

TANTRA: The Secret Power of Sex

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... Physical merging, at best, is never more than a mere embracing, with a very limited interpenetration. Mental involvement, however, knows no barrier. In its final form it becomes a total commitment, a complete identification of one personality with another. You must, therefore, ensure that the involvement is always, every time, and in every way, mutual. There must never be any imbalance of commitment.

From now on it will be our aim to obliterate your individual selves so that a greater, merged Self will be released. This is a frightening thought to those who do not know Tantric beliefs: the ego is normally something to be clung to with an insane possessiveness. But Tantrists know that to lose your ego is to find it. To lose your limited ego is to find your Greater Ego: time-spanning, creation-embracing, self-merging with your Tantric partner.

Chapter Ten Stroking

We firmly believe that the future of civilization lies not in an increase of material goods but in a deepening of our awareness of the world. We must learn to look at the world as if it were an integral part of us. As if every leaf that stirs, every animal that whimpers, every person's pain and pleasure, affected us personally. This has been the constant message of all great thinkers, all great religions, and unless we enrich our appreciation of the world we will never advance. The key to the future of mankind is Empathy. It is not Sympathy with a Viet Nam orphan, a wounded animal, a ravaged environment. Sympathy calls for us to consider ourselves as beings apart who can feel sorry for the problems of others, and that is where it is deficient. Its presumption that we stand alone, that we are self-sufficient, that our Selves must be preserved before all else: it is this basic outlook that has made the world the wretched place that it is today. Empathy, on the other hand, calls for involvement: you do not feel sorry or glad, or pained because another is sorry or glad or in pain; you feel the others sorrow, happiness, pain because it is your sorrow, happiness, pain. You empathize when you see the world through the eyes and the emotions of others. You empathize when you say "How would I feel in that person's place?", "What would be my pain if I was that animal locked in a cage?", "What would be my feelings if I was that stretch of river filled with filth and pollution from a factory?"

Such empathy was a normal way of life in ancient India. Animals, plants, rivers, mountains, countries, nations, the very forces of nature, each had their guardian deity, each was personified: an excellent device to promote universal empathy. If you misuse the earth, the Earth Goddess will punish you, if you are unkind to an animal the guardian deity of the beast will strike you. But we have lost this talent for empathy and must, therefore, make an effort to rediscover it.

Do not tell us that you cannot put yourself in another's place: people do it all the time. A mother empathizes with her child when she empathizes with its home-sickness even though she knows that she, herself, would not feel such anguish in such circumstances. An animal lover empathizes with a tiger when, he sees it performing acrobatics in a circus: A writer empathizes with a river when he writes movingly about its pollution. The greatest leaders of mankind, all down the ages, have not been the ones with a feeling of sympathy, but those who have had the gift of empathy.

And empathy is the ability to dissolve your own ego and expand it to embrace the Self of others. Only by losing your obsession with your limited self can you realize your empathized self which will, eventually, embrace the whole of creation.

In the last exercise you experienced the glimmerings of empathy. In this exercise we shall teach you how to deepen your awareness using your Tantric partner as an instrument, as your Tantric partner will use you.

Do not attempt these exercises unless you have succeeded in the flame-merging exercise with your Tantric partner. If both of you have felt the strange elation of that discipline, and have progressed at an equal pace, you are now ready to take the next step.

These exercises call for strict continence: there must be no intercourse, no hurrying to an orgasmic goal. You must also stop all other, earlier exercises mentioned in this book. If you wish to revise any of the earlier exercises, do so. Go back to them and repeat them in any of their variations, as often as you and your partner feel you should. Come back to this chapter only when you are certain that you have reached this level by mastering all that has gone before.

We recommend that you should start these exercises only when you and your Tantric partner can afford to take a three-day break from your normal avocations. It would be best if both of you leave your normal environment and go to a hill-station, a beach resort, a remote off-season hotel. You must be able to devote the entire three days to yourselves without risk of distraction. If you do so, if you cut yourselves off from the daily chores which govern your every-day lives, then we assure you that the benefits you will receive from adhering to these disciplines will more than compensate for your enforced holiday. You will return to your work refreshed, renewed, invigorated.

We shall spread the exercises over the three days and shall tell you our proposals for each day. The proposals are, in turn, in two parts: one for the morning and the other for the evening. We suggest that you read the proposals together, sitting or lying close to each other but that both of you should make a special effort to avoid any heightened sexual stimulation. We repeat that there should be no sexual intercourse between you until the evening of the third day: you will come very near it because some of the exercises are provocative, but you must not give way to your yearnings. Remember that Tantra teaches you how to prolong the act of love and if you give into yourselves now you will have thrown away all that has gone before. Read our proposals every morning before you go out. You could do it when you are both lying in bed, or after breakfast, and in the evening either before or after dinner. The proposals will suggest what you should do together till the next session of reading. Some will be easy to follow most will be difficult, but please follow them to the letter. Believe us ... and we are speaking from experience ... they can be adhered to, and if you adhere to them, you will experience a depth to your loving that you have never experienced before. You will also have taken a great step forward in your Tantric journey.

THE FIRST DAY

Do you remember how you first met? And what you talked about? . How long has it been since you really spoke to each other? Do you remember what it felt like when you first discovered that you had common interests, and how you probed and questioned and wondered? Human beings are very trusting when they're young, and then they find that if they are too trusting they get hurt and so they draw into themselves. And every time someone hurts them they become less trusting, less open, more drawn into themselves.

And then they find someone whom they can trust again. They don't want to believe it. They are careful. They want to know if they can really trust that person, or if that person will let them down. They want to be trusting; they want to open their hearts, they want to re-discover that sense of wonder they lost as a child, but they don't want to be hurt.

You two are together now because you trust each other. But you don't trust each other completely. There is always that Seventh Veil that you hold between your real selves and everyone else in the world, because the Seventh Veil is the last defense you have between the real you and those who might hurt you. Some people ... most people ... never let down the Seventh Veil, they never really reveal what they feel or think. You two are very near dropping the Seventh Veil but it is the most difficult one to remove because when you remove it you will have nothing left to hide. You will stand as naked before each other as you have never been before.

Today we will help the two of you to see through each other's Seventh Veils. A brief glimpse is enough to re-establish the faith that you have lost. But it takes time and, because you have given yourselves time, you will succeed.

Go for a walk this morning. When did you last go for a walk with no other purpose but to get to know each other? A month ago? A year? Two years? Or have you forgotten?

It doesn't matter. The past does not matter unless you want to hide it: and if either of you want to hide the past from the other it is not likely that you would have come here, together.

Go for a walk, hold hands if you want to, and talk. Talk of anything and everything. Talk of your fears, your loves, your hates. Compliment each other. Speak of anything but one: do not, today, say anything which might hurt your partner. If you speak of a past love affair, remember to add that it is over and, done with; if you find fault with something your partner has done, and must speak of it, always add that the good far outweighs the bad.

But, there is no need to even mention such painful things. If you had met for the first time, if you were attracted to each other, you would not speak of things that would hurt. Imagine that you have met for the first time. You are both keen to show how much you care, what a nice person you are to be with. Lovers are always on their best behavior because they are sensitive of each other's moods, feelings, needs. They have empathy for each other. Pretend that you are not lovers as yet, but that you hope to become lovers if things work out, and both of you want things to work out.

Court each other. Courting is an old-fashioned word but it describes the process of mutual attraction, and all that follows, as no other word does. It means politeness, and gallantry, and charm, and consideration. Be polite and gallant and charming and considerate to each other today. Do not be aggressively male. The aggressive male is rude, crude, unpolished. Do not be heavily female. The heavy female is dumb, subservient, docile. Both these are excessive qualities and have their place in the scheme of things, but their place is not here, not today.

Give yourselves a chance to get to know each other as human beings.

Remember, always, when you walk out today, that you are trying to court each other and find the love you have been searching for. Become young teenagers again. You have just discovered the delight of meeting people of the other sex. Young teenagers court each other instinctively. Let your instincts make you do the mad, wild, crazy things: offering a flower. Laughing at cloud shapes,

building castles in the air. Let your hair down, forget the world, be alive only to each other, and walk and talk, talk, talk.

But do not kiss, do not fondle each other, do not make love. Hold all that back in spite of your greatest urgings. Touch the light surface of your desires and live off the froth of them.

Today you are a young teenager: hesitant, uncertain, and keen to make an impression on the girl who has agreed to go for a walk with you, or the boy who has asked you to walk with him alone, on this wonderful spring-feeling day. And it doesn't matter if it's Spring, Summer, Monsoon, Autumn or Winter. It is always Spring when two young people go for a walk alone because the whole world sings for people who are certain that they will find love.

And now go out together, and find each other, and love.

The Evening of THE FIRST DAY

What happened today? Did you like it? Did you discover things that you had forgotten? Did you feel warmer, happier, more alive than you have felt for a long time? You must have if you have relaxed in each other's company and searched for those laughing days of your teens.

Now that you are alone and the evening has come, talk about the things you did. Talk softly, gently, laughingly. If you find a great need to make love, talk about it. Describe what you feel, but do not make love. Kiss if you must, but do not caress, do not undress in each other's presence, do not excite each other by sight, or touch, only by words. Express the tension that is in you. Describe what you would like to do to each other, but do not do it. Hold back yourselves. You have a long time ahead of you to make love in all the ways that you can think of and many that you have never even imagined before. Think of them. Talk about them, describe them, but there must be no sexual act tonight.

Calm yourselves down tonight and, if you can do it without making love, sleep in each others arms. Remember that you must learn self-control and that the sooner you learn it the better. Tomorrow you will touch. Day-after-tomorrow you can make love. Hold back yourselves and you will find an ecstasy, 48 hours from now, that you never knew existed. And if you can't sleep because you want each other so badly, talk it out. With the force of the yearning in you, both of you will come close to piercing the Seventh Veil for the first time in your lives.

THE SECOND DAY

What happened last night, or this morning? Did you succumb? Did you make love? We hope you didn't because if you did you will have decreased the valuable force of sexual pressure that you will need today. But if you have made love try and go through today's exercises with greater care than you could muster yesterday.

If you have not made love, if you are still full of the sexual pressure, of self-control, then you have gained a great victory: very few people in your position could have restricted themselves. But then there are very few Tantrists and you are well on the path to becoming one.

But regardless of whether you did or did not make love yesterday, the next two days and that includes the day before you ... will really be tough and if you get through them without succumbing

to your urges you will be ready for the last step that we can show you in this book, and the bliss that that step will bring.

This is what you must do today.

Close the doors and windows of your room. Bathe separately using the yoga hygiene techniques we have described. And then strip and sit facing each other, your eyes open.

Now, very gently, very delicately, begin to stroke each other. The touches must be light and completely unsexual. The woman must not be touched on the breasts or the genital organs regardless of how erect her nipples might get, or how much she might moisten. The man must not be touched on his penis or his testicles regardless of the rigidity of his erection.

Stroke as if you were touching a baby, or a flower. Your touch must never be heavy, never erotic. Do not speak when you touch each other for if you speak you might upset the delicate balance of self-control that is so necessary now. Say nothing, make no overtly sexual gestures, but touch and stroke and stroke and touch till you feel yourself bursting with the strength of your desires.

You might both begin to sweat. The woman might cry; the man might tremble. Stop only if it becomes unbearable and you cannot stroke because of the sweat, or the crying, or the trembling.

If you do not sweat, or cry, or tremble, stop stroking after half an hour. If you are doing it correctly, giving it all your attention, you will not be able to take more than half an hour of it knowing that you cannot end it in the relief of an orgasm.

Stretch out on your backs, then, side-by-side, holding hands if necessary, and be very still, breathing deeply. If the pressure of blood in your genitals is excessive and is not relieved by your lying down for ten minutes, do a shoulder-stand with your chin locked firmly in your necks. Women often find difficulty in doing a shoulder stand because of the additional weight on their hips. Use a chair for support. A shoulder stand causes the blood to be dispersed from the genital region and relieves the pain of prolonged engorgement. Rest again after the shoulder stand and then bathe, separately, in warm water. We emphasize warm water. If you cannot get warm water, try and sleep and do not bathe until you are completely relaxed.

And then, when you have bathed and rested, commence stroking again. This time it will not be so difficult to continue because your body has grown used to the pace of the stroking. Do it for about ten or fifteen minutes the second time.

Relax again and bathe. You are likely to feel very hungry. Eat a light snack and then go for a leisurely walk and take it easy. You have been through a very rugged discipline and you might not want to talk. You might want only to walk, and hold hands, and think. Or then, again, you might want to talk and share your experiences, tell each other what you felt while you were being stroked. You might even want to give up the entire exercise as a waste of time and far too strenuous for you. Don't be disappointed if you feel this way: most people do. We are not used to restraining ourselves in sex when we are alone with a willing partner, and the greater the pressure you have worked up during your stroking, the more power you have generated to use, and the more difficult it is to refrain from relieving the tension. If the thought is of any reassurance, our experience has led us to believe that the people who are nearest to success are the ones who most want to give in. They have worked up the greatest sexual pressure and so they find it most difficult to restrain themselves. But remember that the athlete who pushes himself to the limits of

his normal endurance, and then pushes himself over that limit, is the one who will become a star. The others give up.

We intend to push you beyond the limits of your normal sexual endurance.

So walk and talk and relax: tonight you will both face the trial again.

The Evening of the SECOND DAY

We hope you have not eaten heavily, but if you have, relax, preferably in the open air, for at least two hours after your meal, Then bathe, strip and sit opposite each other.

Now, when you begin stroking, we want you to make a mental adjustment.

When you stroke your partner feel the touch on your partner's body as if your partner were touching you. When you touch your partner on the shoulder feel your touch on your shoulder; when you touch your partner on the cheek, feel the touch on your cheek. While you are doing this, your partner will be touching you. Deaden yourself to that touch. The touch you feel must be your own, not your partner's. Similarly your partner must not feel your touch.

We shall repeat that.

You, the man, are touching the woman. When you touch her on her throat, imagine that you are touching your own throat. She might be touching you on your shoulder at this time: do not concentrate on her touch on your shoulder.

You, the woman, are touching the man. When you touch him on the shoulder imagine that you are touching your own shoulder. He might be touching you on your throat at this time: do not concentrate on his touch on your throat.

It is not as difficult to do as it appears in print. After fifteen minutes of practice both of you should be able to, do it. In fact when you stretch out your hand to touch her throat, the skin on your throat will tingle in anticipation of your touch; and when you reach for his shoulder, the skin on your shoulder will tingle in anticipation of your touch.

Keep this up for not less than half an hour and not more than an hour.

If you have made the correct mental adjustment you will find that the erotic stimulation of the touching is of a different quality from the one you experienced yesterday. It is intense but not gross. It is more like an inner glow rather than a driving force. It makes you feel light and unreal. You feel this way because you are trying virtually, to shift your Center of Consciousness to your partner. You and your partner are exchanging something close to personalities.

This exercise will give you a degree of empathy with your partner that is almost telepathic and it is, therefore an exercise that you will have to continue throughout your Tantric life.

But, this first day, do not indulge in any sexual touches. The man may touch the fullness and curve of the woman's breasts: not her nipples, and he must not clutch or squeeze her breasts. The woman must not, under any circumstances, even stroke the man's penis.

And again, no sexual intercourse. If the tension gets too strong, relax, do the shoulder stand, bathe, rest.

Most couples do not find it too difficult to fall asleep after this exercise.

THE THIRD DAY

After a light breakfast, strip, and continue your empathic stroking, but now you may. . . very, very lightly ... stroke the nipples, the vulva, and the penis. The strokes must be light and, again, they must be anticipated on your own body. When the woman strokes the man's penis she must feel the strokes on her vulva. Similarly when the man strokes the woman's vulva he must feel the strokes on his penis.

Again, prolong your stroking for an hour, then relax and breathe deeply for five minutes.

And then the man must lie on his back and the woman must sit straddling his body facing him and, ... very slowly, very gently insert his penis into herself.

After which there must be no movements. The woman should stretch out and lie on the man, with his penis inserted in her, but both must be physically very still.

Keep lying till the man's erection has subsided. There must be no orgasm, only stillness and a deep, shared empathy and contentment.

Both you and your partner must ensure that the man is in control of himself when the woman receives his erect penis into her. The man should permit this only when he is certain that the handling and insertion of his penis will not send him into an orgasmic spasm. The woman must ensure that she can control her movements and will not, herself, go into orgasm once she feels the fullness of, her partner's penis entering her.

If you can prolong the sexual connection, without orgasm, and if both of you can fall asleep with your bodies locked in sex, you will awake unusually refreshed, invigorated and with a strange empathic bond. But even if you cannot fall asleep, if you can remain locked together till the man's erection subsides, you will still feel richly rewarded.

After this, walk- again and do as you will, but no sexual intercourse.

The evening of THE THIRD DAY

Go through the entire empathic stroking exercise for an hour at least. Be very strict about this. Your stroking must be empathic, and it must be prolonged for an hour at the very least.

And then, when you have virtually exchanged personalities and are feeling lit up with shared sexual pressure, give way to your sexual urges.

For the first time in three days have sexual intercourse with your Tantric partner.

It is likely that you will have intercourse more than once.

And, if you have followed our advice carefully for these three days, [and you choose to have orgasm] it is certain that you will never have experienced a more ecstatic orgasm.

You are now ready for the last exercise: the strange ... trance called FLOATING.

Chapter Eleven

Floating

As we have mentioned earlier, the symbol of Tantra is the phallus: the erect penis, not the flaccid post-orgasmic, organ, Many reasons have been given for this symbolism but it is certainly not the most obvious one that strikes the western-oriented mind: Tantra is not, basically, a male-biased discipline. To the contrary. The Shakti, the Great Mother, is the, active principle of Tantra. It is she who dances, she who creates this world of illusions, she who is worshipped by the Primal Male Himself. "Why then," you may ask, "is the phallus the symbol? Surely for a female deity the vulva would be more appropriate?" In actual fact, the complete symbol of Tantra is the Phallus in the receptive Vagina: the Lingam in the Yoni, In other words, the principal sacrament of Tantra is sexual intercourse, before orgasm. And the longer this state can be maintained, the greater will be the benefit you and your partner can derive from Tantra.

We shall not, however, speak about the methods of delaying orgasm in this chapter. Such prolongation, in our opinion, is merely matter of practice and technique, and a considerable degree of 'holding power' will have been obtained from the exercises in the last chapter. If you can control the mind and the sensations it will not be very difficult to delay orgasm. The positions of intercourse, given in the next chapter, can merely enhance an already acquired skill, they cannot teach the skill itself. In this chapter, therefore, we shall describe the methods of reaching the special state of Tantric bliss that prolonged intercourse can offer. We shall also describe the technique you should use to apply this bliss towards the solution of your mundane problems.

Tantric Sex must be:

- Prolonged.
- Unhurried.
- Effortless.

The words are not synonymous even though their edges might appear to overlap.

Tantric Sex must be Prolonged

Tantric Sex starts from the instant that the two partners feel an attraction towards each other: it does not matter whether they are out in the street, or at work, or even dreaming. As soon as the first spark of sexuality is ignited, the act of Tantric Sex has begun. Thus you will see that when both the partners are aware of the Duality of Creation, and have directed their response to that Duality towards each other, their sexual involvement with each other is an unending act. It is for this reason that we say that Tantric Lovers are on a perpetual honeymoon, living in an endless spring-fever. If you appreciate this basic fact of Tantra you will appreciate our reasoning when we say that Tantric Sex is, literally prolonged throughout the lives of the Tantric partners and thus no specific act in this involvement, is more important than any other. To start with, therefore, Tantra removes the West's preoccupation with intercourse. The total preoccupation of the two partners is so constant and profound that intercourse is merely another incident in the continuing act of love, and Tantric saints reveal this constant preoccupation with ecstasy in all its forms. ... The act of

Tantric Sex is a constant preoccupation with all Tantrists because, according to Tantra, all creation has a sexual base and Tantrists make themselves aware of this great truth.

However, in spite of the constant sexuality of all Tantrists, it cannot be denied that sexual intercourse does have a significance all its own, as indeed anything capable of being distinguished from other things has a significance all its own. The special significance of intercourse is that it brings the partners into the closest physical contact and thus allows for the greatest degree of interpersonal stimulus. It is also the most conducive to orgasm. Thus, in Tantric terms, the greatest benefit can be derived from intercourse only if the inter-personal stimulus is as high as you and your partner can achieve.

We shall explain this statement.

In the second part of this book we had devoted considerable time to a description of the Tantric Room, Erotic Dress, Sexual Exercises etc. We have not, however, told you when all this is to be used. The reason why we have not gone into the details of the use of the 'equipment' is that we expect you and your Tantric partner to be imaginative and innovative. We do not want to describe, in detail, how you should conduct your love play, because it would be quite pointless for us to do so. We presume that you are experienced lovers and have, thus, become very familiar with each other's erotic likes and dislikes. We, therefore, suggest that you provide yourself with the 'equipment' so that when you want to tap a particular erotic stimulus you do not have to search around for the means to do it. What we do insist on, however, is that your lovemaking is as long as you can comfortably extend it. To take a case in point, if the male Tantrist can sit through an hour-long performance by a professional stripper, keeping himself sexually tense all the time, his partner should be able to keep him sexually amused for at least as long. The chapter on Dress and the section on illumination for the Tantric Room suggests all the 'equipment' needed to duplicate a stripper's stimulating performance. Similarly, if the female Tantrist can keep a group of beach-boys ogling at her for an hour, and get a sexual thrill out of their admiration, she can do the same thing in her sunken bath and in the Love Garden, with her Tantric partner in place of the beach-boys.

Thus, if you and your partner have accepted our suggestions ... and, if necessary, those in the next chapter ... you will have the means of prolonging your acts of sexual foreplay and intercourse beyond the normal.

Tantric Sex Must be Unhurried

A thing can be both Prolonged and Hurried. The word 'hurry', in this context, refers to the western-oriented need to complete a job as quickly as possible. Thus it might be possible for a Tantric pair to plan a comprehensive program of foreplay and positions of intercourse which could take them well over two hours to go through. Nevertheless, each specific act in the sequence could be hurried through in keeping with the western-oriented version of efficiency.

Please always remember, in everything you do, that it is the ultimate goal that matters: all your conduct must be directed towards the achievement of that goal.

The ultimate goal of Tantra is Supreme Ecstasy and Knowledge. This is a goal which cannot be fitted into a time-framework because it is beyond time. You must, therefore, be as free of temporal limitations as you can when you are engaged in a search for this goal.

We do appreciate, of course, that as people who have to live in a time-constrained society, it is not possible to be entirely free of the dictates of the clock, but within its limitations you must ensure the greatest possible freedom from time schedules. This sounds contradictory, but it is not, as we shall show you.

You must, necessarily, budget the time you can spend on Tantric Sex. Let us say that you have decided to spend two hours together in the Tantric Room. You also have a rough idea of what you want to do: both you and your partner might have been stimulated by an erotic book, a graphic picture, an idea sown by a friend's conversation. Anyone, or all of these, have prompted you to plan certain erotically appealing acts for your Tantric period. This is an excellent start to your Tantric session and it proves that you are constantly alert to the sexual possibilities of the world around you. We also agree that it is fun to plan what you and your partner intend to do: it certainly raises the sexual pressure.

All that we ask you to do is to be flexible about the routine you have planned for yourselves. Do not, for instance, say that you have two hours before you and therefore you intend to spend twenty minutes in erotic dressing up, fifty minutes in stroking, twenty minutes in other foreplay and thirty minutes in intercourse. This schedule may sound absurd to most of us but we assure you that it has been drawn directly from the experience from one of our American friends. They claimed that they had practiced all that we had recommended to them but they were not making any headway at all. We found this so contrary to our experience that we questioned them about what they did. The male Tantrist ... or Tantrist-to-be pulled out a diary and started reading out their sex routines over the previous 45 days, assuring us that they had adhered to the schedules to the minute!

Well, of course, this might be all very well in a high pressure American College when trying to graduate *summa cum laude*, but you cannot work-study yourself into effective Tantra!

What we are trying to say is that within your two hours you should take as much time in any one act as your fancy dictates. You and your partner must realize that you are entirely free to devote as much, or as little, time to fantasy, stroking, varied positions, or slow, deliberate, intercourse as the moment inspires. Explore all the sexual byways, backwaters and shaded paths that you and your partner would not, otherwise, have had time for. You do not have to have intercourse; an orgasm is not necessary. Nothing is essential except your own sexual tension and joy in what you and your partner are doing. And the more unhurried both of you are the longer you can sustain it and the more sexual power you will generate.

Tantric Sex Must be Effortless

Tantra is also known as Tantric Yoga; and all yoga to be effective must be effortless. Trained Hatha Yoga instructors insist that their pupils learn the asanas with their eyes wide open. The eyes are the first to show signs of tiredness and yoga, unlike all other systems of physical exercise, insists that you should feel no strain whilst doing it. What is required is the will and determination: but there must be absolutely no physical strain. With Tantra, too, only your will and your determination must be strained, not your body. In fact, if you strain your body you build up an accumulation of the by-products of fatigue and your physical tenacity decreases. For instance, a man who wants to retain his orgasm must not retain his breath and tighten his buttocks: if he does so he will snap himself into the orgasmic spasm sooner than he expected. But if he relaxes, breathes deeply, and loosens his buttock muscles, he re-establishes control over his orgasmic response.

When you are involved in Tantric Sex, do every movement as gracefully, rhythmically and effortlessly as possible. Grace, rhythm and effortlessness conserve energy and you must conserve all the energy you can. Sex in Tantra, is the dance of life and it must be indulged in as gracefully as if you were dancing.

Enjoy the flow of movement, the smooth response of your body to your partner's and that of your partner's body to yours. This is where your co-ordinated exercises become very valuable, and the empathy that exists between you and your partner plays a very important part in such co-ordination. Flow from one action to the next, from one movement to the next, from one desire to the next so that there is no consciousness of where one ends and the other begins but only that there is an unbroken continuity of love and understanding.

When you achieve this effortlessness you will find that you have lost all consciousness of passing time because time, the way we understand it, is a sequence of events, one following the other, Thus when you are bored and remove your attention from the sequence of events immediately around you, time seems to slow; similarly when you are very interested in something and eagerly look forward to a continuation of the pleasing activity, time seems to speed up because your anticipation blurs your consciousness of the individual events, in the sequence.

Thus, it is clear, that intercourse follows as a natural sequence in the flow of events that is Tantric Sex. There should be no need for a conscious decision of the partners to have intercourse at any point during their sexual involvement with each other, except in the special circumstances dealt with in the next chapter. Intercourse should be as natural as a spark bursting into flame, clouds bringing rain, or the ebb and flow of the tides. Please do not consider these figures of speech as entirely symbolic: there is little in Tantra that is entirely symbolic. As Tantra is a system of universal awareness and expansion of the consciousness, fire and rain, and tides are very much a part of the experience of the Tantrist and you will soon realize that you, yourself, will have to describe your experiences in similar terms.

When can a Tantrist expect these experiences? There is, naturally, no certain answer to that question: it depends on the stimulus given, the response of the partners, the degree of consciousness expansion reached by the two Tantrists. But, if experience is any guide, there is one threshold that must be crossed before the mind begins to expand. For want of a better word we refer to this doorway as the experience of Floating.

FLOATING

The experience of Floating is most intense, but briefest, immediately after orgasm and many sensitive people experience it without knowing what it is: a glowing, trance-like ecstasy. It can, however, occur at any, time after the intromission of the penis in the vagina. Please note that we have used the word 'intromission' and not 'intercourse'. 'Intercourse' conveys the impression of physical activity and movement, whereas 'Intromission' refers merely to the act of the insertion of the lingam in the receptive yoni: the primal symbol of Tantra. Some Tantrists claim that intromission is not necessary for the experience of Floating and there is every likelihood that advanced Tantrists are so immersed in the ecstasy of creation that they are in a perpetual state of sexual ecstasy verging on orgasm. When one reaches that state then the physical act of sex becomes redundant. But as far as the average reader of this book is concerned it would be wise to take it as axiomatic that the experience of Floating can only come about after prolonged Tantric Sex followed by the insertion of the male sexual organ into the female.

At this stage you should have reached a degree of ego-dissolution where the individual personality is merged in the personality of the partner or, at the very least, where the two have reached a level of sexual ecstasy verging on semi-consciousness. It is very much like the 'little death' following orgasm but this is a prolonged state: the normal orgasmic peak has been extended to a plateau of the same level of ecstasy.

If you and your partner have reached this, lie back with your eyes closed, your sexual organs still connected, and let your muscles go limp. It is advisable to keep your lower limbs inter-locked to maintain the physical intimacy even when you are relaxing for, as we have said, the physical connection seems to be very necessary for the experience of Floating.

Shortly after you close your eyes and relax your muscles, drifting with the ecstasy your partner and you are experiencing ... for this is a time of great empathy with your partner ... you will be buoyed with a strange feeling of detachment from the body. Some have described this sensation as that of rising, others as that of falling, but it is in fact a feeling of weightlessness similar to the one experienced by astronauts in gravity-free space. Those who have prior knowledge of this experience ... it also occurs to some imaginative people just before they fall asleep sometimes ... will not resist it. Most, however, will tend to panic and will find themselves back to normal. If this happens, the weightless feeling is unlikely to occur in the same sexual encounter. If, however, the feeling is not resisted and you give yourself to it without anxiety, the rising or falling sensation will stop after a while; in other words, the Initial sensation of motion will cease and be replaced by a gentle, suspended, feeling. This is extremely pleasant and relaxing and has been described by various Tantrists as: "Drifting on a down-soft cloud"; "Gliding on an up-draft"; "Zephyr-blown like cotton-wool"; "Floating on an ethereal sea". Our personal choice, and one which most closely describes our experience, is Floating.

Floating can be sustained almost indefinitely, provided you do not let your mind be invaded by anxiety or tension, or deliberately try to grasp the sensation. This last is most important: do not try to analyze the experience. Do not say to yourself "What am I experiencing?" or, "How can I possibly be experiencing this?", or "Why am I experiencing this?" ... What? When? Who? Where? and Why? should be totally excluded from your mind during the Floating experience. This will, possibly, be your first encounter with a vividly intuitive experience and any introduction of logical probing will destroy its fabric. There is no logic in intuition, and there is no intuition in logic, as far as you are concerned. Dr. Albert Einstein's logic might have been raised to the level of intuition, and St. John the Evangelist's intuition might have deepened to the level of logic, but for most of us the worlds of intuition and logic are independent and distinct and the disciplines of one must not be allowed to intrude into the disciplines of the other.

Drift, accept it, float in buoyed-up bliss and you will encounter a number of other-worldly Tantric experiences.

JOURNEY THROUGH THE MIND

You are now journeying through your mind into regions that you have never, consciously, visited before. Do not brush them aside as 'mere imagination' unless you can explain what imagination is: and if you *can*, then you have made a breakthrough in mental research, from the western point of view.

We shall now recount a generalized version of the experience of a number of Tantrists. Your individual experience is likely to vary in many details though, we believe, the pattern will be similar

in most respects. If the experience is frightening, depressing, or excessively exciting, we advise you to desist from further journeys and seek competent Tantric help. These journeys are the original versions of psychedelic trips and though ... unlike the drug induced visions ... they are through the 'front-door' of perception, careless exposure to them might inflict damage to immature wills and minds. Unlike the drug-induced experience, these journeys have a cumulative effect: there is ample time for the cautious voyager to withdraw if the going gets too rough.

Color glows of primary colors followed by slabs and blocks of glowing translucence floating in gray space and occupying most of your field of vision. At first the shapes of the modules appear to be defined like floating sections of luminous ice, but as you look at them drifting before you, the edges lose their distinction as if they were curling, like smoke, into themselves to form into stars and blobs and asterisks which change their perspective and color relevant to you as if they had been photographed by variously angled cameras and the images projected to you in disconnected succession. This is the most pleasing and pyrotechnic of the displays, but they are merely introductions, curtain-raisers, as it were, for the main images.

The first group of main images come now and they generally take the form of grotesque creatures, incredible amalgams of man-beast-plant-mineral. They are not necessarily frightening although they appear to gibber and grin: your physical connection with your Tantric partner always provides an under-base of assurance when these entities appear. We have reason to believe that these creatures have real existence but we cannot say if, in reality, they are as our mind sees them. Indeed, if they are immaterial personalities then their 'images' are fabricated by our minds because we are used to viewing reality in such terms. We also feel that only an experienced Tantrist can risk encountering them alone for, without the reassurance of physical contact with a fellow Tantrist, most of us might well become mentally scarred, acting as if we were 'possessed' by these entities. This is probably what happens during a bad psychedelic trip. This much we do assure you: though we have heard of such cases, we have not, personally, come across a single instance of a coupled Tantric pair having a bad Tantric trip; they have always felt in complete control of the images perceived during a Tantric journey.

In passing we would also like to mention that the entities that Tantrists see are neither essentially good nor essentially evil. They appear to be elemental powers of nature and can be controlled by the use of suitable sound patterns and the strength of will acquired through prolonged austerities. These are the 'genies' of the Arabian Nights, the 'familiars' of western witches, and the taunting demons of ascetics of all religions. When held in subservience to a human will they account for the 'miracles' performed by many of the famous mystics and holy men. We shall not, however, go into the lore of these spirits because they are a study ... and a dangerous study ... in themselves.

The visions of the disembodied entities give way to the most beautiful landscapes: rolling golden fields under a bright emerald sun; vistas of crystal ice-floes bathed in an all-pervasive blue light; stately ebony-trunked forests their moss-green foliage aflame with blossoms of saffron, mauve, strawberry, lilac and dusty silver; cloud-piercing mountains, island-dotted seas, under-water sea-scapes florescing in incredible hues. And always you seem to be floating high above the landscape, sometimes slowly, sometimes at great speed. At first you will not be able to control the change of scene, but in time you will become aware ... it is not a logical learning process but an intuitive awareness process ... of the effortless push that you can give to your floating Self to skim over these other-worldly scenes.

At this stage most lower-level seekers fall asleep. We shall, however, describe the next stages of the journey which, we hope, you will eventually advance to.

The landscapes appear to be actual scenes drawn from the space-time spanning awareness of mankind's racial Overmind and, with practice, it is at this stage that Tantrists can see across, distances and pierce the veil of the past and the future.

If you do not deliberately pause here; however, the landscape stage gives way to bright geometrical patterns and the seeker becomes aware of the related sound. In actual fact both the images and the sound are vibrations interpreted by your sense-accustomed mind as visions and notes, the notes being the more subtle of the vibrations. Though they have both been present throughout your mental journey, it takes some time for your mind to become conscious of the sound. In the higher vibratory stages, however, the definition of the sound-vibrations increases and that of the image-vibrations decreases. It is for this reason that the images now assume the closest approximations to pure vibrations: perfect geometric forms, holding static for moments and then changing to even purer forms with the hypnotic fascination of a kaleidoscope. The images appear to be so fine as to seem almost colorless against the increasingly bright background towards which they are moving. A peculiarity of these images is that, in spite of the fact that they change rapidly, their focal point never shifts. It almost seems as if you are moving, with increasing speed, down a clear tunnel whose walls are formed by the geometric shapes which appear, grow, fill your vision, and vanish behind as you sweep past deeper and deeper towards the brightening center.

Various explanations have been given for this imagery but the most reasonable one appears to be that you are now soaring through time towards an encounter with your timeless Self, locked in eternal ecstasy with its Shakti, and these geometric forms are the nascent objects which are spewed out by the mouth of time on their way to form the reality of the present and the past.

At this stage the sound becomes an all-pervasive thing almost more real than the images. It has been variously described as the humming of a huge conch shell, the giant hum produced by a stroked prayer bell, and the chant of OM greatly magnified. Now, too, the light bathes you with an indescribable ecstasy both drawing you in and exploding you outwards as if inwards and outwards were the same thing and only by embracing all creation in bliss can you find the ecstasy that lies pin-pointed at the center of the light, beckoning you on and on and on....

That is as much as we can describe without having to rely wholly on others experiences. In all likelihood it will be a very long time before you can cross the level of the landscapes: after that you will have to seek guidance from your personal guru. We would, however, like to acquaint you with one more discipline before we leave you: it is a simple discipline which taps the problem-solving powers of Tantra.

If you have a problem which you wish Tantra to solve, first study it in detail. Fill your mind with all the information, relevant to the problem, that you can lay your hands on. This gives direction to your mind. Next, roughly formulate the various courses of action open to you and the possible consequences of each course of action. We realize that you will not be able to study all the facts concerning the problem, or examine all the possibilities, or assess all the consequences, but the mind must be convinced that you have gone as far as you logically can. You must bring your mind to the limit of logic and to the border of intuition.

Having done that, hand your problem over to your sub-conscious in an actual mental act of handing over: picture yourself handing your problem to a shadowy presence standing against the dark, spark-lit, depths of your hidden mind.

And then give your attention to Tantric Sex.

When you reach the stage of Floating over the landscapes of the Otherworld, do not force the pace even if you know how to, but fall asleep in the course of the ecstasy of your Floating journey.

The answer to your problem will come to you, unbidden, within the next 48 hours.