – between Awareness and Experience, people also fail to recognise a Fundamental Truth – namely that neither the Self nor God is a being or ‘subject’ which has or ‘possesses’ awareness. Awareness is not the private property of any ‘ego’, ‘self’ or ‘subject’ – of any thing or being, human or divine. Instead everything IS awareness – including both God and the Self. That is why awareness is the very link between the Self and God – and our only way of ‘re-linking’ to God. This is the Fundamental ‘re-ligious’ Truth of Tantra and of The New Yoga – one that distinguishes it from all religious ‘fundamentalisms’. Yet this fundamental truth is impossible to realise – to make fully real in one’s life – without recognising the Fundamental Distinction from which its truth derives.

Through the Fundamental Distinction between Awareness and Experience we can learn to so expand the space or field of awareness within which we experience things that we come to experience or Be Aware of far more of ourselves, other people and the ‘mundane’ world. In this way we can also come to a new ‘mystical’ experience of awareness itself – as one’s very Self and Body, as Space and Breath, Light and Power, the World and ‘God’.

THE SECOND FUNDAMENTAL DISTINCTION

The FIRST FUNDAMENTAL DISTINCTION, that which formed the foundation of traditional Tantric philosophy is between ‘Transcendental’ or ‘Pure’ awareness – awareness as such – and its manifestation in and as all that we experience. This distinction forms the basis of the New Yoga Foundation Meditation, allowing us to distinguish between anything at all we experience and the pure awareness of experiencing it. It is in this way that awareness becomes the key freeing us from identification with and bondage to our experience.

THE SECOND FUNDAMENTAL DISTINCTION, central to the philosophy of The New Yoga, but never made fully explicit in any previous philosophies – Eastern or Western – is between anything we are conscious or aware of experiencing, and the different ways in which awareness as such can be experienced.

An ‘emotion’, for example, is something that we experience or are aware of. A ‘mood’ on the other hand, being something that permeates, colours and tones our entire experience of ourselves and the world, is more like a basic sensual colouration or tonality of awareness itself. Similarly, a person’s tone of voice or their patterns of thought and action, are all things we are aware of. What they reveal to us however, are qualities of their awareness as such – its tones and patterns.

The SECOND FUNDAMENTAL DISTINCTION allows us to understand more deeply how pure or ‘transcendental’ awareness is able to give birth to and manifest itself in the sensory world of our experiencing. It can do so because it contains its own innate sensual patterns, tones and qualities. It is these innate sensual-transcendental soul qualities or ‘qualia’ that manifest – within awareness itself – as the ‘objective’ qualities of all things that we experience or are aware of. Just as the meaning of a painting or piece of music cannot be found in its pigments or sound tones but in the colours and tones of awareness they express, so is all ‘meaning’ or ‘sense’ an experience of sensual qualities of awareness – which are the very ‘meaning of meaning’ itself.

THE FUNDAMENTAL FORMULA OF THE NEW YOGA

Combined together, the two Fundamental Distinctions constitute the essential path of The New Yoga. This can be expressed in the following Fundamental Formula:

FROM THE PURE AWARENESS OF EXPERIENCE TO A NEW EXPERIENCE OF PURE AWARENESS

Through The New Yoga, the cultivation of Aware Experiencing can lead to a new and profound Experiencing of Awareness. From out of an intensified awareness of our experience of space, for example, comes a new experience of the spatiality and spaciousness of awareness as such. Each of the diverse new meditational disciplines or yogas that make up The New Yoga as a whole – for example the yogas of spatial awareness, bodily awareness, awareness of breathing etc. are expressions of its essential theoretical and practical principal, and of its fundamental formula – one which takes us from *the pure awareness* of our sensory, bodily experience in all its forms to a sensual, bodily experience of pure awareness as such. The essential practical principle and Fundamental Formula of The New Yoga can thus take all of the following forms and more:

From AWARENESS OF SPACE to THE SPACIOUSNESS OF AWARENESS

From AWARENESS OF LIGHT to the LIGHT OF AWARENESS

From AWARENESS OF TONE to TONES OF AWARENESS

From AWARENESS OF BREATHING to a BREATHING OF AWARENESS

From AWARENESS OF MOVEMENT to MOVEMENTS OF AWARENESS

From AWARENESS OF THE BODY to THE AWARENESS BODY

From AWARENESS OF SELF to THE AWARENESS SELF

The ‘from’ part of each formula points to a specific dimension of experience we can become more aware of. The ‘to’ part of the formula indicates a corresponding experience of awareness. That is because, from the perspective of The New Yoga, so-called ‘Pure’ or ‘Transcendental’ Awareness is not ultimately an awareness lacking or ‘purified’ of all qualities. For even the most sublime religious-mystical experience of the Divine – for example as absolute Formlessness, Eternity or Timelessness, Stillness, Light or Infinite Space are in essence sensual experiences of pure or transcendental awareness – experiences of innate sensual-transcendental qualities belonging to the Divine Awareness.

‘AKASHA’ – AWARENESS AS SPACE

Verily, what is called Brahman – that is the same as what the space outside a person is. Verily, what the space outside a person is, that is the same as what the space within a person is – that is the same as what the space here within the heart is. That is the fullness, the quiescent.

Chandogya Upanishad

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

Bhagavad Gita

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.

The yogi should contemplate the entirety of open space (or sky) as the essence of Bhairava [Shiva]...One should, setting aside identification with one’s own body, contemplate that the same awareness is present in other bodies than one’s own.

Vijnanabhairavatantra

...the power of space (Akasha-Shakti) is inherent in the soul as true subjectivity, which is at once empty of objects and which also provides a place in which objects may be known.

Abhinavagupta

EXPERIENCING AWARENESS SPACE

1. Bring your awareness to the sensed outer surface of your skin. From that surface sense the empty spaces in front of, above, behind and to either side of your body.
2. Attend entirely to your awareness of regions of empty space – those above and around your body, and those above, around and between other bodily objects or people.
3. Be aware of the sky above and of the unlimited expanse of cosmic space, and of all empty regions of space in your immediate vicinity or scope of vision.
4. Sense all regions of ‘empty’ space as part of an unlimited space of pure awareness – a space totally untainted by any psychical qualities, by the psychical ‘atmosphere’ of places, or by the emanation or psychical ‘aura’ of people and the qualitative ‘spaces’ they are in.
5. Feel your body surface again, this time sensing a hollow space of pure awareness within it – a space equally untainted by any thoughts, feelings or sensations you experience within it.
6. Identify with the spaces of awareness AROUND all that you experience both outside and inside you – the spaces AROUND your thoughts, emotions and physical sensations, the space around your own body and other bodies, whether objects or people.
7. Feel your body surface as a porous, breathing skin uniting the ‘empty’ space of pure awareness within you with the ‘empty’ space of pure awareness around your own body and other bodies.

SENSED QUALITIES OF SPATIAL AWARENESS

Each of the questions below contains spatial ‘metaphors’. Yet if you can answer ‘yes’ to any of them, you have experienced something real in a literal sense – a spatial quality of awareness. Spatial qualities of awareness are so much part of our everyday experience we do not attend to them or recognise their psychological significance. Yet through them we can learn to sense and transform the quality of the ‘space’ we feel we are in.

Have you felt yourself inwardly ‘hemmed in’, ‘trapped’ or ‘confined’?

Have you felt ‘on the brink’ of feeling, knowing or doing something?

Have you felt yourself ‘pierced’ or ‘penetrated’ by a look or remark?

Have you felt yourself ‘falling’ into a ‘bottomless pit’ or ‘black hole’?

Have you ever felt that you don’t have enough ‘space’ for yourself?

Have you ever felt ‘crowded out’ or ‘overcrowded’ with thoughts?

Have you felt yourself ‘shrink’ or ‘withdraw’ yourself into a shell?

Have you ever felt no ‘place’ or ‘space’ for you in a relationship?

Have you felt yourself ‘shrinking’ from something or someone?

Have you felt yourself ‘bursting’ with love, joy, anger or rage?

Have you felt yourself ‘on the edge’ or ‘falling into’ an abyss?

Have you felt your space ‘intruded’ upon or ‘invaded’?

Have you ever felt yourself being in a strange ‘space’?

Have you felt ‘spaced out’ without any ‘boundaries’?

Have you ever felt yourself ‘open up’ or ‘close off’?

Have you ever felt yourself as ‘all over the place’?

Have you ever felt yourself to be ‘out of place’?

Have you ever felt you have ‘lost your way’?

Have you felt ‘carried away’ or ‘uplifted’?

Have you ever felt yourself not ‘taken in’?

Have you felt difficulty ‘taking things in’?

Have you ever felt joyfully expansive?

EXPANDING BODILY AWARENESS SPACE

“Focus on a person, incident, or other memory. It might be something that is first on a list, or it might be whatever presents itself to you in the moment ... The body sensations from the emotions involved are more important than the thoughts or memories about the incident.”

Carlos Castaneda

USING EXPANDED TIME-SPACE TO OVERCOME DISCOMFORT

1. If anything is discomfoting you, take time to be aware of where and how you feel that discomfort in your body – of the pure bodily sensation of it and not just the thoughts, emotions or events connected with or arising from the discomfort.
2. Now be aware of the space just around that region of your body where you most sense the discomfort.
3. Gradually expand that space to include all other parts of your body where you don't feel the discomfort, until the expanded space of your awareness embraces your whole body.
4. Now, instead of dwelling on and identifying with the bodily sense of discomfort, let yourself identify with your bodily sense of the space of awareness around it and around your body as a whole.

“Then become the eagle and fly high. Look down on that moment in your life, and the people involved. See the long stretch of time before and after the incident. Perhaps you can see several generations of families, and see their pain, fear, distractions, strategies, and their parasites domesticating the participants. The eagle sees the perfection of it all. The eagle sees where the succession of generations upon generations have created the moment of this event.” Carlos Castaneda

‘PRAKASHA’ – AWARENESS AS LIGHT

Just as without light nothing is visible, so without what Tantric teaching calls ‘The Light of Awareness’ (‘Prakasha’), nothing can come to light *in* our awareness. And just as light is the pre-condition for us seeing things, so is The Light of Awareness the condition for experiencing things in any way at all. Shiva, as ‘The Light of Awareness’, is that ‘light’ which *is* awareness, bringing all things to light within itself. It is that invisible but primordial light or ‘shining’ which first allows things to appear or ‘shine forth’ as what and who they are.

The Sun shines not there, neither moon nor stars. There these flashes of lightning do not shine, nor does fire. It is that by whose shining all things shine. It is the Light of that which illuminates all this.

Shvetashvataropanisad

**Every appearance owes its existence to the light of awareness.
Nothing can have its own being without the light of awareness.**

Kshemaraja

The manifestation of The Light of Awareness is not like the ray of light from a lamp, sun or moon. When one frees oneself from accumulated multiplicity [of things experienced in that Light], this state of Bliss is like that of putting down a burden; the manifestation of the Light is like the acquiring of a lost treasure ... universal non-duality.”

Abhinavagupta

“Universal non-duality” is the understanding that The Light of Awareness and all that it brings to light are inseparable – for nothing can come to light *in* awareness that is not itself an expression and reflection *of* its Light. Just as physical light is reflected in all that it makes visible, so is The Light of Awareness reflected in the accumulated multiplicity of all that it brings to light. Yet it is through this very multiplicity that the Light of Awareness comes to recognise itself *in* its oneness or singularity – as the Bliss of En-lightenment.

‘SHAKTI’ – AWARENESS AS POWER

The words ‘potentiality’, ‘potency’ and ‘power’ share a common root. Our awareness of our own inexhaustible inner potentialities as beings constitutes the very core of our being – a core of pure potency, potentiality or power. The Light of Awareness is not only awareness of things actual, but of all things hidden, latent or potential – for it is these that it serves to bring to light – to release into actualisation. Potential realities are no less real than actualities, since for something to become actual it must already have reality as a potentiality. Potentialities by definition do not exist in the same way as actual things. Yet they have reality in awareness and as potentialities of awareness – all the potential different shapes that it can take. The reality of every being, in every situation and in every moment, abounds in potentialities. These potentialities are as much a part of their reality as all that is already actual in it.

Tantric science understands the relation of Energy, Matter and ‘Light’ in quite a different way from Einstein’s famous equation: $E=mc^2$. For if ‘matter’ is the outwardness of ‘energy’ – its already actualised physical forms – then the inwardness of ‘energy’ is not ‘light’ in the form of photons or quanta of energy but The Light of Awareness itself. All true ‘vitality’ or ‘energy’ is a coupling of the Light of Awareness with the darkness (symbolised by the black goddess KALI) of its hidden, latent or ‘coiled-up’ potentialities (‘Kundalini’). Out of this coupling comes the power of awareness to actualise these potentialities. It was Aristotle who mistakenly identified ‘energy’ (Greek ‘energeia’) with ‘actuality’ rather than with the dynamic process of actualisation (Greek ‘dynamis’). It is this process that Kashmir Shaivism understood as the divine coupling of Shiva and Shakti – of awareness as Light and awareness as Power. In the Tantric tradition ‘Shiva’ is the male dimension of divinity identified with the Light of awareness. His inseparable feminine counterpart – ‘Shakti’ – is identified with the Power of Awareness, its capacity or power (‘Shak’) to actualise its inner potentialities, from the dark source or womb of those potentialities that is Ma Kali.

‘PRANA’ – AWARENESS AS BREATH

The Indian, Greek, Latin and Chinese languages all reflect a common understanding that the basic substantiality or ‘aether’ of ‘aware-ness’ has the character of ‘air-ness’ – being something that surrounds, permeates, fills and flows between all things. The words prana and psyche have a common root meaning of ‘life’, ‘breath’ or ‘life breath’. Similarly, the Greek pneuma – which also meant ‘wind’. In Latin this is translated as ‘spiritus’ – deriving from the verb spirare (to breathe), as do such words as respiration, inspiration and expiration. The Greek word for body (soma) did not refer at first to the living body but to a corpse from which the life-breath (PSYCHE) had departed. In India, Greece and China, this life-breath (psyche/prana/CHI) was understood as the ‘animating’ principle of the body – a breath which, like awareness itself, literally ‘ensouls’ the body – both Greek psyche and Latin anima also meaning ‘soul’.

The Oriental terms ‘chi’ and ‘ki’, like the Greek horme (from which such terms as ‘humours’ and ‘hormones’ derive) have a common root meaning of ‘that which flows’ – like blood and breath, water and air. Awareness not only feels but flows. And just as there are flows of air between and around bodies in space, including our own body, so are there air-like flows of awareness. When we can feel awareness as something that permeates and pervades our bodies like the air that we breathe in from the space around us, we literally expand the breathing space of our awareness, which is now experienced as having the basic character of breath or Prana. It is the breath of awareness – Prana – that unites the spaces of our inner and outer awareness that went by the names ‘soul’ and ‘spirit’, psyche and pneuma, the ‘air within’ and the ‘air without’, the ‘Kingdom inside you’ and the ‘Kingdom outside you’. Our Awareness Body is that body with which we breathe in, digest and metabolise awareness. Above all it is a ‘breathing body’, ‘body of breath’ or ‘Pranic Body’ – that porous, breathing membrane, ‘soul skin’ or “tissue capsule” (Seth) through which we can absorb, breathe in and ‘take in’ all that we are aware of outside us.

BREATHING AWARENESS

Breathing is not simply an anatomical-physiological process whereby we draw air into our bodies and extract the 'life-breath' of oxygen from it. When someone suddenly comes across a vast, 'inspiring' or 'breathtaking' vista the breathing space of their awareness seeks expansion to take in or 'in-spire' what they behold. The initial result may be that they feel their physical breath 'taken away', leading them to hold their breath and 'gasp' in awe. This suspension of physical breathing however, allows them to more fully take in – breathe in or 'in-spire' – their very awareness of the 'inspiring' vista or landscape. If they then find themselves opening their mouths and 'gasping' in awe, this is not simply to resume physical breathing. The renewed physical in-breath is a way of physically bodying the pure inhalation or in-spiration of awareness that preceded the 'gasp'. Similarly, when someone sighs deeply as an expression of sadness, they are bodying a deep exhalation or out-breath of awareness. Something sad or tragic having been taken into their awareness, the sighing allows it to 'sink in' and 'sink down' into them. The anatomical outflow of AIR from their lungs goes together with a sinking downflow of awareness within their Awareness Body. It is this descending flow of Awareness Breath – 'PRANA' – that allows them to find their inner ground, a place where their awareness can come to rest.

Awareness of breathing and breath control ('Pranayama') have always played a central part in traditional yogas. What distinguishes The New Yoga of the Breath from such traditional yogas is its understanding of 'Pranayama' as a way of transforming our awareness of breathing into a pure breathing of awareness. Physical Breathing has an aerobic character. Pranic Breathing on the other hand – Awareness Breathing – is 'anerobic' – requiring almost no intake of air and oxygen at all, and allowing us to slow our physical breathing to a point of almost complete suspension. That is why the essence of 'Pranayama' is 'Kumbhaka' – a 'suspension' of Physical breathing that allows it to transform into Pranic Breathing.

THE NEW YOGA OF THE BREATH

It is psychical flow currents of awareness breath or 'Prana' – 'vital breath' and not 'vital energy' – which are the very life of our Awareness Body as a 'psychical', 'pneumatic' or 'pranic' body. It is with our Awareness body that we literally breathe our awareness of ourselves, other people and the world around us and its psychic 'atmosphere'. Respiratory disorders such as asthma arise from people being unable to breathe their awareness of the psychic atmosphere around them and of their own or other people's emotions. This results in them feeling 'stifled' – not initially through a lack of air but through a felt lack of space, of breathing space in which to be aware.

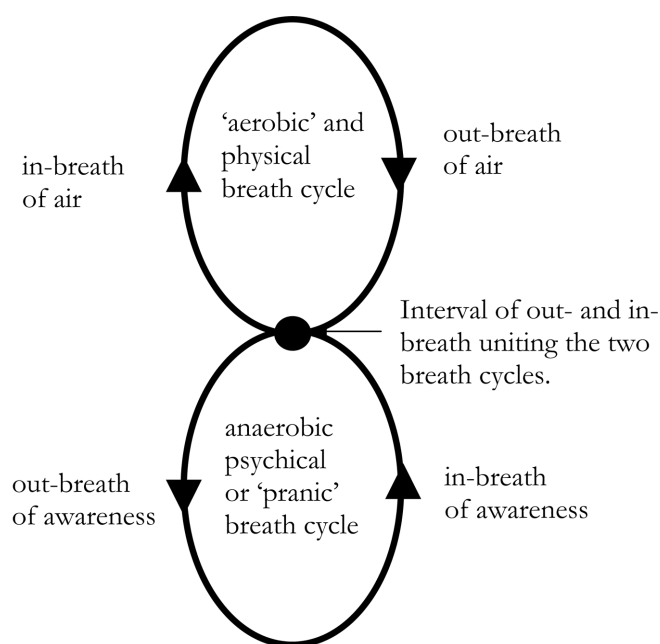
The New Yoga of the Breath is designed to increase our awareness of breathing in order to transform air breathing or aerobic breathing into a pure 'anaerobic' breathing of awareness – thus expanding the breathing space of awareness, inner and outer, we feel we have. The key to this lies in an intensified awareness of our body surface as a whole as a porous and breathing membrane – for like our skin itself, our felt body surface is a major organ of respiration.

The other key lies in recognising that the intervals or transition 'points' of the ordinary aerobic breath cycle – the transition from in-breath to out-breath and vice versa – can be elongated ('Pranayama') in such a way that within it a second entirely anaerobic breath cycle takes its course – a pure breathing of awareness. If the meditational breathing 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 effortfully holding our breath for long periods. Instead our very need to breathe in air is progressively diminished by the pure breathing of awareness that takes its place. This is why practiced yogic saints, ascetics or 'Saddhus' can allow themselves to be buried alive for long periods, as if no longer needing to breathe.

PRANA AND THE DOUBLE BREATH CYCLE

Through the slowing of our breathing and the suspension of breath ('Kumbhaka') during the interval between physical exhalation and inhalation we can experience this interval in the ordinary, aerobic breath cycle as a transition point to a second breath cycle – one in which we feel ourselves continuing to exhale and inhale pure awareness breath or Prana. The diagram below shows the Double Breath Cycle that unites the aerobic physical breathing of air to the anaerobic psychical or 'pranic' breathing of awareness.

THE DOUBLE BREATH CYCLE



MEDITATIONS IN BREATHING AWARENESS

1. CREATING AN OUTWARDLY EXPANDED BREATHING SPACE OF AWARENESS

Note: this meditation is to be practiced in the tantric manner – with your eyes open. This is so that you can stay aware of the entire empty space around you, expanding your awareness into that space. The aim is to come to sense and identify with the all-round 'physical' space surrounding our bodies and other objects, experiencing it as a field of empty or 'pure' awareness (Chit) as distinct from anything you are currently aware of – as the emptiness of space is clearly distinct from every object or body within it. By learning to sense, identify and 'breathe' this expanded space of empty, clear or 'pure' awareness, we relieve ourselves and our bodies of the feeling of being trapped in a particular place or locked into and encapsulated by our bodies. We can literally create a 'breathing space of awareness' for ourselves – one in which what we breathe is that higher, purer 'air' or 'aether' of awareness known as *Akash* or *Prana*.

1. Be aware of how much of your body surface you are feeling – and seek to be aware of as much of your body surface as you can.
2. Begin by sensing the empty spaces in front of your head and chest, above the crown of your head, behind your back, and to either side of your body.
3. Now sense all these regions of empty space as part of a singular all-round space that also embraces and surrounds the other people and objects around you.
4. Recognise this 'external' or 'physical' space to be essentially a space of empty or pure awareness – distinct from everything you are aware of within it, and untainted by any psychical particular qualities – be they the 'atmosphere' of places, the 'aura' of people or the particular mood or 'space' you feel yourself in.
5. Seek not only to sense but to identify with, to both feel and *be* that singular empty space around your body and other bodies – again, recognising it as a space of pure or empty awareness, distinct from all that you outwardly perceive within or inwardly sense, feel and think within it.
6. Now start to feel your body itself as if it were a sponge – pervaded by countless pockets of empty space – the same space of pure awareness around you, equally

distinct from and untainted by any thoughts, feelings or sensations you might be aware of in your body.

7. Finally, attend to your breathing, feeling your skin itself as an open, porous, in-breathing surface or membrane – freely absorbing the cool clarity and light *airiness* of a vast all-round space of empty and untainted *awareness*.

2. CREATING AN INWARDLY DEEPENED BREATHING SPACE OF AWARENESS

1. Practice breathing entirely with your abdominal muscles, using them to push your abdomen right out like an inflating balloon to breathe in, and drawing it like a concave hollow to breathe out.
2. Feel the interiority of your head, chest and abdomen as hollow spaces that fill with an up-flow of awareness ('Udana') from below as you breathe in – first filling out your abdomen and then rising from within it to fill the inner spaces of your chest and head.
3. Along with and after each out-breath of air, feel a down-flow of awareness ('Apana') descending from the inner space of your head and chest to your abdomen, and from your entire upper body to your entire lower body below the waist and reaching down to the very ground beneath your feet.

3. BREATHING AWARENESS, OUTWARDLY AND INWARDLY

1. *Before and along with each aerobic in-breath, feel yourself breathing in the vitality of awareness that exists around you as empty space, as in meditation (1).*
2. *Along with and after each aerobic out-breath, feel the awareness inside you descending like breath into your lower body and to the very ground beneath your feet.*

CHAPTER 17 –
GUNAS –THE TRIADIC KEY TO YOGIC PSYCHOLOGY

BEYOND BIPOLAR PSYCHOLOGY

Along with the decline and loss of the centuries-old Western physiology of ‘humours’ or ‘humors’ such as ‘bile’ or ‘phlegm’ (hence the phrase ‘in good humour’) went the decline too of a psychology and characterology of the four basic human moods or ‘temperaments’ – the *melancholic*, *sanguine*, *choleric* and *phlegmatic*. Earlier medical understandings of the *humours* have long-since been replaced by a purely biological physiology of *hormones* and neurotransmitters in the brain. Similarly, an age-old psychology and characterology of the four ‘temperaments’ has been superseded by an ever-increasing host of psychiatric ‘disorders’ and/or genetic ‘dispositions’. As a result, the whole language of Western psychology has become thoroughly *dualistic* – a dualism that pervades the everyday language and experience of the human being. Thus we speak of feeling ‘positive’ or ‘negative’, ‘good’ or ‘bad’, ‘cheerful’ or ‘sad’, ‘high’ or ‘low’, and of our ‘energy’, ‘motivation’ or ‘mood’ going ‘up’ or ‘down’. Western psychiatry, in its own current terms, is dyadic or ‘bipolar’ (‘manic-depressive’). Worse still, the very use of the modern psychiatric term ‘mood disorder’ shows how we have come to associate ‘moods’ as *such* with ‘disorders’ such as ‘anxiety’ and ‘depression’ – instead of understanding them as *underlying tones and colourations of feeling*. Moods in all their variety – understood as basic chords of feeling that shape, tone and colour our whole *awareness* of ourselves, our bodies and the world around us – are no longer recognised as an integral and indeed necessary dimension of human experience – comparable to deep musical chords. Instead they are confused and identified with their surface expression as emotional or somatic states, forms of behavioural disorders or chemical imbalances of the brain. This is like confusing our experience of the deep, inwardly felt meaning of music with the emotional labels we might apply to it, or even reducing the felt qualitative meaning of music to its measurable, quantitative ‘effect’ on specific regions of the brain. In the light of the dualism or ‘bipolarity’ that rules not only modern Western psychology but most people’s everyday emotional experience of life, we may be thankful that Indian yogic philosophy has left us with a deeper spiritual physiology and psychology – a triadic language of three basic and innate ‘Gunas’ or ‘qualities’ – called Tamas, Rajas and Sattva. These are understood – like the ‘humours’ of old – not just as basic qualities of human nature but also as basic qualities of nature as such. In their different combinations, they are understood as elemental constituents of matter making up the natural universe as a whole – and giving shape to our individual human nature in particular. Each of the three Gunas – Tamas, Rajas and Sattva – can balance, colour, dominate or alternatively transform and transmute into one another. Each individual’s mood is always an embodiment of a different combination of the three Gunas – each of which constitutes a fundamentally different way of feeling ourselves and relating to the world.

Tamas (black, meaning ‘darkness’ or ‘obscurity’) is felt as dullness or darkness of mood, and as physical inertia, heaviness or lethargy.

Rajas (red) is felt as agitation, desire, impulse, intent and passion, and is expressed as physical tension, agitation and activity in all its forms.

Sattva (white) is felt as pureness, radiance, calm clarity, balance and buoyant lightness of being.

“The Gunas ... successively dominate, support, activate, and interact with each other. Sattva is buoyant and shining. Rajas is stimulating and moving. Tamas is heavy and enveloping.”

Ishvarakrishna Samkhyakarika, translated by Gerard J. Larson

The triadic nature of Guna psychology is important because it is simply *true* to human nature than the bipolar Western psychology. A simple example will suffice: if we cannot feel dull, heavy and fatigued (Tamas) how can we rest or enter into deep sleep – thus allowing us to process our experience in our dreams and to wake up feeling once again clear and bright (Sattva) and refreshed with renewed vitality and power of action (Rajas)? In waking life too, if we cannot tolerate ‘Tamasic’ states in which our consciousness feels dull, murky or clouded – or if physical inertia, lethargy or fatigue did not restrain us from getting lost in the whirl of everyday desires, drives and activities (Rajas) then we would not feel the need or take the opportunity to rest or meditate our lives. Our Rajasic vitality itself is thus drained but not renewed. Nor do we have the chance to discover the intense Rajasic desires or emotions that often lurk under the surface of ‘dull’ or ‘dark’ Tamasic states – or to regain a ‘Sattvic’ clarity of awareness – and with it the guidance of clear insight and direction for our lives. Instead we simply experience Tamasic states as ‘abnormal’ or ‘unhealthy’, labelling them as disorders such as ‘depression’, fighting them mentally and/or with the aid of medications to ‘keep ourselves going’ despite them (Rajas) or to stay positive (Sattva). As a result however, we end up either in even deeper and darker Tamasic states – or in truly unhealthy Rajasic states of ‘stress’, ‘anxiety’ or manic hyperactivity. Psychiatry sees Tamas as abnormal and recognises only combinations of Rajas and Sattva as healthy – hence the extreme alternation of Tamas and Rajas called ‘bipolar’ disorder. Yet all three Gunas have their role to play in a natural cycle – like the cycle of waking, dreaming and sleeping states. True wakefulness has an essentially Sattvic quality, dreaming a Rajasic quality and dreamless sleep a Tamasic quality. Yet life is richer than any categories. Thus both our waking and dream lives combine all three Gunas in ever-changing permutations. In this way the Gunas make up the rich and colourful continuum of our lived experience.

MORE ON THE THREE GUNAS

1. TAMAS

Symbolised by the colours black or dark-blue, Tamas is a quality of awareness reflecting the realm of latent, murky, obscured or ‘occult’ knowledge and power. In physical nature it finds expression as gravity and inertial mass. In human nature it is felt essentially as a downward-pulling sense of inertia and heaviness. If and when it dominates the individual however, it may be experienced somatically as ‘fatigue’, ‘lethargy’ or ‘lack of energy’, experienced mentally and emotionally as ‘dullness’ of mind, ‘negativity’ or ‘depression’, expressed outwardly as ‘laziness’ or ‘sloth’, or embodied as physical weight or obesity. It finds positive expression as dignified ‘gravitas’ or ‘groundedness’, as depth or ‘weightiness’ of character, the ability to ‘bear’, ‘support’ or ‘pull’ weight and to sink one’s awareness down meditatively into the depths of one’s body and being. Essentially it is potential action and awareness experienced darkly or obscurely. Theologically it is associated with the primordial darkness and power of the primordial mother goddess known as ‘The Great Black One’ (Maha-Kali). Temperamentally it is the Guna uniting the ‘phlegmatic’ with the ‘black bile’ of the ‘melancholic’. Anatomically and medically it is associated with the bowels, abdomen and womb. Psychiatrically it is labelled as mild or severe depression. Sociologically it can find negative expression as the destructive potential of spiritual ignorance, generalised political apathy, the dullness of routinised work, lack of empathy and lifeless personal relationships. People search to compensate for Tamasic existence either through Rajas – hyperactivity and busyness, revelry in drugs and consumerism or mindless entertainment or through bland Sattvic states of spiritual harmony, peace and calm.

2. RAJAS

Symbolised by the colour red, Rajas has essentially to do with the emergence of the vital impulses to outward action and motion (‘e-motion’) that lay latent, obscured or blocked in Tamas. Rajas finds expression as the very process of ‘emergence’ (Greek ‘Physis’) that is the root meaning of the term ‘physical’, and with ‘energy’ in the root sense of ‘action’ or ‘activity’ (*energein*). That is why the Rajas Guna is principally associated with red-blooded vitality or passion, with the impulse to act, and also hot-blooded anger and rage – with ‘seeing red’, and with the aggression necessary to release blocked action or communication. Temperamentally it is the Guna uniting the sanguine with the choleric. Anatomically it is associated with the genitals and heart, blood and menstruation, psychiatrically with mania and paranoia. Sociologically it can find negative expression as rapacious greed and pervades the active realms of sport, politics and business.

3. SATTVA

Symbolised by the colour white, Sattva is a reflection of the clear light of awareness out of which alone truth, clear insight, direction and ‘right action’ can arise. As a natural quality this Guna is associated with radiance, light and lightness, and thereby also with the expansion and expansiveness of space. Its root meaning is ‘being’ (Sat). This Guna is favoured by many pseudo-spiritual types – being associated with perfect ‘brightness’ of spirit, ‘balance’ and ‘well-being’. Yet the flip side of the ‘balance’ or ‘well-being’ experienced through the Sattva Guna can be a mere bland emotional equanimity, lack of empathy and blankness of mind – albeit disguised as meditative ‘calm’ and ‘tranquillity’. Alternatively it finds expression as an idealisation of asceticism and ‘spiritual’ transcendence at the expense of full-blooded vitality, embodied presence and depth of soul. Just as ‘black’ is not intrinsically the colour of ‘evil’ so is white not intrinsically the colour of ‘goodness’ and spiritual purity – for it is also the colour of fearful pallor, of ghosts and skeletons – and, in the East, of death itself. Temperamentally the Sattva Guna unites the phlegmatic with the sanguine. Anatomically it is associated with the lymphatic and immune systems, medically with anaemia and anorexia, and psychiatrically with schizophrenia. Sociologically it is associated with the realm of institutionalised religion and the search for inner peace and harmony through ‘spirituality’. Commercial media advertisers are very keen and clever exploiters of both the Sattva and Raja Gunas – whether it be through emphasising the Rajasic qualities of such commodities as cars or alcoholic drinks, or the Sattvic qualities of ‘well-being’ associated with ‘healthy’ foods, cosmetics, over-the-counter medications etc.

MEDITATING THE GUNAS WITH THE NEW YOGA

Each of the Gunas can be passively experienced or suffered in many different ways, not least as mental-emotional and somatic states of ‘dis-ease’. Thus the Tamas Guna may be experienced as ‘just functioning’ on a minimal level, as dullness of mood or as a black hole of ‘depression’; Rajas as desire, vitality and dynamism or as agitation, anxiety or hyperactivity, and Sattva Guna as brightness of mood, well-being, clear-headedness or spiritual emptiness. Each moment of each day we can identify the Guna or combination of Gunas colouring our mood. None of the Gunas, in themselves, is a ‘cause’ of pain or pleasure, suffering or joy, limitation or liberation – these come about only through our *relationship* to the Gunas, and through their relationship to one another within us. It is important to be aware and affirm all our Gunic states as natural states of being. Only by allowing ourselves to be more *aware* of the Gunas can we both embrace and transcend them through that very Nirgunic awareness. Only by giving ourselves time to feel the *direct bodily sense* of each of the Gunas – not just interpreting or experiencing them in purely psychological or mental-emotional terms – will they naturally transform into another, thus freeing us from the negative ways in which we might otherwise indirectly experience them – for example as so-called ‘negative’ emotions. Thus if, instead of just labelling a feeling as ‘anxiety’ for example, we understand it as the expression of ‘Raja’ Guna – attending to and staying with our direct bodily and *sensual* experience of it – it will gradually transform itself into another Guna. By (a) recognising our state of being as the expression of a specific Guna or ‘quality’ and (b) feeling and affirming it as a *sensual* quality, we achieve the traditional yogic goal of *transcending* the Gunas in the light of pure awareness (Nirguna). We do so by *transforming* our relationship to the Gunas – and with it our daily experience of them.

‘GU-RU’ AND THE FOURTH GUNA – ‘NIRGUNA’

Our awareness of a Guna is not itself tinged by that Guna, but is intrinsically distinct from and free of it.

Paradoxically, though the three Gunas are themselves felt qualities or colourations of awareness, the pure awareness of them is itself a ‘fourth’ Guna, one free of and beyond all Gunas – ‘Nirguna’. Nirguna is characterised by a sense of the colourless *translucency* of pure awareness as such. The pure ‘white’ of the Sattva Guna is but the best *reflector* of the translucent, colourless light of pure awareness – of Nirguna. For light as such is not white – or any colour. That is why true transcendence of the Gunas does not come about simply by identification with the pure whiteness or ‘goodness’ of the Sattva Guna. It is also why Shiva, whilst being the personification of pure awareness and Nirguna, is also associated with all the Gunas. As the Swan (Hamsa) Shiva is white. Yet Shiva is also the Vedic ‘Rudra’, a name, which, like the Tamil word ‘Civa’, means ‘reddening’. Shiva is identified too with Tamas in the form of the blackness of the Shiva-lingam – that form which symbolises the emergence of all forms from formless darkness. Then again there is the iconic portrayal of Shiva with a blue neck. This is a mythic symbol of how he freely chose to swallow the ‘Tamasic ‘poison’ churned up from the ocean by the other gods – and was capable of transforming it. Dark blue is another symbol of Tamas. Light blue is the colour symbol of the colourless itself – of the sky and higher air or ‘aether’ of pure awareness that is Nirguna. This is symbolised by Shiva sitting atop Mount Kailasha, breathing the aether of pure awareness. According to the Guru-Gita, the syllable ‘Gu’ in ‘Guru’ refers to transcending the Gunas, whilst the syllable ‘Ru’ means devoid of form or quality. ‘Gu-Ru’ is one who transcends the Gunas or ‘qualities’. This can be achieved by sustaining a pure, quality-free awareness of them, whilst at the same time feeling and affirming them all within the clear light and space of that awareness.

FROM THE BHAGAVADGITA

Krishna said:

Sattva or goodness, Rajas or activity, and Tamas or inertia; these three Gunas of mind bind the imperishable soul to the body, Oh Arjuna.

Of these, Sattva, being calm, is illuminating and ethical. It fetters the embodied being,

The Jiva-atma, by attachment

To happiness and knowledge, O Arjuna.

O Arjuna, know that Rajas

Is characterized by intensity,

And is born of desire and attachment.

It binds the Jiva by attachment

To the fruits of action.

Know, O Arjuna, that Tamas, the deluder of Jiva,

Is born of inertia.

It binds by ignorance, laziness, and sleep.

Oh Arjuna, Sattva attaches one to happiness,

Rajas to action, and Tamas to ignorance

By covering the knowledge.

Sattva dominates by suppressing Rajas and Tamas;

Rajas dominates by suppressing Sattva and Tamas;

And Tamas dominates by suppressing Sattva and Rajas, O Arjuna.

Arjuna said:

What are the characteristics of those
Who have transcended the three Gunas,
And what is their conduct?
How does one transcend these three Gunas, O Lord Krishna?

Krishna said:

One who neither hates the presence of
Enlightenment, activity, and delusion
Nor desires for them when they are absent; and

The one who remains like a witness;
Who is not moved by the Gunas,
Thinking that the Gunas only are operating;
Who stands firm and does not waver; and

The one who depends on the Lord
And is indifferent to pain and pleasure;
To whom a clod, a stone, and gold are alike;
To whom the dear and the unfriendly are alike;
Who is of firm mind; who is calm
In censure and in praise; and

The one who is indifferent
To honour and disgrace; who is the same

To friend and foe; who has renounced
The sense of doership; is said
To have transcended the Gunas.

THE GUNAS AS BASIC RELATIONSHIPS TO BEING

Behind the symbolism and experienced reality of the three Gunas and Nirguna lies a particular experience of AWARENESS in relation to BEING. The three Gunas express a triadic 'ontology' of awareness (from Greek *ontos* – being) that is central to The New Yoga as a new interpretation of the triadic or 'Trika' school of Tantra.

1. **TAMAS, BLACK** – the essentially Tamasic dimension of pure awareness is the experience of it as a negation of Being and of beings – as NON-BEING. Yet Non-Being is not a black hole of nothingness or an annihilating void but all our hidden, obscured, unknown or unrealised *potentialities* of being – in contract to the *actualities* of our being and existence that belong to the realm of Being ('Sat').
2. **RAJAS, RED** – the essentially Rajasic dimension of pure awareness is the active COMING-TO-BE or BECOMING of our potentialities of being out of the realm of NON-BEING that is Tamas. Out of pure awareness arises the autonomous power of action and actualisation that is felt as Rajas – the impulse to BE and BECOME all that we potentially ARE.
3. **SATTVA, WHITE** – the essentially Sattvic dimension of pure awareness is the experience of awareness as an affirmation of BEING ('Sat'), feeling one's very being brought to light, illuminated by, reflecting and radiating the light of pure awareness.
4. **'NIRGUNA', COLOURLESS** – The Nirgunic dimension of pure awareness is the experience of its pure, colourless, transcendent and translucent light. Whereas through Tamas, awareness is experienced as NON-BEING, through Rajas as BECOMING or COMING TO BE, and through Sattva as BEING, as Nirguna it is experienced as that light that first brings all beings to light from the darkness of NON-BEING – letting them both BE (Sattva) and BECOME (Rajas) all that they potentially are (Tamas).

THE 'TRIKA' PRINCIPLE OF TANTRIC PHILOSOPHY

A fundamentally trinitarian principle runs through the religious philosophy and metaphysics of The New Yoga, echoing the triadic or 'Trika' school of Kashmir Shaivism – itself not so much a 'school' as a principle of 'triadism' or 'threefolding' that runs through all its main schools or doctrines. The key signifiers of this threefold are Shiva, Shakti and their dynamic relation: Shiva-Shakti.

In 'the doctrine of recognition' (Pratyabhijna) the threefold takes the form of:

1. pure awareness as such (Shiva)
2. its manifestation and reflection in all experienced phenomena (Shakti)
3. its self-recognition in and as those phenomena (Shiva-Shakti)

In 'the doctrine of vibration' (Spanda) it takes the form of:

1. pure awareness (Shiva)
2. its dynamic potencies or potentialities (Shaktis)
3. the primordial vibration (Spanda) of Shiva-Shakti through which they become manifest

In the 'Kaula' school or doctrine it takes the form of:

1. Akula – the space or field of awareness within which all experienced phenomena and all bounded units or monads of awareness – all beings – come to be (Shiva)
2. Kula – any and all 'bodies' in the universe understood as bounded units or monads of awareness (Shakti)
3. Kaula – the union of Akula (Shiva) and Kula (Shakti) understood as a relation of 'non-duality' between all embodied monads of awareness (Kula) and the space of awareness around them (Akula), a relation of non-duality or inseparable distinction comparable to that between space and any object in it – the objects being both distinct and inseparable from the space within which they stand out or 'ex-ist'

ADDING NEW DIMENSIONS TO TRIKA

The New Yoga adds two *further* fundamental triads or threefolds to the Trika principle.

The first is based on a new understanding of the divine as an Awareness both *transcending* and *embracing* the three most basic ‘ontological’ dimensions of reality.

1. Awareness of ‘Being’ – understood as the entire realm of actuality – of all that ‘is’.
2. Awareness of ‘Non-Being’ – understood not as nothingness but as a realm of boundless potentiality, one no less real than the actual.
3. Awareness of ‘Becoming’ – the process of actualization by which all possible or potential beings constantly come to be or ‘be-come’.

The second new threefold is based on a new scientific doctrine of ‘qualia’ rather than energetic quanta – qualia being understood not simply as the outwardly experienced sensory qualities of experienced phenomena such as their colour or shape but as innate sensual qualities of pure awareness itself.

1. Pure awareness.
2. Its innate sensual qualities (the space, light, air, breath and fire of awareness etc).
3. Their manifestation as manifest sensory qualities.

This threefold not only reinforces and refines the traditional tantric affirmation of sensuality, but is also of profound relevance to tantric *practice* – recognising the latter as an iterative cycle or spiral based on three repeated stages:

1. The experiencing of phenomena (and of their sensory qualities).
2. The pure sense-free awareness of phenomena and their sensory qualities.
3. The sensuous experience of pure or transcendental awareness as such (for example as the space, light or fire or air of awareness).

TRIKA AS A TRIADIC CYCLE OF AWARENESS

The threefold practice of (a) attending to our sensory experiencing of phenomena (b) identifying with the pure, sense-free awareness of the sensory (c) experiencing the innate sensuality of pure awareness itself – this whole cycle itself needs to be ‘iterated’ or repeated in order that:

1. the absolute or ultimate awareness (Anuttara) not be reduced to any specific experience of it – no matter how sublime, blissful, powerful or profound
2. all experiences of pure awareness be both sustained by abiding in a higher-level awareness of them, and
3. ‘spirally’ transformed into a yet higher-level experience of pure awareness.

This cyclical or spiral threefold is the foundational practical principal or Fundamental Formula of The New Yoga:

**from a new or higher *awareness* of experience
to a new and higher *experience* of awareness**

Unless this principle of tantric practice is recognised, the danger is that whenever religious devotees or yogic practitioners attain a profound, powerful or blissfully transcendent experience of the divine as pure awareness they identify the particular felt and sensual *quality* of that experience with God – with pure awareness *as such* – instead of recognising it as one among countless possible sensual-transcendental qualities of the Divine Awareness. Whilst most of the religious philosophies behind different streams of Hinduism and schools of Yoga pay lip service to union (‘Yoga’) with the Divine – and many recognise its essence as Pure Awareness – yet no *single* Hindu stream, teaching, sect or community becomes capable of spiritually *transcending* the specific *quality* of pure awareness, flavour of devotional feeling or dimension of mystic experience that is its historic source – reflected in its religious symbols and god-images, sustained through its religious rituals or yogic practices, pervading its ashrams or temples and permeating its communal ‘spirit’. In all religions this spirit will bear a specific taste or flavour (‘Rasa’), one that will attract some and put off others, depending on their ‘taste’ or affinity with this flavour – one capable in equal measure of both *opening* them to the Divine and *limiting* their felt experience of it.

THE ROLE OF RELIGIOUS SYMBOLISM

“Shiva is the meaning; the word is his wife.”

Linga Puranan

Even though we might only be able to give it expression *through* words, names, symbols and other ‘signifiers’, the ‘meaning’ of any word or name, sign or symbol is *not itself* a word, name, sign or symbol. Nor is what such signifiers mean or *signify* – their ‘signified’ – any ‘objective’ thing or being they ‘refer to’, ‘represent’, ‘name’ or ‘denote’. Instead, like the felt meaning or ‘sense’ of words, it is an intrinsically symbol-free and wordless sense. Only if our ‘reading’ of any text, or our understanding of any word, name, sign or symbol – not least religious scriptures and symbols – is ‘referential’ or ‘representational’, will we take its signifiers as referring to or representing ‘objective’ entities or events, things or beings. ‘Literalistic’ understandings of religious words and symbols however, belie their whole purpose, which is to transcend any form of referential or representational reading or understanding and lead us instead into wholly wordless and *symbol-free* dimensions of awareness – dimensions of awareness that not only transcend but can totally transform our everyday experience of the world. The true role of religious symbols then, is to re-link (*re-ligere*) unite or con-jugate us (*yoga*) with that ultimate, primordial or divine awareness – *pure and symbol-free* – that is the source of all words and all worlds, all symbols and all languages. It is in this way that religion can help rid us of the primary *delusion* that has become the accepted ‘scientific’ view of truth. This is the naive belief in a pre-existing universe of objects that are merely perceived by the senses, and merely ‘signified’ – referred to, represented or denoted – by words, names, signs and symbols. The deeper spiritual truth is that the most self-evidential scientific ‘fact’ is not the *existence* of a material world of bodies in space and time (or even a spiritual world of aware or sentient beings) but *awareness* of such a world. We ourselves are not aware because we ‘are’ – because we are pre-existing bodies or beings, material or spiritual. Instead we only *come to be* and to be *aware* from out of an ultimate, primordial or divine *awareness* of being – and of all possible beings. The Divine does not exist as some supreme being signified by the word ‘God’ but *is* this primordial awareness – one that all of us can re-link with because we are each individualised portions of it. That is why the very idea of ‘proving’ the ‘existence’ of God is a contradiction in terms, implying as it does that the word ‘God’ refers to some objectively existing being ‘out there’, rather than reflecting that absolute awareness or ‘subjectivity’ within which all beings first *come to be* and within which they forever abide – not as ‘things’ named in language but as *languages themselves* – woven patterns in the great ‘loom’ of awareness that is ‘tantra’.

CHAPTER 18 – SUMMARY

WHAT IS 'YOGA'? WHAT IS 'THE NEW YOGA'?

Question: Is 'yoga' a system of physical stretching and bending exercises for health and well-being ('hatha yoga') based on a set of bodily postures or 'Asanas'?

Answer: NO. This "phoney yoga" of stretching and bending is a 20th century invention that could be called 'American yoga'. As documented by Linda Sparrowe, it was introduced to America in 1947 by Theos Bernard, author of one of the first guidebooks to Yoga Asanas and popularised in the 1950's. "By 1961, thanks to the power of television, Americans everywhere were learning a non-religious, decidedly unspiritual form of yoga exercise." (Linda Sparrowe)

This is the reason why 'yoga' today (American yoga) is not so much the noble continuation of an ancient tradition of religious and spiritual wisdom but a global New Age industry – a commercial medium for the marketing of yoga mats and straps, belts and bolsters, cushions and clothing, pillows and props, books and CDs, instructional videos and personal fitness regimes.

Though American yoga drew from 'Hatha Yoga' (meaning 'violent' or 'forced' yoga), the latter was a relatively late and minor form of yoga. Though it had much deeper historical roots, it did not regard itself as 'yoga for beginners' but rather as suitable only for the most advanced practitioners of non-physical forms of spiritual yoga practice and meditation. Though yoga teachers pay lip service to the 'Bible' of classical yoga – 'The Yoga Sutras of Patanjali' – this makes no reference to Hatha Yoga as one of the branches of yoga, nor does it describe systems of Asanas. Indeed the only basic posture it refers to is simply 'sitting comfortably', preferably with 'the spine erect'.

References: 'The History of Yoga' by Linda Sparrowe, excerpted from 'Yoga, A Yoga Journal Book'.

Question: Is 'yoga' a spiritual discipline or a religion?

Answer: Yoga IS religion, understood AS a spiritual discipline. The word 'yoga' means to 'yoke' or 'join', 'conjoin' or 'conjugate', just as 'religion' means to 're-link' or 're-join'. The essential meaning of 'yoga' is the 'yoking' of the individual soul (Atman) with its source – the universal soul or divine awareness ('Brahman' or 'Shiva'). Yoga as a spiritual discipline or 'yoke' is the means to this end.

Question: Is 'yoga' something unique to Hinduism?

Answer: No, for though the term 'yoga' derives from Hinduism there are Jainist, Sikh, Taoist, Buddhist, Islamic and even Judaic and Christian equivalents to yoga. By the same token however, to speak of 'Jainist', 'Buddhist' or even 'Hindu' yoga misses the point. The real question is what is 'yoga' as such – indeed what is 'Hinduism'? The word 'Hindu' is a European name for a

multi-faceted Indian religious tradition called ‘Sanatana Dharma’ – ‘The Eternal Teaching’ – understood as a wordless inner knowing or ‘gnosis’ that we all possess. In practice however, the expression of that inner knowing in the form of outward religious scriptures and teachings constantly needs to be freed from accumulated historical distortions and adulterations. Only in that way can religion – as ‘The Eternal Teaching’ – be renewed, refined, and made relevant to new generations by reformulating it in new terms.

Question: What is ‘The New Yoga’?

Answer: 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 divine Awareness Self and its eternal Awareness Body. As such it is a reincarnation of the ‘soul’ of ‘The Eternal Teaching’ – one which renews and reinterprets both its Eastern expression in Tantric teachings, and its Western expression in the form of Gnostic mysticism and modern ‘phenomenological’ science.

Question: Do I have to be ‘spiritual’, ‘religious’, adhere to a religion or believe in God to practice ‘yoga’ – old or new?

Answer: No. Yet you do have to be aware that both the old yoga and the new are indeed spiritual and religious teachings and practices – designed to induce a deep understanding and experience of The Divine, and enable you to rediscover the eternal reality of your own divine soul. This means you need to be inwardly open to experiences of a profound and potentially life-transforming character, as well as being prepared to re-examine your entire intellectual understanding of the nature of reality.

Question: How can I learn The New Yoga?

Answer: Principally through regular one-to-one sessions or longer intensive courses with its originator and Teacher or ‘Guru’, Peter Wilberg. For as in traditional yogas, it is the direct, one-to-one relationship with the teacher that is central to the learning process – allowing the latter to impart knowledge and awareness to the student directly, through ‘initiation’, as well as through verbal dialogue and teaching. You will need to set aside time for recollecting and writing up your experience and learning in each and every session with Peter Wilberg, as well for study of teaching materials and for regular peer practice with a suitable partner, of the many different types of meditational exercises you will be introduced to. In addition to one-to-one sessions and courses however, group classes and courses will become available to attend, as well as seminars by Peter Wilberg and residential ‘intensives’ in which group classes and meditations will be combined with seminars and discussions.

Question: How long will it take?

If you decide to engage in direct learning with the Teacher, it is like becoming ‘engaged’. After a ‘probationary’ period, it will then be up to you to decide whether to ‘marry’ – to commit yourself to a lifelong process of learning, study and practice. This in turn can lead to you becoming not only an advanced practitioner but also a teacher of The New Yoga.

Question: Is The New Yoga a spiritual ‘cult’?

Answer: We know that ‘cults’ such as Scientology can be dangerous and damaging to individuals. Yet the question of whether The New Yoga is a ‘cult’ can itself be seriously misleading unless it is seen in a larger historical and global context. Not only did all mainstream religions begin as cults. So also did the mainstream sciences – born of small societies of individuals regarded by many as cranks. More importantly, today there is not a single business corporation, political party or institution, not a single academic faculty or scientific specialism, not a single social, medical, psychiatric or educational service that is not a ‘cult’ – being built around unquestioned ideologies and codes of conduct, which – were they to be examined more closely – would reveal themselves as profoundly irrational and counter-productive to their own espoused aims. So forget Scientology and other ‘New Age’ spiritual cults. Remember instead that these are not cults but counter-cults – created in the mirror image of their mainstream counterparts. ‘Scientology’ for example is a ‘cult’ deliberately conceived and constructed in the image of American corporate cults – with their authoritarian and high-pressure ‘culture’, their high-powered marketing drives aimed at susceptible consumers, their almost religious fetishism of their own brands and their self-styled but wholly superficial corporate ‘philosophies’, ‘missions’ and ‘values’ – all of which serve nothing but the ruthless exploitation of their employees. The common denominator of such contemporary ‘mainstream’ cults is that unlike those of the past – which seeded whole cultures – today’s cults constitute the most concerted attack ever mounted on humanity’s entire cultural heritage. Everything from ancient philosophy to classical music – indeed all the most deeply philosophical, spiritual, scientific and artistic traditions of the past are being marginalised or brush-stroked out of history by today’s ‘supercults’ of shallowness. The New Yoga *is* a ‘counter-cult’ to the supercults of materialist science and market economics – *not* a cult created in their corporate image, but a Temple in which to both guard and renew the historic richness of true spiritual culture.

THE AWARENESS PRINCIPLE AGAIN

AWARENESS cannot be explained by and is not caused by any thing or thought, sensation or emotion, conception or perception, image or symbol, for it is the very condition for our experience of any thing or thought, sensation or emotion, conception or perception, image or symbol whatsoever.

AWARENESS of any thing or thought, sensation or emotion, conception or perception, image or symbol, is not itself a thing or thought, sensation or emotion, conception or perception, image or symbol.

AWARENESS is thing-free and thought-free, free of sensations and emotions, conceptions and perceptions, images and symbols. Awareness is Freedom itself – the freedom to affirm all that you are aware of, without becoming bound to it.

AWARENESS is also the creative source and inexhaustible womb of ever-new things and thoughts, ever-new sensations and emotions, images and symbols, conceptions and perceptions – the womb of ever-new worlds. It is also the wordless source of all true words – “the wordless knowledge within the word.”

AWARENESS has its own innately sensual qualities and its own innate bodily shapes, tones and textures. Conversely, our body is no mere object or thing but an immediately experienced tone and texture *of* awareness. If people are deluded into thinking of the body only as the biological basis of their ‘awareness’ or ‘consciousness’ it tends to disappear from their awareness – and is no longer experienced as a sensuous shape, tone and texture of awareness.

AWARENESS of the subtle shapes, tones and textures of our immediate bodily experience of ourselves, the world and other people therefore belongs to the very essence of awareness as such, and of the practices of Being Aware, Being Awareness, bodying and breathing awareness.

PRACTICING THE AWARENESS PRINCIPLE

1. BEING AWARE

Taking all the time necessary to be aware of all you are experiencing inwardly and outwardly, and of every distinct element of your experiencing, from thoughts and feelings, to somatic sensations and every element of your sensory environment.

2. BODILY AWARENESS

Attending to the immediate bodily dimension of all that you are aware of experiencing – where and how you feel different things you perceive or are aware of in an immediate sensual, proprioceptive and bodily way.

3. BODYING AWARENESS

Giving some form of authentic bodily expression to your awareness, for example through your posture, the tilt of your body or head, the look on your face or in your eyes, the tone or tempo of your voice – thus amplifying, bodying and silently communicating your awareness of it.

4. UNBOUNDING YOUR AWARENESS

Reminding yourself that your bodily awareness of your body is not itself bounded by your body, but is an unbounded bodiless awareness that permeates your body, all of space and every body in it.

5. BEING-IN-AWARENESS

You dwell *in* awareness as you dwell in space itself. Being-in-Awareness is a way of Being Aware, by not identifying with what you are aware of, but identifying instead with the very spaces of awareness, inner and outer, IN which you experience them.

6. BREATHING AWARENESS

Expanding the ‘breathing space’ of your awareness by giving yourself time to be aware of the way you are – or are not – breathing, by shifting your awareness TO your breathing, and experiencing it as a breathing OF awareness – feeling yourself breathing your awareness of the entire sensory space around you through your chest surface, felt as an open and porous surface

7. BEING AWARENESS

Being-in, Bodying and Breathing awareness are paths that lead from Being Aware to Being Awareness. Being Awareness means affirming and feeling the meaningfulness of all that you are aware of, whilst not identifying with it. Instead identifying with the very awareness of it – Being that awareness instead of binding your awareness to what you are aware of.

8. UNBINDING AWARENESS

Each time you become aware of experiencing something new, step back once again into Being Awareness in order to unbind your awareness from it – thus continuing both to Be Aware and to Be Awareness rather than letting your awareness become bound by anything you are aware of.

9. BEING-IN-AWARENESS WITH OTHERS

Relating in a meditative way by using every encounter as an opportunity to give yourself time to Be Aware of others, to Breathe in your awareness of them, and to feel the space around you both as a space of awareness in which you can both ‘Be in Awareness’ together.

10. ATTAINING AWARENESS BLISS

The bliss that arises from recognising that you are not a being with awareness but that you *are* awareness – part of the unbounded awareness that *is* ‘God’. Awareness Bliss is only attained through Being Aware, Being and Bodying Awareness, Breathing Awareness, and Being in Awareness with others, – breathing the divine awareness that both you and others are.

THE OLD YOGA AND THE NEW – DIFFERENCES

THE NEW YOGA is truly ‘new’ because it offers a genuinely new philosophical perspective, one whose original concepts and principles depart from and at the same time re-interpret and refine those of the ‘Old Yoga’ philosophies – including that of Kashmir Shaivism itself – in all of the following ways:

36 Original Precepts of The Awareness Principle

1. **‘Consciousness’ is not a good translation of the ultimate reality designated in Sanskrit as ‘Chit’, ‘Shuddhachit’, ‘Parachit’ or ‘Shuddhavidya’.** ‘Awareness’ or ‘pure awareness’ is a more appropriate term. For if people get lost in thought or emotions, pains or pleasures, in watching TV or playing computer games, in work or domestic chores – then they may be ‘conscious’ but they are not *aware*. Whenever our consciousness becomes overly focused or fixated on any one thing we are conscious of, we lose awareness. For unlike ordinary ‘consciousness’, awareness is intrinsically pure or transcendent, transcending any thing we are conscious or aware *of*. Like space it surrounds, pervades and yet remains absolutely distinct from each and every thing within it. Indeed it is the subjective essence of space itself. That is why identification with inner and outer space (‘Khechari Mudra’) is the key to a new experience of space itself – as an unbounded *field* of awareness transcending anything that we experience within it.
2. **Not helpful and even more misleading is the common Buddhist translation of ‘Chit’ as ‘mind’ (‘Buddhi’) and of awareness with ‘mindfulness’.** For *awareness* of mind and mental activity – and of a mental ego or ‘I’ – is not itself anything mental. Nor is awareness itself the same as ‘witnessing’ – a term which implies some ‘mindful’ self or alter-ego ‘doing’ the witnessing. Buddhist advaita and tantra contradictorily rejects the notion of self and lets it in again through the back door. It does so by failing to see that whilst *awareness of self* cannot – in principle – be the property of any self or ego ‘with’ awareness (even a ‘mindful’ or ‘witnessing’ self) it is nevertheless identical with that divine Self (Atman) which does not ‘have’ but *is* awareness.
3. **Pure Awareness is not ‘emptiness’.** To speak in Buddhist terms of ‘the mind’s continuous ascertainment of emptiness’ is to create a dualism of mind and awareness, to privilege ‘mind’ over emptiness – and affirm emptiness itself, rather than pure awareness, as absolute. For just as space is both inseparable from and absolutely distinct from all the

objects within it, so also is awareness absolutely distinct from all its contents – from all we are aware *of*. It does not therefore need to be ‘emptied’ of all content to be as clear and pure as the ‘empty’ space around us – a space whose essence is pure awareness and not mere ‘emptiness’.

4. **‘God’ – the divine – is not a supreme being, self, soul, subject or ‘I’ that ‘has’ or ‘possesses’ awareness.** As ‘Shiva’, God IS awareness – an awareness that is independent of any being, human or divine – and yet the source of all beings, all individualised consciousnesses. ‘I-consciousness’, including the supreme selfhood or ‘I-consciousness’ of Shiva, is a reflective property of pure awareness – not the other way round. ‘Shiva’ is not a god ‘with’ awareness or ‘with’ a self or ‘I’, but the ‘I’-ness *of* that absolute, foundational awareness which *is* ‘God’.

5. **To attain a state of ‘pure’ or ‘transcendental’ awareness, thought- and sense-free, mind- and body-free – it is not necessary to cease thinking, close our eyes to the sensory world, stop our minds or dis-identify from our bodies.** That is because the simple *awareness* of a thought, since it is not *itself* a thought, is itself *inherently* thought-free, just as the awareness of our minds and bodies is not itself anything mental or bodily – and is therefore something innately mind- and body-free. Similarly, the awareness of a differentiated world of sensations and perceptions is not itself anything sensory or differentiated, but is the undifferentiated, sense-free space in which they stand out or ‘ex-ist’. Like space, awareness is inherently ‘transcendental’ – transcending every thing or thought, feeling or sensation we experience within it. The light of pure awareness both intensifies our ‘de-light’ in the sensory world but also finds its reflection and recognition in the refined spiritual intellect.

6. **‘Pranayama’ is not breath ‘control’ but simply a sustained *awareness* of breathing.** As such it is as central to The New Yoga as it was to the old. For the moment we lose awareness of the subtle muscular motions of our *breathing* – even if only for a moment – we lose awareness of our bodies as a whole and of all we are experiencing through them, thus losing awareness *per se*. As a result we cannot experience the true nature of *prana* as the very breath, air or ‘aether’ of awareness as such. In The New Yoga, *pranayama* is the bliss of a sustained *breathing of awareness* that comes from a sustained *awareness of breathing*. All the *practices* of awareness that make up the ‘The New Yoga of Awareness’ are based on the same *principle* – that of passing from an awareness of a specific sensory dimension of our experience (our awareness of breath

or light, for example) to a *sensual experience of awareness per se* (for example, an experience of the innate light and breath *of* awareness).

7. **Being ('Sat') and Awareness ('Chit') are not equivalent or equiprimordial concepts.** The New Yoga understands awareness and not Being or beings as the ultimate unsurpassable and primordial reality ('Anuttara'). That is because Being is essentially *awareness* of Being, and, as recognised by Abhinavagupta "The being of all things that exist in awareness in turn depends on awareness." The central principle of The New Yoga is the more or less explicit principle of tantric metaphysics – 'The Awareness Principle' – and not 'The Being Principle' that has formed the basis of all Western metaphysics and philosophy, and tends also to be privileged in the Vedas and Vedantic philosophy.
8. **'Shakti' is not 'energy' in the modern scientific sense.** The modern scientific use of the term 'energy' is a recent invention – promoted in the 19th century by an elite club of scientists called 'The Energeticist Movement' as an empty quantitative abstraction – one that was raised over all tangible, experiential dimensions of reality. Since then it has become a quasi-religious dogma of both modern science and New Age pseudo-science that 'everything is energy'. The 'energy' concept also served the purposes of imperialist Anglo-American oil interests, justified by the idea of energy as a 'scarce' planetary resource. The word 'energy' is rooted in the Greek verb *energein* – which was not a scientific abstraction but meant simply formative or creative 'action' (like that of a potter forming a pot). 'Shakti' is rooted in the Sanskrit 'Shak' – meaning 'capacity' or 'power' of action. 'Shaktis' are the infinite potentialities of awareness latent within the divine awareness and released by it as autonomous, self-manifesting *powers of action*.
9. **'Kundalini' or 'Kundalini-Shakti' is not an 'energy' coiled up within the physical body.** As 'serpent power' it is nothing less than the fluid coiling motility and shape-shifting power of awareness itself – as symbolised in countless cultures by the serpent or dragon. Nobody can feel the abstraction called 'energy'. What they can feel is the immense potentiality and *powers of action* ('Shakti') immanent in pure awareness ('Shiva').
10. **'Spanda' is not 'energy' in the modern scientific sense.** It is the eternal tension (German 'Spannung') spanning the primordial realms of actuality and potentiality and the oscillation between them – the vibration of the potential *within* the actual that pervades awareness as its immanent power.

11. **The reality of the unsurpassable and divine absolute ('Anuttara') is not identical with either Being or Non-Being, Shiva or Shakti.** Being is actuality. Yet there is more to reality than actuality – namely the reality of all that is potential. Non-Being is not absolute nothingness but simply *non-actuality*. By the same token it is not an empty void but the fullness of *potentiality*. The divine, as absolute awareness, embraces both the realm of the actual (Being) and that of the potential (Non-Being), including all potential beings, souls or individualised consciousnesses. The light of awareness is the great god ('Mahadeva'/'Shiva') that releases these potentialities from the dark womb of potentiality that is the 'great goddess' ('Mahadevi'/'Mahakali').

12. **Shiva (God as Awareness) and Shakti (God as Power) are equiprimordial aspects of the absolute reality ('Anuttara') which is the essence of divinity as such.** So-called 'Shaiva' and 'Shakta' schools of tantra can thus in no way be opposed or separated. Abhinavagupta's 'Trika' system of tantric metaphysics recognised divinity in the form of the divine absolute ('Anuttara'), its twin aspects ('Shiva' and 'Shakti') and their dynamic unity – 'Shiva-Shakti'. So despite its association with 'Shaivist' scriptures and traditions ('Shaivagama'), 'Kashmir Shaivism' should not be taken as privileging Shiva over Shakti. As individualisations of the same divine awareness all beings are 'Shiva'. Through their innate power of autonomous self-actualisation they are also 'Shakti'. All beings, as souls or individualised consciousnesses are thus expressions and embodiments of the absolute as Shiva-Shakti. And worship of the divine in its 'Shakta' or 'feminine' aspect is precisely what leads to an experience of its Shaiva or 'masculine' aspect – and vice versa.

13. **Creation is not the activity of Shiva as divine being, agent or creator god.** Nor is Shiva a divine being or 'I' endowed with independent will ('Iccha') or action ('Kriya') in the same way that the ego believes itself to be. Instead Shiva is that pure quiescent non-active awareness which, by its very nature, lets all potential beings be and sets them free – releasing them into their own free, autonomous self-actualisation, through their own innate power of action ('Shakti'). 'Iccha' is not Shiva's 'own' willed activity as divine ego, 'I' or agent. Instead it is the absolutely free, spontaneous *creativity* ('Kriya') latent in, and arising from pure awareness (Shiva) as its innate power of action (Shakti). 'Shakti' is not the power 'of' Shiva, in the sense of belonging to him. Instead Shakti *is* 'the power of Shiva' – without which he would be a mere corpse ('Shava'), and as the divine awareness would be incapable of manifesting all realities.

14. **‘Shaivism’ and ‘Shaktism’ are not opposing schools or denominations of Tantrism.** Nor can the *Shiva-Shakti* principle of *Tantra* be equated with the *Yin-Yang* principle of *Taoism*, which in line with Western and Christian 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 over the entire world of manifestation associated tantrically with the divine feminine) constituted a loss of a more primordial 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.
15. **Duality (‘Dvaita’) does not imply *separation* and nor does non-duality or ‘monism’ imply lack of *distinction* or differentiation.** The metaphysics of The New Yoga articulates the essential but still implicit or unthought principle of the entire ‘Advaita’ or ‘non-dual’ tradition. This is the principle of *inseparable distinction*. Thus the two sides of a coin are neither ‘dual’ in the sense of being *separate* nor ‘non-dual’ in the sense of being *indistinct* or lacking differentiation. Instead they are both dual in the sense of being distinct and at the same time ‘non-dual’ in the sense of being inseparable. Metaphysically the term ‘non-duality’ is a ‘contradiction in terms’ – for it is impossible to conceive of any one thing without implying some actual or possible other. Non-duality is not a bland lack of distinction but a dynamic relation of inseparable distinction between any one thing, its larger field or context of appearance and everything else within that field.
16. **The triadic or ‘Trika’ school of tantric metaphysics is not reducible to a form of non-dualism or ‘Advaita’.** That is because the principle of non-duality itself implicitly rests on a dualism or dichotomy of ‘duality’ and ‘non-duality’. Just as any boundary both absolutely distinguishes the areas it bounds and at the same time makes them ‘one’ or inseparable, so is the general principle of *inseparable distinction* the essential principle and ‘third term’ (‘Dvait-advaita’) uniting ‘duality’ (‘Dvaita’) and ‘non-duality’ (‘A-dvaita’) in a true threefold, trinity or triad (‘Trika’). In the Trika metaphysics of The New Yoga, the ‘third term’ of a triad is not the ‘lowest’ in a triple hierarchy but rather the most primordial – as ‘Shiva-Shakti’ is more primordial than either ‘Shiva’ or ‘Shakti’.

17. **The aim and meaning of ‘Yoga’ is not just unity or *identification* of individual consciousness with the divine awareness, but the fullest *individuation* of that awareness.** ‘Being awareness’ (‘Chaitanayatma’) is impossible without fully and completely being ourselves – individualising and embodying that awareness. The movement of spiritual development is two-way – not simply the individual soul or Jiva becoming Shiva but Shiva becoming more fully manifest as the individual soul or Jiva. It is only through identification with the divine awareness that the inexhaustible dimensions of our individuality, actual and potential, human and trans-human, can be freely and creatively explored, experienced and embodied, not just in physical life but in the multi-dimensional universe of pure awareness (‘Shuddha Advha’) of which our planet is but one limited, physical plane.
18. **Ego-identity is not identical with *individuality*, nor is the individual soul (‘Jiva’) a ‘contraction’ or ‘limitation’ of the universal or divine soul (‘Shiva’).** Only ego-identity and ego-awareness is limited and contracted, and yet this very contraction is nothing but the contracted and limiting awareness of our true *individuality* – one which prevents us from recognising the individual nature and potentials of our experienced self as a unique expression and embodiment of the divine awareness which is the experiencing self.
19. **‘Yoga’ as ‘union’ with the divine is not a bland merger, but an experienced *relation* with two distinct but inseparable aspects.** Thus we can utter and experience the mantram ‘I am Shiva’ (‘Shivoham’) with two quite distinct intonations. When we can say with truth that ‘I am Shiva’ we are speaking *as* Shiva. The ‘I’ in this intonation is the very ‘I’ *of* Shiva – expressing a state of transcendence of our limited, individual ‘I’. When, on the other hand, we utter the mantram in the form ‘I am Shiva’, then we are speaking *as* and *for* ourselves, affirming that even our apparently limited self or ‘I’ *is* Shiva – is God – in individualised form. In this way we affirm or evoke an experience of the divine nature of our most individual self or ‘I’. These two distinct intonations of the singular mantram ‘Shivoham’ (‘Shiva am I’) are inseparable. One is an experience of our ‘I’ as identical with that state of unbounded awareness bliss that is Shivatattva or Shivattva. The other is its converse – experiencing our self or ‘I’, in whatever state of being and whatever the boundaries of our awareness, as an expression of Shiva. Together these two sides of the single mantram ‘Shivoham’ constitute twin poles of a singular dialectical and rhythmical relation that is the essence of ‘union’ with the divine – a meditational movement from one intonation and experience of the mantram to the other and back again. It is the dynamic relation of these poles that is their ‘unity’ – and the essence of yoga as ‘union’.

20. **Liberation ('Moksha') as release from 'karma' and rebirth is not an ultimate end-stage of spiritual evolution but rather its true beginning.** Like death itself, liberation is a door, which allows us to leave the karmic 'nursery school' of human existences and begin to explore the multidimensional universe of awareness beyond it. Liberation then, is not an end but the beginning of an eternal and infinite new adventure in consciousness. Neither death nor liberation removes us from the realm of differentiated experiencing and reality as such. Instead identification with pure, undifferentiated awareness is what opens us to the multidimensional universe of awareness and to its countless, non-physical, but no less differentiated worlds of experiencing.
21. **It is the 'supreme' or 'great' self ('Paratma'/'Mahatma') of the individual and *not* any incarnate soul ('Sakala') that 'reincarnates' or has multiple incarnations.** No incarnate soul, self or person is the 'reincarnation' of another. Death is not simply a passage to re-birth but a return of the incarnate self to the soul world and to the soul womb of its 'great self' ('Mahatma'), that self whose awareness or 'soul' transcends and embraces countless different identities and incarnations – past, present and future, actual and possible. Birth is not a '*re*-incarnation' of a past identity or personality but a fresh and *new* incarnation and embodiment of our supreme soul ('Paratma') or great soul ('Mahatma').
22. **Life is not suffering and liberation from suffering and the cycle of rebirth is not the sole meaning of human existence.** To identify human life with 'suffering' is to deny all meaning to the unique living expression of the divine that is human creativity – thus invalidating the entire creative journey of the individual human being and of human consciousness, culture and civilisation as a whole – past, present and future, along with the pleasure, learning and fulfilment that are its fruit. Those spiritual teachers who teach only freedom *from* do not know the true meaning of freedom as freedom *to*. They themselves are not truly free – for their own freedom 'to' is used solely in pursuit of ever-greater freedom 'from'. True freedom *to* is the 'power of the new'. It is the infinite, and free creative power ('Kriya-Shakti') of the divine awareness with which each creature, as an expression of it, is itself innately endowed, and through which all things are forever and freely manifested anew in each moment.
23. **The aim of identification with pure awareness is not transcendence of all so-called 'negative' emotions such as anger or grief.** On the contrary *identification with pure awareness* is what allows us to engage in free and *aware identification* with such emotions instead of losing ourselves in *unaware* identification with them and unaware expressions of them. Awareness, in other words, is not just freedom *from* emotions

we have become identified with or attached to. It is also a freedom *to* – the freedom to feel those emotions even more fully but *without* losing ourselves in them. We cannot exercise this total *freedom to feel* without a pure awareness of our feelings that is by nature distinct from those feelings – and in this sense free *from* them. And yet the basic freedom bestowed by this freedom *from* is essentially a freedom *to*. Exercising this freedom to fully feel a so-called ‘negative’ emotion such as anger is *not* the same however, as ‘getting angry’. ‘Getting’ angry or upset is a way of ‘acting out’ or ‘evacuating’ an emotion through our behaviour. Impulsively acting ‘out’ or reacting from our emotions is no less a *negation* of those emotions than repressing them – both are born of the fear of fully feeling them from within. That is why no true *guru* will express emotions in an unaware or purely reactive way – but neither will they presume or preach transcendence of any emotion.

24. **There are no such things as ‘negative’ feelings, only feelings we negate – refuse or fear to fully feel.** Yet living is feeling, and choosing to live means *choosing to feel*. We cannot feel fully alive without being fully alive to – fully aware of – our feelings. All of them. Indeed the most basic capacity, power or ‘Shakti’ of pure awareness (‘Shiva’) is the capacity or power *to feel*. For awareness as such has an essentially *feeling* character – being that which allows us to know things and beings in a direct feeling way – rather than turning them into mere objects of mental or perceptual cognition. Total transcendence of feelings is not liberation but spiritual death. The New Yoga teaches us to beware of ‘Buddhists’ who teach the use of the mind (Buddhi) to achieve freedom from emotions such as anger, for they are teachers not of life and spiritual liberation but of spiritual emptiness and death. And no spiritually exalted feeling or feelings – ‘compassion’ for example – can be affirmed and embodied if other feelings such as anger are negated. For as Abhinavagupta wrote: “Even the states of anger etc. exist because of their identity with the wondrous play of the divine consciousness, otherwise their very existence would be impossible ... These states of anger etc., at the time of their arising are of the form of *nirvikalpa* i.e. they are the pure power of the divine ... When their real nature is known, then these very states ... bring about liberation in this life.” Liberation brings with it a divine spiritual elevation, refinement, enrichment, and intensification of our feeling life, not its death or transcendence. Tantrism is about feeling all manner of feelings in the most directly sensual way, with and within our bodies. Hinduism in all its forms is imbued with great richness of feeling. Its major exported form however – Buddhism – offers spiritual ‘peace’ through emotional emptiness, and falsely pretends that compassion can be truly felt and expressed at the expense of other feelings such as anger.

25. **Pleasure is not a ‘transient’ part of life.** Indeed such beliefs were and remain the chief religious curse from which ‘tantra’ offers release and liberation – with its affirmation of sensual bliss and pleasure, of music, drama and arts, and the entire world of ‘manifestation’. Thus the ever renewed and ever-new pleasure that can be derived from a single poem, painting or piece of music is inexhaustible and stays with us forever – it is not in any way transient. The same applies to both the sensual bliss of pure awareness and to the ‘simple pleasures’ of life, whether looking at a flower, enjoying sex, going for a walk or meeting a friend.
26. **‘Pure’ or ‘transcendental’ awareness is not a ‘supra-sensuous’ awareness lacking all sensual qualities or differentiation.** Instead it has its own innately sensual qualities. Why else would the tantras speak in such sensual terms of the ‘light’ of awareness (‘Prakasha’), its spatiality (‘Akasha’), its all-pervasive air (‘Prana’) or its all-permeating bliss (‘Ananda’)? These terms are no mere metaphors but express direct experiences of the innate ‘sensual-transcendental’ or divine ‘soul qualities’. Through intensified awareness of ordinary sensory qualities such as colour, sound, shape, weight, brightness, warmth, density etc. we can come to experience the sensual qualities *of* awareness or soul which they manifest. Sensual qualities of pure awareness are essentially tonal qualities – sensed in the same way as the brightness or darkness, warmth or coolness, lightness or heaviness, shape, colour and texture of vocal or musical tones. Thus by attuning to the unique ‘tone’ of a particular colour or the unique ‘colour’ of a particular tone we can come to feel the pure soul tones and soul colours – inaudible and invisible to our outer senses – that lie behind them, and that give our souls their own innate bodily shape and tone.
27. **‘Bodyhood’, as ‘boundedness’, does not imply bondage, duality or separation.** A boundary both distinguishes and unites. Thus our body surface is a boundary, yet as a porous, sensing, breathing surface, it does not separate but both distinguishes and unites us with the space and air around us. Similarly, whilst a circle seems to bound an area of space within it, the circular or spherical boundary is not itself anything bounded – for it is precisely that which unites its inner space with the space around it. Like circles drawn on an infinite and unbounded sheet of paper, the boundaries of awareness that constitute the bodyhood of individual beings or consciousnesses do not simply delimit, contain, circumscribe their awareness or separate them from other beings or souls – for these boundaries, like circles or spheres are also what unite each soul with the *unbounded* space of awareness around them – and thus also with every other ‘bounded’ soul within that space. Were we able to BE the circle we draw on a blank page we would not

experience it as a boundary or as bounding – nor would we experience any separation of ‘inner’ or ‘outer’. It is by stretching ourselves to and *becoming* the boundaries of our awareness that we automatically transcend those boundaries and all sense of boundedness.

28. **There is no such thing as a ‘disembodied soul’.** Though soul (awareness) is not itself anything bodily or material, it is that which *bodies* and that which *matters* – giving rise to its own infinite, ever-changing bodily shapes or forms, both material and immaterial, physical and non-physical. The entire physical universe of matter is the body of the divine awareness or soul. Our own physical body is but a materialised body image of our soul and its eternal body – our divine awareness body (‘Divyadeha’/‘Vijananadeha’). A so-called ‘discarnate’ soul in the afterlife is no longer a soul in physical form with a physical body – and yet is no less embodied in its own way.
29. **There is no such thing as an ‘insentient’ object, being or thing.** Since all things are manifestations of the divine awareness they are each endowed with awareness and thus also with sentience. The idea of ‘insentience’ is in contradiction to the truth that the divine awareness is present or immanent within all things. ‘Things’ are not simply insentient ‘projections’ or ‘reflections’ of the divine light of awareness but uniquely patterned expressions of it, radiating it forth from within. All ‘objective’ perception of things has an innately inter-subjective character. What we perceive as mere ‘insentient’ things are simply the outward perceptual form taken within our own humanly patterned field of awareness by the perceptual patterns of other non-human consciousnesses or subjectivities.
30. **The New Yoga is not simply a religious philosophy and practice aimed solely at liberating the individual soul from the limitations of ego-awareness and ego-identity.** Instead it emphasises the subversive social and scientific significance of The Awareness Principle in turning upside-down (or right-side up) the global world-view of Western science and the socio-economic culture it has created. For this is a world-view which insists on identifying basic reality with a universe of ‘objects’ and identifies truth itself with ‘objectivity’ rather than *Absolute Subjectivity* – that awareness that is the *a priori* condition or ‘field condition’ for our consciousness of any object, thing, being, self, world or universe whatsoever.
31. **Plurality and the infinite differentiation of the manifest universe of experience are not identical with ignorance (‘Avidya’) or an unreal delusion (‘Maya’) veiling the ultimate reality of Absolute Subjectivity.** This was already recognised by

Abhinavagupta when he argued “... if Brahman is accepted as having ignorance (‘Avidya’) as another beginningless element along with him, this [Vedantic] doctrine cannot be accepted as monistic.”

32. **The ‘monism’ of Kashmir Shaivism is not one that abolishes all difference, but embraces all differentiated experiencing.** Only the New Yogic principle of *inseparable distinction* explains how this can be – and why monism and pluralism, like monotheism and polytheism are not opposites. For differentiation does not imply separation but can be understood instead as an ever-changing *field* of elements, each and all of which are both distinct (and therefore plural) and inseparable or ‘one’.
33. **The New Yoga is not a form of exclusivistic religious monotheism exalting a particular *being* as a supreme or sole divinity, but a divine- metaphysical monism** – one which recognises all divinities and all beings as *self-differentiations* of the divine absolute (‘Anuttara’). The monism of The New Yoga is also a trinitarian, triadic or ‘triune’ monism – recognising the Divine Absolute in its three distinct aspects of awareness (‘Shiva’), power of manifestation (‘Shakti’) and their inseparability (‘Shiva-Shakti’). The Divine Absolute as such is the hidden and implicit ‘fourth’ (‘Turya’) of this triad – one that can be symbolised as a dot (‘Bindu’) at the centre of a triangle. The metaphysics of The New Yoga is not only a triune monism but also a triune “monadology” – understanding all beings as irreducible units or ‘monads’ (‘Anu’) each of which is a distinct but inseparable differentiation of the Divine Absolute (‘Anuttara’), and each of which unites its three distinct but inseparable aspects.
34. **The highest spiritual value affirmed in The New Yoga as in the Vedas is not a god 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. The New Yoga is ‘Hindu’ in so far as what is 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 does not lay claim to the whole or sole truth, but instead recognises no religion, god or gender – as higher than Truth itself. The Truth of the Divine is recognised in The New Yoga – as in Shaivist tantra – not only in the form of the divine masculine or feminine but also as the divine absolute – ‘Anuttara’. Nevertheless Shiva – that ‘male’ god which identifies the *primordial masculine* with *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 media exhibitionism – and is still countered only by the masculine principle in the old, distorted and redundant form of repressive state and religious ‘control’. Issues of gender and power are historically long bound up with conflict and contradiction. And yet: “THERE ARE NO CONTRADICTIONS EXCEPT THOSE WE NEED! Need to secure our private ego-domain by the very (demi) god-like judgements of 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.” (Michael Kosok)

35. **Liberation (‘Moksha’) is not a letting go or surrender of self to the Divine, or its dissolution within it.** Instead it is simply and purely a surrender of ‘self-possession’ – the sense of ‘possessing’ or ‘owning’ a self. Awareness cannot – in principle – be reduced to the private property of any self we are aware *of* or think of as ‘ours’. That is why even the ‘liberated’, ‘aware’, ‘experiencing’ or ‘knowing’ self is no self we can be aware *of* – nor any self that ‘has’ or ‘possesses’ awareness. It can only be that self which *is* awareness – singular and divine. Liberation means disowning and restoring *ownership* of our sense of self to God – that Divine Awareness from which alone all the elements of our self-experience arise. Limiting ego-awareness and ego-identity on the other hand, is nothing but the obscuring delusion that comes from identifying with the elements of our experiences and taking them as our ‘own’ – as ‘me’ or ‘mine’. Believing itself to ‘possess’ a self or identity the ego lives in constant fear of losing its ‘self-possession’ or being ‘possessed’.
36. **Overcoming the basic ‘impurity’ or limitation of ego-awareness (‘Anavamala’) does not mean ceasing to experience a differentiated world or individualised self.** It is only by taking the different elements of our experience as ‘me’ or ‘mine’ that we cease to experience the *Divine* – forgetting that they are but the Divine experiencing itself through, in and as us. ‘Liberation’ then, means being aware of all the elements of our experienced ‘self’ as a self-manifestation and self-experience of the Divine Awareness itself. This is an Awareness that is not ‘mine’ or ‘yours’ – yet which experiences itself *as* ‘me’ and ‘you’, ‘him’ and ‘her’, ‘them’ and ‘us’. As such, it is truly Divine, for though not being ‘yours’ or ‘mine’, it is the source of all that ‘I’, you or anyone can experience as ‘their’ self and ‘their’ experience

APPENDIX

THE LIGHT OF AWARENESS IN THE AFTERLIFE

What follows is a personal experience of the Divine Awareness, its “knowing light” and its all-pervading “atmospheric presence” – as described by William James and recounted in ‘The Afterlife Journal of an American Philosopher’ by Jane Roberts.

“The living often equate death with darkness, for how can the dead see? How can the spirit have vision disconnected from the organs of sight? Yet here I am, surrounded by illumination that emanates from everywhere – colours more sparkling than any I knew on earth, a light of enchanting varieties, not even or monotonous but seemingly alive in its own fashion. It emanates from what I see, but also seems to be inherent all about me, whether or not there is anything to be perceived otherwise.”

That this ‘light’ is essentially the universal light of awareness is clear to James when he describes it as a “knowing light”.

“...it is more mobile and possesses qualities not normally associated with light. I would say it was a knowing light, everywhere existing at the same time, at once...it appears out of itself at every conceivable point in the universe. Physical perception ‘sees’ only a small hint of this light, and from it springs all of the lights and colours physically visible.”

James also describes his experience of an ‘atmospheric presence’ connected with the “knowing light” – one he terms “the divine mood”.

“Nowhere have I encountered the furnishings of a conventional heaven, or glimpsed the face of God. On the other hand, certainly I dwell in a psychological heaven by earth’s standards, for everywhere I sense a presence, or atmosphere or atmospheric presence that is well-intentioned, gentle yet powerful, and all-knowing.”

James senses the atmospheric presence as a field of awareness out of which all beings arise, and which at the same time nurtures their creative potentialities of awareness:

“Each person, living or dead is somehow a unique materialisation or actualisation, psychologically ‘perfect’, of this basic, loving condition or atmospheric presence.”

“The psychology, if one can use the word in this regard, of such an atmospheric presence is such that it ever seeks the most creative, expansive, loving expression, in such gargantuan terms that our usual ideas of motivation utterly fail us ... and I feel within myself the coming birth of a new kind of creativity, involving all of my own characteristics, abilities and idiosyncrasies, as if each nook and cranny of my knowing being was preparing its own delightful surprise expansion, and further expression.”

“The words ‘psychological growing medium’ come to mind, as if this atmosphere ... provides the spiritual and psychological medium arousing the creative development of even the smallest incipient seeds of personality”.

James experiences the working of the “knowing light” and “atmospheric presence” as not only nourishing and enhancing qualities and capacities he knew to be his own but allowing new hitherto latent potentialities to come to life within him. The result is a qualitative expansion, not only of his awareness but also of his very identity or sense of self:

“Qualities and characteristics that I never suspected I possessed now surface within me so that I feel to myself like a garden ever coming to growth, containing far more flora and fauna than I ever realised; as if earlier I had identified with only one crop of abilities that I called my own.”

His conclusions as a scientist and psychologist are:

“I can think of no more challenging activity than the exploration of what I can only call divine psychology”.

“It is as if this atmospheric presence were a psychological repository for all possible subjective beings, of such import that no one could comprehend these at once or in any combination of ‘times’... a repository of individuation and perceptive abilities. As all required elements for life spring up from the ground of the earth, which also nurtures them, this medium seems to perform the same services, only giving birth to psychological entities and the entire universe that sustains them.”

The atmospheric presence, moreover, has qualities of “active passivity” corresponding precisely to the intimate unity of Shiva (as passive awareness) and Shakti (the immanent responsive activity of awareness) as described in Tantric teachings:

“There is no demanding quality to the atmospheric presence or its light, yet it seems possessed of what I can only call a divine active passivity ... This presence is responsive. I am sure that it reacts to me, yet while it is everywhere, it is not obtrusive but again, like the summer day, it is more like a delightful medium in which all living is bathed ... I suspect that the dimensions of its existence reveal themselves or are revealed according to the attention one accords them.”

There follows the most perfect description of the essence of ‘Tantra’ – as the loom or weave of awareness whose infinite patterns make up the texture, warp and woof of the universe:

“It is as if the universe were a multidimensional cloth with infinite patterns, and figures that did not remain flat but sprang alive, lived, moved and died, and came alive again, while the fabric of which they were made never wore out but miraculously revitalised itself and rewove its parts...And I know that I am cut from the same cloth”.

FROM 'JEHOVAH' TO 'SHIVA' – SACRED NAMES

It has long been understood that sound is a hidden link between words as symbols with given meanings or senses and their wordless inner sense or resonance as sounds. Sounds attract and condense these wordless inner senses in a way that often gives a dimension of common sense or inner resonance to whole clusters of words and names containing the same sound (for example the words MOTHER, MATER, MATTER, MATRIX, AMNION, MEMBRANE, WARM, WOMB, EMERGE, MANIFEST, EMANATE, MUSE, MEDITATE, MUTTER, MANTRA). What then is the common inner sense of the sounds shared by sacred NAMES such as 'Shiva' and linking them with other names sharing common sounds such as 'JehoVAH' or 'YeSHUA'? We can get a sense of this by seeing their sonic kinship with a cluster of other words and names sharing common sounds such as 'CH'/'SH', 'C'/'S', 'J'/'Y', 'V' & 'H'.

- **SI/SU** – subjectivity that acts, presences (Sumarian)
- **SIPA/SIB** – shepherd, save, saviour (Sumarian)
- **ŚIVA/SHIVA** – good, well, auspicious (Sanskrit)
- **SHI** – to lie behind
- **SHVI** – to cut asunder (all bonds)
- **SHINE(N)** – English, Old English, Norse
- **SAVE, SALVE, SAVIOUR** (Latin derived)
- **SARVUS** – entire, intact, whole (Sanskrit)
- **CHAYA** – brilliance, shining (Sanskrit)
- **CIVA** – reddening (Tamil)
- **JIVAH** – life, living spirit (Sanskrit)
- **VITAL, VITALITY, VIVID, VIBRANT** (Latin derived)
- **LIFE, LIVE, LIVID, LIVER** (Germanic)
- **JIVA** – individual, embodied soul (Sanskrit)
- **JIHVAH** – splendour, brightness, shining (Hebrew)
- **JAHWEH/YAHWEH/JEHOVAH** – from Hebrew
- **YHVH /JHVH** – the unutterable name of God (Hebrew)
- **IESUE** – this name in Roman lettering
- **JHSVH** – the name as inscribed on a Jewish phylactery
- **JESHIVA** – place of sacred study and learning (Hebrew)
- **YE/JE/JAH/ESSE** – 'I am', 'There is'
- **EUS/ZEUS/YES** – good, well (Greek/English)
- **JESUS, JESSE, JESHUA/YESHUA/J(A)H-SHU(V)A/JE-SHIVA**
"I AM S(H)IVA/JI(H)VAH" – the true, good, living, shining, auspicious, active, subjectivity or spirit of God, both lying behind and presencing itself in all that is.

ABOUT ACHARYA 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 Acharya 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. Acharya 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 Acharya Peter Wilberg on ‘The New Yoga’ 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 built on the foundation of ‘The Awareness Principle’ and ‘The Practice of Awareness’. It offers a wealth of new spiritual-scientific insights to all types of readers, whether 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 Acharya Peter Wilberg, who understands himself as a “Tantric Hindu Gnostic 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 yet 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. That is because 'The Awareness Principle' provides a radically new philosophical foundation for our understanding not only of religion but of science and society – see www.thenewscience.org and www.thenewsocialism.org.

It is the purpose of Acharya 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

Acharya Peter Wilberg is an Indian spiritual teacher reborn in North-West London in 1952 of German and German-Jewish parentage. Peter Wilberg's past-life and inter-life spiritual knowledge, psychic abilities and profound intellect came to expression in his early childhood – during which he already cultivated and practiced advanced yogic powers or 'Siddhis'. When only eight years old he spontaneously wrote an essay for his Religious Education class which expressed the essence of the Hindu- Tantric philosophy of time (Kaala), creative vibration (Spanda), and 'energy' (Shakti). Whilst still in primary school he practiced the yoga of dreaming – the ability to visualise and enter a dream directly from the waking state with his dream body – and retain full awareness within the dream. He also used daily classical music listening to cultivate a yoga of 'inner sound' and 'feeling tone'. This involved using his face and eyes as an instrument by which to express, embody and amplify the inner music of the soul – its tonal qualities of feeling. Later he assiduously cultivated a new 'yoga of the face' with which, simply by meditating the 'inner sound' of their look and facial expression, he could directly sense the inner feeling tones or 'soul' of another person within his own body.

Acharya Peter Wilberg first practiced the yoga of 'out-of-body' travel as an adolescent. Yet in early adulthood, whilst studying philosophy at Oxford's Magdalen College, he was a frequent invisible flyer over its quads. Whilst studying philosophy Acharya Peter Wilberg gave deep attention

to Eastern as well as Western thought. His subsequent MA dissertation in Humanistic Psychology was an expression of his experience of the yoga of dreaming – being based on experiential research into inter-personal dimensions of ‘lucid dreaming’. 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 phase of his work culminated in a single dream which led him beyond the dream state itself into a deeper layer of awareness and a profound trans-personal experience of his own ‘great soul’ or ‘Mahatma’. From within it he was wordlessly imbued with its higher knowing or ‘Vijnana’, as well as being instructed with his spiritual life-mission – that of re-conceptualising that knowing in new, more refined ways. Over subsequent decades he therefore continued to practice and seek new ways of articulating his many self-discovered Yogas, in particular that of using his face and eyes to mirror the looks of others and sense their souls – feeling their own soul in his body and his own soul in theirs. As a result, in 1975 he had the first experience of what was to become the new mode of ‘Tantric Pair Meditation’ that he describes in his essays and books – a form of tantric union or ‘Maithuna’ that he has now practiced for over 30 years. Through it, he cultivated his most important ‘Siddhi’ – the capacity, through his inner gaze and inner touch, to not only embody different qualities and faces of the Divine-Universal Awareness, but also to channel them directly into the body of another – the mark of a teacher with powers of initiation.

It was out of this rich history of continuous yogic practice and aware inner experiencing that Acharya Peter Wilberg was able to fulfil his life-mission and to formulate, over many decades, the original Principles and Practices of Awareness which make up ‘The New Yoga’. In doing so, he has not only become the preceptor or Acharya of a new spiritual teaching. He has also become an empowered and initiatory ‘Guru’ (‘Siddha Guru’ or ‘Diksha Guru’) in the most traditional sense – capable not only of embodying Divine potentials and powers of awareness (‘Siddhis’) but also awakening them in others – thus bestowing initiation (‘Diksha’).

Together with his lifelong studies of both Indian and European philosophies, this extraordinary experiential history enabled Acharya Peter Wilberg to evolve, over several decades, the metaphysical principles and meditational practices which together make up what he calls ‘The New Yoga’ – a yoga of pure awareness (Shiva) and its innate potentials and powers of manifestation (Shakti).

Having a lifetime’s study of profound European thinkers and philosophies behind it, The New Yoga is – in the most literal sense – a European ‘reincarnation’ of the sublime tradition of tantric teachings known collectively as ‘Kashmir Shaivism’. For in the same spirit as its great 10th century adept and teacher – Acharya Abhinavagupta – Acharya Peter Wilberg has again, after a gap of ten centuries, further clarified and refined the principles and practices of this tradition. The New Yoga makes them profoundly relevant to today’s world – capable of being applied directly in everyday life and relationships as well as to numerous modern fields of knowledge. That is why, in addition to his many essays and books on The New Yoga, Acharya Peter Wilberg has also contributed several articles to journals of philosophical psychology, written countless essays and published a variety of books on themes ranging from science and religion to medicine and psychiatry, politics and economics, psychoanalysis and psychotherapy.

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