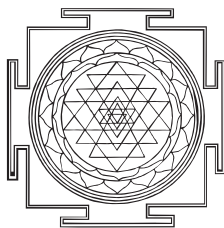


Yantra

- The Vedic Symbol of Universal Energy

Likewise the Vastu Shastra - Vedic Archeology, the use of “Yantras”, especially the *Śrī Yantra*, *Gaṇeśa Yantra*, etc has become quite popular these days. Exploiting the trends of mob psychology, several models of these *Yantras* have surfaced in the market and, in tune with the culture of commercialization some have also become 'logos' of advertisements. It is pathetic to see that a super science scrupulously invented by the dedicated efforts of the Vedic Rishis for the spiritual, intellectual and worldly evolution of mankind is being taught



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and used so superficially and often wrongly through the Internet in the present Age of so called intellectual evolutions with culmination of modern scientific and technological advancement. “Akhand Jyoti” - The Light Divine - is devoted to bring you the righteous knowledge extracted from authentic studies of researchers of this intriguing science. Here we introduce the readers with the subject matter illustrating the rational science behind the mystic designs of *Yantras* and their importance.

Among the sacred symbols compiled/designed by the Vedic Rishis, *Yantras* are predominantly regarded as devises for devotional *sādhana*s. These are used as tools for mental concentration and meditation. Keeping specific *Yantra* in specific direction in home and worshipping it and concentrating upon it is said to have distinct auspicious effects. A *Mantra* is the generator of specific currents of sublime sound and its perceivable manifestation; a *Yantra* is a monogram - a spectrograph, of this sonic energy. In terms of their spiritual effects, *Yantras* are like schematic sketches of the contours or structures of divine energy fields.

Use of *Yantras* as the object of *sādhana*¹ enables focused use of specific currents of cosmic energy. Incidentally, the Sanskrit word for machines, instruments or technological devises is also “*yantra*”. As we all know, dvanced machines produce large-scale outcomes rapidly; the Vedic *Yantras* are also attributed in the scriptures, e.g. in the following *shloka*, as source of great benefits in short time.... These are like 'super machines' having components as syllables,

symbols and geometric figures that encode cosmic energy currents.

*Sarvāsāmeva Siddhinām Yantrasāadhanmuttamam |
Dwāraṁ Śāstreṣu Samproktaṁ Tasmāt Tat Pariśīlyatām ||*

According to Sanskrit Grammar, the word “*Yantra*” is derived from the conjugation of the verb “*yam*” with suffix “*tra*” or with the verb “*trāṇa*”. Both ways its implied meaning is similar to that of *Mantra* and *Tantra*; viz, the protector and liberator (from sorrows and thralldoms) of the sincere devotee....

Likewise the idols of gods in the temples, *Yantras* are revered and worshiped as symbols of divine powers. Devi Bhagvat (3|26|21) states – *Archābhāve Tathā Yantram*; meaning - a *Yantra* symbolizes a divine power. Similar meanings are indicated in Nardiya Puran, Gautamiya Tantra, Yogini Tantra and several other Vedic scriptures.

Some Shastras (ancient Indian scriptures derived from Vedic literature) guide that a *sāadhanā* should begin with the meditational worship of a *Yantra* that represents the object of devotion, because it would give quick liberation from negative tendencies like sensual lust, anger, etc, which are major hindrances in the process of self-refinement. *Yantras* are also referred as the abodes of the divine powers of God. This is why most of the Vedic *Yantras* are named after different manifestations of God - such as, *Ganeśa-Yantra*, *Śrī-Yantra*, etc. Which *Yantra* is

placed in which direction and how its worship and devotional *sādhana* is to be performed - the knowledge of these constitutes a science in itself that has linkage with the Vedic cosmology and sciences of *Mantra*, *Tantra* and *Vastu*.

Fundamental Aspects of the Designs of *Yantras*:

The sublime self-existent sound (*Om*) of the cosmic pulse is affirmed in the scriptures as the source of all creation of Nature and the originator of all subtle and audible manifestation of sounds (and hence all the words). It is said to be the root of all *Mantras*. Its syllabic structure (ॐ) symbolizes the seed *Yantra*. All syllables of ancient Sanskrit, Devnagri and other scripts have emanated from this geometrical representation of the vibrations of the 'first sound'.

In a schema of the atomic structures of a chemical compound, different letters represent single or multiple letter codes of different atoms (e.g. 'C' for carbon, ' NH_2 ' for ammonia group, etc), digits in the suffixes, straight lines and bars etc, represent numbers of atoms, chemical bonds and valences etc. A more evolved and structured coding system seems to have been used by the ancient Indian sages who invented the designs of *Yantras*. The symbols and codes used here have multiple meanings in terms of physical, mental and spiritual elements and expressions.

A dot (.) in the cryptography of *Yantra* symbolizes absoluteness, completeness: In terms of the manifestation

of Nature in the universe, it is a symbol of the nucleus of cosmic energy and hence represents the power-source of all activities and motion; In the mental (psychological) domain it represents the root of all desires and emotions; Its spiritual implication is – pure knowledge, enlightenment, ultimate realization. The expansions of a dot in circular forms, in a *Yantra*, symbolize related expressions in varied forms. Combining the dots results in a triangle. Different lengths of the straight lines joining the dots, different angles between them and the different triangular and other shapes generated thereby together with free dots, circles, straight, curvilinear, convergent and divergent lines are the basic features/components of the structure of a *Yantra*.

Everything that exists in the cosmos has some size and structure - perceivable or conceptualized - in subliminal, astronomical or intermediate dimensions. Even the invisible subtle entities have 'shapes' which could be 'seen' through mental eyes. Mathematical genius visualizes abstract concepts; this is how one Mathematician is often able to grasp the half-expressed and half-imaginary ideas of some other Mathematicians of high caliber and communicates in the abstract language of Mathematics. The sagacious minds of the Vedic Age had deeper insight to 'see' the invisible or sublime elements of Nature and express them in a universal language of symbols. They had thus invented a coding system of symbols, signs and alphabets (including digits) to represent – the syllables of the seed Mantras associated with the sublime fields of divine powers (*devatās*), natural tendencies of

consciousness, emotional impulses in a being, etc; and the five basic elements (*pancha-tatvas*²), their etheric vibrations and energy fields, and the states and motions of the enormous varieties of sub-atomic, atomic and molecular structures generated thereby. Specific configurations of these codes were then incorporated in different *Yantras*.

In the process of speech or vocal communication, the expression of face, movements of hands and other body parts, tuning and pitch of the voice and the type of words spoken, etc all play important roles. In introvert 'silent communication' (via thoughts) or meditational prayers, all these are projected in the mental domain, where the expressions are seen and the words are spoken and heard internally - voice is not loud but the mind hears...; it also sees the shapes, movements of the associated things, or characters in its imagination. This cycle of 'audible to mental' is reversed in the case of written communication.

The syllables (vowels and consonants) of the ancient languages have originated from the shapes that appeared in the imaginations of finest of human minds after audio or mental perception of different sounds and expressions. Accordingly, savants describe four broad stages of the evolution of written scripts – Ideographic, Pictographic, Syllabic, and Alphabetic. The highly evolved and comprehensive languages like Sanskrit or Devnagari also included Phonetic or Phonographic component.

The primitive designs of many *Yantras* were represented in the shapes of humans and animals etc. The sculptures and

stone carvings at Khajuraho (in MP - India), which due to lack of knowledge are misinterpreted by many people as artistic forms of erotic postures, are in fact sculptural designs of these kinds of mystic *Yantras*. One of the reasons for designing *Yantras* in the human and animal forms was – most people find it easier to understand gestures rather than symbols or to focus attention upon familiar objects rather than abstract or geometrical complexities. (Look for example, the emotional linkage and reverence the masses have with the graceful, inspiring pictures and idols of manifestations of God in human forms!)

Another reason for designing *Yantras* in this form is that – the scriptures like *Varnanighantu* regard every syllable as a symbol of manifestations of God :-

Samātrakāḥ Sarephaścha Varṇastatsānunāsikāḥ |
Sānuswāra-Visarga Hi Pūrṇa Devatvamachhati | |

Meaning: A syllable (of Vedic Sanskrit - Prakrit) combined with a vowel, nasal sound [*aṁ*], *visarga* [*aḥ*], or any phoneme, becomes a symbol of a god.

As a *Mantra* is created by conjunction of letters with phonemes, etc it is regarded as the source (or, an abode or carrier) of divine powers. Therefore a *Mantra* should also be represented - in the associated *Yantra* - like a sketch of a divine idol enshrined in a temple while also taking care of correct positioning of each syllable and symbol according to the symbolic and geometric language of *Yantras* and also

in consonance with the fundamental notion of 'energy fields' coded by them.

Illustrative Example – The ह्रीं (Hrīm) Yantra:

In the standard geometric syllabic design of the ह्रीं (Hrīm) Yantras Yantra looks as shown below in Fig 1(a) below.

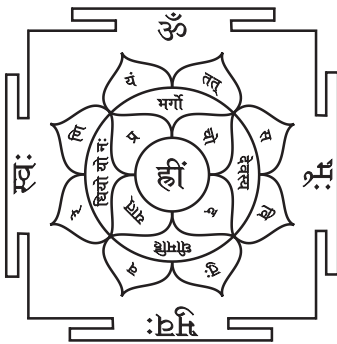


Fig 1(a)

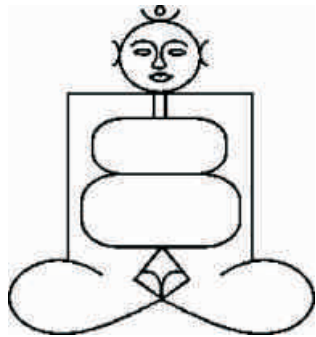


Fig 1(b)

The primitive sketch in human-like form of this Yantra corresponding to its seed mantra is shown in Fig 1(b). It is constructed as follows:

The syllable ह (H) symbolizes Lord Shiva; र (R) corresponds to HIS Power, which is also the source of the immense vital spiritual force (*Kuṇḍalinī*) hidden in the *Mūlādhāra Chakra* in the human body. These together – Shiva and Shakti are represented in ह (H); the vowels इ (i) and ई (ī) are the two 'arms' of the Absolute Being symbolized by it; the manifestation of Shiva-Shakti in the regulatory powers of

Nature becomes possible by means of these 'arms' (sublime causal forces). The vowels ए (e) and ऐ (ai) correspond respectively to the symbols of the 'nose' (the root of the flow of *prāṇa* - vital energy in Nature) and the 'eyes' (which make expansion and perception of Light possible in this creation) of this Absolute Being. The half moon with a dot {representing the nasal sound ँ (am)} on the top depicts the moon on the head of Shiva and the holy Ganges emanated from there.

Similarly, as in the human-form sketch of other *Yantras*, the vowels उ (u) and ऊ (ū) are the two legs folded round in Padmasana (the sublime basis or axis for balancing the ever-expanding and dynamic cosmos); ओ (o) and औ (au) correspond to the two 'ears' (which symbolize the cosmic channels for transmission and sensing of sound). The *visarg* sign : (ah) maps onto the 'mouth' of the Absolute Being; it symbolizes the origin of sound and also the inlet for reception and transformation of cosmic energy. *Om̐kāra* ॐ the symbol the cosmic music of creation – *Nāda Brahm̐*; is the 'voice' of this *Yantra*-symbol of *Shiva-Shakti*.

Most of the *Yantras* enshrined in the ancient temples or the places of worship under the Vedic System are of the above type. The “Kheda Brahma” temple and the “Shree Yantra” temple of Dakorji in Gujarat stand as live memories of these in the present times.

Broadly, the *Yantras* used for various beneficial and spiritual purposes are classified according to – the geometric

elements, syllables, and symbols used in their design, the substances used in making a *Yantras* as a physical objects from these conceptual designs, kind of place where it is to be positioned, etc. In the next issue we shall discuss these aspects in with guidelines on methods of using *Yantras* for auspicious effects.

Notes:

1. *Sāadhanā*: Devout endeavor of self-transformation and spiritual elevation through self-discipline.
2. *Pancha Tatvas*: The five basic elements of the gross manifestation of Nature. Namely, *prithvī* (all solid matter on or inside the earth), *jala* (water, liquids and fluids), *vāyū* (air, gaseous states), *agni* (source of fire and energy) and *ākāśa* (the subliminal etheric expansion and also the domain of existence and expression of mental and emotional faculties).

