

Sexual Yoga and Sexual Alchemy. Sexual techniques of Kaula Tantra to free the Spirit PUBLISHED

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## SEXUAL YOGA

1. What it consists of

Yoga means union, re-uniting us with our true self. It is interesting to note that the word religion means something similar. It comes from the Latin religare: to re-unite, to unite again.

We speak of sexual yoga because in order to achieve the supreme goal of yoga it is necessary to use sexual energy.

It is the most suitable agent capable of bringing about the most immense and profound spiritual benefits for the practitioner. Through sexual yoga it is possible to attain great spiritual liberation in a single lifetime, which is why this path is called the "fast way".

The origins of sexual yoga are lost in the most remote antiquity. Legend has it that it was a common practice among the magicians and priests of Atlantis, Sumer and Egypt. It later developed in India (Indian tantrism), then spread to Tibet (Tibetan tantrism) and China. (Taoism). The founders of the great religious movements and many of the most illustrious men in history practised it. Sexual yoga is the basis and starting point of religion and magic.

This yoga considers sex as something transcendent that, wisely used, produces immense benefits. transformations in those who practice it. Physical, psychological and, above all, spiritual transformations. The sexuality, which in animals is at the service of reproduction and in man also at the service of pleasure, in this case is placed at the service of spiritual liberation, capable of raising man to a superhuman level.

Since sexuality is the strongest of the human drives, by putting it to work for one's own liberation, a powerful and rapid experience is assured. It is the only one capable of bringing man out of the abyss in which he finds himself and leading him to the highest summits of the spirit. Sexual desire can only be transcended from desire itself.

On this use of sex as an agent of spiritual liberation and transcendence, several common phrases from ancient India are the best illustration:

"The very means of falling becomes the means of liberation".

"By the same means by which the common man destroys and annihilates himself, the yogi obtains the Great Liberation".

"An adept of this yoga obtains his salvation through the very things which in others are the cause of his perdition".

"By the same acts that make men burn for millions of years, the yogi obtains his eternal salvation".

Sexual yoga is the most appropriate technique for our age of the Kali-Yuga, the current dark cosmic-historical stage in which the spirit is deeply veiled by the

meat.

## 2. How to do it

### a. Orgasm and abstinence

Few men are aware of the disasters caused by orgasm. Each orgasm means a terrible loss of energy and a great physical deterioration, especially of the brain.

Because of orgasm the man's mind and life are extinguished like a lamp. The orgasm is a real castration, plain and simple. It is the cause of most of the ills that afflict mankind.

Orgasm does not produce real pleasure, as it only lasts for a second. Nor is it satisfying, as it leaves us with a feeling of emptiness. Orgasm is the cause of boredom and separation of lovers, because it breaks the magic of love and desire.

It is a deception that "orgasm brings happiness". The loss of energy can only please our body or our animal soul, not our spirit. Just as it separates lovers, so it alienates man from his true self. Orgasm constitutes a real suicide, physical and spiritual, the greatest aggression and betrayal a man can commit against himself. It is a pity that few know about it.

Of all the ways of reaching orgasm, masturbation is the most destructive of all. The masturbator is easily recognised by how stupid and useless he is. He makes mistakes at every turn and is good for nothing. Masturbation is followed by orgasm during sexual intercourse and finally by nocturnal orgasms, i.e. orgasms that occur during sleep.

Most men are lonely in orgasm because no one taught them to do otherwise. Those who teach that orgasm is good have inflicted and are inflicting great harm on humanity.

We must always remember that excitement awakens, while relaxation numbs, and that the inner goal of every man is to awaken as soon as possible. We are not in this world to consume oxygen only, nor to waste time. We are men, not animals, and our responsibilities are different. From this life we take neither money nor ephemeral moments of pleasure, we take only the achievements and conquests of the spirit. Life is too short to spend it running from one orgasm to another.

Many human beings jaded by orgasm would like another way, but in modern societies almost everything revolves around the loss and consumption of energy.

The way that traditionally tried to impose itself on men is the way of sexual abstinence. It is what the great religions teach and have always taught. It consists of avoiding sex and sexual relations. They even forbid masturbation, although they always prefer it to sexual intercourse. "immorality" of sexual intercourse. These practices of sexual abstinence do not see nocturnal orgasms, which would be "a natural sexual release after many days of abstinence", as a bad thing. Evidently, it is not the loss of sexual energies that concerns these religious groups, but "morality" and the avoidance of carnal contact.

This type of abstinence or sexual repression is equal to or worse than orgasm. Even if a person could avoid not only sexual intercourse but also masturbation and orgasms during sleep, the results would be disastrous. The sexual organs and the organs close to them, such as the stomach, liver, pancreas, intestines, etc., are not prepared to withstand the tremendous pressure of the accumulated sexual energies. In a short time these organs would become diseased and then the whole body. Also in the psychic sphere the damage would be great. Aggressiveness and moodiness, anger, sexual perversions, intolerance of others and all kinds of psychic disorders and conflicts would appear. Those who teach that sexual repression is something useful and beneficial have done great harm to humanity.

Throughout history humanity has alternately experienced different cycles of sexual debauchery and repression, without any result. This happened because the real secrets of sexual abstinence, as taught by the founders of the great religions, was deliberately disfigured and distorted. The distortion of the great truths of sexual yoga kept the great mass of mankind from the path of awakening and spiritual liberation. Fortunately, these great secrets have never completely disappeared and have been kept for millennia by tiny groups of adepts. It is not a question of denying sexual relations, it is a question of denying the loss of

energies and to transmute them afterwards. That is the new sexuality the world is waiting for, which is as old as man himself.

#### b. Orgasmic abstinence

It is not about refusing sex, it is about avoiding orgasm. This means that we should at least minimise the number of orgasms. This suspension of orgasm is fundamental to yoga practices. We can suspend it for a while, until we have reached our goals, or we can continue on this path forever.

Orgasms can be reduced to one per week or fortnight at first. One orgasm every twenty or thirty days is much better and even more so every forty, fifty or sixty days. We can start with one a week and then gradually extend our periods of abstinence. An orgasm every thirty, forty or more days is not destructive. In old age it is possible to reach "zero orgasm" if desired.

By avoiding orgasm or by minimising the number of orgasms, all energies remain within us, enriching us physically and psychically all the time. Without the accumulation of these energies no spiritual achievement is possible.

To achieve orgasmic abstinence we can use psychic self-influence every night. In addition, the intensive use of parapsychological techniques of direct influence, especially sexual influence, consumes our seminal energy, which will help us to avoid involuntary orgasms. In addition, the two techniques discussed below are excellent ways to achieve this.

#### c. Elevation of sexual emanations

During orgasmic abstinence the most important thing is the elevation of the subtle emanations or energies coming from the semen, not to do so is to expose oneself to serious consequences. We have already said that a excess energy in the genital area would affect all nearby organs, damaging them. This is the main key that is usually neglected by those who practice orgasmic abstinence.

Semen is produced until it reaches a certain level and then ceases to increase, the quantity remaining constant. It is the faint and powerful emanations of the accumulated semen that do flow constantly. It is these emanations that would disturb the surrounding organs and then the whole body, if we were to allow them to accumulate in the genital area. We have already said that the lower part of the body is not prepared to withstand the terrible pressure of these accumulated seminal energies. There are only two ways left: outward and downward, as the common man does through orgasm, or inward and upward, as the superior and awakened man does. The latter brings about the voluntary raising and conscious of its seminal emanations.

The only organ capable of withstanding the pressure of the emanations without being destroyed is the brain, and it is there that they must be carried. For the brain, the sexual emanations are real food, and there they must accumulate. The brain will then distribute the surplus energies to such parts of the body as it deems fit. But our task must be to elevate and accumulate in our brain the subtle energies of our sex. Even in time, each one will be able to find for himself the secret cavity of the brain where the emanations should more accurately accumulate. In this way the yogi fertilises his own brain, which will bear fruit. The emanations of the semen originate in the brain and from there descend to the genitals. After each orgasm, the brain has to let down more energies, which eventually exhausts it. The seminal emanations come from the brain and must return there.

The faint and subtle seminal emanations respond easily to human will, in man and woman alike. Not only man, but woman also possesses semen, though slightly different in appearance. We will talk about this later.

We can perform the raising of the emanations at any time and any place, day or night. We can be lying down, sitting or standing while doing so, and with our eyes open or closed.

closed, it's the same thing. The key is to visualise or imagine a kind of white smoke rising from the testicles towards the brain. This rising of the white smoke occurs inside the body, if possible inside the spinal column. It is not necessary to visualise the spinal column or the organs of the body, the important thing is to visualise the emanations in the form of

white smoke rising inside the body, from the testicles to the brain. Once they have risen to the brain, they must bathe it completely, remaining and accumulating there. The woman, lacking testicles, must raise the emanations from her equivalent, the ovaries, or better still from the area of the testicles, to the brain.

where she perceives is her sexual energy centre, the inner receptacle of her emanations. Whether from the ovaries or from her sexual energy centre, it is best to let each woman's sensations and intuition be her own guide. Each woman will know how to do this. While the ovaries are the female counterpart of the male testicles, they are not the receptacles of semen. Semen

The feminine is located elsewhere and every woman can sense that. We just have to remember that the

emanations are found where the semen is found, whether it is male or female. In the practices of sexual yoga the best counsellors are intuition, imagination and experimentation.

Another very important thing to remember is that the rising of the emanations should take place quite naturally, without forcing anything. The white smoke that we visualise should rise smoothly, calmly and unobstructed, as if it were happening in a vacuum. It should not collide with organs or look like something solid. It is only white smoke, a faint emanation, soft as the wings of a butterfly, and on its return to the brain it should not disturb us but enrich us.

The elevation of seminal emanations immediately decongests the genital area and this is very easy to see. It produces immediate sexual relief, totally diminishing the possibility of involuntary orgasms. Sexual desires are calmed and the brain is switched on.

These lifting practices can be started for five to ten minutes a day, which can be increased as the concentration of semen, and therefore of emanations, increases. Lifting should be practised daily, as long and as often as each practitioner needs, from a few minutes to several hours. It is a very pleasurable practice. Some people do while travelling, while watching television, in moments before sleep, etc. Everyone will find their own rhythm and needs.

#### d. The maithuna

Maithuna is ordinary intercourse, only without orgasm. Both partners must separate before orgasm in order to avoid orgasm. Maithuna is the sacred sexual act and in it all sexual play is permitted except one thing: orgasm.

In the New Sexuality for this age of Kali-Yuga, sex and sexual relations must not be denied. Only the orgasm, the loss of energy, is to be avoided. In this case the emptiness of the orgasm is changed by the cultivation and development of sexual energy. The ecstasy and bliss achieved by these practices are infinitely superior to the "little death" of orgasm.

The immediate purpose of the maithuna is to agitate and increase sexual emanations and to provoke an exchange of subtle effluvia between the two partners. In addition, the practice of maithuna

reduces the possibility of involuntary orgasms during sleep, although this possibility is very remote if seminal emanations have risen to the brain.

An interesting practice is to raise the emanations during or after the maithuna, a time when the sexual fire is greatly enlivened. In the case of men, this can be done before, during or after erection, it is indistinct. Likewise, the maithuna can be daily or periodic and can be extended for as long as desired, avoiding exaggerations that could produce orgasm.

Another form of maithuna is sexual union without penetration, limited only to kissing, hugging and caressing. Both partners may even be together in bed just holding each other, and not even touching each other. These forms of maithuna also result in agitation and exchange of the emanations, being the most suitable for overly passionate spirits.

There are also forms of maithuna performed with an imaginary or distant sexual partner, which is mentally visualised.

### 3. The most important things to bear in mind

#### a. The brain must be repaired

Different substances and energies in the brain are involved in the production of semen, which is why seminal leakage is a real catastrophe for the brain. Repeated orgasms weaken the brain to the point of total exhaustion. We have already said that sexual intercourse, masturbation and orgasm during sleep are the three ways in which orgasm can occur. Of these, masturbation is the most destructive. It produces much more exhaustion and psychophysical annihilation than the common orgasm. It is performed during copulation. Such depleted beings often turn to alcohol, drugs or overeating in an unsuccessful attempt to fill the terrible energy void that the orgasms have produced.

The energies of the brain and the seminal energies are one and the same energy. These energies cause sexual excitement if they accumulate in the genital area, but if they are accumulated in the brain they have the power to repair the brain and increase all its latent faculties and powers. Semen must be preserved

as the greatest of treasures because it contains all the energies capable of producing the repair and evolution of the brain. Because of the loss of the seminal energies the brain is impaired, exhausted and dormant, in most human beings. Only through the accumulation of these same energies is repair and further development possible. That is why it is difficult for anyone who has experienced the virtues of sexual yoga to ever wish to return to the emptiness of orgasm.

Sexual yoga practices can be done only for a time, until the brain is fully repaired, taking care not to weaken it again. At a certain point of development, a periodic orgasm can do no harm. Those who are not satisfied with a repaired brain and who desire total brain development, that is, the awakening of all their latent, magical and spiritual potentialities, will have to persevere much longer with these practices, perhaps forever. It is all a matter of experimenting and insisting in the same direction.

#### b. Alone or as a couple

The holy book Guhya Samaja Tantra states that abstinence alone is not enough to save oneself, a partner is necessary. Even if it is only for a period of time, more or less prolonged. The practices of sexual yoga can be started alone or with a partner, it is the same thing. If they were to be started alone, a

Through the gradual accumulation of energies the tantric partner will naturally appear, attracted by the supreme energy and magnetism radiated by the practitioner, who can also resort to psychic self-influence to attract him.

The stillness and solitude of the Himalayas is not necessary for the practice of sexual yoga. On the contrary, our modern cities full of temptations are the most conducive and challenging environment for the one who decides to overcome himself. Nor does it matter the age or sexual inclinations of the practitioner, for all can benefit equally from this yoga if they persist and experiment. In sexual yoga there are no fixed rules, valid for everyone equally, only general guidelines. Everyone has to insist a lot, until he or she finds the right point on his or her own.

#### c. The first results

After a few days of practice, some initial results will already be noticeable, especially feelings of fullness and satisfaction, the result of the increased energy. In some cases, slight dizziness, drowsiness or a headache may occur, as the brain is not used to so much energy.

These symptoms are usually short-lived and should not be a cause for concern, as this is a natural recovery process that is harmless. The brain will quickly adapt to this new state.

In case of temporary pain or discomfort in the head, practices of direct influence on people or parapsychological sexual influence are usually sufficient to eliminate them. Influence parapsychological energy expenditure and this will relieve us of the transient energy pressure we were talking about.

#### d. Prohibited foods

Anyone practising sexual yoga should abstain from those foods that cause great inflammation and excitement of the sexual organs. The most harmful are garlic, onion, pepper and celery. To a lesser extent, but also contraindicated are nuts, red meat, alcohol and all foods that cause inflammation and arousal of the sexual organs.

arousing and aphrodisiac in equal measure. The four forbidden foods we initially named, especially garlic and onions, are true remedies in case of illness, but on the spiritual path they are forbidden, because of the sexual arousal they produce.

A low-calorie diet is best. Raw and boiled vegetables, fruit, dairy products, poultry and seafood are best.

#### 4. Benefits it produces

The practice of sexual yoga is the most intense and unforgettable experience a man can face in his life. For those who practice it, their life is divided into a before and an after sexual yoga. In addition to the benefits we have described, sexual yoga produces innumerable other benefits. physical, psychological, parapsychological and above all spiritual transformations.

On a physical level, in addition to the repair of the brain, perfect health and vitality are acquired, which will then be passed on to the offspring. The immune system is activated, and the processes of rejuvenation and longevity. All the cells and tissues of the body, glands and other organs acquire unusual energy. It also increases resistance to cold, heat, hunger, thirst and any pain, physical or psychological.

On a psychological level, sexual yoga eliminates shyness, depression and indecision. Childhood traumas, complexes and psychic conflicts are overcome, as well as feelings of guilt, insecurity and inferiority. Fears and phobias of all kinds are overcome. It improves the voice and oratory.

It gives a new self-confidence and security that gives power over others. This same strength and security prevents us from being dominated or manipulated by others. Memory and intelligence increase. The will assumes an intensity never known before and so does the ability to concentrate. It is easy to see that the secret of mental concentration lies in the concentration of seminal energies in the brain. Also forgotten things are remembered and everything unconscious becomes conscious in a short time.

Through sexual yoga, one acquires an incredible feeling of being awake and aware of oneself and the world all the time. All this happens automatically and without seeking it, it is enough with the described practices. With them, man awakens from the long sleep in which he has been unknowingly immersed. He can become himself, unique and individual, far removed both from the socialism of some insects and from the group mind of the lower plants and animals. He can thus emancipate himself from all that exists and feel himself to be what he is, a unique and free creature in the universe. He will understand the terrible transience of life and become aware of the human stupidity and mechanicity that surrounds him. He will never again feel loneliness or sadness and his creativity will gain unusual momentum. He will be able to reach a state of psychic understanding in which all the opposing elements of his psyche will be unified. With this yoga we can acquire the ability to know what a person is like inwardly and at what level of mental evolution they are at, just by talking to them for a few minutes. Likewise, we will be approached by strong and energetic people, in accordance with the increase of energy that we are trying to achieve in ourselves. The practitioner of this yoga acquires in a short time a permanent feeling of joy, peace and happiness.

On a couple level, sexual yoga benefits us by endowing us with an incredible personal and sexual magnetism. People will look at us in amazement when we walk down the street, as they will immediately feel our energy as they approach us. Many of them will be sexually attracted and fall in love. Sexual yoga quintuples sexual desire and eliminates impotence and premature ejaculation in men, as well as female frigidity. It awakens love and passion in the couple, which will last for a long time.

Indefinitely with unlimited emotional enrichment. Only orgasms can destroy love and passion in a couple. Desire and energy awaken the man, while orgasm awakens him.

It stupefies and stupefies. We must always bear in mind that good is that which can awaken a man and evil that which numbs him. With this new sexuality both partners will go to bed to increase their love and energy, not to lose it. The life of both will look like this

enriched and the most beautiful games and occurrences will emerge among them. Our everyday, grey world will suddenly become magical and we will be able to perceive the true reality of every body, every word,

form and thought. Things never seen before will grab our attention and we will discover the secret reality behind each form. There is no greater pleasure and satisfaction than that of sexual yoga.

On a parapsychological level we will achieve an unparalleled capacity in a short time. The successes we had previously achieved with the use of parapsychological techniques will be nothing compared to these new acquisitions. In India, these parapsychological powers acquired through yoga are called siddhis. All these powers which are latent in the common man are awakened through sexual yoga, for magical centres of the brain, usually dormant, are brought into activity. It has been said that sexual energy is the most powerful weapon in the magician's arsenal and this is easily corroborated. With sexual yoga it is possible to visualise and influence mentally for hours with great intensity and pleasure. Really, it is a good deal to exchange orgasm for parapsychological powers.

Through the accumulated sexual energy, the magician acquires an incredible ability to create and manipulate thought forms. If before it was difficult or tiring to concentrate and visualise, it will now be very easy and pleasant to do so. It is only in this state that prayers will be effective. Also astral voices will gain in objectivity and validity. We will develop a powerful intuition and our dreams will become more and more premonitory. All the techniques in this book can be executed with incredible mastery. Every wish or word will quickly materialise, for all obstacles will have disappeared and nothing will be left to chance or chance will be left to chance. Through his sexual practices, the yogi makes the world magical for him, and thus everything becomes possible. By mastering h i m s e l f , the yogi attains the supreme mastery over the world and becomes respected by animals and men. Thus, he will be contemplated by the whole universe, to whom he will have attracted the attention of the whole universe because of his great accumulation of energies.

There are even deeper levels that can be reached through this yoga. On a superficial level, parapsychological techniques such as sexual influence techniques help us to solve everyday conflicts, for example by example of a partner. On a deeper level, these experiences are useful for convincing oneself of one's ability to magically influence people and events. But there is a much deeper level deep, the spiritual sphere, where sexual energy is used to awaken and liberate the spirit. That's why "Psychic Sex" is the name of this book, because sex can be used to achieve from the smallest to the biggest goals. That is why this is chapter six, for six is the number of sex. We must always bear in mind that the only thing we take with us from this physical world is our spiritual attainments and acquisitions. With the practices of this yoga begins the struggle of the man against the impulses of his body and his animal soul. With these practices he is wounded by The polymorphic beast within, which seeks to empty man of his energies and possibilities, is his true enemy. This is his true enemy, who seeks to drive man from orgasm to orgasm until his complete annihilation.

Whoever practices this yoga becomes a twice-born. Someone who has died and risen again in a single life. Someone who has died in life to live in death. Whoever triumphs in this yoga will have passed beyond good and evil and will have emancipated himself from the moral and cosmic laws that apply to the rest of mankind. Likewise, time, which is running so fast for others and which had begun to pass more slowly since the beginning of the practices, will come to a complete standstill. The yogi is thus placed in an eternal present, in the true reality, for time as we know it is an illusion. Thus, as a conqueror of time and death and liberated from their laws, which he will never again fear, he can achieve in a single existence what he could never have achieved in a single lifetime. others would carry millions of them if they applied other procedures.

With the techniques of sexual yoga we burn and incinerate Karma, our mistakes and debts of past lives, having nothing more to pay and forever freed from contracting new ones, for all is now permitted.

Through these practices, the yogi can break through the veil of Maya, the great illusion that holds men captive and where duality and relativity have always reigned.

Finally, he will have to break the chain of Samsara, the endless wheel of reincarnations to which he has been subjected and to which he will return no more. He will reincarnate no more, unless he wishes to do so.

Without energy, every man is less than a worm. It is well worth immolating the fleeting orgasm to gain such benefits. Those who hesitate to follow this path, it is because they need to go on suffering and erring for a while longer. This is so because it is only when he has had enough of suffering that a man is able to set out on the road back to his spirit.

## SEXUAL KALAS

### 1. What they are

#### a. Stellar energies

Sexual kalas are secretions produced by the human body, often related to sexuality. The human body is the stage where the whole play of the individual drama is gestated, the secret laboratory where transmutations take place. These glandular extracts constitute the mystical essences of the organism and their existence is not due to chance.

Magical and occult vibrations emanate from the sexual kalas. They are sacred substances whose subtle energies come from the stars. The producing glands are only intermediary and intermediary centres. reservoir of cosmic emanations. It is not by chance that in the ancient tantric tradition these kalas have been represented by stars. The magical and spiritual use of the sexual kalas was well known in all times and cultures, although kept secret.

#### b. Vulgar attitude

The lower man has great difficulty in understanding the real nature of the sexual kalas, for he has misconceptions of them and their functions. The lower man generally hates the kalas because he wrongly associates them with something unclean. Empty of energies and reduced to a bestial state, he regards them as

The sexual organs and their fluids are "bad" or "dirty". This type of man also tends to a b h o r transcendental sex, especially maithuna. Such prejudices are totally erroneous, since The sexual organs, properly cleaned and aerated, are the cleanest part of the body. Thus, if we wish to know the true spiritual level of a person, it is enough to ask him what he thinks of the maithuna and the kalas.

In contrast to the lower man, children naturally maintain a good relationship with their sexual organs and their secretions, which has proved to be of decisive importance for their self-knowledge and maturation, both bodily and psychically. Left free, the children happily play with their genitals, smear themselves and ingest their own or other children's kalas, all without any disgust or repulsion. Aversion will arise later, following the "teachings" and prohibitions of their "elders". Children know more than the inferior man.

In the case of lovers we find the same naturalness and freedom. During the sexual act, the excited lovers do not deprive themselves of ingesting each other's kalas, which excites them even more. This they do intuitively, ignoring the prohibitions and perhaps suspecting the magical value that kalas possess.

Genital kisses and the absorption of their secretions are part of their intimate games and reveal the deep desire to "eat" or "swallow" the loved one.

This exciting or aphrodisiac power of sexual kalas has led to their massive magical use in the so-called "love filters", a custom that is widespread in all times and cultures. It is a universal belief that to make someone fall in love it is enough to make them secretly ingest the sexual kalas of their lover, generally menstrual blood or semen, depending on the sex of the operator.

Water with which the lover has washed his genitals, drops of urine, etc. are also often used. It is assumed that the vibrations of the kalas will greatly influence the loved one, causing him or her to fall in love. Another widely held belief is that if one person's kalas fall into the power of another, a sorcerer for example, he or she can exert total power over the other person. It is thought that kalas vibrate in unison with the person from whom they come, and whatever is done to them will inevitably have repercussions for them. These popular beliefs have survived for thousands of years because they have a high degree of truth, as we shall see.

#### c. Initiatory use

In addition to the natural and spontaneous absorption of sexual kalas as part of love play, their use and consumption as a practice of great initiatory and spiritual value has been widely practised from the remotest antiquity. The secretions generated in the physical temple are of inestimable value among the practitioners of sexual yoga, and their absorption constitutes the crowning and culmination of this one. These kalas are the natural and logical complement to orgasmic abstinence and maithuna. Their ingestion completes the prerequisite for the rapid attainment of the siddhis and the liberation of the spirit.

Through orgasmic abstinence and the voluntary elevation of seminal emanations, the world acquires for the adept its full magical reality. Consequently, the sexual kalas, too, take on their due value. As the days and weeks of abstinence pass, the need for the incorporation of the kalas increases in the practitioner, until it becomes totally irresistible. The brain and mind, awakened and energised by the practices of sexual yoga, begin to require more and more insistently those substances which will hasten their race towards ever greater spiritualisation. That is why we say that only the adept of sexual yoga is able to grasp the true significance of the ancient science of the kalas. He who wishes to conquer himself and to return to the spirit cannot do without them.

It is interesting to note that, in addition to giving rise to the need to ingest kalas, abstinence The orgasmic orgasm brings about the appearance of the appropriate partner that the tantric lover needs. Only she will be able to help him in his new needs and requirements. The sexual kalas are a remedy, a medicine for the yogi's spirit, but that is because of his accumulated sexual energies. If the kalas were regularly ingested by an ordinary man, devoid of energies, their effects would be very different. Sexual kalas are like a woman, like vegetable kalas or like money, they can help or harm. They can destroy the weak and help the strong. Just as the inferior man could be enslaved by them, the superior man gains only benefits. It is only through orgasmic abstinence that it is possible to control the tremendous power emanating from the sexual kalas.

These kalas can be ingested during the sexual play of the maithuna, which is the most appropriate way. We have already said that in sexual yoga everything is permitted except orgasm. Sexual kalas can also be drunk outside the magical-sexual context of the maithuna, as is the case with vegetable kalas.

Absorption of sexual kalas can be for a period of time only, or in cycles, as some do with orgasmic abstinence, until the desired changes or results are obtained. Their intake can be daily or periodic. In this, intuition is the best teacher, and gradual achievements will be our best guides. Equally, our imagination will tell us what to do, for the variations and modalities are infinite. It is only a matter of insisting and experimenting, until the objectives are achieved. The same is true for selecting the partner who will provide us with the kalas. Traditionally, people used to rely on intuition, or according to the smell of their body, but usually the right person appears spontaneously in front of the one who perseveres in orgasmic abstinence.

The kalas can be ingested by both partners or only by one of them, whichever they prefer. Likewise, the yogi can drink his own kalas, those of his partner or those of a teacher. The kalas can be drunk from a cup or chalice (kalas = kaliz?), or directly from its source. They should always be drunk lukewarm, freshly produced, as they lose almost all of their potential after about ten to fifteen minutes. You can also drink just one kalas or several of them, mixed or not. In addition to prior orgasmic abstinence being necessary, at least for a few days, it is best to ingest the kalas on an empty stomach, after several hours of fasting. Fasting, by purifying the body of all impurities, makes it more suitable to receive the kalas. The same applies to a natural or vegetarian diet.

In our chapter on sexual yoga we said that the New Sexuality ("new" for today's humanity, but it is very old) was not about losing energies, but about increasing them. Now we can

add the following: a pair of lovers should go to bed to exchange their kalas and enrich themselves with them, not to lose them. In this case, the goal of the couple will not be orgasm but the absorption and incorporation of their kalas. This will increase their love and energies. Through maithuna, their subtle emanations are exchanged, to which is now added the exchange of physical emanations. The one complements the other. The exchange of the two types of sexual emanations should be the goal of every loving encounter, not orgasm. The tantric couple, embarking on the exploration of other dimensions of sexuality, transcendent sexuality, aims at the union of each other with their divine being. Orgasm can only lead to further imprisonment of the spirit.

In the use of kalas, it is necessary to proceed with perseverance as well as prudence. Firstly, it is necessary to make sure that our partner does not suffer from any disease that can be transmitted to us through the maithuna and the kalas. Secondly, it is necessary to move forward gradually in ingestion, in order to accustom the body and mind to this new vibration. Some kalas may produce too strong a pressure on a weak or under-prepared brain.

All these descriptions of the initiatory ingestion of sexual secretions are part of a very ancient knowledge whose immemorial origin is lost in the mists of time. Legends say that it comes from Atlantis, from where it then passed to Sumer and Egypt, and from there to India and Tibet. We find this knowledge in all the great civilisations of all times, and it has been passed down from generation to generation. orally, already written in code.

In ancient Gnostic sects and in alchemy, we also find the doctrine of the kalas, expounded as a necessary step to attain spiritual transmutation. Nowadays, we can find references to the use of kalas in the books of occultist and magician Kenneth Grant.

In the ancient temples of Sumer, Chaldea and Egypt, where the sexual organs were revered as sources of great magical power, this science was the property of the priests and their priestesses. providers of kalas. Through their practices of "mystical cannibalism" or "sacred coprophagy", the initiates experienced the "divine addiction", which could awaken them and lead them to the spirit. The sacraments of some of today's religions derive from the sexual kalas.

In biblical Genesis we find the two trees found in the Garden of Eden. One is the tree of the knowledge of good and evil. The other is the tree of life. They are the two pillars or columns of tantric sexual yoga: the maithuna and the kalas, respectively.

All these ancient teachings had to remain secret, the property of a few, in order to avoid persecution. We have already seen that the lower man, lacking in sexual energies, abhors the the kalas, among other things.

At this historical moment it is necessary to rediscover the Sumerian Tradition and make it available to all. All ideas should be expounded, so that each one may choose the path which he thinks best suited to his spiritual state. Even if every teaching is not suitable for all men, it is the duty of those who know how to make it available to those who may need it. No one should to be offended, neither by truth, nor by diversity.

The ancient tantric science of the kalas is not for weak spirits, as we have already said. It is a teaching as strong and impressive as the reality around us. A very loud noise is better than a gentle caress to awaken a man fast asleep. This knowledge is appropriate for those who chose the thorny path of the "fast track" and for no one else. This doctrine is presented now as most appropriate for our present age of Kali-Yuga, the iron age in which spirit is almost totally alienated in matter.

## 2. Kalas majors

### a. Kalas red

Sixteen sexual kalas have the male and sixteen sexual kalas have the female. Of the sixteen kalas menstrual blood is the most potent of all, the one with the greatest magical emanation. It is for this reason that this kalas occupies the sixteenth place. It should be noted here that we are reading the sixteenth chapter of our work, which is devoted to the science of the kalas. Likewise, the fourth chapter of each of the three books of which it is composed deals with magical sexuality.

The use of the red kalas is the oldest of all. It dates back to the time of the great goddesses in which every woman was considered sacred, the living embodiment of them. The oldest and best known of these female deities is the goddess Kali from ancient India. She was depicted as a skinned woman black, with six arms and her neck surrounded by skulls as a necklace. Most notable was the representation of her mouth and vagina, flowing blood from them. Kali was the goddess eternally

menstruating and absorbing kalas. She was the goddess of time, death and rebirth of man. The goddess who took and gave life.

Kali is the goddess of time because in ancient times, the female menstrual cycles of twenty-eight days were used as a measure of time. The period between one menstruation and another was considered as one month, and the year as the sum of thirteen menstruations. We must remember here that in our present year of three hundred and sixty-five days a woman menstruates thirteen times. For this reason the number thirteen was once considered a magical and sacred number, a symbol of power and good luck. Like so many other things, this number was discredited in later times closer to our own.

In ancient Egypt there were thirteen months of the year, of twenty-eight days each. Therefore there were also thirteen zodiacal signs. The thirteenth sign, the sign of the spider, corresponded to Gemini, at the end of May and the beginning of June. All those born under this sign were oriented towards priesthood and magic. The spider is also a profound initiatory symbol. Besides being a great architect, it feeds by absorbing the fluids of its victims, its kalas, we might say. It combines two key elements of ancient knowledge: the ingestion of kalas and the construction of oneself.

Going back to the ancient measurement of time, the word "kalas", which means "cycle", "period" or "period", means "cycle", "period" or "period".

The term "time" was later extended to designate menstruation, as it was precisely the female menstrual cycles that were used as a unit or measure of time. It was only later that the term "kalas" was extended to designate all other female secretions, not only her menstrual blood. Later it was also used to designate a man's sexual secretions. Thus,

"kalas" means not only "time" but also "secretion" or sexual "essence". It was in the latter connotation that I extended it to the designation of "essences", "secretions" or "extracts".

from the vegetable kingdom, when I refer to vegetable or green kalas.

Kali, the name of the goddess, is perhaps derived from "kalas": time, cycle. In relation to the great historical eras or cycles, this is the Kali-Yuga, the period in which we find ourselves at present and which possesses

also the same name as the goddess. In this period, characterised by the peak of dense matter, the use of maithuna and kalas as the means of returning to the spirit is again important. In this age too, woman must again be deified.

In ancient Egypt, the energies of the red kalas were said to come from the Sirian sun, "the sun beyond the sun". Red is also the colour of Set, the great initiator who awakens the consciousness of men. Likewise, Sirius (or Sothis) is the star of Seth.

Because of their relationship with the full moon, because of the moon's effects on the waters and on menstruation, these cults are called lunar or night cults. For some mysterious reason, moreover, if several women live together their menstrual cycles soon unify, synchronise, and begin to menstruate in unison.

The lower man abhors the kalas and especially the red kalas, the most potent of all. He abhors the "fast track" to the spirit. He considers women "impure" or "unclean" during menstruation, avoiding all contact with her, and even with objects that have been in contact with her. For tantric sexual yoga, on the other hand, the woman during her menstrual cycle has become sacred and dignified. of worship. She is in the purest and highest state and has become the living embodiment of the goddess. The menstrual period is the most suitable time to perform the maithuna and if the woman remains in the pregnant during this phase, it is said that her child will be the son of a god. So important was the menstrual cycle to the yogis, that a woman was often chosen as a tantric partner if she was pregnant during her menstrual cycle. menstruation will experience an increase in sexual desire.

The sexual yoga of India and Tibet, the direct heir and faithful repository of the secret wisdom of Sumer and Tibet, is the

Egypt considers the vagina the receptacle of all mysteries and the gateway to the heavens. It is the wellspring of great magical power. In her is the key to awakening and return, to access other dimensions of reality and to unleash the spirit. She fulfils and satisfies all desires, human and divine. Since ancient times, the vagina has been represented by a triangle with an eye inside, a symbol of supreme power and wisdom. It is worth noting here that the same symbol is traditionally used to represent God. Even in popular parlance they are often

The two concepts are equated. The vagina is often vulgarly called "the face of God" and those who have never had sexual intercourse are often said to have "never had sexual intercourse, he doesn't know the face of God". There is also a crude expression referring to "God's vagina", vulgarly used as an exclamation of regret when something has gone wrong.

The adept may drink the red kalas alone or mixed with other kalas. He can also drink it from a cup or from its source. There is a tantric sexual posture for this, in which the mouth of each partner is in contact with the genitals of the other. In the West this posture is known as "high cunilingus" or "mystical kissing".

During her menstrual phase, a woman is at the height of her magical and oracular power. She is thus receptacle and transmitter of liberating forces, transmitted by his kalas. Through their absorption, the yogi obtains these qualities for himself. There has been talk of a deadly poison contained in a woman's body, capable of killing but also of liberating a man. The red kalas is undoubtedly that substance.

During her menstruation, in addition to raising her sexual emanations to her brain, a woman can also raise the emanations of her menstrual blood. Not her blood but the energies and emanations of her menstrual blood.

subtle from his blood, the so-called "red smoke". Raising it all up to his brain, the "white smoke" and the If you have "red smoke", menstruation may slow down or even disappear for a while.

In the alchemical books, allusions to the sexual kalas, especially the red kalas, are a constant feature. It is common to find phrases like these at every turn: "After bleaching the metal the red dye must be poured over it", or "the menstruum or dye is poured over the Stone", or "the red dye is the essential ingredient to obtain the Stone". There is also a constant repetition of terms such as: "Work in Red", "Elixir of Rubeus", etc. Alchemy describes the inner evolution of man through three phases: the Work to Black, the Work to White and the Work to Red. They refer respectively to orgasmic abstinence, maithuna and red kalas. These three colours represent the different phases or stages of the Great Work. We find again these three phases of the Work in most of the secret societies of all ages, from Egypt onwards. These three phases are represented by the three initiations through which the aspirant must pass in his hard struggle for the liberation of his spirit.

Through orgasmic abstinence and maithuna, the lower man dies and is reborn as a inner embryo. That inner embryo is itself, born a second time. Breathing yoga provides oxygen to this spiritual embryo and the red kalas allows it to nourish, develop and grow. Such As are the needs of the foetus in the womb, so are the needs of man in the process of re-birth.

#### b. Kalas white

First of all, the most important of the white kalas is the male semen. It is the most important of the sixteen sexual kalas of the male and it is to it that the term "white kalas" usually refers. It is this kalas that is the supreme receptacle of magical and liberating energy in the male. Its esoteric use is historically later than that of the red kalas. Its ingestion by the yogi himself is very common, after the periodic orgasm or involuntary orgasm, thus allowing for partial conservation of strength

magic in his body. In Egyptian religion, this self-absorption of one's own kalas is represented by Seth, who after drinking his own semen gave birth to Thoth. In addition, the ingestion of the white kalas The use of male sexuality by women is widespread, both as part of common love play and in yogic practices of transcendent sexuality.

Secondly, there is in the female a white kalas as important as that of the male, which possesses the same magical capacity. This is the so-called female semen, the perfect equivalent of semen. masculine and the true centre of magical power in women. It is whitish and transparent, with a sweet, liquor-like and pleasant smelling. It comes from a rudimentary prostate gland which in most women is more or less atrophied by lack of use, but which sexual yoga has the virtue of awakening. Let us say in passing that the clitoris and the vaginal lips are also a penis and two rudimentary and atrophied testicles, just as the male teats are atrophied breasts.

This rudimentary female gland empties its secretion, the female semen, into the vagina through a duct, from where it is evacuated to the outside. In the ancient tantric temples, it was common to select priestesses according to their aptitude for copious emission of this kalas.

The woman pours her white kalas outwards through a very special and very strong orgasm. The woman's body is full, with real sensations of an energy or current descending inwardly from her head to her genitals. Only those women who have experienced it can describe and understand it. this. To achieve this type of orgasm, the woman must be on top of the man. When the man is Lying on her back in a horizontal position, she should practically sit on top of him, in order to o b t a i n maximum penetration and freedom of movement. This tantric posture is called viparita maithuna.

It is also known as "Lilith's posture" or "Kali's posture". This is similar to the vertical birth position and is the most appropriate position for a woman to find the correct point of stimulation on her own to bring about the evacuation of her white kalas. By persevering in this way and alternating with sexual yoga practices, any woman will be able to open her white kalas duct. outwards, even if the latter is atrophied.

Thirdly, the rest of the female vaginal secretions or discharges belong to the category of white kalas. These are different and have different magical qualities according to the days of the month. The same is true in the case of the male, although in the male these genital secretions are of lesser quantity and value. magic.

Fourthly, there is the anal white kalas, common in both sexes. Its appearance and consistency is very similar to egg white. It is produced and obtained after anal penetration and exploration, either by means of the penis, fingers or objects. This kalas is highly sought after for its energetic power for minor magical operations.

### c. Supreme Elixir

The union of the red kalas with the white male kalas constitutes the ultimate kalas, the supreme elixir. Other sexual kalas may also be involved in this mixture, but it is the mixture of red and white that is important. It is also called "soma", "the double kalas", "mixed kalas", etc. This kalas is drunk by one or both partners and the kalas that constitute it may come from themselves or from other people. It is common to find yogis who perform their periodic orgasm only when their partner is menstruating, which provides both of them with the two main kalas in the same moment.

This union of the two kalas, red and white, appears in all alchemical books. It is called "the elixir of immortality", "the elixir of eternal youth", etc. In the same texts, expressions such as "the mixed", "the White Lion must unite with the Red Lion", "the union of Adam, the red one, with Eve, the white one", etc., also abound in the same texts. Likewise, when in the alchemy books we find allusions to the "union of the Red Lion with the Green Lion", we know that they refer to the red kalas and the green kalas, respectively.

The supreme elixir, used since ancient times in magic and religious rites, survived in symbolic form, its components being replaced by bread and wine.

## 3. Kalas minors

### a. Kalas yellow

In the ancient Vedas, there are several references to the ceremonial ingestion of urine, despite the fact that this

kalas has little magical value. The reason for this reference must be sought in a larger context, in which this kalas was of great importance. For millennia, many shamans have used the ingestion of amanita muscaria mushrooms to induce trance states in themselves. The substances

The hallucinogenic substances contained in these mushrooms have the particularity of passing intact directly into the urine, without undergoing any modification and retaining their hallucinogenic quality. It was then very common for the shaman to drink his own urine in order to maintain in his organism the necessary dose for prolong their trance state at will, sometimes for several days.

It is in this unique case of the union between a human kalas and a plant kalas that the yellow kalas gained magical and spiritual importance, as a receptacle and transmitter of the hallucinogenic component of the mushroom. This unique plant has been widely used for magical purposes since ancient times. From Egypt it passed to India and Tibet. In Siberia it is still used today by shamans. When they have stopped ingesting their own urine over and over again and the trance is over, they take it in a bucket outside their house. There, a large group of people await this moment to ingest it and enter into a trance. they too. Of course the effects and usefulness will be very different in a shaman and an ordinary man.

Apart from this magical context, yellow kalas also possesses the quality of being "filtered". This means that as this kalas is evacuated and swallowed several times, it becomes clearer, almost transparent like water, and has a pleasant taste. It has been used since time immemorial as a medicine and as a sexual game between lovers. In magic ceremonies it is often ingested. mixed with the red kalas and sometimes, symbolically, red wine and water are substituted for its components.

#### b. Kalas black

Since ancient times, human excrement has been used in magical and religious rites. The Kalagnirudra Upanishad, a sacred book of ancient India, prescribes the incineration or calcination of excrement for the subsequent ritual use of these ashes, which should be applied to the body in a certain order and configuration. The ingestion, whether daily or not, of these pulverised ashes was often recommended for medicinal purposes.

It is interesting to note the meaning of the name of this text. Upanishad" means "treatise" or "treatise". "Commentary". They are a series of commentaries, or specifications, on the ancient Vedas. To the word "Kalagnirudra" can be separated into three parts. "Kala" means, as we have already seen, time or essence. "Agni" means fire and "Rudra" is the god of storm and tempest.

### c. Other kalas

Other human kalas, such as saliva, sweat, milk, tears, etc. are also used, but their magical value is less.

There are also kalas used by minority and stray sects, usually in India and Africa. As a simple curiosity, we can cite the use of animals or corpses by these groups, either to ingest their kalas or to perform the maithuna with them. In certain regions of India, even today there are groups of aghoris who spend the night in cemeteries, meditating or practising maithuna. With

On a completely different note, it is very common among Tibetan yogis to perform daily meditation sitting on a skull and surrounded by human bones, which reminds us of certain rituals of secret societies in the West. This confrontation with death tempers the yogi, confronting him with the extreme transience of life on the physical plane and its unsatisfactory condition.

## 4. Effects produced

### a. Physical changes

On a physical level, the sexual kalas, possessing a high concentration of vitamins, minerals and hormones, produce remarkable beneficial effects on the human being.

The ingestion of yellow kalas, one's own or that of a young and healthy person, has been used since ancient times to preserve health, cure illnesses, heal wounds and in general to procure rejuvenation and longevity. A very curious custom is that of throwing pieces of copper sulphate or various remedies into a container containing the urine of a sick person, in order to stimulate healing from a distance.

Kalas, especially white male kalas, are also used for beauty, youthful appearance, smooth and soft skin, as well as rejuvenation and longevity.

#### b. Psychological changes

On the psychological level, kalas break the habits and cultural conditioning of ordinary people. Inspiration and creativity are increased, repulsion and fear are overcome, and self-knowledge and self-awakening are achieved.

Through the use of the kalas, the yogi can unify all pairs of opposites. Opposites such as "Good-evil", "forbidden-permitted", "pleasant-repugnant", etc. are easily overcome. Through the kalas the yogi attains transcendence of all duality and projects himself beyond good and evil.

While the sexual kalas cannot provide the adept with that which he does not possess in germ, these transmuting agents will turn his inner world upside down, setting him right.

#### c. Parapsychological changes

On the parapsychological level we will include here both the siddhis or magical powers and the process of spiritual liberation. Both are greatly facilitated by the repeated and persistent use of the kalas. They prepare us for both potentiality.

As for the siddhis, the sexual kalas alter consciousness and produce a marked intensification of the parapsychological capacities. All the parapsychological techniques we have described, both those for influencing and those for perceiving, will work much better under the effect of these kalas. This is easy to prove by applying the techniques before and after.

With the sexual kalas the possibilities for experimentation are endless. There are yogis, for example, who use the red kalas for astral travel. Others mentally absorb the astral kalas from other people, as we saw in the chapter on breathing yoga. The modalities are innumerable and are inspired by the intuition and imagination of the practitioner. Two things must be remembered, **f i r s t l y** orgasmic abstinence and secondly the need to insist and experiment.

In terms of spiritual unfoldment, the sexual kalas are part of the tantric path of the "fast track". These kalas are the complement to the yogas we have seen and accelerate the process of spiritual liberation. They are a medicine for the spirit, not just for the body. They help to awaken all the spiritual potencies and dormant regions of the human brain, making possible the awakening of man and the liberation of his spirit. The need to liberate the spirit is a compelling inner drive that few realise. This reverse path to the spirit is travelled at all levels of the human being.

The sexual and respiratory yogas, enriched by the persistent and prolonged use of the kalas we have seen, are the most important means of accelerating this task. The sexual and respiratory yogas, enriched by the persistent and prolonged use of the kalas we have seen, are the most important means of accelerating this task.