



# Eleven Moons

A Yearlong Goddess Odyssey

with R.R. Shakti, Ph.D.c

WINTER  
SOLSTICE

# INVOCATION

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते  
पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥  
ॐ शान्तिः शान्तिः शान्तिः ॥

**Om Pūrnnam-Adah Pūrnnam-Idam  
Pūrnnāt-Purnnam-Udacyate  
Pūrnnasya Pūrnnamādāya  
Pūrnnam-Evāvashiṣyate ॥  
Om Shānti Shānti Shānti: ॥**

**"That is infinite fullness, this is infinite fullness.  
From the fullness, this fullness is realized.  
Fullness may be added or removed from  
Fullness. The Infinite remains.  
Om, peace, peace, peace."**

This mantra from the Isha Upanishad carries a message for non-dual Tantrik teachings:

All things are aspects of a single infinite whole. Each and every particle, animate or inanimate, is an expression of that dynamic wholeness.

Like holding the ocean within a single cup, you are an individualized expression of the infinite whole.

Eleven Moons is a journey to realize your wholeness—to return to the rhythms of Nature within the dance of eternity.  
WelcOMe.

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# YEARLONG ODYSSEY CALENDAR

## JANUARY–MARCH COURAGE & COMPASSION

Governed by KALI to cultivate the unified vision of personality and shadow for unwavering courage and unconditional compassion.

### JANUARY: Running Your Wolves

- 1/1 Kālī Journal Released
- 1/5 NEW MOON RITUAL (solar eclipse)
- 1/10 Shiva Moon
- 1/21 WOLF MOON COMMUNITY CALL (lunar eclipse)

### FEBRUARY: Vision and Revolution

- 2/1 Visionary Journal Released
- 2/4 NEW MOON RITUAL
- 2/8 Shiva Moon
- 2/10 Vasant Panchami
- 2/19 SNOW MOON COMMUNITY CALL

### MARCH: Courage and Compassion

- 3/1 Spring Journal Released
- 3/4 Maha Shivaratri
- 3/6 NEW MOON RITUAL
- 3/20 Spring Equinox & SAP MOON CALL
- 3/21 Holi
- 3/29 3-Day Tech. Break Begins

## APRIL–JUNE COMPASSION & CREATIVITY

Governed by LAKSHMI to nurture the unified expression of mind and body for authentic creativity.

### APRIL: Beautiful Warrior

- 4/1 Earth Journal Released
- 4/5 NEW MOON RITUAL & Spring Navaratri
- 4/9 Shiva Moon
- 4/19 PINK MOON COMMUNITY CALL
- 4/22 EARTH DAY

### MAY: Love, Beauty, and Sensuality

- 5/1 Lakshmi Journal Released
- 5/4 NEW MOON RITUAL
- 5/6 Week-Long Transitional Cleanse
- 5/10 3-Day Tech. Break Begins
- 5/18 MILK MOON COMMUNITY CALL
- 5/19 Buddha Purnima

### JUNE: Creativity and Communication

- 6/1: Summer Soulstice Journal Released
- 6/3: NEW MOON RITUAL
- 6/21: SUMMER SOULSTICE
- 6/17: ROSE MOON COMMUNITY CALL

## JULY–SEPTEMBER CLARITY & COMMUNION

Governed by SARASWATI to realize the sacred marriage of Self and “other” for spiritual clarity.

### JULY: Nourishment from the Moon

- 7/1 Water Journal Released
- 7/2 NEW MOON RITUAL (solar eclipse)
- 7/16 THUNDER MOON COMMUNITY CALL (lunar eclipse)
- 7/26 Begin 3-day Tech Break
- 7/31 NEW MOON RITUAL

### AUGUST: Vitality from the Sun

- 8/1 Fire Journal Released
- 8/15 GREEN MOON COMMUNITY CALL & Raksha Bandhana
- 8/30 NEW MOON RITUAL

### SEPTEMBER: Sacred Marriage

- 9/1 Equinox Journal Released
- 9/14 HARVEST MOON COMMUNITY CALL
- 9/23 Autumn Equinox
- 9/28 NEW MOON RITUAL
- 9/29 Maha Navaratri Begins**

## OCTOBER–DECEMBER TREASURES

Governed by DURGA to celebrate the treasures of God/dess.

### OCTOBER: Gold

- 9/25 Gold Journal Released (in time for Maha Navaratri)
- 10/13 HUNTER MOON COMMUNITY CALL
- 10/14 Week-long Transitional Cleanse
- 10/27 DIWALI & NEW MOON RITUAL
- 10/31 Samhain & Dia de Meurtos: Honoring the Cycle

### NOVEMBER: Treasures

- 11/11 Book of Treasures Released
- 11/12 ELEVENTH MOON COMMUNITY CALL

### DECEMBER: Share and Prepare

December provides an intentional pause to share your treasures and prepare for a new cycle of moons. Eleven Moons will begin again on the Winter Soulstice, 2019.



# WHERE ARE YOU GOING?

The outline provided above is like a roadmap for this journey. The destination, however, is completely up to you. Eleven Moons is an odyssey to the Self—to cultivate, nurture, and celebrate a deeper relationship with your own wholeness. Wherever you go, there you will be. Throughout this adventure, there will be many opportunities to invite yourself to fully arrive... again, and again, and again. You must show up fully to let go completely. Enjoy the ride.

## BEGIN:

Take a moment to think of five things you want to accomplish this year. Write them below.

1. \_\_\_\_\_
2. \_\_\_\_\_
3. \_\_\_\_\_
4. \_\_\_\_\_
5. \_\_\_\_\_

Beside each line, write one word to describe how you might feel if your goal was accomplished. We will use this list on our first FULL MOON TRIBAL CALL together to solidify your *sankalpa* (intention) for the coming year.

# INTRODUCTION TO ARCHETYPES

In the early twentieth century psycho-analyst, Carl Jung, advanced a theory of an unconscious aspect of the mind. He conceived the *unconscious* to harbor underlying and universal impressions that influence one's psyche. These primordial motifs and symbolic images, which Jung calls *archetypes*, are established in a culture's fabric and woven throughout its history (CW 9i, 4).

Archetypes occur as stories, images, symbols, thoughts, patterns, expressions, motifs, and ideas that have gathered from the collective unconscious and may be recognized by personal awareness. They contribute to human consciousness, not only as mythic and universal principles but also through the behaviors and attitudes of each individual.

Archetypes are not static or normative images. They are complex and dynamically evolving holograms. They are transpersonal potentialities that change with the experiential context of each individual and culture. Jung and his successors address the mythic impressions that influence human consciousness including the long-standing, yet evolving, relationship of masculine and feminine archetypes.

Cultural stereotypes of masculine and feminine attributes contribute to social and psychological ills in postmodern society, straining individuality. At the same time, however, inherent qualities of masculine and feminine archetypes may be celebrated as socially and psychologically supportive on the path toward what Jung termed "individuation." By that term, he introduced a unique process by which a person becomes psychologically unified, or whole, and capable of holding the tension of the opposites without agitation (*Psychology of Kundalini* 83).

Jung was fond of using alchemical imagery to depict the quest toward individuation as oneness with the absolute reality of the integrated Self (Eliade, *The Forge* 43). Similarly, the goal of Tantrik Yoga is the "ultimate realization of perfect identity with the transcendental Reality" (Feuerstein, *The Yoga Tradition* 529).

**Therefore, this course introduces psychology, esoteric alchemy, and Tantrik Yoga as a combined path toward realization of wholeness. Ayurveda principles support this journey for a holistic experience that includes mind, body, and spirit.**

# THE GOVERNING GODDESS ARCHETYPES

The archetypes of the collective unconscious often appear as deities. They arrive within mythological stories to escort humanity to its spiritual depths, and face to face with its own psychological undercurrents. As those gods have evolved, so too has the development of the human psyche. Mythic images tell the story of an ever-expanding human consciousness.

Tantrik mythology vigorously asserts the centrality of female divinities, each with distinctive and robust personalities. These various images of the Goddess unearth archetypal aspects of the feminine principle. They reflect the universal impulses of an evolving human consciousness. Goddess archetypes value the body, the earth, and the senses as means toward the experience of infinite wholeness.

Three goddess archetypes permeate Indian mythology. Together Kali, Lakshmi, and Saraswati symbolize the ongoing cycles of creation, nurturance, and dissolution. Their personalities expand into various expressions that will be encountered on this Eleven Moon Journey. Let's begin with an introduction to these three...

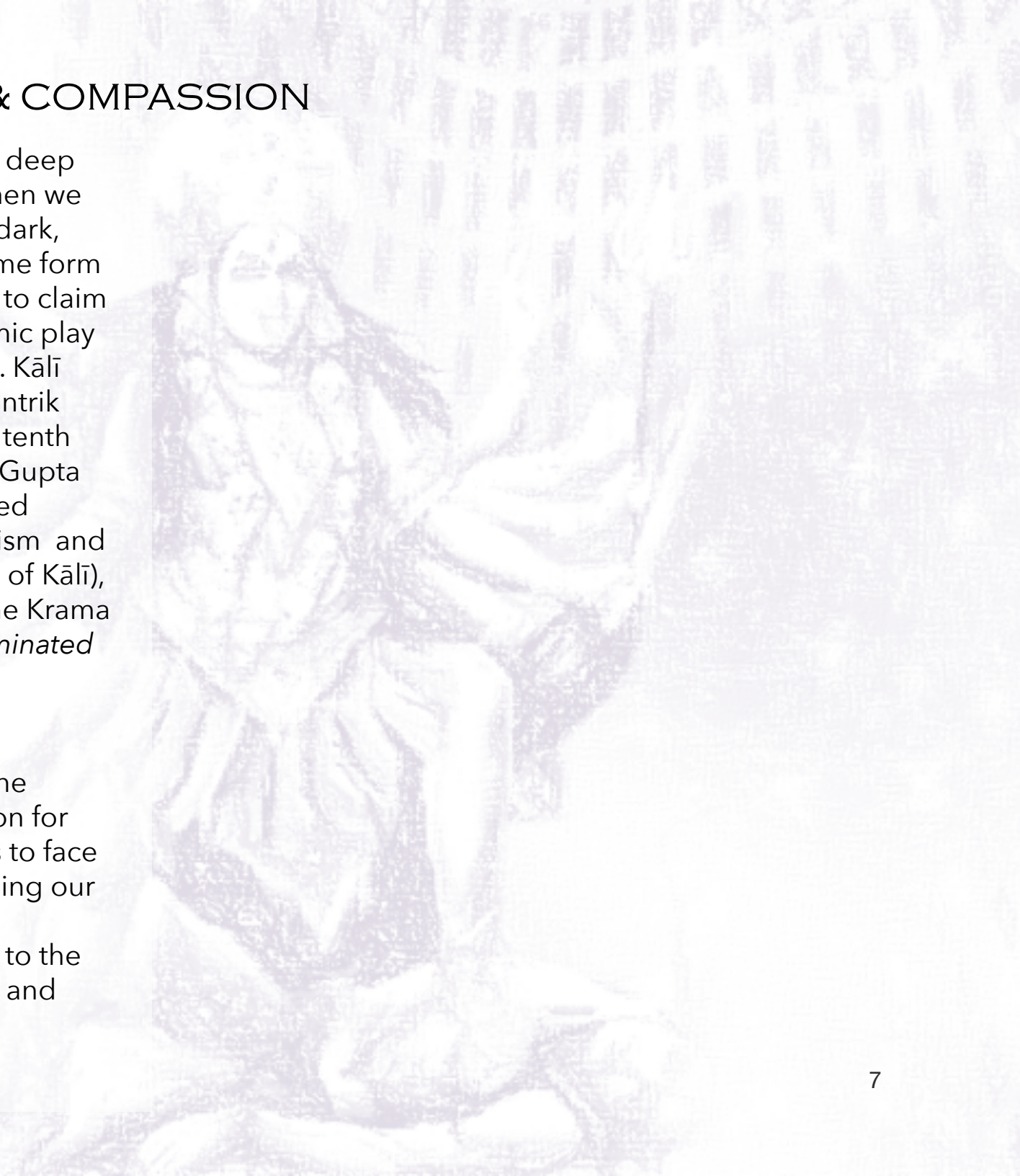




## KALI: COURAGE & COMPASSION

We are truly diving into the deep end of Tantrik teachings when we approach the vision of the dark, frightful Kālī. In her gruesome form she embodies the courage to claim victory over death in a cosmic play of creation and destruction. Kālī achieves centrality in the Tantrik tradition, particularly in the tenth century works of Abhinava Gupta from Kashmir, who combined teachings of Kashmīr Shaivism and the Kālī-kula, (family or sect of Kālī), which was dominated by the Krama tradition (Wallis, *Tantra Illuminated* 181).

In the Winter moons of our Odyssey, we will examine the qualities of Kali as inspiration for finding the courage it takes to face our own shadows. Befriending our selves in this deep and unconditional way leads us to the ultimate experience of true and sustained compassion.



# LAKSHMI: COMPASSION & CREATIVITY

In her personified form, Lakshmī, is described and worshiped in the *Shrī Shukta*, a supplement to the *Rg Veda*, the oldest Indian text. In that hymn, Shrī Lakshmī is associated with symbols of prosperity, and represents agricultural abundance.

By the Gupta period (300-700 CE), the folk goddesses (that had formed from Vedic images) become full-fledged Goddess archetypes appearing throughout the many *Puranas* (works of Indian mythology.) Within these texts, Lakshmī is depicted as the bestower of health, wealth, beauty, compassion, and sensual delight. She is associated with the abundance of Nature and is considered the sustaining *shakti* (power) of Vishnu, who is the god of preservation.

All goddess images are aspects of a single dynamic Shakti that is the single cause of all creation, sustenance, and transformation in the universe.

Lakshmi is that power in its most resplendent and beautiful form. During the Spring and early Summer moons, we will engage the principles of Lakshmi for our own physical well-being and to turn compassion into creative power.



## SARASVATI: CREATIVITY & CLARITY

Sitting in meditation, along the banks of the Sarasvatī River, the great Vedic *rishis* (seers) mysteriously gleaned the wisdom of the universe. Along her winding corridors they shared this wisdom in sacred verse and song. Thus, the personified Sarasvatī goddess, became associated with the Vedic texts, and with Vāc, the goddess of the word.

Although the river dried up by the second millennium, BCE, Sarasvatī remained iconic in Indian texts and survived to assume an anthropomorphic character in the Purānas. Her all-encompassing powers forever flow with energy, nourishment and creativity.

Hers is a pacific image associated with the swan and the lotus, both emblems of purity and spiritual transcendence. She is the symbol of wisdom achieved through art, music and sacred texts. Root syllables in her name: *sāra* (essence) and *sva* (of the Self) evince her persona as one who bestows knowledge of the essential nature of the Self. She presents the idea of life's refined beauty as a means for realization of infinite wholeness.



om  
brahmanyai ca vidmahe  
mahashaktyai ca dīmahī  
tano devī prachodayāt

om  
may we realize the Goddess as infinite consciousness  
may we meditate on Mahashakti, the all pervading supreme power  
may Devi, the radiant one, illuminate our path and awaken us.

(Mahashakti Gayatri Mantra as translated at the SYDA foundation)





## SHIVA MOON & THE DANCE OF DUALITY

Goddess is represented with myriad archetypal expressions because she symbolizes Shakti –the creative power of consciousness– and all of its manifest forms. Just as each droplet of the ocean encapsulates its essence, Shakti represents all the various forms of infinite potential.

The human psyche relates to archetypes in human form, therefore it should be no surprise that the concept of “Infinite potential” also assumes an anthropomorphic image in the iconography of Shiva.

Shiva symbolizes formless potentiality as absolute, universal consciousness. Transcendent of all limiting or differentiating qualities, Shiva is the all-containing source of every possible attribute.

According to Kashmir Shaivism, which celebrates the divine within nature, there is no duality in Shiva/Shakti.

**The organizational intelligence of the universe is both masculine and feminine in blissful union—a continuity of consciousness and power within one Reality (Feuerstein, *Tantra* 78).**



Images of Shiva depict a sliver of moon resting in his matted top-knot. The Shiva moon is the crescent as it appears on the fifth day of the lunar calendar. It symbolizes a suspended moment of potentiality in the perpetual cycles of creation. Shiva's half-closed eyes reflect the shape of crescent slivers as he sits in contemplative stillness. When his eyes completely close, a third eye opens to infinite consciousness. His meditation is a dynamic play of creation and dissolution. Shakti becomes manifest as the world of individualized and particulate forms, then dissolves back into the wholeness of infinite Reality.

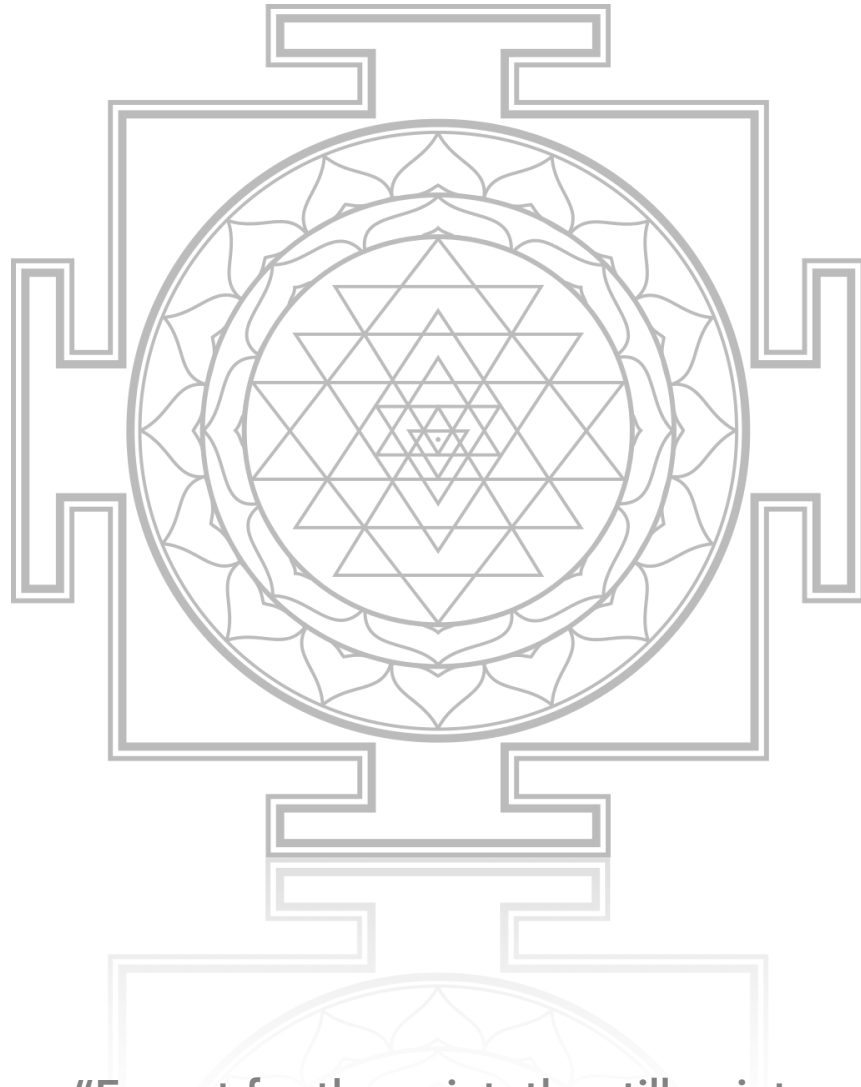
This Tantrik vision expresses the dance of duality:  
The Self remembers, then forgets, then remembers,  
then forgets...its true nature is infinite wholeness.

In the text: *Vijnana Bhairava Tantra*,  
Shakti beseeches Shiva.

"Lord," she asks, "How can I know you more?"  
Shiva lovingly replies, "You are me" (Saraswati 23).

The Kashmiri love story of Shiva and Shakti illustrates a yogin's relationship with infinite Reality. Having emerged from the original source, the subsequent goal of the practitioner becomes reunion with that infinite source, just as Shakti seeks reunion with her lover. The practices of Tantrik yoga address this sense of separation and endeavor to bring a practitioner into the experience of wholeness.





**"Except for the point, the still point,  
There would be no dance, and there is only the dance."**

— T.S. Eliot, *Four Quartets*

# THE GODDESS IN EVERYDAY RITUAL

Yoga endeavors to move consciousness beyond the routine ego-identifications within duality. It is inherently ritualistic. Ritual uses metaphor, imagination, and symbol to transform energy, awaken consciousness, and bring about an inner experience. Jungian analyst, Marion Woodman writes, "A ritual should take you into a much broader, richer experience; every time you go through a ritual you should contact that deepest, divine part of yourself and open to something new" (*Conscious Feminine* 32).

Ritual instigates meaning for life in the heart/mind of engaged participants. It is not a petition to an outside, separate divinity for his favor or blessing or boon. Instead, as taught by Tantrik sage Abhinavagupta, ritual "is a practice ground, a rehearsal space for experiencing non-duality in daily life" (Wallis, *Tantra Illuminated* 410).

Eleven Moons rituals acknowledge that each person, as an embodied human, is the mystery to be realized: humanity bridges spirit and matter together in the ecstatic union of sacred marriage. These practices include the embodied experience of truly witnessing life, of recognizing the wisdom in your dreams, and of honoring your creative intelligence.

Practices include listening for the sacred rhythms of the universal consciousness in nature and nurturing your relationship to God/dess within. These are rituals for awakening. All of life becomes an opportunity to realize one's true nature as both individuated Self and a uniquely beautiful expression of ultimate Reality.

# TURIYA MEDITATION

This practice begins with a recitation of the *pranava*—the mantra “aum,” which must be uttered in a clear and balanced way.

The first syllable of the sound “a” is a guttural sound, meaning that it comes from your throat. No other parts of your mouth need to be enlisted to create this first sound.

Begin making the “a” sound as an easeful expression from your throat, rising up from the depths of your belly.

Then, as you close your mouth, notice that “m” is a labial sound, which happens naturally once you bring your lips together.

Between the positions of opened and closed, your mouth forms the sound “u” automatically.

Repeat the mantra in this uncomplicated manner, pronouncing all three syllables with equal length and intensity. The volume should be consistent with a balanced intonation.



Feel the sound as it resonates in and around your body.

As the sound “a” resonates up from your belly and out from your mouth, honor the waking state of your conscious experience.

As the syllable “u” resonates both outward and inward/downward into your throat, honor the dreaming state.

While uttering the sound “m” feel the vibration as it moves inward throughout your body. This sensation represents the state of deep sleep.

Having concentrated your awareness inward pause at your heart center to recognize *turiya*, the fourth state of awakened Reality.

The sound of pranava, in its totality, is an experience of God/dess.

(From the *Vijñana Bairava Tantra*, Saraswati 190-194).



# INTRODUCTION TO AYURVEDA

**Ayurveda is the science that brings you back into harmony with nature.**

Ayurveda is a Vedic science from India that has been practiced for thousands of years for the sake of obtaining one's optimal health.

This holistic health system views everything—your mind, body, environment, interactions, food, energy—as comprised of the five basic elements: earth, water, fire, air and space.

Qualities of the elements:

**Space (akasha):** light, fine, smooth, soft

**Air (vayu):** agile, cold, light, dry, rough, fine

**Fire (tejas):** hot, sharp, clear, fine, light, dry

**Water (ap):** cold, soft, liquid, oily, slimy, agile, heavy

**Earth (prithivi):** heavy, hard, coarse, rough, solid, compact, slow

These elements combine into three *doshas*:

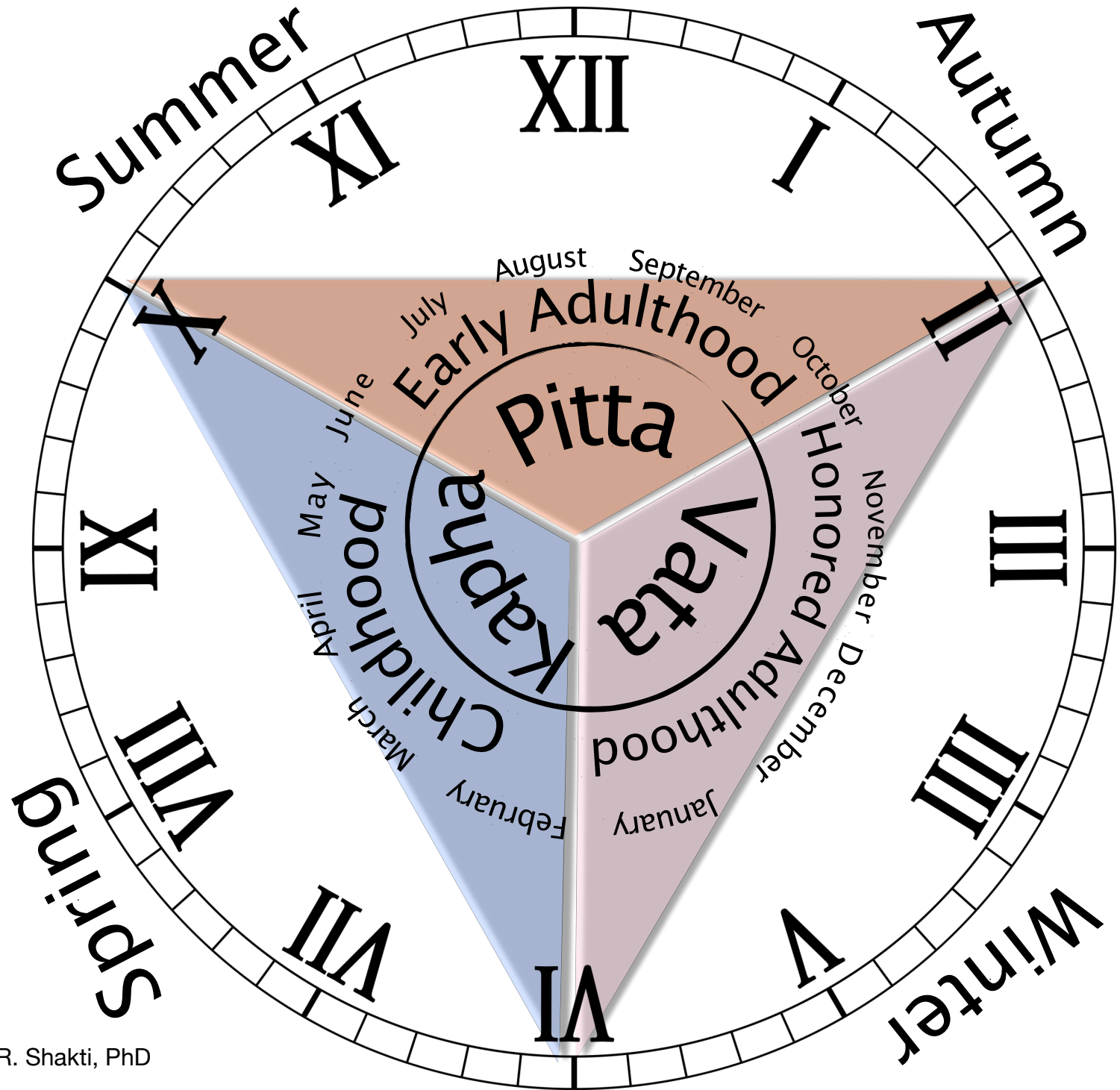
Kapha (earth+water), Pitta (fire+water) and Vata (space+air).

Qualities of the doshas:

**Kapha:** stable, fluid, heavy, solid, strong, cool

**Pitta:** focused, vibrant, passionate, driven, hot

**Vata:** creative, spontaneous, moving, light, cool



**KAPHA:** Kapha dosha is made up of the two elements water and earth. Kapha is primarily responsible for growth and structural increase. In the Ayurveda teachings, kapha also brings about cohesion and protection. Therefore, the dosha kapha is assigned to all tissue and substances in the human body that have a protective function, like your organs. Kapha is most prevalent in one's youth. Seasonally, it is present in the late winter and springtime.

**PITTA:** The elements of fire and water together form the Ayurveda bio-energy called pitta. The pitta dosha is important primarily for all digestive and heating processes in the body. This applies to the processes in the organs and tissues as well as in the cellular structure. Pitta is increased in the late spring and summer months and in adulthood.

**VATA:** The combination of space and air together form vata. Its primary characteristic is movement. Vata is regarded as the energy that governs processes in the human body which involve movement. These include nerve impulses, the circulation of blood, respiration, and excretion. Vata is increased in fall and early winter and as we age.

Each individual has their very own unique pattern of the three doshas. Ayurveda seeks to maintain your unique dosha balance. Music, yoga asana, meditation, pranayama practices, mudras, and aromas are all used to maintain dosha balance.

Diet is also an effective way to bring the body back into balance when there is imbalance. Generally if there is a dosha imbalance it is best to avoid foods with the qualities of that dosha. For example, vata imbalance may be best treated by avoiding cold, rough, dry, light foods, especially in late fall when vata is at its peak.

**Eleven Moons provides Ayurvedic considerations to help keep you optimally balanced throughout the cycle of the year.**



## THANK YOU

It is truly a miracle that we are here.  
...and a gift that we are on this journey together.

**Thank you for saying, "Yes!"**

Throughout the cOMing Eleven Moons, there will be opportunity for deep introspection. The calm of the new moon provides time for that.

The full moon, on the other hand, is ripe for the experience of being in community.

I invite you to be fully present to both:  
contemplation and collaboration.

I have poured my heart into this work and will offer you an entire Eleven Moons of Love.

Please stay connected with our Eleven Moons Tribe through the comment feed at the bottom of each post.

...and contact me, personally, anytime with your questions and ideas:

[shakti@innerpoweryoga.org](mailto:shakti@innerpoweryoga.org)



“This is the beginning of a road whose end is totally unknown  
and totally known.”

— Marion Woodman, *Bone*