

# Tantra

Discovering the Power  
of  
Pre-Orgasmic Sex

Yogani

From The AYP Enlightenment Series

Tantra  
—  
Discovering the Power  
of  
Pre-Orgasmic Sex

Yogani

From The AYP Enlightenment Series

Copyright © 2006 by Yogani

All rights reserved.

AYP Publishing

For ordering information go to:

[www.advancedyogapractices.com](http://www.advancedyogapractices.com)

Library of Congress Control Number: 2006923698

Published simultaneously in:

Nashville, Tennessee, U.S.A.

and

London, England, U.K.

This title is also available in eBook format – ISBN 0-9764655-9-0  
(For Adobe Reader)

ISBN 0-9764655-8-2 (Paperback)

“At the start of sexual union, keep attention on the fire *in the beginning*, and, so continuing, avoid the embers in the end.”

*Vigyan Bhairava* (4,000 year-old scripture)  
*Zen Flesh, Zen Bones* – Transcribed by Paul Reps



## Introduction

The ancient field of *Tantra* is so broad that it defies description. Not only does it include all of the practices contained in the traditional systems of Yoga; it also contains practices that, at times, have challenged the established codes and standards of society. The sexual practices of tantra fall under this controversial category.

Human sexuality has an essential role to play in the conduct of practices aimed at accelerating the natural process of human spiritual transformation.

This book is a common-sense guide on how to utilize our sexuality to complement a full-scope system of yoga practices. Practical techniques are provided which enable both couples and solo practitioners to use the sexual response to cultivate ecstatic energy to its highest levels of spiritual manifestation in support of the journey to enlightenment.

*The Advanced Yoga Practices Enlightenment Series* is an endeavor to present the most effective methods of spiritual practice in a series of easy-to-read books that anyone can use to gain practical results immediately and over the long term. For centuries, these powerful practices have been taught in secret, mainly in an effort to preserve them. Now we find ourselves in the *information age*, and able to preserve knowledge for present and future generations like never before. The question remains:

“How far can we go in effectively transmitting spiritual methods in writing?”

Since its beginnings in 2003, the writings of *Advanced Yoga Practices* have been an experiment to see just how much can be conveyed, with much more detail included on practices than in the spiritual writings of the past. Can books provide us the specific means necessary to tread the path to enlightenment, or do we have to surrender at the feet of a *guru* to find our salvation? Well, clearly we must surrender to something, even if it is to our own innate potential to live a freer and happier life. If we are able to do that, and maintain a daily practice, then books like this one can come alive and instruct us in the ways of human spiritual transformation. If the reader is ready and the book is worthy, amazing things can happen.

While one person’s name is given as the author of this book, it is actually a distillation of the efforts of thousands of practitioners over thousands of years. This is one person’s attempt to simplify and make practical the spiritual methods that many have demonstrated throughout history. All who have gone before have my deepest gratitude, as do the many I am privileged to be in touch with in the present who continue to practice with dedication and good results.

I hope you will find this book to be a useful resource as you travel along your chosen path.

Practice wisely, and enjoy!

# Table of Contents

<b>Chapter 1 – Tantra, Sex and Spirituality .....</b>	<b>1</b>
<b>Chapter 2 – Tantric Sexual Practices .....</b>	<b>13</b>
The Power of Intention .....	13
The Holdback Technique - A Stairway to Heaven ..	15
Transforming Male Orgasm.....	24
The Woman as Divine Goddess.....	29
Learning to Relax During Arousal.....	39
The Possibilities .....	44
<b>Chapter 3 – From Erotic to Ecstatic.....</b>	<b>47</b>
A Journey of Purification and Opening .....	47
Tantric Techniques in Sitting Practices .....	80
The Rise of Ecstatic Conductivity .....	85
Sex and Enlightenment .....	86
<b>Chapter 4 – The Fruition of Tantra.....</b>	<b>89</b>
Intimacy and Inner Lovemaking .....	89
Our Cosmic Dimensions .....	91
Unending Divine Romance.....	96
<b>Further Reading and Support.....</b>	<b>103</b>



## **Chapter 1 – Tantra, Sex and Spirituality**

Sex has an essential role to play in the process of human spiritual transformation. In these times, the word “tantra” has become synonymous with “spiritual sex.” But tantra is far more than that. It may well be the broadest system of spiritual practices in the world, encompassing all of yoga, and then some, leaving literally nothing out in terms of the many means that can be applied to accelerate our spiritual progress. So, in that sense, tantra sometimes gets a “bad rap,” because, in addition to meditation, pranayama (breathing techniques), postures and numerous other aspects of practice, it also includes sexual practices. And we humans, being the sexually fixated beings that we are, say, “Tantra is about sex!” The analysis of tantra usually proceeds accordingly, along sexual lines, for better or for worse.

And so too shall we follow the sexual angle here in discussing tantra, not because the other practices are not important (they are very important and are covered fully in the other AYP writings), but because sex has a unique role to play in spiritual practices and in our transformation to higher states of consciousness. To ignore this is to ignore an essential part of our path and our potential to enjoy growing fulfillment and happiness. So, in this book, we will give sex its due. Then, along the way, we show the

connection between tantric sexual principles and the other traditional aspects of yoga.

Contrary to long-entrenched beliefs, sex is not the enemy of spiritual progress. In truth, sex can be a powerful ally, if understood for what it is and harnessed in an intelligent way. There are a variety of means for accomplishing this, with each being suited to the personal inclinations of particular kinds of spiritual practitioners. In every case the underlying principle is the same – the pre-orgasmic cultivation of sexual energy toward an increasing manifestation of our inherent ecstatic nature over the long term. Once we have experienced this, even a little, then a whole new permanent inner world will begin to open to us. This is in contrast to the transient nature of reproductive sex.

It is funny, you know, how a perception has crystallized as tantra has crept toward the mainstream of our modern society. The common perception for most these days is that tantra is about sex – better sex, more ecstatic sex, more *spiritual sex*. So the call of tantra has become, “Sex, sex, sex!” Do we have one-track minds, or what? It is natural enough. For most of us, the peak experience of our life is found in the sex act, particularly in the overwhelming pleasure of orgasm. So it is no surprise that we are a culture obsessed with sex – usually for it, sometimes against it, and always in awe of it. We all know that sex

somehow connects us with a greater dimension of what we are. It is a fact that sex binds us together in love, family and, ultimately, our spiritual life. So, of course we are obsessed with sex. It lies at the root of everything we are. It defines us. A deep desire we all have is to merge permanently with the ecstasy contained in this thing called “sex.”

To unravel the ultimate mystery of sex, we will be wise to take a broad view of it. This is where tantra comes in.

What if I told you that tantra is mainly about meditation, pranayama (breathing techniques), and other *sitting practices* that we do like clockwork on a daily basis? It is true that tantra is mainly about these things. Yes, tantra is about sex too, and we must face up to it if we wish to progress on our path. Enlightenment is not possible if our sexuality is not brought into the process of yoga – the process of union between our inner divine self and the outer world. In cultivating our nervous system toward that, the role of sexual energy must be addressed.

Tantra means “woven together,” or “two fullnesses as one.” It means the same thing as yoga really – *union*, with intimacy added. Tantra recognizes from the start that there are two poles to be ecstatically merged for enlightenment to occur – father heaven and mother earth, masculine and feminine energies, shiva and shakti, yin and yang –

and that these two poles are contained in us, in our nervous system. This has practical implications in our daily life.

Tantra is the broadest of all the yoga systems that approach life as two realities to be joined in the human nervous system. Included within tantra are mantra yoga, kriya yoga, kundalini yoga, hatha yoga, ashtanga (eight-limbed) yoga, and others. The practices contained in these traditional yoga systems comprise what is called the *right-handed* side of tantra. Then there is the *left-handed* side of tantra yoga, which is concerned with infusing pure bliss consciousness into the indulgences of sensual life in the material world. The left-handed side is not opposed to sensual indulgences. In fact, it takes advantage of them for spiritual purposes. The left-handed side is sort of the underbelly of yoga, the part that upstanding citizens are supposed to stay away from. That is the traditional view anyway. That was before the *hip generation* got a hold of tantra. Now it is respectable to practice left-handed tantra. At least in the West it is. Maybe Westerners don't have anything to lose, being so immersed in material living to begin with. Why not bring the spiritual side into our material living? Let's have our cake and eat it too. It's got left-handed tantra written all over it.

So, in this book, we will take a closer look at left-handed tantra as it pertains to sexual methods.

What we will find is connections with principles and practices we cover in the other AYP writings. In those writings, we fully discuss *kundalini* – the vast latent energy inherent in our sexual biology, which is systematically awakened and managed with advanced yoga practices. These practices stimulate ecstatic sexual energy upward to permeate our nervous system on a full-time basis, and are incorporated into our twice-daily routine of sitting practices, which has deep meditation and spinal breathing pranayama at its core. The additional practices aimed at expanding the role of our sexual energy for spiritual transformation are in the category of *asanas, mudras and bandhas*.

All of these sitting practices are operating from the root (perineum) on up. In reviewing tantric sexual methods, we are going to go below the root, so to speak. It is necessary. For if we do not get a handle on the huge flows of prana (life force) involved in the sex act, we may find that we are limited in what we can accomplish spiritually in our nervous system. This does not mean we have to entertain the dreaded “C” word – *celibacy*. It does mean we will consider some intelligent methods to bring our sexual activities more in line with our spiritual aspirations. In fact, you may be surprised to find that intelligent spiritual sex can be far more enjoyable than the run-of-the-mill kind of sex which is sometimes

characterized by the phrase, “Wham, bam, thank you Ma’am.”

How will we know if we are ready for tantric sexual techniques? It is easy enough. We will want to do something *regenerative* with our sex life. It will become important to us. The more we want it the better it will be. This desire is called *bhakti*. The level of *bhakti* in us is easy to feel, and easy for others to notice as well. It comes as the nervous system purifies itself as a result of our yoga practices. It is a kind of magnetism that rises calling us toward more. It takes a strong call to get us into a new spiritually oriented mode of sexual activity, because we have to do something radical. It takes a radical desire to undertake tantric sex. We are embarking on a journey to alter the course of a mighty river. In tantric sex, we are learning to engage in sex for the purpose of cultivating sexual energy upward, and putting our deeply ingrained obsession for orgasm second. Spiritual cultivation of sexual energy first, orgasm second – a big shift in our aspirations. If our desire is strong, we will be able to expand our sexual functioning to a cultivating mode, just as we train our arousal brought up with certain sitting practices to a much higher functioning over time. It is like that in tantric sex – a gradual training over a long period of time. Tantric sex is not an overnight accomplishment. It is an evolution over time – over many months and

years. As our bhakti strengthens it will happen, because it must to fulfill our journey to enlightenment.

The sexual journey through yoga will not be the same for everyone. It will be as different for each of us as our sexual inclinations are.

For those who are light to moderate in their sex life, there is not a great necessity to introduce yogic methods into sexual relations, though learning tantric sex certainly will enhance lovemaking, and the rest of our yoga practices as well. Occasional sex is not much of a deterrent to enlightenment. The traditional methods of yoga (right-handed tantra) discussed in the over all AYP writings will be more than enough to get the job done.

For those who are very active in sex, it is a different story. Though the storehouse of prana (life force) in the pelvis is huge, there is a limit to how much one can expel and still be spiritually vibrant. This is especially true for men, where large quantities of prana are released during orgasm with the ejaculation of semen. It is somewhat true for women also, but not to the same degree. It is the man who holds the keys to tantric sex, for it is he who experiences the greatest loss of prana during orgasm. Because of this, it is also he who determines the duration of the sexual joining and, therefore, the extent of cultivation of sexual energy that can occur

during lovemaking. While a woman may be filled with bhakti/desire to bring sexual energy higher and higher in herself and her partner, it is the man's bhakti that will determine to what extent this can be accomplished in sexual union. So the roles of a man and woman in tantric sex are somewhat different. Yet, in another way, their roles are the same. For tantric sex to occur, both the man and the woman must be involved in the intelligent management of the man's ejaculation. This is true in the beginning stages of learning tantric sex, and remains true for some time.

In time, and with practice, the man becomes the master of his semen and is no longer dependent on help from his partner to control his ejaculation. When this level of proficiency has been reached, both partners are free to cultivate sexual energy pre-organismically virtually indefinitely. We have all seen Asian visual art of tantric lovers in union playing musical instruments, reading poetry, meditating, or joined in long loving conversation. This is not usually what we think of in the West as sex, or even tantric sex. Nevertheless, this is what real tantric sex is – long pre-organismic cultivation of sexual energy in lovemaking.

It is important to mention a couple of things.

First, tantric sex does not make a good end in itself. It does not stand alone as yoga practice. By

itself, tantric sex is a weak practice for globally purifying and opening the nervous system. It won't work. Deep meditation and spinal breathing pranayama are the primary tools for this. Once some purification is coming up, asanas, mudras, bandhas and kumbhaka (breath suspension) are very useful for stimulating sexual energy upward. This leads to a rise of *ecstatic conductivity* in the *sushumna* (the spinal nerve running from the bottom of the pelvis up to the brain) and throughout the tens of thousands of nerves fanning out from the spine to every part of the body. Tantric sex can play a role in this, especially for sexually active yogis and yoginis (a *yogi* is a male practitioner of yoga, and a *yogini* is a female practitioner). Tantric sex is not something we do to get ourselves to be more sexually active. It is something we can do to improve our yoga if we are already sexually active. So, this discussion is not for the purpose of calling everyone to have more sex in a tantric mode. If you are light to moderate in sex and happy in your yoga practices, you are in very good shape. Don't dive into sexual escapades for the sake of what you are reading here. This book on tantric sex is for people who are sexually active already and are seeking ways to bring their sexual activity into the overall spectrum of their yoga practice.

Second, it may seem like a bad idea to some that we are leaving orgasm somewhat on the back shelf

while we develop the ability to cultivate sexual energy endlessly upward. It might seem like we are throwing the baby out with the bath water here. After all, orgasm is the deepest pleasure we have known in our life. This is a normal and valid concern, and we are right to ask, “What about orgasm? What happens to it?”

These writings are not anti-orgasm. In fact, the path recommended in the AYP writings is a path of pleasure, a path of ecstasy. Orgasm is an ecstatic response in the body that is elicited by a particular type of stimulation – sexual stimulation that is biologically oriented toward reproduction. The condition in the nervous system that we call *enlightenment* is also an ecstatic response in the body that is elicited by a particular type of stimulation – stimulation by yoga practices that is biologically oriented toward the birth of our awareness in unending pure bliss consciousness and divine ecstasy.

Is enlightenment at the expense of orgasm? No, enlightenment is a flowering of orgasm, an expansion of orgasm into endless full bloom in the whole body.

The great 19<sup>th</sup> century Indian sage, Ramakrishna, said that divine ecstasy is like innumerable yonis (female sex organs) in continual orgasm in every atom and pore of our body.

So, while in the beginning it might seem like we are putting something important on the back shelf,

what we are really doing is gradually expanding our orgasmic response into the cosmic realms through our purifying and opening nervous system. There we find ecstasy to be unbounded in magnitude and duration. It is only a matter of cultivating our nervous system to reveal what is already there inside us.

It is through our bhakti/desire that all this is accomplished. Each day we choose our path anew.

Okay, let's get into the specifics of the practices of tantric sex.



## Chapter 2 – Tantric Sexual Practices

The essential principle involved in all the methods of tantric sexual practices is the pre-orgasmic cultivation of sexual energy. This can be done with a partner, alone in solo sexual practice, and in traditional sitting yoga practices. We will look at all of these in the course of our discussion here. But before any of that, something *a priori* (before the fact) is needed. That something is desire. The power of sexual instinct is so powerful that a considerable desire for something more (also called *bhakti*) must be there before we will find much progress with tantric sexual methods.

### The Power of Intention

It is common knowledge that if we want to be successful at something, at anything, we must desire it continuously, and be willing to act to fulfill that desire every day. Intention is at the heart of our doing. Think of the most successful people you know. Isn't this what they have in common? If we look at their lives, we see that they have worked long and hard to achieve excellence in their chosen field. Behind that, an insatiable desire to succeed in their efforts kept them driving forward, overcoming obstacles, working for years toward their objective. It

is like that in tantra, which is working toward an awakening and a divine union within us.

Jesus said, “Blessed are those who hunger and thirst after righteousness, for they shall be filled.” He also said, “Seek and you will find. Knock and the door will open to you.”

This is the magic formula – desire toward a goal, which spawns action toward that goal. Continuous desire is the fuel. Daily action is the fire. The word *continuous* is important, as is the word *goal*. Without these two operative functions, desires are scattered, actions are unfocused, and not much happens. With them, anything is achievable.

If we cultivate our desire to become continuously focused on a particular goal, such as the achievement of divine union via tantric means, we are cultivating a special kind of desire. It is called *devotion*. Devotion is the continuous flow of desire toward an object or goal. We are all familiar with the concept of devotion. It is how we explain the success of great achievers: “Oh, she is so devoted to her work.” Or of great mystics: “Oh, she is so devoted to God.” It is no coincidence that devotion and greatness are found in the same place. The first invariably leads to the second. The second cannot happen without the first.

Whatever your concept of sexual fulfillment or enlightenment may be, whatever tradition or creed

you hail from, whatever inspires you in the direction of spiritual unfoldment, cultivate that. It is the engine of all practice. It is what enables us to sustain daily spiritual practice for as long as it takes. As we practice, our divine experience grows, and, with that, devotion grows. Increased devotion intensifies our commitment to practice, and more dedicated practice yields more divine experience which in turn increases devotion further. This is how it progresses – devotion yielding practice ... yielding divine experience ... yielding more devotion ... and so on. Devotion sustained at a fever pitch by every means possible is the spiritual aspirant's best friend. It is not always an easy life being constantly consumed by spiritual *hunger and thirst*, but it puts us on the royal road to enlightenment. Intense devotion to transforming our lives through yoga practices and tantric methods assures that what must be done will be done.

### **The Holdback Technique – A Stairway to Heaven**

What is perfect lovemaking? Is there such a thing? It is like asking, “What is enlightenment?” Maybe they are the same thing. Whatever they may be in the end, we have to begin from where we are. There is a process we can undertake, a journey. If we believe there is something more, we can begin from where we are and move forward. It takes a continuous desire to make the journey.

There are so many factors in sexual relations. Compatibility is a big one. Do we get along? Are we good in bed together? There are many nuances of personal preference and style that we are seeking to match up to our liking. Am I attractive? Is he/she attractive? Is the flirting right? Is the foreplay good? Is the place of lovemaking suitable – the bedroom, the basement, the kitchen table?

Here, we will not focus much on these things. They are important for sure. But what we want to focus on here is the act itself. Specifically, how prana (our life force expressing as sexual energy) is affected during sexual stimulation, and what we can do to bring that stimulation into the realm of yoga practice. Obviously, an important part of this is answering the question, “What do I want from sex?” If the answer is, “Something more than genital orgasm,” then we are ready to begin experimenting with tantric sexual methods.

The methods are pretty simple. It is about managing sexual stimulation and orgasm. And it is about male plumbing (piping). Very mundane stuff when you think about it. But we bring so much baggage to the bed with us, you know – our obsessions about sex. And that can make it a bit complicated. But it doesn't have to be complicated.

We have obsessions, strong emotional reactions relating to sex. Let's remind ourselves that we are

coming to the bed for a higher purpose in lovemaking, and let's use bhakti/desire to direct our sexual obsessions to that. A little bhakti can go a long way.

An important part of this higher purpose is to remember that tantric sex is about our partner's needs. If both partners take this to heart, then there will be great success in tantric sex, or any sex, or any relationship. It is like a Buddhist koan, an unsolvable riddle. If both partners are looking to serve the other, who is being served? If personal need has been transcended, whose need is being filled?

Of course, serving our partner 100% is an ideal, a goal to be gradually fulfilled over a long time. Let your attention come to it easily from time to time as you are making love. It will make a difference. If you are coming to tantric sex sincerely (you probably had this in mind already), then it is about honoring and filling your partner with divine ecstasy. So, take this as a confirmation of what you already instinctively know. Tantric sex is about your partner. Of course, both partners will not always have equal concern for each other. That is okay. Giving does not require a response in kind. Lovemaking is not a business transaction. Lovemaking is making "love." We make love by giving, by doing for someone other than ourselves, not expecting a return for it. This is what love is. It is not necessarily about making a lifetime

commitment. It is not about the future or the past. It is just about serving in this very moment.

Sometimes making love means saying, “no.” Loving is not rolling over for every desire our partner may have, particularly a desire that is destructive. Under these circumstances, saying, “no” is loving too. Love isn’t a pushover. Love is wise. Love is strong. Love radiates peace and light to all of life. This is an important part of what we want to cultivate in tantric sex. It will happen naturally as we progress.

So, these are the foundation blocks:

First, understanding that tantric sex is about cultivating sexual energy upward pre-organically in our nervous system. Second, that sitting yoga practices (meditation, pranayama, etc.) discussed in other AYP writings can provide prerequisite purification in our nervous system. Third, that we are looking for more than genital orgasm. And fourth, that we are there for our partner.

Now let’s talk about the holdback method.

We will refer to the male organ as the *lingam* and the female organ as the *yoni*. These are the traditional Sanskrit names used in tantra for the masculine and feminine organs of regeneration, covering the full scope of ecstatic union from the physical to the highest spiritual.

The holdback method is most easily done with the man on top and the woman on the bottom. It can

## Further Reading and Support

Yogani is an American spiritual scientist who, for forty years, has been integrating ancient techniques from around the world which cultivate human spiritual transformation. The approach is non-sectarian, and open to all. His books include:

### *Advanced Yoga Practices – Easy Lessons for Ecstatic Living (Two Volumes)*

Two large user-friendly textbooks providing over 400 detailed lessons on the AYP integrated system of practices.

### *The Secrets of Wilder – A Novel*

The story of young Americans discovering and utilizing actual secret practices leading to human spiritual transformation.

### *The AYP Enlightenment Series*

Easy-to-read instruction books on yoga practices, including:

- *Deep Meditation – Pathway to Personal Freedom*
- *Spinal Breathing Pranayama – Journey to Inner Space*
- *Tantra – Discovering the Power of Pre-Orgasmic Sex*
- *Asanas, Mudras and Bandhas – Awakening Ecstatic Kundalini*
- *Samyama – Cultivating Stillness in Action, Siddhis and Miracles*
- *Diet, Shatkarmas and Amaroli – Yogic Nutrition and Cleansing for Health and Spirit*
- *Self-Inquiry – Dawn of the Witness and the End of Suffering*
- *Bhakti and Karma Yoga – The Science of Devotion and Liberation Through Action*
- *Eight Limbs of Yoga – The Structure and Pacing of Self-Directed Spiritual Practice*
- *Retreats – Fast Track to Freedom – A Guide for Leaders and Practitioners*
- *Liberation – The Fruition of Yoga*

For up-to-date information on the writings of Yogani, and for the free *AYP Support Forums*, please visit:

[www.advancedyogapractices.com](http://www.advancedyogapractices.com)