

## The Six Cākṛā in the Human Body.

{Transcription from holograph notebook of Aleister Crowley}

1. Mûlâdhâra the *place of the Root* or *of Beginnings* is at the base of the spinal column. It has 3 petals & 55 rays, & is the seat of Prithivi or *Bhu*.  
Here Kundalinî lies coiled in 3½ coils in the form of a serpent, over the entrance of the Sushûmna canal, so closely knit together around it that no Prana can pass.
2. *Svadisthâna*. the “proper place” of Kundalini i.e. in the Yogi. Situated in the navel.  
Seat of the *Apo* tatwa.
3. *Manipûra* the “city of gems” so-called because very brilliant. In the Solar Plexus.  
Abode of *Agni* tatwa.
4. *Anâhata* also called *Hridayama* means “sound without collision” or “heart”.  
In the heart.  
Abode of *Vâyû* tatwa.
5. *Vishûddha* means “purity”.  
In the root of the neck below larynx.  
Seat of *Akâsa* tatwa.
6. *Ajñâ* between the eyebrows. Means “Knowledge”.  
Seat of *Mano* tatwa.
7. *Sahasrâra* above the head means the “thousand-petalled”

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There are 3 breathings:

Rechakam: throwing out

Kumbhakam: storing


Purakam: inhaling

### First Breathing Practice

for purifying the *Nadi* (rivers or {...})

Assume an Asana (posture) which keeps the spine & head in one vertical straight line.

With the thumb & ring-finger of the r.h. close Pingala & do Recakam through Ida.

[Note  Also *Pîngala* is the Solar (*Surya* = ☉) current on the r.h. side of the human male

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body; *Ida* is the Lunar (*Candra* = ☾) current on the l.h.

In women these are reversed.

*Sushumna* or *Devamarga* (path of the gods) is in the middle & is the vehicle of Agni.]

Then without any intermission, do *Purakam* through *Ida*.

Then close *Ida* with the ring-finger & do *Recakam* through *Pingala*.

And so on.

One cycle may be inaccurately termed a *Prana-yama*.

Let him do 80 such 4 times a day; but not more than 80.

The times of day are

- (a) one hour before dawn
- (b) at noon before feeding (This applies universally)
- (c) About sunset
- (d) Midnight

Ascertain the rate of *Pranayama* each man for himself: the idea is to breathe slightly more slowly, but much more deeply, than usual.

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*Prana-yama* means “control of *Prana*”. *Prana* is the cosmic Spirit of Life.

By restraining breath, then, we restrain *Prana*: by restraining *Prana* we restrain thought: thought, departing, leaves room (Heb. in space) for nothingness.

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It now becomes permissible, the nerves being purified to do a more-correctly-so-described *Prana-yama*, which is identical with above but *internal Kumbhakam*.

A *Yoglet* may know when his *Nadī* are purified by the appearance of the following signs:

1. Clear skin ✓
2. Beautiful voice ✓
3. Calm appearance of face
4. Bright eyes
5. Hearing constantly the *Nada* (silence)

*Pratyâhâra* the “drawing towards” of all the faculties: i.e. introspection as a constant and trained natural attitude.

*Dhâraṇa* “mental concentration on one object.” This results from *Pratyahara*.

*Dhyâna* is “when the thought-stuff flows in a continuous stream towards the object of *Dhâraṇa*.

*Cittam* the thought stuff.

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*Samâdhi* is when the soul, remaining fixed in Dhyâna, discards the phenomenon meditated on, & remains concentrated on its *noumenon*.

There are two sorts of Samadhi

Sa-vikalpa with a subject

Nir-vikalpa without a subject

Sa-vikalpa gives power.

Nir-vikalpa gives Môksha.

*Moksha* beggars description. It surpasses thought & may inaccurately be compared to Nirvana. Moksha is the Peace or Bliss resulting from Nir-vikalpa.

There are two sorts of Moksha

*Abhâva* Non-existent i.e. to sense and thought

*Ahamkâra* the ego-making faculty

*Ahimsa* non-injuring.

### The Constitution of the Human Organism

*Atma* the Self or Knower

{ *Sat* absolute existence  
*Chit* ———— wisdom  
*Ananda* ———— ecstasy or bliss

These are not qualities of the Atma, but Atma is these three.

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*Anthakarana* the internal instrument

{ ⊗ Atma  
△ Manas the mind or thought faculty  
⊗ { △ Buddhi the discriminating faculty  
▽ Cittam the thought-stuff  
▽ Ahankara egoity

N.B. Manas & Chittam differ as the movement of the waters of a lake differ from the water itself.

Next come five organs of knowledge *Gnanendriyam*.

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Five organs of action *Karmendriyam*.

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Five subtle airs or *Prânas*.

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The five tatwas

⊗ △ △ ▽ ▽ of ▽

## The Six Cakra in the Human Body

The Atma of Antakarana has 5 sheaths, called Kos'a.

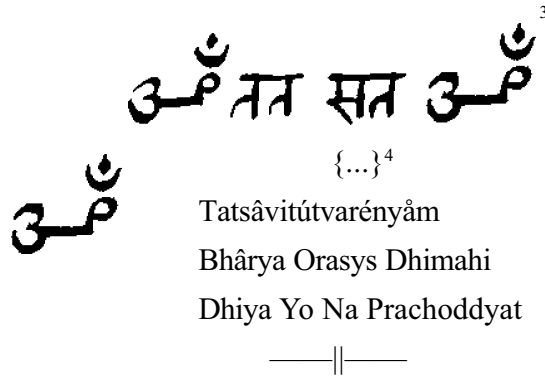
- ⊗ 1. "Body of bliss" is innermost  
*Anandamayakosá* is still an illusion. Atma Buddhi & Manas at most participate.
2. *Manomayakosá* the illusionary thought-sheath including Manas Buddhi Chittam Ahankara in union with one or more of the Gnanendriyams
3. *Vijnanamayakosá* the consciousness sheath consists of Antakârana in union with an organ of action or of sense (Gnan- & Karm-endriyam.)
4. *Pranamayakosá* Here we drop below Antakârana. Consists of the five airs.
5. *Annamayakosá* "Body of nourishment." The faculty which feeds on the five tatwas.

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The three *Sharirani*, or bodies

1. *Karana Sharira* Causal Body almost = the protoplast
2. *Sukshuma Sharira* Subtle Body. Consists of vital airs &c.
3. *Sthula Shirara* Gross Body.

{...}<sup>1</sup> incarnated soul, plunged in Tamas, Rajas & Sattvas (Darkness, Energy, & Calm) & limited by above-cited 25 instruments, & the Freed Soul, pure Atma or Paramatma or Viananukti, which by virtue of practice of Yoga has seperated itself from the bondage of the 25 & is united to pure Brâhma.<sup>2</sup>



Aum! Let us meditate on the Adorable Light of That divine Savitri, May She enlighten our minds!

Aum! Tat Sat! Aum!

O the Existant Truth! O!

<sup>1</sup> The top portion of the notebook is cut off here.

<sup>2</sup> Note in ms: <discriminate between Jivatma the {arrow pointing to Brahma in the line above}>

<sup>3</sup> Note in ms (Yorke's hand): <In the Hand of Allen Bennett, Frater Iehi Aour and then Skikkhu Ananda Metteya.>

<sup>4</sup> The title has been cut off.