Therapeutic aspect of Yantra and Mantra:

Introduction:

On this earth among all existing species, human race is the only one which has become victim of the self created diseases. Many therapies have been worked out to come over this calamity but still, we are not in a position to remove all diseases. On the contrary, sometimes, the side effects of drugs appear in a form of new diseases.

The basic reason of the frequent appearance of diseases lies in our artificial or unnatural way of living. We do everything to go against nature, e.g. our habit of eating. We must eat whenever we feel the need for it or hunger for it and eat only those things which we know are conducive to good health. Instead we either eat more out of fashion or eat those things which we know are not conducive to health. This improper way of eating creates complexities in stomach which result into various diseases. Not only in eating, in our routine life we do many more things which we know, may result into some sort of irregularities either physical or mental.

Besides this, there is also one vital reason which is responsible to create physical-mental and also spiritual
disorders, that is, the neglect of the inner healing power or the power of resistance of body against disease given by nature. Modern life is full of stresses and strains. We are always in hurry and hence we are constantly in search of instant cure and due to this we take such drugs which they cure the disease instantly but ultimately harm the body.

There are many side effects of such drugs, like insomnia, blood pressure, disturbance of sugar balance etc. And therefore, the experts in this field are in search of those drugs which are harmless or in search of drugless therapy.

Yantra and Mantra are techniques designed for cultivating inner latent powers of resistance of body-mind with which we are not aware of out of ignorance. We, therefore, wonder when experts in this field talk in terms of superhuman powers. Superior powers invoke wonders because we are ignorant of them.

Yantra and Mantra techniques worked out for cultivating latent powers of body-mind which are based upon highly ascertainable psychological and spiritual facts. Yantras are formed out of certain geometrical figures like dot, triangle etc. They serve as means of concentration. It is recognized by Tantrics that concentration of mind is multiplication of
mental faculty and addition of mental powers while dissipation of Psycho-physical energy is waste of energy and consequently an invitation to diseases. This process of concentration if perfected, may lead to not only drugless therapy but also increases longevity.

Tantrics of ages have perfected the techniques for concentration. Mantra is again a very powerful weapon in the armory of Tantra for bringing about highest form of concentration by which the expert simply by concentration of his cultivated powers, can bring about wonderful results with the help of repetition of certain syllables known as seed letters or Bija Mantra. Now let us see the details of Yantra and Mantra with the reference of their therapeutic value.
A. *Yantra Therapy:*

Introduction:

One of the theories regarding the creation of world is that, world is nothing but the mere projection of mind. Mind perceives world objects with the help of the data given by the sense organs. So the expansion of vision of mind depends upon the amount of data given by sense organs. For instance, if the sense of hearing, is cultivated more, than the owner of it, can hear more loudly, than another man. Same is the case with all senses. A yogi or a śādhaka, who has expanded the inner latent ability of sense organs can open the subtle apparatus for the knowledge of the world which is not possible in case of a layman.

Tantra shows us the way of the process of expansion of the power of senses. One of the meaning of Tantra is expansion. (*"]tan = to expand*) Tantric techniques are designed for this purpose. If, suppose the powers are aroused by the application of Tantra techniques then what's the use of it, if they are not channelized. Uncontrolled power harms the śādhaka himself. Considering this, Tantra has devised the unique method of Yantra. The term 'Yantra' comes from the root 'yam' which means to control. Yantra is an aid for controlling the power.
Yantra is also a representation of the Higher Reality. It represents the Reality in a geometrical forms like dot, line, circle, triangle etc. These are not merely geometrical signs. They are also Tantric symbols which represent subtle meanings of the Higher Reality.

S'ri Yantra, among all the Yantras, is the most auspicious Yantra represents devi or s'akti. The formation of the S'ri Yantra is unique. Five triangles with downward apex are super imposed by four triangles with downward base. This combination results into forty three triangles. The outer appearance of these triangles can be classed into seven circles which are considered as the centres of consciousness.

Tantra techniques are based upon two sound principles. (1) Unity of microcosm and macrocosm and (2) Identity of two in an individual. Yantra is a means through which this identity can be realized by the individual. S'ri Yantra is a symbolic representation of these two principles and hence it represents the human-body-mind complex with self or consciousness as the presiding deity and therefore it functions as a link between these two. It is used as a means for contemplation. Contemplation on it, results into the identification of microcosm and macrocosm. More over, concentration on S'ri Yantra also gives beneficial rewards to sadhaka.
One of the cakras of S'ri Yantra, is Sarvarogahara cakra, remover of all diseases. The concentration on this centre insures the sadhaka freedom from all diseases. We, therefore, say that S'ri Yantra technique has tremendous therapeutic value in insuring himself from all diseases. Like S'ri Yantra, there are also other yantras which are believed to be the means for curing and protecting the sadhaka from the attacks of physical and mental diseases. In this chapter we shall make reference to two Tantric treatises namely, the Saundrya Lahari and the Kalpacintā mahā for supporting the view.

For the convenience of presenting the details, this chapter has been divided into two groups, A and B. A consists of the details regarding Yantra and its symbolic representation while B contains its therapeutic value. Now let us be acquainted with the meaning and significance of Yantra the first.

A) Yantra and its symbolic meaning:

In scriptures, which deal with the sadhanā aspect, the Ultimate Reality is termed as deity (Div = shine) because it is viewed as light. In Tantra, this great effulgence of light is considered as Lord S'iva.¹

¹ Prakās'ah paramam s'ivah Yogini Ṣhradyam.
According to the science, which deals with the analysis of the rays of the sun, the objects of world are nothing but the various combinations of the rays of light. These rays are seven in number. So by making change into the combinations of rays, any object can be transformed into any other object. Swami Yogananda has mentioned this type of illustration in his *autobiography of a yogi* in which his guru had transformed camphar into graphite.

Sun light as the great radiance is formless. When it manifests, it takes form. Yantra represents the Higher Reality and hence whatever is manifested by the Higher Reality, the worldly objects, are Yantras. This view is also expressed by Devarāja Vidya vacaspati. As he declares, "There are, in the world, innumerable Yantras. Every shape, every leaf, every flower is a Yantra, which through its shape, its colour, its perfume tells us the story of creation."²

Yantra represents Light or the Higher Reality in the form of geometrical figures. Due to this presentation of light,

Yantra is considered as the abiding place of deity. The Higher Reality is figured out in symbols or forms because a layman is not in a position to grasp the formless great radiance, so at initial level, to have a glimps of the Higher Reality, Yantra is required. As the Yogi Tantra declares, "The goddess is to be worshipped in the sex emblem, a book, a symbolic drawing on the ground, an image, water or a stone." This leads us to confer that Yantra is a storehouse of energy or a symbolic representation of the cosmic energy underlying all objects of the universe. Moreover, it is, as Zimmer views, is also an instrument. He gives this view by breaking the term 'Yantra'. The term 'Yantra' is a combination of Yam + tra, Yam means 'to control' while tra indicates 'instrument'. In his own words, "Yantra is an instrument designed to curb the psychic forces by concentrating them on a pattern, and in such a way that this pattern becomes reproduced by the worshipper's visualizing power. It is a machine to stimulate inner visualisation, meditation and experiences."

3. Devatā adhisthānām | Devī Bhāgavata.
5. Zimmer, Heinrich: Myths and symbols in Indian art and Civilization, p.147.
Yantra is formed out by the figures like dot, circle, line, triangle etc. They also contain the subtle meaning underlying the Higher Reality. Now let us proceed with the Symbolic meaning of the various figures.

Symbolic meaning of Yantra:

In the Veda, there is a beautiful story regarding the omnipresence of Lord. As it says, having created universe, God stood out of the universe and thought about how to penetrate or enter into the universe. Then he decided to enter into the universe through name and form. So where-ever there is a name and form (Nāma - Rūpa), the Higher Reality pervades in it. In Yantra, these forms of the Higher Reality are reflected in such a manner that, through contemplation on them, sādhaśa can feel the presence of the Higher Reality.

Both the constituents of the Higher Reality, the macrocosm and the microcosm, are the same and they are represented by five gross elements (Panca mahābhūta). In Yantra, these forces are symbolized in a figurative manner.

6. Satapath Brāhmaṇa – 11.2.2.3
Yajurveda: 32.1
So by concentration on it, one can establish harmony between the microcomm and macrocosm.

The geometrical figures, from which Yantra is composed are dot, triangle, circle, square etc. Now we shall see the subtle meanings of them.

1. Dot : Bindu :

Bindu is represented by dot. As the whole of Geometry is an expansion of dot, so also the entire Yantra is an expansion of Bindu. Yantras or geometrical figures are drawn on soil or on Bhūṛjapata or the bark of trees meant for them or on leaves or on copper, silver or gold plates. Various movements going on in cosmos are the creation of various forces working in the cosmos. These forces or movements are symbolically represented on the Yantra.

The cosmic forces are all pervasive and hence represented on Yantra are believed to be all pervasive,
e.g. Ether which is all pervasive is represented in the form of Bindu. In Tantra, this dot or Bindu is considered as S'iva which symbolically represents the source of creation.

Not only Tantric seers, but the Western psychologist like Jung has also contemplated on this aspect. He has utilised the word 'Mandala' for cakra and coined the word centre of Mandala as S'iva. In his own words "Centre of the Mandala shows S'iva in his world creating emanation. S'iva according to the Tantric tradition is one existence, the Timeless in its perfect state. Creation begins when this unextended point known as S'iva Bindu appears in the eternal embrace of its feminine side, the S'akti." ⁷

The expansion of Bindu takes the form of triangle, trikoṇa which according to the Yantra symbolism represents S'akti. Bindu is S'iva and trikoṇa is S'akti. In Tantra, both these are considered as identical. ⁸

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⁸ Trikoṇarupīṇī s'akti kundurupāḥ para s'ivāḥ
Avinābhāva sambandha tasmād bindu trikoṇayoh
Triangle is an emblem of S'akti and S'akti is, according to the Sanskrit lexicon, considered as of a feminine gender, hence it is also known as yoni or the female reproductive organ because the whole cosmos has come out of it. The Rigveda also refers the origin of cosmos as yoni.\textsuperscript{9}

There are two types of triangles figured out in Yantra. One is with upward base while the other is of downward base. The triangle with apex upward shows the way of sublimation. Among the five elements, it represents the fiery element or Agnitattva. As fire goes upward, the aspiration of sadhaka also goes upward. This triangle is also known as S'iva kona.

The triangle with apex downward represents the water element or Apa tattva. The tendency of water is to go downward which philosophically represents the tendency towards gross manifestation. This type of triangle is known as S'akti kona.

\textsuperscript{9} Tasya Yonim paripas'ya yanti dhirah ||
C. \textit{Satkona:}

From the combination of these two triangles arises a figure of \textit{satkona} or the star with six angles. This figure symbolically represents the union of \textit{purusa} – \textit{prakriti} or \textit{S'iva–S'akti}, without which the creation can not take place.

So \textit{Satkona} is a symbolic representation of the creation of universe.

Now let us see how the destruction aspect is symbolized.

This figure like drum of \textit{S'iva} (Damaru) reflects the separation of the union which means the end of creation or destruction or periodic dissolution of cosmos.

\textbf{a. Circle:}

Triangle expands in the form of circle.

Circle represents rotation. It also symbolically presents the air element or \textit{vāyu tattva}. Moreover, it is also an emblem of perfection.
Square : Bhūpura :

Generally, square is drawn at the outer most limit of the Yantra. It symbolically represents the grossness, which is the quality of the Earth element or the prithvi-tattva. This figure in Yantra is known as Bhūpura.

Every Yantra starts from Bindu or dot and ends into square or Bhūpura. This shows the process of evolution from subtle to gross, or from ether to earth. Hennry, Zimmer has very beautifully reflected this view, "On one hand the dynamic diagrams suggests a continuous process of expansion from the centre of the pattern to the circumference and requiring a passage for time for its course. On the other hand they are to be grasped as an enduring hierarchy as gradation of simultaneously manifested degrees of being with the highest value situated at the centre."¹⁰ Danielou, Alain has summarized these figures as a representation of the divinities. We close this point with his view. As he declares, "All the elementary geometrical figures point, straight line, cross, circle, triangle etc. have a symbolical value

¹⁰ Zimmer, Heinrich : Myths and Symbolism in Indian art & Civilization, p.142.
corresponding to basic notions. They can be combined in more or less complex figures to become the representation of particular force or qualities embodied in some aspect of creation. There is no shape, no movement which may not be reduced to a combination of these elemental forms. The magic diagrams constructed with their help truly analyse and represent the creative force of the cosmos which we call divinities."

There are many types of Yantras meant for securing one or the other objectives like liberation, perfect health, wealth, power, prestige, to overcome diseases, to secure long life etc. The powers cultivated thus are very often used for negative purposes due to human weakness or frailties. They are known as subjugation, attraction, immobilization, dissention, liquidation, eradication and pacification.*


* Those who want to have more details about this may refer the Alpacināmāniḥ of Damodara Bhatta.
Among Yantras, meant for cultivating highest powers of body-mind for positive purposes beneficial to one's own as well as for others including animals and subhuman species, S'ri Yantra occupies the central place. It is known as king of all Yantras (Yantra Raja Yantra) because any of the above powers can be cultivated by concentrating on one or more triangle etc. Because of this greatness of the S'ri Yantra, we shall see about it in detail.

2. The meaning of S'ri Yantra:

Etymologically, S'ri is prefix which denotes auspicious-ness. S'ri Yantra is devised for many purposes shown above and hence its construction is very complex. We shall deal with that aspect in detail later on. For the time being, we should note that the ultimate object of sadhaka is liberation. Liberation from the bonds of physico-mental as well as spiritual ailments. Concentration on some specific angle or triangle yield freedom from diseases. But man is not satisfied with health only. There are other goals which in otherwalks of life. S'ri Yantra is designed in such a manner that it may be used by a person desirous of anything in the world including freedom from diseases, enemies etc.
This S'ri Yantra is considered as the abode of Lalita, the Tantric name of the Higher Reality, therefore, it is considered very potent and celebrated among the Yantras.

The emergence of the S'ri Yantra is very fascinating. There are various stories regarding its emergence. It is said that the Supreme S'akti of Her own will takes the form of universe and looks at Her own throb with the result that S'ri Yantra comes into existence.12

This Yantra is also known as Viyat cakra.13 Viyat means space (Ākāś'a). There are two kinds of Ākāś'as. The outer space (Bahyākāś'a) and the inner space (Daharakāś'a).

The outer space is spread over the entire cosmos. And the same again is encapsulated in to human body known as inner space or Daharakāś'a. Daharakāś'a, therefore is the same Ākāś'a spread over outside.

12. Yadā sa paramā s'aktih svechāya Vis'varūpiṇi | Sphurtatmanah pas'yet tada cakras'ya sambhavaḥ || Yogiṁī ṇrādāya 1.9.10.

The Higher Reality in its evolving process, according to Indian ontology, first manifests in the form of Akāśa. Akāśa, therefore, is a visible form of the Higher Reality, as otherwise, Higher Reality being formless is not accessible. Tantra concentrates on the visible manifested form of Higher Reality.

As outer and inner space is identical, sādhaka by concentrating on inner space, seeks his identity with the Higher Reality. The inner space is the real space for sādhaka because the Higher Reality resides in the form of space in inner space. S'ri Yantra is again a symbol of Daharākāśa or Higher Reality within.

It is the significant aspect of S'ri Yantra that its formation reflects both microcosm and macrocosm. Meditation on it results into realisation of the identity between these two.

C. Formation of S'ri Yantra:

S'Ri Yantra is drawn around a Bindu or dot which is considered as the abode of Lālitā, the universal energy. It is described as consisting of super imposition of nine triangles,
four with upward apex and five with downward apex. The combination of both produce forty three triangles. Around these triangles, there are two circles one within the second which contains eight petals while the outer contains sixteen petals. Outside these petals there are three circles and these three circles are covered by the squares known as Bhūpuras. This is the geometrical formation representation of S'ri Yantra. Now let us see what it represents symbolically.

b. Symbolic representation of S'ri Yantra:

S'ri Yantra starts from Bindu and ends into Bhūpura. It means, in terms of elemental forces, it covers everything from ether to earth. This shows the way of creation. Between Bindu and Bhūpura, the whole Yantra space is divided into three fold and division as shown below:

The centre of the triangle is known as abode of Lalitā. The apex is known as the residence place of Kāmes'varī
while the left and the right angle are considered as the abiding place of Vajres'vari and Bhagamalini respectively. Symbolically, these three deities represent Moon, Fire and Sun respectively. Again, it is also a representation of creation, maintenance and destruction.

Nine fold division:

The same three fold division from the point of view of gunās becomes ninefold.

The S'akti or nature in its subtle form is composed of three gunās, Sattva, Rajas and Tamas. These three gunās in their active form are convertible to each other. Therefore the whole division becomes nine fold. Here in the case of gunās, it is Sattva of Sattva, Sattva of Rajas and sattva of
Tamas. Same is the case with Rajas and Tamas. Thus nine fold division take place.

Between Bindu and Bhupura, figures like dot, circle, triangle, square take place. They also contain symbolic meaning. Bindu or dot is the centre where creator and creation are in direct contact or identical. Circle represents perfection while square presents grossness. Triangle is an emblem of yoni, a female generative organ or a source of creation.

The Tripuratapini upnisa has considered triangle as Tripura. Tri means three while pura means abiding place. It is an abiding place of three worldis, namely, earth, heaven and nether world.

According to the Tripuropanisad, triangle represents gross, subtle and causal aspects both in individual and in cosmic form.

After having seen about the symbolic meanings of the geometrical figure of S'ri Yantra, now let us see S'ri Yantra as symbolic representation of human body.

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14. Bhūbhurvaḥ sastrīṇi svargabhūpatalānti tripurāṇi
   Tripuratapini upnisa 1.1.

15. Ya Svājñādraśṭivistikalpita vyāśtisamaṣṭibhidadjuṣṭa
   sthūla suksma kāraṇc tanav eva tistra puraḥ santi
   Tripuropanisad 1.1.
C. S'ri Yantra as symbolic presentation of human body:

Tantra considers body as a temple of divinity. All limbs of body belong to the universal power. These powers representing the limbs of body can be located in S'ri Yantra. So S'ri Yantra represents the union of body and universe in identity. The significant point is that mere knowledge about this does not help sadhaka without identifying himself with it by Bhāvanā or imagination. How this identity takes place that we shall see in the words of S. Shankaranarayana, "The method of arriving at the identity is by offering these members of the human body to the S'aktis to whom they originally belonged to the universal powers located in the S'ri cakra. This has to be achieved by Bhāvanā deep meditation contemplating step by step the various psychophysical parts in the human body and the corresponding powers in the S'ri Chakra and dwelling on their identity."16

Now we shall see with the help of the figures how physical body is represented in S'ri Yantra from Bindu to Bhūpura.

Physical body as represented in S'ri Cakra:

As we have seen S'ri cakra represents both macrocosm and microcosm. That way it is a link or medium through which one can realize the identity between the Ultimate Reality and the self. In the process of identification, according to Tantra, sadhaka has to mentally imagine (Bhavayet) the identification of human body, with the universal powers from which the body is composed, and which are imaginarily represented by various angles, triangles etc. of S'ri Yantra. The Bhavano-panisad a sakta upnisad - has mentioned how the different figures of S'ri cakra represents human body. Thus we shall see the symbolic representation of the human body in S'ri cakra with the help of Bhavano-panisad.

The outer most cakra, which is known as Bhupura contains three lines. The first line as it is mentioned in the chart 2 represents eight powers namely, minuteness, lightness, greatness, lordship, control, power to have whatever one wants, enjoyment, desire, attainment and accomplishment of all desires. The second line of the

17. Nityatis'rungrādaya rasa animarādisiddhayah | Bhavano-panisad.
Bhupura represents lust, anger, covetousness, delusion, pride, envy, merit and demerit. In the third line of Bhupura, the six centres of the body, the two Sahasrara one above and the other below and Indra yoni are the nine S'aktis situated.

The sixteen petalled lotus represents the five gross elements namely, earth, water, fire, air, ether, ten senses, namely, ear, skin, eye, tongue, nose, mouth, foot, hand, arms, genital and the mind.

The eight petalled lotus is an emblem of faculties of speaking, taking, going, excreting, enjoying, rejecting, accepting and ignoring.

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19. Īdhāra navakam mudrās'aktyah |
   Ibid.

20. Prithu̍patejovāyuk̄s'ā S'rotatvaka kṣujivā —
   grāṇa vāk poṇīpāda pāyu upaśtha ni manovikāraḥ
   kāmakṛṣṇyādi śodas' s'aktyah |
   Ibid.

21. Vacanādānagamaṇa visargaṇandadano pā dānopēkṣyā
   khyabhūṣyeṅgaṇakumādāṣṭou.
   Ibid.

18. Kāma krodha lobha noha mātsarya punya pāpa
   maya bāhyabhādāṣṭa s'aktyah | |
   Ibid.
The fourteen cornered figure represents fourteen nadis namely, Alambusa, Kuhuh, Vis'vodari, Varuni, Hastajihvā, Yasovati, Payasvini, Gandhāri, Pushā, Sankhīṇī, Sarasvati, Ida, Pingalā, Susumna.22

The ten cornered figure is a representation of ten vāyus, five main and five auxiliary of body namely, Prāṇa, Apāna, Vyāna, Udāna, Samāna, Nāga, Kurma, Krkara, Devadatta, Dhananjaya.23

The ten breaths acting on the digestive fire of the stomach jatharāgni become terfold and digest food of all kinds are represented in the ten cornered figure.24

The eight cornered figure represents cold, heat, pleasure, pain, wish, sattva, rajas and tamas.25

22. Alambusa kuhu vis'vodarūrūnīhastijihvā
Yas'ovatipayasvini gandhariupā samkhini
sarasvati idāpinglā susumna citi caturdas'a
nādyah sarvasamksobāinyādi caturdas'a S'aktyah ||
Ibid.

23. Prāṇa apāna vyāna udāna samāna nāga kurma
krkara devadatta dhananjyaca dasa vāyavaḥ ||
Ibid.

24. ....te manuṣyaṉaṁadhagāḥ bhaksyabhoya coṣya lehya
peyātmaka paṇcavidham annam pācayanti |
Eta das'a vahnikālaṁ sarvajñād'ya antardas'arāgam devaṁ
e

25. S'itosnasukh dukhṣicēhaṁ sattva rajastamo
vas'inyādi S'aktyaṁ tōu ||
Ibid.
Avyakta, the unmanifest, Mahat the vast cosmic principle force and Ahamkāra the divisional principle of Ego-formation are the three deities in the primary triangle, Kāmeswari Vajreswari and Bhagamalini.²⁶

The centre of the Yantra represents the Supreme deity Lalita the absolute Reality comprised of Existence—Consciousness—Bliss.²⁷

Thus S’ri Yantra exhausts almost all that the Reality contains and hence is the most perfect symbolic representation of Ultimate Reality. It is therefore used in all auspicious ceremonies of Hindu rites. It is also used for protecting the sadhaka from all evils. Not only this, with the help of S’ri Yantra sadhaka can obtain or master powers of healing, curing diseases and also for driving away evil spirits. Thus it is of tremendous therapeutic value. Wherever such siddha Yantra is kept the house or the place is secured against all evil forces.

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²⁶ Avyaktamahat ahamkarah kames'vari vajres'vari bhagamalinyah antatrikonpa devatah ||

²⁷ Sadananda purnah svatmiiv paradevata lalita ||

Ibid.

Verse and translation of terms of reference No. 17 to 27 are taken from the book S’ri Cakra of S. Shankaranarayana.
3. Therapeutic aspect of Yantra:

Tantra means liberation. It's a process which liberates the sadhaka from physical-mental and spiritual ailments. Yantra is an aid in Tantra, which enhances this process of liberation.

As Yantra represents human body, the bodily centres or cakras can also be located in Yantras, especially in S'ri Yantra. One of the cakras, in S'ri Yantra, is known as Sarvagahara cakra or remover of all diseases. Concentration on this centre makes body devoid of diseases. Their therapeutic value has been already mentioned in the Kundalinī chapter.

Besides this, the Tantric treatise like Saundrya Laharī, Kalapacintamanī also refer some Yantras for removing diseases like fever, diabetes, rheumatism etc.*

The Yantras meant for various purposes do not themselves become efficacious. Their efficacy depends upon the effort put in by sadhaka. Yantra is to be worshipped according to certain

* Yantras, which are used for therapy purpose, from Saundrya Lahari and Kalapacintamanī have been given in the appendix.
procedure laid down in the texts like Kalpacintāmanih, Mantra Mahodadhi etc. The entire process is very elaborate and demands astute discipline, concentration as well as observance of certain vows like celibacy, truth speaking, non-violence, non-attachment etc. Śādhaka is required to practice all these relentlessly with single minded devotion and unflinching effort. He has to practice fearlessness for sometimes he comes across such experiences which are very much bewildering. It is therefore advised that he should pursue his goals under the guidance of an expert.

The Yantra or Mantra becomes siddāha at the end of this elaborate process sometimes lasting for years together but at the end of which the śādhaka becomes possessed of supernormal powers which help him in helping others for overcoming the ills both physical as well as spiritual.

In Aserian civilization the entire population practiced drugless therapy for more than 5,000 year. In our country also, there are people existant who claim to cure various diseases with the help of Mantra and Yantra. It is now time we must undertake to examine the possibility to overcome disease by drugless therapies because practice of drugs is getting day-by-day not only irrelevant but also dangerous.
Conclusion:

The term 'Yantra' indicates two meanings. One is to control while the second is an instrument. Hence, Yantra is an instrument for gaining control over mental modifications which are considered as the cause of physico mental and spiritual ailments.

In yogic and Tantric treatise, the cause of disease is considered as due to disturbance of the elemental forces in outside world on one hand and, or, in the constituents of body on other hand. The geometrical figures, out of which the Yantra is formed namely, dot, circle, square etc. are symbolic representation of the elemental forces. It is believed that meditation with Mantra on certain figures of Yantra give health. And because of this one of the cakra of the S'ri Yantra is known as Sarvaroṣahara cakra, remover of all diseases.

Among all Yantras, an emphasis has been laid down on S'ri Yantra. As the term S'ri indicates, it means auspiciousness. Healthy body-mind is also among them.

Being a symbolic representation of the elemental forces, S'ri Yantra also represents both macrocosm and
microcosm. So it proves as a link and also as an instrument for realizing the identity between microcosm and macrocosm.

The process of concentration on the Yantra also cultivates the inner latent powers. Power of resistance against disease is also one of them. That way it works as a protection against disease. This process of concentration also prevents diseases by controlling the mental modifications.

The tremendous powers of mind are being wasted in the form of mental modifications. Concentration on Yantra channalize these powers. These channalized powers can be used positively as auto-suggestion in the field of therapy. The disease like insomnia, schizophrenia and other psycho-somatic diseases can be cured by the auto-suggestion therapy.

We have also made reference to Yantras from the Yantric treatise like Saundrya Lahari and Kalpaçintāmaṇiḥ. The significant aspect, which should not be over looked here, is that mere Yantra or figure does not give desired results. The latent powers of it should be awakened or charged. Especially, in the case of healing, the efficiency of Yantra, depends upon the charging of Yantra done by healer. Though it is a difficult process but at the same time devoid of any drastic side effects which is very valuable from the therapeutic aspect of Yantra.
Appendix:

1. Yantras from Saundrya Lahri:

The Yantras, which are used for therapy purpose, given below are taken from the Saundrya Lahri of S'ri Samkracarya.

In the notes under appendix of the Saundrya Lahri, it is written like this: "No originality is claimed for the facts published in this prayoga section. The prayoga should be handled only by those who possess the deserving qualifications and after getting instructions from preceptors or S'ri Vidya upasaka."

Prayoga 12

Yantra on water or honey placed in silver vessel. Recital 1,000 times for 45 (48) days, facing North-East.

Arcana: Sarasvati, astotara with white flowers and Lalita astotara with Jasmine flowers.

Offerings: Cooked rice, pomograntes, honey.

Effects: dumbness cured, power of eloquent speech, gift of poesy.
Prayoga 52

Yantra or goldplate or holy ashes,
Recital 10001 times (1000). For 45 days.
Facing North-East. Archan. Rudrathrisathi
with bilva on right side of Yantra and
Lalitha-thrisathi with red flowers on left side.
Offering : Cooked rice mixed with sesame powder, milk-
gruel, coconuts and plantains.
Effects : All ear and eye diseases cured.

Prayoga 89

Yantra on goldplate or holy ashes. Recital
1008 times for 30 days, facing East. Archan-
lalitha ashtothara with red flowers.
Offerings : Cooked rice (mixed with curd), sweet-gruel,
honey and water.
Effects : Cure of all diseases, physical strength.
2. Yantras from Kalpačānāmātī:

Pacification 1:

Name: Jvara-Vīnas'ānam
Object: Pacifying fever

Description: Draw a yantra with straight lines on all sides and join them. Then draw a quadrangle upon this yantra with eight petals. The yantra should be drawn with the liquid of dhatuṭṭā plant, on a piece of cloth from the dead man's coffin on the spot where the dead are cremated. This should be done either on the eight or on the fourteen day of the dark fortnight. Write the name of the person in the centre with raṁ on each of the four sides with raṁ in each of the eight petals. Worship the yantra by offering lovely flowers collected for the purpose. The process lets even the deadly fever disappear immediately.

Pacification 13:

Name: S'ākini-Śākini rakṣākaram
Object: Protecting from evil spirit
Description: Draw this Yantra on a piece of cloth spread over a board but not on the ground. Draw four lines vertically and four horizontally making eight abodes thereby, write hrim in each abode and worship the same. Offer presents (bali), flowers, incense, burning candles and drink. Worshipped in this way, the yantra never fails in its aim.*

* Saundryā Lakhī of Sṛi Samkarācārya. Edited by Kuppuswami. Published by the ministry of education and special welfare, Govt. of India, First edition, 1978.

Kalpačīnāmanīḥ of Damodara Bhatta. Edited by Dr. Narendra Nath Sharma. Published by Eastern Book Publishers, Delhi.
B. Therapeutic aspect of Mantra:

Introduction:

Name and Form are the two interwoven aspects pervading the whole universe. Because of their all-pervading nature, they can be the instrument for the realization of Reality. In Tantra, these instruments have been accepted in the form of Mantra and Yantra.

Realization of Reality is nothing but the realization of the original nature of one's own self. This self is like a deity which resides in a temple of body. For getting nearer the deity, one has to cross the gates of body-mind by removing the obstacles through a process of purification and thereby perfecting the body-mind. For this process of purification and perfection, the Mantra and Yantra; one relating to Name and the other relating to Form are, according to Tantra, principal aids. How Yantra purifies body-mind that we have seen under the title "Therapeutic aspect of Yantra".

Like Yantra, Mantra also works as therapy. Apparently, a Mantra looks like a mere collection of words. And being so a possible question may arise here is that does mere pronunciation
of Mantra can cure disease? The answer is positive provided the words are pronounced according to certain conditions laid down by those who have practiced them and tested their truth. The potency or efficacy of words pronounced by an expert or siddha does not reside in words only. It resides in the efforts of siddha which the word is charged with e.g. The Kuran, The Bible, The Vedas and other holy words.

Here in this chapter an attempt has been made to expose the sound principle on which Mantra therapy stands. We shall proceed first with the meanings of Mantra.

4. Meanings of Mantra:

Human mind can not conceive the nameless and formless Reality. Energies or the Higher Reality, which we call as deities can be reached through symbols like name and form. Only through name and form one can reach nameless and formless. These two symbols are technically called in Tantra, as Mantra and Yantra.

Like Yantra, Mantra also represents deity. The power of deity is inherent in Mantra i.e. it is charged and being so Mantras are very powerful and effective. These powers are latent in a Mantra as tree in a seed. A sprout from a seed emerges out only when it gets proper sunlight, water etc. Likewise the latent power of Mantra can be activated by constant repetition, qusterity, faith.
The term Mantra is a combination of two terms namely man + trāṇa. Man means to think or to meditate while trāṇa means liberation. So in terms of Tantra, we can say, the S'akti which liberates through meditation is Mantra.¹

Liberation from what? Liberation of Mind from its various modifications. As we know, mind is very fleeting. It constantly issues various modifications. Due to its fleeting nature it dissipates its energy. If we can prevent this dissipation of energy, or in other terms, if the powers of mind are channelized, they can create such a higher level of mind which is generally not present in lay man. Mantra does this job easily. The concentrated mind is the source of all success. Mantra, therefore, can be one of the most effective instruments for the fulfillment of desires.

Mantras are written in letters or s'abda and can be pronounced with the help of sound. So different sounds contain

1. Mananātasarva bhānāṁ trāṇātsamsāra sāgarāta
Mantrarūpa hi tats'akti māṅgnātraṇarūpinī
taken from Tantra Maha viṣṇu
by Sharma S’ri Rama, p.431.
different types of energy or deity. And because of this proper pronunciation of Mantra is highly required for attainment of goal. The red light against improper pronunciation of Mantra has been shown by Das Gupta, S'asibhusana. As he declares, ".... slightest deviation either in articulation or accent or modulation was calculated not only to make them negatively fruitless but positively harmful."² By the proper pronunciation of Mantra, as described by S'āstra, controls the energy inherent in Mantra through which he gains whatever he wants. It is not a mere accident but a sound scientific reason lies behind this achievement.

The whole Mantra s'āstra is based upon the potentialities of words or s'abda. Five gross elements are the constituents of both microcosm and macrocosm, namely Ākāśa, Vāyu, Teja, Āpa and Prithvi. Their origination is stressed back to s'abda, sparsa, Rupa, Rasa and Gandha respectively. In this order of creation, Ākāśa, in the gross element, and s'abda in the essence of element are considered as most subtle element. The subtlety of s'abda is considered to that extent, it is viewed as Brahman or S'abda brahman, source of creation.³


³. S'abdasya parināmosycamityamnāya vidō vidah | Taken from the Tantrc Mahā vijnāna by S'ri Ram S'arma, p.421.
Mantras are the collection rather the systematically arranged word-patterns which are very powerful. When a word is pronounced, even at mental level, it creates vibrations. These vibrations throw out from the mind and attract same type of vibrations. Then it becomes a collocation of vibrations when it returns back to its centre, the mind. When it comes back, it becomes more powerful and potential. And because of this, if suppose, we want to be good or pure, we should meditate upon such qualities. Constant meditation on particular concept becomes the part of personality.

Though Mantras are powerful but haphazard pronounciation of it does not give any result. In Tantra, certain rules and regulations are prescribed even for the correct pronounciation and recitation of Mantra. A Mantra works only when it becomes realised (Śādha Mantra). A Mantra can not be easily realized. For Mantra sādhanā, guru or guide is required. First, guru has to decide the Mantra according to the tendency of sādhaka. In the Sārādā Tilaka (petāli-2) it is declared that if Mantra and sādhaka, both are in friendly relation, Mantra gives quick results. If the relation between them is of enemy, result is doubtful. A special chart, that is A-Ka-Sha-Ha cakra has been given by Tantra to decide the relationship between sādhaka and Mantra.
After the selection of Mantra, it should be constantly mentally pronounced with spiritual fervour. He has to assume an yogic posture, perform Nādi S'odhana, prāṇāyāma, turn prāṇa on the way to Susumṇā and repeat the Mantra when prāṇa flows into Susumṇā. Austerity, Firm faith and devotion in Mantra are also the basic requirements for Mantra siddhi. These are all keys which open the closed doors of treasure of powers.

There are different Mantras, prescribed by Tantra, for different purposes. Some of them are given in the appendix.

Bīja Mantra : Seed Letters:

As tree lies in a seed, in the same way the power of Mantra lies potentially in a seed letter or bija mantra. As a tree comes out from seed, like wise the whole Mantra evolves from seed letter. And being so, the seed letters are considered as Yoni, source of creation. Different seed letters are prescribed for different deities. Here we shall see some of them.

1. Seed of speech (vāg-bīja)

Sound : Aiṁ

Definition : This Mantra is also called Saraswati (pertaining to knowledge) or Saraswati
(pertaining to the goddess of knowledge). It represents the form of consciousness embodied in the goddess Saraswati, "Ai' represents Saraswati. The nasalization means the removing of pain. This is the seed-utterence of Saraswati. With it the 'word' is worshipped."

Purpose: Acquiring knowledge and wisdom, mastery over words and power of speech.

Reference: Tripura tāpini upnīsād, Karpura stava and Varadā Tantra.

2. The Seed-of-Illusion (māyā bija) or Seed-of-Energy (S'akti bija):

Sound: HRIIM

Definition: This Mantra represents māyā, the power of illusion. It stands for the lady-of-spheres (Bhuvanes'vari), the dispeller of sorrow. It is the root from which develop ether and other elements of the manifest world, the principle ever liberated, unbounded by the triple form of time. "H means S'iva. R is his Nature Prakriti. I means Transcendent Illusion (mahā-māyā)."
The sound is the, progenitor of the universe. The nasalisation means the removing of sorrow. The lady of the sphere should be worshipped with this (Mantra) (Varadā Tantra).

Purpose: Conquest of the unmanifest, of the power of Nature. Transgressing the laws of time and space.

Reference: Tripura tāpinti upnīṣad 1.13. Karpura Stava, Varadā Tantra etc.

3. The Seed-of-Existence or Seed-of-Fortune (lakṣmī-īja):

Sound: S'RIM

Definition: This mantra represents the goddess of fortune and multiplicity, Lakṣmī, the consort of Viṣṇu. "Sr" represents the transcendent divinity of fortune. R means wealth. I is satisfaction. The sound means 'limitlessness'. The nasalisation means the dispelling of sorrow. This is the seed utterance of the goddess Lakṣmī through which she should be worshipped." (Varadā Tantra)

Purpose: Gaining worldly wealth, power, beauty and glory

Reference: Tripura tāpinti upnīṣad, Varadā Tantra etc.
4. **The Seed-of-Desire**: (kāma-bija)

**Sound**: KLiM

**Definition**: This mantra represents the form of joy of pleasure, the procreative aspect of the power of Ś'iva in the form of his consort, the Transcendent-Goddess (Mahēś'vari).

"K represents Eros (kāmadeva) or kṛṣṇa, the incarnation of divine lust, L means the lord of heaven Indra, Ṭ means satisfaction. The nasalization is the giver of both pleasure and pain. The seed of Desire is spoken to you out of love, O Great Goddess."

(Varadā Tantra)

**Purpose**: Gaining transcendent knowledge and also pleasure, victory and royal power.

**Reference**: Tripura tāpini upnīṣad, Karupura stava, Varadā Tantra.

5. **The Primordial-Seed**: (adya-bija) or **Seed-of-the-Power-of Time**: (Kāli-bija)

**Sound**: KṛIṂ
Definition: This mantra represents the power of time, the power of death, the destructive aspect of S'iva and thus the goddess kālī, the power of time. "K is kālī. K is the Brahman I is the transcendent power of illusion. The sound is the "Mother of the Universe" The nasalization is the dispelling of sorrow. The goddess kālī should be worshipped with this mantra for the pacifying of all pain." (Varadā Tantra)

Purpose: Gaining detachment power over death transcendent knowledge.

Reference: Tripurā tīpinti upnīṣad, Mahānirvāna and Varadā Tantra.

4. The details of seed letters is taken from the Hindu Polytheism by Dantetou, Alain: p. 341 to 343
Other seed letters:

- Dum – Durga
- Gam – Gañapatī
- PHAT – Weapon for destroying anything
- STRIM – Liberates from difficulties

Seed letters of the Elements:

- LAM – Earth – Prithvi
- VAM – Āp. water
- RAM – Teja – Fire
- YAM – Vāyu – Air
- HAM – Ākāś – Ether

The Thought-Form of Fifteen Syllables (Pancadas’i) of the first Goddess:

Text – Ka-e-i-la-hrim, Ha-sa-ka-ha-la-hrim,
        Sa-ka-la-hrim.

Meaning:

- Ka – lust
- e – Womb (or speech)
- i – the substance of lust
- la – thunder bolt-bearer (or the earth, or Ś'iva)
- hrim – a cave (the seed mantra of the Goddess)
Definition: This represents the power of the self, the power of enchantment of the world.

No. of repetition to be repeated twenty one or 108 times.

Purpose: To attain all the desires and liberation.

Reference: Devī upnīsad Nityā ṣoda, S'īkārṇava, Varivasyā Rahanya etc.5

These Bija mantras should be constantly repeated for quick results. The process of constant repetition is known as Japa. Now we shall see something about Japa.

5. Ibid - p.349
C. Japa:

Japa śādhanā is prescribed by all religions. It plays significant role in śādhanā. Because of its significance, Lord Kṛṣṇa has declared, 'I am the japa yajña, among all yajñas. (Yajñanām japaṇaṇoṣṇi ||)

Japa is a spiritual exercise. It is a scientific process for cultivation of will power. Mantra japa ensures various powers which is also again helpful in coming over the hurdles lying in the way of success.

How japa does this work or what is the meaning of japa this can be asked. In the term japa, 'Ja' removes the vicious circle of life and death while 'pa' removes sins. Hence japa is that which removes both the circle of life and death and also sin. There are various ways designed by Tantra for the repetition of Mantra or japa. These various ways we shall see under the title "Kinds of Japa."

4. Kinds of Japa:

1. Nitya Japa:
   As bathing, eating etc. are required for the maintenance

6. | Jākṣaṃ janna vicchedaḥ pahāraḥ pāpa naś'akah |
   | Tasyājja japa iti proktō yānma pāpa vināś'akah ||
   Taken from the Tantra Māhā vijnāna, by
   Shri Rāma S'arma p.465.
and purification of external body like wise, for the internal purification, mental exercise like japa is required. This should be done daily without any exception.

2. Kamya japa:

Japa is done for various purposes. The japa which is done for the fulfillment of specific desire, it is known as Kamya japa.

3. Acala japa:

Japa sadhana varies according to the goal of desire. A number of japa is fixed which should be compulsorily be done for the attainment of the desired goal. This type of japa also should be done at fixed place and time. This process strengthens the will power of sadhaka which ultimately results into success.

4. Gala japa:

Gala japa can be done at any time or in any situation. No rules and regulations are prescribed for this. The nature of mind is to think either good or bad. For avoiding the bad thoughts this gala japa is utilized.

5. Vācika japa:

Japa which is done in loud voice is known as Vācika japa.
This type of japa is considered as low and works only at initial level of sadhana. Though it is considered as low, it is good for concentration of mind.

6. *Upānsu japa*:

In this type of japa, only the movement of lips takes place but no sound is heard. This type of japa helps in the internalization of senses which are generally externalized.

7. *Mānsika japa*:

In this type of japa, neither tongue nor the movement of lips takes place. It is done only at mental level. Because of its subtlety, it is considered as the best type of japa.

8. *Ajapa japa*:

This type of japa is done without mala. This should be done with the process of respiration. While exhalation, Mantra Ṣaṅ and while inhalation, Mantra Saḥ should be pronounced.

All these types of japa differ only in the manner of pronunciation. The basic principle of japa sadhana is that it should be done constantly with faith, devotion and concentration.
2. Therapeutic aspect of japa:

Japa means constant meditation on specification—concept. It is the nature of mind that the idea on which it constantly meditates becomes the part of personality. If we think positively, mind also becomes positive which impact also can be felt on body. Negative thinking harms both body and mind. This necessarily leads us to infer that meditation on idea of good health invariably results into good health.

Mental tension is the root of most of the diseases. In this age of fast life, we constantly have to face mental tensions. By constant repetition of Mantra, mind forgets everything about the external world and that way mind gets relief from tensions.

Japa also increases faith in God. God is omnipotent and whatever happens, it happens either for good or for bad is due to his wish. So there is no reason to be worried about anything. Tranquillizers and drugs like calmose also do this job, infact actually doing more harm to the body than good. Japa, therefore is an innocent and yet psychologically better, longtime lasting remedy than any type of tranquillizers.
D. Therapeutic aspect of Mantra:

Till now, Mantra has been considered as mere hypocrisy and humbug. But now it has been accepted scientifically, specially in the area of therapy, or as a healing agency.

The connotation of the term Mantra itself shows that it liberates its śādhaka (Maraṇāṭṭrāṇāt iti Mantra). It liberates its śādhaka from physico-mental-spiritual troubles. (Adhi-Vyādhi-Upādhi) Mental troubles like tension generated from the complexities of life. The possessor of the worried mind becomes unhappy and ultimately becomes a victim of mental disease like schizophrenia, split personality etc.

The intense form of tension ends into the psycho-somatic diseases. It makes both body-mind diseased. Mantra japa makes one free from worries and that way it also removes the bonds of mental physical disorders.

There are certain reasons which are considered as the cause of disease. One of them is the imbalance of hormonal secrations of glands. Over secrations and under secrations both create disorder in body-mind. Proper secrations depend upon mental state of a person. When a person is in a happy mood, glands do not work properly. This improper way of working
of glands results into disease. Matra gives happiness to mind and keeps mind silent. In the silent mind glands work without any obstacles or disturbances and that way here, Mantra works indirectly as therapy.

The impact of Mantra japa also can be seen on the brain cells. Our brain is divided into two halves. The large brain and the small brain. The small brain contains a portion known as hypothalamus. In this area of brain, cells of hunger, thirst etc. are located. When a person is under tension he becomes more excited which results into high blood pressure. It has been worked out that constant repetition of Mantra japa decreases this excitement and also normalize the blood pressure.

How Mantra does this job? Mantra therapy is largely related with the process of autosuggestion mentioned by Psychology, in which either healer or a patient has to give a constant suggestion. Here, in the Mantra therapy, constant repetition of Mantra or letters, penetrates the conscious mind and the sound waves of Mantra enter into the subconscious mind. Our subconscious mind is more powerful than conscious mind, and its impact also can be seen on the body-mind. So the impact of positive state of subconscious mind effects body mind positively. This positivity can be induced by Mantra japa.
In the healing through Mantra, by constant repetition of Mantra, sadhaka concentrates his mind on a Mantra which produce a state of tranquillity. This state of tranquillity can be equated with the state of meditation. This state of meditation works as therapy in two ways. Firstly, meditation makes man aloof from the external mental tensions which are considered as the root of diseases and secondly, the state of meditation is a result of concentrated mind. This cultivates the inner latent will power or the power of resistance against diseases. Thus by removing the mental tensions and by cultivating inner power, meditation works as therapy. Mantra-japa is the easiest and the best way for inducing such a state of meditation.

The healing through Mantra is possible by two ways. One is self healing while in second type of healing, healer heals patient. In a diseased body, it is not always possible to do Mantra. In such a case, a Mantra healer transfers his inner power into a patient. First letters of Mantra work like channel through which power travels. The permanence of the cure done by Mantra, depends upon the intensity of the inner power of a healer.
The concept of the Maniric therapy also has been accepted by the Ayurveda, an Indian art of meditation. The seers of Ayurveda, Caraka and Sus'ruta have accepted it as therapy.

Besides this, Mantra therapy is also utilized for removing the poison. Sus'ruta has mentioned the process of removing the poison by Mantra in the Kalpastrāna of his samhitā. "A physician well versed in the Mantras of antivenomous potency should bind a ligature of a cord consecrated with appropriate Mantras which would arrest a further spread of the poison. The Mantras full of occult energy of perfect truth and divine communion, disclosed by the Devarshis and Brahmans of Yore, never fail to eliminate the poison from the system, and hold their own even in the case of deadliest poisons."

There are also some Mantras, prescribed by Tantra for health and longevity which are here, given in the appendix.

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7. Etaihi vedātmakai mantraiḥ krutā vyādhi vināṣ'ane
Susruta: Śūtra sthāra 5-20.

In the Mantric therapy, there is nothing like miracle of humbug. It is just a way of cultivation of inner resistance power against diseases and positively strengthening the will power in the case of self healing while in the case of healer and patient, a sadhaka who has realized the Tantra, transfers his awakened powers through the medium of Mantra.

In the concluding portion of this chapter, we can say that, Mantra and Yantra are the two aids of Tantra. Tantra has penetrated the very root of disease, that is, unbalanced mind. Mantra and the Yantra are the instruments through which one can stabilize the mind. This stabilized or concentrated become full proof against all kinds of external attacks of diseases.
Appendix:

3. Mantras prescribed by Tantra for different purposes:

1. Remover of diseases:

   Aum sam sam sim Sim sum sum sem saum sam sah
   vam vām vim vīm vum vūm vem vaim voum vah vah
   ham saḥ amruta varcase svāhā |

   Uddisti Tantra

2. Bestower of liberation (Moksha):

   S'rim hrim krim kruṣṇāya namah

   Gautamiya Tantra

3. Giver of Dharma, Artha, Kama and Moksha:

   Aum saccideka brahma |

   Mahanirvāṇa Tantra

These mantras are taken from the Tantra Mahāvijñāna by Śri Rama S'arma p. 454-55.
Mantras for health and long life:

In the eleventh chapter of the Durga Saptas'ati, there is a verse in which sadhaka asks to devi for health.

Rogānas'ēsāna paḥamsitūṣṭā rūṣā tu kāmāna
sākalaṁabhiśiṁāna

In the Argaśā stotra of Devi stuti, it is also asked to devi for health.

Dehi Saubhāgyamārogyaṁ dehi devī paramaṁ sukhāṁ.

A Mantra for long life is prescribed in the Rudrāśṭādhyāyi.

Aum trayambakamyaśamaṁ sugandhai puṣṭi vardhanam|
Urvārūkamiva bandhanāṁ mrutyo mukhiyamamrutāṁ

Rudrāśṭādhyāyi.515