

Kundalini Power

The Most Visited Articles in the Month of February 2012 in the Order as Listed Below.

MANTRA	KALI	Kundalini Power	MAHAVIDYAS	GAYATRI
OM NAMASIVAYA				



Bhagavad-Gita: 18 Chapters in Sanskrit

[BGALLCOLOR.pdf](#)

Download Bhagavadgita-all 18 chapters in Sanskrit, English, transliteration and word for word translation.

Bhagavadgita Pages in English, Chapters 1 to 18

BG01	BG02	BG03	BG04	BG05	BG06
BG07	BG08	BG09	BG10	BG11	BG12
BG13	BG14	BG15	BG16	BG17	BG18
bg01- Sanskrit	bg02- Sanskrit	bg03- Sanskrit	bg04- Sanskrit	bg05- Sanskrit	bg06- Sanskrit
bg07- Sanskrit	bg08- Sanskrit	bg09- Sanskrit	bg10- Sanskrit	bg11- Sanskrit	bg12- Sanskrit
bg13- Sanskrit	bg14- Sanskrit	bg15- Sanskrit	bg16- Sanskrit	bg17- Sanskrit	bg18- Sanskrit



Happy Dipavali 2011
bhagavadgitausa.com
Light: Sivananda orphanage

Click below for Magnum Opus of [Purnananda-Svami \(1526 CE\) on Kundalini Yoga](#)

[Serpent Power Complete.pdf](#)

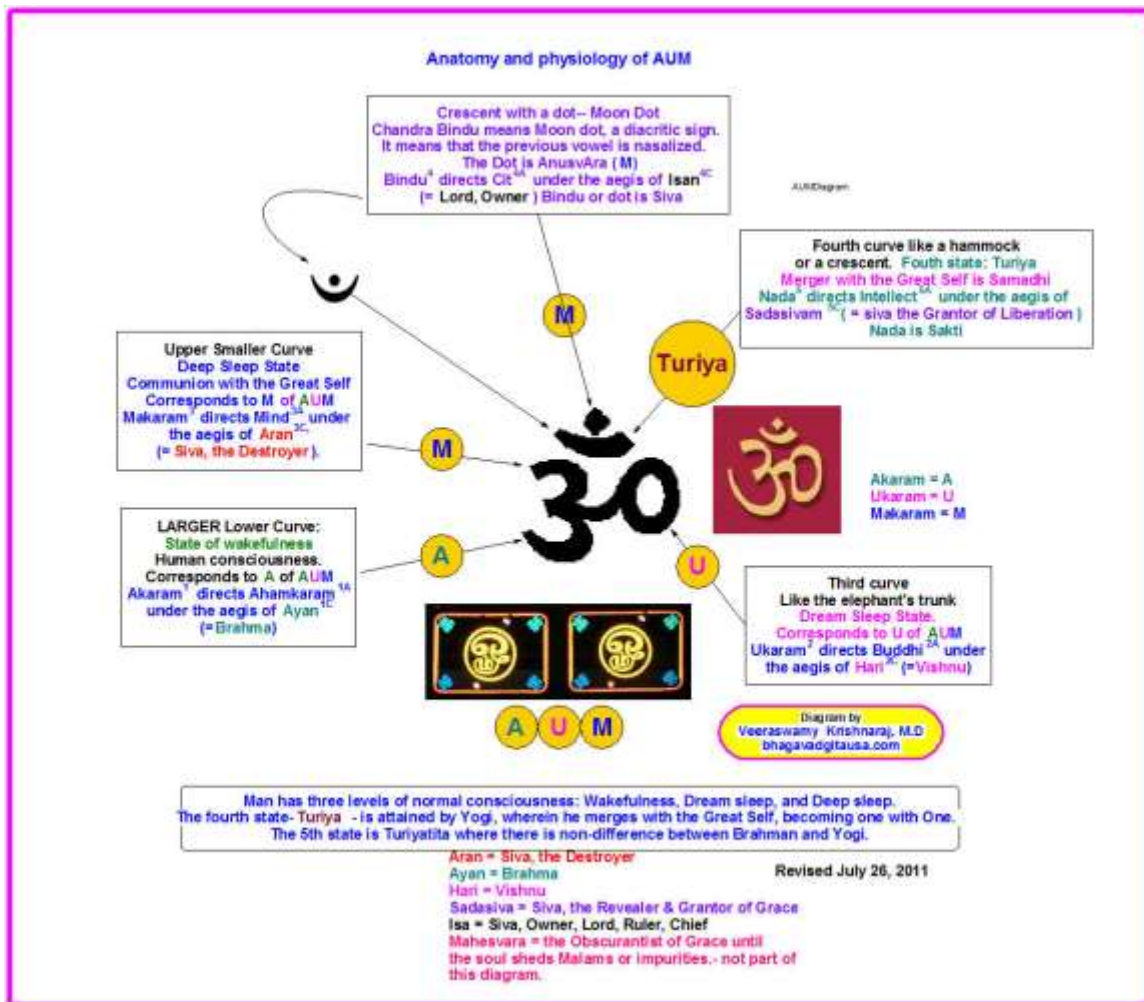
This file has the complete book of The Serpent Power plus illustrations by me with highlights of passages with the footnotes.

Serpent Power is the English translation of Sat-Cakra-Nirupana ([Six-Chakra Investigation](#)) in Sanskrit written by

Purnananda-Svami (1526 CE). This PDF contains:

- 1: THE SIX CENTRES AND THE SERPENT POWER (Kundalini)
- 2: षट्-चक्र-निरुपण (Six-Chakra Investigation)
- 3: THE FIVEFOLD FOOTSTOOL (Pādukā-Pañcaka)
- 4: Illustrations, Tables, and Highlights...By Veeraswamy Krishnaraj

[Serpent Power Complete.pdf](#)



Cakras



Mūlādhāra



Svādhiṣṭhāna



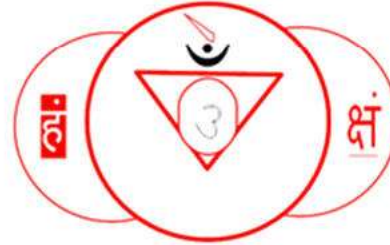
Maṇipūra



Anāhata



Viśuddha



Ājñā

Prepared by
Veeraswamy Krishnaraj
bhagavadgitausa.com
chakras-letter01

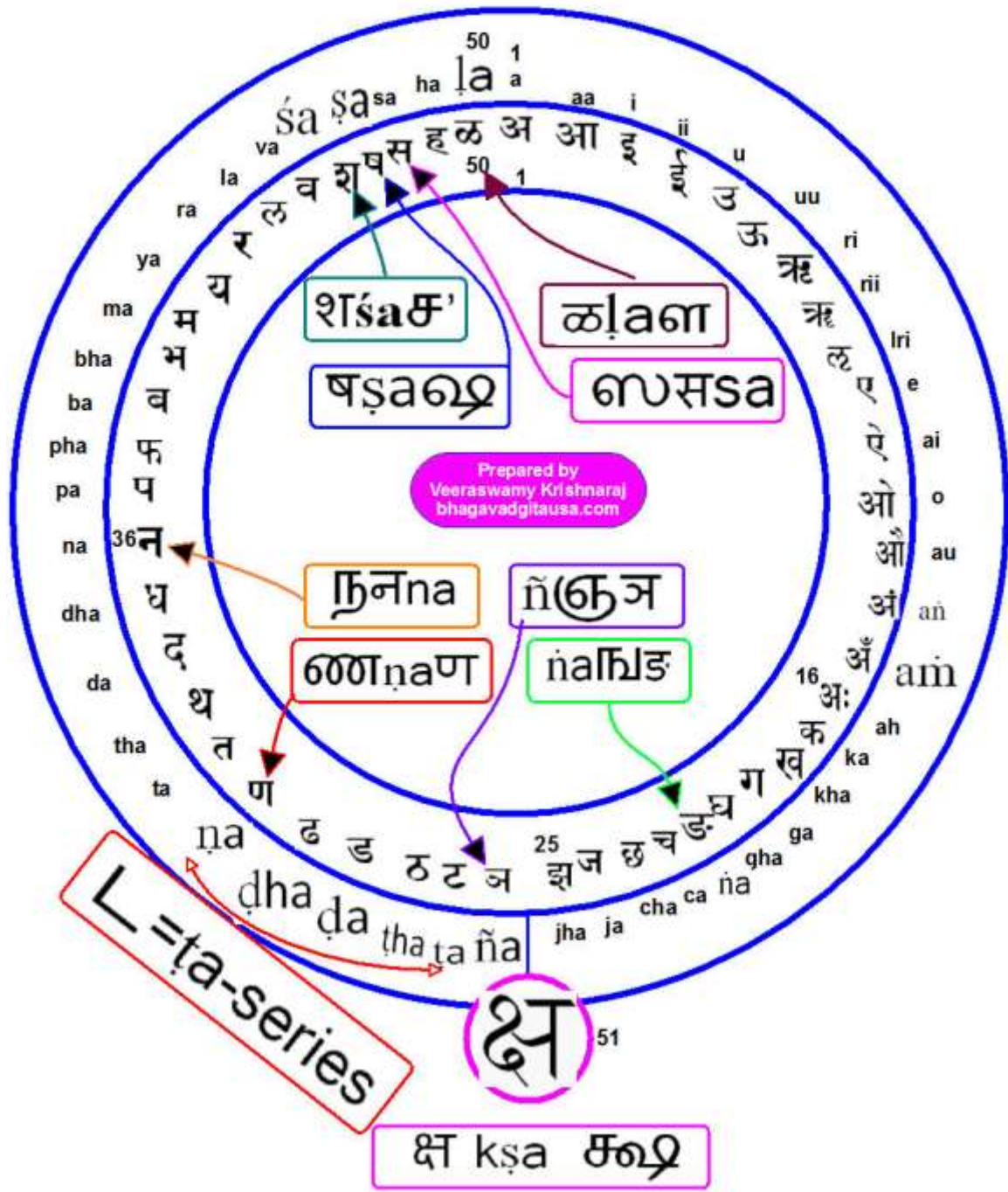
Other enunciation is Lam (Bija letter) --**v**am **ś**am **ṣ**am **s**am (वं शं षं सं) for Muladhara Chakra as the letters look.

You may follow this convention of enunciation of alphabets for all other Chakras also. For chanting of Bija mantras and the letters,

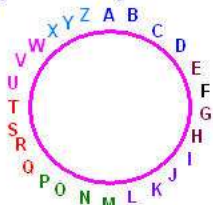
assume Lotus Position. The overdots above the Sanskrit letters indicate the M terminator.

Varnamala
Alphabet Garland of Sanskrit letters
A Wreath of letters

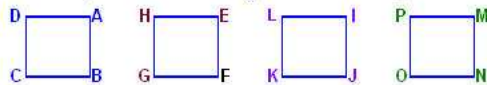
varnamala-alphabet-garland



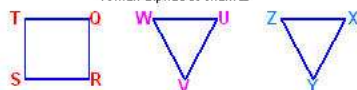
These are some of the configurations in Kundalini Chakras and Sri Chakra. The letters of the alphabet are arranged in like manner. This is an exercise before you plunge into Sanskrit letters and Bija Mantras. The following shapes are arranged to accommodate the Roman alphabets.



Chakras with letters on the petals (with the central Bija or Root Mantra).



roman alphabet chakras



The following pronunciations are in vogue of the Bija mantras and the alphabets. example: La is pronounced as lang (it sounds like lung). Follow this kind of intonation for all alphabets. Each intonation of the alphabet lasts as long as one's breath can sustain it (5-15 seconds for each alphabet). Start enunciating the Bija Mantra of Muladhara Chakra and then go on to the alphabets. Likewise for all the chakras.

Letters within brackets are Bija Mantras of the respective Chakras.

व	श	ष	स	Muladhara Chaakra
va	śa	ṣa	sa	(Lam) Vam Sham Sam Sam

ब	भ	म	य	र	ल	Svadhithana Chakra
ba	bha	ma	ya	ra	la	(Vam) Bam Bham Mam Yam Ram Lam

ड	ढ	ण	त	थ	द	ध	न	प	फ
ḍa	ḍha	ṇa	ta	tha	da	dha	na	pa	pha

Manipura Chakra									
(Ram)									
Dam Dham Nam Tam Tham Dam Dham Nam Pam Pham									

क	ख	ग	घ	ङ	च	छ	ज	झ	ञ	ट	ठ
ka	kha	ga	gha	ṅa	ca	cha	ja	jha	ña	ṭa	ṭha

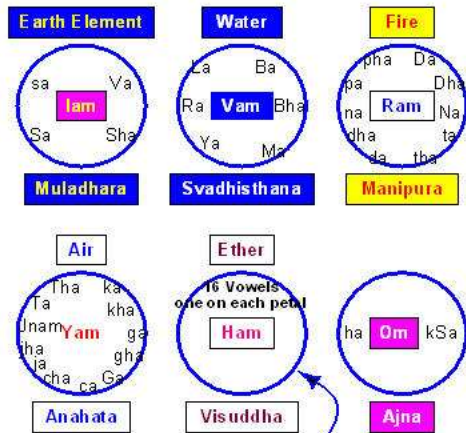
Anahata Chakra											
(Yam)											
Kam Kham Gam Gham Nam Cam Cham Jam Jham Jnam Tam Tham											

Visuddha Chakra											
(Ham) --Bija Mantra											
am Am im Im um Um m m Rm Irim Lrim Em Aim Om											
Aum Am Ah											

Am (अं), Ām (आं), Im (इं), Īm (ईं), Um (उं), Ūm (ऊं), Rm (ऋं), Ṛm (ॠं), Lrim (ऌं), Lrīm (ॡं), Em (एं) Aim (ऐं), Om (ओं), Aum (औं), and the two breathings Am (अं), Ah, (अः).

Ajna Chakra	ह	क्ष
Bija: Om	ha	kṣa
Ha Ksa		

Chakras with Sanskrit letters on the petals with the central Bija or Root Mantra



Fall into the Gap (Feb 4, 2009)

There are aspirants who do not want to be bothered with any Mantras, Stotras, Karikas, Tantras, Yantras, Mental and Physical Gymnastics, Breath control, Yoga classes and the like. Is there anything in the world that advocates and embraces simplicity? Yes, there is. This is where you fall into the Gap.

You are a running stream of thoughts during awake and dream states. Between thoughts, there is a gap or silence. Between movements, there is a stationary gap. Between forward and backward movements as in a car there is a moment or gap when there is no movement. You have to find that gap. That gap is free of thoughts. That is where tranquility, peace and Universal Consciousness reside. There is something between two thoughts; one calls it a Gap; another calls it a connector. It is all semantics. Thoughts cannot rise or propagate in the mind lake without consciousness; without the latter, there is no life. This Gap, this Universal Consciousness is Unmesa, opening of Spiritual eye or whatever you want to call it. It is the fount, the fountainhead, the origin, the Essence. This is where you abide in your tranquil moment.

Once you find that Gap or Universal Consciousness, you hold on to it and stretch it or stay in it as long as you can. Your mind is blank; the mind-slate is clean; the mind lake is tranquil; the mind dies figuratively-- Mana-NAsa; there are no thoughts; there is peace. In this cacophonous world, how is one going to find this Gap? The best time for finding this Gap or opening is between 4 AM and 7 AM. That is when you are most relaxed. You had the needed rest, sleep and regeneration. The birds are not chirping; the sirens are not wailing. The kids are in bed sleeping soundly. Stay in bed flat and supine. Keep your eyes closed with curtains drawn the night before. Close your physical eyes; open your spiritual eyes; and focus them into distant space where there is no object to perceive to distract your attention. Turn off your Cerebral Mantle, the generator of thought waves. It is not that difficult. Find that pristine silent thought-free gap. Hold on to it and stay in it as long as possible. Your breathing slows down. Your heart rate goes down. The Gap is the non-pharmacologic Beta Blocker that slows your heart. You will live longer. The aspirant has to maintain a thoughtless state (Nirvikalpa) so that by grace of the Divine or the Force he gains entry into Universal Consciousness. You are in touch with your precious and pristine Self. That is your Essential Self. You don't have to look for the Force; when you remain free of thoughts, the Force will find you and embrace you. Your mind lake has no waves. You dissolve in Universal Consciousness; you have become identical with it; that is SamAvesa (identical guise with Universal Consciousness). You overcame the thought barrier between your individual self and the Universal Self. Universal Consciousness bathes your mind and prevents generation of thoughts. This is what Kashmir Saivism recommends as UpAya or the ways and means to enter the world of Universal Consciousness. It is called SambhavopAya. It is Sambhava or SamAvesa or absorption of individual consciousness in the Divine Consciousness. Here there is no need for breath control, Mudras, Bandhas, Meditation or Mantras. End of Gap.

[For the Hindus, the willing and the compliant, here are some suggestions for a fuller life. When you get out of the bed, utter the name of Kesava \(destroyer of](#)

Kesin, Krishna) several times; this will set the day on a smooth path without obstructions, obstacles and frustrations. Its potency is equal to supplicating to Ganesa with "Om Ganesaya namah." When you go to bed, you count sheep jumping over the fence as a sleep aid. The idea is that you concentrate so much on the sheep that you forget the day's worries; counting eventually puts you to sleep. Mentally chanting Narayana upon going to bed - the Hindu way of counting sheep - and awakening brings benefits; the benefit of uttering the name in sleep though not uttered comes to the devotee; that is the paradoxical Grace of Bhagavan.

Utter the name of Govinda as many times as possible when you are about to eat. This will provide you your next meal and more thereafter. Consider many mishaps that could happen between meals that could prevent you from eating your next meal. Here eating your next meal means that you are alive and well. January 2010. Example: Think of the unfortunate earthquake victims in Haiti, who were hale and healthy and the next moment.... I can't even think, fathom and narrate the horror of their suffering. If you eat less or more, both are bad. In Hinduism, you don't eat for yourself; you eat for the Atman, the Great Soul or the Universal Soul in you. Bhagavad Gita says:

6.16: Yoga is not for him, who either eats too much, or eats too little. It is not for him, who either sleeps too much or stays awake too long, O Arjuna.

9.27: Whatever you do, whatever you eat, whatever offerings you make, whatever you give away, and whatever austerities you perform, O son of Kunti, do that offering unto Me.

The Christian equivalent is saying the Grace before meals. All acts are done for Him, which means service to mankind is service to Him.

Dear Lord, bless this food to the nourishment of our bodies and us to thy service. In Christ's name we pray, Amen.

The Jews have more elaborate recitation of Grace before (Ha-motzi), after, and between meals. They have Grace for wine, fruits, pastries, beverages, non-earth foods (meat, fish, milk and cheese). A typical Jewish Grace is as follows: **Praised be Thou, O Lord (Adonai) our G-d (God), King of the universe who brings BREAD from the earth or by whose word all things came into being.**

For each food item substitute the name of that food in the Grace: Fruit of the vine, fruit of the earth (vegetables), pastries....

You may notice in the Jewish Grace that **by God's word all things came into being.** In Hinduism, God by His Will, thinks the Thinkables, utters the Speakables, and creates the objects, Universe and beings. The Thinkable becomes the Speakable and the Speakable becomes the Object. I think and speak Apple; Abracadabra! I have Apple on the palm of my hand; I wish it is that easy. It is by God's thought and word, creation comes into being. SUTA Samhita says, Supreme Consciousness is Motionless Apada (Stirless word or Brahman), which becomes

the four forms of Pada (word), which again can become Apada. That **sound** is called **NADA** by the Tantrics, which is the origin of beings and objects. When Bindu explodes, a sound is produced which is called **SabdaBrahman (Sound Brahman = Sound Consciousness)**. **Bindu is like a spontaneously exploding Wisteria Seed Pod. A German homeowner called the police and took cover under the table when he heard a barrage of gunshots outside the house in his garden. The police responded only to discover the seed-missiles were shooting out of the exploding Wisteria pods.**

Sabdabrahman is Karana Bindu (Causal Bindu) which remains motionless (Nispanda) and that sound is called **ParA VAk**. When this stirless sound, that remains in Muladhara Chakra, unites with the **mind**, assumes the nature of Karya Bindu (Action Bindu), exhibits vibration and motion and manifests as **Pasyanti** (Visual Sound) in Svadhista and Manipura Chakras. This evolving and stirring Sabdabrahman (with the mind) moves to Anahata Heart Chakra, it acquires **Buddhi and NAda**. (Buddhi = understanding) Now the sound is called **Madhyama (middle stage)** at the heart level. Anahata sounds heard by the yogis are chini, chini-chini (onomatopoeic sounds), the sound of bell, conch, lute, cymbals, flute, drum, Mridanga (double-drum), and the last thunder. These ten Anahata sounds can be heard at random subsequently and only during meditation. **Ahata** Sound as opposed to Anahata is the sound that is produced by an external sound producer such as a drum and perceived by an anatomical sensory organ such as ear. **Anahata** sounds originating in the spiritual heart are perceived by (the non-anatomical spiritual or) **subtle ear**. So far the sound is not audible by the third person. The next development of the SoundBrahman is **audible speech (Vaikhari or articulate speech)** when it ascends to the voice box in Visuddha Chakra. At this level it acquires **Spastatara** (more evident, clear or intelligible). **As you see, the stirless sound of ParAvAk acquires the faculties of mind, Buddhi and NAda and eventually comes to a VirAt state (manifest state) and blossoms out in words, phrases, sentences, prose, poetry of all languages. ParAvAk is the Incubating Nidus or the Womb of discoveries and inventions. Yogakundali Upanishad says, the speech sprouts in ParA, springs leaves in Pasyanti, buds in Madhyama and blossoms in Vaikhari. Speech is deified as Goddess who goes by the names UttIrna (rise up) and Pasyanti.**

The ancient pre-Christian and pre-Judaic Hindu concept is the body is **PINDA** made of **food**; not only you dedicate the **body** to serve Him but also and more importantly your **soul** to Him (**Atma Samarpanam = ஆத்மா சமர்ப்பணம் = Soul dedication**). In my humble opinion, there is nothing in this universe that Hindu religion has not fathomed which is present in other religions.

Who doesn't like to hear the sweet nectarian sound of his name uttered by someone else? Among all names, Bhagavan likes to hear his devotees say Govinda in couplets: Govinda Govinda.

In Judaism, out of due reverence for G-d (God), there is a prohibition on the pronunciation of four-letter name (YHVH = *Yod-Heh-Vav-Heh*) except in prayer or study. The common practice is to mispronounce the name (politely and reverentially called deletion and substitution of syllables or letters) so Adonai is mispronounced as Adoshem; Elohaynu and Elohim are mispronounced as Elokaynu and Elokim. (The Hindu Chanters of hymns of 1000 names of Vishnu have a supreme adherence to the proper enunciation of names. Any intentional mispronunciation is sacrilegious and prohibited. Tantrics are very particular about exact and precise pronunciation. When you invoke god or goddess, proper enunciation is important. If the Hindu were to invoke and call god, JOHN SMITH as JOAN SMYTHE, both deities (John Smith and Joan Smythe) get angry with the invoker; consequences may be serious or they may simply forgive him because they know his sincere devotion to both of them. In Hinduism, unintentional mispronunciation does not invite the wrath of God. Here is a quote,

"Even if one were to slip on the proper method of reciting it (with faith and completely surrendered), the Thirumanthra will not slip from its nature, which is providing full protection to those reciting it. The Thirumanthra will protect everyone who recite it, no matter how they do it. That is, it never fails in its nature." It is like mispronouncing the name of the medication and taking it internally. The medication still works and brings about its intended effect, no matter what you call it.

Thirumanthra: Om namo Narayanaya.

In Hinduism there is ONE GOD and many are His or Her names. Hindus believe that God is formless [Brahman] and One; people call Him or Her Brahman, The Lord, Allah, Adonai or any other name if a new Prophet, Messiah or Guru comes along in the future and establishes a new religion entirely unknown and unimagined by us now. Consider the possibility that a new future prophet (Nuo) declares establishment of a new religion, NUOISM AND CALLS HIS GOD NUON and declares that all other Gods are defunct pretenders. Nuon, Nuo, and Nuoism become legitimate because 3 billion people converted to Nuoism. Now I know we should not be fighting with each other in the name of religion.) In writing the word G-d (God) in Judaism, an observant Jew drops the letter O. G-d is often referred to as *Ha-Shem* (The Name), the Ineffable Name, the Unutterable Name or the Distinctive Name. To the Jew, God is One, both **female** and **male** blended in One but **He** or **She** comes with many names and flavors. He invokes and thanks **Lord Adonai** for Her kindness; he invokes **God Elohim** for being harsh (justice) on him. Simply, **Feminine Lord Adonai** becomes **Masculine God Elohim** depending upon dispensation. To him **Female Lord (Lady) Adonai and Male God Elohim** are parents--though one-- keeping the children in line first by giving soft love and then some tough love. Hinduism also has an androgynous God by name Ardhanarisvara (Ardha-Nara-Isvara = half-man-Lord = Right half is the Lord and the left half is female Sakti. Androgynous Siva is the same as Elohim on the right and Adonai on the left of one body.

In **Tibetan Buddhism**, Dalai Lama is one of the incarnations of Avalokitesvara, the Bodhisattva of compassion and the fourteenth in the line of succession that began in 1391. The **Male is Compassion** and **the Female is Knowledge**; this union leads to realization. The sexual union is symbolism in Tantric Buddhism in Tibet. This union of Compassion and Knowledge is necessary to win over MAyA and the false duality of object and subject. This fusion results in enlightenment. To the Jews God is good and Lord and God: **Lord with Female kindness** and **God with Male Justice**.

For the Hindus who believe in the following prayers

Utter the name of Rama in triplets (Rama, Rama, Rama) as many time as you can. The utterance of a triplet once is equal to chanting the Sahasranamam (Vishnu's 1000 names) once and deriving its full benefits. The math is as follows: (Chuckle if you must).

The word Rāma, said three times, begets all the benefits derived from reciting the entire Vishnu Sahasranamam. Rāma = Rā + ma. Rā is the **second** semivowel in the group-Ya, Ra, La, Va. Ma is the **5th** labial among Pa, Pha, Ba, Bha, and Ma. Two multiplied by five is 10; Rāma said three times is $10^3 = 10 \times 10 \times 10 = 1000$. See how a Hindu manipulates numbers!

Bhishma recited one thousand names of Maha Vishnu. Goddess Parvati asked Siva, her Consort whether there is a shorter version of Sahasranamam (1000 names). Think of people or goddess in a hurry! Siva Peruman replied to Parvati:

"Rama Rama Ramethi, Rame Rame Mano Rame

Sahasra Nama Thattulyam Rama Nama Varanane."

Recitation of the one word Rama once will bring benefits equal to recitation of all one thousand names.

Don't forget to supplicate and beg Sita Pirati to confer on you the supreme title of **Prapannan*** after you surrender yourself (saranagati). She forgives all your minor and major infractions and Pāpams, lines up your head at the feet of Rama and whispers in His ears to grant Raksa (இரட்சிப்பு) to you.

இரட்சிப்பு = preservation, protection, salvation. Kakasuran obtained Raksa from Sita abused physically by him, when everyone rejected and abandoned him. Kakasuran is personification and euphemization of abuse by thought, word and deed.

Prapannan* = He who accepts God as his sole refuge.

Breath control and meditation according to Bhagavan Krishna in The Uddhava Gita, Dialogue 9, Verses 32 to 46.

The following is what Krishna says in answer to Uddhava's question on meditation and concentration of the mind.

9.32 Sit in a comfortable position on a level surface with head, neck, and back in one line; palms and hands facing upward on your lap; and gaze directed downward.

9.33 Submerge the senses; focus the mind on your breath; breath in slowly; hold the inhaled breath; exhale slowly; pay attention to the out-breath; hold the out-breath and then inhale slowly.

In cold clinical words:

Inspiration - >Retention of breath - >Expiration - >Hold the residual breath - >Inspiration.

Concentration on an object may be difficult; if you choose one, choose a part of your body, the smallest possible anatomical part, like the finger tip, nasal tip, thumb. More easily, you can concentrate on your breath going in and out.

9.34 Let Prana (breath) go up the lighted path of Susumna Nadi, fine as the Lotus stalk. Upon arrival at the silent Anahata Chakra, peels of Pranava, Om fills the center; chant the Mantra Om on the out-breath. (Solar rays pass up the Susumna Nadi.)

9.35 Chant Pranava Mantra Om ten times at each sitting thrice daily; you will gradually gain control over your breath; you will be ready for meditation.

9.36 Deep in the cave of the heart there is an inverted eight petal lotus bud pointing down from its stalk. (note: heart here refers to spiritual heart, which is present on the right side of the anterior chest--No! it is not an anatomical organ.)

9.37 While meditating, visualize the lotus petals open revealing in its center, Sun, Moon, and Fire. See the Self (Krishna) in whatever native form one likes.

(The three canals of Susumna Nadi are one within the other, a tube within a tube: outer tube is Rajasic Vajra Nadi which is the sun, the middle tube is Sattvic Chitra Nadi (Moon), and the innermost tube is Brahma Nadi signifying passage of Kundali and Kundalini consciousness. The inner tube is more subtle than the outer tube; the innermost is the subtlest. It is said that normal human consciousness becomes a higher consciousness as seen in gifted people like Einstein and Superconsciousness in Yogi who is steeped in Kundalini Yoga.)

9.38 Whatever form of Krishna or Self you choose, let it shine and smile upon you.

9.39 Krishna says, I will be in the center of the lotus as a dark nimbus cloud with eyes and face radiating grace and love and Lakshmi sitting on my chest.

9.40 Visualize me with scintillating jewels, ankle bells, bracelets, and shining lotus feet.

9.41 Let your mind build my image of my body in all its parts and see my complete self as an immanent being there.

9.42 Shut out the external world; withdraw from all sensory stimuli; fix your mind on me in the very center of the heart lotus; keep going towards the epicenter of the lotus (involution).

9.43 As your travel towards the center and concentrate your attention, your mind flows in a continuous stream; hold your attention on the benign face of My being.

9.44 Concentrate on My face for a while; later let My form vanish and what is left behind is the Self; hold on to it and become one with it; now the Self and you are one.

9.45 Remain in that state; it is like fire fusing with fire.

Here is what Sri Swami Sivananda says about Susumna Nadi.

Sushumna extends from the Muladhara Chakra (second vertebra of coccygeal region) to Brahmarandhra. The Western Anatomy admits that there is a central canal in the Spinal Cord, called *Canalis Centralis* and that the cord is made up of grey and white brain-matter. Spinal Cord is dropped or suspended in the hollow of the spinal column. In the same way, Susumna is dropped within the spinal canal and has subtle sections. It is of red colour like Agni (fire).

Within this Susumna there is a Nadi (river, tube, pipe, channel) by name Vajra (thunderbolt) which is lustrous as Surya (sun) with Rajasic (passionate, active) qualities. Again within this Vajra Nadi, there is another Nadi, called Chitra (bright). It is of Sattvic (virtuous) nature and of pale colour. The qualities of Agni, Surya and Chandra (fire, sun and moon) are the three aspects of Sabda Brahman. **Here within this Chitra, there is a very fine minute canal (which is known as *Canalis Centralis*). This canal is known as **Brahmanadi** through which Kundalini, when awakened, passes from Muladhara**

to Sahasrara Chakra. In this centre exist all the six *Chakras* (lotuses, viz., Muladhara, Svadhishthana, Manipura, Anahata, Vishuddha and Ajna).

The lower extremity of the Chitra Nadi is called Brahmadvvara, the door of Brahman, as Kundalini has to pass through this door to Brahmarandhra. This corresponds to Haridwar which is the gate of Hari of Badrinarayan in the macrocosm (physical plane). **The Chitra terminates in the Cerebellum.**

In a general sense **the Susumna Nadi itself (Susumna = gross substance of Spinal Cord) is called Brahma Nadi because, Brahma Nadi is within the Susumna.** Again the **canal within the Chitra is also called Susumna**, because the canal is within the Susumna. Ida and Pingala Nadis are on the left and right sides of the spine.

Chitra is the highest and most beloved of the Yogins. It is like a thin thread of lotus. Brilliant with five colours, it is in the centre of Sushumna. It is the most vital part of the body. This is called the Heavenly way. It is the giver of Immortality. By contemplating on the Chakras that exist in this Nadi, the Yogi destroys all sins and attains the Highest Bliss. It is the giver of Moksha.

When the breath flows through Susumna, the mind becomes steady. This steadiness of the mind is termed "*Unmani Avastha*", the highest state of Yoga. If you sit for meditation when Susumna is operating, you will have wonderful meditation. When the Nadis are full of impurities, the breath cannot pass into the middle Nadi. So one should practise Pranayama (breath control) for the purification of Nadis.

July 21, 2008:

I am recommending the following to Sri Vaishnavas and the willing.

Srivaishnavism is known for its three sacred Mantras. Srivaishnavism has the distinct honor in embracing all castes in its fold; once you are a Srivaishnava, you are equal with all other Srivaishnavas. The humility is the most important asset of a SriVaishnava. He or she always signs off as, 'Adiyen' meaning that the person is your humble servant serving at your feet. That Adiyen may be a physicist, a physician, a musician.... To that person, serving at your feet is serving at the feet

of the devotee of the Lord, which is equal or more than equal to serving the Feet of Bhagavan (Lord). For the meaning of the three mantras go to [Srivaishnava mantras](#).

Yours,

Adiyen (That is me.)

It is a common recommendation for a Vaishnava devotee to mentally chant, [Sriman Narayana Charanau Saranam, Prapadye Srimathe Narayanaya Nama](#), anywhere, anytime. Combining this Mantra with Breath control has its advantages. Assume Padmasana pose. Take a deep breath and hold. Kumbhaka is the breath-holding phase, during which mentally chant the Mantra 5 times and breath out deeply. You may perform it for 5-10 minutes twice a day. Other times, you may chant this Mantra without holding the breath.

The other method.

Commit all three Mantras to memory before you proceed. Or write them down and chant in your mind from what you wrote on the paper.

Assume Padmasana posture. Take a deep breath and hold it. Chant the following three Mantras silently in your mind while you hold your breath and exhale at the end. You could do this for a period of about 5-10 minutes twice a day. It will bring you peace and tranquillity. Deep breath for 3-4 seconds, mental chanting of all three mantras for 15 - 20 seconds and exhalation of 3-4 seconds. The whole procedure takes about 20 to 30 seconds in one cycle.

1 [Om namo Nārāyanāya](#)

2 [Sriman Nārāyana charanau saranam prapadyē](#)

[Srimathē Nārāyanāya nama:](#)

3 [Sarva-dharmān parityajya mām ekam śaranam vraja](#)

[Aham tvā sarva-pāpēbhyo mokṣayisyāmi mā śucah](#)

So you want to meditate. Here is the physiology behind meditation and contemplation. You need the Inner Organ in tranquil state to engage in contemplation and meditation. You have to turn the outer world off to enter the Inner world.

Go to [TANTRA](#) for more preliminary information on perception, inference, analogy, negative proof, indirect knowledge, probability evidence and much more. The following passage is a continuation from Tantric text. For successful meditation you need a fully functional "Inner Organ" made of Mind, Buddhi, Ego, Chitta and the soul. Find out what they mean. **Mind is a mechanical meditator; Buddhi is a fickle meditator; Chitta is a serene meditator.**

Soul, the King presides over, directs, and benefits from Mind, Buddhi, Ego and Chitta. When they all go to battle for the king, they all die with Chitta merging with the Soul. What it means is mind the mechanical meditator, Buddhi the fickle meditator and Ego the I-maker have to die for the Chittam to meditate and find oneness with the soul. Manas-Nasa = destruction of mind; Buddhi-Nasa = destruction of Buddhi; Ahamkara-Nasa = destruction of Ahamkara (ego). When there is destruction of ego, mind, and intellect, there is tranquility, there is no egotistical 'I' factor, there is no propagation of thought waves from the mind, and there is no intellection giving rise to extraneous concepts and notions. Under these ideal conditions, Chittam can go to work and meditate on the Indivisible Oneness (Universal Consciousness) and merge with it.

புத்தி = Intellect . Buddhi or Intellect is the Prime Minister. a sifter, a sorter, an analyzer, a collator, and a processor of knowledge

அகங்காரம் = Egoism. Ahamkaram or I-Doer or I-Maker is a cabinet Minister. I am (Self or my being is) the center of the universe.

மனம் = Mind. Manas or Mind is a cabinet minister. A gatherer of information through sense organs.

சித்தம் = Determinative Faculty. Chitta or DF is a cabinet minister. a shuttle that moves knowledge back and forth from the front burner of consciousness or Buddhi to back burner for storage and vice versa.

Buddhi, Ahamkara and Manas are linear in that **Buddhi¹⁴** gives rise to **Ahamkara¹⁵** which gives rise to Mind or **Manas¹⁶**. Distal elements such as **hearing¹⁷ tactile sense¹⁸, vision and color¹⁹, tasting²⁰, smell²¹** report to Mind or Manas, which reports to Ahamkara, which reports to Buddhi. Buddhi interacts with Chitta, the shuttle that moves knowledge back and forth between storage and the front of consciousness or Buddhi.

The Tattvas.

Siva¹, Sakti², Sadasiva³, Isvara⁴, Sadvidya⁵, Māyā⁶, Kāla⁷, Niyati⁸, Kalā⁹, Vidya¹⁰, Rāga¹¹, Purusa¹² Prakrti Tattva¹³, Buddhi¹⁴, Ahamkara¹⁵, Manas¹⁶, hearing¹⁷ tactile sense¹⁸, vision and color¹⁹, tasting²⁰, smell²¹, speech²², grasp²³, ambulation²⁴, evacuation²⁵, procreation²⁶, sound²⁷, palpation²⁸, form²⁹, taste³⁰, odor³¹, ether³², air³³, fire³⁴, water³⁵ Earth³⁶.

Explanation of these terms and other perspectives

Perception moves from the sense organs to the mind in the apprehension of General and Peculiar qualities, from indeterminate to determinate, from preliminary to specific, from Nirvikalpam to Savikalpam. Higher need is moving the perception to the soul. This is **Intellectual perception**, which is apprehension by what is called Antakarna or Inner organ, consisting of Buddhi, Ego, Mind and Chitta serving the soul. Going beyond General and Peculiar qualities or perception is Intellectual Perception (**மானதக்காட்சி**). In the West, Mind and

Egoism are well discussed and explored; Buddhi and Chitta are poorly understood.

The following meanings of the words are close approximations.

Buddhi = புத்தி = Intellect. Reason, power of discernment or judgment

Ahamkaram = அகங்காரம் = Egoism

Manas = மனம் = Mind

Chitta = சித்தம் = Determinative Faculty

Sense organs of perception = Seeing, hearing, smelling, touching, tasting.

Indeterminate perception or knowledge = First Look.

Determinate perception or knowledge = Complete or near-complete knowledge.

Experiential Knowledge = Internal experience of love, hate...

Sense organs project their image on Manas, the mind. This is called

இந்திரியக்காட்சி (Indriya-kAtchi = Seeing or perception through sense organs).

The first perception (the first look) is not complete and not determinate; it

is நிருவிகற்பக்காட்சி (Indeterminate perception). ArAgam (அராகம் = Rāga is desire) and Buddhi Tattva make it possible for Nivikalpa Indeterminate

Perception or knowledge to become SavikalpakKatchi (சவிகற்பக்காட்சி =

Determinate Perception or Knowledge). It means that the knowledge is complete

and determinate. Indeterminate becomes Determinate perception; the latter

becomes an experiential knowledge, when impacted with desire and Buddhi (

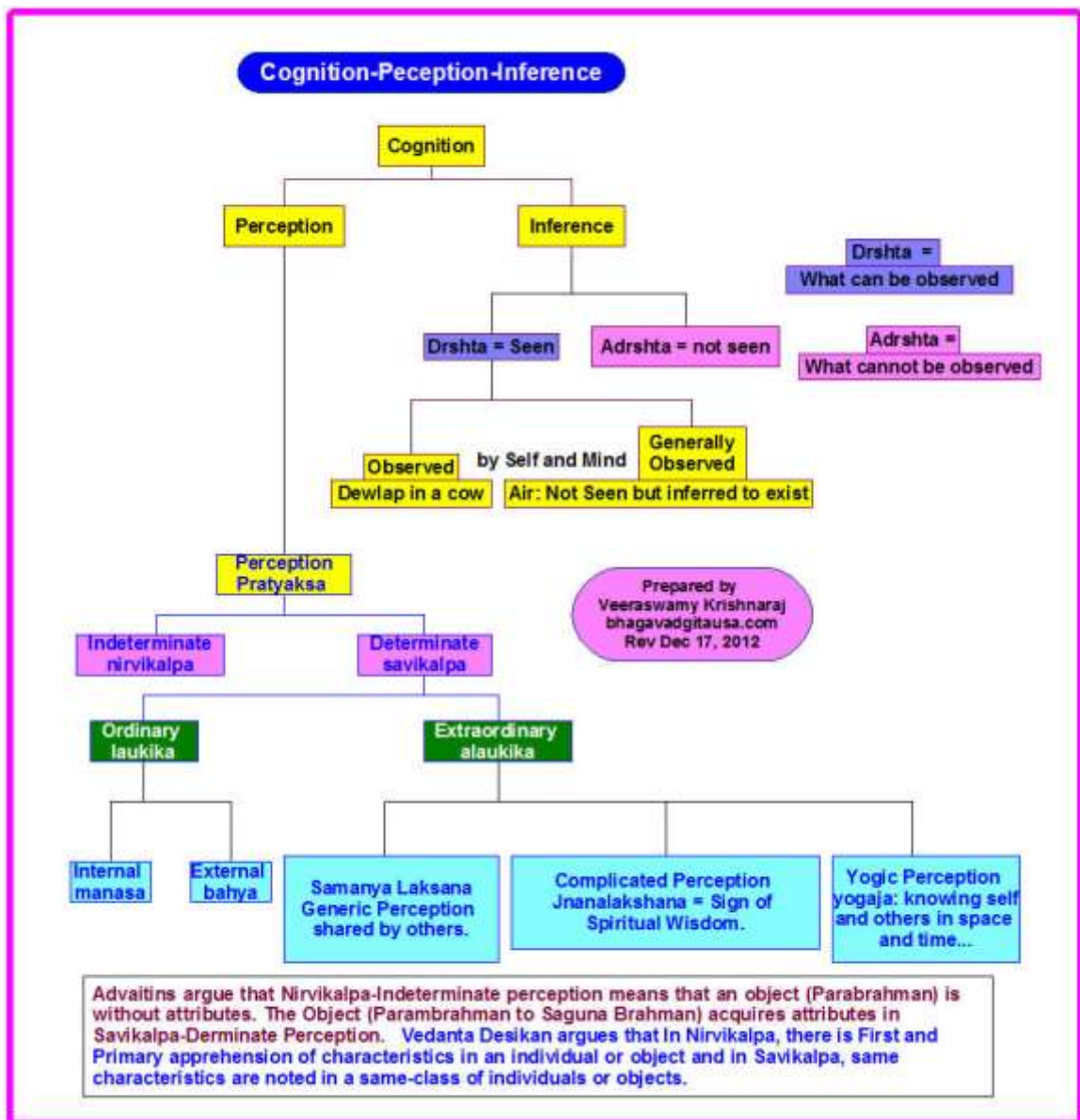
தன்வேதனைக்காட்சி (Tanvetanaik-Katchi). In this state, the sense knowledge

is subjected to psyche's desire, and Buddhi (Intuitive intellect). Experiential

knowledge (தன்வேதனைக்காட்சி) is internal experience of love, hate, pain,

pleasure... brought about by Rāga or Desire and experienced by soul's intellect

after the sensory input goes through Indeterminate and determinate perception.



Indeterminate knowledge → Determinate Knowledge → Experiential Knowledge.

You see a form behind a diaphanous screen; you don't know whether it is a male, a female, or a statue. That is **Indeterminate knowledge**. The form moves and comes in view before you. You apprehend the form as a woman; that is **determinate knowledge**. The figure is a statuesque, living breathing young woman and induces positive feelings and love at first sight; her demeanor is bewitching; the juices start flowing; the sensitized pheromonal receptors are heightened; the adrenaline rush is palpable and causes palpitation; you without your awareness

develop a physical response to her; she kindles your desire and Buddhi gives a thorough look-see; you are melting in the heat of passion; you desire for union; that is **Experiential perception or knowledge**. This is the physical side of human response. There is less knowledge among people with regards to spiritual side of human response. You hear of ecstasy in seers and sages, when they meditate on God. That spiritual ecstasy is compared to sexual bliss in Tantric texts. Sexual bliss is difficult to express in words; so also is Spiritual bliss, but it is much more intense, when the Yogi experiences what is called Turiya and Turiyatita, the 4th and 5th state of human consciousness (the other three are wakefulness, dream sleep and deep sleep). This is the ultimate human experience in this phenomenal world.

Experiential knowledge = Self-perception of pleasure and pain brought about by *arāka-tattuvam* (**அராக தத்துவம்** = Desire).

Direct Perception = Pratyaksha Pramana (= **காண்டல் அளவை** = KAnadal Alavai) is the knowledge gained by direct perception of an object by the senses. The first impression is the general appearance or occurrence and is called Nirvikalpa Pratyaksha (**நிருவிகற்பக் காட்சி**), Indeterminate perception. **Vikalpam** = difference. Nirvikalpam = undifferentiated or indeterminate. The next perception in sequence is Savikalpa Pratyaksha (**சவிகற்பக்காட்சி**). Savikalpam is knowledge that comes with perception associated with appreciation of difference. One comes to know how an object is different from the rest. It is a definite identification of the object and its true nature. Savikalpa Pratyaksha is knowledge that is **not** tainted with doubt, confusion, and erroneous apprehension (**திரிபு**). Savikalpa Pratyaksha is knowledge devoid of stain.

It is indicated that Inner Organ is endowed with functional polymorphism, the constituent name based on its function. When it emotes (Manasa-Vritti) it is called Manas or **mind**; when it thinks (Buddhi-Vritti) it is **Buddhi**; When it is in memory mode (Chitta Vritti), it is **Chittam**. Thus Mano-Buddhi-Ahamkara-Chitta is one entity with multiple functions. Each function in the active mode inhibits the other functions with ever-present Ahamkara humming in the background..

Soul's intellect, when at work, goes after the objects. It uses the five sensory organs like the eyes. Its perception is based on and limited by the organs. Indriya KAtchi (Sense Perception) perceives without the stain of doubt and erroneous apprehension the object's general quality without knowing its name and genus. This is known as sense-knowledge. The first knowledge engendered by and associated with the five sense-organs takes a foothold in Chitta (Determinative Faculty) and remains in memory; later Buddhi (Intuitive Intellect) assigns a name, genus and such attributes to the object and thus establishes a clear comprehension of the object. This is known as **MANatha KAtchi (Intellectual Perception)**, **மானதக்காட்சி**, Intellectual perception by the soul through the functioning of the intellect.

External Sense Organs: They are the eyes, the nose, the tongue, the ears and the skin, which serve to collect disparate sensations from the outer world. They are outside of the Inner Organ.

Mind = मनस् = Manas. Mind is also called Lower mind. Mind is made of thoughts when it is active (Manas-Vritti). Mind captures the images and sensory impressions from the sense organs, which perceive the external world. There is a continuous assault of the external world on the mind during waking hours. That creates thought waves in the mind lake. In dream sleep, mind is active though there is no contact with the external world. These are thought bubbles in the form of audiovisual presentation rising from the subconscious mind. **Mind suffers from five afflictions. Five Klesas: avidya¹ (ignorance), asmita² (egoism), raga³ (desire), abhinivesa⁴ (tenacity for mundane existence) and dvesha⁵ (aversion). These entities arise in a cascade fashion starting from Ignorance giving rise to Egoism and so on. Avidya is not knowing that we take the non-eternal as the Eternal, Impure as pure, pain as pleasure, desire sprouting from egoism and aversion as real, and not identifying oneself with the Soul.**

Buddhi: बुद्धि = புத்தி. Reason, power of discernment or judgment, rational faculty, decision maker, director of Manas, one of the four species of antakarana. Antakarana = அந்தக்கரணம் = Inner seat of thought, feeling, and volition, consisting of four aspects: புத்தி, அகங்காரம், மனம், சித்தம், (Buddhi or Intellect, Egoism, Mind, Determinative Faculty. உட்கருவி = utkaruvi = **Inner Organ** = Antakarana = அந்தக்கரணம். Buddhi is also called Higher Mind. (Mind is lower mind.) Buddhi has filters: **Sattva, Rajas, and Tamas (Virtue and goodness-its color is white; Motion and passion - its color is red; Darkness and sluggishness - its color is black.** Buddhi is the faculty that determines the course of action, when one is faced with a contingency: trivial, ordinary, life-threatening. When Buddhi is churning, you call the function Buddhi-Vritti. Same is true of Manas-Vritti. Manas-Vritti, Buddhi-Vritti and Chitta-Vritti are controlled by a three-way switch, a case of reciprocal inhibition; only one switch is operative at a time. It is like the gears in the car; we use only one gear at a time. Ego Engine hums in the background and goes silent with others when Chitta is active. When Manas is churning, Buddhi and Chitta stop churning. Manas is a gatherer of information; Buddhi is a sifter, a sorter, an analyzer, a collator, and a processor of knowledge. It is like gathering intell (intelligence) by Manas, the field agents, and the analyzer of 'intell' is the Buddhi.

Ego: அகங்காரம் = अहंकार = Ahamkaram. It is the I-doer or I-maker. It is all about I, Me, Mine, and Mineness. It is generally possessive and selfish. Ahamkara identifies itself with the body as if it is one's own self; it mistakes the body for the self or soul. Body awareness eclipses and sacrifices soul awareness. One can quell the Ego or modify it. Ahamkara also has three filters: Sattva, Rajas and Tamas. One can quell Rajas and Tamas as Yogis do and exhibit Sattvika Ahamkara. Manas sends its impressions through Ahamkara and its filters to Buddhi, which is the penultimate arbitrator. But Chitta supersedes Buddhi and the Soul reigns Supreme.

Chittam (சித்தம் = चित्त): Citta in Sanskrit. Chittam is a chronicler and repository of mental impressions and experiences. It is said to be a seat of consciousness, sub-consciousness and superconsciousness. Since there is no equivalent word in English, Chittam is variously called Consciousness, Soul, Memory Bank,

Contemplative faculty, Inner man, Repository of Experiences, Storehouse of **Vasanas (smells from past life)**, **Samskaras** (tendencies from past life) and **Gunas (modes or qualities)**. One source tells when Sattva, Rajas and Tamas (Virtue, Motion and passion, and darkness) are in equilibrium, it is Chittam which in its pristine state gains entry into Universal Consciousness; when they are in disequilibrium, it is Buddhi. Thus Chittam is a superior state. Chittam is the corporeal equivalent of Cosmic Witness. Chittam itself is not a physical entity. Vasana means fragrance, that clings to the clothes; Vasanas are the impression of anything remaining unconsciously in the mind, the present consciousness of past perceptions, and knowledge derived from memory. It is the fragrance left from the past life that clings on to our psyche in this birth. Samskaras are impression on the mind of acts done in a former existence. At present, we are made of Vasanas and Samskaras meaning that our present life and behavior are a continuum from the past life remaining true to our past-life behavior. Our body, mind, soul and psyche follow the script written by Vasanas and Samskaras. Consider your DNA inherited from your parents; likewise you inherit your Vasanas, Samskaras and Gunas from your past life. In the dream sleep, Buddhi, Ego and Mind are in abeyance because there is no external world but Chittam is functional and draws images and experiences from its own memory bank; it is a subjective world; the senses do not perceive; the organs do not respond; Buddhi does not churn; that is dream. (Sleepwalking or somnambulism is a sign of CNS immaturity in children.) If one experiences a dream that is not of this world, it is from the memory from previous life (Pūrva Janma Smaranam). Chittam is man in his essence. Chittam makes the Inner Man. It is said that one should keep one's Chittam squeaky clean. Chittam is the radiating light of the soul of man. Chittam is Sum of man. You are what Chittam is. When you see an apple, your Inner Organ (Chittam) has to morph itself to the shape, size, color, odor, taste... of an apple; then only you see an apple in its completeness. You see an apple; you (your chittam) become an apple; you hear music, you become the music. All that happens in your Chittam. Chittam is the seat of deep contemplation. Whatever is contemplated in depth in Chittam, that it becomes; that a man becomes. Chittam becomes the repository of Sattva, Rajas and or Tamas in one mode or any of its combinations, one becoming more dominant than others. Chittam is a sage, a warrior, a killer.... If Chittam becomes the repository of malignant behavior such as murder, extreme greed etc, they leave a permanent imprint and never leave a person. Chittam is what makes a man a Buddha, a Jesus Christ, a Sankaracharya, a Lincoln, a Gandhi, a Hitler, a Madoff, (Jan 18, 2009) or Rajaratnam. Sattva (Virtue) is in the dominant mode in the first five people; Tamas or darkness is in the dominant mode in the last three persons. If you don't give in to the onslaught of distracting thoughts and keep Siva constantly in your Chittam, Sivam you become. Thence all your actions are His. Chittam is Sukshma Sarira or subtle body.

Chittam is not listed as one of the Tattvas **TATTVAS-36** along with **Buddhi¹⁴**, **Ahamkara¹⁵**, **Manas¹⁶**. It is said that Chittam is part of **Prakrti Tattva¹³**. Vedanta considers Anatahkarana as fourfold, while Sankhya and and Yoga Sastras consider it as threefold; Siddha Siddhanta, one of the Inner Religions in Saivism considers Antahkarana as fivefold: Chaitanya (Higher Consciousness), Chitta, Buddhi, Ahamkara, and Manas. There are deities who preside over these

faculties: Vishnu-Achuta over Chitta; Brahman over Buddhi; Siva over Ahamkara; Moon over the Manas.

Tattvas or principles: Siva¹, Sakti², Sadasiva³, Isvara⁴, Sadvidya⁵, MayA⁶, Kala⁷, Niyati⁸, Kala⁹, Vidya¹⁰, Raga¹¹, Purusa¹², Prakrti Tattva¹³, Buddhi¹⁴, Ahamkara¹⁵, Manas¹⁶, hearing--Ears¹⁷, touch--Skin¹⁸, vision and color--Eyes¹⁹, tasting--Tongue or mouth²⁰, smell--Nose²¹, speech-Larynx²², grasp-Hands²³, ambulation--Feet²⁴, evacuation--Anus²⁵, procreation-Genitals²⁶, sound²⁷, palpation²⁸, form²⁹, taste³⁰, odor³¹, ether³², air³³, fire³⁴, water³⁵, earth³⁶.

Saiva Siddhantist says, soul is the ever-awake knowing entity in wakefulness, deep sleep and dream sleep. The sense organs receive their respective stimuli (eyes perceive color and form, ears receive sound.) and pass them on to Antahkarana, the inner organ which consists hierarchically of Chitta (consciousness), Buddhi (Intellect), Ahamkara (Ego), and Manas (the Mind) and Chitta supersedes Buddhi, Ahamkara, and Manas. Perception received by the inner organ reaches the soul, as the wave rolls to the shore.

Antahkarana (Inner Organ) is the expression of Saksin (Atman, Soul, Witness) and is compared to a ray which radiates from the Witness, Atman or Self. This emanation is called Vrttis or ripples. Perceptions are compared to the waves reaching the Self. Thus the waves travel to and from the Witness. Chitta = ROM and RAM. Chitta (Chittam) is like the RAM memory or clipboard, remembering and forgetting; The forgetting is called Apohana and recall is known as Smrti. Chitta obtains knowledge from Buddhi and keeps it in storage. Apohana or forgetting is to move the knowledge to the back burner from the front of consciousness. It is not really forgetting; it is in storage (ROM memory). Smrti or remembering or recollection is to move the knowledge from the back to the front. Thus Chitta is the storage and the shuttle moving memory from the forefront to the back and vice versa.

More on Apohana and Smrti. Antahkarana is the inner organ or the repository of Manas, Buddhi and Chitta. Chitta is a shuttle and moves knowledge back and forth from the front burner of consciousness or Buddhi to back burner and vice versa. When knowledge shuttles via the shuttle-express (Chitta) to the front of consciousness, you call it Smrti or remembrance; when knowledge is put in storage and not remembered, it is called Apohana (loss or forgetting); but it is available upon demand. Impressions; analytical interpretation; and storage and recall are the respective functions of Manas, Buddhi and Chitta, which work like gears in the car; when one gear is on, the other two gears are disabled. The components of the Inner Organ are functional. It is one entity with many functions. Example. Father is a son, a husband, an uncle, a father-in-law.... He is one person; his functions are according to his titles; he cannot mix his roles; when he plays one role, the other roles are switched off.

The Buddhi is less subtle than Chitta, makes decisions and instructs the Mind which works in collaboration with the five Janendriyas (sense organs = eyes, ears, nose, tongue and skin). Mind serves as the blackboard whereon the sense organs register their impressions, which are converted as concepts by the mind and presented to Buddhi, which rejects most of them and keeps some as nuggets of

knowledge. Buddhi keeps moving the knowledge back and forth between the front and back of the consciousness as Smrti and Apohana with the help of Chitta.

Antakarana (Inner Organ as depicted below) is operational in two modes: External knowledge Acquisition (**Abhijna**) and internal Self-Knowledge (**Pratyabhijna**) acquisition. In Abhijna knowledge acquisition, knowledge proceeds from the gross to the subtle, from the sense organs to Chitta via Mind, Ego, and Buddhi. Sense organs report to Mind which reports to Ahamkara, which reports to Buddhi, which reports to Chitta. As we proceed from Sense Organs to Witness, we are moving from a world of matter via the Mind, Ego, Buddhi and Chitta to a world of Self, Pure Consciousness or Witness. Mind and others are matter, while Witness is Spirit. We are moving from matter to Spirit. In this centripetal movement, the perfected one realizes that he (the individual self) is one with the Witness or Self. Tat Tvam Asi = That Thou Art = That you are. THAT is God, Witness.... God you are. Don't get carried away. Each one of us is an image of God; an image is not the Real Thing. A shadow is not real. God is Supreme Consciousness. Human consciousness is an infinite dilution (one part in a gazillion) of the Supreme Consciousness of God. When the individual soul sheds all impurities, it (you) becomes one with God. That is when 'Tat Tvam Asi' applies to you.

That Knowledge is Pratyabhijna (Spontaneous Recognition). **Bhijna** is cognition and **Pratyabhijna** is Recognition. **Pratyabhijñā** refers to the spontaneous recognition of the divine nature hidden in each human being ([atman](#))

More on **Pratyabhijna**. Pratipam and Jna are the constituent words. Pratipam is 'facing oneself and what is forgotten'. Jna is 'Knowledge'. Tagare--*Pratyabhijna Philosophy*. The present experience is identical and in total conformity with what was experienced in the past; that is 'Recognition'. It is seeing or cognizing an experience, an object or a person presently before you. You know Mr.XYZ from the past. He remains in stored memory and yet that memory is not in the forefront of your consciousness. When you see him suddenly before you in Niagra Falls, you experience Pratyabhijna or Recognition. The knowledge has moved from storage to the storefront, from the back burner to the front burner.

You have knowledge of God from Sacred texts, from experience, from inference and from apprehension that one's own self is God. When an experience impinges on you that says, 'I am that very Lord', you have come to Isvara Pratyabhijna or Recognition of the Lord.

We need the Mind, Ego, Buddhi and Chitta to arrive at Saksin, Witness, Universal Consciousness... These are aids or way stations. Each entity churns and propels knowledge from one to the next. This churning is called Vritti. Once all entities have performed their functions, they undergo autolysis, self-destruction, immolation, a sort of psychic apoptosis (programmed death) for the time being. They do regenerate. By the way, these four entities are functional and not anatomical entities. You cannot have matter enter the realm of Spirit. The matter has to die; Mind has to die; Ego has to die; Buddhi has to die. The flesh dies and Spirit rises. Chitta has the remembrance power (smrti, Recognition). All Vrittis dissolve and matter is reabsorbed by Kundali as the Kundalini Sakti rises through the Chakras. This is the power needed for the Yogis to dissolve in the Witness (God or Universal Consciousness, Inner Abider) and become one with

It. As Sakti moves from one matter to the next to go to the Spirit, each encounter with matter evokes a response, 'Neti Neti, Not this, Not this. Once each entity is studied and rejected, Sakti arrives at the Real Thing, Witness or Self. This is It. This is ultima Thule. In Pratyabhijna mode, it turns itself inward and obtains Self-Knowledge. Abhijna is outbound, while Pratyabhijna is inbound.

Bhijna is to know God exists by knowledge; Pratyabhijna is to know Him by direct experience, knowing, Tat Tvam Asi and recognizing Him. I am that Siva. It is realization of the ever-present Reality. It is finding Anuttara (अनुत्तर), the One not having a superior or the Ultimate Reality.

December 16, 2012

Jesus Christ experienced Pratyabhijna and said, Tat Tvam Asi (That thou art = God You Are = That I am.) That = God.

John 8:58. Jesus said to them, “Truly, truly, I say to you, before Abraham was born, **I am.**”

Exodus 3:14

14 God said to Moses, “I AM WHO I AM”; and He said, “Thus you shall say to the sons of Israel, ‘**I AM** has sent me to you.’ ”

I AM = Aham (अहम् = I being such) as said by Siva.

How coincidental is it that both the God of Abraham and Siva said the same word(s)?

In Pratyabhijna mode, it turns itself inward and obtains Self-Knowledge. Abhijna is outbound, while Pratyabhijna is inbound. Abhijna is to know external objects; Pratyabhijna is to know oneself as the Self, Witness or the Universal soul.

In Kashmir Saivism, Pratyabhijna means Spontaneous Recognition. You are in spiritual search; your Guru says what you are searching is you; you and the object of your search are one; you and Self are one; Individual self and the Universal Self are one; You and Siva are one. One's true self is nothing but Siva. The caveat is that the claimant should be pure to claim such a medallion.

It is the individual soul becoming one with the Universal Soul.

What is the purpose of all this discussion? It is all about meditation. It is becoming one with the object of your meditation. It is becoming one with your God. Remember you came from him; you are a fragment (amsa) of Him or a spark according to Ramanuja. When you reintegrate with Him, that is finding the fountainhead; that is like salmon going back to the redd (= the spawning area or nest of trout or salmon).

In successful Mantra meditation, Mind dissolves in Buddhi and Buddhi dissolves in Chitta. Chitta dissolves in the Self or Witness. This is essential for proper meditation. This sequential process has four parts to it: meditation by the mind, chanting of mantra by Buddhi, contemplation by Chitta, eventual dissolution in the Self. It goes from thought-initiation to application to contemplation to dissolution. Chitta keeps you in the 'groove' . You need Chitta to keep meditation, concentration and contemplation in sync. Mind is a mechanical meditator; Buddhi is a fickle meditator; Chitta is a serene and steadfast meditator. Your aim is to graduate to and dissolve in Chitta meditation and the self. Mind meditation and Buddhi meditation are out-bound meaning the thoughts are out-bound in the world of happenings; you are in the world of Nama and Rupa, names and forms. Chitta meditation is inbound in the sense it is in step with the Atman, the Inner Soul, the Witness. At this juncture the Chitta goes into Smrti mode (remembrance) and engages in deep contemplation. In remembrance mode, it is pratyabhijna. It sees and recognizes God (Siva).

For successful Mantra Meditation, an aspirant must have the following qualities.

Santi = Serenity. Mind must be brought under control and trained not to chase after sense-objects under the false belief that they provide happiness.

Dantah = Control of Sense-organs. One must strive to prevent the sense organs from exploring the world of sense objects and imprinting on the mind the sensual experiences.

Param uparatah = Withdrawal of mind. Mind is trained to forget the sense enjoyments of the past and desist from fancied sensual imageries.

Shanti Yukta = Tranquility + Absorbed in = forbearance. One should train oneself not to be disturbed and distracted by frustrations of daily living.

<p>December 17, 2012.</p> <p>According to Yoga Sutras, there are personality types, fit for yoga. You heard about personality types like type A and type B. Yogis studied the minds of people and divided them into five kinds:</p>
<p>Kshipta Chitta: This mind is subject to distraction or absent. Rajasic personality is the underlying characteristic meaning there is motion and passion. If you know what a motor-mouth is, this qualifies as a motor-mind: There is no focus; it is not an ideal mind for yoga. Kshipta = scattered, distracted. Kshipta Chitta = Addlehead, Scatterbrain.</p>
<p>Mudha Chitta: This is a dull and forgetful mind dominated by Tamasic personality, meaning darkness, sluggishness, and general malaise. Mûdha = stupid, dull. Mudha chitta = Muddlehead.</p>
<p>Vikshipta Chitta: This is a distraught and agitated mind with periods of calmness and Sattva. Vikshipta = bewildered, agitated. Vikshipta Chitta = Rattlehead.</p>

Ekagra Chitta: This is a one-pointed and trainable mind, which can practice yoga. EkAgra = one-pointed, having one point. Ekagra Chitta = **Laser head**.

Niruddha Chitta: This is a restrained mind, most suitable for yoga practice. Niruddha = restrained. Niruddha Chitta = **Good head**.

(Epithets are for entertainment only and no insult is intended.)

In the diagram below, you will notice that the Soul occupies the center; Mind, Ego, and Intellect serve Chitta or Determinative

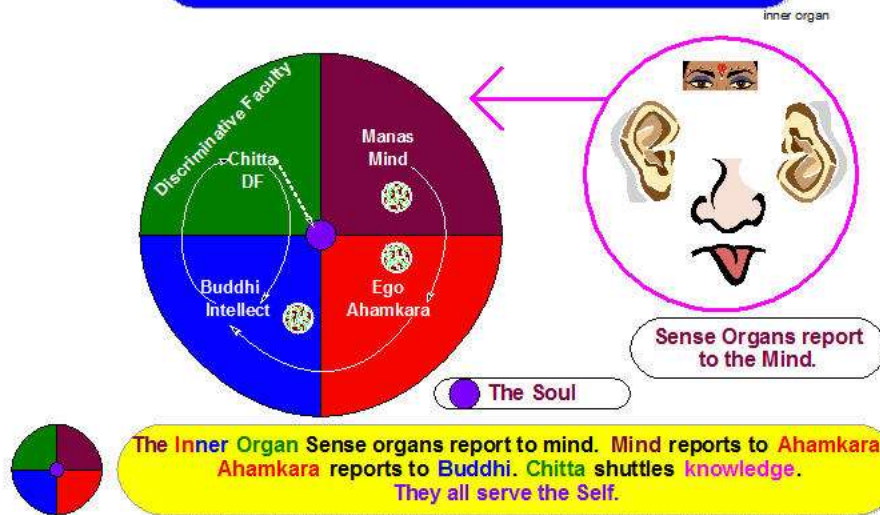
Faculty, which serves the Soul.

The Inner Organ Antahkarana

Mind, **Buddhi** and **Chitta** are a **three-way switch**. When one is operative the other two are turned off.

The **Mind**, **Ahamkara**, **Buddhi** and **Chitta** serve the central **self**

In Pratyabhijna, the Mind, Ego, Buddhi undergo autolysis and Chitta abides in the Self.



Autolysis of the Mind, Ego and Buddhi takes place before Chitta becomes one with the Soul.

The Ājñā Chakra is the seat of the subtle Tattvas, Mahat and Prakṛiti . The former (Mahat) is the Antahkarana with Guṇas - namely, Buddhi, Citta, Ahamkāra and its product Manas (Sasamkalpa-vikalpaka). Commonly, Manas is the Tattva of the Ājñā Cakra (whose Bija is Om (ॐ)). As, however, it is the mental centre, it includes all the aspects of mind above stated, and the Prakṛiti (primordial matter) whence they derive, as also the Ātmā in the form of the Prāṇava (Om) its Bija. Here the Ātmā (Antarātma) shines lustrous like a flame. The light of this region makes visible all which is between the Mūla and the Brahma-randhra. The Yogi by contemplation of this Ājñā lotus gains further powers (Siddhi), and becomes Advaitācāravādī (Monist).

In the diagram above, you will notice that the Soul occupies the center; Mind, Ego, and Intellect serve **Chitta** or Determinative Faculty, which serves the central Soul. Sense organs report to the Mind, which submits the mental impressions to Ego, which analyses them from selfish point of view of the experiencer and forwards ego-colored impressions to Buddhi (Intellect).

Manas = Mind. Buddhi = Intellect. Chitta = Citta = Determinative faculty.

When Buddhi is churning, you call the function **Buddhi-Vritti**. Same is true of **Manas-Vritti** and **Chitta-Vritti**. **Manas-Vritti, Buddhi-Vritti and Chitta-Vritti** are controlled by a three-way switch, a case of reciprocal inhibition; only one switch is operative at a time. When Manas is churning, Buddhi and Chitta stop churning. Manas is a gatherer of information; Buddhi is a sifter, a sorter, an analyzer, a collator, and a processor of knowledge. It is like gathering intell (intelligence) by Manas, the field agents, and the analyzer of 'intell' is the Buddhi. Buddhi is intelligence, reason, power of discernment or judgment. Its intrinsic memory is evanescent (has only short-term memory like RAM.). Antahkarana is the inner organ or the repository of Manas, Ego, Buddhi and Chitta. Chitta is a shuttle that moves knowledge back and forth from the front burner of consciousness or Buddhi to back burner and vice versa. When knowledge shuttles via the shuttle-express (Chitta) to the front of consciousness, you call it Smrti or remembrance; when knowledge is put in storage and not remembered, it is called Apohana (loss or forgetting); but it is available upon demand. Impressions; analytical interpretation; and storage and recall are the respective functions of Manas, Buddhi and Chitta, which work like gears in the car; when one gear is on, the other two gears are disabled. Ego or Ahamkaram is the 'I-doer', which looks at its own important self from the self of others and the world and is a mediator between the id and the world of objects and beings.

Vritti or vrtil in this context is churning of the mind, Buddhi and Chitta, meaning they are engaged in their respective activities. Yoga is to turn off this churning of the restless entities, so that he can abide in his self (svarupa) with ablation of mind, Ego and Buddhi and subside in Tranquil Chitta-Atma. Only Chitta communes with the effulgent Soul.

Mind, Buddhi, and Chitta are one entity with three different functions (functional polymorphism) and so named individually based on its function at that moment in time; Chitta is hierarchically the most superior element of the three and has the privilege of communicating with the Self or the

Soul which occupies the center of a human being (and the diagram). When Chitta communes with the Soul, Mind, Ego and Buddhi vanish (autolysis); peace and quiet prevail; communion with the Soul is effective.

Soul, the King presides over, directs, and benefits from Mind, Buddhi, Ego and Chitta. When they all go to battle for the king, they all die with Chitta merging with the Soul. What it means is mind the mechanical meditator, Buddhi the fickle meditator and Ego the I-maker have to die for the Chittam to meditate and find oneness with the soul. Manas-Nasa = destruction of mind; Buddhi-Nasa = destruction of Buddhi; Ahamkara-Nasa = destruction of Ahankara or ego. When there is destruction of ego, mind, and intellect, there is tranquility, there is no egotistical 'I' factor, there is no propagation of thought waves from the mind, and there is no intellection giving rise to extraneous concepts and notions. Under these circumstances there is only one EGO, that of God. Under these ideal conditions, Chittam can go to work and meditate on the Indivisible Oneness and merge with it. You know how two big Egos fight it out in the Presidential debates. You do not knock on the door of Universal Consciousness with a mother lode of human ego. You will not be allowed to enter and there is no union of the individual self with the Universal Self. In Hindu temples, there is a flagstaff in the front of the temple, wherein the devotee deposits his ego before he or she enters the temple. When you board the plane, you take your American Express and leave the firearm at home.

It is indicated that Inner Organ is endowed with functional polymorphism, the constituent names based on their functions. When it emotes (Manasa-Vritti) it is called Manas or **mind (lower mind)**; when it thinks (Buddhi-Vritti) it is **Buddhi (higher mind)**; When it is in memory mode (Chitta Vritti), it is **Chittam (Tranquil Mind)**. Thus Manas-Buddhi-Ahamkara-Chitta is one entity with multiple functions. Each function in the active mode inhibits the other functions.

Kunda-lin means coil or snake. **Kunda** means Coil or a bangle. Kundalini remains coiled when she is at rest. Kundalini is a goddess and her power remains latent in

Kanda, urogenital triangle in man between the anus and the genitals. Kundalini is the aggregate of all Saktis in the body . MahaKundali (The Great Coiled Power) is the Cosmic Sakti that is coiled round Supreme Siva. The body-bound Sakti is called Kundalini. **Kanda** means a bulbous or tuberous root. Kanda is the junctional point or knot (Granthi Sthana), where Susumna channel takes its origin and the gated portal of entry in Susumna for Kundalini is known as Brahma Dvara -Brahma's gate or aperture, which is said to be closed by the mouth of Kundalini. In the female, Kundalin stays at the **cervix**, the neck of or entry point to uterus from the vagina. Everyone knows there is no actual snake in the Muladhara Chakra. It is a feeling or an experience. Kundalini springs from there, ascends through Susumna Nadi and shows its head in the Sahasrara Chakra. Sadakhas experience Susumna Nadi as a bright rod or pillar along the spinal column or a ten-inch long golden yellow or black snake with red eyes like smoldering charcoal with its waging fiery tongue and shining like a **flash of lightning** going up the spinal column. All of us at all times function unknowingly at different levels of Kundalini Chakras. We ascend and descend within a lesser range of the Chakras, while accomplished Yogis go up and down the gamut of all chakras. In everyday idiom: Yogi goes the whole nine yards. This is the movement of the soul from the gross plane to a subtle plane. The Chakras ascend from the Gross to the Subtle: Earth, Water, Fire, Air, Ether, Mind, Superconsciousness--going from matter to Spirit. When the ascent is complete, the individual Sakti (Kundalini = Kundali) unites with Maha Kundali, which is the same as Kundali uniting with Siva.

Mualdhara	Svadhithana	Manipura	Anahata	Visuddha	Ajna	Sahasrara
Earth	Water	Fire	Air	Ether	Mind	Superconsciousness
Pasu	Pasu	Pasu	pasu-man	Man	Man-Yogi	Yogi
Elemental man					mind-man	Yogi
Duality of Consciousness between man and God						SamAdhi-nondual.C
Animal man	Animal man	Animal man	Animal-man	Man-man	Mind-man	Divine Man

Kundalini is Pinda (the body aspect of all Saktis = Sakti-Pinda); Hamsah is Pada (word, mantra); Bindu is RUpa

(form); but Cinmaya (made of Consciousness) is formless. --
Woodroffe. Body of Kundali is made of 50 Sanskrit letters.

This link shows the location of the **cervix** of the female
genitalia: <http://www.britannica.com/eb/art-48179>

Kunda means anything that has a cavity: a pot, a pit, or
ventricles in the brain around which the cerebral cortex is
spread out like the coils of a snake. The compressed energy
that is contained in Kunda stays dormant and goes by many
names upon its manifestation: Devi, Durga, Kundalini,
Tripurasundari, Lakshmi, Kali, Sarasvati.

Tantrasara in eulogizing Mother Goddess in the name of
Kundali in *Hymns to Bhuvanesvari* (Verse 9)

O Mother! like the sleeping King of Serpents

Residing in the center of the first Lotus

Thou didst create the universe.

Thou dost ascend like [a streak of lightning](#)

And attainest the ethereal region.

Page 34 *Hymns to the Goddess and Hymn to
Kali* translation by [Sir John Woodroffe](#)

kundal51.jpg deleted--is replaced with kundal690.jpg

Adolf Ziegler The Four Elements, 1937
 Fire, Water & Earth, Air
 as they relate to Kundalini Chakras



Kundalini Symbols for Elements



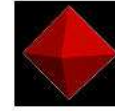
Tetrahedron for FIRE



Icosahedron for H₂O



Hexahedron for EARTH



Octahedron for AIR



Dodecahedron for Ether

Symbols for Elements according to the West

The Kundalini Chakras from Sahasrara to Muladhara centers are the home for the building blocks of the human body. Ajna Chakra is the home for the mind, Vishuddha for Ether, Anahata for air, Manipura for fire, Svadhistana for water and Muladhara for earth. All the elements are assigned a shape and color: Earth is yellow and square; Water is translucent and crescent-shaped; Fire is red and triangular; Air is blue and circular; Ether is smoky and oval.

72,000 Nadis or channels (distributaries) spring from Kanda, which is the point of confluence and branching (distributaries) and where Maya holds its sway. Only fourteen Nadis are important: **Susumna, Ida, Pingala, Gandhara, Hastiyhika, KuhU, Sarasvati, Pusa, Sankhini, Payasvani, Vauni, Alambusa, Vishvodari,**

*Yoshasvani. The most important of these are the Yogic Nadis: **Susumna, Ida and Pingala**. Swami Sivananda lists the following 14 Nadis.*

- | | |
|---------------|-----------------|
| 1. Sushumna | 8. Pusha |
| 2. Ida | 9. Sankhini |
| 3. Pingala | 10. Payasvini |
| 4. Gandhari | 11. Varuni |
| 5. Hastajihva | 12. Alambusha |
| 6. Kuhu | 13. Vishvodhara |
| 7. Saraswati | 14. Yasasvini |

Nada is flow and Nadi is channel. Energy (Prana) flows in Nadis as in the electrical system. 72,000 Nadis pervade the whole body. These are not anatomical like arteries, veins, lymphatic channels or nerves. They are subtle and thus are called Yoga Nadis. What a Nadi for the Yogi is Meridian in English, Pinyin in Chinese Medicine, Keiraku in Japan, and Kyungrak in Korea. Prana of yogis and Qi of China flow in the channels or Meridians, which are interconnected. The Chinese call them Acupuncture points along the meridians, the pathways of qi, vital energy.

Indian perspective: Marma is a mortal anatomical point by manipulating which death can be caused. *Marma* is derived from *mara*, *marana* meaning death. (You might have noticed in the TV series, *Walker Texas Ranger*, a practitioner pressing the Marma point and disabling the victim or the culprit without use of force.) Marma points are situated along the meridians: the Mamsa (flesh), vessels and nerves (Sira), tendons (Sanyu), Asthi (bones), and Sandhi (joints). Massage, digital pressure, acupuncture, magnets, herbals are applied to these points for curative purposes. Vigorous finger strokes at critical points can cause paralysis, impotence and other unwelcome diabolical events according to practitioners of the art. What **Prana** is in India is **Qi** in china. The meridians are **positive** (**Yang** of China and **Pingala** of India) and **negative** (**Yin** of China and **Ida** of India). Ida is left, Lunar and cool; Pingala is right, Solar and hot. Marma point is most susceptible to injury when Prana or vital energy flows through it. Ayurvedic practitioners are of the opinion that professional massage of the Marma points (107 in number) releases toxins from Marma and restores optimal health of body and mind by establishing normal energy flow. Qi flows through the subcutaneous tissue, according to the claimants. Nadis pervade the body in every which way they can and do not respect anatomical demarcations. For example: the anterior branch of the Susumna Nadi pierces the palate, passes through the brain upwards in almost a straight line and ends in Brahma

Randhra, the anterior Fontanel area. Remember that Susumna Nadi is not an anatomical entity.

1) **Susumna Nadi**: This subtle channel goes through the spinal column. It takes its origin in Muladhara Chakra, courses through the spinal column along the Central Canal of the Spinal Cord, (the anterior branch) perforates through the palate and ends in the Brahma Randhara area of the Sahasrara Chakra. The posterior branch taking off from below the Ajna Chakra goes backwards, pierces through between the two lobes of the cerebellum, goes along the upper layers of cortex anteriorly and ends up in Brahma Randhra. What this means is that energy goes to the cerebrum and cerebellum via the Susumna Nadi's two branches. There is a diagrammatic representation of Susumna Nadi as a set of three tubes telescoped within each other: the central channel is Brahma Nadi, the middle channel is Chitra Nadi and the outer channel is Vajra Nadi. The Brahma Nadi is the most important. Rajasic Vajra Nadi or Vajrini is Solar; Sattvic pale Chitra Nadi (Chitrini) is Lunar and ambrosial; and Tamasic Brahma Nadi is the central one. Chitra means painted picture. Chitra Nadi is the dominant channel in artistic and imaginative professionals: painters, poets... and terminates in Lunar Chakra within Sahasrara Chakra. Swami Sivananda states that Chitra Nadi beginning at Brahma Dvara (the door of Brahman) in Muladhara, goes up the spinal column to Brahma Randhara and ends in cerebellum. **Susumna Nadi and other Nadis excepting Ida and Pingala Nadis exhibit reciprocally alternating activity and rest. Flow in one shuts down the others.**

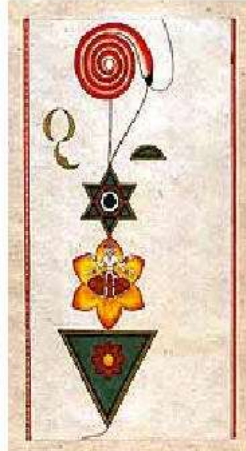
Elsewhere I spoke about the Nasal Cycle, wherein one nostril is open and the other is blocked for airflow: these are the left Ida Nadi and the Right Pingala Nadi. The practitioners say that when there is a switch in airflow from one nostril to the other in the Nasal Cycle, the airflow through both nostrils are present briefly for the duration of ten breaths, the point in time when Susumna Nadi becomes dynamic with flow of energy. (I note that many times during the day, both my nostrils are open for airflow for a long time; at other times I experience the alternating Nasal Cycle.) One source tells that other Nadis become energy-neutral, when Kundalini goes up the dynamic Susumna Nadi, which is open for energy flow at sunup and sundown, the points in time when meditation is easily advantageous. Yogis by Pranayama (breath control) can activate the Susumna Nadi any time.

Ida and Pingala Nadis are described elsewhere.

These Psychic Nadis convey Prana Sakti and Manas Sakti (the power of breath and mind). Kundalini lies coiled three and

half times like a serpent at the base of the vertebral column, ready to spring. The three coils stand for A U M; three gunas, sattva, Rajas, and Tamas; and three states of consciousness, waking, dream sleep and deep sleep. The half coil stands for transcendence above all the triads. This energy goes through nodal points along the spine called Chakra or wheel, which is represented by lotus petals, which always point towards the goddess Kundalini where she is active. Where Kundalini sakti is active (dynamic aspect of Sakti), that chakra is hot and becomes cold when the energy leaves that chakra or plane.

Once the ascent is complete, the whole body except the crown



Ascent of the Kundalini
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is as cold and rigid as a corpse. The nectar released by the union of Sakti and Siva pervades and sustains the whole body. The energy (sakti) goes through channels from Muladhara chakra at the base of the spine (Adhara Chakra or Support) to the Sahasrara plane at the crown by channels known as Nadis, which are subtle and not physical. Below Muladhara Chakra, there are Chakras of lower order, responsible for animal and human instinct, and intellect. Kundalini's purpose is for the Yogi to attain Samadhi. All the senses including the sexual impulse are suppressed and sublimated into prana or energy that ascends the Susumna Nadi from Muladhara Chakra to Sahasrara chakra where goddess

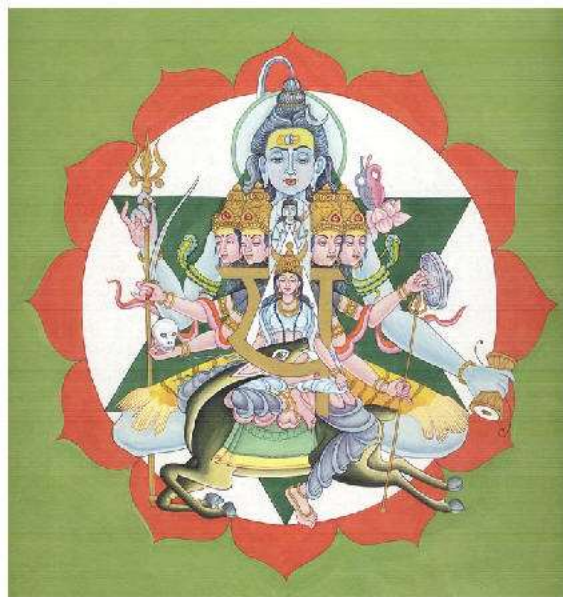
Kundalini and the Yogi achieve Mithuna (union) with Siva. This is not a physical union. As you go up the Chakras, you leave behind the body made of earth, water, fire, air, and ether. It is the Spirit that unites with Siva. Siva is the purest of the pure and does not allow contamination by matter. The Yogi's soul departs the body and escapes through Brahma Randhra, the anterior fontanel area, to merge with Brahman. This area is said to be 12 inches above the crown and is called [Dvâtasântam](#) (Dvatasantam / dvadasanta), where absorption of Yogi's consciousness into the Pure Consciousness (Universal Consciousness) of the Lord takes place. It is Turiya and Turiyatita state, 4th and 5th state of consciousness. Brahma Randhra (anterior fontanel area on the top of the head) in the skull is the entry and exit point for the soul. If you look at the top of baby's (infant) head, you will see pulsations: that is anterior fontanel and Brahma Randhra. The Sadhakas or aspirants have to follow the eight point observance, known as Ashtanga Yoga. Please read TMTM 01-09 for more details.

There is one simple test whether the Shakti is actually aroused. When she is aroused intense heat is felt at that spot

but when she leaves a particular centre the part so left becomes as cold and apparently lifeless as a corpse. The progress upwards may thus be externally verified by others. When the Shakti (Power) has reached the upper brain (Sahasrara) the whole body is cold and corpse-like; except the top of the skull, where some warmth is felt, this being the place where the static and kinetic aspects of Consciousness unite. Woodroffe, page 22, Introduction, Serpent Power.

Those who wish to go farther, and to put into actual process this Yoga, must first satisfy themselves of the value and suitability of this Yoga and then learn directly of a Guru who has himself been through it (Siddha). His experience alone will say whether the aspirant is capable of success. It is said that of those who attempt it, one out of a thousand may have success. If the latter enters upon the path, the Guru alone can save him from attendant risks, moulding and guiding the practice as he will according to the particular capacities and needs of his disciple. Whilst, therefore, on this heading it is possible to explain some general principles, their application is dependent on the circumstances of each particular case. Woodroffe, Serpent Power page 25.

(The following is my understanding and interpretation of what Swami Chinmoy says; they are not necessarily his actual words. He says that when, for example, the Anahata heart center opens, heat rises locally accompanied by a revolving disc in the spiritual heart, which is not the fleshy heart, but located in the center and to the right of the chest. He is of the opinion that a sadhaka should open the Anahata center first before the lower centers, which are the repository of strength, power, passion, motion, sexual tension, and other animal attributes. Exercising a control over these awakened attributes, when Muladhara, Svadhithana and Manipura centers are activated, is difficult; the raw power of these forces can lead a Sadhaka astray; they may leave him addicted to sex, drugs, and aggression, exerting power over the weak and the innocent, and living a roller coaster emotional life.



Anahata Chakra
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Starting at the base has its disadvantages, when the Sadhaka is not physically, mentally and spiritually pure and prepared. The Sadhaka can meditate on the heart center first; pure love for self and others will grow on him; purity will envelope him; all baser qualities come to a naught; his world becomes one of joy and peace; he becomes one with the universe and what he sees, hears, smells, and touches. When he sees a flower, he becomes the flower; when he hears music, he becomes the music. At this juncture he can open the lower centers without fear of any adverse effects.)

We are all in various stages of spiritual development (involution) without any particular effort, some in Muladhara, some in Svadhistana, some in Manipura and very few in Anahata and upper Chakras.

Swami Satyananada Saraswati is of the opinion that though people have to find the "sensitive" Chakra that suits them best and go higher from there, eventually the aspirant must awaken the lower chakras and the corresponding brain centers also in order to awaken the whole brain. *Page 123, Kundalini Tantra.*

Please read more on [Dvadasantam](#) at the end of this article.

Note: The bones that you sit on are the Ischial tubercles which form the base; the root of the phallus forms the top of the triangle. See the triangle and the Kanda in the bottom of the diagram. [The Susumna Nadi is a cluster of three channels one inside the other, a tube within a tube; of these, Brahma Nadi is the most important, through which the Goddess Kundalini and prana rise.](#)

Susumna = Su + Sumna = Excellent + musical hymn,
happiness or joy = perfect harmony.

kundal34.jpg replaces kundal6.gif.

Susumna Nadi

Substance of the Spinal Cord is Susumna.
The three Canals inside the substance are Vajra, Chitra and Brahma NADis.
Generally the three Canals are collectively called Susumna Nadi since it is in the substance of Susumna or spinal cord. Of the three, kundali ascends through Brahma Nadi, the Central Canal.

Susumna Nadi consists of the substance of the spinal cord (Fiery Red) within which there are three tubes, tube within a tube. From outside to inside is
Vajra Nadi = Sun and lustrous, the Outer Canal
Chitra Nadi = Moon, Sattvic, Pure Intelligence and Pale, the Middle Canal
Brahma Nadi = the Central Canal

susumna-vajra...



Susumna = substance of the Spinal Cord

Vajra Nadi or Canal

Brahma Nadi or Canal

Chitra Nadi or Canal

Woodroffe states, It is not to be supposed that simply because the Serpent Fire has been aroused that one has thereby become a Yogi or achieved the end of Yoga. Though much is here gained, it is not until the Tattvas of this centre are also absorbed, and complete knowledge of the Sahasrara is gained, that the Yogi attains that which is both his aim and the motive of his labour, cessation from rebirth which follows on the

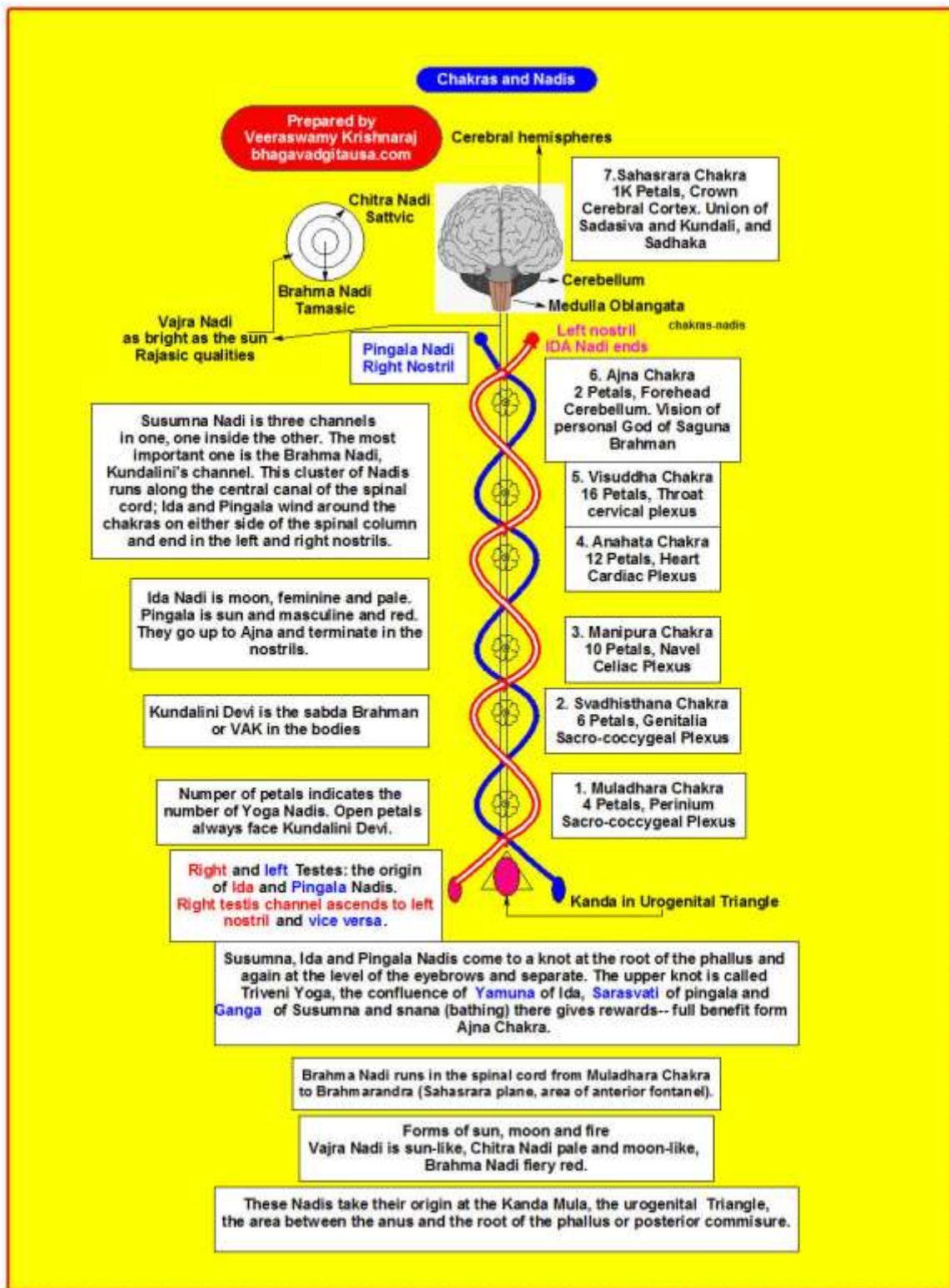
**control and concentration of the Chitta on the Siva-
sthanam, the Abode of Bliss.**

For a beginner, Kundalini fire should be raised gradually from one chakra to the next over years until She reaches Ajna Chakra. It is hot where the kundalini fire is active and this can be verified by external observer. Each chakra (plane) of body, base of spine, genital area, navel area, heart area turn cold as the power leaves that plane. Kundalini fire, if unregulated, is Kali; if regulated, it is Durga, the giver of boons. Unregulated and undirected ravaging Kundalini fire is like Kali trampling on Siva on the burial ground or crematorium.

When the kundalini power reaches the Sahasrara chakra, the whole body is cold like a corpse and the crown is a little warm. The yogi can bring down the Kundalini power from the cerebral plane and snap out of it.

One in a thousand aspirants may succeed in Kundalini yoga; guidance from a qualified Guru-Yogi is a must, for he alone can save you from attendant risks.

chakra-nadi.gif (deleted) = kundal65.jpg



chakra-nadi.gif -----> [kundal1.gif](#) → kundal65.jpg

Chitra Nadi's lower end is called Brahma Dvara, the aperture or door of Brahman, through which Kundalini enters; it ends in cerebellum.

The diagram shows the origin of the Ida and Pingala Nadis. The Right testis is the origin of Ida Nadi; the left testis for the Pingala Nadi. It eventually end in the respective nostrils. Note right testis channel ends in the left nostril and left testis channel ends in right nostril. The prana in these channels join the Susumna Nadi and the energy travels up. You may ask the question what has testis to do anything with these channels? The explanation is as follows:

Orgasm is for the flesh; Beatitude is for the spirit. Rise from orgasm to Ecstasy (Spirit). Transmute your orgasm to beatitude. Go from testis to Brahmastrandha. In Tantric terms, man moves from Pasu Bhava to Divya Bhava (Animal man to Divine man.)

Tantra says that purification of soul begins by accepting the existence of desires. Once they are accepted and practiced within the social norms, one by one they must be transmuted or sublimated and eventually eliminated from one's life, if one wants union with the Supreme. Nada (thrill) enjoyed by sexual union (note the Ida and pingala Nadis originate in the testes.) is the counterpart of beatitude or Bliss. One needs to supplant the earthly pleasure with spiritual Bliss. By sublimating and conserving sexual energy, it is said that the vital fluid (semen) rises to Sahasrara, becomes Soma, the nectar of immortality and spreads through the lymphatic system eventually finding its way to the brain where it becomes Ojas and Tejas (Vigor and splendor), which are essential for obtaining Superconsciousness. This ascent of conserved energy is called Urdhvaretas. The message is orgasm is for the flesh, beatitude is for the spirit; between the two, beatitude is superior and eternal. Physical union is a weak emulation of union of Siva and Sakti. Ramakrishna Paramahansa says in his book *Sayings of Sri Ramakrishna* (a genuine Yogi) Saying 244, page 82-83 the following. *The soul that has tasted the sweetness of Divine bliss finds no happiness in the vulgar pleasures of the world.*

The trodden lovers living and conjugating in the pelvis (Muladhara and Svadhithana planes) can control their senses to reach Brahmastrandha with the grace of Chinnamasta who lives in Ajna Chakra. The testicular man can ascend to the level of spiritual man via the Ida, Pingala and Susumna Nadis.

Bindu is Vindu in Tamil meaning dot or point, drop, semen, sperm, mercury, a flaw in the diamond, the middle portion of the forehead between the eyebrows; circle, Sivatattva--sphere of knowledge presided over by Siva Jnana Sakti; Pure Maya (Suddha Maaya) according to Tamil Lexicon of Madras University. Bindu in its supreme state is the nucleus of the universe (Singularity), from which everything proceeds. Compare it to the nucleus of the cell. When the cell and its nucleus undergo apoptosis, they degenerate and become mushy, waiting for scavenger cells to remove them. Likewise when the cerebral-dwelling Supreme Bindu undergoes "apoptosis or lysis = Sanskrit Laya" it becomes the (testicular) semen or (ovarian) ovum at a lower level of

existence. Don't expect a scientist to prove or disprove such a hypothesis. Bindu as a point and semen have creative potentialities; the former (Bindu) is at a cosmic level; the latter at microcosmic level. Gurus are of the opinion that Rajas Guna (motion, passion) makes the Bindu degenerate into sperm or ovum. The Apotheosis of Bindu undergoes apoptosis. (Every cell has a lifespan; it has to die its programmed death; otherwise, the cells accumulate and give rise to a tumor, cancer, leukemia or malignant growth. Apoptosis is programmed cell suicide; if this happens too efficiently, there is grave cell damage leading to neurodegenerative diseases like Alzheimer, Huntington and Parkinson. Normal body has a balance between dying cells and new cells. When the cells degenerate but not renewed or removed, the debris accumulates and compromises its function.)

Urdhvaretās: (Urdhva + reta) = (ascending + stream) Semen, according to Hindu belief, exists in a subtle state throughout the body. Sukra = White, Silver, Vital fluid, Essence, Semen. Yogis are said to have the ability to channel the principle of the seminal fluid up the Susumna Nadi to reach the A-Ka-Tha Triangle. The Yogi goes with Kundalini to the Triangle, wherein she meets KAMESVARA (Siva) for union. The Yogi enjoys both Bhoga and Yoga upon reaching the Triangle in the Soma Chakra. All this sexual connotation is the only analogical way to simplify an idea of union of individual soul with Supreme Soul. (It is similar to the nuns who become the brides of Jesus Christ.) All this is happening inside the head. It is all an inner experience. This union results in the flow of Amrta (Ambrosia) that can be conserved or allowed to trickle down to Manipura Chakra (via the upper Chakras), wherein it is used for digestive process. They, who conserve this Ambrosial flow and prevent its descent, enjoy physical, mental and spiritual health. This sexual analogy is parlayed to give us an idea of the Bliss that the Yogi enjoys uniting (Yoga) with the Universal Soul.

When sexual urge finds expression, the subtle substance gathers at the gonads (testes) and prostate and assumes a gross form as opposed to the subtle form of existence throughout the body. To rise to the level of Urdhvaretas is to prevent emission and facilitate reabsorption into the body of the stored seeds for in the perfected one it remains subtle for ever with atrophy of the gonads and involution of phallus -- signs of **Urdhvaretas**. Because of the subtle nature of Sukra and its pervasion throughout the chaste body in Urdhvaretas and lack of it in the gonadal and prostatic fluid, he smells like a lotus. (On the other hand, ordinary mortals (men) smell like goats for obvious reasons.) In perfect ones, the seminal energy rises to become the nectar (Amrta) of Siva Sakti, according to Tantric Texts. This diffuse radiant energy (Tejas) circulating in the body of the perfected ones, it is said, they, when cut, bleed not blood but Tejas in the form of semen.

This ascent of conserved energy is called Urdhvaretas. The message is orgasm is for the flesh, beatitude is for the spirit; between the two, beatitude is superior and eternal. Physical union is a weak emulation of

union of Siva and Sakti. Some testicular Gurus recommend prolonging the sexual act without ejaculation; thus conservation of the seed is maintained. Some of the modern pseudo-Gurus of the East and the West have used this kind of information to build a clientele with a promise to transform one into a marathon love-machine.

Ramakrishna paramahansa says the following in his book: *Sayings of Ramakrishna*.

536. Unless one practises absolute continence, one cannot comprehend the subtle truths of spirituality.

537. Sukadeva was an Urdhvaretas (a man of complete and unbroken continence); he had never any emission of semen. There was another class called Dhairyaretas, who had discharge of semen at one time but subsequently practised absolute continence. If a man remains a Dhairyaretas continually for twelve years he acquires a superhuman power. A new nerve is developed in him. It is called the 'nerve of intelligence' (Medhanadi), and he can remember everything and know everything.

538. If a man practises absolute continence for twelve years, the Medhanandi will open i.e. his powers and understanding will blossom. His understanding will become capable of penetrating and comprehending the subtlest of ideas. With such an understanding man can realise God. God can be attained only through a purified understanding of this type.

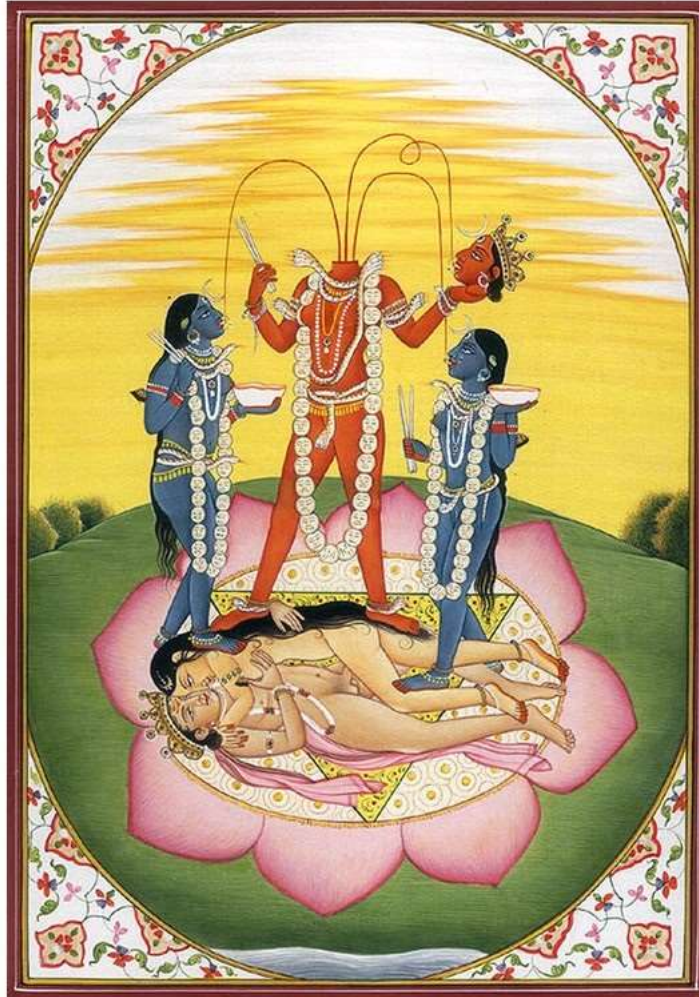
539. Waste of the vital fluid entails loss of energy. Involuntary emission, however, is not of much consequence. That is due to food. But still one (a truly spiritual man) should not know any woman carnally.

540. **He who has relinquished sexual enjoyment has indeed renounced the world! God is indeed very near him!**

The transformation of the Spirit, Pure Consciousness, or Paramatma (Supreme Atma or Soul) through a cascade of Tattvas from Spirit through knowledge to lesser consciousness to matter is depicted as an evolutionary process and the Tattvas measure the distance between matter and individual soul on one side and Pure Consciousness on the other end. In this instance, the human consciousness ascends to Parasiva or Atattva: an instance of involution. Chinmasta facilitates that ascent

from the prurient world to a world of Pure transcendental
Consciousness and Bliss.

Chinnamasta: sanguine interpretation and parallels in the Bible. Decapitation
and blood are symbolism.



Jesus Christ: Jesus said at the last supper: [chinnamasta.jpg](#)
"This is my body which is given to you" in Luke 22:19 and
"Truly, truly I say to you, unless you eat the flesh of the Son of Man and
drink His blood, you have no life in yourselves" John 6:53 and
"For My flesh is true food, and My blood is true drink. He who eats MY
flesh and drinks My blood abides in Me, and I in him." John 6:55-56

Prepared by Veeraswamy Krishnaraj
HJ59 painting of Chinnamasta ExoticIndia.com

Chinnamasta is associated with Kundalini Chakras; there is reference to that in her hymnal names: Susumnasvarabhasini, Sahasradalamadhyastha and Sahasradalavarttini.

Susumnasvarabhasini = **She who understands** Susumna Nadi sound.

Sahasradalamadhyastha = One who is in **the middle** of a thousand-petalled lotus.

Sahasradalavarttini = **She who abides** in the **thousand-petalled** lotus.

John 6.53-57, 62,63

53 Then **Jesus** said unto them, Verily, verily, I say unto you, Except **you eat the flesh of the Son of man, and drink his blood, you have no life in you.**

54 **He who eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day.**

55 For my flesh is meat indeed, and my blood is drink indeed.

56 **He that eats my flesh, and drinks my blood, dwells in me, and I in him.**

57 As the living Father has sent me, and I live by the Father; so he who eats me, shall live by me.

62 *What* and if you shall see the Son of man ascending where he was before?

63 It is the Spirit that quickens; the flesh profits nothing: the words that I speak to you, are spirit and life.

The New Oxford Annotated Bible offers the following explanation.

53. The separation of the blood from the flesh emphasizes the reality of Jesus' death. 54: To eat and drink is to believe, to appropriate, assimilate and ABIDE by Christ. 62-63: The ascension by which Jesus will be taken away as regards the **flesh** will indicate that **he has been speaking of spiritual realities and not the actual eating of his flesh.**

Chinnamasta is Cut Head. Chinna + Masta = Cut + Head. She is Tantric form of Durga with a severed head, fifth in line of Mahavidyas. The western students regard Chinnamasta as an adopted goddess from Buddhist faith and Tantrics inducted her in (the gallery) Hall of Mahavidyas, though they were afraid to alter her Buddhist Mantra for fear of reaping the wrath of Chinnamasta. **Buddhists call Chinnamasta, Chinna-Munda. Munda = head.** Chinnamasta and **Dhumavati along with other bevy of goddesses** are regarded by the west as sinister goddesses bent on Abhicaara; thus, they are worshipped in Abhicaara rites for the express purpose of harming the enemies. **Abhicaara** = employment of spells for malevolent purposes. (In the movie "Loc Kargil" the soldiers were invoking Kali, Krishna and Durga while they were attacking the rock-fortified positions of the enemy soldiers. They failed to invoke Chinnamasta; no Abhicaara rites were performed.) Some experts call Chinnamasta by other epithets: Vidya and Tara.

Chinnamasta is portrayed against the background of mountains, rivers, verdure, flowers, thunderclouds, and lightning. All look pleasant and appealing except the thunder and lightening and the central figure who holds her own severed head dripping blood on her left hand; three streams of blood are spouting out of the severed neck, the right and the left stream going into the mouths of two females and the central stream going into the mouth of the severed head; scimitar is held by the right hand. Indophobes (and Indophiles) have a field day spouting diagnostic opinions ranging from psychosis, personality disorder, displaced anger, dissociation, destructive impulse behavior, self-mutilation. They forget conveniently the sayings of Jesus Christ. Everyone including some big names "oralized and analyzed" the perturbing points in the portrait; none had the qualification of the insider. The one thing that they lacked was the wisdom evinced by the Tantrics who were in the thick of it. After studying the sanguine opinions of pseudo-pundits of all hues and nations on this subject of sanguine nature, I came to the conclusion that the Tantrics in the know had the best explanation. I



The goddess of red hibiscus complexion with the severed head is Chinnamasta; she holds a scimitar on the right hand and her own severed head on the left hand; the severed head with three eyes and headless sprinkler-body are living units. Three streams emanate from the severed neck, two streams go into mouths of two goddesses, **Varnini**

on her right side and Dakini on her left side and one stream falls into the mouth of the severed head. Naked **Varnini** of Raja Guna is white in color with cascading black hair, holds an upright sword on her left hand and a skull-bowl on her right hand, moves her right foot forward in a walking stance so as to receive the right stream into her mouth. Naked Dakini of Tamas Guna with cascading black hair holds the sword on her right hand, the skull-bowl on her left hand and moves with the left foot forward so as to catch the left stream into her mouth. Chinnamasta is sitting (standing) on a pair of lovers engaged in Viparita Mithuna (reverse coition), involving supine **Manmatha** and prone **Rati**, who were stretched out on a open blossom of lotus flower floating in a body of water (the older and original version of waterbed). In the background are the mountains...What do all these disparate elements of a portrait mean?

Chinnamasta is associated with Kundalini Chakras; there is reference to that in her hymnal names: Susumnasvarabhasini, Sahasradalamadhyastha and Sahasradalavarttini.

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Manmatha and Rati are the archetypical lovers, living a life of sexual indulgence in Muladhara and Svadhithana planes, which is not condemned by Tantrics. They have dominant oral, anal and genital traits--deglutition, defecation, excretion, recreation and reproduction. Chinnamasta walks on them on this private moment and stands on them, which is rather discomforting to the lovers. The flesh is put on notice; the flash of lightning sword severs the head and the spirit rises. The head has all the sensory and motor organs (needed for a successful sexual encounter), such as the brain, the motivator and the ultimate enjoyer; nose, the purveyor of delicate aromas; mouth and tongue for creative osculation and tactile pleasures; ears for subtle sounds of music; and eyes, the imbiber of visual delights. The head of senses has to come off for the spirit to rise. Standing or sitting on Kama and Rati in Viparita Mithuna (Reverse Coition), Chinnamasta demonstrates that she has overcome the sexual urges; self-decapitation with streams of blood points to fearlessness, feeding and nurturing and sacrifice to her devotees. (Consider this statement: "Be sure you distinguish (discern) the Body (bread) and Blood (wine) of Christ from the other food at the meal. Treat it reverently, do not just gulp it down.") Her hymnal names, Yogini, Yoganirata, and Madanatura, indicate that she is a female Yogi, a disciplined and controlled practitioner of Yoga, and the one who cannot be conquered by Love god. Her nudity is a sign of truthfulness because Truth when clothed is no longer Truth. One who has the courage to stand decapitation for sacrifice, Truth, devotion, and

in war is a hero with discipline and self-control; he is the battle-ready hero, a true devotee of Chinnamasta.

Some point out that willing participation of Siva and Chinnamasta in Viparita Mithuna, portray an image of Tantric worship where the dominant pivotal performer is the female; there is no suppression or degradation of sexual desire or energy. As further proof of glorification of Tantric sexual practice, Chinnamasta's Mantra incorporates in it the common seed Syllable (Seed Mantra) of the Great Lovers, Krishna and Kama: *klīm*. Chinnamasta's Mantra is "*Srīm hrīm klīm aim Vajravairocaniye hum hum phat svāhā*". This Mantra, some say, attracts and holds woman in their sway (in man's clutch). Her hymnal names point to her sexual energy, enjoyment and desire: Kāmarūpa (her form is desire), Ratirāgavivrdhini (*Rati* = sexual enjoyment) + (*Rāga* = passion) + (*Vivrdhini* = enhancer) No, it not Viagra....

Other explanations.

Chinnamasta is an object lesson for the amorous couple. The three streams are the Nadis: the lateral ones are the Ida and Pingala (left and right) Nadis; the central one is the Susumna Nadi. Head is cortex and brain, the seat of desires. Susumna Nadi rises through the brain which receives nourishment from central stream of blood. Spirit (Kundalini goddess) rises to the top of the head via the roof of the mouth; severed head represents severed mind-Amanaska, a state of paucity of mental function (mana-nAsa = destruction mind), conducive to higher states of consciousness, whose destination is Atattva or Parasiva (absolute Reality). The Nadis break through the Grantha (knot) in the Chakras and lift the head, the seat of human consciousness, off. Chinnamasta represents Susumna Nadi, Varnini Pingala Nadi, and Dakini Ida Nadi. [Kundalini Power](#)

Chinnamasta is in a state of Amanaska devoid of all human foibles, distractions, and senses but not dead; the proof is she is sitting or standing holding her own severed head; the nourishing Susumna Nadi in the form of blood is keeping the head alive. This is called [Kapaala moksa](#)--liberation by the skull. The confluence of Bindu and Nada (Light and Sound / Lightning and thunder, Siva and Sakti, Seed and ovum / Sveta Bindu and Sona Bindu) creates a cascade of Tattvas which result in matter and life; what Chinnamasta does on the cosmic scale, the recumbent couple do it on a smaller microcosmic scale. The amorous couple are on the physical plane (orgasm), while Chinnamasta is on the spiritual plane (Beatitude); Prana has risen from the genital triangle to Ajna Chakra and beyond through Susumna Nadi to Sahasrara Chakra where the union of Siva and Sakti produces nectar which suffuses throughout the body. In the amorous couple, the flesh is rising and the spirit is sinking. In Chinnamasta, the flesh is falling and the Spirit is rising. Imbibing blood in this instance is nourishing of spiritual hunger as is the case in Christian tradition.

<p>The trodden lovers living in Muladhara and Svadhisthana planes can control their senses to reach Brahmarandhra with the grace of Chinnamasta who lives in Ajna Chakra.</p>
<p>The transformation of the Spirit, Pure Consciousness, or Paramatma (Supreme Atma or Soul) through a cascade of Tattvas from Spirit through knowledge to lesser consciousness to matter is depicted as an evolutionary process and the Tattvas measure the distance between matter and individual soul on one side and Pure Consciousness on the other end. In this instance, the human consciousness ascends to Parasiva or Atattva: an instance of involution. Chinnamasta facilitates that ascent from the prurient world to a world of Pure transcendental Consciousness and Bliss.</p>
<p>Chinnamasta, as Tara, was adopted from Buddhist Tantrics who called her Vajra Yogini. There are a few stories associated with Chinnamasta.</p>
<p>Parvati went to Mandakini River for bathing with two attendants, Jaya and Vijaya. When she finished bathing, the attendants asked her for food for which she said that they had to wait until they reached home. They kept persisting in their request and she, the merciful goddess, cut her own head and the attendants on either side along with the severed head drank from the three streams coming out of her headless body. They all came back home satisfied in their hunger. Since then Parvati was known as Chinnamasta. The attendants were hungry for spiritual food, which can only be given by Chinnamasta. Only Jesus Christ can offer spiritual food to his disciples.</p>
<p>This was told by Siva himself. When Siva and Parvati were in Viparita Mithuna (Reverse coition or Parvati in superior position); this act was called Mahavrata (Great Religious vow). At the end of emission, Parvati became very fierce and emanated two saktis from her body, Dakini and Varnini. You see what happens when the flesh rises and the spirit falls; you have two persons longing for spiritual food. One day Parvati/Chandika and her two attendants went to Pasubhadra River. At noon, the attendants became hungry and Parvati/Chandika cut her head and fed them and her own head with the streaming blood from her headless body. That is spiritual nourishment. Once the feeding was over, she put her head back on the body and headed back home. Siva noticed pallor on Parvati/Chandika and thought that she was injured by someone. He became very angry which made a part of him arise as Krodha Bhairava (Krodha = anger; Bhairava = terror). That day was designated as Viraratri, the day Chinnamasta was born.</p>
<p>Dakini and Varnini are interchangeable names for Jaya and Vijaya.</p>

John He who eats my flesh, and drinks my
6:54 blood, has eternal life; and I will raise him
up at the last day.

We the people have a combination of three qualities: **Sattva**, **Rajas** and **Tamas** (**Virtue**, **Passion** and **Darkness**). The combination of these three qualities is called Prakritic (nature-related, vulgar). The gods and liberated human beings have a constitution made of A-prakritic Empyrean **Para-kritic Suddha Sattvam**--simply put Pure **Virtue** uncontaminated by **Passion** and **darkness**. For us to become a being with **Pure Virtue (Suddha Sattvam)**, we have to give up **Rajas** and **Tamas**. Saivites who are liberated while alive (Corporeal liberation or Jivan Mukti; Eternal Life) have shed **Rajas** and **Tamas**. Jesus Christ is 100% virtue (**Sattva**). One can "eat JC's Flesh and drink his blood" to displace **Passion** and **darkness** and substitute them with more **Virtue**. That is the meaning of the verse John 6:54, according to Hinduism's point of view. A person with 100% of virtue in him (JC, The Buddha) are the purest of the pure and 100% spiritual beings. The constitution of Jesus Christ is made of Suddha Sattvam (Pure Empyrean Goodness and Virtue).

To give an analogy, water in room temperature is Sattva; Steam is Rajas; Ice cube is Tamas.

In the above two episodes, some wonder why Chinnamasta did not nurse to satiate the hungry attendants as Kali nursed Siva when she found him on the battlefield. Instead she gave them her lifeblood.

Another version tells that she (Pracandachandika) was engaged in war with the demons at the request of gods. Once she won over them, she continued to be in rage and so cut her head off and drank her own blood. Here some experts feel that her rage was so huge that she cut her head off to throttle down the rage.

Another story tells that Chinnamasta drank the demon's portion of Amrta (nectar, ambrosia) churned out of milk ocean by gods and demons. The demons demanded Amrta and she cut her head off to deprive the demons of their portion of Amrta. This enabled the gods to remain dominant. Here the some experts feel that she wanted the gods to succeed and the demons to fail. The act of self-beheading is an act of sacrifice.

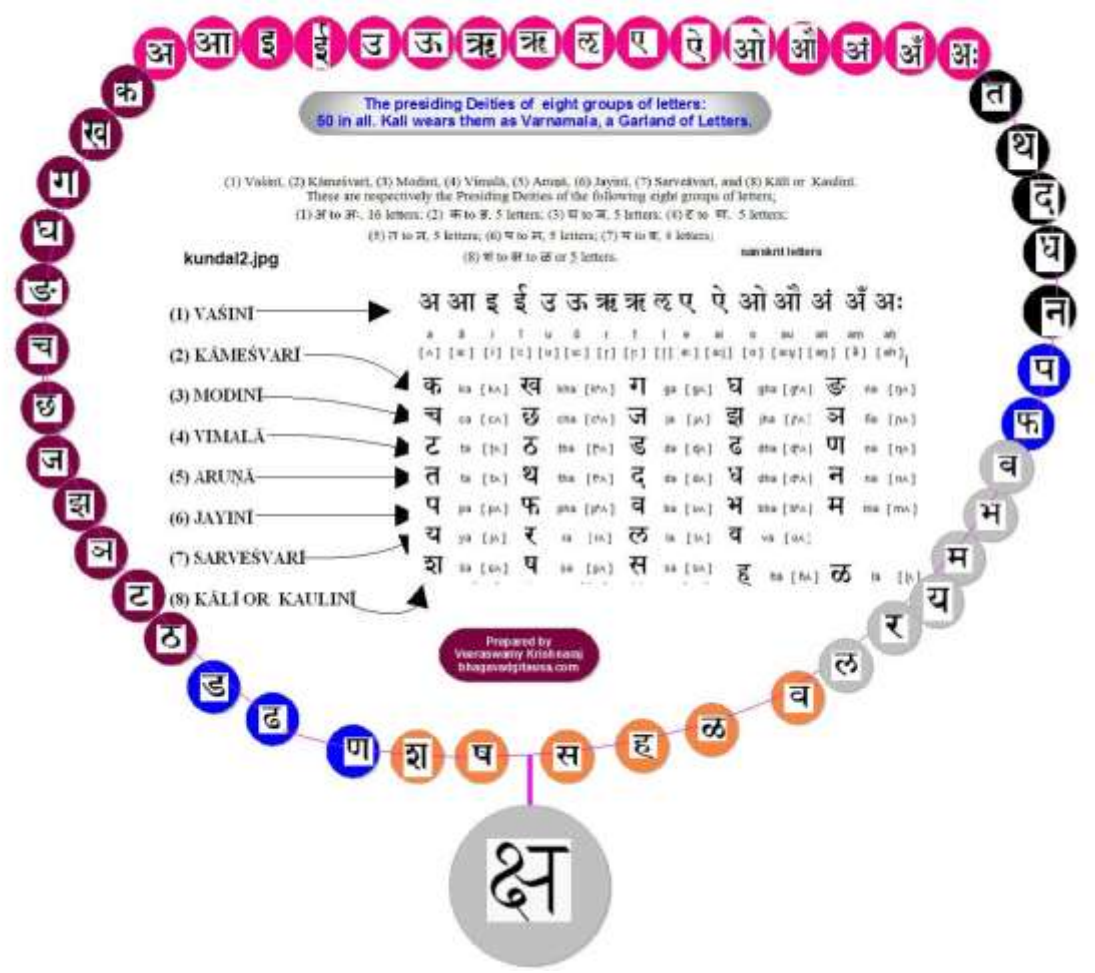
All these to some experts mean that they are acts of destruction and regeneration.

Chinnamasta, according to Buddhists, was **Chinnamunda** in Tantric Buddhism. **Chinna** = **severed** + **Munda** = **shaven head**. A similar story of self-decapitation appears in their writings. Interpreters of Buddhist and Hindu writings say that decapitation is symbolic and not actual. It means a spiritual awakening and ascent beyond the head of senses. It is variously described as symbolic of enlightenment, rising of Kundalini

Sakti, compassion for the companions, nourishing of the fellow human beings, advancement of peace, fearlessness. Severing the head and walking around with the severed head in hand without actually dying is a magical and spiritual ability, according to Buddhist interpreters. Severing of the head is also symbolic of excising of ego from one's psyche, which is a preliminary step before Nirvana or Mukti. Head is the seat of human (false, not spiritual) consciousness, which is several notches below superconsciousness and spiritual consciousness. There is only One who can claim the distinction of "I" and that is goddess (god). People who go around calling themselves "I" come into conflict with the Supreme "I." There can be no two "I-s" in front of the Supreme; the arrogance of human "I" challenges the authority of the goddess. Anava Mala which falsely regards the soul as different from the Supreme soul and identifies with the body is a recalcitrant obstruction to obtaining liberation. Symbolic severing the head and the egotistic "I" are the first step towards merging with the goddess. Once merging takes place, all merged souls are a homogeneous mass; there is no individuality in that mass; there is no ego in that.

Worship of Chinnamasta follows the same rituals as that of other Mahavidyas; the Mantra and the Yantra are different and special to Chinnamasta, who confers many boons to her devotees: health; wealth; freedom from fear; ability to influence family, friends, women, enemies, and rulers; and liberation. Chinnamasta's hymns mostly talks about the following aspects: fierceness, anger, rage, sanguivorous guzzling, dispensation of death by sight, deification of fear and terror, human flesh eating binges. The most notable temple of Chinnamasta is part of the Durga temple in Ramnagar adjoining Varnasi, worshipped by Tantrics. Chinnamasta appears in white marble sitting on a couple in Viparita Mithua and flanked by two women. She wears a garland of skulls, and holds her severed head in her left hand and the sword on her right hand. She is worshipped by left-handed Tantric worshippers (Vamachara Vira). Go to [Kularnava Tantra](#) for more details. End Chinnamasta.

Goddess wears 51 letters as garland: Varnamala.
 The garland of skulls is made of letters.
 Each skull bears a letter on it.
 Mother Goddess has many names; Kali is one of Her names.

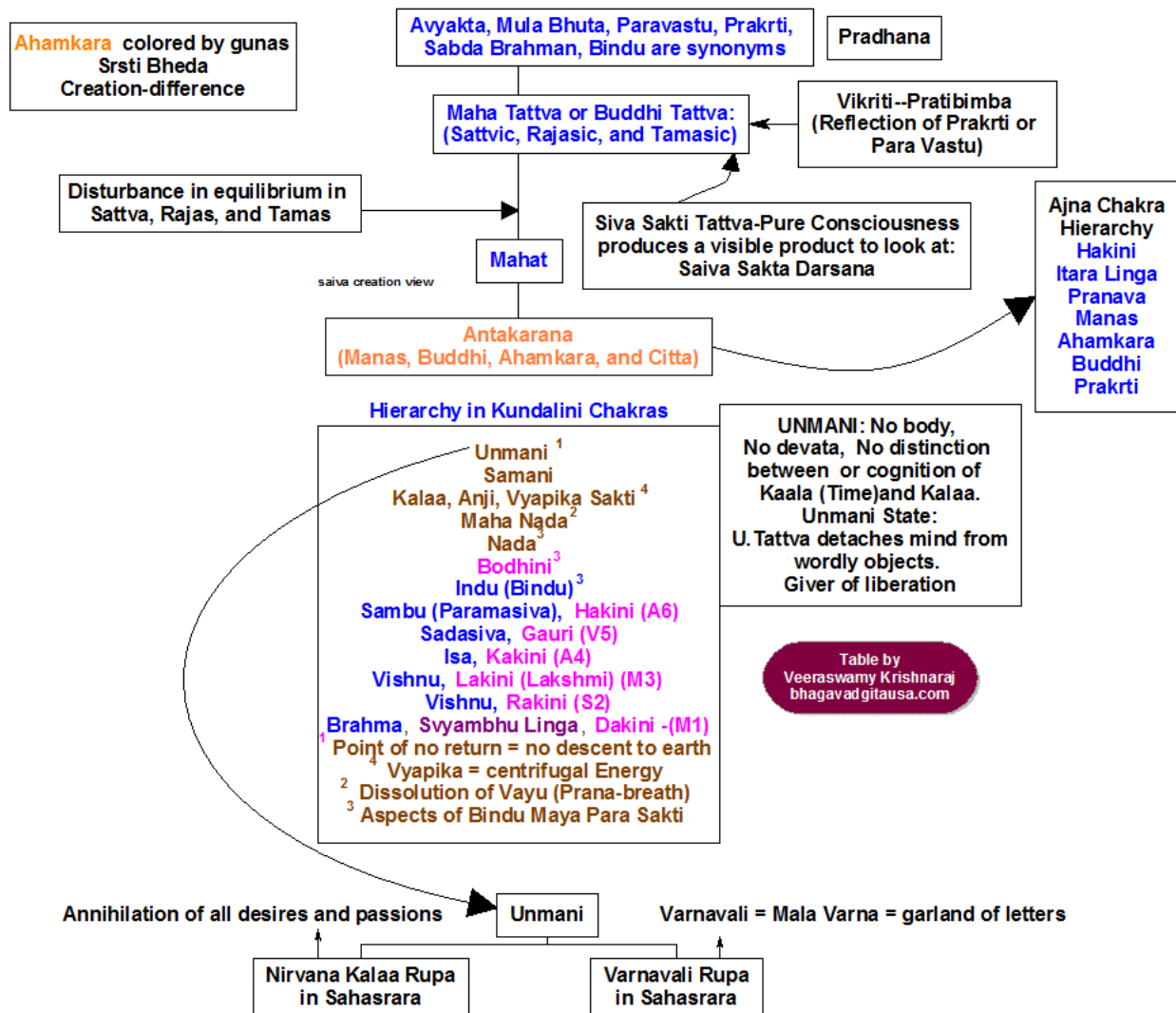


Siva induces in the Yogi the feeling of Prakasa and Ananda by jumpstarting the flow of energy in the Ida and Pingala Nadis and by arousing SamAna Sakti which brings about equilibrium between left-nostril-Negative-Inspiratory-ApAna-Ida-Soma-Lunar and right-nostril-Positive-Expiratory-Prana-Pingala-Surya-Solar Nadis. Ida is Lunar and cool; Pingala is Solar and hot. Both the Lunar (Soma-Apana) and the Solar (Surya-Prana) should be functional for the Susumna Nadi to become active in the Yogi, which is necessary for Samadhi or union with the Divine. Agni and Soma (Fire and Moon) are symbols of Prana and Apana Saktis and breaths. Surya-Soma (Sun and moon) are symbols of Prana and Apana Saktis and breaths. In SaktopAya (Sakti's path for union) Lunar Soma is symbolic of Jnana or knowledge and Solar Surya, Kriya Sakti (Action power). In relation to SambhavopAya Surya-Sun is PrakAsa and Soma-Moon is Vimarsa. When Yogi dreams, Siva appears in Susumna-Madhyha Nadi and reveals Yogi's desired objects according to his wish. In the waking hours, the Yogi prays to Siva to perceive desired objects. When the Yogi immerses himself in Samadhi, PrAna and ApAna come to a standstill. When he emerges out of Samadhi, he regains Prana and Apana and realizes his desired objects

fulfilled by his union with Siva. By this union the Yogi gains supernormal powers.

Swami Satyananda Saraswati says that Susumna (Madhya NAdi), Ida and Pingala Nadis come to a confluence at Ajna Chakra and proceed to Sahasrara Chakra. This is where the individual ego is subsumed by the cosmic ego and thereby there is no I and Him; there is no duality. **If there is duality, Samadhi and Oneness do not take place.** The little individual ego gets absorbed and homogenized and finds oneness with all egos and Cosmic Ego; there is no differentiation between I, You, He and They. This is an essential prerequisite before Sahasrara Chakra can be awakened in the aspirant.

Creation: Saiva View (note internal variations and differences from Sankhya philosophy.)



Note: M1 = Muladhara, S2 = Svadisthana and so on.

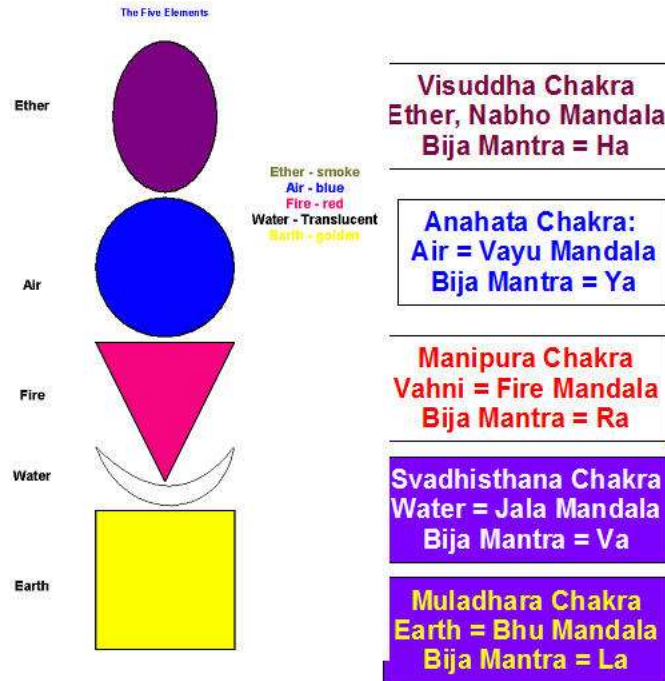
Goddess Kundali has two states, one on earth at human level in the body and one at Supreme level. The lower Kundali stays coiled in Muladhara chakra. She is Paramatma (Supreme Soul or Atman) at higher level. When all Tattvas have manifested right down to the last tattva, the earth, Her creative energy ceases to act and She goes to rest and sleep in the Muladhara chakra as Kundalini Sakti (static aspect of Sakti). Tattvas are the building blocks of individual souls, body and the universe (water, fire, air, earth etc.). When one is born he or she is the manifestation of the Tattvas [TATTVAS-36](#), the soul and the elements of the living body. Kundali is the One who constructs your body, mind and soul and She is the One who deconstructs the same. (You have seen proudly and visibly pregnant ladies (Lordosis of pregnancy) sporting a T-shirt that says, "Under Construction.") When she settles down in the base of the spine, the construction project is over and you are alive to the world of matter. When you are alive to the world of spirit, she wakes up from sleep, deconstructs, demolishes and absorbs all material elements from your body and mind and takes the pure soul to its source. This is the descent and ascent of Kundalini Sakti. You are taken from matter to spirit in the ascent and Vice Versa.

When she is resting, it is the ascent of the flesh and descent of the spirit. When she is active, spirit is rising and flesh is dying. Let me explain the last statements. Siva's consciousness is like the sun. The earth is at an optimal distance from the sun so that it can sustain life without fear of incineration or freezing. As the sun's rays go through many layers that filter harmful rays, Sakti plays the modulating role. The rays emerge from Siva and go to Bindu (and Nada) which makes the building blocks of the universe and beings with the help of Maya and Sakti. To mention a few, the building blocks (Tattvas) are the soul, the body, the water, earth, air... There are 36 of them. [TATTVAS-36](#). What is out there in the cosmos is present in human body. **The Emerald Tablet of Hermes Trismegistus** is a short work which coins the well known term in occult circles "[As above, so below](#)." The actual text of that maxim, as translated by Dennis W. Hauck is "[That which is Below corresponds to that which is Above, and that which is Above corresponds to that which is Below, to accomplish the miracle of the One Thing.](#)"^[12] The tablet also references the three parts of the wisdom of the whole universe, to which Hermes claims his knowledge of these three parts is why he received the name Trismegistus (thrice great, or Ao-Ao-Ao meaning "greatest"). - Wikipedia

Kundalini Chakras and the Associated Elements

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kundalini-elements

kundalini-elements



The Kundalini Chakras from Sahasrara to Muladhara centers are the home for the building blocks of the human body. Ajna Chakra is the home for the mind, Vishuddha for Ether, Anahata for air, Manipura for fire, Svadhithana for water and Muladhara for earth. All the elements are assigned a shape and color: Earth is yellow and square; Water is translucent and crescent-shaped; Fire is red and triangular; Air is blue and circular; Ether is smoky and oval.

The Kundalini Chakras from Sahasrara to Muladhara centers are the home for the building blocks of the human body. Ajna Chakra is the home for the mind, Vishuddha for Ether, Anahata for air, Manipura for fire, Svadhithana for water and Muladhara for earth. All the elements are assigned a shape and color: Earth is yellow and square; Water is translucent and crescent-shaped; Fire is red and triangular; Air is blue and circular; Ether is smoky and oval. There are presiding deities in charge of the building blocks at each center. Actually the five elements are the origin of the Chakras. When the Kundali ascends, she is going back to the source; spirit is rising. The source is pure Consciousness which cannot be contaminated with matter, the Tattvas. She has to take (consumes) the lock, stock and barrel meaning that she absorbs all the Tattvas and the presiding deities into her (involution, destruction of matter).

She absorbs all the elements as depicted in the diagram. The Christian equivalent concept is dying to the flesh and gaining the spirit. Man is a very dilute form of Siva meaning that there is a great divide between Siva's pure Consciousness and human consciousness, not to speak of animal consciousness. Man is Mini-Siva. Siva's Pure Consciousness is like the sun and human consciousness is like the candle. Man has Pasas and Malas (bondage and impurities). Siva does not tolerate or invite impure souls to merge with him. He is pure metal and we are a slurry. Slurry must undergo repeated purification process before it becomes pure metal. That removal of impurity happens as Kundali absorbs them and rises from one Chakra to the next above it.

Sakti has two aspects; Static and Dynamic. A car battery on the shelf is Static Sakti or power. When the battery is connected to the car's ignition and turned on, it becomes dynamic. When Kundalini Devi rests in Muladhara, she is **static** and when she is roused (turning the ignition keys) she becomes **dynamic**. Tantras say that the Yogi should use the key to open the lock on the door and force the door open, wake up Kundalini in Muladhara and join her in the voyage of spirit. One source tells that Bhuvaneshvari, one of the Mahavidyas, cuts the knots of the Chakras and thus rises with the Sadhaka and Kundalini to merge with Siva.

Cosmic Sakti is an aggregate (**Samashti**) of all Saktis, while kundalini Sakti in a body is the component part of the aggregate or individual power (**Vyasthi**). Look at the **Pomegranate fruit**: The whole fruit is an aggregate (Samashti) of all individual fleshy seeds (Vyasthi). In Hindu religion, Isvara (controller of the universe) is compared to pomegranate fruit (Punica granatum) . The seeds are the individual souls. The whole fruit is an aggregate (Samashti) of all individual fleshy seeds (Vyasthi) (Each seed is enclosed in red fleshy juicy aril.) Bindu is the aggregate (Samashti) of Siva-Sakti, Tattvas, matter, people and personalities, while each individual (Vyasthi) is part of that aggregate. Bindu's prolific energy produces all conceivable things in the universe ranging from blade of grass to Brahma. As you notice here, the whole universe is one giant organism, all interconnected. If you hurt one part of the organism, be it matter or a living thing, you hurt yourself and the Supreme Being.

Pomegranate and the Arils
Brahman and the souls



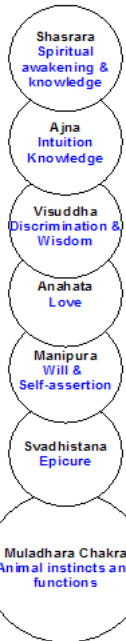
Brahman is compared to **Pomegranate Fruit** . Each seed is enclosed in **red fleshy aril** .
Its body is made of arils; so also the body of Brahman is made of **individual souls** .
What is aril to the fruit is the **individual soul** to **Brahman** . **The fruit and Brahman** are **Samasthi** .
(aggregate of all arils [or souls]); **the aril** and the **individual soul** are **vyasthi (single)** .

pome·gran·ate (Random House dictionary description.)

1. a chambered, many-seeded, globose fruit, having a tough, usually red rind and surmounted by a crown of calyx lobes, the

edible portion consisting of pleasantly acid flesh developed from the outer seed coat.

Accomplished Yogis mention that Siva and Sakti are the Father and the Mother of the Sadhaka or spiritual aspirant. The Mother gives a needed boost from below at the Muladhara level and the Father pulls him by his spiritual power from above in Saharara Chakra. It is left up to the seeker whether he wants to rise and reach the Father at the top. If the sleeping Sadhaka does not heed to the parents, the loss is his in that when he is in spiritual sleep he is awake to the world of happenings and when he is in spiritual awakening, he is inert to the physical world around him. Spiritual awakening confers wisdom, bliss and reunion with the parents. Kundalini power elevates man from mere existence at the pelvic level to peerless heights of spiritual wisdom and Bliss. It elevates human consciousness to superconsciousness. Human consciousness is equidistant (hypothetical) between the consciousness of a worm and the Pure consciousness of Siva-Sakti. Between worm and man there is a big chasm of consciousness; between man and God, the chasm is not any less. When someone reaches the Sahasrara Chakra and the thousand petals blossom out, a new consciousness, unlike human consciousness, dawns, according to Swami Satyananda Saraswati. Once a Yogi obtains this new consciousness, his knowledge does not depend on the senses like the eyes, ears.... You see things with eyes closed; you hear sounds with ears shut.



The ascent of man through Chakras

Man is a microcosm (Kshudra Brahmanda) of macrocosm of the universe. **Kshudra** = minute, tiny, diminutive. **Brahmanda** = Brahma's egg, macrocosm. What you see here is out there. All Tattvas that went into the creation of this universe exist in our body. Likewise what is in our body exists in the universe: Bhuloka at Muladhara, Bhuvah at Svadisthana, Svah at Manipura, (You heard the expression: we are made of stardust.). Tapa at Anahata, Jana at Visuddha, Maha at Ajna and Satya at Sahasrara. When the heart Lotus blooms in the Sadhaka, the 24 Tattvas (Asuddha Tattvas) form the stalk, the SuddhaAsuddha Tattvas form the petals, Suddha Vidya Tattva forms the stamens, Sadasiva and Isvara Tattvas form the fruit bud, Sakti forms the Bindu, Nada forms the seed and Sakti Tattva is the lotus bloom. Got to Tattvas-36 for explanation: [TATTVAS-36](#)

She is both **Avidya Sakti and Vidya Sakti** :Ignorance and wisdom. She is above both; she gives wisdom and liberation to Yogi and **ignorance** to the ignorant who remains in bondage roiling in Samsara. Ignorance refers here to spiritual ignorance.

(Maya according to Ramakrishna Parmahansa (1836-1886): On attainment of Nirvikalpa Samadhi, Ramakrishna Paramahansa sees Maya as Brahman in its twofold aspect: **Avidyamaya and Vidyamaya.**

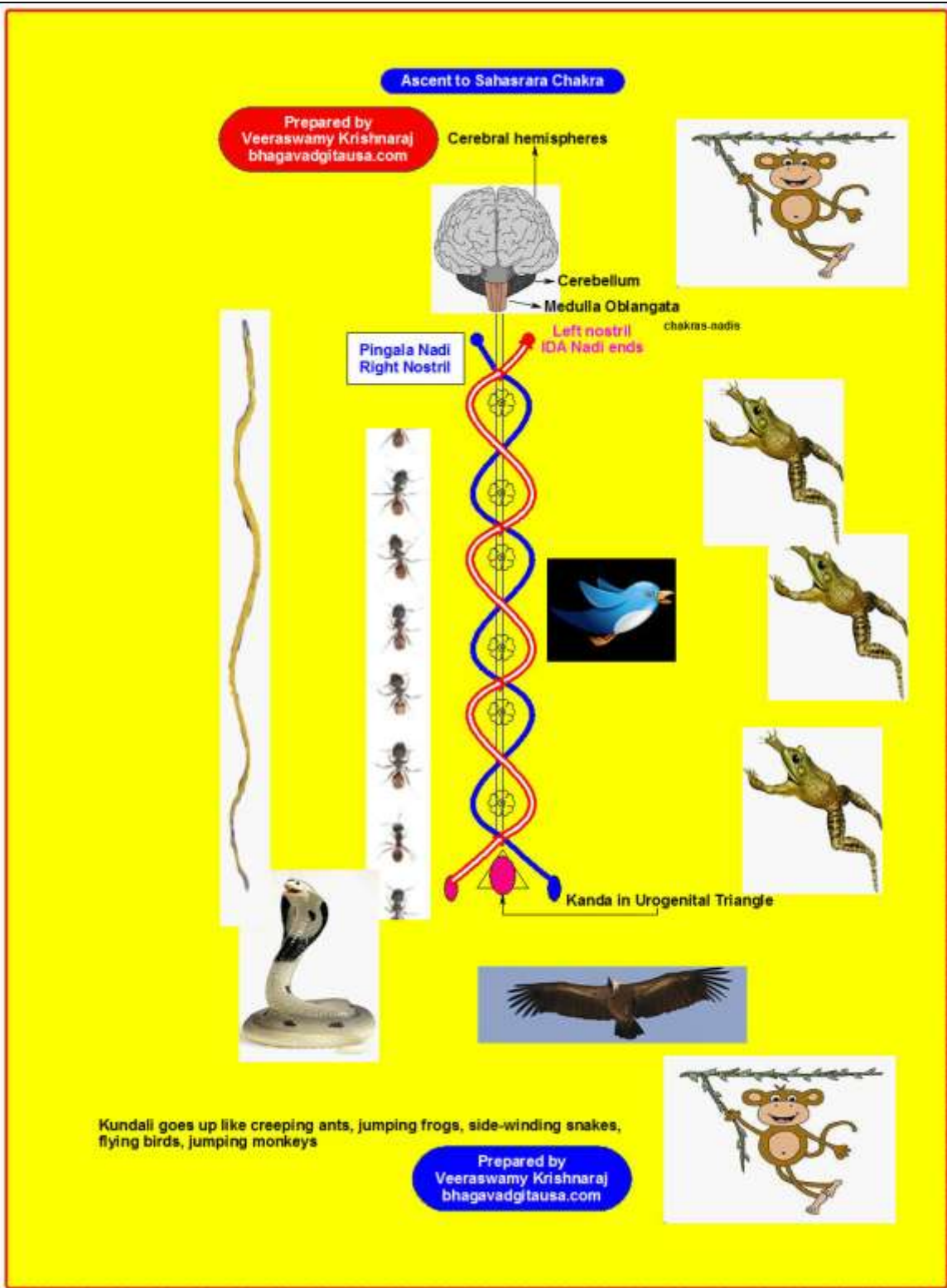
(Avidya = ignorance; Vidya = wisdom) Avidyamaya in terms of Kundalini Chakras is living in the pelvis and abdomen - Muladhara, Svadhisthana and Manipura Chakras of lower order; it is living a life of animal passions, Kama, Krodha, lobha, Raga and Dvesha (lust, anger, greed, passion and hate). One should transcend the lower Chakras and ascend to higher chakras. Avidyamaya keeps man in samsara, a cycle of birth and rebirth. Vidyamaya represents the higher centers and consciousness of Anahata, Visuddha, Ajna and Sahasrara Chakras or stations of life. Once Avidyamaya is conquered with Vidyamaya, the round of birth and rebirth is abolished and one enters a state of Mayatita, end of Maya or freedom from Maya. Maya is the power of Kali who transcends both types of Maya. She shines far above the clouds of Maya, under whose spell man lives. These are not his words but his message.)

Ramakrishna Paramahansa describes Samadhi (Ascent to Sahasrara) as follows.

Saying 905. Again referring to the different ways in which the Kundalini rises to the brain, the Master would often say, "Well, that which rises to the brain with a tingling sensation does not always follow the same kind of movement. The scriptures speak of its having five kinds of motion. First, the ant-like motion: one feels a slow creeping sensation from the feet upwards like a row of ants creeping on with food in their mouths. When it reaches the head, the Sadhaka (spiritual aspirant) falls into Samadhi. Second, the frog-like motion: just as frogs make two or three short jumps in quick succession and then stop for a while to proceed again, in the same way something is felt advancing from the legs to the brain. When this reaches the brain, the man gets Samadhi. Third, the serpentine motion: as snakes lie quiet, straight or coiled up, but as soon as they find a victim in front, or get frightened, they run in a zigzag course, in like manner the 'coiled up power' rushes to the head, and this produces Samadhi. Fourth, the bird-like motion: just as birds in their flight from one place

to another take to their wings and fly sometimes a little high and sometimes low without however stopping till they reach their destination, even so that power progresses and reaches the brain, and Samadhi ensues. Fifth and last, the monkey like motion: as monkeys going from one tree to another take a leap from one branch to another and thus clear the distance in two or three bounds, so the Yogi feels the Kundalini going to the brain, and Samadhi ensues."

906. These experiences he would detail at other times from the Vedantic standpoint, as follows: "The Vedanta speaks of seven planes, in each of which the Sadhaka has a particular kind of vision. The human mind has a natural tendency to confine its activities to the three lower centres the highest of these being opposite the navel and therefore is content with the satisfaction of the common physical appetites, such as eating and so forth. But when it reaches the fourth centre, that is, the one opposite the heart, the man sees a divine effulgence. From this state, however, he often lapses into the three lower centres. When the mind comes to the fifth centre opposite the throat, the Sadhaka cannot talk of anything but God. While I was in this state I would feel violently struck on the head if anybody raised worldly topics before me. I would hide myself in the seclusion of the Panchavati where I was safe from these inflictions. I would flee at the sight of worldly-minded people, and relatives appeared to me like a yawning chasm, from which there was no escape if I once fell into it. I would feel suffocated in their presence—almost to the point of death, and I would feel relieved only when I left the spot. Even from this position a man may slip down to the three lower centres. So he has to be on his guard. But he is above all fear when his mind reaches the sixth centre opposite the junction of the eye-brows, He gets the vision of the Paramatman and remains always in Samadhi. There is only a thin transparent veil between this place and the Sahasrara or the highest centre. He is then so near the Paramatman that he imagines he has merged in Him. But really he has not. From this state the mind can come down to the fifth, or at the most, to the fourth centre, but not below that. The ordinary Sadhakas, classed as 'Jivas' cannot come down from this state. After remaining constantly in Samadhi for twenty-one days they break that thin veil and become one with the Lord for ever. This eternal union of the Jiva and the Paramatman in the Sahasrara is known as getting into , the seventh plane."



Spurious Ecstasy

907. Referring to a man who used to have a kind of emotional excitement that looked like Samadhi externally, the Master said: "In

real ecstasy one dives into the deeper realms of one's being and becomes perfectly still. But what do we find here! Be quiet; calm yourself. (To the others present.) Do you know the nature of this ecstasy? It is like boiling one ounce of milk in a big pan. The pan seems to be full of milk, but remove it from the stove and you would not find a single drop. Even the little quantity that was there would have all stuck to the pan."

Perception of Divine Forms and Sounds

908. The realisation of God is of two kinds-one consists in the unification of the Jivatman and the Paramatman and the other in seeing Him in His personal manifestation. The former is called Jnana, and the latter Bhakti.

909. Really God can be seen, my boys. As we are sitting and talking together, in the very same way God can be seen and conversed with. Truly and sincerely I say so.

910. The manifestation of the Personal God is often a Spiritual Form, which is seen only by a purified human soul. In other words, these forms of God are realised by the organs of spiritual vision belonging to the spiritual body (Bhagavati-tanu) which is derived from the Lord. So the perfect man alone can see these Divine Forms.

911. On being questioned whether those who see God see Him with the ordinary fleshy eyes, the Master replied:

"No, He cannot be seen with the physical eye. In the course of Sadhana a 'Love-body' is created in you, with eyes and ears of Love, and with them you see and hear Him."

912. The **Anahata** sound is always going on of itself.

This is the sound of Pranava (Om). It comes from the Supreme Brahman and is audible to the Yogis. The ordinary worldly men cannot hear it. **The yogis can understand that the sound rises on one side, from the 'region of the navel', and on the other, from the supreme Brahman.**

250 Sayings of Sri Ramakrishna

Samadhi and Realization of Brahman

913. What is the state of one's mind in Samadhi? It is like the state of bliss that is experienced by a live fish which, after being kept out of water for some time, is again put into it.

914. Mysterious is that sacred state which recognizes neither teacher, nor pupil. Brahma-jnana is so mysterious that when one attains it there remains no distinction between the Guru and the disciple.

915. As a lamp brought into a room that has been dark for a thousand years illumines it immediately, the light of Jnana illumines the Jiva, and dispels his age-long ignorance.

916. On being questioned as to whether he was conscious of the gross world in the state of Samadhi, the Master replied, "There are hills and mountains, dales and valleys under the sea, but they are not visible from the surface. So in the state of Samadhi one sees the broad expanse of Sachchidananda only, and the individual consciousness lies in a latent condition."

917. In true Jnana not the least trace of egotism is left.

Without Samadhi, Jnana never comes. Jnana is like the midday sun, in which one looks around but finds no shadow of oneself. So when one attains Jnana or Samadhi, one retains no shadow of egotism. But even if there be some ego left, know for certain that it is now composed of Vidya (purely divine elements) and not ignorance or Avidya.

918. When the question was raised whether the Buddha was an atheist, the Master said: "He was no atheist; only he could not speak out his realizations. Do you know what 'Buddha' means?- To become one with 'Bodha', the 'Supreme Intelligence-through deep meditation, to become Pure Intelligence Itself. The state of self-realization is something between 'Asti' and 'Nasti'-'being' and 'non-being'.

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She is Prana (breath) Herself for she sustains this world of beings with inspiration and expiration. Prana moves through Susumna because of her. [Katha Upanishad](#) describes mother Goddess as follows: She is Aditi, the Boundless. She is born as **Prana** (breath or life) from the Absolute genderless Brahman, the nameless, and the formless. She is the Devatamayi (Mother of gods) and the soul of all beings. She stands in the inner recesses

of the heart. - Verse 2.1.7 Mother Goddess is Prana; thus, taking Prana from Muladhara to Sahasrara Chakra is the goal of Sadhaka.

She is the origin of letters; She is Sabda Brahman and origin of mantras, which rouse her. She is Brahma Vidya (Brahman knowledge, the Highest knowledge). Her body is made of six parts: the six centers, sakti, and Sadasiva, her Lord. As the Supreme Kundali Goddess, MahaKundali, she wraps around the Supreme Siva-Linga (**Svayambhu-Linga**). Each chakra represents one gross element: **Muladhara for earth, Svadhithana for water, Manipura for fire, Anahata for air and Vishuddhi for ether.** [Click here>>ETHER THE OPPRESSOR](#). The sixth chakra, Ajna, is the mind center and is junctional and transitional point between the lower consciousness of the lower Chakras and the highest consciousness and illumination of Sahasrara. **Mular states in Verse 952 in Tirumantiram the following.** " The center devoid of wakefulness and sleep (Bhru-Madhyā): that is where AUM dawns. The ones who realize (Ajna Chakra) see visions of Siva who removes aversion, anger and hatred (°üÈö), radiates like the effulgent light, remains as the TRUTH and Essence (†Áöô†Ä;Öû) and blameless, and shines like a golden gem." Sahasrara, which is above all other centers, is at the crown, known as Brahma Randhra, the area of anterior fontanel. It has a thousand inverted lotus petals (going around in a right to left fashion), meaning that the 50 Sanskrit letters are multiplied twenty-fold in here. One thousand here means infinity. The other centers have fewer petals starting from Muladhara: 4, 6, 10, 12, 16, 2 respectively. Each petal is inscribed with a Sanskrit letter, all amounting to 50, which when multiplied by 20 becomes 1000 petals (infinity) of Sahasrara.



Sahasrara Chakra (exoticindia.com)



Svadhishthana Chakra
HT 91
Exoticindia.com

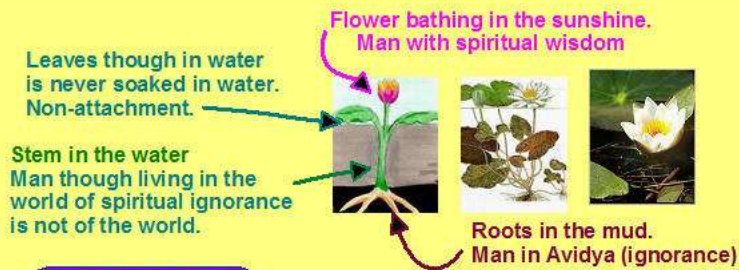
Svadhishthana Chakra with six petals (exoticindia.com)

As you notice Kundali rises from the earth plane of mundane and sensuous living (unconscious living) to Supreme awareness of Siva in Sahasrara Chakra; this is involution, the centripetal movement of the soul from the rim of **Irul** and **Marul** to **Arul**. **Irul** = spiritual darkness; **Marul** = confusion; **Arul**: Supreme Grace. This is compared to the lotus plant whose roots are buried in the darkness of mud, slime and grime; whose stem stays in waters of the pond with variable light penetration at different depths; whose leaves float in the water and yet do not soak in it; whose bud longs for the sun and whose open blossom exults in sunshine. Explanation of analogy follows in the next paragraph.

The question is why the Chakras or wheels are described in terms of Lotus. The origin of lotus plant is very humble: in the mud where its roots are. The water is its intermediary point and when it pierces the water, it buds and blooms. Thus, the lotus has three levels of existence: mud, water, and sun (flower). In like manner, human existence is at three levels: ignorance, longing and effort, and illumination or awakening. Man's roots are in quagmire of spiritual ignorance. With some longing and effort, he sees some spiritual light, as the lotus plant (stem) penetrates the water and reaches towards the surface, it sees the sunlight. Once man pierces the barrier of ignorance and goes beyond ordinary awareness, he receives illumination in the same manner the lotus receives the sunlight upon piercing the surface of the water. The flower of the lotus is flowering of superconsciousness and spiritual awareness. The roots are in Muladhara Chakra and the prana passes through all the intermediate Chakras via the Susumna Nadi and when it reaches Sahasrara Chakra, full illumination of spiritual knowledge dawns on the Yogi.

lotusplant.flo = kundal66.jpg. replaces kundal16.jpg

Symbolism of Lotus Plant: Root = Ignorance. Stem = Spine. Aspiration to enlightenment. Leaf = Non-attachment. Flower = Spiritual Enlightenment.



Prepared by
Veeraswamy Krishnaraj
bhagavadgitausa.com

Root of the Lotus Plant is the Muladhara Chakra with no spiritual illumination. Stem is the Spinal Column representing the Chakras up to Ajna Chakra. The Lotus Flower is Sahasrara Chakra with perfect Spiritual Enlightenment and Illumination. The root represents Avidya or Ignorance. The Stem is aspiration to Spiritual Illumination. The water-resistant stem and leaf represent living in the world but not of the world. The flower represents Spiritual Illumination. The root is in the mud of Avidya or ignorance. The stem is the water, the world of happenings. The leaf is floating or above water. The sun-loving flower is Spiritual illumination.

October 27, 2013

Muladhara's four petals of red lotus, Svadisthana's six petals of vermilion lotus, Manipura's ten petals of blue lotus, Anahata's twelve petals of deep red lotus, Visuddha's sixteen petals of smoky purple lotus, Ajna's two petals of white lotus and Sahasrara's one thousand petals of the color of a thousand suns have an ascending quality in their color scheme; the color of the thousand suns is purer than the white lotus, which is purer than smoky purple lotus and so on. The color scheme applies to three levels of human existence in this world: Pasu, Vira and Divya (animal, hero and divine stages). Red, vermilion, and blue are animal colors; deep red, smoky purple are the colors of the Vira; white and sun are the colors of Divya bhava (divine quality). This indicates man's progress from living in the pelvis (animal functions of Muladhara, Svadhasthana and Manipura Chakras) going on to the human existence in Anahata and Visuddha Chakras to Divine living in Ajna and Sahasrara Chakras.

Ramakrishna Paramahansa (1836-1886) says about man and animal in man. **Quote 188, Sayings of Sri Ramakrishna.** As one mask may be worn by various persons, so also various kinds of creatures have donned the garb of humanity. Some are tearing wolves, others are ferocious bears, and some again are cunning foxes or venomous snakes, though they all look like men.

Quote 189: Men are of two classes - men in name only (Manush) and the awakened men (Man-hush). Those who thirst after God alone

belong to the latter class.; those who are mad after 'woman and gold' are all ordinary men - men in name only.

Some of the writers attribute the colors in the rainbow to the petals starting from top down : **VIBGYOR.**

The comical letters indicate colors of the petals and have nothing to do with the letters.

Sahasrara - White, Violet , or purple A	Ajna - Indigo blue C
Visuddha - bright blue O	Anahata - green i
Manipura - yellow S	Svadisthana - orange i
Muladhara - red R	

The Big letters show colors and carry no other significance.

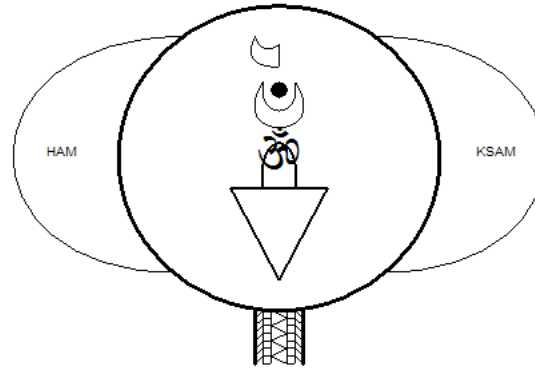
Please see the table for the color of the Chakra, the lotus petals, their numbers, the Yantra, Bija Mantra and the Deities. The animals are the reminders of our existence in previous lives.

The Chakras are crossing junctions for the Nadis (Flow Channels) like the highway crossings, so the numbers indicate the number of Nadis that intersect at a particular chakra. The Susumana Nadi, when it reaches the cerebral cortex, divides into multiple channels; that is the reason why the Sanskrit letters in the lower channels are multiplied so many times (20 x 50) in Sahasrara (1K petals = infinity). The base of the brain with half-moon shaped gyri (convolutions) corresponds to **Chandrakala**. The upper cerebral convolutions correspond to Mount Kailas (the home of Siva). This is Sivasthana (Abode of Siva), Point Bliss and the seat of Sakti also. Ajna Chakra with 2 petals and Manas Chakra with 6 petals represent the cerebellum and sensorium respectively. Soma Chakra with 16 petals forms the middle of the Cerebrum. Sahasrara corresponds to cortical convolutions.

Svayambhu-Linga also means Linga-shaped (obelisk) outcropping from earth in its natural state. They are sacred even before consecration. They served as the nucleus around which temples were built.

Muladhara, Svadhisthana, Manipura, Anahata and Visudhha Chakras are the lower centers (Bhutas). **Ajna Chakra** is mental Center or Vijnanamaya Kosa. Sahasrara Chakra is the cerebral center which opens the way to Supreme Siva Sakti or Pure Consciousness, which is the first of Suddha Tattvas.

Ajna Chakra



Swami Satyananda Saraswati says that Susumna, Ida and Pingala Nadis come to a confluence at Ajna Chakra and proceed to Sahasrara Chakra. This is where the individual ego is subsumed by the cosmic ego and thereby there is no I and Him (He); there is no duality. If there is duality, Samadhi and Oneness do not take place. The little individual ego gets absorbed and homogenized and finds oneness with all egos and Cosmic Ego; there is no differentiation between I, You, He and She. This is an essential prerequisite before Sahasrara Chakra can be awakened in the aspirant.

Awakening of other lower Chakras brings in the wake many psychical experiences, which one should be able to cope with. Those Chakras are the repository of Samskaras and Karmas which may be good or bad, pleasant or unpleasant. Awakening results in the expression of Samskaras and Karmas, the cause of duality of feelings. A purified mind goes a long way in coping with these feelings.

Ajna Chakra of pure white color has two petals bordering a circle. The petal on your left has HAM inscribed on it and the right petal KSAM. They are the Bija Mantras of Siva and Sakti, and represent the Moon or Ida Nadi and the Sun, the Pingala Nadi. Ida, Pingala, and Susumna Nadis come to a confluence here. The circle is the Sunya or Void. The down triangle is **Sakti**; perched on its top is the black Lingam (**Itara Lingam**), which represents the Astral body of the aspirant. It is worthwhile to remember that down triangle represents the escutcheon of the female. (The up triangle is the symbol of male, Siva) The Astral body is a storehouse of one's personality and attributes. The Lingam is known as Jyotir Lingam indicating its effulgence as opposed to the smoky Svayambhuva Lingam of Muladhara Chakra. The color

changing from smoky to black to luminous indicates the progressive awakening of Spiritual Consciousness and Awareness. Superimposed on Siva Lingam is **OM with Chandra Bindu (Crescent with a dot) on top of it**. Om is the **Bija Mantra**. Paramasiva is the deity of Ajna Chakra. This is the seat of the mind. Aspirant, attaining this Chakra enters Tapo Loka, where Karmas are expunged. The Sadhaka sees visions of shining lamp like the morning sun and resides in the domains of Fire, Sun and the Moon. He attains Siddhis: ability to enter other bodies, omniscience and all seeing.

Pranava = ॐ. = AUM = OM. See the crescent with a dot = Moon Dot = ChandraBindu



OM with ChandraBindu (Crescent with a dot) on top of it: See Ajna Chakra with the crescent with a dot.

Chandra Bindu means **Moon dot**, a diacritic sign. It means that the previous vowel is nasalized.

Bija Mantra = Seed Mantra = One syllable Mantra = by convention Bija Mantra is one syllable Mantra. Sometimes compound letters form the Bija Mantras (Hreem)

(Once a Pundit asked Ramakrishna Parmahansa about Mahatmas, Astral, Devayanic, solar, lunar planes of existence for the subtle body. The Master replied that all these spheres and planes are trivial and one should develop, practice and intensify one's Bhakti (devotion), pray to Him with intense devotion and practice Sadhanas.) - adapted from *Sayings of Sri Ramakrishna* page 25.

Each Chakra has its own dominant tattva and animal that represents the tattvas and gunas of that center.

Chakra	Muladhara 1	Svadhithana 2	Manipura 3	Anahata 4	Visuddha 5	Ajna 6
Ksetram	None	pubic bone	navel	heart	throat	glabella (Bhrumadya)
Causal Regions	Causal Bhurloka	Causal Bhuvarloka	Causal Svarloka	Causal Maharloka	Causal Janaloka	Chandraloka (Tapa)
Sahasrara Chakra corresponds to Satyaloka. (infinite space)						
Presiding Mother goddess	Chamunda	Indrani	Varahi	Vaishnavi	Kaumari	Paramesvari
Sahasrara Chakra: presiding Mother goddess of all 7 chakras. Paramesvari rules Ajna and lower chakras; Kaumari Visuddha and lower chakras; Vaishnavi Anahata and lower chakras; Varahi Manipura and lower Chakras; Indrani Svadhasthina and Muladhara; Chamunda rules only Muladhara chakra.						
Resident deity	Brahma	Vishnu (also Mahesvara and Saudamani)	Rudra (Samvartasvara and Samayamba)	Isvara (Hamsesvara and Hamsesvari)	Sadasiva (Vyomanesvara and Vyomanesvari)	Sambhu (Para-Sambhu-Nātha and Cit-Parāmbā.
The planes	Bhurloka earth	Bhuvarloka	Svarloka	Janaloka	Tapoloka	Maharloka

The resident deity of Sahasrara Chakra is Paramasiva who is hierarchically superior to Siva, one of the Triumvirate (Holy Trinity).

Animal	Elephant	Makara	Ram	Black Antelope	White Elephant	-
Tanmatra	Smell	Taste	Form	Touch	Sound	Buddhi (Sanklpa Vikalpa)
Kosas	Annamya kosa or food sheath	Pranamya kosa or Vital air sheath	Manonmaya Kosa or mental sheath	Vijnanamaya Kosa, Knowledge sheath	Anandamaya Kosa, Bliss sheath	Subtle Soul
Mandala/element	Earth, Bhu Mandala	Water, Jala Mandala	Fire, Vahni Mandala	Air, Vayu Mandala	Ether, Nabho Mandala	Mind
Presiding element	Prithvi (Indra)	Varuna	Agni	Vayu	Akasa (Sarasvati)	Manas (Guru)

The presiding Devata in Sahasrara chakra is Siva.

Chakra	Muladhara 1	Svadhithana 2	Manipura 3	Anahata 4	Visuddha 5	Ajna 6
Sound	Para Vani, Transcendental Sound		Pasyanti. Visual Sound	Madhyama, mental Sound	Vaikhari, Articulate speech	
Spiritual entity	Spiritual Sun					Spiritual Moon
Avastha	wakefulness	Dream sleep	Deep sleep	Turiya-Jagrat	Turiya-svapna	Turiya-Susupti

Avastha or state of consciousness for Sahasrara is Turiya-Turiya, 7th higher level of consciousness. Turiya-jagrat - awakening to higher consciousness - the fourth state;

Turiya-svapna - the fifth state of mystical visions; Turiya-Susupti is the 6th higher state of Consciousness of Sa-Vikalpa Samadhi-Duality between yogi and Brahman present;

Turiya-Turiya - Nir-Vikalpa Samadhi, No duality, merger between yogi and Brahman.

	8 spears					
Sign/form/color	Square-yellow					
Petals	4	6	10	12 occupied by 12 Saktis - KAla-rAtris (Night of dissolution).	16	2

Bija Sound	Lam	Vam	Ram	Yam	Ham	OM
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Letters (50)	4: वं शं षं सं 4: वं शं षं सं	6:वं भं मं यं रं लं bam, bham, mam, yam, ram, & lam	10: डं ढं णं तं थं दं धं नं पं फं dham, nam, tam, tham, dam, dham, nam, pam, & pham	12: कं खं गं घं ङं चं छं जं झं ञं टं ठं kam, kham, gam, gham, gnam, cham,	16: अं आं इं ईं उं ऊं ऋं ॠं लृं लृं एं ऐं ओं औं अं अः	2: हं क्षं ham ksam.
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				chham, jam, jham, jnam, tam, & tham.	am, aam, im, eem, um, oom, rim, reem, lrim, lreem, em, aim, om, aum, am, & ah. (vowels)	
color of letters	gold	color of lightning	blue	vermilion	crimson	silver
Chakra	Muladhara	Svadhithana	Manipura	Anahata	Visuddha	Ajna
Color of petal	Red & orange	Vermillion; violet, blue, green, yellow, orange, red mostly.	Cloud-color, green mostly, orange and pink	Vermillion, bright golden; Blue	Purple (blue & green); indigo	White or rose
Yantra	Square	Circle	Triangle	2 Triangles	Triangle	Triangle
God	Brahma with Savitri	Vishnu with Radhika	Vishnu	Isa	Sadasiva/Ardha Narisvara	Sadasiva/Ardhanarisvara
Goddess	Dakini	Rakini	Lakini (Lakshmi)	Kakini	Sakini/Gauri	Hakini
resides in	Skin	Blood	Flesh	Fat	Bone	Marrow
Prana or Vital air	Vyana, diffused air	Apana, expelled air (flatus)	Samana, the prana that drives heart and intestines and moves the joints.	Prana, Respiration	Udana, expiratory air	
Bija Sound	Lam	Vam	Ram	Yam	Ham	OM
When the Bija Mantra is uttered, that Bija-specific Chakra center is brought alive.						
Bija Mantra for Sahasrara Chakra is Soham						
Lokas	bhu	Bhuvar	Svar	Mahar	Janar	Tapo
Nadis	Ida & Pingala	I - P - Susumna	I - P - S	I - P - S	I - P - S	I - P - S
Linga	Svayambhu Linga with Kulakundalini	Para Linga		Baana		Itara
Divine Couples	Brahma with Savitri	Vishnu with Radhika	Rudra with Bhadrakali	Isvara with Bhuvaneshvari	Ardhanarisvara	Parasiva with Siddha Kali
Site	Kanda	Genitals	Navel	Heart	Throat	Glabella
Plexus	Sacrococcygeal	Sacral plexus	Solar	Cardiac	cervical	Cavernous sinus
Chakra	Muladhara 1	Svadhithana 2	Manipura 3	Anahata 4	Visuddha 5	Ajna 6
Saguna Brahman	Indra	Prajapati	Brahma	Vishnu	Rudra	Daksini
Parasiva is the Brahman in Sahasrara Chakra.						
Siva				Isa	Ardhanarisvara	Sambhu
Granthi (Knot)	Brahma Granthi			Vishnu Granthi		Rudra Granthi
Musical note	ni (ti)	dha (la)	pa (so)	ma (fa)	ga (mi)	ri (re)
Musical Note	Sa (Do)	Ri (re)	Ga (Mi)	Ma (Fa)	Pa (So)	Dha (la)

There is a disparity above. SAhasrara's note is Ni (Ti). Again a disparity.
 Musical note for Sahasrara is **Sa (do)**. Top down: **Sa Ri Ga Ma Pa Dha Ni - Do Re Mi Fa So La Ti**

Goddess	Dakini (goddess holds the earth)	Rakini (procreative)	Lakini - (Digestion) (Lakshmi)	Kakini (Respiratory)	Sakini/Gauri (Speech)	Hakini (Thought)
The presiding goddess for Sahasrara is Sakti katyayani.						

Notes on the table:

Sambhu emanates Sadasiva (Creation, Preservation, Destruction, Anugraha-favor, Nigraha-disfavor) who emanates Isa and right down the line as

follows: Rudra, Vishnu, and Brahma. Linear emanations:

Sambhu → Sadasiva → Isa → Rudra → Vishnu → Brahma in charge of Mind, Ether, Air,

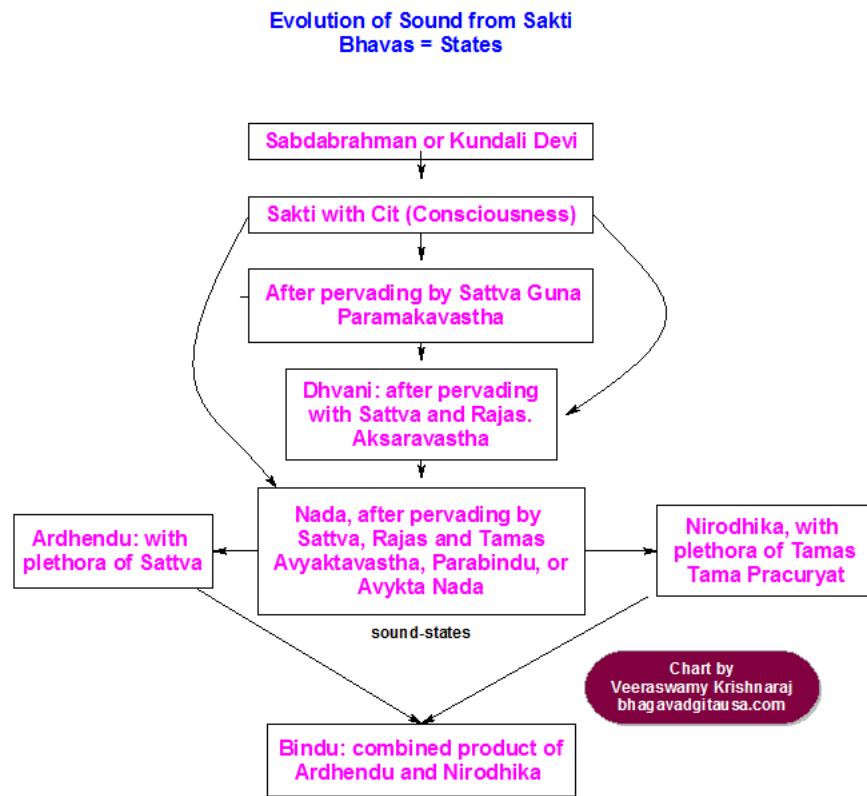
Fire, Water, and Earth.

Emanations from Sambhu from left to right					
Sambhu →	Sadasiva →	Isa →	Rudra →	Vishnu →	Brahma
Maharloloka ↓	Tapoloka ↓	Janarloka ↓	Svarloka ↓	Bhuvarkloka ↓	Bhurloka ↓
Mind ↓	Ether ↓	Air ↓	Fire ↓	Water ↓	Earth ↓
Ajna ↓	Visuddha ↓	Anahata ↓	Manipura ↓	Svadhithana ↓	Muladhara ↓

Note on Tanmatra = that merely. Sound is the First subtle creation and Tanmatra. Tanmatras namely sound, touch, color, taste, and smell are the subtle, supersensible, rudimentary and nonspecific particles from which the gross elements namely **akasa, air, fire, water, and earth** evolve respectively. There are two divisions in the gross (great) elements (Mahabhutas): **Amurta** and **Murta**, the formless and the formed. Akasa and air are formless elements, while fire, water and earth formed. Go to [BG13](#). for more information on Tanmatras.

Note on the Bija sound Mantras (Om, Ha, Ya, Ra, Va, La = **ॐ य र व ल**) corresponding to Ajna, Visuddha, Anahata, Manipura, Svadhithana, and Muladhara Chakras) stand for the power of the Tanmatras in each Chakra and are deities themselves. Deities (reside in Bija Mantras and) are invoked and aroused by the utterance of the Mantras. The resident deity of Bija Mantra of the chakra is assimilated or absorbed by the rising Kundalini Devi as She pierces the particular Chakra. The reason for this is that Kundali Devi has to absorb and assimilate all deities, all tanmatras, all elements, all mundane human qualities... of all chakras in the act of purification so that only the pure soul goes to Sahasrara Chakra for union with Siva-Sakti. Each Chakra is a repository of human desires, aspirations, frailties and strengths. Kundali acts as a divine filter, putting all Tattvas in storage. When She descends from the Sahasrara Chakra, all the elements in storage are restored to the respective Chakras.

Bija Sound Mantra has three parts to it: **Sphota**, **Dhvani**, and **Bindu**. Sphota is derived from the word **Sphut** meaning to burst or to open like a bud. When a latent mental sound is intonated or explodes from the glottis or voice box, **Sphota** happens and we hear the sound (**Dhvani**) which is registered by the ear because Dhvani carries vibration, frequency and decibel. Once the sound explodes in Sphota, attains the quality of sound in Dhvani, there must be something that can register the sound in consciousness via the ear; that something is **Bindu**, which is deified as deity, **Sabdabrahman**. For Dhvani or sound to acquire its qualities, Sattva, Rajas, and or Tamas pervades the sound. When the latent mental sound acquires Rajas (motion and passion), she is called Dhvani (sound). Go to [Sabda or Sound](#) for more information.



Note: Only Lakshmi (Kamala) is one of the Mahavidyas; the rest are not.

Granthi: knots. There are fourteen granthis for kundalini to pierce before she reaches Sahasrara: three Lingas, six Chakras, and five Sivas. In Sahasrara, she effects union with Niskala Brahman. (see below.) Nirvana-Sakti is the resident goddess of Sahasrara as Dakini of Muladhara Chakra.

There are three Granthis (Junctional points, Knots, Junctions, hurdles): **Brahma**, **Vishnu** and **Rudra Granthis**. **Granthis** are equated to the levels of consciousness. **Brahma Granthi** of Muladhara (and

Svadhistana and Manipura) Chakra is physical consciousness; **Vishnu Granthi** of Anahata Chakra is the Sphere of the Sun and therefore of Light, the beginning of Spiritual Consciousness; The **Rudra Granthi** of Ajna Chakra is the sphere of the Moon, the center of Spiritual Consciousness. The Moon Mandala is above Ajna Chakra.

Above the Sahasrara Center, the inverted thousand-petaled Chakra, is the Saadaakhya kalaa (Sadakhya kala), also known as Jyotir Mandala, whose consciousness transcends the physical plane (awakening, dream sleep, and deep sleep).

Granthis: Brahma, Vishnu and Rudra Granthis.

Think of Granthi as the kink or knot in the Susumna Nadi which prevents energy flow. Granthis, hurdles in the ascent of Kundalini, are in the form of spiritual ignorance, Maaya, and desire.

Brahma Granthi manifests as attachment to physical objects, earthly pleasures, inordinate selfishness (ego, Ahamkara) and exhibits the enslaving power of Tamas, darkness, lethargy, ignorance. **Its habitat is the pelvis**, dominant in pelvic functions. It is the sensual world. It is the phenomenal world that we live in. It is the World that Brahma created. Kundali is sleeping; the spirit is not moving; we are awake to the world of happenings. One has to become oblivious of the world of forms and names, awaken Kundali and allow Her to take you to higher Chakras.

Vishnu Granthi at Anahata Chakra manifests motion and passion of Rajas Guna in that the prospective Sadhaka is attached to family, friends and objects. **Its habitat is the heart (Anahata Chakra)**, dominant in emotion, mistakenly called love. Love in its pure form is love for God for Love's sake.

This is the kind of love the Alvars had for Krishna, and Nayanars for Siva.

Rudra Granthi localized in Ajna Chakra, the Command Lotus and the lotus of spiritual wisdom. When the Yogi attains Ajna Chakra, he acquires Siddhis, special powers, which are the symptoms of spiritual attainment but are not the goal. Savoring the special powers (reading the mind of others, being in more than one place at a time, entering the bodies others, knowing the past, present and the future etc) is an impediment to further spiritual progress. Siddhis augment one's ego (Ahamkara) which is the major impediment for progress. Once this obstacle is overcome, the Yogi is ready for union with Universal Consciousness.

Banal Faustian love as opposed to Love of God is always tenuous, feeble and frail and always looks for displacement to a higher affinity. Rudra Granthi manifests clinging to newly-attained Siddhis, other psychical dependencies, and is a remnant of ego. **Its habitat is Ajna Chakra**, a point above human consciousness and below transcendental Consciousness. This border crossing is made more difficult because the

neophyte Yogi wants to enjoy vicariously the newly-obtained Siddhis (special powers); in order to go further he has to give up his power to exercise his Siddhis, like reading thoughts of others and the rest. The special powers are symptoms of higher Consciousness and should not be used for personal gain or inflicting injury.

Muladhara Chakra is the point of confluence of Nadis and the highest Chakra for animals and yet it is the common Chakra both for man and animal. Descending animal Chakras are in the legs starting from the Pelvis: Muladhara, atala, vitala, sutala, talatala, mahatala, and the lowest and the last, patala. They also correspond to the various levels of the netherworld. It is a progressive deepening darkness of Tamas Guna..

As Muladhara Chakra is the highest for animals, Sahasrara Chakra is the highest for man. Above that, there are worlds or lokas which surpass human consciousness and represent divine consciousness. **Tamas** is the dominant Guna of all Chakras up to Muladhara Chakra; therefore, the being is shrouded in Avidya (spiritual ignorance); since ignorance is the guiding principle, they operate at instinctual level: eating, excretion, evacuation; fight, flight, and or fear; sleeping; reproduction. Man in Muladhara is just that; he exhibits **Rajasic** Guna from Svadisthana to Ajna Chakra; from Sahasrara and above he is of **Sattvic** nature. Rajas = motion and passion. Tamas = Darkness. Sattva = Light, Virtue.

According to gurus, not all men are born with Kundalini in Muladhara Chakra. The level of achievement is according to evolution of an individual; a particular person may have evolved to Manipura Chakra in his previous life; he just picks up where he left and makes progress. By concentrating on Muladhara, one will easily find out where he belongs and that will be his true starting point.

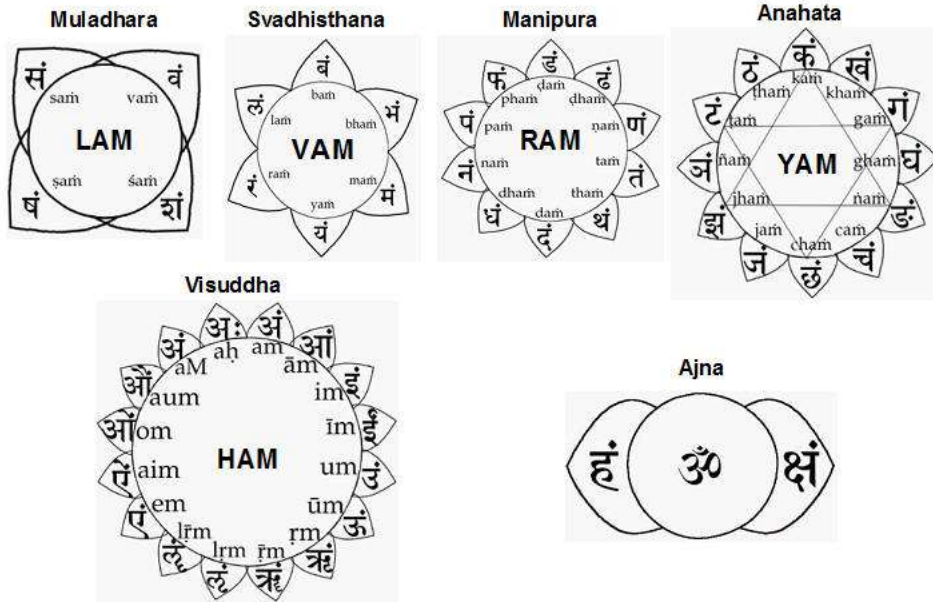
Itara: literally means this, that, the one, the other. In this context it refers to Linga, which helps one to cross from the world of wandering or Samsara.

LETTERS (SANSKRIT):

Lingas: Svayambhu in Visuddha, Baana in Anahata , and Itara (phallic form in Ajna).

Makara = A cross between alligator and fish.

Chakras with Petal letters and Bija letters



All letters end in M with overdot
 M with Overdot is pronounced as NG
 VAM is pronounced as VANG
 LAM is pronounced as LANG and so on.
<http://www.shrifreedom.com/yogachakrabijas.shtml>

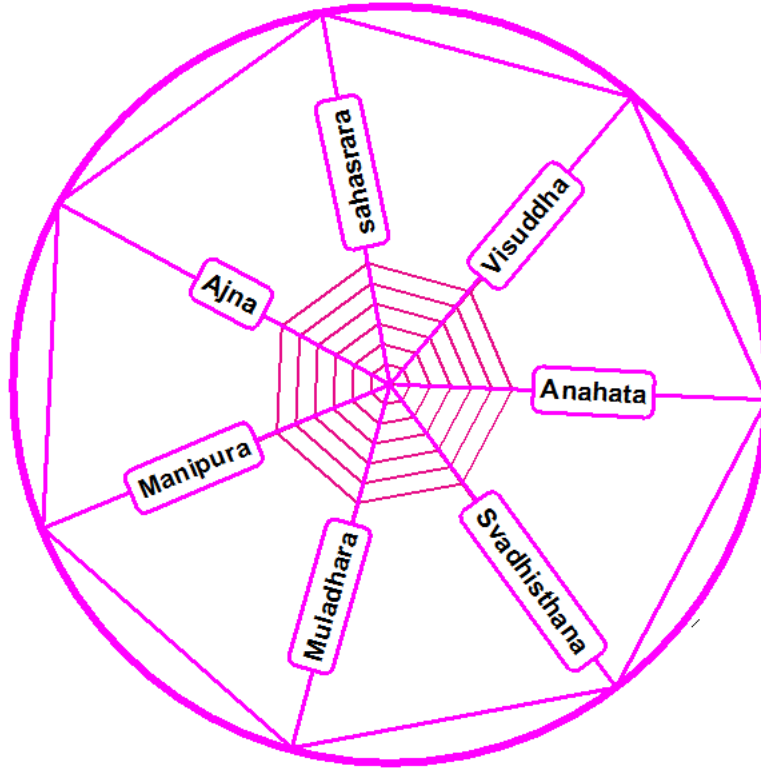
For proper pronunciation of the Bija and Petal Mantras, I bought for \$12.95 **Sounds of Chakras** by Harish Johari. I have no financial interest in this.

Sivas: Isa at Anahata, Mahesvara Sadasiva, Ardhanarisvara at Visuddha, **Sambhu** (Paramasiva), Rudra and Paramasiva at Ajna (Rudra Granthi), This list includes Brahma at Muladhara and Vishnu at Anahata among the Sivas. (Parasiva at Sahasrara.) **Sambhu** = Sam + Bhu = Auspicious Being or existence. Just remember that Siva has many levels of Consciousness; there is an internal hierarchy among many Sivas (Suddha Tattvas). Why so many levels? Siva comes in clones with various levels of Consciousness depending upon His portfolio. Each one is a separate Siva. An example. Take a company. There are top down, CEO¹, CFO², COO³, CMO⁴, CIO⁵, CAO⁶, CTO⁷. Let us assume the first four office positions are assumed by one person; it is like Siva taking the first four positions with different responsibilities. It is one person occupying four hierarchical positions with four different names and with four different job descriptions. Now you get the idea.

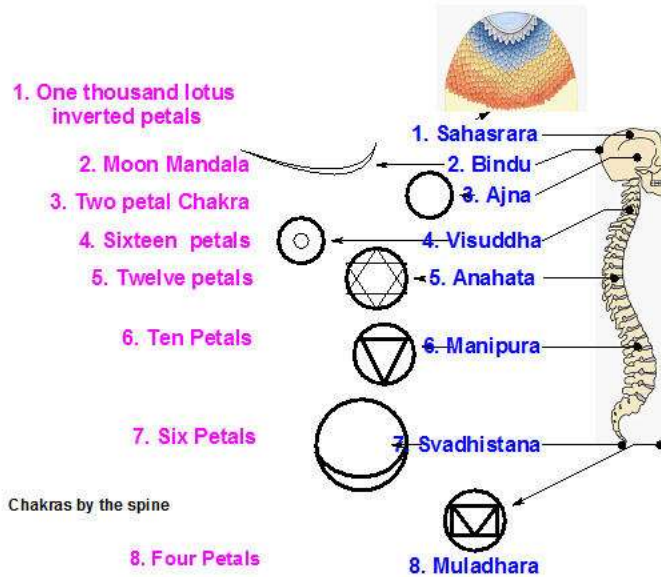
Mount Meru is the Axis Mundi of the universe; Spine is the **Axis Mundi** or Skambha of the universe of human body and so it is called Merudanda. Meru + danda = Meru + Pole. Meru is a mountain, the pole around which the earth spins.

The Web of Chakras with Axis Mundi along the spinal column, and Kundalini.

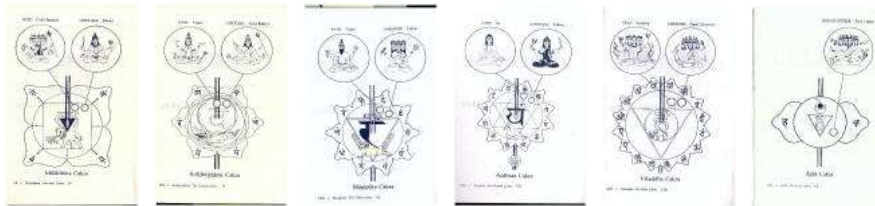
prepared by
Veeraswamy Krishnaraj
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Chakras and sites



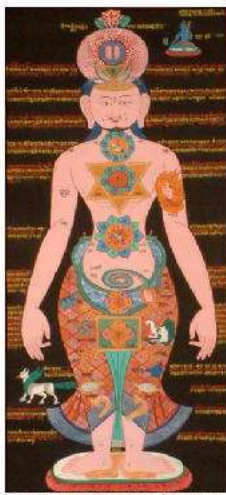
The Six Chakras (credit Swami Sivananda Radha) Click on thumbnail for enlargement.



These six centers generally correspond to anatomical centers: Muladhara and Svadisthana centers to Sacrococcygeal plexus, Manipura to Celiac, Anahata to Cardiac, Visuddha to Laryngeal, Ajna to Cavernous plexus and cerebellum, and Sahasrara to cerebrum itself. There are 7 Cervical vertebrae, 12 Thoracic vertebrae, 5 Lumbar vertebrae, 5 fused Sacral vertebrae and 4 fused Coccygeal vertebrae: In all there are 24 presacral movable vertebrae, and the immovable sacrum and coccyx. They curve in the opposite directions alternately, cervical curvature forward, thoracic curvature backward, lumbar curvature forward and sacrococcygeal curvature backward. (The number of Cervical vertebrae are constant in mammals, including the giraffe which has the longest cervical vertebrae. Coming to the owl, it has fourteen vertebrae to aid 270 degree movement of its head because its eyes are fixed in the eye socket, unlike human's.) The notches in the adjacent

vertebrae line up and form a foramen and the dorsal **spinal root ganglia** are in the foramina. The spinal canal runs down the vertebral column housing the spinal cord. The spinal cord is narrow in the upper cervical region, bulges in the lower cervical and upper thoracic regions, narrows in the lower thoracic region and again bulges in the upper lumbar region and narrows down in the lower lumbar region to a fine cord called Filum Terminale. The major enlargements are Cervical and lumbar and have more gray matter at those points. The end of the spinal cord, conus medularis provides the sacral and coccygeal roots. The spinal cord is protected by the vertebral column, the ligaments, the meninges and fluid. It is 1 cm in diameter, 45cm long in adult males and 42cm in adult females and ends at the level between L1 and L2 (lumbar) vertebra. It begins at the foramen magnum in the skull. There are 31 pairs of spinal nerves (8C, 12T, 5L, 5S, 1Coccygeal). Each spinal nerve has two roots, one motor ventral and one sensory dorsal (back). The cross section of the cord shows H-shaped butterfly gray matter surrounded by white matter. The gray matter is unmyelinated (no insulation) nerve fibers and white matter is myelinated nerve fibers. Gray matter integrates the incoming sensory and outgoing motor impulses. The Ventral gray horns (the front end of the wings) are larger than the dorsal horns. The Ventral rootlets (motor) leave the cord, while dorsal (sensory) rootlets enter the cord. The ventral (outgoing) rootlets are connected to the nerve cell bodies of gray matter of the ventral horn, but the incoming sensory nerves have nerve cells in the dorsal root ganglion outside the spinal cord, and later come to posterior horns. The white matter surrounding the gray matter are myelinated nerve fibers that transmit impulses up and down the spinal cord. The white matter has on either side three columns: anterior, posterior and lateral. They are ascending and descending tracts carrying afferent nerves to the brain and efferent nerves from the brain to various parts of the body. The posterior columns carry only afferent nerves to the brain. There are twelve cranial nerves. Just outside the intervertebral foramen, distal to the ganglion, the afferent dorsal and the efferent ventral roots join to form the mixed spinal nerve, which divides into ventral and dorsal rami carrying both afferent (in) and efferent (out) nerves. The lumbosacral and coccygeal nerve roots are the longest forming a horse's tail (cauda equina) caudal (downward) to the Filum. The dorsal rami carries the motor and sensory nerves to the back of the body and the ventral rami carry both motor and sensory fibers and form nerve junctions called plexus, named according to the area they supply: the cervical plexus, the neck region; the brachial, the arms; the lumbar, the mid-back area; and the sacral, the lower back and legs.

Tibetan Thangka Painting



The Tantric System of Chakras
TG76

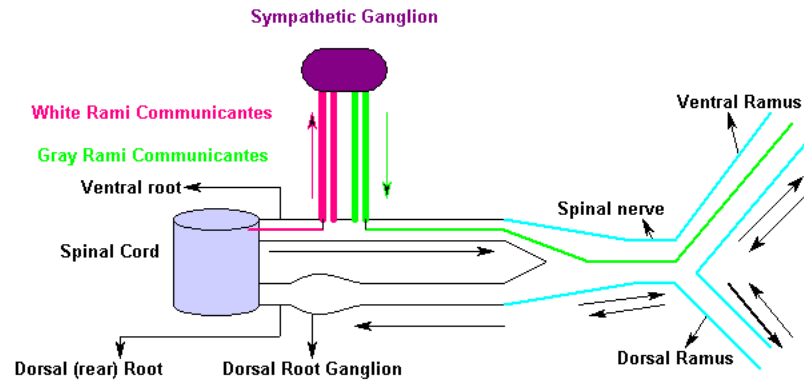
The spinal cord continues upwards as medulla oblongata and pons behind which is the fourth ventricle into which the central canal of the spinal cord opens. Behind the fourth ventricle is cerebellum. Going past the mid brain, Susumna Nadi goes to the cerebral cortex. When it reaches the top of the neck, Susumna supports herself on the stalk of Sankhini (A Nadi and goddess) and goes towards the region of Brahman (Brahma Randhara) but does not actually end up there. It ends near the twelve petalled lotus. Sarasvati and KuhU (nadis) are on either side of Susumna. Sankhini originates at Kanda Mula and courses between Sarasvati and GandharI and ends in the throat; Sankhini emerges from the nasopharynx proceeds obliquely to the forehead, winds around Chitra Nadi (Citriini Nadi) and goes to the head. One of her channels goes to the left ear and the other goes to the top of the head. The head channel of Sankhini Nadi is the passageway for nectar and Soma to go from the head to the throat.

Autonomic Nervous System makes adjustment in the function of the organs depending upon the situation: heart quickens with fear or excitement, the mouth becomes dry with fear, the skin becomes flush with anger. It consists of sympathetic and parasympathetic divisions, one antagonizing the other, thus fine-tuning the action of an organ they supply. The sympathetic cells are located in the spinal cord from T1 to L3. From here, the preganglionic fibers proceed along the anterior roots, winds through the white rami communicantes to the sympathetic ganglion. Let me explain this routing of the preganglionic fibers. As you see, the anterior roots carry both motor and sympathetic fibers away from the spinal cord, the sympathetic fibers have to branch off to reach the sympathetic ganglion and that is why nature provides the exit ramp (White Rami Communicantes) for the sympathetic fibers to reach the sympathetic ganglion. There are 21 or 22 pairs of ganglia on each side of the vertebral column, 3 in the cervical region, 10 or 11 in the thoracic region, 4 in the lumbar region, 4 in the sacral region, and one ganglion lying in front of coccyx-ganglion impar. Once the sympathetic fibers synapse, the post ganglionic fibers exit the sympathetic ganglion and join the mixed spinal nerve. The sympathetic and parasympathetic system supplies the organs with nerve fibers for their function and a balance is kept between these opposing systems. The demands of the human organism is met by either modulation of both or stimulation of one or the other system: homeostasis. The sympathetic system meets the demands of stress on the body by sending more blood to vital organs like heart and muscles by dilating their blood vessels and concurrently constricting blood vessels going to less vital organs like skin. Its currency is **nor adrenaline**. Parasympathetic system helps secrete digestive juices, constricts the pupil and stimulates the vagus nerve supplying the heart, bronchi and gastrointestinal tract, resulting in slowing of the heart, constriction of the bronchial tubes and the propulsion of the stomach and intestines except the lower two thirds of the colon. Its currency is **acetylcholine** at the terminals.

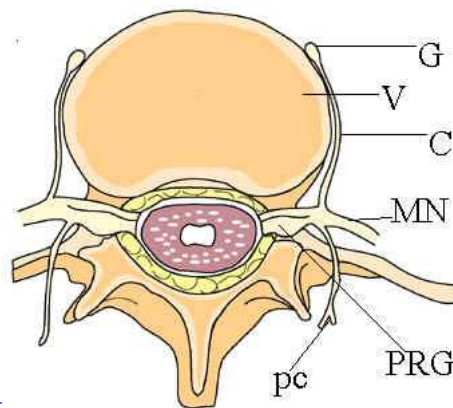
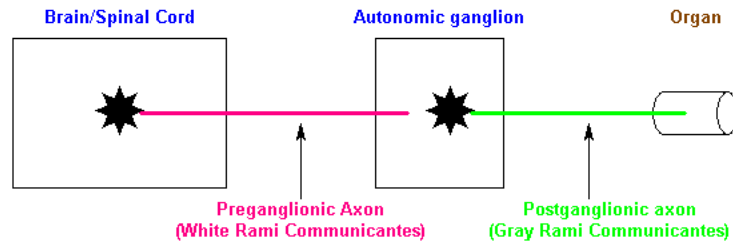
(Parasympathetic ganglia receive fibers from the brainstem and spinal segments, S2 to S4. They are juxtamural or intramural, meaning they

are in the substance of the organ itself. Acetylcholine is the mediator substance released at the preganglionic and postganglionic endings of parasympathetic fibers.)

For more details consult: <http://www.bartleby.com/107/214.html>



Green Sympathetic fibers are efferent going to the organs. The Rami carry both motor and sensory nerves along with sympathetic fibers. The Ganglion is a Transmission Way Station with nerve cells where axons end at the synapses and a new axon continues its journey to the brain or the organ like heart. Axon = nerve fiber.



[Ganglion.jpg](#)

G: Sympathetic Ganglion showing the Rami.

V: Vertebral Body

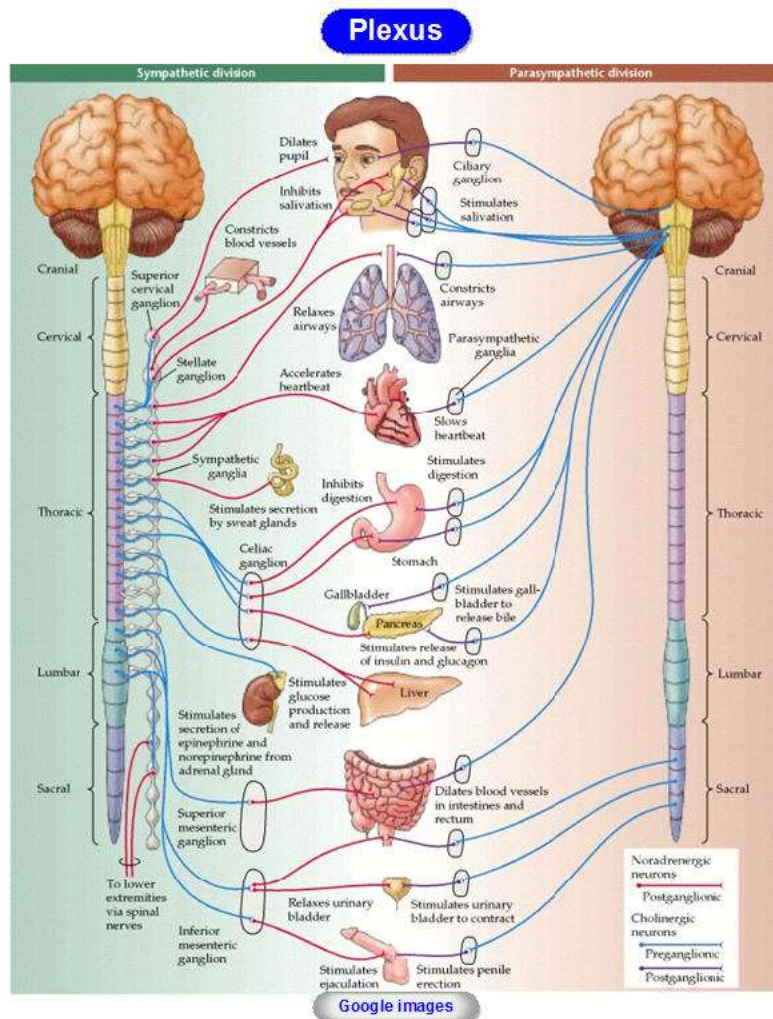
C: White and Gray Rami Communicantes

MN: Mixed nerve carrying sensory, motor and Sympathetic fibers. Ventral or Anterior

Ramus.

PRG: posterior Root Ganglion, way station for the sensory nerves before they enter spinal cord.

PC: Posterior or Dorsal Ramus (Mixed nerve)



Muladhara Chakra and Svadhisthana chakras correspond to Sacrococcygeal plexus, Manipura to Celiac plexus, Anahata to cardiac plexus, and Visudhha to laryngeal plexus. The vital functions of the

body are associated with the Chakras, meaning that the Nadis, the nerves and plexuses communicate with one another. We are all aware of our physical body. That is Gross body (Sthula); we have two more bodies, Subtle and Astral (Sukshma and Karana)

The Nadis are channels; they are not physical but subtle. They are compared to the minute sap channels in the leaf (Leaf veins) of the Asvatta tree. Click the thumbnail to enlarge.



The [Ida](#), [Pingala](#), and [Susumna Nadis](#) come together at the Muladhara Chakra (Yamuna River is Ida, [Sarasvati*](#) is Susumna , and Ganga is Pingala) and form a confluence, [Yukta Triveni](#). The Ida and Pingla Nadis correspond to the sympathetic chain on both sides of the vertebrae. Ida Nadi (Moon) controls the mind and its functions; Pingala Nadi (Sun), all the vital functions. Susumna Nadi (Brahma Nadi, see cross section of Susumna Nadi) runs along the central canal of the spinal cord and the Prana travels in Susumna Nadi and leaves the crown by Brahma Randhra, the area corresponding to anterior fontanel, also known as Sahasrara Chakra. Susumna is associated with the awakening of spiritual consciousness. These three essential Nadis, which everyone has in various degrees of development and function, are in charge of Mental functions (Ida), vital functions (Prana from Pingala) and spiritual functions (Susumna). Based on these three Nadis, some people function at the level of Pingala Nadi, meaning it is mere breath (Prana); most have Pingala and Ida in place in that they have not only breath but also a life. Normal functions of Ida and Pingala Nadis are necessary for normal mental and physical health.

Nadi	meaning	nature	Energy	Therm	origin	Terminus	River	Brain	psychology
Ida	Comfort	Lunar	Female Energy	Cool white	Rt testicle	left nostril	Yamuna	Rt. Brain	Introvert
Pingala	Tawny	Solar	male	Red--hot	left testicle	Rt Nostril	Ganga	Rt. Brain	Extrovert
Nadi	Color	mode	Metabolism	eye	mode	mind	Sense	psychosomatic	personality
Ida	White	Tranquility	anabolic	Left	Sattvic/Tamas	Emotional	Intuitive	Mind	obverse
Pingala	Red	Action	Catabolic	Right	Rajasic	Rational	Verbal	Body	Reverse
Nadi	dominance	Polarity	Polarity	State	Organs	Nectar	body	Siva-Sakti	Brain
Ida	Chita	Negative	Yin	Static	Janendriyas	Nectar	nourishment	Sakti Form	Right brain
Pingala	Prana	positive	Yang	Dynamic	Karmendriyas	Non-nectar	digestion	Rudra Form	Left brain
Nadi	personality	In or Out	hearing/vocal	Bija Mantra	ANS:Autonomic nervous system	ANS	Locus	Dominance	
Ida	Type B	Introspection	listener	Thu	parasympathetic	Relaxation	Occipital lobe	Sensory	

Various sources have a profusion of confusion with regards to River associated with Ida and Pingala Nadis. I follow the writings from Swami

Sivananda: [Yamuna runs in Ida](#), [Ganga in Pingala](#), and [Sarasvati in Susumna](#).



Goddess Ganga
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Rivers in India are personified.



Flanking images of River Goddesses
Ganga and Yamuna, circa 9th Century
exoticindia.com

A **mnemonic** device (is a memory aid). **Pinga** rhymes with **Ganga**. **Sa** goes with **Su** = **Sarasvati** and **Susumna**.

Functioning Susumna Nadi takes you to higher realms of existence. Susumna Nadi is said to pass along the central canal of the spinal cord through the fourth ventricle and ends up in the cerebral cortex and does not reach Brahma Randhra. The confluence of Ida, Pingala and Susumna Nadis (**Yamuna runs in Ida, Ganga in Pingala, and Sarasvati in Susumna**) called **Mukta Triveni separate at Ajna Chakra**; Ida goes to the left nostril, the Pingala goes to the right nostril and Susumna (Brahma Nadi--anterior branch) after piercing through the palate (talv) goes to Sahasrara Chakra (Brahma Randhra). Susumna Nadi bifurcates into anterior and posterior branches below Ajna Chakra. The anterior branch courses through Ajna Chakra and has almost a straight upward course to Brahma Randhra (anterior fontanel area) and the posterior branch takes a detour backwards from below the Ajna Chakra possibly between two cerebellar lobes, courses anteriorly along the upper crest of the cerebrum and ends in Brahma Randhra. Remember that these branches are subtle and not physical. Susumna Nadi has connection with sympathetic nerves of the Celiac Plexus (Solar) - Manipura Chakra, the third chakra around the navel area. Susumna Nadi is Jnana Nadi because the Yogi who channels his Prana through Susumna gains Brahman knowledge. As the Ida and Pingala Nadis spiral around, they meet Susumna Nadi at the base, navel, heart and throat corresponding to Muladhara, Manipura, Anahata, and Visuddha Chakras. Pingala diverges from the throat and ends up in the right nostril and Ida in the left nostril. Ida and pingala Nadis work alternately just like the alternating autonomic patency of the nostrils. When the left Ida Nadi is patent it is the flow of lunar energy; it is the flow of solar energy through the patent Pingala Nadi. Susumna Nadi heads upwards. **The right brain function is connected to and dependent on the patent lunar Ida Nadi and the left brain function to the**

patent solar Pingala Nadi. The Yogi can make all Nadis function simultaneously; the result is enlightenment. Right Pingala Solar energy controls prana (breath) and life; left Ida Lunar, consciousness; Susumna, spiritual awakening. Swami Satyananda Sarawati says that the dormant areas of the brain are awakened in intellectually gifted people. Most people are right-handed and left-brain and Pingala-Nadi dominant. Left brain functions are seen in all language skills, memory, math, science, safe conventional behavior, object-naming. Right brain and Ida Nadi dominance is seen in global thinking, philosophy, religion, spatial perception, knowing object function, fantasy, impetuosity, risk-taking.

The following table was lifted from internet.

Left and right brains have cross-over fibers to control contralateral side.	
left brain and right nostril Pingala Nadi	Right brain and left nostril Id Nadi.
LEFT BRAIN FUNCTION --- PINGALA NADI	RIGHT BRAIN FUNCTIONS-- IDA NADI
uses logic	uses feeling
detail oriented	"big picture" oriented
facts rule	imagination rules
words and language	symbols and images
present and past	present and future
math and science	philosophy & religion
can comprehend	can "get it" (i.e. meaning)
knowing	believes
acknowledges	Appreciates
order/pattern perception	spatial perception
knows object name	knows object function
reality based	fantasy based
forms strategies	presents possibilities
practical	impetuous
safe	risk taking

Before the ENT doctors discovered **Nasal Cycle**, the Yogis of India had a pretty good idea of what it was. The nose is innervated by Autonomic Nervous system (ANS) and olfactory nerves. The former alternately increases and decreases nasal resistance to air flow; the latter helps identify smells. The sympathetic and parasympathetic nerves (ANS) have control over the venous sinusoids in the nasal mucosa. When the sympathetic fibers gain upper hand, that nostril has the least resistance to airflow because there is shrinkage of nasal mucosa allowing the passage open for airflow and the fellow on the other side is under the

influence of parasympathetic nerves increasing airflow resistance from blockage of the nostril by boggy mucosa. This is Nasal Cycle. This does not happen to everybody; one study indicates that it exists in 80% of the population. The side you sleep on is the side with blockage; older you get weaker it gets. Hypothalamus is said to be the center for the alternation in Nasal Cycle. Nobody knows why it happens. The cycle alternates once in 1 to 4 hours. Most of the time one nostril has good airflow and the other nostril has bad airflow.

Ida (left) and Pingala (right) Nadis = left and right nostrils - allow airflow alternately; left one allows passage of lunar energy; right one, the solar energy. The right and left hemispheres of the brain function contralateral to the patent nostril: Solar energy flow on the right nostril controls the left hemisphere and Lunar energy flow on the left nostril the right hemisphere. Physicians think that the ANS is the primary controller rather than the medically nebulous solar and lunar energies. Medicine loses its footing on the slippery slopes of energies of which the doctors are not familiar with. Susumna Nadi functions well when both Ida and Pingala Nadis are open and functioning. Yogis can open Susumna Nadi at will for the passage of Prana or energy.

Each of six Chakras has its corresponding plexus and organs, having functions of evacuation, excretion, reproduction, digestion, blood circulation, and respiration. The higher centers such as Ajna and Sahasrara discharge the functions of muscle coordination, sensory and motor functions, cerebral function and Pure Consciousness. There are students of Kundalini, who consider these centers as subtle centers having nothing to do with anatomical parts and corresponding functions. The lotuses at the respective Chakras are inside the Susumna Nadi which is a subtle and not a physical channel or Nadi. The chakras are subtle and have physical counterparts: Anahata chakra's physical counterparts are the heart and cardiac plexus. The Lotus flower blooms as Kundalini passes through it. On the petals are inscribed the 50 letters of the Sanskrit alphabet. When the letters are uttered, each sound "touches" its respective petal and the respective Chakra, which becomes active. The Yogi or Sadhaka claims to see and feel the vibrations of these letters inscribed on the petals during his meditative practice. The sounds of Sanskrit letters are organized according to the organs used in their articulation: Kantha (throat, guttural), TAlu (palatals), MURddhA (cerebrals), **Danta** (dentals), **Ostha** (labial). Brahmabijas (Ha and Ksa) are in Ajna Chakra. When Ha is uttered, the head is touched by Ha. Va to Sa, when uttered, touch the Muladhara Chakra. The first 16 vowels (Am to Ah) touch the Visuddha Chakra; Ka to Tha, the Anahata Chakra; Da to Pha, Manipura Chakra; Ba to La, Manipura Chakra; and Va to Sa, Muladhara Chakra. The numbers at each chakra also indicate the number of intersecting Nadis at that center.

('Fifty Sanskrit letters make a string of her instrument to sing her song, out of which are woven all the forms of the worlds.')

Note the two words: **Danta** and **Ostha** are cognate with Dental and Os (opening), another evidence that Sanskrit is the origin of words.

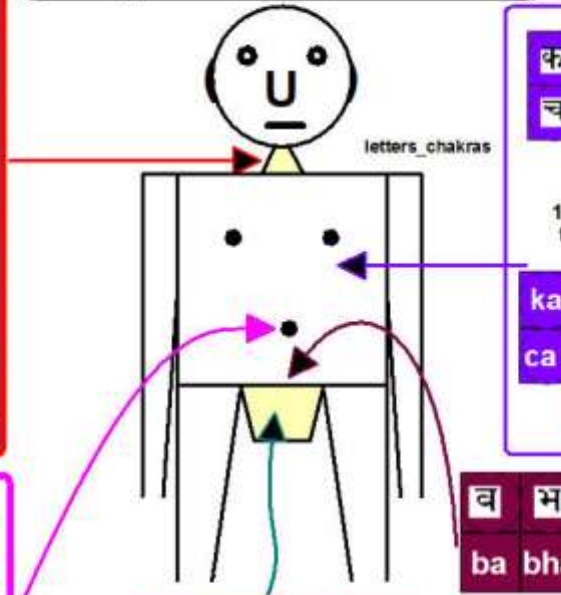
The Sound of the Sanskrit Alphabets, when articulated, 'touch' Chakras as depicted below.

हक्ष 2 letters, Ha and ksa touch the head.

अ	आ	इ	ई
उ	ऊ	ऋ	ॠ
ऌ	ॡ	ए	ओ
औ	अं	अँ	अः

a	aa	i	ii
u	uu	ri	rii
lri	e	ai	o
au	an	am	ah

16 Vowels A to Ah touch Visuddha Chakra.



क	ख	ग	घ	ङ
च	छ	ज	झ	ञ
ट	ठ			

12 letters from ka to Tha touch Anahata Chakra.

ka	kha	ga	gha	ṅā
ca	cha	ja	jha	ñā
ta	tha			

ड	ढ	ण	त	थ
द	ध	न	प	फ

ḍa	ḍha	ṇā	ta	tha
da	dha	na	pa	pha

10 letters from Da to Pha touch Manipura Chakra.

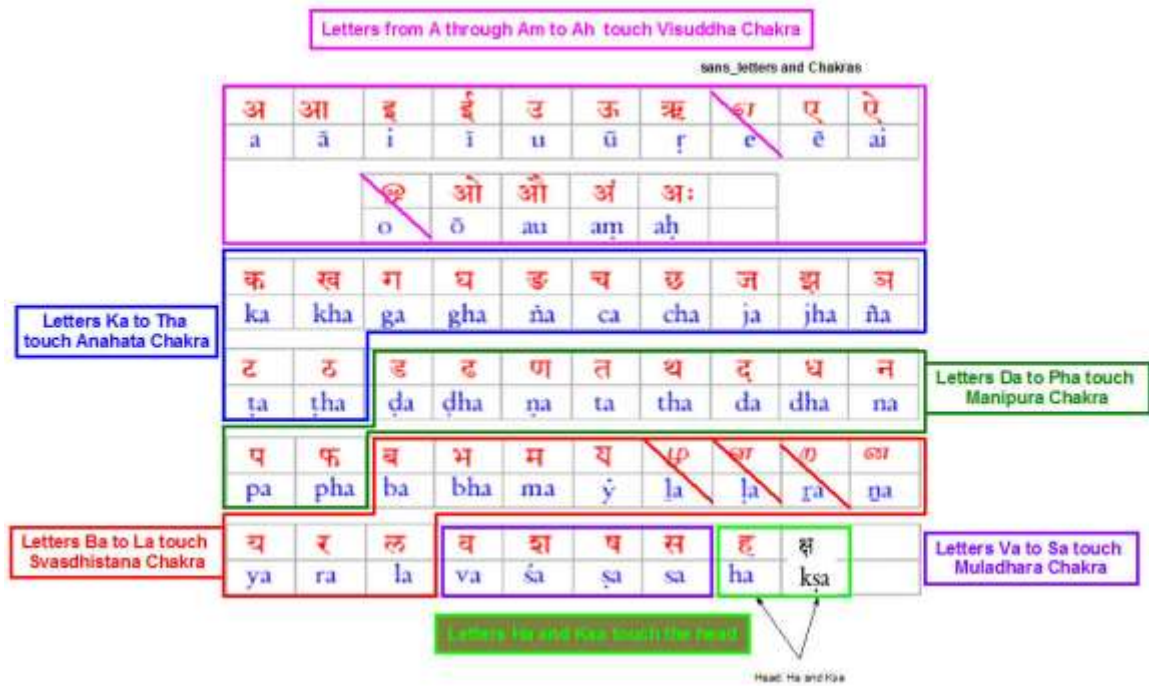
व	श	ष	स
va	śa	ṣa	sa

4 letters from Va to Sa touch Muladhara Chakra.

ब	भ	म	य	र	ल
ba	bha	ma	ya	ra	la

6 letters from Ba to La touch Svadhithana Chakra

Prepared by
Veeraswamy Krishnaraj
bhagavadgitausa.com
letters_chakras



Sarasvati* River does not flow now. Its existence thousands of years ago were confirmed by satellite images which appear like pentimento below the surface. The archeologists say that Sarasvati River dried up around 1900 BCE

All Chakras have resident Devatas in hiding (Avarana Devatas), without propitiation of whom it is not possible for Kundalini to go up the Chakras. There are 360 Devatas, named after the rays of the the Sun (106), Moon (136) and Agni (118), who illumine the world and make the 360 days of the year. Sakti is the source of billions of rays of which 360 belong to sun, Moon, and Agni. Muladhara, Svadhistana, Manipura, Anahata, Visuddha and Ajna Chakras have 56, 62, 52, 54, 72, and 64 rays of Sakti respectively. The numbers in pairs belong to Agni¹¹⁸, Sun¹⁰⁶, and Moon¹³⁶ divisions. The Sahasrara plane has countless rays.



Ajna Chakra
HT97
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The Yogi goes from lower to higher centers; he takes Sakti with him until he reaches Sahasrara chakra, which may take many years of practice and dedication. Once he reaches a center, it is easier for him to reach the center next time. With the successful arrival at each higher center, he experiences Samadhi, bliss and new powers. The bliss attained in Sahasrara is the same as in liberation; he attains many supernatural powers. When Kundalini is stimulated by Asanas, Kumbhakas, Bandhas, Mudras and Mantras, she enters Susumna Nadi after piercing the chakras defended by Maya Sakti. When Kundali is forced to enter Susumna Nadi, she remains there for the duration of **Kumbhaka** or retention of breath only. Once Kumbhaka phase is terminated, Kundali comes back to Muladhara. Maintaining and prolonging the duration of Kumbhaka come from constant practice. Once this is achieved, the aspirant concentrates his mind and meditates on the conjoined dual deity in each center or plane. (Conjoined dual deity - Kundali unites with the center-specific deity in each center. Though they are two before union, the combined form is one deity.) When the aspirant becomes perfect in Kumbhaka and meditation on the combined deity and is able to hold his Prana and Kundali in Susumna, he becomes the master of the gross element of that particular center (example, water element in Manipura Chakra). When he becomes the master of all five gross elements of the material world (Earth, Water, Fire, Air and Ether), he exercises his power over them by choice. Some examples are levitation, clairaudience, clairvoyance, prophecy, omnipotence and omniscience. Levitation means that he can overcome the pull of the earth. By meditating on the united deity, the aspirant's human consciousness becomes one with the pure consciousness of the combined entity; in this process, the Sadhaka rises from the material plane to the plane of Suddha Tattva or Pure Consciousness. He is untouched by wealth, prestige, carnal desire, passion, and power. Ajna center is the seat of Nada and Bindu ([Bindu.htm](#)), which are the material cause of the universe. Others say that Bindu exists in the back of the head (brain) which corresponds to the area of the head where the Brahmins and Hare Krishnas keep their tuft of hair. When he unites with the combined deity of the center (Parasiva and Siddha Kali), he is for ever free from the dualities of the world, and becomes master of Vikrtic elements such as Mind, Ego, and Intellect.

Vikriti = transformed elements derived from Prakrti, matter.) He is no longer

required to perform exoteric worship (external worship). When Kundalini reveals herself to Sadhaka and introduces him to Saguna Brahman, Isvara or Clinical Brahman he attains Sayuja mukti or union with God. He gives up his Subtle and Causal body. He found [Vasaka](#) Sakti, Isvara, the fruit of his pursuit and he is very near in finding the [Vakya sakti](#), the very seed or essence of it. Vakya Sakti is Brahman and the Sadhaka becomes one with Brahman. (Go to Tantra.htm for details on Vakya and Vasaka saktis.) This is Brahman Knowledge, the ultimate goal of Jnana Yoga; he is in eternal bliss, he swims in the ocean of Cit instead of ocean of Samsara and there is no return to the mundane world. The aspirant must be in excellent physical, mental, and moral condition to undertake the strenuous aspects of Yoga, such as Kumbhaka, Asanas, Mudras and Bandhas. On the contrary, Bhakti Yoga is total surrender to God and is not the preferred Yoga for the Tantrics. Jnana Yoga is so arduous that the aspirants start practicing it at very young age. Bhakti Yoga can be a starter because Jnana Yoga is built on Faith. Yama and Niyama are the foundation on which these disciplines are built. Bhakti Yoga is fit for all age groups, all physical types, all pursuits, all inclinations. The end result is the same for both disciplines: Liberation.

There are two routes for attaining oneness with Siva-Sakti: Vedantic and Tantric. In both the Sadhaka has to face the lower forces of pelvic region at some point in time during his or her journey. The Tantric takes on and fights these lower forces at the outset of his journey, while the Vedantic (Vaidic) Sadhaka develops a higher consciousness before he faces the pelvic forces. His inner purity, maturity and higher consciousness become strong enough to overcome the pelvic forces. (Pelvic forces: Living in the pelvis means mere animal existence that involves eating, drinking, defecating, urinating, procreating, animal passions). These are powerful forces which need to be addressed and sublimated: One eats to live. For a greenhorn in Tantric Sadhana, a guru is necessary for proper guidance. A Tantric Sadhaka struggles to overcome the base forces before he gets illumination; a Vaidic Sadhaka acquires the necessary illumination to easily fight the lower pelvic forces. Vaidic route is painless, long, and safe, while Tantric route is fast and fraught with danger and demands a guide and guru to traverse the path.

The battle between Kundalini and Maya Sakti may result in discomfort, disease and disability in Yogi. He should have a thorough knowledge of Kundalini Yoga in its entirety before the Sadhaka tries to awaken Kundalini at [Kanda](#) (shape like a bird's egg). [Kali is Kundalini in Muladhara Chakra](#). When Kundalini is roused, she becomes active: the desire for her consort, Paramasiva. The Yogini of yogins becomes intense and rises through all chakras. As Kundalini rises and pierces through each chakra, she takes into her body the resident [tattvas](#) at each center, which enter into a Laya state (Laya Krama).

Laya = lysis = dissolution = involution. At Muladhara plane, she was the sakti of all physical tattvas and as she ascends, they involute and dissolve in her, her consciousness gets purer by each ascent through the chakras and at Sahasrara, she is pure consciousness. Along with the tattvas, the resident devatas in the chakras dissolve in her. The devata (the purveyor, modulator, and controller), is the organ's resident godling. This ascent is from a physical plane to the spiritual plane. When Mithuna (union) takes place between Sakti and Siva at [Bindu](#) in the body of the Yogi, nectar (Amrta) flows down and pervades all Chakras and gratifies the devatas (godlings, gods and goddesses) in each center with the

resultant immersion of Yogi in Bliss. **Bindu** corresponds to the area of brain that underlies the tuft of a practicing Brahmana. This Mithuna is allegorized as follows: a married woman (Kundalini) takes the royal road (Susumna), makes periodic stops at the sacred places (Chakras), runs to embrace her Supreme Husband, Para Siva, after the last leg of her ascent, and causes nectar to flow from Sahasrara to Muladhara, appeasing all the resident Devatas in the chakras and immersing the Sadhaka in bliss. (**Bindu** is located approximately at the posterior fontanel area of the brain, which roughly corresponds to the site of origin of long tuft of hair (**kudumi**) worn by the priestly Brahmins on the scalp.)

Kundalini goddess, having traversed the fourteen Granthas (knots), six Chakras, three Lingas and five Sivas on her way to Para Siva, makes a return trip down the chakras restoring everything that she absorbed into her and reaches Muladhara chakra. The ascent is Laya Krama (Absorption) and her descent is Srsti Krama (creation).

The jivatma (embodied soul) that tags along with Kundalini up and down the chakras benefits from the experience of samadhi (bliss/ecstasy) at the highest level and the mundane nature of life at Muladhara.

The creation cascade with the last tattva being earth undergoes involution as the Sadhaka goes up the chakras; the descent restores the cascade again; thus, the Sadhaka is a microcosm of the divinity. As the Sadhaka makes the ascent and the fire of Kundalini ascends through Tapas, mantras and more, the lower stations and the corresponding parts of the body become cold and rigid while the crown only is warm to touch as the Sadhaka is in ecstasy. When the descent is complete, and Kundalini comes to rest at Muladhara, the Yogi snaps out of superconsciousness and regains the normal body temperature, suppleness and consciousness. The reason why the body part is cold is that the Devata of the particular center has been absorbed by Kundali on her ascent to Sahasrara; on her descent the Devatas are restored to their former status thus the organs become warm again.

Kundalini goddess stays in Sahasrara for a brief period only; her natural tendency is to come down to her home base, Muladhara. An accomplished Sadhaka can hold her in Sahasrara as long as he wants (the most is three days and three nights), thus enjoying ecstasy. Some bring Kundali goddess down to Anahata (heart) and offer worship there; thus the heart is her elevated abode in that particular Sadhaka. The Sadhaka now takes Kundali to Sahasrara from her heart station or chakra. **Kali Kundalini at the heart station is called Hamsa.**

When Kundalini Goddess is at sleep in Muladhara, man is awake to the world (Jagrat or wakefulness); that is lower consciousness. When She is awake (Higher Consciousness) Pasu (man in bondage) is asleep to world consciousness and rises to higher consciousness. The sensual man moves in Muladhara and Svadisthana chakras. (In animals, kundalini goddess stays for ever in Muladhara and Svadisthana chakras because their consciousness and sentience are not at par with human levels; they are guided by instinct and subconsciousness; (manifestation of) Sabda Brahman (Sound Brahman) is unmanifest or so miniscule that Jnana, Iccha, and Kriya, speech, mantras, asanas cannot be carried out by animals - [my opinion.](#))

Jung says, As long as you live you are in Muladhara naturally. It is quite self-evident that you cannot live in meditation, or in trance condition. You have to go about in this world; you have to be conscious and let the gods sleep. He adds that once you reach a plane, and return back to Muladhara, it is only an apparent return for the Sadhaka has left something of himself in the unconscious (Superconscious state). Once the Sadhaka reaches the Ajna center, the consciousness is all-inclusive in the sense you know You are That (Tat Tvam Asi), and more - every tree, every stone, every breath of air, every rat's tail - all that is yourself; there is nothing that is not yourself. one experiences all Chakras simultaneously. Ajna is the highest state of consciousness, and it would not be highest if it did not include all the former experiences. **Kali Kundalini** at the Ajna station between the eyebrows goes by the name of **Bindu**. Psychology of Kundalini Yoga, Page 59.

As Sadhaka ascends under his own effort with Kundali goddess to a higher plane, the material world is withdrawn into the body of the goddess; the Sadaka ascends from world-consciousness of Kundali at Muladhara to Universal Consciousness and SatChitAnanda or Pure Bliss in Samadhi. Kundali is thus the resident delegate of Siva Sakti in Jivatma (embodied soul). It is She who accompanies the jiva to Siva for absorption and liberation (Mukti).

As long as Prana (energy) exists and moves, there is **Vritti** (continuation of mental function); Tattva Jnana does not dawn on the aspirant and the clinging Vasana from previous births compels rebirth. When energy flows outwards (**Pravrtti**), it is material energy; when it flows inwards (**Nivrtti**) it is Spiritual Energy.

When Prana and manas dissolve in Sahasrara, Tattva jnana is obtained by experiencing merger with Siva: the jiva attains to the state of lysis. With the onset of Supreme knowledge (Tattva Jnana or knowledge of Brahman), Vasanas and mind are destroyed and a state of **Nivrtti** (cessation, involution) is obtained. Tattva Jnana draws parallels with the knowledge of the Self and realization of Brahman discussed in Bhagavad Gita. Kundali is the key to the house of various Chakras; the Yogi forces open the door into the house of chakras and this is repeated until he reaches the higher centers. As the Sadhaka goes higher and higher, his effort has to rise proportionately stronger and the rewards are higher in terms of acquisition of powers: **Anima, Mahima, Gharima, Laghima, Prapti, Prakamya, Isatva, Vashistva, (and Kāmarutattva)**. [Go to Tantra Three Tirumantiram](#) for details.

What is more important, acquisition of occult powers as above or god realization? Ramakrishna Parmahansa once made an offer to Swami Vivekananda to choose between occult power as a gift from him or god realization. Vivekananda chose to acquire god realization which is an eternal asset, while occult powers are of transient nature. He admitted that if God chose to give him occult powers for the benefit of humanity, he had no objection.

Ramakrishna Paramahansa says the following on occult powers in his book [Sayings of Ramakrishna](#). Saying 374 page 112: Krishna once said to Arjuna, "If you desire to attain Me, know that it will never be possible so long as you possess

even a single one of the eight psychic powers (Ashta Siddhis)." For occult powers increase man's egotism and thus makes him forgetful of God.

Above the Sahasrara plane is **Niraalamba pradesam**, a place without support. It is a state where jiva exists without support, props and such. **Niralamba** = **hanging without support**. Just imagine the moon hanging out there in space. It means that the mind, having attained realization of the Brahman, is free from connection with material world. Woodroffe calls it cessation of Chitta (mental functioning) and Karma (action), on which there arises freedom from alternating joy and sorrow and changeless state (Nirvikara). Some of the other terms express equivalent state: **Advaita**, **Advaitama**, **Amanaska**, **Amaratvam**, **Jivanmukti**, **laya**, **Manonmani**, **Niralamba**, **Niranjana**, **Paramapada**, **Sahaja**, **Samadhi**, **Suddha Sattva**, **Sunya**, **Sunya-asunya**, **Tattva**, **Turiya**, **Unmani**. For more details on **Turiya** go to <<< **POTPOURRI ONE**>>> **POTPOURRI I The Stem Substance, Ākāśa**

Advaita = Monism, **Advaitama** = oneness of soul, **Amanaska** = suspension of mental function, **Amaratvam** = Immortality, **Jivanmukti** = Liberation in body while living, **Laya** = Lysis--absorption Into Purusa, **Manonmani** = State of mindlessness, **Niralamba** = without support - separation of the mind from the external world, **Niranjana** = Stainless, **Paramapada** = Supreme Abode, **Sahajavastha** = natural state of Soul, **Samadhi** = Ecstasy from realization, **Suddha Sattva** = Pure Goodness, non-material Goodness, Transcendental plane of Goodness, **Sunya** = Void, **Sunya-Asunya** = Void and yet non-void. **Tattva Principle**, **Turiya** = 4th state of Consciousness, **Unmani** = **State of mindlessness**.

Unmani is a state when mind ceases to exist and ceases to entertain thoughts; in other words the manasness of the Manas or mind ceases to exist. Unmani is mandatory state for Yogi; no Unmani, no Yogi. When Unmani state is attained, the Chitta is free from the mind (that keeps it attached to the world) and floats freely in ether. Imagine the free-floating astronauts; the Yogis are "Ethernauts" with no fear of cosmic radiation.

When moksa or liberation is attained while alive it is Jivan Mukti, the belief and goal of Saivaites. Ramanuja believes in Videha Mukti when the **Yogi's Jivatma leaves the body by Brahma Randra (Anterior Fontanel)** and becomes bodiless. Though a Sadhaka has achieved Jivan Mukti, there is no guarantee that he will not suffer from illness or injuries until his soul leaves the body; death puts an end to miseries and obtains liberation to Jivan and Videha Muktas. The soul of man with a bag of karma (most of us) leave by one or more of the seven apertures: mouth, nostrils, eyes, and ears. The soul of the animal leaves the body by genitals or anus. It is said by believers that the mark of departure is a stain in the gate and or a open gate: example, blood in the nostrils, open mouth.

Susumna Nadi is the most important one and the Sadhaka redirects the Prana from Ida and Pingala Nadis to Susumna which goes to Sahasrara where Prana dissolves (laya). **Ida Nadi is the conduit for mental functions, Pingala Nadi for vital functions and Susumna Nadi for spiritual consciousness**. Knowledge of Brahman or Tattva Jnana has three steps before it is acquired: **first**, the **knowledge** of Pranas, Chakras, Nadis, and Kundalini; **second**, the conscription of Kundali

goddess and **third**, merging with Brahman by laya brought on by Iccha (Will), Knowledge (Jnana), and Action (Kriya) of Kundali goddess. **Iccha, Jnana, and Kriya** are sequential events in case of Kundali goddess, while **Jnana, Iccha and Kriya** (knowledge, will, and action) are those of a Sadhaka. The reasons are as follows: The goddess (or Siva) exercises her Will or Desire (Iccha Sakti) first to create, because She has the Knowledge (Jnana Sakti) or wherewithal to create and thereafter She acts (Kriya) setting creation in motion. For earthbound jiva aspiring to merge with Siva, the sequence is Jnana, Iccha and Kriya (knowledge, will, and action). **Knowledge** of Kundalini Yoga is the first; arousing the power of Kundalini Sakti is the second and represents the **will**; practicing the Asanas, Mudras, Pranayamas, Bandhas is the third and represents the **action**. **Man cannot will an action without knowledge. Gain the knowledge, then exercise the will and later put it into action.** Siddhiar says that all souls taking origin from Goddess (Brahman) receive Sakti (power) of knowledge, will and action like heat takes origin from fire, which (fire) is different from heat; the fire (firewood) is the source and substance and heat is an attribute and a derivative of fire. Iccha, Jnana, and Kriya (fire and heat) are intrinsic and self-generating in the Goddess, while in man they are of external (from Goddess) source.

Kundali (or God) exercises the **Will** first, uses the **Knowledge** second, that She already has and third She put her knowledge-based plan into **action** (motion).

The Sadhaka forces the prana (Up Breath) downwards and the Apana (Down Breath) upwards and the collision and friction generate heat that wakes up Kundali from her sleep; later he channels the Prana-Apana breath into Susumna Nadi. The Sadhaka's jiva unites with Kundali who absorbs and replaces all tattvas in all chakras with her own energy. Kundali in the lower Chakras is a physical energy; as She goes up absorbing all the physical tattvas (Virat state, manifested state), an involitional transformation takes place at Ajna center, where she is the sakti of subtle body (Hiranyagarbha), a state subtler than Virat state; in Sahasrara, she becomes Isvara (Sakti) who contains and conceals all that were absorbed so far in a potential state. As she ascends, she goes into the state of Parabindu (Supreme Bindu, Causal or Karana Bindu, Supreme Sakti, Nirguna Siva and Void [Sunya]). Nirguna Siva is equal to Nirguna Brahman without attributes. From Muladhara to Ajna Chakra, Kundalini goddess has absorbed all Asuddha Tattvas and now she is Consciousness. The united Prana-Apana breath elicits Anahata sounds. Later Prana, Apana, Nada and Bindu unite and offers the Yogi Bliss. (Parabindu is in Sahasrara Chakra.)

Certain groups are satisfied with worshipping Kundalini Sakti at Muladhara plane alone, desire worldly pleasures and do not seek liberation. Some groups take the goddess to a Chakra compatible with their ability. They give equal status to Siva and Kundalini at lower Chakras in all respects: Abode, position, functions, forms, and names. Both (Siva and Sakti) of them have their abode in Muladhara, perform dances, engage in creation, sport red color and have names, Bhairava and Bhairavi. On the same note, it is recommended that beginners should worship Kundalini in the lower plane, until they get proficiency to go to higher centers.

There are protagonists of Gayatri Sadhana, who recommend getting the senses under control first, then going straight to Ajna Chakra, and concentrating the mind on Isvara.

There are others who recommend **Bhukti** and **Mukti**, as long as **Bhoga** is done with propriety. **Bhoga** = enjoyment. When Bhoga is experienced in the name of goddess or Siva, it is goddess or Siva enjoying it through the jivatma. The same principle applies to Bhoga and Yoga. When propriety is observed over a long time, Jnana Tattva dawns on the Sadhaka, who gets to enjoy liberation. Others (Kaula) advocate that Yoga, Bhoga and Samadhi can coexist in Kundalini Yoga, while invoking the goddess Kundalini.

What are the indicators that tell you of awakening of Kundalini Sakti?

K-U-N-D-A-L-I

K: **K**inesis: muscular jerks of limbs and trunk. **K**inetic flow of electrical currents up and down your nerves. Kevala Kumbhaka (retention of breath) comes as automatic reflex without much effort

U: **U**tterance and repetition of OM automatically. **U**nable to open eyes though you try hard.

N: **N**o physical awareness of people around you. **N**o thoughts of the world.

D: **D**ivine Visions, **D**ivine smell, **D**ivine Anahata sounds, **D**ivine touch, **D**ivine taste.

A: **A**rrival of Bliss, **A**rborization of nerve currents through the body.

L: **L**ightness of body.

I: **I**nspiration, **I**nsight into nature, **I**nexhaustible energy, **I**ntoxicated (divine) feeling, **I**nvolutionary performance of Asanas, Mudras, **I**nvolutionary compositions, **I**nstructions from God, **I**nvolutionary performance of Bhandas (Bindings): Mulabhandas etc.

Notes:

These are the Vrttis (mental propensity, tendency) of the Chakras. Woodroffe

Muladhara Chakra: Parama, Sahaja, VirAnanda, YogAnanda.

Svadhithana Chakra: Prasraya (Credulity), AvisvAsa (Suspicion), Avajna (disdain), MURcchA (Delusion), GarvanAsa (destruction --false knowledge), KrUrata (Pitilessness). **All Vrttis are bad.** (Sexual feelings, lassitude, stupor, cruelty, suspicion, contempt.)

Manipura Chakra: Lajja, PisunatA, IrsA, TrsnA, Susupti, VisAda, KasAya, Moha, GhrnA, Bhaya - Shame, Treachery, jealousy, desire, sleepiness, sadness, worldliness, ignorance, aversion, fear. **All Vrttis are bad.** (Also connected with thirst, sleep, jealousy, shame, fear, stupefaction)

Anahata Chakra: Asa, CintA, CestA, SamatA, Dambha, ViklatA, AhamkAra, Viveka, LolatA, KapatatA, Vitarka, AnutApa - Hope, care or anxiety, endeavour, mineness, arrogance or hypocrisy, sense of languor, egoism, discrimination, covetousness, duplicity, indecision, regret. **Vrttis are good and bad. (The seat of Ego, hope, anxiety, doubt, remorse, conceit, egoism)**

Soma Chakra: Krpa, Mrduta, Dhairya, Vairagya, Dhrti, Sampat, HAsya, RomAnca, Vinaya, DhyAna, SusthiratA, GAMBhIrya, Udyama, Aksoba, AudArya, EkAgratA. (Mercy, Gentleness, Patience or composure, dispassion, Constancy, Spiritual Prosperity, Cheerfulness, Rapture or Thrill, Humility or a sense of propriety, Meditativeness, Quietitude or restfulness, gravity of demeanor, Enterprise or effort, Emotionlessness (being undisturbed by emotion), Magnanimity, Concentration.

Lalana Chakra: Certain Moral qualities appear in this Chakra. Lalana Chakra empty the nectar into the Vishuddha Chakra, which processes the nectar and separates the pure form from the poison. **Vrttis are mostly good. (ego-altruistic sentiments and affections: self-regard, pride, affection, grief, regret, respect, reverence, contentment.)**

Visuddha Chakra: NisAda, Rsabha, GAndhAra, SAdja, Madhyama, Dhaivata, Pancama. Certain Bijas, Humphat, Vausat, Vasat, SvadhA, SvAhA, Namah; Venom on the 8th petal; Nectar on the 16th Petal. Visuddha Chakra processes the product of Lalana Chakra and separates the poison from nectar. Visuddha Chakra is seat of speech and abode of the Goddess of speech (BhAratI).

Ajna Chakra: represents motor cortex and motor tract. Sensory Cortex is concerned with afferent nerves. Sattva, Rajas and Tamas.

Manas Chakra: Sensorium. Sabda-JnAna, Sparsa-JnAna, Rupa-JnAna, AghrAnopalabdhI, Rasopabhoga, Svapna with their opposites, denoting the sensation of the

sensoriums--hearing, touch, sight, smell, taste, and centrally initiated sensations in dream and hallucination.

Soma Chakra: found in the Pericarp of Sahasrara Chakra. See the diagram elsewhere. Vrttis are mostly good. represents the middle of cerebrum. Concerned with altruistic sentiments and volitional control: compassion, gentleness, patience, renunciation, meditateness, gravity, earnestness, resolution, determination, magnanimity.

Sahasrara Chakra: The Yogi's goal. Cerebral lobes and convolutions.

Stages of man.
This depiction is based on material
from sanatansociety.org

Sahasrara Chakra
characteristics Non-dual Consciousness
Age Equivalence: None
Leela - States of Being in the Chakras



72. Tamoguna
71. Rajoguna
70. Satoguna
69. Absolute Plane (Brahma Loka)
68. Cosmic Consciousness (Vaikuntha Loka)
67. Plane of Cosmic Good (Rudra Loka)
66. Plane of Bliss (Anand Loka)
65. Plane of Inner Space (Uranta Loka)
64. Phenomenal Plane (Prakriti Loka)

Beyond the Chakras





63. Tamas
62. Happiness (Sukh)
61. Negative Intellect (Durbuddhi)
60. Positive Intellect (Subuddhi)
59. Plane of Reality (Satya Loka)
58. Plane of Radiation (Teja Loka)
57. Gaseous Plane (Vayu Loka)
56. Plane of Primal Vibrations (Omkar)
55. Egotism (Ahamkara)

Sankaracharya
RamaKrishnaParamahansa
RamanamaRishi
Swami Sivananda
Satguru Sivaya SubramuniyaSwami


Ajna Chakra
This is the stage of the true yogi. All external and internal changes
cease to pose problems. All duality ceases. There is no observed and
no observer.
Age Equivalence: None
Leela - States of Being in the Chakras

54. Spiritual Devotion (Bhakti Loka)
53. Liquid Plane (Jala Loka)
52. Plane of Violence (Himsa Loka)
51. Earth (Prithvi)
50. Plane of Austerity (Tapah Loka)
49. Lunar Plane (Ganga)
48. Solar Plane (Yamuna)
47. Plane of Neutrality (Saraswati)
46. Conscience (Vivek)




Visuddha Chakra
Simple living and high thinking, un-knotted by true spiritual knowledge.
The main problem is negative intellect. Mental Age or
Age Equivalence: A person of 28 to 35 years old.
Leela - States of Being in the Chakras

45. Right Knowledge (Suvidya)
44. Ignorance (A vidya)
43. Birth of Man (Manushya Janma)
42. Plane of Fire (Agnih Loka)
41. Human Plane (Jaga Loka)
40. Plane of Vyana (Vyana Loka)
39. Plane of Apana (Apana Loka)
38. Plane of Prana (Prana Loka)
37. Right Knowledge (Gyana)



Anahata Chakra
Devotion and self-confidence are the motivating forces as one
strives to achieve balance on all levels. Selfless service is the key,
often awakened by mother- or fatherhood. Mental Age
or Age equivalence: A person of 21 to 28 years old.
Leela - States of Being in the Chakras

36. Clarity of Consciousness (Swatch)
35. Purgatory (Narka Loka)
34. Plane of Taste (Rasa Loka)
33. Plane of Fragrance (Gandha Loka)
32. Plane of Balance (Maha Loka)
31. Plane of Sanctity (Yaksha Loka)
30. Good Tendencies (Uttam Gati)
29. Irreligiosity (Adharma)
28. Apt Religion (Sudharma)



Manipura Chakra
Desire for identification, recognition, power and
better living conditions. Ego is the main problem.
Age Equivalence or mental Age: A person of 14 to 21 years old.

27. Selfless Service (Pamarth)
26. Sorrow (Dukh)
25. Good Company (Su-Sang Loka)
24. Bad Company (Ku-Sang Loka)
23. Celestial Plane (Swarga Loka)
22. Plane of Dharma (Dharma Loka)
21. Atonement (Saman Paap)
20. Charity (Daan)



February 27, 2013

His Holiness Satguru Sivaya Subramuniaswami of Hawaii Adheenam explains the planes of existence below Muladhara Chakra. Page 134-135 *Loving Ganesa*.

The Soul's Evolution through the Chakras

Devotees sometimes ask, "Why is it that some souls are apparently more advanced than others, less prone to the lower emotions that are attributes of the lower chakras?" The answer is that souls are not created all at once. Lord Siva is continually creating souls. Souls created a long time ago are old souls. Souls created not so long ago are young souls. We recognize an old soul as being refined, selfless, compassionate, virtuous, controlled in body, mind and emotions, radiating goodness in thought, word and deed. We recognize a young soul by his strong instinctive nature, selfishness, lack of understanding and absence of physical, mental and emotional refinement.

At any given time there are souls of every level of evolution. My satguru, Sage Yogaswami, taught that "The world is a training school. Some are in kindergarten. Some are in the BA class." Each soul is created in the Third World (Causal world) and evolves by taking on denser and denser bodies until it has a physical body and lives in the **First World**, the physical plane (the world we live in). Then as it matures, it drops off these denser bodies and returns to the **Second and Third Worlds, the astral and causal planes.**

1st world = The physical universe where five senses are the portals.

2nd world = Astral World =

Subtle World or Antar Loka extending from Visuddha Chakra down to Patala Chakra in the soles of the feet. Includes Maharloka¹, Svarloka², Bhuvarko³, Naraka⁴.

1. the world of saints; 2. Celestial plane, the heaven of god Indra; 3. Plane of atmosphere, 4. seven hells.

3rd World = Sivaloka = the world of Siva, the Spiritual plane, the Causal plane.

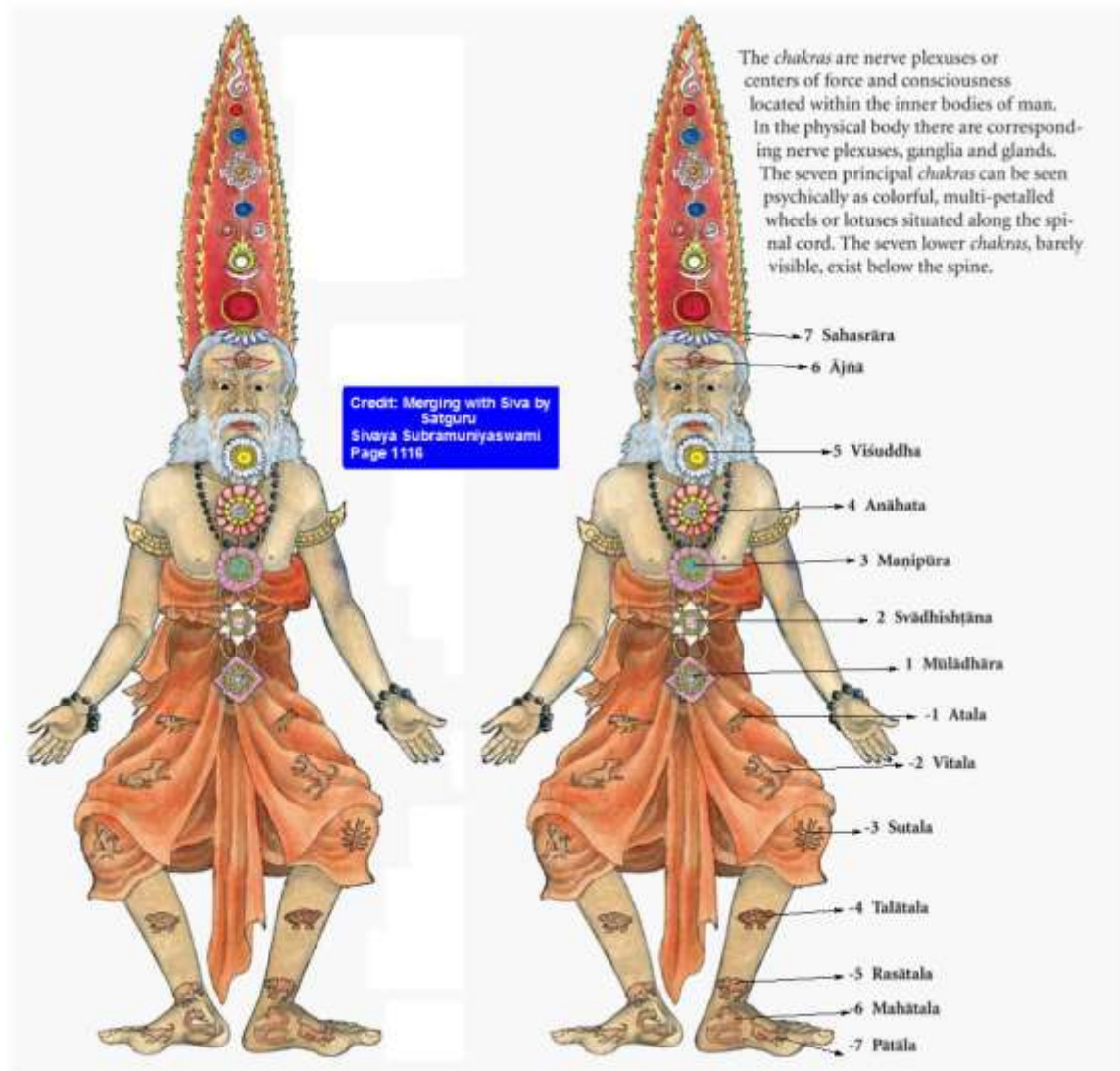
This process of maturation, occurring over many, many lifetimes, is the unfoldment of consciousness through the chakras. First the young soul slowly matures through the pātāla, mahātāla, rasātāla and the talātāla chakras. Such individuals plague established society with their erratic, adharmic ways. Between births, on the astral plane, they are naturally among the asuras (beings with devilish qualities), making mischief and taking joy in the torment of others. When lifted up into jealousy, in the sutāla chakra, there is some focus of consciousness, and the desires of malice subside. Finally, the pātāla chakra sleeps.

Later, when the sutāla forces of jealousy are thwarted, the young soul arises into anger, experiencing fits of rage at the slightest provocation. As a result of being disciplined by society through its laws and customs, the individual slowly gains control of his force; and a conscience begins to develop. It is at this stage that a fear of God and the Gods begins to manifest. Now, totally lifted up into the atala chakra, seventh of the fourteen force centers, the individual emerges into the consciousness of the mûlâdhâra, the seat of the elephant God; and several of the chakras below cease to function.

Here begins the long process of unfoldment through the higher chakras, a process outlined in Īaiva Siddhanta as the progressive path of charyâ, kriyâ, yoga and jñâna.

The diagram depicted below is from the book

merging with Siva by **Satguru Sivaya Subramuniyaswami**



¹ Cp Jalal-uddin Rûmî

'I died a mineral and became a plant,
I died a plant and rose an animal,
I died an animal and I was man.
Why should I fear' When was I less by dying?
Yet once more I shall die as man, to soar
With the blessed angels, but even from angelhood
I must pass on All except God perishes
When I have sacrificed my angel soul,
I shall become that which no mind ever conceived.
O, let me not exist' for Non-existence proclaims,
"To him we shall return. "'



Feb 20, 2013. There are seven levels (1-7) below the Muladhara Chakra with increasingly undesirable qualities. the seventh is the lowest one.

Source: **Loving-Ganesa** by Sivaya Subramuniaswamy, a Realized Guru.

-1. Fear, lust. (Atala Plane of existence)

-2 raging anger, despair, angry with god. (vitala Plane of existence)

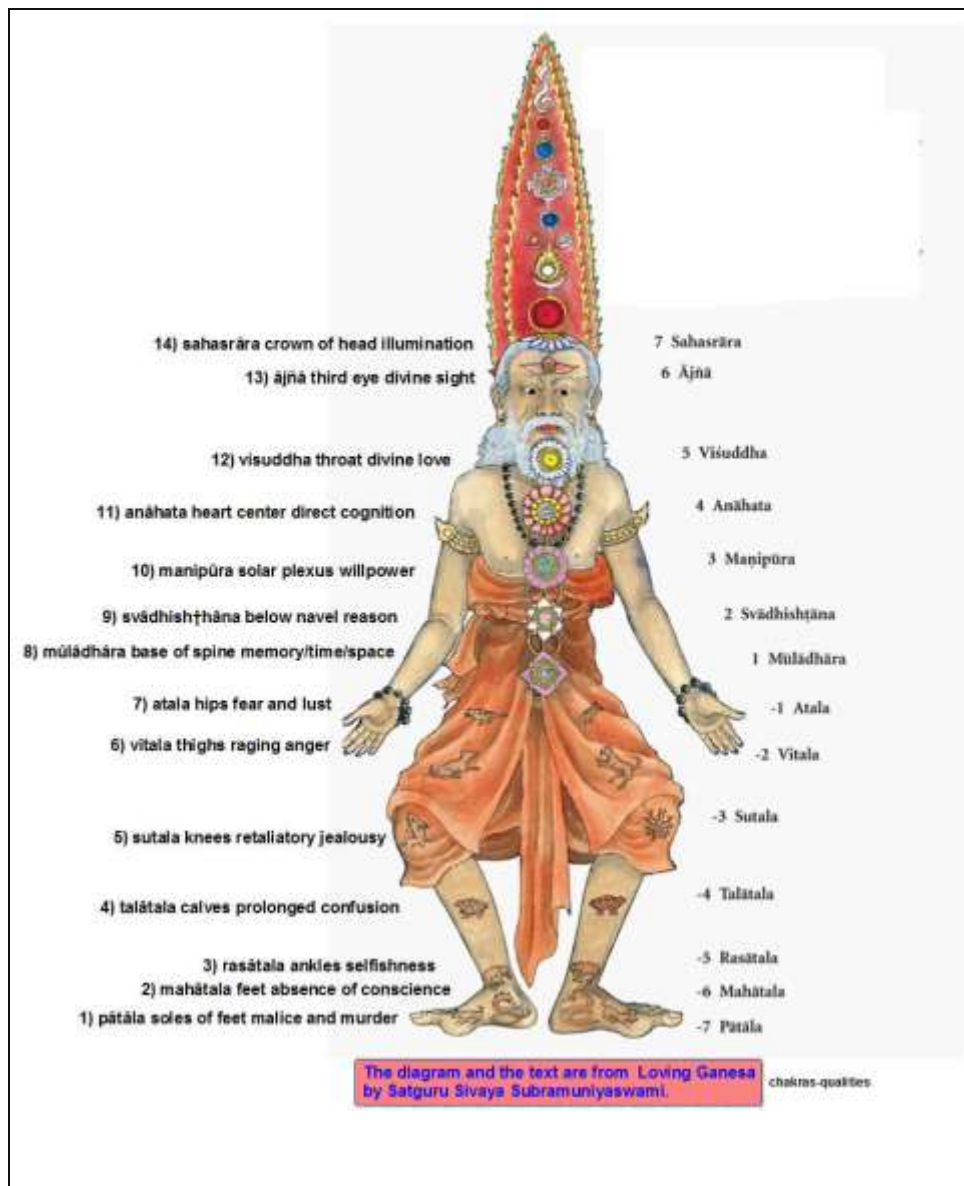
-3. Retaliatory jealousy, pride and arrogance, feeling of inadequacy, inferiority and helplessness. Atheistic views. Cure: Karma yoga or Seva, selfless service. (Sutala Plane of existence)

-4. Confusion and instinctive willfulness, takers rather than givers. Prime mover is material wealth. Hatred with build-up of unwholesome vasanas (unconscious imprinting of unwholesome impressions in the mind.) (Talatala Plane of existence)

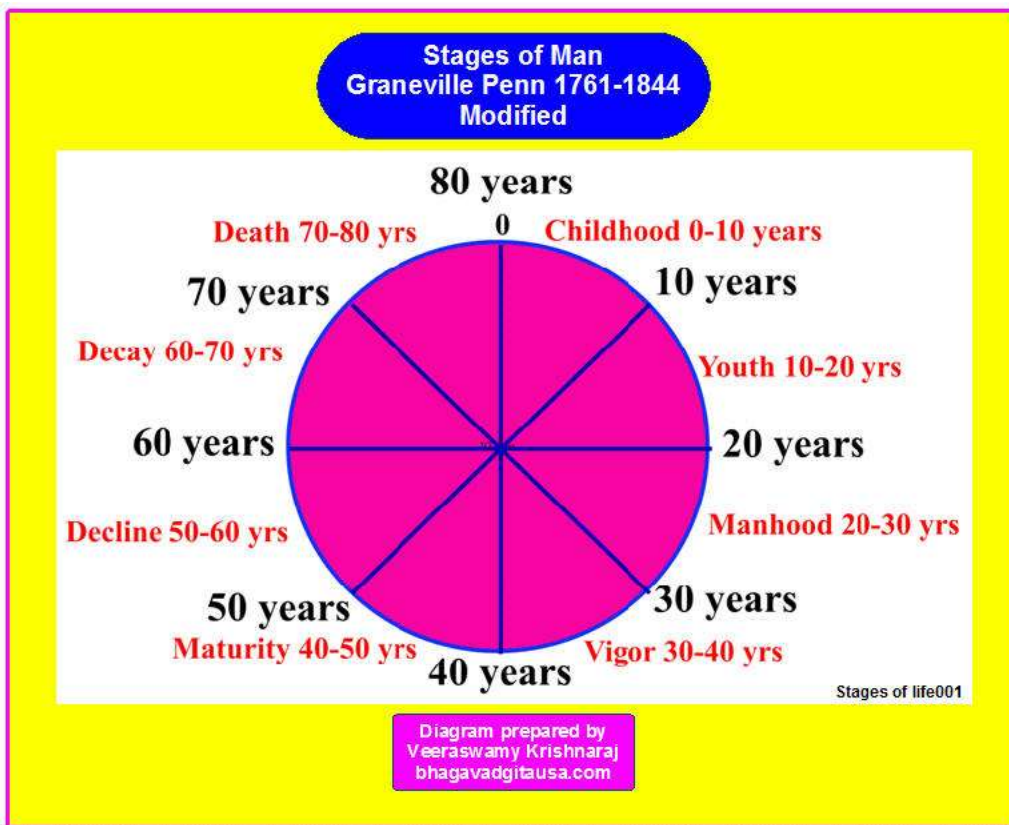
-5. selfishness, cruelty, paucity of conscience. well-being of oneself at all costs. attitude of I, me and mine. (Rasatala Plane of existence)

-6. paucity of conscience, theft, fraud, dishonesty. A feeling of entitlement from others and the world. (Mahatala Plane of existence)

-7 malice, absence of Conscience, revenge, enjoyment of torture, murder, destruction of other's property, mind, emotion and or body. (Patala Plane of existence)



Graneville Penn looked at the milestones in the life of man from an existential point of view.



<p>When Kundali ascends in a Yogi, the bad Vrttis (mental tendencies) disappear.</p>
<p>Laya yoga takes the Yogi to Savikalpa Samadhi (duality is present between the Yogi and Brahman), while Raja yoga takes the Yogi to Nirvikalpa Samadhi (Nondual state, oneness with Brahman).</p>
<p>Cauda equina has its astral center in Kanda, the confluence of Nadis and the seat of Kundali goddess.</p>
<p>Dakini goddess in Muladhara Chakra confers Suddha Buddhi, Tattva Jnana. Suddha Buddhi - Pure Intelligence.</p>
<p>Contemplation on Svadhithana Chakra dispels Kama (lust), Krodha (anger), lobha (greed), Moha (delusion), Mada (pride), Matsarya (envy), Dambha (hypocrisy), and Asuya (displeasure at the merits or happiness of others), which have their origin from Ahamkara.</p>
<p>The animals in the Chakras:</p>
<p>Muladhara: Elephant</p>
<p>Svadhithana: Makara</p>
<p>Manipura: Ram. Ram and fire go together</p>

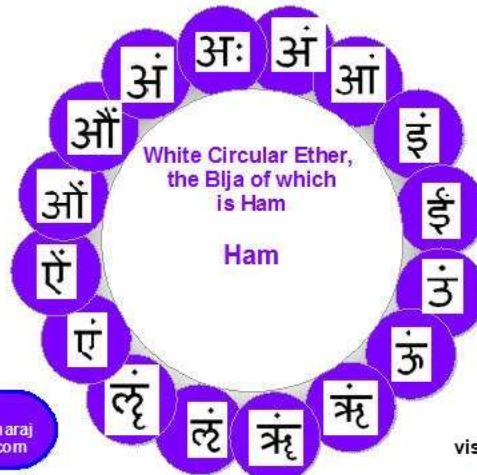
Anahata: Black Antelope

Visuddha: White elephant



Visuddha Chakra
HT 98
Exoticindia.com

Visuddha Chakra with 16 Petals
inscribed with 16 vowels & Bindu.



Prepared by
Veeraswamy Krishnaraj
bhagavadgitausa.com

visuddha16petals

Visuddha Chakra with 16 Petals with vowels & Bindu (= dot).
Bindu gives the terminal 'm' sound.

At the spinal centre of the region at the base of the throat (Kaṇṭha-Mūla) is the *Visuddha Cakra* or *Bhā-ratisthāna*,¹ with **sixteen petals of a smoky purple hue**, on which are the sixteen vowels with Bindu. **Woodroffe**

Am = अं	Ām = आं	Im = इं	Īm = ईं	Um = उं	Ūm = ऊं	Rm = ँ	RŪm = ॠ
Lriṁ = लं	Lrīṁ = लृं	Eṁ = ऐं	Aiṁ = ऐं	Om = ॐ	Auṁ = औं	Añ = अं	Aḥ = अः

Kundalini Experience

Excerpt from the book, Sayings of Sri Ramakrishna Paramahansa
(1836-1886)

Psychology of Man with reference to God Realization

899. This body which is made of the 'five elements' is called the gross body. **The subtle body consists of Manas, Buddhi, Chitta and Ahankara.** The body by which one realizes the bliss of God-vision and continues to enjoy His union, is the causal body. In the Tantras it is called Bhagavati-tanu. Beyond all is the Mahakarana---the First Cause.

900. When the mind is attached to the consciousness of the external world, it sees gross objects and abides in the Annamaya-kosa, the physical sheath of the soul, which depends on food. When the mind turns itself inward; it is like shutting the door of a house and entering its inner apartments; that is to say, it goes from the gross into the subtle, thence into the causal, till it reaches the final causal state. In that state the mind is merged in the Absolute and nothing can be said of it.

Kundalini and Spiritual Awakening

901. Lord Chaitanya used to have three sorts of 'states': (1) the conscious state in which the mind dwelt on the gross and the subtle bodies, (2) the semiconscious state in which the mind soared to the causal body and felt the 'causal bliss', and (3) the state of in-turned consciousness (superconscious state) in which the mind used to merge completely in the Mahakarana-the great First Cause.

There is a great similarity between this and the 'five sheaths' or Kosas of the Vedanta--the Annamaya and Pranamaya Kosas (together forming the gross body), the Manomaya and Vijnanarnaya Kosas (together forming the subtle body) and Anandamayakosa (forming the causal body). The First Cause is beyond all these Kosas. When the mind used to merge in this First Cause, he (Sri Chaitanya) used to fall into Samadhi; this is known as the Nirvikalpa or Jada Samadhi.

902. Unless the **Kundalini**¹ is roused, spiritual awakening never takes place. The Kundalini lies dormant in the Muladhara. When She is roused, She enters into the Sushumna and passes through Svadhithana, Manipura, and other centres, and finally reaches the cerebral centre, and then comes Samadhi. I actually saw all these.

Kundalini¹, sometimes translated as 'Serpent Power' is the dormant spiritual potentiality of man, located in the root Chakra (force-centre)

known as Muladhara, This power is the Divine Sakti in man. Spiritual progress is sometimes described in terms of the rousing up of this latent energy and elevating it along the spinal channel called Sushumna, through the five centres, Svadhishthana, Manipura, Anahata, Visuddha and Ajna, until it reaches the crown centre known as Sahasrara. As the Kundalini ascends, man gains higher and higher spiritual experiences.

903. One of the signs of God-realization is that the Great Energy (Maha-vayu) wakes up with a sudden start and goes to the 'head.' Then one falls into Samadhi and gets God-vision.

Experience of Kundalini by Sri Ramakrishna

904. Describing his experience of the rise of the Kundalini, the Master once said: "Something rises with a tingling sensation from the feet to the head. So long as it does not reach the brain, I remain conscious, but the moment it does so I am dead to the outside world. Even the functions of seeing and hearing come to a standstill, and talking is then out of the question. Who is to speak? The very distinction between 'I' and 'you' vanishes. Sometimes I think I would tell you everything about what I see and feel when that mysterious power rises up to this, or even this (pointing to the heart and the throat). At that stage it is possible to speak, which I do. But the moment it has gone above this (pointing to the throat), somebody stops my mouth, as it were, and I am off my moorings. I make up my mind to relate to you what I feel when the Kundalini goes beyond the throat, but as I think over it, up goes the mind at a bound, and there is an end of the matter!" Many a time did the Master attempt to describe this state, but every time he failed. One day he was determined to tell those present about these experiences and went on with his description of them up to the stage when the energy rises to the level of the throat. Then pointing to the sixth centre, opposite the junction of the eyebrows, he said, "When the mind reaches this point, one catches a vision of the Paramatman and falls into Samadhi. Only a thin, transparent veil intervenes between the Jiva and the Paramatman. He then sees like this ... " And as he attempted to explain it in detail, he fell into Samadhi! When his mind came down a little, he tried it again, and again he was immersed in Samadhi! After several fruitless attempts like this, he said with tears in his eyes, "Well, I sincerely wish to tell you everything without concealing a bit, but Mother won't let me do so on any account. She gags me!"

905. Again referring to the different ways in which the **Kundalini** rises to the brain, the Master would often say, "Well, that which rises to the brain with a tingling sensation does not always follow the same kind of

movement. The scriptures speak of its **having five kinds of motion**. **First, the ant-like motion**: one feels a slow creeping sensation from the feet upwards like a row of ants creeping on with food in their mouths. When it reaches the head, the Sadhaka (spiritual aspirant) falls into Samadhi. **Second, the frog-like motion**: just as frogs make two or three short jumps in quick succession and then stop for a while to proceed again, in the same way something is felt advancing from the legs to the brain. When this reaches the brain, the man gets Samadhi. **Third, the serpentine motion**: as snakes lie quiet, straight or coiled up, but as soon as they find a victim in front, or get frightened, they run in a zigzag course, in like manner the 'coiled up power' rushes to the head, and this produces Samadhi. **Fourth, the bird-like motion**: just as birds in their flight from one place to another take to their wings and fly sometimes a little high and sometimes low without however stopping till they reach their destination, even so that power progresses and reaches the brain, and Samadhi ensues. **Fifth and last, the monkey like motion**: as monkeys going from one tree to another take a leap from one branch to another and thus clear the distance in two or three bounds, so the Yogi feels the Kundalini going to the brain, and Samadhi ensues."

906. These experiences he would detail at other times from the Vedantic standpoint, as follows: "The Vedanta speaks of seven planes, in each of which the Sadhaka has a **particular kind of vision**. The human mind has a natural tendency to confine its activities to the three lower centres the highest of these being opposite the navel and therefore is content with the satisfaction of the common physical appetites, such as eating and so forth. But when it reaches the fourth centre, that is, the one opposite the heart, the man sees a divine effulgence. From this state, however, he often lapses into the three lower centers. **When the mind comes to the fifth centre opposite the throat, the Sadhaka cannot talk of anything but God. While I was in this state I would feel violently struck on the head if anybody raised worldly topics before me.** I would hide myself in the seclusion of the Panchavati where I was safe from these inflictions. I would flee at the sight of worldly-minded people, and relatives appeared to me like a yawning chasm, from which there was no escape if I once fell into it. I would feel suffocated in their presence--almost to the point of death, and I would feel relieved only when I left the spot. Even from this position a man may slip down to the three lower centers. So he has to be on his guard. **But he is above all fear when his mind reaches the sixth centre opposite the junction of the eye-brows, He gets the vision of the Paramatman and remains always in Samadhi. There is only a thin transparent veil between this place and the Sahasrara or the highest centre. He is then so near the Paramatman that he imagines he has merged in Him. But really he has not. From this state the mind can come down to the fifth, or at the most, to the fourth centre, but not below that.** The ordinary Sadhakas, classed as 'Jivas' cannot come down from this state. After remaining constantly in

Samadhi for twenty-one days they break that thin veil and become one with the Lord for ever. This eternal union of the Jiva and the Paramatman in the Sahasrara is known as getting into , the seventh plane."

Spurious Ecstasy

907. Referring to a man who used to have a kind of emotional excitement that looked like Samadhi externally, the Master said: "In real ecstasy one dives into the deeper realms of one's being and becomes perfectly still. But what do we find here! Be quiet; calm yourself. (To the others present.) Do you know the nature of this ecstasy? It is like boiling one ounce of milk in a big pan. The pan seems to be full of milk, but remove it from the stove and you would not find a single drop. Even the little quantity that was there would have all stuck to the pan."

Perception of Divine Forms and Sounds

908. The realization of God is of two kinds-one consists in the unification of the Jivatman and the Paramatman and the other in seeing Him in His personal manifestation. The former is called Jnana, and the latter Bhakti.

909. Really God can be seen, my boys. As we are sitting and talking together, in the very same way God can be seen and conversed with. Truly and sincerely I say so.

910. The manifestation of the Personal God is often a Spiritual Form, which is seen only by a purified human soul. In other words, these forms of God are realized by the organs of spiritual vision belonging to the spiritual body (Bhagavati-tanu) which is derived from the Lord. So the perfect man alone can see these Divine Forms.

911. On being questioned whether those who see God see Him with the ordinary fleshy eyes, the Master replied:

"No, He cannot be seen with the physical eye. In the course of Sadhana a 'Love-body' is created in you, with eyes and ears of Love, and with them you see and hear Him."

912. The **Anahata** sound is always going on of itself.

This is the sound of Pranava (Om). It comes from the Supreme Brahman and is audible to the Yogis. The ordinary worldly men cannot hear it. **The yogis can understand that the sound rises on one side, from the 'region of the navel', and on the other, from the supreme Brahman.**

Samadhi and Realization of Brahman

913. What is the state of one's mind in Samadhi? It is like the state of bliss that is experienced by a live fish which, after being kept out of water for some time, is again put into it.

914. Mysterious is that sacred state which recognizes neither teacher, nor pupil. Brahma-jnana is so mysterious that when one attains it there remains no distinction between the Guru and the disciple.

915. As a lamp brought into a room that has been dark for a thousand years illumines it immediately, the light of Jnana illumines the Jiva, and dispels his age-long ignorance.

916. On being questioned as to whether he was conscious of the gross world in the state of Samadhi, the Master replied, "There are hills and mountains, dales and valleys under the sea, but they are not visible from the surface. So in the state of Samadhi one sees the broad expanse of Sachchidananda only, and the individual consciousness lies in a latent condition."

917. In true Jnana not the least trace of egotism is left.

Without Samadhi, Jnana never comes. Jnana is like the midday sun, in which one looks around but finds no shadow of oneself. So when one attains Jnana or Samadhi, one retains no shadow of egotism. But even if there be some ego left, know for certain that it is now composed of Vidya (purely divine elements) and not ignorance or Avidya.

918. When the question was raised whether the Buddha was an atheist, the Master said: "He was no atheist; only he could not speak out his realizations. Do you know what 'Buddha' means? - To become one with 'Bodha', the 'Supreme Intelligence-through deep meditation, to become Pure Intelligence Itself. The state of self-realization is something between 'Asti' and 'Nasti'-'being' and 'non-being'.

The 'being' and the 'non-being' are modifications of Prakriti. The Reality transcends them both."

Get to the other side of both knowledge and ignorance. Ignorance is the consciousness of the many, i.e., the Knowledge of diversity without knowing the Unity, without knowing the one God. The egotism due to erudition proceeds from ignorance. The conviction that God is in all objects--that there is unity in variety--is called knowledge of Oneness. Knowing Him intimately is realization (Vijnana).

Suppose your foot is pricked with a thorn. Well, you want a second thorn to take it out. When the first thorn is taken out, you throwaway both. So, in order to get rid of the thorn of ignorance, you bring in the thorn of knowledge. Then you throwaway both ignorance and knowledge with a view to getting the complete realization of the Absolute. For the Absolute is beyond knowledge as well as ignorance.

Lakshmana once said to his Divine brother Rama: "O Rama, is it not strange that a God-knowing man like Vasishtha Deva should have wept for the loss of his sons, and would not be comforted?" Thereupon Rama replied:

"Brother, bear in mind that whoever possesses relative knowledge of Unity (God) must at the same time have relative ignorance also."

Such a person is not, in the nature of things, free from ignorance as to God, for knowledge and ignorance in this case are as correlatives. For a knowledge of Unity in the universe presupposes a concurrent knowledge of diversity. One who feels the existence of light has also an awareness of the existence of darkness.

The Absolute is beyond knowledge and ignorance, beyond sin and virtue, 'good works and bad works, cleanliness and uncleanness--as understood by the limited faculties of man.

An enquirer: Sir, may I ask what remains after you have thrown away both the thorns as you call them knowledge and ignorance .

The Master: Well, what remains is the eternally pure and absolute Consciousness (Nitya-suddha-buddha-rupa). But how can I make it clear to you? Suppose some one asks you what is the taste of clarified butter? Is it possible to make the matter perfectly clear to him? The utmost one may say in reply to such a question is, "The taste of butter is precisely like the taste of butter." A girl who was

unmarried, once asked a friend, "Your husband is come. Do tell me what sort of joy you feel whenever you meet him." Thereupon the married girl said in reply, "My dear, you will know everything when you have got a husband of your own. How can I make it clear to you now?"

Psychology of Samadhi

920. When the nest of a bird is destroyed, it betakes itself to the sky. Similarly, when the consciousness of the body and the outer world is effaced from the mind, the Jivatman (individual Spirit) soars into the sky of the Paramatman (Supreme Spirit) and merges itself in samadhi.

921. Humanity must die before divinity manifests itself. But this divinity must in turn die before the higher manifestation of the Blissful Mother (Brahmamayi) takes place. It is on the bosom of the dead divinity (Siva) that the Blissful Mother dances Her celestial dance.

922. When camphor is burnt, no residue is left. When discrimination ends and the highest Samadhi is attained, there is neither 'I' nor 'thou' nor the universe; for the mind and the ego are merged in the Absolute Brahman.

923. When the ego is effaced, the Jiva dies and there follows the realization of Brahman in Samadhi.

Vijnana after Samadhi

924. When it was contended by a devotee that God is 'beyond the comprehension of words, thoughts and senses, and that the mind cannot reach Him, the Master remarked, "That is not quite so. It is true enough that the conditioned mind cannot realize God. But He can be realized by

the pure mind (Suddha-manas), which is the same thing as the pure reason (Suddha-buddhi), which again is the same thing as the pure unconditioned Spirit. He cannot indeed be realized by the finite reason, or by the finite, relative and conditioned mind that has a sensuous nature due to its attachment to 'woman and gold.' The mind may however be rid of its sensuous nature and may be purified by culture. When freed from all worldly tendencies, desires and attachments, it becomes one with the unconditioned Spirit. Was it not thus that the sages of old saw God? God, the unconditioned Spirit, they saw by means of the purified mind, which they found to be the same as the Atman or the unconditioned Spirit within.

925. God is beyond both mind and intellect as long as they are bound within relativity; but He manifests Himself to them when they are purified. It is lust and greed which make the mind impure. So long as Avidya (ignorance) reigns in the heart, the mind and the intellect can never be 'pure. Ordinarily, mind and intellect are known to be different from each other; but in their purified state, they become one, and are resolved into Chaitanya (Pure Consciousness). Then God, the Chaitanya, becomes manifest to the Chaitanya.

926. Jnana is the realization of the Atman by the elimination of all phenomena. By eliminating the phenomena 'through the process of discrimination, one attains Samadhi and realizes the Atman.

And Vijnana means knowing with greater fullness. Some have only **heard of milk**, some have but seen it, while others have tasted it. He who has **only heard of it is an ignorant man**. He who has **seen it is the Jnani**. But only he who has **tasted it has attained Vijnana**, that is, has known it in its entirety. **To see God and have intimate relation with Him as with a near kinsman, is what is called Vijnana.**

First you have to follow the process of 'Neti, Neti'-'not this, not this'. He is not the five elements. He is not the senses, nor the mind, nor the intelligence, nor the ego--He is beyond all categories. To get up to the roof you have to leave below all the steps of the staircase one by one. Of course the steps are not the roof. But when you reach the roof, you find that the roof is made of the same brick, lime, mortar and sand as the staircase. That which is the Supreme Brahman, has become the Jiva and Jagat--the twenty-four categories of the philosophers. That which is the Atman has become the five elements. You may ask why the earth is so hard if it has come out of the Atman. Through His will everything is possible. Are not flesh and bone made out of blood and semen? How hard becomes the foam of the ocean?

After attaining Vijnana a man can live in the world as well. For then he clearly perceives that He Himself has become the world of living and non-living substances, that He is not outside the world. When Ramachandra attained Jnana and refused to remain in the world, Dasaratha sent Vasishtha to instruct him. Vasishtha said to Ramachandra:

"Rama, if the world is outside God, you may give it up." Ramachandra remained silent, for he well knew that nothing exists without God.

927. In music the notes gradually rise from the lowest to the highest pitch and again come down in the reverse order; similarly, after experiencing non-duality in Samadhi one descends to a lower plane and lives with the ego-consciousness. After divesting the banana plant of all its sheaths one after another, one reaches its pith and takes that alone to be the essential part. But later he considers that the sheaths also are of the plant itself. Both of them are necessary to make the stem a complete whole.

928. While examining a Bel fruit (*Aegle marmelos*; **வில்வம்** in Tamil, favorite of Lord Siva) one analyses it into its constituent parts, the shell, the seed and the pulp. Now, which of these is the Bel? First one rejects the shell as nonessential, then the seeds, and lastly takes the pulp separately and considers that alone as the real fruit. But then the after-thought comes that the same fruit which has the pulp, has the shell and the seeds as well. All these together make the whole fruit. Similarly, after having directly perceived God in His attributeless aspect, one realizes that the same Deity Who is eternal by nature has assumed the form of the world in a playful mood.

929. Once Sri Ramakrishna asked Narendra (Swami Vivekananda) what his ideal in life was. "To remain absorbed in Samadhi," replied Narendra. "Can you be so small-minded as that?" the Master said, "Go beyond Samadhi. Samadhi is a trifling thing for you!"

To another he said, "Bhava (divine ecstasy) and Bhakti --these are not final."

930. On another occasion Sri Ramakrishna asked the same question to Narendra, and received the same reply as before. To which the Master remarked: "Why! I thought you were made of better stuff. How can you be satisfied with such a one-sided ideal? My strength is all-sidedness. I would like to enjoy fish, for instance, in a variety of ways fried and boiled, made into soup, pickled, etc. I enjoy the Lord not only in His unconditioned state of Oneness, as unqualified Brahman, in Samadhi, but also in His various blessed manifestations through sweet human relationship. " So do you likewise. Be a Jnani and a Bhakta in one."

End of excerpt from Sayings of Sri Ramakrishna.

Jung admits that he encounters a paradox in that the west holds the head as the seat of consciousness, while in the East (India), Pelvis (Muladhara) is the seat of consciousness, from where one has to ascend through the Chakras to reach Higher Consciousness. [The Psychology of Kundalini Yoga, page 62](#). In consciousness we are in Ajna, and yet we actually live in Muladhara. That is the Sthula aspect. It is as if we viewed our psychology and the psychology of mankind from the standpoint of a fourth dimension, unlimited by space and time. The Chakra system is created from this standpoint. It is standpoint which transcends time and the individual. [IBID page 64-65](#).

Jung (July 26, 1875 to June 6, 1961) goes on to put people and nations in various Chakras: ...in England, everything below diaphragm is taboo. Germans always go a little below it and hence easily become emotional. Russians live altogether below the diaphragm - they consist of emotions. French and Italians behave as if they were below it but they know perfectly well, as so everyone else, that they are not. [IBID page 63](#).

Jung continues: Naturally we see the East quite differently. In comparison with [our conscious Anahata culture](#), we can truthfully say that the collective [culture of India is in the Muladhara](#). For proof of this we need only think of the actual conditions of life in India, [its poverty, its dirt, its lack of hygiene, its ignorance](#) of scientific and technical achievements. Looked at from the Sthula (external appearance, Gross, not fine, not Subtle) aspect the collective culture of India really is in Muladhara, where as ours has reached Anahata. But the Indian concept of life understands humanity under the Suksma (subtle) aspect, looked at from that point of view everything becomes completely reversed. Our personal consciousness can indeed be located in Anahata or even in Ajna, but [nonetheless our chic situation as a whole is undoubtedly in Muladhara](#). [IBID, Page 65](#).

Author's comment: The last phrase speaks for itself. Jung is clever in that he puts the Sthula of western culture on the top only to bring it down, because their Suksma (subtle, fine) culture is no better than anybody else's, including Indians. The Outer Being of the west is appealing, rich, beautiful and decorous but the Inner Being of humanity with very few exceptions (Yogis) seems to be universally the

same - we are all in Muladhara Chakra; our habitat is pelvis; it takes an effort to move and rise to other habitats (Chakras). On one hand he puts the west on a higher physical (Sthula) plane; that is the reflexive thinking, but soon reflective thinking takes over. He manipulates our psyche very adroitly: he slaps on the face one moment and pats the back the next moment. It appears that he grudgingly appreciates the psychophysical concepts in Kundalini Yoga conceived thousands of years ago in India (actually it is revealed wisdom), but it did not shut his eyes to the dirt and grime of Indian life (the Sthula, External aspect). Car and currency do not necessarily run parallel with the Susumna Nadi of higher Consciousness above the pelvis. **His justification** for praising the Sthula of western culture, is that (in his words) **without personal life, without the here and now , we cannot attain to the suprapersonal. Personal life (profession, bank accounts, family, social connections) must first be fulfilled in order that the process of the suprapersonal side of the psyche can be introduced, (IBID, page 66). My comment: An avadhuta = Avadhuta is the one who has shaken off the world and practices Kundlini, though he is mired in dirt, grime and rags; there are multitudes of them, that we do not hear of, in India. Then Jung riles himself by saying: our Anahata Center is Anahata in Muladhara,...it is only our personal consciousness that has attained Ajna, but we, from the aspect of the cosmic Chakra system, are still in Muladhara... a personal culture, where gods have not yet awakened from sleep.**

This is what Jung says: We in the west are in **Anahata** Chakra, 3 steps below from merging with God's consciousness, but judging from the Kundalini perspective we in the west live in the **pelvis (Muladhara plane)**.

What Jung says is an impossible situation: living in the **pelvis** and at the same time, claiming to be a step or two away from merging with God.

*Jung: our **Anahata** Center is **Anahata** in **Muladhara**. our personal consciousness has attained Ajna* Reading Jung: My **heart** is in the **pelvis**. Our personal (read: aspiring and overreaching) consciousness is in **Ajna** Chakra (Mind Center), but the real locale of our consciousness is in the **pelvis**. Jung aspiring to reach the Mind Center (**Ajna**) moves the western heart (**Anahata**) to the **pelvis**, a transplantation of a curious kind. My feeling is that Jung confuses human intelligence with spiritual intelligence, and material attainment with spiritual attainment, when he says that *our personal consciousness ((higher standard of living) has attained **Ajna** (Mind Center).*

Anahata = Heart Center. **Ajna** = Mind Center.

When his reflective thinking takes over, Jung pronounces, We have a culture, it is true, but our culture is not suprapersonal; it is a culture of **Muladhara**. IBID, page 67.

He is very right in his observation: **Hindu thinking begins with Brahman** (top down, my words) **and ours** (west) **with ego** (bottom up, my words).

Author: He is very perceptive in this statement: Everything radiates from I and Mine (ego).

Author: The Hindu is told that ego, one of the Tattvas, is handed down to him from God; when he comes face to face with God, there can be only One Ego, that is His. The True Hindu leaves his infinitesimal ego at the doorstep of the temple or place of worship. Breaking of the coconut in the temple is symbolic of breaking one's ego (Ahamkaram) in the presence of God. Man's ego is like a lighted candle at High Noon; it serves no purpose except to tell it exists. The man's infinitesimal ego is the cause of all miseries in this world. A true Hindu regards **Ahamkaram** (**I-doer** or **ego**) is an inimical force and one best to be without. Self-effacement esp. in the presence of God (under all conditions and places) is a welcome trait.

More on Dvadasanta. There are **Âdhâra** centers in the body; **NirÂdhâra** centers are above Sahasrara Chakra. **Adhara** = support. **Niradhara** = without support; centers above the sixth Chakra. There are six Adhara Centers in the body: Muladhara, Svadisthana, Manipura, Anahata, Visuddhi, and Ajna each one presided by a deity, Brahma, Vishnu, Rudra, Mahesvara, Sadasiva, and Aparâ Bindu. **Adhara yogam** is accomplished by Kundalini yogi who ascends all the six centers to reach the seventh Sahasrara center in the crown presided by Paranada where he unites with Siva. Kundalini yoga is Adhara yogam. Beyond the Sahasrara Chakra is the Niradhara center without any apparent support; reaching it is **Niradhara yogam**. Jnana and Prana ascend beyond the seven centers and course through **eighth, ninth, tenth, eleventh sthanas** (posts), presided respectively by Parabindu, Paranada, Parasakti and Parasiva. Beyond these eleven centers is the 12th and furthest ultimate point of yogic journey (the ultima Thule), **Dvadasanta**. This journey from Sahasrara chakra to the 12th point in space is **Niradhara Yogam** which is the state of the soul, when it loses its self-consciousness, attains Sivahood and remains without any attachment. Reaching **Dvadasanta Siva** (Paraipara) in Jnana form is Bliss. (Please note that there are several variants of the theme in different texts.) Many other texts say that this center is 12 inches above the crown as opposed to the above description. Realization from the 8th to 12th is progressively deeper and the 12th is ultimate experience.

Dvâdasântham / Tvâdasântham (Tamil)

1. (Yoga.) A mystic centre which is believed to be 12 inches above crown;

2. (Yoga.) The 12th and last stage of experience of the soul in yoga practice;

Notes:

It is said that only in Yogis Susumna Nadi is open and functional; in ordinary people the Pingala and Ida Nadis are open and functional and distribute the energy throughout the body.

When Susumna Nadi opens and the current flows upwards, the yogi transcends the senses and the intellect and become supersensuous and superconscious.

The highest of all energies in the body is Ojas, abundance of which is the sine quo non of high intellect and spiritual strength. Ojas makes the Yogi with poor or passable diction stand out against the erudite scholar with facile speech and language. **Man is measured by the levels of Ojas he possesses. Ojas = vigor, vitality, energy, power distributed throughout the body.**

When Kundalini power reaches the brain at the Sahasrara Chakra, body and mind of the Yogi are detached, setting the soul free to communion with God.

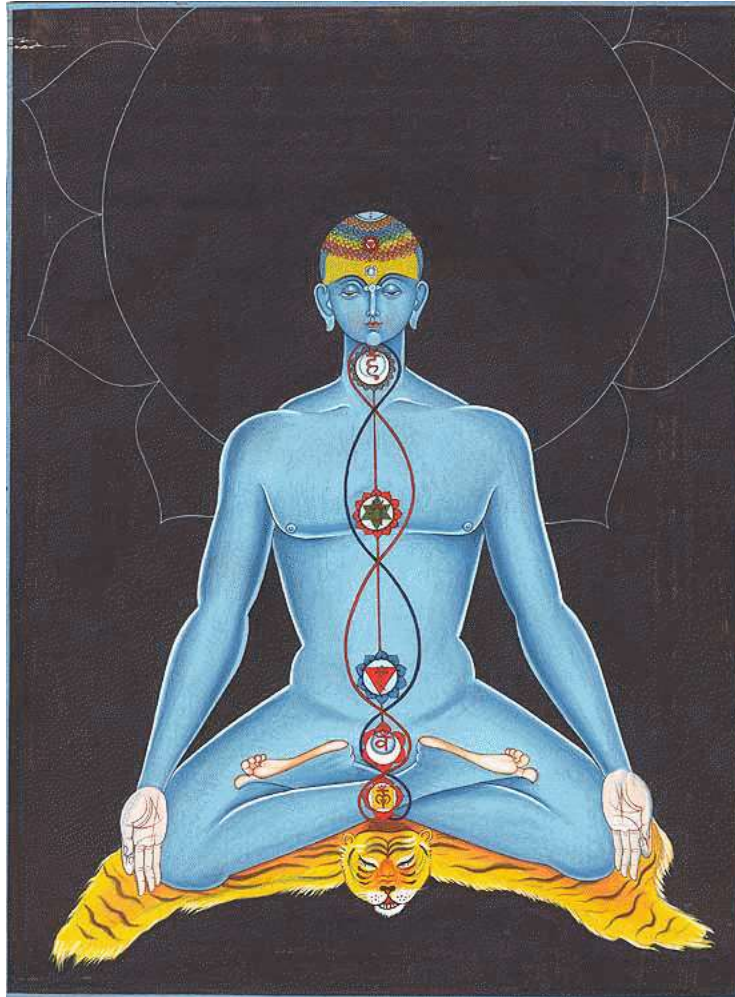
Samadhi is the result of union of Siva and Sakti at Sahasrara; the Yogi in Samadhi remains in Turiya state of consciousness and duality does not exist. He sees oneness in all objects and dualities; his behavior is infant-like, not knowing the difference between man and woman, heat and cold, rope and snake. When he resurfaces into normal consciousness, dualities become apparent and the world comes into focus. Samadhi is oneness of Manas and Atma as salt in water. It is Amrtananda = Eternal Bliss. It is Parasamvit or Pure Supreme Consciousness. It is Savikalpa Samadhi, when duality exists between Subject and object. In Nirvikalpa Samadhi, there is merger, oneness with One. Three states have been described in **Savikalpa Samadhi: 1) Rtambhara, 2) PrajnAloka, and 3) Prasanta VAhita.**

Rtambhara (Patanjali Yoga Sutra 1.48) Rtam + Bhara = Truth + Bearing. The Truth here is innate, intrinsic, intuitive and within itself, though it is camouflaged by Mental Vrtti. Truth has no need for augmentation; it is Whole by itself. The only device it needs is lifting or abolition of Chitta Vrtti (Mental Vrtti = Mental function, thoughts, waves). Once the mind-lake is still without waves and thoughts, the mind comes into its own true Self (Svarupa) under the influence of Spiritual Experience. This Pure Self-Mind is depleted of all previous imprints and the slate is clean. This Mind devoid of Samskaras and Kleshas (imprints and afflictions) is ready to become one with

Self. Kleshas: Afflictions like Avidya (ignorance), Asmi-tA (egotism), RAga (desire), Dvesha (Aversion), Abhinivesa (Tenacity of mundane existence) Still there is a dichotomy between subject and object.

Prajnaloka (Patanjali Yoga Sutra 3.5) Prajna + Aloka = Wisdom + Spiritual World = Light emanating from the Great Void. SAKsAtkAra BrahmajnAna (Realization, Evidence of intuitive perception) takes place.

Prasanta-Vahita (Patanjali Yoga Sutra 3.10) PrasAnta + VAhitA = Traquillity + Endeavour. All Mental Vrttis are erased and the self of the Yogi exists as Brahman.



Credit: exoticindia.com. The seven Chakras.

Matter consists of four (individual and) cumulative stages 1: Matter (Anna) 2: Life (Prāna) 3: Mind (Manas) and 4: Intelligence (Jnāna). Bliss (Ānanda) is the spirit. These are Kosas – sheaths: The four sheaths, layer upon layer veil the self. Self stands alone when the kosas fall; Self is King and likes his nakedness without all these sticky layers or Kosas. Self is self-supporting and self is Bliss. Self is the light of

Purusa's consciousness by which we become aware of the insentient Prakrti (nature) and its gunas (modes). The AnandaMaya kosa or the **Bliss-Body** or Pure Consciousness or the Absolute is Self itself, and is a chronicler and a repository of karma of this and past lives. This is the sheath of Consciousness and Bliss (Cinmaya) and made of Nada and Bindu. Self is the companion of jivatma – the individual self and the Greater Self in the spiritual heart are like the two birds on a tree. The Self by itself is bliss, but man needs realization to find the light that is bliss. Man has four cumulative features but does not reach his inherent potential that is bliss, illumined Consciousness, if he does not strive for it. As you see, matter becomes finer from one stage to the next. Here is an illustration of evolution from the gross to subtle via Food sheath, Vital breath sheath, Mind sheath, Knowledge sheath and eventually to the Bliss sheath. When man strives for and gains perfection, he receives Ananda (Bliss); God according to the Vedas is Sat-Chit-Ananda– Satchidananda– Being, Consciousness, and Bliss. Bliss comes to man in Deep Sleep, when there are no mental Vrittis, modifications or thoughts. It is as if the individual self plugs into the Power Grid of the Universal Self (the origin of the individual self) every night in deep sleep. Without this infusion of nightly bliss, we are zombies. This temporary life-sustaining nightly Bliss should not be mistaken for the Eternal Bliss that comes with liberation. The first four outer sheaths are matter; Matter and Mind have to come to a standstill for the individual self wrapped in Anandamaya Kosa to enjoy the Bliss of the Universal Self.

The Kosas or Sheaths of the body

Annamaya Kosa

Pranamaya Kosa

Manonmaya Kosa

Vijnanamaya Kosa

Anandamaya Kosa



• The Self

Annamaya Kosa is Food Sheath.
Pranamaya Kosa is Vital Air Sheath
Manonmaya Kosa is Mind Sheath
Vijnanamaya Kosa is Wisdom Sheath (Sheath of Cognition)
Anandamaya Kosa is Bliss Sheath
Our self enjoys communion with the Universal Self in Deep Sleep, when the mind is free of thoughts.

Kosas or sheaths

Annamaya kosa or food sheath--Muladhara Chakra
Pranamaya kosa or Vital air sheath--Svadisthana Chakra
Manonmaya Kosa or mental sheath--Manipura Chakra
Vijnanamaya Kosa, Knowledge sheath--Anahata Chakra
Anandamaya Kosa, Bliss sheath--Visuddha Chakra
Subtle Soul--Ajna Chakra

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kosas

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Kosas or sheaths and their origin.

Entity	Annamaya Kosa	Pranamaya Kosa	Manomaya Kosa	Vijnanamaya Kosa	Anandamaya Kosa
Sheaths	Food Sheath (annam = food)	Vital Air Sheath & Ether Prana = breath	Mind Sheath Manas = mind	Knowledge Sheath	Bliss Sheath
Origin	Earth, Water and Fire. Lower three Chakras	Anahata and Visuddha Chakras	Ajna Chakra	Nada and Bindu Chakras	Sahasrara Chakra
Saiva View	Brahma shines in Food Sheath.	Vishnu shines in Breath Sheath.	Rudra shines in the Mind Sheath.	Mahesa shines in the sheath of Consciousness.	Sadasisva shines in the sheath of Bliss.

Saiva view is expressed by a real-life sage-poet by name Umapati Sivacharya (around 1300 C.E.) in Chidambaram, Tamil Nadu.

Cakras, Petals, Letters, Seed Mantras, God and Goddesses of the respective Cakras.

Cakras	# of Petals	Letters on the petals	Seed Mantra	God	Goddess
Mūlādhāra	4	Vaṛiṅ, Śaṛiṅ, Ṣaṛiṅ, Saṛiṅ.	Lam	Brahmā	Ḍākinī
Sādhiṣṭhāna	6	Ḍaṛiṅ, Bhaṛiṅ, Maṛiṅ, Yaṛiṅ, Raṛiṅ, Laṛiṅ.	Vaṛiṅ	Viṣṇu	Rākinī
Māṇipūra	10	Ḍaṛiṅ, Ḍhaṛiṅ, Ṇam, Taṛiṅ, Thaṛiṅ, Daṛiṅ, Dhaṛiṅ, Naṛiṅ, Paṛiṅ, Phaṛiṅ.	Raṛiṅ	Rudra	Lākinī
Anāhata	12	Kaṛiṅ, Khaṛiṅ, Gaṛiṅ, Ghaṛiṅ, Ṇam, Caṛiṅ, Chaṛiṅ, Jaṛiṅ, Jhaṛiṅ, Ṇam, Ṭaṛiṅ, Ṭhaṛiṅ.	Yaṛiṅ	Īśvara	Śākinī
Viśuddha	16	A, Ā, I, Ī, U, Ū, R, Ṛ, L, Ḍ, E, AI, O, AU, Aṅ, AḤ. (Vowels)	Haṛiṅ	Sadāśiva	Kākinī
Ājñā	2	Haṛiṅ, Kṣaṛiṅ,	Om	Siva	Hākinī
Sahasrāra		50 letters X 20 = 1000 letters = infinity			

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cakras-petals-letters

Sakti as Prakṛti first evolves mind (Buddhi, Ahamkara, Manas) and senses (Indrya), and then sensible matter (Bhuta) of fivefold form ("ether" "air" "fire" "water" "earth")¹ derived from the supersensible generals of the sense--particulars called Tanmatra, When Sakti has entered the last and grossest Tattva ("earth")--that is, solid matter--there is nothing further for Her to do. Her creative activity then ceases, and She rests. She rests in Her last emanation, the "earth" principle. She is again coiled and sleeps. She is now Kundali-Sakti, whose abode in the human body is the Earth centre or Muladhara-Cakra. As in the supreme state She lay coiled as the Mahakundali round the Supreme Siva, so here She coils round the Svayambhu-Linga in the Muladhara. This last centre or Cakra and the four above it are centres of the five forms of Matter. The sixth centre is that of Mind. Consciousness and its processes through Sakti prior to the appearance of Maya are realized in the seventh lotus (Sahasrapadma) and centres intermediate between it and the sixth or Ajna Mind centre. **Woodroffe.**

MAHAKUNDALI takes rest in Muladhara, wrapped around Linga as a serpent.

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SAHASRARA

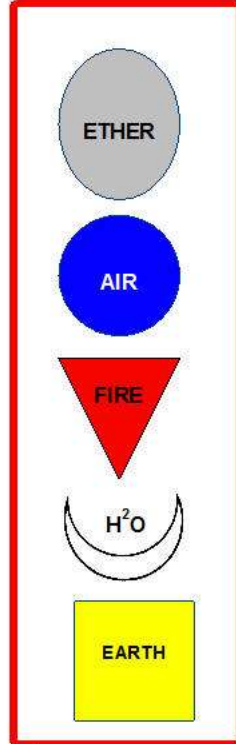


SHAPES OF MATTER

AJNA CHAKRA
MIND CENTER



M
A
T
T
E
R



VISUDDHA



ANAHATA



MANIPURA



SVADHISTHANA



MULADHARA



M
A
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Kundali Sakti rests in Muladhara-Earth Tattva.
Quiescent State.
Earth Tattva-Muladhara Chakra-Svayambhu Linga.
Mahakundali coils round the Svayambhu-Linga in the Muladhara.

Mahakundali

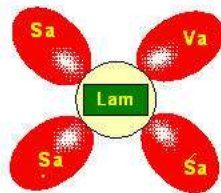
December 29, 2014

Feb 22, 2013. Low self-esteem, loneliness, fear, unfounded guilt and remorse all are symptoms of the abyss of consciousness so feared by devas and humans alike, and described in scripture and protected against by spiritual preceptors. It is plain to see that the doors of the chakras below the mûlâdhâra must be firmly closed, sealed off, before

serious yoga practice is sought for or performed.--
SivayaSubramuniyaSwamy, Himalayan Academy.

Muladhara Chakra

Muladhara letters on the lotus petals



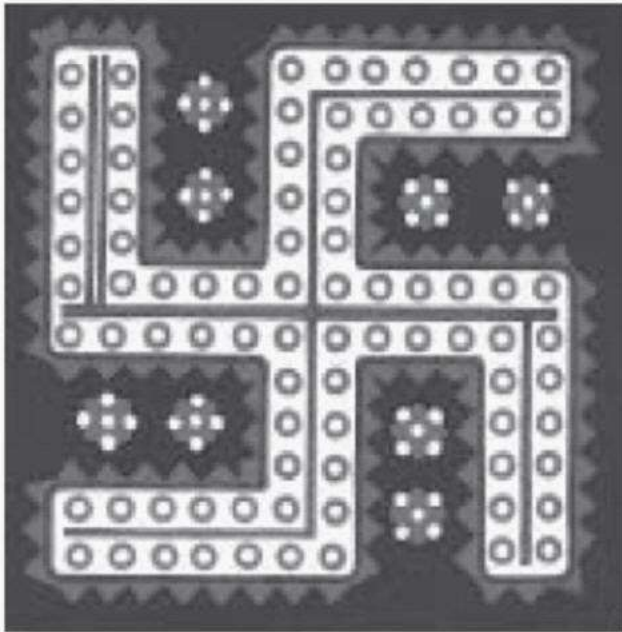
Muladhara Chakra
PLATE CREDIT: *Kundalini Yoga for the West*
By Swami Sivananda Radha
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Muladhara Chakra: This Chakra is the transitional and common point where the animal reached the top of its existence and human existence begins. Animal seeks its food by **smell** and therefore it follows its **nose** to the food. The next urge for the animal is sex also served by **smell, pheromones, sight, touch...** One associates certain smells with certain objects. In the same way, flowers, sandalwood, burning incense sticks increase one's sensitivity to the divine presence. (Some people say that all cultures introduced and used incense in the place of worship for the simple reason that it overwhelms the smell of people.) Once the animal eats and digests, it eliminates the waste. All this says that **smell** is Muladhara's important attribute; **nose** is the sensory organ; **anus** is the motor organ. It has four petals with four letters: letters: va = vaṁ = वं; śa = śam = शं; ṣa = ṣam = षं; sa = sam = सं (वं शं षं सं) in golden color. Petals also represent the four forms of bliss: Yogananda (Yoga Bliss), Paramananda (Supreme Bliss), Samaj or Sahaja Ananda (Natural Bliss), and Virananda (Vira Bliss). Vira = hero. Go to [The Saktas](#). Others attribute four qualities to the four petals: joy, pleasure, ability to controlling passions, and bliss.

It is said that the swastika's right-angled arms reflect the fact that the path toward our objectives is often not straight, but takes unexpected turns. They denote also the indirect way in which Divinity is reached—through intuition and not by intellect. Symbolically, the swastika's cross is said to represent God and creation. The four bent arms stand for the four human aims, called purushârtha: righteousness, dharma; wealth, artha; love, kâma; and liberation, moksha. Thus it is a potent emblem of Sanâtana Dharma, the eternal truth. It also represents the world wheel, eternally turning around a fixed center, God. **The swastika is associated with the mûlâdhâra chakra, the center of consciousness at the base of the spine, and in some yoga schools with the manipûra chakra at the navel, the center of the microcosmic sun (sûrya).** --**Satguru Sivayasubramuniyaswami, Book: *Loving Ganesa*, page 128.**

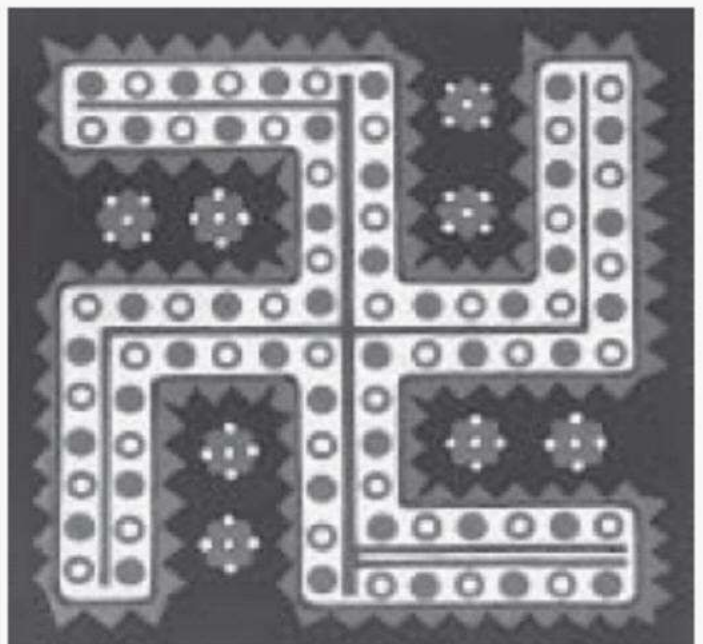
Kauai's Hindu Monastery and Himalayan Academy www.himalayanacademy.com

Right-handed Svastika



Meditating on the right-facing swastika, visualized as spinning clockwise, is a key to ascending to the seven higher chakras, which likewise spin clockwise.

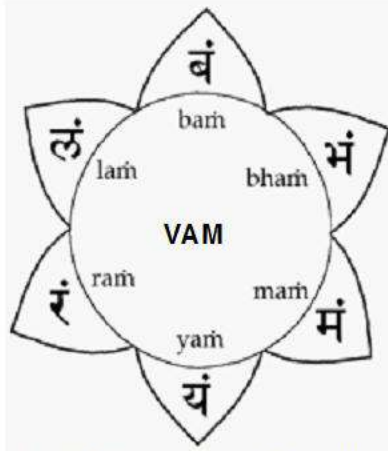
Left-handed Svastika



Meditating on the left-facing swastika, spinning counterclockwise, takes consciousness into the seven lower chakras, which spin counterclockwise.

Credit. Book: **LOVING GANESA** by Satguru Sivaya Subramuniyaswami

Svadhithana Chakra



<http://www.shrifreedom.com/yogachakrabijas.shtml>

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svadhithana chakraplus

Svadhithana Chakra so called after Sva or the Param Liṅgaṁ. It is a vermillion lotus of six petals placed in the spinal centre of the region at the root of the genitals. On these petals are the letters like lightning: **Barṁ, Bhaṁ, Maṁ, Yaṁ, Raṁ, Laṁ** (बं भं मं यं रं लं).

"Water" (Ap) is the Tattva of this Cakra, which is known as the white region of Varuṇa. The Tattvik Maṇḍala is in the Shape of a crescent moon⁶ (Ardhendurūpalasitam). The Bija of water (Varuna) is "**Vam**". This, the Varuna Bija, is seated on a white Makara¹ with a noose in his hand. Hari (Viṣṇu) and Rakini Śakti of furious aspect, showing Her teeth fiercely, are here (vv. 14 - 18). Woodroffe

The letters, the Mantras of Kundalini, stay latent on the petals and become active and manifest when vibrations of four Nadis take place during meditation. The active petals turn towards Kundalini. The Yogi who has penetrated Muladhara Chakra has succeeded conquering the 36th Tattva, the Earth. [TATTVAS-36](#). The practitioners say that awakening of Kundalini Sakti at Muladhara precipitates perianal itching and heightened sense of smell and intolerance to foul odors. The resident breath is Apana and the seat of Annamaya Kosa and Tamas (darkness, sloth, slumber) is situated here, serving the purpose of eating, assimilation and evacuation. The three Nadis start from here: Ida of the cool Moon, Pingala of hot Sun, and the Susumna, the subtle spiritual Nadi. When the cool Ida and the hot Pingala are balanced, Kundali is awakened and rises up to Manipura Chakra; this is transient. For a sustained rise of Kundalini, Hatha Yoga (esp. pranayama, breath control) should be practiced. Hatha = ha + tha = Pingala + Ida. When the Ida and pingala are balanced, the sustainable energy produced makes Kundalini rise in Susumna Nadi. Ida = left. Pingala = right. moon-cool Ida Nadi and sun-hot Pingala Nadi.

The following write-up is consistent with the recommendations of Yogis and Tantrics. Luxurious easy living is centered around the ideals of Muladhara Chakra; it is nothing more than an epicurean lifestyle: sexual desires, wealth, luxuries. The Gurus recommend that we, for good, get out of the Pelvic Floor. Living in the Pelvic Floor hurts physical and mental health. There is a corresponding brain center of Tamasic nature that controls the Muladhara Chakra, placed appropriately between the root of the phallus and the anus or the appropriate corresponding parts in the females. We suffer much from sexual and material pursuits; that is not Life, Liberty and Pursuit of Happiness, whose true venue is above the perineum. Tantrics are of the opinion that sexual energy should be used appropriately, and when possible, transmuted and sublimated from sexual bliss (procreation, recreation, and sexual practices under Tantric injunctions) to Spiritual Bliss. Attaining Spiritual Bliss through sex involves procedures like Vajroli Mudra. [Kularnava Tantra](#). Yoga and Bhoga (Yoga and enjoyment of life) are not antithetical to each other; they can coexist as long as one keeps the goal in sight. When the Kundalini Chakra is awake and ascendant spiritual Bliss takes the place of sexual bliss, there is no comparison. The Sadhaka gets out of body experiences. Clairvoyance, clairaudience, heat in the perineum, a sensation of lightning up the spine are some of the manifestations of awakened Sakti.

The [seven trunks](#) of the [white elephant](#) (name: Iravatham) in the golden yellow square (the earth element) represent the seven minerals, seven negative and seven positive qualities in man, seven forces in man, seven forces in nature, seven principal substances in man (chyle, blood, flesh, fat, bone, marrow, semen). **Seven negative qualities: pride, covetousness, lust, anger, gluttony, envy, and sloth.** The six enemies or sins of the human race are **lust** (Kama), **anger** (Krodha), **greed** (Lobha), **delusion** (Moha), **pride** (Mada), **envy** (Matsarya), which are the six divisions of the army, that is Samsara (life on earth). Lord Krishna lists the following as demonic qualities in the Bhagavad Gita: 16.4: Fraud, arrogance, self-conceit, anger, rudeness, and ignorance are the qualities of those born of demonic nature. Krishna lists the following positive qualities. 16.2-3: **Ahimsa**, truthfulness, freedom from anger, renunciation, tranquillity, abstaining from slander, compassion to all creatures, absence of greed, gentleness, modesty, absence of fickleness (absence of agitation), vigor, forgiveness, fortitude, **cleanliness**, absence of malice, and absence of pride: These are the qualities of the one born of divine nature. The qualities associated with Muladhara Chakra are **passion, sexuality, illusion, anger, greed, hatred, delusion, avarice, and sensuality**. The qualities, manifest as an expression of karma from previous births, may force themselves on a person as one's persona. It is difficult to confront and cope with an overt Muladhara-dominant personality.

Sakti, represented by the inverted red triangle, is the source of all Tattvas and manifold appearance of beings and universe. Inverted triangle is always a representation of female gender. This Triangle is the Sthula (gross) aspect of Sukhma (subtle) Kamaraja Triangle in Sahasrara Chakra. Note the superimposition of Lingam over the triangle. Inside the triangle is Dhumra Linga (Dhum = smoky) with Kundalini in three and half coils and a

crescent moon at the top of the lingam. It is said that Lingam is the icon of maleness. It is of the color of molten gold with the down-pointing head. He is revealed by Jnana and Dhyana (knowledge and meditation). He is Svyambhu Lingam because by knowledge we know He is without attributes (transcendence); by Dhyana we know He is Isvara with attributes. The lingam is of the appearance of a leaf bud broad at the base, tapering at the tip and blue green (Syama) in color. Meditate upon the beautiful blue-green Siva. The crescent on top of the Lingam represents Sakti. The three coils represent three Gunas: Sattva, Rajas and Tamas. [BG02](#). The half a coil represents transcendence of the Gunas by Kundalini, who sleeps when our spirit sleeps and we are awake to the material world. When our spirit is awake, Kundalini is awake and our flesh goes to sleep. There are two deities, Brahma and Dakini, on the right upper hand corner of the yellow square. Child Brahma represents creation, and brings solace and freedom from fear. Dakini plays the role of creator, sustainer, and destroyer. Ganesa is the Devata of this Chakra.

Meditate on the beautiful Trikona (triangle) with Kundali in her self-effulgence equal to ten million lightning flashes in the dark blue nimbus clouds. The cool light of the radiant moon, the lightning, and the Lingam bring gladness to the hearts of men. Svyambhu is as happy to abide in Muladhara as He is happy abiding in Kasi (Banaras) as Visvesvara. Svyambhu is placed on Kama Bija, Lam, which is the seed mantra and the seed sound of Muladhara Chakra. See the diagram. The Universe and beings proceed from the seed. Inside the round pericarp (the seed-vessel of the lotus flower) of the lotus flower of Muladhara Chakra is a square, DharA-Bija Mandala. DharA = womb; Bija = seed; DharA-Bija = seed in the womb. There are eight spears going outwards from the square. The two circles inside the square are red-colored [Child Creator Brahma](#) with five faces and [red-colored Sakti DAKini, who sits on a lotus flower, and bears weapons](#). Brahma holds a staff, a gourd, and a Rudraksha rosary, and makes an Abhaya Mudra pose with his hand (no-fear gesture). Inside the square, there is an inverted triangle containing KAmA VAYu and KAmA Bija and above them is the Lingam which shows the three and half coils of the Kundlini serpent. See the elephant in the bottom of the square. Explanation is already given. The arrows depict different directions and the pull of the mind by different senses. The central tube is Susumna Nadi that connects all the Chakras, through which Kundali rises.

Towards the top of the inverted triangle, there is Bija mantra, *Lam* l. Bija = seed.

([Iravatham \(Airavata\)](#) the elephant, came out of the Milk Ocean as a by-product of churning of the ocean for the main purpose of getting ambrosia and became the possession of Indra, the chief of gods, thunder, rain and lightning. It is one of the eight male and eight female elephants, which came out of the Golden Egg and act as the guardians of directions. Krishna, speaking of his divinity, says to Arjuna in Bhagavad Gita, 10.27, "Know Me:

Among horses to be Ucchairsravas born along with the nectar. Of the elephants, I am Airavata . Of men, I am king.")
Most of the children (1-7 yrs of age) operate on Muladhara plane. They are worried about their immediate needs like eating, playing, sleeping, excretion, evacuation, possessing.
There are exceptions: child prodigies in music, painting, arts, sciences, religion. These exceptional children operate at Ajna level. Thiru-Gnana-Sambandar (643 C.E.- 659 C.E.) was a child-saint-poet-prophet and sang devotional songs at a tender age of three in praise of Siva and Parvati.
<p>1 தோடுடைய செவியன் விடையேறியோர் தூவெண்மதிசூடிக் காடுடையசுட லைப்பொடிபூசியென் னுள்ளங்கவர் கள்வன் ஏடுடையமல ரான்முனைநாட்பணிந் தேத்த அருள்செய்த பீடுடையபிர மாபுரமேவிய பெம்மா னிவனன்றே.</p>
Thodudaiya seviyan vidai-yerioor thoo-ven-mathi-soodi-k
Kaadudaiya-sudalai-p-podi-poosi en ullam Kavar kalvan
Edudaiya-malaraan munai-nal panintheththa arul-seitha
peedudaiya Brahmapuram meviya pemmaan ivan anre.
He, with an ear that has a rolled palm leaf (as an ear ornament), the Rider of bull (Nandi), the Wearer of pure white moon (in his locks),
The Wearer of hot ashes of cremation grounds, the Stealer of my heart, mind and soul (Ullam),
The One who bestowed grace on adoring Brahma seated on many-petalled lotus on a day in the past,
He, the Great God, abides in Brahmapuram of great fame.
The following paragraph contains material from Woodroffe, The Serpent Power .
More on Kunadalini: She is slender like the lotus stalk; She is the creator of this world by Her Mayic Sakti. She is Jaganmohini, the world-bewilderer. She covers the opening of Brahma Dvara by her mouth (the gated portal of entry into Susumna NAdi) and drinks the nectar that flows out. She (Her snake-like form) winds herself three and half times around Siva-Lingam. She is effulgent like a silvery lightning. She hums like bees; She is the source of all sounds and words in the universe in all languages. She makes poetry in Sanskrit, Prakrita and other languages. She writes pictorial poetical compositions that appear like a lotus flower or horse. (Padma-Bhanda or Asva-Bhanda). Men and beings breath on account of Her. She appears like a row of lights in Muladhara Center. The Supreme Bindu pops and out pours the unmanifested sound (Avyakta-rava), which assumed the form of Kundali in men and women and manifests itself as alphabet, prose and poetry. This

sound undergoes change as Pasyanti in Svadhista Chakra, unites with Buddhi-Tattva in Anahata Chakra (Anahata sound), becomes Vaikhari speech in throat (Visuddha Chakra), goes to the rest of the speech apparatus in the mouth and nose and produces the intonation of all Sanskrit letters. She is the worship-worthy Damsel of sixteen by name Devi Kundalini in full bloom of her youth with beautiful well-formed breasts. She is adorned with jewels, effulgent like a moon, red in complexion, and mesmerizing with her roving eyes: all indicative of a woman of passion. She is the Ishta-devata (deity of one's liking). She is lightning and Syama, warm in winter, cool in summer and lustrous always like molten gold. Before entering Brahma Dvara of Susumna Nadi, She is Brahman, radiating like millions of moons, all rising at the same time; She sports four arms and three eyes, holds a book, and a Vina (stringed musical instrument), sits on a lion, dispels fear in Her devotees and confers boons by Abhaya and Vara Mudras. She is Para (Supreme), BrahmAnI (creatix), Sri Paramesvari (Supreme ruler and controller), and KalA (Nada Sakti). She is the Ambrosial lake which draws from Nityananda - Eternal Bliss. Her radiance illumines the whole universe and the Cauldron of Brahmanda. Meditate on Cit-KalA united with Lakshmi whose form is like the tapering flame of light. Kundalini is within the flame, above and below as Brahma, Vishnu, Siva, Sun, Moon, Prana (life-breath), and the Fire of Dissolution (KAlAgni = Time-Fire). The following is the lineage of Nityananda Parampara. From Nityananda (Nirguna Brahman), comes Saguna Brahman; from Saguna Brahman Sakti; from Sakti, NAdA; from NAdA, Bindu; from Bindu, Kundalini. Ambrosia is produced by the union of Kundalini with Brahman (Nityananda, the attributeless Brahman). Nityananda is the Supreme repository of Ambrosia from whom it goes to Para-Bindu and further on to Ajna, Visuddha, Anahata, Manipura, and Svadhista Chakra and eventually reaches Muladhara Chakra.

What is the utility of all that is said so far in the last paragraph? He who meditates on Her becomes the Supreme wordsmith, the leader (king) among men and Master of arts and learning. His body is free from diseases; his spirit becomes one big Happiness (Maha Ananda). Pure of body, spirit, and disposition, and blessed with musical words, he worships and serves Brahma, Vishnu and Siva, the foremost among gods.

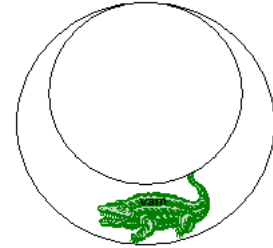
The Bija Mantra is pronounced as Lang and the petals sounds are Vang, Shang, Kshang and Sang.

Svadhista Chakra

Svadhista = Sva + adhistana = one's own + abode.

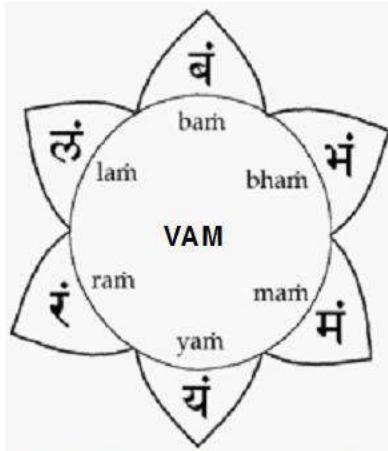
Svadhithana is in the area of reproductive and urinary excretory organs of the body served by the sacral plexus. It is a six-petal locus of vermillion or orange-red lotus. Starting at 1 O' clock position, and going clockwise it has the following six Bija letters: बं -- Bam, भं— Bham, मं— Mam, यं -- Yam, रं -- Ram, and लं— Lam. The first three letters are labial and the other three are semivowels. The petals indicate the number of Nadis (six) arising from here. The resident element is water represented by the white crescent moon, which appears at the bottom of the two osculating circles of different diameter. see picture. This Chakra is contained in the Susumna Nadi at the root of the genitalia.

The larger outer circle petals open outwards and the inner circle petals open inwards; the larger one represents the conscious element of living and the smaller one the storehouse of the unconscious karmic element. The crescent-space between the circles houses a crocodile, which represents the silent subsurface movement of karma in the flow of life. The crescent is compared to Kunda flower. The back of the crocodile carries the Bija Mantra Vam. The Bindu Mantra houses two deities: Vishnu and Rakini. Vishnu of blue color sports four arms and yellow robe (Pitambaram). Rakini is of the color of blue lotus, decorated with ornaments and raiment. Her hands hold weapons; her mind and mood are high from drinking nectar. She is the deity of vegetable kingdom. The world of Svadhithana Chakra is Bhavarloka, just above Bhu (the world) and the second level of spiritual awareness. It also has control over taste. Vegetarians realize this Chakra.



The Yogi who meditates on this Chakra has control over and no fear of water. Taste and tongue are the Tanmatra and the sense organs connected with Svadhithana. The organs of action (Karmendriyas) are the kidneys, ureters and bladder and sexual organ. Among the Prana, Vyana is the prana of this Chakra. Pranamaya Kosa of the subtle body resides in the Svadhithana and Manipura Chakras. Some regard that Pranamaya Kosa resides in Anahata and Visuddha Chakras. See the chart below.

Svadhithana Chakra



<http://www.shrifreedom.com/yogachakrabijas.shtml>

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svadhithana chakraplus

Svadhithana Chakra so called after Sva or the Param Liṅgam. It is a vermillion lotus of six petals placed in the spinal centre of the region at the root of the genitals. On these petals are the letters like lightning: **Baṁ, Bhaṁ, Maṁ, Yaṁ, Raṁ, Laṁ** (बं भं मं यं रं लं).

"Water" (Ap) is the Tattva of this Cakra, which is known as the white region of Varuṇa. The Tattvik Maṇḍala is in the Shape of a crescent moon⁶ (Ardhendurūpalasitam). The Bija of water (Varuṇa) is "**Vam**". This, the Varuṇa Bija, is seated on a white Makara¹ with a noose in his hand. Hari (Viṣṇu) and Rakini Śakti of furious aspect, showing Her teeth fiercely, are here (vv. 14 - 18). Woodroffe

The meditator on this Chakra conquers the six enemies or sins of the human race, **lust** (Kama), **anger** (Krodha), **greed** (Lobha), **delusion** (Moha), **pride** (Mada), **envy** (Matsarya), which are the six division of the army, that is Samsara (life). He becomes very felicitous with words, prose, poetry and discourse and removes the darkness of Avidya by his luster.

Svadhithana represents the **unconscious mind** in the brain. All of **Id**, much of the **ego** and the **superego** are unconscious. Part of the ego and the superego sitting on top of it are at conscious level. These three components can be compared to an iceberg floating at an angle, where the Id is completely submerged, but only part of the ego and the superego are seen above the water level or consciousness. There are three states of consciousness or awareness: **the Conscious, the Preconscious, and the unconscious one below the other**. The conscious state is general awareness and thoughts. The Preconscious state is just under the surface and is the warehouse of information that we can recall at a moment's notice: names of a person and the rest. Below that, the unconscious state is a repository of lost, suppressed, repressed,

preverbal, infantile thoughts, ideas and experiences, and (don't get jolted) memories from the previous lives. Just like the iceberg, the whole of Id, a good deal of ego and superego are unconscious or under the water level or below conscious level. **Samskaras**, **Vasanas**, and **Karma** reside in the Svadhithana Chakra and influence the corresponding brain. That is why some of our actions and reactions to situations are automatic, robotic, and unexplainable, unless we make a conscious effort to react to it in a conscious manner. This is the root of the unconscious being, instinctive behavior and **SVK-driven** actions. **Samskaras**, **Vasanas**, and **Karma** form the innate character of a person for better or worse and are the reminders of the past lives.

Vaasanaas: Vasana is fragrance that clings to the clothes. In like manner, the subtle body carries the fragrance of past actions, impressions, and karma in previous life. The example given is the unbaked clay pot carrying the smell of whatever it contained. Another example is the baked pot carrying the smell of smoke. Vasanas are subtle; Samskaras are scars left behind by the above experiences. (**VASANA**, knowledge derived from memory; an impression remaining unconsciously in the mind from past good or evil actions, and hence producing pleasure or pain.)

Samskaras: Every experience leaves an impress (footprint) on the mind in the present (and past life) and modulates future behavior. These impressions from former and present life establish a behavior pattern colored by the imprints. **Samskr** = transform + **kr** = to make = **Samskara** = predisposition, inclination. Since predisposition translates in to an established behavior, it is like a scar on the psyche and behavior carried from one life to another. **Samskara** (Sanskrit) = Tendencies (both physical and mental), former impressions, former dispositions.) You can't claim immunity for your SVK-driven actions in the court of law! You can't tell the judge, "Your Honor, It is my Samskara from past life that made me do it. I am not responsible". That defense doesn't work in India and it doesn't work in the west.

None of us with a few exceptions can recall our past lives. This memory loss for the past life experiences is a gift from God for its persistence is a handicap for the new you. Just like we inherit the genetic load from our parents, we inherit tendencies / Vasanas, behavior patterns / gunas, knowledge, skills etc from our past lives. If your parents have the trait for Cystic Fibrosis and if you happen to inherit the recessive genes, you suffer from Cystic Fibrosis. Our Karma chooses our parents (the genes), the environment and heredity. The very fact that we do not remember our experiences from our infancy does not negate the existence of such experiences. It is reported that Buddha remembered and recalled the experiences from his previous lives. Ask a five year old what he remembers when he was a month old; he gives you blank stare and a quizzical look. It is the same with our experiences of the past life; they happened and are not remembered.

Svadhishthana Chakra harbors the latent seeds of Samskaras, Vasanas, and Karma (SVK). The seeds germinate under appropriate conditions. (It is like the milk (lactose) intolerance. One is fine until one drinks milk. The milk gives a bloated abdomen and diarrhea from undigested lactose which is fermented by bacteria in the bowel.) This Chakra and its associated brain are the repository of impressions gathered in everyday life situations, which register different imprints: high-impact, low-impact or indifferent. Getting into a car accident is a high-impact imprint. Your hair getting mussed up in a sudden gust of wind is a low-impact imprint. A person passing by you causes an indifferent imprint. All this is tucked away in the unconscious and our behavior shows that imprint in various ways without our conscious awareness; that action, reaction, or behavior is the proof of germination of dormant seeds of Karma. All these dormant Karmas waiting for germination prevent the ascent of Kundalini past Svadhishthana. Awakening of Svadhishthana chakra brings on the latent dormant impressions from the unconscious to the surface, causing difficulties in his behavior towards the world around him and his reactions to external events. It is somewhat similar to midlife crisis; it was a spiritual crisis for Buddha when he faced the temptress Mara and Jesus Christ when he faced the tempter Satan. It is a test of your mettle; it is a hurdle to onward spiritual progress. If one goes through this purification, the journey is that much easier. After the aspirant overcomes all the temptations of flesh, greed, anger, hate, and jealousy in his mind, he still cannot subjugate the acute sense of taste. As you may have noticed from the media that so many of our fellow citizens (Gov. Eliot Spitzer) succumb to the temptations and adversity of Svadhishthana Chakra, they take a hard fall from which they may not recover fully-- March 2008. 2013: He lost his election bid. Once you have control over and transcend the base elements, you will go to Manipura Chakra. One is a Pasu (animal-man) in Muladhara and Svadhishthana Chakras. Now he is on his way to becoming a Vira (Hero or man-man) in Anahata, and Divya (god-man) in Ajna and beyond. He needs a Guru to guide him through this vulnerable period.

¹ Cp Jalal-uddin Rūmī

'I died a mineral and became a
plant,

I died a plant and rose an animal,

I died an animal and I was man

Why should I fear' When was I
less by dying?

Yet once more I shall die as man,
to soar

With the blessed angels, but even
from angelhood

I must pass on All except God
perishes

When I have sacrificed my angel
soul,

I shall become that which no mind
ever conceived.

O, let me not exist' for Non-
existence proclaims,

"To him we shall return ""

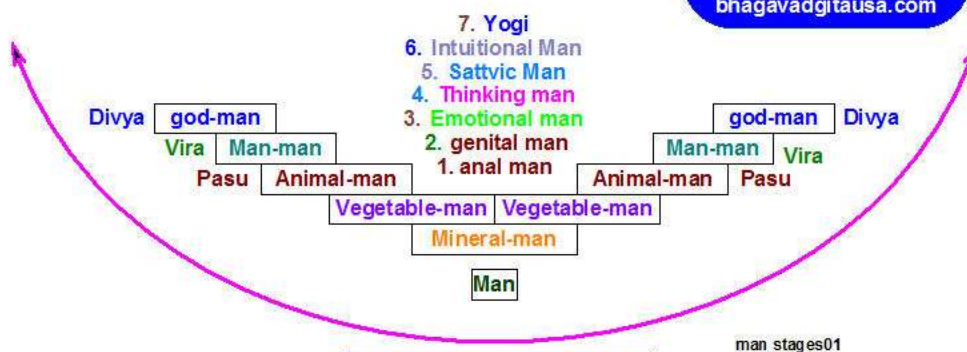
From The Principal Upanisads by
Dr. Radhakrishnan

page 57.

The Anal man, the Genital man, the Emotional man ,
the Thinking man, the Sattvic man, the Intuitional man
and the Yogi are the seven stages of man.

Tantric -3 stages
and Kundlini - 4 to 7 stages
classification of man

Prepared by
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The chart is based partly on info.
page 124, *Kundalini Yoga*
by Swami Sivananda Radha

Ajna = Little knowledge

Divine Man
7. Sahasrara Chakra--Mount Kailas-cerebrum (Cortical Mantle) = Yogi
6. Ajna Chakra-- Sensory-motor tracts, cavernous plexus, pineal gland,
pituitary body, cerebellum, and so forth; Forehead = Intuitional Man
Consciousness and cerebral activity dwell in Ajna & Sahasrara

Middle Man
5. Visuddha Chakra--Throat = Sattvic Man
4. Anahata Chakra --Heart = Thinking Man

Lower Man
3. Manipura Chakra--Navel = Emotional Man
2. Svadhisthana Chakra--Bladder area = Genital Man
1. Muladhara Chakra-- base of spine = Anal Man

The Ascent of man from amoeba to Rishi or Muni

Krishna, Buddha, Jesus Christ, Ramakrishna Paramahansa, Ramana Maharishi: Spirit in human form

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Chakra	Stages of man	Function	Prototype		Numerical progress	Guna
			Living beings	Progress		
Rishi-Muni	Rishi-Muni	Seer of Truth	Yogi of Yogis	Yogi of Yogis	Transcends man	Sattva
Sahasrara	God-man	Bliss in oneness with his God	Yogi	Yogic Spirit	Transcends man	Sattva
Ajna	Glabella Man	Bliss in Spiritual Life	YOGI	Yogic Spirit	Transcends man	Sattva
Bliss in Spiritual awakening = Universal Man. Tries to transcend man-man. Mostly Sattvic.						
Visuddha	Throat man	Bliss in Spritual wisdom	Universal man	Yogic Spirit	1 to 5	Sattva
Stage 4: Heart Man. Bliss in Wealth, Education, Social Climbing, Sevaral degrees of separation from animal man. Traces of Sattva						
Anahata	Heart man	Bliss in W+E +SC	man-man	Social	1+2+3+4	Sattva trace
Manipura	Navel man	Bliss in Herd Mentality	Elephants	Social	1+2+3	Rajas
svadhithana	Genital man	Bliss in Procreation	Rabbits	Propagation	1+2	Tamas
Muladhara	Anal man	Bliss in deglutition and defecation	Insects	Survival	1	Tamas

man Ascent

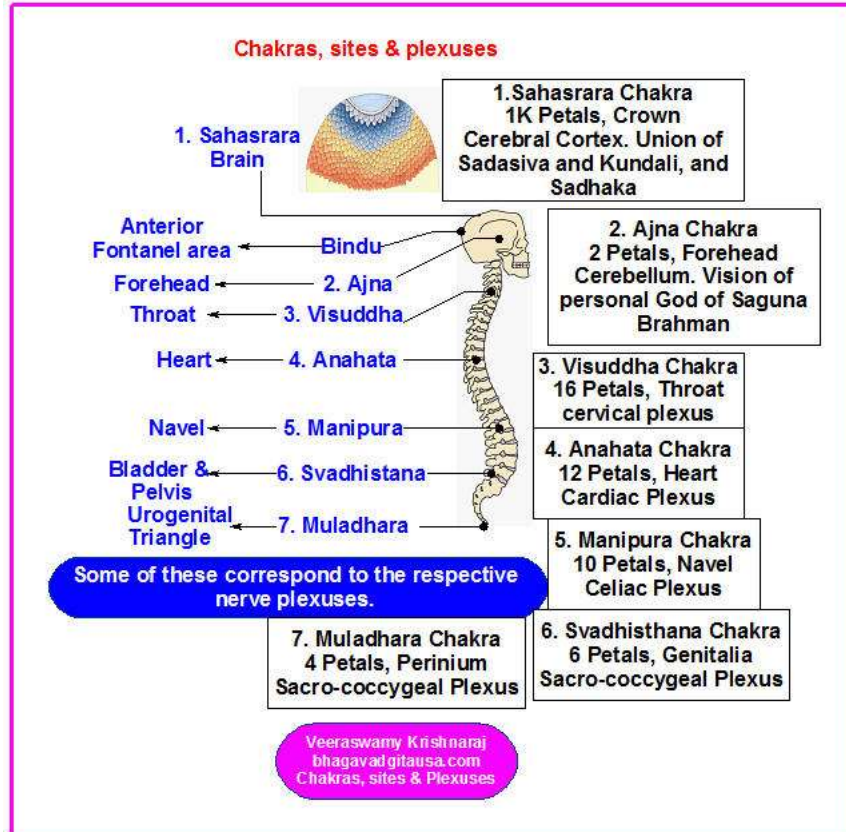
God man
Sees oneness with the God and His Univers e. Man of Spiritual Knowledge.

Glabella Man = Yogi functional at Ajna Chakra
Glabella Man: Bliss in Spiritual life. Sees equality and oneness of all beings: insect, elephant, man. Sattva

Navel man = functional at Manipura Chakra
Elephants, Goats & Sheep: Herd mentality--Social organization. Rajas = Motion and passion in the soul.

Human Qualities and their colors
Sattva = Virtue and White ; Rajas = Passion and Red ; Tamas = Darkness and Black

Chakras-sites-plexuses = kundal67.jpg below



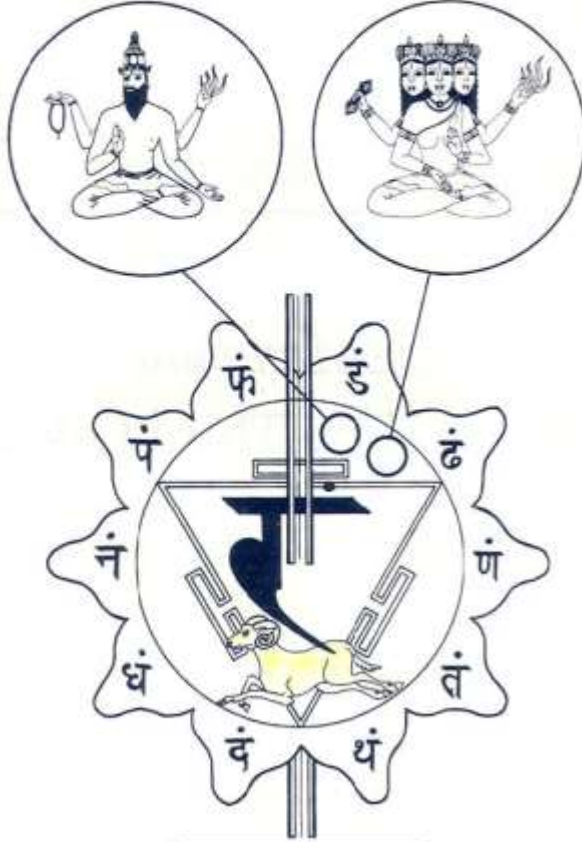
Bhakti (devotion), Prapatti and Saranagati (surrender to God), absorption, and union are all transmuted sexual energy, which is not really dead in a Sadhaka but stays as a dormant seed, ready to sprout under right (here read it as wrong) conditions. Swami Satyananda Saraswati says that sexual energy manifests as Avidya (ignorance) at its lowest level, sex at physical level, love in emotional level and spiritual experience at the highest level. Page 154, *Kundalini Tantra*.

Manipura Chakra

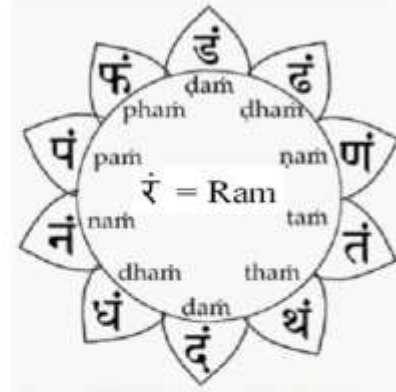
The centre of the region of the navel, is the lotus Manipura (Nabhi padma), & owing to the presence of the fiery Tejas, it is lustrous as a gem (Mani). It is a lotus of ten petals on which are the letters Dam-डं, Dham-धं, Nam-णं, Tam-तं, Tham-थं, Dam-दं Dham-धं, Nam-नं Pam-पं, Pham-फं. The triangle has three Svastikas, The red Bija of fire, "Ram" is seated on a ram, the carrier of Agni, the Lord of Fire. Here is the old red Rudra smeared with white ashes, and the Sakti Lakini who as the Devata of this digestive centre is said to be "fond of animal food, and whose breasts are ruddy with the blood and fat which drop from Her mouth". --Woodroffe

GOD: Viṣṇu

GODDESS: Lākini



Credit: Kundalini Yoga for the West



<http://www.shrifreedom.com/yogachakrabijas.shtml>

Prepared by
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Manipura Chakra
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By: Kundalini Yoga for the West
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manipurachakra360

Manipura Chakra

Letters on the Manipura Cakra Petals.

डं	धं	णं	तं	थं	दं	धं	नं	पं	फं
ḍam	ḍham	ṇam	tam	tham	dam	dham	nam	paṁ	phaṁ

रं = ram is the bija letter of the manipura Cakra.

manipura-let-bija

Manipura Chakra means Jewel City or City of Jewels (Mani = jewel; Pura = city). It represents motion, passion, will power and desire to excel. It exhibits Rajasa Guna. Those who are dominant in the output of energy are compared to the heat and light of the sun; they who have attenuation in their energy levels are the dying ash-laden embers, whose light and heat are subdued. They are the walking dead, devoid of energy reserve, optimum health, ebullience and enthusiasm, drive and fire. All this light and heat must be properly channeled by Sattva Guna (virtuous conduct); otherwise it is a lot of heat without light. The Gunas, **Sattva**, **Rajas** and Tamas (**Virtue**; **Motion and passion**; darkness) are three compared to a three-wheeled vehicle with Buddhi (intellect) as the driver and Atma (the individual soul) as the supreme passenger. The steering front wheel is Rajas full of motion and passion and the fixed rear wheels are Tamas and Sattva; Buddhi directs the three-wheeled cart to go to the Sattvic side or Tamasic side or may keep it in an aimless Rajasic direction. Dominance of Rajasic guna indicates intense activity and acquisitive tendency. Fire is the dominant element and the Prana is **Samana** of equal breath. Both help in the **digestion** of the food, distribution of fuel to the body and sustenance. In its Cosmic dimension, Rajas is the creative power of Brahma; Sattva is the preservation of living beings by Vishnu; Tamas is the destructive quality of Siva for the express purpose of the next cycle of creation, preservation and destruction. Back to the three wheeler. When the front wheel turns left, the Tamasic left wheel follows the spinning front wheel and man lands in the dark ditch. When the front wheel turns right, the Sattvic rear right wheel follows it and takes the royal road. When both Sattvic and Tamasic rear wheels are off the axle and the front Rajasic wheel is in motion, there is aimless unproductive hyperactivity. Man is in the driver's seat at the front wheel.

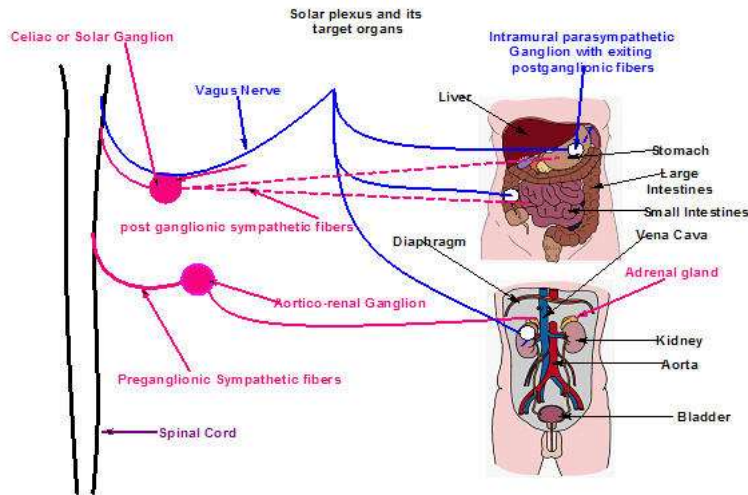


Kosas and their origin

Entity	Annamaya Kosa	Pranamaya Kosa	Manomaya Kosa	Vijnanamaya Kosa	Anandamaya Kosa
Sheaths	Food Sheath	Vital Air Sheath & Ether	Mind Sheath	Knowledge Sheath	Bliss Sheath
Origin	Earth, Water and	Anahata and	Ajna Chakra	Nada and Bindu Chakras	Sahasrara Chakra

	Fire. Lower three Chakras	Visuddha Chakras			
Saiva View	Brahma shines in Food Sheath.	Vishnu shines in Breath Sheath.	Rudra shines in the Mind Sheath.	Mahesa shines in the sheath of Consciousness.	Sadasiva shines in the sheath of Bliss.
Saiva view is expressed by a real-life sage-poet by name Umapati Sivacharya (around 1300 C.E.) in Chidambaram, Tamil Nadu.					

Manipura Chakra has its subtle location in the spinal column behind the navel, while its field of action (Kshetram) is the navel. It is functionally connected to the Solar or Celiac Plexus. As *Solar* suggests, it is connected to the digestive fire. It is the largest network of autonomic nerve fibers, nerve cells and connective tissue behind the stomach below the diaphragm in the vicinity of Celiac Artery. It modulates the vital functions: Adrenal Gland secretion and intestinal contraction.

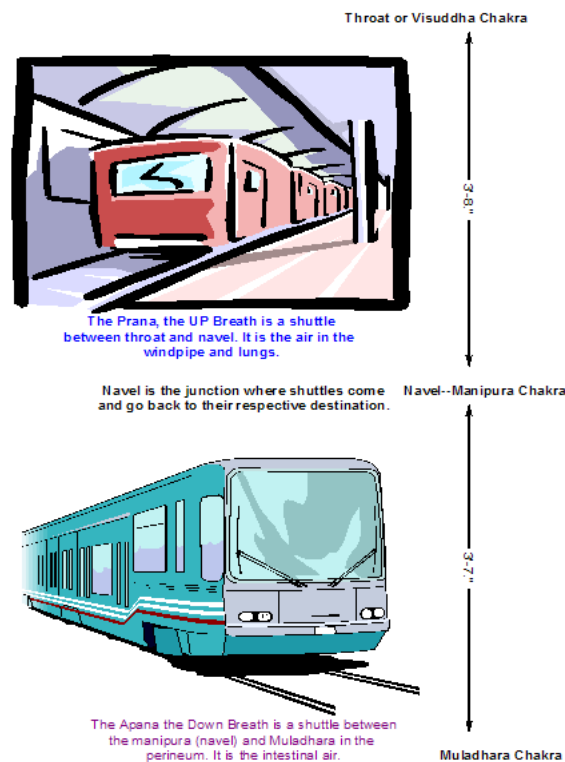


डं ढं णं तं थं दं धं नं पं फं = *ḍam, ḍham, ṇam, tam, tham, dam, dham, nam, pam, pham*

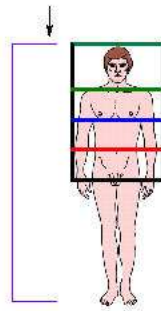
The Manipura Lotus is variously described as bright yellow or nimbus cloud-colored. Each petal has a letter inscribed on it, ten in all: *ḍam, ḍham, ṇam, tam, tham, dam, dham, nam, pam, pham*. In the hollow central swirl of the lotus, there is an inverted fiery red triangle of the color of the rising sun. There are three T-shaped Bhupuras (Earth-Cities) separating the Yantra from the outside world. The Bhupuras

have guardians in defensive positions. Near the lower angle there is the vehicle of Manipura, ram standing for action, patience and endurance. The Bija Mantra Ram is the inscription on the animal ram (Ram on ram, where the first Ram is Bija mantra and the second ram is the animal; what a coincidence and true play on words). The resident deities of the Bija Mantra Ram are Rudra and Lakini. Three-eyed Rudra is red in color with smearing of white ash all over his body. Dark-colored Lakini, having imbibed Nectar of Eternity is a beneficial deity with four hands, an effulgent body, yellow raiment, and many ornaments. The Tanmantra of Manipura is seeing with eyes serving as Jnanendriya (sensory organ) and feet as Karmendriya (motor organ). These Indriyas (organs) serve the animal function of fright by sight accompanied by flight by feet or fight with hands. Manipura is in the realm of Swaha Loka, heavenly world.

The Moon at Bindu elaborates the Nectar of Eternity; the sun in Manipura consumes it; that is a downfall resulting in old age, infirmity, disease and death. Preservation and conservation functions of Bindu domain are neutralized by Manipura with expending of the nectar. This conservation should be immune from dissipation in the worldly activities; its use for spiritual pursuits is the main aim. Manipura is a stepping stone for spiritual highs. Activation, purification and meditation on this center lead to healthy life and prevents further fall into lower Chakras. (The up-breath in the Shuttle diagram includes Samana also.)



**Vyana: Diffuse Breath: moves blood and lymphatics in and or around the body
moves Nervous impulses.**



breaths-chakras

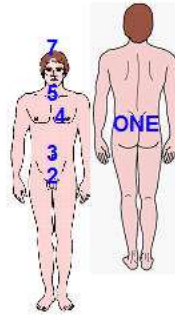
Udana: Up Breath, for articulation: head and neck

Prana: Vital Breath of lungs and heart

Samana: Equal Breath of Digestive Fire

Apana: Down-breath of Pelvis

1. Muladhara Chakra--Base of the spine
2. Svadhisthana Chakra --Splenic area
3. Manipura Chakra--Navel area
4. Anahata Chakra--Heart area
5. Visuddha Chakra-- throat area
6. Ajna Chakra--mid forehead
7. Sahasrara Chakra--Crown



As opposed to other texts, leadbeater assigns
Svadhisthana Chakra to Splenic area, below the
left costal margin.

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breaths-chakras
Oct 7 2011 Revised

The Prana or Up Breath shuttles between the throat and the navel (Visuddha and Manipura Chakras). It is the air that moves up and down the air passages, and that sustains life; because that, it is the Prana of Heart and Lungs.

The Apana or Down Breath shuttles between the Muladhara and Manipura Chakras (anus and navel). It is the air that expels the waste products of digestion. It is the air of lower abdomen and pelvis such that it expels the fetus down the birth canal (Prasava Vayu), and is involved in functions of pelvic basin such as intromission, emission, defecation, urination and expulsion of flatus. It is the same Vayu or energy that opens the Brahma Nadi and propels Kundalini up the Nadi.

As the Apana Shuttle moves from the Muladhara Chakra to Manipura, the Prana Shuttle leaves the Manipura Chakra. They do not meet each other. The Yogic effort is to reverse their natural flow and bring the Apana and Prana breaths to meet each other at the Manipura Chakra. This results in the awakening of the Manipura Chakra. It is pushing down the Prana and pushing up the Apana breath; when they collide at the navel, heat is generated which travels backwards to the Manipura Chakra Lotus in the spinal column, awakens the Manipura Chakra and opens the Manipura lotus. The Guru teaches the aspirant as to how to force the breaths to come to a collision in the Navel. The seven Chakras are seven levels of consciousness and perception. The basement consists of Muladhara and Svadhisthana Chakras, the pelvic region or the domain of the animal. Manipura plane serves as the glass sealing


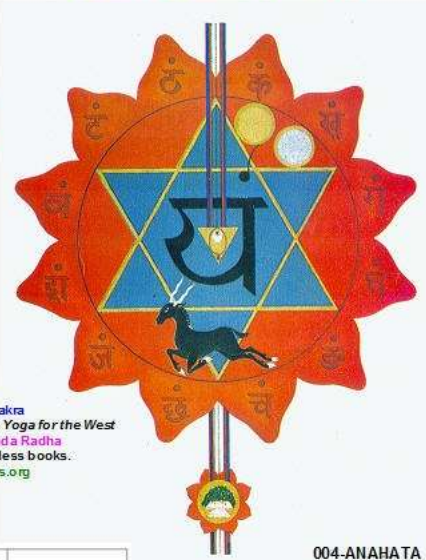
from which an aspirant can view the upper Chakras and also the lower Chakras. Manipura is the animal-human transitional zone according to some yogis. When the aspirant arrives at the Anahata plane, he is in a sense a human. This collision of the breaths results in destruction of all animal qualities and acquisition of self-protection, healthy body and mind, freedom from fear of Fire, and ability to partake of the Tejas (power) from Sahasrara.

Anahata Chakra

Anahata Chakra

God Isa: left circle
Goddess Kakini: Right circle

Pentapaetes
Phoenicia = Midday flower
In Sanskrit, BhandUka Flower.
Bija Mantra letter: Yam
Petals, the color of BhandUka.

Anahata Chakra
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004-ANAHATA

004-ANAHATA

यं Yam is Bija Mantra

The letters on the petals

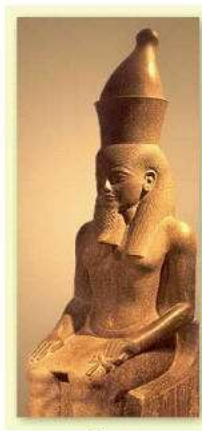
कं	खं	गं	घं	ङं	चं	छं	जं	झं	ञं	टं	ठं
Kam	Kham	Gam	Gham	Ńam	Cam	Cham	Jam	Jham	Ñam	Tam	Ṭham

Anāhata means *unstruck* and by extension Anāhata Nāda is *Unstruck Sound*, a sound produced without two objects striking each other. It generally means 'OM.' In this context it means that the sound is potentially existent, as in thought, preverbal in its evolution and

expression. It is latent sound, ready to unwind from the mind and find expression. Analogy used to hear the unstruck sound is to occlude both your ears and hear the buzz. Here it is not really an unstruck sound, because the blood flow in the capillaries and other blood vessels striking the vessel walls create that sound which is perceived by the auditory apparatus and interpreted as buzz by the hearing area of the brain. Anyhow that conveys the idea what an unstruck sound is. In Yogis practicing meditation, it is a mystic sound whose origin is assumed to be transcendental. It is not hallucination, which, if it is, is welcomed by Yogis. It is also heard by the dying, whose origin is unknown. For Buddhists, it is 'a sound of golden bell.' In Kundalini Yoga (the fourth Chakra or plane, Anahata or heart Chakra), it is a sound of Sabdabrahman, which needs no clanging of two objects (to produce the sound). It is the sound not of the tongue or larynx, but of the spiritual heart. Twelve Saktis of Kali (KAlarAtri to TankAri) populate the twelve petals of Anahata lotus. Anahata has nothing to do with the physical, physiological, chemical and electrical aspects of the physical heart. Devotee's (Bhakta) attention is focused on Anāhata plane of the heart, while Yogis concentrate on Ajna Chakra of the glabella (forehead) and the Vedantists seek the Para Nada in Hiranya Garba, the Golden Egg of the inverted thousand-petaled Sahasrara Chakra on the crown. **Brahma (Siva's surrogate or manifestation for creation) is the source of all Sounds.** In Egyptian mythology, the heart is the center of consciousness. Thoughts in the heart morphed into words on the tongue which when uttered by Ptah became gods, people, cities, temples, and places of Egypt. Such is the power of words of the **God Ptah** of Memphis. Brahma had mind-born sons along the same lines as Ptah had thought and word-born beings. Egyptian god thinks in his heart while Brahma thinks in the head, though sound has its origin in Muladhara plane and as the sound evolves from the Muladhara through Swadhisthana, Manipura and Anahata, it finds expression in Visuddha Chakra located in the Larynx. **Atum**, the God of Heliopolis, the creator coexisted with Ptah in their creative process. There is an agreement between Egyptian and Indian view that the sound has its seat in the heart. According to Indian belief sound exists in all Kundalini Chakras. In the heart it exists as Anahata (unstruck sound).

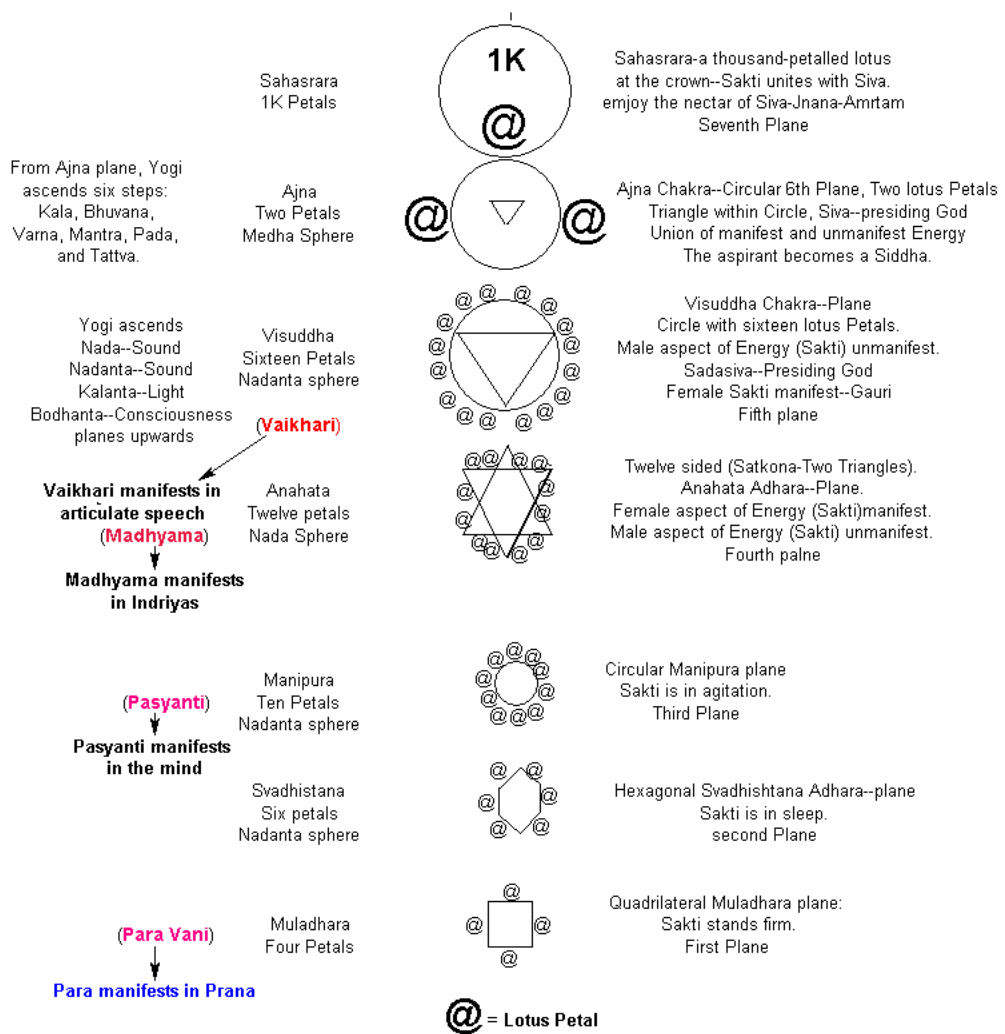


ptah



Atum

The anatomical locations of the Sound Centers:



Go to [Sabda or Sound](#) for more details.

The subtle Chakra or Lotus is present in the spinal column. Its Kshetram is the spiritual heart. This Heart Lotus is connected to the right brain, the seat of creative thinking and areas of the brain involved with music, dance, drama, poetry.

The twelve-petal lotus (of crimson or blue color) has letters inscribed on the petals in vermilion: *kam, kham, gam, gham, cham, chham, jam, jham, nyam, tam, and tham*. It has two superimposed triangles with up and down apices, the up one representing Siva and the down one Sakti, symbolic of union of Siva and Sakti. The antelope stands for alertness and agility. Above the antelope is the Bija Mantra *yam*. The presiding deity of this Mantra is Īsa who shines like a thousand suns. Goddess

Kakini projects the energy with yellow robes, three eyes and four arms, the posterior arms holding the noose and a skull on a stake, the anterior arms offering **boon, protection and no-fear reassurance** (**Varam** and **Abhaya Mudras**). There is a down (inverted) central triangle with a flame with its perimeter symbolizing **Akhanda Jyotir** (eternal flame / unbroken flame) which stands for the Jivatma (individual soul). Some say that it is a Banalinga (pebble Linga) rather than a flame. Below the 12-petalled Primary Lotus is a secondary lotus of eight petals enclosing a **Kalpa Taru**, Wish-tree. Within the six-angled shape is seen in the mind's eye of Yogis a lake (Manasarovar) with a blue Lotus.

Anahata Chakra goes with Mahar Loka; Prana is its dominant breath; its tanmatra is touch; its sensory organ is skin; its motor organ is hand. Vishnu granthi (see table elsewhere) is present in Anahata Center. Any knot is an obstruction to flow, thus Vishnu granthi's dominance shows its undercurrent in emotion-based thought and actions. Once the knot is removed, the obstruction in the spiritual flow eases, the aspirant becoming tranquil and spiritually inclined, has control over his emotions, performs sattvic deeds, meditates, speaks inspired words and obtains the yogic ability to perform Parakaya Pravesanam, (to transmigrate into another's body). Sankaracharya (800CE) and Agastya Muni were known practitioners of this art.

Prarabdha Karma is operative at Manipura and below. Once the Anahata center is pierced, the aspirant is not under its iron hand. His actions are his and not dictated by Prarabdha karma. Man is buffeted by events beyond his control because Prarabdha karma is the operating principle in all three lower chakras and levels of consciousness: Manipura, Swadhisthana and Muladhara; all three and the chakras below them keep the aspirant at earth level roiled by external events, not of his making. At Anahata Center, he controls the events and events do not control him. At Anahata, he rises above the physical world, mind, body and senses.

The lower Chakras of lower consciousness form the base from which the Sadhaka takes off in a spiritual journey beyond the gravitational pull of earthbound thoughts, emotions, and deeds and passes through Troposphere of Anahata Chakra, Stratosphere of Visuddha Chakra, Mesosphere of Ajna Chakra, ionosphere and Exosphere of Sahasrara Chakra into the outer space of Dvadasanta, where there is no gravitational pull of the lower chakras. This example serves well in that all six Chakras are known as **Adhara** Chakras, meaning that they have support in the human body while **Dvadasanta** has no support: it simply hangs there without any apparent support like the stars, sun and the moon.

As an object streaking beyond the grasp of the earth defies its gravity, the consciousness rising from animal to human to superconsciousness defies the mundane gravitational pull of the senses and passion, Prarabdha Karma, and Samskaras. An aspirant or Yoga practitioner is one who lives in the lower three chakras, while a real Yogi lives in

Anahata or higher center. Anahata center is the defining demarcation between an ordinary human and a Yogi. Yogic Consciousness defies the gravitational pull of the senses, Karma and Samskaras of the lower centers. The idea of gravitational pull is expressed by Swami Satyananda Saraswati. Yogic Consciousness is independent of human consciousness and thus is not burdened with it and its limitations.

Dvadasanta. There are **Âdhâra** centers in the body and **NirÂdhâra** centers are Sahasrara Chakra and above. **Adhara** = support in the human body. **Niradhara** = without support, centers above the sixth Chakra. There are six Adhara Centers in the body: Muladhara, Svadisthana, Manipura, Anahata, Visuddhi, and Ajna each one presided by a deity, Brahma, Vishnu, Rudra, Mahesvara, Sadasiva, and Aparâ Bindu. **Adhara yogam** is accomplished by Kundalini yogi who ascends all the six centers to reach the seventh **Sahasrara** center in the crown presided by Paranada where he unites with Siva. Kundalini yoga is Adhara yogam. Beyond Ajna center, Sahasrara Chakra and other centers are the Niradhara centers without any apparent support; reaching it as a group is **Niradhara yogam**. Jnana and Prana ascend beyond the seven centers and course through **eighth, ninth, tenth, eleventh sthanas** (posts), presided respectively by **Parabindu, Paranada, Parasakti and Parasiva**. Beyond these eleven centers is the 12th and furthest ultimate point of yogic journey (the Ultima Thule), **Dvadasanta**. This journey from Sahasrara chakra to the 12th point in space is **Niradhara Yogam which is the state of the soul, when it loses its self-consciousness, attains Sivahood and remains without any attachment**. Reaching Dvadasanta Siva (Paraipara) in Jnana form is Bliss. (Please note that there are several variants of the theme in different texts.) Many other texts say that this center is 12 inches above the crown as opposed to the above description. Realization from the 8th to 12th is progressively deeper and the 12th is ultimate experience.

Yogic Consciousness independent of human consciousness is self-propelling with no external controls and limitations. On the other hand human consciousness has limitations. The Yogis can levitate, transmigrate, read and shape the minds of others among other yogic feats. But a Yogi practicing such feats is not a Yogi but a yogic practitioner. It is the Yogic power and not the practice which matters here. The Yogic power is a measure of his higher consciousness and its practice a degradation of his higher consciousness. The old saying: it is how you exercise your power that matters and not the power itself.

Anahata has Kalpataru (Wish-tree) that yields fruits of desire. Wishing and getting are a reality for the perfect Yogi. This is a Yogic asset, misuse of which can be disastrous. Here wishing is for Moksa and not any other worldly things. Once you ascend to the Anahata Center a fall because of earthly desires is a big fall. Desire is a like a coin; its other side is anxiety to fulfill the desire. **Once the Yogi attains the Anahata Center any mundane desire with its attendant anxiety bears**

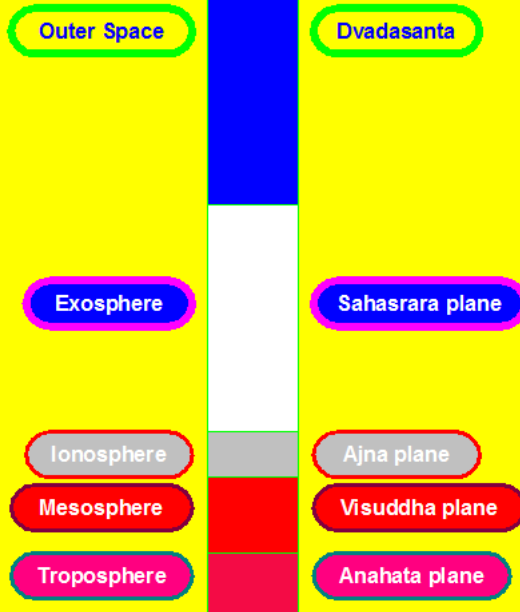
[fruit](#). It means the following. If your wife is out shopping and has not returned by dusk and you wonder whether she had an accident. That thought will fructify and bring on an accident. Now one can see the power of thought in the Anahata Yogi. Anahata center, and mundane desires and anxieties are strange bedfellows. Anahata Yogi should maintain positive thoughts, associate only with Sattvic people and yet treat all people equally. A prince and a pauper, a tyrant and a democrat, a murderer and a savior are equal to him. Bhagavan says in Bhagavad Gita (5.18 - [BG05](#)) says, "a learned humble Brahmin, a cow, an elephant, a dog, and even a dog-eater are seen with an equal eye by a Punditah (sage)." The universe and the Anahata Yogi are one and in peace with each other. Examples of a hypothetical selfless service and true love: a True Physician works so hard that he eliminates all diseases and puts himself out of business. A mother loves her child not for any ultimate gain. Loving God for love's sake is superior to loving him for material gains: that is Bhakti (devotion).

Ego is antithetical to attaining Anahata center and spiritual development. When one goes to a party, one checks the umbrella and the coat at the coat stand. In like manner, before one enters the temple to offer Seva to God, one should leave his ego at the doorstep. Breaking the coconut is symbolic of breaking one's ego before God. Since God is omnipresent, one should erase ego completely and for good. Remember: There is only One Ego in the universe: that is God's. If your infinitesimal ego tries to clash with the Divine EGO, you are asking for trouble: it is a train wreck.

kundal10.gif replaces space-gif

Analogy: Space and Chakras

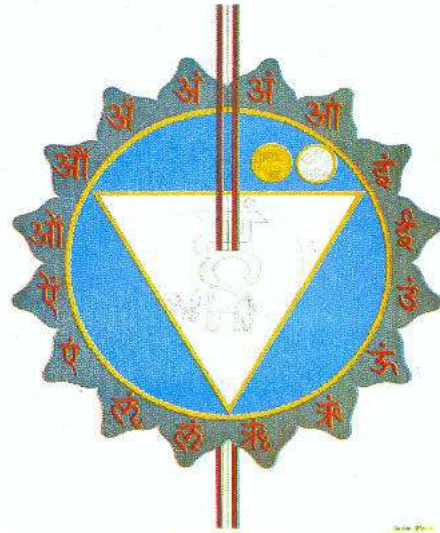
Prepared by
Veeraswamy Krishnaraj
bhagavadgitausa.com
Nov 26, 2012



Base = the Manipura,
Swadhisthana, and
Muladhara Chakras

Analogy - Space and Chakras

Visuddha Chakra



Visuddha Chakra
PLATE CREDIT: *Kundalini Yoga for the West*
By *Swami Sivananda Radha*
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Visuddha Chakra
Siva-Sakti = Sadasiva-Sakini (Gauri)
 Presiding Deity: **Sadasiva** : 3-eyed, 5-faced, 10-armed, clothed in Tiger skin.
Sakini : Yellow Raiment; 4 hands with bow, arrow, noose & goad.

Visuddha Chakra: Sixteen Petals of Smoky Purple hue with 16 red vowels on the petals. Ham in yellow is Bija.

GOD: Sadasiva



GODDESS: Gauri (Eternal)





Smoky Purple Flower Salvia - Purple Rain
Salvia verticillata 'Purple Rain'



Visuddha Chakra



Prepared by
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 Visuddha petals

हं Ham is the Bija Mantra Or Seed sound.

1: Am, Aam, Im, 4: Iim, Um, Uum, Rm, 8: Rrm, Lm, LIm, Em, 12: AIm, Om, Aum, Aam, 16: Ahm

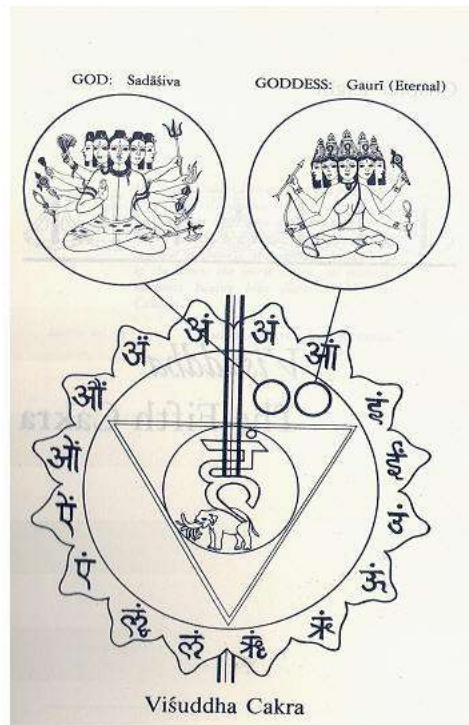


At the spinal centre of the region at the base of the throat (Kantha-Mūla) is the **Visuddha Chakra** or **Bhāratiśhāna**,¹ with **sixteen petals of a smoky purple hue**, on which are the sixteen vowels with Bindu.

Am = अं	Am = आं	Im = इं	Im = ईं	Um = उं	Um = औं	Rm = ऋं	RCm = ॠं
Lrih = लं	Lrih = लृं	Eh = एं	Aih = ऐं	Om = ओं	Auh = औं	Aih = अं	Ah = अः

Visuddha Chakra also bears the name **Kantha Chakra** named after its location, the throat area. It is **Sodasa (16) Chakra** because it has sixteen smoky purple petals. There are several other names based on these main features. **Sisuddha** is purification and thus all purifications take place here. Purification means removal of all dualities and coming to the realization of **Para Brahman**. The petals facing you are configured clockwise with sixteen Sanskrit letters in red: *am, aam, im, eem, um, oom, rim, reem, lrim, lreem, em, aim, om, aum, aam, ahm*. These letters constitute the vowels (life letters) in Sanskrit and have the Bindu (dot) above them. Sixteen Nadis (channels) are associated with **Visuddha Chakra**. The white (golden) circle of the pericarp is the gateway to liberation and the ethereal region enclosing the **Chandra Mandala** (Moon circle). The **Bija Mantra**, the seed sound of **Visuddha Chakra** within the triangle is **Ham** (**Ambara Mantra** or **Bija of Ether**), white in

color and seated on an ethereal white elephant (Airavata) with four probosces, holding Pāsa (noose) and Ankusa (goad), and posing Vara Mudra and Abhaya Mudra (Boon sign and Fear-not sign). The two smaller circles to your right above the base of the down triangle are Sadasiva (the giver of anugraha and grace) on your left and Kakini (Sakini / Gauri) on your right. White Sadasiva sports three eyes in each head, five faces, ten arms and a tiger skin as his raiment. His body is awash in ash. He wears a snake on his neck, and holds in ten hands noose, goad, Abhaya Mudra, Nagendra the snake king, trident, fire, bell, diamond scepter, sword, and battle-axe. Nectar drops from the moon on his head. Goddess Gauri abides in the Lunar Sphere within the pericarp, sits on a pile of bones, wears yellow raiment, and sports five heads and four hands holding a bow, an arrow, a noose and a goad. The central tube represents Susumna Nadi and also the Ida and Pingala Nadis. Gauri the female aspect of energy or Sakti claims the left half of the body of Sadasiva who, because of it, becomes androgynous Ardhanarisvara.



Credit: www.timeless.org

Sadasiva sits on a lion-seat perched on the bull in his Androgynous form; the male half is snow and the female half is golden.

Vishuddha and Ajna Chakras form the Vijnanamaya Kosa, the sheath of spiritual knowledge. Vishuddha Chakra is in charge of

hearing sense and the speech organ (voice box or larynx). What is out there in the cosmos is in the body and thus, it is the realm of Janah loka. **Udana** Prana, the life-sustaining up breath is the breath of Vishuddha Chakra and **the breath of speech**.

Susumna Nadi

Substance of the Spinal Cord is Susumna.

The three Canals inside the substance are Vajra, Chitra and Brahma NADis. Generally the three Canals are collectively called Susumna Nadi since it is in the substance of Susumna or spinal cord. Of the three, kundali ascends through Brahma Nadi, the Central Canal.

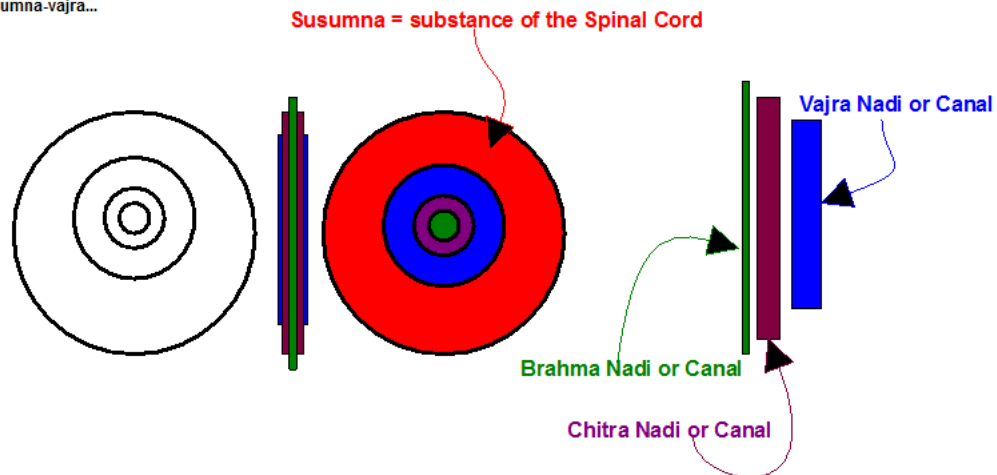
Susumna Nadi consists of the substance of the spinal cord (Fiery Red) within which there are three tubes, tube within a tube. From outside to inside is

Vajra Nadi = Sun and lustrous, the Outer Canal

Chitra Nadi = Moon, Sattvic, Pure Intelligence and Pale, the Middle Canal

Brahma Nadi = the Central Canal

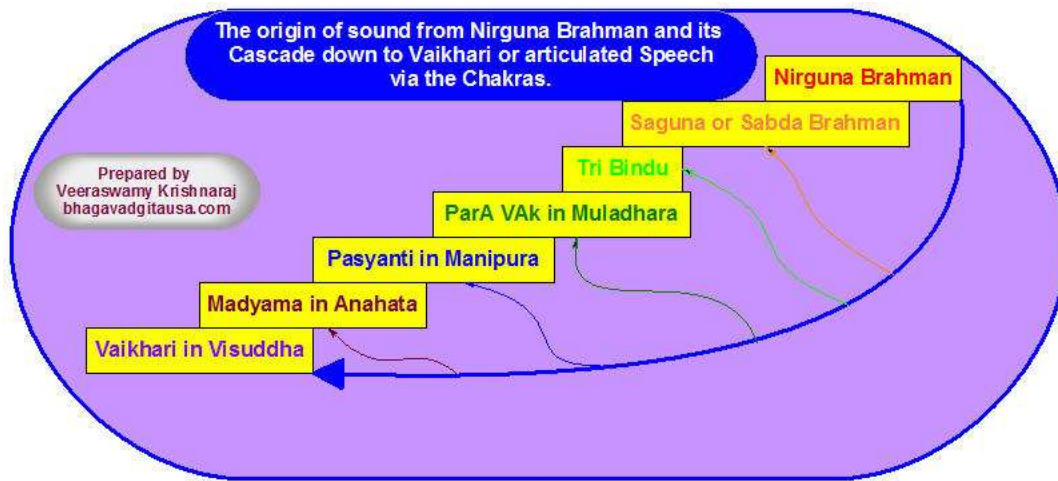
susumna-vajra...



The sounds originate in various chakras as depicted below. When they reach the Vaikhari stage, the consonants acquire life-giving vowels

and become intelligible speech.

The following cascade depicts origin of sound.



In Nada yoga, Muladhara is the seat of Paravani. The sound goes through modification and augmentation from a soundless sound (to the human ears) to its fifth level at Vishuddha chakra, when it blossoms into human speech. The intermediary stages of sound are Pasyanti or visual sound of Svadhistana and Manipura Chakras and the Madhyama mental sound (Anahata) of the spiritual heart (Anahata Chakra). The sound progresses from primal high-frequency sound of Para Nada to gradually lower frequency of Pasyanti and Madhyama sounds and expresses in Vishuddha Chakra as Vaikhari (articulated speech).

Madhyama (middle, intermediate—Mental Sound): Its seat is the **heart (Anahata Chakra)**. The sound is of the heart and not of the tongue, associated with Buddhi. The yogis experience flashes of transcendental knowledge from the Source. Its frequency is in the hearing range. Anahata sounds heard by the yogis are chini, chini-chini (onomatopoeic sounds), the sound of bell, conch, lute, cymbals, flute, drum, Mridanga (double-drum), and the last, thunder. These ten Anahata sounds can be heard at random subsequently and only during meditation. **Ahata** Sound as opposed to Anahata is the sound that is produced by an external sound producer such as a drum and perceived by an anatomical sensory organ such as ear. Anahata sounds originating in the spiritual heart are perceived by the non-anatomical spiritual or subtle ear. Para Brahman is attained, when one hears the tenth sound; that is lysis or absorption; you and the sound become one; one enters into Bliss. As the Yogi hears these sounds, he becomes adept in knowing hidden things, hears Para Vak, develops divine eye and eventually becomes one with Para Brahman. There are treatises and Gurus who are experts in Nada Yoga. Sound has influence over the mind. Melodious sound absorbs the mind like a sponge so much so that the mind is lost in the sound, loses its identity, becomes one with it and does not pursue distracting sense objects. Doing Ajapa Japa (Mantra.htm) Pranayama, concentration in Bhramadya and meditation will help you hear the sounds of the spiritual heart starting from Chini to the tenth sound of thunder. The external sounds drown on hearing these internal sounds. On hearing the tenth sound, one attains Para Brahman. You should listen to music as you do meditation and

gradually the internal sounds take over your attention so that you have no need for the external music, which actually you would not hear in the advanced state. In the advanced aspirant, the sounds cease and Turiya state takes over and all dualities of the mind, body and gunas disappear; the aspirant dies to his flesh with the rise of spirit; the mind becomes pure; he is just a piece of wood (no body awareness) according to Swami Sivananda.

A depiction of panama Canal , its locks , lake and the oceans to explain attaining Siva's Consciousness.

In order to reach Siva Consciousness at the level of Gatun Lake we have to expunge all our thoughts, elevate our consciousness to the fourth state (Turiya) to reach Siva's Consciousness (at Gatun lake).

Fourth level is Turiya seen in Yogis
We have three levels of consciousness

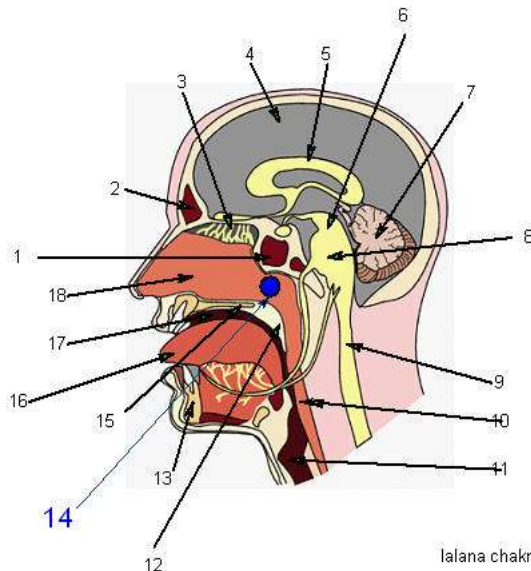
Awake
Dream Sleep
Deep Sleep

img13.jpg



Prepared by Veeraswamy Krishnaraj
www.bhagavadgitausa.com

The accomplished ones feel the flow of Amrit (Nectar or ambrosia) from the Bindu center at the back of the head corresponding to the tuft of the priests or the posterior fontanel (which is barely open in infants and closed in adults). Inside Bindu, Moon secretes Amrta or nectar. This nectar comes down from [Bindu Visarga](#) and has its origin in Sahasrara Chakra, the abode of Cosmic Consciousness. The Universal Pure Consciousness becomes dilute as it comes down and individual consciousness takes shape in Bindu Visarga. Between Bindu and Vishuddha Chakra, there is a repository for the nectar in the vicinity of nasopharynx. This nectar should not be mistaken for postnasal drip.



1. Sphenoid Sinus. 2. Frontal Sinus. 3. Cribriform Plate with olfactory nerves. 4. Cerebral Mantle. 5. Corpus Callosum. 6. Cerebral Peduncle. 7. Cerebellum. 8. Pons. 9. Spinal Cord. 10. Esophagus. 11. Trachea-Windpipe. 12. Nasopharynx. 13. Mandible-Jawbone. 14. LALANA CHAKRA. 15. Soft Palate. 16. Tongue. 17. Oral Cavity. 18. Nasal passages.

14. Reservoir, Lalana Chakra or Talumula (Approximate location)
Lalana Chakra may not be an anatomical entity.

This reservoir, [Lalana Chakra](#) or Talumula is stimulated by the long tongue (Kechari Mudra) that folds back into the nasopharynx and can occlude the Ida and Pingala Nadis (posterior Choanae). The stimulation helps the [Lalana Chakra](#) empty the nectar into the [Vishuddha Chakra](#), which processes the nectar and separates the pure form from the poison. The pure form promotes health, longevity, and regeneration of the body. Vishuddha Chakra neutralizes the poison.

Kechari Mudra involves folding back of the tongue released from its anterior anchor by cutting the frenulum at the bottom of the tongue and pulling the tongue over many months to elongate it so that it can fold back and reach the openings at the back of the nose. This Mudra helps the tongue taste the nectar from the Bindu Visarga and Lalana reservoir. Yogis say that they can live on air and nectar.

Let me give you an idea how a product can be both beneficial and poisonous. Pharmaceutical companies make drugs that have stereoisomers which are mirror images of each other. One member of the pair is pharmacologically safe, useful and curative and the mirror image may be toxic. FDA has asked the drug companies to remove the toxic isomer and market the useful one. When you take medications, the good effects are from the good isomer and the side effects are from the bad isomer.

The gods and demons wanted to live eternally and so churned the Ocean of Milk for the nectar of immortality. Both poison and Nectar came up from the depths of the ocean. Poison made them sick. Siva

came to the rescue and swallowed the poison and retained it in his throat because swallowing meant death. That is why Siva is called Nilakantappa, the One with the blue throat. As you see, the ocean is the same but the products are the exact opposites. Vishnu did not think that the demons deserved to live eternally and gave the nectar to gods. Thus, the throat of Siva had the ability to neutralize the poison. Vishuddha Chakra at the throat level has the ability to purify the mixed nectar and destroy the poison. Gods and Demons in Hindu mythology have one father (Kasyapa) and two mothers: Aditi, the mother of gods and Diti the mother of demons. Interestingly the mothers are sisters married to Kasyapa. What all this means is that all of us (man) are part god and part demon. Which part is dominant makes us different, one from the other. Hindu mythology had the solution to kill the demons. All the male gods could not kill a demon and his clones (the idea of clones existed in ancient India) by themselves individually. They donated their individual saktis and weapons for a common cause; the saktis (Tejas) coalesced, congealed and morphed into an agglomerate female goddess, Durga, who eventually killed the demons, the male gods could not. When Durga was killing the demon, drops of blood fell on the battlefield and each drop became a demon; there were millions of demons, all clones of one demon. (Now you know that the idea of clones have existed in ancient India.) She sucked the bone marrow dry and ate all the demons: end of story. Durga is the One who kills the demons in us, when we pray to Her and She shows Her Grace to us.

At higher levels of consciousness, the yogi reconciles the good and the bad, the nectar and poison and the polar opposites. [Forrest Gump](#): My momma always said, "Life was like a box of chocolates. You never know what you're gonna get." Yogis, in whom the Bindu Visarga and Vishuddha Chakra are awake, claim that they can neutralize poisons.

We know Vishuddha Chakra is connected to hearing and speech; it is also connected to the mind of other people so much so that the Yogi can read their mind. It is like the antenna implanted in the throat relaying messages to the brain. Patanjali Sastra says that an accomplished yogi can go without food and water for an indefinite period.

Bindu is Vindu (விந்து) in Tamil meaning dot or point, drop, semen, sperm, mercury, a flaw in the diamond, the middle portion of the forehead between the eyebrows; circle, Sivattva - sphere of knowledge presided over by Siva Jnana Sakti; Pure Maya (Suddha Maaya) according to Tamil Lexicon of Madras University. Bindu in its supreme state is the nucleus of the universe, from which everything proceeds. Compare it to the nucleus of the cell. When the cell and its nucleus undergo apoptosis, they degenerate and become mushy, waiting for scavenger cells to remove them. Likewise when the cerebrum-dwelling Supreme Bindu undergoes "apoptosis or lysis" it becomes the (testicular) semen at a lower level of existence. Don't expect a scientist to prove or disprove such a hypothesis. Bindu as a point and nucleus of

the Universe, and semen its degenerate product have creative potentialities; the former is at a cosmic level; the latter at microcosmic earthly level. Gurus are of the opinion that Rajas Guna (motion, passion) makes the Bindu degenerate into sperm. **Apotheosis of Bindu undergoes apoptosis.** (Every cell has a lifespan; it has to die its programmed death and be removed; otherwise, the cells accumulate and give rise to a tumor, cancer, leukemia or malignant growth. Apoptosis is programmed cell suicide; if this happens too efficiently, there is grave cell damage leading to neurodegenerative diseases like Alzheimer, Huntington and Parkinson. Normal body has a balance between dying cells and new cells. When the cells degenerate but not renewed or removed, the debris accumulates and compromises its function.)

Bindu + Visarga = Drop; Globule + emission, discharge, flow or fall. Bindu Visarga is Bindu emission, discharge, flow or fall of Bindu or the organ that secretes. In this context it means the flow of Bindu from the Bindu Visarga via Lalana Chakra located in the palate and uvula to Vishuddha Chakra, where it is purified of its poison. Bindu is the progenitor of the Tattvas (building blocks) of the world, from which the universe and beings proceed and to which they return and subside. **Bindu. TATTVAS = 36.**

Yogis are of the opinion that the Bindu Visarga (the secretory organ), Lalana (storage organ) and Vishuddha Chakra (processing organ) are interconnected and communicate with the cranial nerves and the organs they serve. Thus they attest to supremacy of Bindu in the functioning of all these systems under its purview. The Yogis say that the **Bindu Visarga** is an anatomically elevated point with fluid around it on the surface of the cortex adjoining the Posterior Fontanel area of the skull. It is a point that was never identified or dissected out or delineated by the anatomist. Bindu is the origin of nectar and the building blocks of the universe. They also claim that Ajna Chakra and pineal gland are connected.

Bindu (derived from Parabindu) is one compact, superdense power pack (Sakti), ready for blossoming out into the building blocks of the universe in an orderly fashion through its intermediaries (AND NOT WITH A BIG BANG). Maya Sakti brings about blossoming, actualization and unfolding of this universe from Bindu in this cosmic choreography. Para Bindu resides in Sahasrara or thousand petalled Lotus, the seat of Isvara. **Empty void (sunya) is in Para Bindu and is Nirguna Siva. Jiva and Kundali are part of Para Bindu. In Sahasrara,** the seat of Para Bindu, Sakti of Nirvana, and kalas of Nirvana and **Ama** and fire of Nibodhika reside. **Kalaa / kala** generally means "part." KalA also means the Inner Force in the Tattvas. 36 Tattvas, categories, products or building blocks came out of Supreme Bindu. **Some are Pure products, some are Impure products and some are half Pure and half Impure: Suddha Tattvas, Asuddha Tattvas and Suddha - Asuddha Tattvas.**

At the end of this article you can see the diagrammatic representation of Nirvana Sakti, Nirvana Kala, AmA Kala.

Sahasrara plane is the aggregate sum of all planes. Let me present to you the configuration of Sahasrara; though it is not a Chakra, by convention it is called a chakra.

Avyakta (Unmanifested) is Paramesvara who is the united Siva-Sakti, from whom the First Emanation (AadyA) Bhagavati or Tripurasundari (TPS) came into existence. TPS is the origin of Nada. From Nada originates Vayu (Air), so important to all air-breathing beings (sarva prAnamaya). Bindu is Siva-Sakti-Maya, NAdAtmaka or Sivatmaka and is placed above the forehead. Void (Ether, Gagana) originates from Bindu, is empty and yet is a container of Sound. From these came the twenty five Tattvas ([TATTVAS 36](#)) which have qualities (Guna). Sakala Siva (the one united with Kala) as opposed to Niskala Siva, is Sat, Cit and Ananda and is the origin of Sakti, which in turn originates NAda, which again gives rise to Bindu. (See the diagram). Nada, Bindu, and Bija are his three aspects. Bija is Bodhini Sakti.

Here is some information from other sources.

Bhagavati is Devi who has Bhaga. Bhaga envelopes 6 qualities: Creation, destruction, origin of beings, end of beings, Real Knowledge, and Avidya or ignorance.

Devi has nine manifestations:

1) Time Kala): from blinking of the eye to Pralaya time. Kala

2) Form (Kula): All things having color and form. Kula.

3) Name (NAma): All things with name. .

4) Cit (Jnana) or intelligence Changing (Savikalpa) and unchanging (Nirvikalpa) Jnana

5) Mind (Chitta): consists of Ahamkara--ego, Chitta, Buddhi, Manas, Unmanas

6) Sound (NAda): a) RAga--desire , b) Iccha --developed desire, c) Krti--active desire, d) Prayatna--endeavor to achieve the desired object. These four items correspond to sound: a) ParA super-subtle sound emanating from Muladhara, b) Pasyanti, Visual sound from Svadhithana, c) Madhyama sound from Anahata, d) Vaikhari, articulate sound from Visuddha Chakra.

7) The Spiritual Germ (Bindu): the six Chakras from Muladhara to Ajna.

8) Knowledge (Kala): [variable aptitude of the soul to spiritual knowledge. Cognition.](#) Kalai is an evolute of Maya, the 6th principle.

The word is derived from Kal (= to learn). It refers to the acquisition of knowledge of surroundings and all other categories of Tattvas, arts and sciences and spiritual knowledge. Here it refers to fifty Sanskrit letters.

9) Embodied soul (Jiva): souls in bondage of matter and Malams (impurities).

Prapanchasara Tantra says Parabindu splits into two parts: the right side is Bindu (male, Purusa or Ham) and the left is Visarga (female, Prakrti or Sah. The union of Bindu and Visarga is Hamsah which is the universe. Siva is androgynous: union of Visarga and Bindu (=Ardhanarisvara).



Anatomy of Omkara: The Sanskrit letter has a crescent and a dot on top of it. The crescent and the dot are known as Chandrabindu (moon with dot / Moon-Dot).



OM is the progenitor sound of all Bija Mantras. Nada and Bindu are two saktis (power). Naada (Nada) is sound and Bindu is dot, or point. Nada and Bindu are the progenitors of Tattvas, the building blocks of the universe. Nada is Sakti and Bindu is Siva (Siva-Sakti); Nada is action and Bindu is static; Nada is white and Bindu is red. Nada (Chandrabindu/ Nadabindu) over the Omkara is the couch, on which Paramasiva in his Bindu form is reclining. Chandrabindu is Nada and Bindu, Sakti and Siva in one unit.

The crescent moon with the dot is Chandrabindu (Nadabindu) or the couch of Tripurasundari in union with Paramasiva. The icon presents five components: **A, U, M, Nada (the Crescent), and Bindu (the dot)**. Just imagine the crescent moon being the couch! Nada is Sound, Bindu is the derivative of Nada and the source of the universe. Nada is called Visvamata or Mother of the Universe; Bindu is Duhkha Hara, Pain Killer or remover of pain. All Bija Mantras have three, four or five components: one, two or three syllables, Nada and Bindu. Nada is generally Mother Goddess and Bindu is Siva, remover of pain.

Bija Mantra has no meaning; it is neither a language, nor a word, nor a character; it is Dhvani (unlettered vocalized sound); it is Deva.

Ajna Chakra

Ajna Chakra has two white petals with white letters Ha and Ksa. Ajna is the Confluence of Ida, Pingala and Susumna Nadis.

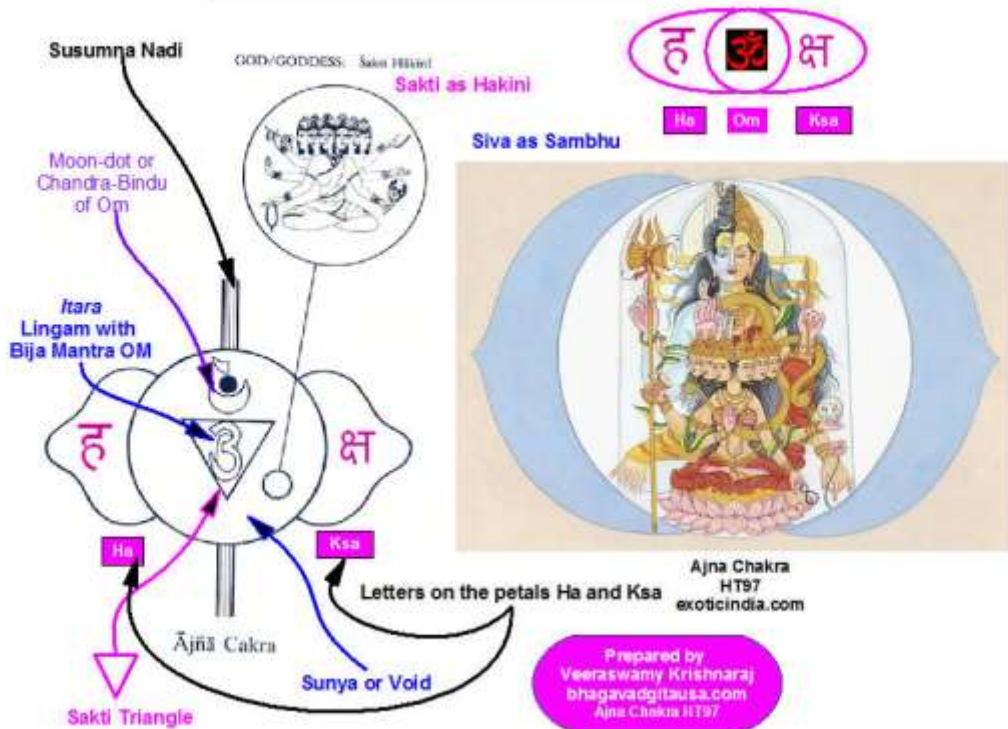


Image on your left
 Right anterior hand: Abhaya Budra (Fear-Not gesture)
 High-five position
 Left anterior hand: pointing down:
 Varada Mudra (wish-granting gesture)



Goddess Lakshmi
 Goddess of wealth
 EZ19, exoticindia.com



Rajarajeswari (Tipurasundari) Devi
 EG07, exoticindia.com

<p>Ajna Chakra and Sahasrara Chakra are described elsewhere in this article.</p>
<p>In verse 41, Sankara talks about Maha-bhairava and Mahabhairavi (the dance and Siva) being the father and mother who came together in the creation of the world after the Great Conflagration. - Verse 41 Saundarya Lahari.</p>
<p>Meditation on Siva-Sakti in the six chakras, according to Sankaracharya</p>
<p>Verse 36: I pay homage to Sambhu (Siva) who abides in His Ajna Chakra, effulgent as millions of suns and moons together and whose left side is the Supreme Consciousness in the form of Devi (Ardhanarisvara = Androgynous Siva). Votary with deep devotion attains the Self-conscious and Self-effulgent state which is not in material plane, goes beyond the realms of the light of the moon, sun and fire and is beyond the beyond.</p>
<p>This is the description of the Sadhaka of Samaya cult who kindled the fire of Kundali and rises with her to Ajna Chakra. Sahasrara Chakra at the level of midbrain is Jyotir mandala (The Luminous Realm), above the reach of the moon, sun, and fire, which illumines only the Ajna, Anahata, and Svadhithana Chakras respectively. The Moon in Sahasrara Chakra is different and partless (Niskala) meaning it has no tithis or digits, always a Full Moon and an eternal Spiritual Light of Bliss-Consciousness. The resident deities adored and worshipped in Ajna Chakra are Para Sambhunatha and Cit-paramba.</p>
<p>Verse 37. In Your Visuddha Chakra, I meditate on Pure crystal-like Siva, the creator of Vyoman (Sky, heaven and atmosphere) and Devi who is equal to Siva in every way. In the Lunar splendor radiating from both, devoid of darkness of Ignorance, the universe is joyous like a Cakori (female partridge).</p>
<p>In the Hindu mythology the Cakori bird delights in and imbibes the moonlight. As the Kundali comes to rest in Vishuddha Chakra, the darkness of ignorance dissipates with the descent of Light of Consciousness and Bliss. The adored and worshipped deities here are Vyomanesvaran and Vyomanesvari. Some Yogis believe the resident deity is Ardhanaaresvara or Sadasiva (form of Siva).</p>
<p>Verse 38. I worship the great pair of swans (Ham and Sa – Siva and Sakti) which enjoy only the tasty sap of the full-blown lotus of knowledge, which glide in Manasa Mind Lake of great men, whose conversations are contained in the eighteen systems of knowledge which separate virtue from evil (as the swan separates the milk from water).</p>
<p>The full-blown lotus of knowledge, the blossoming of which is proof of Kundalini arriving there, refers to the Anahata heart Chakra. The</p>

eighteen disciplines of knowledge refer to Atharvan, Ayurveda, Chandas, Danurveda, Dharmasastra, Gandharva Veda, Jyotisha, Kalpa, Nirukta, Niti Sastra, Nyaya, Purva, Rg, Saman, Siksa, Uttara Mimamsa, Vyakarana, and Yajus. These are the sacred scriptures that separate the virtue from evil. This separation is compared to the mythical ability of the swan to separate the milk from water. Siva-Sakti worshipped in Anahata Chakra are Hamsesvara and Hamsesvari

Verse 39. O Genetrix, You abide in the fire element in your Svadhithana Chakra; I eulogize the Fire of Dissolution (Rudra = Siva) and the Great Samayaa (Sakti). The angry looks of Rudra incinerates the worlds; your compassionate looks brings about the cooling affability.

Siva-Sakti (Samaya-Samayaa) worship in Svadhithana Chakra is touched upon in this verse. In the descending order of Chakras, manipura Chakra and water element should have been described in this verse. Sankara chose to describe the Samaya-Samyaa worship and the Fire element. Verse 40 touches on manipura Chakra. Siva burns in Svadisthana chakra and Sakti extinguishes it with the water element in Manipura Chakra. Samvarta (The Great Fire at Deluge = Rudra-Siva), known also as Kalagni figures in close proximity with Janani (Genetrix, the creator, the Mother Goddess). Samvarta destroys with his angry eyes and the Mother creates with Her compassionate affable looks. The deities are Samvartesvara and Samayamba.

Verse 40. Sakti as Lightning is the foe of darkness. With Her flashing and shining jewels studded with many-colored gems Sakti appears like a rainbow. I worship the incomparable dark clouds which rain on the three worlds burnt by the fire of dissolution, which has Manipura Chakra, as the sole place of surrender.

Manipura, Svadhithana and Muladhara Chakras are whorls of darkness, which dissipate from the Light of Sakti as lightning rends the nimbus clouds with accompanying rains. The deities of Manipura Chakra are Mahesvara and Saudamani. What Rudra-Siva destroys by the look of angry eyes, Mother counterbalances with the compassionate cool eyes.

Verse 41. In Muladhara Chakra, I meditate on Samayayaa (Sakti = Samayaa) performing Lasya dance and Nava Atman (Siva-Rudra) with nine sentiments performing Maha Tandava dance. In these twosome dances, the object is creation by the Father, and Mother with compassion.

The nine sentiments of Rudra-Siva are *sringāra*, love; *vīra*, heroism; *bibhatsa*, disgust; *raudra*, anger; *hāsya*, anger; *bhayānaka*, terror; *karuna*, pity; *adbhuta*, wonder; *sānta*, tranquility or contentment; *vatsalya*, paternal fondness.

Siva in the name of Adinatha and Sakti in the name of Lasyesvari perform the Tandava (the masculine dance) and Lasya, the female

dance. The universe undergoes involution when they stop the dance and the all the elements (Tattvas = building blocks) come to repose in Siva-Sakti. When Siva-Sakti begin their dance again at the end of dissolution, the elements come back to build the universe of matter and beings under the guidance of and contribution from Siva-Sakti. This dance brings to life beings according to their karmic deeds, so that the soul matures, sheds all the impurities (malas), and attains Moksa. Siva directs Sakti to create the universe and beings ; thus Siva-Sakti are the parents. The two-part unity is integral with each other as in Ardhanarevara (Androgynous Siva); Siva is consciousness and Sakti is His power. Siva is Samaya and Navātman. Sakti is Samayā (feminine form of Samaya). *Sama* means equal. They are equal and similar (sama and samtavam) in Adhithāna, Avasthāna, Anusthāna, Rūpa, and Nāma (abode, condition, action, form, and name). Verses 36-41 talks about Ajna, Visuddha, Anahata, Manipura, Svadhistana, and Muladhara Chakras from top down. This reflects the subtle becoming the gross from the Ajna to Muladhara Chakras: Mind, Ether, Air, Fire, Water and Earth.

Sabda or Sound; *Bindu* = the Chakras, BINDU; *Kalā* = the fifty letters of Sanskrit alphabet; and *Jiva* = the individual soul. Samayacharins call Goddess The Saktas as Samayaa, while Kaulas call Siva as Navatman Kularnava Tantra. Siva and Sakti of Kaula sect in Muladhara Chakra are Ānanda Bhairava and Ānandabhairavi and of Samayāchārins are Samaya and Samayā. Swami Tapasyananda says that Sakti worship is of three types: Samaya, Kaula and Misra. Samaya worship is neither exoteric nor esoteric but internal as in Kundalini Yoga. Those who cannot do Kundalini Yoga perform mixed (misra) form of worship (both external and internal). External worship is of two types: Esoteric worship with rituals and exoteric worship. Chariya's recommendations (idol worship) are external worship (exoteric) suitable to the ordinary devotees, and not confined to a chosen few. Kriya is worshipping of Siva with rites and ceremonies (esoteric rituals and practices) recommended in Agamas. Samaya worship is mental worship in the sky of the mind and heart (Hridayākāsa = spiritual sky of the heart). Others worship Sri Chakra which contains all Chakras within it and is Siva-Sakti in their bodily form. Adoration or reverent homage of Sri Chakra is equal to worship of Siva-Sakti in all Chakras.

Book report on The Chakras by C.W. Leadbeater. His exact passages are high-lighted.

Chapter 1 The Force-Centers

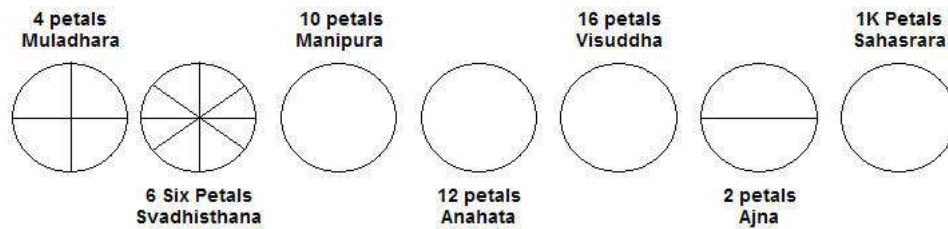
There are two entities: Dense entity that is visible to the eye and Etheric Physical Entity not visible to the eye. The Etheric Entity is the bridge between the Astral and the Physical, which is essential for the flow of streams of vitality, thought and feelings from the former to the latter; thus it keeps the body alive. Here Ether is not the substance that occupies space and helps propagation of electromagnetic radiation through space. Without this Ethereal Entity an individual (Ego) cannot make use of his brain. A clairvoyant can see Ether penetrating the substance of the body and forming a shell around it. This shell is called the Etheric Double. To the clairvoyant the Chakras appear as miniature suns which project beyond the body and show on the shell. They appear as open saucer-shaped flowers with vortices on stems attached to the spine on the surface of the Etheric body. These Chakras or wheels are rotating with the energy received from one of the seven forces. In undeveloped person the rate of motion is slow. In a developed person, the wheels glow and pulsate and move faster; the flow of energy gives the person additional faculties. These chakras have the circular image facing the onlooker as if they were mounted on a horizontal axis at the hub. These moving wheels appear to have spokes which convey the astral energy to the wheels and the Etheric body.

Clairvoyance:

1. the supernatural power of seeing objects or actions removed in space or time from natural viewing.

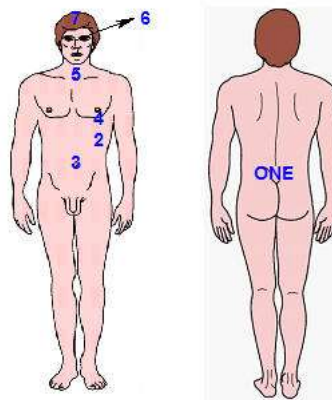
2. quick, intuitive knowledge of things and people; sagacity.

Diagrammatic representation of the Chakras look like Pizza pies with slices.



- 1. Muladhara Chakra--Base of the spine
- 2. Svadhisthana Chakra --Splenic area
- 3. Manipura Chakra--Navel area
- 4. Anahata Chakra--Heart area
- 5. Visuddha Chakra-- throat area
- 6. Ajna Chakra--mid forehead
- 7. Sahasrara Chakra--Crown

As opposed to other texts, leadbeater assigns Svadhisthana Chakra to Splenic area, below the left costal margin.



The light dances on the discs as undulations and oscillations. The Sahasrara Chakra radiates golden rays, the intensity depending on the development of the individual; sometimes there is variations at different times in the same individual. He calls the Chakras, lower physiological, middle personal and higher spiritual.

The Muladhara Chakra receives two forces, the serpent fire from the earth and the vitality from the sun. One's personality is the medium of reception of forces for the 3,4, and 5th Chakras. He says that 6 and 7 are connected to pituitary and pineal glands and developed in spiritually enlightened persons. Moral standing of a person has no relevance with the unfoldment of Chakras. This is in sharp contrast with the commonly held view that Yama and Niyama and the rest of the Ashtanga Yogam are very important in the realization of the upper Chakras. He suggests though that the petals are associated with moral qualities. The Muladhara Chakra with four quadrants appear to him as divided by a flaming cross of the serpent fire with a fiery orange-red color petals.

The Svadhithana Chakra in the splenic area (as opposed to commonly held opinion in genital area). The six petals are of different colors like the radiant glowing sun. He sees red, orange, yellow, green, blue and violet. The force is derived from the sun.

The Manipura Chakra with ten petals, spokes, undulations, vibrations, and radiations is associated with feelings and emotions. The colors of the radiation are alternately shades of green and shades of red.

The Anahata Chakra is a glowing golden color along its 12 spokes.

The Visuddha Chakra has 16 spokes with blue light looking like a moon on rippling water. Blue and green alternate in its sections.

The Ajna Chakra has one half rose and yellow and the other half purplish blue. He speaks from his experience that each half has 48 spokes or undulations; in all there are 96 though the Indian texts describe only two petals.

The Sahasrara Chakra has a predominantly violet hue, though it is "the most resplendent with indescribable chromatic effects" and rapid vibrations. He puts a precise number of spokes to a number 960. Another special experience reveals to him a "central subsidiary whirlpool of gleaming white flushed with gold in its heart having 12 undulations of its own." The radiations cover the head like a cap. Its initial size is that of other Chakras; it increases in its circumference so as to cover the whole top of the head; the epicenter of the disc is the receiving area of the extraneous force for all Chakras; once the practitioner is mature and accomplished, the Chakra is no longer receiving but radiating energy.

He believes that there is a force deep down in the earth; he calls it the laboratory of the Holy Ghost, the place of the terrific fire of the

underworld, which is in contrast to the fire of vitality that comes from the sun.

The initiation of a Twice-born boy into thread ceremony, its integration with Kundalini Yogam.

Yagnopavitam or Sacred thread ceremony and Gayatri

In Hinduism, all ceremonies need initial purification; **the sacred Thread (yagnopavitam or Punnul in Tamil) ceremony (Yajnopavita Samskara, Pavitra Aropahanam - Upanayanam** of the Brahmin boys is one example. The cord has three strands, which stand for Cit, Acit, and Isvara; three knots represent the trilateral relationship of these three Tattvas; each strand has nine filaments, which represent Prithvi (earth), aap (water), tejas (light), vayu (air), ether, prana (breath), atman (individual soul), antaratman (Inner Soul), Paramatman (Supreme Atman, God). The cord is made of cotton hand picked by a Brahmin of the same sect and spun into the sacred thread. Once the Brahmin boy is married, six to nine strands take the place of three strands. The three strands with mandatory knots indicate that he has gained control over his body, mind and speech. The ceremony is Upanayanam, a **purificatory** rite by which the young Brahmin boy (some other castes too) is purified, attains a second birth, and is allowed to study Vedas. It takes place 8 years after conception for a **Brahmin**, 11 years for a **Ksatriya** (warrior class) and 12 years for a **Vaisya** (trade and agriculture). The day following the ceremony witnesses the investiture of the cord.

During the ceremony, the boy's mother wraps a loincloth around his waist and gives him the following advice.

*My son, you should regard all woman up to the age of 24 as your mother; you should maintain celibacy, study sacred scriptures, and meditate on **Gayatri Mantra** which will be given to you today. May the Universal Mother Gayatri give you protection.*

The Guru invests him with the sacred thread and chants the Mantra.

*This holy thread is of Supreme sacredness. Prajapatis (primary progenitors) have blessed this thread. Wearing it over your body and shoulder confers longevity. The **Yajnopavitam** (sacred thread) will endow you with strength and radiance.*

This ceremony of initiation and investiture gives him the privilege of second birth and thus makes him the twice-born (**Dvija**) at the age of eight, which in essence tells him that a transformation has come upon him rendering him eligible to study Vedas, the revelations. The three threads and or knots stand for many triunes or **triads**: Brahma, Vishnu and Siva; Sarasvati, Lakshmi, and Kali; the three attributes of nature and people, Sattva, Rajas, and Tamas; three letters of Om, A, U, M; past, present and future; three states of the body, gross, subtle and causal; three states of consciousness, wakefulness, dream sleep and

deep sleep; three worlds, heaven, earth and netherworld; three Nadis, Ida, Pingala and Susumna and three feet of **Gayatri**. The three important Nadis in the body are Susumna, the most important and the other two, Pingala (right) and Ida (left) Nadis. Kundalini Devi along with Prana rises through Susumna Nadi to reach Sahasrara Chakra for union with Siva. **Kundalini Power**. Since ego is sacrificed, the thread derives its name from Yajna and is called **Yajnopavita**.

The Brahmana boy wears white cotton thread; the Ksatriya, red hemp; Vaisya, yellow wool. White Cotton may satisfy all.

(**Brahmachari** [student bachelor] wears one set of three strands; **Grahashta**, (householder) two sets of 3 strands; **Vanaprastha** (forest recluse), three sets of three strands; and **Sannyasi** (the renouncer), one or four sets.) The thread is worn on the left shoulder and goes diagonally to the right side of the chest under the right arm: this pattern of wear is **Upavita**, which (the lower loop) should not descend below the navel line or ascend above the nipple line. The thread should be hung over the right ear while answering calls of nature, so that it is kept pure. **Praciniviti**: The sacred thread hangs over the right shoulder and under the left arm, when the Brahmana performs libations (**Tarpanam**) to forefathers (pitrs). **Niviti**: The sacred thread is worn on the neck like a chain or garland when he performs **Tarpanas** for human beings.

Tarpana = libations of water to gods, rishis and manes; satiation of gods and deceased persons.

The priest dons him with the thread and gives him the **Gayatri** Mantra. **GAYATRI** The affair is more elaborate than what I mentioned here. The young initiate goes to beg for food, while the fire of Yajna continues. He approaches woman and says, "Om **bhavati** bhikshaam dehi." (O good woman, please give me alms (food.) To the male donor he says, Om **bhavaan** bhikshaam dehi." Once the alms are given, the recipient says, "Om Svasti." **Svasti** = may it be well with thee.

The knots in the sacred thread and their Kundalini significance.

The primary knot is **Brahmagranthi**, the knot of Brahma. There are three **Granthis** (Junctional points, Knots, Junctions, hurdles): **Brahma, Vishnu and Rudra Granthis**. **Granthis** are equated to the levels of consciousness. **Brahma Granthi** of Muladhara (and Svadhistana and Manipura) Chakra is physical consciousness; **Vishnu Granthi** of Anahata Chakra is the Sphere of the Sun and therefore of Light, the beginning of Spiritual Consciousness; The **Rudra Granthi** of Ajna Chakra is the sphere of the Moon, the center of Spiritual Consciousness. The Brahmana boy with his initiation, study and practice of kundalini Yoga goes from human consciousness, strives towards spiritual consciousness and blossoms out in spiritual consciousness.

The thread is exchanged for a new one once every four months and in case of death or birth in the family with attendant purificatory rites. The old thread is removed after the new one is in place.

Gayatri Mantra:

Om Bhūr Bhuvah Svah

Tat Savitur Varenyam

Bhargo devasya dhīmahi

Dhiyo yonah pracodayāt

Bhūr Bhuvah Svah represent the Kundalini Chakras at three levels of existence of the human: at the lowest human of existence in the lower chakras, the middling existence in intermediate Anahata and Visuddha chakras and the highest spiritual existence in Ajna and Sahasrara Chakras. They represent body, mind and soul. **Tat Savitur Varenyam:** That adorable Light is present always and beyond Time. **Bhargo devasya dhīmahi:** Its radiance and effulgence are so powerful that it can lift the darkness of the soul. **Dhiyo yonah pracodayāt:** Let the Divine Light dispel the spiritual darkness and bring in intelligence, wisdom, discrimination, and awareness. Sun, Light, splendor, darkness are used as analogy. When the sun rises at dawn it removes darkness; likewise when meditation brings on the Inner Light, it dispels the darkness of the soul and augments intelligence. Gayatri mantra cures diseases of the body, mind and soul; removes all three miseries, **exogenous, endogenous, and Theogenous (Adibautika, Adiatmika, and Adidaivika)**; fructifies all desires; bestows grace and boons; and confers intelligence, wisdom and discrimination. **The word Theogenous is coined by me.** Gayatri instills all good qualities and eradicates all bad ones.

Exogenous misery: Adibautika: Evil proceeding from external things or beings. **Exogenous** miseries and obstacles come from the outer world of beings and matter. Lifestyle change can help ameliorate this misery.

Endogenous misery: Adiatmika: Evil proceeding from Self. **Endogenous** miseries and obstacles come from the body, mind and soul; they need mending from proper specialists.

Theogenous misery: Adidaivika: (Adidhaiva = god-sent = Arising from the gods. **Theogenous** miseries and obstacles are god-sent and include natural disasters like floods, hurricanes, earthquakes, tsunamis.... They could be part of karmic baggage of an individual.

Exogenous misery: Adibautika: Evil proceeding from external things or beings

Endogenous misery: Adiatmika: Evil proceeding from Self. colds, cancers, diseases of body and mind.

Theogenous misery: Adidaivika: (Adidhaiva = god-sent = Arising from the gods, or accidents)

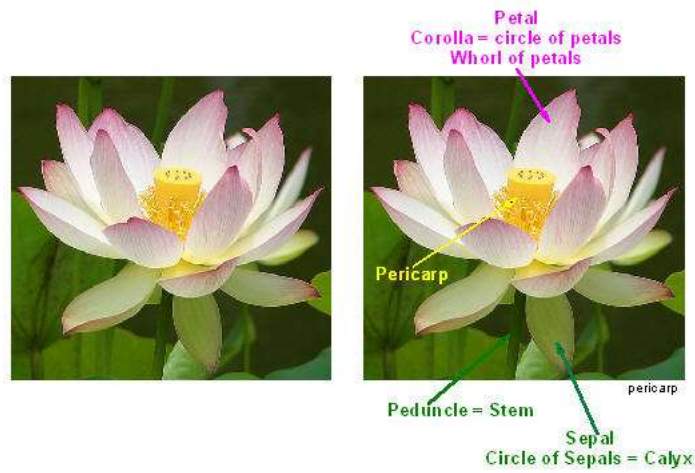
Kundalini Sadhakas and Yogis ascend from Adhara Chakras to Niradhara Chakras. Adhara Chakras are body = dependant: Muladhara, Svadhistana, Manipura, Anahata, Visuddha and Ajna Chakras located in the base of the spine, genital area, navel, throat and forehead. Niradhara Chakra has no physical support.

Tirumular gives time lines piercing the various Chakras. Go to [Kundalini Power](#) for details. These are the time lines for piercing the nine Centers: sixth center on the 20th day, **seventh Center at Fire Mandala** on the 25th day, **eighth Center at Solar Mandala** on the 26th day, **ninth Center at Lunar Mandala** on the 27th day. (It takes Prana 27 days to travel from Muladhara Chakra to the Lunar Mandala in Kundalini Yoga.)

On the twenty = eighth day, you obtain vision of the three Mandalas, each separately; on the thirty = third day, you obtain one panoramic view of all Mandalas. Extend your vision and see the twenty = four Tattvas, the earth and other elements in that order. ([This is like the astronaut's view of the earth; but the Yogi's prana and Consciousness travel greater distances.](#))

Material obtained from Woodroffe. Diagram is based on the written material.

Ajna Chakra is 6th Chakra. Between the 6th Chakra and Sahasrara Chakra are minor chakras, Manas and Soma (Moon). Manas (Mind) lotus of 6 petals is the seat of sensation of hearing, touch, sight, smell, taste, and experiencing of dream and hallucination. Above these centers is **Adya Sakti**, 12-petalled Chakra within the pericarp of Sahasrara Chakra. Above these are Sun, Moon, Maha = Vayu and Brahma Randhra. See diagram. The square in the middle of the triangle is the seat of Sakti (A-ka-tha Sakti). Adya Sakti is obviously female Sakti meaning the Original Sakti and is the origin of the universe. She is also Kali. Adya Sakti originates from attributeless Brahman; that is primary manifestation. The secondary manifestation is Ahamkara which is made of three Gunas, Sattva, Rajas, and Tamas. From Tamas originates the five senses: sound, touch, color and vision, touch and smell. From Sattvic Guna come the five sensory organs, which in turn give rise to earth, water, fire, air, and sky. There are many variant descriptions on the origination of senses, organs, the Great elements, the Tanmatras.



Manas Chakra is a minor Chakra and a lotus of six petals above Ajna Chakra. These petals are the seat of sensations of hearing, touch, sight,

smell, taste, and centrally initiated sensations in dream and hallucination. -- Woodroffe page 127-128 The Serpent Power.

Soma Chakra

Soma Chakra (moon Chakra) is above Ajna Chakra but within Sahasrara Chakra just above the third eye in Bhru-Madya (the forehead). It is crescent-shaped and obviously white. In the region of Soma Chakra is the house without support (Niralambapuri) where Yogis witness radiant Isvara, the seven causal bodies, which are the intermediate aspects of Adya Sakti (lotus with 12 white petals--Soma Chakra Lotus). Some texts say it has 16 petals. It is near the **pericarp** of Sahasrara chakra. **Adya Sakti with 12 petals is the A-KA-Tha Triangle** (See detailed depiction of AKATHA triangle [TANTRA](#)). A-Ka-Tha triangle surrounds **Manipitha (jeweled Altar)** on the isle of gems (Manidvipa) in the Ocean of Nectar. A-Ka-Tha Sakti is the centerpiece (the Square in diagram) of the inverted triangle. If one were to circumambulate the triangle, the triangle is on the left of the votary, meaning that one moves in anticlockwise direction around the Akatha Triangle.

The idea is that the Yogi in his ascent has to climb all these levels to attain realization. Each level is a rung in the staircase leading to realization. The Sakti is also the progenitor of the universe and beings. Nada and Bindu are on either side of Jeweled Altar within the triangle, as seen on the diagram. This is known as Nada-Bindu-Manipitha Mandalam. The Guru abides in the altar, worthy of meditation and worship. Bija is Parasakti Maya; **Bija, Nada,** and **Bindu** are **Fire, Moon** and **Sun**. **Nada the Moon is white, Bindu the Sun is red.** The

body of NAda, Bindu and Mani-PItha is Cit, Jnana or Pure Consciousness, not connected to Maya, the Matter (Cinmaya = Jnanamaya = substance is Knowledge, Consciousness), worthy of meditation.

Manipitha is the seat of Guru. Nada-Bindu-Manipitha Mandalam or sphere. Nada is white, Bindu is red, Manipitha is pale red. The Supreme Bindu is Para-Sakti-**Maya** (of the substance of Siva and Sakti).

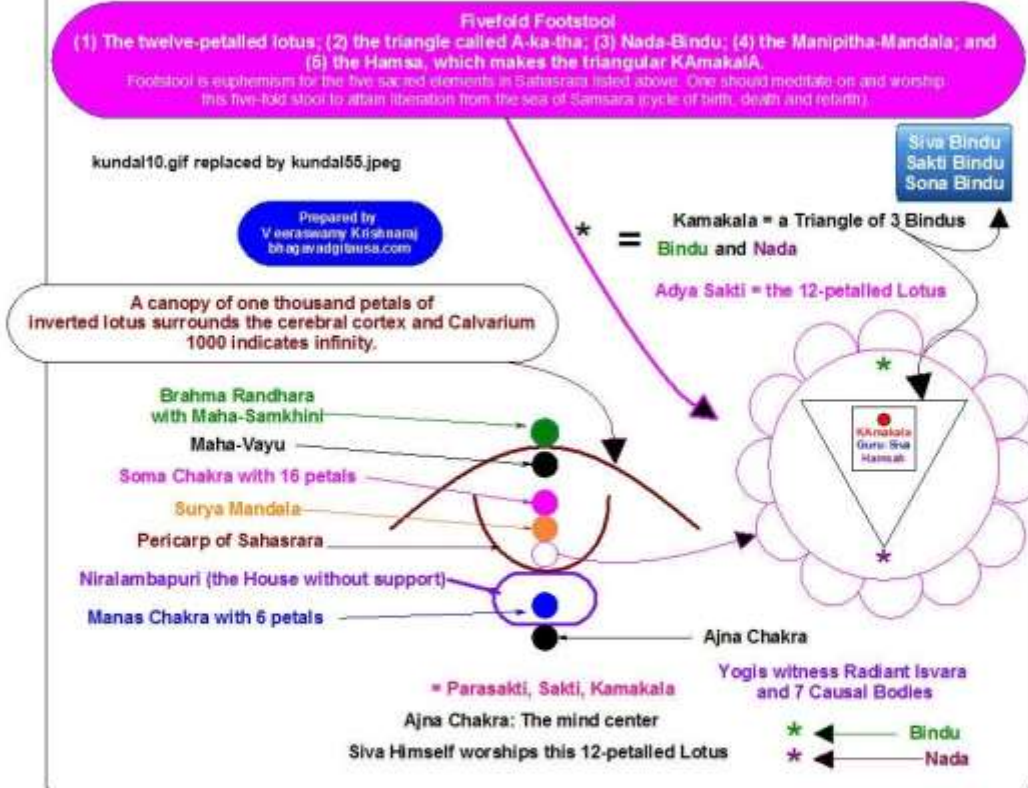
*Remember **Maya** is different from **MAyA**. **Maya** means 'made of'. **MAyA** or **Māyā** is the external Potency of God, usually considered as feminine power or nature. It is the cosmic creative force; it is the fecund principle capable of producing the universe and beings. It is also a force of preservation and dissolution. It is mirific (according to SubraMuniyaSwamy), meaning it works wonders. **Māyā** means illusion by which man takes the unreal for Real. The object of Real is to attain God. The object of the unreal is to pursue the mirage of love, wealth, greed....In Saivism, it is **Māyā** Malam: **Maya** brings Tattvas to the soul thus giving the soul a body and organs, which help the soul acquire some rudimentary spiritual knowledge which to certain extent weakens Anava Mala. **Māyā** is thus a faint light of the soul, while Siva in comparison is the sun. Once the soul is mature, it is fit for merger with Siva. [Primer in Saiva Siddhanta](#). In Saiva Siddhanta, **Māyā** has three divisions: Suddha = Pure, Suddha-Asuddha = Pure-Impure and Asuddha = Impure. The Impure has the **Māyā** Tattva and its evolutes which subject man to Time, order, limitations of intellect as compared to Omniscient God and provide the world for him to live in and mature. **Māyā** is a world of constant change. In Vaishnavism, **Māyā** is one of the energies of Vishnu: **Māyā** Sakti gives rise to Tattvas, building blocks of the universe. [BG04](#).*

Nada is below Manipitha and Bindu is above it.

Siva Himself worships and encourages the votaries to worship this **12-petalled lotus** within the pericarp of Sahasrara Chakra, the center of which is occupied by Sakti. These 12 petals have 12 letters inscribed on them (Lotus of 12 letters - DvAdasa Arna SarasIruha). They are **sa, ha, kha, phrem, ha, sa, ksa, ma, la, va, ra, yUm**. It is known as Gurumantra. The Pericarp of the Sahasrara Chakra of one thousand petals is the abode for 12-petal Adya Sakti Lotus with seats for Sakti, Surya Chakra, Moon Chakra with 16 petals, Maha Vayu and Brahmarandhra. The pericarp of the 12-petal lotus is part of the Pericarp of Sahasrara Lotus. The Pericarp is the womb wherein abide all the above entities. Citrini is the name of the stalk of the 12-petal lotus; thus the lotus adorns Citrini. (note: kundal10.gif is replaced by Kundal55.jpg.)

Empirical diagram of various Sakta-Mandalas: Aka-the field of power

Aka-The-sakta-soma_01-04122011



Above the Ajna -Cakra, there are the minor Cakras called Manas and Soma. The Manas Cakra is a lotus of six petals, on the petals of which are (that is, which is the seat of) the sensations of hearing, touch, sight, smell, taste, and centrally initiated sensations in dream and hallucination.

Soma Cakra, a lotus of sixteen petals.

A-ka-tha triangle, which surrounds the jewelled altar (Manipitha) on the isle of gems (Manidvipa), set in the Ocean of Nectar, with Bindu above and Nada below, and the Kamakala triangle and the Guru of all, or Parama-Siva.

In the pericarp, are the Surya and Candra Mandalas, the Parabindu surrounded by the sixteenth and seventeenth digits of the moon circle.

In the Candra Mandala there is a triangle.

Above the Moon is Maha-vayu, and then the Brahmarandhra with Mahasamkhini.

The twelve-petalled lotus is the "Fivefold Footstool" in the pericarp of Sahasrara Lotus.

Text by Woodroffe

Sabdabrahman (Sound Brahman) is Clinical Brahman or God or Goddess, meaning that He or She is not the impalpable, invisible entity but the palpable, visible entity which is the entire breathing pulsating universe. Everything you see, hear, feel, taste, and touch, the forces of nature, the universe beyond this earth are all goddess. **Kamakala** (Adya Sakti) is that Sabdabrahman with three saktis: creation, maintenance and destruction. It is the abode of power (Sakti = AbalAlayam = AbalA + Alayam = Sakti + abode). **This Sakti is represented by an inverted triangle, the sides being Will, Action and Knowledge.** These three entities cannot be put in any other form except a triangle. They are distinct in its parts and yet the whole.

The triangle has three corners occupied by three Bindus: VAhini Bindu, fire; Chandra Bindu, Moon; Surya Bindu (Sun). These lines are also called Sakti Vama (creation), Sakti Jyesthi (maintenance) and Sakti Raudri (destruction). The Saktis "sprout from three Bindus." The associated deities are Brahma, Vishnu and Rudra with their respective spouses; gunas, Rajas, Sattva and Tamas; and related portfolios. **The lines of the triangle are formed by 48 letters of Sanskrit alphabet starting with Vowel A. The 16 Vowels form one line; the 2nd line is that of 16 consonants starting with Ka; the 3rd line is that of 16 Consonants starting with Tha; thus, the triangle is called A-Ka-Tha Triangle.** These lines are also called Vama line, Jyesta line, and Raudri line. The line of Fire is Vama line; the line of Moon is Jyesta line; the line of Sun is Raudri line. These lines originate from the three Bindus. This inverted triangle has A at its inverted apex, Ka at the left corner and Tha at the right corner. The remaining alphabets, ha, la, ksha are in the inside corners of the triangle. See the diagram below. The line of **Sattva** (Jayestha; line of Vishnu, Moon, maintenance) is at the top; the line of **Tamas** (Line of Raudri; line of Siva, Sun and destruction) is on the right side of the Goddess; the line of **Rajas** (Line of Vama. line of Brahma, Fire and creation) is on left side of the Goddess, who is called **Abala** meaning Sakti and her abode is Abala-Alayam (**AbalAlayam**). She is also called KAmakalA in triangular form, the lines being Vama line, Jyesta line, and Raudri line. These three lines (Saktis) sprout from the three Bindus. She is KAmakalA composed of three-sakti form (Trisakti-Rupa).

The three Bindus (Tri-bindu) are considered both as one entity and three separate entities. Tri-bindu is the supreme Tattva, includes Brahma, Vishnu and Siva, and the triangle made of letters. Brahma line (line of Prajapati) is composed of letters A to Visarga. Vishnu line is composed of letters from Ka to Ta. The line of Siva (**Raudri**) is composed of letters from Tha to Sa. Line of **Vama** or Line of Fire starts in the South at Vahini Bindu and goes to North-East corner at Chandra Bindu. Line of Moon or Line of **Jyestha** goes from North-East corner and goes to North-West corner at Surya Bindu. The line of Sun or the line of Raudri starts from the North-West corner at Surya Bindu and goes south to Vahini Bindu. This Triangle joining the three Bindus is KAmakalA. Brahma-Fire is the origin of life, Vishnu-Moon is the preserver, Sun-Siva is the destroyer of the universe. Sakti being coiled up in Bindu in the South springs like a sprout goes in Vama (anti-clockwise) on the line of Fire to Isana corner in the NE point. She is Vama Sakti. She goes to NW corner and back to South. The Bindus are also known as Surya, Chandra and Vahini. (Siva line, Vishnu line, and Brahma line). **Within the triangle are the 2 imperishable Bindus (Chandra and Surya Bindus at the upper corners), which have the void in them in which abides Siva also known as ParamaSiva.**

Ichha, Rajas, Vama, Brahma, and Pasyanti Sabda; Jnana, Sattva, Jyestha, Vishnu, and Madhyama Sabda; Kriya, Tamas, Raudri,

Rudra and Vaikhari Sabda. These three indicate the order in which the world of words, beings, matter, and universe are created.

Ichha Sakti: Ichha in the form of a goad (AnkusakAra = Vakra-
rekha or bent line) is the Will or desire of Sakti, who vomits
(VamanAt VAmA) the universe and is of the form of Pasyanti
sabda or Visual Sound. Brahma is the surrogate God for Sakti to
create the universe by virtue of Rajasa Guna. **Jyestha Sakti is in
the form of a straight line (Rjurekha) attains the state of MATrkA
(Mother) is Madhyama Vak. Madhyama (middle, intermediate—
Mental Sound): Its seat is the heart (Anahata Chakra). The sound
is of the heart and not of the tongue, associated with Buddhi and
NAda. Vishnu is the surrogate, Sakti uses to maintain the world, by
Sattva guna. Kriya Sakti is Triangular or pyramidal in shape, uses
Rudra to destroy the universe as a Tamasa Guna and manifests as
articulate speech.**

Hamsa Mantra is the inversion of Soham Mantra. Ham̐sa = Ha
(HamkAra) + Sah (SAhkAra). HamkAra is Bindu and Purusa (Pum-
male) and SahkAra is Visarga and Prakrti (female). The universe is
pervaded by Hamsa. **MANTRA.** Sah is inspiration and creation and
Ham̐ is expiration (out breath) and dissolution of the universe and
marks the end of the life of Brahma. kundal35A.jpg

Hamsa, Paramatma

Its Beak is Tara (Om Mantra)

Two Wings: Agama and Nigama

Hamsa-Paramatma



Its three eyes are the three Bindus.

Two Feet are Siva and Sakti

Antaratma is the Inner Atma of atomic dimension, which pervades every object. It is the inner bodiness (AntarangatA), the spark of Paramatma. It is Hamsa known only to Yogis.

When this Paramahamsa is spread (Vyapta) throughout creation then all Bhutas spring up in their order (Ether, Air, Fire, Water and Earth). This Hamsa Bird displays itself in the Lake of Ignorance (Avidya) in the mud of illusion and infatuation, which is the world.

Hamsa on becoming other-worldly and dissolving, it reveals the Atman (Self). Then its birdness ceases. SohamAtma is established which is supreme experience or Paramatma.

Woodroffe

Hamsa Mantra of Visuddha Chakra is Ajapa Mantra, Chantless Mantra. All of us recite this Mantra without volition. It is the Mantra of every breath. Hamsa is Ham + Sa. Ham sound goes out with the Out-breath and Sa goes in with the In-breath. It is the Mantra of all beings. Hamsa is created and sustained by the sun. This solar breath is the cause of human breath. The Cosmic Counterpart of Hamsa is Siva-Sakti.

Prepared by Veeraswamy Krishnaraj
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Hamsa is the High-Flying Bird and thus Paramatma. Its beak is Tara (Om Mantra). Its two wings are Agama and Nigama, which are the Tantric Doctrines from the mouths of Siva and Parvati inculcating the worship of Siva-Sakti. Its three eyes are the three Bindus. Its two feet are Siva and Sakti.

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the Mantra of all beings. Hamsa is created and sustained by the sun. This solar breath is the cause of human breath. The Cosmic Counterpart of Hamsa is Siva-Sakti.

Hum Hamsah Mantra: Ham or the sun when invoked by Mantra raises the heat in Muladhara Chakra and wakes up and activates Kundalini Sakti. Sah of the Mantra brings about the Will or Iccha (desire) in the Goddess and makes Her rise up the Chakras. Hum raises the heat and Sah moves Her up carrying the Prana. This is facilitated by Asvini Mudra by which the Yogi contracts and relaxes the anal muscles so that VAyu (Vital air) ascends up the Susumna Nadi and pops as it enters.

Varivasya Rahasya says the following:

Brahma = Bharati = Vama = Iccha. Hari = Ksiti = Jyestha = Jnana. Siva = Aparna = Raudri = Kriya. The male elements in these three groups are SAntA and the female elements are Ambika.

1 Here Fire is the origin of life, and is therefore associated with Brahma. Moon is associated with Visnu, And the Sun spoken of here stands for the twelve suns (Aditya) which rise to burn the world at dissolution (Pralaya).

--Woodroffe

Paduka pancha (Fivefold Footstool) --Synopsis

Meditation on Paduka Pancha brings liberation-- Author Swami Purnananda. (1526 CE)

PAduka , the Footstool consists of:

- (1) The (twelve-petalled) Lotus;**
- (2) the triangle A-Ka-Tha in its pericarp**
- (3) the region of the Nāda, Bindu, and Mani-pītha in it;**
- (4) the Haṁsa below; and**
- (5) the triangle on the Mani-pītha.**



Para Bindu divides into three Bindus:

- 1) Karya (Action) Bindu = Chi—nature of Will, Raudri from KB, Destruction, Rudra from Raudri
- 2) Nada (Sound) Bindu = Cidacti— nature of knowledge, Jayastha from NB, Maintenance, Vishnu from Jayastha.
- 3) Bija (Seed) Bindu = Acti—nature of action/Vāṇā from BB, Creation, Brahma from Vāṇā.

- 1) Raudri originates from Bindu. 1) Karya Bindu is Para or Supreme and of the nature of Siva and Bija of Sakti
- 2) Jayastha originates from Nada. 2) Nada Bindu is Subtle and of the nature of Siva-Sakti (Bhūhavi Samavayā) or union.
- 3) Vāṇā originates from Bija... 3) Bija Bindu is Śūkta or Gross and of the nature of Siva and Sakti

Nada is the union of Siva & Sakti in creation.

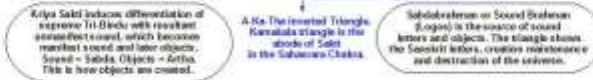
Tamas	Raudri from Bindu	Rudra from Raudri	Jnana or Knowledge	Sun	More Bindu
Sattva	Jayastha from Nada	Vishnu from Jayastha	Raja or Action	Moon	Less Bindu
Rajas	Vāṇā from Bija	Brahma from Vāṇā	Will or Will	Fire	Satt Bindu

Mind Bindu	Parama Siva & Karanaka	Mix of Serman and Verman
White Bindu	Siva Bindu	Serman
Sava or Red Bindu	Sakti Bindu	Verman

Menses stands for the organ. Mix of serman and verman is symbolic of semen & ovulation.

Siva Sakti Matras or entire Third of which is Male Sixth of Maha-Bindu Tri Bindu or Karanaka

Siva Sakti Matras (entire). On the physical plane this seed develops sexual union, Shivalinga.



Bindu thus undergoes differentiation becomes Prakrit with the formation of Tatvas of Mind and Matter and the Lords of Tatvas (Tatvas) like Sankhī, the presiding deity of Ajna Chakra, and Sadakya, Sva, Rudra, Vishnu, Shakti, the Deities of the forms of matter including Prithvi (Earth) in Bhavadhara Chakra, wherein rests Karanaka after the work is finished.



The Triangle formed by the three lines joining the three Bindus is Kripa Sakti (Kripa Sakti, Iyanga)

The orientation of various sutras on the crown and beyond; Sankhīya/Hall ends in a line of a thousand petals. The filaments are red. The fifty letters from A to La go round and round in circles twenty three; each petal has inscription of these letters; each letter has 20 petals with its inscription in a cyclical fashion.

Letters generate from Bindu, meaning that the universe evolves from Bindu. The letters are oriented in the anticlockwise direction with letter 'A' starting at 9 o'clock position.

Footstool is euphemism for the five sacred elements in Sahasrara listed above. One should meditate on and worship this five-fold stool to attain liberation from the sea of Samsara (cycle of birth, death and rebirth).

Antaratma, Guru, Surya Mandala, Chandra Mandala, Maha-Vayu and Brahma-randhara are one top of another in the ascending fashion in the pericarp of Sahasrara, the pericarp being the womb. The interior of the pericarp is the womb of Sahasrara. The lotus of 12 petals is within the pericarp of the White Lotus of a thousand petals of Sahasrara. The head

of Sahasrara is turned down; the pericarp is turned up; the filaments are of the color of the rising sun; the thousand petals contain all the letters of the alphabet.

Citrini is the stalk (tube); the twelve-petalled Lotus rests on Citrini; Kundalini goes to Siva by this channel to Sahasrara. Here in the Pericarp is Kama Kala (Sakti) triangular in form. Three Saktis, Vama, Jyesta, and Raudri are the lines of the triangle and emanate from three Bindus.

The pericarp of the 12-petalled Lotus is included within the pericarp of the thousand-petalled Sahasrara Lotus; it is a pericarp within a larger pericarp; it is a womb within a larger womb.

A-Ka-Tha Triangle within the Pericarp of Sahasrara Lotus: sixteen vowels A to Visarga form the Vama line; sixteen letters from Ka to Ta form the Jayesta line; 16 letters from Tha to Sa form the Raudri line. The triangle forms the abode of Sakti. The Bindu sprouts these letters forming the triangle. These lines are also called by several names: Vama line = line of Brahma = line of Prajapati = line of Rajas. Jayesta line = line of Vishnu = Line of Sattva. Raudri line = Line of Siva= Line of Tamas. These lines surround Yoni Mandala. The letters and universe sprout from Bindu. The three Bindus are considered as one and also individually.

The letters Ha, La and Ksa stay as milestones at the inner corners of the triangle, giving it the character of a Mandala. The triangle's apex is pointing down. If one looks at the triangle-- s-- with apex down, the inner corner at the apex shows Ha, the right inner corner La and the left inner corner Ksa.

If one has to take a walk around it, the triangle is always on one's left, meaning that one should walk around it in an anti-clockwise direction.

Within the triangle s there is a jeweled altar (Mani-Pitha) on which the Guru sits. Jeweled altar outshines the lightning flash. The Bindu is Siva and Sakti and yet Bindu divides itself into three divisions: Bindu, Nada and Bija, which are Sun, Moon and Fire respectively. Nada is white like Baladeva; Bindu is red like the lustrous young sun.

Bindu, Nada and Bija do not make the jeweled altar, because the altar is of the color of pale red gem; it is neither white nor red. Nada is below the Mani-Pitha and Bindu is above it. Mani-Pitha is above Antaratma. Antaratma is Hamsa in the 12-petalled Lotus. The eternal Guru sits on the Mani-Pitha like a mountain of silver. One should meditate on all of the above elements. The Pitha shines on account of the pale red luster of the gems and puts to shame the reddish-yellow lightning flash. (Guru is white like a mountain of silver and Bija is also white. Mani-Pitha is also known as SimhAsana, the lion's seat.)

The body of Bindu, Nada and Mani-Pitha is Cinmaya or Jnana-maya, meaning that their substance is Pure Cit (Consciousness), not associated with MAyA. Cinmaya body is the Bija Mantra (Ai) of Sarasvati, the 12th vowel. (Maya is different from MAyA; Maya means *Chock-full* . MAyA means Matter or precursor of Matter. example: Ananda-maya = Chock-full of Bliss or happiness.)

Hamsa-Pitha within the triangle on the Mani-Pitha between Nada and Bindu is the place of the Guru. Hamsa is Parama-Hamsa and both Prakrti and Purusa. Prakrti = Matter. Purusa = the Supreme Being. MakAra is Bindu, which is Purusa and Visarga is Sah, which is Prakrti. Hamsah is formed by the union of Ham (Pum-Male) and Sah (Prakrti-Female). This is the beginning and end of creation. Ham is Siva and Sah is Sakti. Ham is out-breath (Ni-śvāsa) and Sah is in-breath (śvāsa). The duration of out-breath is the life of Brahma the creator, when the world is alive with life. The end of in-breath is dissolution and return of life and matter into the repository of Prakrti. Creation is out-breath and dissolution is in-breath. The life-span of Brahma is 311.04 Trillion earth years. Within day and night of Brahma's life there is secondary creation and destruction based on his day full of life and night of withdrawal of life. He is just past His middle age now. Brahma's day and night is equal to 8.64 billion years. Brahma's day precedes a night of equal duration. There are two thousand Yugas or periods in Brahma's one day and one night, which last (4.32 billion years X 2) 8.64 billion earth-years. When he retires for the night after 4.32 billion years of day time, the whole universe (the three worlds, Bhu, Bhuvah, and Swah) is absorbed into him. These worlds are consumed by fire emitted by the serpent God, Lord Sankarsana and the heat is intense and felt in the world above. It gets so hot in the upper Maharloka, the abode of Bhrgu Muni, that he moves to a higher and safer location namely Janaloka. The oceans swell and swallow all three worlds. In the midst of all this devastation, Lord Hari, surrounded and praised by Sri, Bhu, Rudra, Sanatkumara and others, the usual residents of Janaloka, reclines on His Snake-bed in the ocean with His eyes closed as if sleeping and unconcerned, but in reality in meditation and full awareness (Yoga-Nidra = sleep meditation with full awareness, one of the Vishnu's Yoga māyās.)

Hamsa is the Universe, (which is pervaded by Hamsa). Anataratma, Guru, Hamsah and Parama Siva are all the same. Parama Siva is seated on Hamsa Pita, which is Mantramaya. Hamsa is also the all-powerful Great Light which devours the universe.

One meditates on the lines of Fire, Sun and Moon, and Mani-Pitha illumined by the light of the three lines.

The line of Fire or the Line of VAmA or Brahma emanates from Vahni Bindu (Vahni = Fire) in the south and goes to the North-East corner. The Line of Moon or Line of Jyestha or Vishnu emanates from the Chandra-Bindu in the North-East corner and goes to the Surya Bindu in

the North-West corner. The Line of Sun or Line of Raudri or Sambhu emanates from Surya Bindu in the North-West corner and goes south to the Vahni Bindu. This triangle thus formed, is KAma KalA. Guru is seated on Visarga, which consists of two Bindus (Chandra-Moon and Surya-Sun) at the upper angles of the inverted triangle; Moon is in the NE corner and the Sun is in the NW corner. Within the two Bindus, OO, in the Void, is Siva known as Parama Siva.

She (KAma KalA), of the form of letters on the lines, stays coiled up in the subtle form of Kundali, comes out as a sprouting seed from the south, goes to the IsAna corner (NE corner) and is known as Sakti Varna, CitkalA ParA and Line of Fire. She returns to the place of sprouting in the south corner.

Parama-Hamsa is also known as Antaratma which is NOT Jivatma. Antaratma is the Paramatma, the Supreme Universal Soul who is the Inner Soul (Antar Atma) of all beings. Jivatma has the appearance of the flame of lamp.

Purananda swami says, " I adore the Lotus Feet of the Guru resting on the jeweled five-fold footstool. The feet look like young leaves. The nails look like shining moons." Adoration here means meditation on the footstool and the feet of the Guru, which destroys all sins. The feet of the Guru is seen in the space between the pericarps of the two Lotuses (12-petal lotus and 1000-petal Sahasrara Lotus). Nectar flows from the feet of Guru. The nectar offers liberation.

The Guru abides in the pericarp of the 12-petal lotus. Kankala Malini says that one should meditate on the excellent Antaratma of a thousand petals, on the shining throne between Nada and Bindu, on the throne and on the Guru. Guru's cool beauty is like that of the full moon. His lotus Hands are raised to grant boons and dispel fear.

Hamsa Pitha is the seat of the Guru with the smiling face and remains within the A-Ka-Tha Triangle in the region of Chandra Mandala in the pericarp of Sahasrara Lotus, which (the pericarp) points upwards, while the head of the Sahasrara lotus is turned downwards. Remember that the pericarp of the 12-petal lotus is in the pericarp of Sahasrara Lotus. So Guru's place is in the pericarp of the 12-petal Lotus and also of the pericarp of Sahasrara Lotus.

This hymn of praise of fivefold Footstool was sung by the Lord Himself. Anyone who hears or read these hymns attain the fruit of liberation.

PAduka , the Footstool consists of:

(1) The (twelve-petalled) Lotus;

(2) the triangle A-Ka-Tha in its pericarp

(3) the region of the Nāda, Bindu, and Mani-pītha in it;

(4) the Hamsa below; and

(5) the triangle on the Mani-pītha.

Or they may be counted thus:

(1) The Lotus (*i.e.*, twelve-petalled);

(2) the triangle (A-Ka-Tha);

(3) Nāda-Bindu;

(4) the Mani-pītha Maṇḍala;

(5) the Hamsa---which is above it and taken collectively form the triangular Kāma-kalā."

The five faces of Siva are Western Sadyojata, Northern left Vama Deva, Southern (right) Aghora, and Eastern (front) Tatpuruṣa and Isana, on whom one should meditate. These are locations of the faces as the spectator looks at them. His western face looks in the easterly direction.

Siva actually has six faces: All of the five faces and the concealed 6th face, Tamasa, which Nilakanta of the color of dark blue caused by poison, Kala kuta. These faces spoke the hymns of praise to Siva. By listening, reciting, meditation and Sadhana one would obtain the fruit of liberation.

The three lines take origin from three Bindus, which are the Sun, the Moon and the Fire. Brahma line is line of Rajas; Vishnu line is line of Sattva, Line of Siva or Rudra is Tamas. These lines enclose Yoni Mandala. The Sattva line is horizontal; the Rajas line is on its left and the Tamas line is on its right as in the diagram. This Triangle is the Abode of Sakti (AbalAlaya). Iccha, creative Will, or KAmā is Siva-Sakti and Kalā is their manifestation. KAmā is desire; Kalā is manifestation of Iccha Sakti. SAkti is KAmakalā (Desire Manifestation), Tripurasundari. Siva is KAmesvara and Sakti is KAmesvari. She is Tripure, who is the treasure of Kula and a red beauty. Tripure = three cities; three Bindus (three circles); three lines; three angles; three syllables; three lines of Bhupura of Sri Yantra; creator of three Devis (Vama, Jyestha, Raudri) and three Devatas (Brahma, Vishnu and Rudra); Iccha, Jnana and Kriya; three Kutas; three Bindus as the face and two breasts; Rajas, Sattva, and Tamas. Traipura Trikona (Triangle)in Muladhara is the Sthula aspect of the Suksma Sakti in Sahsrara

She is Cit-Kalā (Consciousness Manifestation).

Another source tells that Parasakti is Bindu whose components are Bindu, Nada and Bija; Sun, Moon and Fire; Nada and Bindu form the Anandamaya Kosa, the sheath of Consciousness and Bliss associated with Sadasiva Tattva.

Above the Visuddha Chakra and below the Ajna Chakra is [Lalana](#) Lotus Chakra located at the palate and also in the Manas Chakra and Soma Chakra above the Ajna Chakra. The Vrttis (Moral Qualities) of Lalana Chakra are mostly good; those of the Svadhistana and Manipura Chakras are all bad; those of the AnAhata lotus Chakra are mixed; those of Soma Chakra are good. As you may notice the moral qualities rise as one goes up the Chakras and as one adopts higher principles. In the 12-petalled Adya Sakti Chakra in the Pericarp of Sahasrara Chakra, Sakti also known as KAmakalA abides. Causal Body of the embodied soul (Karana Sarira of Jiva) resides between the Ajna Chakra and the Sahasrara Chakra. That space is the abode of Viloma Saktis descending from Unmani to Bindu. See the diagram below- [Viloma-Anuloma](#). Viloma Saktis from 12 to 6 are the seven creative ones. These Saktis correspond to Suddha Tattvas. [TATTVAS-36](#). **Bindu⁶ is in Isvara Tattva; Bodini⁷, Nada⁸, Nadanta⁹ are in Sadakhya or Sadasiva Tattva; Vyapika¹⁰ and Samani¹¹ are in Sakti Tattva and the latter contains seven KalAs; Unmani¹² is in Siva Tattva.** These Tattvas are two-way street. When **Unmani¹²** is in a creative mood, there is evolution and thus a cascade downstream from **Unmani¹² to Muladhara¹** takes place; the result is creation of the universe and beings. The Creative Aspect of Sakti comes to rest in Muladhara Chakra as Kundali. When retrograde involution takes place either on an individual basis or on a massive cosmic scale, Kundali absorbs all the material elements of the lower Chakras and the soul in its pristine state wants to go to its source Unmani. The Isvara Tattva (**Bindu⁶**) is the distal point at which the impulse to create becomes a certainty and compulsion on its evolutionary downstream; that is taking birth as an embodied being in this world. Sadasiva Tattva (**Bodini⁷, Nada⁸, Nadanta⁹**) is the liberating Sakti and the gathering point at which the returning soul has committed to go back to Unmani on its upstream move; that is liberation. The downstream is evolution and path of Pravrtti; the upstream return journey is **Nivrtti** or involution. **Samani has seven KalAs, parts or manifestations: Nivrtti**, Pratistha. Vidya, Santi. The names of the other three KalAs are not available in the literature. Sri Netra Tantra names the seven kalAs of Samani Sakti: Sarvajna, Sarvaga, Durga, Savarna, Sphana, Dhrti, Samana. Sarada says that there are **seven saktis: Paramesvara as Satchidananda¹, Siva², Sakti³, KArana Bindu⁴, KAraya Bindu⁵, KAraya NAda⁶, and Bija⁷**. In Kundalini Yoga, there are corresponding **seven Saktis: Unmani¹, Samani², Anji³, Mahanada⁴, Nada⁵, Ardchachandra⁶, and Bindu⁷**. A combination of all these Saktis with Om gives a list of 12 Saktis: UnmanA¹, SamanA², **VyApika³, Anjani⁴**, Mahanada⁵, Nada⁶, Nirodhini⁷, Ardchachandra⁸, Bindu⁹, Ma-KAra¹⁰, U-KAra¹¹, A-KAra¹². **Ardchachandra⁶ = Ardhadhendu**

Anjani has five parts: 1) Suksma [The most important Central Nadi], 2) Susuksma, 3) Amrta, 4) Amrta-Sambhava, 5) **Vyapini**. Nada has four parts: 1) Indhika [kindling/ kindler, nature of knowledge], 2) Dipika, 3) Rocika, 4) Mocika. **Nirodhini** Sakti has five parts or kalAs: 1) Rundhini [obstructing, Obscurant], 2) Rodhini (Obstructing), 3) Raudri

(Fearsome), 4) Jnanabodha (Consciousness of Wisdom), 5) Tamopaha (dispeller of darkness). Rodhini and Rundhani are obstructive forces which prevent lower deities like Brahma from attaining higher state of Nada. Nada is the Supreme Sakti. These KalAs are Sarvadeva-**Nirodhika (the doorkeepers and Bouncers)**. The spiritually advanced souls can pass through these gates, while less developed souls cannot go past the obstructions. All these subdivision you note in the above two paragraphs are facilitators and obstructors who facilitate spiritual souls (by preventing any fall from above or allowing them to go past the obstruction) and obstruct the undeveloped ones from climbing up. Siva-Sakti will merge only with Pure Souls. The beauty of facilitators is that they do not allow a Perfected Pure soul to fall down.
Nirodha = holding back. Vyapti = all pervasiveness. Nirodika = Subtle energy or force in Pranava (Om).

NAda and Bindu emanate from Sakti. Parasiva and ParAsakti, ontologically superior to Nada and Bindu, are Soundless and motionless (NiSabda) and NiSpanda). Sabda = sound. Spanda = contraction and expansion, vibration, motion. Nada transforms into Bindu which is Isvara Tattva, the origin of the worlds. Bindu's abode is Satyaloka, which abides in the pericarp of the thousand-petalled Lotus, Sahasrara Chakra in the highest cerebral Center.

Woodroffe (1865-1936) says, "the universe is withdrawn into the Sakti which projected it. It collapses, so to speak, into a mathematical point without any magnitude whatever. That is the Siva-Bindu, which is again withdrawn into Siva-Sakti-Tattva which produced it. *The Serpent Power* page 34-35.

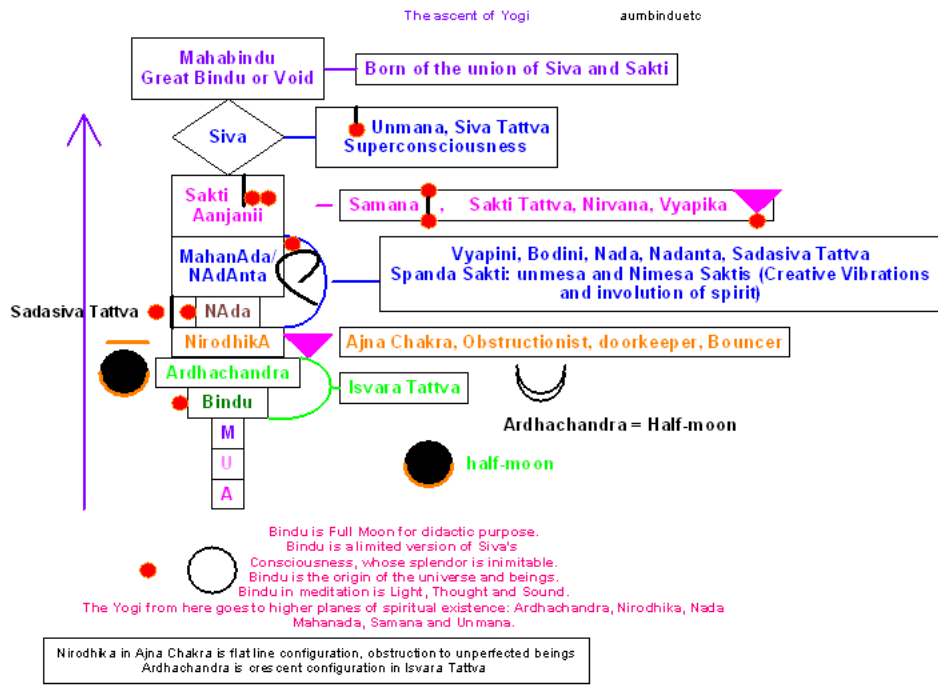
When the universe collapses on itself and compacts, it becomes a superdense object namely Bindu, which is Sakti and Isvara Tattva, Later it becomes a mathematical point without magnitude. We think of ourselves as Aham (subject) and everything else is Idam (object). **Panchadasi defines Idam as follows: All that are perceived by the sensory organs, motor organs, the mind, Buddhi, and scriptures come under IDAM (Panchadasi 2.18).** Supreme Consciousness in its descent becomes divided into 'subject and object in time and space.' - Woodroffe. Sakti divides again into Bindu, Nada and Bija. When Sakti creates the objective world from that infinitesimally subtle point, it starts as a subtle state from Sakti Tattva and NAda. The created world becomes gross and massive and is the Bindu. Naturally Bindu can go either way, one to become subtle in its retrograde movement and another to become the Gross World of Objects in the phenomenal world. Let me illustrate this point. Let us take the air. The air is translucent and shows no objects. If you apply condensation, you can draw water from the air. Water in the air is subtle. Water after condensation is gross. It can become grosser in the form of ice if you apply freezing temperature to the water. The same water becomes subtle again when you boil it, it disappears in the air and becomes subtle again. Thus Bindu is Void in the state of the Supreme Brahman, until the latter in the form of Sakti applies its creative energy to make the

Void into objective world. The Void can be compared to Singularity, the point of condensation with no dimension in the Black Hole.

The point of condensation in a Black Hole is non-rotating uncharged Singularity with zero length, width and height. This is what Hindus call *Avyakta (Unmanifest)**. The present conjecture is that there is a Worm Hole connecting the Black Hole and a single (or ramified) White Hole, which is the origin of the new world of matter and beings. *Woodroffe (1865-1936) says, "the universe is withdrawn into the Sakti which projected it. It collapses, so to speak, into a mathematical point without any magnitude whatever." *The Serpent Power page 34-35*.

Judaism is also of the belief that the world came into existence out of nothing (Singularity of science, *Avyakta* of Hindus).

Bindu as a Point, Light, and object is represented by a solid circle. This is world of objects, Phonemes, sounds, words, manifestations.... In retrograde migration of the soul upwards, the objective world loses part of its objectivity and thus the Sakti looks curved like the crescent moon; it is not a solid circle anymore. Later with further loss of objectivity at the level of *Nirodhika*, it assumes a straight flat line. It is *Nirodhika* because it is an *obstructor* and prevents imperfect Yogis going into higher state of Nada. It also prevents the Nada Yogis from falling down to lower states. This is migration from the world of gross sound to the world of subtle sound, still sound (Nada) and Sakti. Kashmir Saivism says that Bindu is the undivided Light in the realms of the Moon, Sun, and Fire. Bindu is Light and Vibration (Prakasa and Vimarsa). Prakasa-Bindu is the undifferentiated Light and Vimarsa-Nada is the origin of all languages. The highest manifestation of Bindu is undifferentiated VAsaka and VAKya (word and object denoted). *Varivasya Rahsya* says that circular Bindu shines like a lamp in the middle of the forehead (Ajna Chakra). The Ardhachandra is seated just above that. Rodhini above it is triangular in shape and has the brightness of moonlight. Nada resembling a ruby appears as two circles with a line between them. NAdAnta resembles a plough with Bindu on top. Sakti has the appearance of two circles with a line above the left circle. VyApika is a triangle sitting on top of a Bindu. SamanA resembles two vertical Bindus. UnmanA is a Bindu with the line on top. Unmani is formless and is known as Maha-SUNya (Great Void).



Varivasya-Rahasya:
Bindu = red dot = ●

- NAda = one vertical line between 2 zeros = ● | ●
- NAdAnta = plough with Bindu on top = ● | ●
- Sakti = two bindus with a line to the left = ● | ●
- Vyapika = Bindu with triangle on top = ● ▾
- Samana = two Bindus one on top of another = ● ●
- Unmana = one Bindu with line on top = ● |

Above Bindu, Ardhachandra with five KalAs: JyotsnA, JyotsnAvati, KAntI, SuprabhA, VimalA
Above Ardhachandra is Nibhodika with 5 KalAs: Bandhati, Bodhini, BodhA, JnAna-BodhA, and TamopahA
Above Nibhodika is NAda with its 5 KalAs: Indhika, Recika, UrdhvagA, TrAsA, and ParamA.
Above Nibhodika is Ishvara with 5 heads, 3 eyes in each head, matted hair, trident.
He goes up and embraces Urdhva-Gamini.
Nirodhini Sakti stays between Sadasiva Tattva (Will or Iccha Sakti) and Ishvara Tattva



NAdAnta is Sanskrit Ha with the upper part removed, so that
it looks like a plough.

Ardhachandra (half-moon) has five kalAs: 1) Jyotsna (moon-light), 2) JyotsnAvati, 3) KAntI, 4) SuprabhA, 5) VimalA; all are of the nature of brilliance of moon-light. Ardhachandra resides in Ishvara Tattva⁴. Ardhachandra is the stage in the yogic spiritual development experienced in and above Ajna Chakra before ascending to Nada, Nadanta, and on to Sakti or Anjani⁴.

In Ajna Chakra Lotus:

Above Bindu, Ardha-Chandra with five KalAs: JyotsnA, JyotsnAvati, KAnti, SuprabhA, VimalA
Above Archachandra is Nibhodika with 5 KalAs: Bandhati, Bodhini, BodhA, JnAna-BodhA, and TamopahA
Above Nibhodika is NAdA with its 5 KalAs: IndhikA, RecikA, UrdhvagA, TrAsA, and ParamA.
Above Nibhodika is Isvara with 5 heads, 3 eyes in each head, matted hair, trident.
He goes up and embraces Urdhva-Gamini.

When Nada morphs itself to manifest sound, it becomes Nirodhini or Nirodhika. Lower deities like Brahma cannot move above this level because they are unable to grasp the undifferentiation of Siva or Nada.

NAdA is dominant in Action (Kriya). Sakti Tattva presents itself as NAdA (Kriyasaktirupa= Siva-Sakti = Supreme NAdA (paranada) and Para-Vak or Supreme Speech. NAdA is Sadasiva Tattva and Sakti Tattva. Nada is Sound, devoid of particularities such as letters. **NAdA is the First product** of SIVA-SAKTI Mithuna. Sound is movement. MahaNada and Nadanta are stages in the movement (Spanda) of Nada. Sakti fills the whole Universe with NAdAnta, which is the First beginning movement. Mahabindu or **Bindu is the second product** which differentiates as Sabdabrahman, ready to create sound with meaning. Mahabindu is the precursor to Bindu. Bindu is the Void and Supreme Brahman with Creative Sakti. Supreme Bindu (Para Bindu) is Isvara, Mahavishnu of the Vaishnavas, Siva of Saivas, Devi of Saktas and Brahmapurusa for others. Parabindu is the state before manifestation and that precursor state is called "Ma.", meaning that Siva-Sakti is enveloped in MAyA. Para Bindu is also known as Isvara Tattva. When Ma undergoes differentiation into three Saktis (Bindu, Nada and Bija), the Universe comes into being. Bindu is One Massive Consciousness (Cidghana: Cid = Consciousnesses; Ghana = Mass), in which the universe exists in a massive undifferentiated state. This is Parama Siva who contains all the Devatas (gods). It is this Bindu that the gods worship. This Bindu is Chandrabindu (Nada-Bindu) in its many phases and mantras: Sakti, SAnta and Bija. Bindu's in its cosmic aspect is in Satyaloka while in its bodily microcosmic aspect is in the pericarp of the Sahasrara in the highest cerebral center. Bindu is compared to a seed with two cotyledons (Siva and Sakti) in undivided union and a sheath, which is MAyA. Bindu in Satyaloka is formless without any anthropomorphic features like hands and feet, surrounded by MAyA, which has the power to create. She (Bindu) is Sun, Moon and Fire. She with intent to create (Unmukhi) becomes two: Siva and Sakti. She starts indulging in creative ideation (Srstikalpana). Bindu becomes two, Siva and Sakti in creation and reverts back to unitary existence in dissolution (Pralaya). Parabindu is the Principal of all creation, of the Tattvas from Buddhi¹⁴, Ahamkara¹⁵, Manas¹⁶, hearing¹⁷ tactile sense¹⁸, vision and color¹⁹, tasting²⁰, smell²¹, speech²², grasp²³, ambulation²⁴, evacuation²⁵, procreation²⁶, sound²⁷, palpation²⁸, form²⁹, taste³⁰, odor³¹, ether³², air³³, fire³⁴, water³⁵ Earth³⁶. TATTVAS-36, and

their Lords (Tattvesa), of the Sound creation, and other transformational (VikAra or ParnAma Sristi) creations. Consciousness has dichotomised into subject and object. Sakti² Tattva takes on the roles of Bindu, Nada and Bija. Bindu or Sabdabrahman is the immediate source of Sabda and Artha (sound and meaning). The **third product is Tribindu**: Bindu, NAda and Bija (KAmakalA). The **fourth product** is Sabda, just sounds of future Varnas (letters) and later, development of Sthulasabda (gross sound = letters) takes place Nirodhini is the completed movement of the Original NAda. After completion of last movement it becomes Bindu in its second movement. All Bija Mantras have Nada and Bindu (Chandrabindu--Moon-dot).

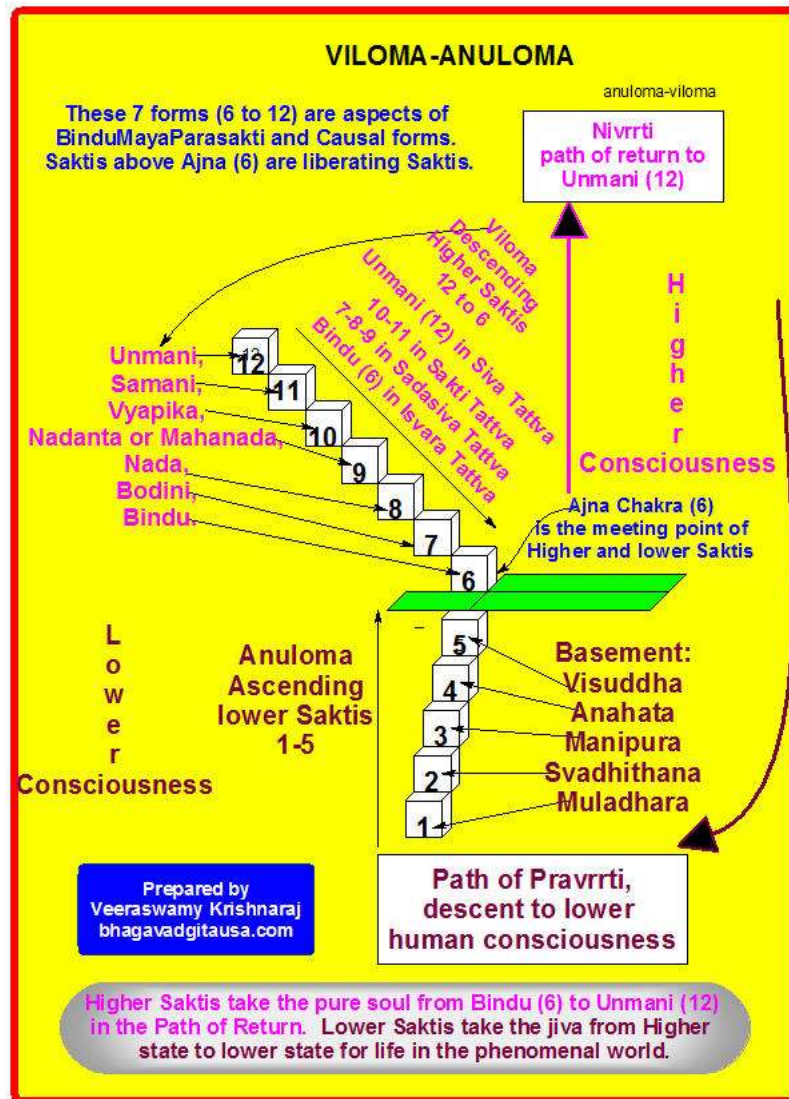
Nirodhini Sakti stays between Sadasiva Tattva (Will or Iccha Sakti) and Isvara Tattva. One has to be a Pure Soul to go to and past Sadasiva Tattva. When the Yogi is qualified to rise, Nirodhini Sakti does not offer any obstruction and lets him obtain Grace in Sadasiva Tattva. Iccha Sakti is a facilitator in the rise of the deserving Yogi. Nirodhini Sakti obstructs undeserving Yogi from entering into Nada. The Yogi on the ascent goes past Nadanta (end of Nada) and arrives at the stage of Vyapini, wherein a sensation of pervasive spiritual bliss far beyond the physical body into the expansive sky takes place. At this stage of development, all positive and negative existential elements cease, only Manana (the faculty of mentation) remains and the stage **Samana (Samani²)** is reached. The uppermost stage is **Unmana (Unmani¹)** when all mentation ceases to exist and the Yogi becomes one with Siva Consciousness; Here is Niskala Siva and Parama Siva. (In Kundalini Yoga, there are corresponding **seven Saktis: Unmani¹, Samani², Anji³, Mahanada⁴, Nada⁵, Ardachandra⁶, and Bindu⁷**. Here the depiction is descent & development of Tattvas (Tattva-Srsti); Yogi on his ascent goes from AUM to Bindu, Ardachandra, Nada, Mahanada, Anji, Samani and Unmani.)

Unmani is NirAkAra and NiruccAra - formless, without utterance, undefined by any adjective. She is beyond mind, speech and Universe. Each Goddess or entity has UccAranakAla ("the Utterance Time") which you can safely assume is not practicable. You may or may not utter it in mental time. Sakti Unmani is uttered in 1/256 of a mAtra. 1 Matra is equal to 2/5ths of a second, the time it takes to wink or say Om. This minute time is an indication of Yogi transcending the empirical limitations of Time, Form, Sound or Word. What is not utterable in 0.00156 sec (1/256 Matra) is a challenge and amounts to limitation of Man as compared to Goddess Unmani. It is like the Mental Time it takes for you to travel from Tokyo to Timbuktu in 1 Matra (0.4 second) or from here to the moon and back.

Kashmiri Trika system and Saiva Siddhanta recognize five forms of consciousness. They are 1) **Siva** of Highest Consciousness, 2) **Mantramahesvaras** who can rise to Sadasiva level, 3) **Mantresvaras** who can rise to Isvara Tattva level, 4) **Vijnanakalas** who are above the lower

kalAs, and 5) **Pralayakalas**, who have survived dissolution and are subject to rebirth on account of unresolved and residual Karma. **Sakalars** who are subject to all three Malas (Anava, Maya and Karma Malas or impurities) have human consciousness. These states from below develop higher consciousness as they rise. [The soul according to Saiva Siddhanta](#).

kundal56.jpg



You may notice here that the Tattvas, Saktis and KalAs are one and the same depending on their hierarchical position. It is like the Company CEO holding many positions and portfolios at the same time. His designations, job descriptions and powers are many and different according to the hierarchical position of the individual entity. **Sakti is a Jill of All Trades**. There are also many confusing overlaps in the

hierarchy because there is semantic confusion which is not intentional but is based on the Yogi's experience. This semantic confusion is very common in the medical field among researchers and clinicians. What one calls as B, is P to another one. When they come together in the International convention to sort out the semantics and find out B and P are the same, they by agreement keep one name and drop the other name. Or they may give it a new name. The Yogis have not come together to sort out the semantics.

Siva Tattva = Sunyatisunya (The Great Void) = Unmani with No KalAs (parts). = Nishkala Nirguna Brahman. = Siva Sakti, Parabindu, the abode of Siva. Kundali, Siva and Jiva merger takes place here in Sahasrara. = Parabindu, the supreme Nirvana sakti, Nirvanana KalA, AmA KalA and the Fire of Nibodhika. = Nirguna Siva. Isvara of Sahasrara is not the creative aspect. Supreme Bindu is in Maha Vayu and Chandra Mandala. Bindu is void and Supreme Light, formless and decayless. Supreme Guru is Siva residing in Sahasrara = Sivasthana. SarvAtma Siva. = Nirvana Sakti, the Sakti of Parabindu. = The Mother of all three worlds. The knower of Sahasrara attains Jivan Mukti. Sri Chakra in Sahasrara in the form of ParA sakti is in the middle of the Chakra, Baindava. She rests united with SadAsiva. She radiates myriad rays, 360 of which illumine the world in the form of Fire, Sun and Moon. Rays: Agni = 118; Sun = 106; Moon = 136. They light up the macro- and microcosm. 360 rays make a year and KAla (Time). Siva is partless; He has no KalAs. AmA KalA is the receptacle of nectar which flows from the union of Siva and Sakti.

Visvanatha says, Nirvana Sakti is Samani². One source tells, it has two KalAs or Inner Force: NirvAna KalA and AmA KalA, the 17th and 16th KalAs respectively. KAlicarana says Nirvana Sakti is Unmani¹. Samani² is none other than Unmani¹ in its 2nd position.

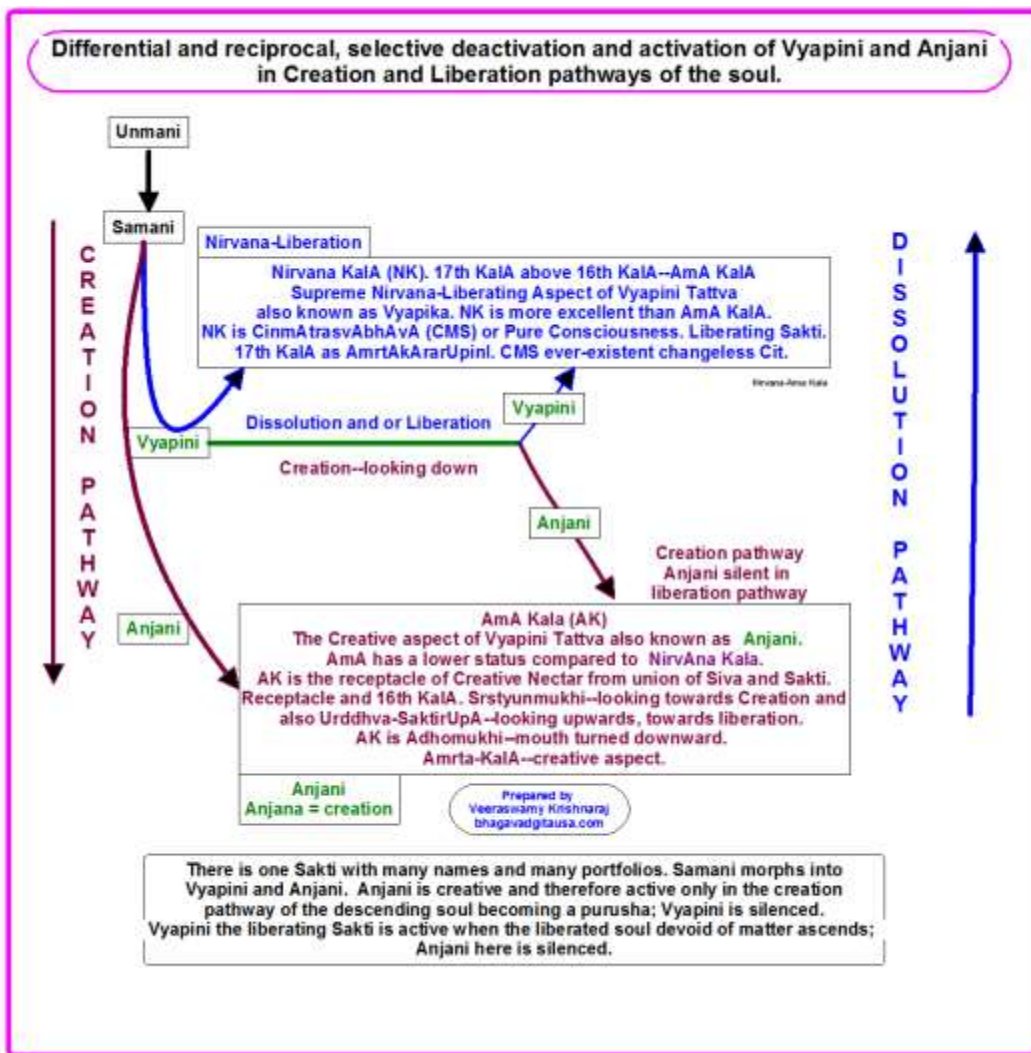
KAlicarana says that Nirvana Sakti is 17th KalA, CinmAtrA and Nirvana KalA. Visvanatha says Nirvana KalA is VyApini³ Tattva which is SaktisvaRupa, ParAtpara and above 16th KalA (AmA KalA). VyApini³ is the third hierarchical position of Unmani¹, Samani² being the second.

Sakti Tattva = Samani, Vyapini, and Anjani Shaktis. Saguna Brahman. KalAs appear. The sakti consists of 16 parts (KalAs) of power. The deity with full power (all 16 parts in one; it is like a 16-cylinder engine!) is PUrna KalAmUrti. 1-part deity is KalAmUrti. A deity with a fraction of one part is Amsa MUrti. A deity with a fraction of the latter is AmsAamsa MUrti. Siva is partless and Sakti has 16 parts. These 16 parts are latent and exist in a potential state in Sakti. They become manifest when Maya Prakrti, the material cause of the universe, becomes functional and manifest. MAya is compared to the skin covering the seed; this sheath is inside the other five Kancukas or sheaths, enveloping Saktis (Kancuka = sheath). MAya of Saiva Siddhanta is unlike MAya of VedAnta. MAya sheath covering the Real Siva has at least two qualities: ignorance and transformation. Its ignorance has the ability to transform the infinite limitless Self of Sakti into something or someone with limitations. During that process, the limited Jiva or the individual soul becomes tainted with Maya Mala and Karma Mala. Just think of Kancukas as straight jacket which limits a person. They curtail the natural perfections as they exist in the Supreme Self

and thus constitute the evolved Self or Purusa - Woodroffe. Human being is an infinitely dumb-down version of the Supreme Self or God. Sakti has four parts: Nivrtri, Pratistha, Vidya, and SAnti. Divine Sakti as a KalA (Inner Force) is negation (Sunyatisunya), an empty space-giving or vacuity-producing power (AvakAsadA) which is the negative pole of the conjoint Siva-Sakti Tattvas. --Woodroffe Garland of Letters page 210.

MAyA is taken as the first innermost envelope or sheath of the Self though it is called the "sixth" Kancuka or jacket or sheath. Directly or indirectly the MAyA is the progenitor of other five sheaths.

Here is a description of Saktis and their KalAs (Inner Force). Unmani is the First Sakti of Siva; it is Pure Consciousness, the one with gazillion Wattage and gazillion Voltage... Pure Consciousness like gazillion suns is dazzling and so through a series of step-down transformers, the voltage is reduced to light a one-watt human being and one-watt human consciousness. This step-down process is effected by transformation of **Unmani¹** to **Samani²**, Vyapini, to **Anji³**, **Mahanada⁴**, **Nada⁵**, **Ardhachandra⁶** and **Bindu⁷** and so on and so forth. Human beings of low voltage circuit cannot handle Siva's High Voltage Pure Consciousness. Diagram: Nirvana Ama kala (TATTVA11.gif)



Nirvana Sakti (Unmani, 17th KalA, CinmAtrA) is the AntargatA of NirvAna KalA which is the AntargatA of AmA KalA. AntargatA = In-dweller.

Kalicharana's view: NirvAna KalA = 17th KalA (17th digit of the moon).

Visvanatha's view Vyapini Tattva = Sakti Svarupa = VyApini Tattva. It is the Supreme aspect of VyApini Tattva as Vyapika. It is more excellent

than Ama KalA. It is the CinmAtra SvabhAvA or Pure Consciousness aspect of AmA KalA. AmrtAkArarUpini.

Kalicarana: NirvAna Sakti = Samanapada = SAmA = Sarvesam Yonirupini = Unmani. It is Sakti Tattva.

AmA KalA = 16th KalA (16th digit of the moon) = Vyapika Sakti = Paratpara = Receptacle of the Nectar that flows from the union of Siva

and Sakti.

(Bindurupa Siva) and ParA (Sakti). It is the Creative aspect (Anjani) of Vyapini Tattva. AmA is both Srstyunmukhi (looking towards creation and Urddhva-Saktirupa (looking upwards or towards liberation). Srstyunmukhi is Adhomukhi meaning downwrdr-turned-mouth (petals). Petals turned down before Kundali ascends

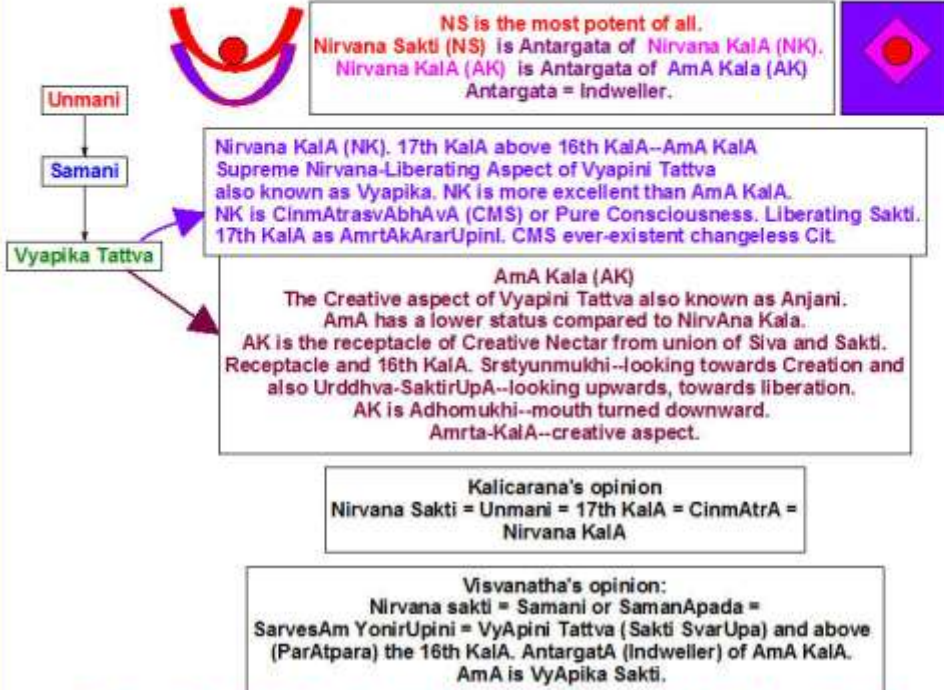
Here is another example of Semantic confusion. What was 16th Kala (AmA KalA) of earlier Yogis has become the 17th KalA in Kashmir Saivism.

In Kashmir Saivism Sakti is called 17th KalA or AmA KalA when Sakti is CinmAttrasvabhAvA. Sakti is called Amrta KalA when Purusa is with the 16 KalAs, which are the 5 Janendriyas, 5 Karmendriyas, 5 Tanmatras, and Manas (total 16). (5 Motor organs, 5 sensory organs, 5 Tanmatras and the mind)

kundal20.gif modified to a new image file: kundal73.jpg

Unmani, Samani, Vyapika, Nirvana sakti, Nirvana Kala, and AmA Kala and their relationships .

Prepared by
Veeraswamy
Krishnaraj



NirvAna Kala = 17th Kala = Vyapini Tattva = Sakti Svarupa = VyApini Tattva. It is the Supreme aspect of VyApini Tattva as Vyapika. is more excellent than Ama Kala. It is the CinmAtra SvabhAvA or Pure Consciousness aspect of AmA Kala. AmrtAkArarUpini.

AmA Kala = 16th Kala = Vyapika Sakti = Paratpara = Receptacle of the Nectar that flows from the union of Para (Bindurupa Siva) and ParA (Sakti). It is the Creative aspect (Anjani) of Vyapini Tattva. AmA is both Srstyunmukhi (looking towards creation and Urddhva-Saktirupa (looking upwards or towards liberation). Srstyunmukhi is Adhomukhi meaning downward-turned-mouth (petals). Petals turned down before Kundali ascends.

NirvAna Sakti = Samanapada = SAMana = Sarvesam Yonirupini = Unmani. It is Sakti Tattva.

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Sakti: 2 modes: Supreme Mode (Nirvana or AmrtAkArA) and Creative Mode (AmA or Amrta Kala. The 16th is the creative Sakti; The 17th is Kala of the nature of ever-existing changeless Cit (CinmAtrasvabhAvA).

Paramasiva = Sunyatisunya = Parasamvit = Siva Tattva = SantAtita; No objectivity. Sakti unveils the universe for the consciousness of Siva (Prakasa or illuminating Consciousness, subjective aspect.)

(Spheroid of Sakti -- Saktiyanda --Egg of Sakti or Spheroid of Sakti)

Sakti Tattva produces SAnta Kala which includes Sakti Tattva, Sadasiva Tattva, Isvara Tattva, Suddhavidya Tattva with Her Saktis, Samini, Vyapini, Anjani and their KalAs (Inner Forces). The Saktis of Nada and Bindu come withir KalAs.

The Beings in this Egg-- Saktiyanda -- are

1) Mantra Mahesvara, 2) Mantresvara, 3) Mantra, 4) Vidyasvara.

The Bindu unfolds with emanations of other Spheroids.

Below this is the Vijnana KalAs or Purusa KalAs (Suddha-Asuddha Tattvas)

Below this are the MAYA KalAs or Asuddha Tattvas

This spheroid is MAyAnda , the field of operation of Vidya Kala.

This is Sakti producing limited dual consciousness of all experiencers (men: Pralayakalars and Sakalars) below Sad-Vidya Tattva and in or below mAyA Tattva.

Spheroid of Prakrti and Brahma provide vehicles of tattvas for Sakalar class experiences (phenomenal world). Brahma, Vishnu and Rudra are the Lords of spheres from Prithvi (earth36) to MAyA. Sakalars are all from Brahma down.

Sakti 2 modes: Supreme Mode (Nirvana or AmrtAkArA) and Creative Mode (AmA or Amrta KalA. The 16th is the creative Sakti; The 17th is KalA of the nature of ever-existing changeless Cit (CinmAtrAsvabhAvA).

Paramasiva = Sunyatisunya = Parasamvit = **Siva**¹Tatva = SantAtita; No objectivity. Sakti unveils the universe for the consciousness of Siva (Prakasa or illuminating Consciousness, **subjective aspect**. (**Spheroid of Sakti**--**Saktyanda** (Egg of Sakti or Spheroid of Sakti) Sakti Tattva produces Santa KalA which includes Tattvas **Sakti**², **Sadasiva**³, **Isvara**⁴, **Sadvidya**⁵, with Her Saktis, Samini, Vyapini, Anjani and their KalAs (inner Forces). The Saktis of Nada and Bindu come with their KalAs. The Beings in this Egg-- **Saktyanda**-- are 1) Mantra Mahesvara, 2) Mantresvara, 3) Mantra, 4) Vidyasvara. The Bindu unfolds with emanations of other Spheroids. Below this is the Vijnana KalAs or Purusa KalAs (Suddha-Asuddha Tattvas) Below this are the MAYA KalAs or Asuddha Tattvas This spheroid is **MAyAnda**, the field of operation of Vidya KalA.. This is Sakti producing limited dual consciousness of all experiencers (men: PralayakalAs and SakalAs) below Sad-Vidya Tattva and in or below mAyA Tattva. Spheroid of Prakrti (**Prkrtiyanda**) and Brahma provide vehicles of Tattvas for Sakalar class experiences (phenomenal world). Brahma, Vishnu and Rudra are the Lords of spheres from MāyA⁶ to Prithvi (Earth³⁶). SakalAs are all from Brahma down.

For explanations of SakalAs, PralayakalAs go to [Primer in Saiva Siddhanta](#)

The importance of Five

The pentagram is used as a Christian symbol for the five senses, and if the letters S, A, L, V, and S are inscribed in the points, it can be

taken as a symbol of health (from Latin salus).

Medieval Christians believed it to symbolize the five wounds of Christ. The pentagram was believed to protect against witches and

demons.

There are five fingers or toes in each limb.

There are five elements: Ether, Air, Fire, Water, and Earth.

There are five Lower Chakras: Muladhara, Svadhisthana, Manipura, Anahata and Visuddha Chakras.

There are five Highest Tattvas: Siva, Sakti, Sadasiva, Isvara and Vidya Tattvas that control our lives.

There are five forms of matter: Solid, Liquid, Gas, Plasma, and Bose-Einstein Concentrates.

There are five Sivas: Sadasiva, Isvara, Ardhanarisvara, Sambhu, and Rudra.

There are five (Janendriyas) senses: Sound, Touch, Smell, Taste, and Sight and five organs of perception.

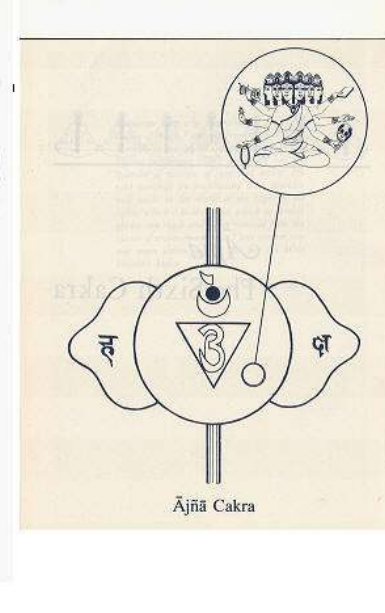
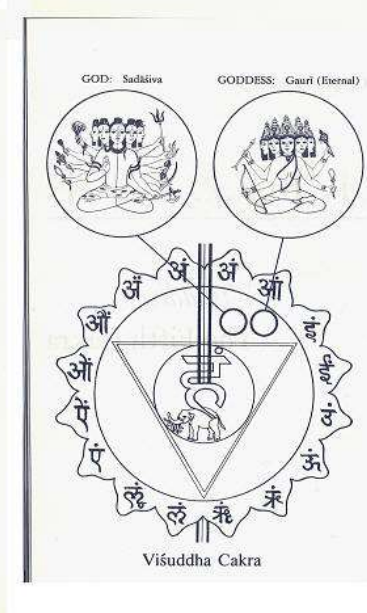
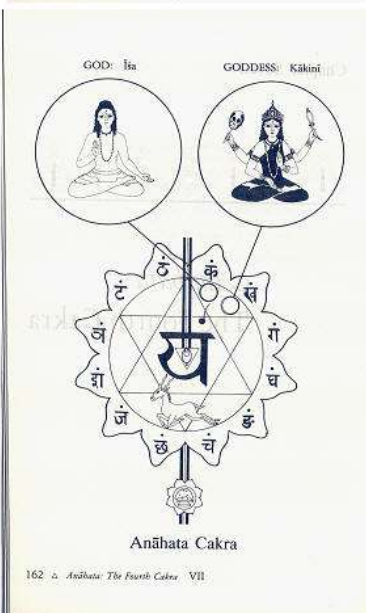
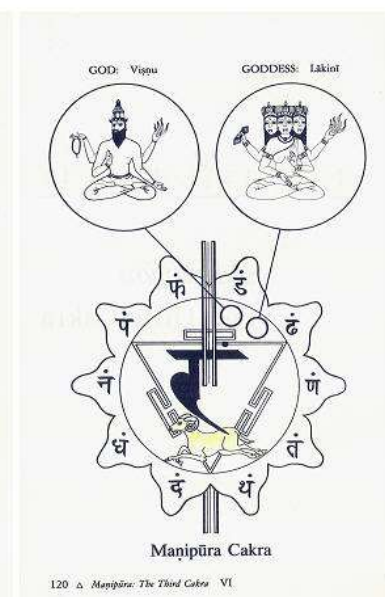
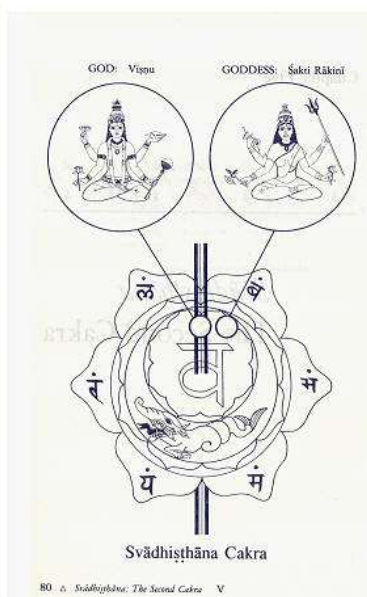
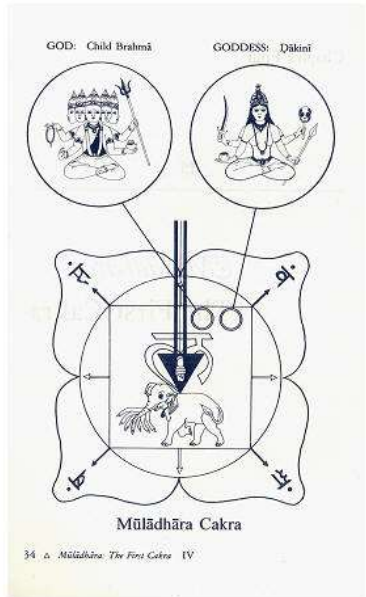
There are five Karmendriyas (motor organs): Mouth, Hands, Feet, Genitals, and Anus.

There are five airs (Prana): Prana, Samana, Apana, Udana and Vyana.

There are five important Nadis: Vajra, Chitra, Brahma (Susumna), Ida and Pingala Nadis.

In the following diagrams, you see 5 corners, five triangles and a Pentagon enclosed within the star-polygon and others like the 5-point star.. The man has five points in his body, 5 fingers in each limb, 5 motor and 5 sensory organs. In nature a cluster of five is very common. see the horizontal core of the apple, the 5 petals of the flowers. There are scores of examples of pentads in nature. Look at the recurring cluster of pentads in the diamond pentagram any way you look at it.

Chakras by Sivananda Radha Saraswati (1911–1995)





Muladhara



Swadhisthana



Manipura



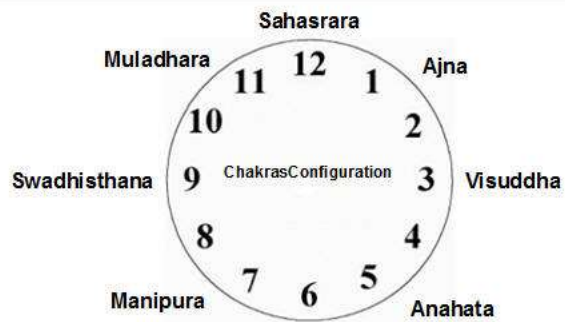
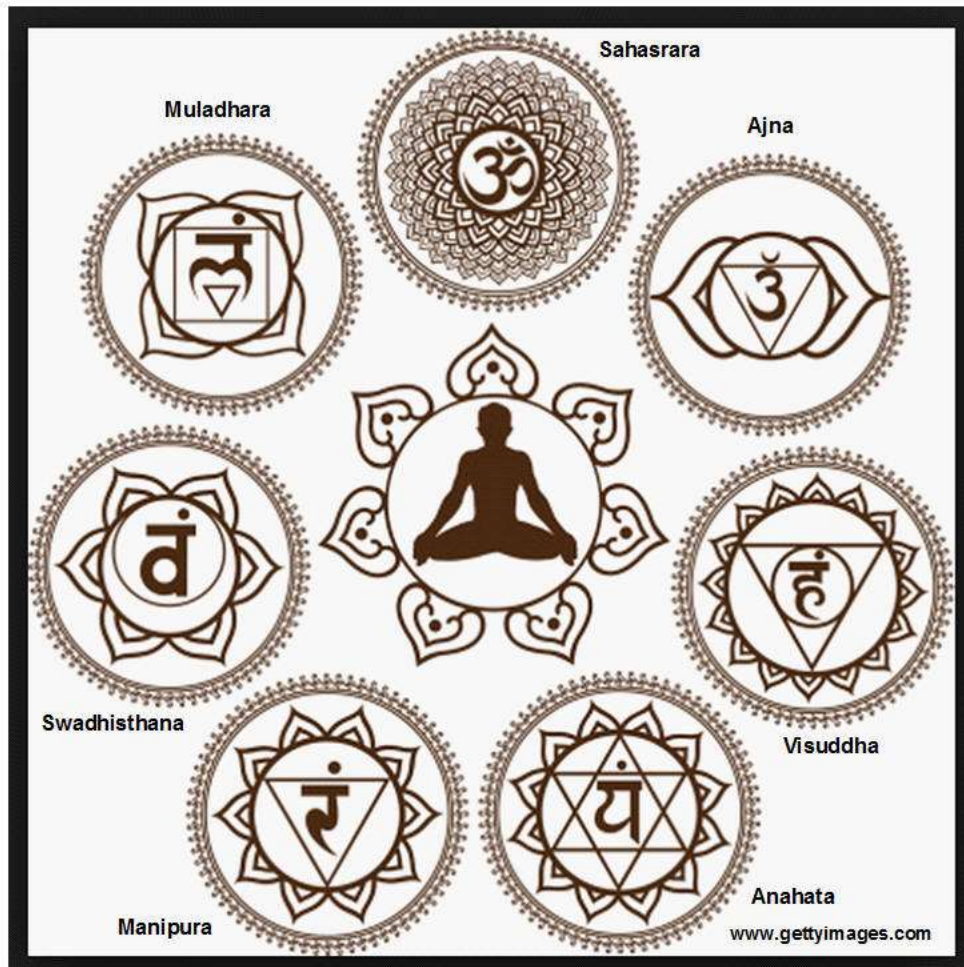
Anahata



Visuddha

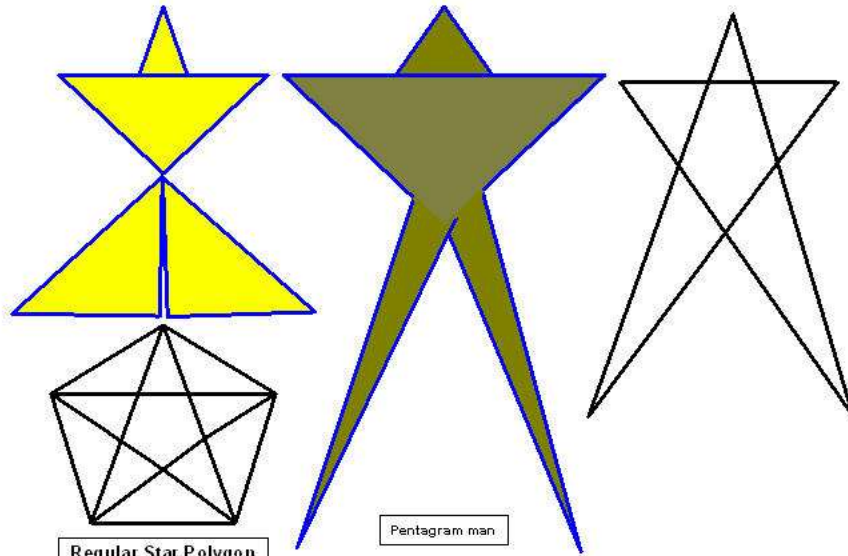


Ajna



The power of Pentad--Pentad Galore

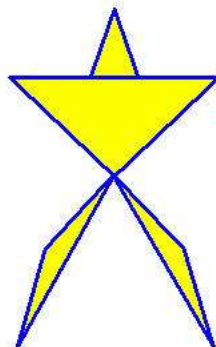
Five corners of Pentacles and Pentads



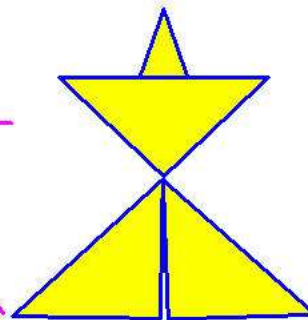
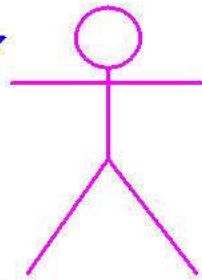
Regular Star Polygon

Pentagram man

Pentagram in various cultures: a combination of triangles.
 Man in the shape of pentagram: Triangles of head, 2 hands and 2 feet.
 A christian Symbol: Five Senses. A symbol for Health: S A L V S, one letter at each point. Medieval Christian's belief of Five Wounds of Christ.
 Pentagram a protection against evil spirits. The five points of a star: 5 senses, 5 joys of Mary: Annunciation, Nativity, Resurrection, Ascension, and Assumption.
 Five Virtues of knighthood: Generosity, Fellowship, Purity, Courtesy and compassion.
 Five fingers of each hand. Temple architecture of Marmonism.
 Official seal of the City of Jerusalem in the past. Bahai faith's symbol for temple (Haykal).
 Pentagram in the flags of Morocco and Ethiopia.
 Pentagram in Star Polygon.



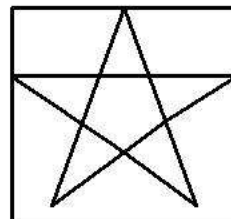
Triangular man



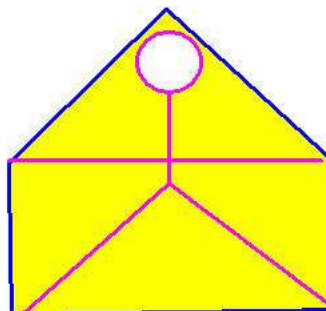
Triangular man



Morocco flag



Ethiopia flag



Pentagram with

