## References to Anahata Chakra

**Events that happened before in the story:** Ravana had abducted Sita. Shri Ram is searching for her. He misses Sita and is very much disturbed. He has not met Hanumana yet.

**Events in terms of Chakra:** From Vishuddha Chakra, higher Consciousness is coming down to Anahata Chakra.

Before looking for the references to the Anahata Chakra, let us see its features. Since the story relates to the heart, so there are many emotions involved in it. The Anahata Chakra has air as its element, so we can expect references to air. The sense organ of this Chakra is skin, with a touch being the sense associated with it. The Chakra has black antelope for its vehicle. The presiding deity is Ishan-Rudra Shiva, who has blue skin and wears the skin of a yellow tiger. The goddess of the Anahata Chakra is Kakini, who wears a sky-blue sari and sits on a pink lotus.

Now, we will go over each line of chapter 4-1 and see if it has any reference to the Anahata Chakra.

* In verse 4-1-1, we read that Shri Ram feels disturbed by remembering Sita. This emotion indirectly refers to the heart.
* In verse 4-1-2, passion overcomes Shri Ram.
* In verse 4-1-3, there is a reference to the lotus flower.
* In verse 4-1-5, Shri Ram is distressed.
* In verse 4-1-6, he is disquieted.
* In verse 4-1-7, there are references to lotus, deer, and birds, which refer to air.
* In verse 4-1-8, colors blue and yellow are mentioned, which are references to the deity of the Anahata Chakra.
* In verse 4-1-10, there is a mention of breeze, which refers to air and skin. There is also a reference to the love god.
* In verses 4-1-11 and 12, - clouds and winds, which refer to air
* In verses 4-1-13 and 14 - air
* In verse 4-1-15 - breeze and air
* In verse 4-1-16 - air
* In verse 4-1-17 - a breeze
* In verses 4-1-18 and 19 - air again
* In verse 4-1-22 - birds and emotions
* In verse 4-1-23 - birds and the love god
* In verse 4-1-25 - birds and emotions
* In verse 4-1-26 - love, romance, and birds
* In verse 4-1-28 - birds and love
* In verses 4-1-30 and 32 - powerful emotions
* In verse 4-1-33 - the love god
* In verse 4-1-34, there is a slight change in the topic; it refers to touch, the sense related to the Anahata Chakra.
* In verse 4-1-35 - emotions and breeze
* In verse 4-1-36 - wind
* In verses 4-1-37, 38 and 39 - love
* In verses 4-1-40 to 43 - love and emotions
* In verse 4-1-46 - birds and love
* In verses 4-1-47 through 52 - love and emotions
* In verses 4-1-53 and 54 - breeze and emotions
* In verses 4-1-55 and 56 - birds and emotions
* In verse 4-1-57 - birds
* In verse 4-1-58 - love
* Verse 4-1-59 - emotions and wind
* Verse 4-1-62, 63 – lotus
* Verse 4-1-65 – deer
* Verse 4-1-66 - deer and lotus
* Verse 4-1-67 - lotus and emotions
* Verses 4-1-68 and 69 - love god and emotions
* Verse 4-1-70 – emotions
* Verse 4-1-71 - lotus and emotions
* Verse 4-1-77 - breeze, lotus, and heart
* Verse 4-1-74, 84 - wind again
* Verse 4-1-85 – breeze
* Verse 4-1-93 - birds and emotions
* Verse 4-1-97 - heart and emotions
* Verse 4-1-98 - lotuses and birds
* Verse 4-1-99 – birds
* Verse 4-1-100 – emotions
* Verse 4-1-101 - deer, heart, and emotions
* Verse 4-1-103 - breeze and lotuses
* Verse 4-1-104 through verse 4-1-110 – emotions
* Verse 4-1-111 - love and emotions
* Verses 4-1-112 and 113 - emotions

Finally, in verse 4-1-114, Laxmana steps in and stops Shri Ram from going on and on about love, emotions, birds, and air. In case someone still has doubts, two more chapters – 4-28 and 4-30 – contain references to the Anahata Chakra.

After killing Vali, Shri Ram stays on a mountain near Kishkindha. He describes the rainy season-view of the mountain and its vicinity. Here again, there are many references to clouds, breeze, sky, fog, breath, and emotions. Let us look at the verses of these chapters to see if they are related to the Anahata Chakra.

* Verse 4-28-5 - cloud and sky
* Verse 4-28-6 - breath, sky, and emotions
* Verse 4-28-7 – emotions
* Verse 4-28-8 - cloud and breeze
* Verse 4-28-10 - cloud, deer, and breeze
* Verse 4-28-11 – sky
* Verses 4-28-12 and 13 - cloud and emotions
* Verse 4-28-14 - vapor and emotions
* Verse 4-28-15 - dust and breeze
* Verse 4-28-16 – birds
* Verse 4-28-17 – clouds
* Verse 4-28-19 – wind
* Verse 4-28-20 – cloud
* Verse 4-28-23 - clouds, birds, lotuses, wind, and sky
* Verse 4-28-24 - birds, clouds, and emotions
* Verse 4-28-27 - clouds and elephant
* Verse 4-28-31 – clouds
* Verse 4-28-32 – clouds
* Verse 4-28-33 – peacock, a beautiful bird
* Verse 4-28-35 – birds
* Verse 4-28-36 – clouds
* Verse 4-28-37 – peacock
* Verses 4-28-38 and 40 – clouds
* Verse 4-28-41 – peacock
* Verse 4-28-42 – lotus
* Verses 4-28-43, 44 and 47 – clouds
* Verse 4-28-49 – peacock
* Verse 4-28-52 - birds and lotuses
* Verses 4-28-58 and 59 – emotions
* Verse 4-30-5 - sky and birds
* Verse 4-30-7 - birds and emotions
* Verse 4-30-8, 9 – emotions
* Verse 4-30-10 - birds, lotus, and emotions
* Verse 4-30-11 – emotions
* Verse 4-30-12 – emotions, with a reference to the love god
* Verse 4-30-23 – clouds
* Verse 4-30-24 - clouds, lotus, and elephant
* Verse 4-30-25 – wind
* Verse 4-30-26 - clouds, elephant, and peacock
* Verse 4-30-27 – cloud
* Verse 4-30-29 – lotus
* Verse 4-30-30 – breeze
* Verse 4-30-31 - birds and lotus
* Verse 4-30-33 - sky, clouds, peacock, and emotions
* Verse 4-30-35 - fragrance and lotus; verse 4-30-36 - sky and breeze
* Verse 4-30-37, 38 - dust in the air
* Verse 4-30-39 – passion
* Verse 4-30-40 – birds
* Verse 4-30-42 - birds and lotus
* Verse 4-30-42 – birds
* Verse 4-30-43 - cloud and wind
* Verse 4-30-44 – cloud
* Verse 4-30-47 - birds, sky, and wind
* Verse 4-30-48 - birds, lotus, sky, and clouds
* Verse 4-30-49 - birds and lotus
* Verse 4-30-50, 51 - breeze;
* Verse 4-30-52 - lotus, breeze, and love
* Verse 4-30-53 - breeze and birds
* Verse 4-30-54 – love; verse 4-30-55 birds
* Verse 4-30-56 - love-god
* Verse 4-30-57 - cloud and sky
* Verse 4-30-59 – birds
* Verse 4-30-63 – birds
* Verse 4-30-64 – grief
* Verse 4-30-65 - birds and grief

We can see that there are hundreds of references to the heart and the Anahata Chakra.

## References to Aagya Chakra

**Events that happened before in the story:** King Janaka, father of Sita, had set a hard condition for giving Sita’s hand in marriage. Being a sage himself, he surely knew the actual nature of Sita as an Energy. According to the condition, Sita will marry a man strong enough to put the bowstring on the bow of Lord Shiva. Shri Ram not only lifts and string the great bow, but while doing it, He broke the in middle.

**Events in terms of Chakra:** In the Ganga chapter, we saw that there are three knots on the Sushumna Nadi, of which the Shiva Knot is in our head region. From the point of view of Energy going upwards to the top of head, this is the last knot. Once it is open, the Energy’s path to merge into the Consciousness is clear. **Unless this knot opens up, the Energy and the higher Consciousness cannot meet, and we cannot see the higher level of Consciousness.**

Opening of the Shiva Knot, which allows the Energy and the Consciousness to meet, represents the condition of king Janaka for giving Sita’s hand in marriage to Shri Ram. According to the condition, Sita will marry a man strong enough to put the bowstring on the bow of Shiva. It is not a surprise that Shri Ram does it with ease, and he even breaks the bow.

To understand the breaking of the bow by Shri Ram, we need to know how the Shiva Knot feels before, during, and after it is open. Before opening, this knot blocks the path of Energy going upwards, which creates a strong localized pain inside a hollow head. **When the knot opens up, there is a feeling of the Energy rushing from that spot toward the crown. This opening of the knot and the release of the Energy is like an explosion.** Sage Valmiki describes the level of sounds, lights, and waves associated with it. In verse 1-67-18, he describes them as “an explosion like down plunging thunder” and “shock-waves from an exploding mountain.” The thunderous sound, the explosive lightening, and the waves or vibrations show the movement of an enormous amount of Energy. Yoga books describe these extraordinary sensations associated with the opening of the Shiva Knot.

In ancient India, the bows used to be 6 to 8 feet long shafts, vertically mounted, with a bowstring tied to them just before use. **If you imagine an enormous bow vertically mounted, with the bowstring stretched, you will get a picture of a close to vertical eye, the Third Eye.** The Aagya Chakra is named after Shiva and is called “Shiva-netra.” Sage Valmiki superimposes two different body parts – the Shiva Knot and the Shiva-netra – on the breaking of Shiva’s bow. Because of the proximity of the physical location of the opening of the Shiva Knot and the Aagya Chakra, sage Valmiki may have superimposed them.

## References to the Sahasrara

**Events that happened before in the story:** Ramayana has three remarkable journeys. We have already seen Hanumana’s critical journey to find Sita in Lanka, and Shri Ram’s journey to Lanka. After Shri Ram’s victory over Ravana and after Sita and Shri Ram realizing their true nature, it is time for the third journey. Sage Valmiki dedicates the complete chapter of 6-123 to Sita’s journey with Shri Ram to Ayodhya from Lanka in Pushpaka airplane. At this point in the story, Sita and Shri Ram are together, and they are approaching the city of Ayodhya in the Pushpaka airplane.

**Events in terms of Chakra:** If you consider the accepted geographical positions of Ayodhya, Kishkindha, and Lanka, you get a triangular shape. There is no need for an aerial vehicle to go over Kishkindha. It does not fall on the direct aerial route to Ayodhya from Lanka. Just to confirm that we understand this, in verse 6-123-25, we have Sita asking for a stop to pick up Tara, Sugriva’s wife. Thus, we see that sage Valmiki is showing to readers that, for Pushpaka, these three locations are in a straight line.

The path followed by Pushpaka is the path of the Sushumna Nadi in the spine. Therefore, we see Pushpaka going from the Muladhara Chakra to the top of the head. On its way, it has to go through all the chakras, and thus, in chapter 6-123, we see that sage Valmiki describes all the previous places again.

The word Sushumna means “a gracious way of extinguishing the fire.” The Energy takes this path, when it is entirely free from the Muladhara Chakra and never returns to the Muladhara Chakra. This journey is the final ascent of the Energy toward the Sahasrara. There is no coming back to the Muladhara Chakra. It is the most documented, coveted and celebrated journey, and yogis call it Kundalini’s ascent to the Sahasrara.

Now we will see the references to the Sahasrara. **In verse 6-127-51, we read that Shri Ram sees thousands of citizens, appearing like lotus flowers in bloom. It is a classic description of the Sahasrara.**

Verse 6-128-4 is a relatively strange verse in which Bharat says to Shri Ram that to control the kingdom is as difficult as controlling a broken dam. It is about time in this story, where all controls on the Energy are removed, and that a massive flood of the Energy merges with the Consciousness at Sahasrara.

In verse 6-128-12, Bharat relinquishes the control of the kingdom of Ayodhya to Shri Ram, and Shri Ram accepts it by saying: so be it. **The importance of this verse is that, from this point onwards, sage Valmiki changes the description of the events from the present tense to the past tense.** From this point onwards, there is only a blissful state, in which there is no concept of time. Hence, sage Valmiki describes it in the past tense. The rest of the verses describing the joyous occasion of the coronation of Sita and Shri Ram are explicitly mentioned in the past tense.

**In verse 6-128-33, sage Valmiki says that Shri Ram proceeded to Ayodhya accompanied by the sound of conches and kettledrums buzzing in the ears.** **These sounds are documented types of the Anahata sound. It shows a massive movement of the Energy in the temporal region.**

Verse 6-128-52 tells us Jambavan and Hanumana got water from 500 rivers. Please note that Jambavan’s name comes first as he is a guru, and we relate him to the Prana. **This event shows activities of Prana all over the body through various Nadi(s).** All these activities of Prana is directed toward the top of the head as the Prana gets absorbed at Sahasrara.

In verse 6-128-59, sage Valmiki tells us that Vashistha led Shri Ram, duly accompanied by Sita, to the royal throne. **Thus, the royal throne is not for the king alone, but for the king and the queen together.**

Verse 6-128-69 mentions Shatrughna holding a white parasol, Sugriva and Vibhishana holding a white whisk over Shri Ram. **We can see that almost everything around Shri Ram is white; this white color represents the Sahasrara. Verses 6-128-70 and 71 tell us that encouraged by Indra, the Air God provided hundreds of lotuses and diamonds to Shri Ram.** Indra stands for the sense organs. The sense organs are now cooperating with the higher Consciousness and giving it presents. An old enemy is now a dear friend.

This occasion of the highest state of the human Consciousness comes with multiple benefits as a side effect. Thus, we read in one story that Shri Ram gave away a lot of gifts to almost everyone present during his coronation.

In verse 6-128-94, Shri Ram repeatedly asked Laxmana to take up the position of the prince, but Laxmana refused it. When the Energy and the higher Consciousness are together in a blissful state, what role is there for the devoted mind?

**Verse 6-128-96 mentions Shri Ram performed hundreds of horse sacrifices over ten thousand years. The mention of ten thousand years shows a long and undefined time.** We read that during this time, no one died. There was no danger of wild animals, no diseases, no thieves, and no one felt worthless. Everybody was happy; everybody followed a life of virtue, and people lived for thousand years, with thousands of kids with no sickness or grief. Trees had regular flowers and fruits, and there were no pests, nor any insects. A cloud rained in time, and the wind was delightful. Everyone was satisfied with his or her work, and no one was greedy. It is the description of Ram-Rajya, the rule of Shri Ram. **It is also the description of the blissful state of the higher Consciousness over undefined time.**

Valmiki Ramayana ends with this description, but the story does not end here. **To see the actual ending of Valmiki Ramayana, we need to read the last verse of the first chapter.** Verse 1-1-97 mentions that after doing hundreds of horse sacrifices and ruling for thousands of years, Shri Ram went to Lord Brahma’s abode. **Thus, sage Valmiki leads us back to the first chapter where the cycle of Ramayana starts again, only to highlight even finer points and possibly take us to an even higher level of Consciousness.**