

Dhyana Yantras

Tools for Meditation



Yoga Publications Trust, Munger, Bihar, India

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With kind regards, ॐ and prem

Sriani Niranjan

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Dhyana Yantras – Tools for Meditation

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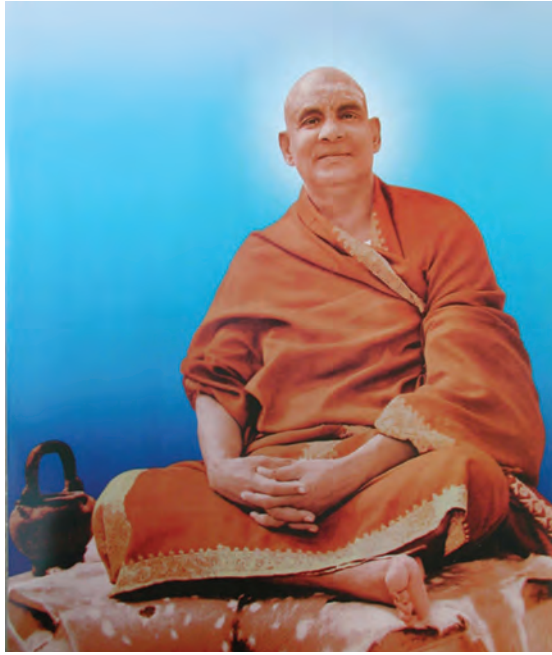
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Dedication

*In humility we offer this dedication to
Swami Sivananda Saraswati, who initiated
Swami Satyananda Saraswati into the secrets of yoga.*



Dedication

*To our guru Sri Swami Satyananda Saraswati
who continues to inspire and guide us
on our yogic and spiritual journey.*

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Mantra, Yantra and Mandala

Swami Satyananda Saraswati

The science of mantra, yantra and mandala is intricately woven into the theory and practice of tantra. Tantra is both a philosophy and a practical science, and its sublime theories become efficacious through the use of mantra, yantra and mandala. They are utilized in conjunction with each other to form powerful combinations for meditation. Mantra is the sound of consciousness, while yantra and mandala are forms of consciousness. Mantra, yantra and mandala are products of the profound inner vision of the yogis, rishis and seers, and form direct links with the dimension beyond. When the consciousness transcends time and space, the visions become part of the universal, cosmic truth, and those images follow the laws inherent in every process of nature. This is evident in tantric yantras and mandalas, which are in perfect linear and geometrical harmony and balance.

Mantra – the science of sound

The world we know is materialized and shaped through mantra, through sound, at all levels and degrees of subtlety, way beyond the usual perception of sound. The mantras originate in the substratum of consciousness and can be used to retrace the direction of manifestation, so that one again merges with consciousness. A train that goes from here to Delhi can also be used to return. Therefore, mantra is a means to make a U-turn and retrace one's path back to the

source. The word *mantra* literally means 'that which liberates the mind'. A mantra can and does transport one from lower levels of awareness to higher levels. Just as every thought has a corresponding image or form, so every image or form has a corresponding *nada*, subtle vibration or sound, known as a mantra.

Nada is the first manifest form of creation. The Bible begins with the statement, "In the beginning was the word and the word was with God." In Indian philosophy, this 'word' is known as *Aum*, which is the eternal nada or cosmic mantra. The mantra *Aum* is made up of three sounds 'A', 'U' and 'M'. Each sound vibrates at a different frequency, which influences the consciousness in different ways. When you are repeating the mantra *Aum*, you are actually raising your consciousness to the frequency of that mantra. This is true for all mantras. Nada has four frequencies: *vaikhari* (gross), *madhyama* (subtle), *pashyanti* (causal), and *para* (cosmic), which correspond to the four frequency levels of *Aum*, and to the conscious, subconscious, unconscious and transcendental states, depending on the level of frequency attained through the chanting.

Mantras are specific sound structures, which influence the subtle realms and bring about experiences that transform your life. The roots of mantra are in the subtle consciousness and the branches are in the more gross levels of existence. The inner being of every individual is in constant contact with higher levels of consciousness. Psychologists would say that the individual tunes in with his collective unconscious. Mantras bring about a state of 'resonance' between the individual and the depths of the inner being. Mantras are the means to harmonize with these inner cosmic forces. Specific mantras are used to contact particular realms of the inner being.

The Sanskrit language is composed of mantras. The letters are known as *akshara*, meaning 'imperishable'. Each letter of the alphabet is a mantra and can be used as such. Sanskrit is deeply related to the human consciousness, and is not just

mere words composed for the sake of communication. The most powerful form of mantra is the bija mantra. The word *bija* means 'seed' and the bija mantras are the root sounds from which all other mantras and sounds have arisen. A bija mantra is a force of concentrated energy, ascribed to a particular level of consciousness, and it affects the root cause of our being. The only meaning a mantra can convey is metaphysical, so it is no use trying to discover the literal meaning of these mantras. Through the mantra you are conversing with your inner self and the cosmos.

The science of mantra is not confined to tantra. In the past mantra was widely practised in all parts of the world. It is an integral part of many eastern systems, including Hinduism, Buddhism, Jainism, Sikhism, etc. It is also a part of other systems throughout the world, although it is usually hidden in esoteric language and symbols. This science is now being revived and will have vast repercussions in the world of the future, for it is the power of mantras that can unlock the secrets of nature and the universe. Mantras will be used as a scientific tool, in the same way that light and lasers, and electron microscopes are currently used to peer into the deeper realms of nature.

Yantra – the abstract diagram

According to the science of mantra, every sound vibration is associated with a particular form, so yantra is the specific form of mantra. The yantra is a geometrical diagram, which creates a field of power that lives, breathes and moves with life, and within which the powers of the divine can be invoked. Behind the gross form, there is an abstract, subtle form and the yantra represents this form. Every image has a corresponding yantra that is defined by the linear dimension. In fact, everything in nature can be experienced in its original form, which is the yantra.

The yantra is a powerful symbol and deep concentration on it can lead to higher realization of its nature. The Sanskrit

word *yantra* means an instrument, a machine, an apparatus, or an implement, and this exactly sums up the mystical diagram in all ways. It is an implement, although not an electrical or mechanical one, because it acts as an instrument for tuning in with the consciousness. It is an apparatus to induce deeper states of meditation; it is a spiritual machine due to its mathematical precision. By concentration on a yantra, you can induce the awakening of the equivalent energy within you.

The yantra is a diagram comprised of geometrical figures, such as point, circle, triangle, square and hexagon, which represents a divine aspect of existence. The focal point of a yantra is always at the bindu or centre. Bindu is the point or nucleus representing the seed from which creation has evolved and into which it will return, i.e. the process of creation and dissolution. In meditation, the aspirant uses the external bindu of the yantra as a focal point of concentration in order to experience the contraction of time and space within the bindu of the physical body.

Space cannot be defined by less than three lines, so the triangle is considered to be the first form to emerge out of creation. This triangle is known as *moola trikona* or the root triangle. The downward-pointing triangle represents the root matrix of creation or prakriti, and the upward-pointing triangle represents purusha or consciousness. The intersection of a downward and upward pointing triangle is often found in a yantra, representing both consciousness and energy.

The circle represents the cycle of timelessness, where there is no beginning and no end, only eternity, and implies the process of birth and death, as an eternal cycle of events. The square is the substratum on which the yantra rests, and denotes the physical or terrestrial world, which ultimately has to be transcended. The whole visual concept of the yantra, although symbolic, forms a pathway from the outer physical experience to the innermost chambers of creation and existence.

One of the yantras given in this book is called *Sri Yantra*. It is the most well known of all the yantras, and is a particularly powerful tool for inducing meditation. It acts as a powerful point of focus for spiritual aspirants. If your concentration is intense enough, then it can bring higher realization. At first, it may appear to be a mere geometrical configuration, but by deep concentration and reflection upon it, the awareness is sucked through the centre, so to say. In this way, the nature of the yantra is realized simultaneously with the nature of the sadhaka himself. All you have to do is concentrate on the yantra and plunge through the middle.

It has been observed that the intelligence quotient, intuitive response and mental awareness of children, who have been exposed to yantras and mandalas, with no conscious attention drawn to them, have shown a remarkable improvement. The yantra influences our creative and intuitive intelligence. However, its true significance is the flowering of spiritual experience. Slowly, but gradually and systematically, the yantra leads to the unfoldment of the multiplicity of layers, which comprise our whole being.

Mandala – the mystical circle

Yantra and mandala are an indispensable part of tantra; without them tantra would fail to give the result that it does. A mandala is a mystical circle in which the sadhaka performs tantric rites; it is a focus of cosmic powers. During worship and other tantric practices, a mandala becomes the centre of the universe in a symbolic sense and in a far deeper sense beyond normal comprehension. A tantric mandala is usually laid out according to a fixed plan; in fact, the making of the mandala is a tantric rite in itself.

Everything in the manifest world is in essence a mandala. Each and every object is a focal point of consciousness. There is not one thing that is not a mandala. Any form that is pictorially or visually created within the human consciousness forms a mandala. Anything can form a mandala: a tree, a house,

a car, an animal, and a human being, even your body. Both inner clarity and the ability to replicate the inner vision are important in order to create a mandala with both universal appeal and the power to invoke higher levels of consciousness in others.

A mandala is the essence of an object perceived by one who has a refined inner vision, an inner cosmic picture, which is reproduced for all to see. Just as the yantra is an abstract, mathematical representation of the inner vision, so the mandala is a pictorial representation. As a universal mandala is created through a mind in tune with the cosmic consciousness, it is applicable and relevant to all humankind. The principle of a mandala is that it lives within a circle, so any mandala that is visualized has to be represented within the symmetry of a circle. This is clearly evident in all the ancient tantric mandalas existing today.

Every culture and civilization has mandalas, and the quality of these pictorial creations gives a clear idea of the level of consciousness of that society. All forms of art, sculpture and architecture are mandalas that have been envisaged in the depths of the mind and then recreated, which is why they influence so many generations, so many centuries later. In India, all forms of art, music and architecture are deeply influenced by the spiritual insight of its ancestral past. Classical Indian music, through its blend of melody, beat and rhythm, creates a mandala that can evoke a response in the deepest layers of consciousness.

In tantra, mandalas are also depicted as pictorial representations of divine forces, symbolized as theriomorphic and anthropomorphic forms. The idea of divinity in human form was developed in order to make it comprehensible to the gross awareness, so the mandala forms of *devis* and *devatas* developed into elaborate and visually arresting symbols. Some are ravishingly beautiful, others provocative; some kind and compassionate, others grotesque and fearful; some suggest divine powers and others material gain. In each case

the structure is elaborately detailed and designed to evoke a corresponding response within the consciousness of the aspirant.

This symbology is based on the eternal archetypal structure of the collective unconscious and these mandalas draw out those archetypes as a magnet draws out iron filings. Concentration on a mandala awakens the deep-seated samskaras within you and reveals the unknown mysteries in the form of dreams, visions and mental action. As the mandalas are often very aesthetic and visually arresting, they are able to capture and direct the imagination, which is the subtle link to the higher mind.

Each person, each thought, each deity, each chakra, each and everything is a mandala. The guru too is a mandala, and a very powerful one. He draws down the cosmic consciousness, acting as a magnet through which the consciousness expresses itself most obviously and clearly. He radiates the inner light of consciousness to everyone; he glows with it. The cosmic powers are attracted, unleashed and transmitted to the disciple through the guru. This is the grace of the guru mandala. Sexual union is also a powerful mandala. That is why it can be a means to meditation. When a man and a woman make love, they are creating a mystical circle, a mandala.

The definitions of mandala are very broad, because of its cosmic associations. However, for the sake of simplicity, mandala can be defined more specifically as a centre or special place, possibly consecrated by special rites, which is used for tantric practices. This means, when you are doing your yoga practices, you are really creating a mandala, a mystical circle. You are creating a centre and trying to invoke, tune in to, and harmonize with the higher consciousness. You are really performing a rite when you do asana, pranayama and meditation practices. There is worship involved, a form of rite, in which a posture, a breath, a gesture, a sound or symbol is used to invoke the higher consciousness.

Tools for meditation

Mantra, yantra and mandala are important tools for meditation. In order to practise meditation successfully, you must have a basis for the mind. There are three symbols for meditation: mantra, yantra and mandala. These three symbols form the basis of your meditation in every stage. It is not necessary to utilize all the three together. The best and easiest to use is the mantra, or sound symbol. Mantra is sound vibration, which becomes very powerful and attains high frequency through repetition. Mantra refers to the phenomenon of sound. The sound relates with the quality of elements, which can be seen by your astrological sign. According to the astrological sign, each individual has a particular sound.

The mantra should be practised in the morning and evening. You should repeat your mantra either audibly or mentally. While repeating the mantra, you should not try to concentrate. The mantra is not intended for concentration. When you try to concentrate, you create unnecessary stress and strain. Mantra is intended to purge the thoughts and purify the consciousness, making a passage for concentration. When the mind becomes calm and tranquil, you can practise concentration on a yantra. The yantra diagrams are very powerful symbols for concentration. They permeate the mind and allow the awareness to penetrate the depths of consciousness without any difficulty.

Yantras are used for stimulating the unconscious. There are unconscious forces within you that shake your entire being like earthquake tremors. Meditation on a yantra is practised to bring up these unconscious thoughts, images and feelings, which are embedded in your mind and personality. There are many yantras, and you have to select the one that is suited to you. Concentration on that yantra along with your mantra will bring out the deeper forces of your mind. When these deeper forces come into your conscious mind during meditation, then you begin to see images, colours, lights and

visions. These psychic visions, which take place in meditation, relate to your unconscious mind.

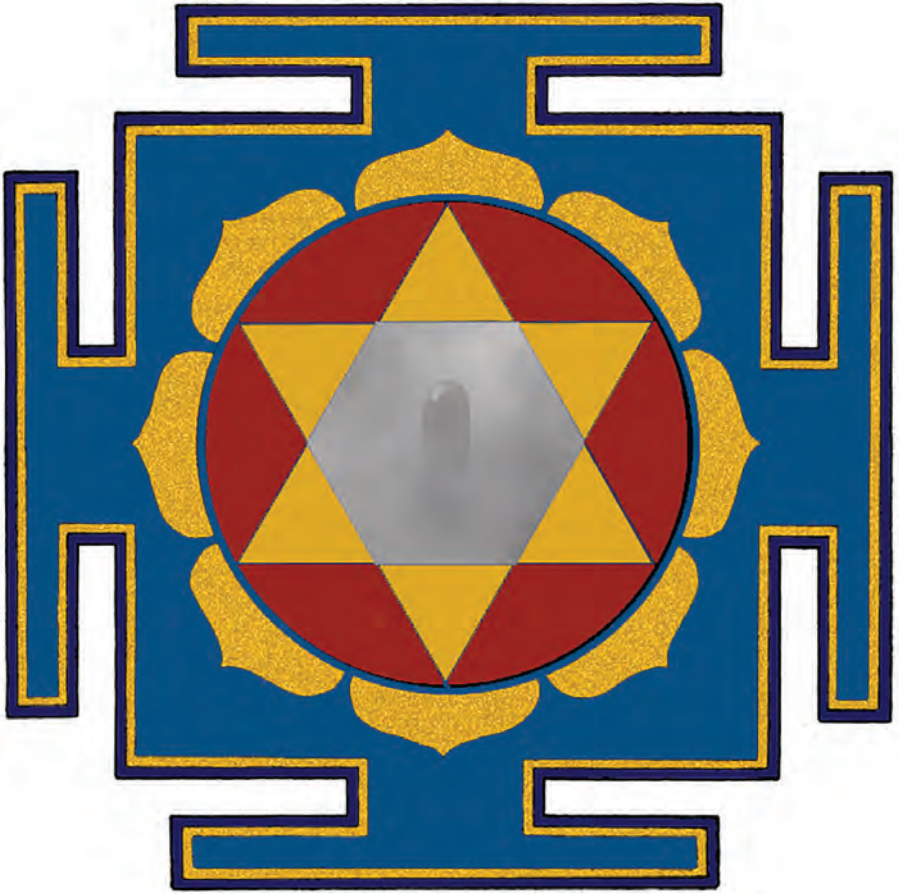
When you close your eyes and see something within the mind, that is called inner vision. Concentration on any yantra develops a fine picture within your mind. This inner vision is not imagination, fantasy or hallucination. What you see within is your own consciousness evolving. So, it is important for your spiritual evolution to explode and experience these visions. When you concentrate on a yantra, the inner forms come up from the deeper consciousness. These forms represent your karma, which means the totality of your experience and existence. Sometimes these visions come from the subconscious and sometimes from the unconscious. So, when you are concentrating on the yantra, you are trying to accelerate the pace of your evolution.

ॐ नमः शिवाय



Om Namaḥ Śivāya

SHIVA



ॐ — Om

Shiva is the auspicious one, destroyer of the ego and duality.

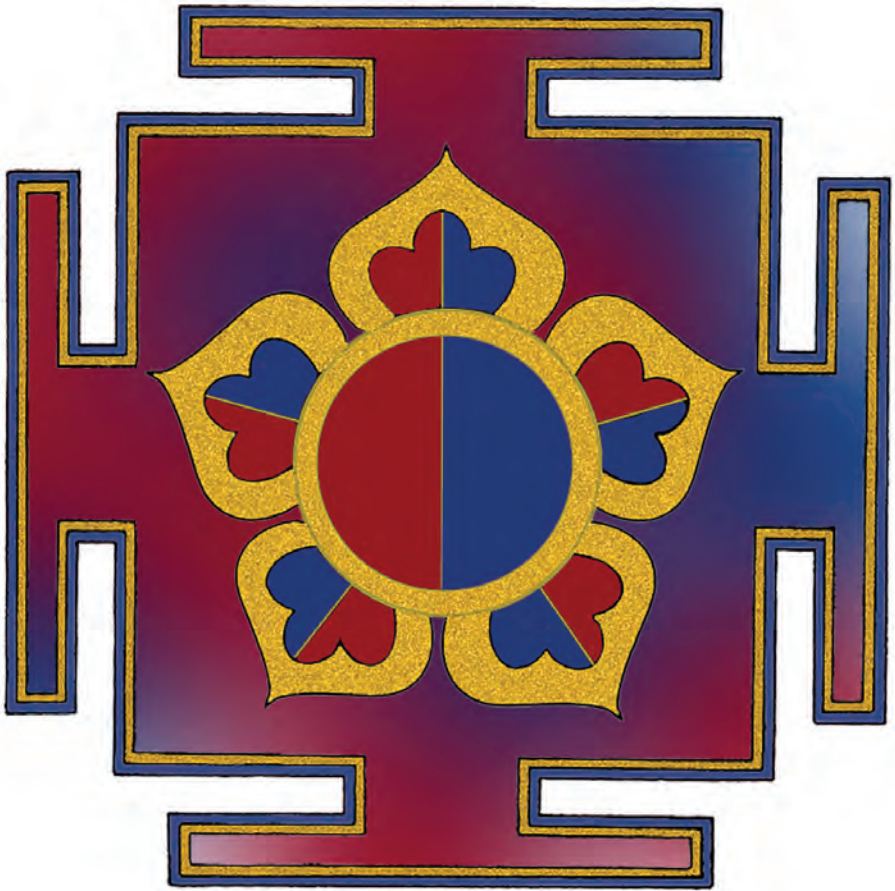
In the Hindu trinity, Shiva is the transformer. Lord of yogis, archetypal renunciate, consort of Parvati, and the supreme god, he is the symbol of cosmic consciousness.

ॐ ह्रीं जुं सः



Om Hrīm̐ Jum̐ Sah̐

ARDHANARISHWARA



ॐ — Om

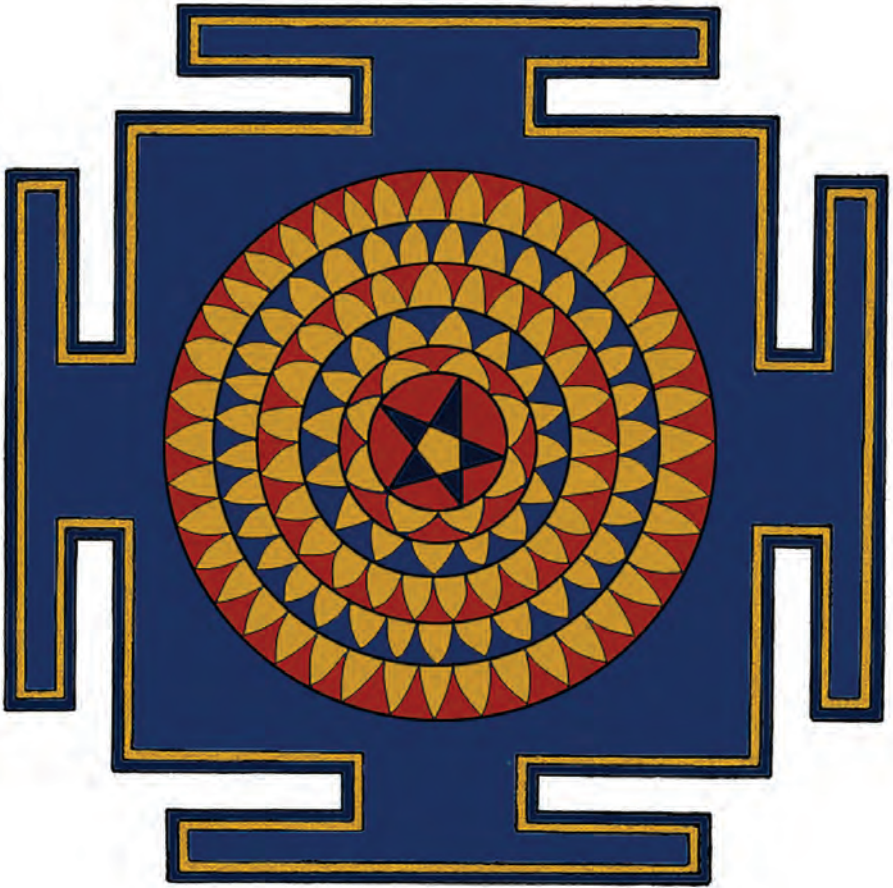
Ardhanarishwara is Shiva and Shakti united in one form, representing the creative principle, the state of yoga, and the notion that everything in creation contains the unity of masculine and feminine principles. Ardhanarishwara is the explosion of consciousness, the unity inherent in duality.

ॐ नमो भगवते रुद्राय



Om Namō Bhagavate Rudrāya

RUDRA



ॐ — Om

When the mind-born sages refused to continue creation,
Brahma's fury brought forth Rudra as the powerful creative force.

Rudra is the form of Shiva associated with howling.
He expresses the gesture of protection and gives boons.

ॐ त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् ।
उर्वारुकमिव बन्धनात् मृत्योर्मुक्षीय मामृतात् ॥



Om Tryambakam Yajāmahe Sugandhim
Puṣṭivardhanam.
Urvārukamiva Bandhanāt Mṛtyormukṣīya Māmṛtāt

MAHAMRITYUNJAYA



त्र्यं – Tryam

Mahamrityunjaya (Shiva) is the one who is victorious over death. He is worshipped to remove disease, negativity, bestow overall well-being and conquer death. He is eight-armed, carries a rudraksha mala and pours amrit from water pots, symbolizing the constant cycle of rejuvenation.

ॐ ह्रीं वटुकाय नमः



Om Hrīm Vatukāya Namaḥ

BHAIRAVA



ह्रीं — Hrīm̐

Bhairava, an aspect of Shiva, is also his security officer.

He represents the state of consciousness that precedes the ultimate experience of the universal consciousness or Shiva.

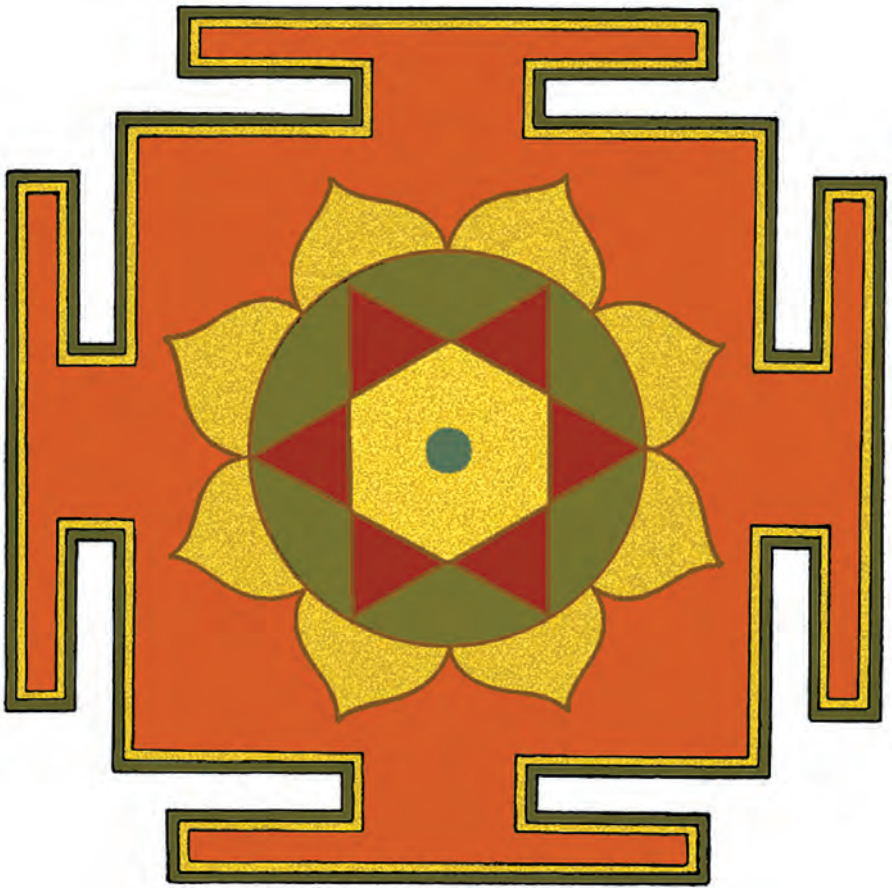
Bhairava is the intensity of pining for union with the source.

ॐ श्री हनुमते नमः



Om Śrī Hanumate Namaḥ

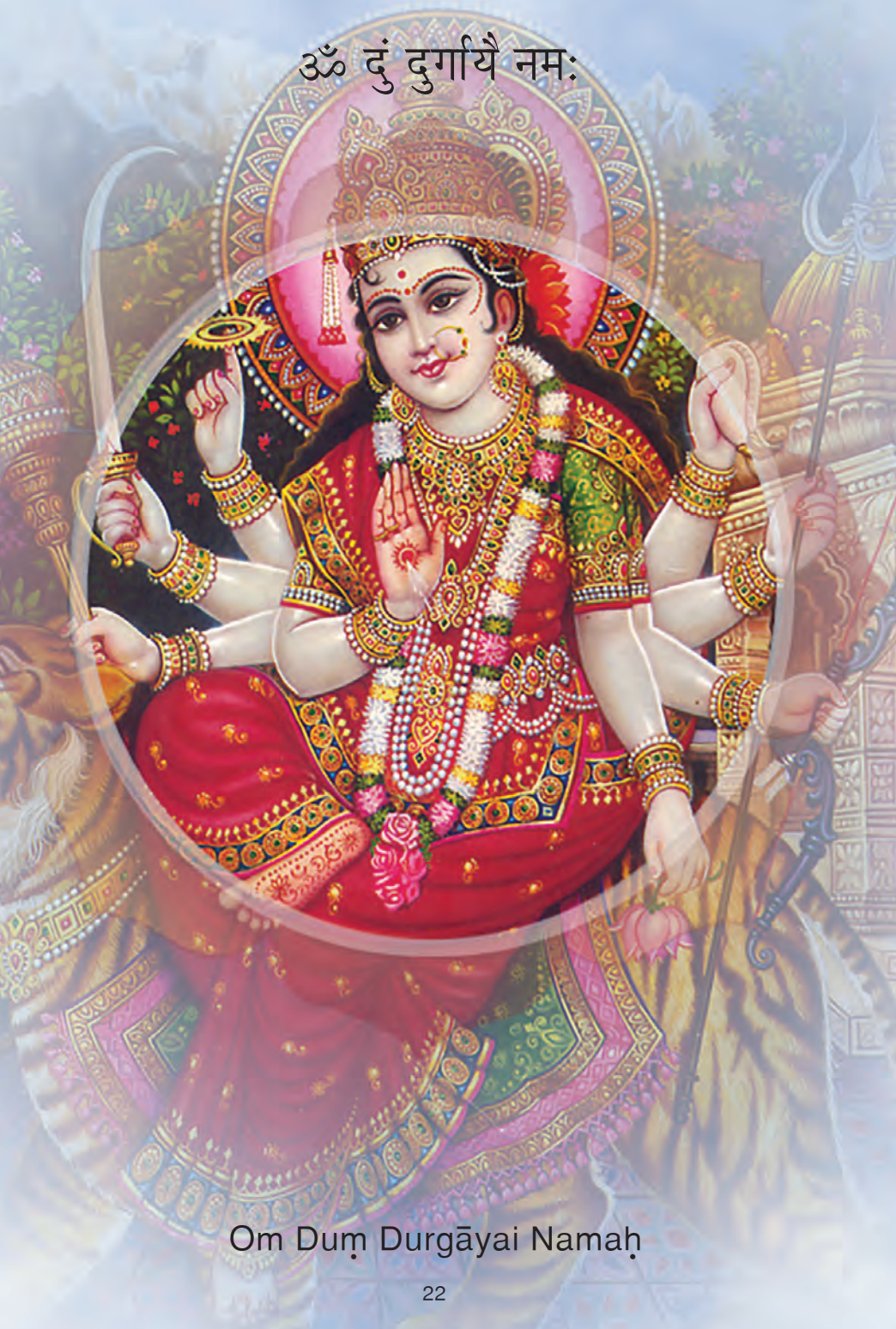
HANUMAN



ॐ — Hum

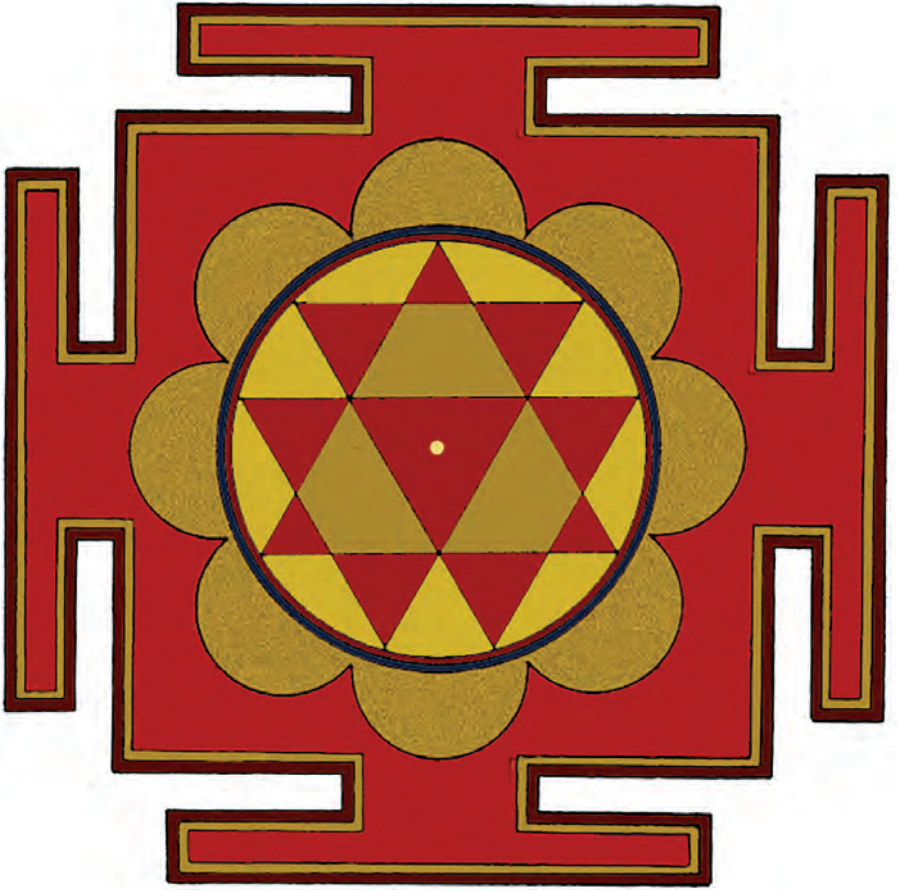
Hanuman is the avatara of Lord Shiva born of the wind god, Pawan Deva. He is the symbol of devotion, strength and selfless action, and is humble, brave and wise. He lived to serve Lord Rama and crossed the ocean by simply uttering Rama's name.

ॐ दुं दुर्गायै नमः



Om Dum Durgāyai Namaḥ

DURGA



ॐ — Dum̐

Durga is the eternal shakti of Shiva and the inexhaustible fountain of divine love and bestower of glory.

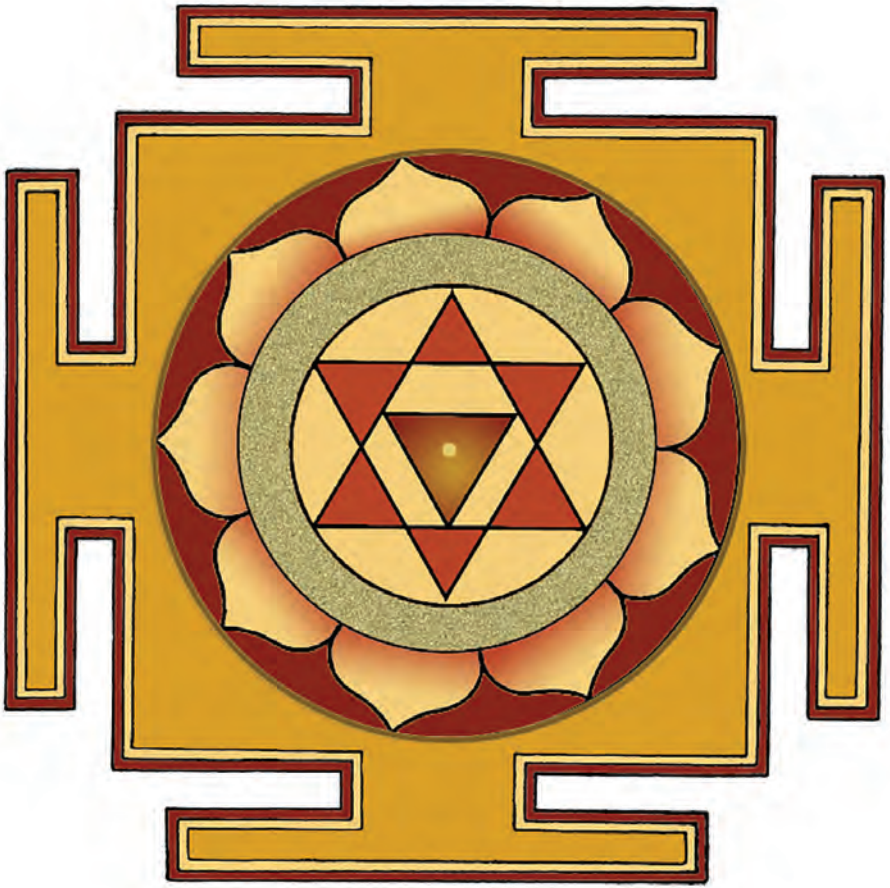
She is the symbol of superconsciousness, the creative, preserving and protecting principle in the created world.

ॐ भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य
धीमहि धियो यो नः प्रचोदयात्



Om Bhūrbhuvah Svah Tatsaviturvareṇyaṃ
Bhargo Devasya Dhīmahi
Dhiyo Yo Naḥ Prachodayāt

GAYATRI



ॐ — Om

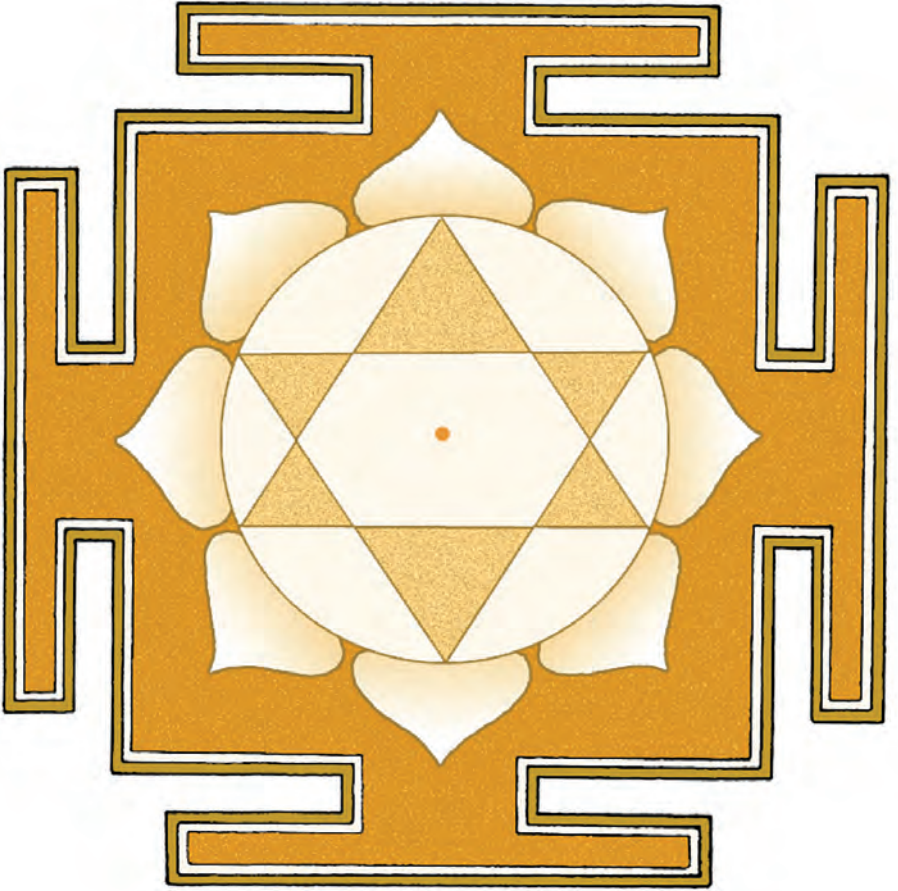
Gayatri is the mother of the Vedas. She represents the knowledge revealed in the Vedas. Her nature is pure bliss; she is the presiding deity of Brahma tejas, the brilliance of superconsciousness.

ॐ ऐं सरस्वत्यै नमः



Om Aim Sarasvatyai Namah

SARASWATI



ऐ – Aim

Saraswati is the power of cosmic intelligence, consciousness and knowledge. She is Brahma shakti, the energy of the creator.

Saraswati is the Mother in her sattvic form who bestows ultimate spiritual knowledge. She is also the creative beauty in art, music, dance and literature.

ॐ श्रीं महालक्ष्म्यै नमः



Om Śrīm Mahālakṣmyai Namaḥ

LAKSHMI



श्रीं – Śrīm

Lakshmi, the goddess of wealth and prosperity, is the shakti of Vishnu, the preserver. Every kind of magnificence and joy, exaltation and greatness are due to her grace.

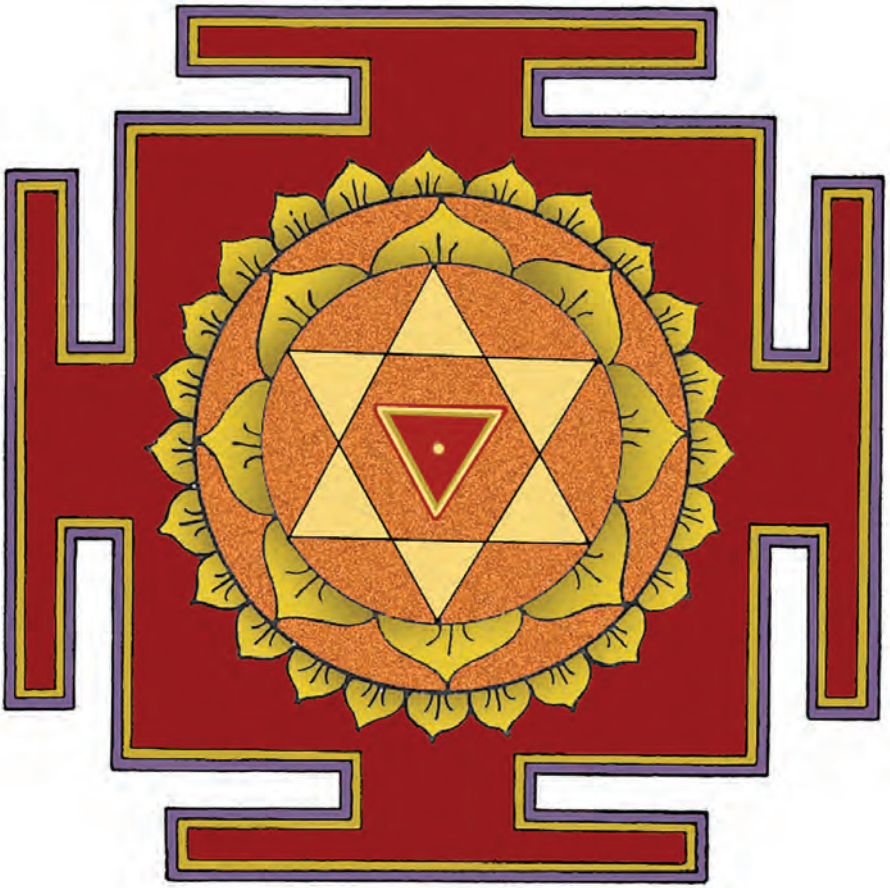
She is calm and serene, the one who helps conquer rajas and leads us towards sattwa.

ऐं ह्रीं क्लीं चामुण्डायै विच्चे



Aim Hrīm Klīm Chāmuṇḍāyai Vichche

CHANDI



ऐ – Aim

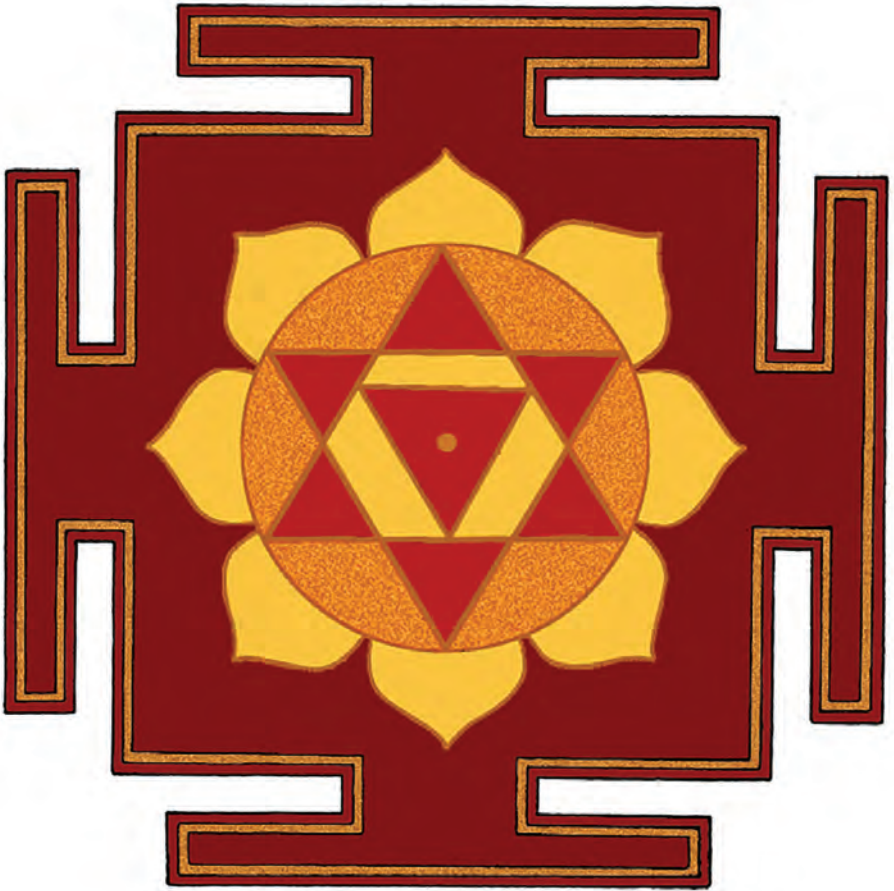
Durga assumes the fierce form of Chandi to remove evil from the world and restore righteousness. Chandi is the power invoked to destroy the negative tendencies of the mind. She is the transformative power of divinity that conquers tamas.

महिष मर्दिनि स्वाहा



Mahiṣa Mardini Svāhā

MAHISHASURAMARDINI

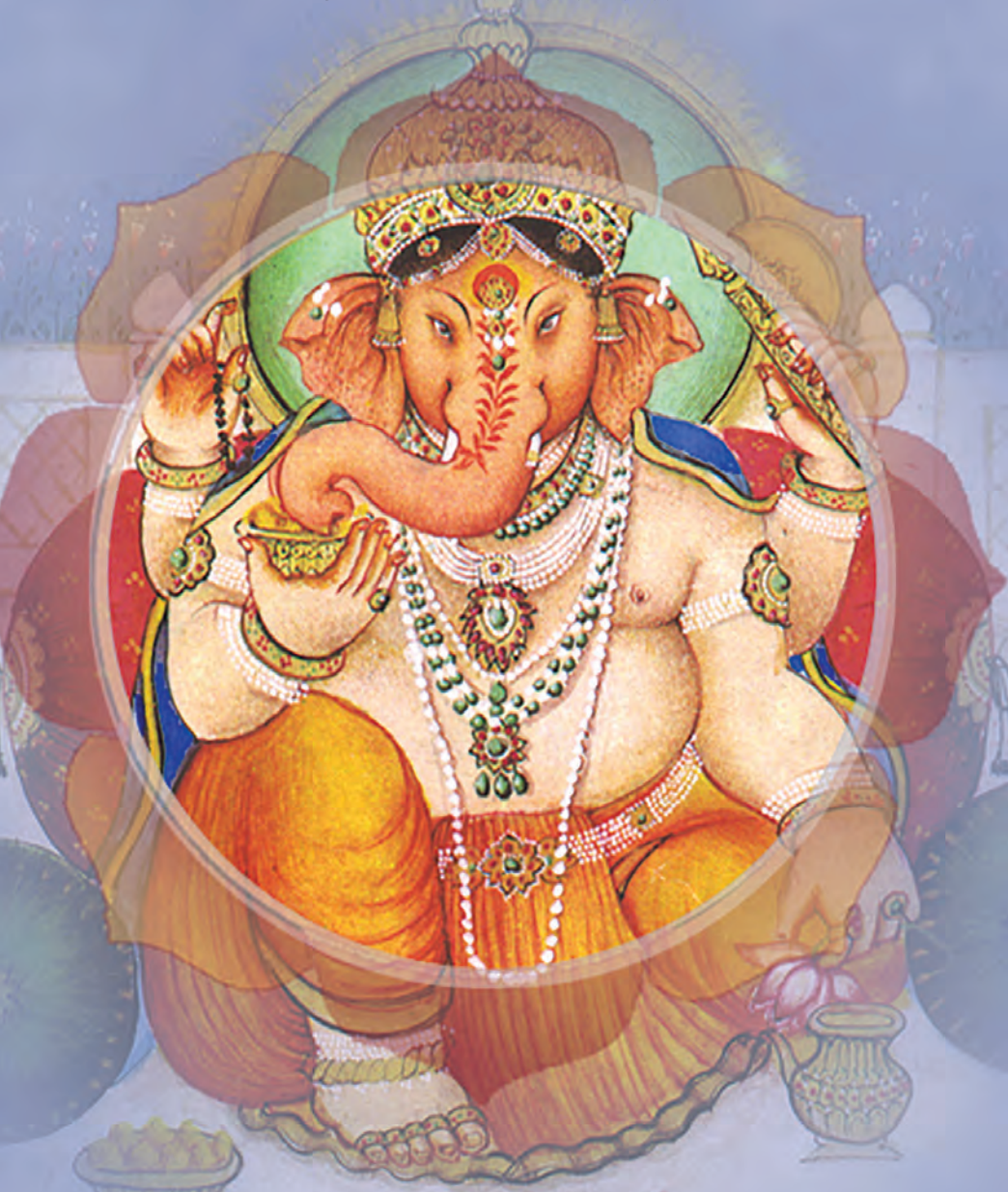


मं — Maṁ

Mahishasuramardini, the form of Durga created from the combined power of all the gods, comes to destroy Mahishasura, the demon.

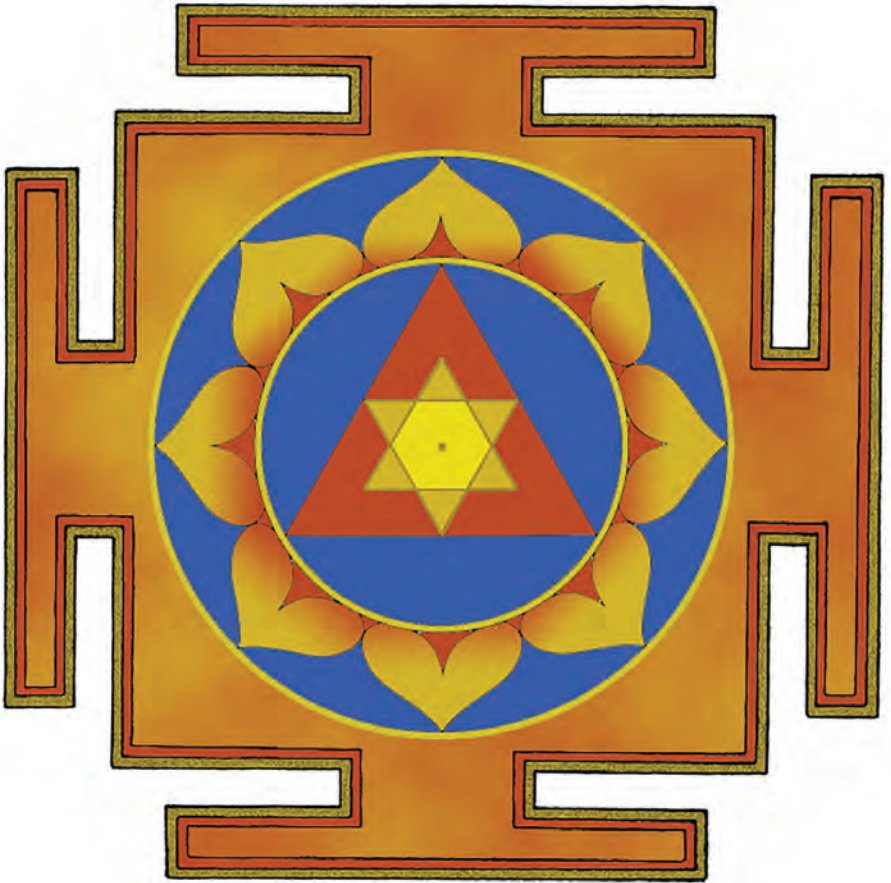
She is the omnipotent power which maintains the divine play through the three gunas. She destroys passions and subtle desires, symbolized by the buffalo.

ॐ गं गणपतये नमः



Om Gam Ganapataye Namah

GANESHA



गं — Gam̐

The elephant-headed son of Shiva and Parvati, Ganesha is worshipped first in any prayer and before any new undertaking. With Ganesha's grace, everything can be achieved. He is the god of wisdom, the embodiment of bliss and the one who removes obstacles.

ॐ गुं गुरवे नमः



Om Guṃ Gurave Namaḥ

GURU



गुरु – Gum

Guru is the dispeller of darkness or ignorance. He is the guiding hand, the awakening voice and the illuminating touch, the link between the individual and the immortal, the one whose grace guides a disciple on the spiritual path.

ॐ ह्रीं द्रां दत्तात्रेयाय नमः द्रां ह्रीं ॐ



Om Hrīm Drām Dattātreya Namah
Drām Hrīm Om

DATTATREYA



द्रां – Drām̐

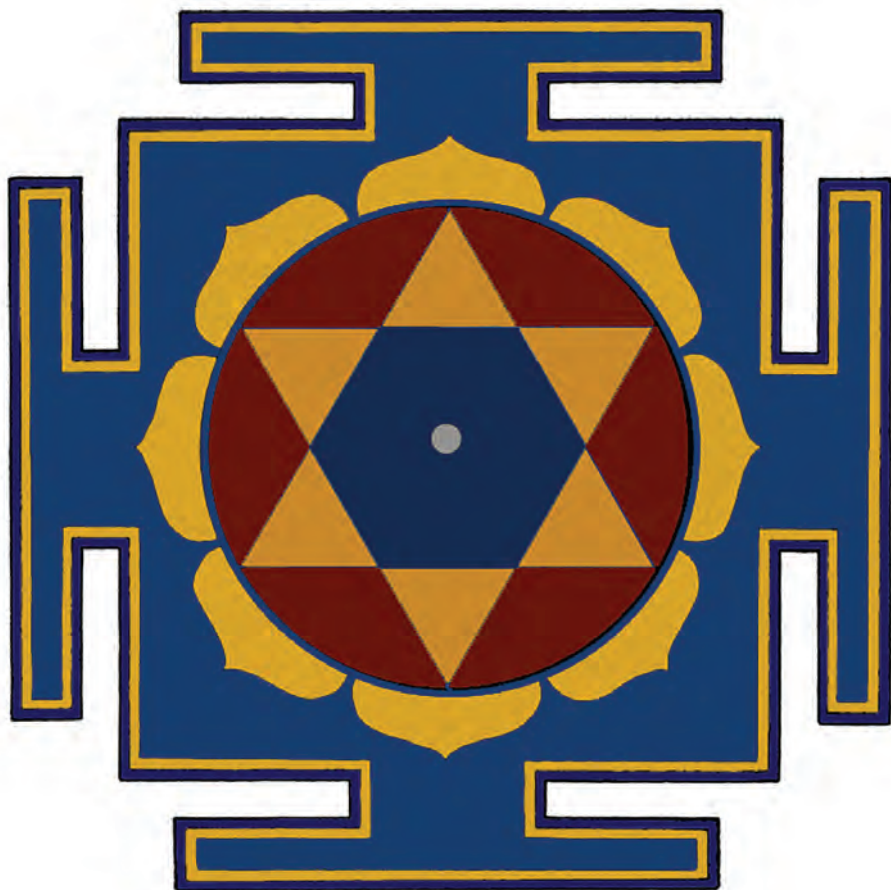
Dattatreya, the first avadhoota, is the son of the great sage Atri and his wife Anusuya, a model of chastity. He is an incarnation of the trinity of Brahma, Vishnu and Shiva and received his spiritual guidance from the twenty-four gurus of nature.

ॐ नमो भगवते दक्षिणामूर्तये
मध्यं मेधा प्रदच्छ स्वाहा



Om Namo Bhagavate Dakṣiṇāmūrtaye
Madhyaṃ Medhā Pradachchha Svāhā

DAKSHINAMURTI



ॐ — Om

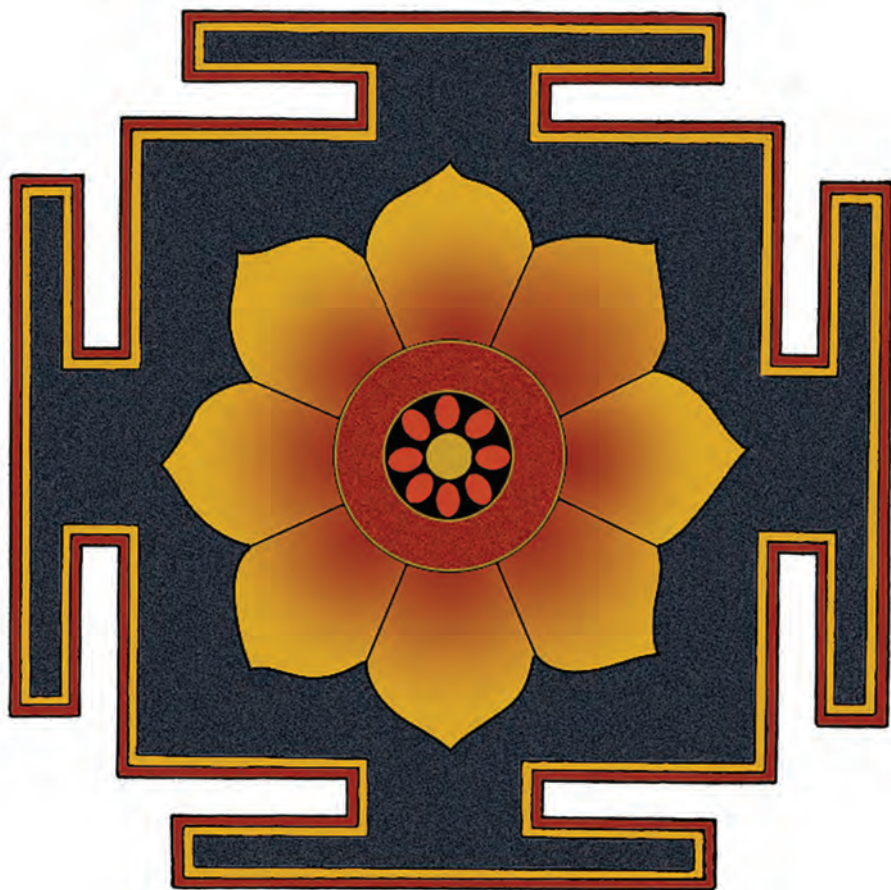
Dakshinamurti, a form of Shiva, is the universal teacher who transmits his knowledge in silence to the rishis gathered around him. He has four hands, two are in jnana mudra – bestowing wisdom, and two are in varada mudra – offering gifts.

सूर्यादि नवग्रहदेवताभ्यो नमः



Sūryādi Navagrahadevatābhyo Namah

NAVAGRAHA



ॐ — Om

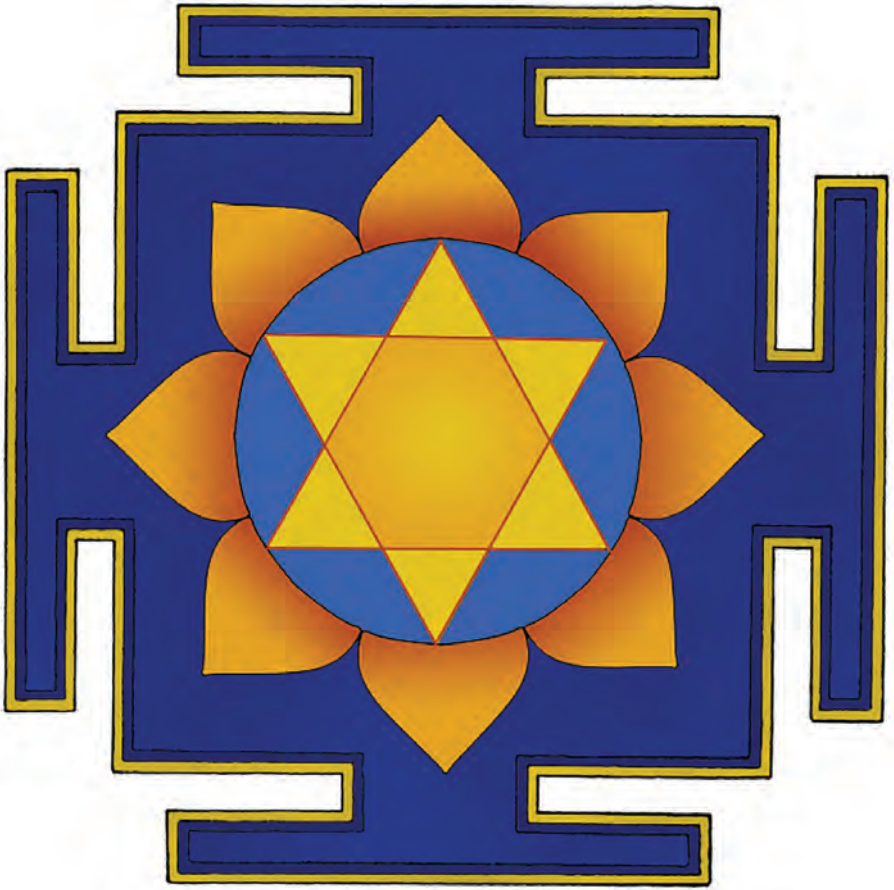
The nine *grahas* (planets) are propitiated before any ritual. They are: Surya (Sun), Chandra (Moon), Mangala (Mars), Budha (Mercury), Brihaspati (Jupiter), Shukra (Venus), Shani (Saturn), Rahu (Ascending Node) and Ketu (Descending Node). *Graha* also means ‘hold’, indicating the influence that planets have upon human actions.

ॐ घृणिः सूर्य आदित्यः



Om Ghṛṇiḥ Sūrya Ādityaḥ

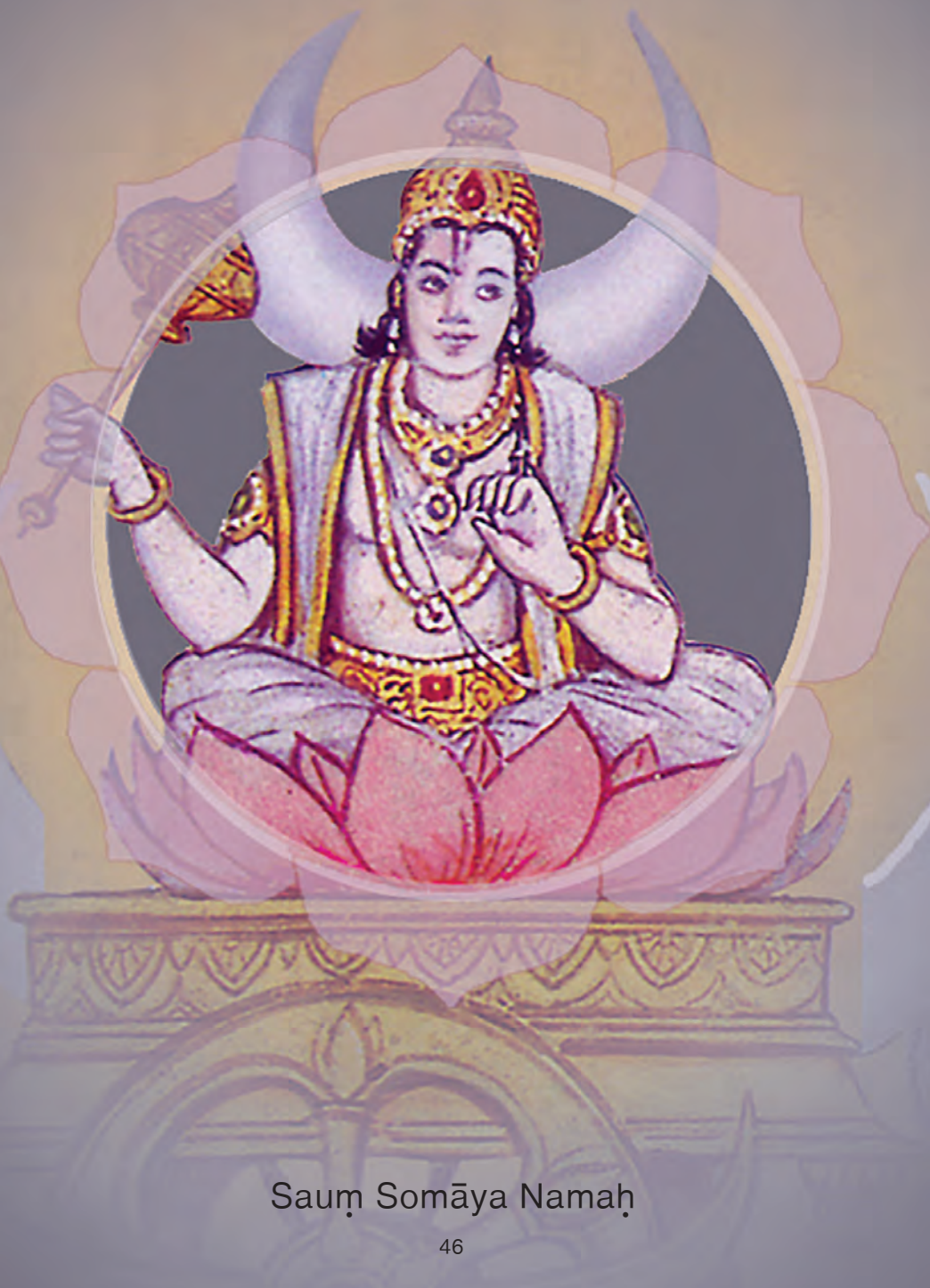
SURYA



ॐ — Am

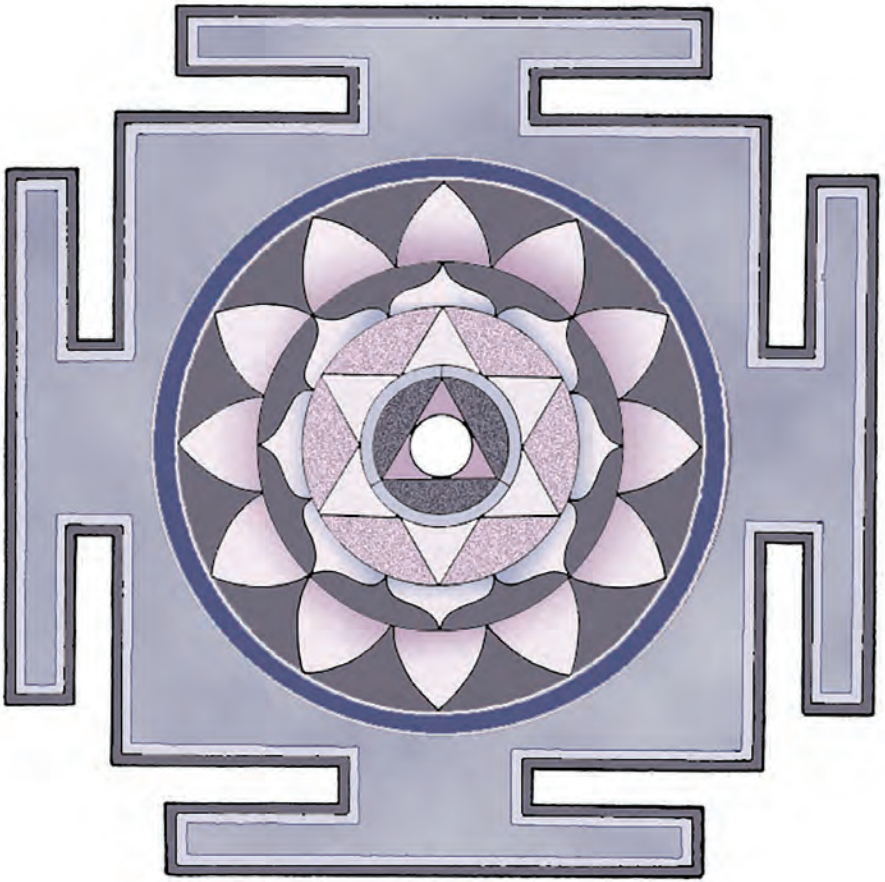
Surya, the Sun god, represents life, pranic energy and is the symbol of the atma. He destroys all enemies, frees one from all sins, brings prosperity and bestows long life. Surya is worshipped at dawn, noon and dusk by chanting the Gayatri mantra.

सौं सोमाय नमः



Saum Somāya Namaḥ

CHANDRA



सौं — Saum̐

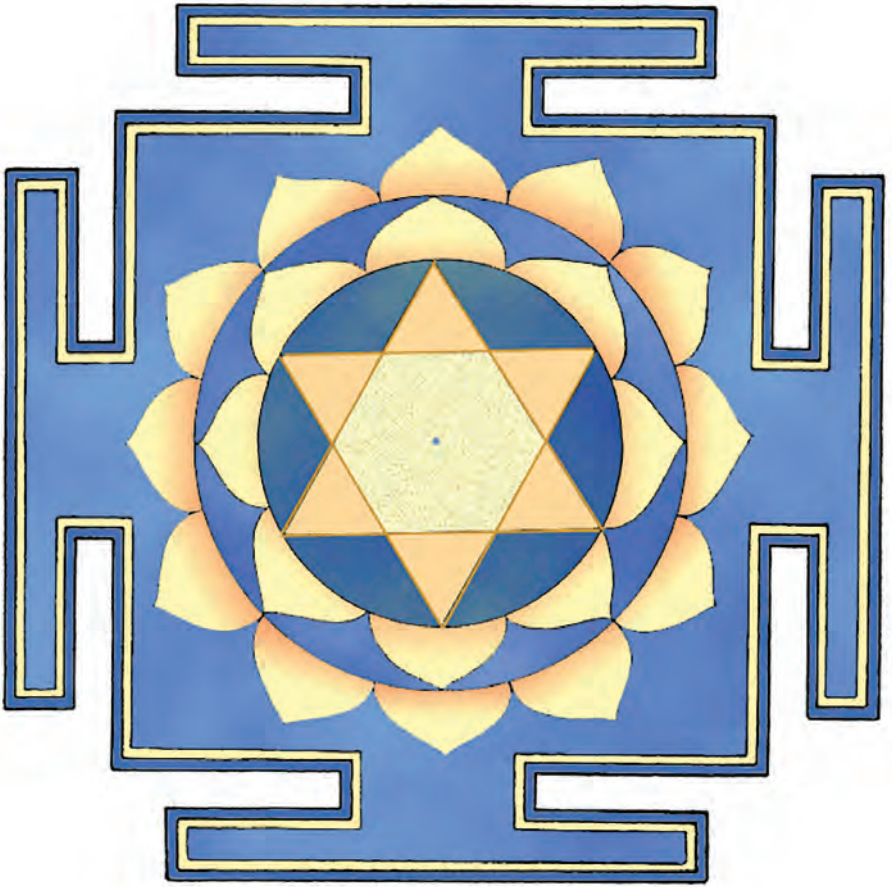
The moon god Chandra is celebrated as a child of the ocean.
He represents mental energy. He is the lord of plants
and the source of cool, nectar-like rays of light.

ॐ नमो नारायणाय



Om Namo Nārāyaṇāya

VISHNU



ॐ — Om

Vishnu is the preserver and sustainer of the universe.

He is father, mother, friend, guru; he bestows welfare upon the world, is a friend to the righteous and a compassionate protector.

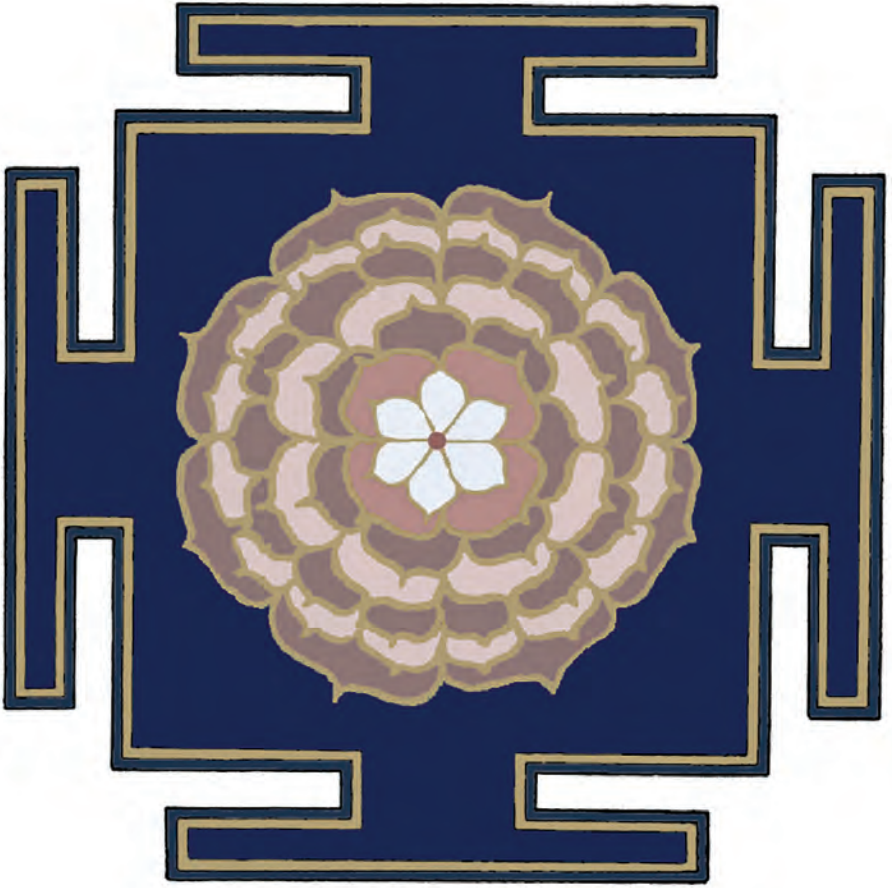
He is Narayana and pervades everything.

ॐ मं नमो भगवते मत्स्याय श्रीं



Om Maṃ Namo Bhagavate Matsyāya Śrīṃ

MATSYA



मं — Maṁ

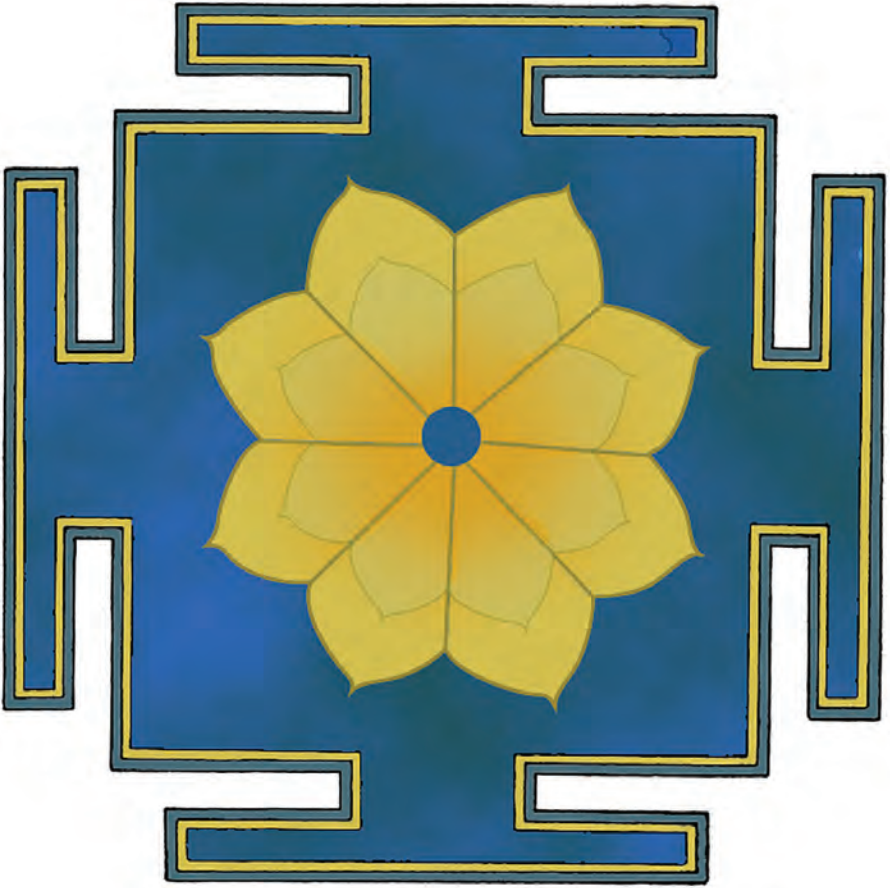
Vishnu in the form of Matsya (the fish), was the first creature to appear in the watery depths, representing the initial glimmer of individual consciousness. Matsya came to save Vaivasvata Manu, the seven rishis and the Vedas from destruction by a *pralaya* (deluge).

ॐ नमो भगवते कुं कूर्माय



Om Namo Bhagavate Kuṁ Kūrmāya

KURMA



कुं — Kum

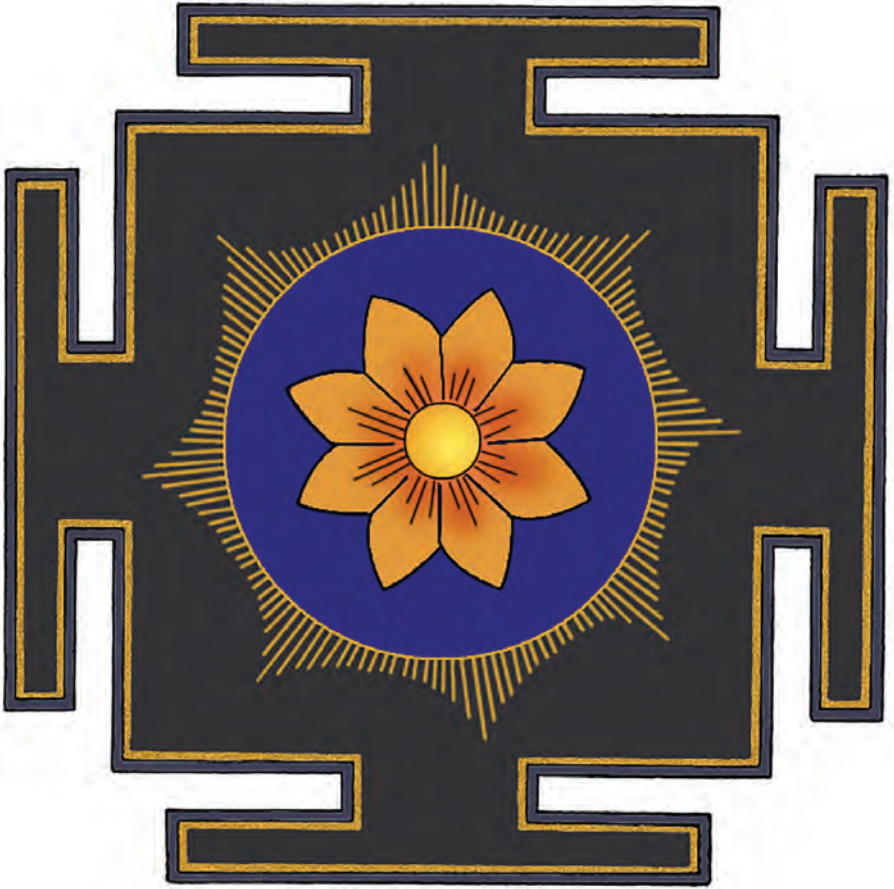
Vishnu in the form of Kurma (the tortoise), represents a transitional state between the unconscious and the conscious. Kurma came to recover precious objects lost in the deluge and gave its shell as a base for the churning rod when the gods and demons churned the ocean of milk to extract *amrit* (nectar).

ॐ नमो भगवते वराहाय हूं



Om Namō Bhagavate Varāhāya Hūṃ

VARAHA



हूं — Hūṃ

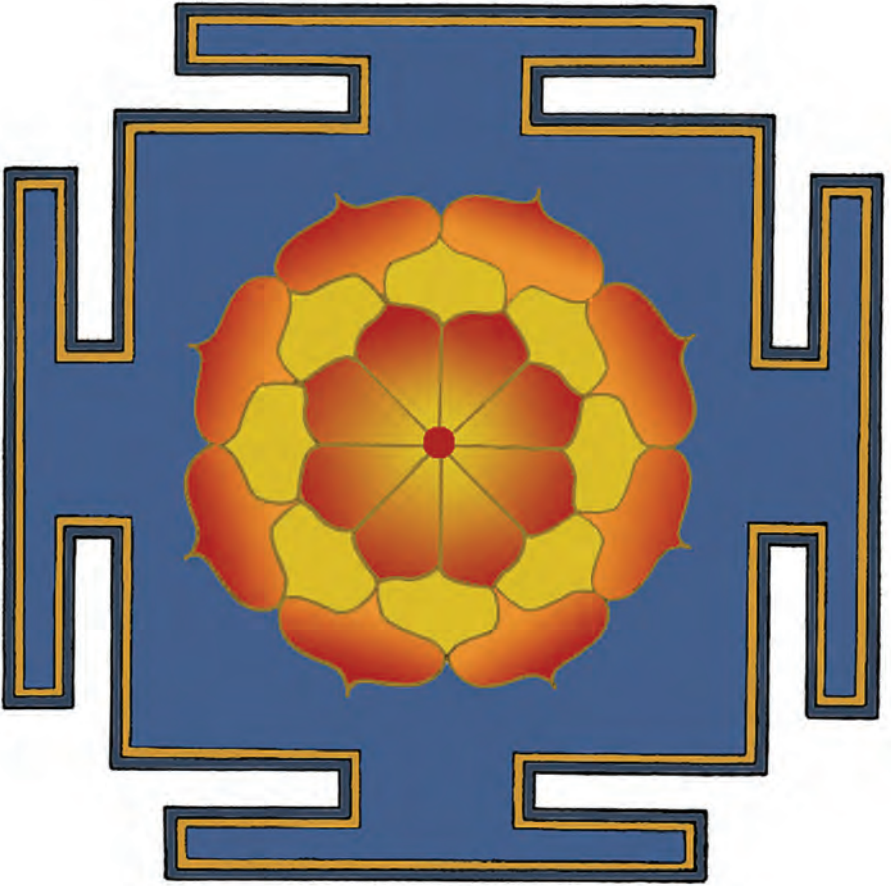
Vishnu in the form of Varaha (the boar), represents the transition from the subconscious to the conscious, and also the tamasic state of creation where the earth becomes solidified. Varaha came to rescue the earth, which had been submerged into the waters by the demon Hiranyaksha.

जय जय श्रीनृसिंह क्षौं



Jaya Jaya Śrīnṛsiṃha Kṣraum

NARASIMHA



क्षौ – Kṣraum̐

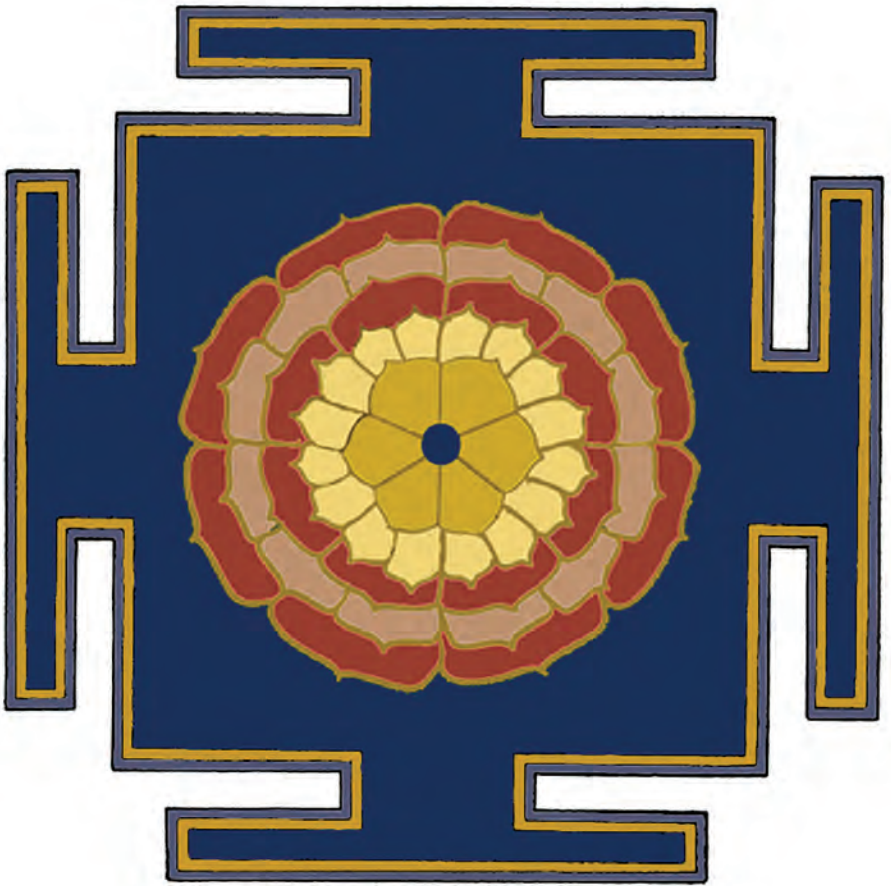
Vishnu in the form of Narasimha (half-man, half-lion), represents the evolution of the animal to the human, and the development of consciousness from pure instinct to material and sensory awareness. Narasimha came to free the world from the oppression of the demon Hiranyakashipu.

ॐ नमो भगवते विष्णवे महाबलाय स्वाहा



Om Namō Bhagavate Viṣṇave
Mahābalāya Svāhā

VAMANA



ॐ — Om

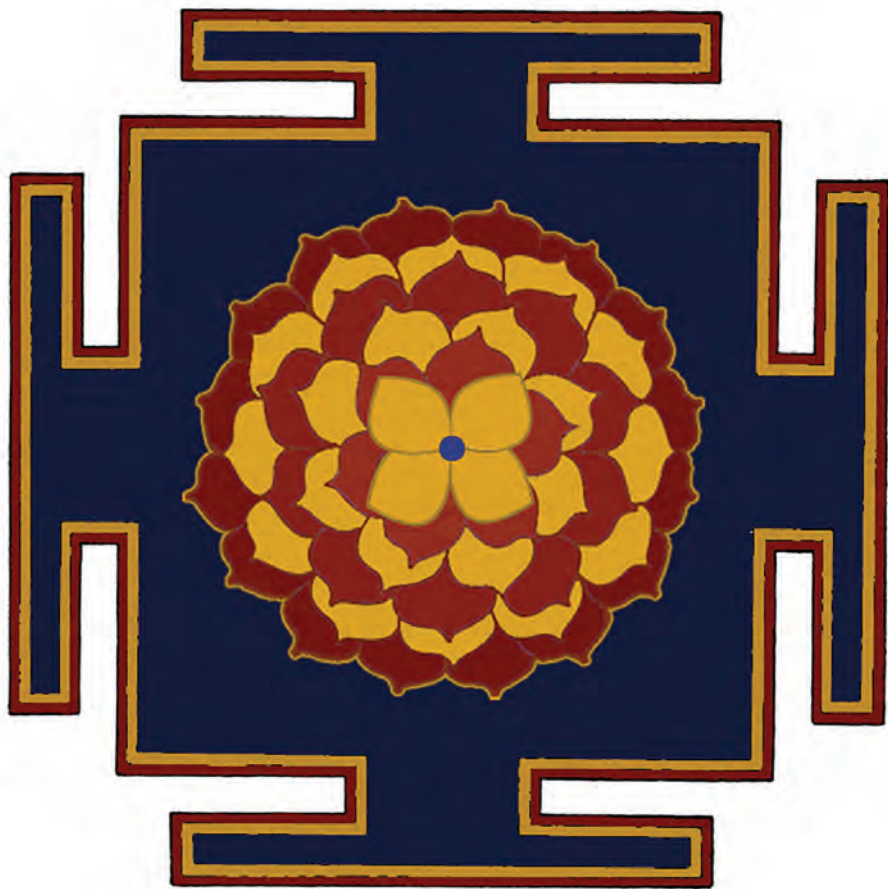
Vishnu in the form of Vamana (a young Brahmin dwarf), signifies the potential development of human consciousness from lower to higher states. Vamana came to restore the power of the gods, which had been eclipsed by the asura king, Bali.

ॐ ब्रह्म क्षेत्राय विद्महे । क्षत्रियान्ताय धीमहि ।
तन्नो रामः प्रचोदयात्



Om Brahma Kṣetrāya Vidmahe
Kṣatriyāntāya Dhīmahi
Tanno Rāmaḥ Prachodayāt

PARASHURAMA



ॐ — Om

Vishnu in the form of Parashurama represents the greater development of conscious human potential and the battle between the lower and higher mind. Parashurama came to deliver the land from the oppression of the kshatriya rulers.

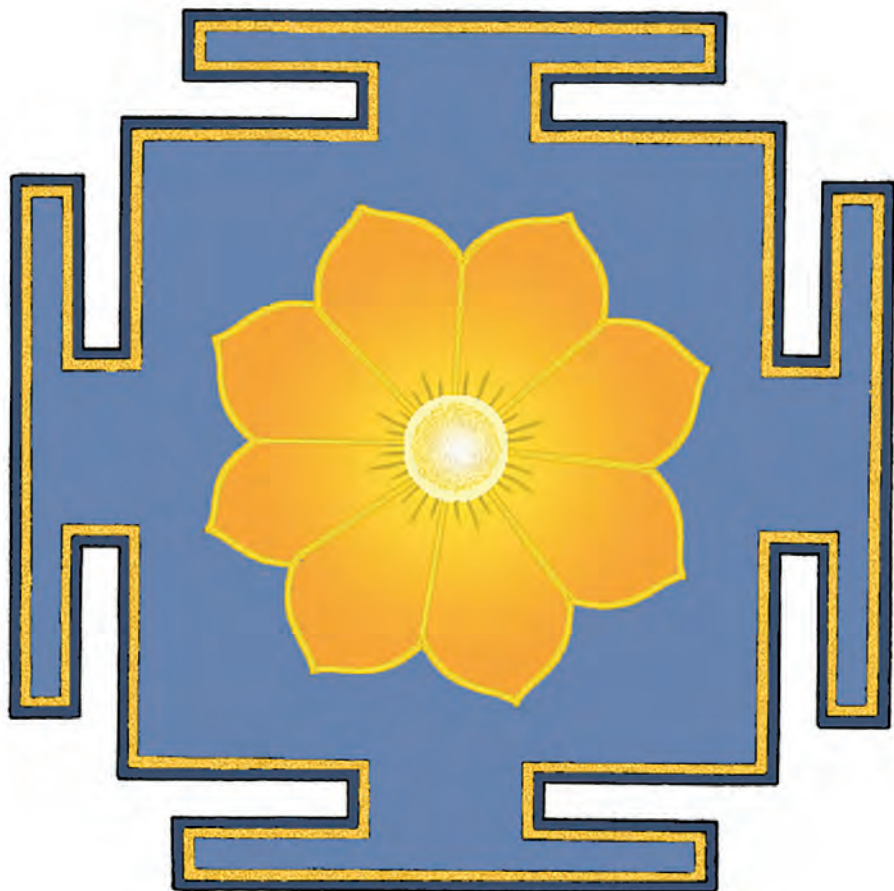
He destroyed the kshatriya race twenty-one times.

ॐ नमो भगवते बलरामाय स्वाहा



Om Namō Bhagavate Balarāmāya Svāhā

BALARAMA



ॐ — Om

Balarama, or Rama the Strong, is the elder brother of Krishna and the incarnation of Shesha, the serpent who supports Vishnu. He had many adventures with the young Krishna, including destroying the demon Dhenuka. His weapon is the plough.

रां रामाय नमः



Rām Rāmāya Namaḥ

RAMA



रं — Ram

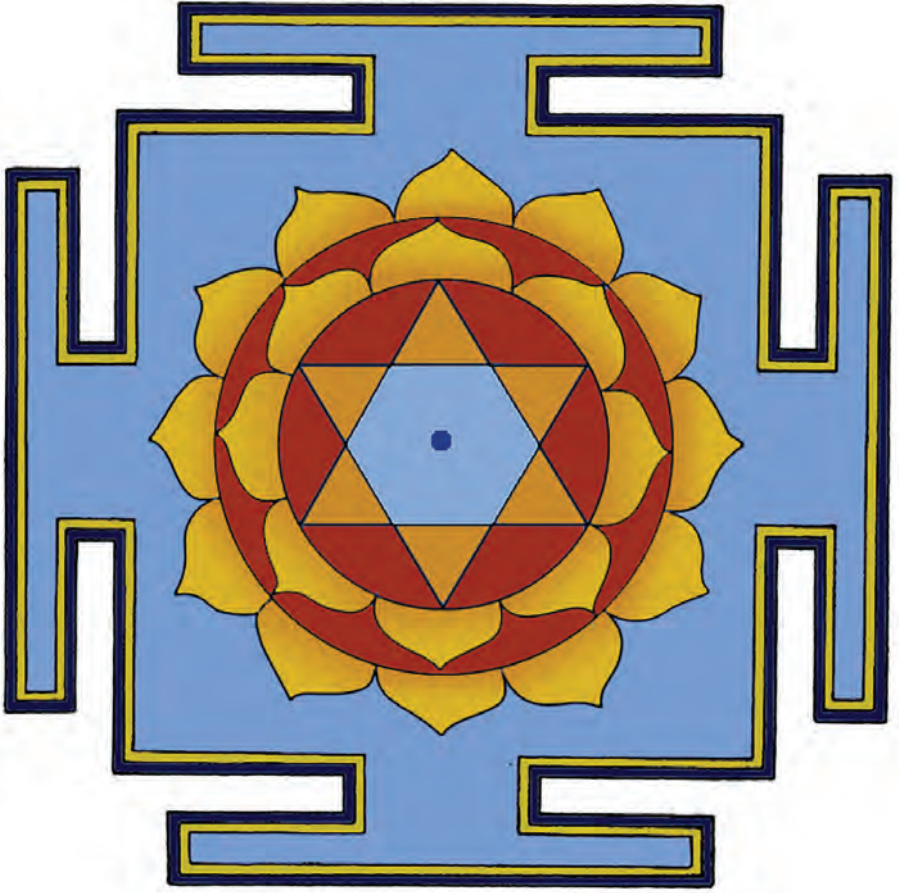
Vishnu in the form of Rama, is the noble example of how to face life and be the ideal son, brother, king, husband and friend. Though an avatara, Rama experienced all the joys and sorrows of human existence, yet remained an embodiment of dharma.

ॐ नमो भगवते वासुदेवाय



Om Namō Bhagavate Vāsudevāya

VASUDEVA



ॐ — Om

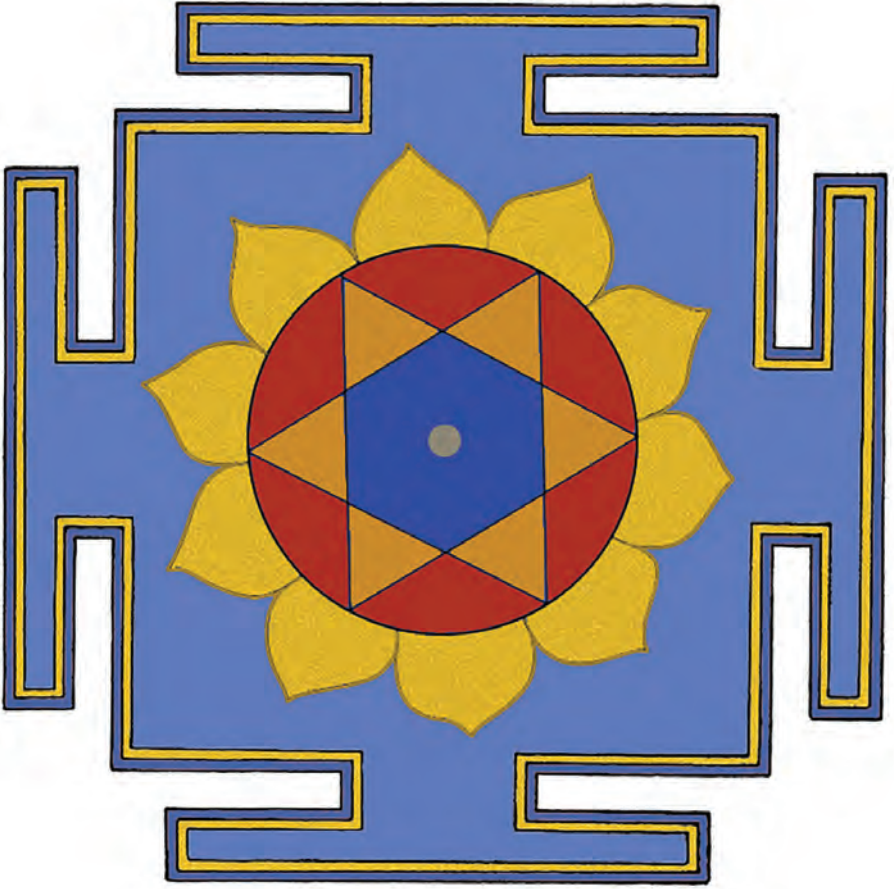
Para Vasudeva represents the transcendental form of Vishnu. He rests on Adi Shesha, the serpent supporting the Godhead. He is replete with *jnana* (wisdom), *aishvarya* (sovereignty), *shakti* (power), *bala* (strength), *virya* (valour) and *tejas* (lustre). His form is for the enjoyment of the gods and other self-realized souls.

कृं कृष्णाय गोविन्दाय गोपीजनवल्लभाय स्वाहा



Kṛṇ Kṛṣṇāya Govindāya
Gopījanavallabhāya Svāhā

GOPALA



ॐ — Kṛm

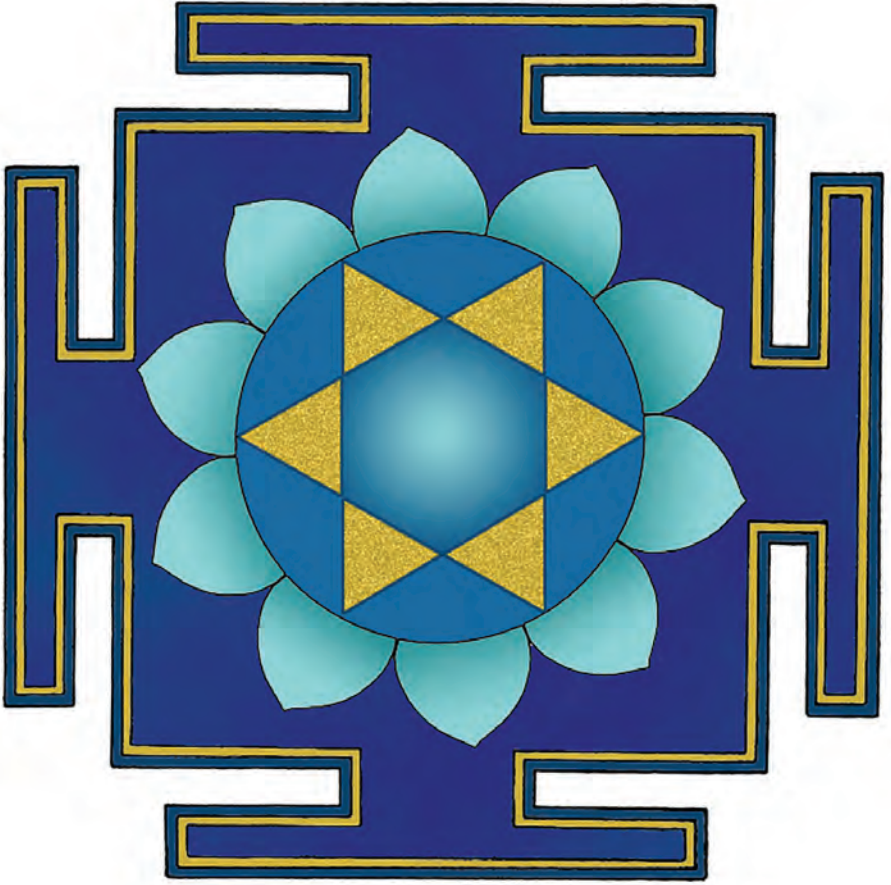
Gopala is the cowherd form of the avatara Krishna as a child. He delights in playing the flute and entertaining his friends and the cows. Gopala also means the one who has control over the sense organs.

कृं कृष्णाय नमः



Kṛṇ Kṛṣṇāya Namaḥ

KRISHNA



ॐ — Kṛm

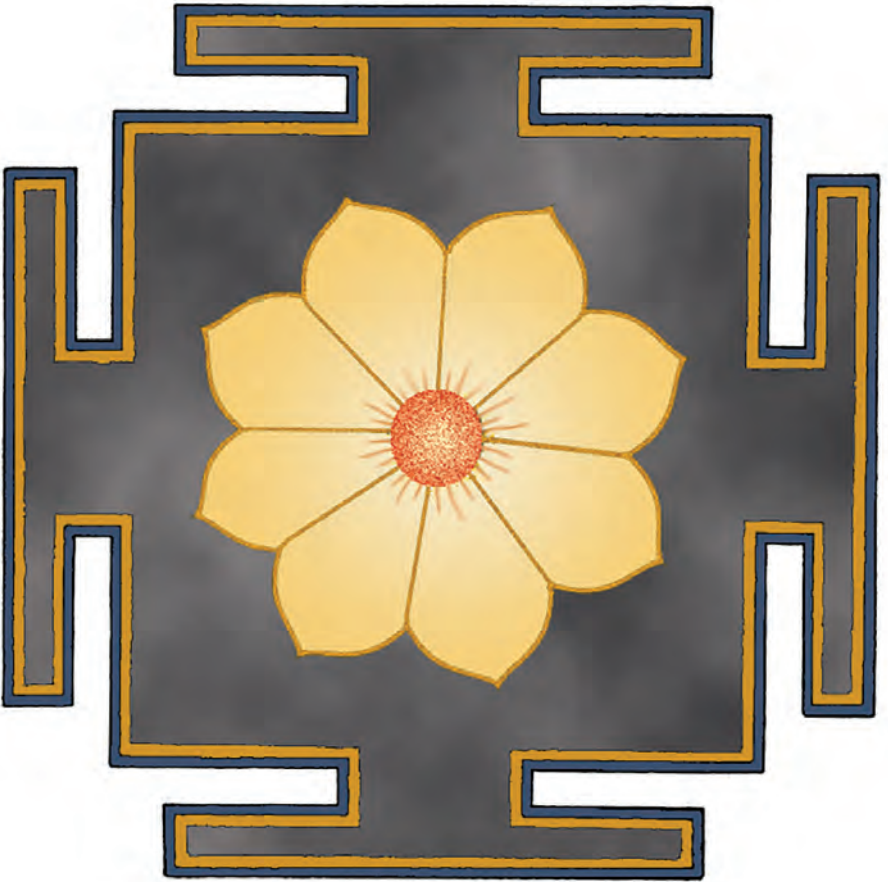
Regarded as a complete manifestation of Vishnu, Krishna is a dynamic avatara, a playful child, the beloved of the gopis, and joy incarnate. He is also the supreme consciousness into which everything dissolves.

कं कल्किने नमः



Kaṁ Kalkine Namaḥ

KALKI



ॐ — Om

Kalki is the tenth avatara of Vishnu, who will come riding upon a white horse, which is also an avatara in itself. Kalki carries a sword to strike down all evil, and he battles for the cause of righteousness.

Kalki will come at the end of the Kali yuga to destroy the creation that has sunk into total darkness, after which it will be created anew.

ऐं ह्रीं श्रीं क्लीं कालिके ऐं ह्रीं श्रीं क्लीं



Aiṃ Hrīm Śrīm Klīm Kālike
Aiṃ Hrīm Śrīm Klīm

KALI



कली – Klīm

Kali is the shakti of Mahakaal (Shiva), the destroyer of time, and the first manifestation of the unconscious kundalini.

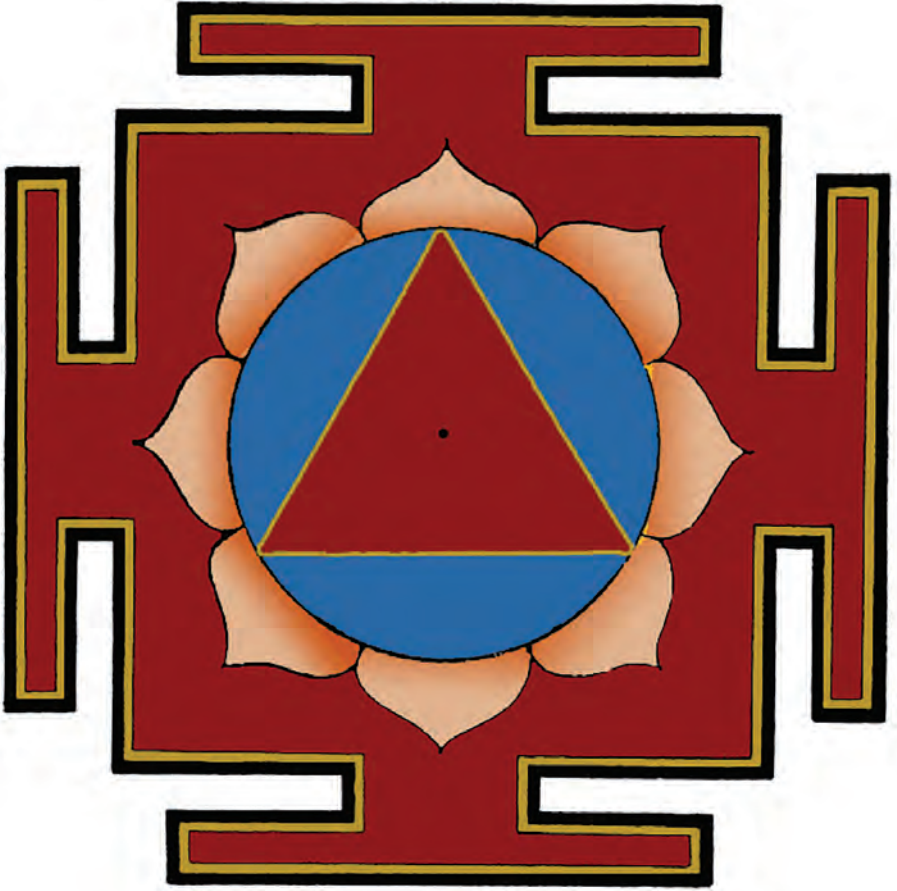
Although terrible to behold, she is a benign and compassionate protector, removing every veil of ignorance from the devotee who surrenders to her.

ॐ ह्रीं स्त्रीं हूं फट्



Om Hrīm Strīm Hūm Phaṭ

TARA



हूं — Hūṃ

Tara is eternal sound. She is the shakti of Akshobhya (Shiva), the one who never loses balance.

Tara is eternal light. The one who invokes her is held secure on the journey to the other ‘shore’.

हीं कएईल हीं हसकहल हीं सकल हीं



Hrīm Kaeīla Hrīm Haśakahala
Hrīm Sakala Hrīm

TRIPURA SUNDARI



ह्रीं — Hrīm

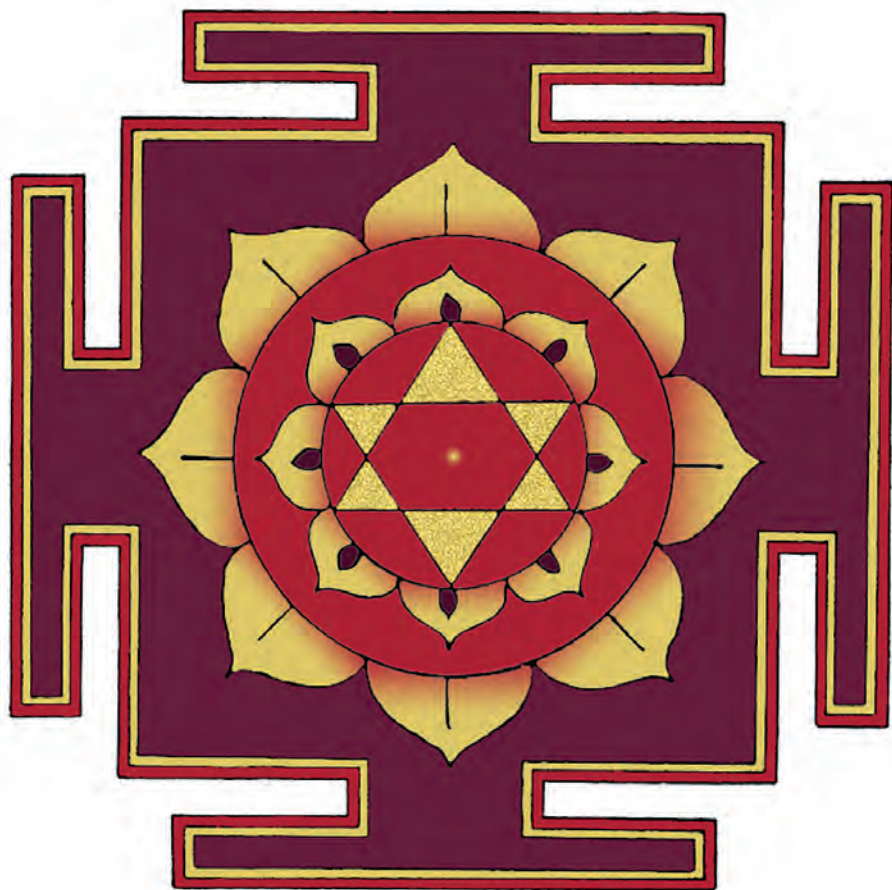
Also called Kameshwari, Tripura Sundari is the power of kamana, desire. She is the essence of creation, the will and the force that turns a desire into action. Tripura Sundari is the ultimate beauty inherent in the three realms.

ऐं ह्रीं श्रीं



Aim Hrim Śrīm

BHUVANESHWARI



ह्रीं — Hrīm

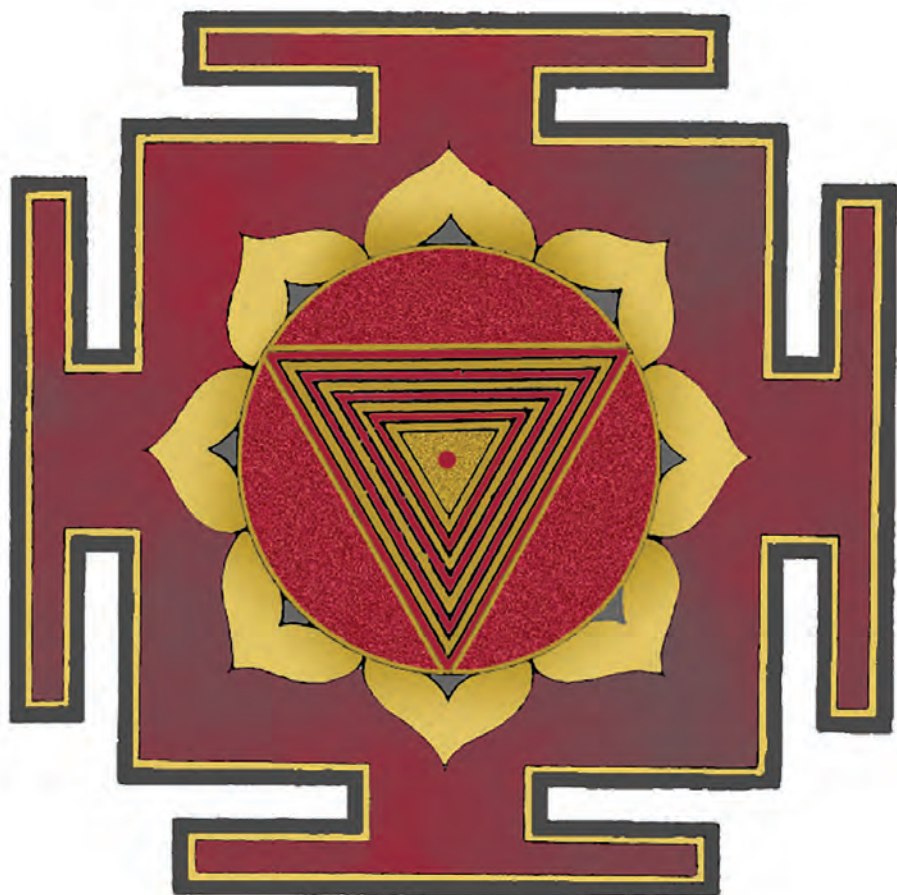
Bhuvaneshwari is the manifest expression of the three realms. She is both maya or illusion and knowledge. She is self-illuminated space that creates the manifest world; she holds the world in herself, and nurtures and protects it.

ह सैं हसकरीं ह सैं



Hasaim Hasakarim Ha Saim

TRIPURA BHAIRAVI



ऐं — Aim

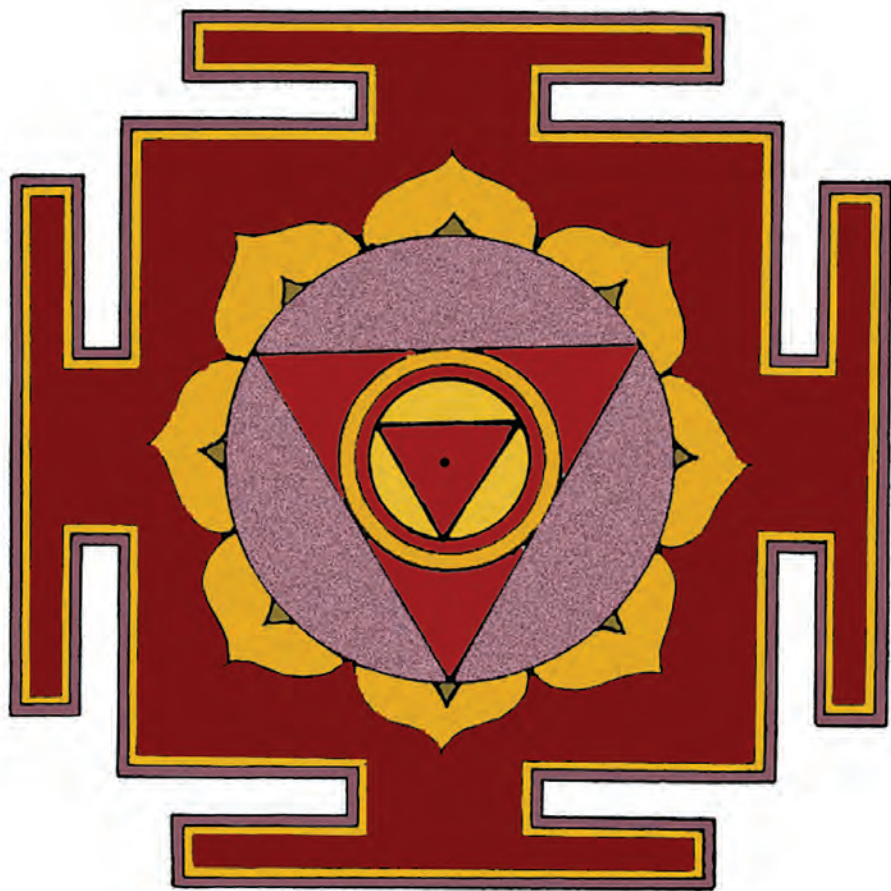
Tripura Bhairavi represents the kriya shakti or functional power of God. She lies in deep sleep in the earth element, as kundalini shakti. When awakened, she pierces through all states and removes every notion of duality.

ॐ ॐ



Hūṃ Hūṃ

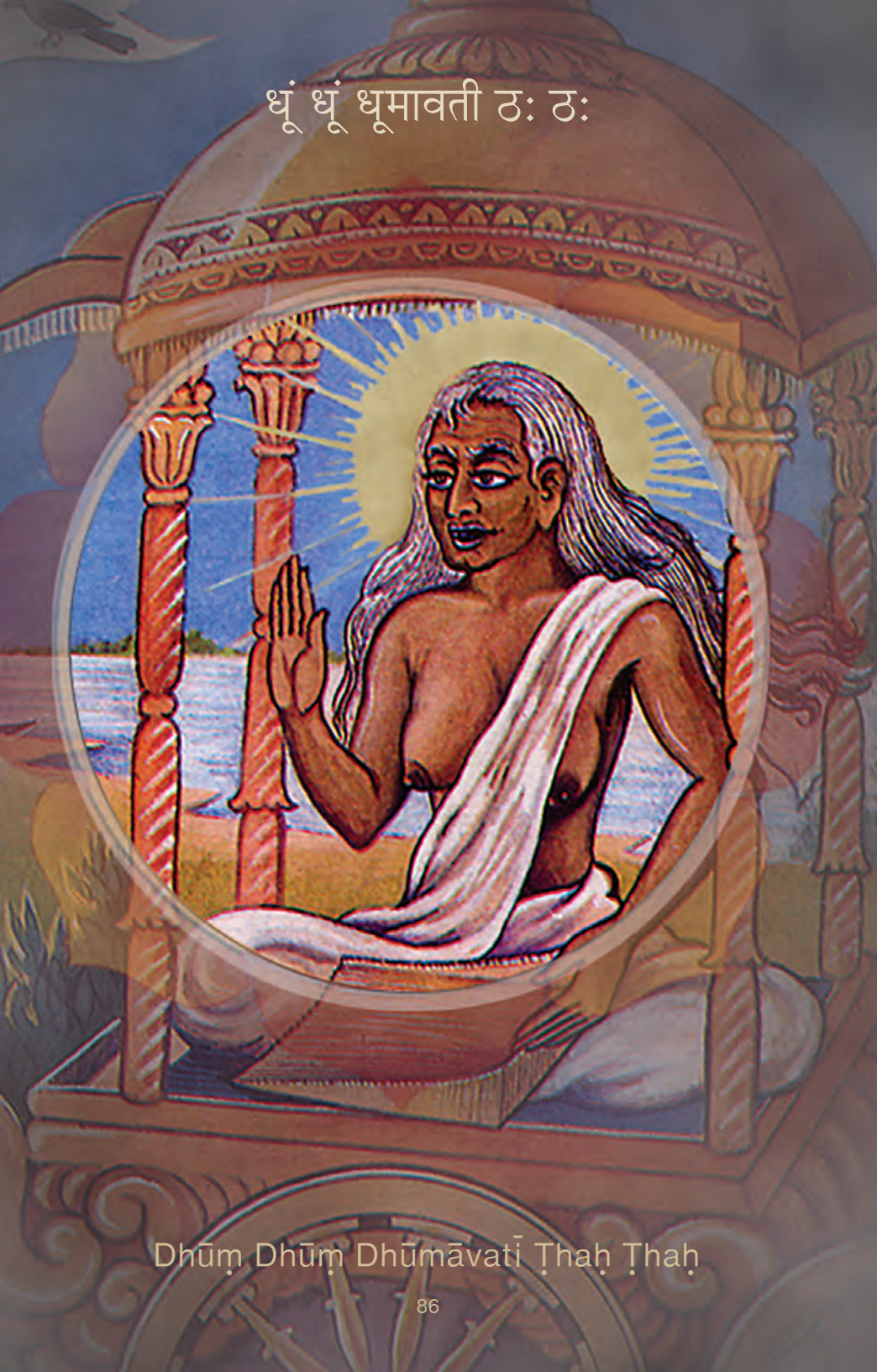
CHHINNAMASTA



ॐ — Hūṃ

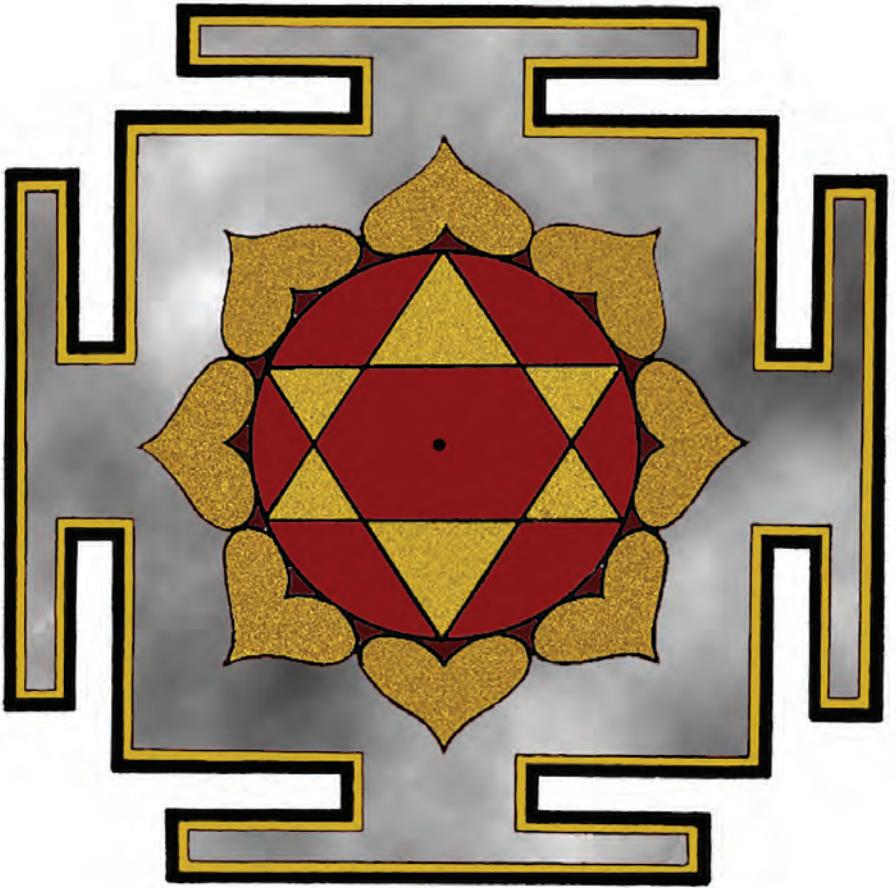
Chhinnamasta is the force through which the gross, subtle and causal levels are severed or transcended so that mahaprana, the primordial energy, is experienced. She represents the state in which all experiences of mind, intellect, memory and ego cease.

धूं धूं धूमावती ठः ठः



Dhūṃ Dhūṃ Dhūmāvatiḥ Ṭaḥ Ṭaḥ

DHUMAVATI



धूं — Dhūṃ

Dhumavati represents the power of tamas, darkness, the state of no knowledge or perception. She is the symbol of non-being.

Depicted as old and ugly, her real effulgence is hidden.

She is a widow, the original, solitary state of shakti, and the experience of separation and nothingness.

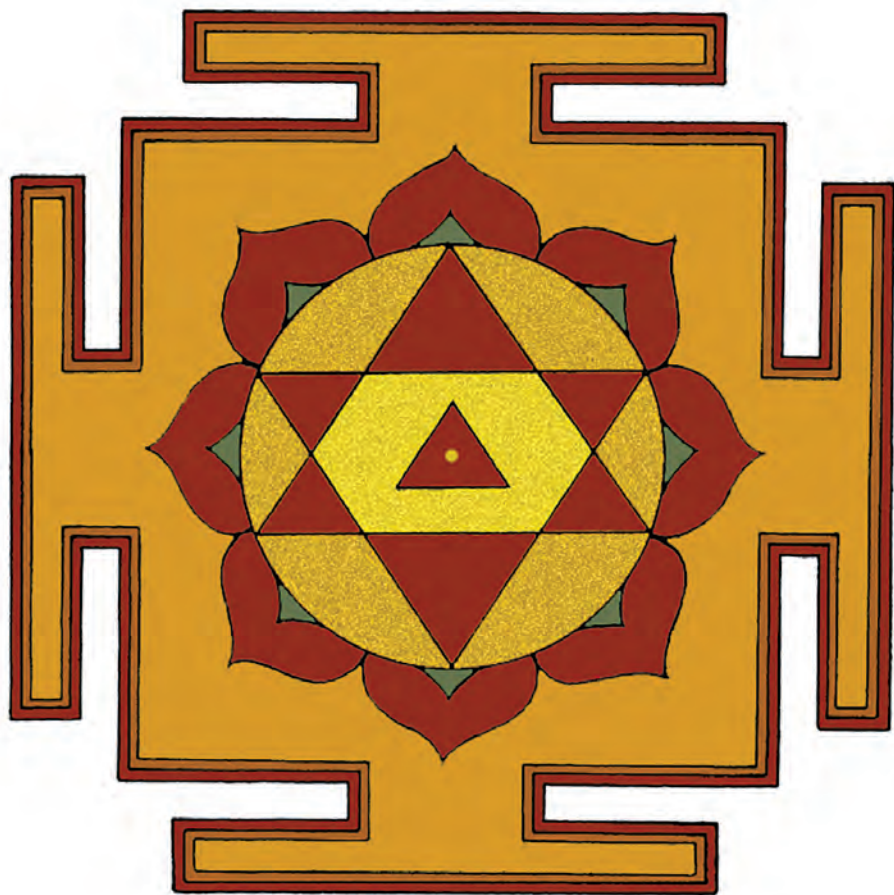
ॐ ह्रीं

बगलामुखिसर्वदुष्टानांवाचम्मुखंस्तम्भयजिह्वां-
कीलयकीलयबुद्धिनाशय ह्रीं ॐ स्वाहा।



Om Hrīm Bagalāmukhisarvvaduṣṭānām-
vāchammukhaṁstambhayajihvām-
kīlayakīlayabuddhinnāśaya Hrīm Om Svāhā

BAGALAMUKHI



ह्रीं — Hrīm

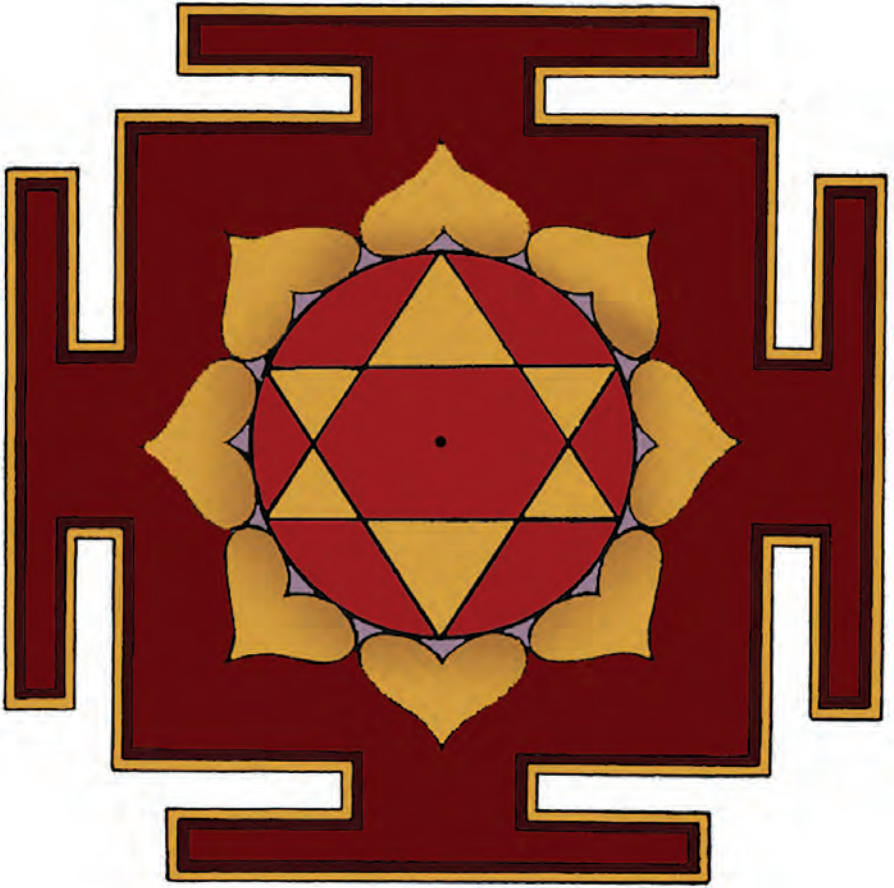
Bagalamukhi is the power of immobilization, the one who stops all activities and renders the mind, intellect, senses and speech inert. Her power is invoked to gain control over the sensorial nature. She controls every experience of unsteadiness, agitation and uneasiness.

ॐ ह्रीं क्लीं हूं मातंग्यै फट् स्वाहा



Om Hrīm Klīm Hūm Mātāṅgyai Phaṭ Svāhā

MATANGI



ह्रीं — Hrīm

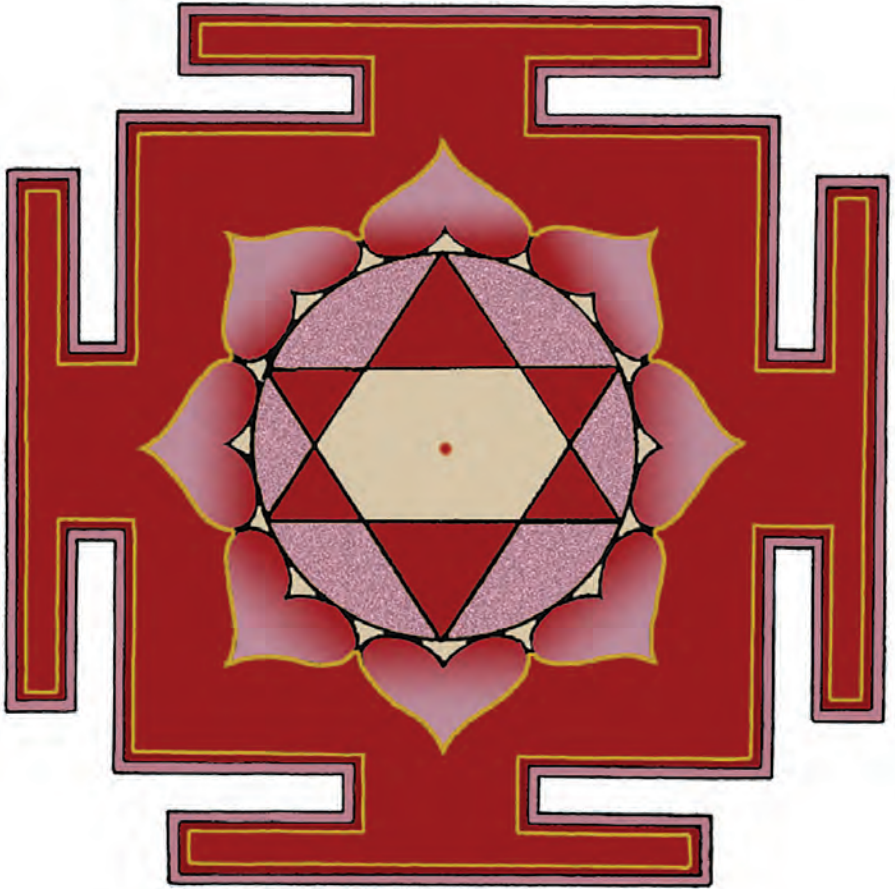
Matangi is the power of mind related to thinking and speech.
She is the energy through which memories of the consciousness
are expressed in the sensorial world and experiences of the
sensorial world communicated to the consciousness.
She is the goddess of nada yoga.

ॐ नमः कमलवासिन्यै स्वाहा



Om Namaḥ Kamalavāsinyai Svāhā

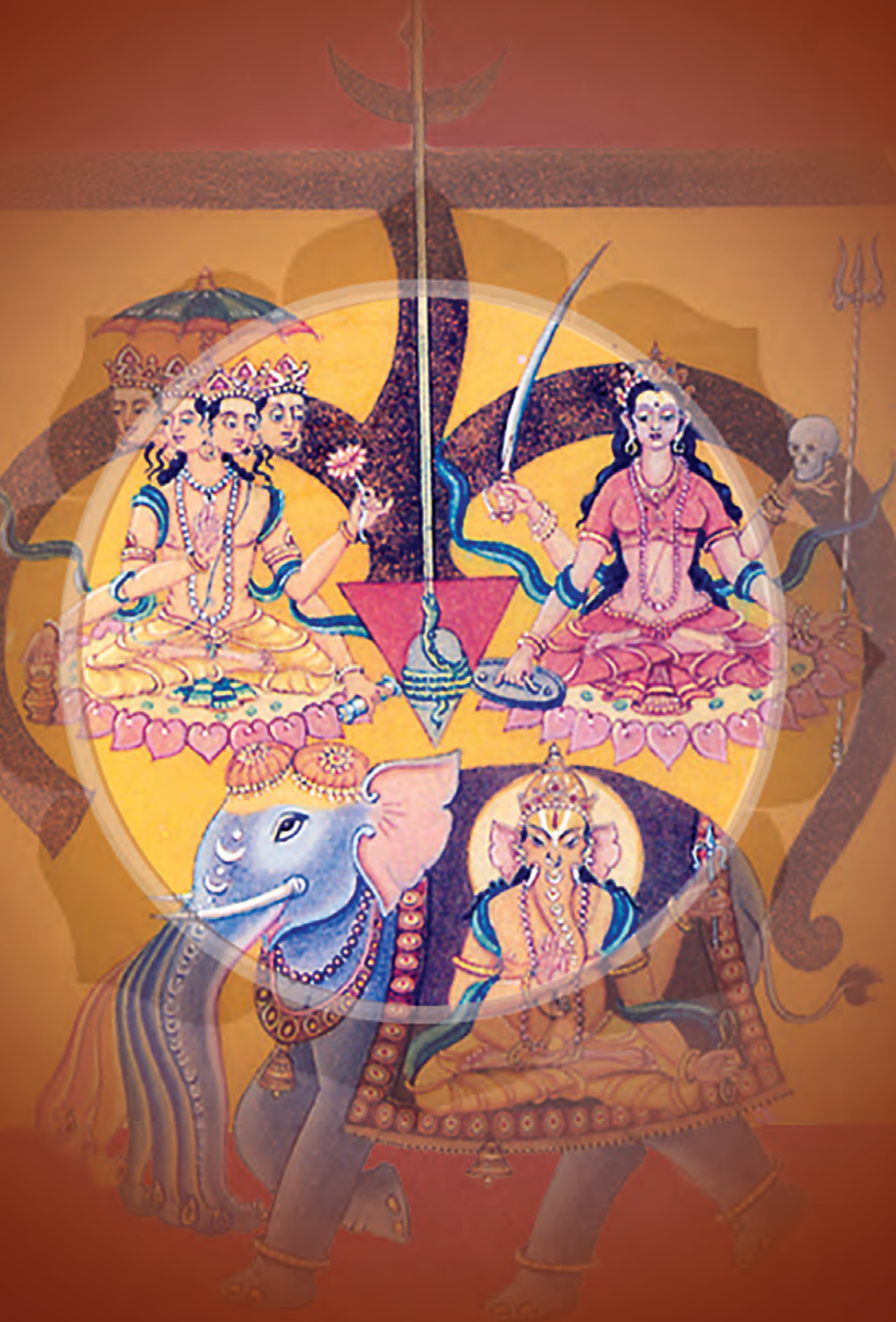
KAMALATMIKA



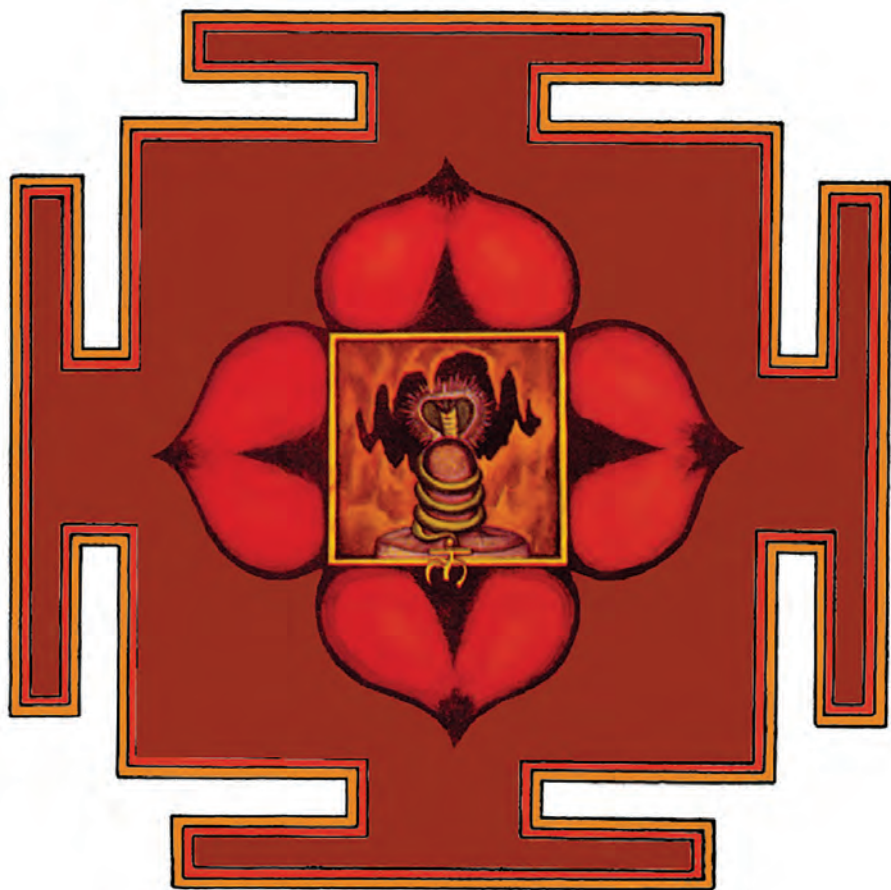
ॐ — Om

Identified with Lakshmi, the goddess of prosperity, Kamalamitka is also related to atma shakti, inner strength.

She resides in every auspicious activity of the world. She is the shakti of Vishnu, and the play of the conscious or awakened state pervading every aspect of life.



MOOLADHARA



लं — Lam

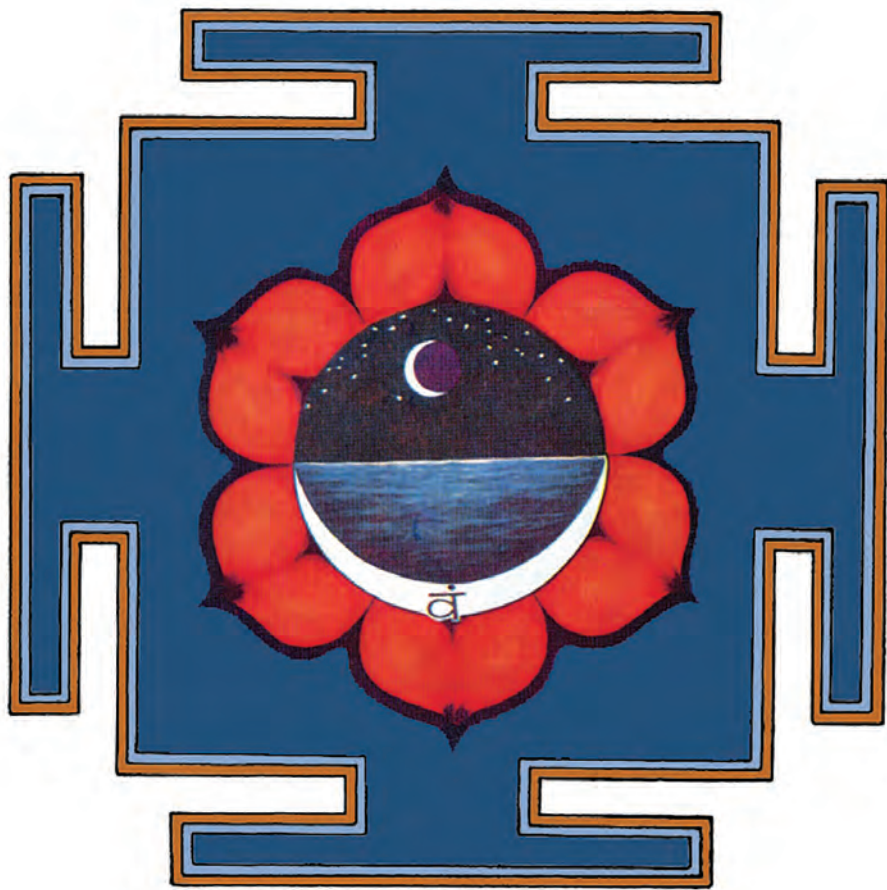
Mooladhara chakra is the seat of kundalini shakti.

The yellow square, symbol of the earth element, is supported by an elephant with seven trunks, the vehicle of the great mind.

The presiding devi is Dakini, the carrier of pure intelligence, and the deva is Ganesha.



SWADHISTHANA



वं — Vam

Swadhisthana chakra is the storehouse of one's most primitive and deep-rooted instincts. The water element is symbolized by a white crescent moon, and the crocodile represents the subterranean movement of the samskaras.

Here reside the devi Rakini and the deva Vishnu.



MANIPURA

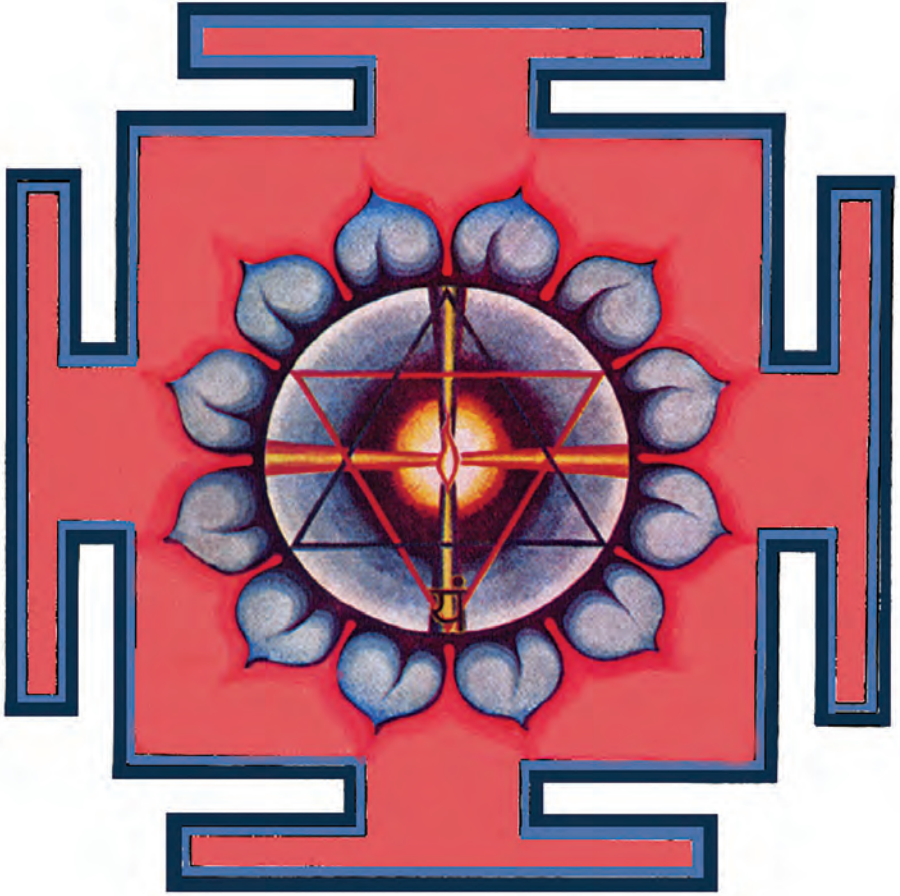


रं — Ram

Manipura chakra represents vitality and energy.
The inverted fiery red triangle symbolizes the fire element,
and the ram symbolizes dynamism and indomitable will.
The presiding devi is Lakini, the benefactress of all,
and the deva is Rudra.



ANAHATA

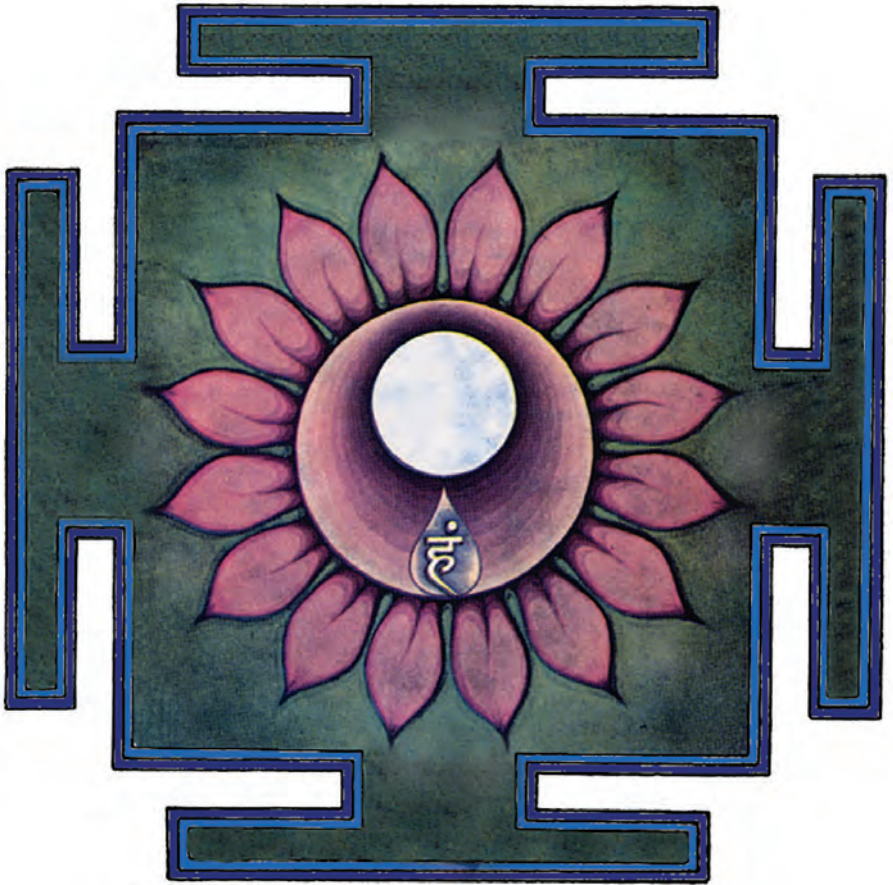


यं — Yam

Anahata chakra is the centre of unconditional love, empathy and tolerance. The hexagon represents the air element, and the two interlaced triangles symbolize the union of Shakti and Shiva. Kakini is the devi and Isha (all-pervading) is the deva.



VISHUDDHI



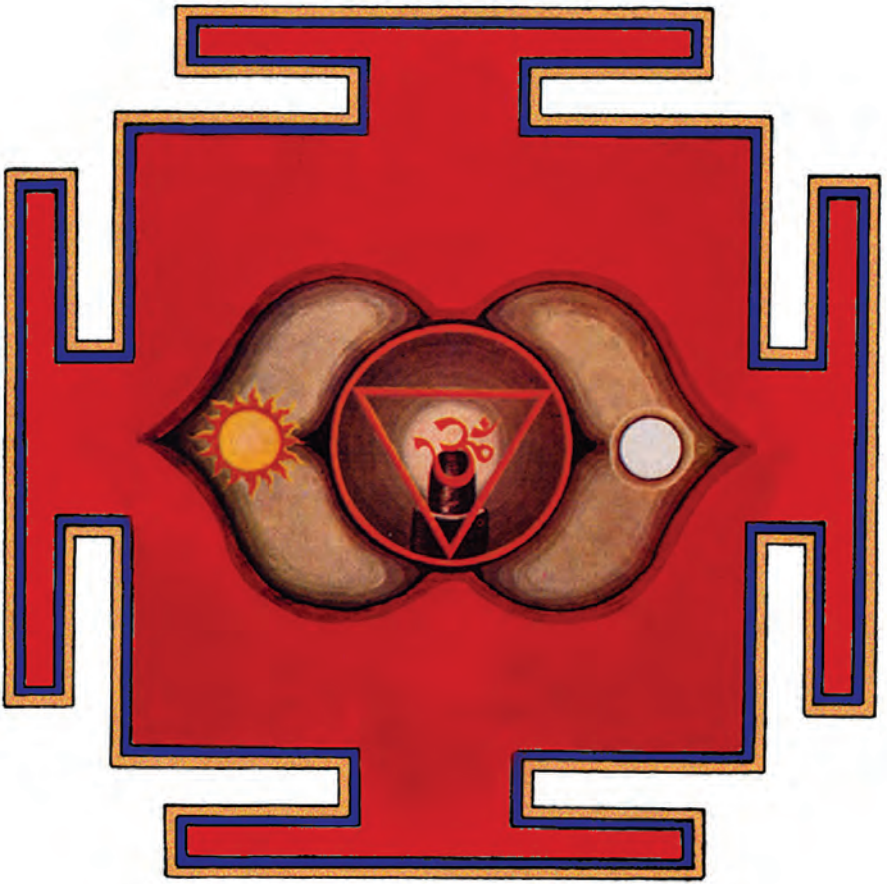
हं — Ham

Vishuddhi chakra is the centre of purification, representing right understanding, discrimination and acceptance of duality.

The white moon shape represents the ether element, and the elephant is the vehicle of consciousness. The presiding goddess is Sakini and the deva is Sadashiva.



AJNA



ॐ — Om

Ajna chakra is the centre of wisdom and intuition. In deeper states of meditation, the disciple receives commands and guidance from the guru, divine or higher self through ajna. The presiding goddess is the pure-minded Hakini and the deva is Paramshiva.



The interplay of consciousness and energy at different levels gives rise to creation, both seen and unseen, with its numerous forms, vibrations and patterns. The same interplay exists in the human microcosm, the grossest level being the physical body. The more subtle levels are experienced through a combination of *yantras*, geometric patterns which unfold the evolution of the elements; *mantras*, sound vibrations leading to transcendence; and *mandalas*, universal patterns. This book is a selection of the more potent yantras, mandalas and mantras useful for a spiritual aspirant.

This edition includes 96 colour plates, 48 yantras and mandalas along with Sanskrit mantras and transliteration.

