

## Sahaja Yoga Meditation Intro Booklet

### Know Your 'Self'

"You cannot know the meaning of your life until you are connected with the power that created you"

*Shri Mataji Nirmal Devi, Founder of Sahaja Yoga Meditation*

## **Introduction**

**Sahaja Yoga** is different from the other yogas because it begins with Self realization instead of this being the unobtainable dream of a distant goal. Her Holiness Shri Mataji Nirmala Devi has made this possible, for in being born Self realized She is able to pass on Her gift of Divine Revelation to others. She derives infinite wisdom, love and power by being connected to the main power supply of the Life Source Itself whilst all others must rely upon the pitifully inadequate potential contained in their own personal batteries.

Spontaneous realization of the Divine mysteries is the first of three fundamental differences between Sahaja Yoga and other Yoga paths. Self Realization is the key which unlocks the invisible barrier which blocks the life force of kundalini and this makes the kriya(action) techniques of purification and the asanas(exercises) of hatha yoga quite unnecessary as this work is already accomplished. Because the Divine Grace shines forth from the very beginning, the ego does not develop in its seekers and the major obstacle to attainment never emerges in their awareness. This destroys all sense of separation as the enlightened ones merge together in a sea of love.

Sahaja Yoga stands unique in its revelation and practice as it integrates an ancient true knowledge with an advanced realization technique invented by Shri Mataji so that a person seeking the 'truth' not only connects and realizes his/her self but in addition is enabled to impact the surroundings and the society through this inner transformation.

Sahaja Yoga is a living process. It is an individual journey and a collective consciousness breakthrough of our modern times.

## **The Experience**

The first thing to realize is that in Sahaja Yoga, 'something' actually happens. The experience of self is real, not random or undetermined, but consistent and verifiable.

Enlightenment in the form of thoughtless awareness (nirvicharsamadhi) takes place when Kundalini reaches the Sahasrara. When she pierces through, the cool vibrations start to follow. Surprisingly, vibrations from the photograph of H.H. Mataji awaken Kundalini in the same way as from her person. By following this procedure with an open mind, you may experience self realization, granting complete relaxation and the elevation into the witness state of collective consciousness. Again this experience is actual. Neither the invention of an exalted imagination nor the projection of an external power, it is your own realization, taking place within you.

Be comfortable at all times. First remove shoes and loosen tight clothing. Place the photograph of H. H. Mataji so you may sit before it in the most relaxed way. It is best to sit on the floor to have greater contact with the earth, but you may use a chair if this proves too difficult. Try to sit with a reasonably straight spine and in a respectful frame of mind. Kundalini has her dignity, which must always be respected, as must the attendant protocol of the Divine. With your eyes on the picture, hold your hands towards it, palms upward. You may rest your hands on your lap. Close your eyes and let the mind be quite still. If there is any flickering of the eyelids or you begin to see any lights, colors or visions, then it means there is a problem in the Agnya chakra and you should keep your eyes open and on the picture. Attention should

be loose, not fixed at any point. If there are still thoughts, try to detach yourself by watching them until they fade. Forgive anyone who has ever harmed you or made you unhappy. Ask yourself, 'What are you thinking?'

If you have led a reasonably normal life so far, you may not feel any physical sensation, only a gradual relaxation of the inner being. You may feel the Kundalini moving up the spine to the crown of the head. When it reaches the Agnya chakra in the center of the brain, thoughts cease spontaneously, without effort. Thoughtless awareness does not mean you cannot think, but that you see yourself outside the flow of thought in a state of pure awareness. Try to remain as a witness to all that is happening, watching without thinking. There is no danger, nothing to fear; the nature of Kundalini is protective and maternal. As your mother, she only does what is best for you, her only child.

As the Kundalini enters Sahasrara chakra and passes through the fontanel area of the skull to merge with the universal unconscious, you may begin to feel cool vibrations like a breeze on your hands. This is the divine breeze that is mentioned in so many scriptures; as the wind of the Holy Ghost in the Bible, as the Hebrew 'ruach', as the 'chaitanyalahari' described by Adi Shankaracharya. We discover many more references in our literature, as for instance in Wordsworth's :

*'mild, creative breeze,  
A vital breeze which travelled gently on  
O'er things which it had made,'\**

or in Blake's :

*'Still the breath Divine does move,  
And the breath Divine is Love.'\*\**

If the breeze flows evenly in both hands, you can be sure that your instrument is in good shape and that your Kundalini is rising all the way through. Now just enjoy your realization in meditation, 'because you cannot meditate but have to be in meditation, through a happening'.

Although this sounds a lengthy process, for those who have spent their lives in the paths of righteousness, realization takes just a split second. For some of us it takes a little longer. Sometimes you may feel cool in one hand only. If it is on the right you may place it on the heart while keeping the left towards the picture. This gives support to the weaker left side. Alternately you can hold the right hand away from the picture, as a channel for problems in your system to escape. If the cool breeze is on your left hand you can place it on your liver (just below the ribcage on the right hand side) and keep the right towards the picture. Or you can hold the left away. Continue until the two sides are brought into balance and the flow is even in both hands.

You may feel heat, tingling, heaviness or numbness in the hands, or may be nothing at all. This means there is an obstruction in your instrument. We call these obstructions 'catches' / 'block' or 'baddha'. When Kundalini is working in an obstructed chakra, the subsequent friction gives rise to the heat you may feel. You can use the elements to disperse these obstructions. One can use the fire element to light a candle before the picture. Then dissolve some salt in a bowl of warm water and sit as before with your feet in the bowl. Obstructions will be burnt in the flame and absorbed in the salt (earth element) and water. After fifteen to twenty minutes, dry your feet, flush away the water in the bowl, wash your hands and again check your vibrations.

There are many clearing techniques apart from footsoaking, including the use of appropriate mantras and bandhans (the exercise where we move our hands to make a rainbow over our head from one end to the

another). All this knowledge is received after realization and must be put into practice if it is to be sustained. For once Kundalini has risen, she soon descends in difficult cases, to those chakras that need her attention. While the realization is effortless, to sustain it demands a certain degree of self cleansing and self-understanding. With this understanding, we sustain ourselves that we may manifest the powers of our spirit, discovering in Sahaja Yoga, our own beauty and how to enjoy that beauty in ourselves and in others.

H.H. Shri Mataji says, 'how much you meditate is how much you love.' Try to meditate daily, early in the morning and in the evening after work. First clear yourself as thoroughly as possible using the appropriate methods, then try just to sit in thoughtless awareness, which is where meditation should begin. Regularity is more important than length of meditation at first - the effect is cumulative. It should never become ritualistic or formalized, but always be from the heart.

The most powerful meditation is usually experienced collectively with other realized souls. With such loving and dynamic people, the vibrations are proportionately stronger and you too develop the same qualities. Meetings with other Sahaja Yogis also give you the opportunity to work on others which is the quickest way to accelerate your own ascent. As you clear them you clear yourself. Her Holiness Mataji says 'Sahaja Yoga is not meant for a few individuals. The whole has to be awakened.'

## **The Instrument**

The instrument of our enlightenment is framed on a structure of three main channels or nadis. These subtle channels are placed within the spine and find their expression in the autonomic nervous system which comprises the left and right sympathetic nervous systems and the central parasympathetic nervous system. The central nervous system represents the consciousness we have achieved in our evolution up to human awareness. Sahaja Yoga now enlightens the central nervous system with the awareness of our spirit. Thus through this system we can actually feel our spirit manifesting itself to us as vibrations.

The three subtle channels called Ida, Pingala and Sushumna, are placed in series creating energy centers known as chakras (1 – 7). These chakras govern all aspects of our being and supply energy to all our needs and functions. We are truly made, as the Bible says, in God's image.

Kundalini resides at the base of the instrument in three-and-a-half coils ('kundala' means 'coils') in the Mooladhara, which is inside the triangular bone at the base of the spine. When awakened, the Kundalini can be seen pulsating inside this bone, the sacrum, and also as it moves up the spinal cord. This divine energy is the motive force of our enlightenment, carrying our attention to the highest level of realization. Then like our own in-built archive, she records and stores every detail of our previous existence. She has her own supreme intelligence, and works for you in the best possible way, with extreme loving care.

Kundalini awakening is often said to be very dangerous, accompanied by tremendous heat and pain. Such is the discovery of those who have experimented in a recklessly naive or unauthorized manner, and particularly when they have tried to associate her awakening with sex. In such cases, the chakra which guards the innocence of Kundalini, the Mooladhara Chakra, acts against this violation by generating waves of heat. The confused pioneer may also experience fits and seizures where he loses control of body and mind. He may jump and howl for no apparent reason. He may experience hallucinations. In the bliss of his ignorance, he associates the warning signals with Kundalini awakening itself, and believes himself to have undergone a profound experience of enlightenment!

The face of such a person shows all the anguish he is going through. After genuine self-realization, the face becomes radiant. You look much younger, the body becomes more active and well-proportioned. The whole personality becomes beautiful and magnetic. As priorities change, you assume a dignified and glorious attitude to life.

Kundalini is absolutely pure. She knows us inside and out and will only rise in one whose desire is fixed in bathing in that same purity. It is true that her first awakening can be very dramatic; people have felt the crowns of their heads melting like ice, and wave after wave of cool vibrations cascading over their being, their hearts flooded with joy, but where the instrument is very clear, as in children, little is actually felt, they just become that bliss and purity. And where there are obstructions, Kundalini is gentle and soothing. You may feel some heat or tingling, but only enough to indicate the problem. As Her Holiness Shri Mataji says, 'She is your loving mother. You are Her only child. Will she ever hurt you or burn you? She just indicates.'

Kundalini is a healing power. As a by-product of our realization (yoga), we receive our well-being (kshema) and are able, with her help, to establish the same in others. Most illnesses are the result of damage to the chakras. Kundalini repairs them naturally, from inside. And so although the fruits of her silent industry are quite miraculous, there is no suggestion of miracle cures in Sahaja Yoga. Unfamiliar to many she may be, but Kundalini is a natural force, and it is her nature to repair what is broken and reunite it to the whole.

Disease occurs when the subtle qualities of the chakras are neglected or denied. The relevant chakra then becomes defective. They may also be drained in the event of an emergency in a particular chakra, a shock for instance, or a fall or severe emotional trial. In such cases, the sympathetic nervous system puts great demands on the chakras. When such over-activity drains a chakra completely, that part of the body which falls within its sphere is no longer connected with the central path which caters to the whole. The cells in that area are now on their own. In the absence of the supreme control of the organizing agent, the cells' growth becomes malignant and they re-create themselves at random, without proportion to the whole. Now we can understand why cancer develops and why cancer can only be cured through Sahaja Yoga. Only by awakening the damaged chakra, through the healing power of Kundalini can the chakra be restored to health and again bring the rampant cells under control.

First we find the damaged chakra through vibratory awareness; we can feel all the chakras on our fingers. Then we take the necessary steps, directing Kundalini to the relevant centers, supplying vibrations to the affected area and so on. With the help of Kundalini, by awakening, directing and balancing the energy, most diseases can be cured, once and for all.

She is the power that bestows all of these blessings upon you, and her power in you is in direct proportion to your pure desire for her. H.H. Shri Mataji says, 'Kundalini is the desire of God. It is not the desire for God, it is the desire of God himself within you. So it can only be awakened by that desire itself. It is the desire of God within you that is being placed, and the desire of God is the Shakti. And the desire of God is that He loves you.' So do not condemn or destroy yourself or others. Keep in the center (moderation) and respect your sustenance (dharma). The desire of God is to bestow the Kingdom of God upon you. He will have to do the job if He has to give meaning to his creation. Only thing you do is not to ruin your being by extreme behavior.'

## **The Nadis (the Three Channels of our Subtle System)**

The human nervous system is divided into a central and an autonomic nervous system. The autonomic is divided into parasympathetic nervous system (PNS) and sympathetic nervous systems (SNS). The

parasympathetic nervous system is divided by a gap between the *vagus* nerve and the kundalini. This division is symbolised in the instrument as the void (IV).

The left and right sympathetic nervous systems (SNS) we use for our day to day physical, mental and emotional activity. Within the subtle instrument, Ida Nadi (Left Channel) manifests the left SNS\* and PingalaNadi (Right Channel) the right SNS. By-products of Ida Nadi activity create the balloon of superego in the head, beginning on the left at throat level and mostly covering the back and right side of the head. PingalaNadi activity creates another balloon, of ego on the other side, covering the front and left side of the head.

The central channel of SushumnaNadi manifests the PNS\*. This system is self-governing. The Self or Spirit witnesses the action of the PNS which controls our involuntary activities such as heartbeat, breathing and reflex, that is, unconscious as opposed to conscious activity. Although we can to a degree control our sympathetic action, for instance we can make our hearts beat fast, we cannot consciously slow the heart down, which is parasympathetic action.

The Self existing at this level means that we cannot achieve Self-realization through our own effort, only through God's desire. Spirit is spontaneous; as natural and vital to us as our heartbeat. How long would we last if it were only our will that kept our hearts beating, or if we were to learn breathing from a book ? The spirit is infinite, while our rationality is finite, hence our efforts are also finite. Only Kundalini can bridge that great divide between illusion and reality. She is the trigger of divine bliss, that unites the attention to the Spirit, and carries you on into joy.

### **I. Ida Nadi (Moon Line, Left Channel)**

**Qualities:** tamoguna, past, subconscious

**Gross expression:** left sympathetic nervous system

**Place on hand:** whole left hand

**Manifestations:** auspiciousness, emotion, existence, joy, desire.

**Causes of catch:** lethargy, habits, conditioning, superstition, blind faith, guilt, fear, self pity, day-dreaming, drugs, bad childhood, gross attachments to children, tantrism, sexual perversion, black magic.

The left side channel begins at the Mooladhara chakra and crosses at the Agnya Chakra (6) into the superego in the right side of the brain. It expresses the passive mood of the Virata and the power of desire (ichhashakti). Desire is our prime mover, the power by which we exist and the first cause of our creating or seeking. Emotion is born out of desire which is not yet materialized. Therefore the left is our emotional side.

Weakness in the left side leaves us prone to emotional extremism, where we are thrown between elation and depression. There is very little sense of self-discipline, and we become slaves to habits inculcated in us through conditioning. We become very lethargic, retreating into passivity and self-obsession. Eventually the pressure on the brain grows too much to bear and there is a breakdown, culminating in lunacy, epilepsy, senile decay.

To correct a weak left side we have to first balance it with the right (rajoguna). This means activity which develops the ego and pushes the over-developed superego back to the central area of the head. So we put more attention outside, on work and action. Discarding all ideas of self-destruction and self-pity, we materialize the emotional side which is attuned to our sustenance (dharma). By using the neglected right side, we bring the left into balance with the rest of the being. Now when Kundalini is raised she does not fall again.

The real and greatest quality of the left side is to give us joy (anand), which is beyond the duality of happiness and sorrow. The Spirit is always in joy. That joy is expressed in its purity when Kundalini enlightens the attention with the Spirit. Actually the joy which is latent in creation starts manifesting through our left side. Then you find joy radiating from any source of divine vibrations.

Your priorities change automatically. Old habits and addictions are over and done with, given up without difficulty. A sense of security is established and all guilt and imaginary fears disappear. 'Everything created by nature gives a new meaning and one starts enjoying the genuine significance of every ripple of joy they emit.'

## **II. PingalaNadi (Sun Line, Right Channel)**

**Qualities:** Rajoguna, future, supraconscious.

**Gross expression:** right sympathetic nervous system.

**Place on hand:** whole right hand.

**Manifestations:** self-respect, action, creativity, physical and mental activity.

**Causes of catch:** domination, mental egotism, high-handedness, temper, exploitation, cunning, certain dress, shamelessness, 'do what you like' attitude, vanity, austerity, asceticism, fanaticism, racialism, nationalism.

The right side channel begins at the Swadisthan chakra, crossing at the agnya chakra into the balloon of ego. It expresses the active mood (rajoguna) of the virata and the power of action (kriyashakti).

Pingalanadi is the side which creates, by which we think and act, work and plan for the future. When the demand for energy on this side is too great, the left side is neglected, the desire to know the spirit evaporates. Heart failure can be the ultimate result as the ego develops to the detriment of the spirit, which, in such circumstances may depart from its home in the heart. When natural desires are suppressed, the ego becomes even stronger in the personality.

Right side personalities become very dry, aggressive and cunning. They lose all feelings, concerned only for their material advancement and power over others. Any degree of trickery or exploitation can be justified by their rationality. Blinded by ego, they are proud to think they are fooling the world. They identify only with ego, the heart is just a stone. They believe in the power of their own intelligence, but wisdom and logic soon part company and stupidity and idiocy becomes a common symptom of this type of personality.

If we suffer from over developed ego, we bring ourselves into balance by moving the energy towards the center, to Sattvaguna. Problems on Pingalanadi result largely from our presumption that is actually we who are doing something, when in fact all living work is done only by God Almighty. He germinates the seed, He changes the flower into fruit. All we do is change one dead form into another. We ask his forgiveness for being so foolishly egoistical and then we can remember the mantra to correct Pingalanadi, "I'm not doing it."

Any extreme physical or mental activity can paralyze the emotional side. Even in seeking the Spirit, our efforts may move us so far on to the right side that we move into supraconscious areas where we see visions, like those induced by hallucinogenic drugs. After realization, our attention becomes centered on the Spirit without effort, and the two sides are brought into balance. When the powers of desire and action are equal, and that balance is established through the understanding of human sustenance (dharma), then Kundalini remains constant and we establish ourselves in Sattwaguna (sushumna).

## **II. SushumnaNadi (Central Channel)**

*Qualities:* Sattwaguna, present, unconscious.

*Gross expression:* parasympathetic nervous system

*Place on hand:* both hands.

*Manifestations:* sustenance, revelation, religion

The central channel begins at the mooladhara and passes straight up into the highest chakra of sahasrara. Only partly active up to the human stage, it expresses the evolutionary power of the virata (Sattwaguna), virtue and righteousness (dharma) and the power of awareness (jnanashakti).

On first awakening, Kundalini ascends Sushumnanadi up to agnya chakra. It covers the lower plate of the brain (moordha) then descends like melting clouds on the Ida and Pingalanadis to the void. It fills this area and then the three combined powers of the three channels re-ascend the Sushumna to open the lotus petals of the Sahasrara. The Spirit, residing in the heart, has its seat at the top of the head in the center. All the chakras have their seats in the Sahasrara. This is the fontanel area that is pierced by the Kundalini, the point of yoga at which the attention is united to the Spirit, the bramharandhra, the gate into the Brahman.

The Sushumna is the central channel for our evolution. It is through this channel that we become collectively conscious and all the disparate factors of our being are integrated in one whole. It makes the connection between our conscious mind and the 'auto' of the autonomic nervous system, the Spirit, which is the reflection of God. Sushumna is the way of dharma, the straight and narrow path by which we pass through the gate of the Agnya Chakra to enter into the Kingdom of God in the Sahasrara.

So with the Sahasrara open and the connection with Sushumna established, we are open to the source of all awareness where all knowledge dwells, and sustained by the primordial source of all power (Adi Shakti). Meditation in thoughtless awareness is the key to the development of a strong sushumna. Another basic requirement is to enjoy a virtuous and dharmic life. After realization, try to keep in thoughtless awareness as much as possible, with attention centered in sushumnanadi, the channel of the eternal present, where the only time is 'now'. In this way, with Kundalini awakening, we transcend time and space.

## **The Chakras**

The respective powers of Ida and Pingalanadis create ripples in the two channels. The chakras are created at the points where these ripples meet. Each chakra has a certain number of petals which express its qualities. Just as each chakra has a plexus as its gross correspondent in the nervous system, so each petal corresponds to a sub-plexus. For example, the Swadisthan chakra has six petals, the aortic plexus has six sub-plexuses. The chakras lie on the horizontal plane looking from above like over-lapping circles, and when in action, rotate in a clockwise direction.

Each of these subtle centers is a storehouse of energy for the gross plexuses supplying the physical, mental and emotional demands of the sympathetic nervous system. For instance, if the Swadisthan chakra looks after the abdominal organs, it also supplies energy to creative action and thought and depth to the aesthetic sensibility. Before Kundalini awakening, the energy in the chakras is limited and exhaustible, as in a battery. After realization, they are connected by Kundalini passing through Sushumna (the middle channel) to the infinite current of the universal superconscious, to the all-pervading power of divine love.



The chakras are all milestones in the path of evolution, each evolving and developing at particular stages of our history. The Vishuddhicenter for instance, in the throat, developed fully at the time when man first raised his head.

After Self-realization, as Sahaja Yogis (those who practice Sahaja Yoga) we are empowered to awaken the Kundalini and open the chakras. The seven main chakras each relate to a specific area of the hands. The chakras also have signal points in the head, feet, joints, limbs etc. Through the science of Sahaja Yoga, we check their condition by interpreting the codified sensations which we feel there. For instance, an obstruction in the right heart chakra will show itself as heat, tingling, numbness or pulsation in the little finger of the right hand. Problems in the chakras can also show themselves in other parts of the body. For instance, our Nabhi chakra is expressed in our knees and elbows. People who suffer from diseases like arthritis can be helped by having a Sahaja Yogi take out the vibrations from these joints. H. H. Shri Mataji has elaborated in such detail on the science of Sahaja Yoga that after realization, we can all master the art of awakening of chakras, balancing of energy, protection of the instrument and all that is required to keep the yoga sustained.

There are various techniques of clearing and maintaining the chakras. But more important than any of these techniques is our attitude. When we stop identifying with our own problems and put our loving attention to those of others, then we stop catching on our own chakras and simply feel others. Developing this witness state, we become true instruments of the divine, just watching the whole play working through us. 'We become the recording and correcting machine – the doctor and the medicine together

## **Mooladhara Center/Chakra**



**Qualities:** innocence, wisdom, chastity, eternal childhood.

**Gross expression:** pelvic plexus.

**Place on hand:** heel of palm.

**Manifestations:** sex, excretion

**Causes of catch:** sexual 'liberation', adultery, perversions used in Tantrism (black magic), lustful attention, constipation.

**Number of petals:** four

**Symbol:** swastika (clockwise)

**Element:** Earth

The Mooladhara chakra is placed below the Kundalini at the very base of the instrument. “Moola” means the root which is the kundalini, and ‘adhara’ means the support. The fundamental quality of the chakra is innocence, which forms the basis of every righteous (dharmic) character.

This is the center which governs the sexual aspect of human beings. Since the mooladhara chakra is placed below the Kundalini and she does not pass through this center, there can be no question of awakening her through sex. This is the greatest sin you can commit against Kundalini, who is your holy loving mother. Those who imagine they can find liberation in this way are only surrendering themselves to the bondage of the senses, and playing into the hands of the satanic forces who move under the guise of tantrism trying use sex to excite the Kundalini.

Sex has its place in human life as the most sublime physical expression of love within the marriage. Through this channel, realized souls of tremendous power are waiting to take their birth. As Sahaja Yogis, we must understand the relative importance of sex. Then it should make no further demands on our attention outside of the married relationship. Only after this collective blessing of society can the real romance of that state be enjoyed between two persons.

After realization, you learn to develop the proper esteem and respect for your own chastity and the chastity of others. A sense of chastity is essential for the development of your own gravity and power. It is your foundation; the realization of innocence. The mooladhara chakra can be gradually cleared and that innocence is established within you.

## **Swadhistana Center/Chakra**



**Qualities:** creativity, inspiration, aesthetics, intellectual perception.

**Gross expression:** aortic plexus.

**Place on hand:** thumb.

**Manifestations:** liver, kidney, spleen, pancreas, uterus.

**Causes of catch:** too much thinking or planning, too much involvement in art, making money out of your talents, alcohol, drugs, bad eating habits, artificial or crude false gurus, extreme obedience, extreme political ideas, domination or slavery, ego-oriented life, spiritualism, black magic.

**Number of Petals:** Six.

**Element:** Fire.

The Swadisthan Chakra is suspended like a satellite on a chord from the nabhi chakra (3) and moves around the void (area around nabhi) giving sustenance (Dharma) to weak areas of its ten petals which represent the ten commandments. When Kundalini first rises it passes into the nabhi chakra then along the chord to enlighten the swadisthan then returns into the nabhi.

Here, the energy for our creativity is generated. The urge to be unique to compete or be recognized for our intellectual and creative abilities comes from ego, which has a direct relationship through pingalanadi to right Swadisthan. The most important function of this center is that it is responsible for breaking down fat particles in the abdomen to replace the grey and white cells of the brain, so generating the energy which fuels our thinking. But too much thinking drains the central channel as the right side pingalanadi is exhausted. The ego swells further to envelop the brain, pushing the super ego down to minimum and effectively severing the connection with the central channel which is governed by the Spirit, the true creative source. Instead of a sponge, the brain becomes like a rock, losing all power of absorption. The extreme effort to create kills all spontaneity which is why most modern art, whether drama, music or painting, becomes gross and lacking in joy-giving qualities. This is due to ego's demands for pampering, which it enjoys as happiness, setting an unbreakable vicious circle.

As the pingalanadi tries to recharge itself from the center, an imbalance is created. The problem often manifests as left nabhi freezing, and can even extend to the whole left side. In such cases, diseases like diabetes are developed. When the ego grips the heart organ which is the abode of the Spirit one gets heart disease; when such a person neglects the Spirit and runs after other things, heart attacks could result. The Swadisthan Chakra along with the NabhiChakra, also looks after the liver. When this center is overused with too much of thinking / planning and futuristic thoughts, the other organs it is supposed to look after are neglected and the liver which has to work hard producing fat cells for the brain, suffers. Problems here are indicated by tingling in the thumb and middle finger of the right hand or by prickling sensations in the hands. This organ is particularly important in that it is the seat of our attention (chitta). Attention should not be confused with thought which comes from ego or super ego, it is pure concentration minus thought, which is mental activity. The liver sustains our attention and purifies it by filtering out all kinds of dirt filth and poisons. Before realization, our attention is always running after external things, getting carried away on the waves of thought and feeling and being dissipated through uncontrolled eyes. We cannot consciously take the attention inside our being. Something has to happen there. The sudden awakening of Kundalini pulls it in and then unites it to the Spirit. This is where it should rest, in enjoyment of the Spirit, pure and still in thoughtless awareness. The joy of the heart, where the Spirit resides, nourishes the liver and helps to sustain the attention. Thus the chitta (attention) becomes enlightened with spiritual joy, ananda.

Anything to do with spiritualism, black magic, disturbing or depending on the dead, using guides, occultism, getting involved in clairvoyance, ESP causes Swadisthan to catch badly. The reason for this is that we become dependent on external entities which leech on our energies depleting them. The quality of Swadisthan is pure knowledge (Nirmala Vidya), knowledge of things as they are in the absolute sense. This knowledge needs to be experienced by ourselves directly not through an external agency.

The key to true creativity is in achieving the state of thoughtless awareness (nirvicharsamadhi). Like a lake, silent and still, all the beauty of the creation around You, is reflected within. You become the flute, an egoless channel for the divine music of vibrations. You are, in the words of the Poet, 'a heart that watches and receives'. Because of the connection with ego, which completely takes our attention from the self, the Spirit, it is very important for us at this center to develop real humility, i.e. knowing in our hearts of who we are, acknowledging our place in this creation, which for a realized soul, is just to be an instrument of the divine

## Nabhi Center/Chakra



**Qualities:** Sustenance (Dharma), Ten Commandments, righteousness, welfare, Wealth (Laxmitatwa), seeking, evolution

**Gross expression:** Solar plexus.

**Place on hand:** Middle finger

**Manifestations:** Intestines, stomach, spleen, liver

**Causes of catch:** Family and household problems, money-mindedness, alcohol, dominating husband or wife, fanaticism, asceticism, fasting, too much interest in food

**Number of Petals:** Ten

**Element:** Water

Kundalini passes first through the Nabhi chakra, piercing it from side to side. Through vibrations, after realization, we gain real understanding of why and how a pure and righteous life should be led. We truly realize the need for Dharma. Thus wisdom grows within.

As guidelines to our realization and subsequent way of life, we have the Ten commandments: the divine statutes that keep human beings in the center. Those who have always followed these principles of human sustenance achieve a powerful and lasting experience of Self-realization. And those who did not understand the need for Dharma before realization now become aware of it. It means that after realization, if you do anything against Dharma your stomach revolts against it. Actually, those who have tried to test their enlightened sustenance have been amazed to see how their stomach becomes sensitive to Adharma (that which is not righteous). It can also be tested very clearly on vibrations. These experiences convince you of your new human awareness. Moreover, due to the manifestation of the Spirit's beauty, one enjoys oneself so much that the seeker does not want to indulge in rubbish after tasting the nectar of life.

These precepts are there for you to follow, but you are still free. In Sahaja Yoga you are your own judge and jury. The vibrations state the case to you. Then it is up to you in your wisdom to give the verdict and pass the sentence. This is possible after realization when you stop identifying with your weaknesses and become a witness to your Self. This is how the Last Judgment is manifesting. Through the grace of specific deities, who protect the qualities of this center, we get our physical and material well-being (Kshema). On the left of the chakra is the place of the Grihalaxmi-the wife, the Goddess of the Household. The wife must be respected and be the embodiment of respectability. We catch on this side of the chakra when we have problems in the household or if we worry too much about money. After realization, we learn to have faith in Providence, that our Father, God Almighty is taking care of us. We gain the strength to face our responsibilities and start to enjoy the duties we must take on. We realize that the family, as the most important unit in our society, has to be supported, and must flourish in an atmosphere of love, respect and unity.

Drinking alcohol, eating the wrong food, too much interest in food (“gourmet”)-whether it shows itself in gluttony or in fasting, will naturally cause the Nabhi to catch. After Kundalini awakening, such desires quickly fade. The temptation for particular dishes disappears and you start enjoying the food which gives the best vibrations. The whole attitude becomes very subtle and detached, and you find that your appetite is very easily satisfied. “Satisfaction” is actually a key word for Nabhi. Because of liver problems and the consequent irritability people often develop the habit of expressing discontent or worry over each and every thing at the slightest provocation.

When the Spirit manifests, you see things in their true perspective, through purified attention, and give up worrying. In the peace of thoughtlessness, you can only be content. Then you know the Spirit is not bothered with passing fads and trends, a button missing here or there. The mantra for Nabhiis : “In my Spirit I am satisfied.”

## **Void Center/Chakra**



**Qualities:** Principle of Primordial Master

**Place on hand:** base of fingers and outer ring on palm

**Manifestations:** fanaticism, fantasy, false gurus, faulty sustenance. Void affects the Nabhi chakra in particular and also Swadisthana and center heart.

**Element:** Water, fire

Within the instrument, the void is the gap between the Kundalini and the vagus nerve of the parasympathetic system. It represents the Bhavasagara, the ocean of Creation, obscured by the veils of illusion (Maya), that vacuum which separates our awareness from the Absolute while we are still in the unenlightened state. It represents all space and time from the beginning of Creation to the peak of our evolution in human awareness, and contains the two centers of sun (Surya) and moon (Chandra) chakras. The Void is created by the outermost circular movement of the Swadisthana around the Nabhi chakra.

All the great Prophets who came to give knowledge of the higher reality are placed here: Abraham, Moses, Lao-Tse, Confucius, Zarathustra, Socrates, Raja Janaka, Guru Nanak, Mohammed, SaiNath of Shirdi are all embodiments of the principle of Primordial Master (Adi Guru), and it is they who have taught us the ways of righteous living that maintain the balance of our dharma.

When the Kundalini fills the Void and rises, our attention is led out of the confusion and Maya and into the awareness of that higher reality. This movement has been symbolized in our evolution with Moses leading his people across the Red Sea.

Now, in Sahaja Yoga, we look to those great masters for guidance and knowledge of the divine statutes, and we can verify the truth of their knowledge through the new vibratory awareness. The teachings of the genuine masters, and even their names, give cool vibrations. If we ask about false teachers or institutions who are organizing religion in an unauthorized way in the name of even the real incarnations, the vibrations become hot or just stop. Such falsehood breeds fanaticism. Sahaja Yogis have to be normal people with respect for what is genuine, otherwise they lose the vibrations. Because the vibrations are such an absolute judge, you can actually feel when something is true and when something is false.

The Void is the center of our own mastery. As the kundalini energy enlightens this area, we become our own guru (or master). The word guru means weight or gravity, and this grounded state is one of the primary ways that we remain in balance in the midst of our turbulent existence.

When the Kundalini rises and fills the Void, our attention is led out of confusion and illusion, into the awareness of the higher reality. In this way, we can take control of our own evolution without relying on external forces. Eventually, our own introspection will provide the answers and keys during our meditation. As we become our own master, we are able to discern between right and wrong, the Truth from fiction.

All of the great prophets and masters who have come to act as role models for the human race and to give knowledge of the higher reality are associated with the Void.

They have taught us the ways of righteous living that maintain codes of conduct by which anarchy is avoided.

## **Heart Center/Chakra** (Also known as Riddhaya or Anahat Chakra)



### **Left Heart :**

**Qualities:** Existence, love, truth, joy, after realization Joy-Attention-Truth (sat-chit-anand).

**Gross expression:** Heart organ and left cardiac plexus.

**Place on hand:** Left little finger.

**Manifestations:** Heartbeat (Anahat-sound that is without percussion).

**Causes of catch:** Extreme physical, mental activity, bad heartfelt relations (especially mother's), outside attention, ( physical ) hatha yoga, drugs, no seeking, no faith in God, anti-God activities.

### **Center Heart:**

**Qualities:** Mother of the Universe, physical mother, sense of security, creation and nourishing of antibodies.

**Gross expression:** Center of Cardiac plexus, also partly left cardiac plexus, sternum bone in childhood

**Manifestations:** Breathing, breasts.

**Causes of catch:** Sense of insecurity, mother or motherhood problem, possessions, fear.

*Number of petals:* Twelve.

*Element:* Air.

**Right Heart:**

*Qualities:* Dutiful life as a king, father, husband, gracious auspicious boundaries (Maryadas)

*Gross expression:* Cardiac plexus (right side).

*Place on hand:* Right little finger.

*Causes of catch:* Father or fatherhood problem, emotional aggression, arrogant or inconsiderate behavior, unlawful (anti-divine) domination.

Heart is the home of Self, Soul, Spirit, Atma, all one and meaning the same. Time and time again Her Holiness ShriMataji has told us : “You are nothing but your eternal Spirit.” as if according to Her, Spirit is the only thing we had to become and realize, as if the rest becomes futile. Mother (physical) plays a very important role in your heartfelt emotions and this affects the quality of your seeking.

After realization, losing our false identifications with body, mind, feelings, we really become that Spirit. With enlightenment alone we can take our attention to our heart and cleanse it. The Spirit can only manifest where the heart is open and clean and into such a vessel it pours eternal joy of perfecting the purpose and meaning of the creation, of our meaning. We have to clean our hearts through our attention, and by reciting mantras like ‘I am the Spirit’ we can gradually become that (of course, this is after realization - before realization everything is mechanical.) ShriMataji says, ‘What is the use of using a phone which is not connected to the mains?’ In the Sahasrara, the seat of the heart chakra is placed in the brahmarandra at the crown of the head. This is where the union of the individual consciousness through the Kundalini is united with the universal consciousness.

This center has to be treated with the greatest respect and understanding. Subjecting the heart to undue exertion in our day-today life should be conscientiously avoided. For instance, so-called ascetic disciplines, prolonged mental or heavy physical labor, or Westernized Hatha Yoga without any consideration of God’s love which concentrates on developing the body alone, at the expense of the spirit. If we have gone against the Spirit, or God Almighty, we can awaken it after realization by asking forgiveness. Problems in the center arising out of in-security can cause palpitations and breast problems.

Real security means more than just a favorable environment. The left side of the heart chakra is also affected by our own physical mother, while our father has his place in the right heart. Once we realize that our parents have this place within us, then we do not try to escape or just to run away from the problems in the family. H.H. ShriMataji says we actually choose our parents, in which case we must also be aware of our responsibilities towards them. At all times we should treat them with the love and great respect which is their due. Parents, whose children have their places in their own hearts, should raise them in a pure life properly suited to their spiritual development. They should love them without attachment or fear, knowing that they are the trustees of their children, who are to get their realization or who may be born with it. If the parents do not practice what they preach, they cannot influence their children. They should be brave and respectable to be respected.

At the right Heart we have embedded the auspicious and gracious boundaries by which human beings should live and be governed. These boundaries we need when we seek to know the Spirit. When the attention is not contained in any boundaries, it spreads indiscriminately like a shallow puddle on the ground. When we keep within the boundaries, it cuts deep like a river and our attention deepens within.

Pure love, which enlightens all, is the true quality of the Heart. In the unrealized state, we rarely love for love’s sake. Because of our conditioning, we confuse feelings of love with those of possession, sex and

selfishness, and the object of love becomes the object of desire. Pure love is detached. It gives without interest. Like the tree which gives shade to one and all, it is without prejudice. Like the river, it just flows. Shri Mataji says : “I will tell you again and again that Sahaja Yoga is nothing but a manifestation of love, love, love.”

## **Vishuddhi Chakra**



### **Left Vishuddhi**

*Qualities:* brother-sister relationship

*Place on hand:* left first finger

*Causes of catch:* guilt, immorality, foul tongue, sarcasm

### **Center Vishuddhi:**

*Qualities:* divine diplomacy, playful witness, collective consciousness (Virata, Akbar)

*Gross expression:* cervical plexus (thyroid)

*Place on hand:* first fingers (both hands when Virata)

*Manifestations:* neck, arms, mouth, tongue, face

*Causes of catch:* arrogance, impure relations, lack of sense of collectivity, speaking against God's universality, fanaticism

*Number of petals:* sixteen

*Element:* ether

### **Right Vishuddhi:**

*Qualities:* witness of self

*Place on hand:* right first finger

*Causes of catch:* smoking, swearing, chanting, cold, sinus or problems of bronchial tubes.

For us to enter the witness state, we must begin by practicing detachment: from involvements, thoughts, plans, conditioning, emotions. As we mature in the ability to be a witness after realization, we see all these things as existing outside ourselves, and if they are outside, we must realize that we are not that. In this way, we strip away the layers of identity to reveal our fundamental and indivisible essence, the Spirit. “We see our own acting, and the whole world becomes like a drama” says Her Holiness Shri Mataji.

One of the most pervasive of all attachments is guilt. Nurtured on the milk of self-accusal, we cling to guilt, wrapping ourselves in its cloak. Hidden among its recesses, we only put off the day when we have to face up to our weaknesses and do something about them. Guilt attacks the left Vishuddhi and we have found it to be one of the most obstinate barriers to Kundalini raising. The fundamental cause is immorality, which arises out of our confusion over the universal relationship of man and woman, which is that of brother and sister. The attention must be made pure. After realization, we realize that the Spirit,



which is pure, does not accumulate guilt. It is actually a superego problem. Using simple techniques in Sahaja Yoga we can overcome these weaknesses very easily. "I am not guilty" is the mantra of the left Vishuddhi. The Vishuddhi chakra has sixteen petals, each with different qualities and functions. On the physical side, it looks after throat, arms, face, mouth, teeth, etc., so they must all be taken care of. For instance, protecting yourself from the cold, avoiding tobacco, taking proper dental care, and so on. This is particularly important for your vibratory awareness, as the nerves which register the vibrations in the hands pass through this centre.

For the right Vishuddhi, which governs speech, we must pay attention to how we use the voice; praising rather than criticizing, aspiring to auspiciousness and dignity in speech rather than frivolity. We should never be harsh or sarcastic, 'witty' at another's expense. This will only throw us into guilt on the left side. We should always speak from the heart. Needless to say, using the voice in the wrong way will have a very damaging effect on right Vishuddhi, for instance by swearing or using unauthorized chants and mantras.

The Vishuddhi is also the place of the Virata, God's manifested form, described in vivid detail in Chapter II of the Bhagavad Gita: 'And Arjuna saw in that radiance the whole universe in its variety, standing in a vast unity in the body of the God of gods.'

As cells in that body, united by the thread of Kundalini, we should meditate on that oneness, our brotherhood in spirit with humanity and with the universe. We should not divorce ourselves from the whole with feelings of inferiority or arrogance. The 'rugged individual' inhabits his own private myth. It is for us to become universal beings. We must seek ourselves in others, feel the spirit of another person, with the attitude that we are going to smell a flower's fragrance, with great sweetness (madhuri). 'Establish your love in another person', as Her Holiness Shri Mataji says, and find 'universality through sweetness, the sweetness of relationship.'

Hamsa chakra is part of Vishuddhi chakra and is placed at a point between the eyes. This center is related to the union of man and woman in marriage. The marriage institution is to be revered, each partner holding the other in the utmost esteem and respect.

## **Agnya Chakra**



### **Left Agnya:**

**Qualities:** superego

**Gross expression:** right temple

**Place on hand:** left ring finger

**Manifestations:** conditioning, memories

**Causes of catch:** harm to self, habits

### **Center Agnya:**

**Qualities:** forgiveness, resurrection

**Gross expression:** crossing of optic thalamus (pineal & pituitary glands)

**Place on hand:** ring fingers

**Manifestations:** sight, hearing, thought

**Causes of catch:** roving eyes, bad company

**Number of petals:** two

**Element:**Light

**Right Agnya:**

**Qualities:** ego

**Gross expression:** left temple

**Place on hand:** right ring finger

**Manifestations:** 'I-ness'

**Causes of catch:** wrong ideas about God, worries, harm to others

The Agnya Chakra, sometimes called the third eye, is placed at the center of the brain. When Kundalini passes through the chakra, our thought waves elongate so that the space between two thoughts grows wider. As the petals of the chakra open, silence blossoms in the center and spreads outwards, pushing the thoughts to the periphery of your awareness. In thoughtless awareness, you actually feel this beautiful silence which is at the heart of creation. Just like the vibrations, this expansion of silence is a wave created without percussion. Absolute and therefore beyond causality, all you can say is that it is.

The human mind is divided into an ego (ahankara) and a superego (manas). They are the culminations of the channels of pingala and Ida nadi which cross here at Agnya.

Everything which passes into the left side; memories, conditioning, all that is past, accumulates in the super-ego on the right side of the brain. Like the ego, the superego is a dead end and so overactivity of the left side makes it swell up like a balloon. This can be caused by the exercise of a highly emotional temperament, by wishing harm to yourself, by indulging in habits and so on. For problems of this nature you should do the same as for a weak left side.

The superego is in the subconscious realm, where all your past knowledge and experience is stored. Bordering the individual subconscious is the collective subconscious and existing there are spirits of the dead still tied to this earth by chains of passion and appetite. Spiritualists, mediums, necromancers, work in this realm. The ego, (ahankara) is on the left side of the brain and is the balloon into which the fumes of right side activity rise. As we burn energy in working, thinking planning, losing our tempers, the subsequent heat generates these fumes in the right side as in a furnace chimney. But instead of escaping to the atmosphere these fumes only inflate the ego balloon. This is why, at a relatively early age, the fontanel area calcifies and hardens and we begin to develop our separate identities and our concept of 'I'. As the heart is enveloped by ego, we lose sight of the spirit and identify only with the one we call 'I'.

To deflate the balloon and pull the ego back into proportion with the rest of the instrument, we have to prick it with the pin of humor. By watching the ego as a witness, you begin to see its subtle tricks and manipulations and then it becomes a joke. We cannot fight the ego, it is a contradiction in terms. We can only bring it down with our laughter. Then the heart can break through its stranglehold.

It is not that we want to kill the ego. It has after all its place in the instrument; without it we would not act. But we want to bring it into balance with the superego, in order to create the space for the Kundalini to pass through into Sahasrara. In the same way that the spirit does not accumulate guilt, it does not accumulate sin or karma. Karma is the result of past action of ego, and once we are in the Spirit, beyond

ego, we are beyond karma. The ego is in the supraconscious, the realm of the future. Clairvoyants, power seekers, visionaries, go to this side.

Ambitious people who have led extremely egocentric lives, possibly dominating nations with the power of their ego, may, on dying, pass into the collective supraconscious from where they may possess people of similar ambition. Exploration of either realm is extremely dangerous. Shri Mataji says they are essentially the same: 'It makes no difference if it is the black fumes of the coal (subconscious), or the yellow fumes of the benzoyl (supraconscious). Both are equally suffocating.'

En route to the Sahasrara Chakra, sushumnanadi passes through center Agnya. To cross the Agnya chakra we must develop the power of forgiveness. We must learn to forgive ourselves and others. Once we see that our anger is self-destructive, that it is only we who suffer as the result of that emotion, then it becomes easy to forgive. We realize that forgiveness itself is a myth. The person we are forgiving remains unaffected. All that happens is that we lose our chains. Furthermore forgiveness relaxes the Agnya, thus allowing the Kundalini to pass through the narrow crossing point of the optic chiasm.

Because Agnya governs our sight, we should respect the eyes as a gift with which the beauty of God's creation is revealed to us. We should not waste or abuse that gift. If you want to stop your eyes from wandering, fix them on the earth. You can also clear this center through the other elements, by looking at a clear sky or into the candle flame. Being the gateway to the Sahasrara, the purest realm, the Agnya will not allow Kundalini to rise above it if there are still impurities in the mind. So we must purify our minds, purify our attention which in the realized state, is the instrument of our perception.

In Mother's words, 'this eternal light encompasses the whole world, and you see the whole world within yourself.'

## **Sahasrara Chakra**



**Qualities:** collective consciousness, integration, silence

**Gross expression:** limbic area

**Place on hand:** center of palm

**Manifestations:** vibrations, cool breeze

**Causes of catch:** doubt in God, doubt in Shri Mataji

**Number of petals:** one thousand

**Symbol:** Bandhan.

In the Sahasrara, the whole instrument is integrated. Each chakra has its place here. Only now do we go beyond the relative, above the three gunas (channels), and into the absolute realization of heaven on earth. This is a country far beyond our wildest imaginings, so much more than our words can even seek to imply, our ultimate destination, stretching out forever.

When Kundalini reaches Sahasrara the lotus petals open and enlightenment (samadhi) takes place. You may feel a powerful pulsation in the crown of the head, followed by a melting sensation and a flow of cool vibrations from the fontanel bone area. This is the baptism by which you know you are truly born again.

Vibratory awareness begins now. As Kundalini unites our individual consciousness to the universal, the *atma* to the *paramatma*, we are suddenly tuned in to the universal wavelength of vibrations. These vibrations pervade the cosmos, but before realization, while we are still in the egg, we know nothing of them. When Kundalini breaks the shell, we emerge into God's kingdom, the collective unconscious, and we are singing the song of the unconscious, with the vibrations playing through the divine musical instrument which we have become.

As human awareness is united to the divine, we move into the subtlest level of communication, into collective consciousness. In becoming vessels for that universal power we become one with all the other vessels. We learn to appreciate the real depth and beauty of another person in vibrations. The beauty of art and nature now manifests itself as vibrations. We no longer judge on opinions, but on vibrations. Just ask the question and a positive answer comes as a flow of cool vibrations. We can sit, walk, watch, be at work, it does not matter where you are. Just ask for vibrations to guide you. It is conversation at its most sublime. You are connected !!!

**Thank YOU**

### **Feel Free to Just Pass It On (:D)**

As one gets into understanding the inner dynamics of our self, our purpose in this life and where we are headed as humans in general, one automatically is guided with the inner vibrations with a knowledge that is infinite. Sahaja Yoga is practiced in more than 180 countries and you are just a click away from someone who has transformed his or her life and continues to do so with this beautiful living process called Sahaja Yoga. Please feel to contact us anytime via emails.

For more information you can also visit:

[www.freemeditation.com](http://www.freemeditation.com) - International website

[www.onlinemeditation.org](http://www.onlinemeditation.org) - Online sessions to make meditation easier at home

[www.sahaja-yoga.de](http://www.sahaja-yoga.de) - German website

[www.shrimataji.org](http://www.shrimataji.org) - Learn about Shri Mataji Nirmala Devi, the Founder of Sahaja Yoga

### **Key to few unfamiliar words – Sanskrit language\***

***Kundalini:*** the pure inborn energy stored in the sacrum bone area in spine which is maternal in nature and when activated by a realized person, one can receive their self realization

***Chakras:*** Sanskrit word meaning ‘wheels’ referring to all the centers

***SNS:*** Sympathetic Nervous System

***PNS:*** Parasympathetic Nervous System

***Ida Nadi:*** Left Channel - Goes from right temple crosses through Agnya Chakra in the forehead down left side to left Mooladhara Chakra (base Chakra)

***PingalaNadi:*** Right Channel - Goes from left temple crosses through Agnya Chakra in the forehead down right side to Right Swadishtan Chakra (2nd Chakra) close to right hip.

***Sushumna:*** Central Channel

***Anahat:*** Heart center is also called Anahat

***Atma:*** Spirit, in our heart resides our Spirit

***Brahmarandhra:*** the fontanel bone area on head that which pulsates when we are newborn, which is baptized in Christians

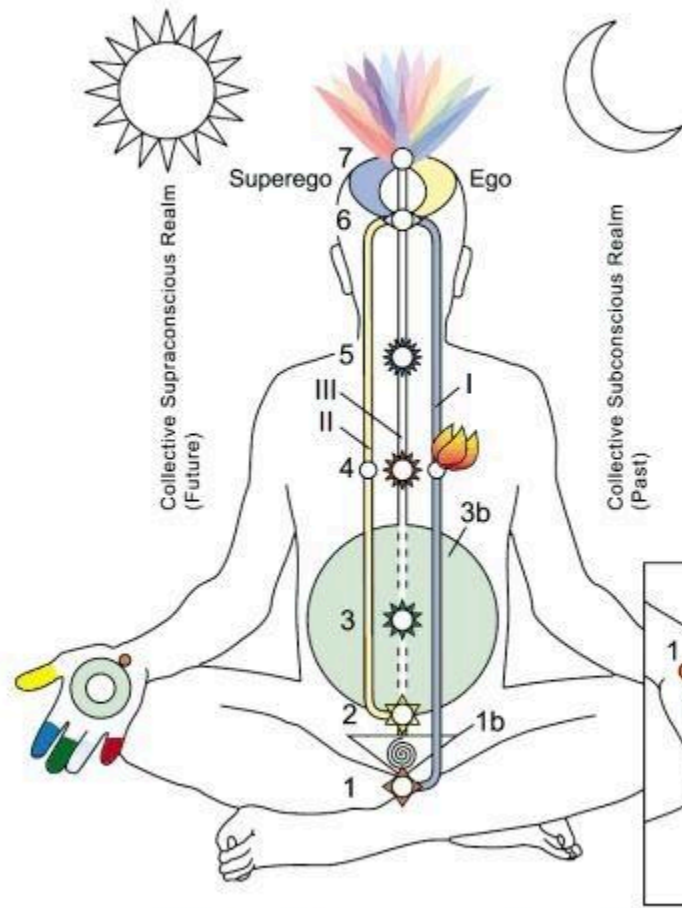
***Tamoguna:*** is concerned with desire, with yesterdays, with the moon, with conditioning, with memory. If the left side is out of kilter we can become cold, insecure, depressed and fearful

***Rajoguna:*** concerned with action, with tomorrows, with the sun, with planning. If the right side is out of kilter we can become tense, aggressive or violent. Some of us swing from one side to the other, and back again with painful consequences

***Satwaguna:*** is the central channel, bringing about the yoga, the union of the spirit with the Divine energy of creation. When the energy flows along this central channel the other two: the left and the right channels are brought into balance so that insecurity and depression on one side, tension and aggression on the other, disappear. This is the channel of evolution in Sahaja Yoga, the one upon which we meditate so that the qualities thus manifest and transform our being.

Chakra	Location	Appearance <i>*Position on hand</i>	Qualities	Causes of catch	Treatment
1. Mooladhara.	Centre of the 'seat', below Sacrum bone.	Coral red with four petals. <i>*Base of thumb</i>	Innocence, wisdom, purity, auspiciousness.	Adharmic Lifestyle. Cunningness, Tantric acts	Sit on Mother Earth.
2. Swadhishtan	Meeting-point of legs and body.	Yellow with six petals <i>*Thumb.</i>	Physical and mental Activities, creativity Pure knowledge	Over-thinking, wrong ideas. Use of drugs, Artificial behaviour.	Foot-soaking, cooling diet, ice-pack on liver.
3. Nabhi / Manipura.	Behind navel.	Green with ten petals. <i>*Middle finger.</i>	Seeking, generosity, Dharma, evolution. Satisfaction.	Worry, hectic lifestyle, bad diet. Corrupt financing	Foot-soaking, Balanced diet.
3a. Void / Bhava -sagara.	Abdominal area.	Large green circle on chart. <i>*Top of palm.</i>	Gravity, self-mastery.	False Gurus, drugs, alcohol.	Foot-soaking.
4. Heart / Anahata.	Behind Sternum bone.	Ruby red with twelve petals. <i>*Little finger.</i>	(C), protection, fearless (Right) fulfilling Dharma, (Left) Identification with the Spirit Love for all	Materialism, fear, irresponsibility, over-responsibility, dry behaviour.	Deep breathing,
5. Vishuddhi.	Base of neck.	Dark blue with sixteen petals. <i>*First finger.</i>	Communication, collectivity, diplomacy. Witness feeling	Guilt, bad language, Smoking. Anger, uttering wrong mantra.	Gargle with salt water, rub gums with oil and salt.
6. Agnya.	Centre of the head, forehead.	White with two petals. <i>*Ring (3<sup>rd</sup>) finger.</i>	Forgiveness, surrender to God. Sacrifice pure vision	Resentment, revenge, ego. Super ego.	Work with candle (light element), forgiving.
7. Sahasrara.	Top of the head, Brahma-randhra.	Many-coloured, 1000 petals. <i>*Centre of palm.</i>	Integration, bliss. Thoughtlessness. Self realisation.	Atheism, self-doubt	Keep hair oiled, avoid disturbing and shocking environments.

# SUBTLE SYSTEM CHART

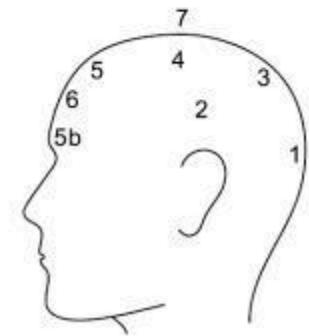
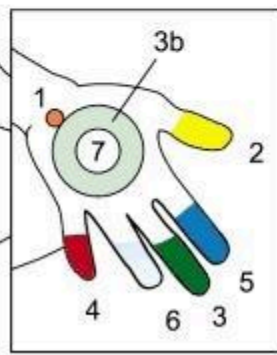
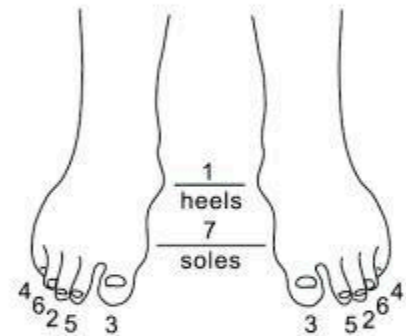


## NADIS

- I - Ida: Superego, Past
- II - Pingala: Ego, Future
- III - Sushumna: Evolution, Present

## CHAKRAS

- 7 - Sahasrara
- 6 - Agnya
- 5b - Hamsa
- 5 - Vishuddhi
- 4 - Anahata
- 3b - Void
- 3 - Nabhi
- 2 - Swadisthan
- 1b - Kundalini
- 1 - Mooladhara



**RIGHT SIDE**  
Fathers's side  
Mental & Physical

**LEFT SIDE**  
Mother's side  
Emotional