

THE TANTRIC SECRET OF TRANSFORMATION: FROM SEXUAL ENERGY TO MEDITATIVE CONSCIOUSNESS — A PSYCHO-SPIRITUAL ANALYSIS OF OSHO'S INTERPRETATION OF THE VIGYAN BHAIRAV TANTRA

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Abstract

This paper examines the transformative potential of sexual energy within the Tantric framework as interpreted by Osho. Drawing on his discourses on the Vigyan Bhairav Tantra, particularly as presented in The Book of Secrets, the study explores how sexual experience, when approached with awareness and non-dual consciousness, can evolve into a meditative and transcendental state.

The analysis focuses on three key Tantric approaches: sustaining awareness at the threshold of the sexual act, cultivating total bodily sensitivity through vibrational energy, and transcending partner-dependency through the realization of inner union. In parallel, the paper engages psychological perspectives on repression and inner fragmentation, positioning Tantra as an integrative psycho-spiritual discipline that reconciles the divide between body and mind.

The study argues that conscious engagement with sexual energy facilitates a movement toward wholeness, non-dual awareness (Advaita), and ultimately, spiritual liberation.

Keywords: Tantra; Sexual Energy; Meditative Consciousness; Psycho-Spiritual Transformation; Osho; Vigyan Bhairav Tantra; Non-Dual Awareness; Mind-Body Integration

1. INTRODUCTION

Contemporary human consciousness is often marked by inner disjunction, where thought, emotion, and bodily experience operate in relative isolation. Among the most misunderstood dimensions of this condition is sexuality, which has historically been shaped by moral injunctions, religious prohibitions, and socio-cultural conditioning that emphasize control rather than conscious engagement.

Within this context, Tantra may be understood as an experiential psycho-spiritual tradition oriented toward the expansion of consciousness through the conscious engagement of human energies. Etymologically, the term *Tantra* is derived from two Sanskrit roots: *tan* (to expand) and *tra* (instrument or method), thus indicating a "method of expansion." This expansion refers not only to awareness, but also to perception, energy, and inner freedom. Rooted in texts such as the Vigyan Bhairav Tantra, Tantra emphasizes direct experience, embodied awareness, and the integration of dimensions of human life often treated as oppositional.

Unlike ascetic traditions that advocate withdrawal or suppression, the Tantric approach is characterized by a principle of acceptance and transformation. Rather than rejecting the body, emotions, or instinctual energies, it seeks to refine and utilize them as instruments for inner development.

In this framework, the Tantric tradition presents an alternative paradigm that reframes sexuality not as a problem to be suppressed or merely gratified, but as a potential pathway for inner integration. In the interpretative perspective of Osho, sexual energy is understood as a subtle force that, when approached with sustained awareness, can facilitate a shift from instinctive experience to heightened states of consciousness.

This paper examines how specific Tantric methods, as articulated in *The Book of Secrets*, reposition human sexuality within a psycho-spiritual process. It explores how disciplined awareness of this dimension can contribute to the dissolution of internal divisions and support the emergence of a more unified and attentive mode of being.

2. THEORETICAL FRAMEWORK: TANTRA AS A SCIENCE OF TRANSFORMATION

Tantra, particularly as articulated in the Vigyan Bhairav Tantra and interpreted by Osho, offers an integrative model of human consciousness grounded in transformation rather than suppression. It views the individual as originally unified, yet rendered internally divided through socio-cultural conditioning. Spiritual development, therefore, is approached as a process of reintegration rather than renunciation.

2.1 Human Division and Reintegration

Tantric psychology proposes that the fundamental human conflict arises from a disjunction between cognitive processes and embodied experience. While Sigmund Freud identified repression as a source of neurosis, Osho extends this insight by emphasizing a deeper split between thinking and feeling. Tantra addresses this condition not through analytical correction but through restoring experiential continuity, enabling a shift toward integrated awareness.

2.2 Neutrality and Direction of Energy

A central Tantric principle is that energy is inherently neutral; its effects depend on its direction. Sexual energy, as a primary life force, may either be discharged for temporary release or consciously sustained and redirected. Tantra reframes this process as a form of inner alchemy, where awareness transforms instinctual energy into a medium for expanded consciousness.

2.3 From Mental Control to Meditative Presence

Transformation, in this framework, depends less on external technique and more on the quality of awareness. Osho critiques the dominance of mental control and performance orientation in intimate experience, suggesting that such tendencies reinforce fragmentation. Tantra instead emphasizes presence, where attention is anchored in immediate experience rather than guided by expectation or outcome.

2.4 Surrender and Experiential Flow

Surrender functions as a key operative principle in Tantric practice. It signifies a conscious release of control, allowing the body's intrinsic intelligence to guide experience. In this state, ego-boundaries soften, and interaction becomes spontaneous rather than structured. This experiential openness extends beyond intimacy, indicating a broader mode of engaging with life.

2.5 Presence and the Dissolution of Temporal Orientation

Tantra identifies present-moment awareness as essential for transformation. Future-oriented thinking disrupts experiential depth, whereas sustained attention to the immediate moment enables a qualitative shift in consciousness. In such states, experience is no longer goal-driven but self-sufficient, allowing deeper absorption and awareness.

2.6 Toward Psycho-Spiritual Integration

The culmination of Tantric practice lies in the reintegration of divided aspects of the self. Through sustained awareness and surrender, the distinction between mental and embodied dimensions gradually dissolves, giving rise to a more unified mode of being. This integration reflects a psycho-spiritual coherence rather than a temporary experiential state.

2.7 Tantra as an Experiential Science

Tantra may be understood as a systematic and experiential discipline focused on inner transformation. Its methodology emphasizes direct observation, practice, and experiential verification over belief or doctrine. By engaging consciously with internal processes, individuals can redirect energy toward higher awareness, positioning Tantra as a structured psycho-spiritual approach to human development.

3. SEX AS A MEDITATIVE ACT: OSHO'S CORE PERSPECTIVE

3.1 Awareness Beyond Physicality

In the interpretative framework of Osho, as presented in *The Book of Secrets* (his commentary on the Vigyan Bhairav Tantra), sexuality is reframed as a potential entry into meditative awareness rather than a purely physiological or psychological activity. The transformative potential of the act lies not in technique or form, but in the quality of consciousness brought to it.

Osho shifts the emphasis from external performance to internal attentiveness, proposing that the same act can either remain instinctual or become contemplative depending on the presence of awareness. This reorientation introduces three interrelated movements: from goal-seeking to immediacy, from control to surrender, and from mental activity to a state of no-mind.

3.2 Presence Instead of Goal-Orientation

Conventional sexuality is typically structured around anticipated outcomes, which introduces psychological tension and disperses attention. Osho identifies this future-oriented tendency as a barrier to meditative depth. In contrast, Tantric insight emphasizes immersion in the unfolding moment, where the experience is approached as complete in itself rather than as a means to an end.

Such presence alters the experiential quality of the act: temporal pressure diminishes, and awareness becomes continuous. The focus shifts from achieving to experiencing, allowing a more sustained engagement with the arising energy.

3.3 Surrender and the Dissolution of Control

A second shift involves the relaxation of deliberate control. Osho critiques the tendency to regulate intimate experience through learned patterns and performance expectations, suggesting that such structuring reinforces psychological division. Tantra instead emphasizes a receptive mode of participation, where the individual allows the body's inherent intelligence to guide the process.

In this state, spontaneity replaces premeditation, and interaction becomes more fluid and harmonious. Surrender here is not passive resignation but an active openness that permits deeper experiential continuity.

3.4 From Mental Activity to No-Mind

Central to this perspective is the transition from mental engagement to a state of no-mind. The constant presence of thought—evaluation, comparison, or self-awareness—creates an internal split that prevents total involvement. Osho suggests that meditative depth arises when this mental activity subsides naturally through complete participation.

The resulting state is characterized by direct, non-conceptual awareness, where the distinction between observer and experience diminishes. Rather than suppressing thought, this approach allows it to recede as attention becomes fully absorbed.

3.5 Conditions for Meditative Experience

Sexuality assumes a meditative quality under certain experiential conditions: sustained presence, absence of outcome-driven motivation, and a reduction of ego-centered control. When these factors converge, the act transcends its functional dimension and becomes a state of heightened awareness, marked by continuity, silence, and expanded perception.

3.6 Alignment with Tantric Principles

This interpretation reflects core Tantric principles, wherein ordinary human experiences are not rejected but utilized as pathways to awareness. The emphasis on total involvement, non-interference of thought, and direct experience corresponds closely with the methodological spirit of the *Vigyan Bhairav Tantra*. Osho's contribution may thus be understood as a contemporary articulation of a classical framework, situating meditation within lived experience rather than in withdrawal from it.

4. THE FIRST SUTRA: REMAINING IN THE BEGINNING (REFINED OPENING)

Derived from Method 48 of the Vigyan Bhairav Tantra and elaborated by Osho, the first sutra introduces a foundational principle of Tantric transformation:

“Remain attentive to the initial intensity and do not rush toward conclusion.”

This formulation redirects attention from culmination to continuity, suggesting that sustained awareness of the arising energy enables its transformation rather than its dissipation.

4. The First Sutra: Remaining in the Beginning

4. The First Sutra: Remaining in the Beginning (Revised & Condensed)

Derived from Method 48 of the Vigyan Bhairav Tantra and interpreted by Osho in *The Book of Secrets*, this sutra articulates a key principle of Tantric transformation:

“Remain attentive to the initial intensity and do not move toward conclusion.”

This instruction redirects attention from culmination to continuity, suggesting that sustained awareness of rising energy enables its refinement rather than its dissipation. Instead of a linear progression toward release, the sutra proposes dwelling within the early phase of heightened sensitivity, where awareness can deepen without interruption.

4.1 Conceptual Interpretation

The sutra challenges the dominant model of sexuality structured around climax and discharge. In contrast, it introduces a non-linear approach that prioritizes sustained attentiveness over completion. The “initial intensity” refers to the phase of heightened sensitivity and connection, which is less driven by urgency and more receptive to awareness.

Three key shifts are implied:

- **Sustained Engagement:** Remaining within the early phase allows awareness to stabilize, transforming the experience from reactive to attentive.
- **Non-Dissipative Orientation:** By not rushing toward climax, the outward movement of energy is moderated, preserving its continuity.
- **Circulation of Energy:** Retained energy begins to distribute more evenly across the body, shifting from localized sensation to a more integrated field of experience.

In this context, the practice is not suppressive but attentive. It involves remaining present with increasing intensity without converting it into release, thereby creating a state of dynamic stillness—active yet centered.

4.2 Geometric Model of Union

To clarify variations in experiential depth, Osho presents a symbolic framework using three geometric forms—square, triangle, and circle—each representing a distinct level of psychological and energetic integration.

Structure	Description	Experiential Quality
Square	Interaction of internally divided individuals	Fragmented engagement
Triangle	Brief unity at the point of climax	Temporary integration
Circle	Continuous flow without culmination	Sustained wholeness

- **Square (Fragmentation):** Ordinary interaction reflects internal division between thought and embodied experience, limiting depth of connection.
- **Triangle (Momentary Unity):** A short-lived sense of unity may arise at climax, but it is followed by energetic discontinuity, making the experience transient.
- **Circle (Continuity):** The Tantric model emphasizes uninterrupted flow, where energy is neither abruptly released nor fragmented. This continuity allows awareness to stabilize and deepen over time. In the circular mode, experiential boundaries soften, temporal awareness diminishes, and the interaction assumes a contemplative quality. Rather than being symbolic alone, this model points to a shift in how experience is structured—moving from interruption to continuity, and from division to integration.

5. THE SECOND SUTRA: ENTERING THE VIBRATIONAL FIELD

Derived from Method 49 of the Vigyan Bhairav Tantra and interpreted by Osho, this sutra introduces a shift from controlled engagement to embodied participation:

“When the body trembles, enter the trembling.”

Rather than treating spontaneous bodily movements as incidental, this principle recognizes them as integral to the transformative process. The emphasis is on direct immersion in emerging sensations, where vibration becomes a medium for deepened awareness rather than an object of observation.

5.1 Embodied Participation

The sutra foregrounds the body as an active field of experience. As energy intensifies, involuntary movements—such as trembling or rhythmic motion—may arise. Instead of regulating or distancing from these responses, Tantra encourages full participation.

Three aspects are central:

- **Allowance** of **Spontaneity:**
Uncontrolled movement reflects the redistribution of energy across the organism. Permitting these expressions supports continuity of experience rather than interruption.
- **Non-Dual** **Engagement:**
The shift from observing sensation to being fully involved in it reduces the separation between experiencer and experience, allowing a more unified mode of awareness.
- **Whole-Body** **Activation:**
Experience expands from localized sensation to a more distributed somatic field, where awareness is not confined to cognition but becomes embodied.

5.2 Psychophysiological Dimensions

This sutra also addresses conditioned inhibition of bodily expression. Social and psychological frameworks often privilege control, leading to restricted movement and reduced sensitivity. Tantra reverses this tendency through conscious participation in somatic processes.

Key implications include:

- **Release** of **Tension** **Patterns:**
Spontaneous movement can reduce accumulated muscular and nervous tension, restoring fluidity to the body.
- **Restoration** of **Sensory** **Continuity:**
Engaging the entire body enhances responsiveness, shifting experience from segmented to integrated.
- **Distributed** **Awareness:**
As attention extends beyond cognitive processes, awareness becomes more evenly diffused throughout the body.

5.3 Transformative Significance

Through sustained engagement with bodily vibration, the individual moves toward a more integrated experiential state. The distinction between control and response gradually softens, allowing experience to unfold with greater coherence and depth. In this sense, the body is not merely a participant but a medium through which awareness stabilizes and expands.

6. THE THIRD SUTRA: INNER UNION AND INDEPENDENCE

Derived from Method 50 of the Vigyan Bhairav Tantra and interpreted in depth by Osho in *The Book of Secrets*, the third sutra marks a decisive transition from relational experience to inner autonomy:

“Even remembering the union can bring transformation.”

This sutra extends the Tantric process beyond the physical or interpersonal domain, suggesting that once the essence of meditative union is अनुभूत (directly experienced), it can be internally accessed without reliance on external conditions. It represents a movement from *experience with the other* to *realization within oneself*.

6.1 From External to Internal Experience

The third sutra proposes that the transformative potential of sexual meditation does not remain confined to the physical act. Once an individual has deeply experienced the state of unity—characterized by presence, surrender, and non-duality—that state becomes **reproducible through awareness alone**.

This shift involves several key insights:

- **The Partner Becomes Non-Essential**
In earlier stages, the partner functions as a necessary माध्यम (medium) through which the experience of unity is accessed. However, once the inner mechanism of this experience is understood, the dependency on the external other diminishes. The partner is recognized not as the source of the experience but as a *doorway* to it.
- **Recreation Through Awareness and Memory**
The sutra emphasizes that even the *remembrance* of the state of union—when approached with total awareness—can reactivate the same vibrational and meditative quality. This is not mere imagination but a **re-entry into an experienced state of consciousness**. Through deep recall, the body-mind system begins to resonate again with the previously realized energetic pattern.
- **Entry into Self-Sufficient Meditative States**
As this capacity matures, the practitioner becomes capable of entering meditative absorption independently. The अनुभव (experience) is no longer contingent upon physical interaction but arises from an internal alignment of awareness and energy. This marks a significant evolution from relational dependence to **inner sufficiency**. Osho emphasizes that this transition is crucial for spiritual maturity. Without it, the individual remains dependent on external conditions, which inherently limits the continuity and depth of meditative awareness.

6.2 Inner Polarity Integration

At a deeper level, the third sutra is grounded in the Tantric understanding of **inner polarity**. Tantra posits that every individual embodies both masculine and feminine principles—regardless of biological sex. These polarities correspond not merely to gender but to fundamental energetic qualities such as activity and receptivity, logic and intuition, assertion and surrender.

Key principles include:

- **Dual Energetic Composition of the Individual**
Each व्यक्ति (individual) contains an inner complementarity—often described symbolically as *Shiva* (consciousness) and *Shakti* (energy). In ordinary experience, these aspects remain divided, leading to an outward search for completion through relationships.
- **Union as an Inner Phenomenon**
The third sutra reveals that the ultimate aim of Tantra is not external union but **internal integration**. When the inner masculine and feminine energies come into harmony, the individual experiences a state of पूर्णता (wholeness) that is independent of external validation.
- **From Dependency to Autonomy**
External relationships, while valuable, are no longer driven by need or incompleteness. Instead, they become expressions of an already integrated being. This transforms the nature of intimacy from dependency-based to consciousness-based.

Transformative Outcomes

The integration of inner polarities through sustained awareness leads to several profound outcomes:

- **Freedom from Dependency**
The individual is no longer psychologically dependent on another for fulfillment or completion. Relationships become a choice rather than a necessity.
- **Psychological Completeness**
The internal division between opposing tendencies is resolved, resulting in emotional stability, clarity, and संतुलन (balance). The व्यक्ति experiences a unified sense of self.
- **Emergence of Authentic Brahmacharya (Inner Celibacy)**
In Tantric terms, true Brahmacharya is not enforced abstinence but a natural state arising from inner fulfillment. When the inner union is realized, the compulsive drive for external sexual expression diminishes. Energy is no longer dissipated outward but remains integrated within, supporting higher states of awareness. Osho distinguishes this authentic Brahmacharya from repressive celibacy. The former is a flowering of understanding, while the latter is often rooted in fear or suppression. In the Tantric context, celibacy is not practiced—it **happens** as a consequence of inner completeness.

In conclusion, the third sutra represents the culmination of Tantric sexual alchemy. It shifts the axis of transformation from the external to the internal, revealing that the ultimate union is not between two bodies but within the individual consciousness itself. Through awareness, memory, and inner polarity integration, the practitioner attains independence, wholeness, and a sustained meditative state—fulfilling Tantra's highest objective of self-realization.

7. PSYCHOLOGICAL DIMENSIONS: NEUROSIS AND FRAGMENTATION

The Tantric framework, as interpreted by Osho in his discourses on *The Book of Secrets* and the Vigyan Bhairav Tantra, offers a psychologically nuanced account of human suffering. This perspective shows notable convergence with modern psychoanalytic insights, particularly those of Sigmund Freud, while extending them toward a transformative resolution.

7.1 Neurosis as Conditioned Division

Both psychoanalysis and Tantra locate the roots of neurosis in repression. Freud identified the suppression of instinctual drives as a primary cause of psychological disturbance; Osho broadens this by emphasizing a structural division between cognition and embodied experience.

Within this framework, neurosis is not intrinsic but conditioned. Social norms encourage the regulation of spontaneous impulses, leading to the construction of a socially adapted identity that often remains disconnected from underlying emotional and instinctual processes. As a result, unmet or suppressed tendencies reappear in indirect forms, generating persistent dissatisfaction and internal tension.

7.2 Tantric Reorientation: From Repression to Integration

In contrast to control-based models, Tantra proposes an approach grounded in awareness and reintegration. Rather than opposing instinctual energies, it emphasizes their conscious inclusion within experience.

This reorientation involves:

- **Reintegrating** **Suppressed** **Dimensions:**
Previously inhibited emotional and instinctual processes are brought into awareness, reducing fragmentation.
- **Restoring** **Experiential** **Authenticity:**
Direct engagement with feeling counters the dominance of purely cognitive processing, allowing experience to regain immediacy.
- **Bridging** **Functional** **Divisions:**
The separation between mental and somatic domains is gradually reduced, enabling more coherent functioning.

7.3 Toward Psychological Coherence

The outcome of this process is a more integrated psychological state characterized by reduced internal conflict and improved alignment between thought and feeling. As opposing tendencies are reconciled, the individual's responses become less reactive and more grounded in present experience.

This integration also supports the development of stable self-awareness. Rather than being governed by fluctuating impulses or external expectations, the individual cultivates an observing capacity that allows for continuity and balance in experience. Such stability provides the psychological basis for deeper meditative states, linking therapeutic integration with broader psycho-spiritual development.

9.1 Three Steps Rhythmic Breathing (3SRB) as a Supportive Tool in Tantric Practice

Three Steps Rhythmic Breathing (3SRB), as developed within the framework of S. N. Tavaría, can be integrated into Tantric practice as a supportive method for regulating physiological arousal and sustaining attentional continuity. Given the centrality of breath in meditative processes, 3SRB offers a structured means of stabilizing experience without reliance on complex techniques.

Integration with Tantric Principles

3SRB complements key Tantric orientations discussed earlier:

- **Sustained** **Attentiveness** **(First Sutra):**
Rhythmic breathing moderates' excessive arousal, supporting continuity of awareness without premature culmination.
- **Embodied** **Sensitivity** **(Second Sutra):**
Breath awareness enhances somatic perception and facilitates coordinated engagement with bodily processes.
- **Inner** **Stability** **(Third Sutra):**
The breath functions as an internal reference point, reducing dependence on external stimuli and supporting self-regulated awareness.

FUNCTIONAL BENEFITS

- Regulates autonomic activation and reduces performance-related tension
- Supports coherence between cognitive and somatic processes
- Enhances present-centered attention and perceived self-efficacy

SUMMARY

3SRB can be understood as a practical adjunct to Tantric methodology, providing a reproducible framework for stabilizing breath and attention. In this role, it supports the broader aim of transforming heightened states of energy into sustained meditative awareness without introducing additional conceptual or procedural complexity.

10. CONCLUSION

The Tantric approach to sexuality, as articulated by Osho, offers a profound re-evaluation of one of the most misunderstood dimensions of human existence. Rather than framing sex within the dualistic extremes of indulgence or moral condemnation, Tantra recognizes it as a *neutral and potent ऊर्जा (energy)*—one that, when approached with awareness, can become a gateway to meditation, psychological integration, and spiritual awakening.

Drawing upon the insights of the Vigyan Bhairav Tantra, the three sutras examined in this study outline a progressive and experiential path of transformation:

1. **Awareness in the Beginning** → Sustaining the initial phase of connection allows for the preservation and circulation of energy, preventing its unconscious dissipation.
2. **Total Bodily Immersion** → Entering fully into the vibrational field dissolves the boundary between observer and experience, leading to ego-transcendence.
3. **Inner Union** → The realization of internal wholeness enables independence from external conditions and opens the possibility of continuous meditative awareness.

Together, these stages reflect a movement from *conscious control to effortless awareness*, from fragmentation to unity, and from dependency to आत्म-पूर्णता (self-sufficiency). The process is not mechanical but deeply experiential, requiring sensitivity, presence, and openness to the totality of one's being.

Ultimately, Tantra asserts that transformation does not arise through repression, denial, or संघर्ष (struggle), but through *deep awareness and total acceptance*. By embracing rather than resisting life's energies, the individual transcends their limiting expressions. In this framework, sexual energy is not an बाधा (obstacle), but a powerful माध्यम (medium)—a doorway through which one may enter states of expanded consciousness and non-dual realization.

Thus, the Tantric vision reframes human sexuality as a sacred and scientific pathway, where the integration of body, mind, and awareness culminates in wholeness, inner freedom, and the possibility of enlightenment.

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