The Yogic Body
Table of Contents

Introduction
Subtle Energy
Vāyus
Energy Fields
Energy Channels
Energy Centers
Sahasrāra Chakra
Ājñā Chakra
Viśuddha Chakra
Anāhata Chakra
Manipura Chakra
Svādistāna Chakra
Mūladhāra Chakra
Energy Lines
Introduction

Human Beings are complex. Our bodies consist of both solid material and intangible material. Yogis have always been interested in the aspects of being human that are not easily seen or understood. Yoga, as a set of practices, focuses on the subtle energy of the body.

In the yogic tradition, the human body is a micro-universe that represents the macro universe. The same elements and principle forces that are present in the universe are present in our bodies. Yoga practice alchemizes these elements and energies, transforming them from denser particles to more luminous particles.
Our bodies are vibrational. They are comprised of the energetic substratum of all existence, known and unknown. This principle energy condenses into the material world, including our human bodies. Our bodies themselves become denser over the time of life. This density is what the disciplines in yoga address. Through the practices that yoga provides, we can bring higher vibrational quality to the tissues of our bodies, transcending density.

Particle theory explains that all matter is made of many small particles that are always moving. There are particles in solid, liquid, and gas forms, and they all continually vibrate in varying directions, speeds, and intensities. Particles interact with matter by transferring energy. Particles oscillate or swing between two points in a rhythmic motion, and these oscillations create fields which can, in turn, generate more fields, like a wave.

The whole body vibrates at a particular frequency, that can be raised or lowered. Each tissue of the body also vibrates at its own frequency.

Working with the subtle body is critical because these structures actually create our physical reality.

Everything in the universe vibrates and everything that vibrates imparts information.
Subtle Energy

Prāṇa means breath of life, vitality, life, vital air, or principle of life. Yoga and the techniques employed are centered on this vital life force energy. It is considered to be the vibrational energy that makes up our body and underline our physical reality?

Subtle vs. Physical
Immeasurable vs. Measurable
Invisible vs. Visible

Until recently yogīns were primarily concerned with prāṇa and it's relationship with consciousness. Yogīns have mapped the landscape of the subtle body that emerges from and supports this life force energy.

Energy anatomy is the study of the system of subtle energy, energy fields, channels, and bodies that make up the subtle body.

Through a special process called cymatics, the vibrational quality of words take geometric form; appearing as mosaics or maṇḍalas, triangles or pentagrams.

We are made of energy. Everything in the World is made of energy. Energy is information that vibrates. This information that vibrates expresses itself as patterns: skin, sound, the shapes of our world. Some of the patterns may be imperceptible but they still exist.
Energy is a source of power, potential energy. Energy is information, electrical communication. Energy vibrates, oscillation of particles.

Subtle energy is energy that cannot be accurately measured using current scientific methods. The Science of Homeopathy define subtle energy as, “Physical energy manifest in the positive timespace frame, is electrical in nature, and has positive mass. It travels slower than the speed of light and gives rise to gravity. This means that you can see it. Subtle energy, however occupies the next timespace frame (or other timespace frames), manifests in the negative timespace frame and has negative mass. It is magnetic in nature and travels faster than the speed of light. It gives rise to what some called levitational force. This means that you can’t see it - but can note its seemingly paranormal effects.

Everything vibrates at its own unique speed. Similar organisms may vibrate in similar ways, but each individual differs slightly. The vibration is produced in the form of oscillations that generate more energy (amplitude and frequency). All of life is made of information and vibration.
Streams of Energy

The yoga traditions describe five movements or functions of prāṇa, known as the vāyus (literally “winds”). These five vāyus govern different areas of the body and various physical and subtle activities. When they’re functioning harmoniously, they assure the health and vitality of the body and mind, allowing us to enjoy our unique talents and live life with meaning and purpose. Dis-ease occurs when these movements are blocked. (Prāṇa Vāyu is not to be confused with the undivided master Prāṇa.)

<table>
<thead>
<tr>
<th>prāṇa vāyu (inward moving)</th>
<th>Chest &amp; Head</th>
<th>Governs intake, inspiration, propulsion, and forward momentum.</th>
<th>Heart and lung conditions, lethargy</th>
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</thead>
<tbody>
<tr>
<td>apāna vāyu (descending)</td>
<td>Pelvis</td>
<td>Governs elimination, downward and outward movement</td>
<td>menstrual and sexual conditions, constipation</td>
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<tr>
<td>samāna vāyu (equalizing)</td>
<td>Navel</td>
<td>Governs assimilation, discernment, inner absorption, consolidation</td>
<td>Digestive conditions</td>
</tr>
<tr>
<td>udāna vāyu (ascending)</td>
<td>Throat</td>
<td>Governs growth, speech, expression, ascension, upward movement</td>
<td>Cognition, communication</td>
</tr>
<tr>
<td>vyāna vāyu (diffusive)</td>
<td>Whole body</td>
<td>Govern circulation on all levels expansiveness, pervasiveness</td>
<td>Poor peripheral circulation, numbness</td>
</tr>
</tbody>
</table>

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The Five Vayus

Our body is controlled by the Five Vāyus or winds, namely, Prāṇa Vāyu, Apāna Vāyu, Samāna Vāyu, Udāna Vāyu, and Vyāna Vāyu.

Prāṇa Vāyu controls the region between the nose and the heart. Its color is gold; it takes in prana (cosmic energy) with respiration.

Apāna Vāyu controls from the navel down to the soles of our feet. Its color is like that of smoke. It cleanses the body of defilements, moves down the body wastes, removes agitation, brings mental stability, and good sleep.

Samāna Vāyu controls the part between the heart and the navel. Its color is red; it digests food and nourishes the body.

Udāna Vāyu controls from the nose up to the top of the head. It is bluish-purple, but the color occasionally changes. Udāna vāyu makes our energy go up; by concentrating on this vāyu, our spirit is raised.

Vyāna Vāyu is the energy that envelops our body; it is often called an aura.
The Five Elements

Now let us discuss the constituents of us human beings. The first thing we must be familiar with when learning these constituents is the Five Elements. The Five Elements are Earth, Water, Fire, Wind, and Space. There are two sets of five elements, the Five Gross Elements, and the Five Subtle Elements. (We will learn more about this in Sāṅkhya cosmology.)

Five Gross Elements

- The Earth Element is the substantial part of our bodies, such as flesh and bones.
- The Water Element refers to the liquid in our body, such as blood, semen, bile, lymph fluid, and so forth.
- The Fire Element is the constituent of our body heat, in other words, the combustion of oxygen.
• The Wind Element means respiration. We take in oxygen from the air and burn it inside our body. The oxygen, which is energy, combines with hemoglobin in the blood cells, is consumed and released as carbon dioxide. The Wind Element refers to the initial intake of the air in this process.

• The Space Element refers to space in the body, the cavities in our body such as nasal cavities, oral cavities, and so forth, as well as the space between tissues and cells. The light body.

The Five Subtle Elements

The Five Subtle Elements refer to the transformative process from the lower dimension to the higher dimension in terms of energy. Let me take an example. When a solid is heated, it changes into a liquid. When a liquid is heated, it transforms into a gas and then to a plasma. If energy is applied further, nuclear fusion takes place; if more, it is sublimed to pure light. This is the process in which Earth is sublimed to Water, Water to Fire; Fire to Wind, and Wind to Space. In other words, the Five Subtle Elements are energies.
The Three Bodies

Yoga tradition perceives humans as having three bodies; the physical body, the astral body, and the causal. Within these three bodies are five sheaths.

1. The physical body, the skin and bones. Made up by the five elements; earth, water, fire, air, and ether. We balance or heighten these elements through our āsana practice. We create fire in the belly through hard work. We balance air using the breath. We create earth by grounding, We develop water by cultivating fluidity and we develop ether/space through relaxation. The physical body, sthūla śarīra (gross/dense body), is the manifesting body made up of the physical sheath, annamayakoṣa (food sheath) and perceived through the five senses. Basically this is what the 5 senses observe as objects of the mind.

2. The astral body, the life force and physic organs. Sūkṣma śarīra (subtle body/energy body/ light body of form) consist of the prāṇamayakoṣa (energy sheath), manomayakoṣa (mind sheath), vijñānamaakoṣa (wisdom/light sheath), and is the saṃbhogakāya or the subtle body of limitless form. There are 19 elements that make up our astral body and through the elements we experience pleasure and pain. There are five organs of action, five organs of knowledge, five pranas, and four inner instruments. (see saṅkhya cosmology)
3. The causal body is the blueprint of both or astral and physical body. Kāraṇa śarīra (universal soul body, divine body) is made of the ānandamayakoṣa (bliss body). It is much harder to sense, but this body contains all of the information that is inherent to us; ancestral wisdom and patterns, previous experiences, memories, habits and information from all the lives or experiences we have had before. This body extend beyond that of the both the physical and astral bodies.
Subtle Energy Fields

Subtle Energy Fields are bands of energy that do not stop at the skin. Energy fields emanate from every living source; human cells, organs, bodies, plants, animals. There are subtle fields in the earth and the sky that affect our subtle fields. Additionally, there are artificial fields, such as power lines and cell phones, that affect our subtle fields. There are also fields produced by sound, magnetism, electromagnetic radiation, geometry, and other means. In yoga, we call these fields that encapsulate the soul and emanate from a living organism the koṣas. Koṣas are describes in the Taittirīya Upaniṣad (2.1-5).
Kośa: Sheaths of the Human Being - According to the Kosha system in Yogic philosophy, the nature of being human encompasses physical and psychological aspects that function as one holistic system. The Kośa system organizes layers of subjective experience over the individual soul. These range from the dense physical body to the most subtle levels of emotions, mind, and spirit. Together, all aspects make up our subjective experience of being alive.

Ātman - Soul, Individual soul
Maya - consisting of
Kośa - Sheath, covering of the soul
1. Ānandamayakośa - Sheath made of bliss, God consciousness
2. Vijñānamaakośa - Sheath consisting of intelligence, understanding/perception
3. Manomayakośa - Sheath consisting of mind, thoughts/ideas/sleep/imagination
4. Prāṇamayakośa - Sheath consisting of vital energy, energy/vitality
5. Annamayakośa - Sheath consisting of the gross material body, food/nutrition
The physical sheath, or the physical body, composed of the five elements, is the most tangible sheath. Practicing yoga āsana with the awareness of what we are experiencing inside our body, develops our knowledge of this energetic field. We see this field. Annamaya kosha - This is the sheath of the physical self, named from the fact that it is nourished by food. Living through this layer man identifies himself with a mass of skin, flesh, fat, bones, and filth, while the man of discrimination knows his own self, the only reality that there is, as distinct from the body.

The vital energy sheath, or energy body, is composed of prāṇa and the five organs of action, permeates the entire being. This force vitalizes, holds together, and interpenetrates the physical body. The energy body is much larger than the physical body. The breath is one manifestation of the energy sheath. Working with our breath cultivates awareness of our energy body. We feel this field. Feeling energized, sleepy, dull, waves of heat, excitement, or exploring the expansion of the heart all are examples of ways we feel our energy boy. Becoming more sensitive to the energy within and around develops familiarity with the vibrational qualities ourselves and our surroundings. Much communication happens on this energetic level, and our energy is contagious. Āsana, Prāṇāyāma, and Meditation move stagnant energy through the body.
The mental sheath, or the mind body, create meaning out of the world around us. The mind (manas), along with the five sensory organs, is said to constitute the mind body. The mental sheath is where imagination, daydreams, mantra practice, or affirmations happen. In the same way that our physical body consists of layers of skin, fat, blood, and bones, so to the mind body consists of layers. The most superficial of layers comprises passing thoughts, images, perceptions, and emotions. These are effervescent; they come and go quickly. However, the deeper layers of the mental sheath contain more powerful mental structures formed by our beliefs, opinions, and assumptions that have been absorbed from our environment and accumulated mental patterns. In Sanskrit, these patterns of mental activity are called saṃskāra. Saṃskāras are deep thought grooves in the mental body; they keep us operating in a fixed and repetitive thought pattern. These thought patterns dictate our experiences. Practicing detaching from our senses, including our mind helps us to see our mental patterns and possibly replace them with healthier patterns if need.
The intelligence sheath, or the wisdom body, is composed of intuition and awareness, the faculties which discriminate, determines, and wills. The wisdom body is a combination of intellect and the five sense organs. This body provides a more profound sense of knowing or inner wisdom responsible for perception and insight. When we become engrossed in deeper expressions such as writing, art, or painting, we are accessing our wisdom body. We are accessing our wisdom body anytime we detach from our mental body and allow our innate gifts to come through. The intelligence sheath goes beyond identification and self-description to experiencing our witness consciousness. We engage our wisdom body by trying to drop the tendency to associate everything in the context of ourselves.

The bliss body is the most subtle of energy fields. It is also known as the causal body. We experience this sheath when we experience beauty, nature, or joy, but it is most strongly associated with deep sleep. At our deepest level, we are bliss separated by a thread from the Divine. The bliss body is full of ecstasy, dynamism, and goodness. Cultivating awareness of the bliss body is done through yoga nidra, spending time in nature, prayer, mantra, meditation, and gratitude. You know that you are experiencing the bliss body when you feel genuinely joyful, free, and content. It is not an intellectual knowing, but an actual visceral felt sense. We cultivate this energy when we surrender our self individuation and commit to the wholesomeness of our experience.
In addition to energy fields, there are also energy channels, rivers of light that transport life energy in and around the body. In the yogic system, these channels are called nāḍīs, and the pulsing vital energy is prāṇā. Modern science is using thermal, electromagnetic, and radioactive material to prove the existence and explain the functions of these channels.
Nāḍī - tubular vessel in the body, passage for the breath or spirit, rays of the sun, channel

Suṣumnā - central vessel of the body (running in the physical area of the spine) central channel “Hollow Reed”

Iḍā - vessel of the body on the left side of the central channel, lunar, comfort, feeling

Piṅgala - vessel of the body on the right side of the central channel, solar, action, thinking

The nāḍīs are channels for prāṇa and extend beyond our bodies, connecting us to the universal matrix. The nāḍīs along with the light energy that streams through them provide the structure to the subtle body and interconnect the physical body with the pulsing, living energy within us. There are 72,000 nāḍīs. Three of the nāḍīs are considered primary. The Suṣumnā nāḍī is the central channel. Iḍā is on the left side of the central channel, and Piṅgala is on the right. These three are the axis through the centerline of the body from the pelvis to eyebrows.

Iḍā and Piṅgala represent duality in existence. The goal for many yoga practices is to merge the prāṇa traveling in these two nāḍīs bringing them together in the central channel that then transcends through the five gross elements situated along the central channel through the psychic centers.
| Suṣumnā | Spiritual energy force  
Neutral energy  
Non dual  
Fountain of joy  
Balance  
Equanimity  
Balancing the autonomic nervous system  
Meditative mind |
|---|---|
| Iḍā | Left  
Moon  
Night  
Rest  
Parasympathetic nervous system  
Calming  
Feeling  
dreaming |
| Piṅgala | Right  
Sun  
Day  
Activity  
Sympathetic nervous system  
Arousal  
Thoughts  
growth |
Subtle Energy Centers

sahasrāra
ājñā
tīṣuddha
anāhata
manipūra
svādhiṣṭhāna
mūlādhāra
In the yoga tradition, energy centers are cakras, the psychic centers located at major intersections along the nāḍīs. There are many different cakra systems in both yoga and tantra, ranging in number and description.

There are dozens of energy centers throughout the body that interface with the subtle energy channels and the physical organs. Cakras are spinning vortex of intake and expulsion that exchanges energy. Each cakra is responsible for energizing vital organs and glands that vibrate at similar frequencies.

Prāṇa flows through the nāḍīs to the cakras. The cakras are transducers of subtle energy, rooted in the nervous system and the endocrine glands anchoring them in the physical body. The nāḍīs are within the connective tissue and serve a secondary electrical system.

Just like the physical organs process physical energy, the cakras are subtle organs that process subtle energy. Cakras are located at the main branchings of the nervous system. They collect and transmit all kinds of vibrational information.

The cakras are centers of concentration, where the matter of particular vibration/oscillation are attracted and collected. The cakra represents the element of that specific vibrational quality.
### Sound Frequencies for the Human Body

<table>
<thead>
<tr>
<th>Track</th>
<th>Organ Association</th>
<th>Musical Note</th>
<th>Frequency (hertz)</th>
<th>Track</th>
<th>Organ Association</th>
<th>Musical Note</th>
<th>Frequency (hertz)</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Kidney</td>
<td>F</td>
<td>65hz</td>
<td>34</td>
<td>Lung</td>
<td>E</td>
<td>60hz, 324hz</td>
</tr>
<tr>
<td>2</td>
<td>Hypothalamus</td>
<td>A</td>
<td>216hz</td>
<td>35</td>
<td>Parotid Gland</td>
<td>G</td>
<td>96hz</td>
</tr>
<tr>
<td>3</td>
<td>Pituitary</td>
<td>G</td>
<td>96hz, 385hz</td>
<td>36</td>
<td>Sinus (Frontal)</td>
<td>F</td>
<td>343hz</td>
</tr>
<tr>
<td>4</td>
<td>Occipital</td>
<td>D</td>
<td>144hz</td>
<td>37</td>
<td>Sinus (Maxillary)</td>
<td>D</td>
<td>288hz</td>
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<tr>
<td>5</td>
<td>Cell Energy</td>
<td>Eb</td>
<td>152hz</td>
<td>38</td>
<td>Sinus (Ethmoid)</td>
<td>E#</td>
<td>656hz</td>
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<tr>
<td>6</td>
<td>Parathyroid</td>
<td>F</td>
<td>171hz</td>
<td>39</td>
<td>Eyes</td>
<td>G</td>
<td>192hz</td>
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<td>7</td>
<td>Thyroid</td>
<td>E</td>
<td>161hz, 324hz</td>
<td>40</td>
<td>Deep Sleep</td>
<td>D</td>
<td>288hz</td>
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<tr>
<td>8</td>
<td>Thymus</td>
<td>B</td>
<td>121hz, 264hz</td>
<td>41</td>
<td>Sweat Band</td>
<td>D</td>
<td>288hz</td>
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<td>9</td>
<td>Heart</td>
<td>C#</td>
<td>135hz, 408hz</td>
<td>42</td>
<td>Bone</td>
<td>E</td>
<td>323hz</td>
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<td>10</td>
<td>Small Intestine</td>
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<td>43</td>
<td>Bone</td>
<td>E</td>
<td>647hz</td>
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<td>11</td>
<td>Large Intestine</td>
<td>E</td>
<td>162hz</td>
<td>44</td>
<td>Skin</td>
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<td>12</td>
<td>Stomach</td>
<td>C</td>
<td>129hz</td>
<td>45</td>
<td>Ear</td>
<td>F</td>
<td>90hz, 242hz</td>
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<td>13</td>
<td>Adrenal Gland</td>
<td>F</td>
<td>85hz</td>
<td>46</td>
<td>Brain</td>
<td>B</td>
<td>242hz</td>
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<td>14</td>
<td>Spleen</td>
<td>Gb</td>
<td>181hz</td>
<td>47</td>
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<td>15</td>
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<td>228hz</td>
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<td>108hz</td>
<td>49</td>
<td>Brain</td>
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<td>17</td>
<td>Liver</td>
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<td>Brain</td>
<td>Bb</td>
<td>171hz</td>
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<tr>
<td>18</td>
<td>Gallbladder</td>
<td>F</td>
<td>85hz</td>
<td>51</td>
<td>Brain</td>
<td>C</td>
<td>515hz</td>
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<tr>
<td>19</td>
<td>Reproductive (Uterus)</td>
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<td>52</td>
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<td>A</td>
<td>658hz</td>
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<tr>
<td>20</td>
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<td>E</td>
<td>81hz</td>
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<tr>
<td>21</td>
<td>Gonads (Ovaries)</td>
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<td>72hz</td>
<td>54</td>
<td>Brain</td>
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<td>22</td>
<td>Gonads (Testes)</td>
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<td>256hz</td>
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<td>Brain (Mix)</td>
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<tr>
<td>23</td>
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<td>457hz</td>
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<td>Brain (Mix)</td>
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<tr>
<td>24</td>
<td>Heart</td>
<td>C</td>
<td>256hz</td>
<td>57</td>
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<td>F</td>
<td>687hz</td>
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<tr>
<td>25</td>
<td>Urinary Bladder</td>
<td>Cb</td>
<td>495hz</td>
<td>58</td>
<td>Binaural Beats Frequencies</td>
<td>65hz, 218hz</td>
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<td>26</td>
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<td>59</td>
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<td>Circulation</td>
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</table>

The number sequences (measured in hertz) in this reference vibrate in alignment with the Golden Mean close to the symmetry of the Fibonacci Sequence found frequently in the natural world.
Frequency is the periodic speed at which something vibrates. It is measured in Hz or cycles per second.

Blue 250-275 Hz plus 1,200 Hz
Green 250-475 Hz
Yellow 500-700 Hz
Orange 950-1050 Hz
Red 1,000-1,200 Hz
Violet 1,000-2,000 plus 300-400; 600-800 Hz
White 1,100-2000 Hz
<table>
<thead>
<tr>
<th>Number</th>
<th>Element</th>
<th>Action</th>
</tr>
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<tbody>
<tr>
<td>7</td>
<td>Consciousness</td>
<td>Spiritual Awareness</td>
</tr>
<tr>
<td>6</td>
<td>Luminescence</td>
<td>Intuition</td>
</tr>
<tr>
<td>5</td>
<td>Ether/Vibration</td>
<td>Communication</td>
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<td>4</td>
<td>Air</td>
<td>Equilibrium</td>
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<tr>
<td>3</td>
<td>Fire</td>
<td>Power</td>
</tr>
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<td>2</td>
<td>Water</td>
<td>Sexuality</td>
</tr>
<tr>
<td>1</td>
<td>Earth</td>
<td>Survival</td>
</tr>
<tr>
<td>Sahasrāra Thousand Petal</td>
<td>Pure Consciousness</td>
<td>Base of Spine</td>
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<tr>
<td>--------------------------</td>
<td>--------------------</td>
<td>--------------</td>
</tr>
<tr>
<td>Ājñā To Perceive</td>
<td>Light</td>
<td>Abdomen</td>
</tr>
<tr>
<td>Viśuddha Purification</td>
<td>Ether/Vibration</td>
<td>Throat</td>
</tr>
<tr>
<td>Anāhata Unstruck</td>
<td>Air</td>
<td>Heart</td>
</tr>
<tr>
<td>Manipūra Lustrus Gen</td>
<td>Fire</td>
<td>Solar Plexus</td>
</tr>
<tr>
<td>Svādiṣṭhāna Sweetness</td>
<td>Water</td>
<td>Abdomen</td>
</tr>
<tr>
<td>Mūlādhāra Root</td>
<td>Earth</td>
<td>Root</td>
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<thead>
<tr>
<th>Sahasrāra Thousand Petal</th>
<th>Self Knowledge</th>
<th>Wisdom, Knowledge, Consciousness, Spiritual Connection</th>
<th>Right to Know</th>
<th>Attachment</th>
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<tbody>
<tr>
<td>Ājñā To Perceive</td>
<td>Self Reflection</td>
<td>Perception, Clear Seeing, Insight</td>
<td>Right to Understand</td>
<td>Illusion</td>
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<tr>
<td>Viśuddha Purification</td>
<td>Self Expression</td>
<td>Clear Communication, Creativity, Resonance</td>
<td>Right to be Known</td>
<td>Lies</td>
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<tr>
<td>Anāhata Unstruck</td>
<td>Self Acceptance</td>
<td>Compassion, Self Love, Other Love</td>
<td>Right to Love and be Love</td>
<td>Grief</td>
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<tr>
<td>Manipūra Lustrus Gen</td>
<td>Self Definition</td>
<td>Vitality, Will, Purpose</td>
<td>Right to Action</td>
<td>Shame</td>
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<tr>
<td>Svādiṣṭhāna Sweetness</td>
<td>Self Gratification</td>
<td>Fluidity, Pleasure, Sexuality</td>
<td>Right to Feel</td>
<td>Guilt</td>
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<tr>
<td>Mūlādhāra Root</td>
<td>Self Preservation</td>
<td>Stability, Grounding, Health, Safety</td>
<td>Right to Be Here</td>
<td>Fear</td>
</tr>
</tbody>
</table>
Sahasrāra chakra
aperture at the crown of the head

Om
आज चक्र

ājñā chakra

third eye (inner cognitive space)

*start reciting clockwise from here
विशुद्ध चक्र
viśuddha chakra
throat (ether/space element)

*start reciting clockwise from here
अनाहत चक्र
anāhata chakra
heart (air/breath/prāṇa vayu)

*yam*

*start reciting clockwise from here*
मणिपुर चक्र

maṇipura chakra

navel (fire element)

*start reciting clockwise from here*
स्वादिष्ठान चक्र
svādiṣṭhāna chakra
sacral (water element)

*start reciting clockwise from here
मूलाधार चक्र
mūlādhāra chakra
root (earth element)

*start reciting clockwise from here
The heart gives rise to joy
The liver gives rise to anger
The lungs give rise to worry and sadness
The spleen gives rise to thought
The kidneys give rise to fear and shock
Energy Lines

The nāḍīṣ (energy channels) within the body form superhighways, lines of energy channels of similar frequency and direction flowing together. These groupings of energy correspond with different vāyus. These energy lines are related to the meridians in Traditional Chinese Medicine and the myofascial meridians.

Meridians - pathways in the body along which vital energy flows. There are twelve, and each is associated with a particular organ.

Myofascial meridians - tracks of myofascial tissue that distributes strain, facilitate movement, provides stability, transport information in the form of chemical and electrical messages, and houses nerves, nāḍīs, and blood vessels. There are twelve tracks, according to Tom Myers developer of the myofascial maps, as a way to explain the fascial system.

5 Main Energy Lines in Yoga
1. Front Line - prāṇa vāyu
2. Back Line - apāna vāyu
3. Spiral Line - samāna vāyu
4. Heart Line - udāna vāyu
5. Deep Core - vyāna vāyu
● The front line travels from the sole of the foot, up the inside of the ankle and leg, through the pelvis, up the superficial abdominals and chest up the side of the neck and over the skull to the back line.

● The back line travels from the sole of the foot up the Achilles tendons, calf and back of the thigh, through the pelvis up the back to the base of the skull and over the top of the head to meet the front line.

● The spiral line travel from the top of the foot, up the sides of the leg, the sides of the hips across the abdomen, wrapping around the ribs, crossing the scapula to sides and back of the neck.

● The heart line extends from the crown of the head down the sides of the neck across the top of the shoulders, chest, and back out the fingers.

● The deep core begins at the perineum and travels up through the pelvis along the spine to the jaw.
Recommended Reading


Ted J. Kaptchuk, The Web That Has No Weaver: Understanding Chinese Medicine

Harish Johari, Chakra: Energy Centers of Transformation

Doug Keller, Refining the Breath: Pranayama: The Art of the Awakened Breath