

# Introduction

These Tantrik teachings rest on a cornerstone of experiential knowledge gained over the ages by the men and women of this lineage. That knowledge can only be summarized and pointed to in book form. It is acquired through steady practice guided by a mentor, spiritual transmission from a teacher connected to a lineage, and reflections on a timeless text that will transform the mind. The mind needs to be transformed by each of these three factors. You cannot understand this writing unless your mind becomes free of thoughts, which happens when a guru's grace becomes God's grace. This is a crucial element; if you read this like any other inspirational book without that transmission, you will not get the full benefit and your awakening will remain incomplete.

When pranic, emotional, or mental energy is allowed its full and natural expression, it becomes neutral or *sattvic*. In this neutral state, all events of life are experienced as arising from a spiritual source. This fundamental shift—from an idea about omnipresence to an actual embodied awareness of the omnipresent nature of the Divine—brings you home to your Self.

I encourage you to commit yourself to completing the entire eighteen-lesson course. Without persistence, the transformations achieved in the early lessons will not produce long-lasting, sustainable results. If you wish more detailed information, see the recommended reading list on my website—[www.yogatherapycenter.org](http://www.yogatherapycenter.org). The best general book for those from a Hatha background is *Tantra: Cult of the Feminine* by André van Lysebeth (Weiser Books, 1995).

I wrote these lessons over a period of several years in response to questions from my students. These seekers have, in essence, been the source of this book. By reading and reflecting on this text, your inspirational mind will arise and resolve self-limiting thoughts, emotions, and energetic patterns that bind you. These eighteen lessons are specifically designed to *reveal your limitations* so that you can remove them by increasing the quality and quantity of your purifying pranic energy. When you get to a lesson that reveals your self-imposed limitations and lack of prana, *you*

*will tend to stop.* That will be the crucial time to continue your practice and move through the lessons without concern for mastery. This will strengthen your detachment and discernment muscles and, in time, lead to true wisdom and spontaneously arising realizations.

Lesson 3 is the most powerful in allowing insights to arise so that illumination will naturally occur as a result of your reflections and practice. Use it repeatedly to encourage and build your prana. When suppressed emotional energy is allowed to build in this way, it transmutes, becoming neutral energy. If you persist, it will harmonize and be experienced as spiritual energy. Know that these lessons are for the singular purpose of moving to a higher consciousness.

The course consists of six parts:

Part I: Lessons 1–4 cover how to engage your pranic energy and use it to transform energy blocks.

Part II: Lesson 5–7 cover tools for Tantra in a yogic context, deepening experiences to a subtler dimension.

Part III: Lessons 8–10 cover healing sexual wounds by opening to a devotional relationship with prana as the Divine Source.

Part IV: Lessons 11–12 give my perspective on spiritual awakening.

Part V: Lessons 13–15 show how to deepen your personal Tantrik practice through the Divine Presence or with another Tantrik practitioner.

Part VI: Lessons 16–18 cover the awakening of devotional energies of God/dess that can move toward unity and spiritual illumination.

When you start each lesson, mark a date on your calendar that is two weeks out. Begin the next lesson no later than this date. Regardless of what you experience in your Tantrik practice, *it is enough just to read and reflect upon the lessons to complete the course.* It is common for students to experience blocks from doing the lessons. You may not experience freedom from your blocks merely from the first few lessons. By moving on, you will make significant progress in your spiritual *sadhana*. Complete

this course in as few as eighteen weeks, but not longer than nine months. It is also important to note that it is not uncommon for Shakti to give lessons out of my sequence. Sometimes we get the harder lessons earlier and sometimes what seems a simple lesson doesn't reveal itself fully until later on.

Those who have had personal instruction from me, or who have an active Tantrik practice, will likely move through these lessons more quickly than others. Remember that spiritual awakening proceeds in its own manner, free of the sequences that are formed by the mind. You can more quickly review those lessons that you have received personally from me. If the name of a practice is familiar, but you did not learn it from me, be sure to read and follow the instructions carefully, as subtle-body anatomy distinctions do vary from one school of thought to another. I strongly encourage you to do the practices precisely as given here, as this will maximize your progress.

Tantrik Yoga, like all yoga paths, is an effective means of living a more fulfilling spiritual lifestyle. You cannot realize its full benefits, however, unless you receive a personal practice (sadhana) from a teacher who has been trained and authorized by their own teacher to uphold the blessings of the lineage. Both Classical and Tantrik Yoga are given from a lineage, not by teachers in isolation. These lessons and the author's spiritual mentoring consultations are available to you as my spiritual teachers have given them to me and directed me to share them with all who are motivated. If you would like me to serve you, you are welcome to schedule sessions via phone, Skype, email, in person, or by contacting me at [www.yogatherapycenter.org](http://www.yogatherapycenter.org).

If you find that some of the Sanskrit terminology used in these lessons is unfamiliar, consult the Glossary at the end of this book.

## Attainment as Realization

This book was written in a manner that seeks to pause the thought process and find the source of thought. With this in mind, it is important that you just read the text and let it work upon your mind. Don't concern yourself with repetition; any teaching worth giving is worth reflecting on again and again. The essence of tantric teachings can be given by the story of the crow and the coconut.

A crow in flight softly lands on a coconut at the very moment the coconut becomes ripe and falls. The mistake is that the crow made the coconut fall. The truth is nothing happened.

You will find a list of the Attainments for each lesson in the Appendix at the back of the book.

Finally, it is essential to begin and end each practice session with intentional focus using this prayer:

**With Great Respect and Love, I Honor  
My Heart, My Inner Teacher.**

This entry and exit to sanctify your practice is of utmost importance; therefore, I have included the prayer at the beginning and end of each of the eighteen lessons.

**May God/dess bless and sustain your practice.**



PART 1

.....

# Engaging Your Pranic Energy

Copyright © 2011

Tantra Yoga Secrets by Mukunda Stiles

Cannot be reprinted without the permission of Red Wheel Weiser



# The Energy Body and Tantrik Practice

With Great Respect and Love, I Honor  
My Heart, My Inner Teacher.

The secret of success in yoga is given in the *Yoga Sutras* I, 12: *persistent and earnest effort over a long period of time and dispassion from the results of that practice*. Know that these lessons are for the purpose of moving through what the practices bring up, and persistently coming home—to your own True Self. If you persist in this spiritual tradition, all forms of your energy will be experienced as spiritual energy.

## The Tantrik Yoga Tradition

Let us consider the relationship of Classical Yoga and Tantra. Written around the time of Christ, Patanjali's *Yoga Sutras* offer this simple definition of Classical Yoga: "Yoga is experienced in that mind which has ceased to identify with its vacillating waves of perception." These waves are, in essence, prana. Tantrik Yoga seeks to attain communion by resolution of the states of mind into a singular form of prana. Yoginis find and eventually live in this stress-free state. Yoga seeks this state of equanimity and peace through mastery of the myriad forms of distraction that veil the pre-existing True Self.

Whereas Hatha Yoga attains this through stillness of breath as prana and Mantra Yoga through mastery of the mind as pranic sound vibrations, in Tantrik Yoga it is the polarities of Shiva/Shakti that are resolved into Communion.

Tantra has been greatly misunderstood, particularly in the West, where it is perceived primarily as sacred sexuality. This view is what I seek to transform with this book, so that the reader will not only understand but experience the wholeness of this path to communion. While Tantra does work with pranic energy, this energy is not merely sexual; it is the underlying energy of all forms of life. The key is to resolve all differences into the experience of spiritual reality. From this experience of unity arises a plethora of names and forms of sadhana that are the methodologies of communion. It is the communion that is important, not the discernment of their differences. Ultimately all spiritual practices reveal spirit as the fundamental ground of being and consciousness as the essence of the mind.

In the Vedic tradition, there are four arenas of life that must all be fulfilled in order to experience a meaningful life. The four areas are:

- Pursuing righteous duties (dharma)
- Abundance and wealth (artha)
- Sensual and sexual pleasure (kama)
- Spiritual liberation (moksha)

A balanced life depends on this foundation and leads to a peaceful existence, ultimately allowing one to meet death with contentment. Tantra as a yoga path can provide the means for fulfilling your destiny. The yoga texts point out that help is needed in three forms: reading and reflecting on a spiritual text, clarification of the mysteries revealed from that text by a spiritual teacher, and enhanced devotion to your chosen deity.

According to the first text on Classical Yoga, Patanjali's *Yoga Sutras*, the purpose of life is the dual experience of enjoyment of worldliness and spiritual liberation.<sup>1</sup> This arcane spiritual classic is poignant to the level of being terse in its 196 aphorisms. The same message is delivered in three sutras; no other topic is addressed with such deliberation.

The seen world has the qualities of luminosity, activity, and stability.  
It is embodied through the elements and the sense organs.

---

1. See also *Guru Gita* introductory mantra, (SYDA Foundation: S. Fallsburg, NY, 1987), 7.

It exists for the dual purpose of sensory enjoyment and liberation of the Self. (II, 18)

For the sake of the Self alone  
does the seen world exist. (II, 21)

The mind accumulates countless desires,  
although it exists solely for the sake of being close  
to the True Self. (IV, 24)<sup>2</sup>

Self-realization is accompanied by one of two lifestyles: the renunciate path and the householder's path. The one renounces worldly activities and is celibate, while the other engages in fulfillment of worldly desires. Regardless of the path chosen, the *sattvic* (harmonious) way of being is predominant. The quest for sattvic balance needs to be foremost in our minds.

Sattva is the balanced state of mind, body, and prana that we wish to promote in all our yogic practices. Within this context, *tamasic* (lethargic) energies need to be stimulated or expressed to become sattvic. *Rajasic* (overactive) energies need to be somewhat sedated or neutralized to become balanced. In the highest expression of sattva, your energies will be elevated to a higher-dimension (*kosha*) expression. This will lead to finding Spirit in all your activities as the Tantrik process evolves all dimensions of pranic energies; over time, they will permeate all the dimensions. More on this in lesson 3, where I explain the Tantrik view of subtle anatomy.

The details of the Tantras are given in Shiva, Shakti, and Buddhist texts dating from the 9th century. Among them are:

- The Kularnava Tantra, which deals with concentration on the chakras and the supernatural powers (siddhis) that result
- Satchakra Nirupana, by Arthur Avalon (published under the title *The Serpent Power*), a text of Laya Yoga and Kundalini Shakti that explains the chakras
- Mahanirvana Tantra, which covers both socially acceptable (White Tantra) worship of your chosen deity and unorthodox or (Red) Tantrik practices
- Vijnana Bhairava Tantra, a text of non-dual Kashmir Shaivism, as taught by my own spiritual teacher.

---

2. Mukunda Stiles, *Yoga Sutras of Patanjali*, (San Francisco, CA: Weiser Books, 2001), 21, 53.

Hatha Yoga becomes more tantric by its mastery as the physical disciplines are transformed into energetic disciplines; this is expounded in texts like the *Hatha Yoga Pradipika*, *Gheranda Sambita*, and the *Shiva Sambita*, which date from the 14th to the 18th centuries. These texts are very Tantrik in nature, citing the ways in which the physical and subtle bodies may be transformed to create an experience of your Self as being made of an energetic blissful body, flowing with *amrita*, or nectar.

Tantra is complementary to Ayurveda and Classical Yoga practice. While Ayurveda is mainly a science of health, and Classical Yoga is a spiritual science, Tantra is a bridge between the two. The word Tantra comes from the word's root *tan*, meaning "energy," and *tra*, which means "to transform." The foundation practices of Tantrik Yoga heighten awareness of your energy body, elevating your prana to spiritual consciousness. Tantra's teachings focus on the energy body (emotions and mind), which is composed of the *chakras*. Distinct from neurological plexuses like the solar plexus, the chakras are the energy centers of desire.

Yogic anatomy depicts five dimensions. Most contemporary yoga practices only incorporate *asana*, which is one limb of the comprehensive eight-limb system. These practices serve wonderfully to transform the physical dimension, the first kosha. Tantrik Yoga is a spiritual practice for the transformation of each of your koshas, or multi-dimensions (see Stiles, *Structural Yoga Therapy*, pp. 43–46), through yogic energy practices. In contrast, Classical Ashtanga Yoga's teachings described in *Yoga Sutras* II, 28–55 focus on transforming the two most subtle of these dimensions (the wisdom and bliss body). Tantrik Yoga focuses on the next two dimensions (mind and pranic body). Ayurveda, the traditional medical system in India, emphasizes optimal health and longevity through lifestyle. An integration of these three systems, as described in my book *Ayurvedic Yoga Therapy*, can create optimal well-being and a spiritually empowered Presence.

Ayurveda describes a biological energy system composed of three *doshas* or primal elements that are fundamentally unstable. They are *vata* (a combination of the elements of air and ether), *pitta* (water and fire), and *kapha* (water and earth). While Ayurveda seeks to harmonize these doshas, our efforts are unlikely to produce long-lasting benefits due to the fact that the doshas—by their very nature—do not retain stability. Therefore, our efforts need to be daily and seasonal, adapted to the individual's constitutional makeup, so that the efforts made produce an underlying stability

over time. Then, instead of reacting to stress with more resistance, the resulting deeper stability will not interpret life as stressful.

Vata is the gross substance from which Yogis develop *prana* (life force). Similarly, the gross material for creating *tejas* (spiritual luminosity) is pitta, and from kapha we develop *ojas* (spiritual juices). These qualities, when refined, contribute to human evolution. In all these three systems—Ayurveda, Yoga, and Tantra—to advance is to sustain the experience of the all-pervasive prana, as its stability purifies our experience of the serene mind encountering its Lord, the inner Self. In a similar manner, we speak of refining the mind through the development of insight and discrimination, so that we can use the physical body more efficiently.

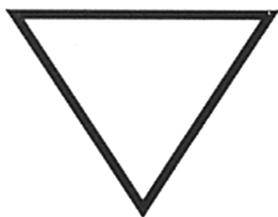
Tantra has two major forms; the primary form is for deepening the connection to your inner Self (White Tantra) with personal practice. The other forms build on that foundation of self-transformation. From a consistent personal practice, you can share your evolving spiritual and sexual energies with your spiritual partner to help bring you both into better relationship with your beloved via Red or Pink Tantra. Red Tantra encourages fulfillment of sexual energies with prolonged intercourse. In contrast, Pink Tantra promotes prolonged energy expression without intercourse. With grounding in the former (White Tantra), the latter (Red or Pink Tantra) becomes more accessible. These practices are appropriate only for people who are courageous and committed to enhancing their spiritually focused lives through developing meditation and intimacy skills.

## Seeking Energy with Yoni Mudra

The hallmark experience of Classical Yoga is slowing the mind, gradually bringing it to a still point. The key is the practice of *pranayama*, the literal meaning of which is “regulating the movements of prana.” In the *Yoga Sutras*, third limb (or *anga*), *asana* is described as a means to “stilling the body” and being free of the disturbances the body has due to duality (II, 46–48). By becoming indifferent to moderate changes in temperature or not manifesting their desires quickly, Yoginis discover that subtle physical and psychological changes leave them serene (*sattvic*). This serenity evolves from balancing prana; when stabilized and consistent, a subtle form called *mudra* is generated. *Pranayama* evolves from prana into a more stable form of mind or mental energy. Similarly, as we deepen that stability to create a *mudra*, a durable form of

prana awakens. This generates mudra, which are the techniques for the fifth anga, *pratyahara*. Pratyahara is the withdrawal of prana from the sensory objects so that the mind rests in the True Self.

I would like you to begin and end each Tantrik and yoga practice session with the yoni mudra, done by placing your palms downward, flat on your lower abdomen, so that your thumbs align straight across, with fingers together so that your forefingers touch, making a downward-pointing triangle in the space between your hands.



Yoni mudra

The pelvic bones resemble the physical shape of the yoni mudra. For self-healing and as a foundation for connecting with your prana, I recommend you deepen this energy pattern by placing your hands frequently in the yoni mudra. It is especially beneficial to do this after Hatha practice, as it evolves into Tantrik energetic bodywork. (In lesson 6, you will learn this technique to heal yourself and others.) Focus on directing

your energies to come home from the extremities to this sacred shape (yoni, or Source) beneath your hands. This shape is the archetype of the feminine energy of receptivity. Follow your sense of the energy for some time, connecting to your energy until it feels steady. Then lower your hands to your four pelvic bones (the two iliac bones at the outer upper pelvis and the two pubic bones at the lower center) with a moderate pressure to receive the rejuvenated energy and store it into your pelvic bones and cavity. You may find that, in moving the hands lower, you need to support your elbows with pillows or a yoga block for comfort. Others find that bending their knees works best. Practice asking for guidance; it will surely awaken if you persist. Follow what comes and if you wish feedback from me as a spiritual mentor, you may email me with me the results of your experience.

The optimal time for this practice is at the beginning or end of your day, just on awakening or getting into bed. It can be done seated in bed or lying down. The morning practice will charge you up for an active day and the evening practice will help you dive into a deeper state of rest to rejuvenate you more thoroughly. It is especially beneficial at night if you are fatigued or have difficulty getting uninterrupted sleep.

## Yoni Mudra Practice

Do a body scan by sending your breath's wave throughout your torso (for details on this breath, see *Structural Yoga Therapy*, p. 53). Continue this for some time, then ask yourself to identify what are the strongest sensations that you notice. Place your hands there to feel the “*currents of sensation*” that may arise. Whatever you experience is your energy body. There may be an emotional, mental, or kinesthetic component to the sensations. Disregard analyzing it; just feel it and be with it.

If the current feels to be moving, identify the direction of the movement and encourage it to go the way that is most naturally arising. Follow the “*currents of sensation*” with your mind. Normally in yoga class, we end with *savasana*, hands and legs wide—a “posture of letting go.” But now I encourage you to put your hands on the area of your body that you are breathing into and narrow or close your legs to assume a “posture of receptivity.” As the sensations move, let your hands follow prana, the “*currents of sensation*.” Continue as long as the energy pattern is moving. At first, do no more than five to ten minutes of this practice. Once you develop a consistent regular practice, it can be longer. Learn to both give and receive your pranic energy. This can be done from torso to hands, and vice versa.

If the sensation is not moving, identify how large an area it encompasses and get a three-dimensional perspective of its height, width, and breadth. Breathe with the intention of directing your attention throughout this area. Find out whether factors like pacing, volume, or intention of the wave-breathing pattern create a change in the sensation of this region. In doing this, let your whole body participate in the breathing, so that the subtle waves of sensation reach your inner skin. Open all you can without effort. Always remember to relax your effort until you find a naturally arising level, then you will be moving to deeper levels.

When the sensations feel complete, bring your hands to your heart while encouraging your heart to open and receive the currents of pranic sensation. When that calms and settles, place your hands in the yoni mudra where it feels most natural to conclude the session. Remain here until you feel a rejuvenation of your energy.

Remember to persist in your practice, yet stay detached from expecting specific outcomes. Tantra is a personal spiritual practice. When you feel complete

with this lesson, read the Dialogue with Mukunda that follows before moving on to lesson 2.

**With Great Respect and Love, I Honor  
My Heart, My Inner Teacher.**

## Dialogue with Mukunda

**Student:** I understand that we begin with our hands in yoni mudra placed on the lower abdomen. When the exercise states to drop the palms down to where the pelvic bones meet, do we keep our hands in the yoni mudra or overlap our palms so that the center of the palm is directly over the “actual yoni”? If so, is a certain palm better than the other energetically to have against the yoni? I find that keeping my hands in the mudra is more difficult than just doing the palms.

**Mukunda:** Yes, let your hands stay in yoni mudra in all placements if at all possible. There may be a need for a cushion under your elbows to help you maintain the hand position. In some cases, the hands just don't stay together when reaching for the lower placements. If you find it convenient to place your hands on top of each other, that is fine; just keep the intention of forming a yoni triangle shape with your hands or energy field. Best would be to keep your left hand on your body if they are overlapped.

**Student:** Is it correct just to be an observer and feel the energy flow and just follow it in lesson 1? I wonder how manufactured my experience is. Can experiencing just spaciousness, no tingling or surging, be considered part of the energy flow?

**Mukunda:** Mostly, I want you to feel the energy and follow it. Do not direct it. It will perform healing or spiritual awakening or whatever is most needed at this point in time. The prana is more intelligent than your conscious mind. It is the very source of thought.

**Student:** I found following the currents of sensation a bit difficult at first, but I have been practicing each evening and most mornings; with practice, it is coming. Do you have any advice?

**Mukunda:** Congratulations—just persisting is the major message here. Don't strive to achieve any specific goal; just do the lessons and, within a week or so, move on to the next one.

**Student:** May I have your help in understanding the following terms: *prana*—does this mean breath, or the energy affected by the breath? You used the terms *pranic energy* and *pranic body*, and I wasn't sure how these all fit together.

**Mukunda:** Prana is life energy, and it has a subtle body (the *prana maya kosha*). It is most easily trained through breathing exercises, but it is not the breath. Koshas are the sheaths or coverings that separate each of our five dimensions: body, prana, mind, intuition, spirit (amrita nectar), spontaneously arising bliss within.

**Student:** While studying lesson 1, I saw dreams about past years and felt quite depressed. Do you think that this relates to the Tantra lesson?

**Mukunda:** Tantra lessons as an energy practice can most definitely help you to open to your hidden abilities and find out what emotions have been unfulfilled or suppressed. It is natural that you move through these emotional states and past memories; consider them as a cleansing of your mind. The next two lessons will reveal more purification processing, what we call *kriyas*. They are invaluable for you to process so that you unfold spiritually.

**Student:** I've been reading your book *Structural Yoga Therapy*, and I'm finding it a wealth of information. I've been working with the Tantra lesson 1 and what I've experienced has been from my mind's eye. Upon forming the yoni mudra, I start to see images that I'm not bringing to my awareness and, in fact, the second I try to direct it at all, it stops. Any feedback would be appreciated.

**Mukunda:** Thanks for the praise of my book. I am glad to hear you enjoy and benefit from it. The opening of spiritual energies is a natural result of Tantrik practice. It is guided by my connection to Devi and the Divine Presence. The best attitude is to allow it to unfold you. As you are experiencing, it is spontaneous and does not respond to your mind. Namaste.

**Student:** I practiced for the first time last night. I noticed immediately my old conflict between being very frightened of feeling anything out of the ordinary and desperately wanting “something” to happen. Happily, I felt only the warmth of my hands on my heart and belly, and cool, slow breaths entering my lungs. Hooray, nothing to be afraid of there. Later that night, I dreamed that our beautiful earth was made up of rays of light and that these rays all came down to a tiny point that fit in the center of the yoni mudra made by my hands placed on my belly.

I'll continue this first lesson for increased intervals up to ten minutes for another week (unless you suggest otherwise), then write to you with further observations and the request for lesson 2. As always, I give thanks for the gift of your teaching.

**Mukunda:** All is going quite well. Keep it up. Good.

**Student:** For me, lesson 1 has produced a memory of freedom in my body. It takes a while to still my mind, or to be at peace with my wandering mind—it is very busy. But when it calms down, I see a vibrant blue behind my closed eyes. What I notice is that, as I return my hands to the yoni mudra, the light changes quickly, in an upward movement, turning bright white.

**Mukunda:** Great, you are doing well; just continue to let it evolve in its personal way.

**Student:** I have been working with lesson 1 for about two weeks pretty consistently. I find the yoni mudra to be very powerful in allowing me to feel energy concentration. I have been experiencing an upward flow to belly and heart, and then to jaw (where I hold lots of tension). The result of the energy flow there brings spaciousness to my jaw hinge. In the last few days, the energy has not been moving up to my jaw, but I still feel space there. I have not been able to retain the entire sequence in my head while I am doing the practice and see a bit more of the involvement every time I reread the instructions.

At times, I wonder how much of the sensation I feel is “real” and how much of it is made up. In other words, am I guiding the flow, or just allowing myself to feel it? And then I wonder what the difference is. I have been working with another practice of circulating prana, in which you are actually guiding the energy in a circuit—down my legs and back up, up my spine to the top of my head and down again, etc. I have been trying to focus on my jaw in general for some time now in daily life and asana practice,

so the spacious feeling I naturally experienced in the first week of practice was a welcome relief.

The second week, I wondered how manufactured my experience was. Can experiencing just spaciousness, no tingling or surging, be considered part of the energy flow?

**Mukunda:** You are doing well.

**Student:** At first, I felt pain in a couple of areas of my body. I put my hands there and breathed into the areas. After a couple weeks, now I only feel the breath and a deep sense of relaxation. I do it before bed, but have done it at other times to see if I notice a difference. Yesterday, I received reconnective healing, a massage, and soaked in the hot springs; then my friend from Singapore brought a CD of toning healing sounds. We did healing work with one of us and then toned for about half an hour. Toward the end, I was lying down, and I used this lesson 1. It seemed to fit. At the end of the session, I felt complete. At the same time, the CD ended and said, “Namaste.” I slept *soooo* well last night. I do not know what I am suppose to experience, but this is how I have integrated this lesson into my life and what I have felt. Am I ready for lesson 2?

**Mukunda:** Wonderful. You are doing fabulously well. Thanks for sending me such a detailed story of your experiences.

**Student:** I’ve noticed that my dreams have been very fearful as I continue the practices of lesson 1. In one, the sky opened with a thunderclap and a beam of light shone down. In another, I fell from a tree into a body of water, but didn’t die. In a third, I could only see bright green light with no other shapes or colors. I’ve also noticed that my abdomen is more upset and distended, as if forming a taut shield. But I persevere with practice and know that, with consistency, things will right themselves. It’s just a little disconcerting.

**Mukunda:** Thanks for your notes. Let me know when you are ready for the next step. Best is to move on and not concern yourself with the results of practicing lesson 1. If you stay there searching for stability, it will not come; that is not how Tantra works. It purposely seeks to uproot you where you are unstable and reveal that instability, so that you can seek elevation and true transformation—not merely superficial change.

**Student:** The first Tantra lesson has been interesting. It seems that it isn’t so much developing a consciousness about the energy, as placing the focus on where the consciousness

is already. It also seems to me that some people's connections between the physical body and subtle body are either more fixed or looser, just like physical joints. My purpose in my subtle-body practice is to know it and to organize it. I have a feeling your lessons are about doing just this very thing. So thank you again.

**Mukunda:** Good.

**Student:** When I place my hands in yoni mudra over the second chakra, I feel I must support my elbows on blankets so I can relax my hands and not have to exert effort to hold them there. So I do that; then when I breathe into the second chakra area, I have a feeling of strong resistance to receiving the breath here. I would describe the “feeling” as one of absence, nothingness, numbness. As I stay with it, I find myself getting anxious that I am not “feeling” something there—not feeling what I “should” be feeling, though I don't know what that feeling should be!

As I become more agitated about the numbness and absence of feeling in my second chakra, I become conscious of feeling heavy, blocked, and constricted around the heart and throat, as if something heavy and black were pressing down on my heart and two hands were wrapped around my throat trying to choke off the sadness and anxiety I feel there. This leads to feelings of panic and hopelessness, that I'm just not “getting it.” This puts me in touch with a lifelong way of being and feeling—i.e., that there is something outside my perceptual abilities that other people understand and know and that I should be getting and am not.

If I stay with it longer, eventually the feelings subside, but I'm not clear if that's because I can't tolerate the distress I'm feeling, or if it's just a natural diffusion and relaxation of the feelings from staying there and experiencing them.

I had both my children by C-section, and the incision in my abdomen definitely numbed me to sensation there; I think that is a contributing factor to the “nothingness” or blockage I feel when I breathe into the second chakra area, but not the whole story. Do you have any insight or comments on what's going on in my practice here?

**Mukunda:** The sensations are natural, given your history. I encourage you to continue to do the practice and allow whatever comes up to come up. In Tantra, we conceive of what comes up as coming out. Blocked energies are being experienced as a way of finding their way to home. When that truly arises, there is a feeling of deeper connection to your yoni as the Source of your Goddess Tantrika energy. With C-sections, the numbness is natural,

although with Tantrik practice, there can be consciousness increasing without sensations. In other words, sensation as neurology is different from perception as consciousness. We want the latter, even if the former is not hardwired. If you wish, we can do an individual session and help you open more. By the input of my energy into yours, you will have more to work with, thus clearing the pattern at a deeper level. It sounds to me as if there is some deeper, if not past-life, karma here too. *Getting* it is not the goal. The goal is *being* it—being the sensations and emotions until they release you from their grip. Once this is fully accepted, the goal is experienced.

**Student:** In continuing the practice with the first Tantra lesson, I do sense that I am “host” to something “not me”—an energy indigenous to my mother’s side of the family, involving prohibitions against exuberance and fear of/resistance to wading into “dangerous” feeling. Whatever it is, I do hope it can be cleared. The persistent feeling/image I have is of being caged and fearful of emerging. I wrote down the images that came to me in my journal a couple of days ago, and felt that some small piece had cleared as a result of getting it down on paper.

I received counseling from a bioenergetic therapist over a period of about six years, and stopped eight years ago when we moved. The work I did with him helps me “get” your message that the goal is not to “get” it, but to “be” it. He helped me move in that direction up to a certain point, beyond which I was not yet ready to go. I’m hoping I am in a place now where I can let go of whatever this is and clear it out.

**Mukunda:** The issue is not for you to release it and clear it out. It is more about communicating with the entity and family history and telling it that you are now free, independent, and able to assume responsibilities that it was taking on for you due to your weakness. You are now stronger-willed and spiritually more capable of taking on the tasks assigned you by your previous karma. You are now consciously purifying yourself of your past limitation, from which this “veil” has protected you. By holding on to that positive and responsible role for yourself, the veil can be lifted from you. I have done some remote clearing for you this morning, and there is more for you to do by taking on a will to move ahead in your karmic spiritual life. When we meet, I can do and show you more. Blessings for wanting to be free.

**Student:** An automobile accident in 1994 left me with severe left-frontal-lobe brain damage and adult ADD with dyslexia, and brought on a rapid onset of full-body fibromyalgia syndrome and chronic fatigue. The good thing that came out of the accident is that it started me on a real search to find the Higher Source. Since that time, I have taken many detours trying to find my personal path. Luckily, you cannot fail as long as you are seeking Spirit!

I have been doing the *Flexible Strength/Joint Freeing Yoga* video every other day since the *Structural Yoga Therapy* intensive in Boulder, and it has helped a lot. However, I am in my second week of lesson 1 of the Tantra series and was starting to feel that I was either doing something wrong or on another detour.

This morning, for the first time, I could feel the energy starting to move, but randomly. I had a very symbolic “vision” upon exiting my meditation and felt energized! The best part of it all is that I feel calmer and more relaxed than I have felt in years. I can actually relax my shoulders and neck to some extent, and the pain is not nearly so uncomfortable. I have not been without pain since the accident and refuse to live on medication. Now, perhaps, there is light at the end of that tunnel. I keep blanketing myself in the soft blanket of the Lord’s loving light and know somehow I will someday be able to reach a state of bliss. Thank you.

**Mukunda:** Wonderful of you to share of the power of my teachings. I am delighted to hear of a shift in your experience. I will be sharing this work in Atlanta this coming weekend and would like to read your story to them. In the meantime, I recommend that you linger on lesson 1, especially the Dialogue section. Then proceed to lesson 2. After a week or so, move on with lessons at your own pace. Clearly, you are doing well in your ranayama practice, as prana is making its presence so distinct. So let us just deepen your experience by mentored progression through all of the lessons