**Mooladhara chakra**

Mooladhara is the root chakra and the seat of primal energy, kundalini shakti. In philosophical terms the concept of mooladhara is understood as moola prakriti, the transcendental basis of physical nature. All the objects and forms in this universe must have some basis from which they evolve and to which they return after dissolution. This basis is called moola prakriti, the original source of all evolution. Mooladhara, as moola prakriti,is therefore responsible for everything that manifests in the world of name and form.  
In pranic science, mooladhara is the generating station for prana. The awakening of prana starts from mooladhara and ascends the spinal cord via the pingala nadi. Pingala is merely the channel; the energy comes from mooladhara.

This centre is also the direct switch for awakening ajna chakra. Without the awakening of prana in mooladhara, there can be no corresponding awakening in ajna. Hence, the relationship between mooladhara and ajna is very important. Mooladhara is the generator and ajna is the distributor.

The location of mooladhara in men is at the perineum, midway between the genital organ and the anus, and about two centimetres inside. In women, it is located at the posterior side of the cervix, midway between the vagina and the uterus.  
  
Mooladhara is also the location of brahma granthi, the knot of Brahma. As long as this knot remains intact, the energy located in this area is blocked. Prana shakti awakens the moment this knot is undone. Infinite energy and spiritualexperience emanate from mooladhara.

Mooladhara is associated with annamaya kosha and the earth element. In psychological terms mooladhara is associated with the unconscious mind where the most primitive and deep-rooted instincts and fears lie. It is therefore the gateway to hell as well as to heaven; to the lower as well as the higher life.  
  
Mooladhara chakra may be seen in a state of meditation as a deep red lotus flower with four petals. The red petals are seen in meditation because of electrical discharges, which

emit light particles in this region. The pattern of the four- petalled lotus is formed due to the relative proximity of the discharges. Thus the chakras are also known as lotuses. Each chakra has a different number of petals, which indicate the level of pranic intensity in that particular region.   
The bija mantra, or master key, to mooladhara is Lam.

Swadhisthana chakra

Swadhisthana means 'one's own abode'. It is located at the

coccyx, very near to mooladhara, and is also responsible for

the awakening of prana shakti. This centre is the storehouse

of all the latent samskaras and impressions, which are

considered to be the substrata of individual existence.

Therefore, it forms a karmic block, making it difficult for the

awakened prana to pass through this area.

In psychological terms, swadhisthana is associated with

the subconscious mind and is responsible for drowsiness and

sleep. It is also related with the reproductive organs and the

sense of taste. The desire for pleasure, especially in the form

of food and sex, increases when this centre is activated.

These desires can become an obstacle to the awakening of

prana at this level. In order to pass through this centre one

needs to develop willpower.

In relation to the three gunas, or qualities of nature,

mooladhara and swadhisthana are predominantly influenced

by tamas or lethargy, dullness and ignorance. Swadhisthana

is associated with pranamaya kosha and the water element.

It is represented by a lotus flower with six vermilion petals.

The bija mantra for this centre is Vam.

Manipura chakra

Manipura literally means 'the city of jewels'. Located behind

the navel in the spine, its development is very important for

success in the pranic science, as it is the storehouse of prana.

This centre is associated with heat, vitality, dynamism,

generation and preservation. Manipura is often compared

with the dazzling orb of the sun, without which there would

be no life. As the sun radiates light and energy, so manipura

radiates and distributes pranic energy throughout the body,

regulating and fuelling life's processes.

Manipura is predominantly influenced by rajas - activity,

dynamism, strength and will. This centre is associated with

pranamaya kosha and its element is fire. It is represented by

a bright yellow lotus with ten petals. Its bija mantra is Ram.

Anahata chakra

Anahata means 'unstruck' or 'unbeaten'. It is the seat of

anahad nada, the cosmic sound, which is experienced only in

the highest state of meditation. This sound is unstruck,

because it is not caused by any external form of friction nor

can it be heard by the ears, mind or psyche. It is transcen-

dental sound, which can only be perceived by the pure

consciousness.

Anahata is the heart centre and is responsible for the

awakening of refined emotions. The person with a developed

anahata is generally very sensitive to the feelings of others.

This centre relates to the sense of touch and its awakening

bestows the power to heal others either by touch or by

radiating energy. Many people who perform miraculous

healing do so through the agency of anahata.

The heart centre is the seat of divine love. It is here that

emotion is channelled into devotion. Vishnu granthi, the

second psychic knot, representing the bondage of emotional

attachment, is located here. When this knot is opened, one

becomes free of all selfish, egoistic and emotional attachment,

and attains mental and emotional control, equilibrium and

peace.

Anahata is associated with manomaya kosha, the mind

and emotions. At this level one becomes free of fate and

takes control of one's destiny. Hence, the symbol of kalpataru,

the wish-fulfilling tree, is also found at this centre. When this

tree starts to fructify, whatever one thinks or wishes for

comes true. Anahata is located behind the heart in the spine.

Its element is air and it is represented by a blue lotus with

twelve petals. The bija mantra is Yam.

Vishuddhi chakra

Vishuddhi is the purification centre and is known as the

fountain of youth. According to tantric philosophy, amrita

or the nectar of life falls down from bindu into this chakra,

generating vitality, health and longevity. In the yogic texts

it is stated that with the awakening of this centre all diseased

states can be reversed, and even an old person can become

young once again.

When vishuddhi is activated cool, sweet drops of nectar

drip down into the throat, causing a feeling of blissful

intoxication. The ability to neutralize poison, both internally

and externally, is also associated with vishuddhi. At this level

all the poisonous and negative experiences of life can be

absorbed and transformed into a state of bliss.

Vishuddhi is associated with vijnanamaya kosha and

initiates higher mental development. It is the centre for

receiving sound vibrations and acts like a transistor radio,

allowing one to tune into the thoughts of others, whether

close by or far away. When vishuddhi is purified, the sense of

hearing becomes very sharp, not only through the ears, but

through the mind.

Vishuddhi is located behind the throat pit in the spine and

is associated with the thyroid gland. The element is ether or

akasha. By meditating on vishuddhi, the mind becomes free of

thought, pure and empty, like space. Vishuddhi is seen as a

violet lotus with sixteen petals. Its bija mantra is Ham.

Ajna chakra

Ajna literally means 'command' and is the monitoring centre,

also known as the guru chakra. It is the point of confluence

where the three main nadis, energy channels: ida, pingala

and sushumna, merge into one stream of consciousness and

flow up to sahasrara. During deep meditation, when all the

senses have been withdrawn and one enters into the dimension

of shoonya, or void, guru or the higher consciousness guides the

aspirant from ajna to sahasrara by issuing commands through

this centre.

Ajna is the centre of mind and represents a higher level

of awareness. It is also known as the eye of Shiva, the third

eye or the eye of intuition, which gazes inward rather than

outward. It is often called divya chakshu, the divine eye, or

jnana chakshu, the eye of wisdom, because the spiritual aspirant

receives revelation and insight into the underlying nature of

existence through this centre. Ajna is the doorway through

which one enters the psychic or astral dimension. When this

centre is developed one acquires psychic powers. Direct mind-

to-mind communication takes place at this level.

At ajna lies the rudra granthi, the knot of Shiva. This knot

is symbolic of attachment to the psychic personality and to

the siddhis which accompany the awakening of ajna chakra.

It effectively blocks one's spiritual evolution until attach-

ment to psychic phenomena is overcome and the knot is

freed. The trigger point for ajna is located at the eyebrow

centre. It is known as bhrumadhya and is an important focal

point for the practice of meditation, concentration and

visualization.

The development of ajna is very important for success in

pranic science. Prana can never be experienced in the form

of light unless ajna is developed to some extent. The vision

of light is usually seen first at ajna or bhrumadhya, or in

chidakasha, the space of consciousness, which is directly

associated with ajna. In the practice of prana vidya, ajna acts

as the control centre for the distribution of prana. If the

vision of light at ajna is well developed, one will have no

difficulty in visualizing the raising of prana and its movement

throughout the body. Otherwise, the imagination must be

used until the actual experience develops.

Ajna is associated with vijnanamaya kosha. It is located at

the top of the spinal cord in the mid-brain and corresponds

to the pineal gland. The tattwa or element is mind. This is

the point where the mind changes from gross to subde, from

outward to inward. Ajna is represented by a silver lotus with

two petals. The bija mantra is Om.

Bindu

Bindu means 'point'. It is the point of creation where oneness

first divides into multiplicity, the ultimate point from which

all things manifest and into which all things return. Within

bindu is contained the evolutionary potential for the myriad

objects of the universe, the blueprint for creation. Bindu is

the gateway to shoonya. It is located at the top back of the

head, at the point where Hindu brahmins keep a tuft of hair

called shikha.

Bindu is represented by a crescent moon and a drop of

white nectar. The tantric texts describe a small depression or

pit within the higher centres of the brain which contains a

minute secretion of fluid. In the centre of that tiny secretion

is a small point of elevation, like an island in the middle of a

lake. In the psycho-physiological framework, this tiny point

is considered to be bindu.

The moon at bindu produces amrita, the life-giving nectar,

and the sun at manipura consumes it. This means that during

the course of life, the drop of nectar produced at bindu falls

down to manipura, where it is consumed by the fire element.

Due to this process one suffers from the three ailments of

vyadhi, disease, jara, old age; and mrityu, death. Yoga and tantra

employ techniques by which one is able to reverse this process,

so that the amrita is retained at vishuddhi, or sent back up from

manipura to vishuddhi, and then to bindu. In this way perfected

yogis have experienced immortality.

The first manifestation of creation was nada or sound,

and bindu is also the point where the original nada emanates.

Bindu is associated with anandamaya kosha. When bindu is

awakened, the transcendental sound of Om is heard. Bindu

is very important in prana vidya and in many higher yogas.

Sahasrara

Sahasrara is the seat of supreme consciousness, located at

the crown of the head. Actually it is not a psychic centre at

all, because it is beyond the realm of the psyche. Sahasrara is

the totality, the absolute, the highest point of human evolu-

tion, which results from the merging of cosmic consciousness

with cosmic prana. The experience of cosmic prana is the

aim of the science of prana. Once mahaprana is experienced,

one no longer needs to practise techniques. Transmission of

energy will take place spontaneously with a thought, gesture,

word or look.

Sahasrara is the master key that controls the awakening

of all the chakras from mooladhara to ajna. The chakras are

only switches; their potential power lies in sahasrara. When

the kundalini shakti reaches sahasrara, self-realization or

samadhi dawns. At this point, individual consciousness dies

and universal consciousness is born. Sahasrara is infinite in

dimension, like a huge radiant dome. It is visualized as a

thousand-petalled lotus, unfolding from the crown of the

head in all directions into eternity. Sahasrara is associated

with anandamaya kosha.