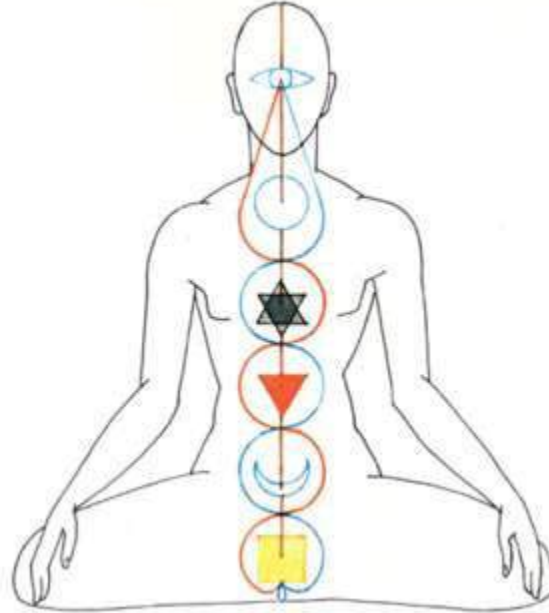


The 7 Chakras - Energy Vortexes of the Human Body



1) Mooladhara Area of consciousness for the physical body:

Name:	Sanskrit word <i>moola</i> means 'root' or 'foundation', base of chakra system
Beeja:	Lam
Relates to:	Our connection to the earth, material reality, survival, physical strength, vitality, the blood of life, sexuality, the spine, the pelvis, rectum, legs, bones, feet, immune system, nervous system, emotional/mental health.
Symbolic to:	Our need for logic, order and structure. This energy orients us in time and space and to our five senses. As children, we perceive and learn about the physical world through our five senses. The first chakra energy has trouble interpreting our lives symbolically, for our five senses give us literal perceptions and cause us to take things at face value. Not until we are older are we able to seek out the symbolic meaning of events and relationships.
Gland:	Gonads
Sense:	Smell
Element:	Earth
Personality:	'I am'

Balanced Energy:	Centered, grounded, healthy, fully alive, unlimited physical energy, manifesting abundance, master of oneself
Excessive Energy:	Egotistic, domineering, greedy, addicted to wealth, indiscriminate use of sexual energy, nervous sexual energy
Deficient Energy:	Lack of confidence, no grounded in physical reality, weak, can't achieve goals, self destructive, feeling unloved or abandoned

The energy content of the first or Tribal chakra is *tribal power*. The word tribe is not only a synonym for family but an archetype, and as such it has connotations beyond its more conventional definition. Archetypally the word tribal connotes group identity, group force, group willpower, and group belief patterns. The first chakra grounds us, it is our connection to traditional familial beliefs that support the formation of identity and a sense of belonging to a group of people in a geographic location.

We begin to discover that '*All Is One*' as we start life within our tribe or family. To be part of a tribe is a primal need, since we are completely dependent upon our tribe for basic survival needs: food, shelter and clothing. As tribal beings, we are energetically designed to live together, to create together, to be together, to need one another. Each of our tribal environments – from our biological tribe, to the tribe we form with co-workers, to our tribal bonds with friends – provides the essential physical settings within which we can explore the creative power of this truth.

Regardless of the "truth" of familial beliefs, every one of them directs a measure of our energy into an act of creation. Each belief, each action has a direct consequence. When we share belief patterns with groups of people, we participate in energy and physical events created by those groups. This is the creative, symbolic expression of the sacred truth *All Is One*. To connect to the energy of your first chakra, focus your attention for a few moments on something tribal that triggers an emotional response in you:

- listening to the national anthem
- observing a military spectacle
- watching an athlete receive a gold medal at the Olympics
- witnessing the marriage of someone you care about
- learning that a child has been named after you

No one begins life as a conscious "individual" with conscious will power. That identity comes much later and develops in stages from childhood through adulthood. Beginning life as a part of a tribe, we become connected to our tribal consciousness and collective willpower by absorbing its strengths and weaknesses, beliefs, superstitions and fears. Through our interactions with family and other groups, we learn the power life of sharing a belief with other people. We also learn how painful it can be to be excluded from a group and its energy. We learn as well the power of sharing a moral and ethical code handed down from generation to generation. This code of behaviour guides children of the tribe during their development years, providing a sense of dignity and belonging.

Questions for Self-Examination:

1. What belief patterns did you inherit from your family?

2. Which of those belief patterns that still have authority in your thinking can you acknowledge are no longer valid?
3. What superstitions do you have? Which have more authority over you than your own reasoning ability?
4. Do you have a personal code of honour? What is it?
5. Have you ever compromised your sense of honour? If so, have you taken steps to heal it?
6. Do you have any unfinished business with your family members? If so, list the reasons that prevent you from healing your family relationships.
7. List all the blessings that you feel came from your family?
8. If you are now raising a family of your own, list the qualities that you would like your children to learn from you.
9. What tribal traditions and rituals do you continue for yourself and your family?
10. Describe the tribal characteristics within yourself that you would like to strengthen and develop.



2) Swadhisthana Area of consciousness for the emotional body:

Name:	Sanskrit word <i>swa</i> means 'one's own' and <i>adisthana</i> means 'dwelling place or residence'
Beeja:	Vam
Relates to:	the water element in the physical body, the sexual organs, large intestine, lower vertebrae, pelvis, hip, bladder, the lymphatic system, the mammary glands, and eliminative organs, the emotions, passion, feelings, imagination
Gland:	Female reproductive organs
Sense:	Taste
Element:	Water
Personality:	'I feel' or 'I desire'
Balanced Energy:	Friendly, optimistic, concerned for others, sense of belonging, creative, imaginative, intuitive, attuned to your own feelings, sense of humour
Excessive Energy:	Emotionally explosive, aggressive, overly ambitious, manipulative, caught up in illusion, overindulgent, self serving, obsessive thoughts of sex, see people as sex objects.
Deficient Energy:	Extremely shy, timid, immobilized by fear, overly sensitive, self-negating, resentful, buried emotions, burdened by guilt, distrustful, clinging, guilty about sex, difficult conceiving, abused, frigid or impotent

The second chakra is the partnership chakra. Its energy begins to pulsate and become distinct around the age of seven. At the age of children start interacting with other children and adults, more independently of their parents and outside the home environment. Through these initial interactions they begin to individuate, form relationships, and explore their power of choice. With the second chakra energy shifts from obeying tribal authority to discovering other relationships that satisfy personal, physical needs.

This chakra resonates to our need for relationships with other people and our need to control to some extent the dynamics of our physical environment. All the attachments by which we maintain control over our external lives, such as authority, other people, or money, are linked through this chakra to our energy field and physical body. The illnesses that originate in this energy center are activated by the fear of losing control. The energy in this chakra enables us to generate a sense of personal identity and protective psychological boundaries. As we continually assess our personal strength in regard to the external world and its physical seductive forces – such as sex, money, addictive substances, or other people – the second chakra energy of a healthy physical ego keeps us able to interact with the world without having to negotiate or sell ourselves; it is the energy of self-sufficiency, a survival instinct for being in the world.

This chakra has procreative energy that is both biological and spiritual: we desire to create children and also to bring our creative ideas into physical form, which is crucial to our physical health as to our spiritual.

The primary fears in this chakra are the loss of control, or being controlled by another, through the dominating power of events or conditions such as addiction, rape, betrayal, impotence, financial loss, abandonment by our primary partner or professional colleagues.

The primary strengths are the ability to survive financially and physically on one's own to defend and protect oneself; the 'fight or flight' instinct; the ability to take risks; the resilience to recover from loss whether of family members, partners, property, occupation, or finances; the power to rebel and re-establish a life; and personal and professional decision-making ability and talent.

The sacred truth inherent in the second chakra is 'Honour One Another'. This truth applies to our interactions with each other and with all forms of life. From a spiritual perspective every relationship we develop, from the most casual to the most intimate, serves the purpose of helping us to become more conscious. Some relationships are necessarily painful because learning about ourselves and facing our own limitations are not things we tend to do with enthusiasm. We often need to be spiritually 'set up' for such encounters.

Spiritual messengers bring into our lives-and we into theirs-revelations about our own strengths and weaknesses. From relationships within the home to those at work to community or political activity, no union is without spiritual value; each helps us grow as individuals. We can more easily see the symbolic value of our relationships when we release our compulsion to judge what and who has value and instead focus on honouring the person and the task with which we are involved.

The second chakra's energy has an inherent duality. The unified energy of the first chakra, represented by the tribal mind, becomes divided into polarities in the second chakra. The division of forces has been given many names: yin/yang, anima/animus, male/female, sun/moon. Understanding the significance of these opposites is the key to working with second

chakra issues. The energies of the sefirah of Yesod and the sacrament of Communion combine with these dual energies of the second chakra to ensure that we “attract” to ourselves relationships that help us come to know ourselves. Well known expressions such as “Like attracts like” and “When the student is ready, the teacher will appear” acknowledge that an energy working “behind the scenes” seems to organize when and where we meet people – and always at the right time. The spiritual challenge of this second chakra is to learn to interact consciously with others: to form unions with people who support our development and to release relationships that handicap our growth.

Physical science recognizes second chakra energy as the law of cause and effect (for every action, there is an equal and opposite reaction) and the law of magnetism, these laws mean that we generate patterns of energy that attract people who are opposite us in some way, who have something to teach. Nothing is random; prior to every relationship we have ever formed, we opened the door with energy that we were generating. Choice is born out of opposites, and the duality of the second chakra is forever challenging us to make choices in a world of opposing sides, of positive and negative energy patterns. Every choice we make contributes to a subtle current of our energy to our universe, which is responsive to the influence of human consciousness.

In summary: Second chakra energy gives us our basic survival instincts and intuitions, as well as our desire to create music, art, poetry, and architecture, and the curiosity to investigate nature in science and medicine. Our creative energy draws us into an internal dialogue with the polarities of the self, our self, our conflicting inclinations, and it compels us to form external relationships to resolve these polarities.

Questions for Self-Examination:

1. How do you define creativity? Do you consider yourself a creative person? Do you follow through on your creative ideas?
2. How often do you direct your creative energies into negative paths of expression? Do you exaggerate or embellish “facts” to support your point of view?
3. Are you comfortable with your sexuality? If not, are you able to work toward healing your sexual imbalances? Do you use people for sexual pleasure, or have you felt used? Are you strong enough to honor your sexual boundaries?
4. Do you negotiate your ethics depending upon your circumstances?
5. Do you have an impression of God as a force that exerts justice in your life?
6. Are you a controlling person? Do you engage in power plays in your relationships? Are you able to see yourself clearly in circumstances related to power and money?
7. Does money have authority over you? Do you make compromises that violate your inner self for the sake of financial security?
8. How often do survival fears dictate your choices?
9. Are you strong enough to master your fears concerning finances and physical survival, or do they control you and your attitudes?
10. What goals do you have for yourself that you have yet to pursue? What stands in the way of your acting upon those goals?



3) Manipura Area of consciousness for the mental body

Name:	<i>Manipura</i> is derived from two Sanskrit words: <i>mani</i> meaning 'jewel' and <i>pura</i> meaning 'city'. Manipura literally means 'city of jewels'.
Beeja:	Ram
Relates to:	Personal power, individual expression in the earth, the ability to 'digest life', the fire element, the conscious (waking) mind, self-image, digestive organs, diaphragm, the breath, solar plexus
Gland:	Adrenals
Sense:	Sight
Element:	Fire
Personality:	'I will'
Balanced Energy:	Outgoing, cheerful, self respect, respect for others, strong sense of personal power, have found your gift, able to digest life, able to digest food, skillful, intelligent, relaxed, spontaneous, expressive, take on new challenges, enjoy physical activity, enjoy good food
Excessive Energy:	Judgemental, workaholic, perfectionist, overly intellectual, demanding, resentful of authority, a need for drugs to relax, superiority complex
Deficient Energy:	Depressed, lack of confidence, worry about what others think, confused, feeling that others control your life, poor digestion, afraid of being alone, need constant reassurance, jealous, distrustful

Third chakra energy, the energy of personal power chakra, becomes the dominant vibration in our development during puberty. It assists us further in the process of individuation, of forming a 'self', ego and personality separate from our inherited identity. This energy center also contains most issues related to the development of personal power and self-esteem.

The third chakra completes the physical trilogy of the human energy system. Like chakras one and two, it primarily relates to a physical form of power. Where the first chakra resonates to group or tribal power, and where the second chakra resonates to the flow of power between the self and others, the third chakra relates to our personal power in relation to the external world.

The third chakra mediates between the primary external (which is characteristic of the first and second chakras) and the internalization of consciousness. The first chakra has an external center of gravity and is always located within a group mind. The second chakra, too, has an external gravitational center but focuses on relationships and their effects on us. In the third chakra, however, the gravitational center is partly internalized, as our focus shifts from how we related to people around us to how we relate to and understand ourselves.

Primary fears: Fears of rejection, criticism, looking foolish, and failing to meet one's responsibilities; all fears related to physical appearance, such as fear of obesity, baldness, or aging; fears that others will discover our secrets. The illnesses that originate here are activated by issues related to self-responsibility, self-esteem, fear of rejection, and an over sensitivity to criticism.

Primary strengths: Self-esteem, self-respect, and self-discipline; ambition, the ability to generate action, and the ability to handle a crisis; the courage to take risks; generosity, ethics, and strength of character.

The energies that come together in this chakra have but one spiritual goal: to help us mature in our self-understanding – the relationship we have with ourselves, and how we stand on our own and take care of ourselves. We all have faced or will face an experience that reveals to us our own internal strengths and weaknesses as separate from the influence of our elders. The spiritual quality inherent in the third chakra compels us to create an identity apart from our tribal self. As we develop a sense of self, our intuitive voice becomes our natural and constant source of guidance.

How we feel about ourselves, whether we respect ourselves, determines the quality of our life, our capacity to succeed in business, relationships, healing, and intuitive skills. Self-understanding and acceptance, the bond we form with ourselves, is in many ways the most crucial spiritual challenge we face. In truth, if we do not like ourselves, we will be incapable of making healthy decisions. Instead, we will direct all of our personal power for decision-making into the hands of someone else: someone whom we want to impress, or someone before whom we think we must weaken ourselves to gain physical security. People who have a low sense of self-esteem attract relationships and occupational situations that reflect and reinforce this weakness. No one is born with healthy self-esteem. We must earn this quality in the process of living, as we face our challenges one at a time.

Look at the boundaries of your body; are you strong or weak? Able or handicapped? Beautiful or scarred? Too tall or too short? From a spiritual perspective, any and all physical assets and limitations are illusory, mere `life props`. Yet a person's acceptance of or resistance to them is critical to entering spiritual adulthood. From a spiritual perspective, in fact, the entire physical world is nothing more than our classroom, but the challenge to each of us in this classroom is: Given your particular body, environment, and beliefs, will you make choices that enhance your spirit or those that drain your power into the physical illusion around you?

Questions for Self-Examination:

1. Do you like yourself? If not, what don't you like about yourself, and why? Are you actively working to change the things about yourself that you don't like?
2. Are you honest? Do you sometimes misrepresent the truth? If so, why?
3. Are you critical of others? Do you need to blame others as a way of protecting yourself?
4. Are you able to admit it when you are wrong? Are you open to feedback from other people about yourself?
5. Do you need the approval of others? If so, why?
6. Do you consider yourself strong or weak? Are you afraid of taking care of yourself?
7. Have you ever allowed yourself to be in a relationship with a person you didn't love, but it seemed better than being alone?

8. Do you respect yourself? Can you decide to make changes in your lifestyle and then stick to your commitment?
9. Are you afraid of responsibility? Or do you feel responsible for everything and everyone?
10. Are you continually wishing your life were different? If so, are you doing anything to change it, or have you resigned yourself to your situation?



4) Anahata Area of consciousness for the astral body

Name:	Sanskrit <i>anahata</i> actually means 'unstruck' or 'unbeaten'
Beeja:	Yam
Relates to:	Transition, the bridge between the physical and the spiritual, change, healing, the heart – the centre of all physical and spiritual life, the lungs, circulatory system, ribs, breasts, shoulders, arms, hands, diaphragm, the immune system, selfless love
Gland:	Thymus and lymph
Sense:	Touch
Element:	Air
Personality:	'I give and receive love'
Balanced Energy:	Physically and emotionally balanced, quality of nurturing, compassion, empathy, friendliness, active in the community, discriminating mind, humanitarian, able to see good on others, able to surrender in a love relationship, healthy use of will power
Excessive Energy:	Demanding, overly critical, possessive, moody, martyr complex, loves conditionally, withholds love or generosity, melodramatic, manic-depressive, hyper-tension (especially tension between shoulder blades
Deficient Energy:	Paranoid, indecisive, fear of letting go, fear of being hurt, fear of being free, fear of being abandoned, feelings of unworthiness in love, needing constant reassurance

The fourth chakra is the central powerhouse of the human energy system. The middle chakra, it mediates between the body and spirit and determines their health and strength. Fourth chakra energy is emotional in nature and helps propel our emotional development. This chakra embodies the spiritual lesson that teaches us how to act out of love and compassion and recognize that most powerful energy we have is love.

Energy Connection: This chakra resonates to our emotional perceptions, which determine the quality of our lives far more than our mental perceptions. As children, we react to our circumstances with a range of emotions: love, compassion, confidence, hope, despair,

hate, envy and fear. As adults, we are challenged to generate within ourselves an emotional climate and steadiness from which to act consciously and with compassion.

Symbolic Connection: More than any other chakra, the fourth represents our capacity to “let go and let God.” With its energy we accept our personal emotional challenges as extensions of a Divine plan, which has as its intent our conscious evolution. By releasing our emotional pain, by letting go of our need to know why things have happened as they have, we reach a state of tranquillity. In order to achieve that inner peace, however, we have to embrace the healing energy of forgiveness and release our lesser need for human, self-determined justice.

The challenge inherent in this chakra is similar to that of the third but is more spiritually sophisticated. While the third chakra’s focus is on our feelings about ourselves in relation to our physical world, the fourth chakra focuses on our feelings about our internal world – our emotional response to our thoughts, ideas, attitudes, and inspirations, as well as the attention we give to our emotional needs. This level of commitment is the essential factor in forming healthy relationships with others.

Primary fears: Fears of loneliness, commitment, and “following one’s heart”; fear of inability to protect oneself emotionally; fear of emotional weakness and betrayal. Loss of fourth chakra energy can give rise to jealousy; bitterness, anger, hatred, and an inability to forgive others as well as oneself.

Primary strengths: Love, forgiveness, compassion, dedication, inspiration, hope, trust, and the ability to heal oneself and others.

Sacred truth: The 4th chakra is the power center of the human energy system because *Love Is Divine Power*. While intelligence or “mental energy” is generally considered superior to emotional energy, actually emotional energy is the true motivator of the human body and spirit. Love in its purest form – unconditional love – is the substance of the Divine, with its endless capacity to forgive us and respond to our prayers. Our own hearts are designed to express beauty, compassion, forgiveness, and love

We are not born fluent in love but spend our life learning about it. Its energy is pure power. We are as attracted to love as we are intimidated by it. We are motivated by love, controlled by it, inspired by it, healed by it and destroyed by it. Love is the fuel of our physical and spiritual bodies. Each of life’s challenges is a lesson in some aspect of love. How we respond to these challenges is recorded within our cell tissues: we live within the biological consequences of our biological choices.

Learning the power of Love: Because love has such power, we come to know this energy in stages. Each stage presents a lesson in love’s intensity and forms: forgiveness, compassion, generosity, kindness, caring for oneself and others. The stages follow the design of our chakras: we begin learning love within our tribe, absorbing the many expressions of its energy from our family members. Tribal love can be unconditional, but it generally communicates the expectation of loyalty and tribal support; in the tribal setting, love is an energy that is shared among one’s own kind.

As the second chakra awakens and we learn the bonds of friendship, love grows to include “outsiders.” We express love through sharing with and caring for others to whom we are not connected through blood. And as our third chakra awakens, we discover love of

external things, of our personal, physical, and material needs, which may include athletics, academics, fashion, dating and mating, occupation and home, and body.

All three of these lower chakras involve love in the external world. At some time in our civilization, these three practices of love were all that life required. Very few people needed more than tribal and partnership love. With the advent of psychotherapy and the spiritual movement, however, love became recognized as a force that influences and perhaps determines biological activity. Love helps us heal others and ourselves.

Life crises that have issues of love at their core – divorce, death of a loved one, emotional abuse, abandonment, adultery – are often the cause of an illness and not just an event that coincidentally precedes it. Physical healing often requires, and may demand, the healing of emotional issues.

Questions for Self-Examination:

1. What emotional memories do you still need to heal?
2. What relationships in your life require healing?
3. Do you ever use your emotional wounds to control people or situations? If so, describe them.
4. Have you ever allowed yourself to be controlled by the wounds of another person? What are your feelings about letting that happen again? What steps are you prepared to take to prevent yourself from being controlled that way again?
5. What fears do you have about becoming emotionally healthy?
6. Do you associate emotional health with no longer needing an intimate relationship?
7. What is your understanding of forgiveness?
8. Who are the people you have yet to forgive, and what prevents you from letting go of the pain you associate with them?
9. What have you done that needs forgiving? Which people are working to forgive you?
10. What is your understanding of a healthy, intimate relationship? Are you willing to release the use of your wounds in order to open yourself to such a relationship?



5) Vishuddhi Area of consciousness for the etheric body.

Name:	Sanskrit <i>shuddhi</i> means 'to purify', known as the 'purification centre'
Beeja:	Ham
Relates to:	Communication, speaking, perception, listening, ears, throat, thyroid, trachea, esophagus, parathyroid, hypothalamus, neck vertebrae, mouth, jaw, teeth, nerves, muscles, musical or artistic expression, desire for spiritual development

Gland:	Thyroid
Sense:	Hearing
Element:	Ether
Personality:	'I have power to communicate'
Balanced Energy:	Contentment, centered in the present, good sense of timing (can be a good speaker), awareness of time, pleasant voice, good communicator, musically or artistically inspired, expressive and prolific, understanding of spiritual concepts, ability to meditate or experience Divine Energy, sexual energy is used efficiently or may be channelled artistically
Excessive Energy:	Self righteous, overly talkative, dogmatic or overly religious, addictive tendencies, dominating – sexually and otherwise
Deficient Energy:	Timid, overly quiet, inconsistent, unreliable, loses track of time, devious, inability to express well, conflicts between sex and religion, nervous

The fifth chakra embodies the challenges of surrendering our own will power and spirits to the will of God. From a spiritual perspective, our highest goal is the full release of our personal will into the “hands of the Divine.” Jesus and Buddha, as well as other great teachers, represent the mastery of this state of consciousness, complete union with Divine will.

Energy connection to the emotional body: The fifth chakra resonates to the numerous emotional and mental struggles involved in learning the nature of the power of choice. All illness has a connection to the fifth chakra, because choice is involved in every detail of our lives and therefore in every illness.

Symbolic connection: The symbolic challenge of the Willpower chakra is to progress through the maturation of will: from the tribal perception that everyone and everything around you has authority over you; through the perception that you alone have authority over you; to the final perception, that true authority comes from aligning yourself to God’s will.

Primary fears: Fears related to our willpower exist within each chakra, appropriate to that chakra. We fear having no authority or power of choice within our lives, first within our tribes, then within our personal and professional relationships. And then we fear having no authority with ourselves, being out of control when it comes to our response to substances, to money, to power, to another person’s emotional control over our well-being. And finally, we fear the will of God. The notion of releasing our power of choice to a Divine force remains the greatest struggle for the individual seeking to become conscious.

Primary strengths: Faith, self-knowledge, and personal authority; the capacity to make decisions knowing that no matter what decisions we make, we can keep our word to ourselves or to another person.

Sacred truth: The fifth chakra is the center of choice and consequence, of spiritual karma. Every choice we make, every thought and feeling we have, is an act of power that has biological, environmental, social, personal, and global consequences. We are everywhere our thoughts are and thus our personal responsibility includes our energy contributions.

What choices would we make if we could actually see their energy consequences? We can approach this kind of foresight only by abiding by the sacred truth *Surrender Personal Will to Divine Will*. The spiritual lessons of the fifth chakra show us that actions motivated by a personal will that has trusted in Divine authority create the best effects.

Understanding the energy consequences of our thoughts and beliefs, as well as our actions, may force us to become honest to a new degree. Lying, either to others or to ourselves, should be out of the question. Genuine, complete healing requires honesty with oneself. An inability to be honest obstructs healing as seriously as the inability to forgive. Honesty and forgiveness retrieve our energy – our spirits – from the energy dimension of ‘the past’. Our fifth chakra and its spiritual lessons show us that personal power lies in our thoughts and attitudes.

The most costly energy consequences come from acting out of fear. Even when choices made from fear lead us to what we desire, they generally also produce unwanted side effects. These surprises teach us that choosing from fear transgresses our trust in Divine guidance. We all do live, at least periodically, within the illusion that we are in charge of our lives. We seek money and social status in order to have greater power of choice and so that we do not have to follow the choices others make for us. The idea that consciousness requires surrendering personal will to Divine will stands in direct conflict with all that we have come to consider the measure of an empowered person.

Thus, we may repeat the cycle of fear-surprise-fear-surprise, until we reach a point of prayer in which we say: You choose, and I’ll follow. Once we release this prayer, guidance may enter our lives, along with endless acts of synchronicity and coincidence – Divine “interference” at its best.

The essence of the fifth chakra is faith. Having faith in someone commits a part of our energy to that person; having faith in an idea commits a part of our energy to that idea; having faith in a fear commits a part of our energy to that fear. As a result of our energy commitments, we – our minds, hearts, and lives – become woven into their consequences. Our faith and our power of choice are, in fact, the power of creation itself. We are the vessels through which energy becomes matter in this life.

Therefore, the spiritual test inherent in all our lives is the challenge to discover what motivates us to make the choices we do, and whether we have faith in our fears or the Divine. We all need to address these questions as a matter of spiritual thought or as a result of physical illness? We all reach a moment when we ask, Who is in charge of my life? Why aren’t things working out the way I want? No matter how successful we are, at some point we will become conscious that we feel incomplete. Some unplanned event or relationship or illness will show us that our personal power is insufficient to get us through a crisis. We are meant to become aware that our personal power is limited. We are meant to wonder if some other “force” is acting in our lives, and to ask, Why is this happening? What do you want of me? What am I meant to do? What is my purpose?

Gaining an awareness of our own limitations opens us to considering choices we would not otherwise have made. During the moments when our lives seem most out of control, we may become receptive to a guidance that we would not have welcomed before. Then our lives may move in directions we had never anticipated. Most of us end up saying, “I never thought I would be doing this or living here, but I am, and all is well.”

It may help you to arrive at the point of surrendering if you can use symbolic sight to view your life as only a spiritual journey. We have all known people who have recovered from dire circumstances – and credited the fact that they let the Divine take over. And every one of

these people shared the experience of saying to the Divine, “Not my will but Yours.” If that one prayer is all that is required, why are we so afraid of it?

Remember that your physical life and your spiritual path are one and the same. Taking pleasure in your physical life is as much a spiritual goal as achieving a healthy physical body. Both are the consequences of following Divine guidance in making choices of how to live and of acting out of faith and trust. Surrender to Divine authority means liberation from physical illusions, not from the delights and comfort of physical life.

The spiritual energies of the fifth chakra guide us toward that point of surrender and the greatness through love, which directs us to be as loving as possible in all circumstances. Sometimes the greatest act of love is to withhold judgement of another or of oneself. Again and again we are reminded that being judgemental is a spiritual error. Developing the discipline of will allows us to refrain from releasing negative thoughts toward others or ourselves. By being nonjudgmental, we attain wisdom and defeat our lives. This teaches us to release the need to know why things happen as they do, and to trust that whatever the reason is, it is a part of a grander spiritual design.

Questions for Self-Examination:

1. What is your definition of being `strong-willed`?
2. Who are the people in your life that have control over your willpower, and why?
3. Do you seek to control others? If so, who are they, and why do you need to control them?
4. Are you able to express yourself honestly and openly when you need to? If not, why not?
5. Are you able to sense when you are receiving guidance to act upon?
6. Do you trust guidance that has no proof of the outcome attached to it?
7. What fears do you have associated with Divine guidance?
8. Do you pray for assistance with your personal plans, or are you able to say, `I will do what heaven directs me to do`?
9. What makes you lose control of your own willpower?
10. Do you bargain with yourself in situations in which you know you need to change but you continually postpone taking action? If so, identify those situations and your reasons for not wanting to act.



6) Ajna Area of consciousness for the celestial body

Name:	The <i>ajna</i> comes from the Sanskrit root which means to know, to obey or to follow. Literally, ajna means ‘command’ or ‘monitoring centre’.
Beeja:	Om
Relates to:	Clear sightedness, the bringing together of opposites (ida and pingala unite at the point), inspiration, insight, telepathy, access to the Higher

	Self (Guru), the pineal, pituitary, brain, ears, eyes, nose, realization of full potential
Gland:	Pineal, Pituitary
Sense:	Thought
Element:	Electric or Telepathic energy
Personality:	'I am who I am'
Balanced Energy:	Charismatic, open to guidance, not afraid of death, not attached to material things, can experience telepathy, past lives or astral travel, self-fulfilled, can be celibate, may have experienced Cosmic Consciousness
Excessive Energy:	Proud, religiously dogmatic, tyrannical, demonic
Deficient Energy:	Non-assertive, undisciplined, weak-willed, extreme sensitivity to the feelings (energy) of others, afraid of success, schizophrenic

The sixth chakra involves our mental and reasoning abilities, and our psychological skill at evaluating our beliefs and attitudes. The Mind chakra resonates to the energies of our psyches, our conscious and unconscious psychological forces. Within Eastern spiritual literature, the sixth chakra is the 'third eye,' the spiritual center in which the interaction of mind and psyche can lead to intuitive sight and wisdom. This is the chakra of wisdom.

The challenges of the sixth chakra are opening the mind, developing an impersonal mind, retrieving one's power from artificial and "false truths"; learning to act on internal direction; and discriminating between thoughts motivated by strength and those by fear and illusion.

Energy connection to the emotional/mental body: The sixth chakra links us to our mental body, our intelligence and psychological characteristics. Our psychological characteristics are a combination of what we know and what we believe to be true, a unique combination of the facts, fears, personal experiences, and memories that are active continually within our mental energy body.

Symbolic/perceptual connection: The sixth chakra activates the lessons that lead us to wisdom. We achieve wisdom both through life experiences and by acquiring the discriminating perceptual ability of detachment. Symbolic sight is partly learned "detachment" – a state of mind beyond the influences of the "personal mind" or "beginner's mind" that can lead to the power and insight of the "impersonal" or open mind.

Primary fears: An unwillingness to look within and excavate one's fears; fear of truth when one's reason is clouded; fear of sound, realistic judgement; fear of relying on external counsel, of discipline; fear of one's shadow side and its attributes.

Primary strengths: Intellectual abilities and skills; evaluation of conscious and unconscious insights, receiving inspiration; generating great acts of creativity and intuitive reasoning – emotional intelligence.

Sacred Truth: The sacred truth of the sixth chakra is *Seek Only the Truth*. It compels us to search continually for the difference between truth and illusion, the two forces present at every moment. Separating truth from illusion is more a task of the mind than of the brain. The brain commands the behaviour of our physical body, but the mind commands the behaviour of our energy body, which is our relationship to thought and perception. The brain is the physical instrument through which thought is transferred into action, but perception – and all that is

associated with perception, such as becoming conscious – is a characteristic of the mind. In becoming conscious one is able to *detach* from subjective perceptions and see the truth or symbolic meaning in a situation. Detachment does not mean ceasing to care. It means stilling one's fear-driven voices. One who has attained an inner posture of detachment has a sense of self so complete that external influences have no authority within his or her consciousness. Such clarity of mind and self is the essence of wisdom, one of the Divine powers of the sixth chakra.

Becoming detached and conscious means getting certain perceptions from our minds into our bodies. It means merging with perceptions that are truth and living them so that their power becomes one and the same as our own energy.

Take, for instance, the truth "Change is constant." Mentally we can absorb that teaching with little difficulty. Yet when change occurs in our lives – when we notice we are aging, when people we love die, or when relationships shift from being intimate and loving to distant – this truth terrorizes us. We often need years to recover from some changes because we had hoped that it – whatever "it" was – would remain the same. We knew all along that it would change, but we can't help hoping that the energy of change will pass by this one part of our lives.

Even when "Change is constant" feels like an enemy that has swept away a happy part of our lives, our lonely times will come to an end and a new part of life will begin. The promise of "Change is constant" is that new beginnings always follow closures.

Consciousness is the ability to release the old and embrace the new with the awareness that all things end at the appropriate time and that all things begin at the appropriate time. This truth is difficult to learn to live with because human beings seek stability – the absence of change. Therefore becoming conscious means living fully in the present moment, knowing that no situation or person will be exactly the same tomorrow. As change does occur, we work to interpret it as a natural part of life and strive to "flow with it," as the *Tao Te Ching* counsels, and not against it. Trying to make things remain the same is useless as well as impossible. Our task is to contribute the best of our energy to every situation with the understanding that we influence, but do not control, what we will experience tomorrow.

The meaning of detachment: the realization that no one person or group of people can determine your life's path. Thus, when change comes into your life, it is because a larger dynamic is moving you along. It may look like a group of people conspired to have you removed from a job or something similar – but that is the illusion. If you choose to believe that illusion, it will hold you captive, maybe even for a lifetime. But if it hadn't been the right moment for you to move on, the "conspiracy" would not have been successful. That is the higher truth of this life change, and the symbolic sight that accompanies detachment allows you to see it.

Obviously, none of us wake up one morning and announces, "I think I'll become conscious today." We are drawn into a desire to stretch the parameters of our minds through the mysteries we encounter. All of us experience, and will continue to experience, relationships and events that cause us to re-examine our understanding of reality. The very design of our minds compels us to wonder why things are as they are, if only within our own personal confusion.

The following instructions provide a starting point for developing the impersonal mind and achieving symbolic sight, the ability to see through illusion and grasp the energy power behind the scenes. Following these steps may help you attain symbolic sight and increase your ability to reach the dimension of Divine reasoning.

- Develop a practice of introspection, and work to become conscious of what you believe and why.
- Keep an open mind, and learn to become aware when your mind is “shutting down.”
- Recognize defensiveness as an attempt to keep new insights from entering your mental field.
- Interpret all situations and relationships as having a symbolic importance, even if you cannot immediately understand what it is.
- Become open to receiving guidance and insight through your dreams.
- Work toward releasing any thoughts that promote self-pity or anger, or that blame another person for anything that has happened to you.
- Practice detachment. Make decisions based upon the wisest assessment you can in the immediate moment, rather than working to create a specific outcome.
- Refrain from all judgements – not just those rendered against people and situations, but those that concern the size or importance of tasks. Rather, remind yourself continually of the higher truth that you cannot possibly see all the facts or details of any situation, nor visualize the long-term consequences of your actions.
- Learn to recognize when you are being influenced by a fear pattern. Immediately detach from that fear by observing its influence on your mind and emotions; then make choices that weaken the influence of those fears.
- Detach from all values that support the belief that success in life means achieving certain goals. Instead view a successful life as a process of achieving self control and the capacity to work through the challenges life brings you. Visualize success as an energy force rather than a physical one.
- Act on your inner guidance, and give up your need for “proof” that your inner guidance is authentic. The more you ask for proof, the less likely you are to receive any.
- Keep all attention in the present moment – refrain from living in the past or worrying about the future. Learn to trust what you cannot see far more than what you can see.

There is nothing easy about becoming conscious. We are forever looking for the easy meditation, the easy exercise, that will lift us out of the fog, but consciousness doesn't work that way. Ironically, there is a simple way out, only it's not easy: Just let go. Let go of how you thought your life should be, and embrace the life that is trying to work its way into your consciousness.

So many people struggling to find their way are in that necessary but confusing state of waiting. A part of each of them is eager to allow the Divine will to direct their lives, yet they remain tormented by the fear that they will lose all comfort on the physical plane should they actually surrender to it. So they are held in a waiting position until they are strong enough to

release that fear and embrace the deeper truth that “all will be well – not “well” by our definition, perhaps, but certainly by God’s.

Becoming conscious means changing the rules by which we live and the beliefs we maintain. Our memories and attitudes are literally rules that determine the quality of life as well as the strength of our bonds with others. Always, a shift in awareness includes a period of isolation and loneliness as one gets accustomed to the new level of truth. And then always, new companies are found. No one is left alone for long.

Pineal Gland and Its Esoteric Origins:

Since time immortal, the pineal gland has been viewed as the physiological center between the astral and physical body, which determines how and what psychic information comes in. Your own built in psychic access hardware.

The size of a pea, shaped like a ‘pine cone’ and is represented in most of our religions and spiritual traditions of the past. Examples:

Babylon:

- Primitive mountain, shaped like a pine cone, viewed as the place where the Gods talk to man.
- The Babylonian God Tammuz is always pictured holding a pine cone in his hand.

Egypt:

- The Benben Stone is a pine cone shaped stone, with 2 serpents wrapped around it called Oraus, which symbolically represent the Kundalini serpentine energy lying inside us. On either side of the stone are 2 birds, representing the powerful phoenix, expressing the death and rebirth symbolism.
- The staff of Osiris has a pine cone on the top with 2 serpents intertwined and wrapped around
- it.
- King Tut has a serpent coming out of his third eye in the middle of his forehead.

Masons:

- The ancient group known around the world as the ‘Masons’, reaches its secret highest degree at the 33 degree, representing our own 33 vertebrae and the subsequent release of the Kundalini up the spine, known as enlightenment.

Meso-America:

- The Mayan God Viracocha is the ‘Lord of the Underworld’, his face is visible coming out of the mouth of a giant serpent. The serpent represents the galaxy which travels up and over and then down and under the ecliptic. The coils of the serpent appear to look like a pine cone with jewellery of little pine cones.

Greek:

- The Omphalos stone also like a pine cone and is believed to be where the Gods come to speak with humanity. Used by the Oracles to get into contact with the Gods, viewed as a contact device to reach the spirit world.
- The Greek God Dionysus, the God of Death and Rebirth also has a pine cone on his staff.
- Dionysus then became the Roman God called Bacchus, the God of Revelry, who also sports a pine cone on his staff.

Buddhism:

- The Buddha is usually shown with his hair wrapped up on his head in the shape of a pine cone, with a bindi in the middle of his forehead, connecting to his third eye.

Navatican:

- The Court of the Pine Cone is a giant 20+ foot bronze sculpture of a pine cone, with 2 beno Egyptian phoenix birds, also with 2 lion sphinx style sculptures wrapped in hieroglyphics.
- The Pope's staff as a pine cone on the top with a Jesus crucifixion cross above, meaning you need your third eye to reach cosmic Christ consciousness.

Bible:

Book of Mathew (6:22) Jesus, `The light of the body is the eye: If therefore your eye be single, your whole body shall be full of light`.

Hinduism:

- Lord Shiva has a cosmic third eye shimmering out of his forehead, expressing his own direct link to the cosmos, the other dimensions, the great mysterious unknown which eludes us all. Shiva's dreadlocks wrapped around his head form a pine cone shape.
- Shiva is always seen depicted wearing venomous serpents as if they were jewellery. Snakes, especially cobras can be seen around Shiva's neck, slithering down this body, reflecting his absolute renunciation, his refusal to react or respond to any threat or temptation. He is Nageshvar, lord of serpents. The serpent also represents the coiled energy of Kundalini, the power that enables seeds to germinate and animals to conceive. Shiva as lord of herbs and master of beasts, the primordial 'shaman' in touch with nature's mysteries, has a close relationship with serpents. The serpent is also said to be ananta sesha, the great serpent of eternity, within whose coils rests the universe.
- Shiva usually carries a human skull in his hand to confront the world with its mortality. Sometimes he uses the skull-cap as a drinking bowl. Shiva always carries a trident, trishul, whose three prongs are said to represent the trinity of Brahma, Vishnu and Maheshvar (shiva). A crescent moon crowns Shiva's head earning him the title of Chandrachuda. Like the waxing and waning of the moon, Shiva is in tune with the activity and passivity of the cosmos. On this moon grows the herb soma whose sap is the favorite drink of the gods. As Trimbaka, the three-eyes god, he uses his cosmic inner eye to distinguish truth from illusion and to destroy lust that seduces man into samsara. His third eye endorses his position as lord of yoga.
- Shiva the transcendent: Shiva means the auspicious one. Yet, everything about him seems inauspicious: he dwells in isolated hills, dark caves and dense jungles. He dances amidst funeral pyres, rattling bells and drums, wearing animal hide, if anything at all; he stinks like a goat, smears himself with ash, carries skulls, drinks poison, smokes narcotics, enjoys intoxicants, hangs out with ghosts, ghouls and goblins, demands worship during the dark half of the lunar month. Shiva thus transcends the duality of good-bad, right-wrong, holy-unholy, auspicious-inauspicious. Shiva stands above it all, accepting, loving all.
- Shiva the teacher: Shiva is the fountainhead of all wisdom. The Knowledge he imparts helps man to live a richer and fuller life. He is the lord of the performing arts, fine arts,

martial arts, literature, science, mysticism and philosophy. He taught man the secrets of herbs along with the cycles of nature and the cosmos.

- Shiva the outsider: Shiva, is the rebel who challenges orthodoxy. He is a nonconformist, the refuge of all outsiders, individuals who feel alienated in a traditional society. He is the lord of the demons, of yakshas, asuras, danavas, rakshasas, all creatures deemed evil by society simply because their nature is not in accordance with the needs of civilization.
- Shiva the man: Shiva symbolizes cosmic virility. He is the cosmic man in eternal union with the cosmic women. He is thus the father-god, who complements the mother-goddess. If he is the seed, she is the field; he is the sky, she is the earth; if he is stillness, she is movement; if he is the axle she is the wheel; if he is the linga, she is the yoni. Together they are fused, two halves of the whole.
- Shiva the destroyer: Brahma creates the world, Vishnu sustains it, Shiva destroys it. Together this holy trinity ensures the rotation of the cycle of life. Shiva accepts all that is foul, unclean, dirty, rejected; he destroys the corruptions within them all and prepares them for rebirth. He is thus the renewer, the regenerator, the transformer.
- Shiva the soul: Shiva is the cosmic spirit untouched by material transformations. He stands beyond gender, space and time, yet permeates the entire cosmos. He is the vitality of life, the source of all things and their final destination. He is the sad-chitta-ananda: absolute truth, pure consciousness, eternal bliss. Union with him is the ultimate aim of all creatures.
- Shiva the godhead: Shiva is the supreme being. He has five aspects representing creation, preservation, destruction, oblivion and grace. He has eight forms representing the soul, the sun, the moon, and the elements: earth, fire, water, wind and ether. He is the totality of all manifestation, the meaning of all existence. He is a mystery waiting to be unfathomed, just like life. To understand him is to understand the ultimate reality that governs the cosmos: the eternal absolute truth, sanatana dharma.

Questions for Self-Examination:

1. What beliefs do you have that cause you to interpret the actions of others in a negative way?
2. What negative behavioural patterns continually surface in your relationship with others?
3. What attitudes do you have that disempower you?
4. What beliefs do you continue to accept that you know are not true?
5. Are you judgemental? If so, what situations or relationships tend to bring out that tendency in you?
6. Do you give yourself excuses for behaving in negative ways?
7. Can you recall instances in which you were confronted with a more profound level of truth than you were used to hearing and found the experience intimidating?
8. What beliefs and attitudes would you like to change in yourself? Are you willing to make a commitment to making those changes?
9. Are you comfortable thinking about your life in impersonal terms?
10. Are you frightened of the changes that might occur in your life, should you openly embrace a conscious lifestyle?



7) Sahasrara Area of consciousness for Ketheric body

Name:	Sanskrit word <i>sahasrara</i> means 'one thousand', implies that its magnitude and significance is vast, in fact, unlimited.
Relates to:	Our Highest self, wisdom, wholeness, oneness, surrender to All That Is, cosmic energy, transmutation, of energy into matter, or matter into energy, pituitary, pineal, nervous system, brain
Gland:	Pituitary
Sense:	Divine Compassion
Element:	Cosmic Energy (Maha Prana)
Personality:	'I surrender to Divine Will'
Balanced Energy:	Open to the Divine, able to work miracles, can transcend the laws of nature, access to the unconscious and subconscious, realization of immortality, awareness of death
Excessive Energy:	Constant sense of frustration, unrealized power, psychotic, manic-depressive, frequent migraine headaches, destructive, sexual expression ranges from passionate to distant
Deficient Energy:	Loss or lack of joy, catatonic, complete inability to make decisions, uncommunicative

The seventh chakra is our connection to our spiritual nature and our capacity to allow our spirituality to become an integral part of our physical lives and guide us. While our energy system as a whole is animated by our spirit, the seventh chakra is directly aligned to seek an intimate relationship with the Divine. It is the power of prayer (intent). It is also our "grace bank account," the warehouse for the energy we amass through kind thoughts and actions, and through acts of faith and prayer. It enables us to gain an intensity of internal awareness through meditation and prayer. This chakra represents our connection to the transcendent dimension of life.

Energy connection to the physical body: The seventh chakra is the entry point for the human life-force, which pours endlessly into the human energy system, from the greater universe, from God or the prime creator. This force nourishes the body, the mind, and the spirit. It distributes itself throughout the physical body and the lower six chakras, connection the entire physical body to the seventh chakra. The energy of the seventh chakra influences that of the major body systems: the central nervous system, the muscular system, and the skin.

Energy connection to the emotional/mental body: The seventh chakra contains the energy that generates devotion, inspirational and prophetic thoughts, transcendent ideas, and mystical connections.

Symbolic/perceptual connection: The seventh chakra contains the purest form of the energy of grace or prana. This chakra warehouses the energy generated by prayer and meditation and safeguards our capacity for symbolic sight. It is the energy center for the spiritual insight, vision, and intuition far beyond ordinary human consciousness. It is the mystical realm, a dimension of a conscious rapport with the Divine.

Primary fears: Faith in the presence of the Divine, and in all that faith represents within one's life – such as inner guidance, insight into healing, and a quality of trust that eclipses ordinary human fears; devotion.

Sefirot/Sacrament connection: The sefirah connected to the seventh chakra is Keter, which means “crown.” Eastern spiritual traditions refer to the seventh chakra as the crown chakra. Keter represents “nothingness,” the energy from which physical manifestation begins. It is thought to be eternal, with no beginning or end. The Christian sacrament related to the seventh chakra is Extreme Unction (or Last Rites), the sacrament administered to the dying. Symbolically, Extreme Unction represents the process of retrieving one's spirit from the various “corners” of one's life that still hold “unfinished business,” or releasing regrets that continue to pull at one's consciousness, such as words that should have been spoken but were not, or words that should not have been spoken. Unfinished business would also include relationships we wish we had ended differently or paths we wished we had taken but did not. At the closure of our lives we consciously draw these memories to a final point, accepting the choices we made at the time and releasing the feeling that things could have or should have been otherwise. This is what it means to “call one's spirit back” in order to leave this world and return to the spiritual dimension complete.

The final statement by Jesus, as he hung on the cross, may well have initiated this sacrament. He said to his mother and to his disciple John, “Woman, behold your son. John, behold your mother.” Then turning his attention to God, Jesus said, “Forgive them, they know not what they do,” and “It is finished. Unto you I commit my spirit.” These statements embody the conscious closure of one's life and the preparations to return to an eternal spiritual identity.

From a different symbolic perspective, this sacred Rite represents a ritual that should be a regular part of human life. At many points during our lives, we face a crossroads where we need to let a previous phase of life “die.” The less we hold on to the physical world, the more we position ourselves to access consciously the energy of the crown chakra, our transcendent link to the Divine.

Sacred truth: Seventh chakra energy motivates us to seek an intimate connection to the Divine in everything we do. This spiritual desire for connection is significantly different from the wish for connection to a religion. Religion, first of all, is a group experience whose main purpose is to *protect the group*, primarily from physical threats: disease, poverty, death, social crises, and even war. Religion is rooted in first chakra energies. Spirituality, on the other hand, is an *individual* experience directed toward releasing fears of the physical world and pursuing a relationship to the Divine. The sacred truth of this chakra is *Live in the Present Moment*.

Seeking a personal spiritual connection shakes us to our core. Our conscious or unconscious prayer to come to know the Divine directly goes something like this: “I no longer

want to be protected within the group, nor do I desire to have a mediator filter my guidance for me. I now want You to move into my life directly and remove from my life any obstacle – be it person, place, or occupation – that interferes with my ability to form an intimate union with You.” As Meister Eckhart wrote in *The Soul Is One with God*, the ultimate aim of the mystic is identity: “God is love, and he who is in love is in God and God in him.”

In seeking union with the Divine, we are asking to have all physical, psychological, and emotional “illusions” removed from our lives. Once this process of removal begins, we awaken an internal voice of authority that immediately begins to compete with every external authority in our lives, which can throw us into internal turmoil, or even “spiritual schizophrenia.”

This shift from religion to spirituality is not a simply a cultural trend. It is an archetypal reorganization of our planetary community, which now has access to the universal truths available through symbolic sight. Symbolic sight includes a sixth sense of intuition, which senses the connections among all living energy systems. This intuitive sense of connection is moving us as a planet toward a *holistic* understanding of health and disease, of the environment and its biodiversity, and of social priorities for service and charity. This movement toward working as “one world” is an extension of the release of the Divine Light into the world. It seems as though humanity is “under orders” to mature spiritually to a level of holistic sight and service, and any number of paths of service to fulfill those orders have opened up to us.

Questions for Self-Examination:

1. What questions have you sought guidance with during meditation or moments of prayer?
2. What answers to these questions would you most fear?
3. Do you bargain with God? Do you complain to God more than you express gratitude? Do you tend to pray for specific things rather than pray in appreciation?
4. Are you devoted to a particular spiritual path? If not, do you feel a need for one? Have you found surrogates to be devoted to? If so, list and evaluate your relationship to them.
5. Do you believe that your God is more authentic than the Divine in other spiritual traditions?
6. Are you waiting for God so send you an explanation for your painful experiences? If so, list those experiences.
7. How would your life change if God suddenly decided to answer your questions? And how would it change if the answer you received was “I have no intention of giving you insight into your questions at this point in your life”? What would you be prepared to do then?
8. Have you started and stopped a meditation practice? If so, what are the reasons that you failed to maintain it?
9. What spiritual truths are you aware of that you do not live by? List them.
10. Are you afraid of a closer spiritual connection to the Divine because of the changes that it might trigger in your life?

