

# The Truth Of Tantra – Become More Than Your Limited Perceptions

[BY KAREN PALLISGAARD](#)

Tantra is about slow love making on soft burgandy cushions, right? That's how it's often portrayed, in a limited sense, here in the West.

Uma Inder, my teacher, is a long term practitioner in the sacred art of tantra, so who better for me to turn to to get wiser.

## **Karen:**

Tantra is often associated with a limited perception of having to do with sex. What is tantra really, and how can people benefit from practicing tantra?

## **Uma:**

By the very nature of how Tantra works—to expose and transmute the underlying energies of pre-conditioned body, mind and speech complexes and to recalibrate their purified instrumentation—it is unsurprising that we find ourselves asking this question. Until we are vibrationally attuned as interactive conveyances of super-natural or divine disclosure, otherwise known as revelation, we might likely misjudge and misappropriate the alchemical means by which we would be so phenomenally graced.

It's as if you can conceptualize, with the mind of a scholar, all the history, disparate elements and systems that take you from A to B, as in from disembodied unconscious to embodied superconsciousness, or from unrealized-realized to realized-realized. However you will be mighty challenged to really speak—in the evocative ways that transmit the actual

experience—of the one simultaneous infinitude pulsing in between A and B, at the crux and crest of A and B, and upon the cancellation of their apparent separation.

It's as if you have to get inside the workings of this named and nameless, aged and ageless, unprecedented and preceding Indian science of Kundalini awakening—to really know what transpires and how it might actually benefit anybody. And that's the point. Natural selection offers a view of Tantra from the inside to know what it is, really. Inside for the mystic or tantric means initiation. This science proposes initiation and body-anchored processes of introspective and extended mind mastery, just as any cosmological scientist might opt for wizened induction into the unthinkable, incalculable mysteries of space-time continuum—to ultimately experiment for the advancement of pragmatic, communicable understanding—as a driving expression of free, impassioned will.

Like any mystic's lore, or hero's quest, Tantra encodes the map and markers in archetypal terms of the coiled serpent in the pit, guardians at the gates, labyrinthine delays, temptations on the way, serpentine currents, doors to open, wheels to spin, seed sounds in the wind, secreted treasure, holy communion, holy grail, holy emittance, incantations and manual orchestration to call forth, rally, subdue, augment and neutralize—ultimately—our very own human forces of will, faith and action. What is it all for? Access. To what? Quintessence. Why? Humanitarian wakefulness to the deathlessness of our absolute being.

Tantra just won't fit into its name, which is why its name denotes the nature of the very sonic cosmological explosions and atomic interactions that cause all of what we are to be and become. Tantra won't fit in a box, which is why it tends to confound those trying to over-rationalize, categorize, crossbreed, de-seed and exploit for the purpose of over-refined, over-glamorized, monopolized or homogenized

consumption.

In its raw form, Tantra is not generally digestible by those with: an unstable appetite for the reality that we are by nature absolute; those with a weak metabolism of the lies we've been told and tell; and those with irregular elimination of addictive, harmful thought forms. In that sense Tantra is one man's poison and another man's nectar. And for those who it serves as poison, the condition, aim and dosage as antidote must be appraised and regulated. And for those who it serves as nectar, it must be assimilated and circulated or else curdle and stagnate to create toxic wastes, unstable energy levels, greed and enslavement to fear of the void.

Tantra won't be always this or never that, by its very nature of non-dual dualism that allows it to function simultaneously as contextual and technical support for the life's-work of self-reflective and embodied realization of the one in all and the all in one.

Tantra by name is rooted in "pre-Hindu" India as a continuously practiced system of nature-based, ritual technologies to purify, sensitize, divinize the whole system towards generative alignment with cosmic principles of vibration, form and "weakly interacting" formlessness.

The primordial origin of Tantra as a nameless way of being simultaneously complies with and defies apparent constraints of time-space. This simultaneity of whole being enables precipitation of an electromagnetic field of access into the heart of apparent paradox, wherein inter-dimensional interactivity as a creature/human/divine persona becomes more than possible.

*Disclaimer: I am not a scholar. I am a practitioner, with faults that serve to confirm that I am a genuinely, untreated human, like an emerald with visible cracks that prove it hasn't been injected with opticon to make it appear worthy of*

*a jacked up price.*

If you have a question you'd like Uma to answer, please send it to [info@karenpallisgaard.com](mailto:info@karenpallisgaard.com). Read more about Uma [here](#).

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I felt like lying down by the side of the trail and remembering it all. The woods do that to you, they always look familiar, long lost, like the face of a long-dead relative, like an old dream, like a piece of forgotten song drifting across the water, most of all like golden eternities of past childhood or past manhood and all the living and the dying and the heartbreak that went on a million years ago and the clouds as they pass overhead seem to testify (by their own lonesome familiarity) to this feeling.

Jack Kerouac

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