

Yantras

Sacred geometry in:
nature, body and machines

“Even as is the spider that out of himself fashioneth his own web, so is God One & nought else existeth but by his own nature covereth Himself up in the threads He hath spun out of primal matter. May the One God ordain unto us departure into His Eternal.” (Svetasvatara Upanishad)



Meditation

Nam June Paik 'TV Buddha'
1974





Mantra - Yantra - Tantra

Yantras

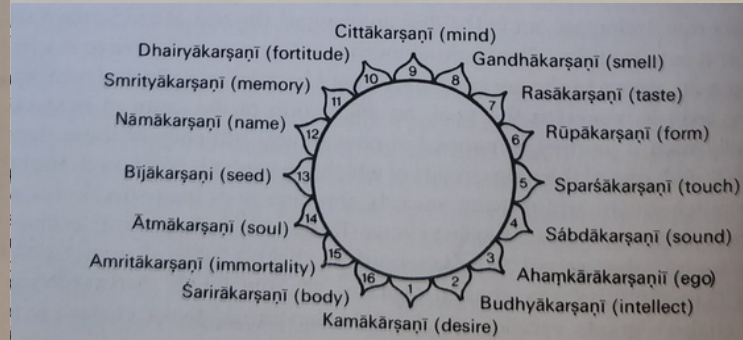
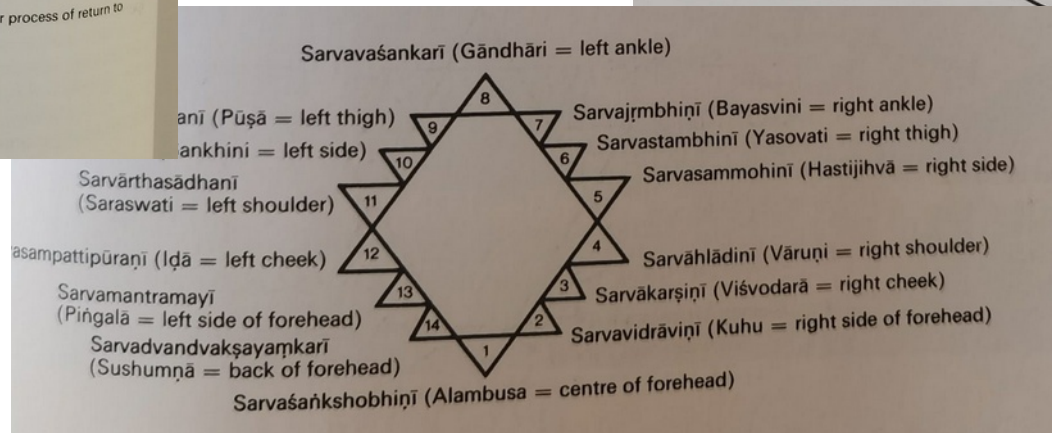
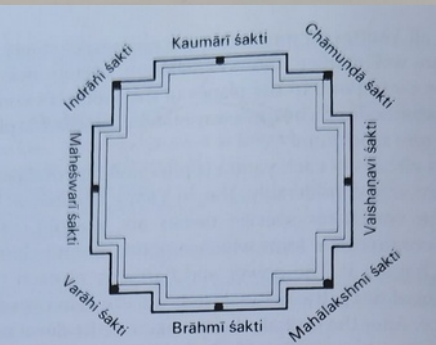
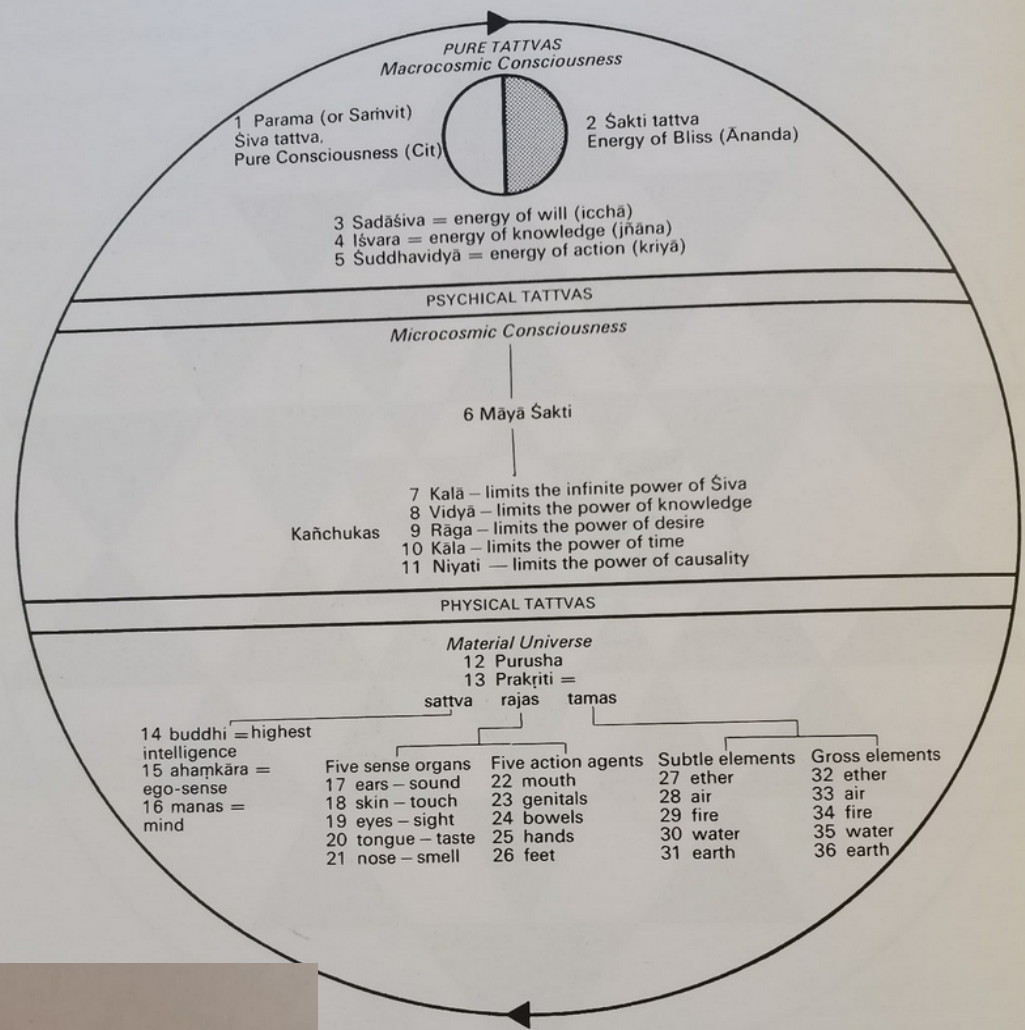
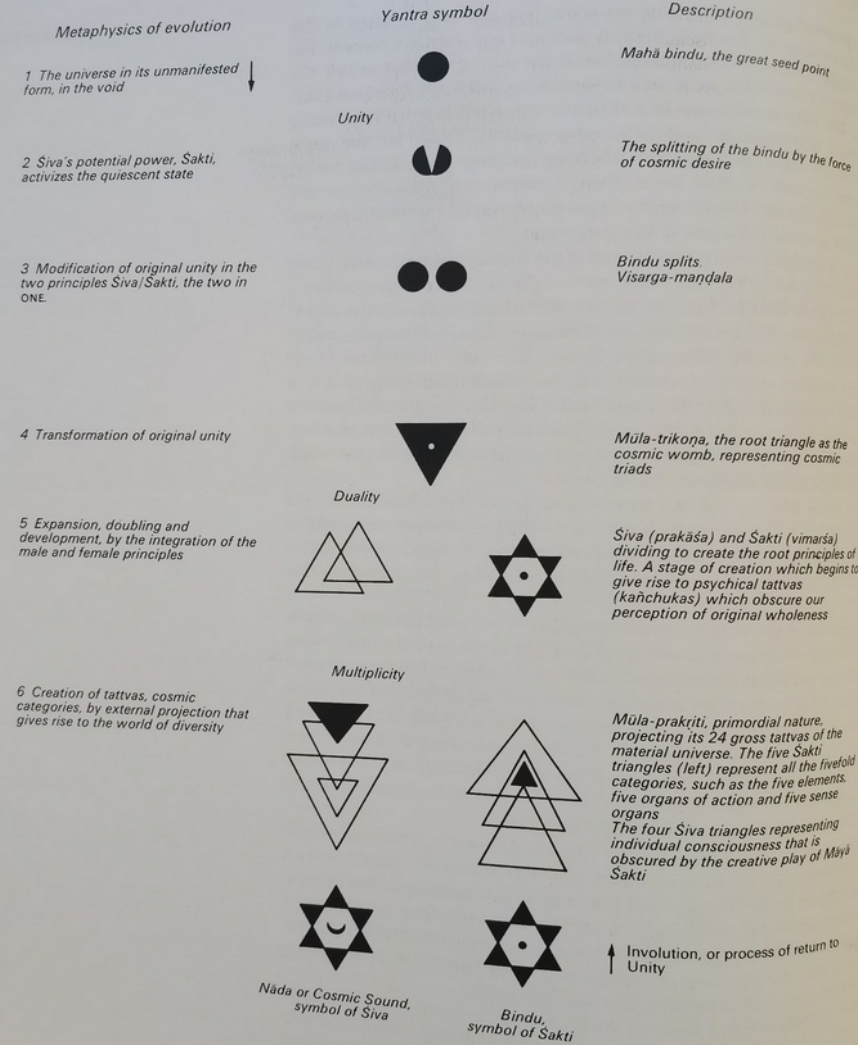
- Body
- Geometrical shape
- Yantra-Mantra
- Architecture (i.e. temple)

Sri Yantra

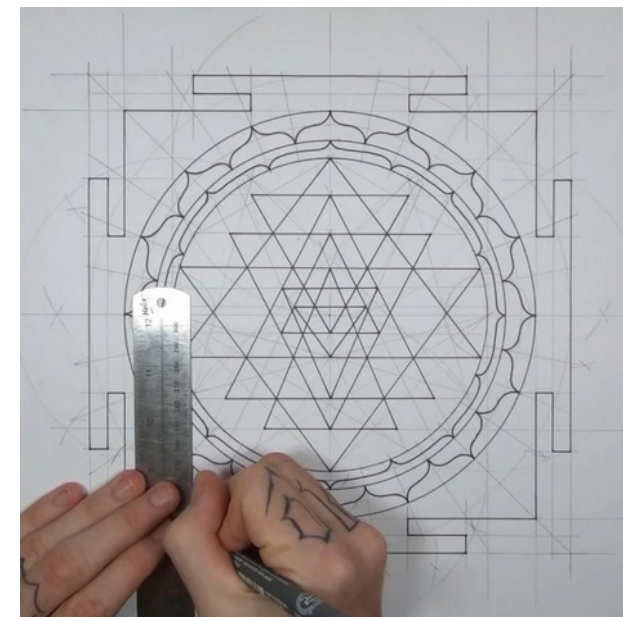
Going back to the vedas

One of the most complex Yantra

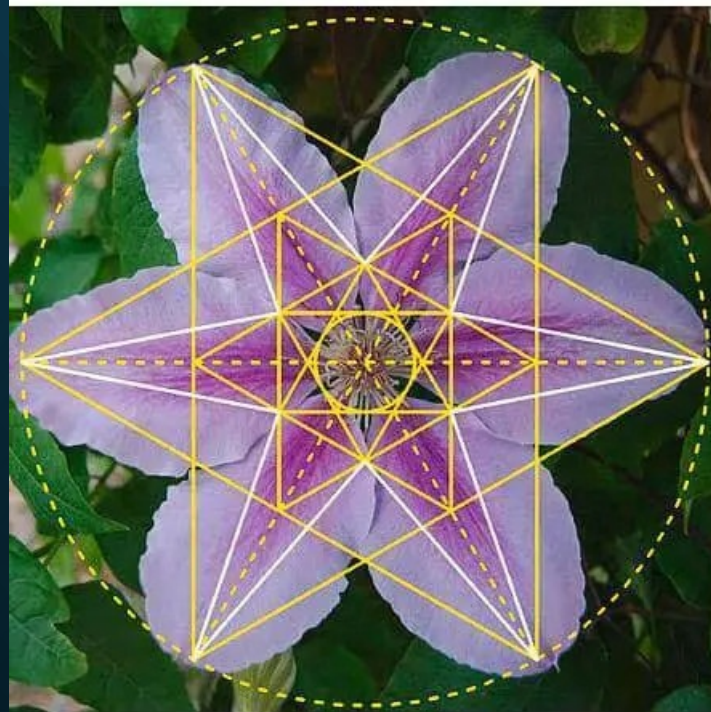
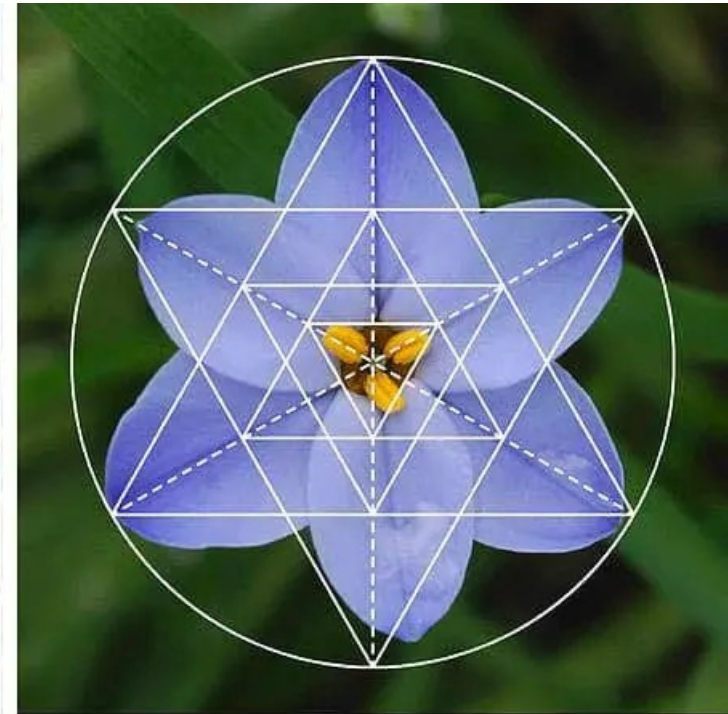




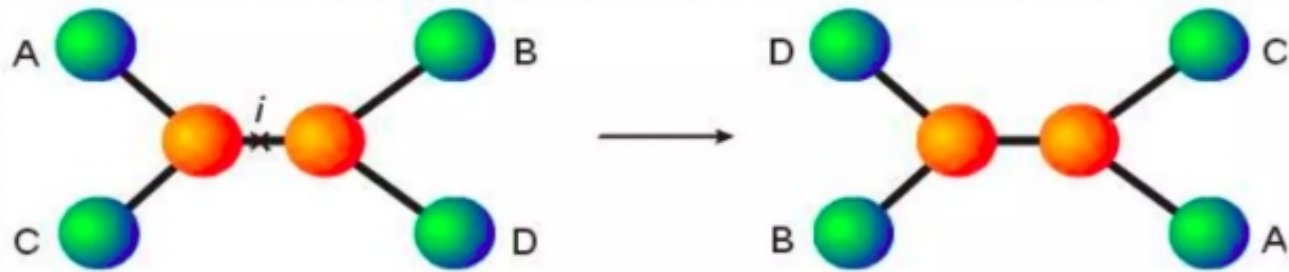
The eternity of Śiva/Śakti is limited by the kañchuka of kāla (time) and gives rise to...



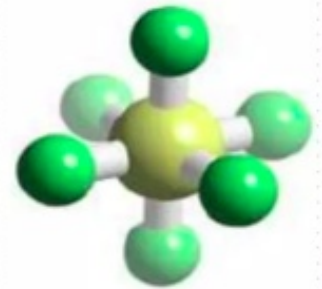
Sacred Geometry in Nature



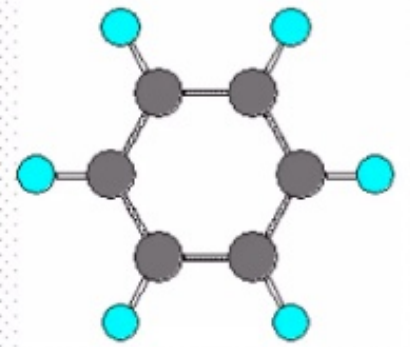
Molecules with centre of symmetry



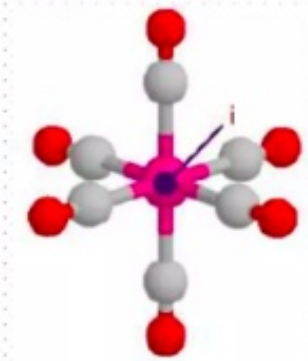
C_2H_6



SF_6

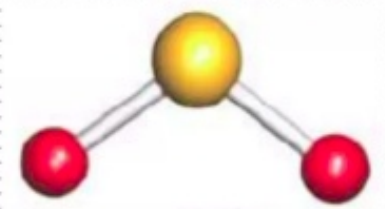
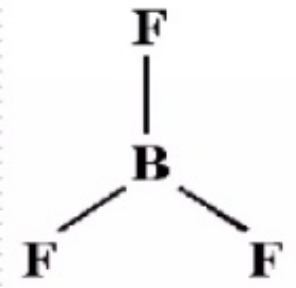
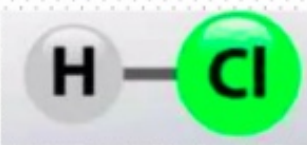


Benzene, C_6H_6

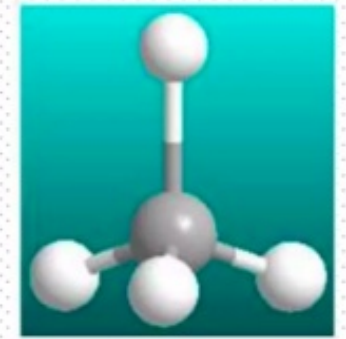


$Ru(CO)_6$

Molecules without centre of symmetry



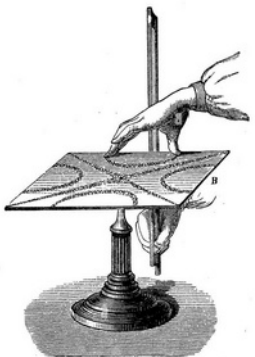
H_2O



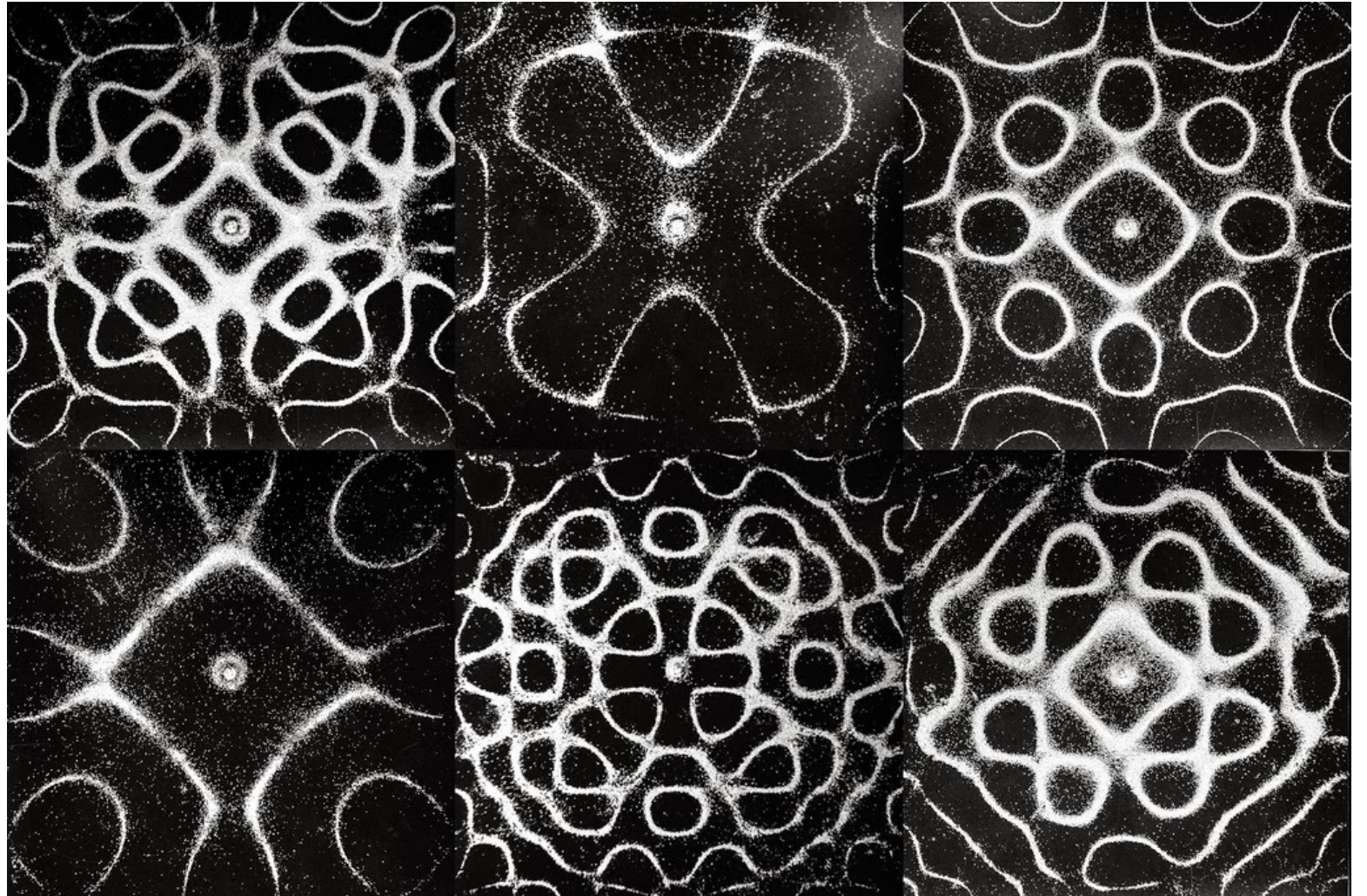
CH_4

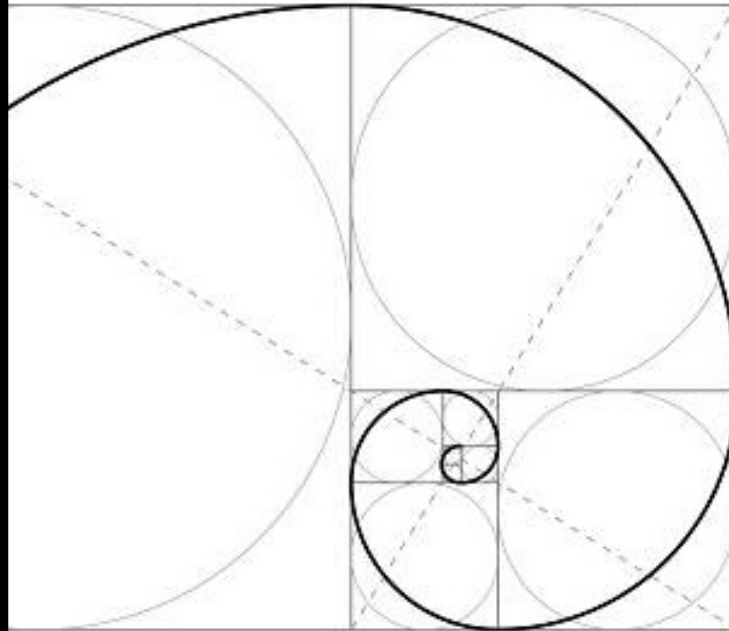
Chladni pattern

Sound (Mantra)
transformed into geometry
(Yantra)



CHLADNI
FIGURES





A Japanese Flower that Expresses the Fibonacci Sequence



0, 1, 1, 2, 3, 5, 8, 13, 21, 34, 55, 89, ...

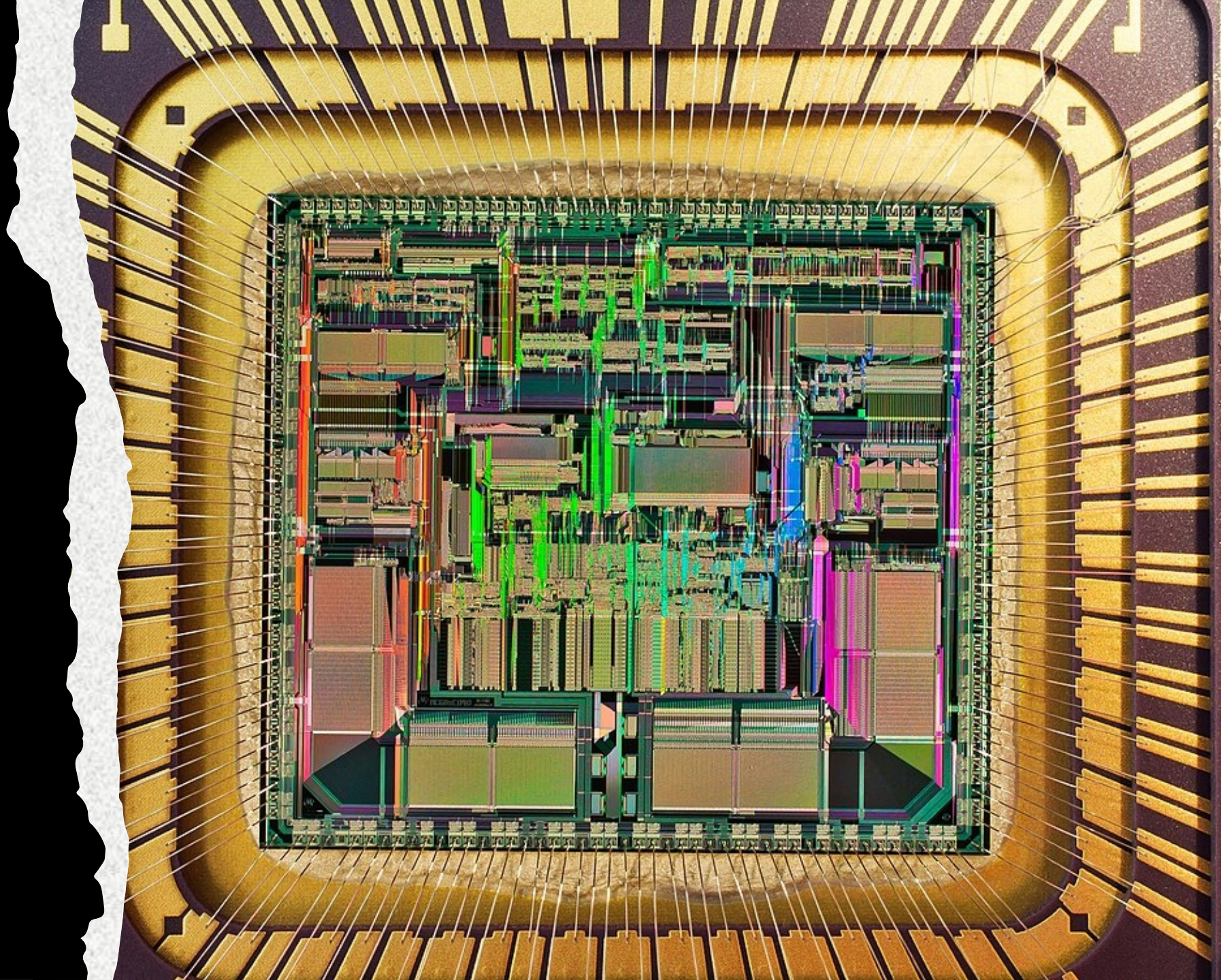
Snowflakes

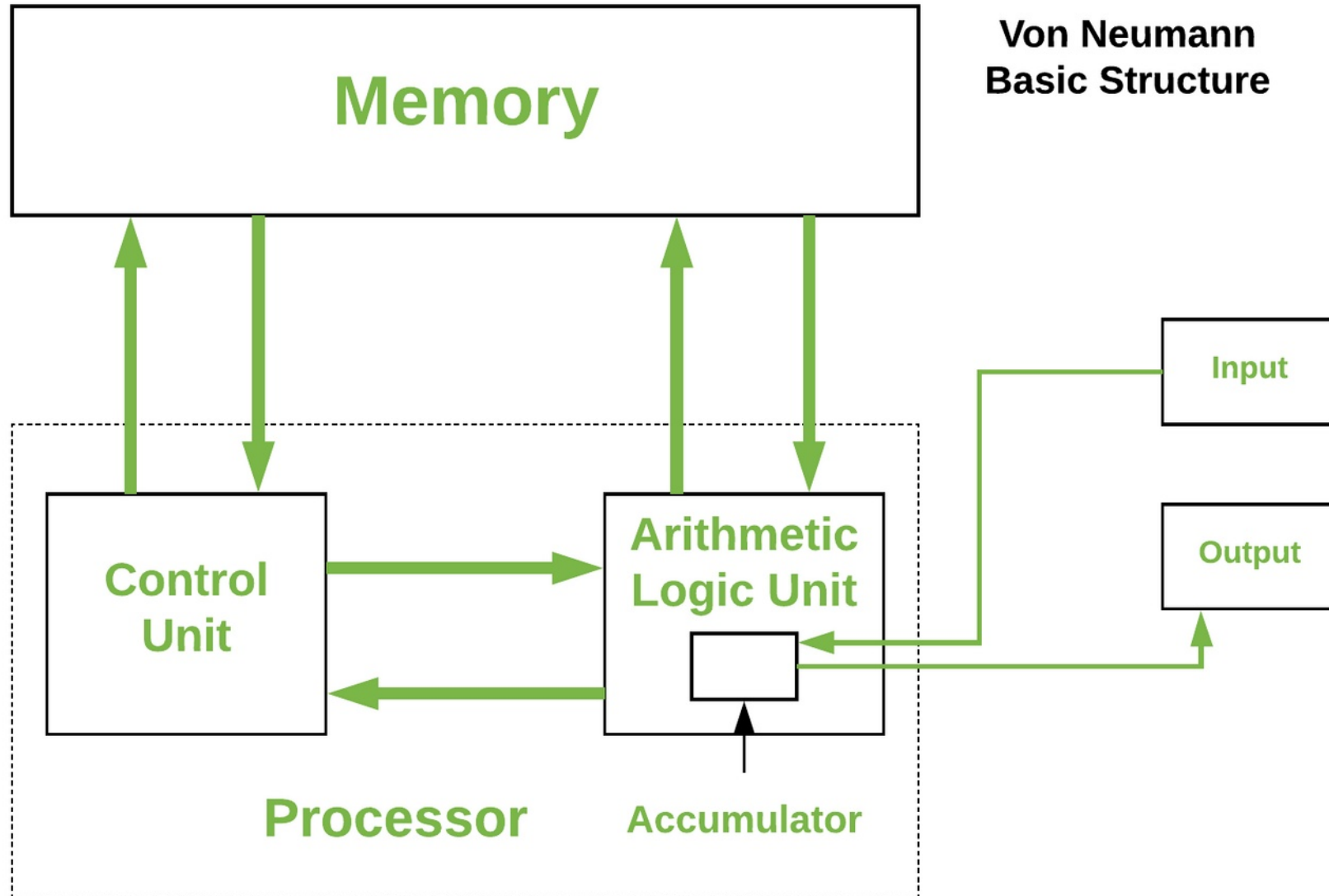
Each one is unique

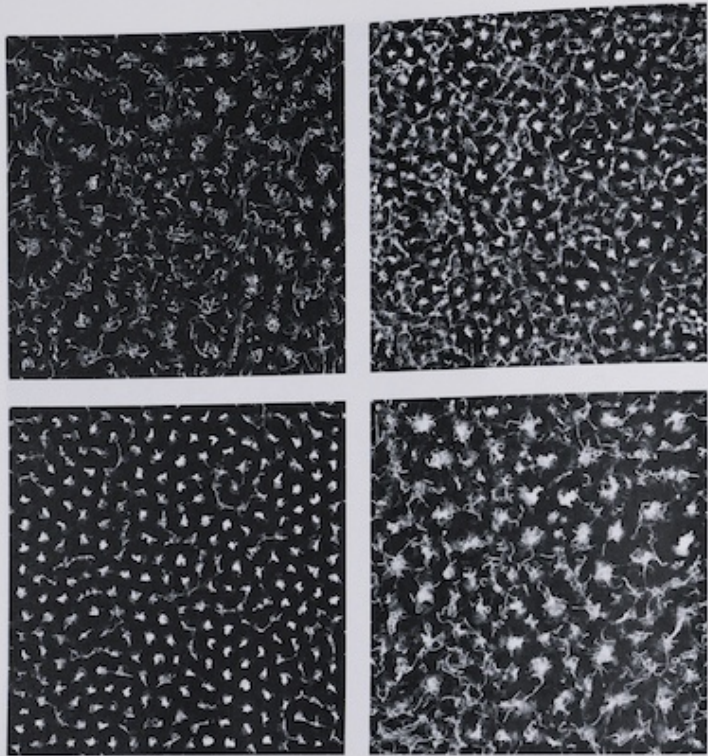




Machines







Images captured from
different software
interpretations of
Process 5

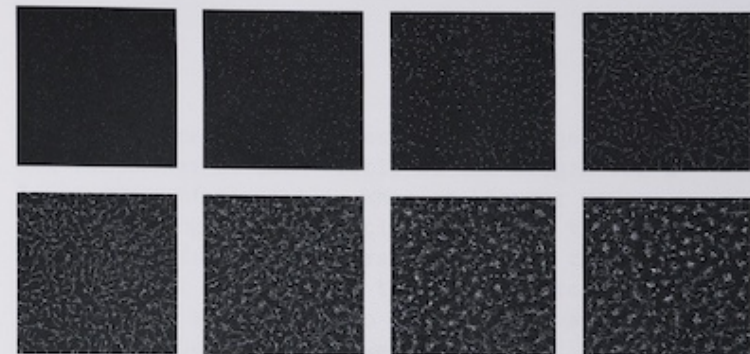
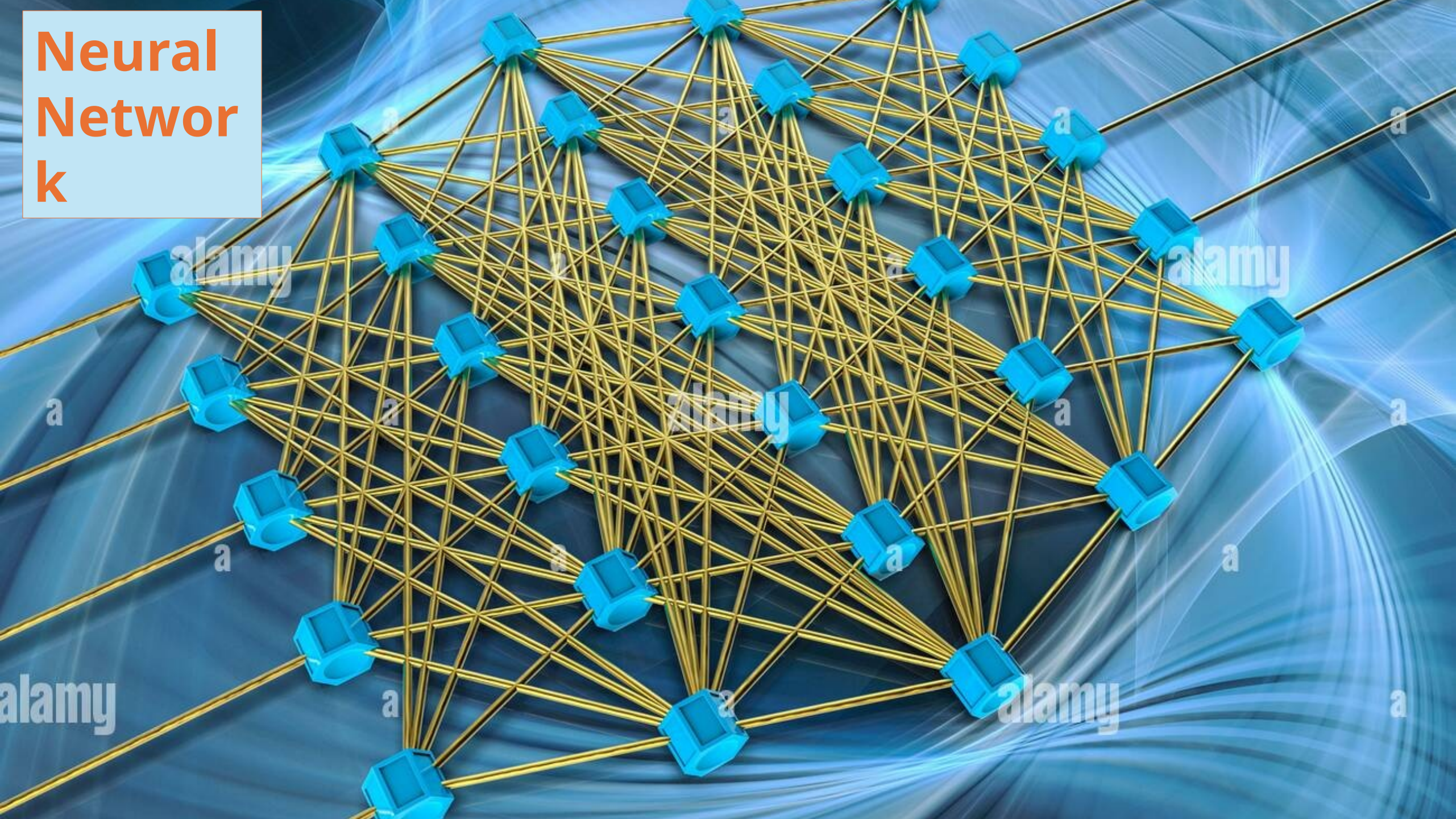
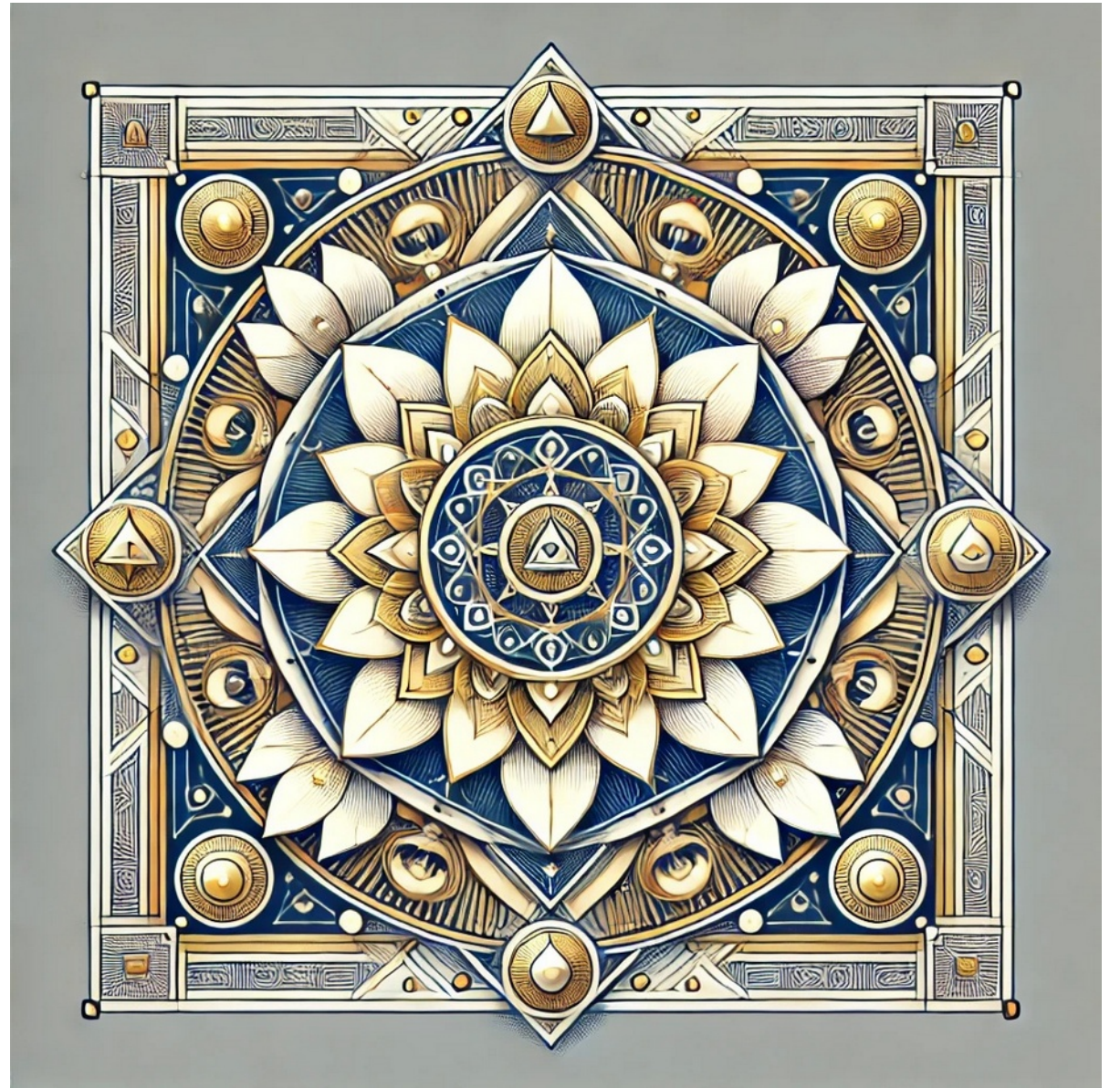


Image sequence
from a software
interpretation
of Process 5

Neural Network



ChatGPT generated Yantra

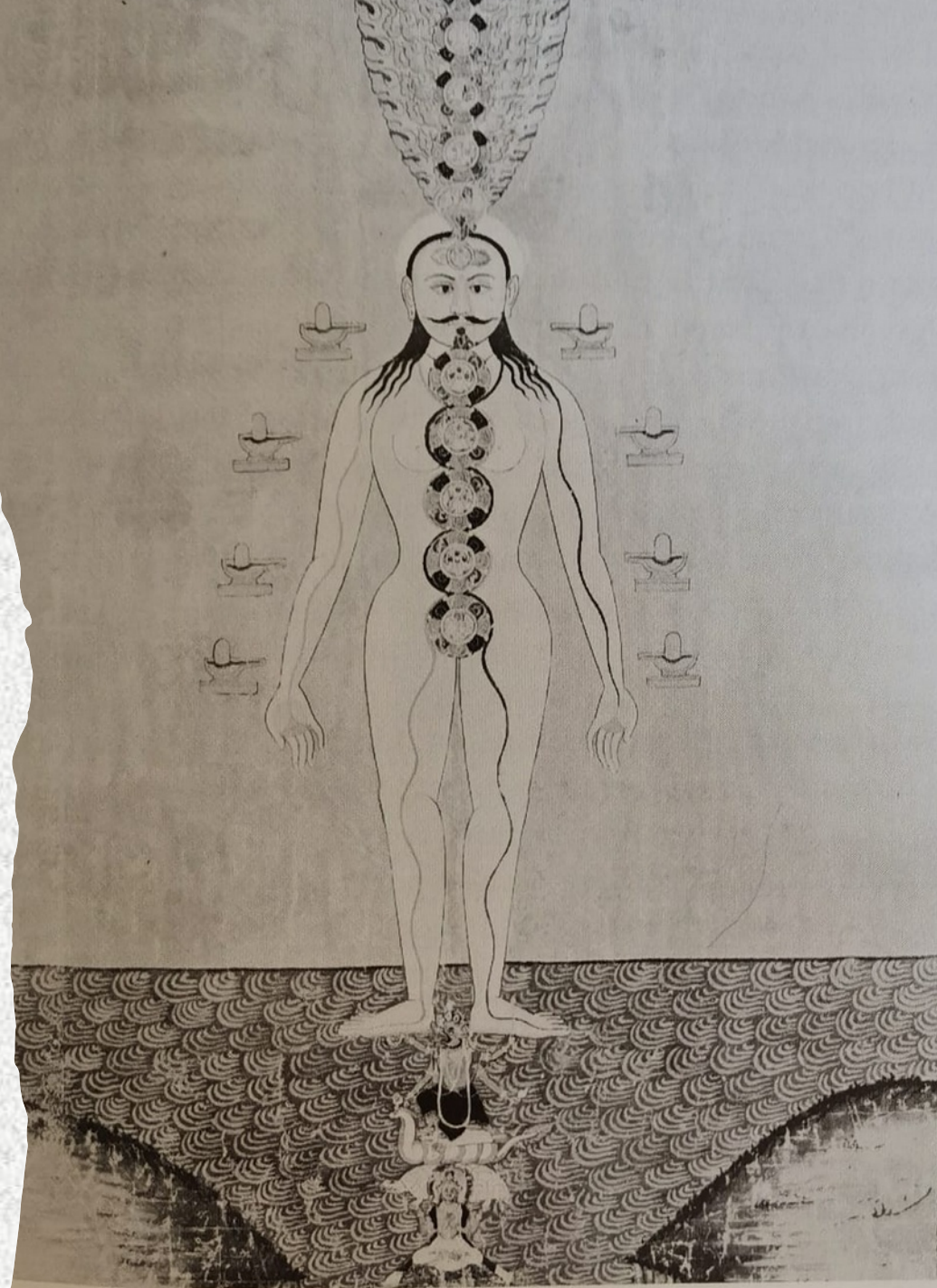


Human Body – Chakras

The human body is most important yantra

"All this is for habitation by the Lord, whatsoever is individual universe of movement in the universal motion. By that renounced thou shouldst enjoy; lust not after any man's possession." (Isha Upanishad)

He brought unto them Man, and they said, "O well fashioned truly! Man indeed is well and beautifully made." Then the Spirit said unto them, "Enter ye in each according to his habitation." (Aitareya Upanishad)



Chakras, or psychic centres, in the etheric body of the yogi. The energy centres are points of contact between the psychic and the physical body. Of the thirty chakras mentioned in the texts, the principal seven, from bottom upwards, are: Mūlādhāra, Svādhiṣṭhāna, Maṇipūra, Anahata, Viśuddha, Ajñā and finally Sahasrāra, conceived as lying above the head. Rajasthan, c. 18th century. Gouache on paper.

Deleuze on the Actual and the Virtual

Actual:

- The concrete, individuated state of things—a “snapshot” of reality.
- Represents finalized, differentiated forms resulting from processes of change.

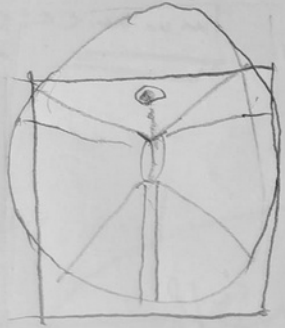
Virtual:

- A real, immanent field of structured potentialities and differential forces.
- Not merely possible or unrealized; actively shapes the emergence of the actual.

Relationship:

- The actual is a crystallization of the virtual.
- The virtual continually informs and transforms what becomes actual, keeping reality in constant flux.

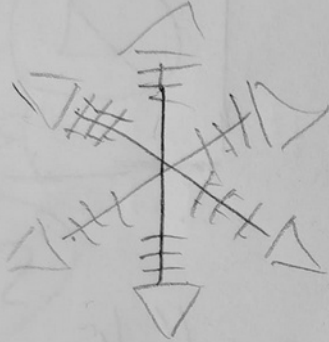
consciousness



Symmetry + geometry in Nature

Micro + Macro cosm

grid + functions



Potential forms
evolution, mutation
variation

tattvas
encountered
cosmos

structure
code
connection

Memory

Charging
Activation



Mantra
God
Meditation

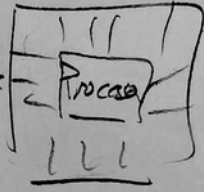
Actual

Virtual

Tantric use
growth
transformation

Input

Architecture
Algorithms
Software



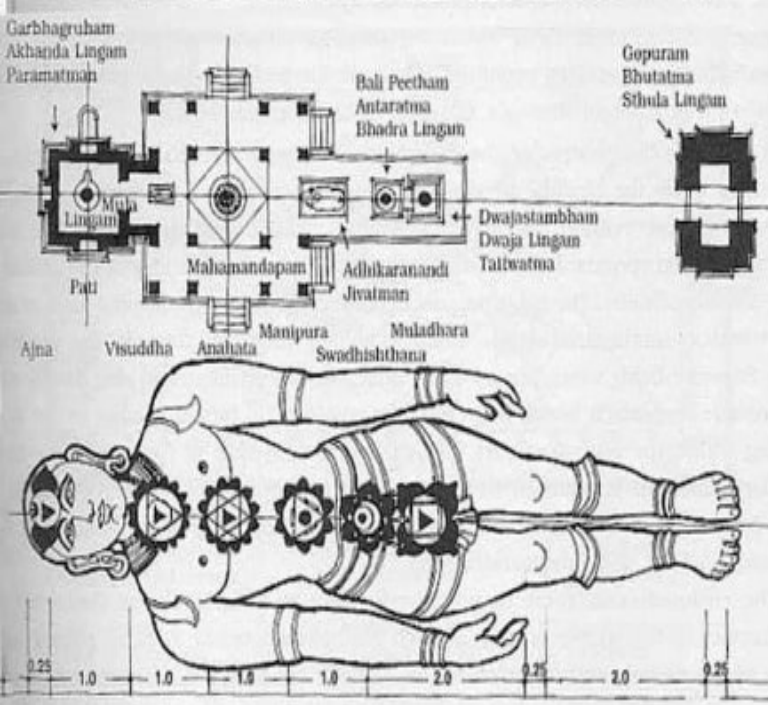
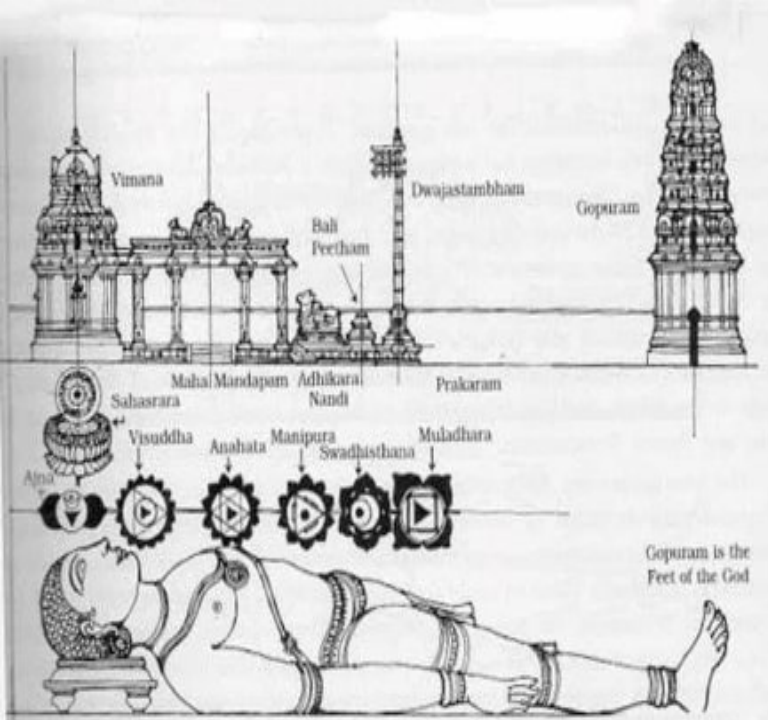
output
universe of technical
images
text
simulation

cosmic principles
deities
tattvas
energies
consciousness
mantras
sound
geometry / symmetry
living conduits for forces

logic
binary
algorithmic
process
matter
electricity
information
combination
visualization

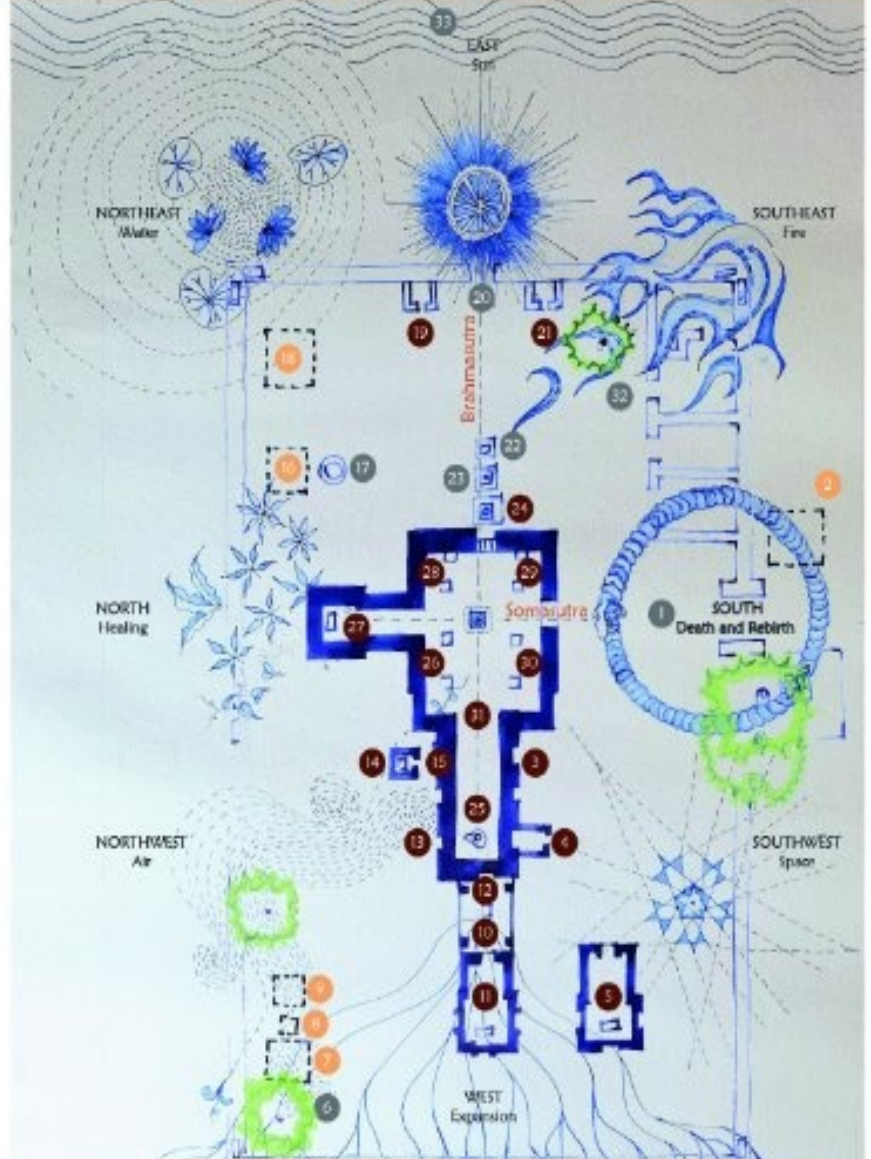


Architecture



VASTUPURUSAMANDALA

PURNIMA															
SOBA	ARI	PHUKTA	SHALATA	SOMA	SHUKRA	ADITI	OTI	AGNI							
PIBA	TALMAN	SUDRA					JYA	PARJANTA							
SOJA		PAKSA	PAKSA	PETHIVIDHARA				SAVA	SOOTA	JAYANTA					
AGRA									INDRA						
VARUDA									SURYA						
KULPA	CHANTA								SATYA						
SUGRHA									SANTVA						
GAU	VARUKA								ANTRA	IKSA					
PIBARA	MEGA	SHUKA	ASA	GANI	DHARVA	TAPA	BIKATI	KATA	VITATHA	PUNAN	ANJA				
ARYABHATA															



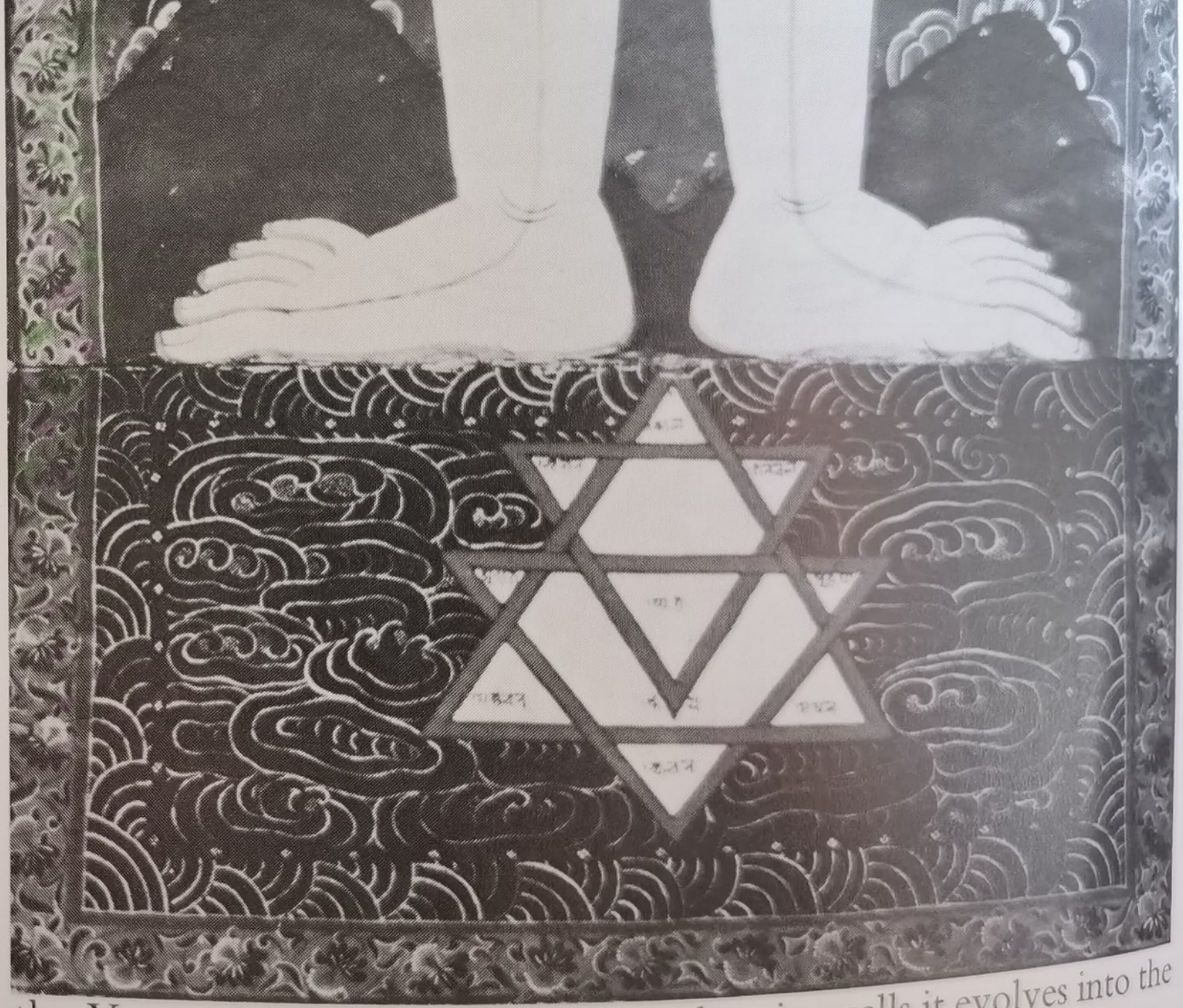
1. Main entrance
2. Vinayagar: moved to the RIGHT
3. Nartana Vinayagar
4. Dakshinamurthy
5. Vinayagar
6. Vilva tree
7. Vayu Lingam: moved to the north
8. Nandi: NEWLY INSTATED
9. Anjaneyar: NEWLY INSTATED
10. Peacock
11. Shanmugam
12. Lingodbhavar
13. Brahma
14. Chandikeswar
15. Mahishasuramardini
16. Bhairava: NEWLY INSTATED
17. Well
18. Navagrahas: moved to the north
19. Suryan
20. Pradosham entrance
21. Chandran
22. Bali peedam
23. Kodi maram- Flag post
24. Nandi
25. Maha Kaaleshwar (Madhapu)
26. Kaduveli Sithar
27. Madhu Sundara Nayaki
28. Nataraja and Sivagamamma
29. Bhakthi saints
30. Chandrasekar and Parvati
31. Somaskandar
32. Punnai tree
33. Temple Watertank

New Temples for
who?
Super computer
center



End

Emergence of the universe from the cosmic waters. The interlocked triangles symbolize the male and female principles evolving from the primal chaos of elements into the micro-version of the cosmic man. From an illustrated manuscript (detail). Nepal, c. 1760. Gouache on paperboard.



the Yantra is the Supreme Sakti, when it swells it evolves into the form of a point (bindu). The point assumes a radius,



The Regenerative Power of Yantras

In the Indian philosophy of Advaita, or non-dual thinking, a multitude of knowledge systems converge in the forms of Yogas, Shastras, Vedas, Agamas, Tantras, and more. Brahman, the universal and creative consciousness, created this world in order to experience itself. Within this spirituality, qualities like space, time, matter, and consciousness hold a different significance compared to what is postulated by the natural sciences.

Culturally, there is a dazzling array of practices, forms, representations, and systems attempting to capture this complexity. Yantras hold a significant position within this context. Their geometric form is an expression of higher knowledge and is capable of connecting different levels of our existence. The expression and containment of knowledge are central to Yantras; they act as repositories of knowledge that can also be understood energetically.

Yantras, in their form, are both millennia-old and dynamic, living entities that are open to free interpretation. As visual forms, they are strictly structured yet open to meditation as regenerative practice. They serve as a lock to the cosmos, whose key offers a different understanding of space-time than that offered by the rational, modern mind. This key opens up a cyclical understanding of time and a concept of the world as consciousness, fundamentally based on vibration.

In many Indian temples, such as the Chola temples of Tamil Nadu (9th -13th century CE), the starting point is found in the birth chamber, the Garbha Griha with the Bindu, in the form of vibration that spreads through the system of Vastupurushamandala in the temple complex. This spread occurs ritually, architecturally, vastu-energetically, symbolically, and through spiritual practice. The temple is a place of re:generation and self-manifestation.