

The Shri Yantra and Sidereal Astrology





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THIS BOOKLET deals with the Kalas or digits of the Moon, forming a part of the Tantrik Shri Vidya (Auspicious Female Knowledge), which, it is claimed by its devotees, rejuvenates the body and can bring the practitioner to a very high level of being.

The human organism can be very favourably compared with a tree. Like a tree the human transmutes elements from the Earth and the Sun into growth. Like a tree, the growing end or tip is vital to the whole well-being of the organism. Hormonal activity is regulated by the growing shoot, and if each branch grows then the whole tree benefits.

Everything in nature is based on a similar model. Thus the branches of the Cosmos are Solar Systems with lateral shoots such as the nine planets and buds — the various Moons.

In our life on Earth these principles are paramount. The Moon in our being is responsible for all growth, for the regulation of our bodies, and the rhythms to which we respond quite mechanically.

The seed of life itself is found in the Sun, the well-spring or Light, so to say, which burns from within itself. Fruit of growth can only occur when the conditions are right. That is, every individual's well-being depends on each

branch and its true development and growth. Upon this factor depend the correct hormonal vibrations reaching the bloodstream. All of this depends on the environment containing sufficient substances for metabolism, and on the interaction of the being with such substances.

Consciousness is the greatest fruit of the growth process — the sixteenth digit which contains the possibilities of all possibilities. If we follow Nature then this growth can be encouraged and also stimulated. But, as in plant management, all must be done just right. For there is no guarantee of growth, only its possibility.

This analogy between plant and human life has been maintained at such length because of the very close similarities between the two processes. While a fruit-bearing tree represents a stage in our cosmic ladder, we ourselves may represent the growing end of our planet Earth. This gives the possibility of regeneration of Earth by the development of Consciousness.

In Shri Vidya the processes of human life are seen to be based on the activity of the Moon. As all organic processes partake of similar laws and forces, the different phases of the Moon can guide us in our investigations into all laws and processes.

Personified as the 15 Nityas (Eternities), the different parts of the Moon represent what can grow in us. Sustained as we are by the vitality of the Sun, and with our bodies representing the earthy component, our own Moon represents the regulatory factor. The Tantrikas describe a supreme or Mahanitya who represents the fruit of the development of the 15 branches.

Some of the qualities of a Being in whom the Mahanitya is apparent are described in one of the tantras or sacred works: "Free from doubts in spite of conflicting scripture, full of contentment as he has realized himself, and with a feeling of his completeness. Always merciful and - free from both hatred and attachment. Honest and hum-

ble. Grateful. His concern is truth and not the affairs of others. He seeks not wealth. His attachment to anything outside himself is only to the extent necessary for his body's preservation." (*Tantrarajatantra*)

Unfortunately there are few human beings like this around. The reasons for this are to be found in man's on-sided growth.

Men and women, because of intrinsic factors present from birth develop one-sidedly, along one line only, so to speak, and consequently other branches of the same tree may become stunted, or, at best, only partially developed. With this degree of identification the supreme fruit is impossible.

Faculties which every man and every woman possess as birthrights consequently decay and fall into disrepair. What literally happens is that because of constitutional and time-conditioned factors, only one or a few branches develop in a being. The regulation of the hormones released by each individual's Moon depends on a correct relationship between each part of the organism. Overemphasis on one branch creates beings who manifest various 'poisons'. It is these which cause the being misery.

Such chemical messengers are formed in us through the influence of the Moon, and the description of -deities found in the literature of Shri Vidya describe very precisely and completely their nature and function.

Regulation of our being by the Moon is through the medium of 15 parts, eight of which correspond to the eight planets apart, from Earth, three of which are the human corollaries of Sun, Moon and Earth, and four of which represent the so-called 'four elements'.

The presiding Devi (Goddess) of the circle of Shri Vidya is She called Maha-Tripura-Sundari (Transcendent Beautiful Triple City). This Triple City is the being of every Man and every Woman, and consists of three Shaktis or Energies which correspond to the Sun, the Moon and Earth.

The only way of all-spreading growth is for these energies to come together.

This gives the possibility of working with the 15 energies which can be growing parts of our being. And, fundamentally, this is what schools of Shri Vidya do. By cultivating Consciousness of the 3 Energies and by stimulating growth in one direction and pruning in another, the hormonal messengers of the Supreme Energy can be gently made to yield their fruit.

Because it is easy to recognize which ends are growing too much (and consequently affecting the Being adversely) this task is not so difficult as may at first appear.

Furthermore, because of the laws of our Cosmos, it is possible to precisely determine which condition prevails in which individual. This is where the Guru comes in — in our time span the Circle Itself.

The complex symbology of the Nityas in such books as 'Nityashodashika or Tantrarajatantra^s is designed to reveal such precise knowledge. For example the 15 form a circle. Each Goddess has a number of arms, the total of which in the whole circle is 108. The importance of this number is in its determination of the branch or type which each unregenerate human being represents. Such a person is, as it were, the growing end of their own partial identification.

It is the primary aim of Shri Vidya to enable the individual to realize his or her Triple Being with all its branches, faculties and functions. Being founded upon real considerations such schools that today function have little time for people without the necessary potential to benefit.

By knowing oneself, that is by knowing one's place in the Universe and the possible branches of individual evolution the Sun of the heart can warm the body and light the personality. All human growth follows the pattern of the lunar phases, and, until conditioning and lies interfere with natural growth at some arbitrary period of a child's life, the process continues. Its progress is most apparent in the

period from conception to the age of seven — a period which represents in its entirety all 15 phases.

It is during this formatory and important cycle that the child develops faculties typical of a human being; the branches, so to speak, emerge from the main trunk. It is apparent that forces at birth play a very important part in this development. There are in all 27 aspects (yogas) which tend towards creating in a human being a bias towards one or another phase or faculty. These 27 influences are in astrological usage referred to as aspects between the Sun, the Moon, the Angles and the eight planets. These 27 yogas show which branch (or planet) receives, as it were, an extra impetus from, the three Lights of Sun, Moon, and Earth. An aspect in the Sidereal Chakra of one or more of these 27 yogas determines the orientation of the being of the individual and the direction in which he or she will grow if such influence. is unchecked.

The Moon acts with its phases as the mirror of the Cosmos — all the elements of which are found within Man's Being — and acts, as it were, to regulate these different functions for Her own use. The different functions possess a natural correlation with the phases of the Moon. The 27 yogas form the disc of the Moon Four planets cohere in the waning and four in the waxing in the anticlockwise order Pluto, Mercury, Jupiter, Saturn, Venus, Uranus, Neptune and Mars. It is this direction in which the child develops. Eight planets aside from Earth circle the Sun in' the following sidereal periods:

Pluto	90737 days
Neptune	60181 days
Uranus	30688 days
Saturn	10759 days
Jupiter	4332.6 days
Mars	686.98 days
Venus	224.70 days
Mercury	87.97 days

The basis of the theory of planetary opposites (i.e. Mercury-Pluto, Jupiter-Saturn, Venus-Uranus, Mars-Neptune

also Sun-Moon) first discovered by David Smith in 1976, is the sidereal period of each planet. If examined, the planets cohere together into four pairs circling the Sun — the centre of their system — at more or less similar frequency.

These planetary branches of Sol have their corollaries in our being, held together in the order of the Moon's phases.

In turn these kalas or planets form the Solar or Lunar component of four centres in Men and Women: Air, Earth, Water and Fire in that order (fig.ii). The fifth centre of Aether has the Sun and the Moon as pairs of 'opposites'.

The different centres all vibrate at their own rate, formed by the kalas or vibrations which make up the centre.

Cyril Fagan, the pioneer of Sidereal Astrology, laid the foundations for present work on the kalas (although unconscious of their significance).

He discovered for the West the import of the conjunction, opposition and square and the great significance of the Navamsha (pronounced Naoansha and meaning 'nine parts') Chakra. These factors have been part of 'Shri Vidya for aeons.

It has previously been shown that the 27 yogas of importance in the Sidereal Chakra are directly referable to the Moon's waxing and waning. So too the Sidereal Chakra, with its 360 also represents the Moon's digits.

The Navamsha Chart is obtained from the Sidereal through the multiplication of the zodiacal longitudes in the latter by nine. Thus in each Sidereal Constellation there are nine parts (Nava + Amsha) and in the whole zodiac 108 parts.

It should be noted by the practitioner of the art of being human that the number 108 is of incalculable importance in Shri Vidya. The connection with the 27 yogas is obvious, but the Yantra itself is based on these permutations. Thus we have 16 yogas in the Navamsha Chakra and

in the Rashi or Birth Chart the same 16 plus 10 more combinations with the angles:

Ravi	27 yogas
Navamsha	16 yogas
=	43 triangles of the yantra.

Aspects are drawn from both Chakras, the maximum permissible orb for the three appropriate kinds of yoga being 7°30'. Of the eight planets Pluto, Saturn, Uranus and Neptune are Lunar while the others are Solar. They find a place in the human body: Pluto at the top of the head, Mercury at the brow, Jupiter at the tongue, Saturn in the throat, Sun-Moon in heart and guts, Venus-Uranus at the anus, and Mars-Neptune at the genitals. These positions are described in the 'Heart of the Yogini' Tantra.

The only practical way to discern the differing characteristics of people identifying with these partial kalas is through observation. With this method is possible to go very far. By seeing the effect of planetary identification in another which one also knows is observable in one's own Rashi and Navamsha. By using this method, self-knowledge increases, and so also does the possibility of the branches flowering.

Astrology without initiated interpretation assumes that people's natures are fixed, i.e. that people are their partial identifications. The Nu Aeon dissolves such partiality.

It is evident from what has been said here that each branch must be given the chance to grow for the whole tree to flourish and survive. The major characteristic of 'astrology' in the hands of those without a conception of the True Will is the enslavement of people by assigning to them fixed and mechanical functions. This Nu astrology is designed for the removal of partial and damaging identification.

Breath is the essence of Time. The human being in a full day breathes 10800 times and in a night 10800 times. This means that each exhalation and inhalation lasts four

seconds. But the first breath of a baby establishes which time-scale the individual will pulse on. And if planetary influences are present (as they always are) then the breath assumes the appropriate planetary scale.

Only when breath is restored to its true rhythm, in accord with the Sun and the Moon, does the individual receive the necessary pranas.

The removal of identification with any aspect of the Cosmos, with any Shakti or Time-Function reveals the Bliss of the Void. And, as we have within us the planets, the Moon, the Sun and the stars identification can cease only when we have gone far beyond planetary identification, and realised that Nuit which alone remains.

Aspects

Aspects to be considered in the natal chart (called Rashi by Hindu astrologers) are conjunctions, oppositions, squares of Sun and Moon with the eight planets, and conjunctions of Sun, Moon, or eight planets with any of the four angles.

In the Navamsha chart the aspects to be considered are only those between Sun, Moon and the eight planets. Orb for all aspects in either Rashi or Navamsha is $7^{\circ}30'$. It should be noted that the birthtime is most important in this system, and should be taken as the first breath of the individual. (See Table for conversion of natal to navamsha longitudes)

Strength of Planets

An aspect in either Rashi or Navamsha gives a planet 30 units of strength. Further units may be given as follows, but only apply when the planet is already aspected.

- i) If a planet is exalted or in the centre (15°) of its own sign add 60 units.
- ii) If a planet is retrograde add 30 units.
- iii) Applying aspects add 30 points*
- iv) Exact aspects (within 1°) add 30 points

*This should be taken into consideration only if the total of points between one planet and another is equal. In such a case, e.g. Mars 30 and Saturn 30, and if Mars were applying, it would be stronger.

Exaltation Points

The points of exaltation are: Pluto 15° Aries; Mercury 15° Virgo; Jupiter 15° Pisces; Saturn 15° Libra; Venus 45° Cancer; Uranus 15° Sagittarius; Neptune 15° Gemini; Mars 15° Capricorn. The orb for exaltation is 7° 30'.

Planetary Rulership

Taurus — Full Moon Gemini — Mercury Cancer — Pluto Leo — Sol Virgo — Uranus Libra — Venus Scorpio — New Moon Sagittarius — Jupiter Capricorn — Saturn Aquarius — Sol Pisces — Neptune Aries — Mars

It should be noted that Fagan discovered that 0° Taurus was the commencing point of the Sidereal Zodiac in Egyptian and Babylonian times. The Hindu *Tantrarajatantra* states that the Sidereal Chakra begins with the letter 'A'.
See AL:I-48

Shri Yantra and the Sidereal Chakra

The four triangles with apex upwards together with the five downward pointing triangles (Shakti) form the complex figure in the centre of the Yantra. $4 \times 3 = 12$ — referring to the 12 Constellations of Space. $5 \times 3 = 15$, referring to the 15 digits of the Moon. Together these constitute the 27 fundamental parts — the foundation of number.

In the Sidereal Chakra the influence of the 12 Constellations commencing from 0 Taurus are represented by these 12 parts. The influence of Sun, Planets, Earth and the Moon are represented by the 15 parts. A subsidiary yantra called the Kaliyantra shows these 15 parts only — the 12 Constellations being held in the bindu.

Around the 43 triangles formed by the interpenetration

of Siva and Sakti are first 8 and then 16 petals of a lotus. These 24 petals refer to the 24 yogas of the planets plus the 3 of the Sun and the Moon, which are revealed by the interpenetration of the Siva and Sakti angles.

There are nine mandalas or wheels in the Shri Yantra, these being different aspects of the Transcendent Triple Goddess: 27 in all. At the centre of the famous Yantra is the bindu 'about to create'. This 'Cave of the Heart' is beyond the 12 Constellations and the 15 digits. Itself triple, the bindu is described in the tantra called Outspreading of the Desire Ray (*Kamakalavilasa*). While the red bindu is the egg of mother and the white bindu the sperm of the father, the mixed (Misra) bindu is the child or third element. At the centre of these three bindus — from which emanates the whole Cosmos -is Consciousness–Being–Bliss, the Void. The red and the white bindu are, respectively, Mars in the natus of mother and father. In the horoscope of the child, the Mars of the father becomes the Sun (Rashi & Navamsha) in either Fixed, Moveable or Common Signs. For example: Father's Mars = 20° Aquarius. Son No 1's Sun = 20 Leo, Son No 2's Sun = 20 Scorpio, Sun of 3rd Son = 20° Taurus in Rashi and Navamsha.

The Fifteen Kalas

Eight planets, the Four Elements and Aether, and the Sun and Moon make up the 15 Kalas of the Moon — seven of which are Waxing and seven Waning:

Waxing

Mars - Courage etc.
 Fire - Sexual Centre
 Neptune - Yielding etc
 Uranus- Analysis etc.
 Water- Moving Centre
 Venus- Affection etc.
 Sun -Individuality

Waning

Moon - Personality
 Saturn - Rejection
 Earth - Instinctive centre
 Jupiter - Assimilation
 Mercury - Speech
 Air - Intellectual centre
 Pluto - Detachment

The result of identification with any of these planetary branches (shown invariably in the Rashi and Navamsha chart) is an overemphasis (on the levels of Body, Emotions and Intellect) of the qualities of the kala. This identification is intimately linked with the breath-cycle of the individual so that if breath is according to one of the planetary cycles then so too will the release of the hormone. This vicious circle is released by the realization that one is Not That.

What the Planets Signify

Pluto: Top of head; isolation; hermits; detachment; darkness; masks; vampires; death; schizophrenia

Mercury: Brow; logic; division; speech; adaptability; expression; diffusiveness; speed; communication; nerves; lungs; thieves; paranoia.

Jupiter: Tongue; assimilation; expansion; optimism; fortune; largeness; generosity; narcissism

Saturn: Throat; rejection; limitation; caution; responsibility; care; servitude; sorrow; masochism.

Venus: Anus; harmony; synthesis; placidity; joyfulness; cosmetics; peacocks; prostitutes; jewellery; clothes; artists; anal narcissism.

Uranus: Adhara; analysis; control; domination; machinery; electronics; counting; regimentation; hierarchy; compulsiveness.

Neptune: Base of genitals; romance; dreams; passivity; indecisiveness; confusion; mists; snakes and worms; being chased; hysteria.

Mars: Genital tip; anger; stamina; blood; knives; murder; conquest; phallic narcissism.

Sun: The being at the centre of any system, the Atman, that which is relatively stable.

Moon: The personality, that which fluctuates. Asc., MC: The physical body (the Earth)

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