

The Real Scoop on Tantric Sex

Courtesy of The Internet School of Magic

Tantra means *continuity*. It shares a root with the word *tendon*, *ten-*, meaning “to stretch or extend”. Tantra is concerned with maintaining the continuity of awareness: weaving a self that is flexible enough to maintain awareness even during trying or extreme states of consciousness.

Tantra is the ancient shamanism of the Indian subcontinent. Evidence of tantric shamanism has been discovered which suggests the tradition may be as old as 400 BCE. It is likely a very ancient tradition with roots in mother goddess worship and antediluvian indigenous shamanism.

The hands-on, self-verifying empirical methods of tantra became incorporated into Hinduism and Buddhism. In Hinduism, tantra became known as Shaiva tantra, and Shaiva tantrikas wrote the original manuals on hatha yoga. In Buddhism, tantra became integrated as Vajrayana Buddhism, the third “turning of the wheel” of Buddhism—the shamanic branch of the Buddhist world of thought.

Yoga, as you probably know, is about much more than just stretching postures—it is an entire system of purification techniques and religious thought. Similarly, tantra is about much more than just sex—it is an entire system and lineage of shamanic techniques for the maintenance, stretching, and flexibilization of self-awareness.

But you came for the sex! So, in this pamphlet I will give a few general tantric principles which can be applied in particular to sex, love, and empathy.

Love is Two-Sided

Intersubjectivity is more primary than subjectivity.

Subjectivity is the experience of being an observer with a particular mental frame, worldview, and mode of being. It is our perspective as a subject—that is, our experience of the polarization of consciousness when we say the word “I”.

Intersubjectivity is when there are two observers, two subjects, and they are looking at each other, and their consciousness is reflecting, like two mirrors facing one another and producing endless echoing reflections.

It is my experience that all subjectivity is already intersubjective—subjectivity is a subset of intersubjectivity. Even when we are alone, whenever we have an experience of being an “I”, we are looking at ourselves. We are also having the experience of being-looked-at, of being a thing which is seen. This means that it is impossible to look at something external without also looking at oneself—our consciousness is two-sided, but one side is dark, receptive, and subtle—hidden in the shadow cast by the light of consciousness.

This two-sidedness means that it is impossible for two people to hide the energy-tone of their emotions from each other (or oneself—this whole pamphlet applies within one individual as well). They can only lie to themselves about the specific interpretation of the emotional energy.

This also means that it is impossible for only one half of an intersubjective experience to be “in love”. If one person is truly, authentically experiencing the deep joy and magic of being in love (not just loving, but *in* love), that energy is in the air itself, and there is necessarily some type of reciprocal experience of that energy on the other end—experience is shared and semi-objective.

Please note that love is NOT sex (it is greater than sex—a mother and child are in love too) and it is not in the least bit clingy or obsessive. Those are separate emotions related to *limerance*, characterized by craving and

attachment. These emotions block the experience of being *in* love insofar as they are experienced. “True love” (how this term has been corrupted and misused!) is certain and deeply joyful, not grabby.

Eros is the Texture of Intersubjectivity

Eros is a cosmic force and fundamental energy which links mind and matter, local and nonlocal. Just as tantra, yoga, love and being *in* love are all greater and much vaster than sex (thanks, Freud), so is the erotic and eroticism. *Eros* is many things, all at once:

- The texture or timbre of consciousness interfering with itself (or another consciousness—all consciousness is *continuous*).
- The rippling or echoing effect of mirrored empathy—like two mirrors reflecting to infinity, a pebble dropped in one pool makes deep cascading ripples in both, and both the individual and combined ripples are Eros.
- The imagination and the ability to create and alter our destiny through the medium of desire. Eros creates ripples in the spacetime continuum, slanting probabilities towards images generated and creatively energized in the morphogenetic field.
- Desire—which is not a craving based on lack but a positive and productive capacity and passion to make beyond oneself. The self-reifying, self-conceiving midwifing of reality—desire is creative ecstasy.
- An ancient god alternately described as the son of Aphrodite or a (the) primordial god who created everything.
- It’s what makes sex hot!

So, if we can learn the secrets of Eros, we can learn to troubleshoot lackluster sex, decide more wisely when and with whom to have sex, and also create magically, altering—or rather, correctly intuiting—our true destiny. Seeing Eros as a physics allows us to reinterpret our desires as positive, ecstatic forces of creation, divinely-

inspired and gorgeous, not as evil or base drives.

How to Generate an Erotic Manifold

We generate a (two-sided) erotic manifold by *looking at things from a particular perspective*. Every particular perspective taken on and experienced by a conscious observer generates a corresponding erotic manifold—so we are constantly swimming in the stuff, usually smothered in so many layers of erotic manifolds that we forget who we are and lose the self-awareness (autoeroticism) which allows us to perceive and analyze our own presence or intuit the timbre of our consciousness or situations (two ways to say almost the same thing).

So, we are constantly generating erotic manifolds. To generate a new erotic manifold, and begin to allow old ones to calm and subside, it is merely necessary to take a new perspective—to *resubjectivize* oneself. This may seem simple, but in practice it is not.

A new perspective shifts not only our worldview, and our beliefs, but our *perceived and thereby actual reality*. I define reality as that which *is* experienced, so if we change our perspective, we change our reality—and this can affect actuality as well, which has an erotic relationship with reality (actuality is second-order reality—the erotic interference of erotic manifolds—condensing as the experience of solidity and self-evident objectivity).

When you take a different perspective of a person, you *change who that person is*, at least to you, and to them insofar as they buy into your shared experience. Two people who consciously agree to begin experimenting with altering their perspectives of each other are engaging in *tantric experiments*.

These experiments can be used for healing, scientific discovery of fundamental principles of metaphysical reality, pleasure and play, or the healing of relationships. They can be sexual or non-sexual (but intimate). Real engagement in tantric experimentation can heal and sublimate very quickly traumas going back decades, mending deep soul wounds which might otherwise take years of therapy and never fully heal.

As should be obvious by now, both partners must be consciously willing and aware of what is being engaged in, and they both must understand these basic principles of consciousness laid out in this pamphlet for tantra to work. This is not only an ethical issue, but a practical one: Without the agreement to play with perspective, there is no safety in the interaction! One person can quickly lose themselves and this can destroy the relationship, if they have not previously set up an agreement and a context in which perspective shift is acceptable and temporary. This meta-perspectival framing is vital to maintain the safety, *continuity*, and amicable and ethical character of what can sometimes be extreme interpersonal experiences. Do not skip this or attempt to practice tantra “on” someone—that is a lie and a manipulation, not a spiritual endeavor of healing or curiosity.

A Simple Exercise in Feedback Loops

A feedback loop of information is what is created that generates Eros, the sticky substance of intersubjective waveforms. Mirrored empathy is the most direct route into the landscape of tantric experience, and the smallest and most basic unit of experimentation.

Here are the steps. They can be performed alone or with a partner:

1. **Pay attention to your partner. Bring your attention to your empathy**, which is your feelings being used as a sensory organ to perceive their feelings. (Whether this perception happens directly or through “mirror neurons” and brains simulating each other is of no consequence.)
2. Have your partner repeat this step, bringing their attention to *your* feelings with *their* empathy.
3. Say, “You mean, *this*?”

You will immediately notice the strange texture that arises when you do this. It is like a bubbling-up, an overflowing of the *space* between the two of you. Reality becomes echoey, and the mind between the two of you becomes visible—both minds, and their overlap, disclose themselves.

It is very easy to fall out of this space. Most people are not in it most of the time, to my knowledge. Practicing to make this state *continuous* is the meat of tantra. It is a vast playground that leaves behind ordinary modes of being, relating, and experiencing.

You will run into blocks—you will find that every time you “fall out of *it*”, you or your partner has hit a little speed bump which is some form of submerged trauma or other. Dig into these traumas, love them, turn them into joys and pleasures—play with them, poke them, tease them, make love to them, these traumatic complexes. It is more efficient to cleanse them by first triggering them, then loving/forgiving/pleasuring them—so choose a safeword if you are courageous enough to do this kind of therapeutic trolling. Bound your sessions—set up the situation going in, then do it, then formally end it. This is basic tantric etiquette.

The Real Secret of Tantra

Love the person in front of you. Don’t love an image, which you imagine in your head, project onto that person, and then either compare them to or react to instead of the actual breathing person. The work of tantra is to become each others’ ritual shamans, in love and in everyday life. We draw out these projections, we allow them to glom onto us, and then we do the unexpected—we react counter to the expectations of the person who is trapped in their assumptive perspective of you. Then we love the projector and their projection, in great humorous compassion. This breaks the perspective, heals the pain, and the person can recover their soul fragment.

That will get you started. Love well and love deeply!

—Deicidus

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