

# TANTRIC MIND, TANTRIC BODY

*An Introduction to the Philosophy and Practice of the Tantras*

## THE COURSE

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Tantra is one of the most widely misrepresented and least understood dimensions of Indian contemplative traditions. Stripped of its social and philosophical context, its practices have been absorbed into contemporary yoga culture as technique without understanding — or sensationalised beyond recognition in popular media. Meanwhile, genuine seekers practicing sincerely for years find themselves making physical progress yet cannot get rid of the feeling that something profound and essential remains beyond their grasp.

This course exists to address that gap.

Drawing on the textual corpus of Kashmir Śaivism — the Śiva Sūtras, Spanda Kārikā, Pratyabhijñāhṛdayam, Vijñānabhairava Tantra, and the Tantrāloka of Abhinavagupta — and grounded in living initiatory tradition, Tantric Mind, Tantric Body offers sincere practitioners a clear, rigorous, and experientially grounded introduction to what tantra actually is, what it teaches about the nature of consciousness and the body, and how its practices work and why.

The approach is non-sectarian. The philosophical framework is drawn primarily from the nondual Kashmir Śaiva tradition, but the understanding developed in this course is designed to deepen practice in any lineage or tradition.

## WHO THIS COURSE IS FOR

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Practitioners of yoga and meditation who sense that their practice is pointing toward something the studio doesn't quite reach. No prior knowledge of Sanskrit, philosophy, or Tantric traditions is required. A basic familiarity with Indian philosophy would help but is not essential.

What is essential is perseverance. Tantra's view of reality is radically different from our ordinary perceived reality, and this is not a subject that yields itself to immediate comprehension. One must be willing to sit with confusion, to resist the need for everything to make sense at once, and to trust that understanding matures alongside practice. The pieces will come together — but they need time and the right conditions to take root.

This course is not for those looking for quick results. It is for those willing to look deeper.

## THE JOURNEY

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The course moves through six parts, each building on the last. While the course is structured across seventeen themes, the pace is organic rather than fixed. Some themes will unfold across multiple sessions; others may open into extended discussion and practice. The aim is depth of understanding, not coverage of material. The course takes as long as understanding requires.

**Part One — Clearing the Ground** (*Theme 1-3*) What tantra actually is. Philosophical background through an overview of the ‘six schools’ of Indian Philosophy. The landscape of Tantric traditions, dualistic and nondualistic. Separating the living tradition from its popular misrepresentations.

**Part Two — The Philosophical Foundation** (*Themes 4-6*) Śiva and Śakti as a philosophy of consciousness. Pratyabhijñā: the recognition that what we seek we already are. The three malas: understanding the structure of our own limitation.

**Part Three — Śakti in the Body and in Sound** (*Themes 7-10*) Prāṇa, the subtle body, and the inner architecture of embodied awareness. Kuṇḍalinī: Śakti in her concentrated transformative form. Kundalini as the primordial creative sound. Types of Kundalini. Mantra: sound as a vehicle of consciousness. Chakras and their establishment along the central channel.

**Part Four — The Conditions for Practice** (*Themes 11-13*) Śaktipāta and the descent of grace. The guru: transmission, discernment, and the guru-disciple relationship. Bhakti: devotion as a precise path of recognition.

**Part Five — The Practices** (*Themes 14-16*) Devatā and the yoga of pūjā. Mudrā and the body as a vehicle of awakening. Dhāraṇā: selected practices from the Vijñānabhairava Tantra.

**Part Six — Integration** (*Themes 15-16*) Practice in daily life. Camatkāra: the practice of wonder. The path forward — how to continue, what to read, how to find a teacher.

## FORMAT

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This course is designed as an ongoing exploration of ideas and practices, rather than a fixed number of lectures or a bound semester. It consists of weekly sessions of ninety minutes each. Each session: one hour of teaching followed by thirty minutes of guided meditative practice and Q&A. Conducted live online.

Recordings available to registered participants. Ongoing support between sessions — questions arising from practice are welcome.

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## THE INSTRUCTOR

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**Dr. Kaustubh Das** is a scholar, practitioner, and initiate whose work sits at the intersection of rigorous academic study and living traditional practice.

He holds a PhD in Yoga and Tantric Studies — his doctoral research, *Decolonising Yoga and Tantra*, engaged critically with the transmission of these traditions into contemporary contexts. He has spent twenty years in direct encounter with sadhus, yogis, and teachers across India, and has practiced Iyengar yoga for sixteen years.

He is an initiate of the Anuttara Trika — the tradition of Abhinavagupta — through his teacher Mark Dyczkowski (1951–2025), one of the foremost scholars and practitioners of Kashmir Śaivism of his generation, a direct disciple of Swami Lakshmanjoo of Kashmir. Dyczkowski's monumental works — the eleven-volume *Tantrāloka* with Jayaratha's commentary and the twelve-volume *Manthanabhairava Tantra* — remain among the most significant contributions to Kashmir Śaiva scholarship in the modern period. Dr. Das is also an initiate of the Sahajiyā Vaiṣṇava tradition of Bengal.

By the grace of his Gurus, he brings both the rigour of a scholar and the understanding of an initiate — for whom this tradition is not an object of study but a living practice.

## DETAILS

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**Duration:** Weekly, ongoing

**Timing:** Saturday 8:30 PM IST

**Contact:** [tantricmindtantricbody@gmail.com](mailto:tantricmindtantricbody@gmail.com)

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