

## THE CHAKRAS

The Chakras are the vertices of pranic energy within the human body which control the circulation of 'prana' permeating the entire human body.

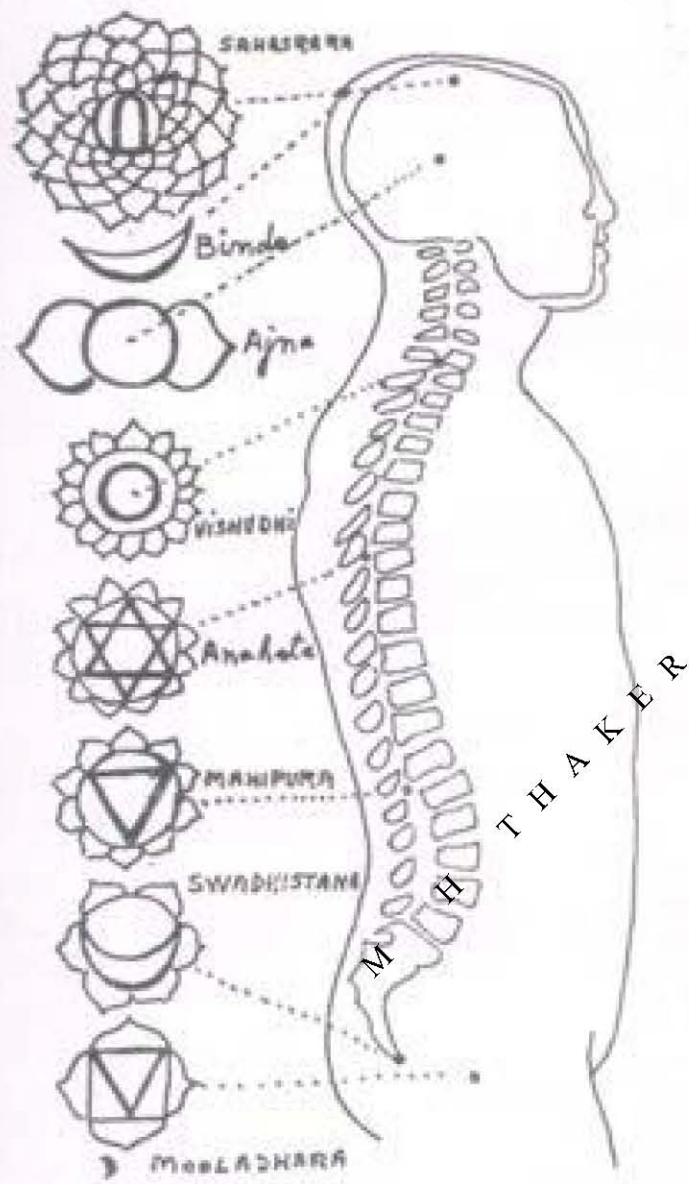
In Yogic practices, only a few of the principal Chakras are utilized.

The main Chakras are :

1. Mooladhara
2. Swadhisthana
3. Manipura
4. Anahata
5. Vishuddhi
6. Ajna
7. Bindu
8. Sahasrara

the '**Chakras**' are both real and symbolic. They are:

1. Centers of subtle energies (prana) within the pranic body of man. each chakra being associated with pranic energy at specified frequency levels, and specific levels of the mind.
2. Progressively higher levels of awareness. They represent different levels of awareness in man, from the more instinctive realm associated with 'mooladhara' chakra to the more intuitive



**CHAKRAS**

PINGALA



SUSHUMNA



IDA



1. MOOLADHARA

5. VISHUDHI

2. SWADHISTHANA

6. AJNA

3. MANIPURA

7. BINDU

4. ANAHATA

8. SAHASRARA

realm associated with Ajna Chakra. They symbolize the spiritual path. A specific start of awareness will induce prana to predominate at the corresponding chakra. Physical or mental stimulation of the psychic centers can lead to change of consciousness. As a result, the psychic potential in man develops and enables him to realize his higher self.

internalized awareness aspect is symbolized by the 'Ida' nadi and the 'Prana' aspects by the 'Pingla' nadi. The 'Ida' and 'Pingla' nadis cross each other at each of the six main Chakras. Thus the awakening of each Chakra is inseparably related to both 'prana' and 'consciousness'.

For the purpose of practicing Kriya Yoga or the advanced forms of meditation, it is important to have the knowledge and awareness of the chakras and to be able to locate them all accurately.

To awaken Kundalini, to bring out the dormant and sleeping centers of the brain into action, it is necessary to be familiar with the Chakras. Every chakra, is connected with particular portions of the brain.

The Chakras are an indication of the fullest potentialities of each and every person. The lowest of the human Chakras, the Mooladhara, represents the level of man where there are several limitations of both in knowledge and the ability of act. Higher Chakras represent higher levels in the range of understanding, harmony, bliss, identification and knowledge.

Mooladhara and Swadhishtana Chakras are predominantly 'tamasic' in nature. One's actions tend to be 'adharmaic' and disharmonious.

Manipura and Anahara, the two middle Chakras, are a mixture of both positive and negative qualities. At this level, 'rajas' predominates. Actions and thoughts are a combination of Dharma and Adharma.

'Vishudhi' and 'Ajna' the two higher Chakras are predominantly positive and 'Satvik'. One tends to follow Dharma and one's thoughts and actions are in harmony with one's individual nature.

The path of Yoga is a series of stages. The progressive awakening of the Chakras correspond to these stages.

**(1) Mooladhara Chakra** is the basic substratum-the fundamental root or framework of individual human existence and awareness.

The 'Kundalini', the latent potential in human being, is regarded as residing Mooladhara Chakra.

The three major nadis, Ida, Pingla and Sushumna, arise from Mooladhara, and make their ascent via the other Chakras to Ajna Chakra, in the mid-brain.

Sushumna, the symbolic passage through which Kundalini rises through the Chakras, is generally regarded as starting from Mooladhara Chakra, and ascending in turn through the other higher Chakras to 'Sahasrara'.

This is the centre where people are almost entirely self-centered, where the predominant drives, thoughts, motives and actions are directed towards attainment of some security in the world, money, material object, food etc. The Karma of previous birth manifests in the form of anger, hatred, greed, passion, love, jealousy, etc.

The location of the Mooladhara is in the region of the perineum.

## **(2) Swadhisthan Chakra**

'Swadhisthana' means one's own abode. This Chakra is regarded as being the substratum, the basis, of individual human existence, and is generally associated with the unconscious mind with its storehouse of mental impressions, 'Sanskaras'. All one's 'Karmas' from past lives are all locked away in that centre of the brain which is connected with Swadhisthana Chakra.

Swadhisthana Chakra represents the level of being where one is primarily connected with seeking of pleasurable sensations, through the sense organs. Swadhistana Chakra is the level where people motivate their whole life to attaining peace in the way that suits them. The world, all things and other people, are treated according to the amount of pleasure that they can bring.

The physical trigger point or Chakra Kshetrarm of Swadhistana chakra is at the base of the spine, at the tail bone

## **(3) Manipura Chakra :**

This is the third of the ascending chakras, Manipura Chakra is the 'centre of 'prana' within the human framework. It is the centre of the incredibly complex net work of subtle energy that permeates and controls the body from behind the senses.

It burns up and assimilates the energy in food.

At the level of Manipura Chakra, people become 'Very active and extroverted. They try to impose their will on the other people and the world around them. All things and other people are Seen as means to providing personal power and satisfying, worldly ambitions. It is the .centre of dynamism, Manipura Chakra is closely related to the sense of sight and movement of feet.

The physical trigger point of Manipura Chakra is in the middle of the spine directly behind the navel. Manipura Chakra Kendra is art the navel.

## **( 4) Anahata Chakra:**

Anahata Chakra is the fourth chakra , the centre of unbeaten sound. That is, the cosmic sound (Shabda Brahman) is heard at this centre.

It is located in the spine in line with the heart. Anahata Kshetra is at the heart.

This centre is regarded as the centre of consciousness (Jivatma) in human being.

This centre is so powerful because it is the seat of emotions. These emotions when purified and

one-pointed, are transformed into devotion. Opening this Chakra produces intense feeling of Bhakti. The mind becomes overwhelming one pointed which leads to transcendence.

The Anahata Chakra is the level where one begins to accept and love everyone and everything unconditionally. One begins to love people and the objects of the world for what they are. One begins to accept their nature with their faults and positive qualities, and to realize that everyone and every thing is acting according to its own 'Swadharma.'

At the level of this chakra, one begins to become more creative, whether in the field of science, art, music, poetry or whatever.

Anahata is closely related with: the sense of touch or feeling and with the movements' of the hands.

Above this Chakra level, there is progressively less identification with limited human existence. One starts to transcend individual identifications,.

Just below the Anahata Chakra, there is a minor centre called 'Ananda. Kendra'- the root of bliss. It is here that many people create the image of their Ishta Devata, and worship mentally. It is the centre where devotion is intensified.

#### **(5) Vishuddhi Chakra :**

Vishuddhi Chakra or purification Centre, is the centre which purifies and harmonize all opposites. where poison and nectar, good and bad, etc, are united into a common experience of bliss.

A wakening Vishuddhi Chakra is responsible for the maintenance of health, youth and longevity. When Vishuddhi is functioning, degenerated tissues become rejuvenated and diseases are kept away.

Vishuddhi Chakra is the level where one is really to accept the world for which it is, taking the good with intelligence behind all happenings. He becomes compassionate, peaceful and full of bliss.

The location of Vishuddhi Chakra is in the spine directly behind the throat pit, Its Kshetra is in the throat where the thyroid gland is situated,

#### **(6) Ajna Chakra**

Ajna Chakra is the centre of command. It is also the Guru Chakra, where the inner guru resides and directs.

Ajna Chakra is the point of confluence of the three great forces. Ida, Pingla, and Sushumna, which link all the Chakras. This is an important centre and must be purified before one commences to awaken the other chakras.

Ajna is the centre of wisdom and intuition. When this Chakra is awakened, the mind becomes a perfect instrument - steady, reliable and free of all attachments. Will power becomes very strong, and all goals are achieved. One gains full control over his/her prana and can distribute it to all parts of the body at will. With the awakening of Ajna, psychic powers (siddhis) are likely to manifest in accordance with one's mental tendencies.

Ajna is associated with mind.

The location point of Ajna Chakra is in the centre of the brain at the top of the spine. It is difficult to locate this area; so in Yogic practice, the eye brow centre (Bhumadhya) is Utilised. Ajna and Bhumadhya are directly connected through a psychic passage. Ajna is also directly linked to the pineal gland.

#### (7) Bindu

Bindu is the seat of the nectar, which maintains the life of Yogis. It controls all possible processes of metabolism, produces nutrition and the required quantity of Oxygen.

The location point of Bindu is at the top back of the head.

The Bindu is directly connected with Vishuddhi Chakra by a particular net work of nerves which flow through the interior portion of the nasal orifice passing through Lalana (a minor chakra responsible for storing secretion of Amrit or nectar ) when awakening takes place in Vishuddhi, it also takes place in Bindu and Lalana.

Bindu is the centre of Nada. There is not one particular sound in bindu, but many, many sounds. When practicing Nada Yoga one should concentrate on Bindu.

For the awakening of Bindu, there are no specific practice. Once Vishuddhi becomes active, it will have a consequential influence on Bindu.

#### (8) Sahasrara

The Sanskrit word Sahasrara means 'one thousand'. Although

Sahasrara is represented by a lotus with one thousand petals, the 'one thousand' literally implies that its magnitude and significance is vast, in fact, unlimited. Sahasrara is shoonya, the void. It is difficult to discuss Sahasrara, for it transcends concepts and words and is beyond experience, for the experience, the experienced and the experiencer are one and the same. Sahasrara is the merging of consciousness and prana. It is the culmination of yoga, it is yoga itself, the perfect union.

When one gains mastery over Sahasrara, he becomes free in all states; he becomes rooted in happiness and free from grid and bondage. With the blossoming of Sahasrara, the Yogi is said to acquire various psychic powers, but if he can free himself from attachment to such powers, he may then become the knower of the Supreme, and acquire every kind of knowledge.