

Whispering Woods

Chakra Course

What lies behind us and what lies before us are tiny matters compared to what lies within us.

~Ralph Waldo Emerson

Welcome to the Chakra course. It is hoped that the information offered here will expand your horizons. By tending to our chakras we are seeking an inner health that radiates without. Chakras are a fascinating aspect of our being. And knowledge of these orbs of energy will open many doors heretofore unknown. Enjoy...

Whispering Woods Comprehensive Chakra course

Lesson One

History and Introduction to Chakras



The word "chakra" is Sanskrit for wheel or disk and signifies one of seven basic energy centers in the body. Each of these centers correlates to major nerve patterns branching out from the spinal column. In addition the chakras also correlate to levels of consciousness, elements, colors, sounds, body functions, and more. The function of the chakras is to draw in the Universal Life Force energy to keep the spiritual, mental, emotional and physical health of the body in balance.

Chakras are also called lotuses or padmas. They are visualized as lotuses with a different number of petals in every chakra.

Shakta doctrine embraces seven chakras. These are called the "Muladhara" or "Root Support" at the base of the spine with four "petals". In Sahaj Yoga the Muladhara is the seat of innocence. Muladhara is the chakra that draws down spiritual energy and causes it to assume a physical existence.

The Swadhishthana or "Own Abode" at the root of the genitals are with six petals. Swadhishthana is associated with the unconscious, and with emotion. It is closely related to Muladhara in that Swadhishthana is where the different samskaras (potential karmas), lie dormant, and Muladhara is where these samskaras find expression.

The Manipura or "Fullness of Jewels" at the level of the navel is with ten petals. Manipura is associated with the functions of dynamism, energy, and willpower. It is associated with the power of fire, and digestion. Manipura is said to radiate and distribute prana to the rest of the body.

The Anahata or "Unstruck Melody" at the heart-centre is with twelve petals. Anahata is associated with the ability to make decisions outside of the realm of karma. In Manipura and below, man is bound by the laws of karma, and the fate he has in store for him. In Anahata, one is making decisions, 'following your heart', based upon one's higher self, and not from the unfulfilled emotions and desires of lower nature.

The Vishuddha or "Complete Purity" at the throat with is with sixteen petals. Vishuddha is associated with the faculty of higher discrimination, between choosing what is right and wrong, and it is associated with creativity and self-expression. It is known as the "poison and nectar" centre, closely related to the Bindu chakra, and the secret of immortality is said to reside there. When Vishuddha is closed, we undergo decay and death. When it is open, negative experience is transformed into wisdom and learning.

Next is the Ajna or "Guru's Command" at the brow with two petals. Ajna is considered the chakra of the mind. When something is seen in the mind's eye, or in a dream, it is being "seen" by Ajna.

The Crown centre, the Sahasrara-Padma or "Thousand Petalled-Lotuses", located at the very top of the head, is not considered to be a chakra at all, but the culmination of all the chakras.

The Sahasrara chakra symbolizes detachment from illusion; an essential element in obtaining supramental consciousness of the truth that one is all and all is one.

The chakras are strung along the central or Shushumna channel (usually located at the spine). In the lowest chakra, the Muladhara, at the base of the spine, there lays the kundalini-shakti, the latent consciousness-energy, the microcosm of the cosmic creative shakti.

When this is aroused, it can be made to ascend the Shushumna, either activating or dissolving (depending on the yogic tradition) each chakra in turn, until it reaches the

highest or crown chakra, the Sahasrara, where dwells the Godhead or Supreme Shiva (Paramashiva).

As the Kundalini-Shakti unites with Paramashiva, the original transcendent equilibrium is restored, and the yogi returns to the state of oneness with the Absolute.

The chakras are described as orbs or centers of pure consciousness (chaitanya) and consciousness-power.

They are focal points of meditation; iconographic structures within subtle body. Apart from the Sahasrara, each chakra is described by means of symbolic associations or correspondences.

Building upon the later Upanishads, each chakra, as well as having a specific position in the physical body, element, mantra, and deity, also has a particular number of "petals", each associated with one of the letters of the Sanskrit alphabet, a corresponding color, shape, animal, mantra, and so forth.

The idea of the subtle vital force (prana) and the channels along which it flows (nadis) first appear in the earliest Upanishads (7th - 8th century B.C.E.). The heart was thought to be the centre of the 72,000 nadis or subtle channels. As with many ancient civilizations, the heart was also considered the seat of waking consciousness.

But it was only in the later Upanishads which appeared sometime between the 2nd century B.C.E. and the 2nd century C.E. that the reference is first made to basic Tantric concepts such as chakras, mantras, and so forth.

The Vedas, which are the oldest written tradition in India, (2,000 - 600 B.C.E.) were thought to be written largely by the Aryans, who were said to have entered India on chariots.

The original meaning of the word chakra as "wheel" is thought by some to refer to the chariot wheels of the invading Aryans.

The Brahma-Upanishad mentions the four "places" occupied by the "purusha" (soul) as the navel, heart, throat, and head.

Keeping with tradition, each place is characterized by a particular state of consciousness. The navel (or the eye) is associated with waking consciousness. The heart is characterized by dreamless sleep and the throat by dreaming.

And the head is associated with the "fourth" or transcendent state. They are described as emanations of consciousness from Brahman, an energy emanating from the spiritual which gradually turn into something of substance, creating these distinct levels of chakras, and which eventually finds its rest in the Muladhara chakra.

These four states, originally referred to in the Mandukya Upanishad, are identified with the Indian gods; Brahma, Vishnu, Rudra and Akshara (the indestructable).

The "Yogatattva Upanishad" speaks of the "five parts" of the body corresponding to the five great or cosmic elements. These are earth, water, fire, air, and space. Each element corresponds to a particular mantra, a "seed-vibration" or a mystical syllable. Each element also corresponds to a particular deity.

Emphasis is also given to "siddhis" that can be attained through mastery of yoga and of the different elements.

Siddhi is a Sanskrit term for spiritual power; it literally means "perfection."

We find the most detailed and comprehensive study of the chakras in the Sat-Cakra-Nirupana (Description of an Investigation into the six bodily centre's).

This is the sixth chapter of a major work composed in the sixteenth century by Purananda Svami called Shri-Tattva-Cintamani and it includes detailed descriptions of the chakras, with illustrations. The text also identifies the powers that accompany the awakening of the chakras and describes the practices which the disciple needs to master.

Tantric Buddhism (or Vajrayana) broke off from the Indian Tantric one at a very early stage. Thus they developed separate versions of the chakras.

Tibetan Buddhism acknowledges four (navel, heart, throat, and head), five, seven, or even ten chakras or "Channel wheels"; each with a different number of "spokes" to its Indian Tantric counterpart.

The navel chakra for example has sixty-four spokes, the heart chakra eight, the throat sixteen (the only one to correspond with the Hindu scheme), and the head or crown chakra thirty-two.

In Indian tantra one starts from the base chakra and progress upwards.

In Tibetan tantra one starts from the head, which is the "lowest" level of consciousness (waking consciousness), and progresses down to the heart, which is the highest level of consciousness. Tantra means to "weave".

There is also, as in Laya-yoga which is regarded as the highest form of yoga, an elaborate system of correspondences.

The throat centre represents a more subtle state of consciousness, the dream state; and the heart centre the most refined of all, deep meditation, dreamless sleep, the peaceful deities and the Clear Light.

Laya Yoga is a form of yoga in which "Unity", the Highest Unification, also known as "samadhi", is attained in the process of "Laya", or "Fana" as it is called by the Sufis, or "Nirvana" by the Buddhists.

In place of Kundalini, reference is made to the red and white subtle "drops" in the navel and head chakras respectively, although sometimes other drops are mentioned as well. Through the dissolution of these drops, and of the various subtle winds, in the central channel, one attains transcendent awareness. This happens not only during advanced yoga, but also at the time of death; and constitutes the phenomenon known as the "Clear Light".

Other early texts that provide the location of the chakras include the Shri Jabala Darshana Upanishad, the Cudamini Upanishad, the Yoga-Shikka Upanishad and the Shandilya Upanishad.

There is also another 10th century text, called the Gorakshashatakam, which gives instructions for meditating on the chakras. These texts form the basis of our understanding of chakra theory and Kundalini yoga today.

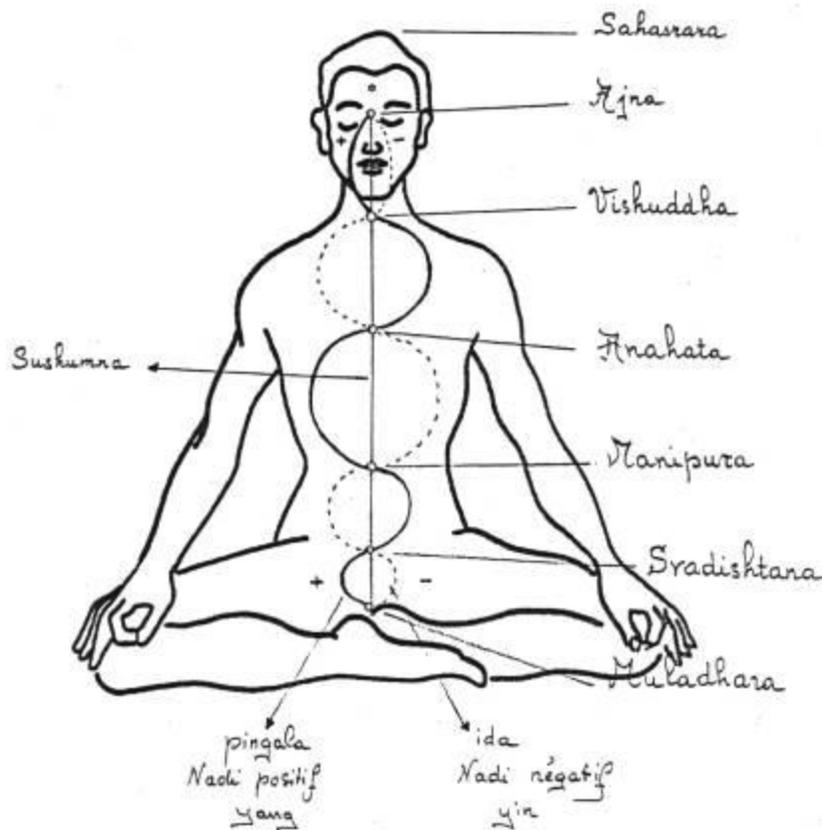
Quiz:

- 1. The Muladhara is considered the _____ chakra.**
- 2. In Tibetan Buddhism, the navel chakra has ____ spokes.**
- 3. The channel along which the chakras align themselves is called the _____.**
- 4. Chakras are also called lotuses or _____.**
- 5. The heart is characterized by _____ sleep.**
- 6. In Tibetan tantra one starts from the _____.**
- 7. Chakras are focal points of _____.**

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Lesson Two

The Nadis



The Nadis

Chakras are located deep within the center of the physical body next to a hormonal gland along the spinal column.

There are three "currents" or "nadis", which flow in and around the spinal column. In yoga, the nadis are the channels of Kundalini energy, which will be discussed in the next lesson.

The idea of nadis first appears in the earliest "Upanishads" (7th-8th century B.C.E.). The Kshurika-Upanishad and later the Hathayogapradikpa mention the 72,000 nadis, especially the Ida, Pingala, and Shushumna channels. Other texts say there are over 350,000 nadis.

Like the Chinese meridians, the nadis constitute channels of flow of subtle vital force known as "prana". Nadis are thought to carry a life force energy known as prana in Sanskrit. The word "nadi" comes from the Sanskrit root, "nad" meaning "channel". In the Rig Veda it means, "Stream or flow".

The current on the left is the Ida, the feminine force of passion and emotion. This channel is called Ida Nadi and is connected to the right side and the back of the brain. This channel caters to the left sympathetic nervous system and looks after our emotional life and our past. It is the channel which creates our past.

The current on the right is the Pingala, the masculine force of the intellect. The right side channel is called the Pingala Nadi which crosses Ida Nadi at the Agnya Chakra level. It is connected with the left side and the front of the brain. This channel caters to the right sympathetic nervous system. On the right hand side is the supra-conscious mind, which creates our future.

The current in the center is called the Shushumna and is the central canal in the subtle body. It is thought that the Ida and the Pingala alternate, crossing over the Shushumna at various points, thus giving rise to the image of the Caudicus. It is through this channel that we become collectively conscious and all the disparate factors of our being are integrated in one whole.

Chakra's are attached along the spine from the base to the top of the head and are held in place by the crossing of the invisible Ida and Pingala.

The Ida and Pingala nadis are often associated with the two hemispheres of the brain.

Pingala is the extroverted (active), solar nadi, and corresponds to the right hand side of the brain. It is associated with the color red, blood or ovum and Shakti (female). Pingala is also associated with the apana or descending breath. According to the Sammohana-tantra the purusha, the Pingala or solar channel on the right is associated with the masculine principle

Ida is the introverted (passive), lunar nadi, and corresponds to the left hand side of the brain. Ida is associated with the color white, and with the prana or rising vital breath. In the Laya Yoga tradition of the Sat-Cakra-Nirupana and the Padaka-Pancaka, the Ida or lunar channel on the left is associated with Shakti-rupa or the female principle.

The central channel or Shushumna is associated with fire and the union of the two. In the Japanese art of Jin Shin Jitsu, the Shushumna corresponds to the central meridian called the "Great Central Channel" which is made up of two parts.

The Conceptual meridian begins at the tongue and runs down the center of the body past the sexual organs to the coccyx, where it is connected to the Governor Meridian. The Governor follows the same path as the Shushumna, except that it passes over the head and down past the nose to the top of the mouth.

The Varatopanishad tells us that the nadis extend from the bottom of the feet to the top of the head and it is through them that Prana, the "breath of life" flows.

Although there are many different schools of thought concerning the nadis in Yoga and Tantra, and the Meridians in Chinese medicine, all agree that these channels are passages of vital energy called Chi (Ki) in Chinese medicine and Prana in the Yogic Sutras.

The two nadis are stimulated through different yoga practices, such as Pranayama, which involves alternate breathing through the left and right nostrils, which would alternately stimulate the left and right sides of the brain, respectively.

This exercise is also called "Nadi shodhana", or the sweet breath. Nadi means channel and Shodhana means cleansing, thus, "channel cleaning".

Hold your right hand up and curl your index and middle fingers toward your palm. Place your thumb next to your right nostril and your ring finger and pinky by your left. Close the right nostril by pressing gently against it with your thumb, and inhale through the left nostril. The breath should be slow, steady and full.

Now close the left nostril by pressing gently against it with your ring finger and pinky, and open your right nostril by relaxing your thumb and exhale fully with a slow and steady breath.

Inhale through the right nostril, close it, and then exhale through the left nostril.

Start out with 3 to 5 sets and increase repetitions on a weekly basis.

This is a great warm-up prior to meditation.

In general there are 72 important nadis, and among the 72, ten are of particular concern.

The Ten Major Nadis are:

Ida - Begins at the base of the spine and ends at the left nostril

Pingala - Begins at the base of the spine and ends at the right nostril

Shushumna - Begins at the base of the spine and ends at the center top of the head (Cave of Brahma)

Gandhari - Begins at center of gravity and ends at the left eye

Hastijihva - Begins at center of gravity and ends at right eye

Pusha - Begins at center of gravity and ends at the right ear

Yashasvini - Begins at center of gravity and ends at the left ear

Alambusha - Begins at center of gravity and ends at the mouth

Kuhu - Begins at center of gravity and ends at the genitals

Shankini - Begins at center of gravity and ends at the anus

Yoga exercises are an excellent way to align and energize our chakras and nadis. Following are some Asanas (exercises) to be used with various chakras and nadis:

Muladhara - Chest expansion, Mares posture, the Cobra, the Plow

Swadisthana - Thunderbolt posture, the Locust, the Fish

Manipura - Tree Posture, Balance Posture

Anahata - The Plow, the Bridge

Visuddha - Shoulder Stand, the Plow, Lion's Posture

Ajna - Diamond Pose, Lions Roar, Eyebrow Gaze, Spinal Twist, Alternate Leg Stretch

Sahasara - The Palm, the Corpse

Ida and Pingala - Little Twist Posture, Spinal Twist

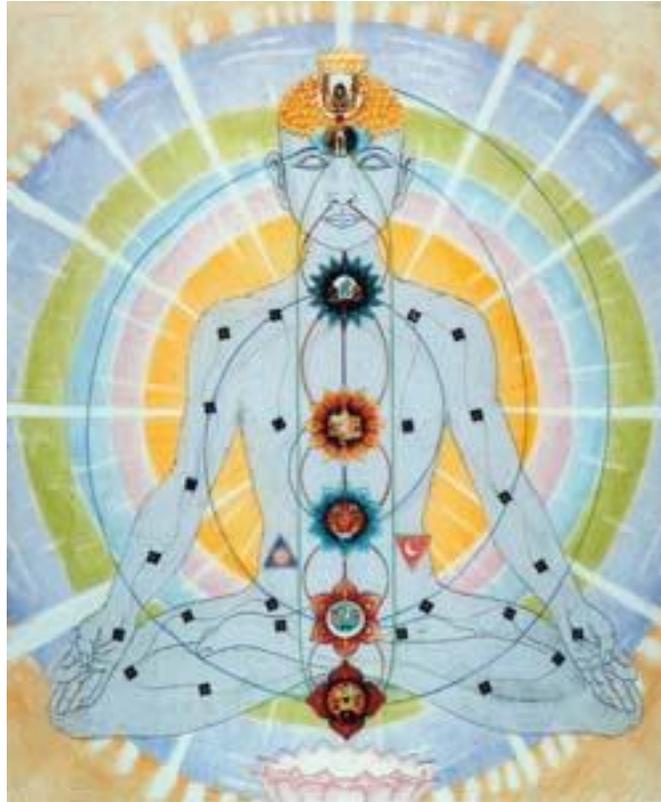
Shushumna - The Corpse, the Bow, the Headstand

Quiz:

- 1. The current on the left is the ____.**
- 2. The current in the center is called the ____.**
- 3. The Shushumna is associated with ____.**
- 4. Pranayama, involves _____ breathing through the left and right nostrils.**
- 5. The subtle vital force is known as ____.**
- 6. The Hathayogapradikpa states that there are _____ nadis.**
- 7. Pingala is associated with the color, ____.**

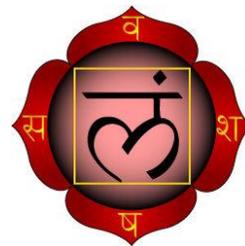
The Seven Major Chakras

Lesson Three



A Brief Look at the Seven Major Chakras (this list is by no means inclusive).

Root Chakra (Muladhara): Its Element is Earth and its color is Red.



The associated gemstone is Ruby. Its musical note is C.

Muladhara (mula - root, adhara - support), is located at the tip of the spine. It has four petals that match the vrittis of greatest joy, natural pleasure, delight in controlling passion, and blissfulness in concentration. According to the Shakta Tantric doctrine, it is within this chakra in which resides the Kundalini shakti.

Muladhara is the base from which the 3 main psychic channels, Ida, Pingala and Shushumna, emerges.

Repetition of the mantra "Bijan Mantra-Vam", opens up blockages in the lower body. Each petal has a Sanskrit letter (Varn, Sarn, Sharn, Sxarn).

Associated planets are the Earth and Saturn.

The related Tarot Sephiroth is Malkuth.

Muladhara controls grounding, health and vitality. And it also holds the basic needs for survival, security and safety.

Sacral Chakra (Svadhithana) The associated element is Water.



And its color is Orange.

The associated gemstone is Coral. Its note is D.

Svadhithana is located in back of the genitals, about three fingers width below the navel and is known as the second chakra. This chakra corresponds to the sacral vertebrae and the nerve ganglion.

If the chakra is too open, there is a tendency to feel everyone else's emotions or to be overly ruled by one's own emotions with frequent and dramatic emotional episodes. If the chakra is closed down, then we are flat, dull, lifeless, and dry. We are out of touch with our emotions, have very little desire or passion, and little or no interest in sexuality.

In Tantric tradition, Svadhithana "Self or Own Abode", is represented by six lotus petals.

Repetition of the mantra, "Bijan Mantra-Lam", removes insecurities associated with this Chakra. Each petal has a Sanskrit letter (Bam, Bham, Mam, Yam, Lam and Ram).

Its associated planet is the Moon. And its related Sephiroth is Yesod.

The Svadhithana chakra controls desire, pleasure, procreation and creativity.

Solar Plexus Chakra (Manipura) The associated element is Fire.



Its color is Yellow.

The associated gemstone is Amber. The musical note is E.

Manipura (lustrous gem) is located at the solar plexus and is represented by six yellow Lotus petals.

On the physical plane, the third chakra rules metabolism, the process whereby we turn food (matter) into energy and action. Digestion troubles, stomach troubles, hypoglycemia, diabetes, ulcers, or addiction to stimulants (such as caffeine) are all related to malfunctioning of the third chakra.

Weight problems may also be an indication that the body is not properly turning its matter into energy. When the third chakra is closed down, one may feel tired, afraid, shaky, quiet, or withdrawn.

If the chakra is too open, there then is a kind of bully personality. It is always seeking to be in control, to dominate, to seek power, prestige and ambition. The ten Sanskrit letters for each of the ten Lotus petals, are:da, dha, na, tha, da and dha.

Its associated planets are Mars and Sun. Related Sephiroth is Hod and Netsach.

The Manipura controls assertion, will, and power.

Heart Chakra (Anahata) the Element for Anahata is Air.

Its associated color is Green and the relative gemstones are the Emerald and Rose Quartz.

The musical note is F.



Anahata (sound), the fourth chakra, is located over the heart. It acts as a balance between the bottom three and the top three chakras.

Ajna is represented by a twelve petal Lotus.

Opening up the breath, unloosening whatever tensions are constricting it, is a way of accessing the heart chakra.

If the heart chakra is closed, the very core of one's being, suffers. The breathing becomes shallow, slowing down our metabolism and our physical energy. Blocked at the center, we feel divided between mind and body. We then withdraw into ourselves.

When the heart chakra is too open, there is a tendency to give all our time and energy away, to be so focused on others to the point that we lose our own center. The Ajna should radiate love from a strong, solid center of self-acceptance and reach out with supportive care and compassion toward others in a balanced way. This center directs one's ability to love themselves and others, to give and to receive love. The twelve letters for Anahata are: ka, kha, ga, gha, na, ca, ccha, ja, jna, ta and tha, each representing one of the twelve Lotus petals.

The associated planet for Anahata is Saturn. Its related Sephiroth is Tiphareth.

Anahata controls compassion, peace, love and understanding.

Throat Chakra (Vishuddha) The element for the fifth chakra known as Vishuddha, is Ether and its color is blue. The associated gemstones are Turquoise, Aquamarine and Azurite. The associated musical note is G.



Vishuddha (purification) is located in the hollow of the throat and is the center of communication and creativity. It is the realm of choice and will.

Vishuddha is represented by 16 Lotus petals, upon which are inscribed all the vowels of the Sanskrit language. The vowels are; am, aam, im, iim, um, uum, rm, rrm, lm, llm, em, alm, om, aum, aam and ahm.

These vowels are generally thought to represent Spirit. In the center of the lotus are a white circle and the "bija mantra ham" seated upon a white elephant.

The Vishuddha is associated with the thyroid and parathyroid glands.

If the Vishuddha is closed down, then there is a fear of expressing oneself, or excessive shyness. One's voice is timid and the words are few. If the Vishuddha is too open, we become so busy at times expressing ourselves that we forget to listen, or our voice becomes dissonant.

Vishuddha is represented by sixteen purple Lotus petals. And their letters represent the vowels in Sanskrit; they are a, ā, ī, ṛ, u, ū, r, ṛ, l, e, ai, o, au, am and ah.

The associated planet for Vishuddha is Mercury. Its related Sephiroth are Geburah and Chesed.

Brow or Third Eye Chakra (Ajna) the Element for Ajna is Light.
Its color is indigo. And its associated gemstones are Quartz, Sodalite, and Lapis Lazuli.



The associated musical note is A.

Ajna (to perceive, command) is located at the level of the forehead, and is also known as the Third eye chakra. It is depicted as a lotus with only two petals, it is visualized as a deep indigo blue.

The Ajna chakra relates to the pineal gland, a vestigial light sensitive organ located in the center of the forehead.

If the Ajna is closed, one may experience eye trouble, headaches, or bad dreams. If the Ajna is too open, one may experience hallucinations, confusion from too much input, or over-interpretation of everyday occurrences.

Planets are Jupiter and Neptune. Related Sephiroth are Binah and Chokmah

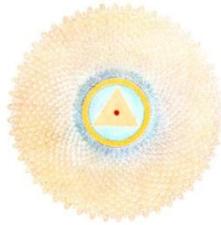
Ajna controls concentration, intuition and visualization. And it is the center of personal power, the place of ego, of passions, impulses, anger and strength. It is also the center for astral travel and astral influences, receptivity of spirit guides and for psychic development.

Ajna has two white Lotus petals that represent it. The letters are ha and ksa.

Crown Chakra (Sahasrara) the Sahasrara (thousand fold) is located at the top of the head or the Crown. The Sahasrara Chakra encompasses the crown of the head where all

Chakras of the subtle system are integrated. When Kundalini passes through the top of the head, at the fontanel area, your Realization is manifested.

The Element for Sahasrara is thought. Its associated color is White and the gemstone is diamond.



The Sahasrara is represented by a Lotus with a thousand petals and controls cosmic consciousness, wisdom, spirituality, and psychic oneness with Spirit. The Sahasrara is also called "Brahma-randhra", and is the meeting place of Kundalini Shakti and Shiva. The musical note for Sahasrara is B.

The presiding Deity of the Sahasrara Chakra is Shri Lalita Devi.

In Sahasrara Chakra the prana moves upward and reaches the highest point. The mind establishes itself in the pure void of Shunya Mandala, the space between the hemispheres. This union is the Realization of the Absolute, and is the meaning of Yoga. It is a realization of the true Self.

Blockage of the Sahasrara manifests as psychological problems.

This chakra is represented by a thousand Lotus petals and represents each lettersound in Sanskrit.

The planet associated with Sahasrara is Uranus and its related Sephiroth is Kether.

Quiz:

- 1. Vishuddha is the _____ chakra.**
- 2. The Sahasrara is represented by a _____ petal Lotus.**
- 3. The _____ is known as the Heart chakra.**
- 4. Svadhisthana is associated with the Element of _____.**
- 5. Anahata controls compassion, peace, love, and _____.**

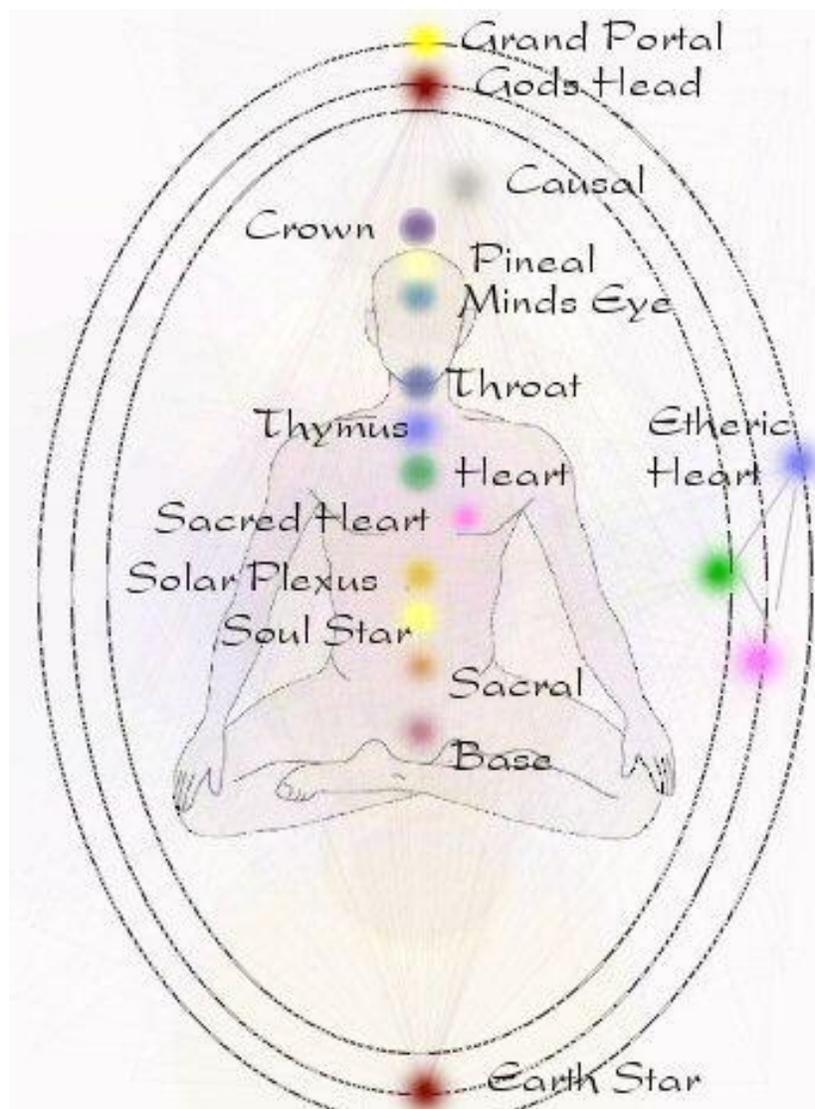
6. The color for Muladhara is _____.

7. Ajna is also known as the _____ chakra.

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Lesson Four

Other Chakras



Other Major Chakras:

In addition to the Seven Major chakras and the minor chakras mentioned above, there are also thought to be other chakras that can be considered to be Major chakras. As always this list is not conclusive as I am not versed in all disciplines related to chakras.

Grand Portal Chakra

The Grand Portal chakra is located 15 inches above the crown chakra and its color is Gold. The associated gem is a Diamond.

This Grand Portal holds the universal aspect of our being. It teaches us that all is one universal flow of energy.

In some disciplines the Grand Portal is considered to be the 13th. major chakra.

The mantra (sound) of the chakra is LEEE.

God's Head Chakra

The God's Head is found about 12 inches above the crown. It resembles a Gold colored halo of energy. The color for God's Head is Magenta. Its associated gemstones are; Selenite and Diamond.

The God's Head is made up of three points, Activity, Will, and Wisdom. It is linked with the monadic plain (cosmic essence). It is here that we link into the God's Head. As we link the "hara line" and align with the god's head we can draw energy down through the crown chakra. The hara line is a pillar of energy through which your consciousness traverses, in order to transform the higher vibratory energies of the multiple levels of your higher consciousness into the slower vibrations of your physical consciousness. It "runs through" your Emotional/Astral Body and down through the earth and provides the connection from the earth to your higher energies.

Causal Body Chakra

The Causal Body chakra is located just above and to the left of the Crown chakra. The associated color is Black and its Element is Etheric.

The Casual Body chakra enables the individual to achieve advanced out-of-body projection, etheric projection, spiritual perception, and spiritual wisdom. The Casual Body chakra helps one focus on their life purpose. By opening and balancing the Casual Body chakra, one allows for the transmission of spiritual energy into one's personal awareness. It is thought that the Causal body contains connecting threads to past lives.

Morganite (Pink Beryl) is often used to open the Casual Body chakra.

The associated mantra (sound) is "ee oh eh".

Pineal Chakra

The color of the Pineal Gland chakra is Golden and its Element is “thought”. Associated minerals are Clear Quartz and Rutilated Quartz.

The Pineal Gland is about the size of a pea, and is in the center of the brain and is situated behind and above the pituitary gland which lies a little behind the root of the nose. It is located directly behind the eyes, attached to the third ventricle. This chakra is also known as the "Upper dan tien".

René Descartes called it the "seat of the soul". He believed that it was unique in the anatomy of the human brain.

The Pineal chakra is associated with psychic abilities and Inner vision. It is often thought that the Pineal chakra supplements the Third Eye chakra.

Thymus Chakra

The Thymus chakra is located just above the heart chakra and can also be found in the auric field to the left side of the body and is the higher point of the etheric heart of the causal body or as it is known the etheric body.

It is known as the Middle dan tien or "Soul Seat", in that it is considered the portal for meaning, direction, and spiritual longing in life. It is also known as the "High Heart chakra".

Its Element is also Ether and its color is Purple/Blue. The gem associated with the Thymus chakra is the Herkimer Diamond.

The Thymus chakra plays a very important role in regulating the energy of the endocrine system, and the general well being of the physical body. It is instrumental in helping us to express feelings of love as it is situated between the heart and throat chakras.

It is thought that the Thymus chakra is very sensitive to sound and therefore can be opened and balanced through light, positive sounds. The negative utterances we and others around us, make during the course of the day can have a undesirable effect on this chakra.

In Tibetan Buddhism, the Thymus chakra is represented by three Lotus petals and is known as the "Fire chakra".

Sacred Heart Chakra

The Sacred Heart chakra is located just below the heart chakra and can also be found in the auric field to the left side of the body and is the lower point of the etheric heart of the causal body or etheric body as it is known. The Sacred Heart chakra is known as the "Throne of Power". Its Element is Ether and its associated gem is the Herkimer Diamond.

Placing a Herkimer Diamond over the sacred heart chakra will help access this energy. This will enable a sense of clarity, balance, and direction.

The Sacred Heart chakra is considered to be the third of the set of three Heart chakras (Thymus chakra, Anahata chakra, Sacred Heart chakra).

Zeal Point chakra

The Zeal Point Chakra is situated at the back of the neck at the base of the skull, just where there is an indentation. The associated color is Magenta. Associated gemstones are Kunzite, Apatite, and Pink Spinel.

This Chakra works more on a transpersonal level, as it works at our soul level with the Soul Star Chakra. The Zeal Point chakra is also known as the "Mouth of God" in some disciplines.

It plays a huge part in telepathic abilities. The Zeal Point chakra also assists one in speaking their inner truths. It is a chakra of communication.

Soul Star Chakra

Transpersonal

The Soul Star chakra is located about 6 to 10 inches above your head. . Its color is White. The Element of the Soul Star chakra is Spirit.

And the associated gemstones for the Soul chakra are Celestite and Emerald.

The Soul Star chakra is also known as the lower dan tien or core star.

It is through the Soul Star chakra that the soul connects with the physical body. It is thought that we can connect with the Akashic records through the Soul Star chakra.

When the Soul Star is not functioning properly either too much or too little cosmic energy enters our personal energy field. The Soul Star is also the filter which prevents toxins from entering our personal space.

Earth Star Chakra

Interpersonal

It is through this Chakra that one connects to the Earth Plane. The Earth Star chakra can be found about 6 to 10 inches beneath your feet. Its color is Brown.

The Earth Star chakra anchors and aligns all of our other chakras. This anchoring allows the Spirit to connect with both the Earth and the Universal energies. The major function of the Earth Star is to secure the Aura in the physical dimension and keep us grounded. The Earth Star chakra connects us to the Earth's Electromagnetic Fields, resulting in a strong grounding. It allows one to "put down roots" into Mother Earth.

The Earth Star is located the exact same distance from the bottoms of your feet, as the Soul Star chakra is from the top of your head.

Minor Chakras:

There is also a number of lesser or minor chakra's in the body. Minor chakras are known as tertiary chakras.

The number of minor chakras varies depending on which discipline one follows. It can be anywhere from 21 to 1,000's.

It is thought that many minor chakras are located at the joints of the physical body. There are also minor chakras on the soles of the feet, at the knees, and on the palms of the hands. These are considered to be orbs of energy just like the main chakras. And though they are not associated with endocrine glands as are the main chakras, they are thought to complement the major chakras. The palm chakras tend to be very strong and open in those who do healing with their hands, such as Reiki healers. Healthy foot chakras are necessary for solid grounding.

Tantra (Shakta or Shaktism) describes eight primary chakras:

- 1. Sahasrara**
- 2. Ajna**
- 3. Vishuddha**
- 4. Anahata**
- 5. Manipura**
- 6. Swadhisthana**
- 7. Muladhara**
- 8. Bindu**

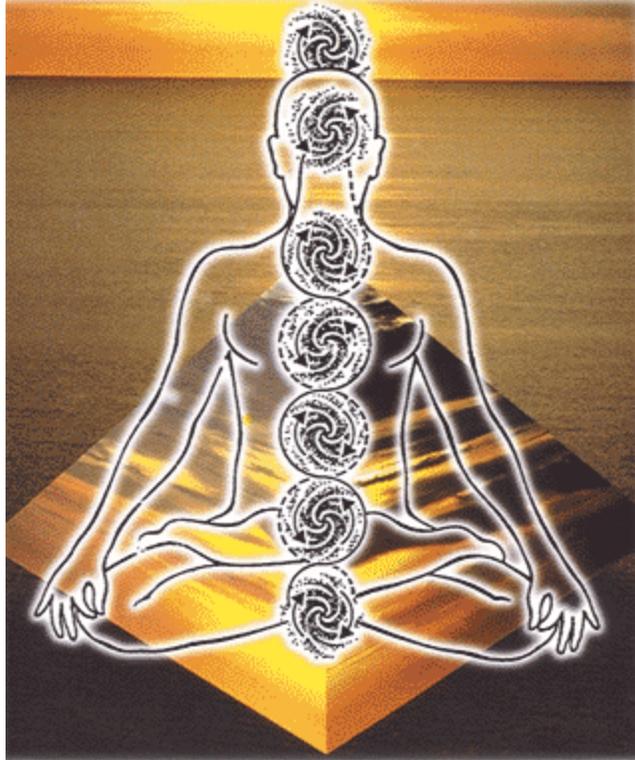
Quiz:

1. The Element for the Pineal chakra is _____.
2. The color for God's Head is _____.
3. The Sacred Heart chakra is located just below the _____ chakra.
4. Minor chakras are not associated with the _____ _____.
5. The associated gem for the Grand Portal is _____.
6. The Thymus chakra is also known as the _____ _____ chakra.
7. The Zeal Point chakra works with the _____ _____ chakra.

Whispering Woods Chakra course

Lesson Five

Kundalini Energy



Kundalini is a Sanskrit word meaning either "coiled up" or "coiling like a snake." The caduceus symbol of coiling snakes is thought to be an ancient symbolic representation of Kundalini physiology.

The source text for the concept of Kundalini is the "Hatha Yoga Pradipika" written by Swami Svatomarama somewhere between the twelfth and fifteenth centuries. The Hatha Yoga Pradipika is said to be the oldest surviving text on Hatha Yoga, it is one of the three classic texts of Hatha Yoga (the other two being the Gheranda Samhita and the Shiva Samhita).

According to Hindu tradition the Kundalini raises from the Muladhara chakra up through the spinal channel, called the "Shushumna", and it is believed to activate each chakra it passes through.

In many instances where Kundalini is utilized, it is said to be initiated. Initiation of Kundalini activity is usually considered to take place by a practice called "shaktipat". This is a form of "lying on of hands" where physical contact to the body or the forehead of the subject by the guru, is supposed to cause an experience of Kundalini.

Kundalini is usually symbolized as a female serpent coiled into three and a half circles, with its tail in its mouth, and spiraling around the central axis (sacrum or sacred bone) at the base of the spine. The awakening of this serpent and the manifestation of its powers is a primary aim of the practice of Kundalini Yoga.

Kunda means bowl, or cave, and refers to the bowl of fire of consciousness resting in the first chakra at the base of the spine. "**Lini**" refers to that which resides in that bowl. **Kundala** means coiled, as the Shakti forms in a coil there.

The word **shak** is the root word of **Shakti**, and means to be able, or to have power. Hence, **Kundalini Shakti** is the power of consciousness that is coiled in a latent form, in the base of the spine.

Kundalini energy is said to consist of two aspects of consciousness. One that is unchanging and unidentified with the manifest world. This aspect is called "**Shiva**" and is the male aspect.

And the other aspect of consciousness, "**Shakti**" is creative, dynamic, and energetic. **Shakti** means power or potential and is the female aspect. Together these aspects form the latent energy known as **Kundalini**.

A true **Kundalini** experience is generally attained only after prolonged study, self purification, and preparation. Though there are some cases it can be raised spontaneously.

Usually one meditates to arouse the **Kundalini** and then to raise it through the body. First, you may feel the sensation of heat at the base of the spine, which may be either extremely hot or pleasantly warm. This energy then travels up a psychic pathway parallel to the spinal column which is known as the "**Shushumna**". The **Shushumna** is crisscrossed in a helix by the **Ida** and **Pingala** nadis.

As the **Kundalini** rises, it activates each of the chakras in succession. The body may become cold and stiff, as the **Kundalini** leaves the lower portions and begins to rise.

You may start to shudder, tremble, or rock violently. You may feel extreme heat and cold, hear strange sounds, and see various kinds of lights including one's inner light.

The length of the **Kundalini** experience may be a few seconds or it may last several minutes. The objective is to raise the **Kundalini** to the Crown chakra, where it unites with the **Shiva**, or the male polarity, and brings one to illumination.

It is thought that with practice, the **Kundalini** will remain within the Crown chakra.

It is said that **Kundalini** opens new pathways in the nervous system; the pain associated with this apparently is due to the nervous system's inability to immediately adapt to the new energy.

Yogis assert that the body must be properly attuned for **Kundalini** through yoga, and that a premature or explosive awakening can cause insanity or death.

The Bellow's Breath

The exercise below is called the "**Bellow's Breath**." It is a **Pranayama** exercise that in **Sanskrit** is called "**Kapalabhati**", which means "cleansing the skull." Its main function is to awaken the **Kundalini-Sakti**. However, it is also useful in clearing out blocked nadis.

In particular, it affects the Shushumna, Pingala and Ida by cleansing them out, Kapalabhati enhances the flow of unmodified energy through the subtle energy system. On the physical level it cleans the nostrils, the ears and the other air passageways inside the head and aids in expelling toxins from the blood.

The Bellow's Breath is a three-part exercise: rapid expulsion, retention and then slow inhalation. This is in contrast with normal respiration where inhalation is active and exhalation passive.

In Kapalabhati, exhalation is active while inhalation is passive. Moreover, in contrast to other breathing exercises where exhalation is slower than inhalation, in Kapalabhati it is the opposite. The Bellow's Breath consists of a sharp exhalation of air in short bursts, each of which is followed by a passive inhalation.

When done in moderation, the exercise may be practiced in any position as long as the back is straight. For now, I suggest you practice it either sitting in a straight back chair with the feet flat on the floor and your hands in your lap, or in the lotus position.

When you become more advanced, the lotus position is the preferred position. Although people normally breathe in and out through the abdomen in the Bellow's Breath, it is the throat that is the focus, because it stays completely immobile.

To begin, find a comfortable position with your back straight and begin breathing slowly through the nose for about two minutes, or until you feel relaxed. Then put your dominant hand on your abdomen and for the next few moments pay attention the rhythm of your breathing. When you're ready, inhale deeply and fill your abdomen with air. Keep your upper body, especially your chest and throat, straight and rigid.

But relax the lower part of your body, in particular the abdomen, so that it is comfortably extended as it fills with air. From this position sharply contract the muscles of your abdomen, especially the large straight ones. This contraction will push the air up and through your nose. Once the air is expelled, immediately relax the abdomen until it is again slightly extended. Air will naturally be pulled back into your lungs. There is no effort in the inhalation. Then repeat the sharp contraction of your abdominal muscles to force the air up and out again. This is the basic rhythm you must follow in the first part of the exercise.

The first part of the Bellow's Breath consists of a rapid series of sharp rhythmic exhalations followed by passive inhalations. During the passive inhalation, be sure to relax the abdomen gradually so that the air enters relatively slowly. The speed is not important; rather it is the rhythm and force of expulsion that provides the positive effects of this exercise. You can ensure that the expulsion is optimal by imagining that you are giving a powerful blow to the muscles of the abdomen in the area just below the navel on each exhalation.

The second part of the Bellow's Breath begins right after your last forced expulsion. After the last forced expulsion, take a long, deep breath through your nose and hold it. At the same time remove your hand from your abdomen. Retain your breath until you feel a strong surge of energy shooting up your spine from the first chakra through the

Shushumna to the seventh chakra at the top of your head. As soon as the energy reaches your head, you will feel very lightheaded and even a little dizzy. Immediately exhale through your nose when you feel these sensations. As you exhale, force the Prana, which the exercise has released, back through your body as the air is being expelled through your nose.

In this phase of the exercise your breath will be audible like a sigh and it will resemble the breathing of Sumo wrestlers as they prepare themselves to fight. After the first long exhalation, without separation between exhalation and inhalation, take a second breath through your nose.

Continue in this way until your breathing returns to normal. Then take about five minutes to feel the effects that the Bellow's Breath has had on you mentally, emotionally, and physically.

After five minutes mentally affirm, "Every time I perform the Bellow's Breath, I strengthen my energy system and bring it back into harmony and balance." Then slowly count mentally from one to five. When you reach the number five, open your eyes. You will feel wide awake, perfectly relaxed and better than you did before.

Kapalabhati can be practiced every day. When you are doing a series of breathing exercises, it is best to begin with the Bellow's Breath. Don't practice it right after you eat since it will disrupt your digestion, and don't practice it just before you go to sleep since it excites the nerves and subtle energy system and can keep you awake.

The Bellow's Breath is a vigorous exercise. The lungs as well as the subtle energy system have to get used to it slowly. Since you are increasing both the amount and pressure of Prana flowing through the Nadis, it is important not to damage the system by forcing too much energy through a system not strong enough to handle it.

Since this exercise affects the Kundalini-Sakti, the most powerful stream of energy in the body, and is so vigorous, it should be approached with care.

Anyone suffering from a lung or bronchial condition should not practice the Bellow's Breath. Those who suffer from heart trouble should consult a physician before beginning its use.

A Kundalini Purification Exercise:

Close your eyes and focus your mind on a brilliant sun or star on top of your head... visualize rays descending and penetrating your skull... and then your 3rd eye (located in the center of your forehead, just above the brow line). Imagine the white light of your Soul or pure Being coming through your head and moving down your spine. Imagine this pure white light moving down your back to the base of your spine or root chakra energizing the chakra centers preparing your energies for the opening process.

Beginning at the bottom, imagine the divine light collecting at the Muladhara chakra. Imagine the white energy spinning in a slow clockwise motion. As the energy moves, imagine it slowly changing color to pink for unconditional love and then slowly moving to red which will energize the root chakra helping to open the area for the work ahead.

Imagine the red light moving up the spine to the Pancreas/Spleen chakras. As the energy moves up, imagine it changing to pink once more. As the energy enters the chakras, imagine the pink light spinning clockwise, just a little faster than the chakra before. Imagine the energy slowly changing color from pink to orange, filling the chakras and energizing them as before.

Continue this imagery, moving the pink love light from the Svadhisthana chakra up to the Manipura chakra. Spin the energy just a little faster and imagine it changing to a bright clear yellow.

Move the pink light to the Adrenal chakra, spinning a little faster and changing to a golden yellow wrapped in emerald green.

Move the pink light from the adrenals up to the Thymus or Anahata Chakra. Spin the energy a little faster and imagine the color changing to a clear and vibrant emerald green.

Move the pink light up to the Thyroid or Vishuddha chakra, spinning the energy a little quicker and moving the energy color to a brilliant blue.

Move the pink light up to the Pituitary chakra and spin the energy faster. By now, the energy should be moving very quickly now and moves from the pink love energy to a bright and clear purple color.

Move the pink light up to the Sahasrara chakra at the top of the head. The energy moves faster here than any of the other chakra points. Imagine the pink light spinning clockwise and changing to a very bright and clear white.

Hold these images for a few moments energizing the chakra centers, preparing them for the Kundalini experience.

Now imagine the energies of each chakra moving up and down the spine, once again in a clockwise motion, connecting all your centers and stimulating your Kundalini flow. As the energy combines, imagine all the energies mixing into a very bright white light.

As the light travels through the centers, imagine it growing and becoming stronger. Imagine this light growing and moving in a circle out toward the surface of your body, filling your physical structure with divine light and energy. Finally it moves outside the confines of your body, encircling your being with this white light.

To conclude the exercise, take a deep breath and slowly become aware of your surroundings.

Take another deep breath filling your lungs to their fullest capacity and become more aware of where you are. Take a little stretch and then open your eyes.

Conclude Your Session:

Just as important, once you open your chakras, there will come a point where you need to close them. In order to close your chakras:

Close your eyes and take a few deep breaths.

Imagine the white light you have expanded around your physical body.

Imagine this light slowly receding back inside your physical structure.

Now imagine all your spinning chakra centers, each one with individual color. You don't want to stop the spinning; you just want to close off the energy forces you opened up. To do this imagine the white light wrapping around the chakra centers, changing each one to a white glow.

Conclude the exercise with a deep breath.

Take one last deep breath, become aware of your surroundings once again and have a little stretch. When you're ready, open your eyes.

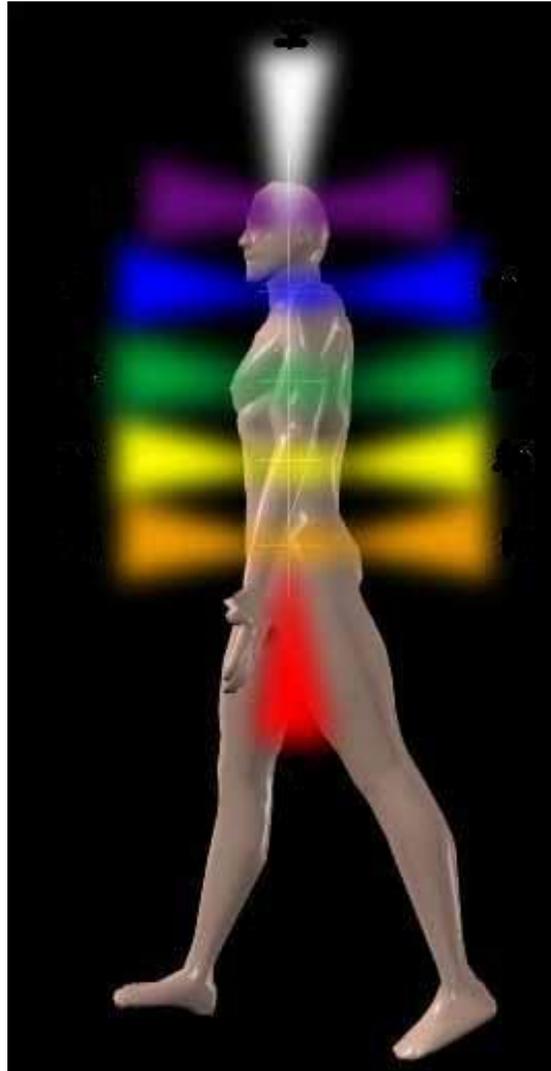
Quiz:

- 1. The Bellow's Breath is a ____ ____ exercise.**
- 2. Kunda means bowl or ____.**
- 3. Kundalini rises from the _____ chakra.**
- 4. Kundalini energy is said to consist of _____ aspects of consciousness.**
- 5. The second part of the Bellow's Breath begins right after your last _____ _____.**
- 6. Usually one _____ to arouse the Kundalini.**
- 7. The source text for the concept of Kundalini is the _____ _____ _____.**

Whispering Woods Chakra course

Lesson Six

Chakras and associated colors



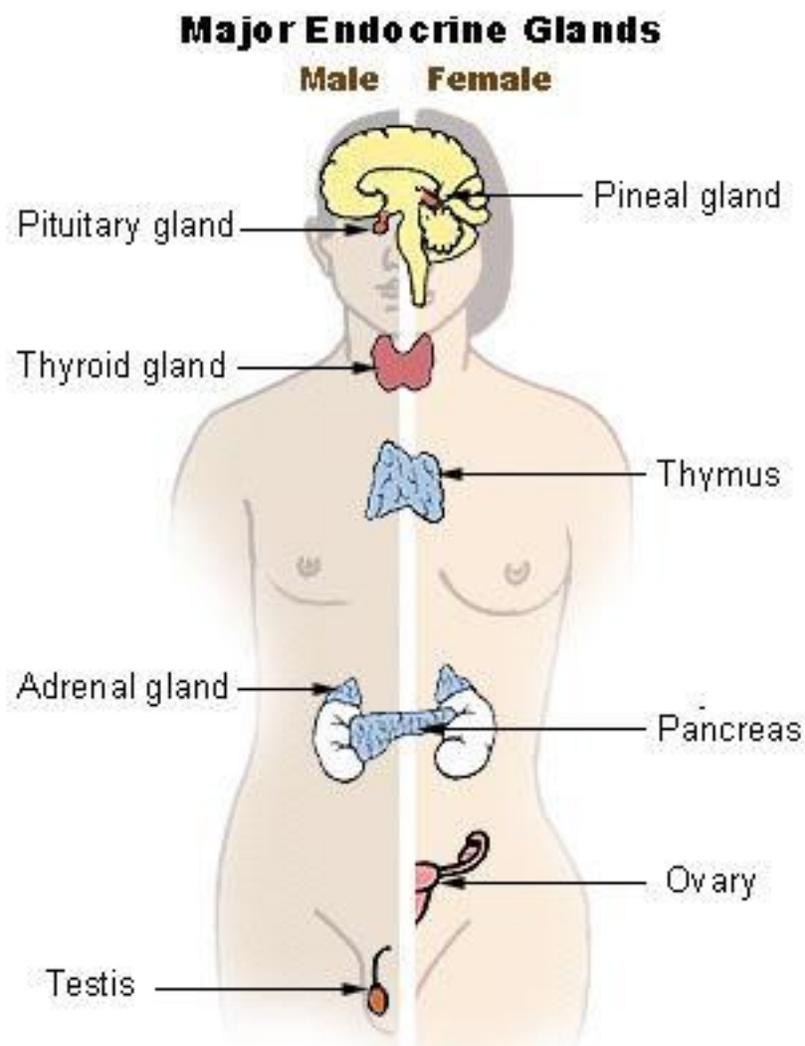
The Seven Main Chakras and their associated Colors

In general there are seven main chakras that align the spine in a channel called the Shushumna. These chakras are orbs of energy, each one relating to the other. Using the seven colors of the spectrum, Color therapy is used to balance and energize one's chakras and also to help stimulate the healing process.

There are often various issues associated with the colors on the psychological and spiritual levels. Color has a profound effect on us on all levels, whether it be physical, mental, emotional, or spiritual. If our chakras become blocked or out of balance, then our body cannot function properly and this can lead to a variety of problems on physical, emotional and/or spiritual levels.

Our life experiences have a lasting effect upon us. And over a period of time these negative experiences can create blockages and /or cause the chakras to go out of balance. The chakra experiencing the blockage or imbalance will depend upon the type of negative experience one has endured. Each chakra is affected by different emotional energies.

As always the following list is not meant to be inclusive but rather is intended to give the student a general knowledge of the colors and associated effects for each of the seven main chakras.



Sahasrara - The color for Sahasrara is White/Purple. Sahasrara is the Crown chakra, which is located at the top of the head. It relates to Beauty, Creativity and Inspiration

The Sahasrara chakra is associated with the Thalamus and the Pituitary gland.

Associated problems are depression, Parkinson's disease, Schizophrenia, Epilepsy, Dementia, Alzheimer's, and other related mental disorders.

The color Purple, relates to self knowledge/spiritual awareness. It is the union with your higher self, with spirituality, and your higher consciousness. Disease can result with an imbalance of energy in this chakra, whether it is too much or too little.

The color white connects us to our spiritual guide, wisdom and inner strength and purifies our thoughts and feelings giving us inspiration in all our undertakings. The color White contains all the colors.

Purple enhances ones artistic talent and creativity.

The positive aspects of purple are a reverence for all life and a self sacrificing attitude in the service of others. It gives one an ability to see the appropriate route for the benefit of the higher self.

The negative aspects of purple are a lack of concern for others, a feeling of superiority and a lack of contact with reality.

Ajna - The color for Ajna is Indigo. The Ajna is the Brow or Third Eye chakra, located in the center of the forehead. It relates to Intuition, Mysticism and understanding

The Ajna chakra affects the Pineal gland.

Associated problems are tension headaches, migraine, visual defects, short-sightedness, long-sightedness, glaucoma, cataracts, sinus problems and ear problems.

Indigo relates to self responsibility, enabling one to be responsible for one's own life. The indigo energy connects us to our unconscious self, and gives us the experience of being part of the whole universe. Indigo is the color of divine knowledge and the higher mind.

The positive aspects of indigo are intuition, faithfulness, the ability to reason and to see clearly into situations. It aids us in maintaining an orderly mind.

The negative aspects of indigo are an inability to trust ones intuition, no consideration for others, and a clouded view of life.

Vishuddha - The color for Vishuddha is Blue. Vishuddha is associated with the Thyroid gland.

The upper digestive tract may be affected by imbalance in this area.

Other problems associated with the Vishuddha are an over active thyroid, asthma, bronchitis, hearing problems, and tinnitus.

Blue is the color of the spirit and relates to self expression, speech, communication and the ability to communicate our needs and requirement. Blue has a pacifying effect on the nervous system and brings great relaxation. It is ideal for those folks with sleep problems, as well as hyper-active children. Blue connects us to holistic thought, and gives us wisdom and clarity, thus enhancing communication and speech.

The positive aspects of blue are loyalty, trustworthiness, and a persona of calmness.

The negative aspects of blue are unfaithfulness, untrustworthiness, and self-righteousness.

Anahata - The color for Anahata is Green. Anahata is associated with the Thymus gland.

Associated problems with Anahata are heart disease, diseases of the Immune system (AIDS), allergies, and breast cancer.

Green relates to love of self and the ability to give and take unconditionally. When balanced we are able to give love and also to love and nurture ourselves. The color green helps to relax the muscles, nerves, and ones thoughts. It also balances our energy. Green connects us to unconditional love and is used for balancing our whole being. Green encourages tolerance and understanding.

The positive aspects of green are compassion, generosity and harmony.

The negative aspects of green are indifference, jealousy and bitterness.

Manipura - The color associated with Manipura is Yellow.

The Manipura is associated with the pancreas.

Problems associated with Manipura are diabetes, pancreatitis, liver disease, peptic ulcer, and gall stones.

Yellow is a creative color and relates to self worth. This is the area of the personality, the ego and the intellect. It gives us clarity of thought, helps increase awareness, and stimulates ones curiosity. Yellow energy is related to the ability to perceive and understand. The yellow energy connects us to our intellectual being.

The positive aspects of yellow are self confidence, optimism, and good humor.

The negative aspects of yellow are feelings of inferiority, sarcasm and an aura of pessimism.

Svadhithana - The associated color for Svadhithana is Orange. Svadhithana is associated with the ovaries and the testes.

Problems associated with Svadhithana are pre-menstrual syndrome, problems with menstrual flow, ovarian cysts, irritable bowel syndrome, endometriosis, testicular disease and prostate disease.

Orange is the color of success and relates to self respect. It gives one the ability to be oneself. It enhances ones enjoyment of life. Orange connects us to our senses and helps to remove inhibitions. Orange is warm and energizing.

The positive aspects of orange are social ability, creativeness, joyfulness and independence.

The negative aspects of orange are the desire to withdraw, destructiveness, and despondency.

Muladhara - The color associated with Muladhara is Red. Muladhara is associated with the Adrenal gland

The health problems associated with Muladhara are constipation, diarrhea, piles, colitis and Crohn's disease. Also included are frequency of urination, hypertension, kidney stones and impotence.

Red relates to self awareness. It is the area of survival and stability. The color red provides the power from the earth and gives energy on all levels. It connects us to our physical body. Red also stimulates the appetite.

The positive aspects of red are security, courage and a strong sense of will.

The negative aspects of red are insecurity, self pity, fear and aggressiveness.

Color Breathing

The purpose of this exercise is to heighten our awareness of color and to encourage a balance of all the seven main chakra colors for our well being.

To begin, stand with your feet slightly apart and arms by your side, relaxed with palms turned to the front. Relax the shoulders, and concentrate on your breathing, consciously relaxing all of your body from the top of your head to the tips of your toes.

Breathe deeply in through the nose, holding your breath for a few moments and then breathing out through the nose or mouth. As you breathe out, imagine that you are expelling all of the stress, negativity and toxins from your body.

Affirmations, either spoken out loud or as a concentrated thought, can be helpful as a tool to focus the mind.

First breathe in red from the earth, imagine it rising up through your whole body giving you strength and courage. Make an affirmation to suit your situation as you breathe in and experience the color filling your body. Allow the color to travel up through the body and out of the top of the head and then back down again to the earth.

Then repeat the step with orange followed by an appropriate affirmation and then yellow, along with an appropriate affirmation. Draw these first three colors up from the Earth. Continue on with the color green. This color is absorbed horizontally through the solar plexus, let it fill your body, and let it leave through the back. Then blue which is absorbed from the sky, through the top of the head and out again going back up to the sky, similarly with the indigo and violet.

If this exercise is done daily you will notice how your color awareness develops and you will be able to visualize the colors much more strongly as you do this exercise regularly, balancing and enhancing your body's energies.

Color Therapy uses color to re-balance the Chakras when they have become depleted of energy. Each of the seven colors of the spectrum resonates with one of the seven main chakras of the body.

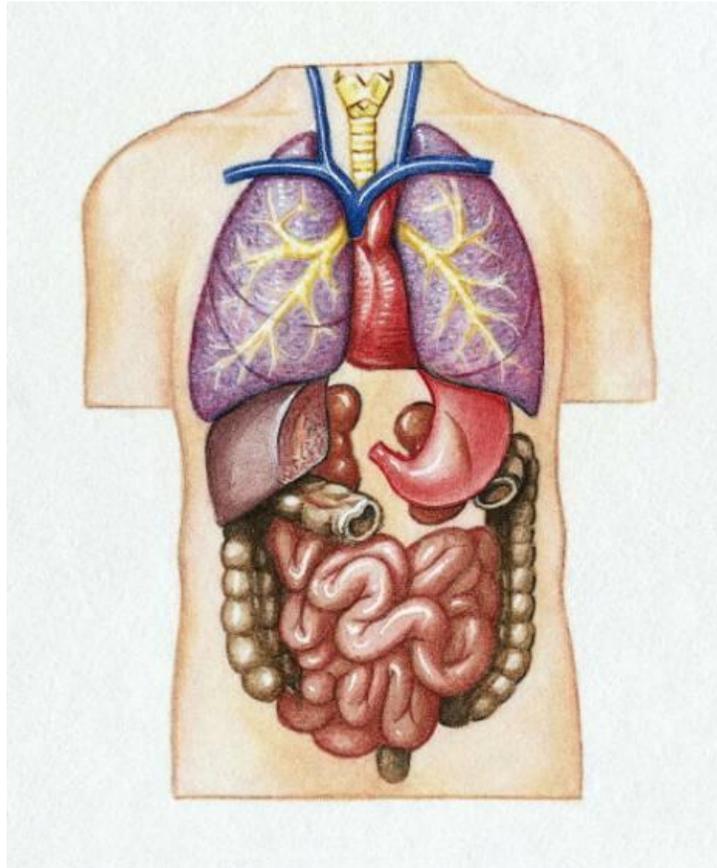
Quiz:

- 1. Each chakra is affected by different _____ energies.**
- 2. The color for Ajna is _____.**
- 3. Orange helps to remove _____.**
- 4. The purpose of Color breathing is to heighten our _____ of color.**
- 5. The color associated with Manipura is _____.**
- 6. Vissudha is associated with the _____ gland.**
- 7. Red relates to self _____.**

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Lesson Seven

Blockages and related Illness's

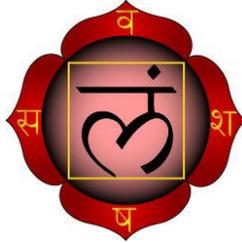


By opening up our chakras and in effect removing the blockages, we can achieve the full potential of our lives. Blockages are often the result of emotional energies becoming wedged or "blocked" within the chakras. When Kundalini energy is aroused and starts to rise, it must be able to penetrate each chakra as it travels along the Shushumna channel. If there is a blockage of the chakra and the Kundalini cannot pass through, serious emotional and physical illness's can occur.

Each Chakra rotates at a specific speed that correlates with the frequency of its function and each Major Chakra is attached to a gland in the body system. When the chakra is blocked it will affect the gland that it is associated with.

When Kundalini energy is aroused and starts to rise, it must be able to penetrate each chakra as it travels along the Shushumna channel. If there is a blockage of the chakra and the Kundalini cannot pass through, serious emotional and physical illnesses.

Muladhara - Element: Earth



Each chakra is linked with a corresponding gland, usually located within the area of the chakra. The Muladhara is associated with the adrenal glands.

When the Muladhara is blocked there is an interruption in the flow of "Earth energy".

You may find yourself feeling disconnected and alienated from others.

Symptoms or tensions in the parts of the body controlled by this chakra indicate tensions in the parts of the person's consciousness which is related to this chakra. You may have severe mood swings.

Your ability to engage in life lessons is stifled. You will lack energy on both the physical and mental levels. Such a blockage also results in sexual dysfunction, as the Kundalini energy is unable to permeate the chakra when blocked.

Fear is one of the major symptoms of energy blockages in the Base Chakra.

Grounding Exercise

Stand upright with your feet shoulder-width apart, toes pointed slightly in. Begin by pressing your weight into your feet. You will feel your legs taking on a solid feeling.

Inhale deeply and bend your knees, allowing your stomach to relax. Now exhale and push into your weight into your feet and as you do so, slowly straighten up. As you "almost" straighten all the way up, bend again and inhale as you go down into your legs. Push upward again against the floor as you exhale pushing your energy all the way downward through your body.

Once again, do not completely straighten your legs, keep breathing, and move slowly. If you are doing this correctly, you will start to feel a slow vibration in your legs as you push against the floor. This vibration is the charge of energy moving through your legs and into your first chakra. It can be used to push out blockages of the Muladhara.

Svadhithana - Element: Water



The Svadhithana is associated with the ovaries and the testes.

This chakra is associated with the parts of the consciousness concerned with food and sex. It governs spleen, sexuality, creativity, emotions, anger and fear.

This chakra is also associated with the emotional body, and a person's ability to feel their emotions.

It connects us to others through feeling, desire, sensation, and movement.

Blockage manifests as emotional problems or sexual guilt.

Meditation Exercise

Begin this meditation exercise in a seated position. While looking at the image of the Svadhithana chakra (above) focus your attention on the pelvic area of your body. You may want to move your upper body in a circular motion around this area. First turn to the left and then turn to the right.

This exercise will increase the sensitivity to this area. Now, begin by looking at the chakra and breathing in the color orange into the pelvic center.

Once you can clearly imagine the chakra in your mind's eye close your eyes and continue to breath in the color orange. Imagine the color as it enters the pelvic area becoming a flower as shown in the chakra above.

Continue this exercise for at least 7 breaths. Once you feel that you can bring the color into this area and imagine the flower shape you may wish to add sound to your meditation.

Manipura - Element: Fire, the sun



Manipura is associated with the pancreas.

Mental activity and the mental body is also associated with this chakra.

The Solar Plexus chakra is also associated with the level of being we call the personality, or ego.

If the Manipura is blocked, then you may feel depressed and rejected and possibly wanting to blame others for these feelings. You are an emotional roller coaster, always willing to change to suit the needs and wants of others to be accepted.

Woodchopper Exercise:

Stand with feet planted firmly on the ground, knees slightly bent, heels about two feet apart. Raise arms together over the head with hands joined. Arch back slightly. Making an "ah" sound as you descend, swing the whole upper portion of the body downward bringing your hands between your legs and through.

The motion should be smooth and rapid, emitting as much force and power as is possible. Let the sound be full and loud.

Repeat five to ten times in a session, and feel the energy break through into your upper body.

Anahata - Element: Air



Anahata is associated with the Thymus Gland, which controls the immune system.

A healthy Anahata allows us to love deeply, feel compassion, to have a deep sense of inner peace.

If there is blockage in the Anahata, you may feel unworthy of love and skeptical of anyone who wants to love you. Blockage can manifest as immune system or heart problems.

If the Anahata is completely blocked, this tends to manifest itself in the antithesis of what the heart represents, in that you may be completely heartless and emotionally cold towards others.

The Arch Exercise

Form the grounding position of Muladhara and begin breathing into your legs, building up some energy. Then bring the energy up into your pelvis by moving your hips back and forth until your Svadhithana feels some of this same energy. When your hips and belly feel

connected, start to form an arch with your body, keeping your knees bent, thrusting your pelvis forward, then your stomach and chest, and finally reaching upward with your arms, head back. (Do this slowly and let this position go if you feel any discomfort.)

You should feel a vibration in your chest. Breathe into this and relax as much as you can in this position, imagining a green light filling and opening your heart.

Return slowly to your upright position, keeping the knees slightly bent, and slowly return your arms to your sides, eyes closed. Stand at rest a few moments to feel the effects of this exercise. Repeat when ready.

Vishuddha - Element: Ether



Vishuddha is associated with the Thyroid gland.

Metaphysically, this chakra is related to creativity, creating, manifesting in the physical world the fulfillment of one's goals.

The ruling planet of Vishuddha is Jupiter, which in Sanskrit is called "Guru", the one who imparts knowledge.

Blockages in the Vishuddha are usually the result of experiencing deep fear in one's life.

You may be extremely withdrawn emotionally and physically.

You may be unable to express your inner emotions for fear of rejection. Consequently, you are likely to be very rigid and shy.

Stretch Up:

1. Tadasana (Standing Mountain Pose) Sthiti for standing posture: Stand erect with feet together, hands by the sides of the body along the thighs.

2. Forward and backward stretching of the head with inhalation and exhalation respectively. Repeat it for 5 times

3. Three clock wise neck rotation followed by the anti clockwise direction.

- 4. Lie flat on the back, heels apart. Keep the hands little away from the thighs, palms facing up wards. Take deep breath for 3 times with closed eyes.**
- 5. With the support of the palms lift the chest and place the head in such a way that the centre of the head touches the ground / head stand posture.**
- 6. After gaining proper balance remove the hands and keep it by the sides of the body and repeat the head stand posture for 5 times.**
- 7. Come to the normal position and relax with 3 deep breathings.**

Ajna - Element: Inner Sound



Ajna is associated with the Pituitary Gland.

This Chakra is associated with the deep inner level of Being we call the Spirit, and with what we consider spirituality and the spiritual perspective. It is related to the act of seeing, both physically and intuitively.

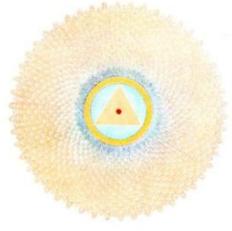
If the Ajna is blocked, you are probably a very empirical person, believing only what your senses can perceive. As a result, you may be wrapped up in the material world, to the exclusion of your spiritual self.

Ajna Stimulation exercise:

While standing up straight lock the thumbs into tightly closed fists. Arms hang at the sides. Carefully allow the head to fall back. This exercise opens circulation to the head.

Inhale and begin breath of fire (Breath of Fire-is continuous with two to three breaths per second - The focus of energy is the naval point where the pull of the muscles is felt. Inhale-the abdomen relaxes, the diaphragm extends down and the breath comes in almost automatically. Breath of fire cleanses the blood).

Sahasrara - Element: Inner Light



The Sahasrara is associated with the Pineal Gland.

The Crown Chakra represents that part of our consciousness concerned with perceptions of unity or separation.

Sahasrara is related to one's personal spiritual connection to the universe. In Sahasrara, the prana moves upward and reaches the highest point. The mind establishes itself in the pure void of "Shunya Mandala", the space between the two hemispheres. When the Kundalini is raised up to Sahasrara, the illusion of "individual self" is dissolved.

If the Sahasrara is blocked, you are probably cut off from life and live in great fear. Folks, who have this chakra completely blocked, usually reject any notion of spirituality.

Blockage manifests as psychological problems.

Following one's thoughts

Lie or sit in a comfortable meditation position. Allow your mind to become relatively calm and quiet, using whatever technique is most effective for you.

Gradually let yourself pay attention to the thoughts that pass through your mind. Pick one and ask yourself where it came from and what thoughts preceded it. Then follow to the origin of that thought.

It may be something that occurred years ago or something that you are currently involved with. Then again follow that thought to its source and on to each thought's origin.

Eventually, one will reach a thought free zone. Dwell here for awhile, soaking in the energy from your spirit.

Return and pick another thought that passes through. Repeat the same sequence, going further and further back. See how many of your thoughts originate from a similar source. Are you starting to see a pattern? Understanding leads to healing.

Opening the Chakras:

Sit in a quiet room. Relax and clear your mind. Once you are completely relaxed take a moment to center yourself. Then visualize each chakra starting at the crown of your head, slowly opening like a flower. As the Crown chakra opens, move on to the Third Eye chakra and so forth in sequence to the Root chakra.

I personally visualize the Lotus and the amount of petals assigned to each chakra.

Don't force a chakra to open. Let it do so of its own speed. It may take awhile for your chakras to open fully due to inactivity and the amount of blockage in each chakra.

You'll notice when your chakras are opened psychic abilities become easier and your energy flow is increased.

Closing the Chakras:

Repeat the same thing you did to open them but this time do it in reverse. See them closing instead of opening.

The chakras can also be opened through the power of sound. These sound associations are known as "bija mantras". They are as follows:

Chakra One: LAM

Chakra Two: VAM

Chakra Three: RAM

Chakra Four: YAM (or SAM)

Chakra Five: HAM

Chakra Six: OM

Chakra Seven: Each of the 50 Sanskrit Letters

Quiz:

- 1. The Arch Exercise is for the _____ chakra.**
- 2. The Element for Svadhisthana is _____.**
- 3. ____ is one of the major symptoms of energy blockages in the Base Chakra.**
- 4. If the Ajna is blocked, you are probably a very _____ person.**
- 5. A healthy Anahata allows us to ____ deeply.**

6. When the Muladhara is blocked there is an interruption in the flow of _____ .

7. If there is a blockage of the chakra and the Kundalini cannot pass through, serious _____ and _____ illnesses.

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Lesson Eight

Balancing the Chakras



There are many methods used to balance the chakras. This lesson will present some of those methods.

In some cases stones or crystals are used at chakra centers for clearing, revitalizing, and healing. Crystal wands are utilized to open the chakras. Generally, the selection of stones corresponds with the associated color of the chakra. Though some crystals, may relate to more than one chakra. When crystals are used in chakra balancing they can help to re-establish a healing, creative flow. Any imbalances that exist within our chakras may have profound effects upon our physical and/or emotional bodies.

It is the piezoelectric effect of crystals that make them so useful in balancing our chakras. Each crystal has a different vibration frequency which correlates with the vibration of the associated chakra.

Following are some suggested crystals for each of the Major chakras:

Muladhara (Root chakra) - Hematite, Black Obsidian, Black Tourmaline, Garnet and Smoky Quartz.

Svadhithana (Sacral chakra) - Orange Calcite, Vanadinite, Carnelian, Blue-green Turquoise, Blue-green Fluorite

Manipura (Solar Plexus chakra) - Citrine, Yellow Jasper, Golden Calcite

Anahata (Heart chakra) - Rose Quartz, Watermelon Tourmaline, Green Aventurine, Malachite, Jade

Vishuddha (Throat chakra) - Sodalite, Blue Calcite, Blue Kyanite, Angelite, Blue Turquoise

Ajna (Third Eye chakra) - Lapis Lazuli, Azurite, Sugilite

Sahasrara (Crown chakra) - Amethyst, White Calcite, White Topaz

Prior to using a crystal to balance a chakra, it is strongly suggested that you first, "charge" the crystal.

This can be done in a number of ways. Some suggestions are:

Smudging - A quick way to cleanse your healing stones is to smudge them with burning cedar or sage. Smudging is an excellent way to make sure your stones are purified. Simply hold the burning sage or cedar stick while passing your stone through the smoke.

Moonlight - Moonlight is another way of clearing your gemstones. Simply place outside from the Full to the New Moon. Waning Moons are good times to clear crystals, to dispel old energies, but any time works. The amount of time used varies with the sensitivity of the healer and the amount of material from which the stone needs cleansing.

Herbal Cleansing - Burying your crystal in a cupful of dried herbs will also clear it. Suggested herbs for this are rose petals, sage, frankincense, myrrh, and sandalwood.

Burying Crystals - Crystals may also be buried into the Earth. This is especially helpful when you feel deep cleansing is needed.

The Sacred Breath - Some like to use this method of 'blowing away' any negativity from the stone, simply hold the stone in your hand and blow on it, while blowing feel a pure breath from spirit blowing away the negativity.

Laying On of Stones:

The technique of using crystals and gemstones on the receiver's body for healing is called

"Laying on of Stones". It is a powerful method of cleansing negative energy, clearing and balancing the chakras, effecting emotional release, and bringing light and healing into all the auric bodies.

Cleared, programmed, and dedicated stones move the receiver's vibration into alignment with the planet and the universal grid.

This results in a freeing of life force energy in the chakras and aura, a healing of the Body of Light, and a transformation of negative energy and/or disease into health.

This process may be done with clear quartz crystals only, colored gemstones only, or a combination of both. The stones may be used alone or with hands on healing (Reiki). The stones are placed upon the receiver's body from feet to head.

The healer then begins using her hands as usual starting at the head and moving toward the feet. Be sure to use gemstones with colors that match each chakra's color.

Energy used in this type of healing needs to move in one direction through the body, either Earth to sky or sky to Earth. If the energy is Earth to sky, all the gemstones that have points are placed with the points turned towards the receiver's crown.

The effect of this direction is to move the receiver's energy to a higher vibration or spiritual level. If the direction is from sky to Earth, it is the opposite, with the crystals pointing toward the feet. This direction moves life force energy from crown to feet for grounding and rooting into Mother Earth.

To begin, the receiver lies on their back with pillows under their head and knees for comfort. The space should be quiet, comfortable, and warm. Use only stones that have been dedicated to positive energy and programmed for healing.

Start by placing a clear quartz crystal above the head and below the feet. In the right hand place a clear quartz crystal and in the left hand place a rose quartz crystal.

Then go chakra by chakra, moving from the feet to crown and placing the appropriate colored gemstone for each center. Let yourself be guided as to which crystal to use as there are no set rules.

When the stones are all in place, the healer has two options. You can go to the head and begin hands on healing. Be sure to cover the stones with your hands carefully in order not to scatter the gemstones.

While your hands are covering each chakra over the stone, visualize the bright color of the gemstone entering the chakra, making it appear bright, balanced, centered, and healthy.

Repeat this visualization until you feel confident to move to the next chakra.

Be sure to shake out the fingers to release any negative energy before going to the next center. End with a complete brushing of the aura.

The other option a healer has once the stones are placed is to sit beside the receiver and simply wait, allowing the gemstones to do the healing. Generally from 15 minutes to 30 minutes is sufficient. End with a complete brushing of the aura.

A laying on of stones healing can be quite intense. There is often a major energy shift during this type of healing. Frequent emotional releases, past life and current negative events will be released.

The healer's role in this is to wait for the release to end and to be entirely non-judgmental. The changes are always positive and are usually gentle.

Gridding:

You can also choose crystals to lie around your body in different patterns either separately or with the chakra balance if your intuition guides you that way. For example you can lay out a five pointed star pattern either side of the legs, either side of the arms and above the head.

You could also grid around a room to balance and clear it.

Visualization Exercise for Balancing:

To develop the visualization capabilities of your third eye, while simultaneously helping to balance all your chakras, begin to focus on each one of your chakras, beginning at the bottom (Muladhara) and proceeding upwards. Fill each part of your body with the appropriate color of light. Move slowly and evenly so that each chakra has time to balance out.

Muladhara: Red

Svadhithana: Orange

Manipura: Yellow

Vissudha: Green

Ajna : Bright Blue

Anahata: Indigo

Sahasrara: Violet

Physical Balancing:

There are a number of ways by which we can balance our chakra's by way of which we move or the activity we are involved with. Certain activities affect certain chakras.

As always this list is by no means inclusive, but is offered as a starting point. Each individual will have the ability to add to this list as it pertains to each.

Muladhara: Going barefoot and Dancing are considered to be very good for grounding. Also, doing some house cleaning and cooking is also considered grounding. Other activities include hugging a tree, and taking care of your plants and/or garden.

Svadhithana: Dancing is also a good exercise for balancing this chakra, also laugh and have some fun. The energy from these activities is great for balancing the Svadhithana chakra.

Another way to create such balancing energy is when two folks make love. There is no purer form of such energy, if it is created from an act of pure love. Acts of passion are acceptable as well.

Manipura: Rub your belly, visualize sunshine radiating out from your solar plexus, breathe slowly and deeply, using your diaphragm. Feel the negativity leaving your Manipura chakra, being replaced by a golden light.

Vissudha: Give freely of your service to other folks, Watch old romantic films. Listen to romantic soft music. Cuddle a baby in your arms for awhile. Give someone a hug. Most important is to remember to love and forgive yourself.

Ajna: for the Ajna you may want to try singing, chanting, or humming. Or take a walk through a woods or pasture. Be aware of all of the life around you as you do this walk.

Anahata: With the Anahata chakra, it is the practice of Meditation that balances this chakra. Lay down with a crystal or a small pyramid on your forehead while visualizing an Indigo, blue flame projecting out from the Anahata.

Sahasrara: Deep Meditation works with the Sahasrara chakra as well. I personally use meditation techniques from Hath yoga. But whatever method of meditation that works for you is fine.

Color Balancing:

Colors can be used to balance and strengthen the chakras on a daily basis. One way of doing this is through color breathing as describe above in the Visualization Exercise.

Another way of accomplishing this is with colored pieces of fabrics. Colored material can be found at any discount and/or arts and crafts stores. Or you could dye your own.

When ready select a quiet place where you will not be disturbed.

Lie down flat on your back. Have at hand, seven cloth patches corresponding to the Chakra associated colors (red, orange, yellow, green, blue, indigo, and violet). Have one for each of the seven major chakras.

Next close your eyes and relax. Take several slow, deep breaths.

As you begin to relax, look back over the day's events, going in reverse order. Start with the moment you laid down and review the day backward until the moment you woke up.

Identify the major emotions and attitudes that you experienced and/or were exposed to by other folks. Which of your chakras were most likely to have been affected by events?

When you have identified the chakra/s, take the color swatches for the chakra(s) you have identified, and lay them on the part of the body associated with that particular chakra/s.

As you lie there, with the color patch upon your chakra point, visualize the color being absorbed and drawn through the chakra and into the body. Allow your awareness to focus on the fact that, as you lie there, the chakra/s is being balanced, along with all organs and systems of the body associated with it.

Take several slow and deep breaths, focusing on drawing the color through the swatch into the chakra and restoring balance. Continue this for three to five minutes, or until you feel it is in balance.

Repeat these steps with any and all other chakra you have determined may be out of balance.

Essential Oils:

Essential oils are the volatile oils found in the seeds, roots, resins, flowers, trees, stems, bark and fruit of plants. These oils have many beneficial and protective properties. Many oils have antiviral, antibacterial or antifungal properties. Some may also soothe inflammation, relax tense muscles or enhance breathing.

But most important of all as far as this lesson goes is that essential oils can be used to balance our chakras.

Blending essential oils is a form of art. The best way to learn is to practice. Choose a few oils that match your physical and emotional needs and start blending!

Some applications of Essential Oils are:

Muladhara (Root) Chakra: Patchouli, cedar wood, sandalwood, vetiver

Svadhithana (Sacral) Chakra: Rose, rosemary, ylang-ylang, juniper, sandalwood, jasmine

Manipura (Solar plexus) Chakra: Juniper, lavender, bergamot, rosemary, vetiver

Vishuddha (Heart) Chakra: Cedar wood, Rose, sandalwood

Ajna (Throat) Chakra: Lavender, patchouli

Anahata (Third eye) Chakra: Geranium, lavender, rosemary, spearmint

Sahasrara (Crown) Chakra: jasmine, frankincense

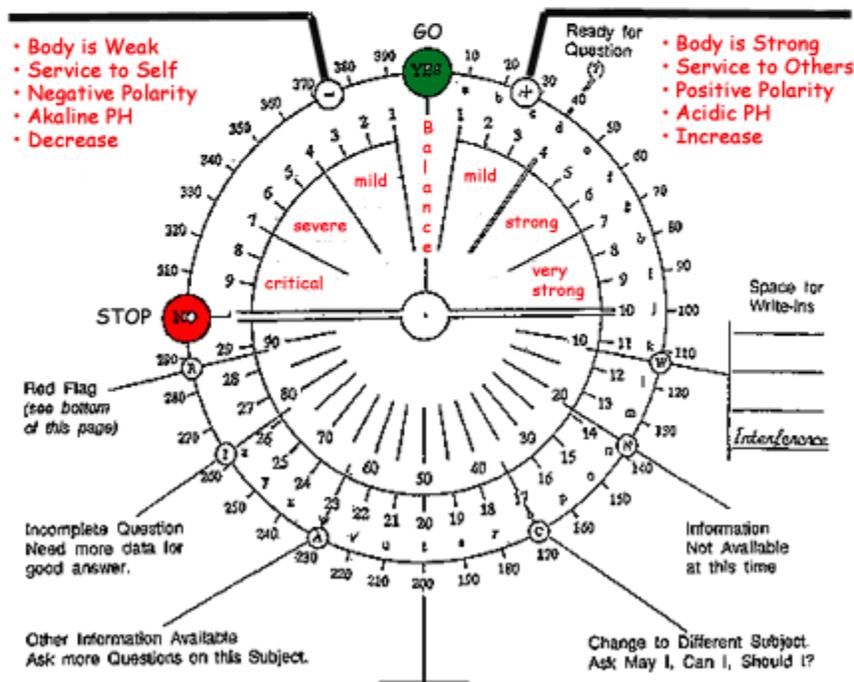
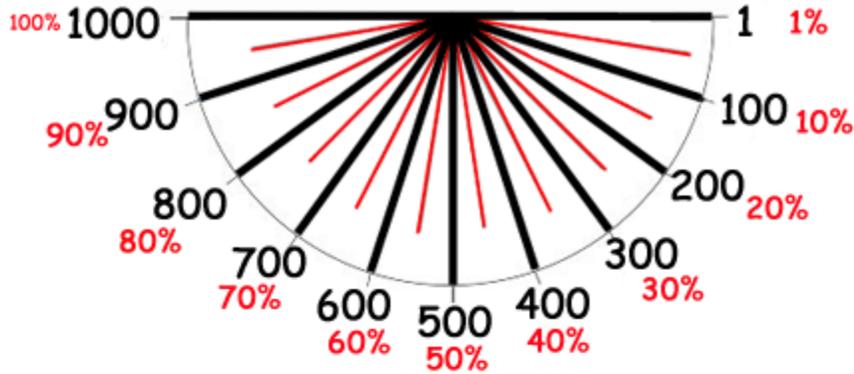
Quiz:

- 1. Bury your crystals when you feel a _____ cleansing is needed.**
- 2. Any _____ that exist within our chakra's may have profound effects upon our physical and/or emotional bodies.**
- 3. True or False? Only quartz crystals can be used when Laying on of Stones.**
- 4. To balance a room is called _____.**
- 5. To physically balance Ajna, you might want to try _____, _____, or _____.**
- 6. Suggested crystals for balancing Sahasrara are _____, White Calcite, and White Topaz.**
- 7. To balance Manipura using color, you would use the color; _____.**

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Lesson Nine

Using the Pendulum



Use a chart similar to the one above to determine which Chakra(s) need attention and in what order.

You may use the following symbols for constructing your personal chart:



Muladhara Chakra



Svadhithana Chakra



Manipura Chakra



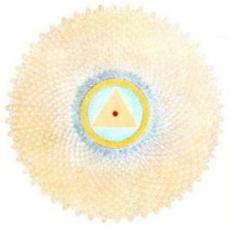
Anahata Chakra



Vishuddha Chakra



Anja Chakra



Sahasrara Chakra

Using the Pendulum:

Dowsing has been known and used for thousands of years. It is a way of using our body's own energy reflexes to answer questions and explore the world. Pendulum dowsing is done simply by holding a solid object suspended at the end of a string.

Place your pendulum over each chakra and ask your pendulum for its: direction, size and speed.

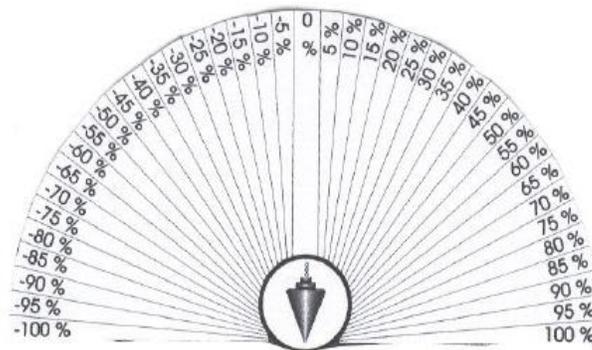
Construct your own or use a Chakra chart to determine on which chakra to work on, if it is balanced, under or over energized.

In the same manner you can determine if or what stones or colors may be needed. Go through each of the chakras and make sure that you construct your questions in a way that they can always be answered with a YES or NO.

It is not necessary to do the assessment over the client's body. It can be done over the palm as well.

The first chakra can be assessed over the wrist, the second at the thumb, the third over the middle finger, the fourth over a small finger, the fifth over the index finger, the sixth over the ring finger and finally the seventh chakra over the palm.

Use a chart like the one below to determine if the Chakra is balanced (0), under-energized (-) or over-energized (+).



A pendulum can be made from anything that swings freely. You can use a ring on a string, pendant necklace or whatever is available at the moment.

Homemade pendulums are often used for healing work because of the personal energy that is built up within the pendulum. Quartz and Hematite are often utilized but it is suggested that you go with your own intuition.

Before using pendulum it is important to determine your own correct responses for directions. Never assume that a certain direction is associated with an answer until you have determined these directions as associated with your pendulum.

To do this, make yourself comfortable. Then ask the pendulum to show the direction for YES. Once the direction has been revealed, ask for the direction for NO and then finish up with MAYBE. This way you will understand what the pendulum is trying to tell you.

When asking questions related to the chakras, hold the pendulum several inches above the chakra in question. Keep your questions simple and answerable with a Yes or No or maybe question.

Chakras are affected by many factors, including past events, certain habits, stress, environmental factors and so forth. Your intuition may give clues because of events that are happening or are missing in your life as to which chakras are in need of clearing. Both of the following may be of further assistance.

A. While using the pendulum, ask “Is my (name a chakra) chakra in need of balancing? Follow up with further questions pertaining to the imbalance by asking if cause is physical, emotional, or spiritual.

B. While lying down have someone hold the pendulum over the area of each chakra, asking about the health of each one. Generally the indication for a healthy, open chakra, by the pendulum will be a clockwise motion, swinging in a circle about the size of your open hand. Any variation may indicate a chakra out of balance.

By using one of these two methods you can narrow down the type of treatment needed to open the chakra. Whether it is using a crystal, color, sound etc. Using a pendulum to determine if your chakras are in balance is often called Chakra Divination.

Quiz:

- 1. Place your pendulum over each chakra and ask your pendulum for its: direction, size and _____.**
- 2. When asking questions related to the chakras, hold the pendulum _____ above the chakra in question.**
- 3. Chakras are affected by many _____.**
- 4. A pendulum can be made from anything that _____ freely.**
- 5. Dowsing has been known and used for _____ of years.**
- 6. The color for the Svadhisthana Chakra is _____.**
- 7. The first chakra can be assessed over the _____.**

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Lesson Ten

Aromatherapy and Chakras



The use of essential oils and flower essences is a great way to cleanse, open and bring balance to our chakras. Stress contributes to many health issues, and opening our chakras through aromatherapy is a very satisfying experience. The use of essential oils is a very gentle and yet enduring application for our physical and spiritual health. Some folks have characterized essential oils as being the soul/spirit of plants.

The essential oils are extracted from plants and trees and fall in to 8 basic categories. They are;

Citrus - bergamot, grapefruit, lemon, lime, orange.

Floral - geranium, chamomile(Roman), rose otto, lavender, ylang ylang, neroli.

Herbaceous - chamomile, lavender, peppermint, rosemary, clary sage.

Camphoraceous - eucalyptus, rosemary, peppermint, tea tree.

Spicy - coriander, black pepper, ginger, cardamom.

Resinous - frankincense, myrrh, galbanum.

Woody - cedar wood, sandalwood, juniper, cypress.

Earthy - patchouli

The essences mentioned above are of course just an example. And some essences may even fall in to more than one group.

Most essential oils are for external use; please do your research before using essential oils internally. Also some essential oils will cause skin irritation. Start out using the essential oil in a very small quantity on a small area of the skin to test its compatibility with your skin.

To apply oil to the chakra, mix about 30% of the essential oil with 70% vegetable oil. Suggested oils are; grape seed, jojoba, sweet almond, olive oil). Place up to 10 drops on the selected chakra area. And while rubbing the oil in a counter-clockwise motion, visualize the color for that chakra as emanating from deep within, outwards as a brightly colored light.

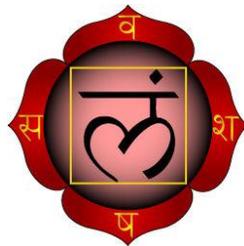
OR

You can place 6 to 10 drops in a cup of warm water. Soak a small cloth in the mixture, strain out the excess, and then apply it as a warm compress over the selected chakra. Place a towel over the compress to retain its heat and leave applied until the compress becomes cold.

The effect of essential oils on the mind, emotions, and spirit is the direct result of their ability to physiologically change the central nervous system and key brain centers. This is where their use in conjunction with the chakras is of such great benefit. Yogis have used essential oils to cure the chakra system for thousands of years.

Following are some examples of oils associated with specific chakras, but keep in mind what works for one may not work for another. Use your intuition when choosing which essential oil to use on your own chakras.

Muladhara Chakra:



Black pepper - (Can cause irritation to sensitive skin. Do not use undiluted in baths.) For circulation, aching muscles, low blood pressure, lethargy.

Rosemary - (Not to be used during pregnancy or by those with epilepsy) eases acid in the joints, analgesic, antidepressant.

Cedar wood - antiseptic, good tonic, aids regeneration.

Clove - Arthritis, asthma, bronchitis, rheumatism, sprains, strains, toothache.

Svadhithana Chakra:



Neroli - antidepressant, good tonic Cardamom - stimulant, antiseptic, eases abdominal pain by relieving flatulence.

Clary Sage - tonic, anti-infectious, helps with menstrual problems.

Ylang Ylang - aids confidence, antidepressant, aphrodisiac, calming.

Sandalwood - Bronchitis, chapped skin, depression, dry skin, laryngitis, leucorrhea, oily skin, scars, sensitive skin, stress, stretch marks.

Manipura Chakra:



Basil - good for stress (pre-exams), for nervous system, intestinal antiseptic, digestion. (Avoid during pregnancy and can cause irritation to sensitive skin).

Bergamot - good for stomach, antidepressant, calming.

Lavender - calming, cleansing, antiseptic, anti-infectious restorative.

Anahata Chakra:



Geranium - eases tired nerves, balancing endocrine system, regeneration.

Eucalyptus - expectorant, tonic, anti-infectious.

Rose - calming the nerves, headaches, shock.

Yarrow - Fever, hair care, hemorrhoids, hypertension, indigestion, insomnia, migraine, scars, stretch marks, varicose veins, wounds.

Vishuddha Chakra:



Chamomile (Roman) - soothing, calming, anti-inflammatory, anti-infectious.

Linden Blossom - calming, anti-spasmodic.

Eucalyptus - expectorant, tonic, anti-infectious.

Frankincense - emotional problems, calming, antidepressant, antiseptic, tonic.

Ajna Chakra:



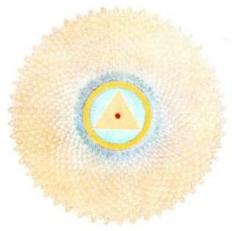
**Angelica Seed - general tonic, encourages inspiration and inner focus.
(Avoid during pregnancy).**

Lavender - calming, cleansing, antiseptic, anti-infectious restorative.

**Hyacinth - hypnotic, sedative, used for aroma-psychology.
(Very strong, so only a small amount to be used in blends).**

Jasmine - Depression, dry skin, exhaustion, labor pains, sensitive skin.

Sahasrara Chakra:



Frankincense - emotional problems, calming, antidepressant, antiseptic, tonic.

**Myrrh - heals sores and wounds with external application, astringent,
anti-spasmodic.**

Viola - soporific, analgesic.

Rose - calming the nerves, headaches, shock.

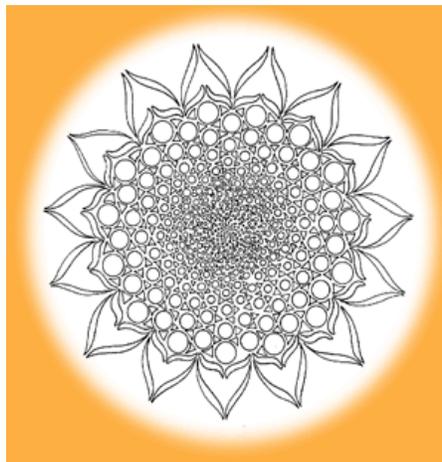
Quiz:

1. Most essential oils are for _____ use.
2. Cedar wood oil is associated with the _____ chakra.
3. Angelica Seed oil should be avoided during _____.
4. To apply oil, mix ___% base oil with ___% essential oil.
5. Essential oils fall into __ basic categories.
6. When applying oil, rub it in a _____ motion.
7. Rose oil is good for calming the nerves, headaches and _____.

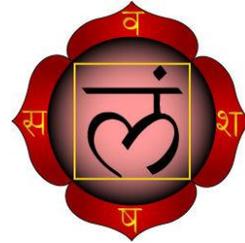
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Lesson Eleven

Meditation and the Chakra's



The Root Chakra (Muladhara) is located directly at the base of the spine, also known as the coccyx. This Chakra is closely related to the body and our ability to master it. One's health, constitution and security are linked to this Chakra.



In addition, the realization of how our bodies connect to the material world is focused here.

The Naval Chakra (Svadhithana) is located in the lower abdomen. This Chakra is associated with the acts of giving and receiving, and is connected to the physical feelings of love, passion and sexuality.



The feeling of pleasure is also linked with the Svadhithana, so one may feel at peace, during moments of harmony, generosity, group creativity and selflessness.

The Solar Plexus Chakra (Manipura) is located just above the navel and below the chest. The Manipura is a focus point for our willpower and our sense of transformation.



Concentration and willpower originate from this point. One's sense of authority, as well as self-control and discipline are found here.

The Heart Chakra (Anahata) is located at the center of the chest and is the center point for love and understanding. Feelings that stem from this love such as forgiveness, compassion, balance and harmony, project themselves from here.



The Anahata allows expressions of unconditional love, such as spiritual love.

The Throat Chakra (Vishuddha) is located in the throat area. The Vishuddha is linked to one's power of communication.



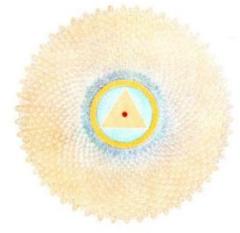
Through the Vishuddha Chakra, one can realize truth, knowledge, wisdom, honesty, kindness and wisdom. The ability to communicate effectively comes from this chakra.

The Brow Chakra (Anja) is located right above our eyes. This is also known as the Third Eye chakra.



This Chakra is related to our perception beyond the physical realm. Intuition, insight, imagination and clairvoyance are all associated with this Chakra.

The Crown Chakra (Sahasrara) is located at the very top of the head. The Sahasrara Chakra is associated the mind and spirit.



This is the chakra one uses to make contact with the higher consciousness. This is the Parama Shiva (the Absolute).

Chakra Cleansing Meditation:

Lie or sit in a relaxed and comfortable position. Your head and spine should be in alignment with your body. Close your eyes in a relaxed way.

Take a moment and ground yourself. Take some deep breaths, slowly breathing in and out in a gentle cadence. Follow the breath as it flows toward your nostrils, as it enters your nose, as it fills your lungs and then as it is expelled. Relax into the moment. Breathe in, follow your breath, and out. Do this several times.

Become aware of each part of your body from head to toe, and then of the heaviness of your limbs.

Now focus on the area at the base of the spine. This is your Root chakra (Muladhara). Its color is red, and it governs your physical body, your physical health and vitality. In your mind's eye, take note of its color and vitality.

Mentally envision the chakra and take note any symbolic symptoms of disease. If the color is dull, then cleanse the chakra with mental, sweeping motions of your hands until it is bright red again.

Visualize the energy swirling into your chakra as it grows large and deep red and strong.

Now turn your focus to your Navel chakra (Svadhithana).

This is chakra is Orange, and controls clear thinking and creativity. Take a moment to observe the Svadhithana chakra. Note its color and its vitality. If you visualize this chakra as being dull in color, then once again brush it off mentally using your hands until it is bright Orange again.

With a tingle you feel the energy begin to swirl into your chakra, charging it with vitality, with creativity, and with clarity. Watch as the Orange colored energy grows and whirls, until it extends out from your body, joining in unison with the Red colored energy from the Muladhara.

Next, work up from the Muladhara chakra, up through the Svadhisthana chakra, to the solar plexus. This is the Manipura chakra, that which governs will and ambition. Take a few moments to examine this chakra. Note its color and appearance. Once again use a mental sweeping of the hands to cleanse this chakra as necessary.

Feel the Yellow colored energy engulfing your body, and with a tingle feel the energy swirling into your Muladhara chakra. As with the prior colors, visualize the Yellow energy radiating out from your Solar Plexus. Add the color of this energy to that of the Red and Orange energies.

And now turn your focus to the Anahata chakra. The Heart chakra is Green.

This chakra governs your feelings, your emotional connections to others and to the universe. Once again, take a few moments to examine this chakra. Note its color and vitality. Gently allow those invisible hands to cleanse and purify this chakra until it is bright Green.

Notice as this chakra grows and radiates with this new energy.

And then once again, begin with the Muladhara chakra and envision the Red energy and then the Orange energy, on through the Yellow energy and then the Green energy. These chakras, up to this point are cleansed and charged.

Now focus on the Vishuddha chakra. The color of this chakra is blue and it governs communication. Again, examine the chakra, noting the color and any mental imperfections. Using the same method as before, mentally sweep the chakra until is glowing Blue. Feel the throat open as this energy swirls into the Throat chakra. As Blue energy radiates from the throat, add its color to the other energies radiating from your chakras up to this point.

And once again start with the Muladhara chakra and its red colored energy and work your way up to the Blue colored energy of the Vishuddha chakra.

Next, focus on the middle of your forehead which is known as the third eye.

This chakra is indigo and governs psychic vision and intuition. Examine the chakra for imperfections. Perhaps it is locked up due to fear.

Perhaps it no longer spins out of neglect/stagnation.

Allow the hands to cleanse the chakra, to heal any imperfections and recycle them in the sun. Now look at the chakra. It is a beautiful deep indigo, clean and whirling.

There is psychic energy available to you beyond measure. Feel it charge the air, swirl in and around and fill your third eye chakra with deep, vital indigo energy.

Feel the third eye open, and note any mental visions as this occurs. Now is a good time to

pray for increased psychic power.

Note the red/root chakra, the orange/womb chakra, bright, strong, big!

Move your attention up to the yellow/solar plexus chakra, to the green/heart chakra, open and brilliant, to the blue/throat chakra and the indigo/third eye chakra.

Your chakras are huge, whirling, and fully charged.

Finally, focus your attention at the crown of your head. This chakra is violet near the body, fading to white further away. This chakra governs your connection to the universe/God/Goddess/The Creator, etc. This chakra is like an umbilical cord to "home."

Reflect on your spirituality of late, examine the chakra and allow any healing needed.

In my experience this chakra generally needs much less work than the others.

Allow the hands to heal, to cleanse, and recycle the discarded energy in the sun.

Now examine the chakra. It is brilliantly violet, glowing white around the outside.

Mentally reach out to that which you consider your "source" to Deity or the Universe.

Feel the response, the energy flowing back to you.

Pray for the peace and joy of a strong crown chakra connection. Feel the violet energy flowing in, a loving embrace of your whole self, of your soul.

See the crown chakra grow enormous, and the white energy surround your body.

All your chakras are now charged and in balance, using meditation.

This chakra cleansing exercise accomplishes pranayama, pratyahara, and dharana all at once. This is an excellent exercise to utilize prior to meditation or other practices of laya yoga.

It helps one to focus within. It is based on the seven chakras and their seed (bija) syllables.

Each chakra has a corresponding vibratory energy which helps one to get in touch with that energy.

According to classic Hatha yoga (which is what I personally practice) there are seven major chakras.

Their sounds are approximately as follows:

Lam for the muladhara (earth) chakra located in the perineum area. It is Red in color.

Vam for the swadhistana (water) chakra located in the prostate/ovaries area. Its color is Orange.

Ram for the manipura chakra (fire) located above the navel. Yellow is its color.

Yam for the Heart chakra (anahat) associated with the element of air. It is green in color

Ham for the vishudda (throat chakra) associated with ether (akasha). Blue is the color for this chakra.

Aum for the third eye. And its color is Indigo.

AH for the Crown (various schools use different sounds for the crown chakra, here AH is a special mantra specifically chosen for its benign effects. Its color is White.

Chakra Meditation - Bhuta Shuddhi:

Bhuta Shuddhi is an ancient Chakra Meditation of Tantra yoga practice through which the five elements (bhutas) are balanced and/or purified (shuddhi).

Slowly move through the chakras in the following sequence.

Muladhara Chakra Meditation: Bring your attention to the perineum, the flat space between the anus and the genital area. Take several seconds to allow your attention to find the space, and to get settled into it.

Allow the mantra Lam to arise repeatedly in your mind field, silently. Allow it to repeat at its own natural speed. You may find that it comes 5-10 times and wants to pause, or you might find it wants to come continuously.

If it pauses, allow it to return in its own time. The mantra may move quickly or slowly. In any case, keep your attention on that space; this is very important. That space might be tiny, such as a pinpoint, or it might be several inches across.

Follow your own inclination about the size of the space. Allow your mind to naturally be aware of earth, solidity, or form. That awareness may come a little or a lot; either way is okay. Allow to come through your mind field the awareness of of the karmendriya of elimination (which operates throughout the body), and the jnanendriya of smell (best to become familiar with the nature of the indriyas).

Gradually, over time with the practice, it becomes clearer how it is that the indriyas operate from these centers, along with the five elements. You may or may not also find that colors and sounds naturally come to the inner field of mind.

Svadhistana Chakra Meditation: When you move your attention upwards towards the second chakra, be mindful of the transition, of the motion of attention and the nature of the shift of energetic, emotional, and mental experience.

Allow your attention to naturally find the location of the second chakra. Your own attention will find, and settle into that space. It is important to note that the actual chakra is in the back, along the subtle spine called Shushumna, although we usually experience it in the front.

Allow the attention to rest where it naturally falls, probably in the front, but be mindful from time to time that the chakra is actually in the back. Gradually attention will find this central stream running up and down through all of the chakras (Shushumna is actually subtler than the chakras).

Allow the mantra Vam to arise and repeat itself, at its own speed, naturally coming and going. Hold your attention in the space, whether a pinpoint or a few inches across. Allow the awareness of water to arise, and come to see how this has to do with allow forms of flow or fluidity, whether relating to energy, physical, emotional, or mental.

Explore the awareness of the karmendriya of procreation and the jnanendriya of tasting (once again, become familiar with the indriyas). Again, colors or sounds may or may not come and go.

Manipura Chakra Meditation: Be aware of the transition as you move to the third chakra, at the navel center, which is also actually along the Shushumna channel.

Allow the mantra Ram to arise and repeat itself, at its natural speed. Keep attention in the space, whatever size at which it is experienced.

Be aware of the element of fire, and the many ways in which it operates throughout the gross and subtle body from this center. Be aware of the karmendriya of motion, and how motion itself happens in so many physical, energetic, and mental ways.

Be aware of the jnanendriya of seeing, which you will easily see as related to fire and motion. Colors and sounds may or may not come and go.

Anahata Chakra Meditation: Observe the transition as you move your attention to the fourth chakra, the space between the breasts. Allow attention to become well seated there, and then remember the vibration of the mantra Yam, allowing it to repeat at its own speed, while being mindful of the feeling it generates.

Be aware of the element of air, and notice how that feels with the mantra. Notice how the element of air relates to the the karmendriya of holding or grasping, whether physically, energetically, mentally, or emotionally.

Observe how these relate to the jnanendriya of touching, and how that touching is very subtle in addition to being a physical phenomenon. Colors and sounds may come and go.

Visshuda Chakra Meditation: Bring your attention to the space at the throat, the fifth chakra, which is the point of emergence of space (which allows air, fire, water, and earth to then emerge). In that space, be aware of the nature of space itself, allowing the mantra Ham to arise and repeat itself, reverberating many times through the seemingly empty space in the inner world (a space that is really not empty, but is of potential).

Awareness of the karmendriya of speech (actually, communication of any subtle form) is allowed to be there, experiencing how that vibrates through space.

The jnanendriya of hearing is allowed to come, also seeing how it naturally aligns with space, speech, and the vibration of mantra. Notice the fine, subtle feelings, which come with the experience. Colors or sounds are allowed to come and go, if they happen to arise.

Ajna Chakra Meditation: Gently and with full awareness, transition your awareness to the seat of mind at the space between the eyebrows, Ajna chakra.

Allow the mantra OM to arise and repeat itself, over and over, as slow waves of mantra, or as vibrations repeating so fast that the many OMs merge into a continuous vibration.

Be aware of how mind has no elements, but is the source out of which space, air, fire, water, and earth emerge. Be aware of how this space, this mind, itself, does no actions, but is the driving force of all of the karmendriyas of speech, holding, moving, procreating, and eliminating.

Be aware of how this chakra, this mind, has no senses itself, but is the recipient of all of the information coming from hearing, touching, seeing, tasting, and smelling, whether the source of this input is the sensations from the external world, coming through the physical

instruments, or coming from the inner world of memories or subtle experience, presenting on the mental screen through the subtle senses.

Gradually, come to see how OM mantra is experienced as the source or map of manifestation itself. Many senses, images, or impressions may come and go, but they are let go, as attention rests in the knowing beyond all senses, in the Ajna chakra and the vibration of OM.

Sahasrara Chakra Meditation: Allow attention to move to the crown chakra, which has no element (bhutas), no cognitive sense (jnanendriyas), no active means of expression (karmendriyas), as it is the doorway to pure consciousness itself.

Experience, how this is the source out of which mind emerges, after which emerge the five elements, the five cognitive senses, and the five means of expression.

The “mantra” (in its subtler, silent form) is that silence (not mere quiet) out of which the rest have emerged. It is experienced as the silence after a single OM, merging into objectless, sense-less awareness.

Allow attention to rest in that pure stillness, the emptiness that is not empty, which contains, and is, the pure potential for manifestation, which has not manifested.

Ajna Chakra Meditation: Briefly bring your attention back to the sixth chakra, allowing the vibration of OM to return, which starts the journey of attention back into the body and world.

A few seconds, 30 seconds, or maybe a minute should be comfortable, though it may be longer if you wish.

Vishuddha Chakra Meditation: Bring your attention down to the fifth chakra, the throat, remembering Ham, as you enter into the realm of space, hearing, and speaking. Again, a few seconds or a minute is good.

Anahata Chakra Meditation: Transition to the fourth chakra, the heart, as you allows the mantra Yam to arise, remembering the element of air. Awareness of holding and touching may or may not arise.

Manipura Chakra Meditation: Be aware of the third chakra, the navel center, and the vibration of Ram, along with the element of fire, with awareness of motion and seeing coming or not coming.

Svadhistana Chakra Meditation: Bring your attention to the second chakra, and allow the vibration of the mantra Vam to arise and repeat itself, remembering the element of water, with awareness of procreation and tasting coming or not coming.

Muladhara Chakra Meditation: Transition attention back to the first chakra, at the perineum, allowing the mantra Lam to come.

Both the balancing of the elements (and chakras) and the many insights will come over time, with practice. Take your time and become as one with the meditation.

Quiz:

1. Bija is a seed _____.
2. Muladhara is the _____ chakra.
3. Bhutas are the _____ elements.
4. Svadhisthana is located in the lower _____.
5. The bija for Anahata is _____.
6. The color of Vishuddha is _____.
7. The color for the bija, "Ram", is _____.

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Lesson Twelve



Crystals and Chakras

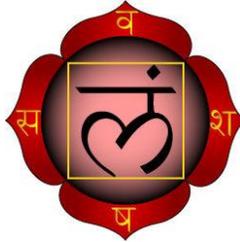
One of the reasons we balance our chakras is to dissolve blockages before they become physical ailments.

An excellent way to do this is through the use of crystals.

Crystals radiate energy in a consistent and steady manner. When they're used in chakra balancing they can help to re-establish a healing, creative flow.

Following are some examples of crystals and the chakras they are associated with. In some cases a crystal may be associated with more than one chakra.

Muladhara: Root chakra (1st)



Black tourmaline: This is known as a stone of protection.

Tourmaline can help break up energy blockages which cause stress and confusion, and bring about calmness and clarity.

Hematite: Another stone of protection. Hematite is a power stone whose purpose is to deepen the connection between spirit and body.

Black and Snowflake obsidian: Use obsidian with respect, for like a knife, obsidian cuts to the heart of the matter at hand. Obsidian is dedicated to truth and when used may open a deep awareness of oneself. Be careful for what you seek.

Smoky Quartz: This stone is used to blend the energies of the Muladhara and the Sahasrara chakras.

Smoky quartz is also a good stone to carry when you're feeling disconnected, tired, or stressed out.

Tiger's eye: The color gold represents the ability to manifest, while the dark brown corresponds to the energies of the earth. And so Tiger's eye can help us to translate our ideas into physical reality. In meditation this stone is most commonly placed on the navel center, though you may hold it for the purpose of focusing and grounding.

"To utilize the energy of these stones, place them at the base of the spine or at the bottom of the feet."

Svadhithana: Sacral chakra (2nd)



Carnelian: Carnelian has the ability to help us ground ourselves in the present. It allows us to make practical decisions without the hesitation sometimes present in decision making.

Red Garnet: Garnet embodies the qualities of creativity and sexuality. It also has the ability to strengthen will, persistence and confidence.

Red Jasper: Red Jasper is a stone that works slowly. It is an excellent stone for connecting with the deep, stabilizing energies of the earth. Jasper is considered an emotionally calming stone.

Ruby: Ruby is the most powerful of the red stones. This is not a stone for anyone who tends to be fiery in nature. Particularly those of the Fire signs Aries, Leo, and Sagittarius. It is also not for the quick-tempered, for people who are easily irritated or nervous.

The reason for this is that Ruby amplifies all of the emotions.

Ruby helps to relieve exhaustion and depression. Ruby enhances sexual passion, passion for living and for creating. It can stimulate motivating energy and the power of creative visualization. It also helps people to be realistic and honest about their goals and intentions.

Manipura: Solar Plexus chakra (3rd)



Aragonite: Aragonite has a calming and stabilizing effect. This makes it very useful when one is going through emotional turmoil, such as anger and stress.

It is believed to encourage patience. It is an excellent stone for to use during meditation

Citrine: Citrine helps to unblock the flow of energy in the Manipura chakra. It helps to bring a balance to offset the negative characteristics of a blocked Manipura (greed, abuse) and can make a person more confident, caring and more in touch with the higher self.

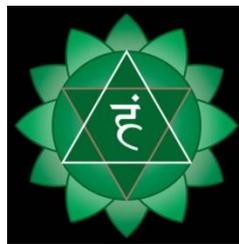
Malachite: Malachite tends to absorb energy. Because of this it is an excellent stone for drawing out emotional negativity. This is done by placing a piece of malachite on the solar plexus (where many emotions are held).

Pyrite: In ancient Mexico, pyrite was used as a mirror to reflect negative energies.

Pyrite helps us to blend our creative and intuitive abilities with the powers of logic and reason.

Unakite: This is very useful in the release of feelings long held in. This stone can assist with self-awareness and self-love.

Anahata: Heart chakra (4th)



Aventurine: Aventurine is often referred to as the all-purpose healer, for it heals on all levels (physical, emotional, spiritual).

It is one of the best stones to wear or carry during stressful periods.

It can also be used in crystal layouts when stress is internalized in the solar plexus area.

Emerald: Emerald is used for physical healing of all kinds. The emerald also helps to generate harmony in all aspects of one's life. Emerald is very useful against negative energy.

Lepidolite: This stone is valuable in helping one to feel stable and grounded when undergoing stressful experiences. It is great for use in releasing energy blockages and tension.

Rhodonite: Rhodonite helps to restore one's emotional balance.

Rhodonite takes its name from the Greek "rhodon" meaning rose. Because of its rose color and the associations of roses, Rhodonite has been called the "stone of love" and the "stone of brotherly love". Rhodonite balances the Yin and Yang.

Rose quartz: Rose quartz helps to give us the gift of self-love. You can place Rose quartz over your Anahata chakra or if this is too intense you can also sleep with rose quartz beneath your pillow. The pain of the past may come up in dreams, but you may more readily handle this if you affirm before you go to sleep that you are ready to release the past.

Vishuddha: Throat Chakra (5th)



Angelite: This crystal is believed to be helpful in telepathic communication. If two people wished to be connected in that way while they were physically apart they could each carry pieces of Angelite.

In addition, you can use it to connect with your animal spirit guides.

Angelsite is also associated with the healing of anger.

Aquamarine: Roman sailors are said to have believed that it helped to protect them from drowning and to ensure a good catch of fish.

Wearing or holding aquamarine is believed to soften our words during an intense discussion. It is a stone related to communication.

Blue Lace agate: The throat center is the vehicle through which we express both what we feel in the heart and think in the mind. When we are afraid to express our thoughts and feelings the throat center can become blocked, a condition which can make self-expression even more difficult, and can also lead to a suppression of true thoughts of feelings.

Of the many stones associated with the throat chakra blue lace agate is generally considered the crystal most connected to the opening of this energy center when its natural function has become limited and its energy congested.

If you would prefer to express yourself peacefully, this stone can help you to do so. Meditate with it, visualizing you speaking calmly and peacefully. Then program the stone, and have it close at hand for your actual conversation.

Blue Topaz: One of the general qualities of topaz is the ability to help to balance energy so that one is neither stressed nor depressed. In meditating with topaz regularly it's possible to feel both calm and energized.

Blue topaz has the particular quality of helping us to release blockages related to the connection between the heart and throat centers. Combining the energies of water and fire, it enables us to communicate powerfully what we are feeling and to speak, without fear, what we know in our hearts to be true.

Celestite: This crystal relates to communication and creativity. Its special attributes are its ability to enhance peacefulness and mental clarity. Celestite helps to calm the over-active mind and teaches us how to be receptive.

It also helps to cool anger and to relieve tension. In meditation it is most effectively placed on the Throat chakra.

Turquoise: Some Native cultures hold the belief that by wearing turquoise, the human mind becomes one with the universe. Turquoise is a stone of mental clarity and clear communication. It helps us to be clear on what we want, and to then be able to communicate our desires to others.

Ajna: Third Eye chakra (6th)



Amethyst: Legend has it that when the god Bacchus was having a bad day he decided that the next person to encounter himself and his entourage of tigers would be devoured by the animals. That unfortunate individual turned out to be the maiden Amethyst, who was going to worship at the shrine of Diana, the moon goddess. When the tigers leapt at her she called out the Goddess' name and was turned into a pure white stone. The miracle pulled Bacchus back out of his foul mood. In repentance he poured wine over the stone, giving it a violet hue.

Amethyst is used to help cure drunkenness. It is one of the most effective stones to use for meditation because of its calming attributes. Amethyst also helps to ease the transition between life and death.

Azurite: This crystal helps to move unconscious thoughts into the conscious mind. Where we can see the patterns they form, and thus evaluate them in the light of intuition and to develop a sense of the soul's purpose. Azurite can be placed on any part of the body where there is a feeling of congestion and density. Place azurite on the Ajna or Third Eye chakra while meditating in order to cleanse your mental storehouse of thoughts no longer needed.

Charoite: Charoite is found only in the Chara River area of Siberia. It deals with feelings of fear. Charoite will help to bring these fears to the surface. It helps to make this process easier by also giving you a boost of courage and commitment to dissolve fear patterns. It is within the Ajna that our fears are stored. If you are prone to disturbed sleep or fears which surface in dreams, try placing Charoite and a piece of Amethyst beneath your pillow as you sleep.

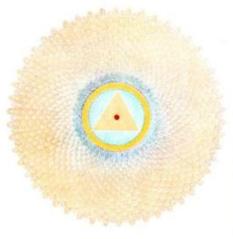
Kyanite: According to the chakra system of colors Kyanite should be placed either on the throat area or on the Third Eye chakra. It can be very calming mentally. Kyanite is very helpful in chakra balance, in dispelling anger and frustration. It also is used to facilitate mental clarity.

Sodalite: This crystal is especially valuable for those who find themselves in states of mental confusion, especially when these states are intensified by emotional turmoil. This dark-blue stone is one of the most grounding of the blue stones, and has a natural affinity with the Ajna chakra. In addition, it can assist in dissolving old mental, reactive patterns, helping you to realize that you don't have to do things the way you've always done them.

If you are faced with a decision Sodalite is an excellent stone to use in meditation. Place it on your forehead and contemplate the situation on which you are working. Ask for guidance in making the decision.

Moss Agate: This crystal is very useful in establishing a connection with nature spirits. It can be used to correct imbalances and conflicts between the left side of the brain and the right side of the brain. It can help highly methodical people to let go of some of their restrictions, and assists highly creative people to manifest their visions in practical ways.

Sahasrara: Crown chakra (7th)



Clear Calcite: Calcite is a rhomboid crystal. Thus it represents the interconnection and interaction of parallel planes of reality. The ability to infuse spiritual understanding into physical reality helps us to have an expanded awareness of the challenges we face in life. Calcite teaches us the importance of allowing new energies to flow through us.

For these reasons Calcite is connected to the Sahasrara chakra.

Clear Quartz: Clear quartz is considered the mirror of the soul because it reflects and radiates that in us which is divine. Quartz energy continually fills and flows through the chakra and corresponding areas in your aura before returning back to the crystal. In this way it heals and energizes the chakra while removing negative energies.

Danburite: This crystal is used to activate the Sahasrara chakra and can also blend the energies of the Heart chakra with those of the Third Eye and Crown chakras by helping to release emotional pain through the light of understanding. It allows us to view our lives from the perspective of spirit.

Selenite: This crystal is used to activate the Sahasrara chakra. It is an excellent crystal for meditation when placed on the Sahasrara (top of the head). Selenite works on healing with the highest energy. It allows direction of energy into the body to remove blockages which may result in disease. Selenite is unique in that it is the only mineral capable of programming Quartz Crystals.

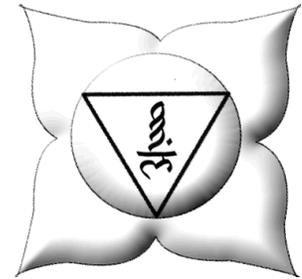
Selenite is used as a journeying tool for Shamans.

Quiz:

1. Hematite is a stone of _____.
2. In order to cleanse your mental storehouse, place azurite on your _____ chakra.
3. Red Jasper is associated with the _____ chakra.
4. Citrine helps to unblock the flow of energy in the _____ chakra.
5. For Self Love, you can place _____ over your Anahata chakra.
6. Ruby helps to relieve exhaustion and _____.
7. Danburite is used to activate the _____ chakra.

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Lesson Thirteen

Reiki and Chakras

Basically, Chakra balancing and Reiki healing are two separate disciplines. However when applied one to the other they tend to complement each other very well.

Reiki healing is a natural therapy that gently balances life energies and brings health and well being to the recipient.

And as we know, the Chakras represent those life energies.

Both disciplines promote wholeness of mind, body and Spirit.

Reiki is a specific type of subtle energy work in which healing is performed by the touch of the hands, allowing a limitless flow of energy from an ethereal source that I personally know as "Mannuz to the patient via the Reiki practitioner. It is extremely powerful, yet gentle energy that can be easily channeled to yourself and others, just by your will or intent.

When the flow of the "Life Force Energy" within the chakras is disrupted, weakened or blocked, emotional and physical tend to occur. Imbalances can be caused from many situations occurring in our lives, such as emotional or physical trauma, injury, negative thoughts and feelings, neglect of one's self and lack of love for oneself and/or others. Physical problems are often the result of a blockage in the energy flow ones system which is made up of meridians and chakras.

In the 3rd millennium B.C.E, the Chinese began to write about a vital life force they called "chi". The belief was/is that all matter, whether it is animate or inanimate, is composed of and is pervaded with this universal energy.

Our meridians act as a circulatory system.

But instead of blood flowing through the meridians, it is the universal energy or chi (or many other names) which flows through the meridians. And in turn it is the meridians which activate and energize our chakras.

Reiki is excellent for healing any physical, mental, emotional and spiritual issues involving the chakras.

Long term practice of whole-body Reiki will restore the general condition of the body. It will open the energy channels we know as chakras and thus allow the body to deal properly and naturally with stress and built-up toxins and to cope with anxiety and depression.

There is a clear connection between the condition of a chakra and the condition of the corresponding organ. A chakra can be over-active, under-active or it may be out of balance. Using Reiki is one way to bring the chakras into balance and these results in an organs good health.

When one is using the Reiki "Hand Positions" you are in effect covering not only certain organs but the chakras associated with them as well.

In this manner the Reiki energy transcends down through the chakras into the organs. Talk about a good balance (grin).

There are thought to be 12 pairs of primary meridians with Chi flowing in continuous circulation through the following organs; the lungs, colon, stomach, spleen, heart, intestines, urinary bladder, kidneys, pericardium, triple warmer, gall bladder and the liver.

When one uses Reiki to heal the chakras (or any other part of the body for that matter), four Reiki symbols are employed.

They are; Cho Ku Rei - the Power Symbol



Sei He Ki - The Emotional Symbol



Hon Sha Ze Sho Nen - The Distance and Mental Symbol



Dai Ko Myo - The Master Symbol



After one has used Reiki to heal the chakras, the "life force energy" is allowed to flow unimpeded through the chakras. And puts our bodies are in balance and exhibits this balance, through good health. Reiki is a simple and safe method of spiritual healing that anyone can use.

When using Reiki to balance ones chakras, it may help to visualize the color associated with each chakra as you are doing the Reiki.

Quiz:

1. There are thought to be ___ pairs of primary meridians.
2. Chakras represent _____ energies.
3. In the _____ millennium B.C.E, the Chinese began to write about a vital life force they called "chi".

4. The Power Symbol is called, _____.
5. Reiki energy is channeled by way of your ____ and _____.
6. Imbalances can be caused from many situations occurring in our _____.
7. Using Reiki is one way to bring the chakras into _____.

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Chakra Course

Final Exam

1. The idea of nadis first appears in the earliest _____.
2. In Tantric tradition, Svadhithana is represented by ____ lotus petals.
3. It is thought that with practice, the Kundalini will remain within the _____ chakra.
4. The color for Ajna is _____.
5. Reiki is a specific type of _____ energy work.
6. _____ is located directly at the base of the spine.
7. The color of the Pineal Gland chakra is _____.
8. The color gold represents the ability to _____.
9. Essential oils are extracted from plants and trees and fall in to _____ basic categories.
10. The Sacred Breath is a method of _____ _____ any negativity from your crystal.
11. It is thought that the Ida and the Pingala _____.

12. Each Major Chakra is attached to a _____ in the body system.
13. When Kundalini energy is aroused and starts to rise, it must be able to _____ each chakra.
14. Dowsing using our body's own _____ reflexes.
15. The Vishuddha is linked to one's power of _____.
16. _____ is considered an emotionally calming stone.
17. Physical problems are often the result of a _____ in the energy flow of one's system.
18. The _____ is the Parama Shiva.
19. All Chakras of the subtle system are integrated at the _____ chakra.
20. In Sahaj Yoga the Muladhara is the seat of _____.
21. The word "chakra" is Sanskrit for _____.
22. Reiki is excellent for healing any physical, mental, emotional and spiritual issues involving the _____.
23. To apply oil to the chakra, mix about 30% of the essential oil with 70% _____ oil.
24. A laying on of stones healing can be quite _____.
25. Aventurine is often referred to as the _____ healer.
26. The color of the Svadhisthana chakra is _____.
27. "Asanas" are _____.
28. The Sacred Heart chakra is known as the _____.
29. The Element for Muladhara is _____.
30. The feeling of pleasure is also linked with the _____ chakra.
31. One begins the Meditation Exercise in a _____.
32. Blue Lace agate is associated with the _____.
33. The idea of the subtle vital force first appeared in the earliest _____.

34. The Pingala Nadi crosses the Ida Nadi at the _____ Chakra level.
35. The chakras are strung along the _____ channel.
36. Nadi shodhana is known as the _____.
37. The Bellow's Breath is a _____ exercise.
38. Bergamot is associated with the _____ chakra.
39. The color of the Anahata chakra is _____.
40. Crystal wands are utilized to _____ the chakras.
41. It is thought that many minor chakras are located at the joints of the _____.
42. Ram is the sound for the _____ chakra.
43. Aquamarine is a stone related to _____.
44. Dai Ko Myo is known as the _____.
45. The Element for Anahata is _____.
46. Before using a pendulum it is important to determine your own correct _____ for directions.
47. _____ is associated with the pancreas.
48. Danburite is used to activate the _____ chakra.
49. Chaitanya means _____.
50. The "Yogatattva Upanishad" speaks of the _____ of the body.
51. The Conceptual meridian begins at the _____.
52. The Grand Portal chakra is located _____ inches above the crown chakra
53. Tantra (Shakta or Shaktism) describes _____ primary chakras.
54. Hon Sha Ze Sho Nen is the _____ and _____ symbol.
55. Svadhithana is associated with the _____ and the _____.

56. The Yogic Sutras tell us that nadis are known as _____.
57. The "purusha" is the _____.
58. Kundalini is usually symbolized as a _____.
59. Bhuta Shuddi is an ancient Chakra Meditation of _____.
60. As the kundalini rises, it activates each of the _____ in succession.
61. Yarrow is associated with the _____ chakra.
62. The color of the Muladhara is _____.
63. There are thought to be _____ pairs of primary meridians with Chi flowing in continuous circulation.
64. The sound for Sahasrara is each of the _____ Sanskrit Letters.
65. Selenite is used to activate the _____ chakra.
66. The associated element for Manipura is _____.
67. It is within the _____ that our fears are stored.
68. There is a clear connection between the condition of a chakra and the condition of the corresponding _____.
69. Sound associations are known as _____.
70. The Sahasrara is represented by a _____ lotus petals.
71. Reiki is a simple and safe method of _____ healing that anyone can use.
72. The Element for Vishuddha is _____.
73. Vishuddha is located in the _____ area.
74. Sodalite has a natural affinity with the _____ chakra.
75. The major function of the Earth Star is to secure the _____.