

# CHAKRA BASICS

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# What Are Chakras?

*Chakra* or *cakra* is a Sanskrit word meaning 'wheel,' and it refers to wheel-like clusters of spinning energy within the etheric body.

Chakras help to regulate the flow of energy through channels called *nadis*, in order to maintain a proper balance within the body.

Although there are many, many chakras within the human body, we will concentrate on the seven major chakras. These seven chakras correspond to the nerve ganglia of the body, branching from the spinal column.

In addition, there are three major nadis that travel through the major chakras – sushumna, ida, and pingala. Ida and Pingala begin on opposite sides of the spine, criss-cross at each of the chakras as they pass through them, and finally exit through the nostril.

Chakras are found throughout the world, in many different cultures including:

Ancient Egypt: the Egyptian Book of the Dead, from the 3<sup>rd</sup> century Pyramid Texts, refers to 'sekhem,' a life force that fills the energy body and can be increased through breath work.

Ancient goddess religions describe a life force that exists as a spiraling energy within the spine.

Traditional Chinese Medicine is built upon the existences of meridians through which flows the life force (chi, qi, or ki).

Native Americans describe variously the 1000-petaled sunburst, a superior being represented with a halo as an indication of inner illumination (much like the traditional depiction of Christian saints and mystics), a vibrational axis/meridian that connects humans and earth, and serpents that twine around the spine (much like the traditional Kundalini depiction of chakra energy).

Christianity is built upon the concept of a Trinity that includes the Holy Spirit, an animating life force that flows through all of creation.

## **A Brief History of the Chakras**

The first known mention of chakras comes in the ancient Hindu epics known as the *Vedas*, created between 2000 B.C.E. and 600 B.C.E.

Later we find chakras mentioned in the Yoga Upanishads (circa 600 A.D) and in the Yoga Sutras of Patanjali (circa 200 B.C).

The Gorakshashatakam, written in the 11<sup>th</sup> century, details meditation techniques relating to the chakras.

The most commonly referenced works on the chakras, however, are the *Sat-Cakra-Nirupana* (1577 C.E.) and the *Padaka-Pancaka* (ca. 10<sup>th</sup> century C.E.). Both texts were translated by Arthur Avalon into English and are found in his book *The Serpent Power*. Most of us in the west are most familiar with the concept of chakras presented in that work.



# ROOT CHAKRA

## Muladhara

**Location:** Base of spine - Coccyx/Perineum

**Color:** Red

**Related Gland/Organ:** Anus, Prostate/Adrenal

**Element:** Earth

**Musical Note:** C

### PRIMARY FUNCTIONS:

Grounding      Connection to earth  
Security      Survival instinct  
Need to express power and exert influence  
Right to be here      Fundamental survival

**Affirmation: I am here.**

### BALANCED

- Stable
- Secure
- Trustful
- Physically healthy
- Right livelihood
- Grounded, stable
- Self-centeredness
- Arrogance
- Ostentatious
- Humorless
- Inflexible
- Apathetic
- Suicide
- Chronic illness

### UNDERACTIVE

- Fear, Anxiety
- Anorexia
- Lack of self-assertiveness
- Lack of confidence
- Lacking a sense of direction
- General insecurity, anxiety, worry
- Fears around survival

### OVERACTIVE

- Sluggish, Lethargic
- Resistant to change
- Hoarding, Materialistic - Overspending
- Greed
- Jealousy

### BALANCING Methods

**Stones:** agate, hematite, blood jasper, garnet, red coral, ruby, all red stones

**Aromatherapy:** sandalwood, patchouli, cypress, cedarwood or cedar, rosewood, frankincense, clary sage, vetiver, carrot, cardamon, clove, ginger,

**Food:** root vegetables, red fruit and veggies, protein

- Spend time in nature
- Sit on the ground or on the floor
- Tend a garden;

- Wear jewelry with ruby, garnet, or onyx gems
- Use essential oils of rosemary, sandalwood, frankincense, and myrrh
- Eat a diet rich in root vegetables, protein, and hot spices
- Follow through with your commitments
- Practice yoga with a focus on grounding through your feet
- Walk barefoot



# SACRAL CHAKRA

## Svadhishthana

**Location:** Sacrum/Pelvis

**Color:** Orange

**Gland/Organ:** Testes, ovaries, spleen

**Element:** Water

**Musical Note:** D

### PRIMARY FUNCTION:

- Sexuality
- Creativity
- Emotions
- Imagination

**Affirmation: I want.**

### BALANCED

- Fearless
- Live by instinct
- Clear expression
- Body, mind, spirit in harmony
- Duties and obligations become something we want to do

### UNDERACTIVE

- Rigid in body and beliefs
- Emotionally numb
- Out of touch with feelings
- Poor social skills
- Indecisiveness
- Depression
- Clinging to the past
- Physical and sexual inhibitions.

### OVERACTIVE

- Psychologically fickle
- Sexual addiction
- Mood swings
- Emotional dependency
- Chaotic

### BALANCING Methods

**Stones:** orange calcite, carnelian, blue-green turquoise

**Aromatherapy:** Clary sage, geranium, jasmine, neroli, ylang ylang, tangerine, rose, rose geranium, vetiver, patchouli, vanilla, cinnamon

- **Food:** water, orange foods
- Spend time near or on or in the water; Bathe in moonlight; Dance!
- Wear jewelry with carnelian, fire opal, or citrine gems
- Use essential oils of orange, rose, jasmine, and hibiscus
- Eat tropical fruits, honey, and spices like cinnamon and vanilla
- Be open to all forms of self-expression; act on those that interest you
- Dance in public
- Learn to let go and go with the flow
- Get a massage, take a bath, listen to soothing music (aka relax)



# SOLAR PLEXUS CHAKRA Manipura

**Location:** Solar Plexus - Navel

**Color:** Yellow

**Gland/Organ:** Adrenals

**Element:** Fire

**Musical Note:** E

## PRIMARY FUNCTION:

Digestion  
Willpower  
Ambition and motivation  
Self-esteem  
Manifestation

**Affirmation:** I can.

## BALANCED

- Confidence
- In control of one's life
- Responsible and reliable
- Self-disciplined
- Energetic
- Able to turn ideas into action
- Duties and obligations become something we want to do

## UNDERACTIVE

- Poor digestion
- Low self-esteem
- Submissive
- Poor self-discipline
- Easily manipulated by others

## OVERACTIVE

- Impulsive
- Dominating, controlling
- Competitive,
- Risk-taking behavior
- Impatient

## BALANCING Methods

**Stones:** tiger's eye, amber, topaz, citrine, all yellow stones

**Aromatherapy:** sandalwood, frankincense, fennel, cedarwood, lavender, helichrysum, myrrh, ginger, lemon, black pepper, rosemary, marjoram, oregano, thyme, cinnamon, peppermint

- Practice deep belly breathing;  
Bathe in sunlight;
- Wear jewelry with amber, golden topaz, or yellow sapphire gems
- Use essential oils of chamomile, peppermint, and marjoram
- Eat a diet rich in grains and dairy and spices like ginger, turmeric, and fennel
- Face your fears – do something you've always wanted to but never have





# HEART CHAKRA

## Anahata

**Location:** Chest

**Color:** Green

**Related Gland/Organ:** Heart

**Element:** Air

**Musical Note:** F

### PRIMARY FUNCTION:

Ability to love

Compassion

Empathy

Self acceptance

Ability to serve others

**AFFIRMATION: I give and receive love.**

### BALANCED

- Loving
- Compassionate
- Empathetic
- Peaceful
- Centered
- Content

**Aromatherapy:** rose, clary sage, sandalwood, geranium, bergamot, neroli, melissa, sandalwood, chamomile, ylang ylang, jasmine, lavender, vanilla

**Food:** Greens (kale, collards, spinach, etc) and other green foods

### UNDERACTIVE

- Antisocial or withdrawn
- Critical and intolerant
- Lonely
- Lack of empathy
- Fear of intimacy

Spend time with children and pets; give time and energy to selfless causes;

- Take deep, soothing breaths
- Wear jewelry with rose quartz, emerald, jade, moss agate, or pink sapphire gems
- Use essential oils of rosewood, jasmine, poppy, and eucalyptus
- Eat a diet rich in leafy green vegetables and spices like sage, cilantro, basil, thyme, and parsley
- Drink green or herbal teas in the morning and at night
- Collaborate openly with others
- Recognize others in yourself

### OVERACTIVE

- Co-dependent
- Jealous
- Martyr syndrome
- People-pleaser
- Unable to say 'No'

### BALANCING Methods

**Stones:** rose quartz, pink or ruby tourmaline, green aventurine, malachite, jade

# THROAT CHAKRA

## Vishuddha

**Location:** Throat

**Color:** Bright blue

**Gland/Organ:** Thyroid

**Element:** Sound / Ether

**Musical Note:** G

### PRIMARY FUNCTION:

Expression Truth Communication

**AFFIRMATION: I speak.**

### BALANCED

- Good communication skills
- Good listener
- Good timing and rhythm
- Creative

### UNDERACTIVE

- Difficulty expressing thoughts
- Fear of speaking
- Secretiveness
- Shyness

### OVERACTIVE

- Talking too much
- Gossiping
- Stuttering
- Inability to be in silence
- Loud
- Inability to keep secrets

### BALANCING Methods

**Stones:** sodalite, angelite, blue turquoise

**Aromatherapy:** lavender, patchouli, spearmint, frankincense, cypress, geranium, spruce, sandalwood, tea tree, mandarin

**Food:** blueberries, kelp

- Keep a journal; write poetry; sing (or scream)
- Sing loudly, chant, read poetry aloud
- Wear jewelry with turquoise, blue opal, or blue topaz gems
- Use essential oils of sage, lemongrass, geranium, and hyssop
- Drink plenty of water, fresh fruit juices, and herbal tea
- Use lemon with most meals
- Refrain from eating dairy and using tobacco products
- Eat tree grown fruits (apples, pears, peaches, nectarines, plums, apricots, cherries, etc.) on a daily basis
- Express your opinions directly and proudly while remaining open to other points of view
- Think before you speak



# THIRD EYE CHAKRA

## Ajna

**Location:** Brow

**Color:** Indigo

**Gland/Organ:** Pineal

**Element:** Light

**Musical Note:** A

**PRIMARY FUNCTION:** Intuition, Self-realization

**Affirmation:** I see.

### **BALANCING Methods**

**Stones:** lapis lazuli, azurite, sugilite

**Aromatherapy:** peppermint, rosemary, cedar, spruce, pine, rose, rosemary, clary sage, oregano, marjoram, thyme, lavender, frankincense

**Food:** purple foods, blackberries, blueberries, purple grapes

### **BALANCED**

- Strong intuition
- Creative imagination
- Good memory
- Good dream recall
- Following a vision for life

### **UNDERACTIVE**

- Lack of imagination
- Insensitivity
- Excessive skepticism
- Denial
- Inability to find alternatives

### **OVERACTIVE**

- Hallucinations
- Delusions
- Obsessions
- Nightmares
- Difficulty concentrating
- Excessive daydreaming

- Record your dreams; watch the stars;
- Wear jewelry with azurite, purple fluorite, or lapis lazuli gemstones
- Use essential oils of lavender, Queen Anne's lace, rosemary, spruce, and peppermint
- Eat bush or vine grown fruits on a regular basis (blueberries, blackberries, grapes, raspberries, etc.)
- Drink a serving of red wine or grape juice daily
- Create art
- Observe people without judgment – strive to learn from everyone



# CROWN CHAKRA

## Sahasrara

**Location:** Crown of head

**Color:** Violet or white

**Related Gland/Organ:** Pituitary

**Element:** Consciousness

**Musical Note:** B

**PRIMARY FUNCTION:** Connection to self

**AFFIRMATION: SILENCE**

### BALANCED

- Spiritual connection
- Wisdom
- Intelligence, presence
- Open-minded

### UNDERACTIVE

- Spiritually cynical
- Closed mind
- Rigid belief systems
- Apathy

### OVERACTIVE

- Dissociated from body
- Spiritual addiction
- Over-thinking
- Living in the head
- Excessive attachment

### BALANCING Methods

**Stones:** amethyst, white calcite, white topaz

**Aromatherapy:** lotus, ylang ylang, jasmine, frankincense, jasmine, myrrh, sandalwood, spruce, lavender, rose, ravenara, basil, rosemary

**Food:** prana, sunlight, air

- Practice meditation or contemplative prayer
- Wear jewelry with amethyst, clear quartz, or diamond gems
- Use essential oils of lotus, jasmine, sandalwood, star tulip, and St. John's Wort
- Fast and/or detox 3 to 4 times each year
- Burn incense and "smudge sticks" made from sage and juniper

### MEDITATION FOR CROWN CHAKRA

Morning sunlight flowing into and down the spine, bringing vitality and energy to the body. The sunlight pools at the base of spine.

Exhale the light up the front of your body, out through the arms, throat, heart, head. Exhale the negative emotional, tension.

Inhale to bring the light down through the crown, allowing it to spread throughout the body.

# ABOUT DEBORAH-ZENHA ADAMS

Deborah-Zenha Adams is an award-winning author of novels, short fiction, CNF, and poetry, and served as executive editor of Oconee Spirit Press for ten years. She began her yoga journey in the 1970s, when she first read *Yoga, Youth, and Reincarnation* by Jess Stern. She was trained in holistic yoga under the guidance of renowned yoga master Shubha Darshan Muni, and continues to follow a personal practice built on Yogi Darshan's system.

Whether leading an asana class or a meditation workshop, her goal is to help others develop mind-body harmony. She is convinced that embracing the full philosophy and practice of yoga gives us the resource to become the compassionate creatures we are meant to be.

When not writing, sauntering, or practicing yoga, she partners with yoga studios throughout the southern United States to conduct her signature workshop, Write Your Yoga Story (even if you aren't a writer). You're invited to visit her website – [www.Deborah-Adams.com](http://www.Deborah-Adams.com) – to learn more.

# Sat-Cakra-Narupana

By Purnananda Swami

## The Muladhara Cakra

Now I speak of the first sprouting shoot of complete realization of the Brahman, which is to be achieved by means of the six Cakras and so forth in their proper order.

1. In the space outside the Meru, placed on the left and the right, are the two Siras, Sasi and Mihira. The Nadi Susumna, whose substance is the threefold Gunas, is in the middle. She is the form of Moon, Sun, and Fire; Her body, a string of blooming Dhatura flowers, extends from the middle of the Kanda to the Head, and the Vajra inside Her extends, shining, from the Medhra to the Head.

2. Inside her [Vajra] is Citrini, who is lustrous with the lustre of the Pranava and attainable in Yoga by Yogis. She (Citrini) is subtle as a spider's thread, and pierces all the Lotuses which are placed within the backbone, and is pure intelligence. She (Citrini) is beautiful by reason of these (lotuses) which are strung on her. Inside her (Citrini) is the Brahma-nadi, which extends from the orifice of the mouth of Hara to the place beyond, where Adi-deva is.

3. She [Citrini] is beautiful like a chain of lightning and fine like a (lotus) fibre, and shines in the minds of the sages. She is extremely subtle; the awakener of pure knowledge; the embodiment of all Bliss, whose true nature is pure Consciousness. The Brahma-dvara shines in her mouth. This place in the entrance to the region sprinkled by ambrosia, and is called the Knot, as also the mouth of Susumna.

4. Now we come to the Adhara Lotus. It is attached to the mouth of the Susumna, and is placed below the genitals and above the anus. It has four petals of crimson hue. Its head (mouth) hangs downwards. On its petals are the four letters from Va to Sa, of the shining colour of gold.

5. In this (Lotus) is the square region (Cakra) of Prthivi, surrounded by eight shining spears. It is of a shining yellow colour and beautiful like lightning, as is also the Bija of Dhara which is within.

6. Ornamented with four arms and mounted on the King of Elephants, He carries on His lap the child Creator, resplendent like the young Sun, who has four lustrous arms, and the wealth of whose lotus-face is fourfold.

7. Here dwells the Devi Dakini by name; her four arms shine with beauty, and her eyes are brilliant red. She is resplendent like the lustre of many Suns rising at one and the same time. She is the carrier of the revelation of the ever-pure Intelligence.

8. Near the mouth of the Nadi called Vajra, and in the pericarp (of the Adhara Lotus), there constantly shines the beautifully luminous and soft, lightning-like triangle which is Kamarupa, and known as Traipura. There is always and everywhere the Vayu called Kandarpa, who is of a deeper red than the Bandhujiva flower, and is the Lord of Beings and resplendent like ten million suns.

9. Inside it (the triangle) is Svayambhu in His Linga-form, beautiful like molten gold, with His Head downwards. He is revealed by Knowledge and Meditation, and is of the shape and colour of a new leaf. As the cool rays of lightning and of the full moon charm, so does His beauty. The Deva who resides happily here as in Kasi is in forms like a whirlpool.

10. Over it [Svayambhu-Linga] shines the sleeping Kundalini, fine as the fibre of the lotus-stalk. She is the world-bewilderer, gently covering the mouth of Brahma-dvara by Her own. Like the spiral of the conch-shell, Her shining snake-like form goes three and a half times round Siva, and Her lustre is as that of a strong flash of young strong lightning. Her sweet murmur is like the indistinct hum of swarms of love-mad bees.

11. She produces melodious poetry and Bandha and all other compositions in prose or verse in sequence or otherwise in Samskrta, Prakrta and other languages. It is She who maintains all the beings of the world by means of inspiration and expiration, and shines in the cavity of the root (Mula) Lotus like a chain of brilliant lights.

12. Within it [Svayambhu-Linga, round which Kundalini is coiled] reigns dominant Para, the Sri-Paramesvari, the Awakener of eternal knowledge. She is the Omnipotent Kala who is wonderfully skilful to create, and is subtler than the subtlest. She is the receptacle of that continuous stream of ambrosia which flows from the Eternal Bliss. By Her radiance it is that the whole of this Universe and this Cauldon is illumined.

13. By meditating thus on Her who shines within the Mula-Cakra, with the lustre of ten million Suns, a man becomes Lord of speech and King among men, and an

Adept in all kinds of learning. He becomes ever free from all diseases, and his inmost Spirit becomes full of great gladness. Pure of disposition by his deep and musical words, he serves the foremost of the Devas. .

### **The Svadhisthana Cakra**

14. There is another Lotus placed inside the Susumna at the root of the genitals, of a beautiful vermillion colour. On its six petals are the letters from Ba to Puramdara, with the Bindu superposed, of the shining colour of lightning.

15. Within it [Svadhisthana] is the white, shining, watery region of Varuna, of the shape of a half-moon, and therein, seated on a Makara, is the Bija Vam, stainless and white as the autumnal moon.

16. May Hari who is within it, who is in the pride of early youth, whose body is of a luminous blue beautiful to behold, who is dressed in yellow raiment, is four armed, and wears the Sri-vatsa, and the Kaustubha, protect us!

17. It is here [in the Svadhisthana] that Rakini always dwells. She is of the colour of a blue lotus. The beauty of Her body is enhanced by Her uplifted arms holding various weapons. She is dressed in celestial raiment and ornaments, and Her mind is exalted with the drinking of ambrosia.

18. He who meditates upon this stainless Lotus, which is named Svadhisthana, is freed immediately from all his enemies, such as the fault of Ahamkara and so forth. He becomes a Lord among Yogis, and is like the Sun illumining the dense darkness of ignorance. The wealth of his nectar-like words flows in prose and verse in well-reasoned discourse.

### **The Manipura Cakra**

19. Above it [the Svadhisthana], and at the root of the navel, is the shining Lotus of ten petals, of the colour of heavy-laden rain-clouds. Within it are the letters Da to Pha, of the colour of the blue lotus with the Nada and Bindu above them. Meditate there on the region of Fire, triangular in form and shining like the rising sun. Outside it are three Svastika marks, and within, the Bija of Vahni himself.

20. Meditate upon Him (Fire) seated on a ram, four-armed, radiant like the rising sun. In His lap ever dwells Rudra, who is of a pure vermillion hue. He (Rudra) is white with the ashes with which He is smeared; of an ancient aspect and three-eyed, His hands are placed in the attitude of granting boons and of dispelling fear. He is the destroyer of creation.



21. Here abides Lakini, the benefactress of all. She is four-armed, of radiant body, is dark (of complexion), clothed in yellow raiment and decked with various ornaments, and exalted with the drinking of ambrosia. By meditating on this Navel Lotus the power to destroy and create (the world) is acquired. Vani with all the wealth of knowledge ever abides in the lotus of His face.

### **The Anahata Cakra**

22. Above that, in the heart, is the charming Lotus of the shining colour of the Bandhuka flower, with the twelve letters beginning with Ka, of the colour of vermilion, placed therein. It is known by its name of Anahata, and is like the celestial wishing-tree, bestowing even more than (the supplicant's) desire. The Region of Vayu, beautiful and with six corners, which is like unto the smoke in colour, is here.

23. Meditate within it on the sweet and excellent Pavana Bija, grey as a mass of smoke, with four arms, and seated on a black antelope. And within it also (meditate) upon the Abode of Mercy, the Stainless Lord who is lustrous like the Sun, and whose two hands make the gestures which grant boons and dispel the fears of the three worlds.

24. Here dwells Kakini, who in colour is yellow like unto new lightning, exhilarated and auspicious; three-eyed and the benefactress of all. She wears all kinds of ornaments, and in Her four hands She carries the noose and the skull, and makes the sign of blessing and the sign which dispels fear. Her heart is softened with the drinking of nectar.

25. The Sakti whose tender body is like ten million flashes of lightning is in the pericarp of this Lotus in the form of a triangle (Trikona). Inside the triangle is the Siva-Linga known by the name of Bana. This Linga is like shining gold, and on his head is an orifice minute as that in a gem. He is the resplendent abode of Laksmi.

26. He who meditates on this Heart Lotus becomes (like) the Lord of Speech, and (like) Isvara he is able to protect and destroy the worlds. This Lotus, is like the celestial wishing-tree, the abode and seat of Sarva. It is beautified by the Hamsa, which is like unto the steady tapering flame of a lamp in a windless place. The filaments which surround and adorn its pericarp, illumined by the solar region, charm.

27. Foremost among Yogis, he ever is dearer than the dearest to women, He is pre-eminently wise and full of noble deeds. His senses are completely under control. His mind in its intense concentration is engrossed in thoughts of the Brahman. His

inspired speech flows like a stream of (clear) water. He is like the Devata who is the beloved of Laksmi and he is able at will to enter another's body.

### **The Visuddha Cakra**

28. In the throat is the Lotus called Visuddha, which is pure and of a smoky purple hue. All the (sixteen) shining vowels on its (sixteen) petals, of a crimson hue, are distinctly visible to him whose mind (Buddhi) is illumined. In the pericarp of this lotus there is the Ethereal Region, circular in shape, and white like the full Moon. On an elephant white as snow is seated the Bija of Ambara, who is white of colour.

29. Of his Four arms, two hold the noose and goad, and the other two make the gestures of granting boons and dispelling fear. These add to His beauty. In His lap there ever dwells the great snow-white Deva, three-eyed and five-faced, with ten beautiful arms, and clothed in a tiger's skin. His body is united with that of Girija, and He is known by what His name, Sadha-Siva, signifies.

30. Purer than the Ocean of Nectar is the Sakti Sakini who dwells in this Lotus. Her raiment is yellow, and in Her four lotus-hands She carries the bow, the arrow, the noose, and the goad. The whole region of the Moon without the mark of the hare is in the pericarp of this Lotus. This (region) is the gateway of great Liberation for him who desires the wealth of Yoga and whose senses are pure and controlled.

31. He who has attained complete knowledge of the Atma (Brahman) becomes by constantly concentrating his mind (Citta) on this Lotus a great Sage, eloquent and wise, and enjoys uninterrupted peace of mind. He sees the three periods, and becomes the benefactor of all, free from disease and sorrows and long-lived, and, like Hamsa, the destroyer of endless dangers.

31a. The Yogi, his mind constantly fixed on this Lotus, his breath controlled by Kumbhaka, is in his wrath able to move all the three worlds. Neither Brahma nor Visnu, neither Hari-Hara nor Surya nor Ganapa is able to control his power (resist him).

### **The Ajna Cakra**

32. The Lotus named Ajna is like the Moon, (beautifully white). On its two petals are the letters Ha and Ksa, which are also white and enhance its beauty. It shines with the glory of Dhyana. Inside it is the Sakti Hakini, whose six faces are like so many moons. She has six arms, in one of which She holds a book; two others are lifted up in the gestures of dispelling fear and granting boons, and with the rest She holds a skull, a small drum, and a rosary. Her mind is pure (Suddha-Citta).

33. Within this Lotus dwells the subtle mind (Manas). It is well-known. Inside the Yoni in the pericarp is the Siva called Itara, in His phallic form. He here shines like a chain of lightning flashes. The first Bija of the Vedas, which is the abode of the most excellent Sakti and which by its lustre makes visible the Brahma-sutra, is also there. The Sadhaka with steady mind should meditate upon these according to the order (prescribed).

34. The excellent Sadhaka, whose Atma is nothing but a meditation on this Lotus, is able quickly to enter another's body at will, and becomes the most excellent among Munis, and all-knowing and all-seeing. He becomes the benefactor of all, and versed in all the Sastras. He realizes his unity with the Brahman and acquires excellent and unknown powers. Full of fame and long-lived, he ever becomes the Creator, Destroyer, and Preserver, of the three worlds.

35. Within the triangle in this Cakra ever dwells the combination of letters which form the Pranava. It is the inner Atma as pure mind (Buddhi), and resembles a flame in its radiance. Above it is the half (crescent) moon, and above this, again, is Ma-kara, shining in its form of Bindu. Above this is Nada, whose whiteness equals that of Balarama and diffuses the rays of the Moon.

36. When the Yogi closes the house which hangs without support, the knowledge whereof he has gained by the service of Parama-guru, and when the Cetas by repeated practice becomes dissolved in this place which is the abode of uninterrupted bliss, he then sees within the middle of and in the space above (the triangle) sparks of fire distinctly shining.

37. He then also sees the Light which is in the form of a flaming lamp. It is lustrous like the clearly shining morning sun, and glows between the Sky and the Earth. It is here that the Bhagavan manifests Himself in the fullness of His might. He knows no decay, and witnesseth all, and is here as He is in the region of Fire, Moon, and Sun.

38. This is the incomparable and delightful abode of Visnu. The excellent Yogi at the time of death joyfully places his vital breath (Prana) here and enters (after death) that Supreme, Eternal, Birthless, Primeval Deva, the Purusa, who was before the three worlds, and who is known by the Vedanta.

### **The Sahasrara**

39. When the actions of the Yogi are, through the service of the Lotus feet of his Guru, in all respects good, then he will see above it (i.e., Ajna-cakra) the form of the Mahanada, and will ever hold in the Lotus of his hand the Siddhi of Speech. The Mahanada, which is the place of dissolution of Vayu is the half of Siva, and like the

plough in shape, is tranquil and grants boons and dispels fear, and makes manifest pure Intelligence (Buddhi).

40. Above all these, in the vacant space wherein is Sankhini Nadi, and below Visarga is the Lotus of a thousand petals. This Lotus, lustrous and whiter than the full Moon, has its head turned downward. It charms. Its clustered filaments are tinged with the colour of the young Sun. Its body is luminous with the letters beginning with A, and it is the absolute bliss.

41. Within it (Sahasrara) is the full Moon, without the mark of the hare, resplendent as in a clear sky. It sheds its rays in profusion, and is moist and cool like nectar. Inside it (Candra-mandala), constantly shining like lightning, is the Triangle and inside this, again, shines the Great Void which is served in secret by all the Suras.

42. Well concealed, and attainable only by great effort, is that subtle Bindu (Sunya) which is the chief root of Liberation and which manifests the pure Nirvana-Kala with Ama-Kala. Here is the Deva who is known to all as Parama-Siva. He is the Brahman and the Atma of all beings. In Him are united both Rasa and Virasa, and He is the Sun which destroys the darkness of nescience and delusion.

43. By shedding a constant and profuse stream of nectar-like essence, the Bhagavan instructs the Yati of pure mind in the knowledge by which he realizes the oneness of the Jivatma and the Paramatma. He pervades all things as their Lord, who is the ever-flowing and spreading current of all manner of bliss known by the name of Hamsah Parama (Parama-hamsah).

44. The Saivas call it the abode of Siva; the Vaisnavas call it Parama Purusa; others again, call it the place of Hari-Hara. Those who are filled with a passion for the Lotus feet of the Devi call it the excellent abode of the Devi; and other great sages (Munis) call it the pure place of Prakrti-Purusa.

45. That most excellent of men who has controlled his mind and known this place is never again born in the Wandering, as there is nothing in the three worlds which binds him. His mind being controlled and his aim achieved, he possesses complete power to do all which he wishes, and to prevent that which is contrary to his will. He ever moves towards the Brahman. His speech, whether in prose or verse, is ever pure and sweet.

46. Here is the excellent (supreme) sixteenth Kala of the Moon. She is pure, and resembles (in colour) the young Sun. She is as thin as the hundredth part of a fibre in the stalk of a lotus. She is lustrous and soft like ten million lightning flashes, and is down-turned. From Her, whose source is the Brahman, flows copiously the

continuous stream of nectar (or, She is the receptacle of the stream of excellent nectar which comes from the blissful union of Para and Parâ).

47. Inside it (Ama-kala) is Nirvana-kala, more excellent than the excellent. She is as subtle as the thousandth part of the end of a hair, and of the shape of the crescent moon. She is the ever-existent Bhagavati, who is the Devata who pervades all beings. She grants divine knowledge, and is as lustrous as the light of all the suns shining at one and the same time.

48. Within its middle space (i.e., middle of the Nirvana-kala) shines the Supreme and Primordial Nirvana-Sakti; She is lustrous like ten million suns, and is the Mother of the three worlds. She is extremely subtle, and like unto the ten-millionth part of the end of a hair. She contains within Her the constantly flowing stream of gladness, and is the life of all beings. She graciously carries the knowledge of the Truth (Tattva) to the mind of the sages.

49. Within Her is the everlasting place called the abode of Siva, which is free from Maya, attainable only by Yogis, and known by the name of Nityananda. It is replete with every form of bliss, and is pure knowledge itself. Some call it the Brahman; others call it Hamsa. Wise men describe it as the abode of Visnu, and righteous men speak of it as the ineffable place of knowledge of the Atma, or the place of Liberation.

### **The Kundalini**

50. He whose nature is purified by the practice of Yama, Niyama, and the like, learns from the mouth of his Guru the process which opens the way to the discovery of the great Liberation. He whose whole being is immersed in the Brahman then rouses the Devi by Hum-kara, pierces the centre of the Linga, the mouth of which is closed, and is therefore invisible, and by means of the Air and Fire (within him) places Her within the Brahmadvâra.

51. The Devi who is Suddha-sattva pierces the three Lingas, and, having reached all the lotuses which are known as the Brahma-nadi lotuses, shines therein in the fullness of Her lustre. Thereafter in Her subtle state, lustrous like lightning and fine like the lotus fibre, She goes to the gleaming flame-like Siva, the Supreme Bliss and of a sudden produces the bliss of Liberation.

52. The wise and excellent Yogi rapt in ecstasy, and devoted to the Lotus feet of his Guru, should lead Kula-Kundalini along with Jiva to her Lord the Para-siva in the abode of Liberation within the pure Lotus, and meditate upon Her who grants all desires as the Caitanya-rupa-Bhagavati. When he thus leads Kula-Kundalini, he should make all things absorb into Her.

53. The beautiful Kundalini drinks the excellent red nectar issuing from Para-Siva, and returns from there where shines Eternal and Transcendent Bliss in all its glory along the path of Kula, and again enters the Muladhara. The Yogi who has gained steadiness of mind makes offering (Tarpana) to the Ista-devata and to the Devatas in the six centres (Cakra), Dakini and others, with that stream of celestial nectar which is in the vessel of Brahmanda, the knowledge whereof he has gained through the tradition of the Gurus.

54. The Yogi who has after practice of Yama, Niyama, and the like, learnt this excellent method from the two Lotus Feet of the auspicious Diksa-guru, which are the source of uninterrupted joy, and whose mind (Manas) is controlled, is never born again in this world (Samsara). For him there is no dissolution even at the time of Final Dissolution. Gladdened by constant realization of that which is the source of Eternal Bliss, he becomes full of peace and foremost among all Yogis.

55. If the Yogi who is devoted to the Lotus Feet of his Guru, with heart unperturbed and concentrated mind, reads this work which is the supreme source of the knowledge of Liberation, and which is faultless, pure, and most secret, then of a very surety his mind dances at the Feet of his Ista-devata.