

THE ENERGY BODY

Foundations of Energetic Literacy

The required first satsanga in a six-part journey through Reiki, Akasha, Kundalini, the Western Mystery Tradition, and Classical Tantra.

Most people begin working with energy long before they understand it.

A Kundalini awakening. Reiki. Meditation. Psychic sensitivity. Mystical experiences. Energy healing. Astral exploration. Ritual practice. Tantra.

The experiences arrive first.

Understanding comes later.

Without a proper foundation, energetic experiences can easily be misunderstood, exaggerated, feared, romanticized, or misapplied. Genuine insight becomes mixed with projection. Symbolic experiences are mistaken for literal realities. Psychological material is confused with spiritual attainment. People become fascinated by phenomena while remaining uncertain how to navigate them skillfully.

This series was created to address that problem.

The Energy Body is a year-long satsanga training in energetic literacy: the ability to understand, interpret, navigate, and engage subtle reality with clarity, discernment, and confidence.

Rather than focusing exclusively on a single system, lineage, or modality, this series examines the underlying principles shared by many of the world's great energetic and mystical traditions.

Different maps.

One territory.

Through six progressive satsangas, we will explore the foundations of the energy body before moving into increasingly sophisticated systems of energetic understanding and practice.

The result is not merely knowledge of Reiki, Kundalini, Kabbalah, Magick, or Tantra.

The result is the development of a coherent framework through which all of these systems become intelligible.

Why Foundations Comes First

Everything that follows depends upon what is learned here.

Before one can safely engage advanced energetic practices, it is necessary to understand:

- The structure of the energy body
- The relationship between psyche and subtle anatomy
- The nature of attention, imagination, and perception
- Grounding and energetic stability
- Discernment and the avoidance of projection
- The mechanics of spiritual development
- The relationship between body, mind, and consciousness

These principles form the foundation for every subsequent satsanga in the series.

For this reason, Foundations is required before participation in later modules.

Strong foundations create safe and sustainable growth.

THE SIX SATSANGAS

I. THE ENERGY BODY — Foundations of Energetic Literacy

The gateway into the entire curriculum.

This opening satsanga establishes the essential framework through which all later teachings are understood and applied. Students leave with a practical understanding of what the energy body is, how it relates to psyche and consciousness, and how to begin engaging subtle reality responsibly and with increasing skill.

Topics include the Energy Body and Psyche, the Fortress of Eight, Attention, Discernment, and Imagination, the Three Effective Methods (Divine, Empowered, and Embodied), Grounding and Stability, Energetic Development and Self-Mastery, and Safe Engagement with Subtle Reality.

II. REIKI — The Living Current

Having established a foundation, we begin actively working with energy.

Reiki — from the Japanese rei (universal) and ki (life force) — is one of the most widely practised energetic healing systems in the modern world. Yet its depth is rarely plumbed. Most practitioners learn technique. Few encounter the living current that technique is intended to channel.

This satsanga explores Reiki from its origins to its contemporary expressions, and from its outer forms to its inner essence.

We begin with history. Reiki as a formal system emerged in early twentieth-century Japan through the direct spiritual experience of Mikao Usui — a seeker who, following years of meditation and austerity on Mount Kurama, underwent a profound energetic awakening that became the foundation of the Usui Reiki Ryoho lineage. We will examine Usui's original teachings, the transmission of Reiki through Chujiro Hayashi and Hawayo Takata into the Western world, and the subsequent proliferation of Reiki into the many schools and streams practised globally today — including the modern development of Kundalini Reiki and the integration of breath practices into energetic cultivation.

We will explore the philosophy underlying the system: the nature of universal life force, the principle that energy follows intention, the relationship between practitioner, recipient, and the source from which healing flows. We will examine what an attunement actually is — not merely a ritual procedure, but an initiation into an energetic current, a direct transmission that opens the practitioner's capacity to receive and channel ki.

Methodology is treated in depth. Students will learn the hand positions, the principles of local and non-local healing, the mechanics of an energetic session, and the subtler dimensions of working with another person's field. We will explore the Reiki precepts as a living ethical and contemplative framework, not merely a code of conduct.

The practicum dimension of this satsanga is substantial. Students will develop direct experiential sensitivity to energetic movement, learn to distinguish projection from genuine perception, and begin cultivating the still point that is the practitioner's most essential resource.

By the completion of this satsanga series in full, students working within the full curriculum can expect to have developed the understanding, sensitivity, and practical competency associated with Reiki Master-level practice — without the limitations of a narrowly technique-based approach. What is offered here is not certification but genuine mastery: the capacity to work with the living current directly, intelligently, and with confidence.

Topics include Universal Life Force, the Usui Lineage and its History, Energetic Sensitivity and Direct Perception, Healing Principles, Attunement and Transmission, Rays of Light, Meditative Practice, Local and Non-Local Healing, Kundalini Reiki and Breath Practices, and Practical Energy Cultivation.

III. AKASHA — Maps of the Invisible

To navigate subtle reality, we require maps.

The world's mystical traditions have generated extraordinary cartographies of the invisible — precise, tested, and refined over centuries of contemplative inquiry. This satsanga places some of the most sophisticated of those maps in the student's hands.

Akasha — the subtle space in which all energetic and psychic phenomena arise — is itself examined as a principle: not merely an abstract cosmological category, but a living

dimension of experience that the practitioner learns to enter, navigate, and work within consciously.

We explore the Kabbalistic Tree of Life as an energetic map of consciousness and reality, including the practice of Pathwalking as a method of direct experiential exploration. Tarot is approached not as a divinatory tool but as a system of energetic keys — archetypal thresholds through which subtle dimensions become accessible. Conscious astral exploration is treated with the seriousness it deserves: as a genuine contemplative practice requiring grounding, discernment, and a stable energetic foundation.

Particular attention is given to the discernment of astral entities, the use of Bindus as entry points into subtle space, and the cultivation of visualization as a precise energetic faculty rather than mere imagination.

Throughout, the emphasis is on remaining grounded, conscious, and discriminating. The invisible worlds are real. They are also easily misread. This satsanga equips students to explore them with clarity.

Topics include Akasha and Subtle Space, the Tree of Life, Pathwalking, Tarot as Energetic Keys, Conscious Astral Exploration, Bindus as Entry Points, Astral Entities and Discernment, and Visualization and Energetic Navigation.

IV. KUNDALINI — The Power of Awakening

Perhaps no energetic subject is more sought after — or more misunderstood — than Kundalini.

In the classical Śaiva and Śākta tantric traditions from which the concept originates, Kundalini is not merely a force to be awakened. She is the supreme power of consciousness itself — Śakti in her most intimate, most transformative expression. She is the Goddess coiled at the base of the subtle body, the dormant potential of awareness waiting to recognize itself.

This satsanga approaches Kundalini with the seriousness, precision, and reverence the subject demands.

We begin with classical energetic anatomy. The central channel — Suṣumnā Nāḍī — is the axis along which awakening moves: the subtle spine through which Kundalini ascends from the base to the crown, dissolving the knots of contracted identity at each threshold. Flanking the central channel are the two principal side channels — Iḍā and Piṅgalā — the lunar and solar currents whose balance and eventual dissolution into the central channel is itself a mark of advancing practice. The student will develop a clear and experientially grounded understanding of this architecture, not merely as theory but as living map.

The chakras are treated in their classical formulations: not the simplified contemporary versions, but the precise energetic centres described in the Tantric literature, each with its presiding deity, its associated functions, its characteristic obstructions, and its role in the overall economy of the subtle body. The Bindus — the subtle drops or focal points of condensed energy and awareness — receive specific attention as sites of both potential blockage and profound opening.

We will explore the three faces of the Goddess as they manifest within the awakening process: *Ichhā Śakti*, the power of Will, which is the initial impulse of awakening itself; *Jñāna Śakti*, the power of Knowledge, through which the practitioner begins to perceive the nature of what is moving; and *Kriyā Śakti*, the power of Conscious Action, through which the energy transforms, purifies, and ultimately liberates. These three are not merely philosophical categories — they are lived dimensions of the Kundalini process, recognizable to any practitioner who has moved deeply into awakening.

Energetic purification — the sometimes turbulent, sometimes sublime process by which Kundalini burns through the residues of unlived experience stored in the subtle body — is addressed with honesty and care. Spiritual emergence, the interface between awakening and the psychological, somatic, and relational dimensions of a human life, is treated as a central concern rather than an afterthought.

Grounding and integration are given the emphasis they deserve. Awakening without integration is destabilizing. This satsanga is designed not to stimulate Kundalini artificially, but to illuminate the process for those in whom it is already moving, and to prepare those who are approaching it.

Topics include Kundalini Śakti and Classical Śaiva-Śākta Lineage Context, the Central Channel (*Suṣumnā Nāḍī*), the Side Channels (*Idā* and *Pīṅgalā*), Chakras in Classical Formulation, *Nāḍīs*, *Bindus*, the Three Faces of the Goddess (*Ichhā*, *Jñāna*, and *Kriyā Śakti*), Energetic Purification, Awakening Processes, Spiritual Emergence, and Grounding and Integration.

V. THE WESTERN MYSTERY TRADITION — High Magick and Symbolic Consciousness

Having explored Eastern energetic models in depth, we turn to the West.

The Western esoteric traditions constitute one of humanity's most sustained and sophisticated investigations into the nature of consciousness, reality, and the forces that move between the visible and invisible worlds. Yet they are frequently either romanticized beyond recognition or dismissed as superstition. This satsanga treats them as what they are: precise systems of symbolic and energetic work, developed over centuries, deserving of the same careful study we have brought to their Eastern counterparts.

We begin with the foundations: Hermetic philosophy and its central axiom — as above, so below — as a map of the relationship between inner and outer, macrocosm and microcosm. Theosophy is examined as a crucial bridge between Eastern and Western esoteric thought, responsible for transmitting many of the subtle body concepts now widespread in contemporary spirituality.

High Magick is approached seriously and practically: as a technology of consciousness employing symbol, ritual, intention, and the trained imagination to effect real changes in the practitioner's inner and outer world. We will explore the mechanics of ritual as energetic operation, the use of correspondences as a system of subtle linkages between different levels of reality, and the distinction between inner and outer operations —

between what the ritual accomplishes in the subtle body and what it accomplishes in the world.

Archetypes and symbolic consciousness receive substantial attention: the Western esoteric traditions are, in significant part, traditions of working with the deep structures of the psyche through symbol, myth, and active imagination — a methodology that has profound resonances with both Jungian depth psychology and the visualization practices of Tantric and Kabbalistic traditions.

By the end of this satsanga, students will have recognized what the entire curriculum has been pointing toward: that beneath the extraordinary diversity of the world's mystical traditions lies a common understanding of consciousness, energy, and the human capacity for transformation.

Topics include Hermetic Philosophy, Theosophy, High Magick, Archetypes and Symbolic Consciousness, Ritual Technologies, Energetic Correspondences, Inner and Outer Operations, and the Common Ground Between East and West.

VI. CLASSICAL TANTRA — Energy, Consciousness, and Liberation

The series culminates with one of the most sophisticated energetic and spiritual systems ever developed.

Classical Tantra — and specifically the non-dual Śaiva and Śākta traditions of Kashmir and the broader Himalayan transmission — provides a framework capable of integrating every previous module into a single coherent vision of reality. It is not merely a set of practices. It is a complete metaphysics, a complete psychology, and a complete path — one that locates the entire energetic reality we have been exploring throughout this curriculum within the single, self-luminous field of consciousness itself.

At the heart of this vision is the recognition that Śakti — the primal energy, the dynamic power of the universe — is not separate from Śiva, pure awareness. They are one reality appearing as two: consciousness and its power of self-expression, awareness and its ceaseless creative vibration. The entire manifest world, including the energy body, the chakras, the nāḍīs, the awakening process itself, is the play of this single reality recognizing itself through its own apparently multiplied forms.

We will explore the Trika and Kaula currents of Kāśmīr Śaivism, the philosophy of Pratyabhijñā — the doctrine of recognition, in which liberation is understood not as an achievement but as the direct recognition of what has always already been the case — and the role of the guru-disciple relationship as the living transmission of this recognition from one who has stabilized it to one who is approaching it.

Deity practice and archetypal engagement are treated in their classical sense: not as devotion to external beings, but as a sophisticated technology for expanding the boundaries of the self, for encountering and integrating the full spectrum of consciousness through the specific forms in which it chooses to reveal itself. The union of Śiva and Śakti — of awareness and energy, of stillness and movement, of the absolute and the relative — is explored as both cosmological principle and living experiential possibility.

This final satsanga draws every thread of the curriculum together: the energy body, the healing current, the subtle maps, the awakening process, the symbolic technologies of East and West — all understood now within a single framework of extraordinary depth and precision.

Topics include the Non-Dual Śaiva-Śākta Vision, Śakti and Consciousness, Trika and Kaula Lineage Streams, Pratyabhijñā — the Philosophy of Recognition, Energy as Potential and as Creative Power, The Nature of Reality, Deity and Archetypal Practice, Guru-Disciple Transmission, The Union of Śiva and Śakti, Integration of All Previous Teachings, Advanced Energetic Discernment, and Living the Path.

Why This Series Matters

The modern spiritual world offers no shortage of techniques.

There are courses in Reiki. Courses in Kundalini. Courses in psychic development. Courses in ceremonial magick. Courses in Tantra. Courses in astral projection. Courses in healing.

Yet many practitioners spend years accumulating techniques without ever acquiring a coherent understanding of the energetic reality those techniques are intended to engage.

As a result, practitioners often become highly trained within a single system while remaining uncertain how that system relates to other traditions, how energetic phenomena actually function, or how to navigate unfamiliar experiences with confidence.

This series was created to address that gap.

Students will learn how Reiki, Kundalini, subtle anatomy, Kabbalah, Western esotericism, contemplative practice, healing work, and Classical Tantra overlap, where they differ, and what they reveal about the nature of consciousness and the energy body itself.

The goal is not merely to teach techniques.

The goal is energetic literacy.

The ability to understand, interpret, navigate, and engage subtle reality with clarity, discernment, and confidence.

By the completion of the full curriculum, students will possess a practical framework for approaching virtually any energetic, spiritual, mystical, or awakening-oriented system they may encounter.

They will understand not only what to do, but why it works.

The purpose of this series is not to create dependency upon a teacher.

It is to cultivate capable practitioners.

People who can think clearly.

Discern carefully.

Explore responsibly.

And engage the energetic dimensions of life with increasing wisdom, confidence, and skill.

Different maps.

One territory.

Program Format & Tuition

All satsangas are conducted live via Zoom. Each satsanga runs approximately 2–3 hours and includes dedicated time for questions, discussion, and direct interaction.

Participants are encouraged to bring questions arising from their own practice and experience.

Each satsanga is added to the UmaMaYA Program Library following the live session, where participants receive the full replay along with supporting study materials, notes, diagrams, and reference documents where appropriate. Programs remain available in your account for continued study and review.

The curriculum is designed to be undertaken sequentially. Foundations is the required entry point and establishes the conceptual and experiential framework for every satsanga that follows. For this reason, new participants begin with the Foundations program before joining any subsequent live sessions.

If you are joining the series after it has begun, simply purchase the Foundations program through the UmaMaYA Program Library. Once you have completed it, if you would like to continue into the live satsanga series, please contact me directly and I'll be happy to help you join the remainder of the curriculum.

Program Library: <https://umamaya.com/umamaya-courses/>

Participation Notice

These teachings involve contemplative, energetic, and spiritual practices intended for personal development and education. Participants should be reasonably stable — physically, emotionally, and psychologically — before engaging the material. Individuals currently experiencing severe psychological distress, acute psychiatric symptoms, active addiction, significant emotional instability, or unmanaged medical conditions are encouraged to seek appropriate professional support before participating. These teachings are not a substitute for medical care, psychotherapy, or mental health treatment.

Throughout the series, one principle remains paramount:

Slowly. Gently. Thoroughly.

Mastery is not achieved through intensity.

It is achieved through understanding.

About the Teacher

David Fox is a teacher within a Himalayan Śaiva tantric lineage and the founder of the Kundalini Awakening Support Group, the Uma Maheshwara Yoga & Āyurveda website, and the Real Yoga blog. His work draws on Kāśmīr Śaivism, Śākta Tantra, Advaita Vedānta, Daoism, Japanese Animism, Jungian psychology, Kabbalah, and the Western Mystery Tradition — offering students a rare breadth of cross-traditional understanding grounded in lived transmission rather than academic study.