



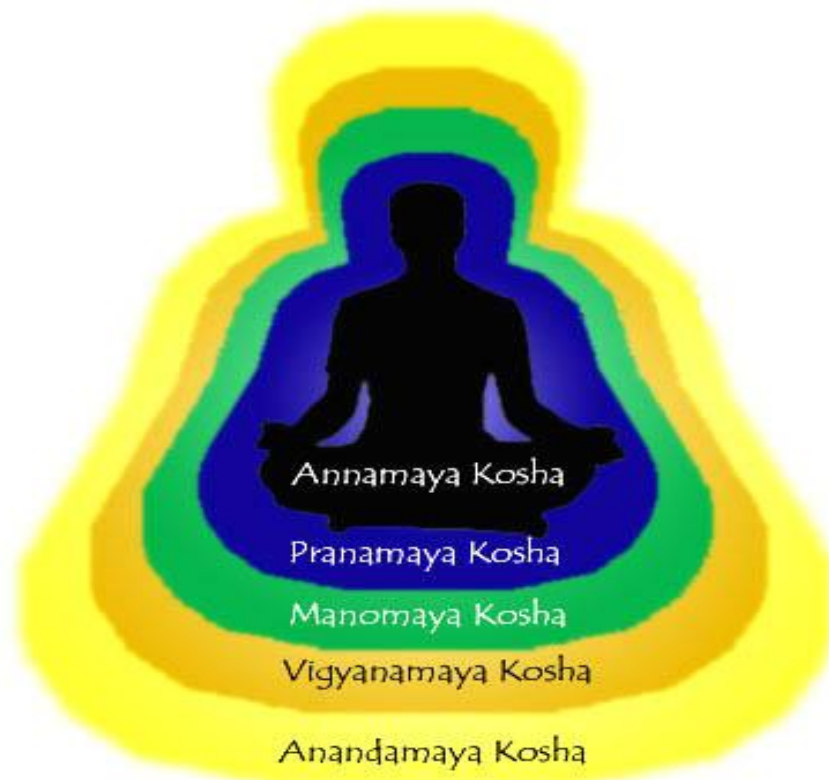
**IDA NADI (Mental Force):** Associated with mental activity, creativity, introversion, feminine, lunar force, the colour blue, right side of the brain, left nostril, lunar nadi, Moon, Parasympathetic nervous system (PNS), cooling, relaxing, negative, Yin, intuition, desire, night, passive, Yamuna, Bhrama, Subconscious, Sattwa, A

**PINGALA NADI (Physical force):** physical activity, solar energy, extroversion, masculine, the colour red, left brain, right Nostril, Sympathetic nervous system (SNS), Sun, hot, logic, action, day, objective, Ganga, Positive, Vishnu, Conscious Mind, Rajas, U

**SUSHUMNA NADI (Spiritual force):** Sushumna Nadi becomes active , when ida and Pingala are balanced, that time is suitable for meditation. When it is active, a flow of energy known as “Kundalini” is able to arise through it. It runs along the axis of the spinal column, and ida and pingla are represented as twining around it on opposite side, crossing at six points up the length of the spine. Kundalini, supramental, Neutral, androgynous, tao, light, temperate, wisdom, knowledge, centred, sunset, balanced, awareness, cerebrospinal, saraswati, Yellow, Rudra, Unconscious mind, Tamas, M

## KOSHAS

Kosha means- sheath, moving from the gross physical body to the subtle spiritual body. Each kosha signifies a more refined dimension of consciousness.



There are five Koshas:

1. Annamaya (The Physical body)
2. Pranamaya (The Mental Body)
3. Manomaya (The Pranice body)

4. Vijnanamaya (The Psychic Body)

5. Aanandamaya (The Bliss Body)

Maya means 'composed of', so these sheaths are composed of food, energy, intellect, intuition and bliss.

**Annamaya Kosha(The Physical Body):** Annamaya kosha is the material part of creation, regardless of whether it is a stone, a plant or a human being, which all exist in different degrees of consciousness. This is the physical body of blood, bone, fat, skinned. Which is perceived through the senses. This is the grossest level of human manifestation. The level of awareness is of the Physical plane.

**Pranamaya Kosha( The Pranic Body):** Prana permeates the entire cosmos as life force or energy impulse. Maha prana is the initial impulse linking matter and consciousness. In general terms it is said that it is the pulsation of the atom within the planetary body. It forms the original wave of energy seen as light rays from stars or pulsars. The level of awareness here is of physiological functions, e.g. Digestion and Circulation. The impulses in our own bodies which travel from the body to the brain, and from the brain to the body are of physical prana. The same prana coordinates the activities of body, mind, rationality, emotions and other aspects of our personality. The five major pranas - prana, apana, samana, udana and vyana - circulate within the body and perform different energy functions.

**Manomaya kosha (The Mental Body):** The Manomaya Kosha is the energy field where the gross expression of mind occurs. When we relate mentally or emotionally with the world, then we are expressing manomaya. Our feelings of love, hatred, depression, joy, jealousy or compassion are played out on this level. Ego and its natural characteristics and needs are manifested in the domain of manomaya. This area of the mind is said to function through modifications or vrittis: correct cognition, incorrect cognition, fantasy and memory.

**Vijnanamaya kosha (The Psychic Body):** Vijnanamaya Kosha is the sheath where subtle intelligence evolves, where the four aspects of mind originate in their pure form, born of mahat or supreme intelligence. Deep karmas and samskaras are stored at this level and form the reservoir of encoded experiences, or memories which filter through to manomaya kosha, and manifest as our conditioned personality

**Anandamaya Kosha (The Bliss Body):** The concept of soul becomes a living experience in anandamaya kosha which is the sheath or body of bliss and happiness of attitude. All the impurities and dross evaporate, and effulgence of soul is experienced. At that point a human being experiences true divinity, the realisation of Self or God.

## CHAKRA: YOGA'S PSYCHIC PHYSIOLOGY

The Chakra means "Wheel" or "Vortex" are psychic centres that lie along the axis of the spine as consciousness potentials. They are usually represented as lotuses. The chakras are not situated in the gross body, but in the subtle or etheric body. Repositories of psychic energies, they govern the whole condition of being.



There are seven chakra. But in some text Bindu is also considered as a chakra. Then it will be 8 chakras.

### **1. Mooladhara Chakra (At the floor of the Perineum):**

Mooladhara Chakra is the root centre of physical experience, located at the base of the spine, the sacral plexus. The square represents the earth itself, the four dimensions and the four directions. Four allows for completion, and earth embodies the elements and conditions for human completion on all levels. Patience and greed are the attributes of this element, survival its desire, collecting and saving are its activity. Muladhara Chakra is the meeting place of the three main nadis: Ida, Pingala and Sushumna. The downward-pointing triangle indicates the downward movement of energy and the three main nadis.

**Key points:**

Number of lotus Petals: 4

Sound: Lang

Shape: Square

Element: Earth

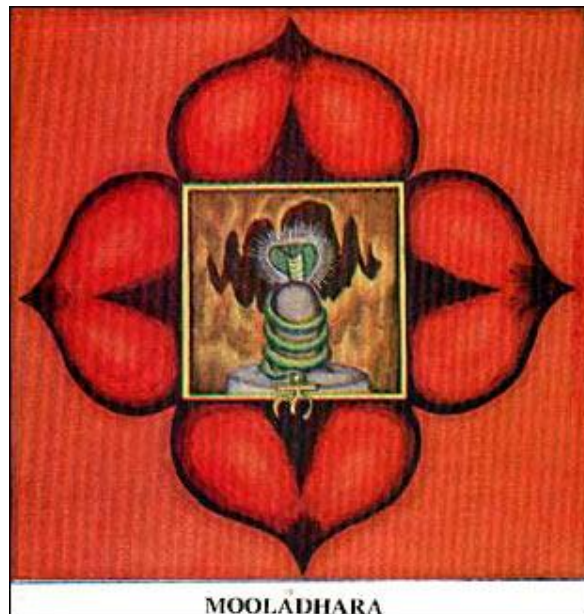
Sense: Smell

Work organ: Anus

Sense Organ: Nose

Veeja Mantra: Lam

Colour: Red



**2. Swadhisthana Chakra (At the Sacrum):**

Swadhisthana is the second chakra. It is situated in the genital region, it has six vermilion lotus petals. The moon-shaped crescent is the yantra of this chakra. The chakra governs the principle of taste, Its element is water. The vital relationship between water and the moon is shown by the crescent yantra within the white circle of the water chakra. The aspects of Svadhisthana chakra are: procreation, family, fantasy. The earth element of Muladhara chakra dissolves into the water element of Svadhisthana chakra. Fantasy enters as the person begins interrelating with family and friends. The inspiration to create begins in the second chakra.

**Key Points:**

Number of Petals: 6

Sound: Vang

Beeja Mantra: Vam

Shape: Circle

Element: Water

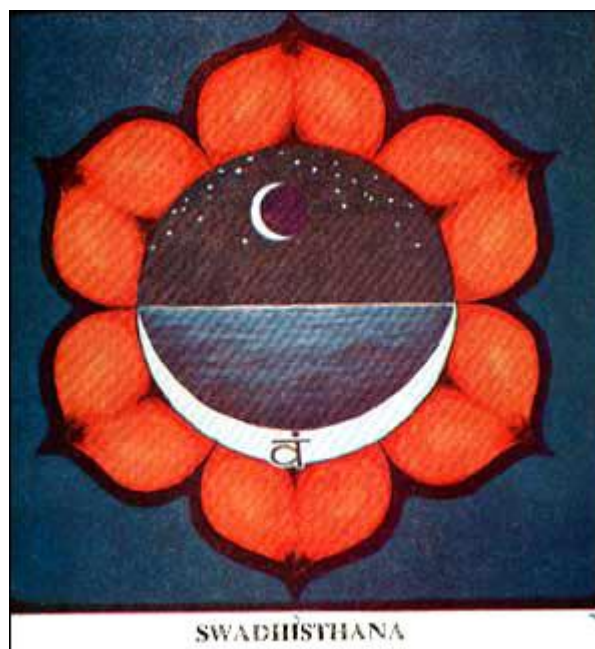
Sense: Taste

Work Organ: Genitals

Sense Organ: Tongue

Plane: The Astral Plane

Colour: Orange



**3. Manipur (In the Spinal area behind the navel):**

Manipur Chakra, the gem centre is at the level of the solar plexus. Manipura chakra is the seat of the fire within the body. Located at the navel, this is the chakra of the life force. A downward-pointing red triangle is located in a circle surrounded by ten petals. Manipura is related to the

principle of sight. According to the Shiva Samhita, the adept who contemplates Manipura chakra not only conquers disease and death but also acquires the ability to enter another body. Manipura has an upward, consuming movement like flames. Identification, recognition, immortality, longevity and power are the motivations of a third chakra person. Selfless loyalties to friends and family cease as the person acts only for himself.

**Key Points:**

Number of Patels: 10

Sound: Rang

Beeja Mantra: Ram

Shape: Trangle

Element: Fire

Sense: Sight

Work Organ: Feet and Legs

Sense Organ: Eyes

Colour: Fairy Agani/ Yellow

Plane: Celestial Plane



**4. Anahata Chakra (In the Spinal Area Behind the Heart):**

Anahata Chakra, the heart chakra, is the seat of balance within the body. There is no longer any concern with attachments to worldly pleasures, honours or humiliations. Anahata chakra has twelve vermilion petals. The Yantra in the centre of the chakra is composed of two overlapping, intersecting triangles. One triangle, facing upward symbolizes Shiva, the male principle. The other triangle, facing downward, symbolizes Shakti, the female principle. A balance is attained when these two forces are joined in harmony.

**Key Points:**

Number of Petals: 12

Sound: Yang

Beeja Mantra: Yam

Shape: Hexagram

Element: Air

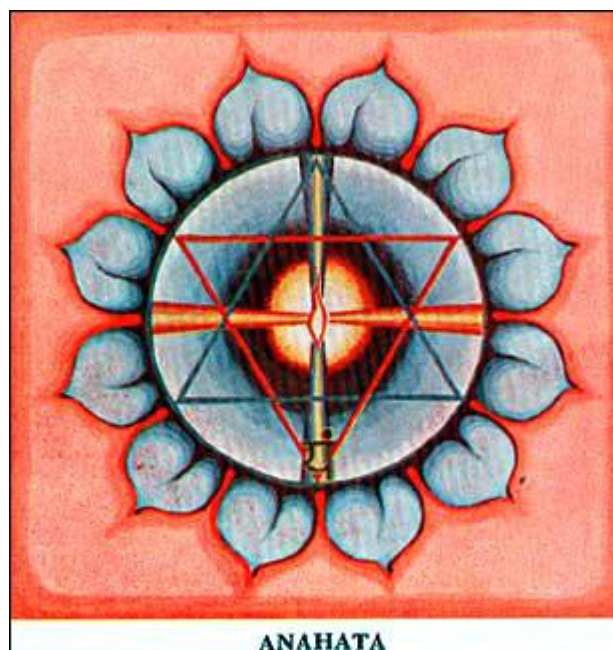
Sense: Touch

Work Organ: Hands

Sense Organ: Skin

Colour: Green

Plane: Plane of balance



## 5. Vishuddhi Chakra (In the Spinal area behind the throat):

Located at the throat level, Vishuddha chakra is associated with the element ether (Akasha) and controls the principle of sound related to the sense of hearing. The seed mantra is Ham and the vital breath is Udana of Vishuddha Chakra is a silver crescent within a white circle shining as a full moon surrounded by sixteen petals. The silver crescent is the lunar symbol of nada, pure cosmic sound. The crescent is symbolic of purity, and purification is a vital aspect of Vishuddha Chakra. In Vishuddha chakra the nectar amrita drips down the chitrini nadi, and is split into a pure form and a poison. Through practices such as Khechari Mudra and Jalandhara Bandha the nectar reaching Vishuddha is purified, the poison from the body is cleansed and amrita becomes the nectar of immortality. The nectar and poison originate from the Hindu episode of the churning of the Ocean of Milk in which gods and demons churn the ocean to obtain Amrita, the nectar of immortal life. The moon encompasses psychic energy, clairvoyance and communication without words. In Vishuddha Chakra, all the elements of the lower chakras - earth, water, fire and air - are refined to their purest essence and dissolve into akasha.

### Key points:

Number of Petals: 16

Sound: Hang

Beeja Mantra: Ham

Shape: Crescent

Element: Ether (Akasha)

Sense: Hearing

Work Organ: Vocal cords

Colour: Blue

Sense Organ: Ears

Plane: Human Plane



## 6. Ajna Chakra (In the centre of the brain, behind the eyebrow centre):

chakra is the location of the third eye which is the conscience. The two physical eyes see the past and the present, while the third eye reveals the insight of the future. The seed syllable is Aum, or "Pranava Om", the supreme sound. When one establishes himself in the place between the eyebrows he goes beyond all the kinds of desires that motivate life and impel one to move in many directions. All experience and ideas serve only to clarify one's perceptions in Ajna Chakra. The plane of neutrality (Sarasvati) appears as a balance between solar and lunar energy within the body. Ida (river Ganga, feminine, lunar) and Pingala (river Jamuna, masculine, solar) nerve energies separate from the Sushumna channel at the Mooladhara chakra, intertwine up through all chakras and meet with the Sarasvati, becoming one at Ajna Chakra. This brings the sense of oneness and of unity with the cosmic laws that appear in the plane of austerity. They then again separate, running into the left and right nostrils. Negative and positive, the components of duality, become equalized in Sarasvati, leaving a state of pure music and neutrality. One now becomes one-pointed;

he becomes knower of past, present and future. Ida and Pingala are time-bound; up to the fifth chakra the yogi also is time bound, but as Ida and Pingala end here, the yogi moves into Sushumna, beyond time. He is now in a state of nondual consciousness. The activation of Ajna chakra is said to lead to psychic powers (siddhis) such as clairvoyance.

**Key points:**

Number of Petals: Two

Sound: Aum

Plane: Plane of Austerity

Name: Command, Authority

Veeja Mantra: AUM/ OM

Sound: Mmmmm

Challenge: Illusion

Sense organ: Mind

Colour: Indigo



**7. Sahasrara Chakra (At the top of the head):**

The crown of the head. Sahasrara chakra is the upper terminal point of Sushumna nadi, the central channel. From Saharara the nectar of immortality (Amrita) flows in a constant stream. Sahasrara chakra is the seat of the parabindu (supreme bindu). It is the location of the merging of Kundalini Shakti and Shiva. By this union the adept attains liberation while living which is considered in Indian life to be the highest experience: an union of the individual with the universe.

When the Kundalini is raised up to Sahasrara chakra, the illusion of individual self is dissolved. The yogi becomes realized, one with the cosmic principles that govern the entire universe within the body. One is no longer subjected to birth or death. Samadhi is the pure bliss of total inactivity. Up to the sixth chakra the yogi may enter a trance in which activity or form still remains within the consciousness. In Sahasrara Chakra the prana moves upward and reaches the highest point. The mind establishes itself in the pure void of Shunya Mandala, the space between the hemispheres. At this time all feelings, emotions and desires, which are the activities of the mind, are dissolved into their primary cause. The union is achieved. The yogi is sat-chit-ananda, truth-being-bliss. He is his own real self, and as long as he stays in his physical body he retains non dual consciousness, enjoying the play of lila without becoming troubled by pleasure and pain, honours and humiliations.

**Key Points:**

Number of Petals: Thousand petals

Plan: Truth and Reality

Element: No element or thought

Shape: Round Skull cap

Sound: Ah

Endocrine Gland: Pineal Gland

Colour: Violet or white

Beeja Mantra: Silence

