

Tantra Kundalini

According to the philosophy of Tantra, the entire universe is a manifestation of pure consciousness. In manifesting the universe, this pure consciousness seems to become divided into two poles or aspects, neither of which can exist without the other. Each requires the other in order to manifest its total nature.

One aspect, Shiva, is masculine, retains a static quality and remains identified with unmanifested consciousness. Shiva has the power to be but not the power to become or change.

The other aspect, Shakti, is feminine, dynamic, energetic and creative. Shakti is the Great Mother of the universe, for it is from her that all form is born.

According to Tantra, the human being is a miniature universe. All that is found in the cosmos can be found within each individual, and the same principles that apply to the universe apply in the case of the individual being.

In human beings, Shakti, the feminine aspect is called Kundalini. This potential energy is said to rest at the base of the spinal cord. The object of the Tantric practice of Kundalini-yoga is to awaken this cosmic energy and make it ascend through the psychic centers, the chakras, that lie along the axis of the spine as consciousness potentials. She will then unite above the crown of the head with Shiva the pure consciousness. This union is the aim of Kundalini-yoga: a resolution of duality into unity again, a fusion with the Absolute. By this union the adept attains liberation while living which is considered in Indian life to be the highest experience: an union of the individual with the universe. Once Kundalini Shakti has ascended to above the crown of the head and merged with Shiva, it is made to reverse its course and return to rest at the base of the spine.

In Tantrism the state of ultimate bliss is a transcendence of dualities male-female, energy-consciousness, Shiva-Shakti...

Chakras

Chakras, meaning "wheel", are psychic centers that lie along the axis of the spine as consciousness potentials. They are usually represented as lotuses. The chakras are not materially real and are to be understood as situated, not in the gross body, but in the subtle or etheric body. Repositories of psychic energies, they govern the whole condition of being. What is most commonly known is a more recent system dating to around the eighth century C.E. with the main 7 chakras. But the ancient spiritual Indian texts refer to various other systems with variations in the number of chakras and their location.

When kundalini is struck, she awakens, uncoils and begin to rise upwards like a fiery serpent, breaking upon each chakra as she ascends, until the Shakti merges with Shiva in sahasrara chakra.

As kundalini reaches each chakra, that lotus opens and lift its flower; and as soon as she leaves for a higher chakra, the lotus closes its petals and hangs down, symbolizing the activation of the energies of the chakra and their assimilation to kundalini. The dynamization of kundalini when it passes from one

chakra to another is an unfoldment of spiritual consciousness stage by stage and is said to enable the acquirement of yogic powers called siddhis.

The increasing number of lotus petals, in ascending order, may be taken to indicate the rising energy or vibration-frequencies of the respective chakras, each functioning as a transformer of energies from one potency to another. Each of the 50 petals of the first 6 chakras are associated with one of the letter of the Sanskrit alphabet.

Each of the chakras, according to the Tantras, corresponds to one of the elements of which the known world is compounded. Muladhara represents solidity; Svadhisthana, liquidity; Manipura, the gaseous; Anahata, the aerial; Vishuddha, the etheric, or space. One can see the whole process as a progressive transformation of the elements, with an increase of volatility. Each of the elements of the first five chakras are associated with a sound: Lam, Vam, Ram, Yam, Ham.

This ascent through the chakras can be viewed as an upward journey through the self which refines and subtilizes the energy that is the kundalini, until at the sixth chakra, the Ajna, center of command, a qualitative change has taken place. The chakras are centers of transformation of psychic or mental energy into spiritual energy.

Nadis

In addition to the seven chakras of the subtle body, the Tantras have described a network of subtle channels known as nadis through which the life force (prana) circulate. Nadi means "stream". According to the tantric treatise Shiva Samhita, there are fourteen principal nadis. Of these, Ida, Pingala and Sushumna are considered the most important.

Ida is the left channel. Ida is white, feminine, cold, represents the moon and is associated with the river Ganga (Ganges). Originating in Muladhara, Ida ends up in the left nostril.

Pingala is the right channel. Pingala is red, masculine, hot, represents the sun and is associated with the river Yamuna. Originating in Muladhara, Pingala ends up in the right nostril.

Sushumna is the central channel and is associated with the river Saraswati. Within the Sushumna nadi there are three more subtle channels: Vajra, Chitrini and Brahma nadi through which Kundalini moves upwards running up the body from just below Muladhara chakra to Sahasrara chakra at the crown of the head.

The kanda in Muladhara chakra is the meeting place of the three main nadis and is known as Yukta Triveni (Yukta: "combined", tri: "three", veni: "streams"). In Muladhara, Shakti, the static unmanifested Kundalini, is symbolized by a serpent coiled into three and a half circles around the central axis Svayambhu-linga at the base of the spine. The serpent lies blocking the entrance to Sushumna, the central channel with his mouth. Sushumna remains closed at its lower end as long as Kundalini is not awakened.

The technique of Kundalini Yoga consists in using Prana (the vital air), guiding its circulatory movement through Ida and Pingala down to the base of the spine into the space where Kundalini lies

coiled. The vital energies of the opposite forces circulating in Ida and Pingala will be unified and **Shakti Kundalini will then awaken and rise up Sushumna, energizing the seven chakras.**

From Muladhara chakra, Ida and Pingala alternate from the right to left sides at each chakra until they reach Ajna chakra where they meet again with Sushumna.

In Ajna chakra the meeting of the three main nadis is called Mukta Triveni (Mukta: "liberated"). Continuing beyond Ajna chakra, Ida and Pingala end in the left and right nostrils respectively.

Once the Kundalini Shakti has ascended through Sushumna to Sahasrara, the highest psychic center at the crown of the head, it is made to reverse its course and return to rest in the base center again.

Sri Yantra

Sri yantra, also known as Sri Chakra, is called the mother of all yantras because all other yantras derive from it. In its three dimensional forms Sri Yantra is said to represent Mount Meru, the cosmic mountain at the center of the universe.

The Sri Yantra is conceived as a place of spiritual pilgrimage. It is a representation of the cosmos at the macrocosmic level and of the human body at the microcosmic level (each of the circuits correspond to a chakra of the body).

Sri Yantra is first referred to in an Indonesian inscription dating to the seventh century C.E. It may have existed in India, its country of origin, long before the time of its introduction to Indonesia.

The Sri Yantra is a configuration of nine interlocking triangles, surrounded by two circles of lotus petals with the whole encased within a gated frame, called the "earth citadel". The nine interlocking triangles centered around the bindu (the central point of the yantra) are drawn by the superimposition of five downward pointing triangles, representing **Shakti** ; the female principle and four upright triangles, representing **Shiva** ; the male principle. The nine interlocking triangles form forty three small triangles each housing a presiding deity associated with particular aspects of existence.

Man's spiritual journey from the stage of material existence to ultimate enlightenment is mapped on the Sri Yantra. The spiritual journey is taken as a pilgrimage in which every step is an ascent to the center, a movement beyond one's limited existence, and every level is nearer to the goal. Such a journey is mapped in stages, and each of these stages corresponds with one of the circuits of which the Sri Yantra is composed from the outer plane to the bindu in the center.

The Sri Yantra is a tool to give a vision of the totality of existence, so that the adept may internalize its symbols for the ultimate realization of his unity with the cosmos.

The goal of contemplating the Sri Yantra is that the adept can rediscover his primordial sources. The circuits symbolically indicate the successive phases in the process of becoming.

- Kundalini, The Arousal of the Inner Energy by Ajit Mookerjee
- Yantra, The Tantric Symbol of Cosmic Unity by Madhu Khanna
- The Alchemical Body by David Gordon White

- Kiss of the Yogini by David Gordon White
- Tantric Yoga and the Wisdom Goddesses by David Frawley
- The Tantric Way by Ajit Mookerjee and Madhu Khanna
- Layayoga, The Definitive Guide to the Chakras and Kundalini by Shyam Sundar Goswami
- The Yoga Tradition by Georg Feuerstein
- The Tirumantiram by Tirumular