

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 *Vâyu* 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”

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.

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.

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 *Nadî* 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.

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

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

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.

Anthakarana the internal instrument

{ ⊗ Atma
△ Manas the mind or thought faculty
⊗ { △ Buddhi the discriminating faculty
▽ Chittam 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*.

△

Five organs of action *Karmendriyam*.

△

Five subtle airs or *Prânas*.

▽

The five tatwas

⊗ △ △ ▽ ▽ of ▽

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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.

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.

{...}¹ 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.²

ॐ तत् सत् ॐ³
{...}⁴
Tatsâvitútvarenyâm
Bhârya Orasys Dhimahi
Dhiya Yo Na Prachoddyat
—||—

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!

¹ The top portion of the notebook is cut off here.

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

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

⁴ The title has been cut off.