

## **Kundalini and Divine Alchemy**

The heart or Anahata Chakra holds the key to the spiritual alchemy, which is kundalini yoga; its key symbol is the two interlaced triangles or six pointed star which is the simplest form of the Sri Yantra. The topmost triangle points upward to spirit and eternity and the downward toward the earth; for mankind generally the downward triangle is dominant and coloured by earthly interests and desires; establishing a downward spiral reinforced by the inertial demands of the world in which we live. This fall or downward spiral reinforces negative patterns of behaviour, restricting the free, and creating prisons of our own making. At the centre of a cyclonic storm, is that which is called the eye of the storm; in man it is the still centre at the heart of all behavioural possibilities, and is the centre that makes freedom of choice possible.

To reverse the direction of the fall, we may have to change course and tack against the wind, guided by Governing Concepts and watch words until we regain our original freedom. The quickest way to centre is directly, but few will have the strength to traverse the turbulence that constitutes the makeup of most beings.

To regain freedom we have to reverse the spiral into self-entrapment and raise our energy level, preferring the free to the bound, until the tide turns and the sensuous serpent of self-interest, straightens, stick like, and rises like the Sun into a new and refreshing dawn.

The principle tool that we have to guide the Sagittarian arrow, toward perfect freedom, is Love guided by Will and it is that which determines the direction of the upward pointing triangle, its aim is beyond difference and toward the eternal light of the Absolute, guided by the light which casts no shadow, the light of consciousness.

The world in which we live has gradually evolved from the ground up, each level guided by consciousness and initiative, which has crystallised into the hierarchy of forms we see around us; this evolving energy is still active and has been encapsulated within ourselves, and is experienced within the body as the chakras. These age old rotating energies are not only coloured by our own activities but also contain the wisdom of the ages. To release the

intelligence that has been occluded by time we have to reverse the downward trend and guide the energy upward toward light and spiritual freedom.

We all wear coats of many colours, and present different faces to the world; if we hope to achieve "Self" realisation, we need cast off the old ways, and in a sense, exchange new lamps for old. We have to orient ourselves toward spirit, raise our latent body energy to new heights, which is best achieved through meditation in order to set the tone and guide the way forward.

The Tree of Life has its roots in heaven and branches on earth, and to become as such a tree, we have to become as a tree at the end of its season, "letting" the old ways drop away like redundant leaves, as we become very still and enjoy a period of inner stillness. The new leaves are all those things we affirm as the True, the Good and the Beautiful; which each time we affirm, represent a new leaf on our own Tree of Life. Meditation for beginners may seem like a trial but gradually as we cast off the old and affirm the new; it gradually becomes a joyous necessity.

It is this new orientation and change of interest that gradually turns the tide so that the downward flowing energy now turns toward the light, providing new insight and guidance on the journey through life.

Behind the face that we present to the world, lies a body of Truth, as no-one who has experienced life's trials, and done their best, will not have discovered some truths about life and existence. These truths, forged and established in the fire of life, will form the character and nature that we carry with us into the next life. This "Self" or inmost nature is strengthened and re-affirmed in meditative stillness. The Self or Soul which is apportioned to us by God grows through experience and is guided by the light or consciousness that overlooks our action, feelings and thoughts.

We can also refer to the soul of the chakras, because they too when unburdened and purified can add to the richness of life and health of the individual. No part of our being is separate, neither are we separate from each other, whether the smallest child or the wise old man as all are a part of God's unfolding play of life.

Gordon Smith, Founder Member

## **Sanskrit...A very brief Introduction of why and how**

When I first began to practice yoga I was intrigued by the Sanskrit terminology. It felt right that it should be used and, I have to confess, I always felt a little cheated when it wasn't used in class (although there is no reason why you should choose not to use it). When I began to do my teacher training I made it part of my own study to learn the Sanskrit and now realise that it is an important part of the practice especially if it is to be a spiritual practice. I'm no expert, and always say I probably pronounce my Sanskrit badly, with a Stokey accent. I hope to improve and one day be fortunate enough to do some proper study with an expert, but here is my offering for you.

Sanskrit translates to mean perfect, polished or refined and it was first used in the early Vedic hymns. It is one of the oldest languages and has been called the *the mother of all Indo European Languages*. It pre-dates Greek and Latin.

Sanskrit was crafted to produce a specific sound and rhythm and it is believed that the 50 letters have different frequencies that produce a therapeutic sound. Sanskrit hymns were a way of passing down the knowledge from one generation to another and is still used in this way today, to pass down mantras. These Sanskrit Mantras are still considered sacred in India and it is believed that they sow the seed of insight that leads us to a deeper understanding of ourselves and of the true meaning of yoga as unity.

For this very reason some teachers argue that Sanskrit shouldn't be used. If all you wish to teach is a series of physical movements then certainly forget about Sanskrit but hopefully Yoga will be more to you than a set of aerobic exercises. When we use the Sanskrit words for āsana, when we hear them, when we practice them we are coming towards unity and we are tapping into the roots of the practice, we are gaining knowledge of the very origin of the pose. The sound of the āsana is energising, we don't just do triangle pose, we become trikonāsana.

## Notes on Pronunciation

### Vowels

If the vowel is written on its own it is a short sound, if it has a bar above it, it's a long sound (2 beats)

**a-** As in pizza or about

**ā-** ah as in arm

**i-** as in it

**ī-** like 'ee' eat

**u -** as in pull

**ū-** 'oo' smooth

Diphthongs held for two beats

**ai-** like **say**

**e-** like **eight** or **they**

**o-** like **open**

**au-** like **how**

### Consonants

This is where we find it tricky because it's all to do with how you hold your tongue (don't be giggling and getting smutty now!!)

Gutturals: **ka, kha, ga, gha, nā**

Sound at the back of the throat and the tongue doesn't touch the roof of the mouth.

Palatals: **ca, cha, ja, jha, ña**

Sound up in the palate and the tongue lightly touches the mid palate

Cerebrals: **ṭa, ṭha, ḍa, ḍha, ṇa**

The sound is in the sinuses and the tongue flicks down after touching the mid palate

Dentals: ta, tha, da, dha, na

The sound is at the front of the mouth and the tongue touched the back of the upper teeth.

Labials: pa, pha, ba, bha, ma

The sound is at the front of the mouth and is produced by opening the lips with the tongue neutral

When there is **h** after a consonant it is pronounced so that the sound resembles the English separation of words...out house, top hat.

**c = ch**, like churn

**ṛ** like **brook** where the tongue curls back and rolls in the mouth

**s** like **sythensise** a sss sound, think the ka the snake in the jungle book

**ś** **sh** like sheet or shock..sha

**ṣ** **sh** like push sh...shh

**ñ** as in bunion

**ṁ** n like in uncle

**jñ** ghee-yah

**h** ha

**ḥ** pronounced with an echo of the previous vowel, eg namaḥ-would be namaha

By Deb Auden

### ISHA UPANISHAD

OM PURNAM ADAH

PURNAM IDAM

PURNAAT

PURNAM UDACYATE

PURNASYA

PURNAM ADAYA

PURNAM EVA

VASISYATE

OM – the complete whole

PURNAM – *perfectly* complete

ADAH –that

PURNAM – *perfectly* complete

IDAM – this phenomenal world

PURNAAT – from the all-perfect

PURNAM – *complete* unit

UDACYATE – is produced

PURNASYA – of the Complete Whole

PURNAM – *completely*, all

ADAYA – having been taken away

PURNAM – the complete balance

EVA – even

EVASISYATE – is remaining

**TRANSLATION:** The Universe is perfect and complete and because it is completely perfect, all emanations from it, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the Complete Whole is also complete in itself. Because the Universe is the Complete Whole, even though so many complete units emanate from it, it still remains the complete balance.

All is One. The 'ten thousand things' arise from the One, yet the One remains whole.

**There are Two Paths** that we can follow in life; one is called the path of the Moon and the other, the path of the Sun. The path of the Moon is the path of the ancestors and follows tradition; it offers stability, with very little change. It follows repetitive patterns of behaviour, with very little initiative. The path of the Sun can be likened to the path of Yoga, as those on the path bring light to the world and are creative and free willed. From the moments we are born, we are caught in a net of human behaviour, recorded in our protoplasm, and reaching back into the dawn of human history. Not surprising decision making is based on what has gone before, as we respond to impulses locked in the memory of our cells.

The path of the Sun/Son brings light and clarity to the world and in ancient times could be a dangerous path to follow and lead to crucifixion. Not everyone appreciates those who think freely and outside the box, even if the message is a peaceful one.

We are all part of a vast stream of life that has its origins in the cosmos; we have all made our decisions and developed in different ways according to our nature. None of us are that different, and have our roots in the sound geometry of the universe; the outer forms may be different, but when broken down into the energy of the form, as with the foods that we eat, can be re-assembled to look like us.

The intelligence that first precipitated life is still with us today and so-called death is simply a withdrawal from the body, and what withdraws, persists at other levels of being. Those who follow the path of the Moon are locked in to the path of the ancestors and the inertia of the past. The Yogi breaks this inertia and is guided by the pure light of consciousness and little by little discovers him/herself as Will; that is a consciousness being, initiating change in accordance with the light of the moment.

A Yogi stepping onto the path of the Sun is guided by the Eight Limbs of Raja Yoga as outlined by Patanjali. First steps may be faltering as there is much to learn and to put into practice. It is a case of, off with the old and on with the new; changing the inertia of the centuries takes time, as each one of us is a leading edge of a particular line of development, with historical strengths and weaknesses that still try to influence today.

The essence of Yoga, and the path of the Sun, is discovering one's self as Will; which does not mean inclination or desire, but living in the light of the moment; not influenced by engrammatic or memory traces from the past. Hence the necessity to understand and re-structure, guided by the Eight

Limbs of Yoga. Any success attained in overcoming private purpose, or ego motivated action, is a victory not only for ourselves, but for the whole of the family line, as none of us live in isolation from the rest.

Yoga correctly understood will ultimately affect the whole of the human race, as no one is isolated from the resonance, or vibes, from each other's actions. Each time we switch on the TV, there is very little about Peace and Harmony in the world; every time you are reminded of the world's suffering, touch that inner space, where you found Peace during Yoga practice, and send it out to the world. (Gordon Smith – Founder Member)

## **Mushroom and Tarragon Pate:**

**Ingredients:** 50gms unsalted butter  
2 Shallots, finely chopped  
1 leek, finely chopped  
2 cloves garlic, crushed  
100gms chestnut mushrooms, finely chopped  
100gms shiitake mushrooms, finely chopped  
2 tsp wholegrain mustard  
2tbsp crème fraiche  
3tbsp chopped fresh tarragon, plus extra to garnish  
To serve: 1 French stick; extra virgin olive oil; mixed salad

### **Method:**

1. Heat butter in a large frying pan. Add shallots, leek and garlic, then gently fry for 7 mins until softened.
2. Increase the heat, add the chestnut and the shiitake mushrooms, then cook for 10 mins, stirring, until the juices have evaporated and the mushrooms are tender. Stir in the mustard and crème fraiche, then season well. Cook for a further 2 mins then stir in the chopped tarragon.
3. Preheat the grill. Cut the French stick into diagonal slices, drizzle with a little olive oil, then grill until golden. Spoon the hot pate on to the toasts, garnish with the extra tarragon, then serve with salad leaves.



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**OILING THE JOINTS** is the loving approach to Hatha Yoga in which good feeling is directed into every part of the body, and is particularly beneficial for the elderly and those with joint problems. There is a close link between oil and love, and oil like love makes things run that bit more smoothly. Yoga is not confined to the young and energetic, and refining feeling awareness unlocks an inner wisdom, which if followed improves circulation, and guides the body naturally and easily within the limits of its capability.

Underlying the way we feel are the ideas and ideals that shape feelings, and spending a few moments in quiet reflection; centring and refining the way we feel will bring into play higher energies, that will help refine and heal all levels.

There are many levels at which love expresses itself from the ground up represented by Eros, Philo and Agape'. Eros is a development and refinement of the animalistic nature, philo introduces ethical considerations and agape' is spiritual love or the love of God for man; this level of love does not differentiate between beings and is the law of creation, working for the development of the full potential in all beings.

We have to learn to trust the way we feel and this is helped by first stilling the mind as we become aware of the whole body. The mind has its own pattern of thoughts, each with their own emotional charge; therefore to awaken the intuitional mind, which arises from centre, we first still the mind and calm the emotions by calming the breath and then from a much more refined level of feeling or love guide the body toward completion of the exercise

The way we feel affects body chemistry and by thinking about our feelings we can develop a body of truth or spiritual body which will be our support in this world and the next. (Gordon Smith - Founder Member)

**Thank to all those who have contributed to this newsletter. Please keep your contributions coming in, they are much appreciated.**