

TANTRA YOGA AND KUNDALINI YOGA

Mini KV¹, H H Awasthi²¹PhD Scholar, ²Prof & Head, Dept of Rachana Sharir, Faculty of Ayurveda, IMS BHU, Varanasi, Uttar Pradesh, India

ABSTRACT

Tantra Yoga teaches us to identify the various factors that influence our thoughts and feelings and to transcend the obstacles to our evolution arising from ignorance, intolerance, attachment to our animal nature, and selfishness. By refining our thoughts and feelings by means of these Tantra Yoga practices, we learn to create peace, harmony, and order within ourselves. Tantra Yoga thus promotes a one-pointedness and centeredness that help us to free the consciousness from limitations. Tantra Yoga offers practical tools for reprogramming the mind and our desires. By means of physical and ritual cleaning, breathing exercises (pranayama), contemplation, visualization (of yantras and deities), repetition of a mantra (mantra japa), Tantra Yoga helps to unfold our divine nature. In Kundalini Yoga or Laya Yoga, a large set of techniques is used to concentrate all life force in the Sushumna Nadi and raise the coiled Kundalini energy through all six Chakras towards the seventh Chakra. In this way, the divine mother Shakti, in the form of Kundalini, can find union with her beloved, the supreme Shiva, who resides in eternal bliss at the top of the skull. Thus one can move beyond the elements and achieve the non-dual consciousness that brings liberation from the ever-changing world of illusion.

Keywords: *Agni, Dosha, Srotas, Grahini, IBS*

INTRODUCTION

Veda and Tantra are part of the same greater Yoga tradition that has continued in India since the most ancient times. The names and forms have naturally changed over time but the basic principles and practices have remained the same. Any differences between Vedic and Tantric teachings are within this same greater tradition. All serious Yoga students can benefit by Vedic and Tantric practices and by the Vedanta philosophy that is the essence of both.[1] An uplifting blend of spiritual and physical practices, *Kundalini* Yoga incorporates movement, dynamic breathing techniques, meditation, and the chanting of man-

tras, such as *Sat Nam*, meaning "truth is my identity." The goal is to build physical vitality and increase consciousness. [2]Tantric yoga is the Vedic Yajna internalized; a worship of the inner fire of the kundalini with Pranayama, Mantra and meditation. The worship of Shiva also maintains many Vedic forms, using the Vedic fire, Vedic Mantras and a Vedic communion with nature. Shaiva Yogis are famous for their sacred fires, with which they worship with Vedic Mantras, anointing their bodies with its ashes. The Rudram, the most famous chant to Shiva, which is found in the Yajur-Veda, makes

Shiva's identity with the Vedic sacrifice very clear.

Tantra Yoga: Tantra Yoga is a holistic approach to the study of the universal from the point of view of the individual: the study of the macrocosm through the study of the microcosm. Tantra Yoga draws on all the sciences - astronomy, astrology, numerology, physiognomy, physics, chemistry, alchemy, Ayurveda (the traditional medicine of India), psychology, mathematics, geometry, and so on - to provide a practical means of realizing the highest ideals of philosophy in daily life. Instead of separating and categorizing the different areas of human knowledge, Tantra Yoga draws them together. Tantra Yoga studies the tree of life itself instead of limiting itself to any single branch of the tree. This tree is a microcosm, a great organization of diverse elements linked together by a unifying law (dharma) that is inherent in their very nature. Tantra Yoga seeks to understand this law.

Aims of Tantra Yoga: The aim of Tantra Yoga is to expand awareness in all states of consciousness, whether waking state, dream state or sleep state. To accomplish this we need a kind of "deprogramming" and "re-programming" of our human computer. Our birth in a particular place and time gives us our primary programming, influenced by heredity and environment. If we are content with the results and live our lives without too many problems, then we will see no need for change. But when we experience great difficulties in life or begin to seek something beyond our limited "program" then we need a way to alter it. Tantra Yoga provides the methodology and the tools for this work. Tantra Yoga teaches us to identify the various factors that influence our thoughts and feelings and to transcend the

obstacles to our evolution arising from ignorance, intolerance, attachment to our animal nature, and selfishness. By refining our thoughts and feelings by means of these Tantra Yoga practices, we learn to create peace, harmony, and order within ourselves. Tantra Yoga thus promotes a one-pointedness and centeredness that help us to free the consciousness from limitations. Tantra Yoga asserts that desires are natural and that as long as we are embodied, we will have them. Our sense organs serve as windows through which desires enter. The constant presence of desire arouses a yearning and love for the desired object. Most desires center on the physical body and its comforts. People become slaves to their instincts, which constitute the lower part of the personality and fall prey to agitation, loneliness, anxiety, dissatisfaction, selfishness and misery. Tantra Yoga offers practical tools for reprogramming the mind and our desires. By means of physical and ritual cleaning, breathing exercises (pranayama), contemplation, visualization (of yantras and deities), repetition of a mantra (mantra japa), Tantra Yoga helps to unfold our divine nature [3]

THE CHAKRAS AND THE SPIRITUAL HEART: Most Tantric Yoga approaches emphasize the 7 chakras, with the highest self-realization occurring with the opening of the crown Chakra or 1000 petal lotus of the head. However, the Yoga of knowledge and many ancient teachings like Upanishads and the Bhagavad Gita emphasizes the heart instead, as in this Upanishad statement.

“As far as space extends, so far is this space within the heart. Placed in it are both Heaven and Earth, in it are both Fire and Wind (Agni and Vayu) both sun and moon (Surya and Chandra), both lightning

and the stars, whatever is here and whatever is not here, all of that is placed within the heart.”[4 The Yoga Sutras III.33 similarly regards the origin of the mind or Chitta to be in the heart. “Through meditation on the heart, comes knowledge of the Chitta.”

The spiritual heart is not the same as the heart Chakra, which is called Anahata in Sanskrit, though it does have a close connection with it. The spiritual heart is not simply a place on the spine or an energy center in the subtle body. It is the core of awareness that is both the basis of the casual body and the supreme self beyond all manifestation. It contains all the Chakras and yet is beyond them. We can identify the spiritual heart with the Sushumna or Spinal Nadi itself. Ascending the Sushumna is also a process of opening the spiritual heart. The Kundalini Shakti is not just a movement up the Sushumna but an expansion of the spiritual heart. Sushumna in itself, an expansion of the spiritual heart. The Sushuman in itself is experienced as space or the void. One need not actually move out of the Sushumna into the different Chakras but can remain in it, going directly to the crown Chakra and the spiritual heart. The movement of Kundalini fire up the spine is complemented by a descending flow of nectar, Amrit, Soma or grace, while an expansion occurs at the level of the heart as the enfoldment of a solar force. The different ways how these forces move is important for particular Yoga practices, even though ultimately, as part of the same process of self- realization, they dissolve into the one and their details are forgotten.[5]

BUDDHISM AND TANTRA: Buddhism has its own tradition of Tantra which has been preserved mainly in Tibet, but can be found to some extent in all the lands where

Mahayana Buddhism (great vehicle) has prevailed, including China and Japan. Tantric Buddhism has much in common with Hinduism as a whole. In fact, it appears to have more in common with Hinduism than it does with the Theravada Buddhist traditions of south East Asia. Tantric Buddhism is characterized by ritual worship, devotion to forms of the Gods and Goddesses, Mantra Yoga, and an emphasis on Yoga techniques, which are seldom found in the southern Buddhism of Sri Lanka, Burma and Thailand, but which are fundamental to Hinduism. Ayurvedic medicine and Vedic astrology are part of the Buddhist tradition, particularly the Tibetan.[6]Every one of the centers that are called Chakras corresponds to an area of the body, certain behavioral characteristics and a stage of spiritual growth. Chakras represent specific psychophysical energies that are activated one by one through the breath along with the flow of the elements throughout daily life. Aroused by the practices of Tantra Yoga, the dormant spiritual Kundalini energy can be made to leave the first Chakra and pierce the Chakras above, causing various spiritual experiences to occur. Each of the seven Chakras represents a definite set of desires that correspond to a particular element (up to the fifth Chakra). While desires should not be cultivated, they should be fulfilled if they are found to be really present instead of artificial. Otherwise one will be inevitably drawn back to them. The understanding of the seven Chakras offers a way to balance ones desires and lead a more happy and spiritual life along personal destiny. In Kundalini Yoga or Laya Yoga, a large set of techniques is used to concentrate all life force in the Sushumna Nadi and raise the coiled Kundalini energy through all six Chakras towards the seventh Chakra. In this

way, the divine mother Shakti, in the form of Kundalini, can find union with her beloved, the supreme Shiva, who resides in eternal bliss at the top of the skull. Thus one can move beyond the elements and achieve the non-dual consciousness that brings liberation from the ever-changing world of illusion (Maya). [7]

PIERCING OF KUNDALINI OR SERPENT POWER: According to Yoga science, Kundalini (Serpent Power) is lying in a dormant condition in the first Muladhara Chakra which is situated in the base of the spinal column at the lower end of the Spinal cord (Sushumna). If this Latent Bioenergy Kundalini is activated by Yogic practices; it leaves Muladhara and pierces upwards to the 2nd Swadhisthana Chakra. Kundalini further travels upwards through the spinal cord (sushumna) by piercing the remaining 4 Chakras one by one and ultimately enters the last Sahasrara Chakra. [8]

CONCLUSION

Tantric practices are timed according to the rules of Hindu astrology symbolism based on Hindu astrology occurs in many Tantric teachings, Tantric methods- including Rituals, Mantars and Gems- are also used for balancing planetary influences as part of astrology, Hindu astrology includes palmistry and other forms of divination, many of which came to Europe along with the Gypsies, who originated in India. These are also part of Tantric science which seeks to unlock the underlying laws of life *Tantra* aims at a personal relationship between one selves & cosmic reality which is to directly experience truth in our daily lives. *Tantra* teaches that consciousness is the sole reality

in the universe. Hence all things can be approached and communed with as if they were conscious, because in truth they are. As part of consciousness each thing in the universe, including ideas, can be communed with and spoken to as if to another person. Thus we should address all aspects of life- including not only plants and animals but inanimate nature and even our own emotions- as forms of the Gods and Goddesses or as divine powers and presences. Ultimately we must discover that all aspects of the universe are parts of our own nature- which is not merely human, but the nature of transcendent awareness. The *Tantra* is the teaching, which represents the reality we are seeking to realize. [9]

REFERENCES

1. Inner Tantric oga, Working with the Universal Shakti-secrets of mantras, deities and meditation, By- David Frawley
2. www.yogajournal.com
3. www.santansociety.org
4. Chandogya Upanishad VIII.3
5. Tantric Yoga & the Wisdom Goddesses, By- Dr. David Frawley
6. Inner Tantric Yoga, Working with the Universal Shakti-secrets of Mantras, deities and meditation, By- David Frawley
7. www.santansociety.org
8. Kundalini Yoga, A Brief Study of Sir John Woodroff's "The Serpent Power", By- M.P. Pandit
9. Tantric Yoga & the Wisdom Goddesses, By- Dr. David Frawley .

CORRESPONDING AUTHOR

Dr. Mini K V

Email: minikv69@gmail.com

Source of support: Nil
Conflict of interest: None Declared