

# Yantra and Enneagram



Taoshobuddha

Enneagram and Yantra

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## Yantra and Enneagram

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## Enneagram and Yantra

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TAOSHOBUDDHA

The word Taashobuddha comes from three words, 'tao,' 'sho,' and 'Buddha'. The word Tao was coined by the Chinese master, Lau Tzu. It means that which is and cannot be put into words. It is unknown and unknowable. It can only be experienced and not expressed in words. Its magnanimity cannot be condensed into finiteness. The word Sho implies, that which is vast like the sky and deep like an ocean carries within its womb a treasure. It also means one on whom the existence showers its blessings. And lastly the word Buddha implies the Enlightened One; one who has arrived home.

Thus, Taashobuddha implies one who is existential, on whom the existence showers its blessings and one who has arrived home. The Enlightened One!

## Enneagram and Yantra

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One question often comes what influenced Gurdjieff in his use of enneagram and enneatype to explain the personality type.

Gurdjieff never mentioned of the places he visited in his quest of spiritual development. There is not much and exact biographical account of these events and happenings. However Leon Lee fort went in search of the masters of Gurdjieff. All these masters belonged to the Sufi Tradition of Middle East. And what one finds Gurdjieff's meeting with remarkable men is incomplete account.

**'Meetings with Remarkable Men'** is the second volume of the 'All and Everything Trilogy' written by the Greek-Armenian mystic George Ivanovich Gurdjieff. A book of autobiography, it was originally published in 1963 and tells the tale of the young Gurdjieff growing up in a world torn between his unexplainable experiences and the developing modern sciences.

The book takes the form of Gurdjieff's reminiscences about various 'remarkable men' that he has met, beginning with his father. They include the Armenian priest Pogossian; his

## Enneagram and Yantra

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friend Soloviev, Prince Lubovedsky, a Russian prince with metaphysical interests, and a couple of others.

In the course of describing these characters, Gurdjieff weaves their stories into the story of his own travels, and also into an overarching narrative which has them cooperate in locating spiritual texts and/or masters in various lands (mostly Central Asia). Gurdjieff calls this group the 'Seekers of Truth'.

Most of them do in fact find 'truth' in the form of some suitable spiritual destiny. The underlying philosophy, especially as articulated in an appendix, amounts to the assertion that people generally live their lives asleep. They are unconscious of themselves, and accordingly behave like machines, subject to outside causes and pressures. Also, one of the chief assessments of the novel is that the people of the past epochs lived in more suitable outer conditions and at higher inner levels than the people today. Many additional hidden harmonies are noted or alluded to.

These contradictory towards modern beliefs, have inspired some to question the book's 'autobiographical' character. For example,




## Enneagram and Yantra

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Gurdjieff claims to have first heard the **Epic of Gilgamesh** as an oral epic sung from memory by his father. And, to have made contact with various ancient brotherhoods including the Sarmoung Brotherhood, to have copied a map of 'pre-sand Egypt', and to have witnessed a number of miracles and esoteric phenomena are all considered contradictory. There is currently in existence an esoteric group of loosely affiliated individuals who engage in what is called 'The Work', which is the doing part of Gurdjieff's teachings.

**Epic of Gilgamesh** is an epic poem from Mesopotamia and is among the earliest known works of literature. Scholars believe that it originated as a series of Sumerian legends and poems about the protagonist of the story, Gilgamesh king of Uruk, which were fashioned into a longer Akkadian epic much later.

The most complete version existing today is preserved on 12 clay tablets from the library collection of 7<sup>th</sup>-century BC Assyrian king Ashurbanipal. The epic was originally titled in Akkadian Sha naqba imuru ('He who Saw the Deep') or 'Shūtur eli sharrī' ('Surpassing All Other Kings'), the opening words in the different respective versions.



## Enneagram and Yantra


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The story revolves around a relationship between **Gilgamesh** and his adopted brother, **Enkidu**. Enkidu is a wild man created by the gods as Gilgamesh's equal to distract him from oppressing the citizens of Uruk. Together they undertake dangerous quests that incur the displeasure of the gods. Firstly, they journey to the Cedar Mountain to defeat Humbaba, its monstrous guardian. Later they kill the Bull of Heaven that the goddess Ishtar has sent to punish Gilgamesh for spurning her advances.

The latter part of the epic focuses on Gilgamesh's distressed reaction to Enkidu's death, which takes the form of a quest for immortality. Gilgamesh attempts to learn the secret of eternal life by undertaking a long and perilous journey to meet the immortal flood hero, Utnapishtim.

The advice given to Gilgamesh by Siduri (the 'woman of the vine'), in the older Babylonian text, has become the most widely known excerpt from the Epic and may represent the oldest known advice in recorded literature: 'Gilgamesh, whither are you wandering? Life, which you look for, you will never find. For when the gods created man, they let death be his share, and life withheld in their own hands.'





## Enneagram and Yantra


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Gilgamesh, fill your belly, day and night make merry, let days be full of joy, dance and make music day and night. And wear fresh clothes, and wash your head and bathe. Look at the child that is holding your hand, and let your wife delight in your embrace. These things alone are the concern of men.'

Interestingly, Siduri's famous advice only exists in the older Babylonian text, being removed from the later Akkadian version of the epic. The removal of Siduri's advice may represent the earliest known form of censorship. Gilgamesh is celebrated by posterity for his building achievements, and for bringing back long-lost cultic knowledge to Uruk as a result of his meeting with Utnapishtim. The story is widely read in many translations, and the protagonist, Gilgamesh, has become an icon of popular culture.

In a way it can be claimed that many of the vignettes in Meetings are meant to be symbolic, or 'teaching stories'.

I am particularly of the opinion that Gurdjieff was familiar with the existing traditions by way of direct contact during his travels of many traditions. Some of these I mention hereunder.



## Enneagram and Yantra

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This is an effort to see the similarities in all these systems.

First I explain the ancient Indian System of Yantra – the Mathematical and magical system of analyzing human beings.

## Enneagram and Yantra

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### **Yantra – mathematical and magical!**

**A** Yantra is an instrument, or a talisman or a mystical diagram usually in copper. It is a technique or path, considered the simplest and shortest, through which one can attain one's desires, and fulfill one's wishes. It is said that the 'Deities' reside in the Yantras and by performing 'Puja' or worship of Yantras, one can appease them, remove the malefic effects of planets, and increase the flow of positive influences and energies.

In old ages the sages had done a lot of experiments about Mantra. One of them is called Yantra. The principle of Yantra is that when you chant a mantra on a particular diagram, it becomes very powerful to attract the cosmic energy through magnetic induction.

## Enneagram and Yantra

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When you wear, it passes the energy through your body and spirit to make you strong and capable to perform, to win and to face a problem successfully.


Mind always wonders '***Is it math or is it magic?***' This question was often put by mesmerized members of the audience to the late Shankaracharya of Jagannatha Puri, His Holiness Bharati Krishna Tirthaji Maharaja, whenever he demonstrated the neat, elegant techniques of the ancient system of speedy calculation that he had successfully re-constructed.

In reply, the Holiness would usually say:

**'It is both – it is magic until you understand it; thereafter it is mathematics!'**

This aptly describes the system of mathematics he founded based on 16 Sanskrit sutras, now being popularly referred to as 'Vedic Mathematics'.

Likewise, Yantras may be similarly described. They are mathematical as well as magical!



## Enneagram and Yantra

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**On a deeper level, Yantras are Spiritual Diagrams and instruments of precise mathematical design, and are said to represent the supernatural powers of Divinity. Yantras are almost always accompanied by sacred mantras, usually inscribed on them, and are used as 'Talismen' to invoke auspiciousness and promote the well-being of the user.**

The mathematics of Yantras is based on combinations of geometrical shapes and elements, magic numbers, and other special symbolic or numeric combinations,

## Enneagram and Yantra

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### **Yantra Guidelines**

**T**here are certain procedures to be followed by the individual to place this energized Yantra at a particular place.

1. First purify your body and start with a clear and positive mind frame
2. Find a place on the floor facing east, where you will be undisturbed.
3. Light the incense or diya. (It does not matter how many you light).
4. Lay a fresh flower and a fresh fruit on the altar. Open the Yantra and place it along with the image of the deity of yantra and your 'isht' or (Image of God you worship) God.



## Enneagram and Yantra

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5. Take the water with any leaf from any tree and sprinkle the water on yourself followed by sprinkling the water on the Yantra.
6. Then purify your soul and surrender yourself completely in devotion to God and chant 21 times the following:

**'Om Bhoorbhuvah Swah Tatsyavitur  
Vareniyam, Bhargo Devasya Dhi Mahi  
Dhiya Yona Prachodyat'**

7. Close your eyes and concentrate on the deity to bless you with wishes. Now with all sincerity, ask God to grant you the desire of your life that you wanted to be fulfilled in your own language.

Vedic Yantras are Energized (Pran pratishtha or life infused) by learned priest, by reciting the Vedic mantra of the particular Devi or Deva.

## Enneagram and Yantra

# Yagnopathy Yagya and Yantra

**Y**agya works through sound waves while Yantra through magnetic waves. So sound has more far reaching effects and therefore Yagyas are more powerful and speedy than Yantra's. You can also get a free Yantra after doing Yagya.

For sever problems, urgency and in heavy ambition, A Yagya is much more powerful.

### Origin of Yagya and Yagnopathy

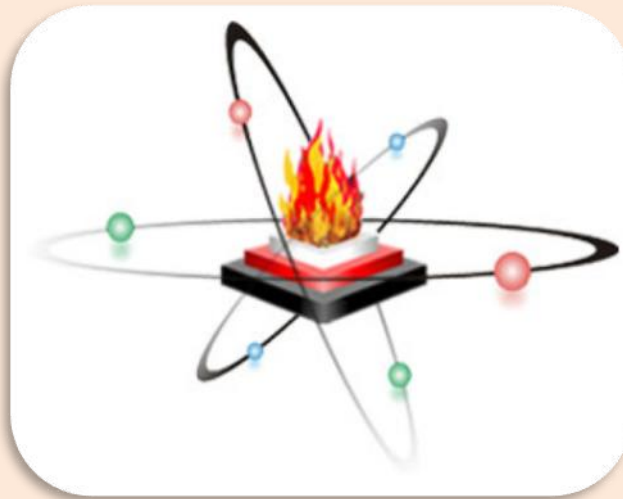
All activities in the limitless expansion of the universe are said to have generated from a grand eternal Yajna (Yagya). Atharva Veda (9.15.14) describes Yagya as: Ayam Yajna Vishvasya Bhuvanasya Nabheehiâ implying

## Enneagram and Yantra

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Yagya as the fundamental process of manifestation of nature.

In physical terms, Yagya (homam, havan or agnihotra) is a process of herbal sacrifices in holy fire aimed at the finest utilization of the subtle properties of sacrificed matter with the help of the thermal energy of fire and the sound energy of the mantras. Modern scientific research has also shown significant therapeutic applications of Yagya and also affirmed its potential in purification of environment.



## Enneagram and Yantra

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Literally speaking, Yagya means - selfless sacrifice for noble purposes. Sacrificing ego, selfishness and material attachments and adopting rational thinking, humane compassion and dedicated creativity for the welfare of all - is indeed the best Yagya which should be performed by all human beings. The philosophy of Yagya teaches a way of living in the society in harmony, a living style to promote and protect higher humane values in the society - which is indeed the basis of the ideal human culture.

The four Vedas signify the philosophy of the eternity and absolute complementary role of Gayatri and Yagya in the divine creation. Atharvaveda also deals with sound therapy aspects of Mantras for the treatment of the ailing human system at the physical, psychological and spiritual levels. The Samaveda focuses on the musical chanting patterns of the Mantras and the subtle form of Yagya by defining the latter as the process of mental oblation on the surface of internal emotions through the cosmic radiation of the omnipresent subtle energy of sound. The Yajurveda contains the knowledge of principles and methods of performing Yagyas as Spiritual and Scientific experiments for global welfare.

## Enneagram and Yantra

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### The teachings of yagya


**W**hy do we regard the sacrificial fire of Yagya as purohit (priest)?

It is so simply because the fire of Yagya inspires us to imbibe its five idealistic qualities in our life.

Fire has the characteristic of always being hot and bright. We are inspired to lead bright, radiant, active lives like fire, full of wisdom, awareness and brilliance.

The flame of fire always goes upwards. This symbolizes the upward movement of energy. Moses used to Baptize people with water. Water flows from higher altitude to the lower. And Jesus used to Baptize with fire.

One may apply any amount of pressure but its flame never goes downwards. It teaches us that



## Enneagram and Yantra

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despite immense pressures of fear and temptations our flame of wisdom, awareness and foresight should ever be kept-alight and up-turned.

Anything coming in contact with fire becomes fire itself and is refined and transformed. You should also have such a quality of Buddha like excellence in your character, so that any one coming in your contact may become refined and ultimately transformed. A master is indeed fire and his presence refines anyone coming in contact.

Fire accumulates nothing. Whatever is offered in the fire is consumed first and then is vaporized. It is scattered throughout in the atmosphere and becomes cosmic. So too you should also not accumulate possessions for your selfish ends instead utilize all your resources and qualities for advancing the good of the people. You should be generous and lovingly kind.

The residue of fire is ashes. Ultimately physical forms of all human beings are going to be reduced to a handful of ashes. The idea behind applying (ashes of Yagya) on the forehead is that man should always remember that death is Ultimate and inevitability too. Therefore each



## Enneagram and Yantra

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moment of your life be aware and do the most what ye may! 'Cause frigid claws of death may soon descend and seal your fate and then you shan't have time to mend.

These five teachings are known as **Panchagni-vidya** which the priest (purohit) in the form of fire teaches to every human being. A man is truly blessed if he imbibes these teachings in his daily life by performing symbolic worship in the form of Yagya.

The real purpose of Yagya is to imbibe virtues like **self-sacrifice, self-restraint** - sanyam, **charity, beneficence, generosity, compassion** etc. in our daily life. It inspires us to surrender everything, body, mind, ego and soul to God. A Sadhak on surrendering himself to God, who has been described as **Yagya-purush** in the scriptures, becomes one with Yagya, just as **samidhas** on being consumed in the sacrificial fire of Yagya become fire itself.

In fact the real Yagya is to follow the directions and inspirations of our indwelling divinity and imbibe righteous tendencies. Constant remembrance of the Divine, keeping an attitude of detachment and remaining engrossed in regular sacred studies and devotion leads to a

## Enneagram and Yantra

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Yagyiya life. Such a person sees the presence of God in everyone, everywhere and becomes free of evil deeds and sins. Only then such a person understand the message of Issaupanishad – Isa Vasya Midam sarvam....

## Enneagram and Yantra

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### Scientific Aspects of Yagya

**T**here are basically two basic energy systems in the physical world: **Heat and Sound**. In performing Yagya, these two energies, namely, the heat from Yagya's fire and the sound of the Gayatri and other Mantras, are combined to achieve the desired physical, psychological and spiritual benefits.

The fumigation of specific substances in the Yagya - **fire is a scientific method of subtilization of matter into energy** and expanding its potential and positive effects in the surrounding atmosphere. The electromagnetic waves generated thereby help in transmitting, at cosmic level, the desired sonic signals 'stored' in the Mantras, which are chanted during the process of sacrificing the special materials in the fire.

## Enneagram and Yantra

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### Types of Yagya

**A** part from fire-based scientific experiment (or fire-ritual, as popularly known), other principal types of yagyas signified in the Vedic culture are:

1. **The Seva Yagna** - altruist service of the society is a noble example of Yagya.
2. **The Gyan Yagya** - similarly implies the service of people by enlightening their lives in the glow of knowledge and awareness.
3. **The Prana Yagya** implies - the service of saving the lives of people from suffering and agonies and inspiring liveliness and respect for life in them. A variety of such Yagyas are described in the Shastras.

## Enneagram and Yantra


### Benefits of Yagya

**Y**agya is also glorified as:

“Yajóoaya® Sarvak mdhuk” meaning,  
“Yagya is the source of fulfilling all desires”.

This appears to be true in view of the positive effects, at physical, mental and spiritual levels, of performing Yagya and ideal elevation of life by adopting the universal philosophy of Yagya in action.

“Agni Mode Purohitam” The first revelation of Rig Veda is said to have given knowledge of kindling fire to the first man on the earth. The knowledge of other powers of Nature is said to have descended afterwards. Fire and thermal energy are also the key sources of materialistic development. “Fire worship” is prevalent in one form or the other in almost every religion. In



## Enneagram and Yantra

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Hindu religion and Indian culture, the sacrificial fire of Yagya is considered auspicious and sacred.



## Enneagram and Yantra

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### **Purification of Environment by Yagya**

**T**he industrial wastes, rapid urbanization, deforestation, air and water pollution, disturbances in the ozone layer - formation, radioactive waves etc., have destabilized the human, animal and plant life cycles in the universe. The ecological imbalance caused by these acts of 'civilized men' has resulted into disastrous threat not only to human survival but to the life as a whole on our planet.

Till recently it was accepted that research into science can furnish answer to all of man's problems. Today we find increasing number of diseases including malfunctioning of body organs due to increasing severity of pollution in

## Enneagram and Yantra

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the atmosphere. Ozone layer depletion has been causing ailments like sunburn, skin cancer, and cataracts and weakening of the immune system. Viruses are becoming drug-resistant and showing consistent growth trends.

Experimental studies show that the incidence of physical ailments, sickness and disease are reduced in the houses, where the Yagya - Agnihotra is regularly performed because it creates a pure, nutritional and medicinal atmosphere. It renews and restores the brain cells, revitalizes the skin, purifies blood and prevents growth of pathogenic organisms.

**Agnihotra is basically a healing process. 'Heal the atmosphere and the healed atmosphere will heal you'- is the Modus Operandi.**

Purification of environment through the constituent electrons of the substances fumigated in the Yagya is an obvious effect of this process. The observation of some distinguished scientists is noteworthy in this regard.

Dr. Hafkine has mentioned that:

## Enneagram and Yantra

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“Mixing ghee and sugar and burning them creates smoke which kills the germs of certain diseases and secretion takes place from some glands relate to the wind-pipe, which fill our heart and mind with pleasure.”

Sugars present in Havishya – a kind of khidchri – mixed meal made with specific ingredients, have great power to purify the atmosphere. It kills the germs of T.B., measles, smallpox and cow-pox, remarks Prof. Tilward.

According to Dr. Shirowich, a Russian scientist has remarked that

- (i) Cow’s milk contains great power of protection from atomic radiation;
- (ii) Houses having cow-dung covered floors enjoy complete protection from atomic radiation;
- (iii) If cow’s ghee is put into Yagya fire, its fumes lessen the effect of atomic radiation to a great extent. The medicinal fumes emanating from Agnihotra have been observed by researchers in the field of

## Enneagram and Yantra

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microbiology to be clearly bacteriolethal in nature.

These eradicate bacteria and other micro-organisms, which are the root cause of illness and diseases. This must be the reason why the incidence of physical ailments, sickness and diseases becomes less in the households, where Agnihotra is regularly performed.

Even without going into detailed chemical bacteriology, it can be stated that performance of Yagya leads to purification of air.

## Enneagram and Yantra

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### Therapeutic Benefits of Yagya

**A**midst the fascinating achievements of the modern era of science and technology in improving our comfort levels, stress and pollution have posed the major challenge for man. The world is beginning to realize that the comforts provided to us by modern science and technology do not necessarily always make life easier.

In fact, apart from greater stress and tension, more unknown diseases, untold anxiety and fear is caused by the highly polluted environment and ecological imbalance. This has raised alarming call for rethinking and guiding the common life style. Yagya appears to be a boon of the ancient Indian sciences for achieving this purpose.

## Enneagram and Yantra

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In a physical laboratory, it might not be possible to demonstrate the spiritual effects of Yagya, but the physical and mental effects of Yagyas can be certainly tested, and the claims to cure physical and mental diseases through Yagya can be verified.

The **Brahmavarchas Shodha Sansthan** (a scientific research centre in Haridwar, India) has taken up research on this aspect of Yagya.

It is to be noted here that the traditional systems of treatment of physical diseases employ medicines which are mostly administered orally. They, therefore, produce effects only after they have been digested and absorbed into the system. Most part of the medicine taken orally neither is nor utilized by the digestive system. Such medicines may also upset digestion seriously. The same is more or less true medicines directly injected into the blood. They produce results quicker, but their adverse side effects are often more pronounced. White corpuscles of the blood resent intrusion of any foreign bodies into the blood, and sometimes the reaction of the system to the sudden, massive and direct intrusion of foreign matter into the blood through injection proves most serious, and even fatal.



## Enneagram and Yantra

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In a Yagya, medicines and herbs are vaporized by offering them into the sacrificial fire, and they enter the human body in a gaseous form through the nose, lungs and the pores of the skin. This might be proved to be easiest, least taxing, least risky and most effective method of administering a medicine so as to reach every single cell of the body.

The possibilities of curing mental diseases by Yagya are even more alluring. Diagnosis and treatment of mental disorders is still in its infancy in the modern systems of treatment. There are neither well established diagnostic aids, nor any recognized system of treatment of diseases like Neurosis, Psychosis, Schizophrenia, Depression, Tension, Melancholia, Mania, Hysteria etc. On the other hand, psychosomatic diseases are even more rampant than physical diseases and they wreck the man more than the latter.

Manifestation of psychosomatic diseases except in extreme and advanced cases is not so apparent, and that may explain why enough attention has not been paid to them. The stress and strain of modern life, degradation of social behavior and fall in moral values all around are contributing to an alarming increase in

## Enneagram and Yantra

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psychosomatic diseases. Yagya might offer a solution to this serious problem as well.

The technique of Yagya for the treatment of physical and mental diseases does not comprise mere vaporization of the constituents or herbs to be employed, but various **Samidhas** are offered into the sacrificial fire of Yagya to create the desired effects. Research on all these aspects of Yagya is being conducted in the laboratory of **Brahmvarchas**. It might well lead to the development of a scientifically established in **Yagnopathy**, which may find not only an honored but a leading place in other therapies of the world like Allopathy, Homeopathy, Chromopathy, Naturopathy, etc. Looking to the high intellectual caliber and attainments of those who are engaged in research, **YAGNOPATHY** may come into being sooner than expected, and it may rank a unique achievement of the modern age. For speedy remedy, Astrologers prefer Yagya, rather than Yantra.

Yantra basically works to support you for performances and feelings while Yagya cures your problems, supports your feelings and performances. And thus bring about transformation in an individual.

## Enneagram and Yantra

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### What is Yantra

The geometry of sound vibration containing a particular information code is called Yantra. Yantra is a diagram that transmits subtle information of mystical significance to the one who looks at it. Like a Mantra each Yantra embodies a particular meaning opening inner awareness and receptivity to the information that Yantra expresses. It is said that a Yantra is most potent when the bij the Sanskrit letters or syllables are in their rightful positions and less potent when the bij are absent from the diagram.

Yantra (यन्त्र) is the Sanskrit word for 'instrument' or 'machine'. Much like the word 'instrument' itself, it can stand for symbols, processes, automata, machinery or anything that has structure and organization, depending on context.

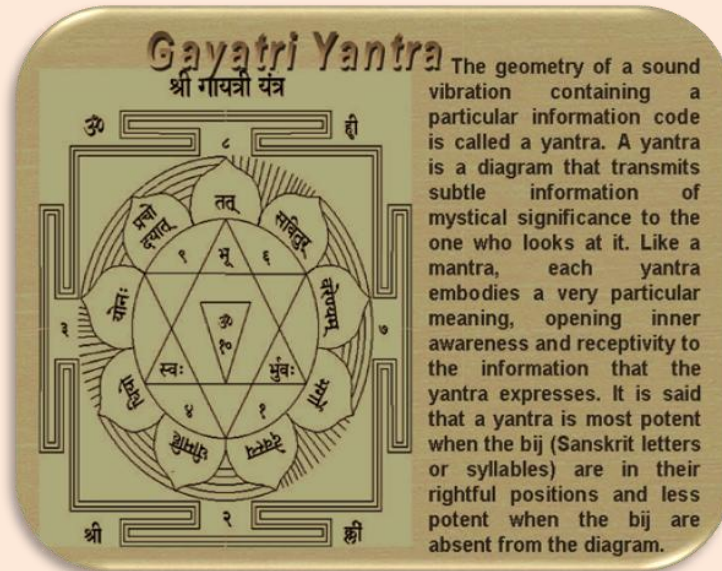
## Enneagram and Yantra

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### Sri Gayatri Yantra

**S**ri Gayatri Yantra helps sharpen your intellect and see everything with an enlightened mind. It promotes your overall well-being. By the use of this yantra, one cannot be affected by souls, spirits and is blessed with health, wealth and happiness. In case a house or man is afflicted by souls and spirits, the yantra after pooja should be dipped in water, and the water be sprinkled in house for a week, all spirits etc., will vanish. This yantra is very good for seeking divine help in studies and results. This Yantra is engraved on a square plate of pure copper and has been specially energized to radiate its beneficial powers. It can be placed in your temple at home, or in children study room.

## Enneagram and Yantra





## Enneagram and Yantra



**GYATRI YANTRA**

# Enneagram and Yantra



## Enneagram and Yantra

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## Enneagram and Yantra

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## Enneagram and Yantra

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### Numeric Yantras

**W**hat would be an appropriate logo for our site which promotes things both mathematical and magical? We thought about the keywords 'math' and 'magic' and mused about magic numbers. Then we got the answer (it was there, right under our nose) - a numeric yantra. We based our logo on a yantra borrowed from the Vedic science of Jyotisha (Astronomy/Astrology) which is built on the foundation of Ganita -Mathematics.

Numeric yantras have long been used in Astrology to represent the powers of the '**navagrahas**' (the nine key planets). They are basically a matrix of numbers in magic square-like arrangement. Behold the ultimate numeric yantra - the Shri Rama Yantra - a 4 x 4 matrix of magic numbers.

## Enneagram and Yantra

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9	16	5	4
7	2	11	14
12	13	8	1
6	3	10	15

## Enneagram and Yantra

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### **Planetary numeric yantras**

**T**here are also numeric yantras representing the navagrahas, the nine key planets of Vedic Astrology. These yantras are 3 x 3 matrix of magic square numbers, with the planet's number in the top middle cell. The Sun, the king and central figure of the navagrahas is numero uno, followed by the Moon, Mars (3), Mercury (4), Jupiter (5), Venus (6), Saturn (7), Rahu (8), Ketu (9).

Yantras are used in Vedic Astrology and Vastu Shastra or Indian Feng Shui as remedial measure to positively enhance the key planets influencing your horoscope or various directions of your property. The highest remedial measure is japa (chanting) of the mantras accompanying

## Enneagram and Yantra

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the yantras, and the highest mantra especially recommended in the Vedas for this Kali age of quarrel is the 'mahamantra'.

MARS			MERCURY		
8	3	10	9	4	11
9	7	5	10	8	6
4	11	6	5	12	7
SUN			VENUS		
6	1	8	11	6	13
7	5	3	12	10	8
2	9	4	7	14	9
RAHU			KETU		
13	8	15	14	9	16
14	12	10	15	13	11
9	16	11	10	17	12

***'Hare Krishna Hare Krishna  
Krishna Krishna Hare Hare  
Hare Rama Hare Rama***

## Enneagram and Yantra

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### ***Rama Rama Hare Hare'***

The power of the yantra is increased by chanting the respective mantras. You may select your personal yantras by your Ascendant sign or Lagna, or your Moon sign or Rasi, or your Sun sign. In Vedic Astrology, the Ascendant and Moon sign are generally regarded as being more significant than the Sun sign. Use the table below to choose the yantras corresponding to your personal zodiac signs.

One usage popular in the west is as symbols or geometric figures. Traditionally such symbols are used in Eastern mysticism to balance the mind or focus it on spiritual concepts. The act of wearing, depicting, enacting and/or concentrating on a yantra is held to have spiritual or astrological or magical benefits in the Tantric traditions of the Indian religions.

The Grammar of the Ganesha Yantra are visual tools that serve in meditation either as centering devices or as symbolic compositions of the energy pattern of a deity as seen by Tantric seers in their vision.

As there is a difference between mind and body, so there is between yantra and mantra. **Yantra**

## Enneagram and Yantra

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**is the body or form of the deity (devata), whereas mantra is the mind, consciousness, spirit or name. Yantra is the external, visual expression through which the deity receives devotion.**

When a Yantra is adopted for worship and the energy is invoked in it, it becomes a symbolic representative of the deity and actually it becomes the deity when the person abandons his analytical, critical attitude and the energy circulates in higher centers. Every Yantra becomes the dwelling place of the deity it represents. No idol or picture of a deity is as powerful as a Yantra in meditation, because a Yantra is composed of archetypical forms that are common to all existing phenomena. The very process of making a Yantra is an archetypical activity that works with the encoding of the genes. During the process one moves from concrete reality to abstract truth.

The word Yantra is used in two or more ways in Sanskrit. It comes from the root 'yam', which means supporting or holding the essence of an object or concept. The syllable 'tra' comes from 'trana' or liberation from bondage. Yantra also means liberation from the cycle of birth and rebirth (moksha). As a tool, Yantra meditation is



## Enneagram and Yantra

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used to withdraw consciousness from the outer world, so as to help the student to go beyond the normal framework of mind to the altered states of consciousness known as turiya.

The act of drawing and painting Yantras teaches the mind how to concentrate, how to be one-pointed. To some people this practice of painting Yantras is fascinating and absorbing, while others might not find it as interesting as doing calligraphy or singing, but creating a Yantra can yield a valuable lesson. Yantra drawing requires accuracy, exactness, discipline, concentration, neatness and patience. The geometrical forms of the Yantra activate the right hemisphere, which is visual and nonverbal.

A black point on a white background forms the most precise and powerful Yantra for meditation. But it is too simple to say that a Yantra is a point on a surface which serves as a field for gazing. The point (bindu) is the center of the Yantra. It signifies unity, the origin, the principle of manifestation and emanation. Although in theory a true point has no magnitude, but to have a point in concrete form, it is given the smallest practicable magnitude.



## Enneagram and Yantra

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This point is the first step in visualising the abstract, the formless. Meditation or concentration on this point brings the mind towards abstract concentration which is used as a means to self-realization.

A circle is an extension of a point. With the radius of desire, the point draws a circle around itself and expands. However, the circle also creates an individual consciousness out of cosmic consciousness. After the point and the circle the triangle is the simplest Yantra form. Upward triangles draw the attention up and away from the world. In this way, Yantras have a grammar of their own.

Yantras that represent any form of the divine mother are called Shakta Yantras. Yantras can also be related to Vishnu or Shiva. In most cases their forms are equal to some of the Shakta Yantras, but the colors differ. Architectural Yantras are used for the ground plan of temples.

Astrological Yantras are used in working with the energy of the nine planets. Numerical Yantras are not composed of basic geometrical forms but of numbers. Some of these Yantras are used as talismans. When working with a

## Enneagram and Yantra

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Yantra, a mantra is needed to invoke the vital life force (prana) of the particular deity.

Constructing a Yantra requires imaginable thinking which involves the right hemisphere. The symbolic nature of Yantras triggers the left hemisphere. Practitioners of Tantra combine the universal pattern of the Yantra with the cosmic sound of a mantra to achieve a higher state of awareness, in which individual being and universal being are one. The dichotomy of the hemispheres is resolved, both are calm.

Especially Westerners are more left hemisphere dominated and are deficient in right hemisphere education which causes some loss of imagination and of faith in higher values. Right hemisphere education through art, dance and music is needed to restore the balance. By coloring and drawing the geometrical Yantra diagrams, based on the mathematical perfection of sages of the East, Westerners can make both their hemispheres work simultaneously and calmly, achieve faith and live in constant awareness

Yantras come from the more than 2000 years old tantric tradition. A Yantra is the yogic equivalent of the Buddhist mandala.

## Enneagram and Yantra

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**Sri Yantra** is called the mother of all Yantras because all other Yantras derive from it.

The Sri Yantra is a configuration of nine interlacing triangles centred around the bindu (the central point of the Yantra), drawn by the super imposition of five downward pointing triangles, representing Shakti ; the female principle and four upright triangles, representing Shiva ; the male principle.

Man's spiritual journey from the stage of material existence to ultimate enlightenment is mapped on the Sri Yantra. The spiritual journey is taken as a pilgrimage in which every step is an ascent to the center, a movement beyond one's limited existence, and every level is nearer to the goal.

Each of the circuits of the Sri Yantra, from the outer plane to the bindu - the center, corresponds with one of the stages of the spiritual journey.

The goal of contemplating the Sri Yantra is that the adept can rediscover his primordial sources. The circuits symbolically indicate the successive phases in the process of becoming.

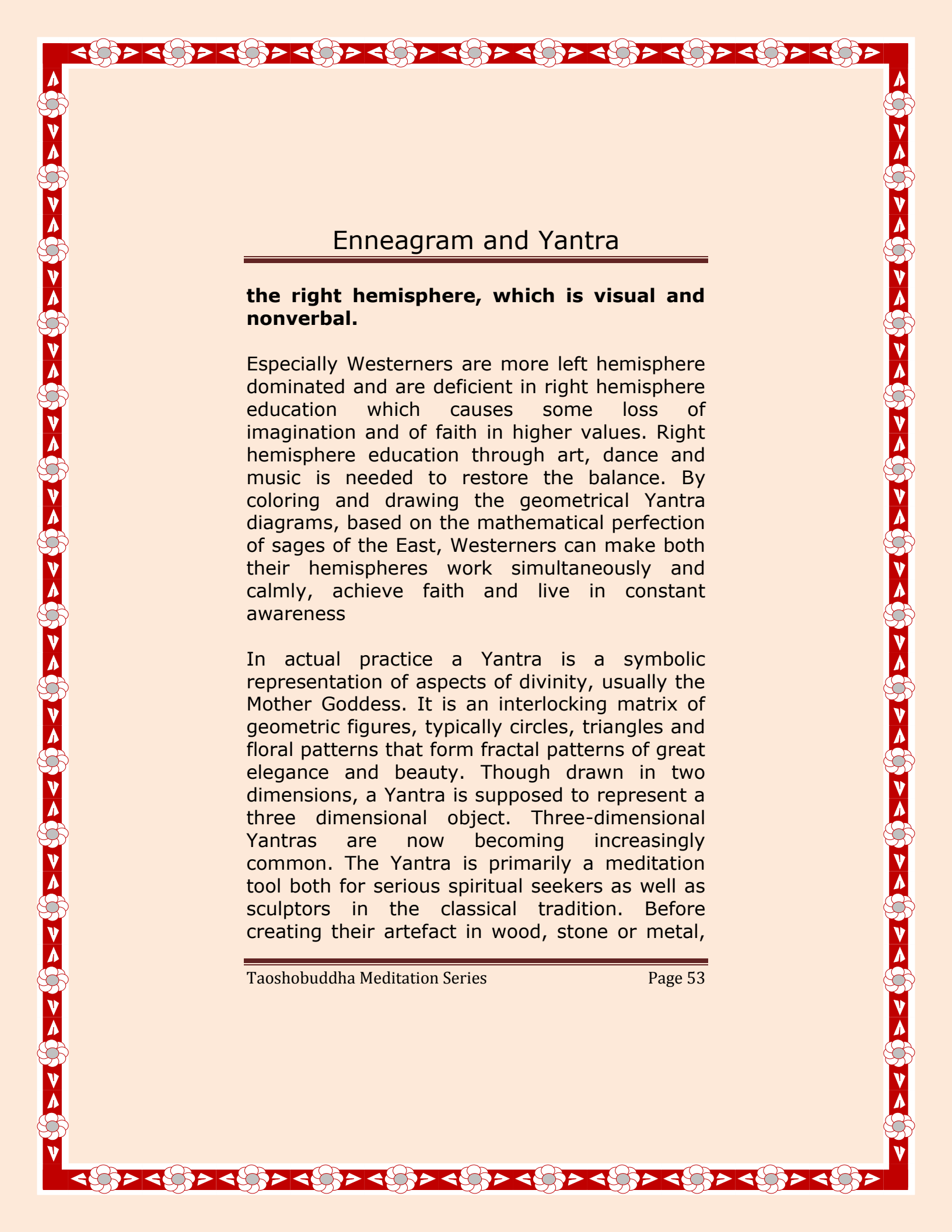
## Enneagram and Yantra

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Using Yantras in Meditation connects to the divine.

When a Yantra is adopted for worship and the energy is invoked in it, it becomes a symbolic representative of the deity and actually it becomes the deity when the person abandons his analytical, critical attitude and the energy circulates in higher centers. Every Yantra becomes the dwelling place of the deity it represents. No idol or picture of a deity is as powerful as a Yantra in meditation, because a Yantra is composed of archetypal forms that are common to all existing phenomena. The very process of making a Yantra is an archetypal activity that works with the encoding of the genes. During the process one moves from concrete reality to abstract truth.

The act of drawing and painting Yantras teaches the mind how to concentrate, how to be one-pointed. To some people this practice of painting Yantras is fascinating and absorbing, while others might not find it as interesting as doing calligraphy or singing, but creating a Yantra can yield a valuable lesson. Yantra drawing requires accuracy, exactness, discipline, concentration, neatness and patience. **The geometrical forms of the Yantra activate**



## Enneagram and Yantra

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### **the right hemisphere, which is visual and nonverbal.**

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In actual practice a Yantra is a symbolic representation of aspects of divinity, usually the Mother Goddess. It is an interlocking matrix of geometric figures, typically circles, triangles and floral patterns that form fractal patterns of great elegance and beauty. Though drawn in two dimensions, a Yantra is supposed to represent a three dimensional object. Three-dimensional Yantras are now becoming increasingly common. The Yantra is primarily a meditation tool both for serious spiritual seekers as well as sculptors in the classical tradition. Before creating their artefact in wood, stone or metal,

## Enneagram and Yantra

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they draw up a Yantra that represents the attributes of the god they wish to sculpt. Intense meditation upon it causes the fully formed image to leap into the mind's eye with an intensity that is remarkable for its imprinting ability, for then they do not need to use a sketch till the completion of the image. Yantras are also used for more mundane purposes, to enhance the quality of life, to attract prosperity and abundance, even love, to heal and relieve health problems, to protect oneself from negative forces and so on.

The Yantra is mistakenly thought to be a symbol purely of the manifold aspects of the Mother Goddess. This is an understandable error as most Yantras are indeed connected to the Goddess the most famous one being the Sri Yantra, an abstract representation of the Mother (and Father too!) as Cosmos. This Sri Yantra is commonly misunderstood to represent Laxmi, goddess of fortune, but it is more true to say it includes and transcends every notion of divinity ever conceived by the Indian spiritual imagination. However there are Yantras for Ganesha and Kubera too, male deities, though they share a common Yaksha origin with Laxmi. The Yaksha were the original chthonic deities of India and the Yantra system seems to have

## Enneagram and Yantra

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been incorporated into the Vedic worldview at a later stage.

Within the body of the more complex Yantras are inscribed the monosyllabic mantras, the bija or seed mantras, that are supposed to constitute the spiritual body of the goddess or god. The design always focuses the attention onto the center of the Yantra, usually a dot or bindu, which is the Locus Mundi, the center of all things and represents the Unmanifested Potential of all creation. The other figures usually symbolize the various stages within the unfolding of creation. Thus, every Yantra is a symbolic representation of both the deity as well as the universe, as the mother goddess not only permeates the substance of the universe; she is, literally, the Universe itself. Abstract geometric representations of the universe, which do not represent a deity, are called mandalas, however. Thus every Yantra is a mandala, though not all mandalas are Yantras.

In ancient texts, Lord Shiva is supposed to have explained the mystical meaning of the Yantra to his consort, the Goddess Pārbati thus, 'The Yantra is as essential to a god as oil is to the oil lamp or as a body is to a living human being'. Yantras are constructed on the immutable laws of sacred geometry, being symbolic



## Enneagram and Yantra

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representations of the energy patterns of a deity and are the most powerful 'centering' devices for harnessing the divine energies. The Yantra is actually more powerful than an image of god which, to be energized, needs a Yantra to be affixed at its base or back anyway! A Yantra always has a mantra associated with it. Just as the mind is a part of yet different from the body, so is the mantra from the Yantra. The mantra is the mind consciousness while the Yantra is the form of the deity.

### **There are four basic types of Yantras:**

1. **Yantras of deities.** Of these the most prominent are the Shakta Yantras. These are usually forms of the Great Mother or the Mahavidyas- 'Sources of supreme knowledge'
2. **Astrological Yantras:** These are used to harness the energies of the nine major planets;
3. **Architectural Yantras:** These are used for the ground plans of temples; and,



## Enneagram and Yantra

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4. **Numerical Yantras:** These comprise of selected combinations of numbers which serve as talismans.

Yantras, besides fulfilling their basic purpose, can help you prosper in your business or career and also help bestow good health, wealth, happiness and success upon you

Yantra - literally, 'machine' or 'instrument' is an abstract representation of divinity, composed of complex, interlocking geometric patterns, usually triangular, circular or floral in nature.

The best known one is Sri Yantra, associated with the Mother Goddess or Shakti. It is primarily used for meditation by serious seekers of spiritual enlightenment. Other Yantras serve different purposes. Numerical Yantras are sought as powerful talismans to mitigate illness, attract prosperity, happiness and ward off negativity. Temple building designs are based on architectural Yantras.

At a Yantra's center is the bindu, or dot. Time, space, energy, indeed all of creation emanate from the bindu and must be reabsorbed into it. The pattern radiating from the bindu represents the unfurling of creation. More intricate Yantras

## Enneagram and Yantra

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have a central inscription, known as bija or seed mantra which is the spiritual symbol of the deity being represented.



# Enneagram and Yantra

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*Sri Yantra*



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