

## The Outer Cakras (Chakras)

The inner purpose of the cakras is to serve as doorways into spiritual realms within. Each cakra has an external aspect also which relates to certain parts of the mind and physical anatomy. Most cakra healing-work and effects only the outer, physical aspects of the cakras, the mind, and physical body. In order to activate the higher functions of the cakras it is necessary for consciousness to come to dwell completely within the inner realms of the cakras. This requires consistent discipline, spiritual dispassion, and un-rewarded effort for many years to stimulate the upward movement of the Kuṇḍalinī Śakti. Spiritual awakening cannot be forced and there are no shortcuts. On an external (physical) level it is possible to have healthy functioning of all the cakras without stimulating the kuṇḍalinī to rise through the cakras and without any inner awakening or expansion of being. Healing work with the outer cakras is becoming quite prevalent and should not be confused with the higher spiritual awakening of the inner cakras which is only achieved with great discipline, self-control, and consistent effort for many years.

Each cakra relates outwardly to certain anatomical and physiological components of the body and to certain thoughts and emotional states. This grosser (more physical) aspect of the cakras exists independently of the cakra's higher spiritual functions and does not necessarily correspond at all to awakening of the cakras on a spiritual level. A healthy and happy person may experience a normal and healthy function of the outer cakras without ever experiencing their inner stimulation. The outer cakras can be roughly corresponded to certain glands, and related organs and systems in the physical body. In this sense, the cakras are non-physical organs which govern these physical glands on an energetic level. Though the cakras are energetic wheels of spiritual light within the body, for healing work, the outer cakras are mainly accessed through various marma points upon the surface of the body. These marma points are connected to the cakras and to various nāḍīs which carry prāṇa to the bodily systems ruled by that cakra.

Cakra	Cakra Location	Associated Marma	Associated prāṇa and Sense	Associated Gland
1) Mūlādhāra	Base of the spine	Guda Marma – (Anus Point)	Apāna vāyu Smell	Adrenals
2) Svādhiṣṭhāna	Point of the spine in line with the top of the genitals	Basti Marma (Bladder Point)	Vyāna vāyu Taste	Ovaries / Testes
3) Maṇipūra	Point of the spine in line with the navel	Nābhi Marma (Navel Point)	Samāna vāyu Sight	Pancreas
4) Anāhata	Point of the spine in line with the heart	Hṛdaya Marma (Heart Point)	Prāṇa vāyu Feel	Thymus
5) Viśuddha	Point of spine in line with the throat	Nīla, Mānya, and Amsa Marmas (Blue, Honor, and Shoulder Points)	Udāna vāyu Sound	Thyroid / Para Thyroid
6) Ājñā	Point between the eyebrows (slightly inside the head)	Sthapanī, and Apāṅga (Support-giving, and Outer Corner of Eye Points)	The Sun (the Source of Prāṇa) Intuition	Pineal
7) Sahasrāra	Crown of the Head	Adhipati, and Simanta marmas (Lord, and Summit points)	The Void Illumination	Pituitary

## Cakra Healing

Traditional Āyurveda does not place much emphasis upon cakra healing, though it does place some emphasis upon nāḍīs (energy channels) and marmas (points where the channels may be accessed). Though the cakras exist on the subtlest level in the causal body, most modern “cakra healing” accesses only their most physical aspects. So called “cakra healing” is usually conscious or unconscious energy work which actually only targets and effects the prāṇas flowing through various nāḍīs connected to the outer cakras. This sort of healing work effects the energy of the physical body and some aspect of the prāṇic body, but not the subtler body and not the higher, spiritual aspect of the cakras.

This type of energy work may be done conscious when a practitioner has a clear intuition and a conscious awareness of the subtle energies of the body. In this case it is possible to intentionally manipulate the body’s subtle energy for healing. In other cases work is unconscious and relies upon tools like mantras, gems, or Angelic / Devonic support as in the case of Reki where a practitioner places the hand at the location of a cakra or its related marmas and asks for Divine healing energy to come through the hand to effect the patient. This unconscious and unintentional approach to healing is usually far less effective because it relies upon an openness on the part of the healer which comes about with their own inner healing and the awakening of intuition. Without inner clarity and energetic awareness, though there may be good intentions, it is difficult for a healer to discern what may be happening when work is done. Many energy healers prefer techniques like Reki where it is not necessary to have an actual experience of the energetic body, because the techniques are easily and quickly learned and do not require the practitioner to face his own inner karmas. Unresolved karmas within a healer block the clear perception of the energies that he seeks to heal. The very real danger of this approach is that without intuitive clarity, which may take many years to gain, it is never possible to be sure whether the Angels a healer invokes for healing are working through him to heal a patient or if his own inner demons are working to hurt that patient. Though when a person invokes the Lord and the Angels they surely hear his supplications, it requires inner purity to carry or transfer Divine energy for healing or any other purpose. It is not possible, especially when working with energy to heal another until a person has healed himself in body and mind. It is generally not possible to access the Divine power of healing, until it has been established in one’s own being. When personal healing has been achieved the power of healing is awake within and spontaneously heals all others a person may encounter.

Even for the most experienced healers, cakra work will always be most effective when practiced along with knowledge of the tridoṣa, srotāṃsi, and marmas. It is almost essential to work effectively upon the parts of the body governed by the cakras without a thorough understanding of the concept of the tridoṣa: vāta, pitta, and kapha and how they effect the systems of the body (srotāṃsi). Because even the outer aspects of the cakras are subtle (non-physical) it can be very difficult (if not impossible) for a person to determine whether a particular cakra is functioning properly unless they have spent many years meditating and have experienced a higher opening of their own cakras. Even the most intuitive people can have a blockage to seeing the cakras unless their kundalini has rise through the cakras because contemplation on even the outer aspects of the cakras will tend to stimulate the awakening of their inner function as doorways into higher realms of consciousness. The process of consciousness entering the realms of the different cakras can not be forced or rushed and requires many years to unfold. For this reason it is not recommended that the meditations or mantras of the cakras be used for healing. These practices have not been devised as therapies, but as tools for spiritual awakening which can assist meditating yogis in the process of bringing up and facing the karmas which block the higher awakening of the cakras. For the untrained and uninitiated, the use of these techniques would cause more harm than healing. Furthermore it is not advisable for a person whose kundalini has not been elevated through the disciplined practice of yoga for many years, to use these techniques to try to awaken the kundalini of another. For those whose kundalini is dormant their will be little or no result from such efforts, yet for the awakened Guru no effort is necessary toward this end because his enlightened presence will spontaneously stimulate the kundalini of all who come close.

The outer function of the cakras as energy centers governing specific parts of the physical and mental makeup of a person can not be understood in simple terms. Over-simplification of the functions of the cakras for healers can lead to dangerous mistakes. Some healers treat the cakras with one-size-fits-all sorts of treatments like using a particular gem stone for a certain cakra. These techniques fail to address the complexities of the cakras and the complexities of the human body. When an organ is dis-eased, this could be on account of various different causes, leading to various different symptoms and also various effective cures. For example, the urinary system may be clogged with toxic accumulation causing frequent and profuse urination as in the case of diabetes, or it may be debilitated from under-nourishment causing difficult and scanty urination. These two conditions, though they both effect the urinary system must be treated very differently due to their different nature and cause. The cakras are even more complex in their function than other parts of the anatomy because they are subtler and therefore directly effected by various spiritual factors in addition to the other factors which influence bodily health. Certain forms of cakra healing do actually try to take the complexity of cakras into account and proscribe different healing practices for different cakric conditions like underactive cakras, over-active cakras, blocked cakras, or even displaced cakras. These theories in general follow the format of the theory of disorders of the srotānsi (the channels of the body) in āyurvedic therapies. According to āyurveda the channels are said to be effected by conditions of excessive flow (ati pravṛtti), stagnation (saṅga), blockage (sirā ganthi), or displacement (vimārga gamanam). Though this sort of theory may be used quite effectively to describe the conditions of the outer cakras, there are difficulties in determining which of these conditions is present without a deep understanding of āyurvedic physiology or Vedic astrology. It may be simpler to diagnos and treat symptoms of outer cakric imbalance by recognizing and treating the symptoms of the tridoṣa in the systems and organs related to each cakra.

Because cakras are subtle energy centers with an overlap between their inner and outer aspects and functions, there may be some difficulty to directly treat the cakras. For an average person, it is difficult to percieve the cakras directly (as described already). Even for the various Self-realized Saints who have authored the Hindu scriptures describing cakras, there are many discrepancies in the accounts of even simple things like the color of the cakras from source to source. This is because qualities like colors, sizes, and even locations are less limited or set on a spiritual level than they are on a physical level and that attempts to describe the subtle qualities of cakras in terms of the experiences of the five senses will indicate the subtle truth at best. The story of the blind men who were taken for the first time to visit an elephant is a useful allegory here. When the blind men who were previously unaware of elephants were taken to experience one, they reached out to experience it in the best way they could figure. One grabbed his trunk and thought it was like a huge tube; one grabbed his tail and thought it to be like a rope; one grabbed his foot and thought it like a log; one grabbed his belly and thought it like a huge sack of rice; etc. Of course the impressions of the blind men was different according to their unique and limited experience. The accounts of the Sages are different because the limited faculty of words cannot ever hope to fully describe spiritual truths. The beauty of the words of the Sages is not that they compelety capture the spiritual but that they have the power to induce the direct experience of the spiritual realities they hint at. When using the limited faculties of the mind and senses it will be difficult to accurately discern the state of the cakras. For the same reason it will be difficult to treat the conditions of the cakras using physical means like herbs, gems, oils, aromas, touch, or even mantra. These outer therapies can hope at best to address some of the outer functions of the cakras. But the role of the cakras as energetic centers controlling every aspect of bodily life is vast and could not be easily taught or practiced. We must remember that the Sages have taught the system of cakras for understanding the states of realization and have taught the system of āyurveda and the tridoṣa for understanding and healing the mind and body. Yet with some understanding of āyurveda it is possible to understand the state of the various bodily systems ruled by the various cakras it is possible to get some idea of the outer state of the cakras. Through the use of specific marma points in addition to treatment of parts of the body governed by the cakras it is also possible to directly effect the function of the outer cakras. This is not something which can be learned quickly or easily, but requires the thorough study of āyurveda which requires many years of study to master.

Associated Cakra	Main Marma	Marma Location	Marma Function
1) Mūlādhāra	Guda Marma	Located at the anus and surrounding area (this is a large marma, but it is perhaps best accessed at the perineum and specifically the point at the base of the spine; the coccyx)	Controls a apāna vāyu, excretion, urination, and reproduction, the ovaries and testes
2) Svādhiṣṭhāna	Basti Marma	Located in the center of the lower abdomen just above the genital organ between the pubic symphysis and umbilicus	Controls muscle and fat, kapha, urination and reproduction, excretion, and apāna vāyu, bladder, kidneys
3) Maṇipūra	Nābhi Marma	Located at the navel and surrounding area	Controls the blood, digestive, and respiratory systems, controls exertion and pitta and small intestine
4) Anāhata	Hṛdaya Marma	Located at the heart area (middle of sternum)	Controls plasma, blood, circulatory system, mental stamina, vitality, circulation, ojas, the heart, breast milk, sleep
5) Viśuddha	Nilā Marma	Located at the front of lower neck, lateral to the trachea	Controls, speech, throat, body heat, udana vāyu, thyroid and circulation to the brain
6) Ājñā	Sthapanī Marma	Located between eyebrows (third eye point)	Controls prana, the mind, the senses, the pituitary gland, breathing, sight, and hearing
7) Sahasrāra	Adhipati Marma	Located on the top point of the skull (just behind the anterior fontanelle)	Controls the head, pineal gland, the nervous system, prana, tejas, ojas, thought, governs all the body through the mind

#### **Diagnosis of Cakric Imbalances**

Diagnosis of the condition of the cakras as said before is very difficult due to their subtle nature and their higher function as doorways to inner states of spiritual realization. Except in the case of realized Saints, it is difficult to directly perceive the cakras without agitating the kundalini. For this reason it is suggested that the state of the outer cakras be investigated through the state of their related tissues and organs. This is the simplest method of determining the probability of a cakric imbalance, but it can only give a general idea. If the condition of the tridoṣa is assessed in the various organs and tissues connected to each cakra a reasonable idea of the state of a cakra may be determined. If several distinct organs or tissues related to one cakra are found to have similar imbalances, it may be likely that the governing cakra has such an imbalance. For certain discernment of the condition of cakras, these outer symptoms must be confirmed by the pulse or the birth chart.

#### **Treatment of Cakric Imbalances**

Though spiritual imbalances are often experienced through the cakras, they most often have other sources, in the same way that the senses are experienced through the jñanendriyas but the objects of sense have a distinct source (the tanmatras). A common cause of cakric imbalance is unprocessed karmas which arise from the subconscious and remain unresolved. Especially in the case of past life karmas, the cakras can serve as centers for storing these sorts of spiritual impressions until they are processed and released. When these unresolved karmas get lodged in the cakras, their function and that of their associated organs and tissues may be effected. This kind of stress to the cakras is not uncommon, but it is difficult to treat effectively without addressing the doshas involved or the specific nature of the karmas which have clogged the cakra. For this work to be done effectively, it is usually not so simple as using a gem stone or mantra specific to the effected cakra because this will only increase the energy of the cakra, which does nothing in most cases to address the nature of the imbalance. If there is some notion or intuition that the cakras are involved with a disorder, this should not be ignored, but taken very seriously, because disorders which have a spiritual cause are rarely healed through physical means.

In the case of such spiritual disorders the best lifestyle, diet, herbs, or panchakarma may prove entirely ineffective until the spiritual issues can be resolved. To know what spiritual remedies are best a person must have a deep understanding of Ayurveda and also some knowledge of Vedic Astrology. Without knowing the specific nature of the imbalance, it is best to recommend doshic specific mantras and meditations or simply sitting silently. Calming, grounding practices for vata; calming and cooling practices for pitta; and stimulating, warming practices for kapha are recommended irrespective of the cakras effected. These practices are usually much safer and more effective than the cakric meditations and mantras which may even further aggravate the doshas which have caused the cakric imbalance in the first place. A person with an excess of vata will not benefit from airy mantras like yam, even if they have heart problems for example. The cakric mantras are intended for specific use during specific points in the process of spiritual awakening. Fasting from food for many months is not good for anyone's health but this practice can be useful at certain points of the spiritual awakening. For this kind of severe austerity, the direct guidance of a realized Guru is needed, however, and these practices are not good for the body. People who spend many hours a day meditating or chanting increase the flow of prana from the Sun to their bodies and do not require the normal sustenance.

When the cakras are blocked, these karmas may be more specifically addressed with the help of Vedic astrology. A persons birth chart will give some idea of the original source of the karmas and can give insight into any hidden or spiritual factors which may be involved. With this knowledge specific mantras or pujas (prayer ceremonies) may be done to help address the specific causes. For example, if certain karmas are family karmas, it would be beneficial to do a puja ceremony for the ancestors to help relieve the source of the karmas in the family. Vedic astrologers and Vedic priests may be consulted for help with difficult karmas that require more effort to address successfully.

For those who are not versed in Ayurveda or Vedic astrology, there is one practice which is generally safe and effective. The simple practice of silent observation is often much more powerful than any mantra or spiritual remedy. It is very simple, because when the mind becomes quiet, the inner awareness is there. In the silence, the source and solution of the blockages arise effortlessly. It is just a matter of practicing silence. Though properly proscribed and properly administered spiritual remedies can be very powerful to help a person work through the karmas, this work is an inner process which each person must eventually do for himself. There is no need for these outer remedies for a person who keeps the practice of silent self-observation. Even this practice should be conducted with caution however. It is important for a person to understand that sitting silently will bring up their inner fears, frustrations, and conflicts. To continue to progress through these blockages as they arise from the subconscious, it is essential to remain detached and to observe them without judgment so they can be released. If they are kept in the mind and acted upon in life, this will deepen their negative effects. It is wise for anyone starting even a simple a meditative practice like this to seek the guidance of a qualified meditation teacher (one who has many years of experience facing their own inner karmas).

A brief list of the basic qualities of the cakras are listed below

Cakra	Seed Sound / Element	Cakra Color / Elemental Color / Gem	Body Parts Effected
1) Mūlādhāra	Lam / Earth	Red / Yellow / garnet	Reproductive organs, testes, ovaries, cervix, and colon, strength in general
2) Svādhiṣṭhāna	Vam / Water	Yellow / Blue / amber	Tejas, Reproductive organs, Kidneys, urethra, bladder, adrenals, spleen, emotions
3) Maṇipūra	Ram / Fire	Orange / Red / citrine	Digestion, stomach, pancreas, small intestine, liver, gallbladder, will, and intellect
4) Anāhata	Yam / Air	Green / Smoky Green / Peridot	Prana, Heart, lungs, respiratory system, circulatory system
5) Viśuddha	Ham / Ether	Blue / Smoky Purple / Lapis	Speech, vocal cords, lymph, thyroid, and parathyroid
6) Ājñā	ḷṣam / Mahā-tattva (the source of all elements)	Violet / Light Blue / Sapphire	Head, mind, Third eye, intuition, pituitary gland,
7) Sahasrāra	All the Saṃskṛta sounds or om (some say it is beyond sound) / śūnya (the void)	Golden / Beyond Color / Golden Garnet	Nervous system, immunity, ojas, Pineal gland