

## CHAKRAS

have many ideas and many good intentions but they do not come to fruition. With a strong Third Chakra, even your least intentions create actions and begin to stir the ethers.

The qualities associated with the Third Chakra are highly valued in our culture. We're very supportive of the go-getter, of the one who initiates, of the entrepreneur and risk-taker. We admire the one who raises the hand first and takes the risk to accept a task regardless of the security and the assuredness of its outcomes.

Some of the best kriyas for working on the Third Chakra are Stretch Pose, Sat Kriya, and Archer Pose. (See box.)

Notice that the Third Chakra regulates vision, and that it's the Fourth Chakra that gives us the opening to the full realm of feelings through touch. Then the Fifth Chakra gives us the power of creativity through subtle sound. Sight and vision are associated with the stimulation of the sympathetic nervous system. Sight and vision gives us a sense of control. Many successful people who constantly formulate plans visualize their goals and create a concrete image. The tangibility of an image, the concreteness of each of its many parts, builds the sense of focus and will associated with the Third Chakra.

Visualization access gives us a stronger sense of control, accesses the will power, and connects us through the more easily accessible lower chakras. The visual capacities certainly can serve all chakras, but it is ultimately the sense of vibration, the feeling of vibration and the sense of sound, that opens the doorway to complete merger and to the surrender of the highest chakras.

A person who is strong in the Third Chakra will have a relationship to their feelings that uses the feelings to accomplish their goals. They will also look to the past to give them information about accomplishing things in the future. Third chakra actions are not necessarily strategic, but they are always focused and intelligently tactical.

There are many kundalini kriyas that have you relax deeply after the exercises and meditate at the pulse that you can feel at

### **Maha Shakti Kriya**

*Maha Shakti Kriya* is an excellent and short kundalini kriya for the Navel Center. Stretch your legs out together in front, sitting up straight. Inhale and slowly raise both legs up to 60°, then exhale as you lower them. Do this 10 times. After the 10th, hold the legs up, stretch the arms out parallel to the ground and balance in this position with Breath of Fire for 3 minutes as you look at the toes. Then, inhale, hold and relax. It is *Maha Shakti* because *Maha* means "greatest"; *Shakti* is the energy. This *kriya* is a simple stimulation of the navel center to put you into action and to move you toward completing your goals.

### **The Third Chakra & Mantra**

There is a special relationship between the Navel Point and the use of mantra. When you speak a mantra and vibrate the tip of the tongue, you want to speak it from the central channel—the *sushumna*, and vibrate from the Navel Point at the same time. When the tip of the tongue and the Navel Point are correlated, that extra pulse of energy that comes from the navel moves the words into the realm of *anahat*. *Anahat* means "without boundary," a sense of powerful projection. The action of speaking becomes infused with the powerful will of a warrior. It is vibrated without speaking out loud. Each cell vibrates the energy that is released from the Navel Point. After clearing your pranic channels and sitting very straight, try chanting the steady rhythmic pulse of *Har*, being conscious of the tip of the tongue and pulling the Navel Point in. (Use the tape, *Tantric Har* and experience what happens when you systematically build and release the energy of the Navel Point.)

the navel center. This deep meditation at the Navel Point after the energies have been adjusted provides thorough healing and many miraculous cures.

### **THE FOURTH (HEART) CHAKRA (*Anahata*)**

#### ***Love and Awakening***

The Heart Chakra is ruled by the element of air. For the first time we no longer see the chakra; it becomes completely subtle. It represents the opening of feelings and compassion and the very capacity to love. The symbol for the chakra is a triangle going up and a triangle going down, the two triangles overlapping into a six-pointed star. It represents the balance point in the body between the flow of the upper energies of the Heavens and the lower energy flows of the Earth.

The lower three chakras represent the cultivation and mastery of impulse. The opening of the Heart Chakra begins the first true level of self-reflexive awareness, where you can see yourself through the eyes of others, and you can fully see others to be as important as yourself. It is the chakra where "we" starts to mean something. In the first three chakras, one is ruled by the sense of "me."

Once we have activated all the energies and passions of the first three chakras, we can use those passions for the benefit of our larger sense of self. When the Heart Chakra is open, we have a new relationship to our feelings. The most common confusion about the Heart Center is that you can only feel if it is open. Actually, in the subtle quality of the Fourth Chakra you can consciously know what your feelings are, and you can direct them. Someone who loves another may have very strong impulses and

passions, but they shape the use of those passions to fulfill their commitments and obligations within that love, as a mother does in sacrificing for a child.

The Heart Center rules subtle feeling, the ability to touch. We say that when someone speaks from their heart, it touches us; it grabs us at our very core.

The functions of the Heart Chakra are also about boundaries. This relates to the immune system, to the thymus, as well as to the heart. When it functions very well, the Heart Chakra is like a good immune system that knows when something is foreign and needs to be examined, and when something is part of you and it can be let in. When your Heart Chakra functions perfectly, you know how to let someone in to each of your relationships appropriately.

So, the Heart Chakra is the chakra of relationships and relatedness, but in a different way than the relatedness of the Second Chakra. If it is overactive, you can be subject to too much sympathy. When it's underactive, you can have dependency and diffusion of a sense of yourself.

In the pantheon of the Sikh teachers and Gurus, Guru Ram Das, the fourth Guru represents the rule of the Neutral Mind as well as for the opening of the Heart Chakra. For indeed it takes the Neutral Mind to compassionately weigh others with as much worth as you would yourself.

One of the sounds that we frequently use to stimulate this chakra is "hum," which means "We." "*Humee hum brahm hum*" can both open the Heart Center and activate its relation to the Fifth Chakra.

The Heart Chakra is called *anahata*. It's often interpreted as the sound that is made without striking two things, because at the Heart Chakra there is no conflict; Heavens and Earth come together in balance. Inner and outer merge in a sense of flow and spontaneous action. When you chant a mantra from the Heart Center, it is empowered with the subtlety of air through the use of the mind, to create a subtle or silent mental repetition. When you chant a mantra from the Navel Point, the entire universe vibrates the sound for you, and you simply merge into it.

The Heart Chakra is also stimulated by the use of *prana*. Any blocks in the diaphragm or in the breathing mechanism deeply affect the Heart Center. So, the use of breath by all forms of *pranayam* is a powerful stimulant to this center. The colors that are associated with the Heart Chakra are green and rose pink. Communications from the Heart Center always include the other person as strongly as oneself. So one speaks with kindness, sweetness, and rapport. Unlike Fifth Chakra communications, which tend to be very blunt, those of the Fourth Chakra, which are not necessarily indirect, are nonetheless fully cognizant of the person who is to receive the communication. Speaking to a mate from the Heart

Chakra gives each person a feeling of being truly present with the other. It is the basis of real intimacy. It is not true that communication from the Heart Center means that you are only sweet and that you ignore all hard challenges. It is not a Pollyanna form of shallow happiness. The Heart Chakra has tremendous strength associated with it. It brings with it the capacity to contextualize anything you say. Yogi Bhanan has often said that a truth spoken in fear is a lie. This is a comment from the Heart Chakra. To speak truthfully but kindly is the signature of the Heart Chakra.

## THE UPPER TRIANGLE THE FIFTH, SIXTH & SEVENTH CHAKRAS SUBTLETY & REFINEMENT OF WISDOM

### THE FIFTH (THROAT) CHAKRA (*Vishuddha*)

#### *Speak and Create*

The Fifth Chakra—associated with the Throat Center and with the thyroid and parathyroid glands—is truly the entering into the miraculous and the mysterious, for it is ruled by the element of ether. Ether is the condition of space and time that allows something to exist. It is the very beginning of the process of manifestation. If you think of the sequence of elements, ether, air, fire, water, and earth, as phases of manifestation, then ether is the most subtle of those five elements. It is the twinkle in the eye of the mother and father. Before they even have the heart connection through the element of air, they have the feelings that begin the process of engagement with each other. It is fire that gives them the energy and focused goal to actually do something, the water, that gives them the passion to flow and merge together, and the earth the power to actually perform the final manifestation.

As the Fifth Chakra opens, you gain the perception of subtlety. You know how to be alert to the very beginnings of cause and effect. You know how to cultivate the implantation of the *bija*, of the seed. The ultimate seed is the Word, so the Fifth Chakra is associated with the power of word, *vaak siddhi*. This power is the power to initiate the manifestation of a physical form or action by simply uttering the words that are the seed of that future manifestation.

One of our greatest powers as humans is to initiate a direction of action. Once we've planted a seed, once we've put it into the soil of maya, it follows the laws of maya. As Newton's first law of motion states, it is very difficult to try to change the course of something once it's already in motion. *Vaak siddhi*, then, is the power to plant seeds that will fulfill someone's ultimate goal and destiny.

The kind of communication that comes from the Fifth Chakra is very blunt. So be it, be it so. It represents the power of projection, but that power comes from the certainty of placing something at the beginning of the cycle of creation and knowing that all the laws of

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the universe shall support it. It is a different kind of certainty than that which comes from the accumulation of personal power in the Third Chakra. The power of the Fifth Chakra is having your tongue and the tongue of God be the same. A very effective kundalini mantra for this chakra is "Sat Naam Sat Naam Sat Naam Sat Naam Sat Naam Sat Naam Wahay Guroo." The pulse of the Bij Mantra, *Sat Naam*, is blended rhythmically and attached to the opening of the etheric Gur Mantra, *Wahay Guroo*. The Fifth Chakra is just such a doorway. It is only by mastering the Word and by mastering the skill to initiate actions that come from the soul that one can truly open the doorway to the higher realms of the triangle.

### SIXTH, SEVENTH & EIGHTH CHAKRAS: BEYOND THE ELEMENTS INTUITION, BEING & VASTNESS

When we go beyond the Fifth Chakra to the Sixth, Seventh and Eighth, we are now beyond the gross elements. We've gone through all the transformations of our ordinary experience that are coded by earth, water, fire, air, and ether. So, there are no specific gross elements associated with these chakras.

#### THE SIXTH CHAKRA (THIRD EYE) (*Ajna*) *The Union of Opposites. Intuition and Wisdom.*

The Sixth Chakra is at the Brow Point. It corresponds to the pituitary gland. It is represented by only two petals. *Ajna* means "to command." The *Ajna* Chakra, the Sixth Chakra, is the command chakra. It is here that you reach the integrity and integration of the personality. It is from here that you get the sense of intuition of the direction that you want to go. It is here that the major channels of energy, the *ida*, the *pingala*, and the *sushmuna*, all come together. The three rivers of inner energy meet as one at the *Ajna* Chakra. This is the chakra that is associated with what is called the Eye that goes beyond the two eyes. The two eyes give you dimension in the normal world. The Third Eye gives you depth, dimension and scope in the subtle worlds.

The Sixth Chakra allows mastery over the flow of the mind. It's often represented by light, but in this case it is the inner light. When these channels open and someone has the mystic vision, they say that God is like the light of a billion-trillion bursting suns. This is also the chakra we can use to master the duality of the mind. The two petals represent the plus and minus contained in every thought. Anytime the intellect gives you a "yes," it automatically implies a "no." Anytime it gives you light, it also implies a darkness. To master the Sixth Chakra is to never be confused by any of the polarities of life and to be able to read between the polarities, between the lines.

Even the gland, the pituitary, that relates to this chakra, actual-

ly has two parts, the anterior and the posterior pituitary. During human growth, each of the two parts of the physical gland migrate from a different origin, and yet they intertwine. The duality, the polarity, and the constant dynamic represented by the two petals of the chakra of the Brow Point is even reflected in its physical structures.

When we chant "ONG," the sound "ng," (the slightly nasalized sound that we also use when we pronounce "Sa-Ta-Na-Ma"), stimulates the cavity in the skull in which the pituitary rests. When that cavity is vibrated properly, the pituitary gland awakens and triggers a more active relationship to the other key higher gland, the pineal gland.

#### THE SEVENTH (CROWN) CHAKRA (*Sahasrara*) *Transcendence. The Tenth Gate*

The pineal gland is associated with the Seventh Chakra, the Crown Chakra. The Crown Chakra is one of the easiest ones to see in the aura because it's right over the top of the head. That area of the aura is especially dense because the density of the aura increases at about a 60° angle upwards from the shoulders, and everything within that range becomes easier to perceive. Watch someone who's lecturing and engaged in a higher frequency flow or an intensive intellectual effort. If you relax your eyes, you can often see a kind of disc, or halo of light, the color of which reflects the type of thoughts and the degree of strength of the mind of the person who is speaking.

As the Sixth Chakra was associated with a subtle light, the Seventh Chakra is associated with cosmic sound. There, the awakening of perception is like the shattering crash of a thousand simultaneous thunderstrokes. The ancient seers tried to capture that sensation in the sound of the gong. If you listen to the gong carefully as it cascades into a vibrant crescendo, all the nerves are stretched to their limit. The entire body sense and body image is dissolved into a flood of synesthesia. Under the pressure of that sound, you have the choice: to let go and surrender or to contract and pull out of the experience.

The Seventh Chakra has the key characteristic of surrender—the humility that fills you as you bow before the Infinite. That is one of the reasons that so many different traditions use the act of bowing. The top of the head, the Seventh Chakra, is brought all the way to the Earth. The focus of attention, of blood and circulation and of *prana* becomes focused at the Seventh Chakra and the person is given a new sense of openness and strength. Without the proper opening of the Seventh Chakra, the psychic function that can come from the Third or the Sixth Chakras may lead a student into difficulties. Without humility, the openness to information from the Unknown can result in spiritual ego. That's one of the reasons that

Yogi Bhajan often says, "May God protect me from the psychics. They pollute and dilute my faith." He is referring to the highest level of sensing and functioning using the intuition with all the open chakras. In that place, you flow spontaneously with the universe with certainty in your rhythm. Many times we stop before attaining that state; we find the temptations of the powers given by the opening of psychic function to be all that we need. That is why most spiritual traditions warn against the development of power for power's sake. Remember, you can be just as crazy in the astral realm as on the Earth. Just because you're dead doesn't mean you're stripped of the ego. So, all the subtle forces that open to your perception as the Sixth Chakra opens, and as the intensity of the lower chakras builds, still need to be integrated with a sense of integrity and wholeness. This integration comes through the operation of both the Fourth and the Seventh Chakras.

### THE EIGHTH CHAKRA—THE AURA

#### **Radiance**

Finally, we reach the Eighth Chakra, which according to Yogi Bhajan is the aura. The aura combines the effects of all the other chakras. To experience this, imagine yourself rising high above your physical body. As you look down at the radiant light of the aura, it appears to be an oval or a circle of light. This chakra is often referred to as the circumvent field or circumvent force, the strength of the energy shell that surrounds all the other chakras. It, too, is a chakra, a circle, a vortex of energy, a place to focus the flows of universal energy. When this circumvent field is strong, negative influences are automatically filtered. When it is weak, you seem vulnerable to everything that passes by or through you.

A strong circumvent field improves the workings of all the other chakras, and relates to the integrity of the body's electromagnetic field. The circumvent field will appear round and symmetrical in the aura when you're healthy. When you're ill, it has various dimples and pockets in it where there is less radiance. The sensitivity that comes through the circumvent field is connectedness. It interweaves you with the entire universe. The soul body loves to associate, dwell and operate through the Fourth Chakra or through the Eighth, with a sense of balance and compassion and love or with a sense of vastness and impersonal reality. This Chakra is not associated with any element, only with a sense of being. It establishes your sense of domain and fills the room with your presence. When the circumvent field is strong, and the other chakras are aligned and functioning well, your presence alone seems to work and direct many of the forces in the universe to effortlessly fulfill your desires and needs.

### **The Awakened Kundalini through the Chakras**

THIS DRAWING OF A YOGINI shows the path of the Kundalini being raised. When you practice Kundalini Yoga, the kundalini energy mixes below the Navel at the seat of the Kundalini, descends to the Root Chakra, spirals up the *sushmuna* (the central column of the spine) to the pineal and pituitary glands in the brain, makes a double loop at the Throat Chakra, flows down through the Heart Center, Navel, and Root Chakra, and returns to its starting point.

You can see that there are four cycles of Kundalini at the *Vishuddha*, the Throat Chakra. These two infinities at the throat chakra lock your words in time and the Heavens. This chakra is the most important, though according to all the book knowledge the *Ajna*, the Sixth Chakra, is listed as most important. But the most important power of a person is the spoken word, both what you speak and how you speak. Ugly words are effective, and praises are effective. The idea of a human is to use grace, not negativity.



Drawing by Hector Jara (Mukhtiar Singh)

*"In all the four corners of the Universe, vibrations create victory. The word spoken with manners and radiance effectively gives infinite strength to the speaker, and the experience is Godlike."*

—YOGI BHAJAN, 10/1/99