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Introduction

Tantra is a religious philosophy according to which Shakti is usually the main deity worshipped, and the universe is regarded as the divine play of Shakti and Shiva. Shakti is the consort of the male expression of the divine, while Shiva is the supreme God of the universe.

Tantra deals primarily with spiritual practices and ritual forms of worship, which aim at liberation from ignorance and rebirth. Tantrism has influenced the Hindu, Bön, Buddhist, and Jain religious traditions. Tantra in its various forms has existed in India, Nepal, China, Japan, Tibet, Korea, Cambodia, Burma, Indonesia and Mongolia.

Tantra has also been defined as:

“A quest for spiritual perfection and magical power. Its purpose is to achieve complete control of oneself, and of all the forces of nature, in order to attain union with the cosmos and with the divine. Long training is generally required to master Tantric methods, into which pupils are typically initiated by a guru.”

Why Black Magic Tantra?

“Black Magic Tantra” is a term I coined for what Dr. Weger taught me. Around the country, in every large city and in several smaller ones, “dark” or “black” tantric schools exist. Weger was lucky enough to learn a lot of these methods without having to become directly involved in any school or lodge – he doesn’t believe in any “supernatural” phenomenon, but he knows that these techniques – and talk of these techniques – can have a profound effect on women.

Some of what you’re about to learn can be put into practice right away – so if you’re skeptical, I encourage you to try some of the sex techniques within the next 24 hours to see for yourself.

Tantric Tricks to Make Her Scream

The Perineum

Are you familiar with the Perineum?

It's that little area in between the vagina and the anus. There are a number of different methods you can try, but no matter which one you use I can assure you that she will remember the experience for a long time!

You can access the perineum in two ways: from behind, and while you're performing oral sex (if her legs are spread to allow access).

Here are some step-by-step Dark Tantra methods to stimulate this area:

Method 1 - The Black Lotus

Start out performing oral sex like you normally would. After about five minutes or so, press down gently on the area and let go. Repeat this

several times (remember to get the job done upstairs too!) Gradually increase the pressure on the press down, but proceed with caution.

Method 2 - The Blue Lotus

While having sex from behind, wait until she is at the verge of orgasm before gently rubbing the perineum in a circular motion. Keep rubbing until she says she can't take any more - women vary greatly when it comes to how much they can take!

Method 3 - The Red Lotus

This one is the same as Method 1 but it also involves anal play. While performing the "Black Lotus" insert one finger slightly into her anus, gently moving it in a circular motion. Use plenty of lubricant and go slow. If you did a good job with the first two, it should be easy to talk her into trying this out - so always start with Method 1 or 2!

Clitoral Massage

This requires some lubricant – either her natural wetness or some other type.

Gently pinch her clitoris between your thumb and index finger and slowly “twist” it between them. This brings us to our fourth “Lotus” method...

The Golden Lotus

This is the most mind-blowing of them all. Use the “clitoral massage” as described above using your right hand, then stimulate the perineum and her anus using your left hand. It can take some practice to make this feel natural – for you and her! It helps if she is laying on her side during the “Golden Lotus.”

The Kivin Method

Can you bring any woman to orgasm within 3 minutes? You should after learning this!

The woman lies on her back. You kneel or lie at a right angle to her – this position will give you easy access to the clitoris. Place two fingers on either side then run your tongue over and under the hood (don’t touch the clitoris itself yet). Begin to lick faster, then use your other hand to stimulate the perineum. Then, when she begins to orgasm, start licking the clitoris itself.

The Rotated Woman

The Rotated Woman position is a favorite with both men and women alike because it offers excellent stimulation. To do it, you need to lay flat on the bed while the woman lowers herself onto your penis facing backward toward your feet.

Then, SLOWLY and CAREFULLY, she leans forward, until she is lying on top of you, her legs outstretched and her hands down by your feet. Then, she can slowly do a “figure 8” motion with her hips or just grab your ankles and slide herself up and down. Because she is lying down at this angle, her vagina is pulled taut, causing the penis to rub it tightly, hence the G-spot pressure. She also gets gentle clitoral rubbing by his testicles and legs, which is a pleasant and gentle surprise. The woman is completely in control here and can set the pace and the depth of the motion.

The Flower Press

The woman lies on her back and allows you to penetrate her, as in missionary position, but after penetration has been achieved, she then raises her legs up and back, until they are either on your shoulders or

on your chest. Kneel up against her and use her thighs for support, and she can grab onto your hips to help bring you into her. This position allows for extreme penetration and your pelvic arch is against her clitoral area. It also provides a nice rubbing against the top of the vaginal wall because of your height compared to the woman, which is what stimulates the G-spot.

The Fusion

To get into this position, sit on the bed or floor and extend your legs in front of yourself, with your arms behind you. The woman should then lower herself down onto your penis. Her legs should be up by your chest and bent, and her arms should be behind her and between your legs. She then uses a combination of her arms and her legs to “rock” herself on your penis in and in and out motion, sort of like a piston. This position may seem unlikely to produce a G-spot orgasm, but you’ll be surprised.

The Crystal Wand



This little toy is an amazing tantric tool that you need to add to your arsenal.

All you need to do is insert the honeycomb end into the vagina and move it back and forth to create incredible orgasms. I have personally tried this on a number of women and it works without fail every single time.

It's available for purchase buy clicking the image above. \$39.95 is a bargain. Some of the models include stands so it looks as if you're a real professional.

This method is amazing enough on its own, but I've added a twist to it that makes it unreal. While trying some new methods out I accidentally stumbled upon this.

It's expensive, but if you get deeply involved in pleasuring women you will want to try it.

Ever hear of a “**violet wand?**” Here is the definition:

A violet ray or violet wand is a device used for the application of low current, high voltage (min 10kV to max 50kV typically), high-frequency electricity to the body using a Tesla coil, originally sold as a supposed medical device claimed to be useful in electrotherapy, though, since the 1990s, it has been used by some into BDSM sex as a sexual stimulation device and by hairdressers to stimulate the scalp. It is especially popular among the BDSM community though antique models are also popular among collectors of historical or medical devices. The violet ray was recommended by Edgar Cayce. Today, it is also used, with different electrodes, for electrostatic leak detection. Chicago Police Department detectives working under Jon Burge are alleged to have used a violet wand to torture suspects in the 1970s and 1980s.

A modern violet ray typically consists of a hand held "wand" made of plastic. The base of the handle has a permanently attached electrical cord which plugs directly into a wall outlet. The wand will have an intensity level control and sometimes an on/off switch, usually located near where the electrical cord is attached. In the base of the handset, an electromagnetic "buzzer" type circuit rapidly makes and breaks the circuit, thus serving the purpose of a spark gap in a normal Tesla coil. The intensity is controlled by varying the distance between the electrodes, and thus the intensity of the output (a key difference between a violet wand and a normal Tesla coil is that the output of a violet wand increases as the distance between the electrodes decreases). The electromagnet also serves as an inductor to prevent the unit from drawing too much current. The Tesla coil consists of two coils and a capacitor. The "tip" of the handset (the output of the Tesla coil) has a socket into which an electrode is inserted.

A violet ray only creates shock sensation when there is a gap between the electrode and the body (full contact creates a slightly warm sensation). A violet ray electrode is usually made of clear tempered glass and is sealed and evacuated. There is often a backfill of gas which imparts a color when the wand operates. Different gas mixtures produce different glowing colors, usually purple, red, blue, or pink. Glass electrodes also come in a variety of sizes and shapes (including

probe shaped, rake shaped, curved-y shaped, mushroom shaped, or bulb-shaped). Most glass electrodes have a metal end cap which inserts directly into the electrode socket on the wand.

Unless you want the “whole enchilada” you do NOT want to buy your violet wand from a sex toy or BDSM website, because they charge a premium. All you need to do this is the wand itself and what is known as a “body contact probe.” The contact probe makes YOU conductive while it is touching you, allowing you to “shock” your partner by merely touching them.

If you search on Ebay for “violet ray” or “violet wand” you will find base models for under \$200. I would suggest not getting the one with an on/off switch as it will only be a problem. Search for “body contact probe” and you will find that for just \$35.

Now, with the wand turned on and the contact probe attached, use the crystal wand on her as usual. The crystal wand will not be conductive in any way – but your hand will be conductive. As you move the crystal wand back and forth, the violet wand will allow your hand to stimulate her with electricity. Place your finger over the center of the crystal wand (right near her clitoris) and watch the sparks fly. Another advantage to this method is the fact that normal “tantric”

practitioners **do not use it**, making it seem as if you have access to “hidden knowledge” that they don’t.

Cranes With Joined Necks

With this method just sit comfortably. The woman sits on your lap facing you with her legs apart. Have her embrace your neck with her arms while you insert yourself into her. You should help her movements up and down by placing your hands under her buttocks. You should refrain from having an orgasm until she has climaxed profusely. When you’re done, sit still and do not move for at least 10 minutes.

The Fluttering Phoenix

In this sex technique the woman lies on her back and raises her legs. You kneel between her thighs and support yourself by resting your hands on the bed. Insert yourself into her as deeply as possible, and move vigorously. Harmonizing your body with hers, you should **intersperse three shallow strokes with eight deep ones**, pressing yourself firmly against her buttocks so that her vagina expands and contracts.

Tiger's Tread

In this method the woman gets down on her hands and knees with her buttocks raised and her head down. You kneel behind her and embrace her waist. Then you insert yourself as deeply as possible, it is very important that you penetrate deeply, interspersing five shallow love strokes with eight deep ones.

The Karezza Method

(The “Karezza Method” was originally published in 1931 by J. William Lloyd. It is considered to be a “sacred sex” method, and I wanted to include it in ‘Black Magic Tantra’ in order to give you insight into the different types of “sacred sex” that people practice. Here I will reproduce three chapters from the original work: *The Karezza Method, Sex-Commerce and the Elixir of Life* and *The Woman’s Time of Great Desire*). There are many opportunities for seduction patterns in this writing if that’s your thing.

The Karezza Method:

Whoso would succeed with Karezza must begin with the mental and spiritual values. Both the man and the woman, and perhaps especially the woman, must resolve that they do not wish the orgasm - that there is a greater spiritual and physical unity and emotional bliss to be obtained without it, besides the sense of safety. This must be the fixed thought and ideal of Karezza.

If you are novices, choose a time when you can both be all alone, unhurried and free from interruptions. Concentrate yourselves entirely on your love and joy and the blending of yourselves into one.

Let the room be warm, the surroundings pleasant and esthetic; and be as unhampered by clothing as possible. Let both of you think more about your love than your passion; translate your sex-passion as much as possible into heart-passion; be sensitively alive to the charm of each other's forms, tones, touch and fragrances; let the thought of

mutual tenderness and blessing never leave you for an instant, and make everything that you do and say and feel and think religious in its purity, idealism, aspiration. If you do not come nearer heaven in this act and relation, than in anything else you do or ever will do, you fail of perfect Karezza.

Let your embrace be music and a living poem.

Now to you, the man, I speak: Lie down beside your partner and begin to caress her gently with the softness of your hands and fingertips. Tell her to relax herself and lie utterly passive. Tell her to yield herself to the bliss of utter peace and realization. Tell her that you love her and that your whole being longs for entire unity with her. Remember that

you cannot use the word "love" too often. She will never tire of it and it is your watchword. Be to her an incarnate blessing. Try to convey God to her.

As your hands caress her, tell her how beautiful her features are to you - her brow, her hair, her lips, her throat - her arms, hands, bosom, waist, the flowing rounded lines of her limbs. Grow eloquent, poetic in her praise. The Loved One can never be too much praised or appreciated by the Lover. Spend plenty of time on these preparatory caresses.

Finally your touch will grow near and you will come to the focus of all, "the love-flesh" - the Flower. Be tender; be tender, for this is Holiness itself - the seal of God on the woman's person.

If there is dew and moisture here, a flowing with honey, you may begin - that is if your own Finger of Love is firm and fit.

Let there be no hurry or thought of rudeness - be tender, be tender! Have her lie in a straight line, easy, at peace, utterly relaxed and willing.

Begin, seeing to it that the lips do not enfold to prevent. Be gentle, tender, steady, steady. Keep your thoughts on love, not passion. Let her help you by doing the same and murmuring to you, "I love you!" If your passion threatens to overcome you, pause and sublimate it into tenderness of love. Feel strong and confident and say, "I can!" Maintain your own positiveness. Feel yourself stronger than she is, than your passions are. But above all think of your spiritual love. Let her be utterly relaxed physically, let her hold the thought of Peace. Yet for her to hold the thought "I will help him!" would help. Do not worry and do not mind how long you have to wait before strength and self control return and you can go on. Finally the stress subsides and you can continue. If she suffers pain, caress her with your hands, pity her, and be tender and very sympathetic, but reassure her and go on. She herself does not wish you to stop or to fail. Reassure and help each other. When you do finally pass the gates and enter the Hall of the Feast and the Holy of Holies, the worst of the battle will be over and self-control much easier. Penetration can now be perfect and complete.

Now let her put her arms around you and sweetly kiss you, but with heart-love, not yet passion. Pour out your soul to her in extravagance of out-gushing, poetic love. Praise her with every epithet you can

honestly use. Give her your soul's best, always your best - and call out the best and purest from her.

At other times - and this is most important - be silent and quiet, but try to feel yourself a magnetic battery, with the Finger of Love as the positive pole, and pour out your vital electricity to her and consciously direct it to her womb, her ovaries, her breasts, lips, limbs, everywhere filling her in every nerve and fiber with your magnetism, your life, love, strength, calmness and peace. This attitude of magnetation is the important thing in Karezza, its secret of sweetest success. In proportion as you acquire the habit and power of withdrawing the electric qualities from your sexual stores and giving them out in blessing to your partner from your sex-organs, hands, lips, skin, everywhere; from your eyes and the tones of your voice; will you acquire the power to diffuse and bestow the sex-glory, envelop yourselves in its halo and aura, and to satisfy yourself and satisfy her without an orgasm. Soon you will not even think of self-control, because you will have no desire for the orgasm, nor will she. You will both regard it as an awkward and interrupting accident. And the practice of Magnetation will beautify and strengthen every organ in your body that you thus use to express it, as well as hers. It is the great beautifier. Every look from your eyes, yes, every touch of your hands, and the tones of your voice will become vibrant with magnetic charm.

And while you are magnetizing her, try to feel your utter unity with her. This is the real ideal and end of Karezza. You will finally enter into such unity that in your fullest embrace you can hardly tell yourselves apart and can read each other's thoughts. You will feel a physical unity as if her blood flowed in your veins, her flesh were yours. For this is the Soul-Blending Embrace.

If any part of her is weak or ill you can direct the magnetic currents there with the conscious thought of healing.

But this is anticipation and a description of the perfect thing. Perhaps at first you will have much difficulty and many failures. If while you are penetrating you feel the orgasm irresistibly approaching, withdraw entirely, lift yourself a little higher up and have the emission against her body, while you are pressed close to her warmth and consoling love. After all is over, wipe all away, carefully, with a convenient cloth, and be very careful that no drops can reach her entrance. Then repose quietly by her side, talking tenderly and lovingly. Do not worry - all will come right - this is only a common accident with beginners and to be expected - perhaps with the very passionate and fully-sexed, several times in succession. Remember you are not yet used to each other or in magnetic rapport. If she is a true woman she will never reproach

you, but will be all patience, sympathy, loyally working with you to attain the perfect result.

At the end of an hour, not sooner, all discharges having long since passed and dried up, if you can again feel potent it will be safe to renew the attempt. 2 Caress her for a while, exactly as at first, and be sure her nectar-moisture and willingness are as at first. This is your sign of invitation - of her blissful welcome and Nature's chrism. If she is dry, you will hurt her. The top having been taken off your passion by the emission, you will probably, this time, feel less pressure and be able to easily succeed, but the second testicle may demand equal privileges and again you may fail. Do exactly as at first and so continue till you do succeed. Practice makes perfect and "it's dogged that does it," Thackeray said. Never permit yourself to contemplate anything but ultimate and ideal success. It is right here, after one or two failures, that most men give up and declare the whole thing impossible. Yet it is right here, and after such failures, that success becomes easiest, because the discharges have lessened the seminal pressure. If the attempt is renewed just as often as potency can be renewed, success is certain. Any man can succeed if he will persevere.

When you have fully acquired the power you will go on from strength to strength. You will amaze yourself and your partner by what is easily

possible to you. You will be able to make any motion you please, that anybody can make anywhere, yet with no failures. You can take the most unusual positions and change places with your partner. You can allow her to be as active as she pleases, or to have the orgasm herself, if she greatly desires it, with no danger to your equilibrium. You can continue the embrace for half an hour, an hour, or even two hours. You can repeat it twice, or perhaps three times, in twenty-four hours, with no sensation of excess. And, so on. But keep the spiritual on top, dominant - loving is the first thing, and at-one-ment in the highest fruition of your souls, your real end. Sex-passion as an end in itself will degrade you make it a tool of your spirit.

Karezza is the embrace - The Embrace - the most perfect and satisfying thing in human life, between two mates who truly love. All other caresses point to this and are unsatisfactory because they are not it. It is the only embrace for the truly refined and poetic, as an adequate expression of their insatiable longing to be at one. It is Heaven, on earth.

Sex-Commerce and the Elixir of Life:

I believe that sex runs through all life, animal and vegetable - perhaps through the inorganic world also. And that the sexes are cannibals, feeding on each other - the sexes are food to each other.

I believe that both sexes are in the simplest uni-cell. That, afterwards, as life evolves, there is a tendency to a division of labor - to separate the sexes into two persons, but that always the two sexes are more or less in one - always the male is part female, the female part male in varying degrees of more or less.

I believe that the processes of life require as an essential a frequent, if not constant, interchange of maleness with femaleness. I believe this takes place within the organism constantly and in proportion to its perfection there is beauty and health. In every cell there is this interchange, and between different cells of the organism there is such an exchange.

But just as in-and-in breeding finally "runs out" the strain, and leads to deterioration, so in-and-in exchange of maleness and femaleness - really the same thing - leads to deterioration at last, though many things may assist to delay and postpone the process - change in nourishment, in environment, etc.

Therefore the maleness of one person needs exchange with the femaleness of some other person; the femaleness of one with the maleness of another.

Homosexuality bases partly on the fact that this exchange may be effected, with more or less satisfaction, sometimes, with persons of the same sex (who, as both sexes are in one, are more or less persons of the opposite sex also) but this too is a form of in-and-in exchange, therefore the normal and best exchange is with persons whose sex is visibly and predominantly opposite to one's own. Man normally goes to woman, woman to man. And even here very opposite temperaments are usually preferred, the smooth by the hairy, the red-headed by the black-haired, the fat, by the lean, etc., because these have existed under very different environments, have fed on different nourishment, which they exchange through sex, and, so still further put away in-and-in exchange and complement each other's lacks - Nature always seeking an equilibrium and redistribution of elements in alternation.

This exchange and mutual feeding can be effected in any way in which the sexes can come into each other's aura, but it is most easily effected by touch, and most perfectly by the complete union of Karezza. The sexual orgasm having an entirely different purpose, that

is, not the nourishment of the two individuals concerned, but the transmission of life and nourishment to another, a new and third organism starting from these two, tends rather to defeat and prevent the nourishment of the two, and is normally limited, usually, to propagation. To indulge in the orgasm frequently, as a mere pleasure and indulgence, is to create a vice - salacity.

I do not pretend to know what this sexual food is. We may theorise that it is a "flux of electrons," a "current of corpuscles," "hormones," or what not - who knows? - but its effects we may see. The thrill, the vigor, the brilliancy, the glow of lovers; the "illusion," the "glamour," the "romance" of love we all know. This means swift exchange and joyous feasting. Suppose we call this food the Elixir of Life?

But the mere suggestion of this sexual exchange seems to marvelously quicken and benefit even the inward in-and-in exchanges. Thus reading a love letter, or a love story, handling a keepsake, thinking of a lover, and a thousand other such things, may benefit the whole being by sex suggestion.

There are those who claim that the cells of the animal organism go to seed and that each one of these little molecules, or corpuscles, go to the ova or spermatozoa to represent that cell in the new organism to

be formed by reproduction, so that the essence of everything in the parent organism may be in the offspring. And there are Karezza-ites who explain the thrill and exhilaration of Karezza by claiming that during its exercise these vital seed-elements, not being thrown off by an orgasm, are thrown, instead, into the circulation again and become a nerve food and cell-elixir; perhaps leading to the return to the germ or sperm of new seed-elements more vivified and electric than before. And that this explains why the mere auto-suggestion of love, above alluded to, if intense enough, by somewhat the same process, seems to vitalize like Karezza.

This may not ultimately prove scientific, but I am inclined to accept it and reconcile it with the preceding - to believe that love is a process of self-feeding and redistribution of elements within the organism as well as of mutual feeding and exchange between lovers.

And I believe that all human love that naturally seeks expression in embracing is, at least largely, moved by and based upon this human need of vital exchange and sexual rejuvenation.

Moreover, morally, we need to recognize that this desire of the sexes for hugging, kissing, caressing, contact, closeness and the most pressing and intimate touch, is not vicious or suspicious, but a

physiological, a food desire. One needs meats of sexual touch, just as one needs meals of food, only not so often. The fullest life cannot be lived without them. However, there can be sexual gluttony, just as there can be food gluttony. And there can be foul, poisonous, unhealthy sexual touches and contacts, just as there can be poisonous, foul, unhealthy viands. Intelligence, selection, self-control, refinement, hygienic wisdom and education, and a sensitive conscience, are needed with both. But neither should be regarded from the attitude of prejudice or mere sentiment, or convention, but from that of science, common sense and the ideal.

The Woman's Time of Great Desire:

he desire of a woman is seldom so comparatively constant and steady as with a man, but fickle and variable, often latent, though the practice in Karezza tends to equalize the sexes in this, but there are times when, from various reasons, a wave of intense craving suddenly sweeps over her. Particularly is this likely to happen just before the appearance of the menses. And at such times the woman's desire is very likely to exceed in wild, fiery force that of an ordinary man. Wherefore it follows that very few women at such times get complete satisfaction, leading to great disappointments and marital unhappiness. The unexpected violence of the woman's emotion,

upsets the man's nerves and causes either a "too quick" orgasm, or complete psychic impotence.

Now I think the Karezza-man seldom has any difficulty with the woman whose desire he has himself aroused by caresses and wooing. But when the desire arises spontaneously in her, her natural tendency appears to be to abandon herself to it, to abdicate all self-control, forget everything else and recklessly, fiercely, almost madly demand sensual gratification. This attitude is a very difficult one indeed for the Karezza-lover to meet, because just in proportion to his fineness, sensitiveness and real fitness to be a Karezza artist is his susceptibility, almost to telepathy, to the woman's moods. If he meets her on her own plane, the orgasm cannot be refused, while if he struggles against her for his Karezza ideal, he is almost certain in the conflict either to lose his poise or to become impotent. This is because this wild desire on her part is normally related to reproduction and is intended by Nature to overcome any male scruples and lead to an immediate embrace and swift orgasm, followed by conception. If, however, the woman wills to have it met on the Karezza plane, and converted into an esthetic love-embrace, then she herself must take the initiative and put it on that plane. She must begin the process by getting an inclusive grip on herself, relaxing her tense muscles and steadying her quivering nerves. And no longer concentrating altogether on the sexual, she

must sublimate a portion of her passion into heart-love, into a tender desire to encourage her lover and assist him to complete success. The man, whose nerves have been thrown into agitation by her ungoverned attitude and thrilling vibrations, will recover courage and assurance the moment he senses the aid of her self-control, and his proud power will return when her eyes turn admiringly upon him and her tone and her touch give him her confidence and the cooperating support of her strength.

The wise woman, skillful and trained in her art, will thus beautifully control herself until the man has attained complete and deepest union with her, and the blending current of their mutual magnetism is smoothly running, and then will gradually, as he can bear it, turn on her batteries full strength, reinforcing and redoubling his, till all need of restraint disappears and she may let herself go to her uttermost of bliss and expression, to the limit of complete satiety.

No other time affords an embrace so completely satisfying to the woman as this, so full of joy to both, capable of reaching such heights of ecstasy, but to realize this she must understand that it is up to her to furnish her full half or more in skillful assistance and magnetic contribution. A woman should be ashamed to expect the man alone to be the Karezza-artist. She should take pride in her own superb sex-

power, the poetry of her rhythms, the artistry of her acts. She should have an exulting delight in proving herself worthy of his adoration as the Queen of Love.

Tantric Vampirism

“Tantric vampires,” also known as “Sex vampires,” are those who prefer to feed off sexual energy. Many tantric/sexual vampires will feed off energy from a romantic encounter or interest, without the need for sexual encounter or excitement. The more eager vampires will perform darker acts.

Sexual vampires are vampires who feed on the life-force energies generated from having sex, **especially the excess energies generated at the moment of orgasm**. They can do so psychically and/or from bodily fluids. Female sexual vampires are sometimes referred to as succubi (singularly, succubus), and male sexual vampires are sometime referred to as incubi (singularly, incubus). Some will also refer to sexual vampires as tantric vampires. Others will refer to sexual vampires as pranic vampires.

This condition is usually accompanied by a strong need for attention. Unlike the procedures described in “The Vital Energy Method” that use suppression of orgasm to attain results, tantric vampire methods feed off the energy of the orgasm.

Many people are “sex vampires” without even realizing it. They are noted for sticking with one partner for long periods of time in order to extract as much energy from them as possible.

A “soft” way to practice tantric vampirism is to bring a woman to the verge of orgasm and then lay perfectly still while flexing your penis inside her. This allows the energy that sort of “hangs in the air” at that moment to not only linger, but build every time you do it.

The exchange of bodily fluids is paramount to tantric vampirism. After performing the method above at least 6 times, tantric vampires would endeavor to then ejaculate in the woman’s mouth.

The Ritual of Damian

The “hardcore” tantric vampires practice this monthly whenever a willing female is available. After reading the details you will understand why a “willing female” is not always easy to find.

When a woman is having her monthly, tantric vampires will consume the menstrual fluid prior to sexual intercourse. After a few minutes of this, they then go on to have intercourse, taking care to ejaculate inside the woman while kissing her with their unclean mouth.

A New Level Of Sex Transmutation

This employs the basic principles of “The Vital Energy Method” but adds a new element that makes it even more powerful.

Have you ever noticed how many people who make it to the top say that getting there was the “fun” part? Why is that?

It’s because **wanting** something has an incredibly powerful effect on the mind! Think about how you feel 1 minute **prior** to orgasm... as opposed to how you feel 1 minute **after** orgasm. Ever notice a difference? You must take the energy and feeling that you have before an orgasm and apply that to other areas of your life. That is the basis of sex transmutation.

In this transmutation exercise we’re going to employ a **muse**.

Find a photograph of a woman you find irresistibly beautiful. If you find one online you may print it out, but the photo should be in color.

Arouse yourself while looking at the photo, and bring yourself to the brink of orgasm. Wait 1-2 minutes, and then repeat. To get the best

results it must be repeated at least 5 times – but when you're done, STOP and move on to doing something else! That is the whole point, to harness this energy and apply it to other areas.

A more specific method was explained to me by Dr. Weger. The 'Red Hat Bon' version involves doing this exercise seven times a day, repeating it seven times each day. During the seventh time on the seventh day, they would ejaculate into the photo, crumple it up, wait for it to dry, and set it on fire. I cannot vouch for this more specific method, but I can say the overall method has great results. Try it for yourself, and let me know how it works for you.

Deeksha Power

What is “deeksha?” Here is a thorough definition from a popular website that deals with it:

“Deeksha is also called Oneness Deeksha in India and Oneness Blessing elsewhere.

Deeksha is a transfer of spiritual energy to the neocortex of the brain. Deeksha initiates a neurobiological change in the brain that when complete enables the senses to be free from the constant interference of the mind. When the senses are unclouded by the mind’s interpretations, a natural clarity of perception occurs with accompanying spontaneous feelings of joy, inner calmness and a connection to the Oneness in everything.

Deeksha is transferred by the Deeksha giver normally placing his or her hands onto the crown of the head. Experiences during the deeksha vary, sometimes strong, sometimes subtle, sometimes delayed until even days later. The recipient may experience a tingling sensation in the head, or blissful feelings running through the body, or sometimes nothing at all. Whatever the experience, the recipient can trust that

the process of enlightenment has begun, a process designed for your own nature that will lead gradually (or sometimes spontaneously) into Awakening.

Deeksha does not belong to any religion, or any particular belief or spiritual path. Deeksha is given each day to people all over the world, people of all races, all religions, all spiritual beliefs or no spiritual beliefs, and to people of all nationalities. The Shakti Shtala or Oneness Temple, a white marble structure 20 times the size of the Taj Mahal, is being built in India for the use of enlightened people from around the world of all backgrounds and religions.”

In Christian terms, deeksha would be the “laying of hands” that faith healers do. Now, I do not believe in “faith healing” or anything like it since I’ve not seen convincing evidence of it. I believe that the power of the faith healer or deeksha comes from their ability to psych out the people they practice on. Here are some allegations against deeksha (from <http://deekshadanger.weebly.com/index.html>) that would seem to confirm this suspicion:

“Dark energy! A mail from Frank 16/6-09

Deeksha is a very dangerous thing as it goes into the person and tries to destroy you. It only has negative effects on your life. I have seen other people being attacked as well as myself. And i have seen how these energies change people for the worse. It is very sad... I almost lost someone because of these energies. Oh how many times i`ve prayed.. I thank God that these energies did`nt win and never will.

Now this has to come to and end. It has to be stopped!

I have struggled for many years with this energy. They ARE NOT enlightend beings. They are not letting people to be free.

This has nothing to do with love. I have been attacked for years by dark energies and it all started after i got deeksha from someone who had been in the " 21 day process". This only has me brought further away from god and the immenese love that i have inside. I was in great balance with myself and had inner peace before the deekshas started.

It is only now a few years after the deekshas that i`ve learned what is me and not. For these energies create a lot of hate,and conflict. They only want to control and deny you of who you are.

But know that they cannot win over Gods love. For he is strongest! I pray for peace everyday and that people are set free of this terrible thing.

I've asked myself manytimes why this happened to us all that are victims of the darkness that comes from these deeksha givers and the energie they put out. `cause when i was at the deekshas the "givers" said that it was ourself we had to look at. "our dark side", but that is not true. There is no truth in that. It is only their way of tricking us into beliving that the deekshas are good. But i i know that God loves us all. If we just could see it for our self. We don`t need deeksha to be enlightend. Trust me i know God is everywhere and he never judges anyone or put a strain on anyone.

Know that god would never take away something that is good for you but only something that has it`s own dark motives would try to hurt you.

It`s only now after much work and hardship that i know the difference between what`s myself and what`s not!

I strongly warn you against going to any form of deeksha treatment.

It is very sad and disturbing that someone could even think of hurting, using and draining other people for their own good.

I am not saying all this to create fear or make you scared, but i want you to know that you are loved and never need to get deekshas or anything like that to be complete. You are loved you are good enough. Now see it!!

Love Frank”

“The Deeksha gave me a psychosis! read my story.

My name is Dennis and I have always been a calm, relaxed person. A good friend of mine introduced me to yoga and it was a true blessing for me. We sometimes went out at night and did yoga under the stars. Since yoga had been so good for me I started meditation. I joined a buddhist community. I reached a peace I had never felt before in my life, I was very happy.

One day my massage therapist told me about a woman that had a special healing ability, they call it deeksha, he said. We talked about this for a while and I started to get curious. A week later I found myself

in a small room with ten others. The "healing woman" was there. She told her story about how she had found peace in India through a 21 day process. I thought it sounded kind of strange. Then the deeksha started. The deeksha giver walked around and put her hands on our heads. When I felt her hands on my head I started crying. Then she burst out in laughter and I started laughing too, even I felt I needed to cry. It didn't feel good at all.

After the deeksha I got into my car and drove home. I felt quite peaceful. Next morning when I woke up it felt like my head was going to explode. I was feeling nauseous and felt like throwing up. Then I got the feeling that someone was trying to control me. I went outside to take a walk and have some fresh air. It didn't help. It felt like there was a dark force inside of me trying to control me. I was terrified. I went to my parents and they took me to the mental hospital. At the hospital I was diagnosed with psychosis. I had to take three different kinds of medicines.

About a month later I felt a little better and could leave the hospital. But I was depressed and the depression got worse over the days. I started to have suicidal thoughts. It came to the point where I planned how to do it. I didn't want to live anymore. I told my parents this so they took me to the hospital again, and I was hospitalized for a second

time. When I got out again some weeks later I felt a little better. It was still very hard to get up every morning. My friends and family pulled me up and took me out to the forest every day. Somehow this helped. I got more clear in my head, maybe even some of that deeksha energy was leaving me. As I got better I decreased my medication. And a bit later I tried meditating again. After sitting down for about 2 minutes I saw flashing bolts of light going into my mouth and then down my head. I stopped meditating. I felt nauseus. It went away, and instead I was filled with fear.

I contacted an enlightened teacher I really trust and told him what I was going through. He said to just feel the fear and stay with it, and don't build any stories around it. I did this for a few days, just sat in front of my computer and felt all the feelings that came up. It was mostly fear. Then I felt better again. I even tried mediation and this time it worked fine, the deeksha energy seemed to be out of my system. This is where I am now. I'm trying to rebuild my life, and become the relaxed, joyful guy I ones was.

I have suffered a lot because of that one deeksha. I was in a really bad shape for well over a year.

Don't let anyone fool you into trying deeksha. It totally messes up your energy system. It took a lifetime to build it, don't ruin it in one day.

Peace and love/ Dennis”

If you're ever approached by someone who claims to do “deeksha” – stay away! Even if they have good intentions they will cause nothing but harm. Deeksha and related “arts” are used solely for gaining leverage with a person, then using that leverage to get what you want – control over them, money, favors, etc.

I would not advise you to try and perform deeksha. It's unethical and dangerous. If you must, always remember to keep the best interest of the person you're performing it on in mind. If you need to convince them you have the “power of deeksha” the other methods outlined in this book should go a long way toward doing that.

Tantric Black Mass

Just as the typical “Black Mass” is a complete inversion of the Catholic Mass, the Tantric Black Mass involves inverting the “normal” tantra practices in an effort to commit blasphemy, gain personal power, etc.

It has been said of the Black Mass:

“The Black Mass, when performed with sincerity, is directly comparable to the workings of the Left Hand Path Tantric. Their purpose is less that of a puerile desire to ‘worship the Devil’, for such would merely result in the negative imprinting of Christian fear and guilt upon our consciousness. Rather, their intent is that of liberation; hence the coupling of averse Christian symbolism and the erotic content of such rites. If God were a reality, such would bring thunder, lightning and damnation upon our heads. The fact that it does *not* frees us from the superstitious fear of such.”

Some dark tantra adherents have actually put together a Tantric Black Mass. This should only be attempted with a partner that you know well, and after you have had several pleasurable encounters.

As with other extreme dark tantric practices, this one involves the use of bodily fluids. It is not for the squeamish!

Items needed:

1 red blanket (this can be a \$5 blanket from the drugstore)

7 black candles (available at local occult stores or online)

2 ice cubes

1 sleep mask/blindfold

1 set of earplugs/ear protection

1 gag (you can use a shirt, towel, etc. to place around her mouth)

4 lengths of rope (long enough to tie your partner to the bed)

Place the red blanket on the floor or bed, and arrange the seven black candles like this around it:

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  X
X  X
X  X
X  X
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The bottom of this arrangement is intentionally left open in order to facilitate the entrance of dark energies.

Place your partner on the blanket (face down) after lighting the candles, make sure the earplugs and gag are secure, then tie her arms and legs using the rope. If you're on a floor you have to find something to tie her to (the legs of a coffee table, for example).

Use the ice cubes to "freeze" her perineum for a few minutes. This may be uncomfortable for her, and it's acceptable to remove the ice to give her a break. After 5 minutes or more of this, mount her and have vigorous intercourse.

Before ejaculating, take the candle at "top" of the layout above and pour some of the wax on her back, then ejaculate into it.

Since tantra revels in the feminine, suppressing the feminine and dominating it can be considered "sinful." This is the theory behind the practice.

The White Lion

This is one of the most useful things I learned from Dr. Weger. It combines some inexpensive, natural supplements and not only boosts your sex drive and stamina, but makes you feel great all the time.

The first and most important supplement is 100% Pure Virgin Coconut Oil. Take 2 tablespoons every day – one in the morning, and one in the evening. Don't worry about "Virgin" or "Extra Virgin" on the label – they are the same. Just doing this will give you a big boost.

Next is Panax liquid Ginseng. It's available from Ebay and many online stores – the type that comes in a box with 30 vials. Consume three bottles BEFORE lunch every day.

Herbal Plus Ginkgo Biloba rounds out the "White Lion" trifecta. Take three 60mg capsules before dinner every evening.

It's this simple:

Morning: One tablespoon of virgin coconut oil

Before lunch: 3 vials of Panax Ginseng

Before dinner: 3 capsules of Ginkgo Biloba

After dinner: One tablespoon of virgin coconut oil

Try this for one week and enjoy the results. In the interest of safety I have to remind you that you should consult with a doctor before beginning any supplement regimen.

The Tail of Satan

Also known as the “Kundabuffer organ,” this describes the Tail of Satan:

“the Kundabuffer Organ is the negative development of the fire. This is the descending serpent, which precipitates itself from the coccyx (tailbone) downwards, towards the atomic infernos of the human being.

The Kundabuffer Organ is the horrifying tail of Satan, which is shown in the “body of desires” of the intellectual animal, who in the present times is falsely called “man.”

Our tailbones seem to be left over from a time when we were reptiles, and this may explain why there is such an aversion to it among those who practice “White Tantra” and other “White” arts.

A large segment of those who practice Black Tantra instead do their best to develop this “organ” to its fullest, in the process gaining power over others.

One way to develop it is to merely perform tantric practices and ejaculate. A more focused way is the **Tail of Satan** exercise.

The Tail of Satan

This is a bizarre exercise, and many won't have the stomach for it.

Those who wish to accelerate the development of the Tail of Satan have resorted to masturbation – while looking at images of “evil.”

By “evil” I mean images of mass destruction, mayhem, that sort of thing. After reading the sex transmutation methods you can imagine the effect this has on one's psyche. It is not recommended, but is shared here in the interest of being complete.

The Gregarious Bank Effect

In Russia there is a word that attempts to explain why followers of inauthentic gurus sometimes experience what can be described as “miracles” or attain “divine states.” Many spiritual teachers agree with this. The word is Egregor, which can be translated as “Gregarious Bank.”

The theory goes that when a group of individuals are praying to or worshipping some unseen deity or a physical person, people are giving away life energy. It is similar to donating money to the bank account of another person.

You have probably experienced this yourself and have wondered why it happens. Why is it, for example, that women always seem to be more interested in a man if he has a girlfriend or is married? The “Gregarious Bank” at work?

Here is how one website describes this effect:

“We also have the Gregarious Bank effect: As tens of millions of people pray to a guru (Mr. X), all this life energy forms the energy bank of

Guru X, which Guru X can “download” any time he/she likes to heal, to raise kundalini in followers, to perform miracles and much more. Not only the guru can use his/her GB. All the people who in their respective countries pray to Guru X will also get helped by the Gregarious Bank of Guru X. As they pray to Guru X, they automatically tune into the Gregarious Bank of Guru X, and energy will come from the Bank and create a miracle or make the kundalini rise.”

As you become active in your local “new age” milieu you will have people making their “deposits” in you. This often feeds on itself, until you get to a point where there is nowhere to go but down – beware!

Many (if not all) of the pitfalls associated with dark tantra can be avoided by simply showing concern for others. Those that don’t will continue to build their “bank” account, and use it to exploit all who come in contact with them.

Ruthvah – The Ultimate Sexual Attractant

This oil was used by occult superstar Aleister Crowley. Weger wears it daily, and he has a whole routine ready when women ask him what he's wearing. It is said the name, Ruthvah, is a corruption of the Arabic ruh hiyat meaning "breath of life" and its alternative name, 'The Perfume of Immortality' to some extent substantiates this.

“Real” ruthvah would be compounded from musk, ambergris and civet but these are animal secretions and not only expensive, but difficult to obtain. Here's a recipe for a ruthvah substitute at a fraction of the cost:

- * 2 gm musk ambrette
- * 3 gm civet
- * 3 gm galbanum
- * 6 gm Mineral oil

These should be beaten together in a mortar and pestle until an even consistency is obtained (this may take two or three days!). If a clear liquid is required this may then be filtered but the fragrance is stronger if you don't filter it.

Weger orders his ruthvah online here:

<http://www.sorcerers-apprentice.co.uk/ruthvah.htm>

Setting Up Your Bedroom

Your setup will naturally be influenced by financial considerations, but it doesn't cost that much to have a great "tantric space" for yourself.

Incense is inexpensive and adds ambience wherever it is used. Have at least one holder in the room and some scents like Coconut Lime Verbena, Arabian Spice, and Sweet Green Tea are good scents, but there are hundreds of others.

Candles are also inexpensive. For dark tantra the preferred colors are red and black, but you must be careful when you set up this space – you don't want to scare women away before you even get started!

A massage table is a great accessory and will be the "center" of the room if your means allow. It's very useful in conjunction with the crystal wand.

Speaking of crystal wands, having a couple of them on stands nearby will add to the aura of the space.

Whatever space you choose needs to be CLEAN and smell fresh.
CLEAN it and use Febreze afterward.

Massage oils (you can also use Coconut oil – it works great as a lubricant/massage oil), and tools should be present.

My space has a very unusual sort of light that I don't think is available any longer – a rather large Homedics Color Cube. The smaller ones are still available – just search for “Homedics Color Cube” on Amazon or Google to learn more. It's a conversation piece and helps brighten the entire room. Use one, or find a substitute that is equally interesting.

The Tantric “Scene”

This may be the most important section of *Black Magic Tantra*.

The tantra scene is like the BDSM scene in reverse. Have you read “The Commander,” a book about BDSM methods released almost a year ago? That scene, in many cases, allows the man to hold the power and pick and choose the women he wants to be with. The same situation can be had in tantra, however the dynamic is different.

Your local tantra scene will vary depending on the size of your community. However, one fixture should be just about everywhere, and that is what Dr. Weger refers to disparagingly as “tantra hags.”

“Tantra hags” are those women who are not particularly attractive who brand themselves “goddesses” and charge exorbitant prices for tantric sessions. In the worst cases it is nothing more than glorified prostitution, in the best case it is misguided egoism.

This is the first level of resistance you might encounter. The “hags” are very protective of their territory – wouldn’t you be?! Due to their experience and presence in the community they get first access to

men and women who decide to explore tantra. This may be a blessing in disguise for you. If a female practitioner draws most of the men and unattractive women in, this will only benefit you (unless you want the men and/or unattractive woman for yourself!)

If you have a male “hag” in your local scene it will be even worse, as now you are in direct competition with someone of the same sex.

I’m going to tell you something now about your local scene, and any local scene you ever involve yourself in – take these words to heart:

It’s all about power!

Who controls who? That is the question.

You should acquaint yourself with a good deal of tantric knowledge before going out in public. This way others will not view you as a neophyte. If you’re really interested you may even want to take a seminar outside your home state, then come back armed with knowledge and experience that makes others look to you for advice.

Should you come across those who practice “dark tantra” it would be best to stay away unless the rewards are great enough. “Great

enough” for some isn’t so great to others, so be very choosy about who get involved with after you embark on this path.

In my local area I first got involved by going to a local afternoon workshop. The lady that ran the workshop was attractive, which probably goes a long way toward explaining why she wasn’t bitter and didn’t fit the “hag” profile. She was thrilled to have me participate since there were too many women and not enough men signed up for the class (what a tough break!)

Unfortunately she no longer lives in my area, but there is a “hag” left over who has a website and advertises her outrageous rates to men and women who do not possess the powers of discrimination.

If you want to be the “king” it will take some dedication and work, but it will all be worth it in the end. On the other hand, establishing a presence then falling back into the shadows afterwards is also an option. Always “market” yourself in any way possible.

Good luck – and let me know about your experiences!

Tantric Glossary

ABHAYA—An upright mudra, the hand-gesture of dispelling fear, giving protection and bestowing benediction.

ADHIKARA—A disciple's competency or moral fitness to practice the secret ritual.

ADYA SAKTI—The Primal Energy.

AGAMAS—Sacred Tantrik scripture dealing with rites, dharma, and cosmology.

AGNI—The fire-god: one of the elements of the physical world, fire.

AIRAVATA—The celestial white elephant with six trunks, vehicle of the Vedic god Indra.

AJAPA MANTRA—The involuntary prayer, "Hang-sah, Hang-sah," made by incoming and outgoing breath. It corresponds to the cosmic

creative process by which the entire universe is breathed forth at intervals and then withdrawn.

AJNA—The sixth chakra or center of consciousness in the subtle body, situated between the eyebrows. It is sometimes called the Third Eye. Two wing-like “petals” or subtle channels emanate from it.

AKASHA—Ether; an invisible manifestation of primordial substance, which pervades the entire universe as its substratum; region of pure consciousness.

ANAHATA SARDA—unstuck sound.

ANAHATA—The fourth chakra or center of consciousness, situated in the cardiac region. It is sometimes called the “heart lotus.” Twelve mystic ducts or “petals” emanate from it.

ANANDA—Essential principle of joy, bliss, spiritual ecstasy.

ANANDAMAYA—The most subtle “bliss-formed” sheath (kosa) of the causal body, the sphere of the all-transcendent blissful consciousness.

ANANTA—Meaning “endless” serpent, often identified with Sesha, another great Naga (naga=serpent), whose thousands heads fan out in a mighty hood, forming the couch of Vishnu who reclines on his coils in trance-sleep, an archetype of the unconscious.

ANIMA—Power to become small as an atom through Tantra.

ANJALI—The mudra in which the two hands extended upwards are held palm to palm.

ANNAMAYA-KOSA—The “food-formed” sheath of the gross body (sthula sarira) made up of five gross elements or bhuta—earth, water, fire, air, ether—which are resolved again into their initial states after death.

ANUSVARA—An extended nasalized sound of the Sanskrit alphabet; An unpronounceable “vibration” capable of articulation in conjunction with a letter of the alphabet; represented as a semi-circle in which a dot symbolizing the bindu is inserted.

APANA—One of the energies that goes downwards, controlling the vital air in the abdominal region.

AP—The material element of water.

ARDHACANDRA—A sound-level above the Ajna chakra. In the gradual elimination of differentiation experienced by the adept, on the sonic level upward from the Ajna chakra, the Ardhacandra resonance is symbolized by the half moon.

ARDHANARISVARA—The androgynous form of Shiva.

ASANA—Posture assumed in the practice of Maithuna.

ASRAMA—A hermitage or dwelling place dedicated to spiritual pursuits.

ASVANI—A mudra (or bandha) consisting of the contraction of internal organs to seal the occult orifices of the body and bring vital centres under control; performance of secret “internal” acts while the yogic position is steadily maintained.

AUM—The three sounds which compose the root mantra, Om.

AVADHUTA—A rebel renunciate.

AVATARA—A divine Incarnation.

AYURVEDA—Ancient Indian medical system based on the Vedas.

BANDHA—Muscular flexion, a practice in which certain organs of the body are “locked” in a position.

BANOWA—A Tibetan word encompassing the Yoga of Ascendancy, by which the yogi can influence men, animals and inanimate objects.

BARDO—A Tibetan word meaning the intermediate state of the discarnate ego, between death and rebirth.

BHAGASANA—A sexual posture in which the male member is “locked” in prolonged erection inside the yoni of a female partner while the female works the muscles of the vaginal area and the pair unite in a strong mental focus specified by the ritual practiced.

BHAIRAVA—Destructive aspect of Shiva.

BHAIRAVI—A female guru. It is considered ideal to be initiated by a Bhairavi. Tantrics perform group sexual rituals of many asanas known

as Chakra-Puja or “circle worship” of which Bhairavi-chakra is one of the most important.

BHAKTI-YOGA—realization through love and devotion; intense desire and will for union with one’s chosen deity.

BHAVA—Emotion: specifically the aesthetic state or feeling which enlivens the senses, the vehicle of rasa.

BHAVANA—Meditation.

BHOGA—Enjoyment.

BHUTA—Any of five elemental condition of matter.

BHUTADI—Rudimentary matter devoid of any physical substance.

BHUTA-SUDHI—Purification of the gross physical aspects during ritual.

BIJA MANTRA—A seed sound, produced from the hidden power or primordial shakti. Tantrik texts say the universe evolved out of the fifty original bija mantras, which correspond to the fifty letters of the Sanskrit alphabet.

BINDU—Dot: a sacred symbol of the universe in its unmanifested form.

BRAHMA KNOT—A psychic blockage in the subtle body. To clear this knot at the time of the rising of Kundalini is to get established in totality.

BRAHMA-NADI—The central psychic channel sushumna, through which the ascent of the Kundalini takes place.

BRAHMAN—The Absolute Reality, transcendental or pure consciousness, not to be confused with Brahma.

BRAHMA-RUDHRA—The “gateway of Brahma,” an aperture in the crown of the head, through which the soul may leave the body (also Brahmarandhra).

BRAHMA—The god of creation in the Hindu religion.

BUDDHI—The principle of intelligence; that intelligence which reveals knowledge of the cosmic unity.

CHAITANYA—Pure consciousness.

CHAKINI SAKTI—Or Rakini Sakti, is the power of Vishnu, the presiding deity of the Svadishthana chakra.

CHAKRA-PUJA—Literally, “circle worship” the group ritual of union, performed collectively by a circle of Tantric initiates. The rite is designated Panchamakara or “five sacrifices.”

CHAKRASANA—Sexual poses associated with rituals of the chakras. Also used to represent the sexual circle pose or ritual.

CHAKRAS—Centers of consciousness and psychic energy in the body. The word chakra means “wheel” in Sanskrit. There are many chakras in the body, including several major chakras along the median of the body (along the spine) and on the hands, feet, knees, and other body areas.

CHAKRESVARA—Leader of the Chakra-Puja, the communal ritual of union.

CHINNAMASTA—One of the Mahavidyas, Devi in her destructive and creative aspect, signifying apparent dissolution and return to the First Cause.

CHITRINI—A tiny nadi or subtle channel for psychic current, present inside another—the vajrini.

CHITTAKASA—Mental or physical inner space.

CIT-SAKTI—Consciousness as power, the supreme energy.

CIT—The Absolute, the pure consciousness attributed to the knowledge of the one reality.

COSMIC CYCLE—The sequence of yugas. India does not think in terms of historical time, but conceives of time as cyclical, through the doctrine of yugas or ages. A complete cosmic cycle consists of four successive ages of varying length. At the end of each maha-yuga, the world is dissolved in a cosmological event known as laya, or dissolution, in order to manifest again. This phase is known as srsti, emanation or creation, and is followed by a phase called sthiti, evolution and preservation, then by samhara, dissolution. Thus is created a continuous cycle of cosmic events.

COSMIC MAN—the original primeval man known as Purusha. A counterpart is the primeval female Virag, also termed Prakriti, or nature.

DAKINI—The presiding Sakti of the muladhara chakra.

DAKSHINACHARA—The practice of using honey for wine to represent intoxicating knowledge, ginger or radish for meat representing the control of speech, concentration on the Ida and Pingala along with parched cereal to represent the state of higher-conscious concentration and focus, and flowers to represent the primal act of creation instead of sexual maithuna to join with the creation force of the cosmos.

DAKSHINA-MARGA—“right-hand” path of the Tantra.

DAMARU—An hour-glass shaped drum used by the Saivites.

DEVAS—External powers.

DEVATA—A form of divinity, generally male.

DEVI—A form of female divinity, usually Sakti, brought to form by a female participant in Tantric ritual.

DHARANA—Concentration.

DHARMA—From the Sanskrit “dhamma” which means “the supporting element. Used in Buddhism to represent the ultimate irreducible factors out of which everything is composed that we believe to perceive within and without ourselves (from the Pali Canon). Also used by various sects to mean universal law, righteousness, duty, property, or object.

DHARMAVICAYA—Discernment of what is Dharma and what is not.

DHYANA—Meditation, sustained inner concentration beginning with concrete and ending with abstract awareness; the way of inner vision.

DIKSHA—Initiation by a guru.

DIPA—A sacred oil lamp.

DRAGPO—A Tibetan Tantrism, the wrathful of Banishing Performance by which the yogi can cause calamities, strike a person speechless, kill or destroy.

DURGA—closely related to Kali, and generally identified with her.

EKAGRATA—One-pointed.

ETHERIC DOUBLE—The subtle body. It is believed that the human body, within its corporeal frame, embraces all the subtle planes of the universe. Beyond one's physical existence there is a parallel "etheric double" which constitutes one's subtle body. The subtle sheaths are related to the gross body at several psychic points.

FEMALE PARTICIPANT—Partner in performing sexo-yogic ritual who is considered to be the reflection of Sakti, and plays the role of divine Energy, without which the practice of tantric asana cannot be successful.

FEMALE PRINCIPLE—The "devout woman" epitomizes the entire nature of femaleness, the essence of all the Saktis in their various aspects. Sakti is the female principle or the dynamic aspect of the Ultimate Reality, the energy that permeates all creation.

GAYATRI MANTRA—A sacred formula, one of the most important of all mantras.

GHANTA—Bell.

GHATA—A pot or sacred vessel.

GORAKHNATH—A great Tantrika Siddhai (c. AD 1120) of the Nathas, founder of the order of the Kanphata Yogis.

GRANTHIS—Psychic knots. The three chakras, Muladhara, Anahata, and Ajna are associated with the Brahma, Vishnu, and Rudra knots respectively and with psychic blockages called lingas—the Svayambhu, Bana, and Itara lingas—which are to be surmounted in the passage of the rising Kundalini.

GUHYA-BHASHANAM—Intimate discussion with a person of the opposite sex.

GUNA—Attribute, Quality; The three gunas are the substantive qualities of nature; sattva, rajas, and tamas, of which the world is composed.

GURU—Teacher.

GYAISPAN—In Tibetan Tantrism, the power of procuring prosperity, fame, progeny, etc.

HAKINI—The Sakti who presides over the Ajna chakra.

HAMSA—Literally a swan, used to indicate spiritual unfolding.

—The seed mantra of the Visuddha chakra.

HATHA-YOGA—A yoga system incorporating bodily disciplines leading to psychic development.

HA—The symbol of Shakti, while “A” is the symbol of Siva.

IDA—Conduit of white, lunar, subtle energy, coiling about the sushumna and terminating in the left nostril. Opposite in polarity from the pinga.

INDRA—The most celebrated god of the Rig-Veda.

INDRIYAS—The ten faculties of sensation and perception in the human body; five “knowing” agents or jnanendriyas; hearing, touching, seeing, tasting, and smelling: five “action” agents or karmendriyas; walking, handling, speaking, procreation, and evacuation.

ISTA-DEVATA—An individual’s chosen deity.

JAGADGURU—The world teacher.

JAGRAT—Waking consciousness.

JAMBU-DVIPA—The earth seen as the gigantic jambu (rose apple) tree of Mount Meru casting its protective shadow over the island which is the earth.

JAPA—Constant repetition, either silently or audibly, of a mantra.

JITANDRIYA—Control of the senses; in Tantrism, control of the sexual act and orgasm.

JIVAN-MUKTA—Liberated in this life; spiritually free but still manifest in human form.

JIVATMA—The self, soul, or individual consciousness.

JNANA—Self-knowledge, knowledge of the absolute through meditation.

KAIVALYA—Realization of one's self as being identical with Reality.

KAKINI—The Sakti of the Anahata chakra.

KALAGNI—The lowest plane (bhuvana) of existence.

KALA—Time: The power that conditions or limits the existence of unchangeable elements in matter.

KALI—The divine Sakti, representing the creative and destructive aspects of nature, a transcendental symbol of human abilities.

KALPA—Aeon; a “day” of Brahma the creator.

KAMA—Enjoyment, especially in sexual coition and love; desire as a cosmic power.

KANDA—An egg-shaped electromagnetic sphere surrounding the Kundalini, located in the area of the perineum.

KARANA—Cause, source; Sanctified liquid (wine or juice) in Tantric Chakra-Puja ritual of union.

KARMA—Action; the law of universal cause and effect.

KARMA-YOGA—A yoga of action, attaining liberation through reversing previous harmful actions and moving to liberating and energy-producing actions.

KARUNA—Compassion.

KAULA—“Left-hand” sect of Tantra, usually associated with literal translation and use of the Tantric Scriptures. Rituals include physical coition and not “pretend” sexual actions.

KIRTANAM—Discussing the sexual act with another, one of the eight levels of coition.

KLIM—A Bija mantra often used in Tantric rituals.

KOSHA—Subtle envelope surrounding the gross body, one layer of the electromagnetic field the body generates. The human body is considered to have between three and nine such envelopes.

KRISHNA—Incarnation of Vishnu; the Divine lover.

KRIYA-NISHPATTI—Physical sexual congress. See Maithuna.

KRIYA—The path of action.

KSITI—The earth element.

KULARNAVA TANTRA—An important Tantra of AD 1150.

KUMBHAKA—Retention of the breath in one of the methods of pranayama.

KUNDALINI—Shakti energy coiled like a sleeping serpent near the base of the spine, behind the genitals. When aroused, it ascends the central channel of the spine or sushumna.

KURMA—Tortoise. The sacred incarnation of Vishnu.

LAGHIMA—Power to attain weightlessness through yogic practice.

LAKINI—The Sakti of the Manipura chakra.

LAKSHANA—Auspicious sign; feature of self-expression; attribute.

LAM—The seed mantra of Muladhara chakra.

LATA-SADHANA—Tantric discipline requiring a female consort. Also the Tantric term for the Asana in which the woman embraces the man as a creeper enfolds a tree.

LAYA—Merging, cessation, total dissolution.

LAYA-YOGA—The awakening of the Kundalini.

LILA—The divine play.

LINGA—Phallus. Generative force in its creative aspect; according to Skanda Purana, the linga is the name for space in which the whole universe is in the process of formation and dissolution.

LINGA-SARIRA—Totality of the subtle or psychic body.

LOKAS—Planes of existence inhabited by sentient beings.

LOTUS—Symbol of purity, unfolding. The lotus petals surrounding the chakras represent the varying intensities of the energies working in the different chakras.

MADHYAMA—Cosmic sound in its subtle form, prior to its gross manifestation.

MADYA—Wine as employed in the secret ritual of panchatattva by certain schools of Tantra, commonly replaced by honey in rituals.

MAHAKALA—An aspect of Siva, personification of the disintegrative forces of the cosmos.

MAHAMUDRA—Yogic asana known as the “great posture” in which the practitioner sits with the left heel pressed against the perineum (yoni place) with the right leg stretched outward, and holding the right foot with both hands. The nine orifices of the body are pressed closely into the chest (jalandhara) for the control of the breath.

MAHAVIDYA—Transcendental knowledge of nature.

MAITHUNA—Sexual union, whether symbolical or actual physical coition.

MALA—Rosary. The 108 or 27 beads or knots commonly used to keep track of the mantras or other ritual performances.

MAMSHA—Meat, one of the five ritual ingredients used in some schools of Tantra.

MANAS—Mind, the mental faculties of coordination, reasoning, and assimilation.

MANDALAS—A mystic geometric-based diagram of squares, triangles, and circles, symbolic of cosmic forces, used as a support for concentration.

MANIPURA—The chakra located in the area of the solar plexus. It has ten “petals.”

MANOMAYA—A sheath of discriminatory process.

MANTRA—Sacred formula based on the principle that sound has a spiritual significance and power; incantation.

MARGA—Path.

MATSYA—Fish, one of the five ritual ingredients used in some schools of Tantra.

MAYA—Creative power, the limiting principle, illusion of the real nature of the world-appearance.

MERU—The mythical mountain supporting the world, merudanda; the spine in the human body.

MITHUNA—Paired, as in polarity.

MOKSHA—The ultimate spiritual liberation from material bondage.

MUDRA—Seal, finger gesture; Yogic control of certain organs as an aid to concentration which produces psychic responses.

MUKTI—Liberation from the wheel of life and bondage to existence.

MULADHARA—The “root” chakra located at the base of the spine and behind the genitals. Its emanation on the surface of the body is in the area of the perineum and lower genitals. It has four “petals” surrounding it.

MULA-PRAKRITI—Primordial root energy.

NADA-BINDU—primal vibration; the seed sound out of which the universe emanates.

NADA—Vibrational energy permeating all things, and manifesting as sound.

NADIS—Invisible conduits of psychic energy, woven throughout the subtle body. Most authorities say there are 72,000 of them.

NAMAH—Salutation.

NAMA-RUPA—Name and form.

NARAYANA—An aspect of Vishnu.

NATHA YOGIS—“Lord” yogis who rose to prominence in Northern India during the tenth century AD. And whose saints bear the title of Natha. Natha yogis were usually Saivites (followers of Siva), and developed a yogic body-language, believing in this way to attain supernatural powers.

NIRVANA—Final emancipation.

NIYAMA—Control; yogic discipline of the mind and body.

NYASA—Projection of divine entities into various parts of the body.

OJAS—Energy developed by certain yogic practices, which stimulate endocrine activity within the body.

OM—Seed mantra compounded of three sounds, aum, embracing all the secrets of the cosmos which are gathered to a point within it. The sound liberating the muladhara or root chakra into the sexual energy (Kundalini) of the body and connecting that energy to the cosmos.

PADMA—Lotus; symbolic name of the chakras.

PADMASANA—Lotus yogic posture in which one sits with legs crossed, right foot placed on left thigh, left foot crossed over on right leg, soles of feet turned upwards, with hands holding the toes.

PANCHABHUTAS—The five gross elements; earth, water, fire, air, ether or space.

PANCHARATRA—The Vaishnava philosophy.

PANCHATATTVA—Literally, the five tattvas. This applies to the material of the earth used as sacrifice in Tantric rituals. These vary greatly but nearly always include sexual union.

PARA VAK—The unmanifest vibratory movement of cosmic ideation.

PARAMANU—A gross atom.

PARAM—The supreme.

PARA—The last stage of consciousness.

PARATPARA—The supreme of the supreme.

PASHYANTI—Literally, “seeing”; sound emerging towards the visible.

PASU—One who is bound, the individual soul.

PATANJALI—Author of the systematized treatise on Yoga-Sutra (c. 100 BC-AD 300).

PHO-WA—The Tibetan Yoga of Transference, the least aspect of which is known as astral projection.

PINGALA—A subtle channel through which prana moves. It coils around the central sushumna canal and terminates in the right nostril. It has a positive polarity.

PRAJNA—Wisdom, First Principle.

PRAKRITI—Manifested or materialized nature. It possesses three gunas or qualities, (sattwa) the governing order and time, (rajas) activation and mental power, and (tamas) the gross form of dense matter characterized by stability and inertia.

PRALAYA—The end or dissolution of a cycle of aeons.

PRANA—The total energy, manifest and unmanifest of the cosmos. It is known to the earth sphere as the seven-rayed emanation from the sun. Also refers to the “vital air” or power of the breath.

PRANAVA—The primal sound.

PRANAYAMA—Yogic regulation of the breath flow for purposes of prana control.

PRASRABDHI—Serenity.

PREKSHENAM—Flirtation. One of the eight aspects of coition.

PREMA—Love, wherein there is no longer a distinction between the love and the beloved.

PRITHVI—Earth principle.

PRITI—Rapture or inspiration.

PUJA—Ritual worship.

PURAK—Inhalation process in the practice of yogic breathing.

PURANAS—“Old”; “ancient” Hindu scriptures expounding in legendary form the powers and deeds of gods and goddesses.

PURUSHA-PRAKRITI—Consciousness in its relation to Nature, male-female, static-kinetic, ie; polarity.

PURUSHA—Pure, unmanifested consciousness, the counterpart of Nature or Prakriti.

RAJA YOGA—Royal yoga which emphasizes mental and spiritual rather than physical culture. Its aim is to make one a “ruler” over all one’s mental and spiritual equipment, the general aim of all Tantric schools.

RAJASIKA—Active quality of the mind.

RAJAS—The female seed, menstrual cycle. Also, the principle of motion, a constituent of Prakriti.

RAKINI—The Sakti dominating the svadhishtana chakra of the genitals.

RAM—The seed syllable of the Manipura chakra.

RASA—Essence of a thing, aesthetic delight, the substance of aesthetic experience, pleasure in the pure source of feeling (pure joy of life).

RECHAKA—Exhalation of air in yogic breathing exercises.

RETAS—Physical substance.

RISHI—An inspired Seer or Sage.

RUDRA KNOT—Psychic blockage of the sushumna at the Ajna chakra. Cleared by the raising of the Kundalini.

RUDRAGRANTHI—One of the knots that Kundalini has to pierce in its ascent (see Rudra knot).

RUDRA—Originally a Vedic deity of many aspects; later mythology associates Rudra with Siva.

SA HAM—I am she and SO HAM, I am he are phrases identifying one's own essential nature.

SABDA—See Shabda.

SADASIVA—The presiding deity of the Visuddha chakra, also the third tattva counting from Siva as the ultimate reality.

SAD-GURU—A teacher of spiritual wisdom.

SADHAKA—One who practices Tantric disciplines.

SADHANA—Meditative practice combining the physical rituals of Tantra; Spiritual discipline.

SADHU—Holy person.

SAHAJA—Spontaneous, inborn, innate; also a minor sect influenced by Tantra.

SAHAJOLI—One of the mudras by which to reverse the downward tendency of seminal energy.

SAHASRARA—The thousand-petaled chakra located on the crown of the head and represented by the lotus flower. Considered the seat of the unmanifested Shiva.

SAIVAGAMA—Saiva-Agamas, texts expounding the doctrines of Siva, known as sastras.

SAKINI—The Sakti presiding over the Visuddha chakra located in the throat area.

SAKTI-CHALANAS—energy-movers.

SAKTIPAT—In kundalini yoga, the path through which kundalini ascends.

SAKTI—See Shakti.

SAMADHI—Ecstasy, unification; The deep meditation, trance, super-conscious state in which identification is realized; the final goal of yoga.

SAMHITA—Mystic sexual union as distinct from physical coition or Maithuna.

SAMKALPA—A carnal desire to indulge in sexual intercourse. Also, the determination or resolution to achieve the desired goal. In Tantra,

these are unified and the student is taught to attain through joy and satisfaction. (sankalpa)

SAMKHYA—One of the major systems of Indian Philosophy founded by the sage Kapila (c 500 BC), which influenced Tantric practices.

SAMSARA—Created forms. The world in which the law of reincarnation operates.

SAMSKARA—An imprinted impression or fruit of karmic action.

SAMYAK-SAMBODHI—Striving after perfect enlightenment.

SAMYAVASTHA—State of equilibrium, undifferentiated condition.

SANDHA-BHASA—The secret language of Tantra.

SANNYASA—The final stage in the pilgrimage of life which cuts the thread of bondage.

SANSKARA—An imprinted impression of memory-trace, fruit of karmic action (see Samskara).

SANTI—Spiritual peace.

SARIRA—The material body, substance.

SASTRAS—Sacred books of divine authority, scriptures.

SAT—Being, pure existence.

SAT-CHIT-ANANDA—Being Consciousness, Bliss, as a unity; the peak stage of realization.

SATI—See Smriti.

SATTVA—The highest of the gunas, principle of equilibrium, truth, purity.

SAVASANA—The “corpse-like” yogic posture for complete relaxation. One of the sexual asanas in which the male lies corpse-like and the female completes the sexual act without movement from the male.

SESHA—A serpent named “residue” because of its birth after the creation of the Three Worlds. Its great coils and mighty hood of serpent power symbolize eternity, the depths of the unconscious.

SEXO-YOGIC ASANA—Ritual and discipline for the spiritualization of sex, and the transformation of its energy to the mental plane. The asana ritual is free from emotional impulses. It is sustained by the technical possibility of using sex energy as a medium of arousing Kundalini for ultimate realization. Presently used as a medium for changing body chemistry and vitalizing the higher powers of the human brain.

SHABDABRAHMAN—The Brahman as the primal sound energy.

SHABDA-TANMATRA—Infra-atomic sound potential.

SHABDA—Vibrational energy manifested as sound.

SHAKTI—Power; the secret force permeating all creation. The female, form-giving, energy of creation and the leading transcendental symbol of Tantra and Tantric rituals. (Sakti)

SHISHYA—Disciple.

SHIVA—The male transcendental symbol of cosmic energy. Considered the consort of Shakti, Shiva represents a more harsh and demanding

energy than the gentle and loving Shakti. In Tantra, representing pure consciousness manifesting in the creative union with Sakti.(Siva)

SHIWA—A Tibetan discipline which bestows the power to prevent misfortune befalling oneself or selected loved ones.

SIDDHI—Occult or paranormal powers. These are the byproducts of the practice of Tantra.

SILA—Ethical values.

SIVA—See Shiva.

SMARNANAM—One of the eight aspects of sexual intercourse, allowing the thoughts to dwell upon it.

SMRITI—Clear awareness, mindfulness.

SOMA—A certain type of vine from which wine was made.

SPHOTAVADA—Concept of sound.

SRISHTI—Creation, one of the three aspects of the world process. The others are sthiti, evolution or maintenance, and pralaya or samhara, dissolution or reabsorption into the original state in order to emanate again.

STHULA—Gross.

SUDHA—Nectar.

SUKRA—Male seed.

SUKSHMA—Subtle.

SUNYATA—The all-encompassing emptiness.

SUNYA—Void.

SUSHUMNA—A nadi or strong electrical current within the bodies electromagnetic field which is located in the spinal column.

SUTRAS—Ancient metaphysical and philosophical texts.

SVADISTHANA—The second chakra located behind the genitals and surfacing on the body at the genitals. This is affected by the color orange and is closely connected to the Muladhara chakra, the red chakra. It has six “petals.”

SVAHA—commonly used as a terminal word for many mantras.

SWARA SADHANA—Practice in which the yogi causes the breath to flow through the left nostril from sunrise to sunset; and through the right nostril from sunset to sunrise.

TAMAS—Power of inertia; the lowest of the three gunas.

TANMATRAS—Infra-atomic energy potentials. Also sense perception; sabda (sound), sparsa (touch), rupa (form), rasa (taste), gandha (smell).

TANTRA—One of a series of scriptures that emphasize practical ways of self- enlightenment, especially relating to the power of Shakti. A method of attainment of higher powers and spiritual flowering through the use of the physical powers endowed from sexual polarity.

TANTRIC—One who follows the discipline of Tantra.

TANTRIKA—See Tantric.

TAPA—Self discipline.

TARPANA—Libation of water allowed to fall from the palm of the hand.

TATTVA—“Thatness”

TATTVAJNANA—Knowledge of nature, of all powers and principles.

TEJAS—fire, heat, energy.

THRONG-JUG—Tibetan practice of projecting one’s consciousness into, and the taking over of, another body and mind.

TRATAKA—To look at the space between the eyebrows, or to gaze without blinking, concentrating on a single point or object.

TRIKONA—A triangle.

TULPA—Tibetan thought-form method in which mental images are brought to physical form and animated such that they are taken to be

real by others. These may take the form of humans or animals and are difficult to control once animated.

TUMO—Tibetan word for the psychic fire called Hara by the Japanese and C’hi by the Chinese located behind the pubic bone in the lower abdominal cavity where there is a large quantity of neurotransmitters stored and an unusually large bundle of nerves exit the spinal column.

UDANA—The upward movement of vital life-force in pranayama.

UDDIYANA—A mudra in which one alternately contracts and relaxes the abdominal muscles, rapidly changing from side to side, “like quivering water.”

UDGITHA—The ultimate song.

UPANISHADS—Spiritual doctrines of ancient Indian philosophies composed in their present form around 1000 BC. The Upanishads is the identity of the individual soul with the Universal Soul, and is essentially an inquiry into the nature of the ultimate reality.

UPASANA—Worship.

UPEKSA—Mental balance, equanimity.

URDHVARETA—Sexo-yogic or Tantric exercise in which the polarity of male and female is controlled through tantric practices. The technique of this is called “urda-reta” and converts the polarity into vital energy, giving it an upward direction and opening higher powers of spirituality.

VAIKHARI—The fourth stage of the gross physical sound or vibration manifesting as word.

VAISESIKA—One of the six systems of Indian Philosophy; its founder, the author of Vaiseshikasutra, was Kanada (c. 250 BC-AD 100).

VAJRINI—A tiny duct carrying psychic energy within the subtle body.

VAJROLI-MUDRA—One of the mudras by which sexual energy is controlled and reabsorbed into the body. The adept is expected to draw in the female seed or energy through the erect penis into this body during the sexual union, a process called saaholi. Emission of the semen is not to occur. If semen is released, both male and female energies are to be drawn back into the body prior to withdrawing the male member from the vagina. This last process is called amaroli. The

term Vajroli is from vajra or 'thunderbolt' which pierces the body in sexual energy.

VAMACHARI—Member of a Tantric School which practices certain disciplines including the panchatattva.

VAMA-MARGA—"Left hand" or physical sexual path of Tantra.

VAM—The seed mantra of the Svadhsthana chakra.

VARA—A mudra (hand gesture) granting boons.

VARNA—Caste distinctions.

VARUNA—Vedic deity, lord of the oceans.

VAYU—Vital air.

VEDAS—the original source books of India, revealed knowledge of the Aryans, consisted of 100,000 verses and are in four divisions, the Rig-Veda from about 2000 BC, considered the oldest literature of the world; the Yajur-Veda; the Sama- Veda; the Atharva-Veda. Written in Vedic, an early Sanskrit dialect.

VIBHUTI—Examples or expression of higher spiritual and physical powers.

VIDYA GUPTA—Secret tradition conveyed from guru to disciple only by word of mouth.

VIRA—An initiate in Tantric rites is called vira as distinguished from the pasu, the uninitiated, one in bondage.

VIRYA—Effort resulting from a joyful attitude; a spontaneous urge.

VISHNU KNOT—The psychic blockage associated with Anahata, the heart chakra.

VISHNU—The second god of the Hindu trinity, the Preserver.

VISHUDDHA—The chakra situated at the throat level. Sometimes called the Great Purity center, it has sixteen “petals.”

VISVARUPA—The universal form of the absolute.

VYANA—One of the five vital airs (vayu) distributed in the body.

YAJNA—Sacrifice, one of the main pillars of the Vedic ritual system.

YAKSHA—A female spirit or fairy; also, a guardian angel and, in Tibet, a demon.

YAMA—The first stage of Tantra which restrains and controls the physical.

YAM—The seed mantra of the Anahata chakra.

YANTRA—A form symbol, aid to contemplation, geometrical representation of a deity.

YOGA—Self discipline; Union; a system of philosophy; the path on which the individual self is united with the Universal self; teaching about that path of realization.

YOGIN—A student of yoga; feminine, yogini.

YOGI—One who seeks to attain essential identity with the Reality.

YONI ASANA—Secret sexual positions generally taught by ones guru.

YONI-MUDRA—Yogic posture in which the adept is required to sit in siddhasana and contract the perineum.

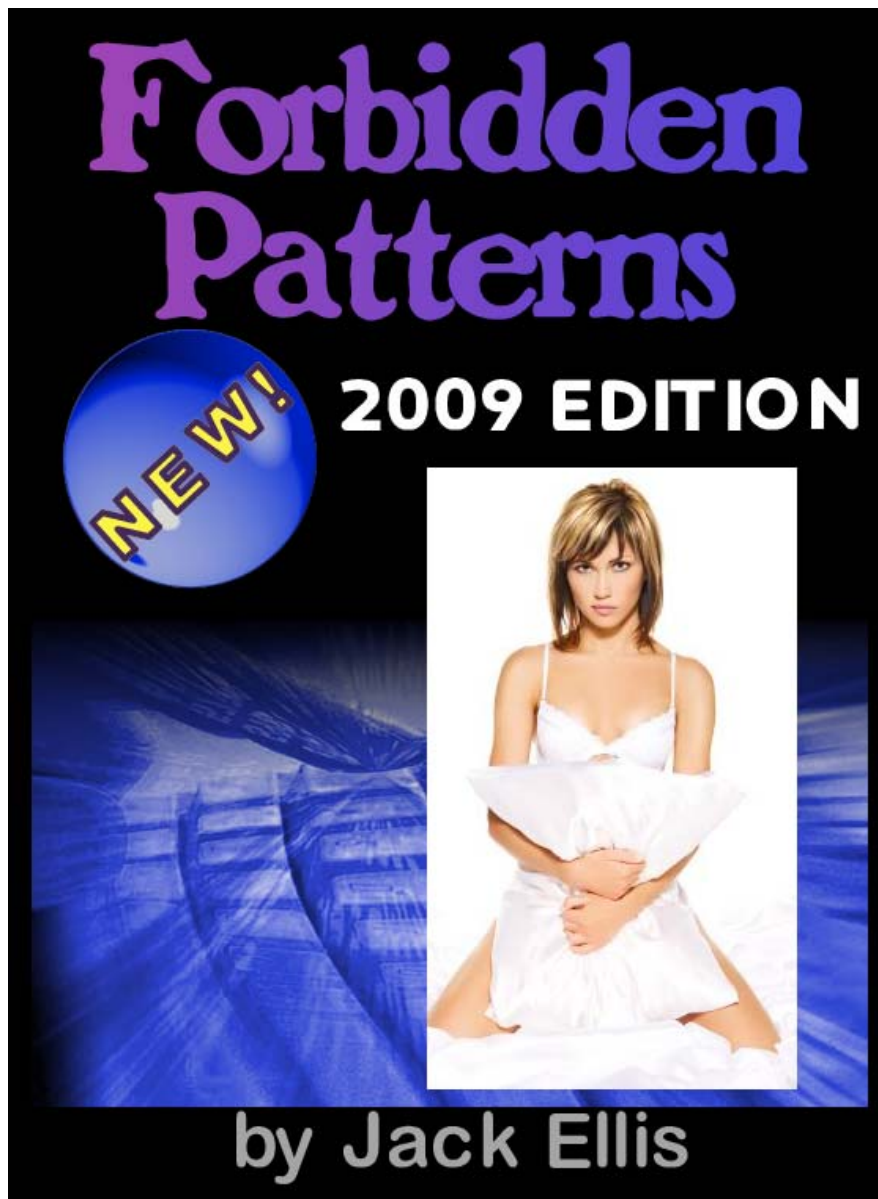
YONISTHANA—“Yoni-place” or perineum, corresponding to the position of the female opening to the vagina.

YONI—The vulva or female genitals, symbolized by a triangle pointing downwards.

YUGA—An age or vast cycle of time. The four classical yugas are: Satya yuga, Treta yuga, Dvapara yuga, and Kali yuga (the present yuga and lowest in powers of them all).

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