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In this sense, Tantra is an organized system which rejects nothing as a means to a spiritual end. It takes advantage of shock tactics to catapult the mind into a transcendent state beyond normal social and caste restrictions. The Panch Makaras are designed to induce delirium, madness and ecstacy.

Another level of interpretation reveals the “five good things” as sexual variations leading to a crescendo of orgasmic experience. In one system the wine is composed of saliva, vaginal secretions and semen. The meat eaten is the fellatio, or oral intercourse performed by the female partner, Shakti, upon the Lingam of her Lord Shiva. The fish is cunnilingus, in which Shiva worships the Yoni of his Shakti with his tongue, feeling her as a living embodiment of the Castle of Brahman. The parched grain is the position or posture (Asana) undertaken by both male and female for intercourse, in which the fire upon the genital altar is created by the friction of the Unna and Yoni, exquisitely brushing each other, much as two sticks rubbed together will heat and ignite. The actual intercourse becomes an enactment of Vedic sacrifice in which pure ghee or butter (semen) is poured into the fire upon the altar (vagina).

ORAL CONGRESS (AUPARISHTAKA)

The uniting of mouth and genitals frustrates the normal procreation-oriented flow of sexual energies and produces a psychic short-circuit which quickly arouses Kundalini, inducing spiritual rapture and immobilizing thought.

The intimate connection between the mouth and the sexual organs is concealed in such sayings as “She’s a real dish,” “You look good enough to eat,” “A luscious figure,” and the current English euphemism for cunnilingus: “He eats me.”

The importance of oral sex in adulthood is not mysterious, considering that the infant’s first experience of

pleasure and comfort comes from suckling the breast to relieve the tension of hunger. Thereafter, the mouth is a source of comfort, so the weaned child sucks its thumb when nervous and, during the first years of school, instinctively chews on the end of a pencil when anxiously concentrating. The early adolescent seeks oral gratification with gum and quickly graduates to cigarettes, pipes and cigars as an adult.

Tantra and sex magic recognize fellatio and cunnilingus as a yoga integrating consciousness by joining polar opposites. That which is above affixes to that which is below—following the Hermetic (the word implies a “seal”) axiom, “As above, so below”—to create mental children rather than physical progeny. The exoteric act of depositing semen within the vagina means that the physical and psychic properties of sperm are utilized to perpetuate the race physically, thus ensuring survival of the species.

Vajroli Mudra, fellatio and cunnilingus redirect psychic
forces so that a "brainchild"—i.e., an idea or "concept"—is magically conceived. Such a "brainchild" is immortal, outliving any mere physical, finite span of existence that could be achieved through physical birth.

"Cunnilingus" substitutes the phallic tongue for the penis, while fellatio replaces the vagina with the mouth. The result in both cases is a "mind explosion." The yogic practice of linking mouth and tongue with the genital complex bombards the brain with an eruption of sexual, tactile impulses which unfold the Dadas, or petals, of each psychic center.

The famous "Descartes illusion" is testimony to the hypersensitivity of the tongue when applied to the clitoris or head of the penis. The French philosopher Rene Descartes (1596-1650) noted the tongue as a tactile magnifier par excellence. He observed how a tooth cavity the size of a pinhead feels as large as a matchhead when touched with the tip of the tongue. This capacity of the tongue to produce such a perceptual illusion of enlargement forms the basis for the effective employment of oral sex in Tantric ritual.

The ability of the mouth to produce saliva is a reflection of our emotional or psychic state. Fear leaves the mouth dry and parched; hence our custom of placing a glass of water on the lecture platform in anticipation of nervous speakers. Conversely, when we are sexually excited during oral congress, the mouth floods with saliva, providing the philosoper's tincture with which the alchemical genital secretions may be mixed to form an elixir. It should be noted that the vagina, like the mouth, parches with fear or floods with ecstasy.

Any repugnance to oral sex among Westerners is due to widespread confusion about the difference between bodily excretions (waste products no longer needed) and sexual secretions (fluids rich in nutrients). Perfect genital hygiene is a prerequisite to Tantra, and it must be emphasized that however lacking in concern about public sanitation Easterners appear to be, their personal hygiene is immaculate.

In Yoga the terminals for releasing Pranic energies are the hands and feet. Tantric doctrine views the tongue and the genital area as the great radiators or throw-off points for subtle forces. Thus, the use of fellatio and cunnilingus in sex magic releases immense reserves of psychic force to sweep vigorously through the nervous system; the traditional "battery terminals" connect, closing the circuit for bioenergies to be exchanged between two practitioners.

The association between mouth and genitalia is suggested in the folklore that the impassioned Goddess who involuntarily parts her lips in ecstasy is ripe to spread her thighs, parting the labia or genital lips. "As above, so below."

ORAL INTERCOURSE POSTURE (KAKISANA*)

The male (Shakta) and female (Shakti) lie on their right sides facing so that the head of each partner is opposite the genital region of the other. The man slips his right hand underneath the thighs of the woman, cradling his head between her thighs. Moistening his right thumb and index finger with saliva, he seals her anus firmly with the pad of his index finger while gently inserting the thumb (nail pared, smooth and clean) into the vagina. He applies his mouth and tongue to the Yoni, favoring her clitoris. The Goddess (Devi) encapsulates his Lingam with her mouth, locking the urethral orifice with the tongue and pressing his anus with the third finger, using the remaining fingers and thumb of her right hand to caress his perineum and scrotum. Mutual orgasm is brought about as slowly as possible, allowing the consciousness of Radha and Krishna to freeze into transcendent immobility.

*The Crow Posture. The Sanskrit terms used for Tantric sexual embraces are often similar to those used in Hatha Yoga but seldom have any resemblance to the Hatha Asana of the same name.
Khechari Mudra is an advanced Hatha Yoga and Tantric technique in which the tongue is seemingly swallowed. In actual fact, the tip of the tongue is thrust deep into the nasal-pharynx region behind and above the soft palate. This is accomplished by the adept's stretching the tongue daily and gradually wearing away the fraenum linguae (fold of mucous membrane tying the tongue to the floor of the mouth) across the front incisor teeth.

The psychophysiological results of this action are profound, which is hardly surprising when we realize the importance of the tongue as an organ indispensably necessary in the four distinct functions of speech (articulation), chewing (mastication), tasting (gustation), and swallowing (deglutition).

The neural connections of the autonomic and central nervous systems to the tongue are profuse. This is evidenced by the involvement of five of the twelve pair of cranial nerves with the tongue. The cranial nerves emerge from the base of the brain and the upper bulb of the spinal cord.

The five cranial nerves are: the trigeminal nerve (fifth cranial), conveying sensations of pain, heat, cold and touch from the tongue to the brain; the facial nerve (seventh cranial), carrying taste from the front two-thirds of the tongue; the glosso-pharyngeal nerve (ninth cranial), transmitting taste from the posterior or back third of the tongue; the vagus nerve (tenth cranial), responsible for taste fibers located on the epiglottis and arytenoid cartilages of the voice box (the vagus also governs swallowing actions of the tongue); the hypoglossal nerve (twelfth cranial), mastering all muscular movements of the tongue.

Indian research studies published in the Yoga Mimamsa Journal (Vol. XII, No. 2, October, 1969) indicate that Khechari Mudra lowers the body basal metabolic rate.

*Some people are able to do this without previous stretching, or cutting, of the fraenum linguae.
(BMR), or oxygen consumption, by twenty-five percent, with no decrease in energy level. The subject used in this study had practiced Khechari about three years. During 1970 I gave several public demonstrations of Kumbhaka (Yoga breath retention) in the five-minute range without prior hyperventilation. My mastery of Khechari Mudra made such feats virtually effortless.

Some Tantric systems consider Khechari Mudra to be Mamsa, i.e., eating the meat of the Panch Makaras ritual. The word “Khechari” means “wandering in space,” implying the exploration of inner or mental space.

From the viewpoint of occult anatomy, the tongue is the penis of the mouth, the nasal-pharynx is the vagina, and the “u”-shaped fleshy portion of the soft palate called the uvula (by Temurah, the “Vulva”) is the clitoris.

Khechari Mudra traps positive and negative psychic forces in the head, through the symbolic penetration of the phallic tongue into the vaginal naso-pharynx. This gesture unites Shakti and Shakta, Kundalini and Shiva, Radha and Krishna, the Lingam (intellectual nature) and Yoni (emotional nature) of the psychological microcosm.

Khechari Mudra is the sign of autosexual intercourse with the self, signaling an ultimate, secret message to the unconscious of eternity. It is the serpent swallowing his own tail.

In the words of the Hatha-Yoga Pradipika, “When one has closed the hole at the root of the palate through the Khechari Mudra his seminal fluid is not emitted even though he is embraced by a young and passionate woman.”

*See Chapter 6.*