



Tantric Mantra

THE WAY OF ECSTATIC DEVOTION

As part of our Orange Rose path, we are going to awaken our inner Dakini as an essence of our Magdalene self. The Dakini is the Tibetan reference to yogini and the yogini is Hindu for a Tantric practitioner or Tantrika. Through the text, both names will be used and referenced to denote a priestess, womb shaman and Goddess. This can be an inner or outer personification, an archetype or an essence of our master guides and teachers.

An aspect of this temple path is reuniting with this supreme inner guardian of your sexual life force. It is the unravelling through divine remembrance and reclamation by bringing light, harmony and compassion to this primordial impulse. This will be activated through devotional practices, yoni worship, transmission and mantra.

The Dakini, Yogini and Tantrika are Sophia Christ master beings who have walked the path of enlightenment upon Gaia. The Tibetan equivalent to Dakini is 'Khadro' meaning one who moves through the sky. Meaning she is a heavenly being and feminine christ who is the embodiment of wisdom and sacred sexual power. She is a Mary and knows the queendom of heaven within.

In essence, she knows herself, she honours her immaculate blessed body temple and she embodies her true individualised sovereign expression of self. She is the eternal flame keeper and her pure fire nourishes, rejuvenates and expands the holy flame of Shekinah. She is a womb Magdalene and giver of life through her mastery of sexual alchemy. She is Truth and the manifestation of bliss and emptiness. She is the remover of obstacles, fear and denial on the spiritual Tantric path. Dakinis represent the hidden essence of the inner world of the womb, the deep magnetic feminine and radiant awareness. Dakinis can appear as humans, adopting a variety of forms from crone to virgin to sexual consort. She also manifests as the Māntrika, Isis, Kali, Sarasvati and Gaia. In their purest form, Dakinins represent the absolute energies of enlightenment, manifesting both internally and externally to guide practitioners to their awakening. In the Hindu tradition, they are considered to be sacred feminine incarnations such as Lakshmi, Parvati, Durga and Kali mythology as well as the ordinary but enlightened human woman.

Dakini Magdalenes are sovereign womb shamans and have attained self-mastery through the revelations of the feminine sexual mysteries and deep spiritual insight. Their female power denotes balance, magic and great knowledge of Christ Consciousness.

As the trinity Goddess she teaches the three levels of the rose womb; the outer, inner and secret/mystery. The outer Dakini is a woman who embodies the development of the inner Dakini and who has awakened, contained and transformed the full power of her sexuality. She is the high priestess and connected to the rose teachings of Isis. The Inner Dakini is a woman who receives the teachings as the temple initiate and once initiated becomes the messenger of the Goddess and Sophia. She guides women back to their inner divinity through sacred autonomy, sanctity and authentic reverence. The secret or mystery woman is the 'Perfected' wisdom. She is pure wisdom and the cosmic womb or void.



Dakini is described as a messenger because she guides others to particular inner qualities. She takes initiates across a threshold of initiation and into deeper awareness and experience of the 'House of Wisdom', opening to the richness of the garden within.

Within the year's path, we are blessed with the intimate presence of Mary Magdalene and the blessed Marys as our divine feminine mentors, consorts and wisdom teachers. Mary Magdalene was initiated in the mystery schools of India as was Jeshua. Mary Magdalene was adept at temple dance, yoni worship and mantra and she shared these fancies easy through her teachings of love.

Mary Magdalene continues to transform, represent and impart the sacred teaching of Christ-Sophia through her high tantric knowledge and divine compassion to serve the light of oneness. She empowers us to love and honour our body temple and to revere our innate desire to come into sacred union with the soul and its destiny.

The Dakini is the archetype of the womb guardian of the inner mysteries of the Self through whom secrets of inner transformation are revealed. As part of the awakening of our Orange Rose, we will purify our sacral chakra located along the axis of the spine, removing fear and beliefs that prevent our unique expression of self. The guardian is an aspect of you and inner communion, that comes from a relationship of deep and harmonious love with self. The Orange Rose brings forth qualities of divine protection, truth and fierce and radical unconditional love.

As part of the inner union and activation of our Dakinin within we will recite the following Tantric mantra which is an ecstatic devotional chant to unite with the Divine.

Om mani padme hum

"The jewel in the lotus, all hail - representing the tantric union of lingam and yoni.

Sounding the ancient sacred syllables and words of power are transformative.' As part of deepening our awareness and connection to the body as SACRED, we will recite the yogic chant in Sanskrit, and it's pronounced OHM-MAH-NEE-PAHD-MAY-HUM.

It is said that every Tibetan child is taught this mantra by their parents, and it is used in daily life, and especially used whilst walking and praying, (kora) or go to the temple, or praying with the rosary or mala.

*The energy of life is sexual energy
as women we are the sacred purification and birth tenders for New Life
And through our sacred sexual union and homecoming to the queen-
dom of heaven balance is restored.
And so it is.*

Om

The first, Om is composed of three letters. A, U, and M. These symbolize the practitioner's impure body, speech, and mind; they also symbolize the pure exalted body, speech, and mind of a Buddha.

Can impure body, speech, and mind be transformed into pure body, speech, and mind, or are they entirely separate?

All Buddhas are cases of beings who were like ourselves and then in dependence on the path became enlightened; Buddhism does not assert that there is anyone who from the beginning is free from faults and possesses all good qualities. The development of pure body, speech, and mind comes from gradually leaving the impure states and their being transformed into the pure.

How is this done?

The path is indicated by the next four syllables.

Mani

Mani, meaning jewel, symbolizes the factors of method—the altruistic intention to become enlightened, compassion, and love.

Just as a jewel is capable of removing poverty, so the altruistic mind of enlightenment is capable of removing the poverty, or difficulties, of cyclic existence and of solitary peace.

Similarly, just as a jewel fulfills the wishes of sentient beings, so the altruistic intention to become enlightened fulfills the wishes of

sentient beings.

Padme

The two syllables, padme, meaning lotus, symbolize wisdom, just as a lotus grows forth from mud but is not sullied by the faults of mud, so wisdom is capable of putting you in a situation of non-contradiction whereas there would be contradiction if you did not have wisdom.

There is wisdom realizing impermanence, wisdom realizing that persons are empty of being self-sufficient or substantially existent, wisdom that realizes the emptiness of duality—that is to say, of difference of entity between subject and object—and wisdom that realizes the emptiness of inherent existence.

Hum

Purity must be achieved by an indivisible unity of method and wisdom, symbolized by the final syllable hum, which indicates indivisibility. According to the sutra system, this indivisibility of method and wisdom refers to wisdom affected by method and method affected by wisdom.

In the mantra or tantric, vehicle, it refers to one consciousness in which there is the full form of both wisdom and method as one undifferentiable entity.

