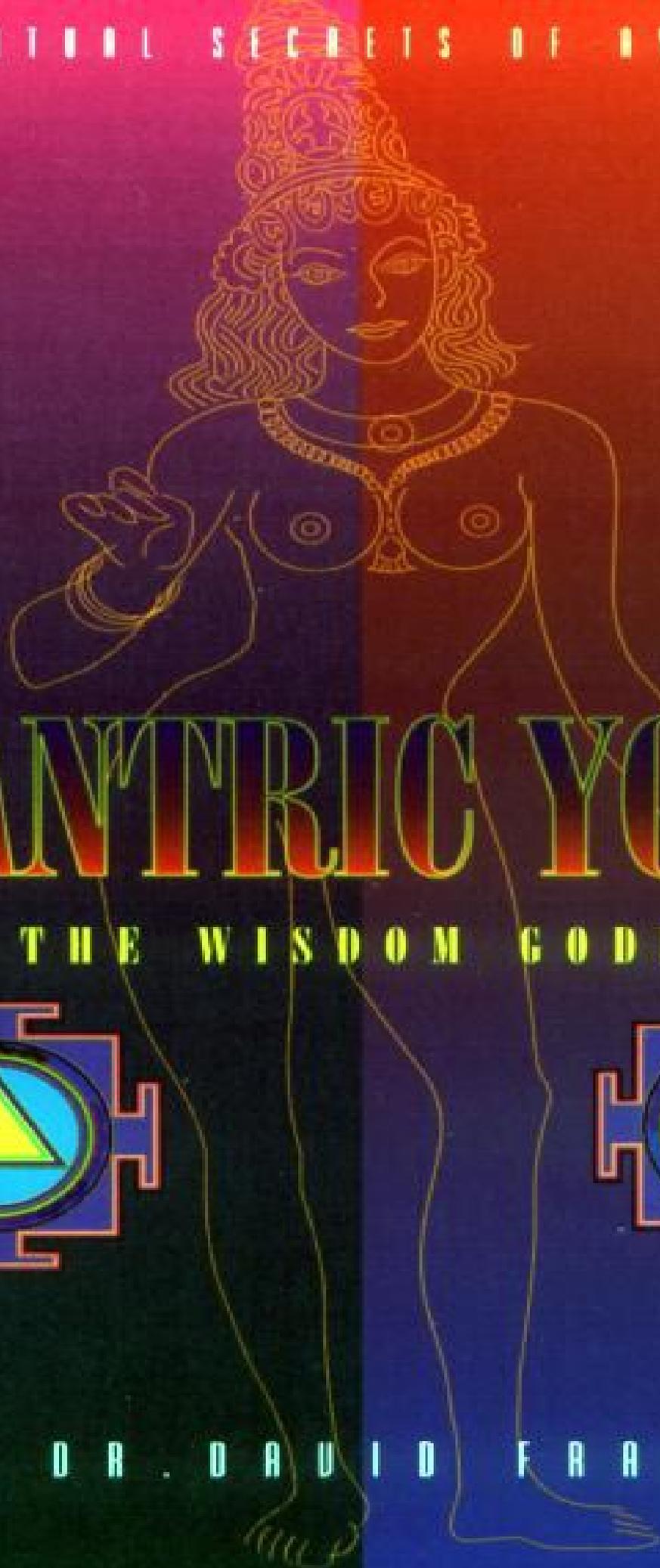
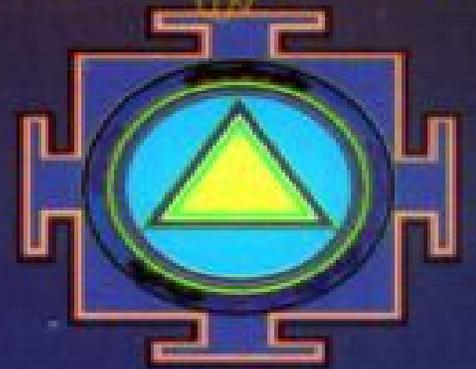


SPIRITUAL SECRETS OF HYPERVEDA



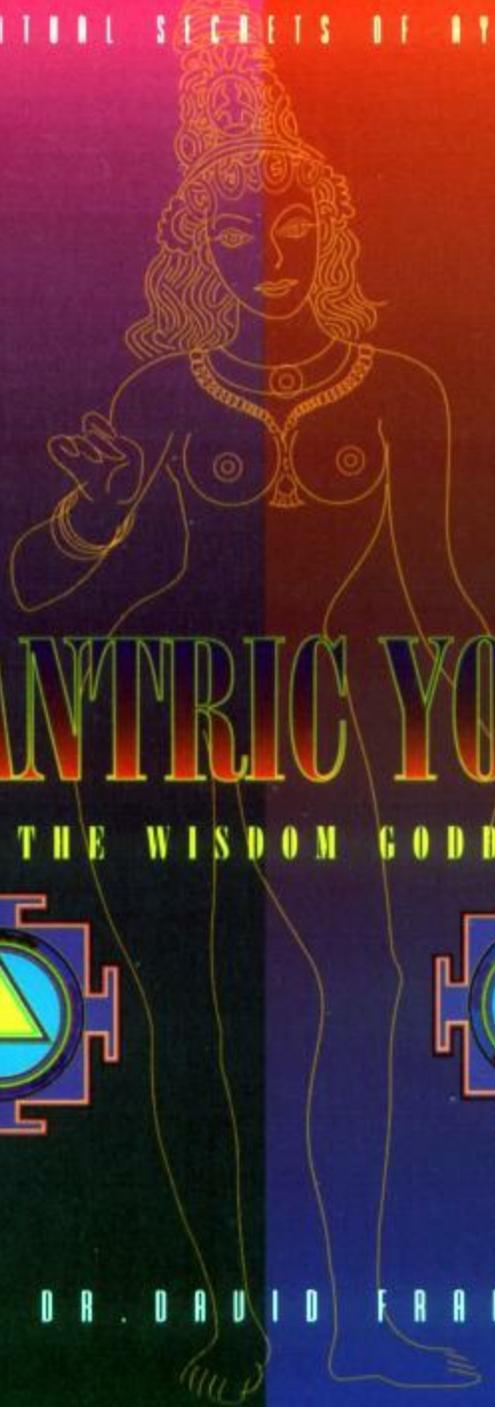
# TANTRIC YOGA

AND THE WISDOM GODDESSES



BY DR. DAVID FRAWLEY

SPIRITUAL SECRETS OF AYURVEDA



# TANTRIC YOGA

AND THE WISDOM GODDESSES



BY DR. DAVID FRAWLEY

**Passage Press is a division of Morson Publishing  
Morson Publishing  
P.O. Box 21713  
Salt Lake City, Utah 84121-0713**

**©1994 by David Frawley**

**All rights reserved. No part of this book may be used or reproduced in any manner whatsoever without written permission from the publisher except in the case of brief quotations embodied in critical articles and reviews.**

**Published 1994 Second Printing 1996**

**Printed in the United States of America**

**All translations from the Sanskrit by David Frawley  
Cover design by Ted Nagata Graphic Design  
Illustrations by Margo Gal**

**Printed on acid-free paper**

**ISBN 1-878423-17-7**

# CONTENTS

---

[Foreword by Georg Feuerstein, Ph.D.](#) 11

[Preface](#) 15

[I. Tantra Re-Examined](#) 19

[1. Traditional and Modern Tantra](#) 21

Modern Tantra and its Misconceptions; Tantra and the New Age; Tantra and Sex; Tantra and the Body; Tantra and the Reality of the World; Tantra and Emotions; Tantra and the Use of Intoxicants; Tantra and Crazy Gurus; Tantra and the Worship of the Goddess; Tantra and Kundalini; Tantra and Art; Tantra and Science; 'fraditonal Hindu Tantra; For the Future

[2. Tantric Paths](#) 36

Right and Left-Handed Tantra; The Third or Direct Path

[3. Levels of Tantric Teaching](#) 45

The Meaning of Shakti; Tantra, Mantra and Yantra; Yantra and Mandala; Meditation Forms; Worship and Yoga; External Methods: Ritual; Internal Methods: Yoga Practices; Direct Methods: Meditation; The Four Levels of Speech

[II. The Tantric Teaching](#) 57

[The Ten Wisdom Forms of the Goddess](#) 59

The Goddess as Knowledge; The Ten Wisdom Forms of the Goddess; Origin of the Ten Wisdom Goddesses

[1. Kali: The Goddess of Yogic Transformation](#) 64

Kali and Time; Kali as Being; Kali as Nirvana; Kali as the Element of Air; Kali as the Power of Action; Kali as Beauty; Kali and Shiva; Location in the Body; Meditation Form; Mantra; Meditation Approaches; Ramakrishna

[2. Tara: The Saving Word](#) 76

The Savioress; Tara as Om; Sound and Breath; Thra as Knowledge; 'Para as Speech; Tara and Gauri; Ugra Thra/Nila Sarasvati; Location in the Body; Meditation Form; Mantra; Meditation Approaches

### [3. nipura Sundari: The Beauty of the Three Worlds](#) 86

The Beauty of Pure Perception; The Goddess of Vedantic Knowledge; Thpura, The Three Cities; Lalita, She Who Plays; Rajarajesvari, the Supreme Ruler of the Universe; Sundari as a Young Girl; Sundari as Knowledge and Consciousness; Soma and the Moon; Location in the Body; Meditation Form; Mantra; Meditation Approaches; Ramana Maharshi & Anandamayi Ma

### [4. Bhuvaneshvari: The Queen of the Universe](#) 96

The Goddess as Space; The Goddess of the Universe; Maya; As the Power of Love; As Peace; As the Void; Location in the Body; Meditation Form; Mantra; Meditation Approaches

### [5. Bhairavi: The Warrior Goddess](#) 104

Bhairavi as the Supreme Goddess of Speech; Bhairavi as Tapas; Bhairavi as the Woman Warrior; The Three Forms of Bhairavi; Bhairavi and Rudra; Location in the Body; Meditation Form; Mantra; Meditation Approaches

### [6. Chhinnamasta: The Consciousness Beyond the Mind](#) 112

The Image of the Severed Head: Going Beyond the Mind; Prachanda Chandika; Indrani; Lightning or Electrical Force; The Power of Destruction; Chhinnamasta and Kundalini; Location in the Body; Meditation Form; Mantra; Meditation Approaches; Ganapati Muni

### [7. Dhumavati: The Grandmother Spirit](#) 122

The Grandmother Spirit; Primordial Darkness; The Void; The Power of Suffering; Dhumavati and Kali; Location in the Body; Meditation Form; Mantra; Meditation Approaches

### [8. Bagalamukhi: The Hypnotic Power of the Goddess](#) 130

The Power of Silence; The Weapon of Brahman; The Reversal of Opposites; Location Within the Body; Meditation Form; Mantra; Yogic Approaches: Bagalamukhi as the Goddess of Yoga

### [9. Matangi: The Utterance of the Divine Word](#) 138

Matangi as the Spoken Word; Matangi and Sarasvati; Matangi as the Guru; Matangi and Ganesha; Matangi as the Outcast; Matangi and Joy; Matangi as the Minister; Location in the Body; Meditation Form; Mantra; Meditation Approaches

### [10. Kamalatmika: The Lotus Goddess of Delight](#) 146

The Goddess of the Lotus; Kamala and Sundari; Material and Spiritual Wealth; Kamala, Lakshmi and Kali; The Last of the Ten Wisdom Goddesses; Location in the Body; Meditation Form; Mantra; Meditation Approaches

## [11. Relationships Between the Dasha Mahavidya](#) 153

Beneficent and Terrible Forms; Kali, Tara and Sundari

## [III. The Practice of Tantric Yoga and Ayurveda](#) 157

### [1. Tantric Yoga The Science of Psycho-Physical Transformation](#) 159

The Three Bodies; Primal Matter and the Self; Brahman, the Absolute; The Five Sheaths and the Seven Levels of Existence; The Seven Chakras; The Nadis; The Five Pranas in the Subtle Body; Beyond the Astral Body

### [2. Opening the Chakras](#) 174

Signs of Opened Chakras; Manifestations of the Subtle Sense Organs; Misinterpretations of the Chakras

### [3. Tantric and Ayurveda Science Prana, Tejas and Ojas: The Spiritual Energies of Air, Fire and Water](#) 183

I. Agni and Soma: The Key to Yogic Processes; H. Prana, Tejas and Ojas: The Spiritual Energies of Air, Fire and Water; Mental Components of Speech (Vak) and Breath (Prana); Examining Prana, Tejas and Ojas; Tantric Deities for Prana, Tejas, and Ojas

### [4. Tantric and Ayurvedic Secrets for the Practice of Yoga](#) 197

General Regimen for Yoga Practice; Ayurvedic Health Regimens; The Right Attitude; Specific Regimen for the Practice of Yoga

### [5. How to Develop Tejas: The Spiritual Energy of Fire](#) 200

Tejas and Speech; Tejas and Will; Yogic Practices; Herbs and Diet; Gems

### [6. How to Develop Prana: The Spiritual Energy of Air](#) 209

Yogic Practices; Herbs and Diet; Gems

### [7. How to Develop Ojas: The Spiritual Energy of Water](#) 215

Yogic Practices; Herbs and Diet; Gems: Protecting Ojas

### [8. Integral Development of Prana, Tejas and Ojas](#) 221

Integral Practice; The Solar Yoga; Meditational and Kundalini Disorders; Drugs; Additional Movements of Prana, Tejas and Ojas

[IV. Appendices](#) 227

[The Ten Wisdom Goddesses and Buddhism](#) 229

Tara; Chhinnamasta/Vajra Yogini; General Connections Between Hinduism and Buddhism

[Pronunciation of Sanskrit](#) 236

[Glossary of Sanskrit Terms](#) 238

[Glossary of Special Oriental Herbs](#) 245

[Bibliography](#) 246

[General Index](#) 249

[Herbs and Remedies index](#) 255

# LIST OF ILLUSTRATIONS

[Kavyakantha Ganapati Muni](#) 5

[Shri Ramana Maharshi & Ganapati Muni](#) 14

[Uma Parvati](#) 37

[Sri Chakra/Sri Yantra](#) 49

[Shiva Linga](#) 52

[Kali Yantra](#) 63

[Kali](#) 65

[Tara Yantra](#) 75

[Tara](#) 77

[Inripura Sundari Yantra](#) 85

[Tripura Sundari](#) 87

[Bhuvaneshvari Yantra](#) 95

[Bhuvaneshvari](#) 97

[Bhairavi Yantra](#) 103

[Bhairavi](#) 105

[Chhinnamasta Yantra](#) 111

[Chhinnamasta](#) 113

[Dhumavati Yantra](#) 121

[Dhumavati](#) 123

[Bagalamukhi Yantra](#) 129

[Bagalamukhi](#) 131

[Matangi Yantra](#) 137

[Matangi](#) 139

[Kamatmika Yantra](#) 145

[Kamatmika](#) 147

[Muladhara Chakra](#) 164

[Svadhishthana Chakra](#) 165

[Manipura Chakra](#) 166

[Anahata Chakra](#) 167

[Vishuddha Chakra](#) 168

[Ajna Chakra](#) 169

[Sahasra Padma Chakra](#) 170

[Dakshina-Murti](#) 175

[Ganesha](#) 201

[David Frawley and K. Natsan](#) 256

# FOREWORD

---

## by Georg Feuerstein, Ph.D.

Tantrism has a long and illustrious history in India, Tibet, Assam, Kashmir, and Nepal. Once widely celebrated, it acquired during the British Raj a notoriety that led to its suppression and almost complete disappearance in India. Today Tantrism is thriving only in the form of Tibetan Buddhism (Vajrayana).

One of the principal reasons for the decline of Hindu Tantrism was the inclusion of sexual practices in its rich repertoire, which offended the sensibilities of Hindu puritans. Although these practices were pursued by only a small Tantric minority, in the minds of the influential Hindu brahmins Tantrism and sexuality became almost synonymous.

A similar confusion exists nowadays in the West where Tantrism has been experiencing a moderate renaissance ever since the psychedelic revolution of the 1960s. Here, however, it is precisely the sexual orientation of Tantrism that attracts Western seekers who have tired of the sex-negative attitude prevailing in the Judeo-Christian tradition. Many Western seekers think of Tantrism solely in terms of its sexual practices, and not a few who actually immerse themselves in Tantric teachings do so merely for hedonistic reasons. Tantrism, however, is not about selfish pleasure but about ego-transcending bliss, and it is not about sex as such but about the transmutation of sexual energy.

Today we find ads for Tantra Yoga in a variety of publications, and those who happen to have their names on a New Age mailing list can expect to receive junk mail inviting them to Tantric celebrations in idyllic settings, promising pleasure and fun. This comeback, questionable though it is in some respects, represents a significant change from the 1920s when the first English translations of Tantric scriptures (called Tantras) were published ... and largely ignored.

However, the recent increase in popularity has not gone hand in hand with a comparable deepening of understanding. This is most regrettable because Tantrism is a fascinating spiritual tradition that contains a wealth of insights useful to those who seek to explore the depths of human consciousness. Under appropriate guidance it can even be a potent tool of self-transformation and spiritual realization.

The problem is that few Western students of Tantrism go to the trouble of studying the Tantric literature itself (whether in the original Sanskrit language or in reliable translations). They also tend to overlook the fact that Tantrism is an initiatory tradition, that is to say, it is based on the time-honored guru-disciple relationship. No scripture can convey the living experience that is central to a spiritual tradition. It is the teacher's instructions that infuse the scriptures with lifeblood. Moreover, it is the guru who in countless practical ways assists the disciple's spiritual awakening and subsequent growth.

Tantrism is a powerful spiritual path, and like anything that is powerful it has its dangers. Without real guidance and a strong sense of responsibility, the Tantric practitioner is apt to succumb to ego-inflation and the misuse of the abilities awakened in him or her.

It is also true that few Westerners are prepared for a traditional pupilage. According to an old adage, the teacher comes when the pupil is ready. Clearly, then, anyone interested in practicing Tantrism must first study the Tantric teachings to obtain the necessary intellectual and moral foundation for real Tantric discipline. The present work by David Frawley (Vamadeva Shastri) is ideally suited to provide such a basis for further study and practice.

Tantric Yoga and the Wisdom Goddesses is an excellent introduction to the essence of Hindu Tantrism. The author discusses all the major concepts and offers valuable corrections for many existing misconceptions. He also introduces the reader to the core Tantric practices of meditation and mantra recitation, focusing on the Ten Wisdom Goddesses (dasha-mahavidya).

These Goddesses are personifications of the feminine aspect of the Divine. The Tantric practitioner approaches them and seeks to obtain their grace through ritual worship and meditation. The Goddesses' respective spiritual energies then convey the practitioner (sadhaka) safely and swiftly to Self-realization. The teaching of the Ten Wisdom Goddesses is little known but is characteristically Tantric, and it affords Western students reliable access to the metaphysics and spiritual discipline of Tantrism.

David Frawley is well known as a champion of Ayurveda (India's native medical tradition), Jyotisha (Indian astrology), and the Vedas (the earliest scriptures of Hinduism). In particular, his interpretations of the Vedas and his revisioning of early Indian history represent important contributions to a reappraisal of the spiritual wisdom originating with the seers and sages of India.

In the present book, David Frawley does for Tantrism what he has already done for the ancient Vedic tradition. He is a popularizer in the best sense of the word: He seeks to address as many readers as possible, endeavoring to communicate to them deep truths faithfully but without the overload of detail found in academic publications. While I do not always agree with him, I respect and appreciate his learning, understanding, and inspiration, as well as his passionate commitment to making India's wisdom accessible to Western seekers.

Anyone who has met David Frawley knows him to be a walking encyclopedia when it comes to Hindu metaphysics and spirituality. Knowledge bubbles forth from him like a clear, refreshing spring from which pilgrims can safely quench their thirst for higher wisdom. I can heartily recommend this work.

Georg Feuerstein, Ph.D., is the author of over twenty books, including *Encyclopedic Dictionary of Yoga*, *The Yoga-Sutra of Patanjali*, *Sacred Paths*, and *Wholeness or Transcendence?* He is on the editorial board of the *Encyclopedia of Hinduism*, a contributing editor of *Yoga Journal*, and senior editor of *Intuition* magazine.



Shri Ramana Maharshi and Ganaptai Muni

# PREFACE

---

Tantra has become one of the more well known and popular aspects of Eastern spirituality in the world today. A whole modern neo-Tantra appears to be arising, with various forms in the Western world as well as in India. Tantra appears to have a freedom and universality that the modern mind is seeking, which is creative, diverse and stimulating and therefore wide in terms of its potential audience. Yet Tantra remains one of the least understood of the yogic teachings. The spiritual and meditational side of Tantra has not been explained in detail or in depth, particularly from the standpoint of the Hindu tradition, wherein perhaps the greatest diversity of Tantric teachings exists. Hence it is necessary that we take a new look at this important part of the Yoga tradition.

Tantra can perhaps best be defined as an energetic approach to the spiritual path, using various techniques including mantra, ritual, Pranayama, and meditation. It contains a devotional approach emphasizing the worship of the Goddess and her Lord, Shiva. It contains a way of knowledge, directing us to Self-realization and the realization of the Absolute. As such it is a complex yet integral system for the development of consciousness which has something for all those who are seeking the truth.

This book presents the meditational and mantric side of Tantra, which is the more common side of Tantra practiced in India. It is written from the standpoint of a practitioner and also from one trained in Ayurveda (yogic medicine). As such, it tries to present the living spirit and practice of Tantra, rather than just another academic view. The book is divided into three primary sections, with the fourth as an Appendix. The book attempts to present the background, theory, and practice of Tantric Yoga.

1. Part One examines the background of Tantra relative to modern culture, including Tantra in the West today, the traditional Hindu view of Tantra, and the different levels of Tantric teachings relative to the traditional understanding of Tantra in India. The purpose of this section is to create a foundation for the understanding of Tantra in its full scope.

2. Part Two presents one of the major teachings of Tantra - that of the Dasha Mahavidya or Ten Wisdom Forms of the Goddess. All the levels of the Goddess from her symbolic forms to her higher meditational approaches are systematically explored. This is the core section of the book.

3. Part Three examines Tantric yogic practices specifically relative to Ayurveda, the traditional medicine of India. It gives detailed information about the process of the development of consciousness and the practices which help to facilitate it. This is the practical part of the book for yogic practitioners.

4. The Appendix correlates Hindu and Buddhist Tantric systems in one chapter, and includes a Sanskrit key, Sanskrit glossary, and bibliography.

## **Kavyakantha Ganapati Muni**

Much of the Tantric knowledge presented here, particularly that relative to the Ten Wisdom Forms of the Goddess, is based upon the work of Kavyakantha Ganapati Muni (1878-1936). Ganapati was perhaps the foremost disciple of Ramana Maharshi, whom many regard as the foremost guru and sage of modern India. In fact it was Ganapati who gave Ramana Maharshi his name, as previously the boy sage was called Brahmana Swami. Ganapati and Ramana were regarded as modern incarnations of Ganesh and Skanda, the two children of Shiva and Parvati. I was blessed to receive nearly the whole mass of Ganapati's existent works through one of his few living disciples, K. Natesan, now in his eighties, who is their sole living repository. Nearly all these works are in Sanskrit, mainly in out of date editions or as copied by hand by Natesan from Ganapati's own hand written manuscripts.

Ganapati Muni was a great Tantric and wrote from his own experience. He was one of the greatest of all Sanskrit poets and understood the entire tradition, back to the oldest Vedas. He presented all the correlations of Tantra from outer ritual to the highest spiritual knowledge, and from its ancient Vedic roots. In his own life Ganapati had a unique yogic experience that indicates the extent of his realization. After years of intense yogic practice he experienced the opening up of his skull, the loosening of the suture at the top of the head. After that a light and energy radiated from the top of his head. He lived in the state transcending the ordinary mind-body complex, not just as an idea, but as a physical fact.

## **Ramana Maharshi**

Ramana Maharshi (1879-1950) himself is well known as a jnani or silent sage and is not usually thought of as a Tantric teacher. However, he did install a Shri Chakra, the most important Tantric symbol, at his mother's Samadhi, which became the center around which his ashram has grown up. Both he and Ganapati Muni empowered the Chakra and observed the regular worship of it. When in the presence of Maharshi, Ganapati Muni was composing the concluding verses to Uma Sahasram, his great Tantric work on the Goddess, Maharshi opened his eyes and said, "Have you finished all that I have dictated?" In this regard we may consider that the Maharshi also had a place in the Tantric knowledge presented by Ganapati Muni.

Contact and study with other great Hindu gurus like Anandamaya Ma and Ramakrishna, the former the Goddess incarnate and the latter the great devotee of Kali, were also important inspirations in the search that has produced this book.

\* \* \*

There are two notable books that mention the Ten Wisdom Forms of the Goddess. The first is

Haresh Johari's Tools for Tantra. It can be consulted for those who are looking for more information on the meditation forms and yantras for the Goddesses, the latter of which are given in color. The second is Shankarnarayanan's The Ten Great Cosmic Powers, which provides much information on the inner meaning of the Goddesses. Some of this derives from Ganapati Muni, as well as Sri Aurobindo. Shankaranarayan, like my friend and teacher M.P. Pandit, was a disciple of Kapali Shastri, who himself was the main disciple of Ganapati Muni and later joined Sri Aurobindo. M.P. Pandit, who passed away this year (1993) was an important source of inspiration for my Vedic and Tantric work, and also has some notable work on Tantra on his own.

Tantric Yoga and the Wisdom Goddesses is part of a series of books I have written on the greater Vedic (Hindu) tradition. Previous volumes deal with Ayurveda, Vedic Astrology, Vedic culture and its history, translations and interpretations from the Vedas and Upanishads, and studies in the Hindu 'Tradition. The present volume on Tantra fills in a major section of the tradition.

The book was not planned but happened spontaneously as a convergence of three factors. The first was my long term worship of the Goddess and her consort Lord Shiva. The second, as noted above, was my recent contact with the works of Ganapati Muni. The third factor was the growing interest in Tantra in the West and the need to inform people of the deeper meditational tradition of Tantra, which most people are not properly aware of.

Only through the grace of the Divine Mother (in her form of Rajarajeshvari or the Supreme Queen of the Universe) did the book take shape so quickly. The core of the book was written in February 1992, with revisions and additions through July, and some minor alterations after that point. The book is not based on any antecedent material of my own. However, a considerable amount of material originally part of the book explaining Hindu Tantra, Tantra and the Vedic and Vedantic traditions, Tantra and Astrology, and Tantra and other spiritual traditions throughout the world was not included so as to make the book simpler in its format. Perhaps I will make this additional material available in another form later should an interest in it arise.

The main person who helped inspire this book was K. Natesan, now staying at the Ramanasramam in South India, whose sole motivation has been to promote the teachings of his great guru Ganapati Muni. J. Jayaraman of the Ramanasramam also deserves mention for showing me how to chant many of the great hymns to the Goddess in Sanskrit through which my Tantric study has proceeded. Margo Gal did excellent work on the illustrations for the book, including all those for the Ten Wisdom forms of the Goddess, reflecting the highest traditions of South Indian art, and also produced them on a short notice. Ken Johnson was helpful with the book as usual examining and proofing the manuscript. The Thantra Vidya Peedham of Alwaye, Kerala, provided the illustrations for the chakras.

It is my fervent wish that this book will deepen the study of Tantra today and bring a respect for its meditational approaches. I also hope that it will help bring about an understanding of the close relationship between Tantra, Yoga, Veda and Ayurveda, which are different aspects of the same tradition, each inherent in the other, and perhaps the planet's most complete and integral system of spiritual development.

David Frawley (Vamadeva Shastri)

Santa Fe, New Mexico

July 1992

# PART I

---

# TANTRA RE-EXAMINED

The Goddess Speaks:

Before the beginning of the universe I alone existed, with nothing other than myself. That Self-nature is called by the names of consciousness, wisdom, and the supreme Brahman.

- Devi Gita IV.3

I create the Father of the universe on the summit of the worlds. My origin is within the cosmic waters, in the universal sea. From there I extend to all the worlds and touch the ridge of Heaven.

I blow like the wind, setting in motion all the universe. Far beyond Heaven and beyond this Earth extends my greatness.

- Yak Ambhrini, Rig Veda X.125.7-8

**TRADITIONAL AND**

---

# MODERN TANTRA

Oh Goddess, Lord Shiva, having created the sixtyfour Tantras to confuse the entire world to become dependent upon external powers, again by your word brought down your Tantra, which gives self-reliance and fulfills at once all the aims of life.

- Shankaracharya, Saundarya Lahari 31

In this section of the book we will examine the background of Tantra to help create a suitable foundation for approaching Tantra according to its deeper and higher practices. We will explore how Tantra relates to current cultural backgrounds and how Tantra has been understood from a traditional Hindu perspective. We will see that much of what is popularly believed about Tantra today is not correct, and learn about the many sides and dimensions of Tantra beyond current stereotypes about it.

## MODERN TANTRA AND ITS MISCONCEPTIONS

Tantra is a complex tradition, interwoven with the spiritual teachings of India and beyond, going back far into ancient history. The popular understanding of Tantra in the West today represents only a part of this vast system of knowledge. Tantra in the West has come to be associated with special sexual practices, with the worship of the Goddess, with Kundalini and the chakras, with a life and body affirmative approach to the spiritual path, and with a temperament that is artistic and dramatic rather than ascetic and otherworldly. It is sometimes associated with all that is exotic, dramatic, or dangerous in spiritual practices. While there is some validity to this perception, it does not comprehend all the aspects of the Tantric tradition, nor reveal its essence.

We could compare the state of Tantra in the West with that of Yoga, with which it is related. Like Tantra, the physical side of Yoga is emphasized - the practice of yogic postures or asanas - even though these represent a small part of classical Yoga, whose main concern is meditation. We live in a materialistic age wherein spiritual traditions are recast or scaled down into a physical model. While this can be a helpful way of introducing teachings in today's cultural setting and certainly enriches our healing systems, it does not reveal the true scope or intention of these teachings.

## TANTRA AND THE NEW AGE

Recent popular or New Age spirituality in America looks in many respects like a new form of Tantra, making use of both its occult and spiritual sides. New Age spirituality includes the exploration of a whole range of energetic practices via the body, senses and mind, both for achieving personal and spiritual goals, as well as a recognition of the Goddess. It appears to be an extension of Tantric openness and experimentation into the technological age.

Many of the new spiritual and occult teachings of this century in the West have a strong

influence from Hinduism, Buddhism and Taoism - particularly the yogic traditions - and thereby show an influence of Tantra, which is an important aspect of these systems. Many are based on Theosophy and Alice Bailey, who borrow directly from Hindu and Buddhist teachings, including the Vedas, Puranas, and Tantras. Others use Native American paths which have much in common with Oriental teachings like Tantra. There is similarly an interest in Shamanism, whose ritualistic side resembles Tantra. In addition is a renewed interest in the older mystic traditions of Europe and the West - Christian mysticism, alchemy and astrology, Kabbala or Sufism - which appear to have more in common with Oriental teachings like Tantra than with their own orthodox counterparts. This trend includes a renewed interest in pagan European traditions, which have many affinities culturally and historically with the Vedic and the Tantric.

However, while there are many positive trends in this phenomenon, much more development is needed in order to make these new approaches into a serious tradition. We are still in the initial stages, exhibiting the creativity, confusion and chaos of a new birth. Not infrequently the more superficial, preliminary, or sensate side of these teachings are emphasized, with appeals to fantasy, self-indulgence and entertainment. The experiential and deeper spiritual side of the teachings is thereby misrepresented or missed altogether.

In addition, we have a syncretic predilection and like to combine various teachings and traditions together. This reflects the breaking down of barriers which is part of the global age that is beginning to dawn. While such open-mindedness is helpful in expanding our horizons, it is not without its limitations. Trying too quickly to combine spiritual teachings and traditions can be like trying to grow oranges, apples and bananas on

---

End of this sample Kindle book.

Enjoy the sample?

[Buy Now](#)

or

[See details for this book in the Kindle Store](#)