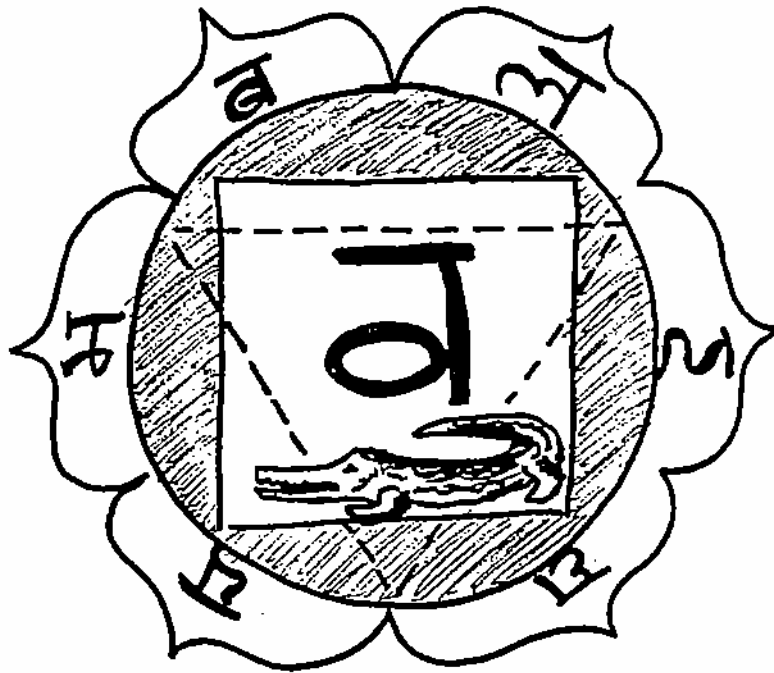




FIGURE 38

Representation of chakra Muladhara, the basic center. The colored areas in the centers of these drawings emphasize where the attention must be focused during intense meditation on each chakra. Those who do not know the Sanskrit letters may follow their names as given in the text with the explanations of each chakra and their corresponding characteristics, starting from the top of the drawing and proceeding toward the left in the same direction as the apparent movement of the Sun through the Zodiacal signs. The elephant is Ganesha in his traditional representation on his throne with his attributes: the hand mudras, the sacred Dorje, and the receptacle for incense. In the degrees of Superior Initiation this chakra corresponds to the novices (GETULS).



F I G U R E 3 9

Representation of chakra Svadhisthana, which means Mansion of the Vital Breath. The triangle pointing downward represents the element water. In the Initiatic degrees it corresponds to the Affiliates (GAG-PA). MAHATMA CHANDRA BALA made these drawings personally and did not include all the details of the traditionally symbolic representations; this was done to provide readers and students with a simplified version of these chakras, including only the indispensable elements so as to avoid complications raised by the figures of deities, the rules and many other details which would normally appear in such charts. The text of the book mentions them, nevertheless.

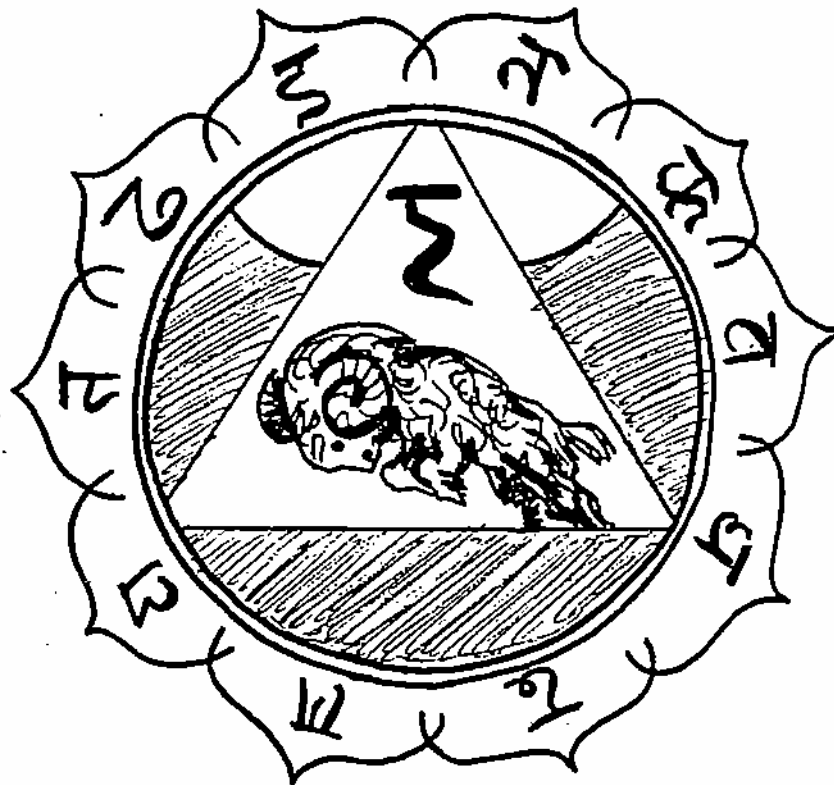


FIGURE 40

Chakra Manipura is called the City of the Jewel. The upward pointing triangle represents the element fire. The circle inside the petals is double. The geometrical symbol is precisely the circle. It corresponds to the Adepts (GELONG), the Initiates who are being prepared for the Instruction of the World.

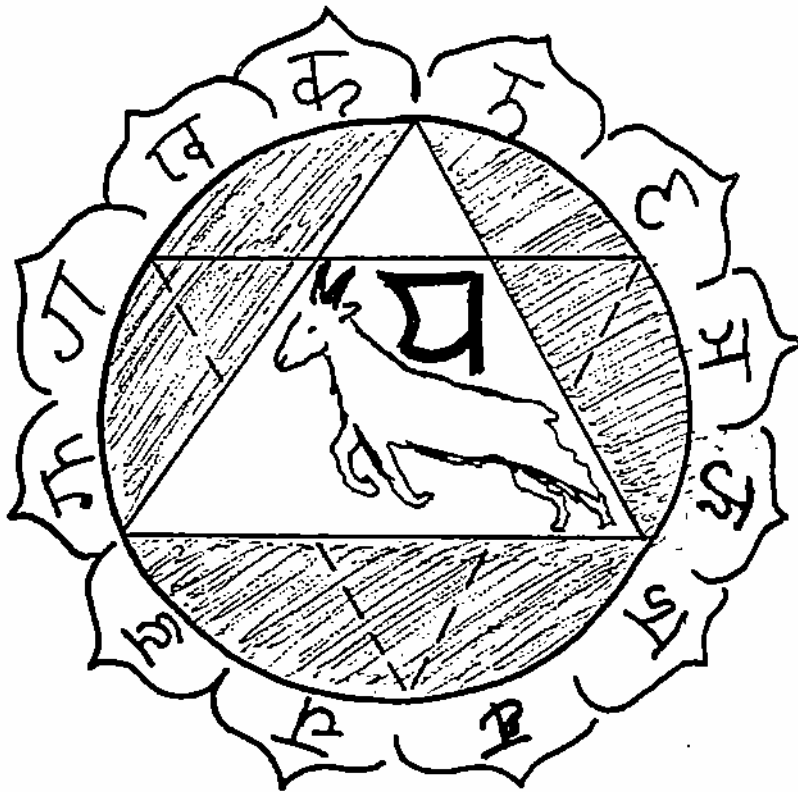


FIGURE 41

Anahata is called the center of the spontaneous sound. The triangle pointing upward and crossed by a horizontal line represents the element air. This chakra is, so to speak, the point of balance between the Macrocosm and the Microcosm, the point of fusion between man and God, the degree of Instructor, of the GURUS (divine representations on Earth). The Chellah (disciple) sees in the Guru not only a simple Master but the MASTER, because a Guru (literally dispeller of darkness) is HE who is Unified, and the translation of Guru may also be: he who should be worshipped.

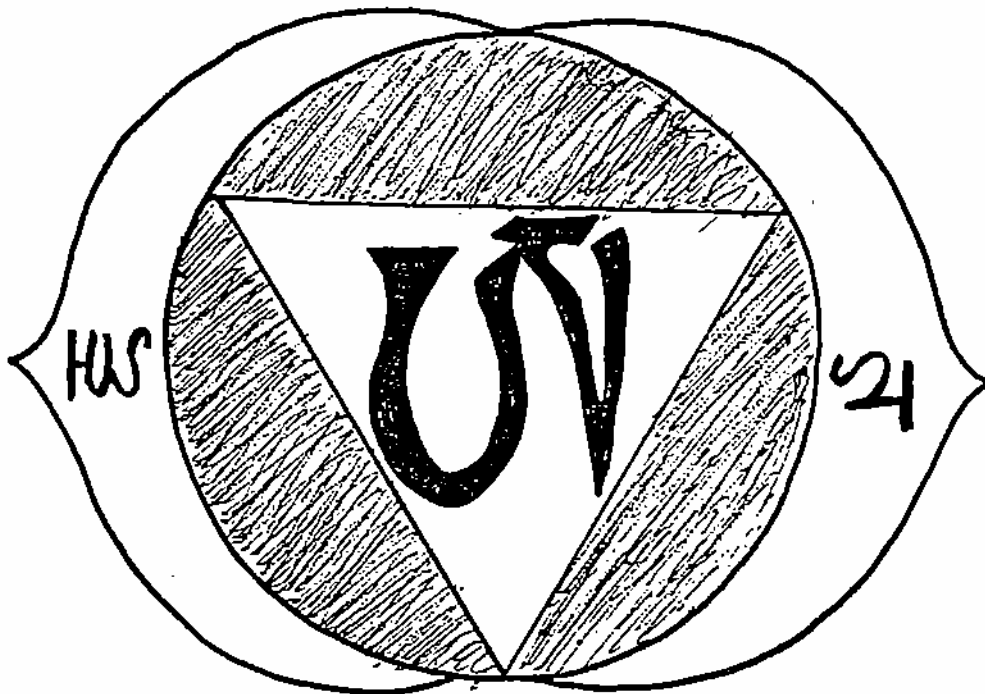


FIGURE 43

The chakra Agna. The triangle inscribed here does not represent an element any more but rather the manifestation of the divine force which descends. In the center of the chakra the AUM is inscribed in its Tibetan version, which is also the symbol of the Triveni, the triple confluent; it also symbolizes the three sacred trees. Its curved "U" represents Nada, the central line over the word represents Bindu, and lastly, the last column represents Shakti. It would not be correct to replace this figure with the Hindu OM. It corresponds to the Initiatic degree of the Apostles, of the Divine Missionaries (SAT-ARHAT).

M A N I P U R A (Nabhi-Padma)

This is the lotus of the navel, so called because it is actually the emanation of the solar plexus, just below the epigastrium. The City of the Jewel is red in color with ten golden petals which have the letters D, Dh (cerebral), T, Th, N, D, Dh, P, Ph, N (dental) inscribed in them.

RUDRA (lord of tears) and the divinity LAKINI (virtuous goddess) reside in this chakra. The corresponding symbol is Rudra-Aksha-Siddha (Eye of the Lord of the Tears). The magic character RANG is found over a Ram. Through meditating on the divinity Vahni-Bija (Lord of Fire), one may obtain PATALA (special power).

The element FIRE is symbolized by a Ram (dynamism, fiery temperament) and is represented by an upward-pointing triangle which is the sign of the first evolution, aspiration, the beyond. This chakra belongs to the dominion of the Adepts (GELONG), the Initiates who are being prepared to instruct the world.

A N A H A T A (Center of the spontaneous sound)

This chakra has 12 bright red petals with the letters K, Kh, G, Gh, N (guttural), Ch, Chh, J, Jh, N (palatal), T, Th (cerebral) inscribed on them. VAYUBIJA (seed of the wind) resides in this center where the element AIR rules (triangle pointing upward with a horizontal line crossing it). This is also represented by a black antelope, a very swift animal, above which we find the magic character YANG.

It is in this center that the breath of life arises and this is represented by BANALINGA (an arrow). Anahata is the abode of PINAKI (carrier of the trident) and the divinity is KAKINI (female raven). JIVATMA is present in this center and it is also the abode of PAVANA-BIJA (seed of the wind) although its Supreme Ruler is ISHA.

V I C C U D D H A (Center of Extreme Purity)

This center rules the transmitting nerves of perceptions and their connection with 16 points: toes (especially big toes), calves, knees, thighs, buttocks, sex organs, navel, heart, neck, throat, glottis, nose, forehead, cranium, protuberances behind the ears and center of Brahma-Rundra.

It is of a gentle golden color, or else that of smoke, and it seems to have a mist veiling its brightness.

Sixteen vowels are inscribed over the 16 petals of this chakra. CHAGALANDA (goat's eye) is found here as well as the divinity SHAKINI with NATESHVARA (Lord of Dance). The magic character HANG is found over a white elephant. In the first chakra the elephant represented solidity (Earth element). In the second chakra, we find a crocodile symbolizing the animal manifestation of the Water element. The Ram with its arrogant nature represents the third chakra, depicting the symbolism of Fire, and finally, the antelope, symbol of speed, represents the wind or Air element. In the fifth chakra, one is dealing with a super-psychic domain and it is the element

Ether, corresponding to the white elephant, which is considered as the sacred animal. This animal does not belong to a terrestrial plane but rather to a special one which depicts Wisdom.

The divinity of this chakra is MAYA-DHISHA (Lord who induces Illusion).

We could make mention here of CHAKRA LALANA, the center of the love game, which is to be found slightly above Viccuddha and which is sometimes called CHAKRA KALA (center of dexterity). It has 12 petals and as a secondary center, it develops faculties which are very useful for Laya-Kriya-Yoga.

A G N A (Center of Command)

The three arteries unite in a place called TRIVENI (triple confluence: IDA being the Ganges river, PINGALA the Yamuna, and SUSHUMNA the subtle river Sarawati). This chakra has two petals with the letters H and KSH inscribed on them.

It is the residence of MAHA-KALA (the Arch-Time Being) and the divinity HAKINI, and of MAHESHVARA (Supreme Lord) as well. It is the place of the 3 Sacred Trees: Nada, Bindu, and Shakti.

The divinity is JYOTI-SVAUPA-ISHWARA (divinity whose nature is Light, or SHAMBHU, giver of Peace).

Next we have CHAKRA MANAS (the mental center) with 6 petals, CHAKRA SOMA (center of offerings) with 16 petals, the KARANA-RUPAS (the 7 causal forms), CHAKRA MANI-PITHA (center

of the Altar of the Jewels) with 12 petals, and finally, the last chakra is SAHASRARA (the Lotus of a Thousand Petals), where KAMANATHA and the goddess KAMA-ISHVARI reside. Finally there is the opening called BRAHMARUNDRA, which is the same as the sacred city of PRAYAGA.

Before studying the resume chart let us be reminded that the 50 petals of the 6 main chakras (the seventh, with the thousand petals is the combination of 50 letters repeated 20 times) correspond to the 49 letters of the Sanskrit alphabet plus the repetition of one which is the total of 50 indispensable letters needed for the distribution of the 50 petals in the main chakras.

There are 16 vowels: a, a, i, i, u, u, ri, ri, tri, tri, e, ai, o, au, am, ah.

There are 33 consonants distributed as follows:

Aspirated: Ha, Ksha.

Guttural: Ka, Kha, Gha, Ga, Na.

Palatal: Cha, Chha, Ja, Jha, Na.

Cerebral: Ta, Tha, Da, Dha, Na.

Dental: Ta, Tha, Da, Dha, Na.

Lips: Pa, Pha, Ba, Bha, Ma.

Half-vowels: Ya, Ra, La, Va.

Hissing: Sha, Ca, Sa.

The vowels are inscribed over the 16 petals of Viccuddha. Agna has Ha and Ksha. Anahata has from the letter Ka up to Tha, Manipura from Da up to Pha, Svadhista from Ba up to La,

and Muladhara from Va up to Sa.

Each chakra is therefore represented by a lotus flower with a particular number of petals. The center shows one color and the petals have a different color. The VARNAS (inscribed letters) are sacred words to be pronounced during meditations, which also involve a magic word and take into account the element symbolized by the animal inscribed on the chakra. A geometrical form evokes it all in the manner of a Yentram by comprising all the forms of each one of the sensations and providing transportation via the different Ethers. The divinities, gods, and sacred residents also correspond to other planes and stages; they are symbols of special states which must be attained through attunement with certain vibrations in order for one to be identified, as it were, with the chosen stage before attempting the elevation of Kundalini.

APPROXIMATE LOCATION	PLANETS	FACULTIES	CENTRAL COLOR	COLOR OF PETAL	GEOMETRICAL FORM	RESIDENT	DEITY	MAGIC WORD	ANIMAL	DIVINITY
Pelvic plexus of the Sympathetic System	Saturn	Emotion	Yellow	4 red	Triangle pointing downward	Siddha	Dakini	Lang	Elephant	Ganesh
Hypogastric Plexus	Jupiter	Memory	White	6 red	Square	Banna	Rakini	Vang	Crocodile	Vishnu
Solar Plexus	Mars	Sensation	Red	10 gold	Circle	Rudra	Lakini	Rang	Ram	Shiva
Cardiac Plexus	Venus	Joy	Blue	12 shining	Triangle pointing upward	Vayubita	Kakini	Yang	Antelope	Isha
Pharyngeal Plexus	Mercury	Clairaudience	Smoke	16 gold	Star	Chacalanda	Shakini	Hang	White Elephant	Mayadisha
Plexus of Command	Moon	Clairvoyance	Purple	2 white		Mahakala	Hakini			
Cavernous Plexus (subarachnoidal)	Sun	Union	Gold	1,000 gold		Kama-Natha	Kama-Iswari			

It is useful to recall that everything follows both the pattern of the planetary system on the plane of the infinitely Great and the atomic principle on the plane of the infinitely small: the human body offers this same structure of the two planes united simultaneously one to the other, forming a part of the Great All. The Great All always has a similar composition in all its parts due to the homogeneity of vibrations of the active centers; thus, it constitutes in itself a body, a vibratory center of greater proportions, and so on infinitely.

The atom has 7 main electrons, man has 7 important chakras, our solar system has 7 traditional planets, and everything evolves within systems of greater and greater importance in order to constitute, at last, that Great Universal Body.

Let us study our chakras more carefully now.

CHAKRA MULADHARA

It is located in the Mulasthana, that is, within the perineum in the pelvic plexus of the para-sympathetic. Muladhara means base of the column and it is the point of departure, the support, the base of Sushumna which is the central column located in Meru-danda (the spinal column). Ida rises at one of its sides (the left nerve channel which arrives at the right nostril) and Pingala (the positive nadi which rises on the right side of the column and arrives at the left nostril). These nadis are the astral counterparts of the great sympathetic ganglionic chains and originate in the Muladhara chakra to rise up as far as the Bhrukuti chakra in the brain where

these adjacent plexuses unite with the spinal chord, that is, to Sushumna which is also the meeting place of several secondary conduits. The Nadi Sushumna is centralized in Kanda (the sacrum) and passes through the Talu (the skeletal base) in order to reunite with the Brahma chakra (plexus of the 1,000 nerve branches) in the cerebrum.

Muladhara has 4 dala (branches) and the form of a triangle; one of its points corresponds to the root of the sex organs, and the other two point to the sides of the rectum. The symbolic triangle of this chakra would be situated horizontally at the base of the body. Contemplation on this chakra liberates one from all illnesses and provides many different psychic powers.

The deity Dakini is naturally the symbol of strength and is the one which governs this neuro-fluidic center. There is a Universal Shakti, a power in the being which is symbolized by Kundalini (that mysterious power in the individual), and in addition to this general Shakti, each chakra has a special Shakti, Dakini being the one which governs the chakra Muladhara.

This is the abode of all sensations and it is right here where one needs to eliminate all vices, all passions, and even the most simple terrestrial attachments. This chakra is a true storehouse of desires and its illumination provides the first step toward Liberation, which may be easily obtained as soon as this center has been developed; yet, as in all things,

the first step is always the hardest! Muladhara is the most difficult to put in motion.

Kanda is to be found at the promontory of the sacrum and it is the important place where the symbolic snake called Kundalini sleeps. It is to be found exactly above the anus and has the size of a bird's egg, the wider side up and the narrower side down. The Mula-Kanda is the posterior limit of the Yoni (Perineum) and is the receptacle of the plexus which receives the name of Muladhara.

This center is identified with the planet Saturn, which also rules over lead, and this fact sheds light on the alchemical issue of spiritual transmutation. The four petals remind us of the 4 cardinal points which, being the basis for orientation of the human body, are found located in its base like a compass! We have already studied the importance of the quaternary, and once again we encounter the important parallelisms which exist between all things, suggesting the synchronization which can be achieved by a yoghi who has attained a state of understanding not only on the intellectual but on the emotional plane as well. Once these emotions are under control, they form part of the KNOWLEDGE (understood in the sense given in the famous axiom of the Ancient Secret Science; this word is often underlined in the Bible in order to call attention to this key).

This first chakra brings about very strong physical impulses when it is developed and it is logical that the awakening

of the Shakti in this center produces a natural power (the sexual impulse, the virile force); it becomes clear, then, that before the development of supra-normal powers, one needs first to sharpen the ordinary senses. The yoghi needs to be a virile man, not effeminate. It is a requirement that he have all his power and that he expresses his complete polarity, or else risk exhaustion, because Yoga calls for complete beings and the lack of one simple faculty is an obstacle to all the manifestations of magic. Religions themselves demand their candidates to have their five senses in perfect condition. Nevertheless, the Catholic Church requires sexual abstinence of its priests and thus opens the doors to the ordination of eunuchs! It is simply impossible to obtain the simplest result in Magic if the operator does not have all his sensorial capacities, and there is a well-known banishment from the kingdom of the Initiates to all those who lack their complete physical and intellectual faculties. In France there is a rule "B" forbidding the entrance into any Order to any person who suffers from an organic defect beginning with the letter "b". The latter would not allow them to be part of any mystical, philosophical, religious, or esoteric assembly; for example: Begues (stutterer), Borgnes (squint-eyed), Bancals (bandy-legged), Bossus (hunchback), etc. People wearing the following were also banned: binocles (glasses), bequilles (crutches), bragueros (bandages), etc. (Refer to Leviticus, chapter XXI, verses 17 to 23.)

It is not precisely to protect its own prestige that the Church bans entrance to deformed people. The fact that a man lacks physical perfection does not eclipse his intellectual faculties or spiritual aspirations.

It is of utmost importance for a man to be in a harmonious physical condition. In some instances, the lack of such harmony could hinder his possibilities of evolution, even though his spirit might have the right aspirations. It is well-known that, according to karmic laws, those who commit suicide return in deformed bodies in order to pay for the self-inflicted crime of their previous lifetime.

Chakra Muladhara provides the first control over emotions from a sentimental point-of-view, but on the other hand, it develops emotions on a superior plane so the adept can make contact with the Cosmos. The first sensations of warmth experienced by students of Hatha-Yoga are due mainly to the fact that Kanda is put afloat in the vibratory ocean of the whole body; this has nothing to do with the illumination of Muladhara, though many would like to think so! In fact, the awakening of Kundalini happens only after long years of practicing Asanas, accompanied by other disciplines which we have already outlined in their most important aspects and which we shall examine again further on. When Kundalini is put into motion, it then passes through the different chakras, illuminating them one by one; it is erroneous to think that a chakra can open before its turn because there is a definite

order to the progression and Muladhara must necessarily be the first door to be opened in the ascent of the dynamic energy of the Great Inner Shakti. Before the opening of this center, Kanda must set Kundalini free, and a great amount of energy is required even for the mere warming up of the calix wherein it is contained. A long purification and strenuous work upon oneself are also indispensable. When Kundalini escapes from its receptacle, it puts in motion the petals of the first Lotus and this accounts for the original onset of warmth, which is repeated several times before a true constant warmth is established. At its culmination, this warmth produces a splendor in the center of the chakra which in turn begins to vibrate completely.

Evidently, Kundalini is always in intimate contact with this chakra, the lowest one in the body, but it would be a mistake to say that the Sacred Serpent of Yoghic Symbolism remains in the Muladhara chakra. Perhaps such mistakes originate from the misnomers of certain authors, who have taken the word Muladhara-Chakra, the neuro-fluidic center, to mean only Mula-dhara, which is one of the names used to designate the Mula-Kanda, the very root of Meru-Danda; the base of the column is actually a receptacle for Kundalini, and it gives birth to a psychic center called plexus of support of the column, or chakra muladhara. This important plexus has 4 branches which could be regarded as maintaining the equilibrium and it contains the form of a triangle (the Garuda Purana, which means

Bhaga), this being the shape of the region bordered by the coccyx at the rear and the two ischial tuberosities at the sides of the pubis. This chakra is very close to Svadhistana and it is located in the Buhya-Desha (pelvic region at the level of the root of the penis).

SVADHISTHANA CHAKRA

This chakra corresponds to the hypogastric plexus of the Sympathetic System. Scientists have verified the locations of these chakras and at present there is no longer any doubt about the existence of these centers, which had been seriously doubted by the Western world, although the East had included them in its scientific-philosophical tradition for thousands of years. There are a good number of doctors at present who not only study the chakras and their powers but who apply themselves successfully to the study of the system of Yoga. Modern physiology now has an excellent physical basis for explaining the Kundalinic mechanism and the localization of the chakric centers.

In July, 1926, Doctor Vasant G. Rele, student of C.H.L. Meyer (an M.D. in London) and a scholar of Physiology at the Grant Medical College in Bombay, addressed the Bombay Medical Union on the above subject and gave a good stimulus to the official acceptance of Yoga as a true science.

Since then, Yoga has reached the public (both in Europe and in the Americas). Yoghis themselves are teaching it in public more; also, universities and many scientific magazines

produce articles about it. Medical reviews particularly refer to the technique of developing the chakras and psychologists have also verified its value as the only technique capable of solving the mental chaos produced by physical disorders. During one of my lecture tours in Europe I met with circles of psychoanalysts and it always became clear that their methods were rather incomplete; even the most advanced disciples of Jung and Freud admitted to me their inability to solve certain problems with their clients. The Yoga method which I have proposed to them may be accepted as the true answer for overcoming the block which so often faces present-day psychology.

The chakra Svadhisthana is the emanation of the hypogastric plexus and it is located in the center of the body on a line between the sacral plexus and the navel. It is attached to the sympathetic ganglion at the level of the fifth lumbar vertebra; the pelvic nerve attaches itself in the place referred to as the promontory of the sacrum (exactly below the fifth lumbar) and one could halve the distance between here and the abdominal wall to find this chakra.

The sea monster mentioned as the symbol of the element WATER, which rules this center, is Typhon of Egyptian mythology. In the bas-relief of Esne, this divinity has taken the form of a crocodile which is then transmuted in accord with the symbolism of the Zodiac of Esne. Typhon produces the renovation of the Empire of Darkness (symbol found in the Temple of Hermoutis) and represents the triumph of the

real personality once the Saturnian laws are overcome (these represent the first chakra). At this point the adept finally escapes his mental zodiac and puts himself under the traditional authority of Mastership (the will, true will as dynamic action, the will to do, is present only after one is capable of accepting the will of the Master who is then symbolized by Jupiter, the ruler of this second center). In initiatic symbolism (refer to the G:.A:. in Message II, the Initiatic Centers) the first chakra corresponds to the first degree of evolution towards Wisdom and it is yet outside the Ecclesiastic Crown (the circle of protection), while the chakra Svadhisthana is the degree of the affiliates (second initiatic degree) which constitutes the development of the true I (symbol of the personality; in traditional astrology, Jupiter represents renown, success, expansion).

The illumination of each chakra corresponds to the REAL initiatic degree rather than the symbolic one of certain masonic associations, Rosicrucians, martinists, etc. ... In many of the so-called secret societies those who hold "high degrees" have hardly any knowledge of the esoteric foundations and have not even attained the least illumination of their chakras. On the contrary, they live a merely profane life without the slightest knowledge of the theoretical steps of Yoga... How many so-called "33rd degrees" are there who will have to begin again at the beginning, like uncut stone!

It has been stated that dreams are the continuation of

everyday life and that during dreams we are not limited by the physical body and the analysis of the brain, that we are liberated from the material body so that the spirit (the true I, the individuality apart from the personality) may live without any limitation whatsoever. One usually loses consciousness of what has taken place during sleep, with the exception of things which filter into the brain and are frequently deformed by a whole set of circumstances which are too technical to be analyzed in this work. The development of this chakra grants the capacity of recalling one's dreams, among other things, and this is rather useful considering the fact that the work begun in a dream may then be continued and any messages received in the dream may express themselves in day-to-day life. It is of great benefit when one can recall in detail the discussions, interviews, studies, and happenings in general during the dream-state; these may then be added to the experiences of terrestrial life. Further on, when this chakra is completely developed, the individual recalls the dreams and previous experiences which in fact are not different lives but rather the prolongation of one same existence through different bodies (when an old automobile is changed for a new model, the owner does not change his own nature, the car being something external to himself, new wealth, a mere appearance of greater personality).

MANIPURA CHAKRA

This chakra is sometimes confused with the chakra

Kundalini! They are so closely situated that sometimes the difference between them is lost. In the umbilical area, Kundalini itself forms a plexus frequently known as the solar plexus. The extension of the solar plexus produces the chakra Manipura which may also be identified with the celiac-axis plexus (celiac axis). This lotus is called the Lotus of Beatitude and when fully awakened and illumined, it allows the Yoghi to integrate himself into the body of another person. Likewise, it makes possible the transmutation of metal and the curing of diseases with its strong healing force. This is a very important chakra; the effects of the superior emanation of the solar plexus have been described fully by our Western esotericism. The solar plexus is then formed by Kundalini itself (chakra Kundalini) and so if the supreme energy (Kundalini) is stationed here for a while, it is because it is a rather important point of the body.

Everyone has experienced weakness in this area of the body when fatigued or depleted of energy. The spleen is the gland which gives rise to the location of this chakra, and many people experience "butterflies" in this epigastric cavity right after a strong effort; moreover, many individuals who have undergone panic always refer to its effect in the abdomen. Those who practice spiritist phenomena are also well familiarized with the effects of this plexus.

The Solar Plexus is intimately related to the Vagus-Nerve, which several scientists have compared to Kundalini itself.

The Pneumogastric or Vagus nerve is the tenth cranial nerve, which descends from the gray matter in the fourth ventricle along with the ninth and the eleventh nerves. It is attached to the medulla oblongata by ten filaments and it descends to the base of the brain to form a ganglion called the root of the Vagus, or the Jugular, which ramifies into the carotic plexus (this is the chakra Taluka). Further down it forms a bundle bunch called the nodose ganglion, and from there the nerve descends vertically, parallel to the cervical spine, until it reaches the chest and the abdomen, where it stops at the solar plexus. The Vagus still sends branches to the kidneys, the spleen, and the pancreas. For us, the important thing to observe is the anatomical location of the Kundalini chakra (solar plexus).

Just above the solar plexus (Kundalini chakra), one finds the plexus of the Celiac Axis (Manipura chakra) and they are so close together that usually both are taken into account when one talks of Manipura.

This very important chakra is located at the level of the last "dorsal" vertebra, just below the diaphragm. MANIPURA is called the Jewel City and the understanding of its name gives one great insights! Gurus of the past were perfectly aware of the very special power of this center, which opens the way to the discovery of true treasures when it is illuminated. It is, as it were, the center of being, together with Anahata Chakra, which is truly the center of the human being (please

refer to the circle around the diagram which symbolizes the Kundalinic ascent; refer to the Biblical passage of Moses and the serpent in the desert, found in Exodus, chapter IV, verses 3 and 4, which has been explained in several of my books).

Occultists regard the solar plexus as the center of gravity because this is the place where the astral chord attaches the etherial body to matter during the mediumistic projections.

The members of the Aquarian Universal Mission (public vehicle of the August UNIVERSAL GREAT BROTHERHOOD) give a salutation by putting their left hand over the solar plexus while their right hand is raised to the shoulder level with the four fingers straight (this is the symbol of the famous quaternary and represents the axiom of their emblem: To Know-To Will-To Dare-To Keep Silent) and the thumb bent into the palm of the hand to represent the inner force in action, or the energy returning to the inside, but without the use of aggression. The left hand over the solar plexus represents the filtering of both emanative and receptive forces. The solar plexus is a true filter of vibrations and is the organ which allows the individual to withstand powerful cosmic influences. It is well-known that the Earth also has a kind of aura around it to protect itself from the solar rays which are very powerful and would otherwise consume all of nature in a matter of seconds. Both the Earth and the human being need protection and they extract what is necessary for themselves

from the huge interstellar vibrations.

The solar plexus acts as a screen and attracts for us the special forces of the Cosmos and re-transmits them according to the orders that we give. This chakra is the most well-known, at least in the past, and therefore has been the most popular. One may find its vestiges in ancient civilizations, which regarded it as a very important area; for example, in the little statuettes on Easter Island, in the sculptures of the Mayas and Incas, and in African designs, etc. ...one finds it everywhere indicated by a sign, a prominence, a ring, or some other mark to emphasize the fact that this area was regarded as a sacred or supranormal part of the physical body and as an intermediary between the physical body and some other body on an invisible plane.

ANAHATA CHAKRA

This center is known as the Music of the Spheres, and is located in the Hridayadesha (region of the Heart); it is the cardiac plexus of the sympathetic system and the last neuro-psychic center to be illumined for the attainment of complete mastership over the elements (Earth-Water-Fire and the element AIR, which symbolizes this chakra). The complete development of this chakra gives control over the forces of nature and allows the individual to perform what are commonly regarded as "miracles", although we know very well that there are no miracles, only acts produced by procedures other than those of laboratory physics. There are many amazing happenings

which nonetheless do not qualify as miracles, such as the one demonstrated in 1928 at Fontainebleau by the French chemist Georges Claude, who manufactured sapphires, emeralds, and other precious stones from a little bit of sand. These experiences involve the transformation of oxygen and are very important ones. It is a pity that no one has taken into consideration his theory regarding sea water, which yields several million horsepower of steam and whose usefulness could be enormous. Many governments refused to use the genius of Claude which could have been of great benefit to humanity because it would have put a stop to the profiteering of well-known exploiters! Claude attested that in a matter of a few years the human being would be able to enter the depths of the ocean without using any diving apparatus, thanks to a new procedure applied to himself. Isn't this the transmutation of our own faculties?

The development of this chakra provides the control of the elements and has frequently been studied, and there are many theories about it which although various in their expression, are identical in their foundation. We have studied already a list of the most important elements and their symbols, specific weights, etc., and now we shall refer to the famous Marcelino Berthelot in order to study the elements which will help us understand the Great Alchemy which this French wiseman has demonstrated, albeit clothed with the scientific analysis; his chemical treatises are at the same time true works of

alchemy. Berthelot has openly expressed the need to return to the ancient science of alchemy to avoid wasting energy in the analysis of details which are inaccessible due to a lack of knowledge of such true sciences as alchemy, astrology, Magic, etc....

The symbols for the elements in alchemy are written with triangles (pointing downward and crossed by a horizontal line for the element Earth; pointing downward without the horizontal line for the element Water; pointing upward for the element fire, and pointing upward and crossed by a horizontal line for the element Air). The triangles with their points downward correspond to the first two chakras, symbolizing involution and attachment to the physical world. The first chakra expresses balance through its correspondence with the planet (the Earth) thanks to the solid element (EARTH), which represents so well this lower chakra. The two triangles pointing upward (Fire and Air) correspond to chakra Manipura and chakra Anahata and in this case they represent evolution, an aspiration toward the greatest ideal, toward a superior atmosphere for the spirit which struggles to escape from its material sheath. JIVATMA (the incarnated spirit, that is, the individual soul) resides in chakra Anahata. It is in this center that the personal Soul incorporates itself as a reflection of the cosmic Soul. From Hridaya (the heart), the Soul ascends through the Sushumna Nadi up to Brahma Rundra, and at that point it will escape to the outside in order to be united

with PARAMATMA (the Universal Soul, the Spirit of the Great All). Christian symbolism is very similar to this and many Catholics also regard the soul as residing in the heart and believe that for purity to be achieved this soul must ascend to an opening in the skull (the fontanel which is still open in new-born babies due to the recent incarnation of the soul, according to Christians) and then reunite with God. Following the latter theory, Medieval artists painted small flames over the heads of the Apostles and Saints.

The incorporation of the Individual Soul, or better yet, the materialization of the reflection of the One-Spirit in the Anahata chakra happens here because it is the first of the chakras which while still belonging to an element of physical material is within the purview of the Most High. Therefore, it is the most subtle of the elements of terrestrial matter; being the point of contact, it is ready to receive and serve as the intermediary between the superior planes and the mental planes of the world wherein we evolve. It is logical, then, that the divine reflection incorporates itself in Anahata, which has a strong connection with the feelings. Venus is the planet of emotions, friendship, and love, and it rules the chakra Anahata, the center of universal love, the same love which Christ felt towards Humanity. The illumination of this chakra guides the Adept toward the degree of Instructor, one who has already conquered personal sentimentality and expresses only Universal Love, a Unified Feeling,

union with his fellow Human beings and his brethren of the lower kingdoms.

In a way, this chakra marks the separation of the superior world from the lower world, the Kingdom of Light from the Kingdom of Darkness (refer to the diagram of the G:.A:. on page 34 with the degree of Instructor in the center in the cardiac plexus: the Anahata chakra). This chakra has 12 symbolic petals which represent the 12 disciples of Christ, Himself in the center of the chakra splendidly representing Universal Love. It is important to observe that people usually refer to love as residing in the heart, and on many occasions lovers place their hands over the heart while they are declaring their love!...

This chakra may also represent the 12 signs of the Zodiac and at this point, it is required to have a full understanding of the round of constellations, a realization by the Adept that it is as though he himself were at the center, visualizing the whole zodiac. In the Freemasonry Design¹⁰⁴ the center represents the degree of Instructor; therefore, Anahata is the chakra which separates the two worlds. In the drawing one sees the darker side below and the lighter part above; it is through both worlds that the snake of Wisdom (Kundalini) ascends, as is so well expressed in Exodus, chapter IV, verses 3 and 4. Anahata is the point of balance between the Macrocosm and the Microcosm (the axiom as above, so below is represented here by the areas of different color,

as also occurs with the floors of the lodges of secret societies), it is the point of fusion between man and God; it is the degree of Instructors, Guides, Gurus (divine representatives on Earth). The Guru is the manifestation of the Great All, he is ONE, he is That which remains on this planet to teach his less advanced brothers. The Chellah sees in the Guru not a simple Master but rather the MASTER, God himself, because the Guru is He who is Unified, and the correct translation of Guru should be: he who should be worshipped, once more closing the circle with the symbol of love, worship, devotion...

CHAKRA VICCUDDHA

This chakra is called The One of Purity and is located in kantha (area of the throat), and materially speaking, it can be seen as the protuberance we have in the throat (Adam's apple, Pomum Adami). It is actually the laryngeal plexus of the sympathetic system.

Anatomically, this area is very important because it is the crossroads of very important nadis. In this kantha (larynx), the nadis separate in two directions towards Brahma Rundra; some of them ascend via the anterior wall close to Agna chakra and others via the posterior walls closer to the brain cavity in the skull.

This chakra is ruled by the first supraterrrestrial element, Ether, and has a correspondence with Mercury (the messenger of the gods). The student who has attained this stage

has already controlled the faculties of this world and is progressing into a plane which is rather difficult to explain to those who have not yet experienced it. Many of the laws discovered by yoghis of the past are still unexplained by present-day science due to scientific orthodoxy; nevertheless, several sages have had the courage to demonstrate that academics are not always found to be at the highest level, as might be expected of them. For example, Doctor Giuseppe Calligaris gave a demonstration at the Universidad Real of Rome on November 26, 1934 and proved in a perfect manner that there are latent television faculties in the human being. This professor of neuro-psychology pressed certain points in one of his patients which enabled the latter to describe details about people and objects hidden behind a wall. For example, there are special points to be rubbed in the thorax which may enable anyone to develop supranormal faculties of television. It is then easy to understand how through the self-massages produced by the asanas (special bodily postures studied by Gurus) the yoghis may obtain "powers" which often go beyond the grasp of the intellect. Ignorance is at the basis of scientific orthodoxy and many scientists drawn to this issue would be able to explain, at least in part, the process of such an occurrence.

The illumination of this chakra enables the individual to work in a completely different dimension because the student has already transcended the 4 elements of common physics and is ready to transform their vibrations into new elements

and thus escape "our world" and work in less limited fields by encompassing a wider space (in a cosmic sense) and, above all, work toward unification with the One-Essence.

Upon contemplation of this chakra, the Yoghi may live one thousand years in full and complete youth; actually he is dead to other worlds because he lives in himself, and at the same time he is the All.

I am God in Himself, says the Yoghi.

"That Being of Celestial regions

Between the Moon and the Constellations

Such am I, that same being...

That Being: Breath, Space, Sky, Lightning,

Which can be seen in the Lightning,

Such am I, that same Being..."

(Tchandog, VI, verses 12, 1)

Shakini rules this center; this Shakti, the impulse which originates from the cervical nerves and the branches of the Vagus through the nervous center of the medulla, is a force which abides in the medial ventricular cavity of the brain. The cerebro-spinal fluid provides the energy symbolized by this Shakti, which is said to pour the nectar into the head.

When the student comes to this point, he realizes unification in the religious sense, which he might have been only preaching previously. With the aid of the Light of this chakra he perceives more clearly the idea-essence of such a Unity,

which requires much effort to be adapted to our world. The Prophet Mohammed understood this quite well and his teaching emphasizes a single God in order not to create confusion with ideas of a Trinity, as conceived by the Christians (or divine multiplicity, as conceived by present-day Catholics) or the multiple manifestations of an Almighty God as conceived by the Hebrews. The holy work of the Mohammedans provides a wonderful lesson in Wisdom: instead of proselytizing for Islam, they prefer to teach the danger involved in conversion, and this is well-expressed in the Koran in Chapter II, verse 187: "The danger involved in the changing of religions is worse than crime."

The same is true in Yoghism; the point is not to be converted to it but rather to evolve through it (perhaps by now it is clear why I have baptized this book with the unpopular ... "ISM" which appears so often in the names of sects). Those religions which are unsure of themselves require people to convert and they have missionaries who try to proselytize like commercial salesmen selling the qualities of the new faith! ... On the other hand, one does not find any missionaries selling the teachings of Gautama the Buddha because his lesson is clear and needs no defenders. Neither does one find religious messengers all over the Earth converting people to worship Krishna. Mohammedans are not compelled to preach the Koran, which is a revealed scripture like the Bible; nevertheless, the Koran may be considered as the

CONFIRMATION of the Pentateuch and the Gospels. The Koran is the Sacred Book for Mohammedans, and in a way, it is also the last revelation, and so Islam has the right to state that it is the last word in religious matters, just as the Hindus can call themselves the oldest keepers of the Traditional Origin, that is, the closest to the Truth. More than once, I felt dissatisfied with the religion of my birth (Roman Catholic) and the fact that it has to proselytize (with not very remarkable results), saying it is the only valid way while yet lacking sufficient strength to inspire respect without this missionary advertising. It is very sad to be Disciple of Christ, that Great Yoghi, Guru of Gurus, the typical Sannyasin, Errant, Ascetic, Therapist, Astrologer who taught Union, Unification, Yug, and the abolition of religious sects and racial and cultural barriers, the indispensable tie with the Great All without the need for any dogma, and beyond the ritual of the temples...it is sad indeed when, more than 30 religious movements call themselves Christian and are fighting for the seat of honor in Human Thought! What good is it to have the most beautiful church when the King of Kings prayed on a stone; what does it matter the income one receives when He taught: "Neither gold nor silver in thy purse" (Carry neither purse nor script He said. St. Luke Chapter X, verse 4.)

The Golden Calf is alive because we have materialized what the Hindus have spiritualized. In this regard, we know

that when the Sun in its apparent movement crossed through the sign of the Bull (constellation of TAURUS), religious organizations used as their main symbol a bull, a cow, a calf, a winged ox, etc....Little by little, and according to the manifestations of culture in each nation, this expression took form in a symbol according to the people's response, as it always happens with the symbols which are given to the world as a philosophical, religious, and esoteric teaching. In this manner, some people erected statues to this animal, others considered it rather as an initiatic symbol, and still others worshipped it as a sacred beast. This same symbol is still with us in several ways: the Spaniards still have bull fights, while in India, they say that Vishnu (materialized expression of God, second form of Brahma) came to visit our Earth on a bull and so since that time, the bull has been worshipped. In India the cow is also worshipped as a very useful animal which provides milk, butter, cheese (rich in protein which may be obtained without the killing of an animal to eat its flesh, which in fact contains but little protein, while the cow's products can be obtained fresh). Krishna is the Christ for Hindus and was considered by Hindu scholars as the 8th avatar (special envoy, divine incarnation), some 3,200 years before Jesus. Thus, ever since the Age of the Bull, when the Sun was passing before the constellation of Taurus, Krishna has really been regarded as a Great Instructor, and he is still worshipped in the East at the present time.

In India, the cow is considered a sacred animal, that is, by giving divine attributes to this animal, they have spiritualized matter. On the other hand, we of the West have materialized the spirit by exalting the material SYMBOL of this animal! Is this considered to be Intelligence? In astrology, the sign of the Bull is associated with riches, comfort, fortune, etc....and the second astrological house in a chart represents money, finances, enterprises, and this is why when Moses returned from Sinai, he asked the Hebrews to stop worshipping the Golden Calf, not only because they had erected statues to it, but because they had taken the Symbol of the Age to the letter, since the Sun at that time was crossing through the sign of the Bull. Even today, the banks, stock markets, and great enterprises of great wealth (symbol of the second astrological house) are still in fashion and have gained the public's favor and they resemble very much the cult-like Temples of Mammon...therefore, we are not very different from the Hindus, who worshipped the cow in their fanatical way. So it is that when the Spaniards cheer at a bullfight (symbol of the end of the Age of the Bull, which took place thousands of years ago), they demonstrate a certain backwardness in the history of humanity; in the same manner, people who eat the flesh of the calf are also 2,000 years behind the times (Age of the Ram), ignorant because they have forgotten the spirit of such a symbol and have taken it literally by sacrificing the flesh of calves, sheep, etc. ...

In short, one needs to transcend the lower planes through

KNOWLEDGE, and that is the higher symbol of this chakra, which is no longer limited by the four elements, but is found in a more subtle atmosphere (ether). Knowledge is the key-word for the development of this center, which is ruled by Mercury, the planet of the intellect; nevertheless, one needs to grasp the spirit of the meaning of this word 'intellectual', rather than take it literally. Intellectuality here suggests the basis for the ascent towards a more evolved state. It is actually in the throat of an individual where the voice, the marvelous means of expression, is found: the vocal cords, sound, expression through the words, the Word!

AGNA CHAKRA

Sometimes this is also written AJNYA-CHAKRA, and it is the naso-ciliary extension of the cavernous plexus of the sympathetic system, under the control of the ophthalmic division of the fifth cranial nerve. The two branches (the two petals of the lotus) extend towards the eyebrows. This is the center where the development of what is generally called the "third eye" takes place. From the level of the superior cervical ganglion, the nerves which control the tongue follow a downward path, while the glosso-pharyngeal run upwards: there are 4 main branches: (the tongue, the root and tip of the nose, the naso-ciliary plexus, and the cavernous plexus)

In fact, Chakra Ajnya is located somewhat below the cavernous plexus and the exit of the o c u l a r nerve, commonly called Hakini (which passes through the midline inside

the thalamus).

No doubt this is the most dangerous of all the centers to be developed and the asanas for it need to be practiced with extreme caution, under the guidance of a Guru. The illumination of this chakra before the enlightenment of all the centers preceding it could bring terrible consequences. It is logical that before developing any of the centers, each one should be prepared over a long period, and of course, the chakras should be enlightened one by one according to the normal process of evolution because it is dangerous to put a more advanced chakra into action before the lower ones have been developed. As regards this 6th chakra, it is anatomically situated in a delicate place which demands expert care; as to the completion of the series, this should be undertaken with a total knowledge of the process involved. The enlightenment of this chakra is so complicated that even sadhaks, who are experts in this matter, have had accidents.

This is the chakra of which much has been said, although it is the one the least is known about!

This is not only due to the fact that few Yoghis have attained this state of development, but principally because it is very difficult to explain the definition of the faculties which are put into action.

It is true that a great number of "mediums" or spiritists of all kinds declare to everyone that their chakra of clairvoyance and clairaudience is already developed, but we already

know what to think about this. It is not uncommon for persons to come and tell me that their chakra of the third eye is disturbing them! Such people tell me that although they are completely "enlightened", they are bothered by sounds, music, messages from beyond, that they are unable to sleep, and that their bodies serve as a channel for God himself, etc.... No, something more is required to be enlightened to such a point; it is not a simple literary documentation on spiritualism, it is not the intellectual documentation, nor the supposed "wisdom" of an exemplary life that will develop these centers. It is a constant work over many years, and requires a broad knowledge and total self-realization to undertake a practical plan consisting of several rules which are in themselves a problem to overcome. (Yama, Niyama, Asanas, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi).

We confess once more that in the West we do not know a thing about the pituitary gland, nor about the causes of the perturbations of the cavernous plexus. Which are our real observations on these points? Professor W. Norman Brown of the University of Pennsylvania commented in May 1939 that the contribution which India has made to science is enormous but mostly unknown. In his opinion, India has contributed greatly to philosophical, sociological, and artistic progress, as well as in other specialized fields of the intellectual experience. Like many other scientists, he criticized Universities for not having departments to develop the resources of knowledge

offered by India. "We believe" this scientist said, (see the Bulletin of the American Council of Learned Societies, 907, 15th St., Washington), "that not one line of studies, especially those of humanities and of higher superior university courses, may be well-equipped without specialists who have been adequately trained in the Hindu phases of discipline." There are courses on Hinduism or Sanskrit at Harvard, Yale, Colombia, Princeton, Johns Hopkins, Pennsylvania, and Chicago and California Universities, but what is really needed is the establishment of an Ashram, or at least that the disciples of an ashram should teach in the Colleges of Higher Studies. Nevertheless, it appears that Americans have realized the immense service that the philosophy of India can render; it is perhaps the most scientific of any of "our sciences". For example, the atomic structure of matter was proposed by Aulukya 2,800 years ago (the exponent of this Vaisaka philosophy of atomic individuality is known under the name of Kanada, "one who eats the atom"). The Hindus are certainly the ones who have discovered the real constitution of an atom. If it is still a discovery for us to know that the atom is a miniature solar system, for them it is a very old theory, which has existed since the beginning of recorded history. The philosophers of India have divided time according to the smallest mathematical model they possessed, and such a unit of time (a kala) corresponds to the period in which an atom traverses its own unity of space! Briefly put, the atomic

theory which we consider as a wonderful scientific advancement, was expounded by Kanada, long before our own era, with scientific proof such as the movement of the needle toward a magnetic field, the circulation of water in the plants, the ether as means of transmission of subtle forces, the solar fire as the cause of other types of heat, heat as the cause of the molecular change, universal dissolution through the fission of the atom, the relativity of time and space, etc.... These concepts may be verified in the treatises of the Vaisesika philosophy.

This documentation, which might seem to divert us from the theme of our chakras, can help in particular to understand the chakra AGNA. This center of power is the director, the last guiding mechanism before the final state of contemplation; this is why a complete study should be undertaken before giving oneself totally to illumination in our efforts to reach the goal. It is necessary to comply entirely with the discipline as well as to acquire knowledge, because this is the last chakra to be worked upon, when Agna has been awakened, the illumination is almost automatic, so it is the last bastion of reasoning and analysis. Later, the Kundalinic force can rise through the special channel which has been prepared for this purpose, but without any guidance, so to speak. It is at the point between the two eyebrows where the principal nadis meet and where Ida and Pingala cross for the last time, and, as in an electrical contact, the current produced by the

meeting of these forces is formidable and should be well prepared for before this union is made.

The chakra AGNA is much more than a singular chakra, it is the potential summit for final illumination; in other words, its perfect development gives Light to the Lotus of a Thousand Petals. There are only 6 chakras, and the last one, the seventh, is the consecration which we have already analyzed in an esoteric explanation (the 6 points of the Star of David and its circle, the 6 days of the week plus Sunday as the consecration of God's creation, etc....).

The importance of our epoch depends on the fact that it is ruled by the Seventh Manu. Manu is a generic name denoting a series of offspring of the human race and each Manu regulates a Manvantara (1,728,000 years). This succession of races makes our Age an important one. It is the Aquarian Age from which so many benefits are awaited for the near future. Right now, we are only at its dawning, and at the beginning of the New Age there is a degree of chaos produced by the change of polarity (the Age of the Fishes was a negative time).

We shall have in this peculiar Age the possibility of a collective illumination, which should mark, without doubt, a Spiritual Renaissance in the complete sense of the word.

The Chakra of Command is the most delicate one to illuminate, as we have already seen; this is why it is important to insist on the danger which may cause the ill-prepared student to fall into a completely unbalanced state. Almost always,

the Guru makes his Chellah experience a short minute of perfect ecstasy; he lets him have a glimpse of Samadhi only for an instant, he opens in a certain way the last door, a duct, so that the channel will no longer be virgin, but still the work of perfection falls on the disciple. The Master enlightens his disciple by touching him lightly at the height of the pituitary. Although this friction over the chakra Agna requires only a few moments to be effective, the sadhak for his part should be ready, purified, prepared, receptive, open to being a receptacle, an urn, a sacred vase to receive from the hands of the Guru the Nectar, the Divine Essence, in order to enjoy one minute, one second, a lightning instant of that wonderful experience, the only real one, the only valid thing in this existence, the Truth, the Light, the YUG...

This Diksha (initiation) is given only to those disciples who are well-prepared and have opened perfectly their other 5 chakras through their own efforts. This is why, for a long time, it is the Master who inspires in the disciple the taste of divine joys, since the latter does not evolve all at once. At the most, he satisfies a curiosity and begins preparing a way for himself to walk a path which he had previously perceived only indistinctly. This vision is sometimes the only satisfaction for some disciples who have never enjoyed other experiences before, except the "mirages" which the Master may give to those disciples who, in spite of their goodwill, have not been strong enough to attain through their own efforts

the state of perfect illumination, which is something requiring the withstanding of very strong tension. Thus, there is the need to live in an Ashram (hermitage, place for retirement, magnetic sanctuary) in order to offer oneself entirely to the work of transmutation, which has to be polished, perfected, studied, analyzed, detailed, completed, REALIZED.

It is like the evolution of the musical scale, in which the notes must be played one after the other in order to put into movement the tonal harmony of each sound. Hindu music is basically composed of 6 Ragas¹⁰⁵ which are subdivided in Raginis, or waves (which number 126), and in Putras, which are the sonorities. Each Raga has 5 notes: a VADI (or King), a SAMAVADI (First Minister) as a secondary note, two ANUVADI (Intendants), which are supporting notes, and one VIVADI (enemy), or dissonant note.

The Indian octave is divided into 22 SRUTIS, or half-semi-tones which allow one of the most ample variations in the sound vibrations, which is impossible to obtain from the Western chromatic scale of 12 semitones.

One should remember that the notes are related to colors, animals, metals, etc.

C	.....green.....	peacock
D	.....red.....	lark
E	.....golden.....	goat
F	.....cream colored.....	heron
G	.....black.....	nightingale
A	.....yellow.....	horse
B	.....multicolor.....	elephant

This parallelism, like all others, must be perfectly understood to integrate each tonality and identify oneself completely with the object of contemplation. The illumination of the chakra Agna depends on a complete equilibrium between reason and intuition, analysis and revelation, sense of objectivity and subjectivity.

We shall keep silent about the chakra MANA because the BRAHMA RUNDRA corresponds to the middle of the ventricular cavity of the brain. The passing of Kundalini through the cavity is effected via a narrow duct which starts at the less pronounced extremity of the cerebral ventricles, and leads to the fourth ventricle, thus linking them with the Nadi Sushumna (channel of the spinal cord) and the Akasha (subarachnoid space).

CHAKRA SAHASRARA

(Lotus of the One Thousand Petals)

This is sometimes called SAHASRADALA-KAMALA.

The soul is kept prisoner in the cavity (randhra) until it is able to liberate and unite with Paramatma (Universal Soul) on the outside. This cavity is constantly secreting a fluid called NECTAR OF LIFE (it is the cerebro-spinal fluid). At the end of this cavity there is the subarachnoid space, the opening which allows the connection between PRANA (internal cavity) and AKASH (external cavity), crowning the brain which is thus bathed by this divine fluid secreted in BRAHMA-RUNDRA. This entire area is crowned by a chakra of a thousand ramifications, sometimes considered the BRAHMA-CHAKRA.

All the tissues in the human body are known to contain electricity of negative polarity, except those in the brain and the nervous system, which have a positive polarity--this is why the latter recover the regenerative oxygen more rapidly. So the psychophysiological method of charging decarbonized blood with oxygen becomes perfectly logical. The Yoghi knows a rapid process for absorbing the oxygen more effectively, as well as the means for extracting atoms from the excess oxygen, which he will convert into a regenerative current in the brain and the centers of the spinal cord; in other words, this absorption of Prana is achieved by means of the right asanas, together with a concentration of forces in Sushumna in order to raise this Prana through the chakras with the aid of Kundalini up to Brahma-Rundra.

The heart, which pumps more than two-and-a-half million liters in one year, constitutes in a way the secret of longevity. Its mechanism maintains life in the human body, and since its movement relies upon the breath, the respiratory system deserves all our attention. For a long time, the Great Gurus have understood that the mastership of breathing is the basis of the secret of cosmic consciousness with which one has to identify. Modern science is also making progress in this direction, and has begun to acknowledge the importance of the breath by using a well-applied method. Nearly 40 per cent of patients suffering from tuberculosis have recovered their health through the local relaxation of the pneumotorax.

An apparatus made in America allows a sick person to stop breathing by putting him in specially conditioned rooms for this effect; it has given splendid results in 6 out of every 14 cases of advanced tuberculosis.¹⁰⁶ This pranayama, artificially built by Western scientists, proves very well the efficiency of Yogic methods used long ago by the Wise Men of the East. Rhythmic breathing, the retention, and above all, the complete exhalation of breath for extended periods should, of course, be supervised by one who is a Master of these methods, just as the therapies for affected respiratory ducts are applied under the supervision of a doctor. Modern science is recognizing that the suspension of breathing for a certain time produces beneficial effects for health; the demonstration of healing and rejuvenation results, in the body as well as in the spirit, constitutes one of the most important steps in the advancement of Western medicine in the twentieth century.¹⁰⁷ Doctors recognize more and more the action of the asanas; moreover, they frequently recommend Yoga as the only possibility for the recuperation of health. They thus awaken an interest in studying a psychophysical method of exercises which sets up the body for experiencing the fusion of the Individual Soul (Jivatma) with the Universal Soul (Paratma). Briefly put, if the human being were able to live a natural lifespan or 250 years, he would then have the opportunity to spend sufficient time to study and work toward the perfection of his evolution, which would otherwise require several successive reincarnations.

This lapse of 250 years, which is considered natural,¹⁰⁸ allows the yoghis to liberate themselves once and for all from indispensable terrestrial experiences, putting an end to the evolutionary cycle of perfection, which would otherwise oblige him to start once more with numerous disciplines, which after having set foot on the Path, are not likely to be so necessary. Several lifetimes are needed before realizing where the route, the Way, is, and once this has been found, it should be followed. Many weak souls have not been able to dare the undertaking of the Initiatic trip in order to realize the Axiom: TO KNOW, TO WILL, TO DARE, TO KEEP SILENT.

When all the centers are enlightened, when all the body is completely relaxed and ready to receive Divine Grace, it does not take too much time for the illumination of the Lotus of the One Thousand Petals: one second is enough, one sole instant of real union with the Great All, but this second, this desired instant, sometimes is the consequence of many years of preparation.

In order to enlighten this center, it is not necessary to produce special vibrations, it is not necessary to practice a certain amount of breathing exercises, nor to concentrate on any particular elements; this enlightenment is the result of the work done on other chakras and especially the development of AGNA, as we have already seen.

Chakra SAHASRARA, once enlightened, constitutes fusion with the Eternal Contemplation, the attainment of Universal Consciousness, the YUG.

