



International Journal of Research Publication and Reviews

Journal homepage: www.ijrpr.com ISSN 2582-7421

A Scientific Study on Nava Padma Koulinee Yoga Sadhana

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ABSTRACT

Vedas provides two ways to attain Moksha. The first one is Karma way and the second one is Gnyana way. Karma way of approach needs several thousand births and Gnyana way of approach can achieve it with in this life. Both of this are under Vedic approach and called as Dakshina Achara /Samayaachara (Right Wing Approach). Apart of this, there exists Vaamaachara way (Left Wing Approach). The Vaamaachara approach involves the person with intimate interaction with nature. Thereby he/she could attain Moksha much faster. This paper discusses about worshipping the Glory of Koulinee Goddess's Geometrical Symbolism in nature. This is a Mystical Secret Tradition. One has to worship the Glory of 'Koulinee Goddess'. As since the Koulinee Goddess is a polarized Sacred Cosmic Power. This legacy has a firm scientific back support. Tantra has developed a system of thought which makes us see the universe as if it were within ourselves, and ourselves as if we were within the universe. Further the forces governing the cosmos on the macro-level are believed to govern the individual in the micro-level. According to tantra, the individual being and universal being are one. Thus all that exists in the universe must also exist in the individual body.

This paper provides information about the legacy of worshipping the polarized sacred cosmic power and its mystical secret manifestations and geometrical symbolism in nature.

Keywords: Worship, Polarized sacred cosmic power, Mystical secret manifestations, Geometrical symbolism in nature, Vaamaachara, Koulinee, Kundalinee.

1. Main text

Dharma, Artha, Kaama and Moksha are four aims of a person. Of these four aims, Moksha or Mukti is the truly ultimate end, for the other three are ever haunted by the fear of Death, the Ender Mukti means liberation. Mukti means liberation from the bonds of the phenomenal existence, resulting in a union of the embodied spirit with the Supreme Spirit. Liberation can be attained by spiritual knowledge alone, though it is obvious that such knowledge must be preceded by, and accompanied with, and, indeed, can only be attained in the sense of actual realization, by freedom from sin and right action through adherence to dharma. The four abodes are the result of action, transitory and conditioned. Liberation or Kaivalya or Moksha, is the result of spiritual knowledge called as Gnyana. This is unconditioned and permanent. Those who know the Brahma, recognizing that the worlds resulting from action are imperfect, reject them, and attain to that unconditioned Bliss which transcends them all. Kaivalya is the supreme state of oneness without attributes, the state in which, as the Yoga-sutra says, modification of the energy of consciousness is extinct, and when it is established in its own real nature. Liberation is attainable while the body is yet living, in which case there exists a state of Jeevanmukti celebrated in the Jeevanmukti Geeta of Dattatreya. The soul, it is true, is not really fettered, and any appearance to the contrary is illusory. There is, in fact, freedom, but though Moksha is already in possession, still, because of the illusion that it is not yet attained, means must be taken to remove the illusion, and the Jeeva who succeeds in this is Jeevanmukta, though in the body, and is freed from future embodiments.

As per Sri Purusha Sukta of Rugveda [1], "Ethaa vaanasya mahimaa. Atho jyaaya scha purusha, Padhosya viswa bhoothanee. Tripaadasyamrutham divi", which means the known universe is only one fourth of Parabrahma. The other three-fourth of Parabrahma is not known to the mankind. This one third of Parabrahma is called as 'Maha Maya' or Parameshwari. This Parameshwari resides in every human being in the form of Kundalini Devi (Shakti). She is also called Koulinee, Sushumna Nadi. If Kundalini in a person's body is awakening and reaches Sahasrara Chakra he/she attains Moksha. Advaita Vedanta brought the Vedas and its pantheon of deities to an end supplanting them with Brahma, the absolute source of all things. Advaita Vedanta means non-duality. Advaita Vedanta has three main scriptures, Upanishads, Brahma sutras and the Bhagavad Gita.

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Parameshwari or Maha Maya the manifest creator of the Universe mediates between Brahma and Atma. Parameshwari or Maha Maya has three main aspects Shiva (The Transformer), Vishnu (The Maintainer) and Brahma (The Creator). Although all three may be worshipped as the supreme creator.

Gnyata, Gneya, and Gnyana are a continuous process and exist in the discrete continuum in parallel sessions and Sri Mata remains superior and capable to control these sessions. Gnyata, Gneya, and Gnyana are a continuous process and exists in the discrete continuum in parallel sessions and Sri Mata remains superior and capable to control these sessions [2].

Om!

'Asatomaa Sadgamaya ! Tamasomaa Jyotirgamaya ! Mrutyormaa Amrutanga mayaa ! Om Shanti: Shanti: Shanti:'

is a mantra taken from Bruhadaarnyakopanishad [3]. It is called as Pavamaana Abhyaaroha Mantra. It means "being purified" and getting "ascended". The meaning broadly can be given as,

From the unreal/ falsehood lead me to the real truth ! From the darkness lead me to the light! From death lead me to immortality!

Prayers are commonly found in Indian tradition. Worldwide un-real / falsehood is considered as evil. This also represents darkness and also represents death. Every one wishes to come out from such condition. They start their Quest. It is a philosophy to represent such Ideological status, found in the form of prayer. If one has to throw out unreal/falsehood and all un-necessary things in their lives and in their imagination what exactly they wish to attain. The Answer is 'Truth'. Truth is the Ultimate phenomenon which is inevitable and acceptable worldwide. Then the question arises what is a truth? Truth is the one which remains same and un-changed forever. Several civilizations considered Crystal as their symbol and it represents truth. Crystal is clear and transparent [4]. One can see through it. In several ways it represents truth. One can refer such truth. They can refer to their future generations and one can rely on it. It is personified as God. Some of the enthusiasts says God as a Super Natural Power (SNP). It can be denied. In fact God is not an SNP and God is a Phenomenon Factor (PF) to keep this Universe or Multiversies in an Equilibrium Position in terms of Mass, Energy, Angular Momentum, Electromagnetic, Gravitational, Weak nuclear, Strong nuclear forces and Entropy. In one word we can say as 'Multiple Forces Equilibrium Factor' (MFEF)[5]. In layman's terms there would be forces and there will be an equilibrium factor. Different forces can be symbolized using a single force. Such single force representation is personified as Shakti. In Sanskrit Shakti means 'Power' or 'Energy' or 'Force'. This energy or force always gets adjusted in this Universe in somewhere or the other. This adjustment is the equilibrium factor. Without adjustment energy cannot be sustained. Existence of energy itself is in its sustaining. This energy and adjustments are not two different phenomena. In fact they are two sides of the same coin [6]. Therefore one can easily agree one has to worship the energy and not the adjustment. The adjustment would take care itself. This energy is Shakti. This personified energy is ever holy as think. This energy remains in everywhere. It also remains in human body in the form of Kundalinee. This Kundalinee is also worshipped by Yoga Saadhakas as Koulinee. Koulinee is a Goddess. She resides in Mulaadhaara. In mooladhara Sushumna (Koulinee) starts. It can be symbolized as a tail started here. Ida Pingala Nadis are available on both sides of human body which are responsible for inhaling the gaseous. Left side-Chandra Nadi - provides amrutam to Sushumna makes it to sleep. Right side-Surya Nadi- removes amrutam. When one performs Shwasa Bhandhana - Chandra Nadi (Ida) could not provide Amrutam (Nectar) to Sushumna and thereby Koulinee awakes and reaches Sahasrara Chakra. Generally in Mulaadhaara Koulinee coils around a Triangle and stays there in a sleepy mode [7].



Fig 1: Kundalinee having amrutam from Ida Nadi [7]

1.1. Kundalini

The static, un-manifested Kundalini is symbolized by a serpent coiled into three and a half circles, with its tail in its mouth. In the microcosm of the human body, the Goddess Kundalini appears as a dormant energy, but able, when she wakes up, to destroy the illusion of life and lead to liberation. She can be awakened through the practice of what is known as Kundalini-Yoga, a unique branch of esoteric Tantra. When the Kundalini is ready to unfold, she ascends from the Mooladhara Chakra to unite above the head with Shiva at the Sahasra Chakra. But before this merger she must ascend and pass through each of the five remaining chakras. As Kundalini reaches each chakra, that lotus opens and lifts its flower; and as soon as she leaves for a higher chakra, the lotus closes its petals and hangs down, symbolizing the activation of the energies of the chakra and their assimilation in Kundalini. The increasing number of lotus petals, in ascending order, may be taken to indicate the rising energy of the respective chakras, each functioning as a 'transformer' of energies from one potency to another. Koulinee will have three stages. They are Nidra Sthiti (Sleeping status), Chetana Sthiti (Awaken status) and Aanananda Sthiti (Moksha status). However this Aanananda Sthiti is final it never returns back. The process of reaching Aanananda Sthiti is occurred when it reaches Sahasrara Chakra of a human body. Reaching Sahasrara Chakra is done in three stages. (i). Crossing Mooladhara and Swaadhistana -

Brahma grandhi bhedanam ,(ii).Crosssing Manipuraka and Anahata - Vishnu grandhi bhedanam, (iii). Crossing Vishuddha and Agnyaa - Rudra Grandhi bhedanam. However Rudra Grandhi bhedanam will provide Amrutatva (Nature of Nector). Moolaadhaara Chakra is in the form of Triangle (Trikona) and there by trikona will have Bindhu.



Fig 2: Kunalinee at Sahasraara Chakra [7]

1.2. Koula dharma and Cosmic connection establishment

As per Koula Dharma Trikona itself is adorable and needs to worship. When Koulini preaches instantly he/she would attains Moksha. Therefore one who follows Koula dharma are also called “Kshana Mukta”. In Koula Dharma Koulinee is also called as Bhairavee. When Bhairavee is awoken she approaches to Sahasraara. Sahasraara is the place Bhairava resides. Eventhough Bhairava has no much significance in Koulinee tradition, Union of Bhairavee and Bhairavas is given much significance. When a Triangle is added to a Cylinder it makes Spherical Triangle. It is the real Geometry of this Universe. If the Universe is considered to be in the form of a Sphere, then it is possible to have our below assumptions. If the Universe is Spherical then only all our assumptions of forces and their equilibrium factor comes into an effect. The cylinder symbolizes equilibrium factor [8].

A spherical triangle is a figure formed on the surface of a sphere by three great circular arcs intersecting pair wise in three vertices. The spherical triangle is the spherical analog of the planar triangle.

Let a spherical triangle have angles A , B , and C (measured in radians at the vertices along the surface of the sphere) and let the sphere on which the spherical triangle sits have radius R . Then the surface area Δ of the spherical triangle is

$$\Delta = R^2[(A+B+C) - \pi] = R^2E,$$

where E is called the spherical excess, with $E=0$ in the degenerate case of a planar triangle. The sum of the angles of a spherical triangle is between π and 3π radians (180 degrees and 540 degrees). The amount by which it exceeds 180 degrees is called the spherical excess and is denoted E or Δ , the latter of which can cause confusion since it also can refer to the surface area of a spherical triangle. The difference between 2π radians (360 degrees) and the sum of the side arc lengths a , b , and c is called the spherical defect and is denoted D or δ . On any sphere, if three connecting arcs are drawn, two triangles are created. If each triangle takes up one hemisphere, then they are equal in size, but in general there will be one larger and one smaller. Any spherical triangle can therefore be considered both an inner and outer triangle, with the inner triangle usually being assumed. The sum of the angles of an outer spherical triangle is between 3π and 5π radians.

At the beginning there is a point. It is grown up into a triangle. When the triangle has grown in size it could cover the sphere. This Phenomenon is explained with the help of Geometry using Legendre's theorem on spherical triangles. Therefore Spherical Triangles are much potential enough [9].

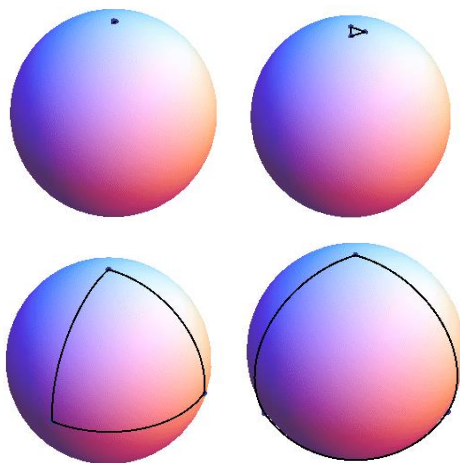


Fig 3: Spherical Triangle [9]

1.3. Nava Padma Koulinee Tradition

Nava Padma Koulinee is a tradition to identify such potential points inside the human body and awaken Kundalini. Here Nava means nine and Padma means Chakras.

As per Girard's theorem which states that the spherical excess of a triangle is equal to its area. Therefore Spherical Triangles concept can also be applied to the human body.

Representation of the Human Body as a Symbol of the Universe can be described such as; In Nava Padma Koulinee tradition the human body is visualized as a microcosm of the Universe. It is believed that the complete drama of the Universe is repeated in this very body. The whole body with its biological and psychological processes becomes an instrument through which the cosmic power reveals itself. According to tantric principles, all that exists in the Universe must also exist in the individual body. If we can analyze one human being, we shall be able to analyze the entire Universe [10].

According to the philosophy of Tantra, the entire universe is a manifestation of pure consciousness. In manifesting the universe, this pure consciousness (chaitanya) seems to become divided into two poles or aspects, Shiva and Shakti, neither of which can exist without the other. Each requires the other in order to manifest its total nature. Shiva, is masculine, retains a static quality and remains identified with unmanifested consciousness. Shiva has the power to be but not the power to become or change. Shakti is feminine, dynamic, energetic and creative. Shakti is the Great Mother of the Universe, for it is from her that all form is born. In Tantrism the state of ultimate bliss is a transcendence of dualities male-female, energy-consciousness, Shiva-Shakti [11]. The dual principles of Siva and Sakti, which are in such dual form the product of the polarity manifested in Parasakti-maya, pervade the whole universe and are present in man in the Svayambhu-Linga of the mooladhara and the Devi Kundalini, who, in serpent form, encircles it. The Shabda-Brahma assumes in the body of man the form of the Devi Kundalini, and as such is in all pranis (breathing creatures) and in the shape of letters appears in prose and verse. Kundala means coiled. Hence Kundalini, whose form is that of a coiled serpent, means that which is coiled. She is the luminous vital energy (jiva-sakti) which manifests as prana, She sleeps in the mooladhara and has three and a half coils corresponding in number with the three and a half bindus of which the Kubjika-Tantra speaks. The dynamism of tantric imagery is generated by a quest for geometric order. A yantra represents a particular configuration whose power increases in proportion to the abstraction and precision of the diagram. A yantra gradually grows away from its center, in stages, until its expansion is complete. Around the center are several concentric figures which take part in this expansion. This concentric architecture defines the volume of the yantra and creates a rhythmic unity. The predominant elementary forms of which yantras are constituted are the point, line, circle, triangle, square and the lotus symbol. All of these forms are juxtaposed, combined, intersected and repeated in various ways to produce the desired objective. In Hindu Tantra the Sri Yantra is a model of the geometry of the universe. The central portion is constructed of nine triangles, four upward for Shiva, the idea of creation, and five downward for Shakti, the power of creation. As such then it is a tool for the practice of the unification, that is, the yoga, with Shiva, Supreme Consciousness, and with Brahma, the Absolute, through the bindu, the singularity in the center. The power of the yantra is based on resonance associated with the forms that make up the diagram.

According to Tantra, the human being is a miniature universe. All that is found in the cosmos can be found within each individual, and the same principles that apply to the universe apply in the case of the individual being. In human beings, Shakti, the feminine aspect is called Kundalini. This potential energy is said to rest at the base of the spinal cord. The object of the Tantric practice of Kundalini-yoga is to awaken this cosmic energy and make it ascend through the psychic centers, the chakras, as consciousness potentials, that lie along the axis of the spine.

She will then unite above the crown of the head with Shiva the pure consciousness. This union is the aim of Kundalini-yoga: a resolution of duality into unity again, a fusion with the Absolute. By this union the adept attains liberation while living which is considered in Indian life to be the highest experience: a union of the individual with the universe. Once Kundalini Shakti has ascended to above the crown of the head and merged with Shiva, it is made to reverse its course and return to rest at the base of the spine. The Goddess, in her paradoxical nature as the unitary consciousness-power that embraces all opposites, is celebrated as both unmanifest (nirguna) and manifest (saguna), conscious(chaitanya) and inert (japa), being and non-being (asat), transcendent (visvottirna) and immanent (visvamaya), absolute (paramartha) and relative (vyavaharika). In its formulations of the paradoxical nature of divine power, Sri-Vidya appropriates and recasts from its Sakta perspective the ontology of the Trika.

This is one of the cycles of creation. At its end, Shiva dances and the universe is destroyed. Brahma falls asleep, and the Lotus closes and goes back into Vishnu's navel. Vishnu then sleeps on the serpent's coils. The process eventually begins all over again. The lotus hence here represents the unfolding of a new age (Yuga in Sanskrit); similarly in a yantra it signifies the awakening of the inner self. The practice, sadhana, is a process of mantras, seed sounds based on the syllables of the Sanskrit alphabet. Combined with visualizations or symbols, and special breath, pranayam, as one follows a path tracing a spiral through the diagram. The path begins at one of four the entrances to the temple, with the perfection of the physical body, emotions and mind, giving access to three creation circuits of Brahma, two cycles of lotus petals of Vishnu into 4 cycles of sub-triangles of Shiva to the singularity, portal to the unmanifest, for a total of 12 dimensions. Since the earliest times, the lotus has always been a symbol of the citadel of the heart, the seat of the Self. Yogis believe that there are actual spiritual centers within us whose essential nature and luminosity can be experienced during meditation. These spiritual centers are often represented symbolically as lotuses, and their 'opening up' implies the state of complete repose when the purpose of yogic meditation is attained. In the final analysis, though a yantra is made up of different elements, the fundamental aim of ritual and meditation is to fuse all these dimensions, and to facilitate the adept's spiritual journey, as follows:

The outermost square sanctuary has a landing before each of its four gates. This is a two dimensional representation of a low flight of steps leading up from the ground to the raised floor of the sanctuary. This sanctuary is the seat of the divinity. This is exactly the model on which the Hindu temple is built. Hence each Hindu temple is a yantra in itself.

Once the spiritual seeker enters the square enclosure, and starts moving towards the center, the symbol of the flowering lotus represents the awakening of his/her inner consciousness to its maximum potential. As the journey progresses, the adept encounters the various aspects of manifestation inherent in nature, symbolized by the male and female principles (the triangles). These are bounded within a circle. This symbolizes that all reality is confined within

these concepts. The journey towards the center encompasses both distance and the course of time. This space time continuum is represented by the straight line.

When Kundalini is activated, and the kundalini-shakti rises up to the sahasrara-chakra at the crown of the head, culminating in a state of full enlightenment in which the Tantric practitioner (sadhaka) cognizes his or her identity with Tripurasundari (the beautiful Goddess of the three cities).

Iconographic Images: In tantric art, an image created must correspond to the original canonical text; any omission, error or oversight is attributed to imperfect absorption or considered a sign of slackening of attention. In such an event, the image is discarded and the process of composing is deferred.

The process of image-making is a yoga discipline in itself. It is also believed to lead to spiritual deliverance.

The making of an iconographic image in Tantra art is considered the equivalent of the highest form of worship. This activity is seen as capable of opening up spiritual avenues for those who seek them. Accordingly the canonical texts set the highest standards for those who wish to traverse this path.

The Sanskrit word 'yantra' derives from the root 'yam' meaning to sustain, or hold. Hence in metaphysical terms a yantra is visualized as receptacle of the highest spiritual essence [12]. A Yantra is a pure geometric configuration, composed of basic primal shapes. These shapes are psychological symbols corresponding to inner states of human consciousness.

The point (Bindhu) at the center of the yantra signifies unity, the origin, the principle of manifestation and emanation. A yantra is the yogic equivalent of the Buddhist Mandala. The expansion of these concentric figures away from the center (bindu), symbolizes the process of macrocosmic evolution.

When used in a yantra, a triangle is either inverted or upright. The inverted triangle is a symbol of feminine power, the creative essence of the universe, also known as Shakti. It is the dynamism of this Shakti that gives rise to the creative impulse in nature. This inverted triangle is generally the first enclosure surrounding the infinitesimal nucleus of most yantras.

The triangle pointing upwards is symbolic of the male principle (Purusha). When the two triangles penetrate each other forming a hexagon, it symbolizes the fusion of polarities, the union of Shiva and Shakti, male and female. This union is the cause of the manifested universe. When the triangles part at the apex, time and space cease to exist, and all creative activity comes to a standstill.

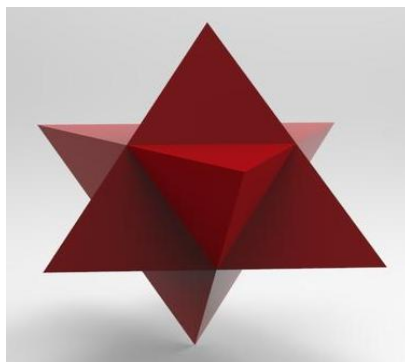


Fig 4: Hexagon [12]

This is shown in the hourglass shape, which is the shape of the Damaru, the drum of Shiva, from which all rhythms of manifestation are said to have emerged. Here it is interesting to note that Panini's treatise on the grammar of Sanskrit, the world's most ancient grammar, states that the Sanskrit language too has proceeded from the rhythms of Shiva's drum.

The Lotus: Potent as it is, in tantric art the lotus is a symbol of the expanding consciousness, which ultimately raises the aspirant from the dark depths of ignorance to the radiant heights of inner awakening. Because of its smooth and oily surface the lotus is not affected by the water in which it grows. Hence just as the lotus plant grows in the 'darkness of mud' and gradually blossoms out to the surface of water, unsullied by the mud and water which nourishes it, so the inner-self transcends beyond its own material limits, uncorrupted and untarnished by illusion and ignorance. In ancient cosmology, the lotus is also associated with creation myths. It is, for example, often depicted as springing from Vishnu's navel, supporting and giving birth to Brahma, the creator. Once Brahma creates the universe, Vishnu comes to the world in one of his ten forms or incarnations, to preserve order and ensure justice.

Finally the devotee reaches the center, the reservoir of all knowledge and the final goal of his journey. But the spiritual awareness generated within him during his penetration to the central essence makes him realize that this point is nothing but the center of his own heart, the innermost realm of his being. This realization is the ultimate aim of the yantra.

When Koulinee reaches Sahasrara energy is mixed with energy or energy is submerged with energy. That is nothing other than Bhairavee reached Bhairava thereby Bhairavee has left her identity and she got unified with Bhairava. Both of them pulsate slowly and their pulsating reaches a peak stage where both of them end pulsating and blissfully evolve as a singular and unified point called Bindhu.

Bhairavee and Bhairava pulsating are called as dance. Their cosmic dance has more significance. Bhairavee's rhythm of dance is called as Lasya and Bhairava's rhythm of dance is called as Tandava. When both of them are unified and perform such dance is called Laya. When Laya is attained it is the final point. Such final point is seen in Meru Prastara.



Fig 5: The Cosmic Dance of Shiva (Bhairava)/Nataraja [12]

This complete process is given by a Mantra as,

||Mantra||

Om purnamada: purnamidam ! purnat purnam udachyate ! purnasya purnamaadaya ! purnamevavashishyate!

||Meaning||

Downward Koulinee and upward Sahasraara ! Koulinee reaches Sahasraara ! Nothing is added because both of them are unified to evolve as a singularity, thereby it attains peace and harmony! [13]

Om! Tat Sat!

(Yes! That single point always remains forever)

Hamsa - is a symbol of attained superior knowledge and wisdom. Hamsa is Atma swarupa in Hrudayaakasha. Atma is Parabrahma Upasaka Jeeva. Parabrahma is Nirguna Brahma and Jeeva is Saguna Brahma. Veda itself is Gnyana. That itself is Simha(Lion). Anahata Chakra of Human body is presided by the Lord Surya. Surya can be worshiped(Upasana) by Gayathri Mantra. Lalitha is Shakthi. Lord Shiva is Hamsa. This Hamsa is symbolized as Sri Chakra. In Krushna Yajurveda, Taittireeya Shaakha, Kathopanishad explains about "Hamsa Vidya". Hamsa Vidya is Daharopasana. It is Atma Upasana in Hrudaya. Kathopanishad teaches Hamsa Mantra - " Hamsa amsaya vidmahe paramahamsaya dhimahi tanno hamsa prachodayat".

Hamsa itself is Shuchi(Pure). Shuchi itself is Agni. Anahata Chakra is in Hrudaya. Hamsa itself is Sri Chakra.

Vaak(Word) itself is Agni, that itself is Hamsa. That itself is Veda. Veda is Apourusheya(Not written by anybody). They are Shruthi. They are heard by somebody(Maharshis) and they are provided to their disciples. Veda needs Shravanam(Listening), Mananam(Reviewing in mind), Pathanam(Reading loudly). These will create Agni. That itself is Hamsa. That itself is Gnyana. Hamsa symbolizes Gnyana.

Hamsa separates water and milk. Similarly a Gnyana or Yogi would separate Gnyana and Avidya. Brahma Suthras starts with Kathopanishad. Lalitha Sahasra Namas and Vishnu Sahasra Namas and Bhagavadgeetha have repeated a few mantras as they are. Hamsa: So2ham[Hamsa: Sa: aham] (I am the one who is parabrahma). Inhaling and exhaling itself is Soham Prakriya. This Soham Prakriya itself is Pranava Nada. Therefore one has to Chant Gayathri Mantra. Gayan Trayate' iti Gayathri(It protects who sings it). Gayathri Mantra is from Rugveda. Chanting (Japa) will take the person to Laya. Laya itself is Paranava Nada Swarupa. Therefore Sadhaka would become a Laya Yogi. If Prana and Apana is made Laya in Sushumna Nadi then he would become a Hatha Yogi. The human body will have four states. They are Jagrat, Swapna, Sushupti and Tureeya Sthithi. In Tureeya Sthithi Omkara itself is Hamsa. It is Sukshma Gayathri in Shodashi Mantra. Surya himself is Hamsa in Akasha (Sky). His energy is spread in all directions. Only with the help of his light we could come to know the planetary position. Therefore Neera Ksheera Nyaya is applicable here. Omkara itself is Hamsa. Sri Chakra itself is Hamsa. All great things are Hamsas. Paramaatma(Parabrahma) is Parama Hamsa. Brahma Vidya itself is Agni Vidya. That itself is Hamsa Vidya. Veda Teaches Hamsa Vidya. Veda is making Agni Prashamsa(Praising Agni). Karma Phalas are said to be Budhdhi. This Budhdhi would reside in Shareera which is constituted by 21 Maya Tatva Lakshanas. Budhdhi will remain up to Kalanthara. Budhdhi will never change.

1.4. Kundalini as Nava Padma Koulinee

The purpose is to search for the whole truth within, so that one may realize one's inner self, unfolding the basic reality of the Universe. As per Nava Padma Koulinee tradition "He who realizes the truth of the body can then come to know the truth of the universe". The two most important concepts associated with the human body are the chakras and Kundalini. In addition to helping realize the abstract conceptions of Nava Padma Koulinee tradition in visual terms, they reveal to the spiritual seeker the deepest truths of Nava Padma Koulinee tradition philosophy through metaphors and symbols.

Chakras: Tantra recognizes six energy centers in the human body. These are known as 'Chakras'. Chakra means "Which revolves" and hence signifies a wheel. In a physical sense the chakras are visualized as lotuses, composed of different number of petals. Each chakra governs a certain sense organ, and has its own presiding deity. As per Sri Lalitha Sahasra Namas, there exist 9-levels of maturity points for the complete enlightenment. This system of maturity points is expressed with 'Nava Chakras'. The ultimate result of enhancement from nine levels is attaining the fulfillment expressed with the term 'Sahasra Chakra'. To reach such fulfillment one has to raise his/her 'Kundalini Shakti' which means one has to refine him/her self.



Fig 6: Nine Chakras of Human body [13]

As per Nava Padma Koulinee tradition, there exist 9-levels of maturity points for the complete enlightenment. This system of maturity points is expressed with 'Nava Padma'. The ultimate result of enhancement from nine levels is attaining the fulfillment expressed with the term 'Sahasrara Chakra'. To reach such fulfillment one has to raise his/her 'Kundalini Shakti' which means one has to refine him/her self. The below Image would provide a glance view [14].

The spiritual Part of Sri Chakra and the Human Body describes as,

Chakra -1-Sarva Sankshobhana Chakra of Sri Chakra - Muladhara Chakra. Muladhara means "root foundation", and is hence also known as the root chakra. It is located at the base of the spine. Its presiding deity is Ganesha. The 'anus' part of Saadhaka's body is the base and the root for all the energy grabbing from earth. This keeps Saadhaka's mind cool as long as he/she have no problems in this area and this is the base of Saadhaka's spine. It is supported by four distinct edges Saadhaka's two Gluteals and two feet.

Chakra -2-Sarva Roga Hara Chakra of Sri Chakra - Svadhishtana Chakra. In Sanskrit, Svadhishtana means self-abode. It is situated in the spine in the region just above the genitals, and is made up of six petals. Its presiding deity is Brahma. It is to be considered as he/she have crossed the level-2".

Chakra -3-Sarva Rakshaakara Chakra of Sri Chakra - Manipuaraka Chakra. Manipura means "the city of gems", and this chakra is thought to be radiant like a city of jewels. It is also called the 'navel' chakra since it is located behind the navel. It is made up of ten petals, and its presiding deity is Vishnu. Then he/she can assure Saadhaka's self as he/she have crossed the level-3".

Chakra -4-Sarva Artha Saadhaka Chakra of Sri Chakra - Surya Chakra.

Chakra -5-Sarva Sidhhi Prada Chakra of Sri Chakra - Anahata Chakra. Anahata means "unstuck sound", and it is from this chakra that the inner sounds or natural music of the body is said to arise. It is made up of twelve petals and is located along the spine at the level of the heart. Its presiding deity is believed to be Ishwara. Reaching up to here he/she have crossed the level-4 "

Chakra -6-Sarvasha Paripuraka Chakra of Sri Chakra - Vajradhara Chakra.

Chakra -7-Sarva Soubhaagyadaayaka Chakra of Sri Chakra - Vishudha Chakra. Vishuddha means "very pure", and as such this center is believed to very subtle. It is made up of sixteen petals, and the presiding deity is Ardhanarishvara. This chakra governs the organ of sound, the ears, and is located in the throat. By attaining these qualities he/she would be released and will be heading towards Frons part, it means he/she have crossed the level-5"

Chakra -8-Trailokya Mohana Chakra of Sri Chakra - Agnya Chakra. Ajna means command, and this chakra is called the center of command as it is from here that the other chakras are guided. It is often called the Third Eye, and is located between the eyebrows. It is made up of forty-eight petals, and its presiding deity is Paramashiva. It rules over the mind as a sense organ. It means he/she have crossed the level-6"

Chakra -9-Sarva Aananda maya Chakra of Sri Chakra - Sahasrara Chakra. Sahasra in Sanskrit means thousand, and padma means lotus, this chakra hence is also known as "the thousand petalled lotus". It is located above the crown of the head. It is the meeting place of the Kundalini Shakti with Shiva. It governs the voluntary nervous system, and is said to be the seat of pure consciousness or ultimate bliss.

"Up to here he/she has attained a perfection of fifty edges. One who attains this level-6 is eligible to get increase their happiness by twenty times such as to measure it thousand edges on the upper part of the cephalon. None of the metaphysical troubles would bother Saadhakas at this level. He/she can be ranked with thousand edged living being". "One, who achieves this, would be symbolized with a snake. Snake symbolizes the erection from the root level".

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

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

Pingala is the right channel. Pingala is red, masculine, hot, represents the sun and is associated with the river Yamuna. Originating in Muladhara, Pingala ends up in the right nostril. Sushumna is the central channel and is associated with the river Saraswati. Within the Sushumna Naadi there are three more subtle channels: Vajra, Chitrini and Brahma Naadi through which Kundalini moves upwards running up the body from just below Muladhara Chakra to Sahasrara Chakra at the crown of the head. The Kunda in Muladhara Chakra is the meeting place of the three main nadis and is known as Yukta Triveni

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

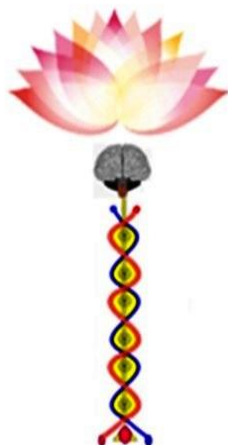


Fig 7: Ida, Pingala and Sushumna [14]

The Sanskrit word Kundalini means ‘coiled-up’. The coiled Kundalini is the female energy existing in latent form, not only in every human being but in every atom of the universe. It may frequently happen that an individual’s Kundalini energy lies dormant through his or her entire lifetime and he or she is unaware of its existence. The object of the tantric practice of Kundalini-yoga is to awaken this cosmic energy and cause it to unite with Shiva, the Pure Consciousness pervading the whole universe. The technique of Kundalini Yoga consists in using Prana (the vital air), guiding its circulatory movement through Ida and Pingala down to the base of the spine into the space where Kundalini lies coiled. The vital energies of the opposite forces circulating in Ida and Pingala will be unified and Shakti Kundalini will then awaken and rise up Sushumna, energizing the nine chakras. From Muladhara chakra, Ida and Pingala alternate from the right to left sides at each chakra until they reach Ajna chakra where they meet again with Sushumna.



Fig 8: Raise of Koulinee from Moolaadhaara Chakra to Sahasraara Chakra [14]

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

The scientific definition of Kundalini’s work is a stimulating process of increasing the flow of ions and increasing the Electro-Motive Force. Here the Chakra works like a Transducer and links with other parts of the body. Every chakra has its significance due to the reason it is a collection of improvement over a while in terms of psychological, mental, and also the emotional aspects. These Chakras make it possible to convert the psychological energy into physical energy and the same in the reverse. Therefore Chakras are more significant. Kundalini Shakti will have three states. It is similar to threads in programming in computer science. (1). Nidra Avastha (Koumaara Avastha), (2). Prayana Avastha (Yoshida (Taruni) Avastha), 3. Sukha Avastha (Pativrata Avastha-after reaching her Pati Parabrahma) [15].

Srushti- is a never ending process- such as the union of Bhairava and Bhairavee. This involves male-to-female genital contact in an effort to achieve orgasm. But this orgasm is achieved stage by stage and they can continue till they get tired and start whenever needed. It looks like a triangle over the triangle which may look like a star. But this is a Tetrahedron. As per Mythology Satee Devi visits Daksha Yagna performed by her father Daksha Prajapati eve though Sati or Shiva are not invited. Shiva already warned to not to go there. Daksha insults Sati and Shiva. Later Sati says she is the eternal power and she jumps in to the sacrificial fire. The grief stricken lord Shiva, carried Sati’s charred body on his shoulder and roamed all around the world with it. Then Lord Vishnu dismembered Sati’s body, cutting it into 51 pieces, with his Sudarshana Chakra. Lord Vishnu has named each one of them as Shakti Peethas. Later Lord Shiva in the form of Bhairava protects and preserves all of these Peethas. These pieces fell on earth at various places and came to be known as Shakti Peeths. All these 51 places are considered to be holy lands and pilgrimages [16]. Most of the parts are fell on northern side ranging from Western India via a bit south India and more on north easter and north

part of India. However it can also be observed it is formed a diamond shape ranging from Kashmir to Kanya kumara which represents a Meru Prastara Sri Chakra.

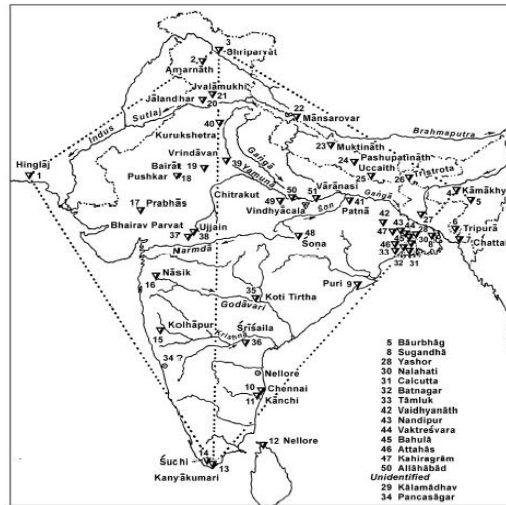


Fig 9: Shakti Peethas -51 in and around India [16]

One should understand that she is Sati. The word Sati is synonym to Shakti. Shakti means Energy. Energy can never be created and nor can be destroyed. It just changes its form. Thereby Shakti worship is the worship of Mother Nature.

The myth represents nothing but a narrative transposition of an interior process contemplated by the teachings of kundalini yoga. In the context of Tantrism, kundalini shakti represents the latent principle that lies at the bottom of the spinal cord, the Mooladhara chakra, in the shape of a snake twisted three and a half times around itself. The ascent of this subtle power along the spinal cord, along which are located the other six subtle centres (chakra), leads to the acquisition of various supernatural powers (siddhi) and, eventually, the union (yoga) with the supreme super-individual principle, situated inside the sahasrara-chakra.

1.5. Significance of Sri Vidya

As per Sri Lalitha Sahasra Namas, Sri Lalitha Devi Body is considered as,

- * Vagbhava Beejam - Im - Kantham to Up - Saraswati (Rudra Grandhi) - Gnyana Shakti -(Laya) (Mantra)
- * Kaama Raaja Beejam - Kleem -Kantham to Kati -Lakshmi (Vishnu Grandhi) - Icha Shakti -(Sthiti) -(Tantra)
- * Shakthi Beejam -Sauh - It is converted into Artha,Shabha,Chakra,Deha (Again Deha is converted into Sthoola,Sookshma and Karana Shareera Dehas).

-Kati to Paadam - Parvati - (Brahma Grandhi) -Kriya Shakti - (Sruthi) -(Yantra)

Therefore she is called as 'Tripura'

This is expressed Scientifically as Pradesha(X- Dimension), Kaala (Y- Dimension), Vasthu (Z- Dimension)- It is Tripura

She is Tripureshi

Sri = Sha (Shakti Beejam) Ra (Kaama Beejam) ee (Vaagbhava Beejam) = Kuta trayi = Tripura ~ Sri is a Kaamkala Beejam or Mula Kala Beejam.

This itself indicates Sushumna

In Aadhara Chakra - Kundalinee is coiled 3 and 1/2 to a Swayambhu lingam ~ This 3 and 1/2 is this Three Beejas

From Avyaktam - Mahat tatvam - Ahakara(Tamoguna pradhana)- Hiranya Garbha - from this Ahamkara - Jagat- Shabdha,Sparsha, Rupa,Rasa,Gandha(Panchanmatra)- from this Pancha Butas(Akasham from this Vaayu from this Agni from this Jalam from this Bhumi). (From Bhumi - Oshadhulu from this Vanaspatulu from this Annam)

Avyaktam- Om karam- from this 'A' kara, 'U'kara,'Ma'kara - from this Akshara Samaamnyaaya (Aksharas -52)-Padam(Word)-Vaakya(Sentence)- Mantras,Vedas,

Shastras, Puranas,Sangetham,Saahityam.

Aakasham has a nature of - Shabdha (i)

Vaayu has a nature of - Shabdha, Sparsha(ii,iii)

Agni has a nature of - Shabdha,Sparsha,Rupa(iv,v,vi)

Jalam has a nature of -Shabdha,Sparsha,Rupa,Rasa(vii,viii,ix,x)

Bhumi has a nature of -Shabdha,Sparsha,Rupa,Rasa,Gandha(xi,xii,xiii,xiv,xv)

Therefore it is called as Pancheekarana

It has 15 parts

[ka|-|E|-|ee|-|la|-|Hreem|-

|ha|-|sa|-|ka|-|ha|-|la|-|hree|-

|sa|-|ka|-|la|-|Hreem|

It is also called as Sri Vidya Gayatri Mantra

They are expressed as Pancha Dashee Mantra. This itself is Upasana of Pancha Bhutas. It means Sruthi. It means Jagat. The complete world or Universe is itself is Sri Mata that is Shiva.

Sanskrit Language has 51 letters(Syllabuls)

They are,

A to A: - 16 Letters

Ka to ta - 16 Letters

Tha to sa - 16 Letters

From this,

A

Ka

Tha are Amnaya Akshara that means they are also a part of them but they are Administering Letters therefore it can be,

1+15 Letters

1+15 Letters

1+15 Letters

From the above while learning itself he/she would do Upasana of Sri Lalitha

One can chant A,Aa,I,II,U,UUup to Sa- That itself is Sri Lalitha Upasana

From the above Achs are Shakti Swarooma and Hals are Shiva Swarooma.

This Aksharas represents Trimurthis,

Brahma - Rajo Guna -

Vishnu - Satva Guna -

Rudra - Tamo Guna -

Representing this Surya,Chandra,Agni Tatvas in Human body.

The man whill have Jagrat, Swapna, Sushupti Avastas.

1.6. Manifestations of Nava Padma Koulinee Traditions

The practices for Tantra Siddhi are Mantrayantra Pujas (extroverted), Hatha, Raja Yoga (introverted). Mantrayantras are energetic. This causes the innate Kundalini energy. When a mantra is added to the machine, life comes into play. There are 3 shapes. Therefore the triangle is the symbolic machine for either Adishakti or Adi Shambhu. Energy is produced for the whole world. The two triangles are considered to be a combination of Shiva's energy. The triangular symbol of Adi Shiva is not placed upside down on the symbolic triangle of Shakti. Tantra science calls it Sadashiva. Mantra science calls it Rambha. According to Tantra, Brahma has two states. (1) Saa Kala (2) Nishkala. When Brahma meets the source nature, then Saa Kala then germinates in the womb of nature, then a response is formed. This response is the tone. In the beginning, Parameswara recited 64 Tantras for each Kamyia. Tantra had to be worshiped to get all the Kammas. It was a difficult task. So he prayed to Parameswara to show him an easy way. Many Tantra Shastra Upasakas are there in the ancient time. A few of them are (i). The great poet Kalidasa, (ii). Jagadguru Adi Shankaracharya,(iii). Shivaji Maharaja, (iv).Ramakrishna Paramahamsa, (v). Sri Aurobindo. Vaamaachaara tradition approaches Parameshwari or Maha Maya or Shakti goddess non other than Koulinee Devi/ Sushumna Nadi Devata. She is prayed as Mother Goddess and the Divine Supreme Feminine. Brahmaviavarta Purana describes the combination of such goddess with parabrahma as a Bi-Sexual Image as Artha Naareeshwara Swarooma. Philosophically she is adored in the form of Prakruti/ Maha Maya / Shakti. Worshipping and adoring her is done in many forms in Vaamaachaara. A few of them are Koula Aachara and Kshapanakas. Uttara Koulinee approach is a tradition which directly worships Koulinee Devi. The followers of Koulinee approach directly and attains Moksha when Kundalinee Prabodha is occurred. Kundalinee Prabodha is the prophesy by Koulinee. The enlightened Kaula, according to the Nityanita, sees no difference between mud and sandal, friend and foe, a dwelling-house and the cremation-ground. He knows that the Brahma is all, that the Supreme soul and the individual soul are one, and freed from all attachment he is Jeevanmukta, or liberated, whilst yet living. The means whereby mukti is attained is the yoga process. Goddess Lakshmi Devi also can be considered as Koulinee Devata. The two elephants beside her are none other than Shankha and Padma Nidhis. They are also known as Ida and Pingala Nadis. Lakshmi herself is Koulinee Devata/Sushumna Nadi. When she teaches Saadhaka would attain Moksha. This phenomenon is called Koula Siddhi/ Koula Yoga Siddhi. Koulinee Devata is also called as Trikonaga - which means Koulinee Devi resides inside a Triangle. This Triangle has two meaning. The First meaning is Koulinee Devata resides inside a Triangle [16] and it also represents an other meaning that is Saadhanaa Trayam (Traingle of practice). They are Saadhana, Saadhaka, Siddhi.

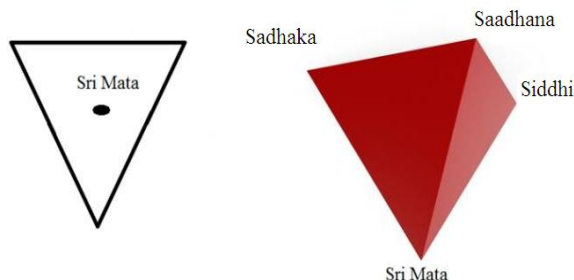


Fig 10: Saadhana Trayam[16]

Saadhana is practice and Saadhaka is the one who practices and Siddhi is Accomplishment. Avadhuta is a saint who is away from the mundane worldly affairs and he/she is considered to be "Shuddha Chaitanya Swaroopa" (Pure conscious form of a human). Avadhutas are detached from left hand path and right hand path. The speciality of these people is that they remain and live like usual people do. They can show themselves in the form of Kings, a warrior, a family man or a beggar. That is, a Kulavadhuta shows no outside signs of their spiritual status.

Lalitha Trishati Phala Shruti and Bhairava Yaamalam says "Trikone Baindhavam Shlishtam". This means Bindhu resides inside Trikona. In Uttara Koulinee Dharma worship is done to "Pratyaksha Trikona". Bindhu is considered as "Ksheera Saagara". This Ksheera Saagara itself is Amruta (Nector). Trikona is also called as Tripura. Sundari means beautiful. Sundari also means Empress. Tripura Sundari is the Empress of (Sacred) Triangle, thereby she is also called as Trikoneshwari. Sometimes Koulinee is also called as Kaamakshi - All Jeeva koti's Kaamaa (desires) are in the form of an eye. Here Kaama is also means Trikona. Koti also has the meaning of Bindhu. Kaama koti also means Bindhu in Trikona. Koulinee is also called as Trikonaantara which means she resides in Trikona. In this Moolaadhaara - as tail and Swaadhisthana as Trikona. The word "Shakti" means the one who resides inside the triangle. Worshipping of Shakti is done in two ways. The first one is Samayaachaara in Vaidika dharma in the form of Sri Lalitha Tripura Sundari. This is Dakshinaachaara (The right wing approach). The second one is Uttara Koulinee Tantra in Vaamaachaara in the form of Uttara Koulinee Naaga Bhairavee. This form of worshipping is adoring and worshipping of the Glory of Polarized Sacred Cosmic Power 'Koulinee Goddess' and her Geometrical Symbolism in nature.

Brahma Deva Mantra

The Brahma deva Mantra can be known as,

Om – Lord Shiva of Creator and Destroyer,

Aim – Goddess Saraswati of Knowledge and Wisdom,

Hreem – Goddess Parvati of Devine Mother,

Shreem – Goddess Lakshmi of Wealth and Luck,

Kleem – Goddess Maha Kali of Love and Desire,

Sauh - Para Beeja and Amruta Beeja- This itself is Parabrahma Shiva

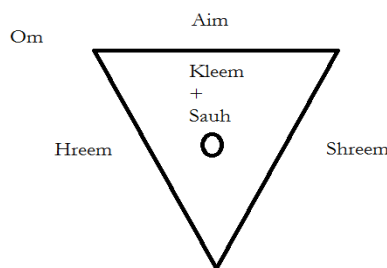


Fig 11: Brahma Deva Mantra [16]

One has to practice this Uttara Koulinee Tradition in the form of Tapasya. When one makes 'Tapasya' the waves from him spreads in all directions. Here Kleem (MahaDevi=Matter)+Sauh (MahaDeva = Chaitanya /Shakti/ Energy). Pulsation of the Divine towards creation, causing the emission of his three energies – in the form of OM. Pulsation of Energy and Matter in the form of Explosion is OM- Starting of Creation of the Universe the Universe is created as, Fibo Series – is Indra, he is Brahma represented as, 0, 1, 1, 2, 3, 5, 8, 13, 21, 34,....

Koulinee Devi is praised as given below,

Koulinee Kubjika Devee ! Koula Mandala Bhaasitaa ! Bhairavee Yoginee Devee ! Koula Kshetra nivaasini ! Yaamalee Tripuraa Devee !

Koula Kshetra Vibhushita ! Naaginee Tridashee Devee ! Grandhi traya vibhedinee ! Swapnika Saadhakee Devee ! Rahasya maya yoginee !

Guhyeshwaree Guhya Devee ! Guhya Kshetra Vibhushitaa ! Padminee Yoginee Devee ! Guhya Saamraajya Devata ! Shaktee Devataa Devee !

Ananda pada nartinee ! Chaitanyaa Pravartitka Devee ! Laavanyaa para devataa ! Hlaadinee Prabhvee Devee ! Ananda Madhura Rupini !

Maadhurya Naayakee Devee ! Nityaa Vaatsalya Devata ! Chaitanyaa Nishchala Devee ! Kaivalya Pada Rupinee ! Moolaa dhaara Maha maayaa !

Nava Padma Koula Rupinee ! Koulinee Bhairavee Devi ! Koula vidyaa varapradaa!!

The God or Parabrahma is said to be known as 'Sat, Chit, Ananda' Swaroopa. Here is one word to know from the above. Sat means "This is the Fact that", "God or Parabrahma can be known in Chit (in Mind)" and "The God or Parabrahma is in Ananda Swaroopa (in the form of ever happiness)".

Nava Padma Koulinee Tradition says, The God or Parabrahma is 'Sat', 'Jyothi', and 'Amrutha' Swaroopa. It means This is the fact that God or Parabrahma will be known to us in the form of Jyothi (light form) when you attain Amrutha Status.

1.7. Conclusions

The Vaamaachaara approach involves the person with intimate interaction with nature. Thereby he/she could attain Moksha much faster. This paper provides the information about what is Nava Padma Koulinee Upaasana Tantra and to Why to follow (If anybody is interested), an idea about worshipping the Glory of 'Koulinee Goddess'. Worshipping Sri Chakra is nothing other than worshipping Trikoneshwari. She is none other than Sushumna Devi.

Acknowledgements

The authors wish to gratefully acknowledge the support of Late Sri Panem Nadipi Chennaih and this study could not be possible without his constant help and motivation.

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